Barcode - 4990010256119
Title - Descriptive Catalogue - Sanskrit Manuscripts (Govt.) vol.5
Subject - GENERALITIES
Author - Shastri, Haraprasad
Language - english
Pages - 1134
Publication Year - 1928
Creator - Fast DLI Downloader
https://github.com/cancerian0684/dli-downloader
Barcode EAN.UCC-13



CATALOGUE

SANSKRIT MANUSCRIPTS

GOVERNMENT COLLECTION

A

DESCRIPTIVE CATALOGUE

OF

SANSKRIT MANUSCRIPTS IN THE GOVERNMENT COLLECTION

UNDER THE CARE OF

THE ASIATIC SOCIETY OF BENGAL.

BY

MAHĀMAHOPĀDHYĀYA HARAPRASĀDA SHĀSTRĪ,
C.I.E., M.A., D.Litt., F.A.S.B.

Philological Secretary, Asiatic Society of Bengal,
and Honorary Member, Royal Asiatic Society of Great Britain and Ireland.

VOLUME V.
PURĀNA MANUSCRIPTS.

PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1928.

14375

PREFACE.

[RĀMĀYAṆA, 3133–3210.]

The antiquity of the story.

Ikṣvāku, Dāsaratha and Rāma are mentioned in the Ṛg-Veda. The Ṛṣis mentioned in the Rāmāyaṇa are generally those who either composed or saw Ṛk-hymns or Ṛk-mantras. The Ṛṣis who started the gotra-system are found throughout the Rāmāyaṇa, and they are mentioned together in one place, in the Uttara-kāṇḍa, Chapter I. The stories of the foundation and the history of the early government of the most famous cities in India are to be found in the Rāmāyaṇa. In the Ṛg-Veda the Aryans are fighting with the Asuras from the west and black people from the south and east. In the Rāmāyaṇa the same Aryans are seen fighting with the Gandharvas, and the Sindhu Sauvīras in the west and the Rākṣasas in the south and the east. In the Ṛg-Veda both Ṛṣis and Rājās are seen engaged in fighting. In the Rāmāyaṇa, Ṛṣis give up their weapons of war to Rāma and confine themselves to the spiritual welfare of the race. India is found in the Rāmāyaṇa dotted with the Āśramas of Ṛṣis and small principalities belonging to Kṣhatriya families who claim descent either from the Sun, the Moon or the Ṛṣis. In the Ṛg-Veda the stream of Aryan migration seems to flow from the west to the east and the south; the same is found in the Rāmāyaṇa over a greater extent of territory from Bālhīka where the same person Ila and Ilā is the progenitor of both the Solar and the Lunar races to Ceylone. In the Rāmāyaṇa the primitive idea of men and women exchanging the sexes like Ila and Ilā, and the monkeys, birds and snakes living, moving and speaking like men is found in abundance. All these con-

siderations stamp the story of the Rāmāyaṇa as very ancient.

Older than that of Buddha.

Many of the incidents of the Rāmāyaṇa show that it is much older than the events of Buddha's life. The Daśaratha Jātaka is one of the stories by which Buddha explained to his Śrāvakas the inner meaning of some of his doctrines. So Daśaratha's history was known to him as ancient. Viśvāmitra and Rāma passed the confluence of the Śona and the Ganges but Pāṭali-putra, which is said to have been founded in the last days of Buddha's life, was not there. They passed the city of Vaiśāli and received the hospitality of a prince of the Lunar dynasty but the oligarchy of the Licchavis was not there. The same thing also happened in Mithilā but the oligarchy of the Videhas was not there. Srāvasti, Rāja-gṛha, Kauśāmbī, are famous cities in Śākya Muni's time but we hear of their foundation in the Rāmāyaṇa. The Aṅga country in which Mahā-govinda built the city of Campā, long before Buddha, is mentioned in the Rāmāyaṇa but not opposite the place where the Kauśikī and the Ganges meet but quite in another quarter, at the confluence of the Sarayū and the Ganges.

Older than that of the Mahābhārata.

Dvaipāyana Vyāsa is several generations later than the last Vaśiṣṭha and many more after the Vaśiṣṭha of the Rāmāyana; and this Vyāsa is the reputed author of the Mahābhārata and the real father of Dhṛta-rāṣtra and Pāṇḍu. So in the Mahābhārata are many Ṛṣis and Munis more recent than those of the Rāmāyaṇa. The story of Rāma forms an episode to the Mahābhārata and there are ślokas in the work taken from Vālmīki's Rāmāyaṇa. We do not hear

much of monkeys, birds, and animals taking part in human affairs and endowed with human speech. The Āśramas of Ṛṣis are not much heard of and the whole of India is parcelled out to Kṣatriya families. The last king of the Ikṣākus in Kośala was killed while fighting in the cause of the Kurus, by Abhimanyu, several generations after Rāma.

The yuga.

Indian tradition divides 43,20,000 years of a yuga into sub-yugas of Satya, 17,68,000, Tretā, 12,96,000, Dvāpara, 8,64,000 and Kali, 4,32,000 years, of which Kali commenced in 3101 B.C. The battle of Kuru-kṣetra is said to have taken place at the beginning of the Kali era and Rāja-taraṅgiṇī puts it in the 653rd year of the Kali era. Mr. Pargiter who has studied the Purāṇas very carefully considers this chronology extravagant and puts the battle somewhere in the 9th or 10th century B.C., though he is the first Oriental scholar to attempt to establish the reliability of the Indian tradition and, in his Purāna Text of the Dynasties of the Kali Age he found that the battle was fought 1,050 years before the Nandas, i.e. 425+1050=1475 B.C. or thereabout. European and Indian orientalists have placed the battle from astronomical calculations between 1100 and 1400 B.C. It is very difficult to compress the events that happened between the battle and the birth of Buddha within three centuries. These events are literary and historical, and comprise development of science, progress in arts and so on. Nobody in these days will be disposed to take the long astronomical cycles as the basis of historical chronology but no Indian scholar would be willing to compress in three centuries so much of the developments in arts and science. Whatever may be the date of the Kuru-kṣetra battle and whatever the date of the composi-

tion of the kernel of the Mahābhārata the Rāmāyaṇa precedes that date by some centuries. The events of the Rāmāyaṇa took place when the Ṛg-Veda Saṃhita was in the making and the Vedas had not been classified by Dvaipāyana Vyāsa.

The form of the work.

The Rāmāyaṇa is neither a history nor a purāṇa. It is an epic poem. It is a primitive epic of the nature of Istar and Isdubal and of the nature of Iliad of Homer. There was a vast quantity of ballads, songs, panygerics in verse in honour of the heroes, Rāma, Daśaratha and other members of the Ikṣvāku race. These used to be sung by Cāraṇas, Māgadhas, and others. Many of these related to the sacrifices, especially the Aśvamedha Sacrifice in which it is enjoined that the Yajamāna should be praised in songs in the spoken language. For instance, in the horse sacrifice of Sawai Jaya-siṃha of Jaya-pura in Rājaputāna, about 1714 A.D., the songs were in Ḍiṅgal, the language of the Cāraṇas. These popular songs were put together in epic form in the Rāmāyaṇa. Nor is such epic poem unknown in India. The KIrttana songs in honour of the love of Rādhā and Kṛṣṇa used to be written for several centuries from the fourteen to the seventeen. These were arranged according to emotion and sung. Early in the nineteenth century Raghu-nandana embodied them in an epic called Rādhāmādhavodaya. The same process of embodying the songs and paneygrics has produced the Sūraj-prakās of Karanī Dāna and Vīrada Śṛngāra. The Sivaji ballads in the Marhatta country will easily lend themselves into a magnificent epic.

The rescensions.

Vālmīki strung these songs of sacrifice, songs of heroism and songs

of love into a long epic. It was done at a time when writing was either unknown or writing materials were so scarce that many copies could not be made and people had to depend much on the memory of the singers and these often altered the arrangement of subjects, of verses in a song and of words in a verse to suit the taste and temperament of the hearing public. Thus arose many rescensions of the poem. Different poets added new matter in the story just as Bhāsa added the scene of the Deva-kula in his drama, Pratimā Nāṭaka. In the story of Rāma as given in the Padma-purāṇa, the poets have added the episode of the capture of the horse by Lava and Kuśa and of the subsequent battle between the uncle and the nephew, unknown to each other, as the nephew was born during the exile of the mother. In the Uttara-Rāma-carita of Bhava-bhūti, Candra-ketu alone fought with Sītā's sons and when Rāma arrived the dispute was settled. In the Rāmāyaṇa of Kṛtti-vāsa in Bengali all the four brothers died in the battle and they were restored to life by Vālmīki. The Śāktas introduced the Durgā-pūjā into the Rāmāyaṇa and the Sun worshippers, the Āditya hṛdaya mantra. Apart from these caprices of different poets, Vālmīki's Rāmāyaṇa has gone through many recensions. European critics think that there are three recensions in the main, namely the Northern, the Southern and the Western. But in the present Catalogue I find that Bengal alone has many recensions. In page 4 the Adi Kāṇḍa has 2,850 ślokas and in page 19, 2,250 ślokas and both these MSS. come from Bengal written in Bengali character. I have a Bengali MS., down to the end of the Kiṣkindhyā-kāṇḍa, in which there is a detailed Anukramaṇikā in chap. III, Book I, which is wanting in every other MS. and in every edition examined by me. In that Anukramaṇikā the Laṅkā-kāṇḍa ends with the fall of Rāvaṇa. With Mandodarī-vilāpa begins the Abhyu-

daya-kāṇḍa which ends with the exodus of the Ṛṣis from the Court of Rāma; then commences the Uttara-kāṇḍa ending with the Horse-Sacrifice and then the rest as the Bhaviṣya-kāṇḍa; all these three being parts of the Uttara-kāṇḍa. This is so different from other recensions that it would be bold not to call it a distinct recension, as the other recensions end the Book VI with the coronation of Rāma at Ayodhyā and do not speak of the Abhyudaya-kāṇḍa at all. I append a tabular statement of the variations of chapters in different MSS. and printed editions of the Rāmāyaṇa examined by me, and the variations are such that they cannot but be called recensions. Much less variation in the Vedas constitutes a recension, for instance, the recensions of the Māndhyadinī and Kāṇva Saṃhitās differ only in words and phrases.

The language.

The language of the epic is another question of very great difficulty. The songs on which it is based were composed in the spoken language of the time in which the sacrifices were performed. It is not known what the spoken language was during the Vedic period. It was certainly different from the language of the Vedas. The Rāmāyaṇa was written in what is called the Ārṣa language. We have no grammar of this language. It is not the language as purified by the exertions of the three Munis, Pāṇini, Kātyāyana and Patañjali, because Vālmīki certainly flourished long before them. It has many archaic forms not covered by Chandaḥ Sūtras of Pāṇini. It is still more unfortunate that the language of every recension of the Rāmāyaṇa differs from that of another. The Bombay recension is justly said to be the most archaic but nobody can say that it was in this language that Vālmīki wrote his immortal poem. The Bengal recensions differ widely from those of Western

India. I will give some instances. In the description of the Aśva-medha performed by Daśaratha (Chapter XIII of the First Book), in the Bombay recension, there are many technical sacrificial terms such as pravargya, upasada, prátas-savana, mādhyadina-savana, tritīya-savana, cityā, garuḍa, niyukta, śāmitra and so on. These in the Bengali recension have been either omitted or changed, as the Bengali brāhmanas were not as proficient in Vedic Sacrifices as the western brāhmanas were. The whole poem has been modernized to suit the capacity and taste of the hearers of the recitation. This modernization is a great source of trouble in Indian literature. Everyone in Bengal knows how the songs of the immortal poet Vidyāpati of Mithil were so modernized and Bengalised in the last four centuries that it was with a good deal of research that the late lamented Babu Rāja Kṛshṇa Mukherji found that Vīdyāpati was a Maithila brāhmaṇa and that he wrote in his mother-tongue and not in Bengali.

The author.

The author of the Rāmāyaṇa is Vālmīkī. He describes himself in many recensions as Prācetaso'smi dasāmaḥ, I am tenth in descent from Pracetāḥ. In some again he calls himself Cyavana-putraḥ, "I am the son of Cyavana." These two statements can be reconciled by taking Cyavana to be the ninth and Vālmīki as the tenth from Pracetāḥ. But the difficulty is that in the works on gotra and pravaras that have been published, the descendants of Pracetāḥ are nowhere enumerated. Of the ten Prajāpatis to whom brāhmaṇas pour water everyday the progeny of Marīci, Atri, Angirāh, Pulaha, Pulastya, Kratu, Bhṛgu and Vaśiṣṭha are enumerated in different works but that of Nārada and Pracetāḥ are nowhere to be found. Vālmīki's name occurs only once and that among the Bhṛgus. This must be some

other Vālmīki and this is mentioned by Āpastamba only and by no other writer on gotra and pravaras. Vālmīki, the tenth in descent from Pracetāḥ and the son of Cyavana is therefore not one of the Ṛṣis recognized by these authors. Who is he then? He must be regarded as outside the Ṛṣis who have either gotras and pravaras both or pravaras only and no gotras. Yet he is a Mahaṛṣi whose aśrama was at Citrakūṭa when Rāma was there and who subsequently migrated to the confluence of the Ganges and the Tamasā at the time of the exile of Sītā. He, therefore, wrote a chandaḥ which is not Vedic and a language which is modern compared to the Vedic language. Vālmīki's language is designated Ārṣa and not Vedic. When he wrote his famous verse Mā Niṣāda, etc., Brahmā appeared before him and told him that this was a new chandaḥ and a new language other than that of "mine," that is, Vedic. It is a language more modern than the Vedic but the recensions have made it first classical Sanskrit and then the Paurānik language throughout and it is being written in modern vernaculars.

Bhārgava, the writer of the episodes.

Asked by Rāma in the Uttara-kāṇḍa, Kuśa and Lav said, "Vālmīki Bhagavān is the author of the Rāmāyaṇa, he has come in the sacrificial assembly. He has written the account of your life in full detail. The high souled Bhārgava has thrown hundred episodes in it. There are five hundred cantos in the six kāṇḍas from the Ādi kāṇḍa and then the Uttara-kāṇḍa. All this is by our high souled guru." So Vālmīki wrote the main story of Bhārgava gave the episodes at a subsequent period. In find the same process of adding episodes in the Mahābhārata.

In the oldest MS. of the Bengali Mahābhārata b

Also be the
are in this
Prem. The
on Western

The eighth Mahā-purāṇa called Agni-purāṇa is wholly spoken by God Agni except where he introduces others to speak. It is not in the nature of an interlocution but of a pure narration, yet Vyāsa has been brought in in the first chapter as receiving a report from Vaśiṣṭha. Even at the end Vyāsa says that he received the Purāṇa from Vaśiṣṭha (*Vide* Ch. 382, *Verse* 39.) So it seems that when the idea that all Purāṇas proceed from Vyāsa was fully established, the Agni-purāṇa was so revised as to bring in Vyāsa at the beginning and at the end, and Sūta and the Ṛṣis only in the beginning.

The fourth Mahā-purāṇa the Śiva-purāṇa has many saṃhitās. (i) Jñāna-saṃhita is a direct report of an interlocution between Brahmā and Nārada to the Ṛṣis by Sūta without any intervention of Vyāsa. (ii) Vidyeśva saṃhitā is a direct report by Sūta to the Ṛṣis at Prayā of the interlocution between Brahmā and the ancient Ṛ at the time of creation. (iii) In Kailāsa-saṁhitā, Vyā sometimes introduced as an interlocutor and he rep interlocutions between Īśvara and Devī. (iv) Sanat-kum Saṃhitā is a direct interlocution between the ancient and Sanat-kumāra. Sanat-kumāra in ch. 2, vr. 8, says he got the saṃhitā from Vyāsa and Vyāsa sometir appears, as questioning Sanat-kumāra, as in chs. 10 and 11. (v) Vāyavīya-saṃhitā says that the Purāṇa (in singular) first of all comes out from the mouth of Brahmā and Vāyu explains this saṃhitā direct to the Ṛṣis withou Vyāsa. But Sūta has come in reporting the interlocu tion between Vāyu and the ancient Ṛṣis. In the secc part of the Vāyavīya saṃhitā the main interlocutors Kṛṣṇa and Upa-manyu. (vi) Dharma-saṃhita, begins Kṛṣṇa and Upa-manyu, but Vyāsa, Sūta and the Ṛṣis in from time to time in a mysterious way. The

however, ends with the worship of Vyāsa. This shows that it can hardly be written by Vyāsa.

The third Mahā-purāṇa called Viṣṇu-pūrana cannot be by Vyāsa as it is an interlocution between Parāśara his father and Maitreya who is said, in the Bhāgavata, to be a class friend of Vyāsa. In fact Vyāsa is scarcely mentioned in the Viṣṇu-purāṇa and in the colophons it is called Parāśara-saṃhitā.

The sixteenth Mahā-purāṇa, called the Matsya-purāṇa, is an interlocution between Sūta and the Ṛṣis at Naimiṣāraṇya reporting an interlocution between Manu and the Fish incarnation of Viṣṇu. There is Vyāsa nowhere in this work.

The first Mahā-purāṇa called Brahma-purāṇa is a re-
rt by Loma-harṣaṇa, made indirectly through Vyāsa and
Ṛṣis, to the Ṛṣis at Naimiṣāraṇya of a previous inter-
tion between Brahmā and the Munis, Dakṣa and others.
oma-harṣaṇa makes obeisance to Vyāsa as his Guru and
Bhārknower of history and tradition. The book ends with
beisance to Vyāsa by the Munis and by Loma-harṣaṇa.
yāsa, however, comes in as an interlocutor after the
26th chapter.

The eighteenth, Brahmāṇḍa-purāṇa is an interlocu-
tion between the Ṛṣis and Sūta. Sūta is regarded as an
authority because he was a disciple of Vyāsa. Sūta says
that he was reporting the Purāṇa which was taught by
the god Vāyu to the Ṛṣis engaged in sacrifice on the river
Sad-vatī at Kurú-kṣetra. Here, too, Vyāsa comes in as
Guru of Sūta. The Vāyu-purāṇa, too, which has the
beginning and goes over the same chapters and almost

Dāsa dated 1579 A.D. kept in the Library of the Bangiya-Sāhitya-pariṣad there are these verses:—

পরাশর সুত মুখে হইল সম্ভব। অমল কমল দিব্য ত্রৈলোক্য দুর্ল্লভ॥
গীত অর্থ কৈলা তাহা সুগন্ধি নির্ম্মাণ। কেশব রচিত তাহে বিবিধ আখ্যান॥
হরি সে উদ্ভব সেই প্রচণ্ড তপনে। ভারত পঙ্কজ ফুটে যার দরশনে॥

"From Vyāsa's mouth was produced the pure lotus rare in the three worlds. Sugandhi wrote it in vernacular poetry. Kesāva threw many beautiful stories in it. Then arose Hari. He is like a fierce sun and the lotus of the Mahābhārata bloomed at his sight."

Here Sugandhi wrote the main story, Kēsava wrote the episodes and Hari brought all these together and the developed product is the Bhārata.

Extent of the work.

The extent of the Rāmāyaṇa as given in the Bombay recension is 24,000 ślokas, 500 cantos and six kāṇḍas with Uttara and Bhaviṣya [Kāṇḍas ?]. This is rather obscure. Are Uttara and Bhaviṣya to be included in the 24,000 ślokas and 500 cantos? The language is not clear. As a matter of fact if any meaning is to be made out of it, it means, that the extent given is that of the six kāṇḍas only. For that recension in seven kāṇḍas contains 658 cantos. Leaving out 111 of the Uttara, the six books will contain 547 cantos only, which in the loose way of saying would be reckoned as 500. If it be so, the extent in ślokas too of six books will be 24,000. But that is not the case. The extent of seven books is 24,000 ślokas. This difficulty has been solved, by the earliest extant commentary of the Rāmāyaṇa, the Kataka, of which only one copy nearly complete is to be found in the Tanjore Library, by summarily rejecting the śloka, containing the extent, as an interpolation on the ground that six books contain 536 cantos and not 500, that the extent

in cantos of the Uttara is not given, and that there are more ślokas than 24,000. But so far as my experience goes these are not exact numbers but only approximates so that the number 536 will not vitiate the loose statement that the six books are composed of five hundred cantos. But the difficulty is in the extent in ślokas. It is not known what recension was used by the author of the Kataka. If he means that six books only contain 24,000 his recension must be very different from ours which contains about 20 to 21 thousand in the six kāṇḍas.

Uttar, Bhaviṣya and Abhudayika.

In giving the extent of the Rāmāyaṇa, it is sometimes stated "sa-bhaviṣyaṃ," sometimes "sabhaviṣyaṃ, sahottaram." Those who say the latter, think that the Bhaviṣya-kāṇḍa and the Uttara-kāṇḍa are compressed into one book. Most probably they think that the portion from the coronation of Rāma to his Horse-Sacrifice is Uttara-kāṇḍa and from the Horse-Sacrifice in which the Rāmāyaṇa was recited by Kuśa and Lava before Rāma, to his ascension to heaven is Bhaviṣya or future. But in a MS. of the Bengali recension in my possession, written by a reliable scholar of the last century, of which I have the first four books only, with an exhaustive Anukramaṇikā as the third chapter of the first book, the Anukramaṇikā speaks of an Ābhudayika-kāṇḍa in addition to Uttara and Bhaviṣya. It has taken away matters contained in 30 cantos from the Book VI in other recensions immediately after the fall of Rāvaṇa and added it to Book VII. It has compressed all this matter into 117 cantos and called it Ābhyudyika with Uttara and Bhaviṣya.

Uttara Kāṇḍa not by Vālmīki.

A comparison of the description of the Horse-Sacrifice by Daśaratha in

the Ādi-kāṇḍa with that by Rāma in the Uttarakāṇḍa will show that when the Uttara-kāṇḍa was written the details of the sacrifice were forgotten. While in Book I the author shows an intimate knowledge of the details of the sacrifice using all sacrificial technicalities, in Book VII he deals with the grandeur of its preparation only. It may be said that repetition has been avoided, but Vālmīki often repeats the same description in the same language almost in the same page in the genuine Books II to VI. The transfer of the scene of the Horse-Sacrifice from the banks of the Sarayū near Ayodhyā to the Naimiṣāraṇya is also significant, for Naimiṣa became celebrated as a holy spot long after Rāma. The Purāṇas, which presuppose the existence of the Mahābhārata, were repeated there by the disciples of Vyāsa and that fact made it famous as a holy place.

Hanumāna, in the Uttara-kāṇḍa, is said to have studied the Vyākaraṇa Śāstra with the Sun-god and that Śāstra with its Vṛitti, Saṃgraha and Bhāṣya can be no other than the work of Pāṇini. This incident cannot be written by Vālmīki as Pāṇini is much later. Most of the events in Agastya's narration of the career of Rāvaṇa are repetitions of what has already been said in the Books II to VI. Such repetition is unnecessary.

It was no part of Rāmāyaṇa.

To determine what portion of the Rāmāyaṇa is by Vālmīki and what not, it may be taken for granted that those chapters which have at the end a phala-śruti are independent works thrown in the Rāmāyaṇa for serving some purpose. Thus the very first chapter of the Rāmāyaṇa Book I is an interpolation. It is in the form of a Paurāṇika interlocution, not suited to an epic. Even

in this chapter there is no incident belonging to Book VII, therefore, that book is later. There is a verse in every body's mouth, and it will be proved later on to be very old, in which no incidents of Book VII are mentioned. The verse runs thus:—

पूर्वं रामतपोवनादिगमनं हत्वा मृगं काञ्चनं
वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ।
वालिनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनम्
पश्चाद्रावण-कुम्भकर्णहननं एतद्धि रामायणम् ॥

This verse is found in Agniveśa's Rāmāyaṇa which is very old, going several centuries before Christ.

Rāmāyaṇa is often recited in Hindu Society as a vrata or religious vow. The concluding ceremony is called Udyāpana. The Udyāpana of the recitation of the Rāmāyaṇa is not his ascension to heaven, but his paṭṭābhiṣeka, the last incident of Book VI (see our Catal., Vol. III, No. 2887). In the Rāma-līlā celebration, too, the concluding act is the coronation of Rāma and not his going to heaven. Kavi-rāja's Rāghava-Pāṇḍavīya also ends in the coronation of Rāma and Yudhiṣṭhira. The subsequent history both of Rāma and Yudhiṣṭhira was known to Kavi-rāja who belonged to the 7th and 8th centuries A.D. But he chose to stop at the coronation. Why ?

No incident of the Uttara-kāṇḍa is found in the story of Rāma, in the Mahābhārata, in the Daśaratha-jātaka, and in the Rāmāyaṇa as found in Java, Bali and other islands too. The story of Rāmāyaṇa as given in the Mahā-vibhāsā in the Chinese language extends from the abduction of Sītā to her rescue.

From all these it would appear that in the original Rāmāyaṇa, Uttara-kāṇḍa formed no part. We hear of the

Uttara-kāṇḍa for the first time in Chap. III, Book I of the Rāmāyaṇa, verse 38 and 39, where the exile of Sītā is undoubtedly mentioned and it is an incident of Book VII. In some of the Purāṇas containing the story of Rāma, Uttara-kāṇḍa has been added. Padma-purāṇa Ananda-srama edition adds the fight between Satrughna and Puṣkala and Lakṣmaṇa on one side and Lava and Kuśa on the other and the cue has been taken by other Purāṇas.

Interpolations.

Apart from the unauthoritative character of the Uttara-kāṇḍa as a whole, there are chapters all through the work which are regarded as interpolations not only by European but even by Indian critics both of the old and the new Schools. The most merciless of them is the earliest commentator of the Rāmāyaṇa yet known. His name we do not know, but his commentary is called Kataka, the purifier. He says "I prefer the Rāmāyaṇa which has six kāṇḍas and 24,000 Ślokas of 24 letters."

अस्माच्चतुरधिकाच्चतुर्विंशतिश्लोकसहस्रकम् ।
मन्ये वोढात्मकाण्डं यत् तद्रामायणमाग्निवे ॥

This means 24,000 ślokas of 24 letters each, i.e. 18,000 ślokas according to śloka metre.

Kataka summarily rejects the verse—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्ऋषिः ।
तथा सर्गशतान् पञ्च षट्काण्डानि तथोत्तरम् ॥

The reason for rejection is given in the following words by Burnell, p. 178*b*: "The grounds on which the author of the Kataka rejects verses and even whole chapters (especially in the Uttara-kāṇḍa) are: (1) that such do not occur in old MSS., (2) that they contain statements inconsistent with the subject or what has been

already said." So the author does not reject altogether the Uttara-kāṇḍa but he is merciless there in rejecting chapters.

If a ślōka, a word, a phrase, nay a whole chapter is not found in ancient and authentic MSS., it is very probable that it is an interpolation. To convert a hero of the early Aryans into a national hero of later times much has been early interpolated by singers and redactors. Rāma's sense of duty to his people and his strict adherence to his coronation oath may be exemplified by self-sacrifice in exiling Sītā. His sense of justice is exemplified by the story of the dog who was Sarvārtha-siddha in his previous birth, his devotion to the ancient religion of the Aryans, by his love of sacrifices which he undertakes not for any specific object but as a Dharma-setu or religious duty. His expedition to find out and kill the Śūdra practising austerities is attributed to the same motive. The expeditions against Lavaṇa and the Gandharvas are ascribed to his desire to protect ṛṣis and other peaceful subjects.

Two classes of interpolations are patent (1) the chapters with phala-śruti are independent treatises thrown in the main work and (2) chapters which look like Paurāṇic interlocutions, such as the story of Rāvaṇa's early career told by Agastya at Rāma's request, ancient legends told by Viśvāmitra and Śatānanda, and stories of ancient sacrifices told by Bharat and Lakṣmaṇa are also thrown in in a similar manner.

Numbers 3133 to 3140 form a complete copy of the Rāmāyaṇa with Book VI twice over. It is in Uḍiyā character and is a distinct recension. So are the MSS. 3141, 3143 and 3142, constituting a complete copy, and a distinct recension in Bengali character. In No. 3156 Ābhyudayika-

kāṇḍa has been put in the Laṅkā-kāṇḍa and not in the Uttara-kāṇḍa as in the Anukramaṇikā of my MSS. In 3157, the birth of Pururavas is put at the end of the Rāmāyaṇa. In the Bengal districts adjoining Mithilā, Bengali MSS. are often dated in the La. Saṃ as in the case of 3164.

Number 3165 contains a commentary of the Rāmāyaṇa written in the interest of the Rāmānuja Sect by Govinda-rāja, a disciple of Śaṭhaka who makes his obeisance to Yāmuna Ācārya, Lakṣmaṇa and the succession of Gurus of the sect. The general name of the commentary is Rāmāyaṇa-bhūṣaṇa but the commentaries of different Kāṇḍas are given the names of different ornaments of the decoration, thus the commentary of the Bāla-kāṇḍa is called Maṇi-manjīra, that of Ayodhyā-kāṇḍa Pītāmbara or yellow robe, that of Āraṇya, mani-mekhalā, jewelled waist-band, that of Kiṣkindhyā Muktā-hāra, pearl necklace, and so on. The commentator was induced to write in a dream by many learned men flocking to the door of the muni Veṅkaṭa-nātha in the Añjana hill. He had the benefit of a large number of previous commentaries. He was completely under the guidance of his Guru, Śaṭhāri. In number 3166 the commentary of the fifth and sixth Books is by Govinda-rāja but that of the seventh is not by him. It is by Śiva-lāla Pāṭhaka of Benares.

The commentary on the Rāmāyaṇa entitled Rāmāyaṇa-tilaka, by a writer variously named Rāmānuja, Rāma Śarmā and Rāma Varmā is very nearly complete in four numbers 3167 to 3170. Rāma Śārmā says, his commentary makes the Rāmāyaṇa purer than even the Kataka.

A third commentary, in this Catalogue, of the Rāmāyaṇa is called Manoharā by Loka-nātha Cakra-vartti and

runs through three numbers 3171 to 3173 on Bāla, Ayodhyā, Araṇya and Kiṣkindhā-kāṇḍas. Loka-nātha says that he has improved upon the commentaries by Vimala-bodha and Sarvajna. Loka-nātha seems to have been a disciple of Caitanya, and was born near Tāla-khaḍi in Jessore, lived at Vṛndā-vana and was the Guru of Narottoma Ṭhākura who was one of the leaders of the sect during the last half of the sixteenth century. Loka-nātha was regarded as an authority on the Rāmāyaṇa, the Purānas and the Mahā-bhārata. In 3262 Loka-nātha says that the word Kiṣkindhyā may be spelt with Yakāra and without it.

Guṇārṇava Kṛṣṇa-tīrtha was an expert in Rāmāyaṇa. He freely used the commentaries of Vimala and Sarvajña and he made his son Lakṣmī-kānta write a commentary according to his own ideas. The commentary is short with 1,800 ślokas only. Lakṣmī-kānta says that the Ādi-kāṇḍa gives the past history and the Uttara-kāṇḍa gives the history of the subsequent events. The other five kāṇḍas are concerned with Rāma alone. The derivation of the names is patent. The Sundara-kāṇḍa is so called because it treats of superhuman exploits. The author often points out the inconsistency of statements in different parts of the work.

The most important works on the Rāmāyaṇa are numbers 3177 to 3179, all attributed to Agniveśa, a ṛṣi. The first two are in a long metre called शार्दूलविक्रीडित. They are one and the same work and consist of 102 and 104 verses respectively. They give the dates or events in the Rāmāyaṇa measured in the years of the ages of Rāma and Sītā and at the end of No. 3177 occurs the śloka पूर्वं रामतपोवनादिगमनं हत्वा मृगं काञ्चनं, etc., as 104, confining Rāmāyāṇa to Books II to VI, though in the verses

Nos. 100, 101, and 102 of Catal. No. 3177 and verses 99, 100, 101 of Catal. No. 3178 mention is made of some events of the Uttara-kāṇḍa. The work is called Śata-ślokī Rāmāyaṇa and so the last two of these verses may be regarded as interpolations. This will lead to the supposition that Agniveśa, whose medical Saṃhitā was revised by Caraka at the court of Kaṇiṣka, did not make any mention of the Uttara-kāṇḍa. No. 3179 in 59 Anuṣtup verses is still more important as Cārāyaṇa is mentioned there as one of the disciples of Agniveśa, for whose benefit the work was written. Cārāyaṇa is a well known author. When the Kāma-Śāstra was split up into seven śāstras, Cārāyaṇa wrote the first śāstra which has been abridged by Vātsyāyana in the Sāmānyādhikaraṇa of his work.

In the commentary of that Adhikaraṇa, Cārāyaṇa is said to have introduced a luncheon in the morning. There is a Kārāyaṇa (Sanskrit Cārāyaṇa ?) who flourished in the court of Prasena-jit, King of Kosāla, who was a contemporary of Buddha. So Cārāyaṇa is a well-known figure in ancient India several hundred years before Christ. Agniveśā for the benefit of Cārāyaṇa gives similar dates of the events of the Rāmāyaṇa measured in the years of the ages of Rāma and Sītā. The last verse gives the extent of the work as 59 ślokas but the MS. contains 66. So verses 59 to 65 are interpolations and they contain the events of the Uttara-kāṇḍā, thus it is found that in the early centuries B.C. Uttara-kāṇḍa of the Rāmāyaṇa was unknown to Agniveśa and Cārāyaṇa. The contents of this MS. is given in full here.

रामायणहृदय ।

बालायबोधकमनक्रियागर्भं-

कुप्तिहेतुमिदमन्वयबोधनाभिः ।

साकाङ्क्षग्रन्थविदुतार्थकरं महार्थं
रामायणस्य हृदयं विदधेऽभिवेश्मः ॥ १ ॥
चारायणादिग्रन्थाणामवबोधविधित्सया ।
चक्रे रामायणे श्लोकदुर्बोधपददीपिका ॥ २ ॥
चरितं रामचन्द्रस्य महापापप्रणाशनम् ।
श्रुतदृष्ट्या यथा वृत्तं तथा वक्ष्यामि सिद्धिदम् ॥ ३ ॥
रामः पञ्चदशे वर्षे युवराजमपि मैथिलीम् ।
उपयेमे त्वयोध्यायां द्वादशाब्दानुवास सः ॥ ४ ॥
सप्तविंशतिमे वर्षे यौवराज्यमकल्पयत् ।
राजा रामाय कैकेयी वरद्वयमयाचत (?) ॥ ५ ॥
तयोरेकेण रामस्तु ससीतः सह लक्ष्मणः ।
समाश्चतुर्दशारण्ये दण्डके वासमादधौ ॥ ६ ॥
द्वितीयस्तु वरो राज्यं भरतं समकारयत् ।
सप्तविंशतिवर्षाणि रामस्यापि तदाभवत् ॥ ७ ॥
अष्टादश तु वर्षाणि सीतायाश्च तदाभवत् ।
त्रिरात्रमुदकाहारश्चतुर्थेऽह्नि फलाशनम् ॥ ८ ॥
पञ्चमे चित्रकूटाद्रौ रामो वासमथाकरोत् ।
अथ त्रयोदशे वर्षे पञ्चवट्यां महामनाः ॥ ९ ॥
रामो विरूपयामास शूर्पणखां निशाचरीम् ।
ततो माघसितारुण्यां मुहूर्ते इन्दसंज्ञके ॥ १० ॥
राघवाभ्यां विना सीतां जहार दशकन्धरः ।
मार्गशुक्लादशम्यान्तु वसन्तीं रावणालये ॥ ११ ॥
सम्पातिर्दशमे मासि व्याचष्टौ वानरेषु ताम् ।
एकादश्यां महेन्द्राग्रात् प्लुतवोजनम् ॥ १२ ॥
हनुमान् निशि तस्यां तु स लङ्कां पर्य्यचालयत् ।
तत्राभिज्ञानदानेन सीतया दर्शनं हि हनूमतः ॥ १३ ॥
द्वादश्यां सिंशपावृक्षं हनुमान् पर्य्यवस्थितः ।
तस्यां निशायां सीतायाः विज्ञानायाकरोत्प्रभाम् ॥ १४ ॥

अष्टाभिः अथोदश्यां ततो युद्धमवर्त्तत ।
अथोऽष्टस्य कुमारस्य वनविध्वंसनं तथा ॥ १५ ॥
त्रयोदश्यां चतुर्दश्यां वज्रः ग्रक्षिप्तो कपिः ।
वह्निना पुच्छमुक्तेन लङ्काया दहनं तथा ॥ १६ ॥
पौर्णमास्यां महेन्द्राद्रौ पुनरागमनं कपेः ।
पौषासितप्रतिपदः पञ्चभिः पथि वासरैः ॥ १७ ॥
पुनरागम्य षष्ठेऽह्नि ध्वस्तं मधुवनं च तैः ।
सप्तम्यां प्रत्यभिज्ञान-(स्य) दानं मुद्रिनिवेदनम् ॥ १८ ॥
अष्टम्युत्तरफल्गुन्यां मुहूर्त्ते विजयाभिधे ।
मध्यं प्राप्ते सहस्रांशौ प्रस्थानं राघवस्य च ॥ १९ ॥
वासरे नवमेऽम्भोधौ स्कन्धावारनिवेशनम् ।
पौषशुक्लप्रतिपदः तृतीया यावदम्बुधेः ॥ २० ॥
उपस्थानं ससैन्यस्य राघवस्य बभूव ह ।
विभीषणश्चतुर्थ्यां च रामेण सह संगतः ॥ २१ ॥
(No number is given to this verse.)
समुद्रतरणार्थाय पञ्चम्यां मन्त्रमूहतुः ।
प्रायोपवेशनञ्चक्रे रामो दिनचतुष्टयम् ॥ २२ ॥
समुद्रादरलाभञ्च सेतूपायप्रकीर्त्तनम् ।
सेतोर्दशम्यां आरम्भः त्रयोदश्यां समापनम् ॥ २३ ॥
चतुर्दश्यां सुवेलाग्रे रामः सैन्यं न्यवेशयत् ।
पौर्णमास्या द्वितीयाह्नि त्रिदिनैः सैन्यसारणम् ॥ २४ ॥
द्वितीयादिदशम्यान्तं पूर्णं तद्दिवसाष्टकम् ।
शुकसारणयोः सैन्यप्राप्तिरेकादशीदिने ॥ २५ ॥
माघसितायां द्वादश्यां सैन्यसंख्यानमेव च ।
शार्दूलेन कपीनां च सारासारोपवर्णनम् ॥ २६ ॥
त्रयोदश्याद्यमायावत् लङ्कायां दिवसैः त्रिभिः ।
राक्षसः सैन्यसंख्यानं रक्षायोद्योगवर्णनम् ॥ २७ ॥
यथावधाङ्गदो दूते माघे मुख्यादिवासरे ।
सीतायाश्च तदा भर्तुर्मायामुख्यादिदर्शनम् ॥ २८ ॥

माघशुक्लद्वितीयादिदिनैः सप्तभिरष्टमीम् ।
रक्षसां वानराद्याश्च युद्धमासीत्सुदारुणम् ॥ २९ ॥
माघशुक्लनवम्यान्तु रात्रौ विघ्नजिता रणे ।
रामजिज्ञयोर्नागपाशैर्बद्धो बभूव ह ॥ ३० ॥
वानरेष्वाकुलीभूतेष्वनुत्साहेषु सर्व्वतः ।
नागपाशविमोक्षार्थं दशम्यां गरुडोऽभ्यगात् ॥ ३१ ॥
अवद्वारो माघशुक्ल एकादश्यां दिनद्वयम् ।
द्वादश्यामाञ्जनेयेन धूम्राक्षस्य वधः कृतः ॥ ३२ ॥
त्रयोदश्यां तु तेनैव निहतोऽकम्पनो रणे ।
माघशुक्लचतुर्दश्यां यावत् कृष्णादिवासरः ॥ ३३ ॥
त्रिदिनेन प्रहस्तस्य नीलेन विहितो वधः ।
फाल्गुनासितद्वितीया-चतुर्थ्यन्तं त्रिभिर्दिनैः ॥ ३४ ॥
रामेण तुमुले युद्धे रावणो द्राविते रथात् ।
पञ्चम्याश्चाष्टमीं यावत् रावणेन प्रणोदिते ॥ ३५ ॥
कुम्भकर्णोत्थापनेऽभूत् अवद्वारश्चतुर्दिनम् ।
कुम्भकर्णो दिनैः षड्भिः नवम्यान्तु चतुर्दशीम् ॥ ३६ ॥
रामेण निहतो युद्धे वाम्बाद्वारो बभूव ह ।
अमावास्यादिने श्लोकादवद्वारो बभूव ह ॥ ३७ ॥
फाल्गुनस्य प्रतिपदः चतुर्थ्यन्तं चतुर्दिनैः ।
नरकान्तप्रभृतयो निहताः पञ्चराक्षसाः ॥ ३८ ॥
पञ्चम्याः सप्तमीं यावत् अतिकायवधश्चाभवत् ।
अष्टम्यां द्वादशीं यावत् निहतौ दिनपञ्चकात् ॥ ३९ ॥
निकुम्भकुम्भ-वधं तु मकराक्षश्चतुर्दिनैः ।
चैत्रशुक्लद्वितीयायां सैन्यं शक्राजिता जितम् ॥ ४० ॥
द्वितीया सप्तमीं यावत् दिनपञ्चकमेव च ।
श्लोकश्चागच्चतुर्थ्यान्तदाभूदवद्वारकः ॥ ४१ ॥
(There is no number here, too.)
अष्टम्यां रावणेर्नाशमैथिलीवधसम्भवा ।
श्लोकावेहासतश्चा रामश्चक्रे सैन्यावद्वारकम् ॥ ४२ ॥

ततश्चयोदशीं यावत् दिनैः पञ्चभिरिन्द्रजित् ।
लक्ष्मणेन हतो युद्धे विशितोऽभिचरन् क्रमात् ॥ ४२ ॥
चतुर्दश्यां दशग्रीवो रक्षोदीक्षाविधिं व्यधात् ।
अमावास्यां ययौ वीरो युद्धाय दशकन्धरः ॥ ४३ ॥
चैत्रशुक्लप्रतिपदः पञ्चम्या दिनपञ्चके ।
रावणस्य प्रधानानां युध्यतामभवत् क्षयः ॥ ४५ ॥
चैत्रषष्ठ्यष्टमीं यावत् महापार्श्वादिमारणम् ।
चैत्र-शुक्ल-नवम्यान्तु सौमित्रेः शक्तिभेदनम् ॥ ४६ ॥
कोपाविष्टेन रामेण त्रासितो दशकन्धरः ।
द्रोणाद्रिराजनेत्रेण लक्ष्मणार्थमुपाहृतः ॥ ४७ ॥
दशम्यामवहारोऽभूत् रात्रौ युद्धं खरक्षसोः ।
एकादश्यां तु रामाय रथं मातलिरानयत् ॥ ४८ ॥
अद्वादश्यदिने रामो रावणं वैरथेऽवधीत् ।
त्रयोदश्याः शुक्लपक्षस्य यावत् कृष्णचतुर्दशी ॥ ४९ ॥
माघकृष्णाष्टमीयायाश्चैत्रशुक्लचतुर्दशी ।
अष्टाशीतिदिनान्येवं मध्ये पञ्चदशाहकम् ॥ ५० ॥
युद्धावहारः संग्रामश्चिरसप्ततिदिनान्यभूत् ।
संस्कारो रावणादीनाम् पौर्णिमायां दिनेऽभवत् ॥ ५१ ॥
वैशाखादितिथौ राम उवास रणभूमिषु ।
अभिषिक्तो द्वितीयायां लङ्काराज्ये विभीषणः ॥ ५२ ॥
सीतामुद्धिकृतीयायां देवेभ्यो वरलम्भनम् ।
वैशाखस्य चतुर्दश्यां रामः पुष्पकमाश्रितः ॥ ५३ ॥
विशायसा ययौ तूर्णं भूयोऽयोध्यां पुरीं प्रति ।
पूर्णे चतुर्दशे वर्षे पञ्चम्यां माधवस्य तु ॥ ५४ ॥
भरद्वाजाश्रमं रामः सगणः समुदागमत् ।
नन्दीग्रामे ततः षष्ठ्यां भरतेन समागतः ॥ ५५ ॥
सप्तम्यामभिषिक्तोऽथायोध्यायां रघूदहः ।
दशाश्वाधिकमासाभ्यां चतुर्दश हि मैथिली ॥ ५६ ॥

उवास रामरहिता रावणस्य निकेतने ।
द्विचत्वारिंशके वर्षे रामो राज्यमवाप्तवान् ॥ ५७ ॥
सीतायाश्च अयस्त्रिंशद्वर्षाणि तु तदाभवत् ।
सीतायास्तद्दिनादूर्द्धं नवम्यां प्रौष्ठपादिके ॥ ५८ ॥
जानकीगर्भमाधत्त रघुवंशोद्भवोजसा ।
सप्तमासाधिते गर्भे त्यक्ता वाल्मीकीयाश्रमे ॥ ५९ ॥
चैत्रशुक्लस्य द्वादश्यां त्यक्ता सौमित्रिणा च सा ।
आषाढशुक्लनवमीदिने तु जनकात्मजा ॥ ६० ॥
वाल्मीकेराश्रमे पुत्रद्वितयं समजीजनत् ।
षड्भिः षष्ट्याः समधिकः नववर्षशतानि तु ॥ ६१ ॥
वाल्मीकेराश्रमे सीता सपुत्रा न्यवसत्किल ।
भूमौ गतायां सीतायां सपुत्रः किल राघवः ॥ ६२ ॥
रघुवर्षसहस्राणि वसुधे केवलां भुवं ।
अयोध्या स्वर्गते रामे शून्या वर्षशतानि षट् ॥ ६३ ॥
चत्वारि च कुशं प्राप्य निवेशमुपलप्स्यते ।
अग्निवेश्येन मुनिना विहितं बालबुद्धये ॥ ६४ ॥
रामायणीयमखिलं रहस्यमिदमुत्तमम् ।
एकोनषष्टिश्लोकात्म सारं रामायणोद्भवम् ॥ ६५ ॥
यः पठत्येति नरस्तस्य मुक्तिमुक्तिर्न दूरतः ।
इत्यग्निवेश्य-मुनि-कृत-रामायणरहस्यं समाप्तम् ॥ ६६ ॥

Rāmāyaṇa-Kathā-sāra by Kṣemendra has been published in the Kāvya-mālā Series as Rāmāyaṇa-mañjarī. It gives in Kṣemendra's inimitable verses the whole of the story of the work from one of the Northern recensions. This abstract was made at Kāśmīra in the eleventh century of the Christian era.

Sārāṃśa-Rāmāyaṇa by Śrīdhara Śarma Sūri, 3182, is a poem on Rāma by one who believed Rāma to be the

dispenser of Spiritual blessings. He follows the main story but omits many episodes.

Rāmāyāṇa-Sāra by Appaya Dīkṣita No. 3183, thinks that Rāmāyaṇa is a work written for the glorification of Śiva. This is the author who wrote so many works on a variety of subjects in the beginning of the seventeenth century in Southern India. This short work consists of 25 verses with a learned commentary. The 25th verse has been quoted in the Catalogue. The seventeenth is here given to make the author's object clear.

इत्थं तव श्रुतिशतप्रथितं चरित्रम्
प्राधावितः शरभर प्रतिपादनीयम् ।
सारं तु रामचरितं कविना गृहीतं
रामायणे सहितमुत्तमकाव्यरत्नं ॥ १७ ॥

The Kathās of the Rāmāyaṇa, of the Mahābhārata and of some of the Purāṇas have been explained in the Catalogue. They form a literature peculiar to Bengal and during the earlier years of British rule. The Kathās relating to Rāmāyaṇa have been described in Nos. 3184 to 3189.

Yoga-vāsiṣṭha-Rāmāyaṇa, 3190–3204.

This is a big work, said to be in 56,000 ślokas, of which the Rāmāyaṇa in slokas 24,000 is but the preliminary. It is in the form of a Purāṇa with Ṣaṭ-saṃvāda or three sets of interlocuters (1) Vaśiṣṭha and Rāma, (2) Vālmīki and his pupil Bharadvāja and (3) Agniveśya and his son Kāruṇya. There is another set, too, Suruci and the Deva-dūta. The scene of the first interlocution is laid at the Court of Rājā Daśa-ratha at a time when Viśvāmitra came to beg of the Rājā that Rāma should be sent with him to protect his sacrifice. Rāma was found in a very melancholy mood and he

began to ask many subtle and abstruse questions on salvation, indifference to the affairs of the world and so forth. This work is generally included by the Cataloguists in Vedānta but its form and contents justify me in putting it here. It is a very modern work as it mentions Buddha and includes theories of later .Vedāntists. It speaks of the invasions of the eastern regions by the King of Kaṛnāṭa which event took place in 1023, of the subjugation of the mlecchas of Uttarāpatha by the King of Surāṣṭra and of the revolts in Mālava and N.W. India (Utpatti prakaraṇa Canto 17, verses 18–30).

For other informations about the work see I.O. Catal. 2407, 2414 to 2432). This work is represented in our numbers 3198, 3201. Our Catalogue number 3190 seems to be an abstract of the Yoga-vāsiṣṭha Rāmāyaṇa though the prakaraṇas are not marked in the same way as in the original. Another abstract, but longer in extent, is to be found in Catalogue No. 3191. It follows the original in the matter of arrangement but it mercilessly cuts short all poetical embellishments. Catalogue No. 3193 is a curious work. It is attributed to Vaśiṣṭha and is called Rāmottara-carita. It commences with the Horse-Sacrifice of Rāma. Lava and Kuśa capture the horse, and there is a fierce fight after which the father and the sons are reconciled and Sītā goes to the sacrifice with her sons singing the Rāmāyaṇa. It has 14 Cantos. It has nothing to do with Yoga-vāṣiṣṭha Rāmāyaṇa though many verses are to be found in Vālmīki's Rāmāyaṇa. The story of the fight with the sons of Rāma seems to have been taken from Kṛttivāsa's Bengali Rāmāyaṇa written in the first half of the 15th century and it passes as the Uttara Kāṇḍa of Yoga-vāṣiṣṭha. Number 3195 is simply the 69th chapter of the Yoga-vāśiṣṭha Rāmāyaṇa Utpatti prakaraṇa.

Numbers 3203 and 3204 contain selected verses from the big Yoga-vāsiṣṭha with Mahi-dhara's and Mādhava's commentaries in Sanskrit and Marāṭhā respectively.

Adbhutottara-Rāmāyaṇa (3205-8) is said to be an extra book to the Rāmāyaṇa. It contains 27 cantos and is attributed to Vālmīki. In the first five cantos it treats of the Bāla-kāṇḍa in cantos XII to XVI, it goes over the same grounds as some of the chapters of Bhagavad-gītā and in the latter cantos speaks of Rāvaṇa with one thousand heads, the elder brother of his namesake with ten heads and living at Puṣkara, an island. Sītā led an expedition against him and killed him thus showing that she was superior in power to Rāma. It is written for the glorification of Sītā.

Editions.	Bāla-Kāṇḍa.	Ayodhyā-Kāṇḍa.	Āraṇya-Kāṇḍa.	Kiṣkindhyā-Kāṇḍa.	Sundara-Kāṇḍa.	Yuddha-Kāṇḍa.	Uttara-Kāṇḍa.	Remarks.
Ang. G. A. Schlegel. Pts. 1 and 2. Bonn. 1829–38 ..	77	115	....	....	....	....	....	Sargas, Ślokas. 192
G. Gorresio. Parigi 1843–1867	80	127	79	63	95	113	115	672
Hemacandra Bhaṭṭācārya's Edn. Com. by Rāmānuja. śaka 1791–1806 ..	77	119	75	67	68	130	111	647
Rāmāyaṇa of Vālmīki with Tilaka of Rama. (K. P. Parab). Bombay 1858 ..	....	....	....	....	....	....	....	....
Kṛṣṇa gopāla Bhakta. Cal. 1901	....	....	....	....	....	....	....	....
Rāmāyaṇa. Vaṇga-vāsī Edn. Pañcānanā Tarkaratna. Cal. 1904	77	119	75	67	68	130	124	660
Rāmāyaṇa. Ed. by T. R. Kṛṣṇācārya and T. R. Vyāsācārya. Bombay 1905	77	119	75	67	68	131	111	638
Rāmāyaṇa. Nirṇaya sagar Press 1907	....	....	....	....	....	....	....	....
Rāmāyaṇa. Govindācārya's Edn. Kumbakonam 1911	....	....	....	....	....	....	....	....
Rāmāyaṇa. Jagan-nātha. Śukla 1911	77	119	75	67	68	130	124	660
Rāmāyaṇa. Harananda Śarma. Ayoddhyā Kāṇḍa 1902	77	119	....	....	....	....	....	....
Rāmāyaṇa. Bombay Edn. Śaka 1781	77	119	75	67	68	130	111	647
Rāmāyaṇa W. Carey and J. Marshman (1806–10) ..	64	80	....	....	....	....	....	140, 4180

MS. No.	Cata. No.	Character.	Bāla-Kāṇḍa.	Ayodhyā-Kāṇḍa.	Āraṇya-Kāṇḍa.	Kiskindhya-Kāṇḍa.	Sundara-Kāṇḍa.	Yuddha-Kāṇḍa.	Uttara-Kāṇḍa.	Remarks.
			Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.	Sargas, Ślokas.
5613–5620	3133–3140	Uḍiyā	77	123	47 incomplete.	63	91	107	110	....
393	3141									
394	3142	Bengali	81	126	81	65	66	109	100	628
395	3143									
4518	3144	,,	79	117	72	62	....	....	....	....
4499	3145	,,	65	120	....	....	....	....	....	....
4453	3146	,,	80	127	87	61	....	....	....	....
4430	3147	,,	81	125	84	64	....	....	....	....
5689	3176	Nāgara	77, 2355	119, 4305	75, 2525	67, 2500	68, 3000	131, 5990	111, 3365	647, 24040
4390	3154	Bengali	....	....	....	....	95	109	....	....
2189	3152	Nāgara	....	....	....	....	68	....	....	....
4528	3159	Bengali	....	....	....	....	....	....	115	....
4395	3151	,,	....	....	86	63	88	....	....	....
3648	3156	,,	....	....	....	....	....	96	....	....
10825	3148	,,	....	123	34 (incomplete).	....	....	....	....	
4422	3153	,,	....	....	....	....	87	108	115	
4444	3167	,,	....	119	....	....	....	....	111	With commentary "tilaka."
4498	3168	Nāgara	....	....	75	68	....	....	....	Ditto.
4497	3169	Bengali	....	....	....	67	....	....	....	Ditto.
4424	3170	,,	....	....	....	....	....	130	....	
1812	3165	Nāgara	77	119	75	67	....	....	....	With Govindarāja's commentary.
1813	3166	,,	....	....	....	....	68	131	111	Ditto.
808	3171	Bengali	81	125	81	63 (incomplete).	....	....	....	With Loka-natha's commentary.
395	3141	,,	2850	4170	4150	2925	2245	4500	3360	Total Ślokas 24200.

MAHĀBHĀRATA.

The meaning of the word sloka.

The Mahābhārata is said to be of one hundred thousand ślokas in extent. But what is the meaning of "the śloka". It is not a verse, not a stanza, not a couplet, not anything connected with versification. It is a technical term in use among the scribes and vendors of MSS. It is an unit of measurement, it means thirty two akṣaras or syllables. The scribes and vendors are paid by so much per thousand ślokas. The Mahābhārata is one hundred thousand ślokas, i.e. the copyist is paid hundred times the unit of payment. The word śloka in works on prosody may mean the anṇṣṭup metre but here it means not the metre but the syllables only.

It means 32 syllables.

This system of payment involved no hardship on the copyist and is very fair to him. He gets credit for whatever he writes, the colophons, the uvāsas, the post colophons and even the numerical figures given at the end of each verse and each chapter. Whenever and wherever the scribe's work was a profession this system prevailed and even now it prevails in many provinces. In Benares, Mathurā, Rājputānā, Bombay and other places in India in Nepal and Kāśmīra this is the prevailing system. Not only versified works and works in prose and verse are measured by ślokas of thirty two syllables but even works written entirely in prose. The purāṇas are all measured in ślokas of thirty two syllables, the Artha-śāstra, the Kāma-śāstra which are in prose and verse are measured by the same unit and even such prose works as the Prajñā-pāramitās, of various recensions are measured by hundred thousand, twenty five thousand,

ten thousand, eight thousand and even seven hundred ślokas. The Mahā-bhārata in a similar way is measured by ślokas of thirty-two syllables and called Śāta-sāhasrikā saṃhitā.

How confusion arose in its meaning.

These are solid facts about which there is no gainsaying, but still sometimes the Mahā-bhārata is said to be measured in verses and the meaning of the word śloka as 32 syllables is ignored and there is confusion. The cause of this confusion is that in many provinces and in many periods of time professional scribes were not employed but kāyasthas were employed on pay and free board for copying MSS. In Bengal this system seems to have prevailed for centuries. In I. O. Catalogue is found a MS. belonging to Vidyā-nivāsa copied by a Śūdra named Kavi-candra for a pay in 1588. (I.O. Catal. No. 1385.) A MS. of the Kālikā-maṅgala was copied at Calcutta in 1753 for a couple of rupees and a piece of cloth. My mother's father employed two kāyasthas to copy Purāṇa MS. Hence in many provinces the word śloka did not mean 32 syllables and they tried to explain the term one hundred thousand in a variety of ways and created confusion and European Orientalists not knowing the system of copying MSS. in India are quite at sea. It is only by long study and careful thought that the confusion will be cleared.

Where is the Mahā-bhārata of 100,000 ślokas ?

Almost every old copy of the Mahā-bhārata differs from its neighbour, there is not only difference of readings and omissions and insersions of verses, but entire chapters and sectional parvas are often added or subtracted. Thus according to the Kumbha-konam edition there are 98 parvas, 2312 chapters 96,645 verses in the Mahā-bhārata but according to the same edition the Bom-

bay edition with Nīla-kaṇṭha's commentary has 185 chapters less. The late Pundit Jaya-candra Siddhānta-bhūṣaṇa, who compiled an index of the Mahā-bhārata, says that the Veṇkaṭeśvara edition agrees generally with the Burdwan and Vaṅga-vási editions but not with any other prints or MSS. The complaint is eternal that no two recensions agree and no two MSS. agree. There is diversity everywhere and uniformity nowhere. But one cannot work without uniformity. But where is uniformity to be found in the Mahā-bhārata ?

It is described in the Parva-saṃgraha-parva of the Maha-bhārata.

The Parva-saṃgraha-parva gives the number of chapters and verses in each of the 18 major parvas in which the Mahā-bhārata is divided. The numbers are given in words and I put them in figures in a tabular form.

		Chapters.	Verses.
I.	Ādi	.. 227	8,884
II.	Sabhā ..	.. 78	2,511
III.	Vana ..	.. 269	11,664
IV.	Virāṭa ..	.. 67	2,050
V.	Udyoga ..	.. 186	6,698
VI.	Bhīṣma ..	.. 117	5,884
VII.	Droṇa ..	.. 170	8,909
VIII.	Karṇa ..	.. 69	4,964
IX.	Śalya ..	.. 59	3,220
X.	Sauptika ..	.. 18	870
XI.	Strī-parva ..	.. 27	775
XII.	Śānti ..	.. 329	14,732
XIII.	Anuśāsanika ..	.. 146	8,000
XIV.	Aśva-medha ..	.. 103	3,320
XV.	Āsrama-vāsa ..	.. 42	1,506
XVI.	Mauṣala ..	.. 8	320
XVII.	Mahā-prasthāna ..	.. 3	320
XVIII.	Svargārohaṇa ..	.. 5	209
		1,923	84,836

I have consulted all available editions of the Mahā-bhārata and many MSS. but this table is uniform everywhere. In one or two prints, 329 of Śānti is 339, but that diversity is very slight and the difference between वं and र्वं in old writings is so slight that one may be mistaken for the other, unless a man is an expert palæographist. Where everything in the Mahā-bhārata is changing this table remains fixed and I believe like an anchor.

The significance of this table.

The figure 84,836 has been arrived at by counting the verses in every chapter. The Mahā-bhārata of 84,836 verses if reduced to the standard of 32 syllables will be a lākh of ślokas, if not exactly, so approximately, as it can be taken as exact. Nineteen hundred twenty-three chapter colophons with 98 minor parva colophons and 18 major parva colophons would make 2039 colophons altogether. Each colophon on an average contains 48 syllables or one śloka and a half, this would make 3058 ślokas. The prose narrations measured by the same standard would come to about 4,000 ślokas and the extra syllables over and above 32, in longer metres would be about 4,000, the Uvācas and the numerical figures at the end of each verse would come to about 4,000. Thus 85,000+3,000+4,000+4,000+4,000=100,000. This is a rough and approximate calculation. An accurate calculation would come to very nearly the same result. This then is the Mahā-bhārata in 100,000 ślokas as described and detailed in the second minor parva of the major Ādi-parva.

Bombay Veṅkaṭeśvar edition.

Jaya-candra Sidhānta-bhūṣaṇa has shown, in a tabular statement, that the Bombay Veṅkaṭeśvara edition, with which the Burdwan and Vaṅga-vāsī editions

agree, differs from the standard set forth in the preceding paragraph in the following way :—

			Chapter.	Verse.
I.	Ādi..	.. ..	+7	−261
II.	Sabhā	.. ..	+3	+201
III.	Vana	.. ..	+46	+195
IV.	Virāṭa	.. ..	+5	+222
V.	Udyoga	.. ..	+10	−84
VI.	Bhīṣma	.. ..	+5	−15
VII.	Droṇa	.. ..	+32	+735
VIII.	Karṇa	.. ..	+27	+50
IX.	Śalya	.. ..	+6	+418
X.	Sauptika	.. ..	0	−67
XI.	Strī	.. ..	0	+50
XII.	Śānti	.. ..	+35	−995
XIII.	Anuśāsanika	.. ..	+22	−299
XIV.	Aśva-medha	.. ..	−11	−475
XV.	Āsrama-vāsa	.. ..	−3	−418
XVI.	Mauṣala	.. ..	0	−37
XVII.	Mahā-prasthāna	..	0	−210
XVIII.	Svargārohaṇa	.. ..	0	+1
			184	—989

The Kumbha-konam edition in 6 volumes contains 2,312 chapters and 96,685 verses which reduced to the standard of 32 syllables to a śloka becomes 114,000 much larger than the standard set up by P. S. P.

Arjuna Miśras bold assumptions.

I have said before that in Bengal the system of copying MSS. by professional scribes was not in vogue, so Arjuna Miśra the Bengali commentator of the Mahābhārata, finding the P.S.P. extent of the M.B. as 84,836 and unable to account for the one hundred thousand ślokas any other way, boldly made the proposal of including the Hari-vaṃśa 12,000 in it and of bringing it approximately to a lākh but for doing so he must include Hari-vaṃśa

among the 18 parvas and therefore he declared that the "Sāntiranusāsanam" is only one word and an *aluk samāsa*, thereby making room for the Hari-vaṃśa among the 18 (see our Catal. number 3,372). So his theory makes two bold assumptions. One, he includes Hari-vaṃśa which is generally regarded as an appendix, into the body of the work and makes Anusāsana merge in the Sānti. Thus Arjuna Misra's failure to account for a lākh of slokas makes a strong presumption, nay, a positive certainty, that the P.S.P. gives a complete index of the Mahābhārata in hundred thousand slokas and that all beyond the 84,836 verses of the P.S.P. are modern additions.

Modern additions.

Thus all beyond the P.S.P. 1923 chapters in the Kumbha-konam edition, namely, 2,312 minus 1923=389 chapters are modern additions and so are 389—184=105 chapters of the Bombay edition. But we have no criterion to distinguish P.S.P. chapters and non-P.S.P. chapters, nor is there any proof when the P.S.P. was written and included in the body of the MB. Though we have no criterion yet it is a gain to know that the P.S.P. has the right table of contents at some period and it will certainly facilitate enquiry.

History of the work previous to P.S.P.

Having now explained the meaning of the word sloka as used in connection with manuscripts and suggested the hypothesis, not a pacca theory yet, that P.S.P. gives a fair idea of the MB. in lākh of slokas, I now proceed to show the steps by which the P.S.P. lākh was arrived at. If it is not conceded that there was a great battle in the fields of Kuru-kṣetra in some remote antiquity it is useless to make any enquiry about it and its history. But, if it is conceded, it will have to be conceded that there were contemporary descriptions of the

battle in some form or other. Because bards are an ancient institution in India and they are still in evidence. I think the lament of Dhṛta-rāṣṭra to be something like a contemporary record. It is in 73, triṣṭup metres according to Madras and 57, according to recent Poona edition, and, with a prologue and an epilogue, its extent is about 150 verses. It records the gradual growth of the jealousy which led to the great catastrophy at Kuru-kṣetra and gives the details of the battle. Its deep pathos and life-like scene-paintings mark it as a contemporary description. It was composed shortly after the battle. It is not a part of the MB. but it introduces the whole poem, history or statistics, whichever one is pleased to call the work. It is a bardic song and Krṣṇa Dvaipāyam took up the work of writing a poem on the war, retired to a cave in the mid-Himālayas near his hermitage in the Vadarikāśrama and there with Ganeśa as his amanuensis wrote the story of the war, the Bhāratī kathā, or the Bhārata Saṃhitā. He in his extreme old age taught it to Vaiśampāyana. He narrated it in the next generation to Janamejaya, the great grandson of the victor of Kuru-kṣetra, at Taxila, where Janamejaya proceeded to sacrifice the snake race which killed his father Parīkṣit. The story used to be related to the Brāhmaṇas officiating at the sacrifice at their leisure hours. The Mahā-bhārata was said to have been formally recited at this sacrifice and that recitation made Taxila a holy place and a seat of learning in subsequent centuries.

It was again recited by the son of Loma-harṣaṇa who got it from Vaiśampāyana, to the assembled sacrificers at Naimiṣāraṇya, the place of Śaunaka, two generations, later. It has the sanction of three set of interlocuters (1) Vyāsa and Vaiśampāyana, (2) Vaiśampāyana and

Janamejaya, (3) Sauti and Saunaka, and without three sets of interlocutors no history or Purāṇa is valid in India.

How the history affects the work.

As I have said before, the lament is the earliest literature on the war. It began with the piercing of the target as the earliest event in the contest and it ended with the fall of the Kurus. Vyása wrote 24,000 ślokas giving the whole history of Bhārata family without anecdotes and without episodes. It is said to begin with the story of Upari-cara Vasu, the real father of Satyavatī, the wife of Śāntanu and the mother of Vyāsa, Citrāṅgada and Vīcitra-vīrya. In verse (I. 1·66) three beginnings of the MB. are given: (1) The Mantra, Nārāyaṇaṃ namaskṛtya, etc., (2) Āstīka, (I. parva 5), (3) Upari-cara (I. ch. 64).

Vyasa's Work.

The first cannot be by Vyāsa because it salutes Vyāsa. The second cannot be by Vyāsa as it speaks of the origin of the sacrifice of snakes which is later than the time of Vyása. The third may not be by him as it speaks of his mother's real father and his own birth. His MB. contained (1) Sambhava-parva (not Ādi), (2) Sabhā, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Droṇa, (8) Karṇa, (9) Śalya, (10) Strī, (11) Śānti, (12) Aśva-meda, (13) Āśrama-vāsa, (14) Mauṣala. (I. 1.103–107). The last two are rather doubtful and Saṃgraha, Pauṣya, Pauloma and Āstīka (2 to 5 minor parvas) are impossible in a work by Vyāsa. The first chapter, Anukramaṇikā, was certainly not by Vyāsa as it contains many later events and sentiments and it is put in the mouth of Sauti.

Vaiśampāyana's work.

Vaiśampāyana narrated the story of the MB. at the sacrifice of snakes at Taxila. He was in a position to add the last parvas of

the MB. left untouched by Vyāsa and to complete the Ādī parva. The story of Upari-cara might come from him. He cannot be expected to give the genesis of the Sarpa-yajña in three minor parvas for he was asked for the history of the ancestors of Janamejaya and not his own.

Sauti's Work.

Sauti gave the last finish to the work. He says he was present at the Sarpa-yajña of Janamejaya, thence he went on a long pilgrimage, saw Samanta-pañcaka and the scenes of the battle of Kuru-kṣetra, and then he came to the forest of Naimiṣa to be present at the long sacrificial session of the ṛṣis. He gave many Ākhyānas and Upākhyāhas. The history of the sarpa-yajṇa is by him, the P.S.P. is perhaps by him as it is prefaced with a description and history of Samanta-pañcaka which he had seen in his travels. The Pauṣya, Pauloma and Āstīka parvas are by him as they give the genesis and history of the Sarpa-jajña which neither Vyāsa nor Vaiśampāyana was in a position to give.

Gradual growth of the work.

The kernel of the MB. is the Lament of Dhṛta-rāstra. Perhaps it was sung by a bard shortly after the battle and it became very popular. The first writer of the MB. expanded the stanzas of the Lament into chapters and parvas. It began with the hitting of the target and ended, as in the Lament, with the fall of Duryodhana with a few words about the subsequent events. At that time the history of the Kuru family previous to the battle was either very well known or the poet did not like to burden his work with such history. But two generations later Vaiśampāyāna found it necessary to add two parvas,

the Sambhavā and the Aṃśāvatāra, and add a short account of events down to the end of the reign and the life of Yudhi-ṣṭhira. Sauti added the history of the Sarpa-satra, the three parvas, Pauṣya, Pauloma and Āstīka. An analysis of the Anukramaṇikā and the P.S.P. will show that various parts of these two parvas were composed at various periods of time.

Another aspect of gradual growth.

There is another aspect from which the gradual growth of the work may be viewed, namely, the work was an epic poem in the beginning. Vyāsa is represented to speak of it as a poem to Brahmā, and an epic poem often begins from the midst of things and not in historical or chronological order. The poem began from the hitting of the target and ended with the fall of Duryodhana. Then it became a history of the Kuru race and so some minor parvas were added at the commencement and some at the end. Sauti added the three parvas on the serpent sacrifice to prove the authenticity of the work. Then as the idea of an iti-hāsa expanded from a mere chronicle to social, moral, intellectual and economical history, the work expanded along with it, till it included purāṇa (old legends), iti-vṛtta (facts), ākhyāyikā (stories), udāharaṇa (examples), dharma-śāstra (religious law) and ırthaśāstra (economics and politics) as in Kauṭilya I, 5.

An MB. of 8,800 ślokas is a myth.

Some orientalists think that there was a Mahā-bhārata of 8,800 verses or ślokas. But there is no justification for this statement. That figure is mentioned in connection with Vyāsa-kūṭas. The condition on which Gaṇeśa accepted the office of an amanuensis was that he should not wait and Vyāsa added a condition that Gaṇeśa should

not write anything without thoroughly understanding it. So Vyāsa often had recourse to the trick of giving a difficult verse to Gaṇeśa, to gain time. These difficult verses are known as Vyāsa-kūṭas and the figure 8,800 gives the number of such kūṭas. He knew them all, his son Śuka, who was always near, knew them all, but it is doubtful that even such an intimate friend as Sañjaya knew them so fully (Kumbh. ed., I. 1. 117).

Attempt to arrest the growth and expansion by P.S.P.

The P.S.P. seems to have attempted to arrest the growth of the work and its expansion by fixing the number of chapters in each major parva, and the number of verses in it. But all the trouble taken by the writer of P.S.P. seems to be of no avail to us, as we do not know which verse and which chapter has the sanction of P.S.P. The attempt has not been a complete success because much has been added after the P.S.P. and much has been deducted also. The story of the deductions is rather curious.

Deductions.

In the drama Pañca-rātra in the Trivendrum series there were some scenes from the Mahābhārata at the end of the Rāja-sūya sacrifice held by Duryodhana in which Duryodhana promised to Droṇa, as his dakṣiṇā, the restoration of half the kingdom to the Pāṇḍavas, if they could be traced within five nights. But these scenes are now lost to the MB.

Lots of chapters are now recited at the end of vratas and other religious ceremonies as coming from the Śānti-parva of the MB. and as an interlocution between Bhīṣma and Yudhi-ṣṭhira. But they are not found in modern recensions of the MB.

There is a work named Pañca-ratṇa enumerating five gems from the MB., namely: (1) Bhagavad-gītā, (2) Bhīṣma-stava-rāja, (3) Viṣnu-sahasra-nāma, (4) Anu-smṛti and Gajendra-mokṣaṇa. Of these the first three are found in Bhīṣṃa, Śānti and Anuśāsana parvas respectively, but the other two are nowhere found in any recension of the MB. I have traced them to the Viṣṇu-dharma of which the only copies were collected by me. Then it is apparent that the Viṣṇu-dharma at one time formed an integral part of the MB. It has been discarded in favour of either the Mokṣa-dharma or the Hari-vaṃśa and as a copy of the Viṣṇu-dharma is dated in the 11th century A.D. it must have been discarded long before that period. The names of the minor parvas of the Śānti and Anuśāsana end with the word Dharma as Rāja-dharma, Āpad-dharma, Mokṣa-dharma and Dāna-dharma. The MB. is written expressly with the object of glorifying Viṣṇu and it strikes as strange that the Viṣṇu-dharma should be elsewhere and not in MB.

So the history of the Mahā-bhārata is not one of continuous growth but of growth and depletion. As many were willing to add so many were prone to criticise the growth and reject things not in harmony.

The outline and the framework.

The outline and the framework of the MB. was settled by Vyāsa, Vaiśampāyana and Sauti. But it has received accretions and depletions from time to time. How to determine the age and history of these is a difficult task and I have the following suggestions to make :—

My first suggestion is that any chapter or group of chapters having a separate phala-śruti is an independent

work thrown into the body of the MB. either with a set purpose or simply for the purpose of preserving a short work which otherwise would be lost. The Nalopākhyāna in 30 chapters has a separate phala-śruti and so it is an independent work. The Bhagavad-gītā in 18 chapters has a separate phala-sruti and so it is an independent work. Its setting is peculiar and very suspicious. There is a Bhagavad-gītā parva in 31 chapters of which the first 13 have nothing to do with the gītā—the thirteenth chapter ends abruptly and the gītā begins abruptly. The Bhīṣma-stava-rājā has a separate phala-śruti, and the Viṣṇu-sahasra-nāma has a separate phala-śruti and so they are independent works. In this way I have traced 47 independent works in the body of the Mahā-bhārata. But the most curious are the Anu-kramaṇikādhyāya and the parva-saṃgraha.

Analysis of the Anukramaṇī.

If Vyāsa had an anukramaṇī of his poem, it would be a poetical Anukramaṇī and it is no other than the Dṛta-rāṣṭra-vilāpa from I.i. 129 to 278. This is a short poem on the MB. and here we find that brevity is the soul of wit. It is preceded by two Jagatī verses on the MB. "Duryodhano manyumayo mahā-drumaḥ," etc., so familiar to brāhmaṇas in India. These verses and the lament are preceded by a history of the composition of the MB. That history has a Maṅgalācaraṇa and an enunciation. It says that Vyāsa after dividing the Vedas, wrote the MB. in a cave of the Himālayas in three years. The history began with the creation and it gave a short summary of the work (I. i. 75—77). It was a lākh of ślokas in extent, with an Anukramaṇī in about 150 ślokas. When the work was mentally complete, as in the case of Rāmāyaṇa, Brahmā made his appearance and asked Vyāsa to employ Gaṇeśa as his amanuensis and so was Gaṇeśa employed.

There are other statements, too, which we need not take any account of just now. Some details of the contents are given in I. i. 104 to 107. All this Anukramaṇikā has been put into the mouth of Sauti. Yet the word Ādi-parva is not there but instead of it, Saṃgraha parva, two parvas of the snake sacrifice and the Saṃbhava parva. At the end, too, the Anuśāsana, the Mahāprasthāna and the Svargārohaṇa parvas are not there.

The analysis of the P.S.P.

The second Anukramaṇikā parva describes the Samanta-pañcaka that is, Kuru-kṣetra, the scene of the battle. It describes the Akṣauhiṇī and then gives, the 100 minor parvas into which Vyāsa is said to have divided the MB. and the Appendix Hari-vaṃsa. Then it gives details of the 18 major parvas into which Sauti seems to have divided the work and an enumeration of the chapters and verses of each major Parva. In these two parvas practically there are five enumerations of the contents of the Mahā-bhārata: (1) the short anukramaṇī in the first half of the first parva, (2) a shorter anukramaṇī in two or three verses beginning with "Duryodhano manyumayo" (3) Dhṛtarāṣtra-vilāpa of the second half, (4) the enumeration of one hundred minor parvas attributed by Sauti to Vyāsa, (5) the details of the 18 major parvas in chapters and verses. But discrepancies among these prevent our ascribing them to any of the three Munis of the MB. They are subsequent additions made by reciters and editors.

Vaiśampāyanā's summary of the MB. given in I. VI. 3 and 4 looks like the summary of a poem on a war and not of a history. In it Vaiśampāyana says that Vyāsa wrote the work in three years of devoted labour, that it had 2000 chapters, 100 minor parvas, 18

major parvas and one lākh of ślokas. It began with the return of the Pāṇḍavas from the hills. The jealousy of Duryodhana is the bīja or seed of the war. He also says how it developed and how it ended.

Some idea of the extent of these independent works with phala-śrutis may be found in the fact that the Bhagavad-gītā has 18 chapters and Nalopākhyāna 30. If therefore the 47 or say 50 phala-śrutis are calculated to cover about 200 Adhyāyas it would not be an extreme calculation. Vaiśampāyana's extent of Adhyāyas is fifty ślokas, so altogether there would be, $50 \times 200 =$ 10,000 ślokas covered by these phala-śrutis. These were thrown in very early, perhaps, when the MB. was in the making.

My first suggestion is that chapters and groups of chapters with a phala-śruti are independent works thrown in the MB. with a purpose. My second suggestion is that other stories in the MB. even though without a phala-śruti, are independent works or summaries of independent works; such as Rāmopākhyāna, Pativratopākyāna and others. The stories of beasts and birds are from the ancient folklore of India. The interlocutions are a special feature of the MB. They are mostly old dialogues of Indian sages and kings to support some statement in the MB. This is specially abundant in the Śānti parva where erudite matters are discussed. The several gītās are also independent works thrown into the MB.

Some of the interlocutions are very old, for instance, that between Bhṛgu, one of the original progenitors of the Aryan race and Bharadvāja, the grandson of another progenitor. It is perhaps one of the oldest and the subject of

the interlocution is the simplest from an anthropological point of view. The latest interlocution perhaps are those in which Bhīṣma took part. No interlocution can be later than the time of the composition of the MB. So are the stories of beasts and birds.

My third suggestion is that whenever any well ascertained modern idea is to be found in a chapter of the MB. that chapter should be regarded as a later addition. Thus the classification of royal studies into philosophy, the three vedas, economics and politics was started by the ācāryas of Kauṭilya, so the chapter in which this classification is accepted must be either contemporary of or later than Kauṭilya, for instance, Śanti, chap. 14, which contains this classification cannot be old. The interpolation may belong to the fourth century B.C. or later. For the same reason the Chapter 48, too, is a later addition. The succession of teachers of arthāsāstra as given in Śānti 57 is older than that of Kauṭilya, for Kauṭilya quotes many minor authorities than MB. and Kauṭilya and his ācāryas are never mentioned in it. But the next chapter 58 seems to be an interpolation as there Kauṭilya's classification is given in full.

My fourth suggestion is that when countries and races of later origin are mentioned in any chapter that chapter should be put down as later.

For instance, in Śānti, 64. 13, 14, we find the following enumeration of countries and races :—

यवनाः किराता गान्धाराश्चीनाः शबरबर्ब्बराः ।
शकाश्चुधारा कङ्काश्च पल्लवाश्चाम्रमद्रकाः ।
उड्राः शुलिन्दा आरट्टा काण्वा खेच्छाश्च सर्व्वशः ।

Here we find Sakas, Yavanas and Pahlavas mentioned together and on Noldke's theory, it should come between the second century B.C. and second century A.D. and not before, as during these centuries these nations played an important part in the History of the Middle East. In this matter we are in a much better position than those who explored the MB. 50 or 60 years ago, as the progress of archæological researches has cleared the geography of the time of Buddha, of Pāṇini, of Kātyāyana, of Patañjali, of Kauṭilya, of Vātsyāyana and of Bharata and of others to a very great extent. And the geography of the MB. is older than the oldest of them, namely, the sixteen great kingdoms of Buddha's time.

My fifth suggestion is that the minor parvas, and chapters not found in all MSS. but only in some are to be looked on with suspicion. As for instance, the minor parva entitled Vāiṣṇava-dharma in major parva XIV is found in the Madras and not in the Bombay edition. It is doubtful if it is a genuine part of the MB. The difference between these editions is 185 chapters and they are all suspicious.

My sixth suggestion is that the MB. is a work written expressly for the glorification of Kṛṣṇa. Indeed from top to toe it is full of Kṛṣṇa. Any chapter written expressly for the glorification of Śiva or Rudra is therefore out of place in a work of this nature. But in the Anuśāsana parva of the Madras edition, there are many chapters on Śiva alone. Thus chapters 45 to 49 in Parva XIII are all very suspicious. In one of these there are 1,000 names of Śiva, quite tantra-like, and uncalled for in a Vaiṣṇava work. In the same parva the chapters 205 to 250 are mainly an interlocution between Mahā-deva and Pārvatī.

It is of the nature of a tantra, it contains many topics already explained by Bhīṣma and other speakers to Yudhi-ṣṭhira. But there are such topics as the worship of phallic emblem which have a very modern look. Vāmana, the rhetorician in the 7th century, speaks of phallic emblems as familiar things and these did not produce the same sensation of horror as it otherwise would do. Phallic emblem in stone have been found up to the first century after Christ and may have existed a century earlier. Reading through these 46 chapters one would meet with ideas many centuries younger than in the other parts of the MB. The Sāṃkhya of this part is nearer Śaṣṭi-tantra than in other parts. The Rāja-dharma is also modern. For non-brāhmaṇas and non-kṣatriyas four callings are prescribed vārtā, sevā, kāru and nāṭya (XIII. 217). This is the very same as in Kauṭilya who uses the same words. The duties of soldiers are the same. The word bharttṛ-piṇḍa is used both here and in Kauṭilya in the same sense and in the same connection. Chapters 217 to 226 treat of Karma-vipāka, that is tracing the pleasure and pain of the present birth to the good or bad action done in previous existence. This is certainly very late. Though pre-Buddhist India believed in the theory of karma and transmigration, the register of minute causes in one birth producing minute effects in another is very late (see the para. on Karma-vipāka in the preface of my Smṛti volume). This long interlocution is more tāntrika than paurāṇika.

Seventh Suggestion.

My seventh suggestion is that anything tāntrika is a later addition and very late. Every tāntrika cult must have five aṅgas: (1) Stava, (2) Kavaca, (3) Nyāsa, (4) Sahasra-nāma, and (5) Pūjā-vidhi. Some of the stavas in the MB. are tāntrika,

for instance, the Bhīṣma-stava-rāja. The sahasra-nāmas, too, are tāntrika. The Visṇu-sahasra-nāma not only utters the ṛṣi, devatā, chandaḥ of the Vaidika but also the śakti, bīja and kīlaka of the tāntrika mantras. They should therefore be regarded as later additions. But Śaṅkara in the beginning of the ninth century has commented on the Viṣṇu-sahasra-nāma and so this has been thrown in some centuries earlier.

Thus the MB. has acquired accretions even so late as the 7th or 8th century A.D. and perhaps even later.

The Chronology.

The Indian chronology of yugas and kalpas must be rejected as mathematical and astronomical. The Kali-yuga era begins astronomically in 3101 B.C. and therefore do not command that respect which belongs to a practical and historical era. That sort of practical and historical era is to be found in the Purāṇas. The Kali-yuga begins shortly after the battle of Kuru-kṣetra. The purāṇas give a succession of 59 princes of the Magadha dynasties with the duration of their reigns, from the battle. The durations put together come to 1050 years when the Nandas begin to reign, say about 425 B.C. Thus the date of the battle comes somewhere near 1475 B.C. Many of the war ballads were contemporary and specially the Lament of Dhṛta-rāṣṭra. The MB. was composed by Vyāsa and revised by Vaiśampāyana within hundred years of the battle. Sauti's revision must have taken another century or more, as Naimiṣa as a tīrtha is much younger than Puṣkara and Kuru-kṣetra. Thus the frame-work of the MB. took 2 to 3 centuries to complete. Then began additions and interpolations. The chapters and interlocutions about early Sāṃkhyas of 8 prakṛtis are pre-Buddhistic and the allusion to Muṇḍas or shaven-headed monks may be post-

Buddhistics. The Rāja-dharma chapters in which Royal Sciences are defined as philosophy, the vedas, economics and politics are post-Kauṭilya, those in which human sciences are classified as Dharma, Artha, Kāma and Mokṣa are as old as the first or 2nd century, A.D., *i.e.*, the time of the Kāma-sūtra. The classification of sciences in the MB, into Rājadharma, Āpaddharma, Mokṣadharma and Dāna-dharma is at once primitive, crude, and simple, betokening an early effort than the preceding. The tāntrika and sectarian materials were added perhaps in the second half of the first millenium of the Christian era. This, I think, is a short and rapid history of the growth of the Mahābhārata. This is not the place for an effort carefully and laboriously made to determine the age of every chapter in this huge compilation. But I think time has come for such an effort.

Language.

. It may be asked in what language was the MB. first written. The answer is not easy to give. The Rāmāyaṇa was written in a new chandaḥ and that word chandaḥ covered a world of meaning in those ancient days. It meant versification, rhythm, style and inspiration. Brahmā says to Vālmīki that you have got a chandaḥ other than mine. But the same Brahmā does not say the same thing to Vyāsa. Simply because the Rāmāyaṇa was based on the panygerics of sacrifices written in a language easily to be understood by the common people while the MB. is based on war lays written in gorgeous style and in a language hard to pronounce. Rāmāyaṇa is written in what is said to be the Ārṣa language and the MB. later Vedic. But during the long centuries the language of both these poems have been awfully modernized. The progress of modernisation is visible in different recensions of the works. The

Bombay recension of the Rāmāyaṇa is more archaic than other recensions. The same is the case of the language of the Mahā-bhārata also. The following archaisms of the MB. are picked up mainly from the Rāja-dharma-parva of the Madras recension. In Classical Sanskrit *a* is elided after the final *e* or *o*, in the Madras recension *ā* is also elided as in Dṛta-rāṣṭraḥ + Āśrama-padaṃ = Dṛta-rāṣṭro'śrama-padaṃ I. ii-347. Such expressions as Videha-rājñaḥ (XII 18-2.) Dharma-rājānam (XII 39-8), Kutumba-dharmānaḥ XII 15-27 are Vedic. Dṛḍha-pūrve (XII 19, 27) is a form which the commentator says is Vedic in this form of compound. Kariṣye + iti = Karisyeti is Vedic. Dāre in singular is non-classical (XII. 25·27). Yathā purā has been turned into a compound yathāpuram (XII. 49. 30). This is unclassical. Abhi-bhoḥ is an explitive not known in ordinary Sanskrit (XII. 58,117) In saḥ + āśramī = sośramī (XII. 56,31) the elision of *ā* is not according to Pāṇini. Sāhyam for Sāhāyyam is unusual; Nālpacetāyam for Nalpacetāḥ + ayam is not Pāṇinīya. The Rule of Pāṇini that in infinitive mood, when the root is alone, it takes ktvāc, but when joined with other words it takes lyap, is often violated and the parasmaipadī root, often takes ātmanepada and *vice versa* in the MB. These are so frequent that it is not considered desirable to give instances. Words like Yudhyantaḥ for Yudhyamānāḥ, (XII. 21,20) sahati, for sahate, varttataḥ for varttamānasya, paśyasva for paśya jar into the ears of those who deal with Classical Sanskrit only. Such archaisms are rare in the Rāmāyaṇa though there are archaisms in it, too. The word Nityadā is not classical but it is frequently used in both the works.

Rāmāyaṇa is based on vernacular panegyrics of sacrifices and the Mahā-bhārata on war lays. One was

the beginning of the classical and the other is the tail end of the chāndasa. One is meant for all and the other for warriors and cultured classes only. The process of modernisation has made the language look like the same in both but close examination shows that difference still exists after such a lapse of time and so much wear and tear in copying. A parallel may be found in the poetry of Rājaputāna. Bhāṭas write for all classes of people but the cāraṇas write only for the warrior class i.e. Rájputs and those who come in close contact with them. The Bhāṭas write in piṅgal, *i.e.*, the spoken Hindī but the cāraṇas in diṅgal, an elevated form of the Maru-bhāṣā at a certain stage of its development. It is rarely appreciated and even understood by the common people. There is a saying in Rājputānā which may be appropriately quoted here :—

The Language of the two poems.

Bhāṭ, ghānṭ, gaḍeriyă sab koi ko hoy.
Cāraṇa hāy catura nara gaḍhpatiŏ ko joy.

Bhaṭ, the panegyrist, ghānṭ, a hodgepodge with flour and other things and asses are for all classes of people but Cāraṇa is a clever fellow, he approaches the masters of forts only.

MB. is post-Rāmāyaṇa.

Throughout the MB. there are so many allusions to the story of the Rāmāyaṇa that it is difficult to conceive that the Rāmāyaṇa or its story is later. In every part of the MB. those that are undoubtedly old and those that are undoubtedly modern the story of the Rāmāyaṇa is equally well known. Some people think the Rāmopākhyāna is the only piece in the MB. which deals with the Rāma story. But no. In the Vana parva itself three other chapters are devoted to the Rāmāyaṇa and the curious thing is that the stories differ greatly in detail.

There is an anthropological fact which determines the priority of the Rāmāyaṇa. Rāma goes to heaven with the whole city but Yudhi-ṣṭhira takes his brothers only but reaches heaven alone. In the primitive world when king died he was followed voluntarily or involuntarily by his whole court. They all thought he would require their services in the other world. The King of Ashanti died about a hundred years ago and all his queens, all his ministers followed him, his best horses were slaughtered for him and all the animals and things which he loved were thrown into his grave. The story of Nogi following the Mikado is too recent to describe here. Rāma's following was so complete that the city remained depopulated for generations till Kṣemaka repeopled it and Rāma's son had to remove his capital beyond the Narmadā. At the time of the MB. an opinion gained ground that heaven lies to the North of the Himālayas. There is a chapter in the Śānti parva where this is stated in full. The ordinary Hindu belief is that souls after death travel towards the south and the idea in primitive Europe was that they travelled westward. Brittany in France and Cornwall in England were long regarded as the home of human souls after death. Arjuna went to heaven to his father Indra to learn the use of celestial weapons by the north road and his brothers went the same way to welcome him on his return from heaven. Now of the two ideas the former is much earlier than the latter and both the ideas occur in parts of the work which are known as interpolated.

But we need not go to Anthropology for the priority of the Rāmāyaṇa. The ṛṣis in the Rāmāyaṇa are generally the starters of the gotra system among brāhmaṇas, such as :—

Jamadagnir Bharadvājo Viśvāmitrātri Gotamāḥ,
Vaśiṣṭhaḥ Kaśyapo' gastyo' ṣṭau gotra-pravarttakāḥ.

and these eight are the principal seers of the Ṛgveda. Bharadvāja, Viśvāmitra, Vaśiṣṭha and Atri have each a Maṇḍala assigned to him. Jamadagni, Gotama and Agastya have several hundreds of ṛks assigned to them in the first Maṇḍala. Kaśyapa has only one ṛk that forms a sūkta by itself and the only sūkta with one ṛk. Vāmadeva is another great ṛṣi of the Rāmāyaṇa who has a Maṇḍala assigned to him. So the Rāmāyaṇa ṛṣis are all seers of the Ṛg-veda. But the Mahā-bhārata is the work of a ṛṣi who classified the Vedas into ṛk, yajus and sāma and whose disciples are the starters of different śākhās of the various Vedas. Yājña-valkya, one of the youngest authors of a brāhmaṇa, is an officiating priest in the Rāja-sūya sacrifice of Yudhi-ṣṭhira. So the two poems are ages apart. The names of the ṛṣis of the Rāmāyaṇa are single names, but the names of those of the MB. are clogged with one or two patronymics or apatyārtha-pratyayas.

As I have said before the story of the foundation of many of the great cities of N. India is to be found in the Rāmāyaṇa but in the Mahā-bhārata they are flourishing cities, capitals of flourishing kingdoms, towns of long standing and of ancient name and fame. Vālmīki is mentioned many times in the MB. sometimes as a ṛṣi and sometimes as a poet. One of the verses in the Rāmāyaṇa has been quoted *ad verbatim* and *ad literatim*; several verses are quoted which seem to be from other recensions of the Rāmāyaṇa not known to us. A descendant of Rāma is killed by Abhimanyu on that fatal day on which he was unjustly killed by seven warriors of the Kaurava party. Another descendant of Rāma was compelled to pay tribute, when the Pāṇḍava brothers proceeded to the conquest of the world prior to Rāja-sūya.

M.B. is an itihāsa.

Iti-hāsa in classical Sanskrit means a narration of facts though in the Vedic it had a different meaning. There it meant "iti ha āsa" "this it was" without any proof. It is from this meaning that the word "aitihya" has been derived. History or fact in Vedic was Nārāśaṃsa; this happened among men. But in classical Sanskrit history is represented by the word iti-hāsa and Māhā-bhārata is the only iti-hāsa. In a work entitled Sarva-mata-saṃgraha published in the Trivendrum series No. LXII, page 7, this meaning of the word has been specifically stated. In Kauṭilya Iti-hāsa has the same authority as the 4th Veda, the Atharva. He calls it iti-hāsa-veda. In the MB. itself, in several places, the Mahā-bhārata is called the fifth Veda and when weighed against the other four is found to be heavier. A collection of anecdotes from the MB. is called Iti-hāsa-samuccaaya (Catal. No. 3442–3446). It contains in some MSS. 32 and in some 42 stories. MB. has much didactive matter in it and these were thrown in after the extended meaning of the *iti-hāsa* was sanctioned by the authority of Kauṭilya in Book I. 5 of his Artha-śāstra; that extended meaning is, that the word iti-hāsa means and includes (1) Purāṇa, ancient legends, (2) Iti-vṛtta, facts, (3) Ākhyāyikā, anecdotes, (4) Udāharaṇa, examples, (5) Dharma-śāstra, (6) Artha-sāstra. Unless this comprehensive meaning is accepted, there is no reason why politics, military regulations, emergency duties, spiritual matters, civil code and even the law of gifts should be included in a historical work like the Mahā-bhārata. The Authors, revisors and even interpolators were not exactly fools to put anything and everything in the work.

The only system of Philosophy advocated in the MB. is the Sāṃkhya with its practice, the Yoga. The Sāṃ-

khya is knowledge and the Yoga is activity for the realisation of that knowledge. But this Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Ṣaṣṭi-tantra and its summary the 72 Kārikās of Īsvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainsism. The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविकृतिः प्रकृतिविकृतयः सप्त। षोड़शकस्तु विकारो न प्रकृतिः न विकृतिः पुरुषः। The older Sāṃkhya says: अष्टौ प्रकृतयः। षोड़श विकाराः। पूरुषः। and the MB. throughout gives its adherence to this form of Sāṃkhya except in XIII, 205–250 in the interlocution between Mahā-deva and Pārvatī evidently a latter addition.

Philosophy of the MB.

Other systems of Philosophy are not in the MB. Hopkins finds Nyāya system there. There are only two words in the MB. which are used in a technical sense in the Gotama sūtras. They are प्रयोजन and निर्णय—words of common use in Sanskrit and used in the MB. in a non-technical sense. Professor Ui of Japan in his preface to the English translation of the Chinese translation of a Sanskrit work, now lost, of a system of Vaiśeṣika with ten categories, says that the Gautama sūtras have been for the first time quoted in Mahā-yāna logical work of Hari Varmā who flourished in the third century A.D. This appears to be very probable, as the passage in Caraka, by the end of the first century A.D., in which some of the Nyāya terms occur does not show that the author knew the work entitled Gautama sūtras. The system of debate advocated in the Gautama sūtras, is quite distinct from that of the Mīmāṃsakas in the second century B.C. and in Kathā-vastu, points of controversy, composed by monks assembled at the third council of the Buddhists at Pāṭali-putra in the

Nyāya not in MB.

17th year of Aśoka. So the Mahā-bhārata can have nothing to do with Gautama Sūtras. In XII, 24, 11,13 there are Nyāya terms used, but the chapter is late as it uses Kauṭilyā's classification of sciences.

Vaiśeṣika not there.

The Vaiśeṣika system is not there. In a pamphlet published by the late lamented Babu Harināth De, Vaiśeṣika was pointed out as one of the 20 systems of thought mentioned in the Laṃkāvatāra sūtra. This is one of the earliest sūtras of the Mahā-yāna as Aśva-ghoṣa in the end of the first century A.D. alludes to it and quotes from it. The MB. does not name the system nor its author but in connection with various schools of Sāṃkhya it uses the word viśeṣa not in the technical sense of Kaṇāda as the ultimate differentiation but as an attribute peculiar to an element which in later days was known as Vaiśeṣika guṇa. The peculiar feature of the Vaiśeṣika is the atomic theory but it is nowhere found in the MB. The system of generalization and differentiation carried to its logical extreme, which characterizes the Vaiśeṣika, is not in the MB.

Mīmāṃsā not in MB.

The Mīmāṃsā systems, pūrva and uttara are not to be found in the Mahā-bhārata. Their system of debate by adhikaraṇas is nowhere advocated in it. The Mīmāṃsa system was first heard of in Patañjali's Mahā-bhāṣya where Kāśakṛtsna is named as a Mīmāṃsaka and Kāśakṛtsna is quoted in the Bādarāyaṇa's sūtras. So none of the Mīmāṃsā systems are expected to be found in the MB.

The Lokāyatas not in MB. nor Buddhism.

There is a mention of Cārvāka in the MB. in connection with the coronation of Yudhi-ṣṭhira where he came, abused the king and praised Duryodhana. The brāhmaṇas

khya is knowledge and the Yoga is activity for the realisation of that knowledge. But this Sāṃkhya is not the Brahminical Sāṃkhya as expounded in the Ṣaṣṭi-tantra and its summary the 72 Kārikās of Īsvara-kṛṣṇa but the old Sāṃkhya from which branched off Buddhism and Jainsism. The later Brahminic Sāṃkhya has as its article of faith मूलप्रकृतिरविकृतिः प्रकृतिविकृतयः सप्त। षोड़शकस्तु विकारो न प्रकृतिः न विकृतिः पुरुषः। The older Sāṃkhya says: अष्टौ प्रकृतयः। षोड़श विकाराः। पूरुषः। and the MB. throughout gives its adherence to this form of Sāṃkhya except in XIII, 205–250 in the interlocution between Mahā-deva and Pārvatī evidently a latter addition.

Philosophy of the MB.

Other systems of Philosophy are not in the MB. Hopkins finds Nyāya system there. There are only two words in the MB. which are used in a technical sense in the Gotama sūtras. They are प्रयोजन and निर्णय—words of common use in Sanskrit and used in the MB. in a non-technical sense. Professor Ui of Japan in his preface to the English translation of the Chinese translation of a Sanskrit work, now lost, of a system of Vaiśeṣika with ten categories, says that the Gautama sūtras have been for the first time quoted in Mahā-yāna logical work of Hari Varmā who flourished in the third century A.D. This appears to be very probable, as the passage in Caraka, by the end of the first century A.D., in which some of the Nyāya terms occur does not show that the author knew the work entitled Gautama sūtras. The system of debate advocated in the Gautama sūtras, is quite distinct from that of the Mīmāṃsakas in the second century B.C. and in Kathā-vastu, points of controversy, composed by monks assembled at the third council of the Buddhists at Pāṭali-putra in the

Nyāya not in MB.

pects in their future existences. He also explained to Rudra the salient points in the Sāṃkhya system. (Anu. 165–169). Bhṛgu explained similar ideas to Bharadvāja (Śānti 180–185) and Sanat-kumāra to the ṛṣis (Śānti 227).

MB. pre-Buddhistic.

I have shown that the Sāṃkhya of the MB. is not the orthodox brahminical Sāṃkhya but the Sāṃkhya which believes in 8 prakṛtis. Aśva-ghoṣa in his Buddha-carita chapter XII, speaks of this Sāṃkhya as taught to Buddha by his Gurus Āḍāra-Kālāma and Uddaka-Rāma-putra. They were both advanced thinkers and expert practisers of yoga. Some oriental scholars think that they have passed the stage of deriving the Buddhist doctrine from the Sāṃkhya. I have not yet passed that stage and I believe that more reliance is to be placed on an ancient authority like Aśva-ghoṣa than on modern orientalists. Āśva-ghoṣa's statement is clear and distinct. The Gurus explain to Buddha the system of Kapila. The first Guru goes up to two of the Āyatanas, Akāśānantyāyatana and Akiñcānyānatyāyatana and the second up to Na Saṃjñā na Saṃjñyānantyāyatana in the arūpa heaven. But Buddha was not satisfied. He thought when something is, *i.e.*, when existence is predicated to something it cannot be absolute, it must have relations. So he takes six years to study and to meditate and though keeping the framework of the Sāṃkhyas, so far as possible, destroys the cardinal point of their faith namely Sat-kārya-vāda. They believed that the effect remains in a nascent state in the cause and so cause and effect are both permanent. He destroyed this theory and substituted for it the momentariness of all effects, that is, the kṣaṇika-vāda. The ultimate result was that the absolute was regarded as something to which neither existence nor non-existence nor an affirmation of the two

nor a negation of the two can be predicated. The Sat-kāryya-vādā ended in the Kevalī who is Nārāyaṇa, the creator and destroyer of the world, and the Kṣaṇika-vāda ended in Śūnyatā, Anupadhi-seṣa-Nirvāṇa and no creation and no destruction. The whole Psychology of Buddha depended on that of Sāṃkhya and as the greatest exponent of the primitive Sāṃkhya the MB. must be declared to be pre-Buddhistic.

Though the MB. is so full of Sāṃkhya in later times Sāṃkhya fell into disrepute. The old system was discarded by the Orthodox Brahminists and a new, that of Ṣaṣṭi-tantra, was substituted. Śaṃkara does not think highly of Sāṃkhya, but he refutes it simply because some men in authority accepted it. In the thirteenth century Hemādri though ranking the experts in Sāṃkhya as high as the catur-vedins, regards the Kāpilas as dogs to be beaten away from religious assemblies.

The Rāja-dharma parva examined under the seven suggestions.

If the MB. was a kāvya at one time, it must have ended with the coronation of Yudhiṣṭhira and the Śānti and other parvas are later. The Rāja-dharma is the first minor parva in the major parva Śānti. It is then just where the old work ends and the new begins. It has, therefore, a peculiar interest. An examination of the 130 chapters of this parva may yield important results.

The first chapter is a chapter of congratulations. The ṛṣis come and congratulate the victor. This is in imitation of the first chapter in the Uttara kāṇḍa of the Rāmāyaṇa. Chapters 2 to 7 are devoted to the glorification of Karṇa, the most powerful opponent of the Pāṇḍavas. This idea is also taken from the Uttara-kāṇḍa where

the early history of Rāvaṇa is the theme of several chapters.

Then come chapters (8 to 36) on the remorse of Yudhiṣṭhira and the consolation given to him by his four brothers, by his wife, by a ṛṣi named Deva-sthāna, by Vyāsa and the last, the most powerful and effective, by Kṛṣṇa. After the speeches Yudhi-ṣṭhira makes a pathetic appeal to renounce the world and to enter the quiet life of a hermit. Some of the speeches really advance the action of the epic but others seem to be redundant and these are full of more modern ideas, for instance, Nakula's speech (chapter 12) treats of Īśvara and the mantra as the only living force and the rest dead matter. He speaks of six pramāṇas, the Mīmāṃsaka view, not earlier than the second century B.C. of dṛṣṭānta, saṃśaya, nirṇaya and other Nyāya terms not earlier than the second century A.D. [see Sadajiro sigiura's work on Hindu Logic and Ui's preface to his Vaiśeṣika of Ten Categories]. In one of Arjuna's speeches he mentions with contempt the shaven-headed people in coloured cloth, people with clotted hair and people who go naked. He most probably means the Buddhist, the Sāṃkhya monks, and the Jainas. In one of Vyāsa's speeches he uses many logical terms taken from the Gautama sūtras, quoted by Hari-varmā, a Buddhist logician in the third century A.D.

Yudhi-ṣṭhira takes heart and agrees to accept the responsibility of government. He goes to Hastinā. He is proclaimed King. He divides the spoils to his brothers, makes arrangement for the maintenance of the families of the vanquished, and goes to the field of battle where Bhīṣma lies on a bed of arrows and induces him to speak on the duties of a King. Among these chapters 37 to

55 is one (38) on Cārvāka who is represented as a friend of Duryodhana and who was reduced to ashes by the brāhmaṇas. There is one hymn to Kṛṣṇa by Yudhiṣṭhira, with a phala-śruti (chapter 42) entitled Kṛṣṇa-śatanāma. There is another hymn with a phala-sruti by Bhīṣma to the same Kṛṣṇa called Bhīṣma-stava-rāja (46). But this hymn is given not in the course of the narrative but by a special request of Janamejaya.

Then commences a preliminary speech by Bhīṣma on politics commencing at 55. 10 and ending at 57. 30 containing many authentic sayings of old sages like Marutta, Manu, Uśanāḥ, Bhārgava and others. There is nothing in this speech which is modern. In chapter 58 Bhīṣma commences to give details. In the Kṛta-yuga there was no king, no politics. People were virtuous and they protected each other. Then came avarice and lust, protection was wanted. The gods went to Brahmā who composed a śāstra in one hundred thousand ślokas on Dharma, Artha and Kāma. The Mokṣa sāstra was different. Out of these Śāstras came Ānvīkṣikī, trayī, vārtta, and daṇḍanīti as vidyās for kings. Then a table of contents of Rāja-nīti is given which to a great extent agrees with the Vidyā-samuddeśa of Kauṭilya. Brahmā's politics was imparted to Śaṃkara who is called Viśālākṣa and who abridged the Śāstra to 10,000 chapters. Indra got it from Śaṃkara and reduced it to 5,000 and Bṛhaspati who got it from Indra to 3,000 and Kāvya or Śukra to 1,000. This tradition is so different from that of Kauṭilya in whose opinion Uśanāḥ knew daṇḍa-nīti only, Bṛhaspati, vārtā and daṇḍa-nīti, Mānavas Ānvikṣikī, vārtā and daṇḍa-nīti, his own Ācāryas and himself, all the four. This tradition is different from that of Vātsyāyana and from that embodied in the recently published Bṛhaspati

sūtras in which Indra is the student and Bṛhaspati the teacher.

Bhīṣma commences his preliminary speech in 55 with an invocation. The same invocation is repeated in 59 which is devoted to the duties of the four castes and the next to the duties of four stages of life. Next two chapters relate to the duties of brāhmaṇas and their prohibitions. Then came Rāja-dharma down to 71st chapter. The 72nd is very suspicious. In it the brāhmaṇa is made supreme in everything. Such ideas are found in the Manusaṃhitā only which was revised during the supremacy of the brāhmaṇa dynasties of Śuṅga, Kāṇva and Śātakarṇī. Chapters 73, 74 and 75 deal with the good effects of harmony between the Brāhmaṇas and Kṣatriyas. If a Kṣatriya king governs well, he has nothing to fear (76). Chapter 81 speaks of tribal republics (Saṃgha) which are generally ruined by dissensions among themselves. The Yādavas were such a Saṃgha. The same statement is found in Kauṭilya chapter 160, Book 11. It is difficult to keep secrecy whenever people are equal. Politics continues down to chapter 94. Then commence the rules of war and continue to 107. After that, there is a complete change of subject. The new subject is morality which continues to the end of the parva, i.e. chapter 130.

The whole of the Śānti parva seems to have been an after thought. It was inserted in the MB. with the object detailed in the last paragraph of XII. 53 in which Kṛṣṇa says to Bhīṣma "You have lived an exemplary life, long life, and an honourable life. Make your name famous throughout the world by giving your experiences to the world at the last moment of your life and live in fame through eternity." The main additions seem to be pre-

Buddhistic, but chapters and paragraphs, nay whole parvas, continued to be added till very lately. An attempt was made during the ascendancy of the brāhmaṇas after their bitter experience of Maurya heterodoxy to give it a brahmanic colouring and to stop the further growth of its bulk, but the attempt did not succeed, the growth continued till long after.

Uttaragītā.

Both Rājendralāla Mitra and Theodore Aufrecht speak of Uttaragītā Catal. 3,367 and 3,368 as a part of the Mahā-bhārata, Bhīṣma parvas. But the commentator, Gauḍapāda, says that after the great battle Arjuna forgot Kṛṣṇa's teachings at the battle and asked him to repeat it. That is Anugītā in the Anugītā parva of Book XIV, and not Uttaragītā. In the colophons, however, in the two MSS. the Uttara is said to be a part of the same book, though the texts are quite different. The two MSS. again differ in the number of chapters — one says it has two, the other three chapters.

Nāśaketopākhyāna.

Naciketopākhyāna so famous in the Kaṭha Upaniṣad, called in this Catalogue Nāśaketopākhyāna (3369) is found in the Itihāsa-samuccaya, but not in the current copies of the MB., so it seems that it was once in the MB. somewhere.

Śatya-nārāyaṇa-vrata-kathā (3370) is another short piece found in the Itihāsa-samuccaya, but not in the Mahā-bhārata. It is a very modern work. The worship of Satya-nārāyaṇa has a Muhammadan origin. It was originally and even now in many places, called Satya-pīrer Pūjā. The entire mode of worship is Muhammadan. The Revā-khaṇḍa of the Skanda-purāṇa, a very modern work, gives directions for the worship and here is an attempt to foist it on the MB.

Abstracts of the MB.

There are two abstracts from the MB., one is the Bhārata-sāra or Bhārata-samuccaya and the other the Bhārata-Sāvitrī. The first is in 68 chapters (Catal. 3436) and the second (Catal. 3449 and 3450). Both the works end with the coronation of Yudhiṣṭhira, but the first begins with the Ādi parva and the second with the Bhīṣma parva where Sañjaya is granted the boon of seeing the battle from Hastinā-pura. Works like these seem to give some colour to the theory that the Bhārata-saṃhitā of 24,000 ended with the fall of Duryodhana. The word Sāvitrī in Bhārata-Sāvitrī has nothing to do with Sāvitrī or Satyavān, her husband, but it means the essence; as Sāvitrī or Gāyatrī is the essence of the Vedas, so this short treatise in seven leaves is the essence of the Bhārata-Saṃhitā. The order of events in the Samuccaya differs from that of the current recensions of the Mahā-bhārata. Arjuna's vision of the universal spirit comes in this just before the fall of Karṇa.

The Itihāsa-samuccaya (3442 to 3446 I) is a collection of anecdotes from the MB. which is regarded as the only itihāsa or history in Sanskrit literature. This collection is said to contain 32 stories, but one MS. (Catal. No. 3445) contains 42, some of which are not found in the current editions of the MB. Here is a list of the 42 anecdotes from the MS.

1 Putra-śokāturaṃ Śyenajin-nṛpaṃ prati Brāhmaṇasya upadeśaḥ. 2 Mṛtyu-Gautamī-Kāla-lubdhaka-pannaga-saṃvādaḥ. 3 Uñcha-vṛtti-brāhmaṇa-Mudgalopākhyānam. 4 Śyena-kapota-nātha-Indrāgni-Śivi-saṃvādaḥ. 5 Śiloñchavṛtti-sidda-saṃvāde Gaṅgā-māhātmya-kathanam. 6 Kuru-kṣetra-stha-Uñcha-vṛtti-brāhmaṇa-atithi-Nakulasaṃvādaḥ. 7 Aughavati-atithi-Mṛtyu-saṃvādaḥ.

8 Karmaja-svarga-naraka-prāpti-varṇanaṁ. 9 Kapota-dampati-lubdhaka-kathā. 10 Durgati-taraṇopadeśaḥ. 11 Saptarṣi-Vṛṣādarbhi-rāja-kathā. 12 Lobha-nindā-kathanaṃ. 13 Tulādhara-Jājali-saṃvādah. 14 Kuṇḍa-dharopākhyānaṃ. 15 Maṅkī-gīta. 16 Bodhya-gītā. 17 Indra-Kāśyapa-saṃvādaḥ. 18 Pitā-putra-saṃvāde karttavyopadeśaḥ. 19 Śukānuśāsane muktyupadeśāh. 20 Bhūmidāna-phalam tadapaharaṇa-doṣa-kīrttaṇam. 21 Uddālaki-Nāciketopākhyānam. 22 Bhikṣu-Baṭu-saṃvādaḥ. 23 Yamāgasti-Vipra-Śālmali-saṃvādaḥ. 24 Vāsudeva-Nṛga-saṃvādaḥ 25 Matsya-Kaivarta-Nahūṣa-Cyavana-saṃvādaḥ. 26 Janaka-Lomaśa-saṃvādaḥ. 27 Vānara-Śṛgāla-saṃvādaḥ. 28 Māṃsa-bhakṣaṇa-doṣa-guṇa-kathanaṃ. 29 Nahūṣopākhyānam. 30 Bahulopākhyānam. 31 Suvratopākhyāñam. 32 Puṇḍarika-Nārada-saṃvādaḥ. 33 Saṃsāra-kūpa-darśanam. 34 Caṭurthī-kalpaḥ. 35 Nakṣatra-puruṣa-kalpaḥ. 36 Dharma-Yudhiṣṭhira-saṃvādaḥ. 37 Gajendra-mokṣaṇam. 38 Jāmadagna-Rāma-Ṛṣi-saṃvādaḥ. 39 Yoṣit-jugupsā. 40 Pañca-pretopākhyānam. 41 Kūpārāmādi-varaṇa-prāśaṃsā. 42 Phala-kathanam.

One copy of the A.S.B. Itihāsa-samuccaya (3442) is dated 945 A.D. and it contains the story of Gajendra-mokṣaṇa which was rejected from the MB. It contains also the Bahulopākhyāna which has not been found in the MB. in its present recensions.

The commentaries on the MB.

The Mahābhārata has many commentaries but none of them very old. They are as a rule of the nature of notes on difficult words and phrases. A running commentary on a work so vast cannot of course be expected. The commentaries often discuss readings, the genuineness of chap-

ters and parvas, archaisms, the sources of anecdotes and so on. They generally help in giving meanings of obsolete words and sometime in identifying ancient names of countries and cities. The most famous of these commentaries is Bhārata-bhāva-dīpa (3423) by Nīla-kaṇṭha Chaudhuri called in Sanskrit Caturdhurīṇa. He flourished about the end of the 17th century and the beginning of the 18th at Benares. The family hailed from the Marāṭhā country from Coper-gaon at the confluence of the two streams of the Gotamī or Godāvarī. His father was Govinda and his brother Tryambaka was also a commentator of a portion of the MB. Lakṣmaṇāryya, a very learned man, was his Guru and his ancestors Nārāyaṇa and Dhīreśa were distinguished scholars. He collected many copies of the text and consulted many commentaries. This particular codex is on Hari-vaṃśa. But his commentary on the MB., parva by parva, is registered in the Catalogue as Bhāva-dīpa, from No. 3376 to 3396. From his commentary Nīla-kaṇṭha's arrangement of parvas seems to be as follows :—

(1) Ādi, (2) Sabhā, (3) Vana, (4) Virāṭa, (5) Udyoga, (6) Bhīṣma, (7) Droṇa, (8) Karṇa, (9) Śalya to which the Gadā is attached, (10) Sauptika and Aiṣika, (11) Viśoka, (12) Strī, (13) Śanti containing Rāja-dharma, Āpad-dharma and Mokṣa-dharma, (14) Anuśāsanika, (15) Aśva-medha, (16) Āśrama-vāsika, (17) Svargārohaṇa with Mahā-prasthāna, (18) Mauṣala.

Mahā-bhārata-tātparya-ṭīkā-jñāna-dīpikā (3397 to 3399) is a comm. of the Ādi and Udyoga parvas of the MB. by Deva-bodha, a monk, the disciple of Satya-bodha. It is an old commentary frequently made use of by Arjuna Miśra in his famous commentary. The commentator says that if anything in the text appears unmeaning or mysterious consult my commentary.

Mahā-bhārata-ṭippaṇī by Vimala-bodha is of the nature of notes on difficult passages, Durbodha-pada-bhañjinī, (3400 and 3401). He seems to come after Deva-bodha whom he calls Deva Svāmī in one of his preliminary ślokas. He comments on the whole of the MB. and the appendices and is acknowledged as an authority by Arjuna Miśra.

Sṛṣṭi-dhara controverts the opinions of Deva-bodha, Vimala-bodha and one Catur-bhuja Miśra on a point of the namaskāras which precede the recital of the MB. (3402).

Catal. No. 3404 speaks of a new commentary from Bengal of which only the Sabhā-parva has as yet been found. This is by Jagadīśa Cakra-varttī, son of Vāṇi-kaṇṭha Ācārya, a native of Nalāhāṭi on the river Hughli near Kaṭwa in the District of Burdwan. Jagadīśa in commenting on a Vaiṣṇava work salutes Bhavānī because Nalāhāṭi was a village inhabited chiefly by Śākta brāhmaṇas. The most famous resident of this village was Bhavānanda Siddhānta-vāgīśa whose two commentaries on Navya Nyāya are still standard works among the Marāṭhās but who was expelled from Nava-dvīpa for his too much addiction to Śākta practices.

Kaṇṭhābharaṇa (3405) and Paramānanda Bhaṭṭā-cāryya (3406), seem to be Bengalis. In 3411 Vidyā-sāgara is the title of Ānanda-pūrṇa Muni, the disciple of Abhayānanda-pūjya-pāda.

Mahā-bhāratārtha-saṃgraha-dīpikā by Arjuna Miśra, son of Īśāna, is a commentary on the Mahā-bhārata of which the Ādi-parva is represented in Catal. Nos. 3371 and 3374; the Hari-vaṃśa in 3372 and 3422 and the Udyoga and Bhīṣma in 3373. Arjuna Miśra was a Vārendra

Brāhmaṇa of North Bengal. He retired on a spot on the Ganges where Satya khān, another Vārendra Bhāhmaṇa and a Zemindar, gave him a living. His father Īśāna was a reciter of the Mahā-bhārata and he followed his father's profession. He consulted Deva-bodha, Vimala-bodha, Sāṇḍilya, Mādhava, Nārāyaṇa, Sarvajña and his father in writing his commentary. He was the most gifted of the writers on the MB.

Rāma-kṛṣṇa wrote a commentary on the MB. of which parvas Sabhā, Vana, Bhīṣma and Droṇa are represented in 3375. Mahādeva Paṇḍita wrote a commentary on Hari-vaṃśa entitled Udyota, 3424, Jaya-rāma wrote another commentary on the same entitled Indu-candrikā (3425) based on Rāmānanda Vana's Pada-bhāvārtha-candrikā and Tryambaka, the brother of Nīla-kaṇṭha and son of Gobinda Caturdhurīṇa wrote another commentary on Hari-vaṃṣa (3430).

Commentaries on chapters and minor parvas.

These are commentaries either on the whole of the Mahā-bhārata or on its individual parvas or on its appendices, but even chapters and minor parvas have independent comments. The Viṣṇu-sahasra-nāma-stotra has commentaries by Śaṃkarācaryya (3345 to 3350), by a follower of Vallabha (3353-A) and by Vana-mālī (3353). The Sanat-Sujātīya has two commentaries, one by Saṃkarācāryya (3232 to 3233) and Gūḍha-pada-bhañjikā (3234). But the largest number of commentaries is on the Bhagavad-gītā, namely, by Śaṃkarācāryya (3251–3253), a sub-commentary by Ananda-jñāna often called °giri or °tīrtha by mistake (3254–3261), by Śrīdhara entitled Subodhinī (3262–3271), by Madhu-sūdana Sarasvatī entitled Gūḍhārtha-dīpikā (3272–3276), by Hari-yaśāḥ

based on Madhu-sūdana (3277-3278), by Saṃkarānanda called Gītā-tātparya-bodhinī (3279–3281) and by Rāma-candra Sarasvatī entitled Gītā-tātparya-parisuddhi (3282). This was written at the request of a pupil, Mahā-gaṇapati at Brahmeśvara. Jagaddhara's commentary belongs to Saṃkara's School, and is entitled Gītā-pradīpa.

Bhagavad-gītā-rahasya-prakāśā is attributed to Jagadīśa Tarkālaṅkāra, the famous Naiyāyika of Nava-dvīpa in the 17th century. But the commentary is written in ordinary language, so repugnant to a professor of Nyāya. The author seems to be some other Jagadīśa (3284). The Pañcolī-ṭīkā is represented in 3285, the Paiśāca-bhāṣya in 3286.

Mahāmahopādhyāya Raghu-nātha at the request of Kalyāṇa Rāya and under the order of Mahārājā Rāma-dāsa wrote the Gitā-māhātmya, a commentary on the Gītā. His criticisms are not verbal, but on the doctrines of the Gītā.

Satya-jñānānanda-tīrtha-muni the pupil of Rāma-kṛṣnānanda-tīrtha thought that the 15th chapter of the Gītā contains the highest teaching of the Hindus and so he wrote a ṭīkā on it. It is said to explain the doctrine of bhakti.

Abhinava Gupta's commentary.

The most important commentary on the Gītā in this collection is entitled Gitārtha-saṃgraha by the well known Śaiva saint Abhinava Gupta of Kāśmīra in early 11th century. He wrote it at the request of his friend. Lodhārka. The author was a disciple of Bhaṭṭa Indu-rāja, the famous Śaiva writer of Kāśmīra. This is a unique

work (3291). The Rāmānuja School of commentaries is represented in 3292–3296; of these the first two represent Rāmānuja's own work and the other three are by Kalyāṇa Bhaṭṭa, entitled Rasika-rañjanī. Mādhva School is represented in 3297 to 3301. These works are a bhāṣya by Ananda-tīrtha, the founder, Prameya-dīpikā by Jaya tīrtha and an anonymous work entitled Gītā-sārārtha-saṃgraha. Vallabha School is represented in 3302–3305 and the Nimbārka School in 3306.

The Study of the Purāṇas in the nineteenth century.

The European scholar who in the early part of the 19th century enthusiastically began the study of the Purāṇas was Horace Hayman Wilson. He not only studied the Purāṇas himself but trained four promising Indian youths in the art of translating the Purāṇas from Sanskrit into English. These were, Rāma-kamala Sena, his son Hari-mohana Sena, Tārā-chānd Cakra-vartī, a favourite of Rājā Rāma-mohana Rāya and Śiva-kṛṣṇa Tagore. They translated many of the Purāṇas but these were buried in the heaps of waste paper and rubbish in the rooms of the Asiatic Society of Bengal. These have recently been rescued from oblivion by the Secretary, Johan van Manen, and now adorn a shelf in the Society's rooms.

Wilson's theory.

From these translations H. H. Wilson published that of the Viṣṇu-purāṇa with copious notes and a long introduction dealing with the contents and chronology of the Purāṇa literature. The theory propounded by Wilson was that the earliest of the Purāṇas could not have been composed before 800 A.D. and that many of these works were decidedly much later. This theory held its ground during nearly the whole of the 19th century, and was implicitly believed.

Doubts about its correctness.

But in the eighties and nineties of that century doubts were openly entertained as to the soundness of this theory. In the eighties it was reported from the Dutch possessions of Java and Bāli that the followers of Śiva in these islands use a translation in the Kavi language of the Brahmāṇḍa-purāṇa, which is the last of the eighteen

Mahā-purāṇas, and which was taken from India to these islands about the fifth century A.D. Some Jaina imitations of these Mahā-purāṇas were discovered dating from the 5th, 6th and 7th centuries A.D.

In the twentieth century.

But at the end of the century, in December 1898 and January 1899, Professor Bendall and myself were examining the collection of MSS. in the Durbār library at Nepal; suddenly I laid my hand on a palm-leaf copy of the Skanda-purāṇa written in the same character as the palm-leaves at Hori-uzi in Japan, lying there since 609 A.D. and therefore must have been written in India about 550 A.D. or earlier. Prof. Bendall was not at first disposed to admit that it was so ancient; he compared the writing with the most ancient dated manuscript in the Cambridge Collection and pronounced it to be at least two hundred years older than that manuscript which bore the date of 859 A.D., that is, he admitted that the Skanda-purāṇa manuscript was copied in 659 A.D. or before. The criterion by which he judged the antiquity of these manuscripts is that the antiquity varies in the inverse ratio of the mātrās or top-lines used in writing letters.

This gave a rude shock to Wilson's theory of 800 as the initial date of the Purāṇas. In his opinion the Skanda-purāṇa did not exist as a whole but it was merely a collection of Khaṇḍas, Saṃhitās and Māhātmyas. But here was a manuscript of the work which is called simply Skanda-purāṇa. Babu N. N. Bose calls it the Ambikā-khaṇḍa of the Skanda-purāṇa, but so far as I know Ambikā khaṇḍa is nowhere mentioned in the colophons. Vincent Smith in a note on the Purāṇas enumerates all the facts and arguments in favour of the greater antiquity of the Purāṇas.

Mr. Justice Pargiter's theory.

The scholar who devoted himself enthusiastically to the study of the Purāṇas in the 20th century is Mr. Pargiter. Since his joining the Civil Service of Bengal he was systematically studying them and before he left India he completed his translation of the Mārkaṇḍeya-purāṇa with notes and a long preface. He placed Mārkaṇḍeya in the 1st century A.D. but he was quite willing to take it back to the 5th century B.C. After his retirement he continued the study of the Purāṇas and wrote two works, one on Purāṇa texts of the dynasties of the Kali age and the other on the reliability of Indian tradition. In the first of these he places the battle of Kuru-kṣetra about 1475 B.C. and in the latter he shows that the kṣatriyas did not come to India from foreign countries but spread all over India from a place below mid-Himālayas.

From a study of the Purāṇas themselves it appears that they presupposed the existence of the Mahā-bhārata and of the Rāmāyaṇa; they use present tense when speaking of the Hastinā-pura dynasty founded by the Pāṇḍavas, specially of the reign of Adhi-sīma-kṛṣṇa, fifth in descent from Parīkṣit. All before these reigns are in the past tense while all after them are written in prophetic future.

The Kali-yuga era is said to commence from 3101 B.C., but this is a mere astronomical calculation, that is, calculating back from the position of planets. So this calculation might easily be set aside. The era as given in Rāja-taraṅgiṇī may easily be neglected as an astronomical calculation but the era as given in the Purāṇas is measured in the duration of fifty-nine reigns from Jarā-sandha to the accession of the Nandas. The sum total of these reigns is one thousand and fifty years, and Mahā-

padma Nanda's reign commenced from 425 B.C., that is, Jarā-sandha reigned and the battle of Kuru-kṣetra was fought about 1475 B.C. After coming to this conclusion Mr. Pargiter has advanced several arguments to reduce the period to 1000 B.C. but it will be shown later on that the shortening of the duration is not tenable. Though it will be difficult to fix the month and year of pre-Buddhistic events it is certain that the development of ideas—social, economic, political, administrative and of other departments of life—cannot be compressed within six centuries from 1000 B.C. to 400 B.C. when the Artha-śāstra was written in its present form.

All the Purāṇas do not treat of chronology but those which do, commence in the present tense, from Parīkṣit, from Janamejaya, from his son Śatānīka, and from his great-grandson Adhi-sīma-kṛṣṇa; and end either with the end of the Andhra dynasty or the beginning of the Gupta dynasty. From these facts the date of the composition of the Purāṇas or date of the latest revisions can be easily found. So the time of those Mahā-purāṇas which treat of chronology can be approximately settled by seeing where they end. But the date of other Purāṇas which do not treat of chronology is a rather difficult affair, not to speak of the Upa or minor Purāṇas and the miscellaneous lot of about sixty to seventy works which go by the name of Purāṇas, as will be apparent from the detailed examination of their contents given below. Some of the criteria I have employed in the determination of the interpolations in the Mahā-bhārata may also be applied to that in the Purāṇas.

Is the Purāṇa one or many?

A very important question has been raised whether the Purāṇas were originally one or many. The late

lamented Mr. Jackson held that they were originally one as wherever the Purāṇas are mentioned in Sūtra literature they are always used in the singular. From this he inferred that the Purāṇas were originally one but that in the hand of different schools of Pundits and different sects, they have undergone several variations. This is a question which at the present moment we are not in a position to solve but we cannot accept it as we see different Purāṇas commence with different reigns of the Princes of the Pāṇḍava dynasty and end in different periods of Indian history.

Five characteristics.

The definition of Purāṇas is invariably given as "main creation, subsidiary creation, dynasties, periods of history and the description of dynastic rulers." But some of the Mahā-purāṇas treat of none of these or only one or two of these; very few have all of these, yet all are Purāṇas. It seems that the idea of a Purāṇa varied in the course of time and they gradually assumed, from the form of historical to the form of religious works.

Are all Purāṇas by Vyāsa.

All the Purāṇas are said to have proceeded from Vyāsa. But the word Vyāsa has changed its meaning from a proper noun, the son of Parāśara and Satyavatī to a common noun, the name of a class of expounders of śāstras. The Purāṇas themselves often use the word Vyāsa not as a proper but as a common noun. Some of the Purāṇas have absolutely nothing to do with Vyāsa except that the chief expounder Sauti is said to have been the disciple, or the disciple of a disciple, of Vyāsa.

For instance the fifth Mahā-purāṇa Śrī-mad-Bhāgavata cannot be by Vyāsa. It was spoken by Śuka, the son of

Vyāsa, to Rājā Parīkṣit at the end of his reign, when he was cursed by a Ṛṣi and was expecting death in the course of seven days. The Bhāgavata was reported by Sūta to the Ṛṣis at Naimiṣāraṇya. The interlocution between Śuka and Parīkṣit really began with the second skandha of the work. The first skandha being an introduction to that interlocution which ends in the sixth chapter of the twelfth skandha. The chapter from the middle of the sixth to the end of the thirteenth are taken up with other subjects not connected with the main story of the Bhāgavata, so it cannot have anything to do with Vyāsa yet in every chapter-colophon the work is said to be a Vaiyāsikī Saṃhitā.

As might be expected in the introduction, or the first skandha at the end of chapter seventeen, it is said that in Hastinā-pura Parīkṣit still reigns.

In skandha XII, chap. 6, Parīkṣit dies by snake bite and his son Janamejaya begins the sacrifice of snakes.

In the Mahā-purāṇa number seventeen, Garuḍa asked a boon from Viṣṇu that he should be the author of a Purāṇa-saṃhitā, and the boon was granted. (*Vide* Garuḍa-purāṇa, Ch. 2, *Verses* 49, 52, 53.) Garuḍa nowhere appears as an interlocutor, except in the Uttara-khaṇḍa, *i.e.*, in supplementary chapters; the speaker on every place is Hari. Sūta, the reporter, comes from time to time when Hari's speech requires explanation. Yet Vyāsa has been brought in in the second chapter, as receiving this Purāṇa from Brahmā. Even at the end of the Purāṇa it is Bhagavān who speaks, and not Sūta. So Vyāsa in the introduction appears to be an after thought.

The abstracts of other śāstras if similarly examined will show that the centuries to which these three Purāṇas were attributed will come out correct.

This is not the place for such an examination, even in abstract, for the space at our disposal is short and the preface of a catalogue is not the place for such discussions.

The age of the Nārada-purāṇa.

The age of Nārada-purāṇa is, however, of very great importance in the history of the development of the Paurāṇika literature because it gives in eighteen chapters, 92 to 109, both inclusive, the table of contents of all the eighteen Mahā-purāṇas, devoting one chapter to each purāṇa, in the orthodox order of the Purāṇas. Therefore it is necessary at least, for the Nārada-purāṇa to give some more evidence of its age from the abstracts of śāstras given in it. In the chapter on Śikṣā it brings in not only rules for Vedic pronunciation and pronunciation of classical Sanskrit, but also those for the art of music and other cognate sciences. This cannot be very old nor it can be very modern, because old Śikṣās all relate to Vedic pronunciation only, and the rules for the art of music are not very old so far as known. In the matter of Chandas, Nārada-purāṇa gives rules not only for Sanskrit but for Prākṛta Chandas also. In Jyotiṣa, it divides the śāstra into three skandhas which have their origin, I believe, in Varāha-mihira and his school in the 6th century. But in the Kalpa-śāstra the evidence is stronger. Nārada does not speak of Dharma-sūtras, Gṛhya-sūtras and Śrauta-sūtras of old, but, of Nakṣatra-kalpa, Veda-kalpa, Saṁhitā-kalpa, Atharvaṇa-kalpa and Śānti-kalpa, for every śākhā of every Veda, while the ancients attributed these five kalpas to the Atharva Veda only in their Caraṇa-vyūhas. This new idea of

having these five kalpas for all śākhās of all the Vedas owes its origin to the revival of Vaidika studies probably under the influence of Kumārila in the early 8th century A.D.

The accumulated weight of the evidence adduced above, makes it very probable, if not absolutely certain that the Nārada-purāṇa was written or revised in its present form during the 8th, or at least, in the beginning of the 9th century A.D.

The age of the Purāṇa.

If so, the Purāṇas mentioned in the Nārada-purāṇa must have existed before that century, and an examination of the Purāṇas shows that with the exception of three or four of them they have not changed much from the time of the Nārada-purāṇa. But before they assumed the shape, in which Nārada found them, all of them have undergone several revisions. In one of these revisions Sūta, Śaunaka, Vyāsa and the Ṛṣis make their appearance in the beginning and at the end only of the purāṇas. Originally the Padma-purāṇa was divided into five parvas but the parva division soon gave place to five khaṇḍas, still there was the Puṣkara khaṇḍa to show that the name Padma-purāṇa was significant. But that khaṇḍa division too, was soon abandoned in favour of division into other five khaṇḍas and at the present moment it has six khaṇḍas. Fortunately, there is an ancient abstract of the Padma-purāṇa called Padma-purāṇa-samuccaya which still bears evidence of the parva division of the Purāṇa. Even so popular a work as the Bhāgavata seems to have undergone two revisions. It was originally an interlocution between Śuka and Parīkṣit to which an introduction was given in the first revision giving an account of Śuka and of Parīkṣita down to the

commencement of the interlocution, and in the second revision was added the interlocution between Sūta and the Ṛṣis to preserve its uniformity with other Purāṇas. The Varāha-purāṇa had an Ādi-varāha-purāṇa in 11,000 verses; but with revisions and additions it has assumed the bulk of 24,000 which extent is recorded by Nārada. Even that old 11,000 was the result of some revisions, one at least, to bring it in line with other Purāṇas. At one time it had three saṃhitās, but it has none now. The old Gupta character MS. in Nepal shows that the Skanda-purāṇa was at one time one and homogenous Purāṇa, but now it has seven saṃhitās and fifty-one khaṇḍas. The saṃhitās were not known to Nārada but seven khaṇḍas.

It is very often asked, how is it that most of the eighteen Purāṇas give a list of all the eighteen Purāṇas. That seems to be absolutely unnatural; but for that the revisers are responsible. They, in their blissful ignorance, thought of completing the Purāṇas for practical purposes; for manuscripts were very rare in those days, and one could not afford to keep MSS. of all works with them. So they thought of collecting all sorts of informations in any copy of the Purāṇa they had in their possession. Thus as marginal notes of many MSS. are included in the next copy, so scraps of information kept in a Purāṇa is incorporated in its next copies. And when all the eighteen Purāṇas were attributed to Vyāsa there was no harm in giving the same information in all or many of them.

The Purāṇas are written in different places and different times.

But the Purāṇas bear evidence that the eighteen Purāṇas were written at different places and at different times. Parāśara in the Viṣṇu-purāṇa says that there was

only one Purāṇa saṃhitā and Vyāsa gave it to Vaiśampāyana who gave it to Loma-harṣaṇa. Loma-harṣaṇa gave it to six of his pupils, three of whom made separate saṃhitās. Thus the Viṣṇu-purāṇa accounts for four Purāṇas. What they were we do not know. In the only real portion of the Vāyu-purāṇa which has reached our hands, it is stated that the Mahā-purāṇas were at one time ten but now it is eighteen. This shows that the number of Purāṇas increased gradually. How and under what circumstances wider study may reveal.

That all the Purāṇas were not written at the same place is sure. Agni-purāṇa devotes five chapters to five holy places; Gaṅgā, Gayā, Kāśī, Prayāga and Narmadā, *i.e.*, its source Amara-kaṇṭaka. All other tīrthas, it lumps up in one chapter, but says, it is very difficult and tedious to go to Puṣkara and to live there. Kuru-kṣetra is such a tīrtha that it should only be thought of. Can we not infer from this that the Agni-purāṇa was written in Eastern India, whence the five great tīrthas mentioned above are easy of access and Puṣkara and Kuru-kṣetra are difficult to reach? Can we not infer from the fact that Agni-purāṇa prefers Cāndra Vyākaraṇa, that it was written in Eastern India?

The Skanda-purāṇa with its elaborate details of holy places in Avanti-khaṇḍa, Nāgara-khaṇḍa and Prabhāsa-khaṇḍa shows certainly a predilection for Western India. Brahma-purāṇa describing the four holy areas of Orissa seems to have originated there. Viṣṇu-purāṇa with Parāśara and Maitreya as interlocutors most probably was written in the Doab between the Ganges and the Yamunā. Parāśara had his hermitage in Kuru-kṣetra and Maitreya lived on the Ganges between Mathurā and Hastinā.

The Bhāgavata seems to have been written on the Ganges, somewhere near Hastinā-pura.

The number of incarnations of Viṣṇu is a criterion.

I believe, there is a criterion by which it is possible to ascertain the age of a Purāṇa from its enumeration and description of the incarnations of Viṣṇu. It is well known that the first historical work which gives the number of avatāras or incarnations as ten in the order in which we find them, is the Daśāvatāra-stotra of Kṣemendra of Kāśmīra in the 11th century. But the same number with a different order has been found in the Viṣṇu-pura cards which were designed during the palmy days of the Malla kings of Viṣṇu-pura when they started an era of their own in A.D. 694. Before the Viṣṇu-pura cards the avatāras varied much more in number; for instance, in the most recent part of the Bhāgavata, *i.e.*, in the 3rd chapter of its 1st skandha the avatāras or incarnations are thus given:—1st Brahmā, 2nd The Boar, 3rd Nārada, 4th Nara and Nārāyaṇa, 5th Kapila, 6th Dattātreya, 7th Yajña, 8th Nābheya, 9th Pṛthu, 10th Matsya, 11th Kūrma, 12th Dhanvantari, 13th Mohinī, 14th Man-lion, 15th Dwarf, 16th Parašu-rāma, 17th Vyāsa, 18th Rāma, 19th and 20th Kṛṣṇa and Vala-rāma; then there are two without number, Buddha and Kalki. These two names are rather suspicious. But a more ancient list is found in the body of the Bhāgavata in the II. 7:—(1) Boar, (2) Sacrifice, (3) Kapila, (4) Datta, (5) Kumāra, (6) Nara-Nārāyaṇa, (7) Dhruva, (8) Pṛthu, (9) Ṛṣabha, (10) Haya-grīva, (11) Fish, (12) Tortoise, (13) Man-lion, (14) Hari, (15) Dwarf, (16) Haṃsa, (17) Manu, (18) Dhanvantari, (19) Parašu-rāma, (20) Rāma, (21) Kṛṣṇa and Valarāma, (22) Vyāsa, (23) Buddha and (24) Kalki.

Yet another list in VI. 8:—(1) Fish, (2) Dwarf, (3)

Viśva-rūpa, (4) Man-lion, (5) Boar, (6) Rāma, (7) Nara-Nārāyaṇa, (8) Datta, (9) Kapila, (10) Sanat-kumāra, (11) Haya-grīva, (12) Nārada, (13) Tortoise, (14) Dhanvantari, (15) Ṛṣabha, (16) Sacrifice, (17) Ananta, (18) Vyāsa, (19) Buddha and (20) Kalki. In the genuine portion of the lost Vāyu-purāṇa, traced in the Narmadā-māhātmya, in our Cat. No. 3570, twenty avatāras are mentioned in which the name of Buddha does not appear.

The Padma-purāṇa makes a statement that Bhṛgu cursed Viṣṇu that he should be born seven times on the earth. But the Varāha-purāṇa says that Bhṛgu's curse related to ten incarnations. So the number and order of incarnations would be a good criterion for judging of the age of a Purāṇa. Applying this criterion to the ages of Vāyu and Bhāgavata we can safely place them before the Viṣṇu-pura cards, i.e., in the 5th or 6th century A.D. Bhāgavata would fit in very well with the Gupta period as the Guptas were good Vaiṣṇavas. The Vāyu-purāṇa also would come to the same period as it was recited at the house of Bāṇa Bhaṭṭa on the Soṇa in the 1st quarter of the 7th century.

Worship of Brahmā.

The prevailing opinion is that Brahmā is not worshipped at all. In the Sṛṣṭi-khaṇḍa of the Padma-purāṇa Sāvitrī cursed him that he would receive no worship and in the end of the Pātāla-khaṇḍa Bhṛgu cursed him that he would have no worship. But in many Purāṇas there is a Brahma-khaṇḍa devoted to the glorification of Brahmā and in the 29th Chapter of the Sṛṣṭi-khaṇḍa 108 different cities in India are mentioned as containing temples of Brahmā. The chief of these cities are Pātali-putra and Mahilā-ropya.

Number of Purāṇas.

It is the dictum of many of the Purāṇas that 'Purāṇam ekam eva āsīt',—there was only one Purāṇa in the beginning. One Purāṇa

says, that at the 'Creation' Purāṇas came out from the mouth of Brahmā first and then the Vedas. Garuḍa-purāṇa says, that a boon was conferred on Garuḍa by Nārāyaṇa, that Garuḍa should be regarded as a 'Purāṇa-saṃhitā-kartā',—as the author of a Purāṇa. Parāśara obtained a boon from Pulastya that, he should be the writer of the first Purāṇa and the boon was confirmed by his grandfather Vaśiṣṭha and he is the chief interlocutor in the Viṣṇu-purāṇa, instructing his disciple Maitreya about matters of antiquity. But Vyāsa, the son of Parāśara, is universally regarded as not only the writer of the first Purāṇa but of all the purāṇas. Some say, he wrote the Purāṇas first and then the Mahā-bhārata ; others say the contrary and that is the prevailing opinion.

Growth of the number.

Parāśara in the Viṣṇu-purāṇa says that there was only one Purāṇa which Vyāsa taught to Sūta. He imparted it to six of his disciples, three of whom wrote saṃhitās in their name. So in the school of Sūta there were four saṃhitās but it is not known where they are and how to find them.

In the genuine relic of the lost Vāyu-purāṇa found in the Narmadā-māhātmya (our Cat. No. 3570), there is a statement that the Purāṇas were ten ; but in the next breath it says they are now eighteen. From the preceding statements the growth of the Purāṇas seems to have been from one to four, from four to ten and from ten to eighteen. In some Purāṇas, for instance, in the Pātāla-khaṇḍa of the Padma-purāṇa the names of *upa* or minor purāṇas are given as eighteen and they are also enumerated there. But we now find that the Purāṇa literature of the Hindus alone, has very nearly hundred works. This is the short history of the growth of this literature.

Purāṇas in ancient form.

The word Purāṇa in the Brāhmaṇa literature meant old stories, authentic or unauthentic. It was there discriminated from Nārāśaṃsa or what happened among men, that is, history. In the Brāhmaṇas, Purāṇas and Nārāśaṃsas are given in the same way as the Akhyāyikās; in fact they are both included in the Akhyāyikās. But in classical Sanskrit, Purāṇas are generally given in the form of interlocutions. A number of such interlocutions is to be found in the Śāntì-parva of the Mahā-bhārata reported by Bhīṣma to Yudhi-ṣṭhira. Some of Bhīṣma's interlocutions are very short, some are pretty long. They are very ancient, otherwise they would not be put in the mouth of Bhīṣma. The Mahā-bhārata itself is re-arranged in the form of an interlocution; for originally it was an epic poem. The Purāṇas are all in the form of interlocutions. Generally three sets of interlocutors are employed. Often there are more and often less. The most recent interlocutors appear first, they are Sauti and the Ṛṣis, Śaunaka and others. The statements of their interlocutions often materially differ from statements they report; for instance, in the Brahma-purāṇa Sauti describes the countries, cities, tribes of India, in one way and Brahmā the authoritative interlocutor quite in another way, and judging from the present state of our knowledge the statements must be at least four or five hundred years apart. Sauti is more modern than Brahmā. But there are Purāṇas in which Sauti does not appear at all, for instance, the Viṣṇu-purāṇa. The interlocutors are a generation or two earlier than Sauti. In the Mārkaṇḍeya he does not appear; but the most important interlocutors were born when the battle of Kuru-kṣetra was raging; so they must have been contemporary of Sauti. In the Bhaviṣya, too, he does not appear though the chief interlocutors Satānīka and Sumanta, are his contemporaries. In the

three Purāṇas which I have grouped together as having one characteristic, Sauti plays but an insignificant part appearing in the first and the last chapters only.

What the Vāyu-purāṇa meant by the statement that the Purāṇas were at one time ten but now they are eighteen, is difficult to understand. My surmise is, that the Liṅga, the Agni, the Nārada and the Garuḍa, were not included in the list of ten.

Other criteria for ascertaining age.

The number and order of the incarnations of Viṣṇu have been made a criterion for ascertaining the age of a Purāṇa. The development of religious ceremonies and holidays may also be made such a criterion. The worship of Kārtika or Skanda was at one time very prevalent; now he is worshipped only on the last day of Kārtika. The gradual loss of his worship would be interesting to search for and may lead to important results in chronology. Sarasvatī is now worshipped on the fifth day of the waxing moon in the month of Māgha, but in certain Smṛti works it is not a day sacred to her but to her rival Lakṣmī. In other parts of India it is a day sacred to Spring season and there is no worship except social enjoyment and gathering. Almost every Purāṇa gives a complete list of holidays in the year. A comparison of these holidays with those observed in different parts of India is likely to give us some idea as to the time and place where and when the Purāṇas were written. But it is the work of time, patience and scholarship which is very much lacking in the present day.

I. Brahma-Purāṇa, Nos. 3450–3453.

The name and the interlocutors.

Brahma-purāṇa is the first of the eighteen mahā-purāṇas. It is called Brahma-purāṇa because Brahmā's interlocution with the

Ṛṣis on the Meru (chaps. 26 to 178) is with additions reported by Vyāsa to another set of Ṛṣis at Kuru-kṣetra (26 to 245) and the whole is reported with fresh additions by Loma-harṣaṇa to the Ṛṣis at Naimiṣa forest.

The extent.

The extent of the Brahma-purāṇa is said to be 10,000 ślokas by the majority of Purāṇas. But Matsya says that it extends to 13,000 ślokas and the Devī-bhāgavata, 14,000. The majority of Purāṇas do not think that the Gotamī-māhātmya in 10^6 chapters and 4,000 ślokas is a part of the Brahma-purāṇa. The Nārada-purāṇa which gives the tables of contents of all the eighteen great Purāṇas says that the Brahma-purāṇa consists of 10,000 ślokas and two parts and in the table no mention is made of any topic treated of in the Gotamī-māhātmya which is, as we see, so skilfully placed, that it divides the rest of the Purāṇa into two equal parts. The Ānandāśrama edition of the Brahma-purāṇa with Gotamī-māhātmya counts the ślokas to 13,783 which when reduced to the standard of 32 syllables would make it a little more than 14,000 ślokas.

The Gotamī-māhātmya.

The Gotamī-māhātmya in 106 chapters is put into the mouth of Brahmā who enumerates the holy places on the Gotamī and gives legends about them. The Gotamī is an earlier stream of the Ganges granted by Mahādeva to Gotama who pleased Him by his austerities. It is the same as the Godā-varī. But Gotamī-māhātmya is not regarded as a part of the Brahma-purāṇa by many Purāṇas.

Division into parts.

Leaving aside the Gotamī-māhātmya the Purāṇa falls naturally into two parts, one before and one after it. The first has 65 chapters

and the last, 71 chapters. But the Nārada-purāṇa says that the story of Rāma is to be found in the first part and the sanctity of Puruṣottama-kṣetra in the second. But in the Ānandāśrama edition the story of Rāma is not found at all and the Puruṣottama-kṣetra-māhātmya is found in the last part. So there seems to have been some revision, since the Nārada-purāṇa was written.

The authority of Brahmā on the holy areas in Orissa.

The reason why the authority of so great a person as Brahmā is invoked is the establishment of the sanctity of the four holy areas in an obscure country like Orissa. The areas are (1) Koṇārka, (2) Ekāmra or Bhuvaneśvara, (3) Virajā-kṣetra or Jājpore and (4) Puruṣottama or Purī. The first is sacred to the Sun god, the second to Śiva, the third to the Devī, and the fourth to Viṣṇu. If the Gotamī-māhātmya is included, then the sanctity of all the holy spots on the Godā-varī is proclaimed on the same high authority. Brahmā stops after declaring these places as sacred and giving the tradition, on which the sanctity is based. Then speaks Vyāsa emphasizing the fact that Puruṣottama not only leads to heaven but to final liberation as in the case of Kaṇḍu who after many vicissitudes in his career as a yogin comes to Puruṣottama and obtains liberation.

Vyāsa's speech.

Then as commentary to the declaration of Brahmā, Vyāsa gives an account of Kṛṣṇa's career on earth as an incarnation of Viṣṇu, of the efficacy of man's devotion to Hari, of the future career of his followers, of the evil effects on those who do not follow him, and the theories of Sāṃkhya and Yoga about liberation. Sāṃkhya in this Purāṇa, is very primitive. It does not speak of eight prakṛtis and omits ahaṅkāra altogether in many places. Vyāsa ends his speech by quoting the interlocution between Vaśiṣṭha

and Karāla Janaka on Sāṃkhya theory of liberation as given in the Śānti-parva of the Mahā-bhārata.

The first 25 chapters.

The first 25 chapters are a preliminary to Brahmā's speech. They talk of creation, details of creation, Manu-ages, dynasties and kings in brief sketch, only to make Brahmā's sayings clear. These 25 chapters constitute a short Purāṇa with the 5 characteristics. These have been put into the mouths of Sauti and the Ṛṣis.

Chapter 213.

Chapter 213 of the Ānandāśrama edition is a remarkable one. It enumerates the incarnations of Viṣṇu, though the word used is not the usual word *avatāra* but Prādurbhāva. They are (1) the Lotus, (2) Boar, (3) Man-lion, (4) the Dwarf (5) Dattātreya (6) Parāśu-rāma (7) Rāma (8) Kṛṣṇa and (9) Kalkī. Buddha's name does not appear nor the names of the Fish and the Tortoise but the Lotus and Dattātreya in their stead.

The incarnation list is much older than the current one.

This list is given in the interlocution between Vyāsa and the Ṛṣis at Kuru-kṣetra which is something like a commentary on the speeches of Brahmā, i.e., in the second stage of the development of the Brahma-purāṇa. The origin of the list of ten incarnations, now current, can be traced to Kṣemendra of Kāśmīra in the eleventh century in the same order and to the Viṣṇu-pura cards with slight variation in the order in the end of the seventh and beginning of the eighth century. But here is a list of nine incarnations with no Buddha in it and no fish and no tortoise. It must be older by several centuries.

The age of Sūta's interlocution.

As has been said before, there are three stages of development of the Brahma-purāṇa. Brahmā's speeches rank as the oldest; then those of Vyāsa and next those of the Sūta, Loma-harṣaṇa. The last in his introduction speaks briefly of the nations and tribes of India (Chap. 19, verses 15 to 18) and the surrounding countries. Among these the Persians are prominently mentioned as Pārasīkas. It is well-known that the Persians rose in power in 222 A.D. and continued to rule the middle East till they were overthrown in a single battle in 634 near Bagdād by the Muhammadans. They often came in contact with India, and Kāli-dāsa in his Raghu-vaṃśa finds them in the neighbourhood of Aparānta, that is, Guzerat and Sindhu and Kali-dāsa's age is the second half of the fifth and the first half of the sixth century (450 to 550). Supposing Sūta mentions them at that time the speeches of Vyāsa would be earlier.

The age of Brahmā's interlocution.

Brahmā's speech begins with a more elaborate description of the nations and tribes in the twenty-seventh chapter, verses 44 to 64, and among these he mentions Śakas, Yavanas, and Pahlavas, and Noldke says, when these are mentioned together in any Sanskrit work the presumption is that it is written between the second century B.C. and the second century A.D., when these nations played an important part in the history of the middle East. In that case Brahmā's speech should be placed in these centuries, that is, before the speeches of Loma-harṣaṇa. But we are in a position to fix the time of Brahmā's speech more precisely. The Śakas are placed, in the speech, in the Deccan, the words used are Dakṣiṇā-patha and Dākṣiṇātya, and we know, the Khaharātas, who were Śakas, ruled

the country around Nāsika where they have left many inscriptions which are placed by scholars during this long period, by some in the end of the second century B.C. and by others in the beginning of the second century A.D. So Brahmā's speech may be placed during the period of Indian history when the three Brāhmaṇa dynasties of Śuṅgas, Kāṇvas and Śāta-karṇīs held their sway. I will prefer the early part of this period as Pāradas and Pahlavas are both mentioned in the speech, as Pārada is the earlier and Pahlava is the later name of the Parthians in Sankrit.

Purāṇaṃ pañca-lakṣaṇam.

The first Purāṇa, in the list of Mahā-purāṇas, i.e., the Brahma-purāṇa does not conform to the description of Purāṇaṃ pañca-laksaṇam, even Brahmā's speeches do not. They speak of tīrthas, castes, stages of life, duties of various castes and all manners of things. So, strict adherence to that lakṣaṇa is honoured more in the breach than in the observance thereof.

The political importance of Paurāṇika literature.

These Purāṇas began to be written and compiled or improved and enlarged, at a time when Brāhmaṇas were the ruling race in India. They had a bitter experience of Buddhist rule of Aśoka when their privileges were taken away and they were made equal in the eye of law with the Śūdras and Antyajas and their followers were lured away by the attractive preachings of Buddhist and Jaina monks. In order to put their house in order they wrote the Purāṇas for the benefit of women and Śūdras who had no access to the Vedas and were, therefore, a prey to the onslaughts of the proselytising spirit of the new sects. That the Purāṇas have done

a great into five he Brāhmaṇist community in India by keeping tu-handa, (3nd Antyajas within its fold cannot be denied.

The place of writing, the Brahma-purāṇa.

One may think that the Brahma-purāṇa was composed in Orissa, as the holy places in that country is the theme of the work. But in Chapter 27, verse 43, it is stated that the place to the north of Sahya where flows the Godāvarī, is the most charming spot in the whole world. This is in the beginning of Brahmā's speech and it shows his predilection for that spot. The work may have been written here.

Our Catalogue of MSS. of the Brahma-purāṇa.

The Brahma-purāṇa in our Catal. 3450 seems to be a different recension from that of the Ānandāśrama edition. The Gotamī-māhātmya is not there and the last chapters on Sāṃkhya and Yoga with the interlocution between Vaśiṣṭha and Karāla-Janaka are not there. Chapter 19 of the Ānandāśrama has become Chapter 17 in the MS.

Our next number begins as usual but ends with the end of the Kṛṣṇa-carita, 212th chapter of the Ānandāśrama edition.

Kārttika-māhātmya (3453A), a longish work in 28 chapters and 2,300 ślokas is not to be found in the Brahma-purāṇa as printed in the Ānandāśrama edition or in our MS. But it is said to draw its authority from this Purāṇa.

II. Padma-purāṇa, Nos. 3454–3517.

The name.

This Purāṇa is called Padma-purāṇa; because in it is described the story that when Viṣṇu, after the dissolution of the world, was

sleeping on the ocean a lotus ... they have level, its petals opened and in its seed-loaf ... Brahmā, the Creator of the new world. This lotus is sometimes called an incarnation of Viṣṇū (see above). The Sanskrit names of lotus are Padma and Puṣkara, hence the Purāṇa is called after the lotus. The story of the lotus is found not in the beginning of the Purāṇa, nor in the beginning of any part of the Purāṇa, but in the middle of the Sṛṣṭi-khaṇḍa, the fourth part.

The Extent.

The extent of the Purāṇa is said to be 55,000 Ślokas, but Mārkaṇḍeya-purāṇa says, it extends to 90,000. The Ānandāśrama edition counts the number of ślokas and find them to be 48,452 which when reduced to the standard of 32 syllables would come approximately to 55,000. In the last chapter of the Bhūmi-khaṇḍa of the Ānandāśrama edition the extent of the Padma-purāṇa is said to have been 52,000 in Tretā, 22,000 in Dvāpara and 12,000 in Kali.

The Division.

The Ānandāśrama edition in four volumes of the Padma-purāṇa gives several schemes of the division of the work in books :—

(a) In the first chapter of the Sṛṣṭi-khaṇḍa, the Purāṇa is said to be divided into five parvas, namely (1) Puṣkara-parva in which Brahmā was born, (2) Tīrtha-parva, in which holy places are enumerated and described, (3) Bhūri-dakṣiṇā-rāja-parva, in which are described the careers of kings who paid immense sacrificial fees, (4) Vaṃśānucarita-parva in which accounts are given of kings of various dynasties, (5) Mokṣa-parva, which treats of salvation.

(b) At the end of the first chapter of the Uttara-khaṇḍa the Purāṇa is said to have been divided

into five khaṇḍas:—(1) Sṛṣṭi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Pātāla-khaṇḍa, (4) Puṣkara-khaṇḍa and (5) Uttara-khaṇḍa.

(c) In the first chapter of the Ādi-khaṇḍa, the Purāṇa is divided into six khaṇḍas, namely (1) Ādi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Brahma-khaṇḍa, (4) Pātāla-khaṇḍa, (5) Kriyā-khaṇḍa, (6) Uttara-khaṇḍa.

(d) The Ānandāśrama edition itself does not accept any of these schemes. It has a six-khaṇḍa scheme of its own, namely, (1) Ādi-khaṇḍa, (2) Bhūmi-khaṇḍa, (3) Brahma-khaṇḍa, (4) Pātāla-khaṇḍa, (5) Sṛṣṭi-khaṇḍa and (6) Uttara-khaṇḍa.

(e) In the last chapter of the Bhūmi-khaṇḍa has been set forth a five-khaṇḍa scheme which runs thus (1) Sṛṣṭi, (2) Bhūmi, (3) Svarga, (4) Pātāla, (5) Uttara.

There may be other schemes also, but to me the (a) scheme appears to be most ancient as the division into parvas inherited from the Mahā-bhārata seems to be earlier than that into khaṇḍas. But the Nārada-purāṇa accepts the (e) scheme for the Padma-purāṇa in 7th or 8th century and so, long before that time the parva scheme was abandoned. The (a) or the parva scheme seems to be very natural for popular education. The lotus is the beginning of creation and the puṣkara-parva has been converted into the sṛṣṭi-khaṇḍa. The tīrthas were put together in one parva. They have now been scattered over the whole Purāṇa. The contents of the other parvas have also been scattered in a similar way; for what reason does not appear.

The (a) scheme seems to be the earliest.

The next scheme seems to be that described in (b)

as it still retains puṣkara amongst the khaṇḍas giving the reason why the purāṇa is named after lotus. Nārada-purāṇa accepted a scheme after at least two revisions of a radical nature. The six-khaṇḍa schemes appear to be still later. So far as it goes, the contents of the khaṇḍas, as given in the Nārada-purāṇa, agree with that of these khaṇḍas in the Ānandāśrama edition. The agreement as regards Pātāla-khaṇḍa is exact.

The next is the (b) scheme.

As usual the Sūta and the Ṛṣis are the latest interlocutors throughout the Purāṇa. Sometimes they say things on their own account; but in the majority of instances they simply report the interlocutions of others and those interlocutions, again, are in many cases, reports in their turn. The reliability of the subject matter of chapters really depends on the earliest interlocutors and their names are a guarantee that the matter is authoritative.

The Interlocutors.

The real interlocutors in the Ādi-khaṇḍa are not Sūta and the Ṛṣis but Nārada and Yudhi-ṣṭhira and even they report what others say. Sometimes the authoritative persons are Vaśiṣṭha and Dilīpa; Mārkaṇḍeya and Yudhi-ṣṭhira and Vyāsa and the Ṛṣis.

In the Padma Ādi-khaṇḍa.

The latest set of interlocutors in this khaṇḍa are Sūta and the Ṛṣis. They report what passed between Vyāsa and Sūta in the first instance and Veṇa and Viṣṇu in the end. In this khaṇḍa there are many stories of devotion to father, to son, to husband, to mother, to wife and to the guru. They are all called tīrthas and all these stories are told on the high authority of Vyāsa and Viṣṇu.

In the Bhūmi-khaṇḍa.

In the Brahma-khaṇḍa or Svarga-khaṇḍa.

In the Brahma-khaṇḍa, Sūta reports the interlocutions between Vyāsa and Jaimini in the first instance, Nārada and Brahmā in the second and Dilīpa and Vaśiṣṭha in the third and Nārada and Sanat-kumāra in the fourth instance.

In the Pātāla-khaṇḍa.

In this khaṇḍa there are many books with different sets of interlocutors. Rāmāśva-medha seems to be the remnant of a lost Purāna. The interlocutors are Śeṣa-nāga and Vātsyāyana. It is called Pātāla-khaṇḍa, because Śeṣa-nāga is an inhabitant of the nether regions. In the last books Śambhu from Kailāsa and Rāma are the interlocutors. In Kṛṣṇa-carita the interlocutors are Pārvatī and Īśvara and it partakes the character of Tantra. Sūta does not at all appear in this khaṇḍa.

In the Sṛṣṭi-khaṇḍa.

The real interlocutors in the Sṛṣṭi-khaṇḍa are Bhīṣma and Pulastya throughout and Sūta simply reports their speeches.

In the Uttara-khaṇḍa.

The interlocutors are Nārada and Umā-pati and what passed between them is reported by the Sūta to the Ṛṣis.

In spite of so many schemes of dividing the Purāṇa into khaṇḍas, there are indications that there were other schemes, too. For instance, at the beginning of the Uttara-khaṇḍa, which formulates a scheme of its own, it is said that Uttara comes immediately after Pātāla-khaṇḍa, which its scheme does not support. At the end of the IV Sṛṣṭi-khaṇḍa, it is said to be the first khaṇḍa of the Purāṇa (chap. 82, verse 45).

Character of the Padma-purāṇa.

The Padma-purāṇa is a large work. It has undergone so many revisions and so many alterations at different periods of time that it would be wrong to expect uniformity of language, style, versification and technique. The parts are so unequal in merit. The Rāmāśva-medha of the Pātāla-khaṇḍa is written in the best kāvya style. But the Purākalpīya Rāmāyana in the same khaṇḍa is written in a droll and uninteresting prose. Some chapters in the Uttara-khaṇḍa are in the form of cantos of kāvya, even with the long verses so usual at the end of a canto; others again are written in a matter of fact style in ordinary śloka metre. In some places rules of Sanskrit grammar are scrupulously observed but in others, in the manner of Purāṇas, it takes licenses of all sorts. Imagination sometimes soars very high, but in others its want is severely felt.

The five characteristics.

The five characteristics of the Purāṇas are not absent but they form but an insignificant part of this large and huge work in 55,000 ślokas. Kṛṣṇa-carita only ends about the time of the Kuru-kṣetra war but all other dynasties end either at the end of the Satya or of the Tretā Yuga. The configuration of the earth with seven islands and seven seas does not seem to have developed to the same extent as in the Vāyu or the Brahmāṇḍa-purāṇa.

The peculiar characteristic.

But the peculiar characteristic of this Purāṇa is its abundance of tīrthas. The Brahma-purāṇa is concerned with the tīrthas of Orissa only, but this Purāṇa describes tīrthas in every part of India. The most ancient and the most important of the holy places is Puṣkara. Its account

is given in brief in the Ādi-khaṇḍa, chap. 12, but more elaborately in the Sṛṣṭi-khaṇḍa. In the Ādi-khaṇḍa tīrthas on the Narmadā are enumerated and described from Amarakaṇṭaka, its source, to the Arabian Sea (chap. 13-23). Then comes the tīrthas on the Cambala, the Abu Mountain, Puṇḍarīka, and the confluence of the Sindhu and the Arabian Sea (24). The tīrthas on the Vitastā, in Kaśmīra (chap. 25), in Kuru-kṣetra (chaps. 26-27), at Kanakhala (28), on the Yamunā (chap. 29-32), at Benares (33-37), at Gayā and North Behar (38), in Bengal, Orissa and Deccan (39), and at Prayāga (40-49). The tīrthas of Puṣkara are given in great detail in the Sṛṣṭi-khaṇḍa. The Uttara-khaṇḍa contains accounts of tīrthas on the Kālindī, i.e., at Indraprastha where all the Tīrthas come, on the Sābhramatī or Sabarmati, Vetra-vatī, Śrī-Śaila, Hari-Dvāra and other places. In fact the tīrthas are a prominent feature of this Purāṇa.

Sanctity of particular tithis in the Hindu calendar.

In this Purāṇa we find the sanctity of all the eleventh days of the moon in the year, 24 in number, fully described in as many chapters of the Uttara-kāṇḍa. It has Māgha-Māhātmya (219-254) and Kārttika-māhātmya (90-125).

The special features of Padma-purāṇa.

The sanctity of lunar mansions and holy places is common to many Purāṇas, but there are two special features of this Purāṇa. One is the greatness of the Gītā and Bhāgavata and the other is the moral stories. The sanctity of the Gītā is to be found in other Purāṇas also. But the speciality of this work is that eighteen chapters are devoted to the sanctity of the eighteen chapters of the Gītā. One was saved because he was an expert in the

sixth chapter of the Divine Lay. Raikka not only saved himself by constantly repeating the sixth chapter of the Gītā but also saved Jāna-śruti by advising him to do the same. Similar stories are told for expertness in all the eighteen chapters of the Gītā.

Go-karṇa saved his brother, a hardened criminal, from torments in hell in the form of a goblin by reciting the Bhāgavata in seven days.

The moral tales, given specially in the Bhūmi-khaṇḍa of this Purāṇa, are of a very high order. It is enjoined that the father is a great tīrtha and stories are given of people being saved or liberated from the bondage of birth and death by implicitly obeying the behests of the father. The mother is a tīrtha, the husband is a tīrtha, the elder brother is a tīrtha, the guru is a tīrtha and even a virtuous wife is a tīrtha; and many stories are given of the attainment of good luck by serving these tīrthas with devotion. The story of Su-kalā who defied even Indra, the Lord of Heaven, for the sake of her absent husband is one of the finest in Sanskrit literature.

The chronology of Padma is difficult to fix.

To fix the date of a work so often revised and rearranged is an impossible matter. There are old chapters in the Sṛṣṭi-khaṇḍa which may go to great antiquity. Chapter VI in the Ādi-khaṇḍa, which describes the tribes and nations of India and the surrounding countries, may be placed in the third or fourth century of the Christian Era; because it mentions the Pārasīkas and the Śakas, but not the Pahlavas or Pārathas (verses 33-65).

In chapter 100, verses 45–49 of the Pātāla-khaṇḍa, is described the form of the first six vowels of the Indian

Alphabet, which, when compared with Büller's paleography, would prove to belong to the eighth century A.D. The shape of u and ū are:—

सर्व्वाक्षरं शिरोरेखा अवक्रा प्रणवं विना।
तस्यां तु लम्बरेखा स्यात् तदन्ते च लविभ्रवत्।
उकारः स हि विख्यातो लविभ्रदयतस्तदू।

I give here the shape of only two letters to prevent diffuseness.

There are passages again in the Uttara-khaṇḍa of the Padma-purāṇa which speak of the destruction of temples and images by fierce Mlecchas. This may mean either the destruction of Soma-nātha and Mathurā by Mahmud of Ghuzni or the destruction of Odanta-purī and Vikrama-śīla by Bukhtiar Khiliji, in the beginning of the eleventh or at the end of the twelfth century A.D.

The Purāṇa is very ancient.

But this is not the way of fixing the age of a work so vast as the Padma-purāṇa. This is working piecemeal. It is well-known that chapters have been thrown in at different ages by different men for different purposes, but there certainly was a work so famous and so important that people from respectable antiquity thought fit to put in things and ideas of their own into it. That famous work was the Padma-purāṇa, written for the glorification of the lotus Avatāra of Viṣṇu, or of the lotus born Brahmā, or of both. In the Sṛṣṭi-khaṇḍa we find Brahmā is the leading deity. He is indeed cursed thrice that Brāhmaṇas would not worship him; once by his wife Sāvitrī and twice by Bhṛgu; yet in chapter 29, verses 132–160, are mentioned one hundred and eight shrines of Brahmā in as many cities of India and in as

many different names. This shows that the worship of Brahmā was not on the wane, it was rather in a flourishing stage. It is known from the town-planning chapters of the Artha-śāstra of Kauṭilya that in every city a shrine was kept apart for Brahmā and the work was written in the fourth century B.C. The Padma shows a similar regard for Brahmā, at least the lotus-parva of it of the earliest recension. So it can easily be imagined what antiquity will that parva reach to. The city of Mahilā-ropya is intimately connected with the Pañca-tantra and recent researches show that the Pañca-tantra was composed originally in the second century B.C. That Mahilā-ropya had a temple of Brahmā. Pāṭali-putra was founded as a fort in the year of Buddha's death and the Capital was removed there in the fourth year of Udayī, i.e. in the reign of one of the successors of Ajātaśatru, a contemporary of Buddha. Pāṭali-putra had a temple of Brahmā. Even Hastinā had a shrine of Brahmā. The city of Hastinā fell into the Ganges during the reign of the son of Adhisīma-Kṛṣṇa, the fifth king in the Parīkṣīt line, so the original Padma-purāṇa was very old, though chapters may have been thrown in, in historical times.

The earliest Jainas.

The Jainas claim very high antiquity for their religion. In the Padma-purāṇa it is said that Veṇa, the grandson of Atri, one of the original progenitors of the Aryan race, persecuted the Brahmins under the guidance of the Jainas; for this crime he was deposed and his son made king by the Brāhmaṇas.

Seven Avatāras.

Bhṛgu, the father-in-law of Viṣṇu, quarrelled with him over the possession of a city on the Narmadā and Viṣṇu wrested it from his father-in-law, who, in a fit of passion, cursed him to

incarnate seven times on earth. This must be very old; for the ten incarnations came in much later. Bhṛgu had another grudge against Viṣṇu because he killed Bhṛgū's wife, (Sṛṣti-khaṇḍa, chap. 9, verse 242), and there he cursed Viṣṇu to incarnate on earth seven times. This also is an indication of the antiquity of the Purāṇa.

Pañcākhyāna.

It has been told before that the abundance of moral tales is a special feature of this Purāṇa. These stories are very very complicated. The characters are not generally human beings but often birds and beasts. The story of a cow, giving her word of honour to a tiger to return after quenching the thirst of her calf, is very touching. Kajjala, the bird sage, telling stories of his previous existence to his sons and of his experiences in the present existence, is instructive indeed. The stories are made complicated because there are stories within stories and the heroes pass through two or three existences. But what strikes as particularly interesting is a collection of stories called Pañcākhyāna, perhaps the precursor of the Pañcākhyāyikā or Pañca-tantra.

It is a group of five stories in the Sṛṣṭi-khaṇḍa of the Purāṇa, the most ancient part of it being an interlocution between Vyāsa and the Brāhmaṇas reported by Pulastya to Bhīṣma. The stories are (1) honouring the father (2) honouring the husband (3) catholicity of spirit (4) not to offend a friend and (5) devotion to Hari. The heroes of the stories are (1) Mūka (2) Śubhā (3) Tulā-dhāra (4) Adrohaka and (5) Vaiṣṇava. Viṣṇu permanently resides in the house of all these men.

In the catalogue will be found descriptions of works which profess to belong to the Padma-purāṇa but are not included in the published editions though these con-

tain the full complement of ślokas in that Purāṇa. From this it may be inferred that in the course of the various revisions, works have been rejected and replaced by new materials to suit the purpose of the revisions. The Vaidyanātha-māhātmya (3475) professing to draw its authority from the Padma-purāṇa is not in the Bombay edition by Māṇḍalika. Nor is Kālañjara-māhātmya (3476) found there, though Kālañjara is famous in ancient legends.

The Māhā-bhārata has an abstract entitled Itihāsa-samuccaya and Padma-purāṇa has an abstract entitled perhaps Padma-purāṇa-samuccaya. The first part of it is noticed in this catalogue in No. 3500 under the title of Puṣkara-māhātmya. It is by Vatsaṭa, the son of Someś-vara and the grandson of Pādmaṭa, a resident of the holiest spot in Puṣkara. It contains the abstract of the first two parvas of the Purāṇa. The author says that he has written abstracts of the other three parvas too. But these have not yet been found. This proves that the (a) or the parva scheme of the division of the Purāṇa has not yet been forgotten. From this number it is patent that the sanctity of Puṣkara was at one time the principal theme of the work though it has now been relegated to the middle of the fourth book, the Sṛṣṭi-khaṇḍa.

Many later Tāntrika works attempt to derive their authority from the Padma-purāṇa but they are considered apocryphal. Kapila-gītā (3501) is a work in point.

III. Viṣṇu-purāṇa, Nos. 3518—3528.

The Name. The third of the Mahā-purāṇas is called Viṣṇu-purāṇa, because it glorifies Hari.

The tradition is given in two places, once in I. ii. 7—9 and again in VI. viii. 42—47. But they do not agree. The first tradition runs thus:—Brahmā told it to Dakṣa and others. They spoke to Purukutsa on the Narmadā. He to Sārasvata and Sārasvata to Parāśara. The second tradition runs thus:—Brahmā to Rohu, he to Priya-vrata, Priya-vrata to Bhāguri, Bhāguri to Dādhīca. He to Sārasvata, Sārasvata to Bhṛgu. He to Purukutsa. He to Narmadā. She to two Nāgas, Dhṛta-rāstra and Pūraṇa, They to Vāsuki. He to Vatsa. Vatsa to Aśva-tara. He to Kambala. Kambala to Elāpatra. Elāpatra to Veda-śirā Muni. He to Pramati and Pramati to Jātūkarṇa. He gave it to others and Parāśara rememberd all this on account of the boon he received from Vaśiṣṭha.

Tradition of the Viṣṇu Purāṇa.

Parāśara while speaking to Maitreya in the Viṣṇu-purāṇa says that Parīkṣit is reigning now (IV, 20, last line). But in II. iii. 17, the Pārasīkas are mentioned; therefore, when the work was composed there were a great ruling power in middle East between 222 to 634 A.D. The list of Avatāras does not mention Buddha, so it was written at a time when he was not admitted into the Hindu Pantheon. So this purāṇa cannot go before the third century A.D. Pargiter puts it down to a time when the Guptas were a ruling power but had not assumed imperial sway.

Traditional chronology.

The history of India in the Viṣṇu Purāṇa begins from Parīkṣit. Parīkṣit's son was Janamejaya, his son Śatānīka, his son Asvamedha-datta, his son Adhisīmakṛṣṇa, Adhisīmakṛṣṇa's son Nicakṣu in whose time

History of India from the Viṣṇu Purāṇa.

the capital Hastinā-pura was washed away by the Ganges. Nicakṣu was obliged to shift the capital to Kauśāmbī. The most famous king of the dynasty after the removal of the capital, was Udayana, a contemporary of Buddha. Three kings more, and the dynasty came to an end.

Solar race.

Bṛhad-vala of the Solar race was killed by Abhimanyu at the battle of Kuru-kṣetra. The dynasty then continued till we get Śākya, Kruddhodana, Rātula, Prasenajit (these are a perversion of the tradition of the Śākya kings of Kapilavāstu). Four more kings and the dynasty comes to an end.

Magadha dynasties.

Jarā-sandha's son, Sahadeva, the King of Magadha, was killed at the battle of Kurū-kṣetra. The dynasty, however, continued for a thousand years. The last king was killed by his minister who crowned his son Pradyota as king. Four more kings amongst his descendants are mentioned. (But these kings did not reign at Magadha as the Viṣṇu-purāṇa says, but at Ujjayinī.)

Then came the Śiśunāga dynasty of Magadha followed successively by the Nandas, Mauryas, Śuṅgas, Kāṇvas and Andhras. These were followed by Śakas, Yavanas, Tukhāras, Muṇḍāśras, Maunas. Then came a number of contemporaneous kings among whom were the Guptas who were lords of Magadha and the Doab, between the Ganges and the Yamunā. The historical sketch ends with the splitting up of India into a number of small kingdoms. Mr. Justice Pargiter thinks that this period was just before the assumption of the imperial sway by the Guptas in the middle of the 4th century A. D.

Mention of Viṣṇu-purāṇa in Nārada-purāṇa.

The Nārada-purāṇa in Part I, Ch. 94, gives an account of the Viṣṇu-purāṇa which agrees generally with the Viṣṇu-purāṇa which is current in the present day so far as the six aṃśas are concerned. But Nārada says that Viṣṇu-dharmottara is a supplement to the Viṣṇu-purāṇa. But I have shown elsewhere that there is a Purāṇa called Viṣṇu-dharma which was perhaps once a part of the Mahā-bhārata but was thrown out of it for some reason or other, perhaps before the Nārada-purāṇa was composed. Viṣṇu-dharmottara was likely to be a supplement to that work and not to Viṣṇu-purāṇa. For a supplement to Viṣṇu-purāṇa is likely to be called Visṇu-purāṇottara and not Viṣṇu-dharmottara.

Purāṇam pañca-lakṣaṇam.

The last two Purāṇas, the Brahma and the Padma, have not the five characteristics of a Purāna; they are concerned more with tīrthas and Smṛti topics than with the five characteristics. In the Viṣṇu-purāṇa, however, the five characteristics are very prominent, though it also speaks of the religious duties, castes and stages of life, good manners, liberation and other topics not included in the five.

The Viṣṇu-purāṇa is written throughout in clear, chaste and business-like language. The language rarely rises to the height of kāvya style. The genealogies are written in prose, interspersed with ancient gāthās and appear to be old documents. The genealogists of the present day in Rajputana, still continue to write in the same manner.

In the present catalogue are briefly described five manuscripts (3518–3522) of the Viṣṇu-purāṇa, four of which are in Bengali character and one, in Kāśmirī. Mithilā

Māhātmya (No. 3524) is not to be found in the current edition of the Viṣṇu-purāṇa as it is said to be from its Bṛhad recension. Nos. 3525 to 3528 are short works not found in the Bombay editions. Viṣṇu-purāṇa has many commentaries of which only one, named Aṃsaka Prakāśikā by Nīlāmbara (No. 3523) has been described in this catalogue. The commentator says that there are hundreds of commentaries on this Purāṇa, that he attempted another commentary is simply because his father's expositions appeared to him to be of the highest value.

IV. (A). Śiva-purāṇa, Nos. 3529–3560.

I have already stated that the Śiva-purāṇa, as we find it at present, cannot be regarded as a Mahā-purāṇa. But it is a Purāṇa, with an extent of 100,000 ślokas and 12 (twelve) saṃhitās (Vāyavīya-saṃhitā Part I, Ch. I, Verse 41, Vaṅga-vāsī edition of Śiva-purāṇa). The twelve saṃhitās and their extent is thus given in the same edition.

Name of the Saṃhitā.	Extent.	Name of the Saṃhitā.	Extent.
1. Vidyeśvara Saṃhitā	10,000	7. Kailāsa Saṃhitā	6,000
2. Raudra ,,	8,000	8. Śata-rudra ,,	10,000
3. Vaināyaka ,,	8,000	9. Koṭi-rudra ,,	10,000
4. Bhauma ,,	8,000	10. Sahasra-koṭi-rudra ,,	10,000
5. Matṛ-purāṇam	8,000	11. Vāyavīya ,,	4,000
6. Rudraikādaśa Saṃhitā	13,000	12. Dharma ,,	5,000

The Vaṅga-vāsī Press has published Nos. 1, 7, 11 and 12, among these twelve saṃhitās, but it has published two more saṃhitās, the Sanat-kumāra and the Jñāna-saṃhitā. Our catalogue has No. 2, the Rudra-saṃhitā in five khaṇḍas (3530). No. 9, Koṭi-rudra-saṃhitā (3530-2 and 3534), No. 8, Śata-rudra-saṃhitā (3530-3), No. 11, Vāyavīya-saṃhitā (3530-4 and 3535–3539), No. 7, Kailāsa-saṃhitā

(3530-5 and 3540), No. 4, Bhauma-saṃhitā (3530-6 and 3541), No. 1, Vidyeśvara-saṃhitā (3530-7), No. 6, Rudraikā-daśa-saṃhitā, (3533) eight altogether. But it has two more saṃhitās not in the list enumerated above, viz., Sanat-kumāra-saṃhitā (3543—45) and Mānavī-saṃhitā (3542). The five khaṇḍas of the Rudra-saṃhitā are Khaṇḍa 1, in 20 chapters, Khaṇḍa 2, in 43 chapters, Kumāra-khaṇḍa in 20 chapters, Khaṇḍa 3, in 55 chapters, Yuddha-khaṇ ḍan 59 chapters.

The third part of the Rudra-saṃhitā (3531) gives the story of Pārvatī from the marriage of Menakā to Himālaya to the return of Śiva to Kailāsa with his wife after marriage.

The Yuddha-khaṇḍa of the Rudra-saṃhitā gives an account of the destruction of the three demon cities by Śiva—his greatest adventure.

Rudraikādaśa-saṃhitā (3533). Rājendra-lāla calls this work uttara-bhāga of the Rudra-saṃhitā in 76 adhyāyas but the present manuscript has 73 only. The principal subjects treated of are :—Creation of the Universe, Creation of the Earth; The story of Tāraka; The marriage of Śiva with Pārvatī in the Himālayas; The story of the destruction of the three demon cities; The liturgy of Śaiva worship; Gaṇeśa's war with the followers of Śiva; His marriage; The greatness of Śiva, of Nandī, of Gaṅgā; Phallic emblems of Śiva; Phallic emblems made of gems; The story of Arjuna's practice of austerities and the night sacred to Śiva (Śiva-rātri); Liberation and true knowledge.

Koṭi-rudra-saṃhitā (3534) concerns itself mostly with the phallic emblems of Śiva, in different holy places, with

the mode of their worship and the theology of the Saiva sect.

Vāyavīya-saṃhitā (3535—3539) has been printed in the Vaṅga-vāsī edition of the Śiva-saṃhitā in two parts Pūrva and Uttara. It is written in a beautiful poetical style full of apt similies and deals with the destruction of Dakṣa's sacrifice and the liturgy of Śaiva worship.

Kailāsa-saṃhitā (3540) deals with the renunciation of the world, and the duties of those who made such renunciation, from the date of renunciation to the eleventh day after their death. It ends with an enumeration of the Śaiva disciples of Vyāsa.

Bhauma-saṃhitā (3541) is an interlocution between Kṛṣṇa and Upamanyu. Kṛṣṇa had no son and he went to Kailāsa in order to please Śiva by his austerities. There he met Upamanyu, who talked to him about the greatness of Śiva and the power of his trident, and how Śiva liberates his followers from hell and other troubles. In this connection there are several chapters on hell and sins which lead to hell. The ways to escape from the pangs of hell are feeding of men, practising of austerities, hearing of Purāṇas and so on. Then comes a description of the Universe and the Earth with its seven islands; then commences an account of the development of the foetus in the womb, childhood, youth, old age, marriage and so on of a man.

Mānavī-saṃhitā (3542). This Saṃhitā is nowhere enumerated as being part of the Śiva-purāṇa but in the colophon of this manuscript it describes itself to be such a part. It is called Mānavī-saṃhitā because Manu is one of the interlocutors, the other being the Sun god, his father. The question asked by Manu relates to the divinity who

grants liberation from birth and death, who creates the Universe and keeps it under control. Along with this he asked the characteristics of Purāṇas, of vratas, duties of castes and stages, funeral ceremonies and atonements.

Sanat-kumāra-saṃhitā (3543-3546) has been printed in the Vaṅga-vāsī edition of the Śiva-purāṇa though not enumerated in the Vāyavīya-saṃhitā.

Number 3546 contains a commentary of this Saṃhitā in which the commentator vigourously advocates the claims of this Saṃhitā to be included in the Śiva-purāṇa. He says that unless these are included, the statement of the Bhāgavata-purāṇa that the Śiva-purāṇa consists of twenty four thousand ślokas and not a lākh, falls to the ground. He advocates the claims not only of this Saṃhitā but also those of Jñāna-saṃhitā. But he at last says that they might be the names or aliases of some well known Saṃhitās such as Bhauma-saṃhitā or Mātṛ-saṃhitā.

It seems that the commentator had not materials to come to a definite conclusion. But Aufrecht has come to the conclusion that these two Saṃhitās are parts of the Brahmottara-khaṇḍa of the Skanda-purāṇa. These two Saṃhitās in the Skanda-purāṇa go by the name of Śiva-purāṇa (See our Cat. V. p. 277 bottom).

Lakṣmī-vrata-kathā and Kārtika-māhātmya (3547 and 3548 respectively) are short works claiming to be parts of the Śiva-purāṇa. Gaṇeśa-pañca-ratna (3549) claims to be a part of the Uttara-khaṇḍa of the Sanat-kumāra-saṃhitā.

Gaṅgā-dhara has written a commentary on the Dharma-saṃhitā from the Śiva-purāṇa which is recognised as a part of that work. The Vaṅga-vāsī edition of six

saṃhitās includes it and the Vāyavīya-saṃhitā also names it as the twelfth saṃhitā. There is an opinion that the Śiva-purāṇa is not a Mahā but an Upa-purāṇa. The commentator says that this is wrong, for in the Madhyameśvara-māhātmya of the Uttara-khaṇḍa of the Śiva-purāṇa it is said, Vyāsa obtained a boon from Śiva for writing Mahā-purāṇas and Śiva-purāṇa is among one of these Mahā-purāṇas.

Nos. 3551-3557 are short works on the mode of worship of Śiva. No. 3558 Sāndīpani-muni-caritram declares itself to be a part of Śiva-upa-purāṇa. Sāndīpani was the Guru of Kṛṣṇa and Vala-rāṃa.

Śiva-purāṇottara-khaṇḍa 3559 and 3560 in 45 chapters, is ascribed to the Brahmottara-khaṇḍa of the Skanda-purāṇa (See. India off. cat. 3665 and Aufrecht cat. Bod. No. 129).

IV. (B). VĀYU-PURĀṆA, Nos. 3561—3573.

*The Vāyu and the Śiva-purāṇa.

In some Purāṇas the fourth place among the Mahā-purāṇas is given to Vāyu and in others, to Śiva-purāṇa. So I put both under the same number, IV. But that did not obviate the difficulty. The Vāyu is said to be 24,000 and the Śiva 100,000 ślokas. The Śiva-purāṇa in twelve Saṃhitās has but few of the characteristics of the Purāṇas and so its claim may be rejected. If its claim is admitted the total of the ślokas of the eighteen Mahā-purāṇas would go up much higher than 400,000. So the Śiva-purāṇa in twelve Saṃhitās is not one of the Mahā-purāṇas.

Rājā Rajendralāla Mitra published the Vāyu-purāṇa in the Bibl. Ind. Series in two volumes, and Babu

The Vāyu and the Brahmāṇḍa Purāṇas.

Nagendra-nātha Vasu in his article on the Purāṇas in his Encyclopædia, the Viśva-koṣa, pointed out that it is not Vāyu but Brahmāṇḍa-purāṇa that the Rājā published. He attributed it to the Rājā's mistake. But the Rājā is not to blame; for in those days what he published passed for Vāyu. I compared the Rājā's Vāyu with the Brahmāṇḍa of the Veṅkaṭeśvara Press and found that they generally agree except in a few Chapters. The Vāyu has some 8 or 9 Chapters on the pāśupata yoga after the 10th Chapter of the first part which the Brahmāṇḍa lacks, while the Brahmāṇḍa has 37 Chapters in the second part on the history of Bhārgava and Sagara which the Vāyu lacks. The author of the Purāṇaṃ Pañca-lakṣaṇam has given in a tabular form the differences in these two purāṇas in page XV of his Introduction. They appear to be one and the same work with such differences as every MS. of a Purāṇa has from another. So Rājendralāla's edition is not that of real Vāyu-purāṇa.

Vāyu according to Nārada.

The Nārada-purāṇa describes the Vāyu-purāṇa in the 95th Chapter. It says that the Vāyu-purāṇa is spoken by Vāyu, that it related to the Śveta-kalpa and that it is divided into two parts. In the first part creation is treated of in detail, the ages of Manu are enumerated, the dynasties of kings in these ages, the slaughter of Gayāsura, the sanctity of months, specially of Māgha, are then narrated in detail. The laws of gifts, the duties of kings, the classification of sentient beings on earth, in the nether regions in different quarters of space and in the heaven and the vratas are also treated of. In the second part are given in detail the holy places on the Narmadā and miscellaneous matters relating to Śiva. The Narmadā flowed

from the body of Śiva in order to grant liberation to his followers. Those who live on the Northern bank of the river are followers of Śiva and those on the South bank are followers of Viṣṇu. From Oṅkāreśvara to the confluence of the river with the sea there are 400 holy places.

Vāyavīya-saṃhītā of the Śiva-purāṇa.

Some of the characteristics of the Vāyu-purāṇa as given in the Nārada-purāṇa are to be found in the Vāyavīya-saṃhitā of the Śiva-purāṇa printed in the Vaṅga-vāsī Press. It relates to Śveta-kalpa, it is spoken by Vāyu, it has two parts and it treats of the creation in detail. But the similarity ends there, so this attempt at identification also fails.

The Narmadā Māhātmya.

There is a MS. of the Narmadā-māhātmya in the Catalogue bearing No. 3570. It is defective having lost the first and last leaves. The extant leaves are from 2 to 310. In the second chap., verse 31, it says that the Śiva and the Vāyu-purāṇas are one and the same. It has two parts. The first contains Śiva's greatness and the second, Narmadā-māhātmya (Leaf 3 A). This tallies with the description of the second part of the Vāyu-purāṇa as given in the Nārada-purāṇa (Veṅkaṭeśvara). It is also called Śiva-saṃhitā in the Colophons. So the second part of the Vayu-purāṇa has been traced but not the first.

The tradition of the Vayu-purāna.

Śambhu gave the purāṇa tradition to Vāyu. He to Skanda. Skanda to Vaśiṣṭha. From him Vyāsa got it. From Vyāsa it came to Jātu-karṇa and from him the ṛṣis got it. Chap. IV. 12—14. But in another place (II. 6) it says: who else but Brahmā can say this Purāṇa?

So after all the fourth position among the purāṇas should be declared as vacant, neither the Vāyu-purāṇa nor the Śiva-purāṇa can claim it.

The manuscripts of the Vāyu-purāṇa in the Asiatic Society's Collections were not used by Rājā Rājendralāla Mitra as they were acquired after his death. But they agree generally with him. It has been already stated that his edition is not Vāyu-purāṇa but Brahmāṇḍa-purāṇa. This disposes of No. 3561 to 3564. The Gayā-māhātmya forms an appendix to the Vāyu-purāṇa edited by the Rājā. But it forms according to Nārada-purāṇa a portion of part I. (3565 to 3567.)

Kedāra-māhātmya (3568) is not found in the printed editions nor is it given in the Nārada-purāṇa. The same is the case with Rāja-gṛha-māhātmya No. 3569.

The Narmadā-māhātmya (3570) forms a portion of the second part of the Vāyu-purāṇa which is supposed to be lost. In this manuscript there is a statement that the Puraṇa-saṃhitā was originally one, it became ten and when the Purāṇa was written it was eighteen.

The Māgha-māhātmya (3571) is a part of the lost Vāyu-purāṇa which is credited with dealing with the sanctity of every month specially of the month of Māgha. The Nārada-purāṇa says that it is a part of the Vāyu-purāṇa.

Gaṇeśa Śarmā the son of Veṅkaṭeśa surnamed Bāpaṭa has compiled the story of the birth of Hanumān (3572) in sixty-three verses and he ascribes it to Vāyu-purāṇa.

Go-sāvitrī-stava, a short work containing a hymn to the Cow, to the reading of which a good deal of magical effect is ascribed, is said to be from the Vāyu-purāṇa but it is not to be found in the printed editions.

V. Bhāgavata-purāṇa, Nos. 3574–3683.

The name.

There are four works claiming the fifth place among the Mahā-purāṇas. They are all called Bhāgavatas (1) Śrī-mad-Bhāgavata, (2) Devī-Bhāgavata, (3) Śiva-Bhāgavata, and (4) Mahā-Bhāgavata. Of these the second vigorously disputed the position three or four centuries ago. There was an acrimonious controversy and the literature is an interesting reading. The Śrī-mad-Bhāgavata is, however, admitted by the large majority of Pundits to be the fifth Mahā-purāṇa.

The extent and division.

The extent is said to be 18,000 ślokas. There is no dispute in this matter. The work is divided into 12 skandhas.

The interlocutors.

The principal interlocutors are Śuka and Rājā Parīkṣit and their interlocution is reported by Sūta to the ṛṣis at Naimiṣa. The principal interlocution occupied the whole space from II. 1. to XII. 6. The first skandha is the introduction to the Principal interlocution and Chapters 7 to the end of the Twelfth concludes the work. In the principal interlocutions, however, there are many sub-interlocutions, generally on recondite and philosophical subjects. They are Viduroddhava-saṃvāda, Maitreya-vidura-saṃvāda, Bhagavad-uddhava-saṃvāda and so on. Many Gītās are to be found in these sub-interlocutions and even in other places.

The authorship.

The principal interlocutor is, Śuka, the son of Vyāsa. His biography is given in the Śānti-parva of the Mahā-bhārata in which it is said that he merged in the sun after liberation, and in the Mokṣa-khaṇḍa of the Nārada-purāṇa he

goes from the sun to the highest heaven where he gets the form and company of Viṣṇu but Viṣṇu sends him back to his father, Vyāsa, there to write the Bhāgavata. Here the authorship is distinctly given to Śuka. In the Bhāgavata itself, however, Vyāsa is said to be the author and Śuka his only pupil on this subject.

Is Vopadeva the Author?

There is a notion that Vopa-deva, the author of the Mugdha-bodha Vyākaraṇa, who flourished in the thirteenth century, was the author of the Bhāgavata. This has no foundation in fact. Vopa-deva has written treatises on the Bhāgavata and Catal. No. 3681 says that he wrote a commentary on the Bhāgavata entitled Parama-haṃsa-priyā. So he cannot be the author of the Purāṇa. Al-Beruni quoting from the Viṣṇu-purāṇa gives the names of the 18 Mahā-purāṇas among which the Bhāgavata occupies the fifth place. And Al-Beruni lived at least 250 years before Vopa-deva about 1030 A.D. (Vide Al-Beruni's India, Ch. XII, p. 131.)

The Introduction.

I have said that the real Bhāgavata begins with the second skandha and the first is only an introduction. A portion of the third should also be regarded as included in the introduction. It gives the history of the Pāṇḍava kingdom from the battle of Kuru-kṣetra to the death of Parīkṣit. But this history differs greatly from that given in the last seven parvas of the Mahā-bhārata. In the great epic Vidura was all along with Dhṛta-rāṣṭra. But the first skandha says that Vidura was banished from Hastiṇā by Karṇa and Śakuni and he went on an extensive pilgrimage at what particular time does not appear. He heard the fall of the Kurus while at Prabhāsa. Some time later he

went to see Kṛṣṇa at Dvārakā but found the city in ruins the Yadu race having been destroyed by internal dissensions. He went to Mathurā to see Uddhava with whom he had a long talk on spiritual matters. On the advice of Uddhava he went to see Maitreya the class-friend of Vyāsa on the Ganges, from there he was invited to Hastinā. He was received by the Pāṇḍavas in open arms, but he taunted Dhṛta-rāṣṭra being a dependant on Bhīma whom he spared no pains to injure, ruin and kill. Dhṛta-rāṣṭra fled the same night with his wife and died a few days later at Hari-dvāra. This dispenses with the necessity of the Āśrama-vāsika-parva altogether. The story of Yudhi-ṣṭhira's ascension to heaven is not there. That appears to be a later idea. Yudhi-ṣṭhira received the instruction from Bhīṣma on his bed of arrows on many subjects; among them four are given in the Mahā-bhārata, namely, Rāja-dharma, Mokṣa-dharma, Āpad-dharma, and Dāna-dharma. But the Bhāgavata omits Āpad-dharma and adds Strī-dharma and Bhagavad-dharma, most likely Viṣṇu-dharma. The contents of Anu-śāsanika-parva is not to be found in the Bhāgavata, so an older tradition seems to be on record in the Bhāgavata than in the Mahā-bhārāta.

In my remarks on the Mahā-bhārata I suspected that the Viṣṇu-dharma was at one time a part of the great epic as two of the five ratnas of the Mahā-bhārata are not found in it but only in the Viṣṇu-dharma. The Bhāgavata gives some support to this view by declaring that Bhīṣma taught Yudhi-ṣṭhira Bhagavad-dharma i.e. Viṣṇu-dharma also. That obviates the necessity of substituting Mokṣa-dharma for Viṣṇu-dharma.

The late Mr. Pargiter in his "Purāṇa Texts of the Dynasties of the Kali Age" says, that so far as the

language of that portion of the Bhāgavata is concerned

The language of the Bhāgavata.

which deals with the future dynasties, it is much later, as the prose in which it is written is ornate. Perhaps he means an imitation of Kādamvarī and therefore places it in the 7th Century A.D. (?) But my reading is different. I believe that the prose is intermediate between the Brāhmaṇas and the later prose, so I should place it at least in the 2nd Century A.D. The prose is so full of explitives such as Ha, Bāba, etc , that it implies the language of the Brāhmaṇas was not yet forgotten and the word Vyākhyāsyāmaḥ is sometimes used showing that the Sūtra style was still in vogue. In Catal. No. 3631 it is said that Vopa-deva in his commentary on the Bhāgavata entitled Parama-haṃsa-priyā has pointed out about one thousand archaic expressions which he calls 'ārṣa'. Hemādri, a contemporary of Vopa-deva, also admits of the presence of these archaic expressions. In reading through the Bhāgavata one is struck with the number of verses from the Vedas given in modernised form.

The age of the Bhāgavata.

It seems that there was a short work that can be read, recited or explained in seven evenings; for Śuka had not more than seven days to explain his work to Parīkṣit who was cursed that in seven days he would die of snake-bite; and that must be a very old work full of archaic expressions and archaic ideas. But that short work has undergone several revisions. In the earlier revisions philosophical interlocutions have been thrown into the body of the work. One instance of this is Maitreya-vidura-saṃvāda in the third skandha. Bhagavad-uddhava-saṃvāda in the 11th skandha has been wedged in

between the first seven and the last two adhyāyas. The seventh adhyāya reads with the 30th and 31st adhyāyas. These nine adhyāyas make one narration, the destruction of the Yadu race. But to increase the bulk of this skandha and to give it a religious tone, a work of 22 chapters has been thrown in.

But the last revision adds the first skandha and more than half of the last skandha to the work to give it an appearance of a Purāṇa proceeding from Sauti to the ṛṣiṣ at Naimiṣāraṇya.

There is another reason why the Purāṇa should be regarded as ancient. It is divided into skandhas. The word skandha was made current by the early Buddhists in the sixth, fifth, fourth and third Centuries B.C. and Bhāgavata is divided into skandhas, therefore it must have been composed or revised while the early Buddhists were strong enough to influence the society and speech.

The incarnations of Viṣṇu.

Modern Hinduism limits the incarnations of Viṣṇu to the number of ten and to the existing order beginning with the Fish incarnation. It was first found in a poem by Kṣemendra, the Kāśmīrian poet of the early eleventh century. But the same number in a different order is found in the Viṣṇu-pura cards designed in the palmy days of the Viṣṇu-pura Rāj when it started an era with the initial year falling in A.D. 694. So the eighth century may be regarded approximately as the age in which the incarnations were limited to ten. The Bhāgavat, however, does not limit the incarnations to ten but says that, the avatāras are innumerable. In the body of the work the avatāras are enumerated as, (1) Padma or Brahmā, (2) Manu, (3) The Boar, (4) Kapila, (5) Sacrifice, (6) Pṛthu, (7)

The Man-lion, (8) The Tortoise, (9) The Mohinī, (10) The Dwarf, (11) The Fish, (12) Rāma, (13) Parasu-rāma, (14) Kṛṣṇa and (15) Kalki. This appears to be a much more ancient enumeration than that given in the third Chapter of the introduction that is, skandha I, where the enumeration is as follows, each name is preceded by a cardinal number. 1st Brahmā, 2nd Boar, 3rd Devarṣi, 4th Nara-Nārāyaṇa, 5th Kapila, 6th Dattātreya, 7th Sacrifice, 8th Son of Nābhi, 9th Pṛthu, 10th Fish, 11th Tortoise, 12th Dhanvantari, the pioneer physician, 13th Mohinī, 14th Man-lion, 15th Dwarf or Vāmana, 16th Parasu-rāma, 17th Vyāsa, 18th Rāma, 19th and 20th Kṛṣṇa and Vala-rāma. Then there are two more incarnations Buddha and Kalki which have no cardinal numbers. This seems rather strange.

The enumeration in the introduction not agreeing with that in the body of the work raises many questions one of which certainly is the non-appearance of Buddha in the body of the work but in the introduction. So the work was written when Buddha was not regarded as an incarnation while at the time of writing the introduction he had a doubtful place in the list. It is not known exactly when Buddha was included in the Hindu pantheon as an avatāra. But he must have been there before the Viṣṇu-pura cards were devised, and as he is doubtfully placed in the introductory list of the Bhāgavata, the introduction must have been written at least two or three centuries before the rise of the Viṣṇu-pura family and the body of the Bhāgavata written before Buddha's admission into the list of incarnations. So the Bhāgavata in its revised form without the introduction may be placed during the period of Brahmin ascendency in India, i.e., during the period between 2nd century B.C.

and 2nd century A.D. This theory is confirmed by the fact that the Gupta emperors of Northern India who reigned from the fourth to the 6th century were devoted followers of Viṣṇu.

There is another reason why the Bhāgavata should be considered as an ancient work, the Amara-koṣa written at the end of the 6th Century enumerates five characteristics of a Purāṇa. Well, it might do it because the author was a Buddhist. To him Purāṇa would be a history, a collection of traditions, legends, etc. But the Bhāgavata gives ten characteristics of a Purāṇa. (1) Creation, (2) details of Creation, (3) duties of santient beings, (4) protection of devotees, (5) the ages of Manu, (6) dynasties, not only of kings but of ṛṣis also, (7) career of individuals, (8) dissolution of the world, (9) the cause of creation, (10) Brahmā, (XII ch. 7, verse 9). The religious character of Purāṇas does not depend so much on the five characteristics as given in the Amara-koṣa and included in the above ten, but in the third and the fourth ones of the Bhāgavata viz., the duties of santient beings and protection of devotees.

The commentaries on Bhāgavata are generally of a sectarian character. The first commentary mentioned in our Catal. (No. 3595) is Su-bodhinī by Ballabha Dīkṣita, the founder of the Ballabhācārī sect in Western India. Ballabha was an elder contemporary of Caitanya and flourished during the latter half of the fifteenth Century. His father Lakṣmaṇa was one of the few followers left in that Country of Viṣṇu-svāmī whose sect was perhaps the earliest of the Vaiṣṇava sects of India. The same sect is represented by another commentary entitled Vāla-prabodhinī by Giri-dhara a descendant of Ballabhācārayya:

The commentator says that his work is written more for his own benefit and for the benefit of young people than for the learned. Śrī-dhara's commentary so well known to the Vaiṣṇavas is represented in our Catal. No. 3598 to 3611, and 3615 to 3615A. Catal. Nos. 3612-14 are subcommentaries on Śrī-dhara's by Caitanya-vana, a disciple of Śrī Rāmendu-vana. The sub-commentary concerns itself only with verses from 14 to 41 entitled Veda-stuti of the 87th Chapter of the tenth skandha of Śrī-mad-Bhāgavata. Catal. Nos. 3616 and 3617 are described as Śrī-dharoktā-vaśiṣṭārtha, i.e., a supplement to Śrī-dhara's commentary. Catal. No. 3618 is another sub-commentary on Veda-stuti. Gopāla Śarmā is a well known commentator who closely follows Śrī-dhara. His work is represented partially in 3620, 3621 and 3622. The commentary is entitled Bhāgavata-vyākhyā-leśa. Rādhā-mohana Gosvamī, the friend of Colebrooke, who flourished at the beginning of the 19th century wrote a commentary on Bhāgavata which is partially represented in 3619 and 3623. Rādhā-mohana was a descendant of Advaita the elder associate of Caitanya. Advaita was one of the most learned men of his time.

Loka-nātha was a disciple of Advaita. He renounced the world early in life and remained a quiet hermit at Vṛndā-vana till the end of his life. He seldom took a disciple, but wrote commentaries on well-known Vaiṣṇava works. His commentary on the Rāmāyaṇa has already been referred to, and that on the 10th skandha of the Bhāgavata is represented in Catal. No. 3624.

Vana-māli Bhaṭṭa is another well-known commentator. His commentary on Bhagavata Gītā is highly prized. His commentary on Bhāgavata Daśama Skandha is represented in Catal. No. 3625.

Sanātana was an officer of Alauddin Hussein Shah, the Sultan of Bengal (1494—1521). He belonged to a very old Brahmin family that migrated from Karṇāṭa to Bengal five generations earlier. He renounced the world under the magic influence of Caitanya and retired to Vṛndā-vana where he is said to have written twenty-one sectarian works, one of which is Vaiṣṇava-toṣiṇī, a commentary on Bhāgavata, the 10th Skandha only, which is represented in Catal. Nos. 3626,-27,-28.

Śrī-nātha, a Bengali Pundit writes a commentary on Bhāgavata with the object of supporting the theories of Caitanya. The commentary is entitled Caitanya-mata-candrikā. Rāmānuja's sect, called, the Śrī-saṃpradāya, wrote several commentaries on Bhāgavata, one of the most important of which is by Vīra-rāghava, the son of Śaila-guru of the Vātsya-gotra. It is called "Bhāgavata-candra-candrikā." The author's commentary on the whole work in 12 Skandhas is represented in Catal. No. 3629—31. Catal. 3632 contains the first half of the 10th Skandha in full and a portion of the second half.

Another commentary by Rāma-kṛṣṇa entitled Bhāgavata-kaumudī explains only the difficult passages of Bhāgavata notably the five chapters on Rāsa.

Rāma-kṛṣṇa's son Cakra-pāṇi writes another commentary entitled Bhāgavatārtha-dīpikā. The commentary on the 10th Skandha was composed in Saṃvat 1628. Before that the previous nine Skandhas were commented upon. He received a good deal of encouragement from his father Rāma-kṛṣṇa. He belonged to Parāśara-gotra and his mother's name was Durgā. Bijaya-dhvajācāryya wrote a commentary on Bhāgavata in the interest of the Mādhva School of the Vaiṣṇava sect. The commentary is general-

ly called Vijaya-dhvajī or Pada-ratnāvalī. The first Skandha is represented in Catal. No. 3638 and a part of the 11th Skandha in 3639. The Skandhas 2, 3, 4, 11, 12 are represented in Catal. No. 3640.

Rāma-nārāyaṇa who describes himself as a friend of Viṣṇu wrote a commentary on the Bhāgavata (the first Skandha and second Skandha only) which is to be found in 3641. The author's gurus, were Hari-nātha and Bhavānī-dāsa. Previous to the writing of the commentary Rāma-nārāyaṇa seems to have studied Śāṇḍilya's Bhakti-sūtra and its commentary by Nārāyaṇa-tīrtha.

Kāśī-nātha Upādhyāya, son of Ananta of Benares, was a voluminous writer of liturgies and commentaries. He wrote a commentary on the Bhāgavata, a fragment of the commentary of the first Skandha is to be found in our Catal. No. 3642.

The next number contains a fragment of a commentary on Bhāgavata entitled Budha-rañjinī by Vāsu-deva, another voluminous writer. The object of this was to throw light on obscure passages. L. No. 1730 contains the same work up to the 81st chapter of Skandha X.

The Vivaraṇa-maṇi-mañjūṣā by an anonymous Uriā writer is a commentary on the 10th Skandha of Bhāgavata.

Nos. 3644-45 contain with some breaks the commentary up to the 34th chapter.

The hymn Veda-stuti comes in for a great deal of attention from the commentators. Kavi-cūḍā-maṇi Cakravartī writes a commentary entitled Avyaya-bodhini in 1658 A. D. The commentary was written in the following order, substance, text, prose order, commentary, the full

text of Śruti on which it is based, the meaning of the Śrutis and the conclusion. The commentary is based on Śrī-dhara's work. There are two manuscripts of this commentary, namely, Catal. Nos. 3646 and 3647. Other commentaries on the hymn by Śrī-dhara and Nīla-kaṇṭha are represented in 3648 and 3649.

There is a short hymn in forty verses in the 14th chapter of the tenth Skandha of the Bhāgavata addressed to Kṛṣṇa by Brahmā and therefore called Brahma-stuti. A commentary on this is to be found in 3650.

The next two numbers (3651-52) are commentaries on the five chapters on Rāsa.

Catal. No. 3655A is a Kathā, a note book for the use of those who expound Sanskrit religious works to non-Sanskritic people in modern times. They are generally called Kathakatār puthi or cūrṇī. This cūrṇī is dignified, however, with an engaging title Hari-bhakti-taraṅgiṇī. The author's name is given as Keśava-pañcānana Bhaṭṭācāryya.

There are good many abridgements of different sorts of the Bhāgavata written for the benefit of those who can not spare time for reading the whole of the book. The oldest of this sort of abridgement is Hari-līlā by Vopa-deva. It gives tables of skandhas, adhyāyas and topics of the Bhāgavata and it was written for the satisfaction of Hemādri, the minister of Rāma-candra, the king of Devagiri. The same Hemādri, however, writes a commentary on the text by Vopa-deva entitled Hari-līlā-viveka. It was written at Hemādri's father's house in the cantonment. Madhu-sūdana Sarasvatī, the great monk and scholar of

the latter end of the sixteenth century, however, revised the commentary to make it attractive to scholars and to increase the devotional spirit of his hearers. The text of Hari-līlā and its commentaries are represented in Nos. 3656-57-58. Catal. Nos. 3659 and 3659A give another work by Vopa-deva on the Bhāgavata and its commentary by Hemādri. The text is called Muktā-phala and the commentary Kaivalya-dīpikā. It also was composed at his father's house in the cantonment. The object of this work is to explain the doctrines of Bhakti from the Bhāgavata. It explains (1) what Viṣṇu-bhakti is (2) how it is generated and (3) how the feelings grow deeper and deeper and culminate in what is called Rasa. Hemādri thinks that Vopa-deva's work was written for the benefit of those who want emancipation and therefore he calls it Kaivalya-dīpikā; the word "Kevala" means the absolute and Kaivalya means the state of being absolute. From the 2nd and 3rd verses of Muktā-phala it appears that the work was composed after Hemādri had finished his encyclopædic work entitled Catur-varga-cintāmaṇi in seven sections, *e.g.* (1) gifts, (2) vows (3) places of pilgrimage (4) emancipation (5) images (6) temples (7) worship. The last five of these sections have not yet been found though other sections not in the above list have been found and published such as Pari-śeṣa-khaṇḍa containing (1) Kāla and (2) Śrāddha and (3) Prāyaścitta-khaṇḍa.

Vṛhad-Bhāgavatāmṛta and Saṃkṣepa-Bhāgavatāmṛta (Catal. Nos. 3660-61) are abstracts of Bhāgavata written by the followers of Caitanya at Vṛndā-vana. The first was writen by Sanātana. The text and commentary are both written by him. The second is anonymous but there is a tradition that it was written by Sanātana's nephew Jīva.

There was a Maithila Brahmin in the beginning of the 17th century A. D. who renounced the world and became a Vaiṣṇava monk and whiled away his time by selecting verses from Bhāgavata bearing on bhakti. These he explains by a commentary of his own entitled Kānti-mālā. The text is known as Bhakti-ratnāvalī. The book was finished in Śaka era 1555. There are many manuscripts of this from 3662-3669-A.

Another abstract of this nature is the Hari-bhakti-mañjarī, Catal. No. 3670 by Vana-mālī Bhaṭṭa, the son of Śiva-dāsa Bhaṭṭa of the Udīcya family, *i.e.* of Guzerat. Vana-mālī makes his obeisance to Śiva-śrī-paṇḍita and a reciter named Yāga. This was composed in a Viṣṇu temple close to Viśveśvara temple at Benares. The abstract is accompanied with a commentary entitled Gucchāvali. The text measures one thousand ślokas and the commentary three thousand.

Another abstract with a commentary is the Bhakti-bhāgavata (3671) by Ananta-deva, son of Āpo-deva so well-known from his Smṛti works the Kaustubhas. This was written perhaps in his mature age for he says "Alas! I have spent so many years of my life in the study of Śāstras, I have roamed in forest and have got troubles only, I want rest and that rest can be had only in the Palace of the Bhāgavata. In another place he says that his commentary does not contradict the Vedānta doctrine.

Durjana-mukha-capeṭikā, *i.e.*, a slap on the face of wicked people is a work in defence of the antiquity of the Bhāgavata which was assailed by many scholars in the sixteenth and seventeenth centuries. This was written by Rāmāśrama, a monk, who in his house-holder's state was Bhānu Dīkṣita, the son of Bhaṭṭoji Dīkṣita.

In the copy of this work in the India Office Library there is a note in Colebrooke's hand on the margin of the last page which states that "Maṇi-rāma Tārā" is of opinion that this little tract is not the work of Rāmāśrama but of Rāma-kṛṣṇa Bhaṭṭa, a paṇḍita now living in Benares. Rāmāśrama was a pupil of Bhaṭṭoji. Tārā Maṇi-rāma, I have heard from reliable sources in Benares, was a vagabond and madcap in Benares who used to take his meals at the house of Hari-kṛṣṇa Vyāsa and after meal used to write long sheets in pigeon Sanskrit about contemporary events. Some of these sheets have been acquired for the Asiatic Society's Library. He is perfectly unreliable and Colebrooke should not have believed in his words.

Pāṣaṇḍa-dhvaṃsana-bhāskara tries to prove that the Vaiṣṇava-bhāgavata is the real Bhāgavata to occupy the fifth place among the Mahā-purāṇas in opposition to the Devī-bhāgavata. It is difficult to find who is the author of this work as the colophon giving the author's name is in a different hand.

The historical work entitled Bhāgavata-bhūṣaṇa by Gopālācāryya has already been referred to. This work quotes from Nāgoji Bhaṭṭa who flourished in the 18th century.

Bhāgavatāmṛta-kaṇikā based on Rūpa Gosvamī's well-known work the Bhāgavatāmṛta. It classifies the incarnations of Viṣṇu into sportive incarnations and character incarnations and Kṛṣṇa is said to be a full divinity.

Bhāgavata-tattva-dīpa (Catal. No. 3683) by Ballabhācāryya and Nivandha-tattva-dīpa (Catal. No. 3683A) are

works on the Bhāgavata and both of them are written in the interest of Śuddhādvaita-vāda.

Mukti-ratnaṃ by Kṛṣṇānanda is a collection of verses mainly from the Bhāgavata, the Gītā, Adhyātma Rāmāyaṇa and other works bearing on the topics of Vaiṣṇavism. The earlier portion of the work has a commentary by the compiler himself but the other portion has been left uncommented upon. Keśava Rāya, son of Rāma Rāya of Delhi requested Vaidya-nātha Pāya-guṇḍe of Benares to collect together all devotional verses from the Bhāgavata. Pāya-guṇḍe added 200 verses of his own to connect the verses from the Bhāgavata. The Bhāgavata verses have a commentary of Śrī-dhara Svāmī and Pāya-guṇḍe's verses have a commentary of his own. The manuscript has so many emendations and corrections that it appears to be the draft by the author himself.

VI. Nārada-Purāṇa, Nos. 3684–3697.

The name.

This Purāṇa is called the Nārada-purāṇa. It is also called Vṛhan-nāradīya-purāṇa. The word Vṛhat here does not convey the idea of a larger recension but that the Purāṇa belongs to the Vṛhat-kalpa. In every colophon in the Veṅkaṭeśvara edition we find the word Vṛhad-upākhyāne *i.e.*, in the story of the Vṛhat-kalpa.

The extent.

The extent of the Purāṇa is said to be 25,000 ślokas but in reality we do not get more than 18,000 ślokas. But this 18,000 includes an appendix called the Uttara-bhāga, which differs greatly in character from the main work.

Language.

The language is throughout classical Sanskrit written in the kāvya style. Many passages are simply paraphrases of Kāli-dāsa's

ślokas. The metres, too, belong to the best period of Sanskrit literature. At the end of a chapter are often found long verses which are Sarga-bhaṅga ślokas. But such ślokas are also found in the middle of chapters.

Interlocutors.

In the main work the interlocutors are Nārada on the one hand and Sanaka, Sanandana, Sanātana and Sanat-kumāra on the other. The main Purāṇa is therefore divided into four parts but in the appendix the interlocutors are Vaśiṣṭha and Māndhātā. The whole of these interlocutions is reported by Sūta to the ṛṣis. But in this instance the Sūta does not come to the ṛṣis but the ṛṣis go to Sūta in his hermitage.

Divisions.

The divisions of the main work are four in number. The first ending in Chapter 41 treats of Bhoga, the second spoken by Sanandana ending in Chapter 62, is called Mokṣa, the third ending in the 91st Chapter spoken by Sanat-kumāra is called Kriyā and the last ending in 125th Chapter is called Caryyā spoken by Sanātana. The appendix in 82 Chapters treats of the fast of Ekādaśī when conjoined with the previous lunar mansion.

The Object of the Purāṇa.

The object of the Purāṇa seems to be the preaching of the equality of Viṣṇu, Brahmā and Siva, to bring about a unity amongst their votaries. Mahā-Viṣṇu is the primordial being from whom Brahmā, Viṣṇu and Maheśvara proceeded and therefore they are to be equally venerated.

The importance of the Purāṇa.

The importance of the Purāṇa lies in the description of (i) six Vedāṅgas (ii) summary of the eighteen Mahā-purāṇas and also

of the (iii) Śaiva darśana at a time when the Nārada-purāṇa was composed.

I. (a) The six Vedāṅgas are well known. The first is śikṣā or pronunciation. There are three kinds of pronunciation, viz., (1) Ārcika, pertaining to the Ṛg-veda, (2) Gāthika, pertaining to Gāthās, (3) Sāmika, pertaining to Chants. In connection with the last comes music, and the Purāṇa dilates on such musical terms as Tāna, Rāga, Svara, grāma, Mūrcchanā, etc. The Chapter ends with pitches Udātta, Anudātta and Svarita.

(b) The Kalpa here does not mean or include Śrauta, Smārta and Dharma sūtras but (1) Nakṣatra Kalpa, (2) Veda Kalpa, (3) Saṁhitā Kalpa, (4) Āṅgirasa Kalpa and (5) Śanti Kalpa (ch. 51—52). In old treatises these five Kalpas are said to be parts of the Atharva-veda but Nārada says, they belong to all Śākhās of all the Vedas. This seems to be a modern idea promulgated by Kumārila in the eighth century A.D.

(c) The Vyākaraṇa treated of in this Purāṇa belongs to Pāṇini's system but the arrangement of subjects is neither scientific as in the Aṣṭādhyāyī nor practical as in the modern recasts.

(d) Nirukta. The five principals of Nirukta are enumerated and explained. Then comes an elaborate classification of roots liable to various changes at the time of use.

(e) Jyotiṣa has three skandhas or branches (i) Astronomy proper, (ii) Horoscopy, and (iii) Astrology. It is well known that the Indians had some sort of Astronomy of their own. Horoscopy was borrowed from the Greeks and the Astrology from the Magii.

(f) The Chapter on chandaḥ, is very short but it treats of metres both Vedic and classical and is based on Piṅgala. The number of Vedic chandas is 21 but the number of classical chandas is not given. It gives an elaborate method of Prastāra or setting chandas to music.

The grammatical tradition in the Garuḍa-purāṇa is that of Kalāpa-vyākaraṇa which was composed in the 1st century A. D. in the Capital of the Andhra kings. The tradition of Vyākaraṇa as given in the Agni-purāṇa belongs to Candra-vyākaraṇa which was composed in Candra-dvīpa or Bakharganj district of Bengal in the fourth or fifth century A. D. But Nārada gives the Pāṇinian tradition. It is a well known fact that the study of Pāṇini was discontinued at least in Northern India for several centuries till it was restored by Bhattṛ-hari who died in 651 A. D. The Nārada, therefore, must be later than the time of Bhattṛ-hari. The three branches of Jyotiṣa or the science of Astronomy were brought into prominence by Varāha-mihira who flourished in the 5th century A. D. and by Brahma-gupta in the next century. Nārada therefore must have flourished after them. The attribution of five kalpas of Atharva-veda to all the śākhās of all the Vedas is I think to be attributed to the Vedic revival initiated at the end of the seventh century by Kumārila and his followers. The Nārada-purāṇa must have been written after the Vedic revival. I should, therefore, attribute the composition of the Nārada-purāṇa to the 8th century A. D. between 700 to 800 A. D. *i.e.*, between the time of Kumārila and Śaṅkara.

II. This chronology of the Nārada-purāṇa makes the evidence of its summary of the Purāṇas a landmark in the history of these works. From these summaries we

find that the Gotamī-māhātmya in 106 Chapters forms no part of the (i) Brahma-purāṇa in the 8th century. We find that the (ii) Padma-purāṇa had undergone several radical revisions and had only five khaṇḍas as in some manuscripts of the present day, when the Nārada-purāṇa was composed. We come to know that the Viṣṇu and the Bhāgavata had already assumed their present form when the Nārada-purāṇa was composed. We have come to know that there was a Vāyu-purāṇa with two parts and 24,000 ślokas which does not exist at present.

We also know that the Nārada-purāṇa was exactly the same in those days as it is found in the present moment. The Pūrva-bhāga was divided into four pādas as is stated before. Its extent was 25,000 and it treated of the Vṛhat-kalpa. In the second part the sanctity of the fast on the eleventh day of the moon was dilated upon. When the fast-day had a portion of the previous tithi taken to it, it is called Mohinī. She is personified and her evil propensities are expatiated upon.

We know from the Nārada that the Mārkaṇḍeya-purāṇa extended to 9,000 ślokas but the Bibliotheca Indica edition does not come up to that number and ends abruptly. Other editions also do not seem to be complete, otherwise the Mārkaṇḍeya-purāṇa at least a greater part of it including the Durgā-māhātmya is the same as in the Nārada. The lost portion of Mārkaṇḍeya treated of the family of Kuśa, the son of Rāma, the family of Soma, Yayāti and Yadu, it contained the career of Kṛṣṇa at Vṛndā-vana, Mathurā and Dvārakā. It ended with the details of Sāṃkhya doctrine and the emptiness of the phenomenal existence.

We know that the Agni-purāṇa as described in

Nārada extending over 15,000 slokas is nearly the same as at present. It was something like an encyclopædia of all branches of knowledge in which Brahmins used to take interest in those days, religion and ritual taking the most prominent place among these branches. But it contained also the test of jewels, politics, archery, legal proceedings, medical science, veterinary art, prosody, rhetoric, grammar, lexicon, and so forth.

We know of the Bhaviṣya-purāṇa in which Brahmā explained Dharma to (1) Svāyambhuva Manu. It had five Parvas, the first devoted to Brahmā. It contained a description of caligraphy. (2) Vaiṣṇava-parva (3) Śaiva-parva (4) Saura-parva (5) Prati-sarga-parva with the conclusion. Its extent was 14,000.

We know that the Brahma-vaivarta-purāṇa as described by Nārada had four khaṇḍas: Brahma-khaṇḍa; Prakṛti-khaṇḍa, Gaṇeśa-khaṇḍa and Kṛṣṇa-janma-khaṇḍa. Its extent was 18,000 slokas.

The Liṅga-purāṇa as described by Nārada was divided into two parts, in which the five characteristics of the Purāṇa are described very briefly. But the Śaiva ritual is treated in detail and some of the Śaiva places of pilgrimage are fully described. It is more Tāntrika than Paurāṇika. The extent is 11,000 ślokas. Nārada's description differ but little from that current in the present days.

The Varāha-purāṇa according to Nārada is divided into two parts, treats of the Mānava-kalpa and extends to 24,000 ślokas in the form of an interlocution between the Earth and the Boar incarnation while he was raising the Earth from the deep sea. It treats of many places of

pilgrimage specially of Mathurā. It treats of Karma-vipāka.

The Skanda-purāṇa was divided into seven khaṇḍas and contained 81,000 verses. In it Māheśvara dharma is explained by Kārtika. The seven khaṇḍas are (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Āvantī, (6) Nāgara and (7) Prabhāsa.

The Vāmana-purāṇa, according to Nārada, extends to 10,000 ślokas, relates to Kūrma-kalpa, has two parts and three groups of stories. The first part treats fully of the career of Tri-vikrama, the second part is called Vṛhad Vāmana-purāṇa. It has four Saṃhitās each containing thousand ślokas, viz., Māheśvarī, Bhāgavatī, Saurī and Gāṇeśvarī.

The Kūrma-purāṇa treats of Lakṣmī-kalpa, extends to 17,000 ślokas. It has four Saṃhitās (1) Brāhmī (2) Bhāgavatī (3) Saurī and (4) Vaiṣṇavī. The Bhāgavatī-saṃhitā is divided into four pādas treating of the duties of the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śudras and the mixed castes. The Saurī-saṃhitā is divided into six parts treating of the six cruel rites. The four Saṃhitās contain six, four, two and five thousand ślokas respectively.

The Matsya-purāṇa is an interlocution between Matsya and Manu. It treats of seven kalpas and extends to 14,000 ślokas. The description of this Purāṇa by Nārada agrees generally with the Ānandāśrama edition.

The Garuḍa-purāṇa, according to Nārada, was spoken by Bhagavān to Garuḍa. It extends to 19,000 ślokas and treats of the Tārkṣa or Garuḍa kalpa. It is an epitome of all the sciences in which the Brāhmaṇas used to take interest. It treats of politics, pathology, history, Rāmāyaṇa,

Mahā-bhārata, veterinary science, vyākaraṇa, chanda, yoga, vedānta, sāṃkhya, Gītā-sāra. In its appendix it treats generally of the future career of the dead and of srāddha.

The Brahmāṇḍa-purāṇa described here agrees generally with the Vāyu-purāṇa as published by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica series. It has 12,000 ślokas in four pādas (1) Prakriyā, (2) Anu-ṣaṇga, (3) Upod-ghāta and (4) Upa-saṃhāra. It has another scheme, of division into Pūrva, Madhyama and Uttara. This Purāṇa was spoken by Brahmā to Vaśiṣṭha. Vaśiṣṭha gave it to Parā-śara and he, to Jātū-karṇīya. Vyāsa got it from Vāyu so it is called Vāyu-purāṇa.

III. The third pāda of the Nārada-purāṇa from Chapter 63 to 90 treats of the Śaiva system of philosophy as described in the Śaiva-darśana section of the Śarva-darśana-saṃgraha and its religious practices. Nārada's account differs in details from that of the Śaiva-darśana. But they agree in the main. They both say that त्रिपदार्थं चतुष्पादं मन्त्रातन्त्रं (ch 63, verse 13). The three categories are Paśu-pati, Paśu and Pāśa. But the pādas in Nārada are Bhoga, Mokṣa, Kṛyā and Caryā. But those in S.D.S. are Vidyā, Kṛyā, Yoga and Caryā. The sub-divisions of pāśas or bondages are according to Nārada, five, (1) Mala or dirt, (2) Karma or bad action, (3) Māyā or illusion, (4) Tirodhāna or disappearance, (5) Vindu. But S.D.S. says that Vindu should not be regarded as a pāśa. This shows that Nārada represents an older system than that in the S.D.S.

The Śaiva-darśana is regarded as an older system than the Pratyabhijñā doctrine of Kāśmīra Śivaism, which was preached in the middle of the 9th century, and

which is much indebted to the non-dual system of Saṅkara in the south preached in the beginning of the same century. But the Saiva doctrine both in S.D.S. and Nārada does not show such indebtedness and so it can be without much hesitation placed in the 8th century or earlier, as I have shown Nārada system is older than S.D.S. system. So even in the 8th century the Saiva system was split up at least in two schools if not more. Thus giving us some history of some period of its development.

The second or the Uttara-khaṇḍa of the Nārada-purāṇa is much later than the first khaṇḍa because in Chapter 125, verse 26, where the first part ends, Nārada-purāṇa is described as having four pādas but in the second part, ch. 81 verse 41, it is said that Nārada-purāṇa has five pādas and 24,000 verses. Of the two contradicting statements the second cannot be true.

Rukmāṅgada-caritam, Cat. 3694 in 37 Chapters, is a part of the Uttara-khaṇḍa of the Nārada-purāṇa. But the other works, numbers 3695 to 3697, though registered under Nārada-purāṇa and though their colophons say that they belong to it, are not to be found in the present Purāṇa, and their interlocutors are not those of the Nārada-purāṇa.

VII. Mārkaṇḍeya-Purāṇa, Nos. 3698–3733.

The name and extent.

The name of the seventh Mahā-purāṇa is Mārkaṇḍeya-purāṇa. The extent of this Purāṇa is said to be 9,000 ślokas. But the Bibliotheca edition contains about 7,000 ślokas. In page 660 of that edition at the end of an appendix the extent is given as 6889+11 *i.e.* 7,000 ślokas. It ends with the account of king Dama of the Ikṣvāku dynasty. But the Nārada-

purāṇa says that it contained an account of the dynasties of the Sun and the Moon in full and also contained an account of Kṛṣṇa.

Interlocutors.

The Sūta and the ṛṣis do not appear at all in this Purāṇa. The first set of interlocutors are Mārkaṇḍeya and Jaimini. But Mārkaṇḍeya referred Jaimini to a group of four birds living in a cave in the Vindhya mountains for the solution of some doubts in certain narrations of the Mahā-bhārata. These birds were born in the battle field of Kurū-kṣetra when a tumultuous battle was going on but were miraculously saved. They were the sons of a Brahmin sage and well educated but they were born as birds on account of a curse pronounced on them by their father. They, however, explained all the doubts of Jaimini not only on the Mahā-bhārata but on the graver questions of life and death.

The real Purāṇa begins with Chapter 45 in which Mārkaṇḍeya and Kroṣṭuki are interlocutors. That chapter claims the Mārkaṇḍeya to be the earliest Purāṇa. It was issued from the primordial being and went first to Svāyambhuva Manu, then to Bhṛgu, then to his son, Cyavana, then to Dakṣa, and last of all to Mārkaṇḍeya. It has been put in the mouth of Mārkaṇḍeya and not of any great god simply because Mārkaṇḍeya is credited with having a life covering several kalpas.

Mārkaṇḍeya now explains the five characteristics of a Purāṇa, especially the ages of Manu. During the course of his discourse on the Manvantaras come the thirteen chapters of Caṇḍī which is often but wrongly regarded as an interpolation. The accounts of further Manvantaras continue.

The place of writing the purāṇa.

The Purāṇa was certainly written in the Vindya regions where the bird sages used to live and where the heroes of Caṇḍī, Rājā Suratha and the Vaiśya worshipped Durgā in the Autumn season on the banks of Narmadā.

The date.

The date of the Purāṇa, Mr. Pargiter thinks, is 1st century A.D., but he was quite prepared to push it back a few centuries more. My idea is that the first forty-five chapters must have been written after or about the time of the composition of Vātsāyana's Kāma-sūtra in which Hindu literature is divided and classified into Dharma-śāstra, Artha-śāstra, Kāma-śāstra and Mokṣa-śāstra but the other part of the Purāṇa must be much earlier as the theory that Vyāsa was the promulgator of all Purāṇas had not yet been formulated.

The most important section of the Mārkaṇḍeya-purāṇa is the Devī-māhātmya in 13 chapters which has the largest number of commentaries, for any single work, of which the following have been described in this catalogue:

Tattvārtha-bodhinī by Vidyā-vinodācāryya Nos. 3709-3713.

„ °kaumudī by Rāma-kṛṣṇa. No. 3715.

„ °ṭīkā by Gadā-dhara Tarkācāryya. Nos. 3716-17.

Caṇḍī-ṭīkā by Gopāla Cakravartī. No. 3718.

„ °vivṛti by Kāśī-nātha No. 3719.

„ °ṭīkā by Gaṅgā-nārayaṇa Vidyā-sāgara. No. 3720.

Vidvan-mano-ramā by Gaurī-vara Sarmā. No. 3721.

It is a remarkable work as it is revised by Rāma-candra Vācas-pati by adding substance of all commentaries available.

Vidan-mano-ramā By Śāntanu Cakra-vartī, perhaps a Tomara prince. No. 3722.
Anonymous No. 3723.
Anonymous No. 3724.
Commentary by Nāgojī Bhaṭṭa. No. 3725.
Gupta-vatī by Bhāskara Rāya. No. 3726-27.
Mantra-saṃkhyā-prakāśikā by Nīla-kaṇṭha Śaivā. No. 3728.
„ By Vīra-bhadra. No. 3729.
„ By Raghu-nāthāśrama. No. 3730.

VIII. Agni-Purāṇa, Nos. 3734–3737.

This work is called Agni-purāṇa or Āgneya-purāṇa. Its extent is between 15 to 16 thousand ślokas. The three volumes published by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica series contains very nearly the same number of ślokas.

The name and extent.

This is an epitome of all the branches of Sanskrit literature in which Brahmins used to take interest. It is written in the form of lectures. The speaker is generally Agni but in many instances Agni delegates his power to other people with or without introduction. These are generally the pioneers of different branches of science, for instance the art of medicine is put in the mouth of Dhanvantari, the veterinary art for elephants into that of Pāla-kāpya, for horses to Śāli-hotra; Sanskrit grammar is put in the mouth of Kumāra or Kārtika, Tantras into the mouth of Mahā-deva and so on.

Interlocutors.

In order to give it the form of a Purāṇa, Vaśiṣṭha is introduced as a co-interlocutor of Agni, and to cover the whole book are introduced the Sūta and the ṛṣis and in order to complete the Ṣaṭ-saṃvāda or three sets of interlo-

cutors Vyāsa and Sūta are also introduced. But the last two sets and even Vaśiṣṭha play but an insignificant part in the whole work.

The place of composition.

The Agni-purāṇa does not belong to Western India. In giving an enumeration and description of the holy places in India, Agni-purāṇa devotes five chapters to Gayā, Gaṅgā, Prayāga, Kāśī and Narmadā meaning Amar-kaṇṭaka, and the rest of the holy places are enumerated in one chapter with short description running through one or two chapters. The first holy place Puṣkara in this chapter is described as difficult of access and the second, Kuru-kṣetra, as one which one can only think of, that is more difficult of access. From this it is easy to infer that the Agni-purāṇa was composed at a place from which the first five places were easily accessible, i.e., the work was composed in Behar or Bengal. Later on we will find that while speaking of grammar it speaks of Cāndra Vyākaraṇa which had its origin in Bengal, which developed in Bengal and which was current in Bengal for many centuries.

The character of epitomes.

The Agni-purāṇa has a peculiar way of preparing epitomes of different branches of knowledge. It takes the current standard work on a subject and epitomises it. It is neither exhaustive nor very accurate. It does not take in the whole literature on the subject, for instance, take the Gayā-māhātmya. It has three chapters on Gayā and in these, it has epitomised the eight chapters of Gayā-māhātmya in Vāyu-purāṇa as published by Rājā Rājendra-lāla Mitra. It keeps the most important verses intact, summarises those that are less important and rejects the rest. The seven kāṇḍas of the Rāmāyaṇa it has summarised in

seven chapters five to eleven both inclusive. It faithfully follows the current recension of Vālmīki's Rāmāyaṇa. This summary reminds one of the summary made by Kāli-dāsa in the 12th Canto of Raghu-vaṃśa of the five kāṇḍas of the Rāmāyaṇa. There is at least one line which has been taken from the 12th Canto of Raghu-vaṃśa.

"रामरावणयो-र्युद्धं रामरावणयोरिव ॥"

Hari-vaṃśa has been summarised in 55 ślokas in one chapter. Mahā-bhārata in 70 verses in three chapters.

The number of subjects summarised.

The ten avatāras of Viṣṇu, take up sixteen chapters; the creation, four chapters only; many of the verses are taken bodily from Manu-saṃhitā. This Purāṇa has a great liking for rituals and has devoted several chapters to it. It would be an interesting study to find out what books have been summarised under this head. Most of these books have been lost having been replaced several times during the centuries intervening between the present century and the century when the Nārada-purāṇa was composed. The Vaiṣṇava rituals are generally taken from the Pañca-rātras which are enumerated as twenty-five. It has chapters on temple architecture, on iconography, on town planing, on the consecretion of temples, images and their embellishment. It has in fact the whole paraphernalia of Vaiṣṇava rituals.

The Śaiva and Tāntrka rituals form a solid block of chapters in this work. Of these the 81st chapter contains the Śaiva rituals as foreshadowed in the Śaiva-darśana section of the Sarva-darśana-saṃgraha. The Tāntrika mantras of various schools are treated of in the 92nd chapter. Like the Vaiṣṇava section the Śaiva section has also its iconography, temple architecture, consecration of temples, etc.

The terrestrial and celestial geography occupy two chapters only 97 and 98, then come the holy places.

Yuddha-jayārṇava means and includes Vedic and Tantric rites for victory in battle. It is a śastra by itself and has an extensive literature. Utpala the commentator of Varāhamihira is said to have written a treatise on it in the 9th Century. (See Nepal Cat. Vol. II p. 139.) This śāstra occupies chapters from 123 to 149. Then comes Smṛti topics from 151 to 217 chapters. Then commences a treatise on politics from the 218th chapter commencing from the Coronation of kings, to mobilisation of army, archery, procedure in law courts, oath, inheritance etc., down to chapter 257 on the criminal law on using abusive language. Then there are 11 chapters from 258th chapter to 268th on the use of various classes of Vedic mantras. Chapter 270 deals with the śākhās of the Vedas. In this chapter the Agni-purāṇa is said to be as good as the collection of entire Vedic literature. Here the Purāṇas are said to be 18 in number. They are all said to be as sacred as Viṣṇu himself, but the Agni-purāṇa is said to be Hari in the from of Vidyā.

The date of the Purāṇa.

The chapter on the Mahā-purāṇa in the Agni-purāṇa seems to be based on chapters 92 to 109 of the Nārada-purāṇa. So the Agni-purāṇa is later than Nārada which I have placed in the 8th Century. Necessarily the Agni-purāṇa is later than the establishment of the Śaiva sect whose doctrines are described in the Sarva-darśana-saṃgraha. Agni-purāṇa has some chapters on Pañca-rātra philosophy and rituals. So it is later than the establishment of the Pañca-rātra sect. The chapters on Alaṇkāra speak of Kāvya, Doṣa, Guṇa, Alaṇkāra, Rīti and all other topics except Dhvani. So it belongs to the Pre-dhvani stage of the Alaṇkāra śāstra.

The grammar treated of in this Purāṇa has thirteen Śiva-sūtras therefore it is not Pāṇini's grammar. In one place in the chapter on taddhita it says वेत्ति अधीते चान्द्रकं; he knows Cāndra Vyākaraṇa, he reads Cāndra Vyākaraṇa therefore he is a Cāndraka. So this grammar belongs to the Cāndra school, which has an eastern origin and was for a long time current in the East though now it is altogether lost in India. Even in the thirteenth century Vopa-deva had to recognise Candra as one of the eight great grammarians.

The eight chapters on Prosody in the Agni-purāṇa is a summary of the sūtras of Piṅgala with a commentary. That commentary is controverted by Halāyudha in the second half of the 10th century without naming its author. So Agni-purāṇa would come some considerable time before Halāyudha. Had Halāyudha's commentary been known to the author of the Agni-purāṇa he would certainly have given the summary of this most popular commentary and not of an obscure predecessor of it.

In lexicography Agni-purāṇa summarises Amara-koṣa. Many verses are the same and the order also is nearly the same.

In Amara-koṣa	In Agni-purāṇa—
(1) Svarga-varga	(1) Svarga-varga.
(2) Pātāla ,,	(2) Pātāla ,,
(3) Bhūmi ,,	(3) Avyaya ,,
(4) Pura ,,	(4) Nānārtha ,,
(5) Śaila ,,	(5) Bhūmi ,,
(6) Vanauṣadhi-varga	(6) Vanauṣadhi-varga.
(7) Siṃhādi ,,	(7) Manuṣya ,,
(8) Manuṣya ,,	(8) Brahma ,,
(9) Brāhmaṇa ,,	(9) Kṣatra ,,
(10) Kṣatriya ,,	(10) Vaiśya ,,

(11)	Vaiśya	varga	(11) Śūdra varga.
(12)	Śūdra	,,	(12) Sāmānya-nāma liṅgāni-varga.
(13)	Viśeṣya-liṅga	,,	
(14)	Saṁkīrṇa	,,	
(15)	Nānārtha	,,	
(16)	Avyaya	,,	

From all these facts it appears probable that the Agni-purāṇa was composed after Nārada and in the ninth century between 800 A.D. and 900 A.D. There are two more considerations which also lead to the same date. One is that the work does not speak of Haṭha-yoga but of Rāja-yoga only. They both believe in the eight phases in the development of Yoga but in the subdivision of these eight phases they differ greatly for instance the Rāja-yoga knows only of one āsana, the Padmāsana. But Haṭha-yoga has innumerable āsanas. The Haṭha-yoga came into existence in the eighth century but the Agni-purāṇa does not say anything about it but sticks to Rāja-yoga; that shows that Haṭha-yoga was not yet made popular.

The Agni-purāṇa has a chapter on Advaita-brahma-vijñāna. It is based on the story of Jaḍa-bharata and the Rājā of Sauvīra as given in the Viṣṇu-purāṇa and in the Mahā-bhārata and also in the interlocution between Nidāgha and Ṛbhu so often found in the Purāṇas. But it does not mention Saṇkarācāryya nor explains the theory of Māyā, therefore the author must have lived either before Saṇkarācāryya or before his doctrines received immense popularity.

IX. Bhaviṣya-Purāṇa, Nos. 3738—3815.

The name.

The name is Bhaviṣya-purāṇa; sometimes called the Bhaviṣyat-purāṇa. In the description of the dynasties of the Kali age Bhav-

iṣya-purāṇa is the one quoted by all the Purāṇas which dealt with the subject.

The extent of the Bhaviṣya-purāṇa is variously given.

The Extent.

In the Śiva-purāṇa it is 14,500 ślokas; according to Nārada it is 14,000 ślokas, according to Brahma-vaivarta and Matsya it is 14,500. But the printed edition from the Veṇkaṭeśvar press makes it 50,000; in every colophon it says शतार्द्धसंहितायाम्। But this is not borne out by fact. There are on an average 25 ślokas in each page and 50 in each leaf and there are 556 leaves, therefore, the total of ślokas is 27,800 still it is much larger than that given in Nārada. The Ven. edition says that originally the Purāṇa was 12,000 ślokas but with episodes it has come to the extent of 50,000, as the Skanda has grown to a lakh of ślokas.

The principal interlocutors are in the Veṅkaṭeśvara edition Śatānīka son of Janamejaya and Sumantu, a disciple of Vyāsa. The ṛṣis came to congratulate him and they asked Vyāsa to explain Dharma to them. Vyāsa asked Sumantu, his disciple to explain. The Sūta and the ṛṣis are not mentioned here as the latest set of interlocutors though Sumantu often reports the interlocution of others and there are interlocutions within interlocutions to several degrees.

Interlocutors.

The text of the Bhaviṣya-purāṇa is overlaid with interpolations. Babu Nagendranātha Vasu in his Viśvākoṣa speaks of three different kinds of Bhaviṣya-purāṇa and Bhaviṣyottara as the fourth. Wilson is not satisfied with the text of the Bhaviṣya-purāṇa and says "the work in question is not a Purāṇa. The first portion indeed treats of creation; but it is little else than a transcript of the first chapter of Manu;

The text.

the rest is entirely a manual of religious rites and ceremonies."

Divisions.

Nārada says that the Bhaviṣyat-purāṇa-saṃhitā was divided by Vyāsa in five parvas: Brāhma-parva, Vaiṣṇava-parva, Śaiva-parva, Tvāṣṭra-parva and Prati-sarga-parva. In this Purāṇa the equality of all gods is maintained.

The Brahma khaṇḍa.

The Brahma-khaṇḍa in the Veṅkaṭeśvara edition treats of creation. It is a paraphrase as Wilson says of the first chapter of Manu. The subsequent three chapters of Manu have been paraphrased in dealing with the duties of castes and stages of life. Then comes the wild story of Cyavana and Śarjjāti whose daughter was married to Cyavana an emaciated ṛṣi. She was tempted by the Aśvinī-kumāras. But she maintained the purity of her character in spite of all persuations and tricks of these divine physi-cians. Then the lunar mansions are taken up one by one. The first mansion is sacred to Brahmā. So there are some stories to glorify Brahmā; the second is sacred to Lakṣmī, the third to Bhavānī, the fourth to Gaṇeśa, the fifth to the Nāgas, the sixth to Kārtika and the seventh to the Sun god. The section dealing with the seventh mansion of the moon is a very interesting one. Kṛṣṇa's son Śāmva was exceedingly handsome and he was proud of his beauty. His presence at Dvārakā was a danger to the character and purity for women, so he was twice cursed once by Durvāsā and the second time by his father Kṛṣṇa and he contracted a virulent type of leprosy and was advised by Nārada to proceed to Scythia or Śāka-dvīpa, where lived the Magas, the silent worshippers of the Sun god, by whose favour alone he could be restored to his former handsome-ness. He brought the Magī and settled them in a place

called Mitra on the Candra-bhāgā where he founded a city after his own name. The Magas were divided into four castes and eighteen families migrated to the Śāmva-pura. They were given daughters of the Bhoja family in which Kṛṣṇa belonged, in marriage. The product of these marriages were called Bhojakas and once only called Sevakas. They were very skilful in the worship of the Sun god. Śāmva obtained an image of the Sun god in the Candra-bhāgā. He consecrated it in a temple erected for the purpose and endowed it with much property which should be managed and enjoyed only by the Bhojakas. All this looks like the history of the emigration of the Magī in India, and should not be regarded as absolute fiction of no historical value. The sevakas regarded as descendants of Śāka-dvīpī Brāhmaṇas are still to be found in large numbers in the State of Bikaneer.

This is the sum and substance of the Brahma-khaṇḍa or Brahma-parva of the Bhaviṣya-purāṇa. But in the collection of MSS. in the Sanskrit College, Calcutta, there is a MS. called Brahma-khaṇḍa of the Bhaviṣya-purāṇa which is merely a very recent gazetteer of Bengal and the surrounding countries. It is so recent that it speaks the last Mahommedan capital of Bengal as Morasidābāda a name given to it by Murshid-Kuli-Khān, the Subadar of Bengal, in the year 1704. That MS. must be spurious. I, however, examined another MS. of the Brahma-khaṇḍa at Hātwa which agrees generally with the text of the Veṅkaṭeśvara edition and ends with the ninth lunar mansion.

If any value is to be attached to the statements in the Nārada-purāṇa nearly half of the Veṅkaṭeśvara edition is to be rejected for the Veṅkaṭeśvara edition speaks of Akbar, Salim, Aurangjeb and other Moghul emperors, and of much later history.

Though in the opening of the Veṅkaṭeśvara edition the Bhaviṣya-purāṇa is divided into five parvas, the printed work is divided very differently. The first is Brahma-parva in 215 chapters ending with the seventh lunar mansion and Sun-worship. After Brahma-parva begins the Madhyama-parva divided into three parts, devoted entirely to rituals, and the lunar mansions are not continued. Then comes the Prati-sarga-parva in four khaṇḍas dealing in a confused way with the modern history of India and the last parva is Uttara-parva in 208 chapters devoted entirely to religious ceremonies and religious gifts.

The old Bhaviṣya-purāṇa to which all other purāṇas are indebted for the dynasties of the Kali age seems to be altogether lost.

The tradition.

Veṅkaṭa says, Śaṅkara spoke the Purāṇa to Viṣṇu, Viṣṇu to Nārada, Nārada to Śakra, Śakra to Parāśara and Parāśara to Vyāsa and Vyāsa to Sumantu and Sumantu to Śatānīka.

The purāṇa in the present Catalogue.

In the present Catalogue No. 3738 is a copy of the Bhaviṣya-purāṇa in 6800 ślokas complete in five parvas. The first Brahma-parva ends with the first mansion of the moon, the second Viṣṇu-parva deals with the other mansions of the moon. The last mansion has projected to the third Rudra-parva. The fourth deals with the Sun-worship which extends to the end of the fifth, the Prati-sarga-parva. No. 3739 is also a MS. of the Bhaviṣya-purāṇa. It has two parts, the first ending with the Navami kalpa and the second in four parts, first in 25 chapters, second in 26 chapters, the third is missing and fourth in 11 chapters. In the divisions of parts it agrees with a MS. in the Hatwa Mahārājāh's library but the Hatwa MS. in its

colophon describes itself as Śata-sāhasrī-saṃhitā though it has only 21925 ślokas while the Society's MS. has much less. No. 3740 agrees with the pūrva-bhāga of the Hatwa MS. Nos. 3744 and 45 are said to be from the Bhaviṣya-purāṇa, it is entitled Kali-vyavahāra. In the 10th chapter it gives an account of the Kings of the Kali-yuga from Janamejaya to Surfuddin and others. The Amṛta-nagara-māhātmyam No. 3746 deals with the rituals of Vagalā, a terrible form of Tārā and of Amṛta-nagara which means perhaps Benares. No. 3747 to 51 deal with rituals, then come 3552 Bhaviṣyottara-pūrva-bhāga which appears to be very modern not to be placed before the 14th century for it speaks of the conquest of Cola-maṇḍala by Yavanas and of Vijaya-nagara and of the Mahārāṣṭra country in the north-western direction; so it must have been written in extreme southern India. The MSS. from 3753 to 3815 are all affiliated to the Bhaviṣyottara-purāṇa and deal with rituals.

X. Brahma-Vaivarta-Purāṇa, Nos. 3816–3832.

The name.

The name is Brahma-vaivarta-purāṇa but in Southern India there is a Brahma-kaivarta-purāṇa which not being well known in other parts of India, the works composing these two Purāṇas have often been confounded. The Brahma-kaivarta is now, however, well known and can be distinguished from the Brahma-vaivarta.

Extent.

The extent of the Brahma-vaivarta-purāṇa is 18,000 ślokas, but the Vaṅga-vāsī edition of the Purāṇa with 36 ślokas per page has 618 pages and therefore 22248 ślokas in all. Therefore at least 4248 ślokas are later additions. The Veṅkaṭeśvara edition with 50 ślokas in a leaf has nearly 25,000. The addi-

tional ślokas there are more numerous than in the Vaṅga-vāsī.

Interlocutors.

This Purāṇa in its present shape begins with Sauti and Śaunaka as the last set of interlocutors; but the real interlocutors are Nārada and Nārāyaṇa, one of the twin ṛṣis Nara and Nārāyaṇa. But they often report interlocutions of other sages from time to time.

Divisions.

The Purāṇa is divided into four khaṇḍas (1) Brahma-khaṇḍa, (2) Prakṛti-khaṇḍa (3) Gaṅeśa-khaṇḍa and (4) Kṛṣṇa-janma-khaṇḍa. The word Brahma-vaivarta means the evolution of Brahma the primordial Being. Here Brahma is Kṛṣṇa and the highest heaven is Go-loka.

The text of the Purāṇa.

Reading through the Purāṇa, it appears that the whole of the Brahma-khaṇḍa in 29 chapters is a mere introduction. It gives the account of Nārada why he came to Nārāyaṇa. He was the mental product of Brahmā but he refused to marry and help Brahmā in the creation and so he was cursed. He suffered from the curse and then came back to his father and agreed to marry on two conditions ;—one, that before marriage he should receive from Śiva initiation in glories of the mantra of Kṛṣṇa and two, that he should visit ṛṣi Nārāyaṇa at his hermitage.

The Purāṇa really begins in earnest from the beginning of the Prakṛti-khaṇḍa, and ends with the 130th chapter, in which is described the marriage of Nārada and his renunciation of the world under the instruction of Sanat-kumāra. So from the beginning of the Prakṛti-khaṇḍa to the marriage of Nārada and his renunciation is the Brahma-

vaivarta-purāṇa. In the first revision the introduction was added to it and in the second revision the interlocution between Sauti and Sanaka is placed both in the beginning and at the end.

Date and place of composition.

The Brahma-vaivarta-purāṇa seems to have been composed in Eastern India. Many deities worshipped in Bengal, Behar and Assam are included in its pantheon. There are two heavens Go-loka and Vaikuṇṭha. Go-loka is the same as Go-kula on the Yamunā where Kṛṣṇa has two hands and his Prakṛti is Rādhā, Vaikuṇtha is the second heaven where Nārāyaṇa has four hands and Lakṣmī is his Prakṛti. The other Prakṛtis include Manasā, Maṅgala-caṇḍī, Ṣaṣṭhī and other deities so popular in Bengal and Eastern India. Manasā, moreover, is called Jagad-gouri in which name she has a shrine at Nārikela-ḍāngā in the district of Hooghly where on the Nāga-pañcamī day snake charmers come from all parts of Bengal to exhibit their catches. They regard this place as the chief seat of the serpent deity as Kāśī is that of Śiva and Vṛndā-vana that of Kṛṣṇa.

The Purāṇa in the present shape can not be very old. It enumerates the castes in Bengal. Many mixed castes according to the Purāṇa have been produced by the cross breeding of Muhammadans and lower class Hindus such as Jolās and Sarkis. This certainly is posterior to Muhammadan conquest. Even Dharma Ṭhākura, the latest form of Buddhism in Bengal, seems to be introduced as an interlocutor. In dealing with geographical names it is more conversant with Aṅga, Vaṅga, Kaliṅga, Rāḍha, Bārendra, Magadha, and Suvaṅga (Sylhet) than places in other parts of India.

It is a curious fact that the Nārada-purāṇa divides this Purāṇa into the same four khaṇḍas and gives it the same extent as 18,000 ślokas. So this Puráṇa must be as old as the Nārada-purāṇa, that is, between 800 to 900 A.D.

In our Catalogue the first, second and fourth khaṇḍas are represented in Nos. 3816 to 3819.

MSS. of the Purāṇa in this catalogue.

Two MSS. of the Brahma-vaivarta in this Catalogue are fragmentary. Nos. 3820 and 3821 begin with the 29th chapter. The second MS. is much larger than the first. But both profess to be Ādi-brahma-Vaivarta in their Colophons and they apparently have nothing to do with Kṛṣṇa and the Prakṛtis. So there seems to have existed a Brahma-vaivarta-purāṇa very different from the one which we now possess and this Ādi-brahma-vaivarta-purāṇa requires a fuller description.

The 29th Chapter of the Ādi.

The 29th chapter of the present Brahma-vaivarta-purāṇa speaks of Nārada's going to Mahā-deva and the ṛṣi Nārāyaṇa but the 29th chapter of the Ādi gives the story of Vaśiṣṭha's attempt to commit suicide when all his sons were killed by Viśvā-mitra. Several of his attempts, however, failed. After the failure of his last attempt he heard some one reciting the Vedas at his house. On enquiry he learnt that the boy in the womb of the widow of his eldest son Śaktri was reciting. Being assured of the continuance of his family he gave up the idea of suicide. His grandson Parāśara was born. When he grew up he heard from his grandfather that his father and uncles were eaten up by rākṣasas at the instigation of Viśvā-mitra, so to avenge their death he held a sacrifice for the destruction of

rākṣasas. Many thousands were burnt in the sacrificial fire when Vaśiṣṭha tried to appease his anger by preaching to him a Gītā entitled Vaśiṣṭha-gītā on the dire effects of anger and merits of mercy. The Gītā is entirely in prose, in Gauḍīya style. It forms the 30th chapter. At the end of the longer fragment which does not show that the Purāṇa was finished there, is a statement that the Brahma-vaivarta was by Vyāsa for the glorification of Viṣṇu and (not of Kṛṣṇa and the gopīs).

Incarnations in the Ādi.

The number of incarnations in the MS. of the Ādi-brahma-vaivarta-purāṇa is twenty and they are in the same order as in the Bhāgavata. That shows that the Ādi belongs to the same antiquities as the Bhāgavata. They are (1) Prajā-pati (2) Manu (3) Ādi-śūkara (4) Nara-Nārāyana (5) Kapila (6) Avadhūta (7) Sacrifice (8) Urukrama (9) Pṛthu (10) Matsya (11) Kūrma (12) Blank (13) Dhanvantari (14) Vāmana (15) Jāmadagnya (16) Dāśarathi (17) Vyāsa (18) Kṛṣṇa (19) Buddha (20) Kalki.

Six Gurus.

The six gurus mentioned in the Ādi are (1) Serpent (2) Boy (3) Piṅgalā (4) Kurara (5) Arrow-maker (6) Girl. They are the same as found in the Sāṃkhya-sūtras called Sāṃkhya-pravacanas in six chapters. Sāṃkhya-pravacana is said to be a very modern work compared to the seventy kārikās of Īśvara Kṛṣṇa. But Īśvar Kṛṣṇa bases his work on Ṣaṣti-tantra and says his kārikās contain everything that is to be found in Ṣaṣti-tantra except stories and refutation of other theories. So Ṣaṣti-tantra contained these stories and the story of six gurus is likely to have originated there, in that case, the Ādi-brahma-vaivarta would be very ancient.

There are two traditions about this work, one in the

1st chapter and the other in the last chapter of the last part. Kṛṣṇa to Brahmā, Brahmā to Dharma, his son, Dharma to Nārāyaṇa (ṛṣi) his son, Nārāyaṇa to Vyāsa, Vyāsa to Sauti, Sauti to Śaunaka. The second tradition omits Vyāsa. This is significant. The first chapter of part I is, I believe, the work of those who would make Vyāsa write all the Purāṇas.

The tradition.

Manuscripts of Brahma-vaivarta compared with the printed texts.

The Asiatic Society of Bengal, as I have already said, has no complete manuscript of this Purāṇa. Cat. No. 3816 contains Brahma-khaṇḍa only in 30 chapters and it agrees with the Vaṅga-vāsī edition. The next number 3817 contains Prakṛti-khaṇḍa in 72 chapters. It contains the same matter as the Vaṅga-vāsī edition but is divided into a larger number of chapters than that edition. The Kṛṣṇa-janma-khaṇḍa No. 3819 is complete in 132 chapters, while the Vaṅga-vāsī edition contains 133 chapters.

Summary.

An examination of the MSS. of the Brahma-vaivarta-purāṇa shows that there was an Ādi-brahma-vaivarta-purāṇa of which only two fragments have come to our hand, *viz.*, 3820 and 3821. That there is a Brahma-kaivarta-purāṇa current in Southern India with which the Brahma-vaivarta is often confounded, has been said before. No complete copy of the Brahma-kaivarta has yet come to our hand; but what has come to our hand shows that it had at least three parts called bhāgas: Pūrva-bhāga, Maddhyama or Rahasya-bhāga and Tṛtīya-bhāga. Many small works are mentioned in Burnell's Tanjore Catalogue as belonging to these parts. Our Nos. 3823 to 3831 all belong to the Tṛtīya-bibhāga of a purāṇa. In the Catalogue the Purāṇa

is called Brahma-vaivarta; but Brahma-vaivarta has no scope for works on Kāśī, while Burnell's account of the Brahma-kaivarta contains a work named Kāśi-kedār-māhātmya. Vaivarta for kaivarta is, I believe, an error of the scribe in this instance.

XI. Liṅga-Purāṇa, Nos. 3833–3840.

The name and extent.

The name of the 11th Mahā-purāṇa is Liṅga-purāṇa. Its extent is 11,000 ślokas.

Interlocutors.

The last set of interlocutors are Sūta and the ṛṣis. Nārada was present amongst them. But Sūta in many places reports the interlocution of others such as Śailādi, Sanat-kumara and others.

Divisions.

It has two parts Pūrva-bhāga with 108 chapters and the Uttara-bhāga with 55 chapters.

Importance of the purāṇa.

The Purāṇa was written with the object of spreading the worship of the Phallic emblem of Śiva with the mantra of five syllables, *Namaḥ Śivāya*. Besides the eight phases of Śiva this Purāṇa advocates the worship of other five forms (1) Īśāna (2) Aghora (3) Vāma-deva (4) Tat-puruṣa and (5) Sadyo-jāta.

The age.

The Purāṇa is mentioned in Al-Beruni's Indica; so it must be older than 1030 A.D. It mentions Nākulīśa as one of the incarnations of Śiva. Nākulīśa is also mentioned in an old Guptākṣara MS. of the Kubjikā-mata, in the collection of the Asiatic Society of Bengal. That MS. cannot be later than the 9th century. But in Epigraphia Indica, Vol. V.

p. 226, are deciphered three inscriptions from Melpardi, Balgami and Ablur, dated 1019, 1020, 1037 in which Nākulīśa Paṇḍita's career as a Śaiva preacher is given and so both Bühler and Fleet think that this Pundit was the founder of the Nākulīśa-pāśupata sect. Mention of Nākulīśa in the Liṅga-purāṇa would therefore bring it down later than the 11th century. But this is not possible as there was a much older Nākulīṣa the founder of the sect. A founder of a sect would not be called a Pundit. Nākulīśa Paṇḍita would mean a scholar well-versed in the Nākulīśa system of philosophy. The Nārada-purāṇa in the 9th century gives a table of contents of the Liṅga-purāṇa which agrees generally with the printed edition; so the Liṅga-purāṇa must have existed before the Nārada-purāṇa and after the establishment of the Nākulīśa sect.

There is another reason to consider this Purāṇa to have been written after the establishment of the Nākulīśa sect. I have placed the Agni-purāṇa in the 8th century for amongst other reasons it does not mention the Dhvani theory of Alaṅkāra. Agni-purāṇa makes an abstract of the Gayā-māhātmya of the Vāyu-purāṇa; so Vāyu must be earlier than Agni. Vāyu makes a mention of Nākulīśa, so Nākulīśa must be earlier than the composition of the Vāyu and he can not be so late as Dr. Fleet says.

Place of composition.

The Liṅgāyata sect established by Vāsava in the beginning of the 12th century in the Mahrāṭṭā country made the Liṅga-purāṇa their standard work. So the work must have been composed in the Western part of the Deccan. The biggest shrine of Nākulīśa is to be found in Gaekwad's dominions at Kārvan about 7 miles towards the west of Davay. Kārvan in Sanskrit is Kāyāvatāra or Kāyārohaṇa.

The attitude of the Purāṇa.

The Purāṇa extols the worship of the Phallic emblem of Śiva above all other worship even that of the image of Śiva himself. It makes Viṣṇu compose a hymn with a thousand name of Śiva. Śiva is not active, his active principle is Nandī and it is Nandī who defeated Viṣṇu in his Man-lion incarnation.

The MSS. of Liṅga Purāṇa.

The MSS. of the Liṅga-purāṇa are described in our Cat. Nos. 3833 to 3836. Our Cat. No. 3833 is complete in two parts of 105 and 48 chapters. In No. 3834 the first part is complete in 105 chapters and the second in 48 chapters, but in the colophon of the 47th chapter it is described as Ādi-mahāpurāṇa-śri-lingopari-bhāga. Nos. 3835 and 3836 are mere fragments. Rāma-sahasra-nāma No. 3837 is an interlocution between Hara and Pārvatī. It gives the thousand names of Rāma and purports to be a part of the Liṅga-purāṇa; but it is not to be found in the printed editions nor in the MSS. described above. No. 3838 is the 84th chapter of the Liṅga-purāṇa part I.

XII. Varāha-Purāṇa, Nos. 3841–3847.

The name and extent.

The name of the 12th Mahā-purāṇa is Varāha-purāṇa. It was spoken by Varāha, the Boar incarnation of Viṣṇu to the goddess Earth while raising her from the waters into which she was plunged during the dissolution. Its extent is said in the Nārada-purāṇa to be 24,000 ślokas. But our No. 3841 states that its name is Ādi-varāha-purāṇa and that it extends to 11,000 ślokas. The editor of the Bibliotheca edition, Pundit Hṛṣi-keśa-Śāstrī did not know of our MS. as it was acquired after his edition was completed. Therefore he counts the ślokas, he converts the prose pieces into

ślokas and finds the total come up to 10,500. But he reconciles this figure with 24,000 by saying that the figure was arrived at by counting verses of four-pādas and the other by ślokas of 32 syllables each. But that would not reconcile so much discrepancy viz., of 13,000 ślokas.

Reconciliation of the discrepancy.

The fact is that the Northern recensions of the work are much shorter than the Southern. The Southern holy sites sacred to Viṣṇu are not mentioned in the Northern recensions. If the Northern recensions included descriptions of Southern places of pilgrimage they would come nearly to 24,000. For instance, if they included Veṅkaṭādri-māhātmya 2,000 and Veṅkaṭagiri-māhātmya 2,200 (Cat. Nos. 3843 and 3844) and such other works, the volume is sure to be much larger.

Divisions according to Nārada-purāṇa.

According to Nārada-purāṇa, this Purāṇa is divided into two parts,—Pūrva-bhāga and Uttara-bhāga. Pūrva-bhāga comprehends the whole of the Bibliotheca Indica editon, and the Uttara-bhāga deals with places sacred to Viṣṇu and the religious duties of the Vaiṣṇavas in the form of an interlocution between Bhīṣma and Pulastya. The Uttara-bhāga has not yet been found; but different works composing that bhāga have been found. For instance, our Cat. Nos. 3843 and 3844.

Divisions according to our No. 3841.

In one sense our Cat. No. 3841 is a remarkable MS. It says that the Ādi-varāha-purāṇa has an extent of 11,000 ślokas and it divides it into 3 Saṃhitās but it does not give the extent of the saṃhitās. But I think, that the Bibl. Ind. ed. with which No. 3841 agrees generally though in an abridged form,—can easily be divided into

3 sections: (1) from Chap. 1 to 112, (2) from 113 to 192, and (3) from 193 to the end. The first saṃhitā is a Purāṇa with a description of the creation and its legends, the lunar days sacred to Viṣṇu, the stories of Raipya, of Durjaya, of Gauramukha and the Rudragītā: the second is of the nature of a paddhāti for the worship of Viṣṇu. The third is called the Saṃsāra-cakra, trying to unravel the mysteries of life and death. In the first, there are two sets of interlocutors generally (1) Sauti and the ṛṣis, (2) the Boar and the Earth. In the second, (1) Sauti and the ṛṣis, (2) Sanatkumāra and the ṛṣis and (3) the Boar and the Earth. In the 3rd, the Boar and the Earth play but an obscure and subordinate part,—the prominent interlocutors being (1) Roma-harṣaṇa and Janamejaya and (2) Sanat-kumāra and Brahmā.

Three Saṁhitās.

Their interlocutors.

The first Saṃhitā begins rather abruptly with the Earth's questioning about the primordial creation, the second gives the details of the dissolution of the world, and the third begins with the old story of Naciketā and the god of the nether world and ends with a description of the holy places, specially in Mathurā.

Their subject matter.

The first ends with a detailed tradition of the Purāna. The tradition is this: the Saṃhitā arose from the Omniscient, Brahmā learnt it by intuition, he gave it to his son Pulastya, Pulastya gave it to Bhārgava-Rāma, Rama to Ugra, Ugra to Manu in a previous kalpa. In the present kalpa, Varāha got it from the Omniscient and gave it to the Earth. Kapila got it by his austerities till it came to Vyāsa who gave it to

Their end.

Romā-haṛsaṇa. The second ends with the offering of honey and a propitiatory ceremony, for the whole world and for the individuals. The end of the third is not to be obtained in the printed edition. which ends abruptly. But Nārada-purāṇa says that it ended with the sanctity of Go-karṇa which is not to be found in the printed edtn. The MS. ends much earlier.

Number of chapters.

Our MS. has no chapter numbers. The printed text has 218, the last of which is a post-colophon statement. But Raṅgāchārya's Madras Cat. Vol. IV, p. 434, gives 223.

The last chapter.

The last chapter in the printed edition which is based upon three MSS. from Lahore, Jaipur and Calcutta has a chapter at the end which has a table of contents and a statement at the begining of the chapter in a verse that one Mādhava Bhaṭṭa with the aid of Vireśvara wrote the Purāṇa spoken by Varāha, at Benares in Saṃvat year 1673, that is, 1616 A.D. This is only a post-colophon statement of the scribe but, strange to say, it has been included in the body of the work in MSS. from such distant places.

Mathurā Māhātmya.

Our Cat. No. 3842 entitled Mathurā-māhātmya contains 29 chapters which agree generally with chapters 152 to 182 both inclusive. It gives details of topography of holy places in Mathurā which are preceeded in the Purāṇa by detailed topographies of Śaukara-kṣetra, Kokā-mukha, Vadarikā, Mandāra, Gaṇḍakī, Rurū-kṣetra, Hṛṣīkeśa, Dvārāvatī, Sānandūra and other places sacred to Viṣṇu.

Our Nos. 3843 and 3844 contain Veṅkaṭādri-māhātmya and Veṅkaṭa-giri-māhātmya containing a description of the

holy places in the district of Arcot. Both the MSS. in their colophon state that the Varāha-purāṇa had a special khaṇḍa entitled Kṣetra-khaṇḍa.

The next three numbers in our Cat. are not to be found in the printed text.

Age.

The Varāha-purāṇa seems to be rather modern as it enumerates the ten incarnations of Viṣṇu in the most recent order in chapter IV.

XIII. Skanda-Purāṇa, Nos. 3848–3988.

The name.

The thirteenth of the Mahā-purāṇas is called the Skanda-purāṇa. But there is an Upa-purāṇa which is also called Skanda.

The extent.

The extent of the Mahā-purāṇa is said to be 81,000 ślokas, the largest among the Mahā-purāṇas. In the Vaṅga-vāsī edition the extent is nearly 91,000 and this is so because it has some subdivisions over and above those given in Nārada-purāṇa. In the Veṅkaṭeśvara edition the extent is above a lākh. This is because it has some khaṇḍas with commentaries and many chapters in different smaller khaṇḍas over and above those given in the Vaṅga-vāsī edition.

But the Skanda-upa-purāṇa is said to have an extent of 100,000 ślokas. The names being the same the Mahā-purāṇa and the Upa-purāṇa are often confounded.

The Divisions.

The Nārada-purāṇa divides the Skanda Mahā-purāṇa into seven khāṇḍas: 1 Māheśvara, 2 Vaiṣṇava, 3 Brāhma, 4 Kāśī, 5 Avantya, 6 Nāgara, 7 Prabhāsa.

I. Māheśvara has the following Subdivisions :—

(*a*) Kedāra-khaṇḍa.
(*b*) Kumārikā-khaṇḍa.
(*c*) Aruṇācala-māhātmya Part I.
(*d*) The same. Part II. Not in Nārada.

II. Vaiṣṇava.

(*a*) Veṇkaṭācala-māhātmya.
(*b*) Puruṣottama-kṣetra-māhātmya-[Vaṅ has 57 chapters while Ven has 49.]
(*c*) Vadarikāśrama-māhātmya.
(*d*) Kārttika-māsa-māhātmya.
(*e*) Mārga-śīrṣa-māsa-māhātmya.
(*f*) Bhāgavata-māhātmya only in Nārada.
(*g*) Māgha-māhātmya.
(*h*) Vaiśākha-masa-māhātmya.
(*i*) Ayodhyā-māhatmya.

III. Brāhma-khaṇḍa.

(*a*) Setu-māhātmya.
(*b*) Dharmāraṇya-māhātmya, much inflated in Veṅ and Vaṅ.
(*c*) Uttara-khaṇḍa or Brahmottara-khaṇḍa.

IV. Kāśī-khaṇḍa. Part I. Part II.

V. Āvantya-khaṇḍa.

(*a*) Āvantya-kṣetra-māhātmya.
(*b*) Caturaśīti-liṅga-māhātmya, not in Nārada.
(*c*) Revā-khaṇḍa. The last four chapters are an addition in Vaṅ.

VI. Nāgara-khaṇḍa chapters 182–260 are additions in Veṅ and Vaṅ.

VII. Prabhāsa-khaṇḍa.

(*a*) Prabhāsa-kṣetra-māhātmya. Much inflated in Veṅ and Vaṅ.

(*b*) Vastrāpatha-māhātmya. Much inflated in Veṅ and Vaṅ.

(*c*) Arbuda-khaṇḍa.

(*d*) Dvārakā-māhātmya.

The upa-purāṇa. The Ānandāśrama edition of Sūta-Saṃhitā of the Skanda-upa(?)-purāṇa says that the Skanda-upa(?)-purāṇa has an extent of one lākh and that it is divided into six Saṃhitās, namely:—

(1) Sanat-kumāra-saṃhitā		55,000 ślokas in extent.
(2) Sūta-samhitā		6,000
(3) Śaṅkarī-saṃhitā		30,000
(4) Vaiṣṇavī	,,	5,000
(5) Brāhmī	,,	3,000
(6) Saurī	,,	1,000
		100,000

Interlocutors.

It is rather difficult to give the interlocutors of a Purāṇa so vast and divided into so many Khaṇḍas and Māhātmyas.

I. Māheśvara-khaṇḍa.

(*a*) Kedāra-khaṇḍa has Sūta and Śaunak as its interlocutors.

(*b*) The Kumārikā-khaṇḍa has the same as the latest interlocutors, the chief being Nārada and Arjuna who, it is said in the Ādi-parva went on pilgrimage for entering Draupadī's rooms when it was not his turn to remain there.

(*c*) The Arumācala-māhātmya Part I. The same

interlocutors as the latest; the real interlocutors being Brahmā and Sanaka.

(*d*) The Same, Part II. The real interlocutors are Mārkaṇḍeya and Nandikeśvara.

II. Vaiṣṇava-khaṇḍa.

(*a*) Veṅkaṭācala-māhātmya. The real interlocutors are the Earth and the Boar; and again Arjuna and Bharadvāja.

(*b*) The Puruṣottama-māhātmya has nothing to do with Sūta and Śaunaka. It is an interlocution between Jaimini and the ṛṣis but Skanda and Mahā-deva come in for a share.

(*c*) Vadarikāśrama-māhātmya has Sūta and Śaunaka and Skanda and Mahā-deva as interlocutors.

(*d*) The Kārttika-māhātmya has beside Sūta and Śaunaka, Brahmā and Nārada and Pṛthu and Nārada as the speakers.

(*e*) The mārga-śīrṣa-māhātmya has besides the usual latest interlocutors Brahmā and Viṣṇu as its authority.

(*f*) Bhāgavata-māhātmya though a short work has two sets of interlocutors, 1. Sūta and Śaunaka; 2. Parīksit and Uddhava.

(*g*) Māgha-māhātmya.

(*h*) Vaiśākha-māsa-māhātmya. The same latest interlocutors besides Ambarīṣa and Nārada.

(*i*) Ayodhyā-māhātmya. The authoritative interlocutors are Agastya and Vyāsa.

III. Brāhma-khaṇḍa.

(*a*) Setu-Māhātmya. The only interlocutors are Sūta and Śaunaka.

(*b*) Dharmāraṇya-māhātmya has Sūta, Śaunaka,

Vyāsa and Yudhiṣṭhira and Brahmā and Nārada.

(*c*) Uttara-khanda : Sūta and Śaunaka.

IV. Kāśī-khaṇḍa.

(*a*) Part I. Vyāsa and Sūta; Skanda and Agastya.

(*b*) Part II. The same, the same.

V. Āvantya-khaṇḍa.

(*a*) Āvantya-kṣetra-māhātmya : Vyāsa and Sanat-kumāra.

(*b*) Caturāśīti-liṅga-māhātmya : Umā and Maheś-vara.

(*c*) Revā-khaṇḍa : Sūta and Śaunaka, Mārkaṇḍeya Yudhiṣṭhira, Janamejaya and Vaiśampāyana.

VI. Nāgara-khaṇḍa. Sūta and Śaunaka.

VII. Prabhāsa-khaṇḍa.

(*a*) Prabhāsa-khaṇḍa. Sūta and Śaunaka, Śiva and Pārvatī.

(*b*) Vastrāpatha-māhātmya : Īśvara and Pārvatī. Bhoja-rāja and Śarasvatī.

(*c*) Arvuda-khaṇḍa. Sūta and Śaunaka; Pulas-tya and ṛṣis.

(*d*) Dvārakā-māhātmya. Sūta and Śaunaka; Prahlāda and the ṛṣis.

In this long list of works and their interlocutors there is very little of Skanda who appears in a very few instance only yet in the last chapter of the last book, Dvārakā-khaṇḍa, it is said that the whole Purāṇa was spoken by Skanda.

The tradition.

The tradition is given in two places at the end of the Nāgara-khaṇḍa and at that of the Prabhāsa-khaṇḍa. It runs thus:

From Skanda to Bhṛgu, from Bhṛgu to Aṅgirāḥ, from him to Cyavana, from him Ṛcīka and so on.

Wilson in his preface to the translation of the Viṣṇu-purāṇa says: "It is uniformly agreed that the Skanda-purāṇa, in a collective form, has no existence; and the fragments in the form of Saṃhitās, Khaṇḍas and Māhātmyas, which are affirmed in various parts of India to be portions of the Purāṇa present a much more formidable mass of stanzas than even the immense number of which it is said to consist" p. lxii. In another place p. lxxiv he says: "In the present state of our acquaintance with the reputed portions of the Skanda-purāṇa my own views of their authenticity are so opposed to those entertained by Col. Van Kennedy that instead of admitting all the Saṃhitās and Khaṇḍas to be genuine I doubt if any one of them was ever a part of the Skanda-purāṇa."

Aufrecht in his Catalogus Catalogorum p. 739 A says: "Skanda-purāṇa consists of several Saṃhitās without connection with each other to which again a great number of Khaṇḍas are assigned."

These two great authorities are doubtful about the existence of a work entitled Skanda-purāṇa.

I have, however, described in page 141 of my Nepal Catalogue 1905 a Guptākṣara MS. of the Purāṇa in the Darbar Library copied in the 7th Century A.D. It seems to be the lost Skanda-purāṇa in which no Khaṇḍas, no Saṃhitās and no Māhātmyas are mentioned. The subjects treated of are all for the glorification of Śiva, especially, his wars with Andhaka and Tripura.

It being now certain that there was in very ancient times a Purāṇa entitled Skanda it becomes a question how

the original Purāṇa was lost and how so many Saṃhitās Khaṇḍas and Māhātmyas have been attributed to it. Our difficulties have been heightened by the fact that there are two extensive works both calling themselves Skanda-purāṇa. A table of contents of one of these has been given in the Nārada-purāṇa Chapter 105 and the second Saṃhitā of the other having an authoritative commentary from the pen of no less a person than Sāyanācāryya. The editor of the Veṅkaṭeśvara edition declares that the Purāṇa described by Nārada in seven Khaṇḍas and 81,000 ślokas is the genuine Mahāpurāṇa, while the other in 6 Saṃhitās 50 Khaṇḍas and 100,000 ślokas is an Upa-purāṇa. That is an easy solution of the difficulty but it does not appeal to reason.

In the Catalogue both the works, namely, the Mahāpurāṇa in seven Khaṇḍas and the so-called Upa-purāṇa in six Saṃhitās have been kept separate, the Saṃhitās being treated of first.

I. The Sanat-Kumāra-Saṃhitā is represented in the Catalogue by two works, namely, (1) Śiva-tattva-sudhānidhi (3871) and (2) Śrī-Rāma-stava-rāja (3872-3875) the first being an extract from the Saṃhitā ending in Chapter XX, the second being hymn to Rāma by Nārada. This is accompained with a commentary by Hari-ācārya in the interest of the followers of Rāmānuja (3875).

II. Sūta-Saṃhitā (3848-3864) is divided into four Khaṇḍas (1) Śiva-māhātmya-khaṇḍa, (2) Jñāna-yoga, (3) Mukti-Khaṇḍa (4) Yajña-Vaibhava-Khaṇḍa in two parts. In number 3848, we have a MS. of the Saṃhitās complete, with Sūta-gitā accompanied with the commentary by Mādhava. The next number is also complete with the commentary. The number 3850 has the first Khaṇḍa only with commentary. The next two numbers contain

the text and commentary of the second Khaṇḍa only. The third with commentary is represented in 3853, and the fourth Part I in 3854. The Brahma-gītā (3855-3859) and Sūta-gītā (3860) constitute Part II of Khaṇḍa IV. They are in 12 and 8 Chapters respectively. The number 3861 though named Sūta-Saṃhitā contains only one, the twelfth Chapter of the first Khaṇḍa of the work and treats of castes.

III. Śaṅkarī-Saṃhitā (3864 A to 3865) is known in one Khaṇḍa only, the Śiva-rahasya-Khaṇḍa, divided into seven Kāṇḍas, namely, (1) Saṁbhava-Kāṇḍa, (2) Āsura-Kāṇḍa, (3) Vīra-Māhemdra-Kāṇḍa, (4) Yuddha-Kāṇḍa, (5) Deva-Kāṇḍa, (6) Dakṣa-Kāṇḍa (7) Upadeśa-Kāṇḍa—all described in the above numbers.

IV. Vaiṣṇavī-Saṃhītā is fully represented in this Catalogue by Praṇava-Kalpa and its commentary (3867-3869).

V. Brāhmī-Saṃhitā has no representative in this Catalogue.

VI. Saurī-Saṃhitā has a short work in this Catologue to represent it, namely, Kaivalya-ratnaṃ (3866) treating of the Advaita System.

Of the Skanda-purāṇa in six Saṃhitās and fifty Khaṇḍas, we get, in the description given above, the names of five Khaṇḍas only, namely, four of Sūta and one of Śaṅkarī; of the other forty-five nothing, not even names are known but in the sequel it will be found that in this Catalogue there are the names of several Khaṇḍas and Māhātmyas, as belonging to the Skanda-purāṇa, but they could not be attributed to any of the Saṃhitās for want of information.

The Skanda-purāṇa in seven Khaṇḍas is described below :—

I. Māheśvara-Khaṇḍa has the following works belonging to it :—

(*a*) Kedāra-Khaṇḍa complete in 3893 and defective in 3894 up to chapter 30; it agrees with H.P.R. I. 79. The rest of the chapters 31 to 35 in the Vaṅga-vāsī edition are additions. Śrī-kṣetra-Māhātmya (3895) is said to be a part of Kedāra-Khaṇḍa. As Kedāra-khaṇḍa is supposed to be connected with the Kedāra-kṣetra in British Garwal, so Śrī-kṣetra is said to be in the Himalayas. But the Śrī-kṣetra-Māhātmya is not to be found in the Kedāra-Khaṇḍa so far found. Sivā-pāṃārjjana (3896) Śaiva rites for cure of diseases is not found in the Kedāra-khaṇḍa to which it is attributed.

(*b*) Kumārikā-khaṇḍa (3923) is complete. It treats of holy places on the southern sea.

The other Khaṇḍas of the Māheśvara-khaṇḍa are not represented in the Catalogue at all.

II. (*b*) Vaiṣṇava-khaṇḍa has no complete MS. in this Catalogue. The description of the holy places in Puri in Orissa occupies Nos. 3913 to 3920 under the names of Utkala-khaṇḍa and Puruṣottama-Māhātmya. In the colophons of the majority of these MSS. the Skanda-purāṇa is said to extend to 84,000 ślokas and in none 81,000. The Vaiṣṇava-khaṇḍa is not mentioned at all but Utkala or Uttara-khaṇḍa. I have put it under the Vaiṣṇava-khaṇḍa because the MS. agrees with the texts presented under that head.

(*f*) Bhāgavata-Māhātmya (3951) is the story of Vajra

and Parīkṣit repopulating Mathurā and hearing the recitation of the Bhāgavata.

(*i*) Ayodhyā-Māhātmya (3925) agrees with the printed text generally.

We have no MSS. of the other Kāṇḍas and Māhātmyas of the Khaṇḍa II.

III. Brahma-khaṇḍa Part I is not represented at all; of the Part II Brahmottara-khaṇḍa or simply Uttara-khaṇḍa there are four complete MSS. 3878-3881. They generally agree with the printed text and end in the 22nd Chapter. There is an incomplete MS. number (3882). Śiva-varma or Śiva-kavaca from the 12th Chapter of Part II is an amulet of Śiva (3884-3888). Pradoṣa-Māhātmya or Pradoṣa-nirṇaya (3889) and Prodaṣa-vrata-prayoga (3890-3891), Śiva-rātri-vrata (3892) are taken from different chapters of the same Uttara-khaṇḍa. But Guru-gītā (3935-3937) Ṛbhu-gītā (3938) Rāmāyaṇa-māhātmya (3939) and Sapta koṭīśvara-Māhātmya (3940) are not to be found in Part II of this Khaṇḍa. They seem to belong to the other Skanda-purāṇa with 50 Khaṇḍas and 100,000 Ślokas.

IV. The text of the Kāśī-khaṇḍa is to be found in 3897-3898, its commentary by Jaya-rāma in 3899 and by Rāmānanda in 3900-3901. The thirty second chapter of the same Khaṇḍa is known as Daṇḍa-pāṇi-prādurbhāva (3902). Nos. 1903-3908 are extracts from the exposition of the Kāśī-khaṇḍa. Number 3908A is an interesting work by Raghu-nātha, a disciple of Rāma-dāyala, a follower of Nānaka on the sanctity of the Ganges. Raghu-nātha wrote a work on Laukika-Nyāya, i.e., on popular examples. His guru, Sadānanda Śarmā, wrote a work on the liberation of human souls by death at Benares. He at the request of his guru made an abstract of the huge work of his guru and

made Part I of the present work and he has himself compiled Part II.

V. Āvantya-khaṇḍa, has many subdivisions. The first of these, the Avanti-kṣetra-Māhātmya is not in this Catalogue but the second Caturāśītī-liṅga-Māhātmya is complete in it (3924). But as I have said before Nārada does not include it in Āvantya-khaṇḍa. It is found only in printed texts. The third subdivision is Revā-khaṇḍa. The last four chapters of this subdivision deal with Satya-Nārāyaṇa. They are to be found in Bengal recensions of the Revā-khaṇḍa but not in others. The Vaṅga-vāsī edition has them but not the Veṅkaṭeśvara edition. The Revā-khaṇḍa in these editions deals with holy places on the Narmadā. But our Revā-khaṇḍa is quite different from these. It is Śaiva-work dealing with achievement of Śiva, Kārttika and their followers. The extent of the work, the enormous number of its chapters, the order in which they are arranged and the similarity of the names of many of the chapters stamp it as a recension of the Guptākṣara-Skanda-purāṇa in the Nepal Darbar Library. It was copied at Sonar-gāon in Eastern Bengal in Śaka 1604, 1682 A.D. from a defective MS. full of lacunæ.

The Ambikā-khaṇḍa (3921-3922) of the Skanda-purāṇa, too, has been found to contain much material common with the Guptākṣara MS. A close comparison of these three MSS. is likely to lead to important results about the early breakage of one purāṇa into parts.

VI. Nāgara-khaṇḍa has no representative in this Catalogue. It is one khaṇḍa without any subdivision and deals with holy places at and about Nagara in Guzerat.

VII. Prabhāsa-khaṇḍa (3876) seems to be a larger recension of the printed subdivision of that work under

the same name. Dvārkā-Māhātmya is spoken by Pralhāda to the Sages and deals with holy sites at Dvārkā (3877). A section of four chapters at the end of this MS. is marked as "*sunparne*," i.e., belonging to the Garuda-purāṇa. Arvuda-Māhātmya is another subdivision of the same khaṇḍa dealing with holy places in and about the Abu Mountains in Rāja-putāna.

Here ends the description of the MSS. belonging to that Skanda-purāṇa and its parts which has 81,000 Ślokas and seven Khaṇḍas. From the beginning to the end it deals with holy places in different parts of India from Kedār in the extreme north to Kumārikā in the extreme south and from Dvarkā in the extreme west to Puruṣottama on the eastern sea. The Khaṇḍas seem to have been written in the localities described by them. They not only give minute topography of holy areas but often stoop to describe by the side of a famous shrine in a big compound the smaller shrines erected by devotees for their *iṣṭa-devatās*.

The description of the Prabhāsa-kṣetra is peculiarly interesting as it deals with the great shrine of Soma-nātha, most probably before its destruction by Mahmud of Ghuzni in 1024. Mahmud Begara again destroyed it in the beginning of the fifteenth century and in some MSS. the first and the second restoration may be found to be described.

The following are the Khaṇḍas mentioned in the Catalogue which cannot be traced in the Māhā-purāṇa as described by Nārada and published by the Bombay and the Calcutta presses. They may form parts of the so-called Upa-purāṇa but at present we have no means of locating them. (1) Ambikā-khaṇḍa (3923-3924); (2) Māthura-khaṇḍa an extract from which is found in 3926; (3) Nirvāṇa-Khaṇḍa an extract from which is Visṇu-gītā or Brah-

mendra-Bāla-Khilya-Gītā (3927); (4) Parasu-Rāma-Khaṇḍa extracts from which are to be found in 3928 and 3929 dealing with the origin of Northern, Southern and Eastern Brāhmaṇas, the five Gauḍas and five Draviḍas as well as the Brāhmaṇas of Konkana and the Śākhās of the Vedas they study; (5) Sahyāḍri-Khaṇḍa (3931-3932); (6) Bhū-Khaṇḍa (3933); (7) Māla-Khaṇḍa (3941-3945) dealing with holy places in the Jodhpur territory and Himavat-Khaṇḍa from which extracts are taken in 3977 and 3978.

The same is the position of the following Māhatāmyas, namely, (1) Vināyaka-Māhātmya (3947), (2) Siṃhācala-Māhātmya (3948) treating of holy places in Siṃhācala in the Ganjām district, (3) Vināyaka-Māhātmya (3949), (4) Ardhodaya-Māhātmya (3950), (5) Phālguna-Māhātmya (3952-53); Rudrākṣa-Māhātmya (3969).

XIV. VĀMANA-PURĀṆA NOS. 3989–3991.

In the Vāmana-purāṇa it is called the 14th Purāṇa—Ch. 95. Vs. 36.

The name.

The 14th Purāṇa is named after the Vāmana, the Dwarf incarnation of Viṣṇu. Nārada-purāṇa, in Chap. 106th verse 13, says that the 2nd part of this Purāṇa is called the Bṛhad-vāmana; but the 2nd part has yet not been obtained.

Extent.

The extent is given in all the Purāṇas to be 10,000. But the Purāṇa, as we find it in the Veṅkaṭeśvara edition does not go beyond 6,000, and the Veṅkaṭeśvara gives the Pūrva-bhāga only.

Divisions.

Nārada divides the work into two parts, Pūrva and Uttara. The Uttara is divided into 4 Saṁhitās, each of 1,000 ślokas.

(1) Māheśvarī Saṁhitā on the worship of Kṛṣṇa.
(2) Bhāgavatī Saṁhitā on the worship of different incarnation of Durgā.
(3) Saurī Saṁhitā on the Sun worship.
(4) Gāṇeśvarī Saṁhitā on the worship of Gaṇesá.

Interlocutions.

In the printed edition, the interlocutors are Pulastya and Nārada, both mind-born sons of Brahmā. But, in the Nārada-purāṇa the tradition is given as Pulastya to Nārada, Nārada to Vyāsa, Vyāsa to Loma-harṣaṇa and Loma-harṣaṇa to the Ṛṣis at Naimiṣa. But the Purāṇa itself is silent about the tradition.

The character of the Purāṇa.

A number of poems written in polished kāvya style joined very loosely with one another,—seems to be the character of this Purāṇa. The 1st poem is Hara-lalita, or, the sports of Hara, in which, after their marriage, Hara and Pārvati sport on the Mandāra Mountain for three seasons, summer, rains and autumn. Seasons are described with great poetic skill which reminds us of the verses in Ṛtu-saṁhāra. Then comes Hemanta, and Nārāyaṇa awakes from his sleep of 4 months' duration. Dakṣa commences his sacrifice after his awakening. With the destruction of the sacrifice ends the poem Hara-lalita.

The 6th chapter is a poem by itself. It is the burning of Madana by Śiva. But the story is very primitive and very different from that given in Kumāra-Sambhava.

The fight between Prahlāda and Nārāyaṇa is a third poem.

The story of Sukeśī and the Sun is the fourth poem.

The fifth poem, Mahiṣāsura-Vadha, ends with the 20th Chapter. It goes over the same ground as the second *carita* of Devī-māhātmya.

In this way, there are several poems in this Purāṇa, interspersed with Paurāṇic matter, viz., the description of the holy places in Kurukṣetra.

Connection with the Dwarf incarnation.

Vāmana-purāṇa may be described as the story of the Asūra dynasty of Hiraṇya-kaśipu. Prahlāda succeeded him and reigned with great success, but he abdicated in favour of Andhaka, the son of his uncle, Hiraṇyākṣa. After Andhaka's elevation to the position of a leader in Śiva's army, Bali was raised to the throne; and it was to restrain Bali that Vāmana was born. Prahlāda enters into the scene of the Purāṇas in the 7th Chapter; and the story continues loosely to the end of the Purāṇa.

Deception practised by the Dwarf incarnation.

The deception practised by the Dwarf incarnation, is given thrice in this Purāṇa. (1) In a brief form in chapter I as a legend for the sanctity of the lake in Kurukṣetra. (2) The deception, here, is practised not on Bali; but on Ḍhunḍhu in a previous age of Manu on the Jumunā where Prahlāda saw the image of Tri-Vikrama during the course of his pilgrimage; and thirdly, it occurs in connection with the main story of the Purāṇa.

Age.

The Vāmana-purāṇa, so far as we find it, seems to be very old. (1) The incarnations of Viṣṇu were not limited to the number of ten. Haya-Śīrṣa is prominently mentioned as the third incarnation. No Avatāra after Vāmana is mentioned. The word 'avatāra' is rarely used in connection with Viṣṇu, but the word "Prādurbhāva" in its stead has been used.

(2) There is no sectarian spirit in this work.—Brahmā, Viṣṇu and Śiva are equally respected.

(3) Some of the islands in the Indian Ocean seem to be mentioned *viz.*, Indra-dvīpa, Nāga-dvīpa, Kaṭāha, Siṁhala, Vāruṇa.

(4) The boundary of India as given in Chapter 13, verses 11-12 cannot be later than 2nd century A.D. The boundaries are: Kirātas to the east, Yavanas to the west, Andhras to the south and Turks to the north. The geography as given in the Vāmana-purāṇa is older than that of Rājaśekhara's Kāvya-mīmāṁsā (Chapter 17th) and that of Bṛhat-Saṁhitā of Varāha-mihira. It can be placed in the 2nd century A.D. with great probability.

(5) One of the reasons to consider this work old, is that Tulasī is never mentioned to be a sacred leave in the worship of Viṣṇu. Tulasī has now come to universal use, and its origin from Vṛudā, the wife of Jālandhara, is given in the Padma-purāṇa.

The place of composition.

The place of composition seems to be Kuru-kṣetra, the place supposed to be hallowed by the Dwarf incarnation in some remote antiquity, and the holy places in Kuru-kṣetra have been most minutely and carefully registered. But curiously enough, the scenes of the great battle are not mentioned.

Genuineness of the Purāṇa.

This is one of the fortunate Purāṇas that have escaped the hands of modern revisers. Vyāsa is not here; Loma-Harṣaṇa is not here—nor are Sauti and Śáunaka.

Our catalogue.

In our catalogue (pp. 467) it is said that our MS. does not agree with the Vāmana-purāṇa as noticed in Oxf., p. 45 B. (No. 102)

and I.O. Catal. No. 3989. The disagreement is only in the opening verses and in descriptions; but in the main story and the order of subject there is not much disagreement.

Karka-bhadrā-caturthī vratam (No. 3991.)

This *vrata* is said to be a part of the Vāmana-purāṇa, but it is not to be found in the Pūrva-bhāga as we have it.

XV. Kūrma-Purāṇa Nos. 3992–3997.

The name.

The name of the 15th Purāṇa is Kūrma-Purāṇa.

Extent.

Its extent is 17,000 ślokas, but according to Matsya it is 18,000—but the printed edition has 6,000 only.

Divisions.

According to Nārada, it is divided into 4 Saṁhitās.

1.	Brāhmī	..	6,000.
2.	Bhāgavati	..	4,000.
3.	Saurī	..	2,000.
4.	Vaiṣṇavī	..	5,000.

The Brāhmī Saṁhitā, again, is divided into Pūrva-bhāga and Upari-bhāga; the last bhāga has two famous gītās, Vyāsa-gītā, and Īśvara-gītā.

The interlocutors.

The interlocutors in the first part are Kūrma and the Ṛṣis; in the second, Lomaharṣaṇa and the Ṛṣis. But when Vyāsa came among them, he was offered the pulpit. His speeches extend to 34 chapters the first 11 of which constitute the Īśvara-gītā which is an abstract of the Bhāgavat-gītā. In the first part, too, an interlocution between Loma-harṣaṇa and the Ṛṣis has been superimposed over the other interlocutions.

The character of the Kūrma Purāṇa.

The Uparibhāga or Part II is mostly taken up with the two Gītās dealing with spiritual matters and Yoga practice. They occupy 34 chapters. The tīrthas take up chaps. 35–43. The tīrthas seem to be more modern than those in the Vāmana Purāṇa. Vāmana concentrates his attention to Kuru-kṣetra and N.W. India, but Kāśī, Prayāga, and Narmadā absorbed nearly the whole attention of this Purāṇa.

The first part, however, is a Purāṇa with all the five characteristics and more. It has details of creation, dynasties, ages of Manu, but little of individual kings of dynasties.

The 4 kinds of pralaya.

The Kūrma speaks of four kinds of dissolution, (1) the common dissolution, (2) the occasional dissolution, (3) dissolution in primordial matter, and (4) the absolute dissolution.

(1) The common dissolution is what we see every day.

(2) The occasional is at the end of a kalpa when the earth, atmosphere and heaven will be destroyed by water, fire and air. But the higher worlds will remain and the nether worlds, too, will be unaffected.

(3) Dissolution in primordial matter is when the earth dissolves into water, water into fire, fire into air, air into ether, ether into egoism, egoism into intelligence, and the whole into primordial matter. This takes place at the end of parārdha years.

(4) Absolute dissolution can be attained only by Yoga and by knowledge.

Traditions.

Nārada heard this Purāṇa from Nārāyaṇa. He gave it to Gautama, Gautama to Parāśara. Parāśara told this to the Ṛṣis at Haridvāra. There is another tradition. Brahmā spoke this to Sanaka and Sanatkumāra; from Sanaka, Devala got it and gave it to Pañca-Śikha. From Sanatkumāra Vyāsa got it.

Constitution of the Purāṇa.

The Purāṇa is originally an interlocution between the Kūrma and the Ṛṣis of old in the first part, for so Nārada says. But what we see in the Bibliotheca Indica edition, the first 12 chapters of Part I and the 45th and 46th chaps. of Part II are put in the mouth of Kūrma. The 29th and 30th chaps. of Part I and the first 34 chaps. of part II are put in the mouth of Vyāsa; the rest, in that of Sūta. This means that creation and dissolution are described on the authority of Kūrma, philosophy on the authority of Vyāsa, genealogy and the description of holy places on the authority of Sūta.

Place of composition.

The holy places described are mainly Benares, Prayāga and the Narmadā. In the Kali age preference is given to Benares. The work seems to have been written there or in some place near to it.

This Purāṇa has in the beginning, in the interlocution between Sūta and the Ṛṣis, an enumeration of the 18 Pūrāṇas as the orthodox ones. The place of Kūrma is given as the 15th. I believe that this interlocution between Sūta and the Ṛṣis has been added as an introduction to the interlocution between Kūrma and the Ṛṣis at the latest revision, when the number and order of the Mahā-Purāṇas were settled.

The Kūrma-Purāṇa may be placed in the same age as the Vāmana Purāṇa, when people were anxious to name the Purāṇas after the names of the incarnations.

Age.

This is Iśvara-gītā-bhāṣya by Vijñāna-Bhiṣu who at the end of his bhāṣya says that there is no need of commenting on the Bhagavat-gītā; the Iśvara-gīta, differs from it in wording only.

Our Catalogue No. 3995 A.

Devī-Sahasra-nāma-stotra is to be found in the 12th chap. of the Pūrva-bhāga of the Kūrma Purāṇa. It also seems to be a later Tāntric addition at the end of Kūrma's speech given on his high authority.

XVI. Matsya-Purāṇa, Nos. 3998–4007.

The 16th Mahā-purāṇa is named after the Fish incarnation. The Vāmana-purāṇa in XII. 48 says that it is the best of the Purāṇas.

The name.

Nārada gives the extent as 14,000 ślokas. Other Purāṇas generally agree with Nārada. The printed edition of the Ānandāśrama agrees also with this statement.

Extent.

There is no mention of the divisions of the Matsya-purāṇa; the printed edition also has no divisions.

Divisions.

The Nārada says that this Purāṇa was spoken by the Fish to Manu, but actually we find that Sūta and the Ṛṣis absorb nearly two-thirds of the talk, invoking the Fish and Manu on rare occasions. The interlocutions between the Fish and Manu

Interlocutions.

occupy only 103 Chaps., and that not in one place. These are Chaps. 1–4 (creation), 13 (the descendants of the Manes), 53 (table of contents of the 18 Purāṇas) 58 (works of Public utility) 60 (Saubhāgya-Śayana-vrata) 62, 66, 67, 69, 81, 82, 95 (on different vratas) 115 (story of Purūravā), 146 (story of Tāraka, 164–178 (stories of Padmodbhava, Tāraka, Maya and Andhaka), 195–208 (the Pravara of the descendants of Bhṛgu and other Ṛṣis), 209–214 (story of Sāvitrī), 215–241 (Rājadharma), 242 and 243 (sacrifices to the planets) 275–290 (the great gifts of Tulā-puruṣa, Hirṇya-garbha, etc.)

Tradition. This Purāṇa gives no traditions.

Revisions. The Purāṇa seems to have been revised several times. The real Matsya-purāṇa consisted of 103 Chapters to which an interlocution between Sūta and Śaunaka was added in two instalments. The genealogies all belong to Sūta's section of the Purāṇa. But they are given in two instalments; the 1st ended in Chap. 51. The second instalment begins in Chap. 271.

Age. The age of the Purāṇa, as given by the late Mr. Justice Pargiter in his "Dynasties of the Kali Age" is the last quarter of the 3rd century A.D. when the second instalment of the genealogies was added in revision coming to the last quarter of the 3rd century A.D. The 1st instalment was added in another revision earlier than the 2nd. Then the real Matsya-purāṇa, in which the interlocution between Manu and the Fish occur, must be earlier still. I would not hesitate to put the original Matsya-purāṇa to the time of the Brahmin Imperial Dominion in India in the early part of the 2nd century B.C. It may go some centuries earlier.

Characteristics of the Purāṇa.

The Matsya-purāṇa not content with giving five ordinary characteristics of the Purāṇa, viz., Creation, Desolation, Ages of Manu, and the biography of individual kings, adds many more characteristics. Putting the word 'ādi' meaning 'et cetera' to the last of the characteristics. These are: law of gifts, litergy of Śrāddha, division of society into castes and stages, sacrifices and works of public utility, the consecration of the images of gods, etc. It significantly adds, "यच् चान्यद् विद्यते भुवि" i.e., leaving no aspect of life out. These characteristics have been put in the mouth of Manu in the original part of the Purāṇa. So, from the early 2nd century B.C., the Purāṇas were not restricted to the narrow limits of the five characteristics; and if you do bring the Purāṇas under these restrictions, the names of almost all of them will have to be deleted.

Character.

It seems that beautiful poems on a variety of subjects have been put together in this Purāṇa. The wars between gods and demons have been enumerated as twelve. (1) Nārasiṁha, (2) Vāmana, (3) Vārāha, (4) At the churning of the ocean, (5) Tārakāmaya, (6) Āḍīvaka, (7) Three cities, (8) Andhaka, (9) Vṛtra, (10) Dhātra, (11) Hālāhala and (12) Kolāhala. Attempt has been made, just after the enumeration of Chap. XLVII. to give some account of these wars, and the descriptions of the destruction of the Three Cities, the slaughter of Tāraka and the war called Tārakāmaya are magnificent epics, written not in the Paurāṇika Śloka metre, but in a variety of epic metres in kāvya style and in elevated language and thought. These are all in praise of Śiva; those devoted to Viṣṇu, e.g. Nāra-Siṁha, Vāmana and Vārāha are also short pieces of beautiful kāvya. The slaughter of Andhaka who tried to carry away Pārvatī, and

of Āḍi-vaka who wanted to personate Pārvatī, in order to deceive and kill Śiva are two good pieces of poetry.

Place of composition.

The place of the composition seems to be Nāsik, "close to the Western Ghats on the Godāvarī." It is described as "the most charming place in the whole of earth, where there are hills called Govardhana, Mandāra and Gandha-mādana; where celestial trees and celestial crops were to be found for the benefit of Rāma and his own wife brought down by the ṛṣi Bharadvāja from heaven. This is the most flowering country and therefore is the most charming."

This place has been given the greatest prominence in the geographical chapter of the Purāṇa. The tribes of Madhya-deśā are described first; then three verses are given to describe this place. Then come the places of northern India; then those of eastern India, then, those of southern India. Then have been described the places on the Narmadā; and lastly, the places on the table land of the Vindhya. The district of Nāsik should have gone either with the southern countries or with those on the Narmadā, or with the Aparāntas. But it has been torn away from all these and pointed out as the most charming spot on earth.

It is also a curious fact that in this exhaustive enumeration of countries and tribes of India, the Andhras are omitted altogether. Perhaps, when Sūta spoke all these things, Andhras did not come to prominence at all.

It is the northern countries,—Vāhlika, Pallava, Gāndhāra, Abhīra, Yavana, Sindhu, Sauvīra, Madra, Śaka, Pārada, Kekaya,—which are inhabited by Kṣatriyas, Vaiśyas and Śūdras. This must be a very old state of things, when the countries, surrounding India, had caste system of their own.

Of our MSS. of this Purāṇa, 3998, and 3999 seem to be complete. The next two are incomplete MSS. No. 4002 consists of some chaps. on the "Rāja-dharma" of the Matsya Purāṇa. The next number consists Prayāga Māhātmya complete in ten chaps. (103–112). No. 4004 also is an extract from the Matsya Purāṇa, on domestic architecture and *vāstu*, (chaps. 252–270). The next three numbers (4005–4007) are not to be found in the Matsya-purāṇa; these seem to have been affiliated to it at some period of time. Indeed, Śiva-gīta, No. 4005 declares itself to be a part of the uttara-bhāga of Matsya of which Nārada knows nothing.

Our Catalogue No.

XVII. Garuḍa-Purāṇa, Nos. 4008–4017.

The name of the 17th Mahā-Purāṇa is the Garuḍa Purāṇa. Garuḍa obtained a boon from Viṣṇu that he should be known as a "Purāṇa-Saṁhitā-Kartā"; and so the Purāṇa is named after him although except in Part II he never appears as an interlocutor (Chap. II, vs. 49).

The name.

The extent is 19,000 Ślokas, given in Nārada and other Purāṇas but according to Matsya it is 18,000. But the Calcutta edition (1890) does not contain more than 8,000. A verse in the beginning of this edition declares that it contains only 8,800 verses. (ch. I, vs. 35.)

Extent.

It is divided into two parts:—the Pūrva-Khaṇḍa and the Uttara-Khaṇḍa. The Uttara-Khaṇḍa is put in the mouth of Garuḍa and it refers to the ceremonies after death.

Divisions.

Sūta comes to the Ṛṣis at the Naimiṣāraṇya; they asked him some questions which, he said, could only be solved by hearing

Traditions.

the Garuḍa Purāṇa, spoken by Garuḍa to Kaśyapa. Sūta heard it from Vyāsa, at the Vadarikā forest along with other Ṛṣis. Vyāsa told him that he heard it from Brahmā. Brahmā and Rudra heard it from Viṣṇu.

Interlocutions.

The last set of interlocutors are of course, the Ṛṣis and Sūta in the Naimiṣa; but the most authoritative interlocutors are Brahmā and Rudra on one side and Hari on the other. Rudra and Brahmā rarely interrupt, Hari goes on with his lecture. But sometimes, Hari is lost sight of and Sūta himself delivers lectures, (as in 13 chapters from chap. 18th—30th). Sometimes Hari leaves it to Brahmā. The art of medicine is left to Dhanvantarí, the ancient traditional founder of the art. But one chapter at the end has been spoken by Sūta, perhaps, to incorporate later experience into the Śāstra. The veterinary art is also given to Dhanvantarí. The Nīti-sāra is left to Sūta. This Purāṇa has more of speeches than of interlocutions.

Character of the Purāṇa.

The work was not meant to be a Purāṇa; it meant to be an encyclopædia of all arts in which ancient India took interest. The abstracts are terse, succint, clear and, I should say, charming. The Rāmāyaṇa is told in one chapter. Agni Pūrāṇa took 7 chaps. for the subject. The Hari-vaṁśa, and the Mahābhārata are told each in one chapter. The whole of the Kalāpa Vyākaraṇa with Katyāyana's additional chapter on Kṛt is given in two chaps. The author, or the compiler had an admirable power of making abridgements. Our only regret is that our scholarship is not ripe enough to identify the works from which abridgements are made.

The Nītī-sāra in 8 chaps. is the abstract of some larger

work of a comprehensive nature; but it is not Bṛhaspati Sūtras, nor Kauṭilya, nor Kāmandaka; we simply do not know of what book is this abstract made. The art of healing horses and elephants is given in one chapter. It can not be the abstract of Śāli-hotra or Pāla-kāpya, which are huge compilations; but this must have been an abstract of some smaller treatise, *e.g.* Aśva-cikitsita of Nakula.

The advent of Sūta and the Ṛṣis has made an encyclopædia a Purāṇa and given it some Purāṇa characteristics. But the attempt has not been successful, because one can easily see that the Purāṇa is an after-thought.

The Age.

The Kātantra grammar was written by Sarva-varmā for the benefit of an Andhra king in the South in the first century A.D. It is the briefest school book of the Aindra school of grammar. Kṛts or verbal derivations were altogether omitted in the work and they were added to the book by a Kātyāyana about 100 years later or so. Garuḍa makes an abstract of both in two chaps., say, after another century. So we can easily place the abstract of Garuḍa two centuries after the original treatises were composed. There is another interesting fact in this connection. The study of Pāṇini was discontinued during the early part of the Christian era. So, in the grammar tradition of Garuḍa, Pāṇini is not mentioned. But, Kumāra or Kārttika, the son of Śiva,—the tail of whose conveyance, the peacock, is said to have inspired Sarva-varmā to write his book.

In the Garuḍa-purāṇa, no mention is made of the Alaṁkāra Śāstra; for though there were no lack of books on rhetoric, it did not grow into a popular and general study till the 6th century A.D. That is a negative evidence that the Garuḍa was composed before the 5th or 6th century

A.D. When the Guptas rose to power, Garuḍa seemed to have been a popular deity; and so, early in their empire they adopted Garuḍa as an insignia.

The number and order of the incarnations of Viṣṇu agree with slight modification with those in the Bhāgavata; and completely disagree with those of modern times for the last twelve hundred years. This corroborates my assumption that the work was composed when the Guptas were in power.

The boundaries of India as given in this Purāṇa show that the Yavanas were on the West and the Andhras on the South. This may be true in the 3rd century A.D., but not later.

In our catalogue there are five MSS. of this Purāṇa Part I from 4008-4012, more or less complete. Two MSS. 4013 and 4014 of Part II are works on Preta-kalpa. Yoga-sāra (4015) contains four chaps. on a treatise of medicine in the Garuḍa put in the mouth of Dhanvantarí. Kāruṇya-stotra, (4016) is a hymn to Viṣṇu; it is put in here on the mistaken but generally accepted supposition that Viṣṇu-dharmottara is a part of the Garuḍa-purāṇa. Nara-strī-lakṣaṇam (4017) is the 63rd chap. of the Garuḍa-purāṇa.

Our Catalogue No.

XVIII. Brahmāṇḍa-Purāṇa, Nos. 4018—4071.

The name of the 18th Mahā-purāṇa is the Brahmāṇḍa-purāṇa. It is also called the Vāyavíya, because, Vāyu is its chief interlocutor.

The name.

The extent is said to be 12,000 in the Nārada; in other Purāṇas the extent varies from 12,000—12,200.

The extent.

The Purāṇa is divided into 4 parts.

Divisions.

(1) Prakriyā.
(2) Anu-ṣaṅga.
(3) Upod-ghāta.
(4) Upa-saṁhāra.

The Nārada says, it has another division in which the first two parts form the Ādya-bhāga, the third, the Madhya-bhāga and the fourth, the Uttara-bhāga. Our catalogue has a supplementary portion called the Brahmāṇḍôttara which contains the Adhyātma Rāmāyaṇa (No. 4,022).

The Brahmāṇḍa and the Vāyu Purāṇa.

The Vāyu Purāṇa, as edited by Rājā Rājendra-lāla Mitra in the Bibliotheca Indica, is nearly the same as the Brahmāṇḍa-purāṇa published by the Venkaṭeśvara Press. In Rājendra-lāla's edition, there are 9 chapters added after the 10th in Part I, and 37 chaps. subtracted in the Upôdghāta part. The 9 chaps. relate to Pāśupata yoga; and the 37 chaps., the story of Aurva and Sagara. It also adds a chap. on Indian archipelago which is wanting in the Bombay edition of the Brahmāṇḍa-purāṇa.

Interlocutors.

The latest interlocutors are Sūta and the ṛṣis at Kurukṣetra on the Dṛṣad-vatī, when Adhisīma-kṛṣṇa was reigning; and the earliest ones are Vāyu and the Naimiṣa ṛṣis in very ancient times, when Purū-ravā was reigning on earth. In the Bibliotheca Edition of the Vāyu-purāṇa, Vāyu's contributions extend from the middle of chaps. 10 to 24, chap. 32 (yuga-dharma) and chap. 54 (Nīla-kaṇṭha-stava) only in Vol. I, and only one chapter *viz.*, the 39th, in Vol. II. Of these again the Bombay edition of the Brahmāṇḍa omits chaps. 11—27; so the contribution of Vāyu is only 4 chapters in the Brahmāṇḍa-purāṇa.

Characteristics.

If there is any Purāṇa which conforms to the 5 characteristics of a Purāṇa, it is the Brahmāṇḍa-purāṇa. Details of creation, dynasties, ages of Manu, biography of individual kings are all to be found here. In the Bombay Edition, Lalitôpākhyāna is given as an appendix to this work.

Mention in the Harṣa-carita.

The Purāṇa seems to have undergone revisions in which the old Vāyu-purāṇa has been revised out of existence. But the tradition still remains that Vāyu spoke a Purāṇa. In the early years of the 7th century A.D., a Purāṇa spoken by Vāyu and dealing with ancient history and geography of India used to be recited at the house of Vāṇa Bhaṭṭa on the Soṇa every evening. Harṣa's relations were surprised to find that in ancient India kingdoms were so small; and so they requested Vāṇa to write a history of his patron Harṣa whose territories extended from the Bay of Bengal to the North-West Frontier Provinces in the Punjab.

In the island of Bāli, Brahmāṇḍa-purāṇa is said to have been translated into the "Kavi" language in the 5th century A.D.

The language.

The language of the work is perfectly business-like and very opposite to poetic. It is just the language which would suit sober history.

Mr. Pargiter thinks that the Brahmāṇḍa borrowed the Bhaviṣya's accounts of the Kali Age as revised in the years 325–330 A.D. It is really bold to be so precise about Indian chronology. Many would be thankful if they can form a chronology approximate within one hundred years. Mr.

Pargiter may be correct in his accurate estimate; but the correctness will only relate to chapters concerning the dynasties of the Kali Age. It will not affect the chronology of the Brahmāṇḍa-purāṇa itself. Because, the chapters on the Kali Age are found in that portion of the Purāṇa in which the ṛṣis and Sūta appear as interlocutors, *i.e.*, the latest revision of the Purāṇa. The composition of the Purāṇa, spoken by Vāyu, would go much earlier.

Our catalogue.

In our catalogue there are 4 MSS. of the Brahmāṇḍa-purāṇa,—4018—4021. In the colophons of some of these the Purāṇa is described as "loka-jñāna" or knowledge of the world. It is sometimes called the Ādi Mahā-purāṇa. The Brahmāṇḍa-purāṇôttara-khaṇḍa, 4022, is the same as L. 854; it is the Lalitôpākhyāna, printed as the supplement to Brahmāṇḍa by the Veṅkaṭeśvara Press. From 4023—4031 are copies of the Adhyātma Rāmāyaṇa which are regarded as part of the Brahmāṇḍa and therefore not given by me in the Rāmāyaṇa section of this catalogue. The Rāmāyaṇa is in the form of a poem; but the Adhyātma Rāmāyaṇa has 3 sets of interlocutors; Śiva to Pārvatī, Brahmā to Nārada, and Vyāsa to Sūta. It is divided into 7 kāṇḍas or books. Then come commentaries:—

No. 4032.—Commentary entitled Adhyātma-rāmāyaṇa-setu by Rāma Varmā, son of Himmati Varmā, a powerful king.

No. 4033.—The Vāla-kāṇḍa of the same commentary.

No. 4034.—Kiṣkindhyā-kāṇḍa only of the text with the commentary entitled "Dhvani-prakāśikā" by Viśva-nātha Simha-ju who is called Śrī-mahārājādhirāja, Śrī-mahārāja, Śrī-rājā-bāhādura, etc.

No. 4035.—Vāla-bodhinī by Gopāla Cakravartī, son of Jñānātmaja in the family of Durgā-dāsa from the Banerjis of Gaya-ghaḍa.

Nos. 4036–4041—are MSS. of the Rāma-gītā from the Adhyātma Rāmāyaṇa.

No. 4042.—Contains text and an anonymous commentary entitled Subodhinī.

Nos. 4043–4045.—Commentaries to the Rāma-gītā by Rāma Varmā son of Himmati Varmā.

No. 4047—is a commentary entitled Dīpikā to the same subject.

No. 4048—the text with commentary entitled Prabhā by Rāma-nārāyaṇa.

Nos. 4049–4051—are three anonymous commentaries with the text.

Nos. 4052–4055.—Rāma-hṛdaya-stotra—being the 1st chapter of the Adhyātma Rāmāyaṇa.

No. 4056—is a kathā on the Uttara-kāṇḍa of the Adhyātma Rāmāyaṇa.

Besides Uttara-khaṇḍa, Brahmāṇḍa-purāṇa seems to have had a Kṣetra-khaṇḍa of which Mallārika-kṣetra-māhātmya forms a part. No. 4057 is a commentary on this māhātmya by Bhīma-kalamba-kara. The word Mallāri he explains as Maṇi-ripu (4058).

There are works entitled Puruṣôttama-māhātmya in many of the Purāṇas; one is in the Brahma-purāṇa; one is in the Vaiṣṇava-khaṇḍa of the Skanda-purāṇa; one is in the Sūta-saṁhitā and here is one in the Brahmāṇḍa-purāṇa (4059).

No. 4060—is the Vakrêśvara-tīrtha-māhātmya. Vakrêśvara is in the district of Birbhum where there are several hot springs.

The next number, 4061 is Kṣetra-sannyāsa, *i.e.*, renunciation of the world and living in a particular holy area. This holy area is generally that of Kāśī. This is given here by mistake; it has nothing to do with the Brahmāṇḍa-purāṇa. It forms part of the Brahma-kaivarta-purāṇa which is divided into bhāgas or parts, and this work belongs to the third part. In the colophon it is stated to be a part of the Brahma-vaivarta; but that is a mistake; for Brahma-vaivarta is never divided into parts. Brahma-vaivarta and Brahma-kaivarta are often confounded.

Lalitā-sahasra-nāma-stotram (4062) and Tripurā-sundarī-hṛdayam (4063) are extracts from the Lalitôpākhyāna, the supplement to the Brahmāṇḍa-purāṇa.

Devī-kavacam (4065), Hanumat-kavacam (4066), Dattātreya-sahasra-nāma-stotram (4067), Siddha-sarasvatī-stotram (4068), Mokṣaikādaśī-māhātmyam (4069), Ṣaṭ-tilaikādaśī-māhātmyam (4070[1]) Amardakī-māhātmyam (4070[4]) and Vyatīpāta-vrata-kathā (4071)—are all said to be parts of and extracts from the Brahmāṇḍa-purāṇa.

The Adhyātma Rāmāyaṇa in all the colophons, is said to be a part of the Brahmāṇḍa-purāṇa. But the Veṅkaṭeśvara Edition in the Prati-sarga Parva, chap. XIX, vs. 32, says that Rāmānanda wrote the Adhyātma Rāmāyaṇa under order of Kṛṣṇa-caitanya whose name was Yajñāṃśa shortly after Srī-dhara wrote his commentary on the Bhāgavata, 500 years ago.

Upa-Purāṇas, Nos. 4072—4098.

I.—Ādi-purāṇam, Nos. 4072—4075.

The name.

The name of the first Upa-purāṇa is Ādi-purāṇa. The Brahma-purāṇa is also called the Ādi-purāṇa, but that is the Ādi Mahā-purāṇa, and this, the Ādi Upa-purāṇa.

Extent.

The I. O. MS. has 52 chapters. Our No. 4073 has 51 chapters, the No. 4072 is shorter than No. 4073 by 400 slokas. L. 553 has 25 chapters only, but yet it declares itself to be complete. But I suspect that it is only half the Purāṇa, for, the 25th chapter of I. O. Catal. and the same chapter of L., both treat of Yamalārjuna.

Interlocutors.

The Kūrma-purāṇa says that the chief interlocutor is Sanat-kumāra; but here we find Nārada and Śaunaka of the Naimiṣa forest as interlocutors. In L. 553 the interlocutors in the 25th chapter are Nārada and Kṛṣṇa.

Date.

Wilson says, "The Ādi-purāṇa now met with cannot boast more than two or three centuries of antiquity if it bear even so remote a date." Rājendra-lāla says, "Prof. Wilson's guess about the date is not reliable, as the work was quoted as an authority by Vaiṣṇava writers three and a half centuries ago, and it was then of sufficient age to pass for an authority."

Wilson's remarks tend to show that it is the work of the followers of Caitanya who worship the infant Kṛṣṇa. But it has been mentioned in the Kūrma as the 1st of the Upa-purāṇas.

Viṣṇu-nāma-māhātmyam (4074) and Vaiṣṇavāmṛtam (4075) both are taken from the Ādi-purāṇa, but the interlocutors here are Kṛṣṇa and Arjuna.

Our Catalogue Nos.

II.—Nṛsiṁhôpa-purāṇa, Nos. 4076—4081.

The name of the 2nd Upa-purāṇa is the Nṛ-siṁha-purāṇa. It is also called the Nara-siṁha-purāṇa.

The name.

Rājā Rājendra-lāla says that in extent it is one of the smallest comprising only 3136 ślokas, it is also of rare occurrence. We have however 7 copies of the manuscript of the Nṛ-siṁha; and the extent in ślokas given as 3,600 and in adhyāyas 64. (4076—4081.)

Extent.

The interlocutors are Sūta on one side and Bharadvāja and other ṛṣis assembled at Prayāga on the other.

Interlocutors.

The age of the work seems to be pretty old as Mādhavācārya in the early 14th century quoted from this book. This has also been mentioned in several Purāṇas and Upa-purāṇas; including the Kūrma and the Matsya.

Age.

From the description of the Purāṇa, as given in L. 1020, it appears that this Purāṇa was recited at Prayāga some time after the Varāha-purāṇa was recited at Naimiṣa. It has all the five characteristics of a Mahā-purāṇa; but strangely enough, it is not counted among them.

III.—(No MS. in the Library.)

In some lists of Upa-purāṇas, the third place is given to Skanda, in others, to Nanda; in others again, to Vāyavīya. So, the name

Name.

cannot be ascertained. The editor of the Veṅkaṭa edition says that the Skanda with 100,000 ślokas is the third Upa-purāṇa. But, the reasons of my differing from him have been given under the 13th Mahā-purāṇa.

IV.—Śiva-dharma, Nos. 4082—4085.

The name of the fourth Upa-purāṇa is Śiva-dharma.

The name.

It is sometimes called Śiva-dharma-śāstra. But, it appears with other Śaiva works under different names. Our Catal. No. 4085, which contains six works, has an extent of 8200 ślokas.

Extent.

It is written in the Newāri character of the 12th century A.D.

It is divided into 6 different works. I. Śiva-dharma,

Divisions.

II. Śiva-dharmôttara, III. Śiva-dharma-saṃgraha, IV. Umā-maheśvara-saṃvāda, V. Śivôpaniṣat and VI. Uttarôttara-tantram.

The interlocutors in (I) Śiva-dharma in 12 chapters are

Interlocutors.

Nandikeśvara and Sanat-kumāra; and they report an interlocution between Śiva on one hand and Pārvatī and Kārttika on the other. It discards Vedic rituals as troublesome and expensive and at the same time of doubtful efficacy; and prefers the worship of Śiva which is easy and fully efficacious. That worship consists of the worship of the phallic emblem, raising temples for Śiva, offering him tridents and other objects, gifts in the name of Śiva, fasting on days sacred to Śiva and worshipping the eight phases of Śiva.

In (II) Śiva-dharmôttara in 12 chapters the interlocutors are Agasti and Skanda. The subjects treated of are the doctrines of the Śaivas, dissemination of the knowledge of Śiva, the effects of good and bad work,—one leading to

heaven, another to hell, and the signs by which virtuous men and sinners can be distinguished after transmigration.

The interlocutors in (III) Śiva-dharma-saṃgraha in 12 chapters, are Śiva and Kārttika. It treats of the creation of men, their troubles on earth, their entanglement in the Saṃsāra, the consequences of their good and bad deeds and their only salvation is by their devotion to Śiva. It speaks of Svāyambhuva Manu and the seven heavens.

In IV, Umā-maheśvara-Saṃvāda in 22 chapters, the interlocution is between Umā and Śiva. It deals with the duties of the four castes, the consequences of transgressing the five vows of the Buddhists, the good works leading to longevity, meditation, the holy places, the customs of house-holders, the characteristics of the Kali Age, those at the end of a Yuga, consequences of Karma of a previous birth, the use of propitiatory rites, mantras, and drugs. The 21st chapter deals with Śabda, Varṇa, Akṣara and Svara.

The interlocutors in V, the Śivôpaniṣat in 7 chapters, are Mahā-kāla and Kṛṣṇātreya. Mahā-kāla simply reports what Rudra told Devī and his gaṇas in 100,00,000 verses. It gives in a few words the doctrines of the Pāśupata Darśana in which there are three categories; Paśu, Pāśa and Paśu-pati. All sensient beings are paśus; the 24 tattvas of Sāṃkhya are pāśas. The 25th tattva is ignorance which is the root of all pāśas. When there is ignorance the puruṣas are bound by the pāśas; and when there is none, they are liberated. According to the Śaivas the 26th tattva is puruṣa and the 27th is Śiva or Paśu-pati beyond the paśus and the pāśas. It deals with the dedication of the phallic emblem of Śiva, of the temples of

Śiva, of propitiatory homas, of the ash-bath and of the consequences of offering fruits to Śiva.

In VI, the Uttarôttara-tantra in 10 chapters, the interlocutors are Śivà and the Devī. It deals with the after-effects of Karma, viz., birth in wealthy families, in royal families, in poor families, as blind man, hunch-backed, deaf, dumb and dwarf. It deals with the sufferings in the region of Yama. The Śaivas should not insult Viṣṇu, nor Vaiṣṇavas, Śiva.

Catal. No. 4084.

This MS. consists of 9 different works, the first six of which are the same as before. The 7th is Vṛṣa-sāra-saṃgraha which will be dealt with later, the 8th is Lalita-vistara in 23 chapters. This work was copied in the Newāri year 156, i.e., 1036 A.D. It treats of the four castes, of various sins, of Yoga, of holy places, of the Kali Age, of various Ages, of the ends of Ages, of the Śaiva revelation, of deceiving Kāla, of Citra-gupta, of the ocean of hell, of the funeral cakes, of dreams, etc. The 9th work, also called Lalita-vistara, seems to be a continuation of the 8th. The 8th ends in chap. 23 while the 9th begins in 24 and ends in 32. These chapters deal with the three guṇas, with the mention of Pitṛs in propitiatory meditations, with the rule of tying beasts, with the doctrines of Sāṃkhya and Upa-sāṃkhya, with Vaiṣṇava Yoga, etc.

Catal. No. 4082.

This contains only the 6th chapter of the Śiva-dharma, as given in No. I of 4085. The MS. is in Bengali character written in 1641 A.D.

Vṛṣa-sāra-saṃgraha No. 4083.

This work contains 24 chapters and is said to be a supplement of the Mahā-bhārata, spoken by Vaiśampāyana to Janamejaya and reporting an interlocution

between Anargha-yajña and Vigata-rāga who seems to be Viṣṇu in disguise. The main question is the Brahma-vidyā without form and without colour like a syllable (akṣara) devoid of vowels and consonants. The reply is that it is something transcendental. The reply is couched in the same form as the maṅgalācaraṇa of the Madhyamaka Kārikās of Nāgārjuna consisting of 8 no's. Here it is not of 8 no's but of 4 no's and 4 yea's.

The next question is, when after death the body is burnt down what do the emissaries of Yama take away to his region ?

The answer is: good work and bad work are two ropes; by these ropes the man is dragged to heaven or hell. They are called Kāla-pāśa. The 1st chapter deals of Brahmāṇḍa or Mundane Egg; the 2nd, of the Sivaite Egg; the 3rd, of non-violence; the 18th chapter, of the development of Karma; the 20th, of the 25 tattvas. This is the same as Catal. No. 4084, VII.

V.—Durvāsaḥ-upa-purāṇa.

(No manuscript in the Library.) This has the 5th place in every list of Upa-purāṇas; *viz.*, in Śiva-purāṇa, in Devī-Bhāgavata, in Garuḍa-purāṇa and in Kaivalya-ratna (Catal. No. 3866).

VI.—Nāradôpa-purāṇa.

The name.

Often called the Bṛhan-nāradīya-purāṇa. This is to be distinguished from the Nārada-purāṇa, the 6th Mahā-purāṇa.

This Upa-purāṇa was printed in the Bibliotheca Indica by the late Pundit Hṛṣīkeśa Śastrī. Our Catal. Nos. 3684–3697 belong mostly to this Upa-purāṇa.

The extent of this Purāṇa appears to be 3,500 ślokas in the printed edition. See also L. 1021.

Extent.

VII.—Kapilôpa-purāṇa.

(No MS. in the Library.) We have as yet not been able to find any mention of any MS. of this work anywhere.

VIII.—Vāmanôpa-purāṇa.

(No MS. as yet found.)

IX.—Uśana-upa-purāṇa.

Nos. 4086 and 4087.

No MS. of the Uśana-upa-purāṇa has yet been found. Two copies of Vindhya-māhātmya from this Upa-purāṇa are to be found in the present catalogue with the commentary of Vaidya-nātha. The Vindhya-māhātmya deals with the sacred places in the Vindhyas, and specially, with Vindhya-vāsinī, the goddess, a few miles away from Mirzapore, E.I. Railway.

X.—Brahmāṇḍôpa-purāṇa.

This is to be distinguished from the Brahmāṇḍa-mahā-purāṇa spoken by Vāyu. Nārada, the great authority on the Mahā-purāṇas, does not speak of any Uttara-khaṇḍa of the Brahmāṇḍa-mahā-purāṇa. I, therefore, think that all the Nos. from 4022-4041, i.e., commencing from the Brahmāṇḍôttara-khaṇḍa, should be considered as belonging to the Upa-purāṇa, the Adhyātma Rāmāyaṇa being a part of the Upa-purāṇa. It has already been stated that the Bhaviṣya-purāṇa, as we find it now, attributes the Adhyātma Rāmāyaṇa to Rāmānanda in the 14th century A.D.

XI.—Varuṇôpa-purāṇa.

Nothing is known about this work.

XII.—Kālikôpa-purāṇa, Nos. 4088–4090.

The name. The name of the 12th Upa-purāṇa is Kālikā.

Extent. In extent it contains 5,000 ślokas.

Interlocutors. The interlocutors are Mārkaṇḍa and the ṛṣis. Mr. Eggeling says that it consists of 91 chapters. It is a local Purāṇa and of the nature of a tantra. It gives directions for the worship of the different forms of the Devī: (1) Bhadra-kālī, (2) Kāmākhyā, (3) Tripurā, (4) Kubjikā, and others.

XIII.—Maheśvarôpa-purāṇa.

Its name has been mentioned in the Garuḍa, Devī-Bhāgavata and Kaivalya-ratna; but no MS. of this work has yet been found out.

XIV.—Śāmvôpa-purāṇa, Nos. 4091–4094.

The name. The name of the 14th Upa-purāṇa is Śāmva.

Extent and Divisions. The Purāṇa is divided into two parts, viz., Śāmva, and Jñānôttara; and it has nearly 3,000 ślokas.

Interlocutors. The chief interlocutors are Sūta and the ṛṣis reporting another interlocution between Nārada and Śāmva, a son of Kṛṣṇa. The story of Śāmva's contracting leprosy by a curse of Kṛṣṇa and Nārada, and his bringing the Scythian Brahmins for the worship of the Sun-god is given in full in this Purāṇa.

He placed these Brahmins at a place called Mitra-vana on the Candra-bhāgā. He erected a temple and made large endowments for its upkeep. An image of the Sun-god came floating in the Candra-bhāgā and he consecrated it in the temple. The history of the colonization of the Scythian Brahmins in India is given only in the Śāmva and the Bhaviṣya-purāṇas.

History of the colonization of the Scythian Brahmins in India.

XV.—Saurôpa-purāṇa, Nos. 4095–4096.

The name of the 15th Upa-purāṇa is Saura; it is named after Sūrya, the Sun-god.

The name.

In extent it is about 3,400 ślokas.

Extent.

The latest interlocutors are Sūta and the ṛṣis, reporting what Vyāsa said to the former. The real interlocutors are the Sun-god and his son Manu. The Sun-god speaks of the sanctity and greatness of Śiva.

Interlocutors.

XVI.—Parāśarôpa-purāṇa, Nos. 4097 and 4098.

The 16th Upa-purāṇa is named after Parāśara.

The name.

The extent of this Purāṇa is 1,000 ślokas in 18 chapters.

Extent.

The interlocutors are Parāśara and Śuka. In Chap. I, there is a list of 18 Upa-purāṇas which tallies with that given in the Garuḍa, except that it gives the 3rd place to Nanda, the 8th to Mānava and the 13 to Vāśiṣṭha-laiṅga.

Interlocutors.

XVII.—Mārīcôpa-purāṇa.

(No Manuscript in the Library.) Except the mention of this Upa-purāṇa in the Garuḍa and other Purāṇas, we know nothing definitely about it.

XVIII.—Bhārgavôpa-purāṇa.

(No Manuscript in the Library.) It has been mentioned in the Garuḍa-purāṇa and in the Parāśarôpa-purāṇa. Burnell saw a copy of this Purāṇa in the Tanjore Palace Library. He said, the extent of it was 2,500 ślokas. It has an Uttara-khaṇḍa in 42 chapters. From Śeṣa-giri Śastrī's report from 1896-97, No. I, p. 151, we learn, the first set of interlocutors was Nara and Nārāyaṇa at Vadarikāśrama and the second set was Lakṣmī and Govinda in Vaikuṇṭha. Govinda asked Lakṣmī and all his favourites to go to earth and there preach Nyāsa-yoga in Sanskrit as well as in the Dravidian languages. Burnell says, the work is posterior to Rāmānuja and is Vaiṣṇava in character.

Miscellaneous Purāṇas, Nos. 4099—4145.

Viṣṇu-dharma, Nos. 4099—4104.

The name.

The name of the Purāṇa is Viṣṇu-dharma. Rājā Rājendra-lāla and Mr. Eggeling both think that Viṣṇu-dharma and Viṣṇu-dharmottara are one and the same work. But, I have shown, while dealing with the Mahā-bhārata, that the Viṣṇu-dharma was a part and parcel of that great epic, but was for some reason or other discarded from it and so became an independent Purāṇa; and, as such, it had a supplement called the Viṣṇu-dharmottara.

Extent.

In this Catalogue, the extent of the Viṣṇu-dharma is 4600 and that of Viṣṇu-dharmottara 16000 ślokas. (See H. P. R. II, No.

190.) In a paper in the Indian Antiquary, Vol. XIX, pp. 382, Bühler says that Al-Beruni in 1030 A.D. or before used both these works.

Our catalogue.

In the present Catalogue, there are two copies of the Viṣṇu-dharma, (4099 and 4100), one in Newari character dated 1047 A.D., and the other in Bengali character of the 16th century; and there are two extracts from the Viṣṇu-dharmottara, the second being repeated thrice.

Vāśiṣṭhopa-purāṇa, Nos. 4105 *and* 4106.

The name.

The work claims the 13th place in the list of the Upa-purāṇas according to the Parāśaropa-purāṇa. It is called Vāśiṣṭha or Vāśiṣṭha-lainga Upa-purāṇa.

Extent.

The work is 900 ślokas in extent.

Interlocutors.

The interlocutors are Vaśiṣṭha on the one hand and a phallic emblem in the form of light personating Śiva and Durgā on the other. It is a Śaiva Purāṇa extolling rudrākṣa and ashes. It regards Śiva as the Supreme God and considers Māyā or illusion as the cause of creation.

Devī-purāṇa, No. 4107.

Extent.

The extent of the Purāṇa is 7,500 ślokas. Rājā Rājendra-lāla says that this claims the 5th place among the Mahā-purāṇas, but this claim is disallowed by the Vaiṣṇavas.

Interlocutors.

The Purāṇa is said to have proceeded from Brahmā. It contains the stories of the demons Ghora and his son Kāla. They con-

quered the three worlds and drove away the gods. Devī came down to the Vindhya mountains and Ghora wanted to marry her. There were other demons too, *viz.*, Hutāgni and Surala. Devī destroyed them all. The liturgy of the Durgā-pūjā is given in two works, Devī-purāṇa and Nandi keśvara-purāṇa ; but no copy of the latter purāṇa has yet reached our hands.

Devi kills the demons.

The story of Bala and Dundubhi, the description of Hāṭakeśvara and the praise of Kālāgni-rudra are also given in this work.

Devī-Bhāgavata, Nos. 4108—4111.

Devī-Bhāgavata (4108—4111), claims the 5th place among the Mahā-purāṇas.

The name.

The extent of the Purāṇa is 18,000 and it is also divided into 12 skandhas. The Śāktas consider this to be the real Bhāgavata-purāṇa, but the Vaiṣṇavas do not accept this view. In the 17th and 18th centuries the controversy about its genuineness, was very acute and produced rich polemical literature, of which Durjana-mukha-capeṭikā (a slap on the face of wicked men) by Kāśī-nātha Bhaḍa is our No. 4111.

Extent and Division.

Durjana-mukha-capeṭikā.

Mahā-Bhāgavata, Nos. 4112—4118.

Mahā-Bhāgavata (4112—4118), is an interlocution between Śuka and the ṛṣis reporting the interlocution between Śiva and Nārada. The 1st khaṇḍa only is available in 81 chapters. It contains the Bhagavatī-gītā, being an interlocution between Pārvatī and Himālaya. It describes the story of Tāraka and the birth

The name.

Interlocutors.

Bhagavatī-gitā.

of Kārtika. It treats of the thousand names of Śiva and preaches the sanctity of Gayā, the Gaṅgā, Tulasī and Rudrākṣa.

Jaimini-Bhāgavata, No. 4119.

Jaimini-Bhāgavata (4119) has an extent of 3,100 ślokas in 69 chapters. It is a Vaiṣṇava work giving the account of Kṛṣṇa. It has Vyāsa and Arjuna as interlocutors.

The name.
Extent.
Interlocutors.

Adhyātma-Bhāgavata, No. 4120.

Adhyātma-Bhāgavata (4120). It has an extent of 600 ślokas only, counting 32 syllables for a śloka. The work is written in prose. It gives a spiritual meaning to the anecdotes of Kṛṣṇa's life and his amorous sports with the milk-maids.

Extent.

Dharma-purāṇa, Nos. 4121 *and* 4122.

The extent of the Purāṇa is given as 2,500 ślokas, in one MS. and 2,200 in the other and both profess to be complete. The interlocutors in both are Nārada and Brahmā, this interlocution being again reported by Sūta to the ṛṣis, and the work generally treats of dharma or good conduct. It has a pañcākhyāna or five stories illustrating the duties towards parents, towards husband, towards all creatures, towards friends and, above all, towards Viṣṇu. Similar stories are found in the Bhauma-khaṇḍa of the Padma-purāṇa.

Extent.
Interlocutors.

Pañcākhyāna.

Bṛhad-dharma-purāṇa, Nos. 4123—4129.

It has an extent of nearly 6,000 ślokas. It is divided into 3 parts and 74 chapters, but the number of chapters varies in different manuscripts.

Extent and Divisions.

Interlocutors.

This Purāṇa is an interlocution between Vyāsa and Jāvāli.

Gangā-stava.

Gangā-stava (4128) and Rāmāyaṇotpatti (4129) are mere groups of chapters from the Bṛhad-dharma-purāṇa. This Purāṇa has been printed in the Bibliotheca Indica Series.

Nīla-mata-purāṇa, Nos. 4130 *and* 4131.

Nīla-mata-purāṇa.
Extent.

Nīla-mata-purāṇa (4130 and 4131) has an extent of 2,000 ślokas edited by Babu Rāma-lāla Kāñjilāla, M.A., Professor of Sanskrit, Mahārājā's College, Srī-nagara, Kāśmīra.

Sacred places of Kāsmīra.

It generally treats of holy places and of places of historical importance in Kāśmīra.

Parānanda-purāṇa, Nos. 4132 *and* 4133.

Parānanda-purāṇa.
Extent.
Interlocution.

This Purāṇa has an extent of nearly 4,000 ślokas. It is an interlocution between Sauti and Utaṅka. It is a Śaiva work: Śiva existed even before creation. It gives many incidents of the life of Aśvatthāmā. It also gives the account of how Śilāda's son became Nandikeśvara, the chief of the gaṇas of Śiva. At the end it expounds the śaiva system of philosophy, and describes the slaughter of the three demons named Andhaka, Jambha and Kujambha.

Svarṇādri-mahodaya, No. 4134.

Svarṇādri-mahodaya and Ekāmra-candrikā.

Svarṇādri-mahodaya (4634), is the name of a supplementary chapter of the Ekāmra-candrikā (Catal. III, No. 2425 A). Ekāmra candrikā in two recensions has been described in L. 1560 and L. 2437. In the latter, the colophon says,—" iti śrī-mati Ekāmra-candrikāyāṃ catuḥ-prakāśa-samāptau Svarṇādri-mahodayo-

nāma pañca-dašaḥ adhyāyaḥ." From this it is apparent that the Ekāmra-candrikā has 4 prakāśas, the last of which contains 15 chapters, the last chapter being Svarṇādri-mahodaya. This name by mistake has been attributed to the whole of Ekāmra-candrikā in L. 2,437. In L. 1,560, however, the prakāśas are all distinctly shown, but there is no mention of Svarṇādri-mahodaya. Under the circumstances, the name Svarṇādri-mahodaya must be taken as a misreading of Ekāmra-candrikā which, it seems, has two recensions. Ekāmra-candrikā is simply a guide-book to the temple at Bhuvaneśvara.

Interlocutors.

This work has three sets of interlocutors, (1) the latest are Vyāsa and the ṛṣis (2) Sanat-kumāra and Asita and others, and (3) Brahmā and Devī.

Ekāmra-purāṇa, Nos. 4135 *and* 4136.

Ekāmra-purāṇa. Extent and Divisions.

Its extent is 6,000 ślokas. Like the Viṣṇu-purāṇa, it is divided into aṃšas ; there are five aṃšas and seventy chapters in this work. But, Dr. Rājendralāla Mitra, having acquired two parts in different sizes, numbered them separately as 775 and 776.

Interlocutors.

The interlocutors are Gaurī and Šaṃkara, and later, perhaps, Sūta and the ṛṣis. It describes all the local holy places and pools at Bhuvaneśvara.

Gaṇeśa-purāṇa. Gaṇeśa-gītā. Gaṇeśa-sahasra-nāma-stotra.

Our catalogue has no MS. of the Gaṇeśa-purāṇa which is to be found in the Bishop's College Library, Calcutta. But, there are two extracts from it, (1) Gaṇeśa-gītā (4137), and Gaṇeśa-sahasra-nāma-stotra (4139) and their commentaries (4138, and 4140).

Vikhyāda-purāṇa, Nos. 4141—4143.

Vikhyāda-purāṇa. Extent. Interlocutors. A journey from the earth to Kailāsa.

The Vikhyāda-purāṇa in this catalogue seems to be a fragment; it has 1,100 ślokas, the interlocutors are Kārtika and Mahādeva; and the subject treated of is the journey of a Śaiva devotee from the earth to the region of Śiva. Proceeding from India towards the north, he meets the Himālaya, the golden emblem and its temple. Passing through rivers, hermitages and cities, he comes to a mountain named Aprasāda. Then he goes to the river Caṇḍa-vegā, and the temples of Kedāra, Nandikeśvara and Hema-stambha. Passing through all these he reaches the Mandākinī at the foot of Kailāsa. From this point the road branches off in three directions;—Brahmā's region, Viṣṇu's region and Śiva's region which means Kailasa.

Kedāra-kalpa, No. 4142.

Kedāra-kalpa (4142) Interlocutors.

Kedāra-kalpa (4142), with the same interlocutors, is said to be an extract from the Vikhyāda-purāṇa. The same journey to Kailāsa is given in greater detail. Both these works partake the nature of Tantras; both are divided into paṭalas.

Kedāra-kalpa (4143).

But the Kedāra-kalpa (4143) seems to be a Tāntrika expansion of the previous number. Its character has been fully set forth in the catalogue.

Bṛhat-Parāśara, No. 4144.

Bṛhat-parāśara. Interlocutors.

Bṛhat-Parāśara (4144), is really an expanded form of the Parāśara-saṃhitā, a work on Smṛti of great authority. But, it is put in the form of interlocutions. Suvrata is the real speaker here. He comes in as Bhṛgu comes in Manu-śaṃhitā.

Kālāgni, No. 4145.

Kālāgni (4145) is said to be an extract from the Nāndikeśvara-purāṇa. It treats of the worship of Kālāgni-rudra and the putting of the three horizontal marks on the forehead.

Kālāgni, an extract from Nāndikeśvara-purāṇa.

Saṃhitās Not Affiliated to Any Purāṇa, Nos. 4146–4162.

Śiva-saṃhitā Nos. 4146—4147.

Śiva-saṃhitā (4146-4147) has an extent of 2500 ślokas and is an interlocution between Śiva and Nandī. The subject of the work is the creation of the world according to the Sāṃkhya system; the description of the 6 discs of Tantra is then given; they are: Mūlādhāra, Svādhiṣṭhāna, Maṇi-pura, Anāhata, Viśuddhi, Ājñā and Sahasrāra, arranged in order from the anus to the skull. Then come Yoni-siddhi, Kāma-siddhi and Jñāna-siddhi. The first is mysterious and obscene. It says that the Śūdra is entitled to Bāla-gopāla and Bhairava mantras.

Śiva-Saṃhitā.

Extent.

Interlocutors.

Ṣaṭ-cakra.

Garga-saṃhitā, Nos. 4148—4151.

This work is to be differentiated from a work of astronomy of the same name. The interlocutors are Garga and Śaunaka reporting what Vahulāśva, the king of Mithilā heard from Nārada, reporting also several sub-interlocutions. In the present Catalogue it has 8 khaṇḍas; but in H.P.R. II., 50, there is one more khaṇḍa named the Dvārakā-khaṇḍa and the extent there is 5000 ślokas. The conquest of the nine varṣas of

Garga-Saṃhitā.

Interlocutors.

Divisions.

Extent.

Geography of India of the 10th Century.

Jambu-dvīpa by Pradyumna gives a geographical description of India which is true only in the 10th century A.D. (see H.P.R. II., 50). The Garga-saṃhitā is a Vaiṣṇava work. Our collection has only three khaṇḍas independent of the Saṃhitā; (1) Dvārakā-khaṇḍa (4149), (2) Vṛndāvana-khaṇḍa (4150) and (3) Giri-rāja-khaṇḍa (4151).

Brahma-saṃhitā Nos. 4152—4154.

Brahma-saṃhitā.

A Vaiṣṇava work.

Mūla-sūtra and its commentary by Rūpa.

Divisions.

No interlocutors.

This is one of the two Vaiṣṇava works brought by Caitanya from Southern India. It proves the divinity of Kṛṣṇa by the same process as in the 10th skandha of the Bhāgavata. The 5th Chapter, called the Mūla-sūtra, is the most important and it has a commentary by Rūpa, the immediate follower of Caitanya. The work is said to contain 100 adhyāyas. The work is not in the form of an interlocution which led Eggeling to put it in the section of philosophy.

Vaśiṣṭha-saṃhitā, No. 4155.

Vaśiṣṭha-saṃhitā.

Interlocutors.

Our MS. contains the Yoga-kāṇḍa only and treats of the 8 phases of Yoga. It is an interlocution between Śaktri and his father Vaśiṣṭha, reporting what Vaśiṣṭhā previously heard from Brahmā.

Vāma-deva-saṃhitā, No. 4156.

Vāma-deva-Saṃhitā.

Interlocutors.

Divisions.

Vāma-deva-saṃhitā (4156), is an interlocution between Vāma-deva and Śuka. The work is a huge one divided in 104 chapters, though it appears to be the second bhāga of the work. In the uttarāṃśa, the Rudrādhyāya is treated of anu-vāka by anu-vāka. It

deals with Sāṃkhya-jñāna and Veda-vedānta-tattva. It speaks of the Śaiva and Śākta mantras,—specially, the five-syllable and six-syllable mantras.

Kapila-saṃhitā, No. 4157—4158.

Kapila-saṃhitā.

Interlocutors.

Date.

Kapila-saṃhitā (4157 and 4158) is an interlocution between Satya-jit and Kapila reporting another between Bharadvāja and the ṛṣis assembled at Puṣkara. It has an extent of 1200 ślokas. It deals of the holy places in Orissa, Purī, Bhuvaneśvara and Virajā-kṣetra and is a Vaiṣṇava work. Dr. Rājendra-lāla places this between 1100–1200 A.D.

Saubhari-saṃhitā, No. 4159.

Saubhari-saṃhitā.

Extent.

Interlocutors.

Division.

Description of holy places.

The extent is 2100 ślokas and the work is an interlocution between Saubhari and Yudhiṣṭhira, complete in 18 chapters. It gives some legends which are already well-known from other Purāṇas, e.g., the story of Śiva Śarmā and the emancipation of a Vaiśya through the merits of Indra-prastha. It also speaks of such holy places as Vadarikāśrama, Hari-dvāra, Madhu-vana and Prayāga.

Bharadvāja-saṃhitā, No. 4160.

Bharadvāja-saṃhitā.

A Vaiṣṇava work.

Interlocutors.

Dhanur-māsa-māhātmya.

Bharadvāja-saṃhitā is represented in this Catalogue by a small work of six chapters entitled Dhanur-māsa māhātmya (4160). Bharadvāja-saṃhitā is said to be a "Pāñca-rātra" work and is an interlocution between Brahmā and Haṃsa, reported by Sūta to Śaunaka. Dhanur-

māsa-māhātmya means the merits of the month of Pauṣa, December-January; but the work says that it is the month of Agra-hāyaṇa.

Agastya-saṃhitā, No. 4161.

Agastya-saṃhitā (4161) is represented in this Catalogue by a short work named Jānakī-stava-rāja which is its 26th chapter. The chapter is an interlocution between Śiva and Sītā who gave Śiva a boon being pleased by a stava uttered by him.

Agastya-saṃhitā.

Jānakī-stava-rāja.

Interlocutors.

Parāśara-saṃhitā, No. 4162.

Parāśara-saṃhitā is represented in this Catalogue by a short treatise called Hanuman-māhātmya-varṇana or the Vānara-gītā (4162) being the 25th chapter of the Saṃhitā. The interlocutors are Parāśara and Maitreya.

Parāśara-saṃhita.

Hanuman-māhātmya-varṇana or Vānara-gītā.

Interlocutors.

Works of the Nature of Purāṇas, Nos. 4163–4180.

Dharmāraṇya, Nos. 4163 *and* 4164.

The works described in this section are of a non-descript character of the nature of Purāṇas, *i.e.*, written in the form of interlocutions, *e.g.*, Rājā Rājendra-lāla Mitra in describing the MS. of Dharmāraṇya Catal. No. 4163 registers it as Skanda-purāṇa-pātāla-khaṇḍa. (Notices vol. II, No. 707.) But finding that there exists no Pātāla-khaṇḍa in the Skanda-purāṇa he declares it to be "spurious, or an episode of one of the Upa-purāṇas, the contents of which are not on record." But it seems that the description of Dharmāraṇya has now been embodied in the Skanda-purāṇa and in the Bhaviṣya-purāṇa in the Veṅkaṭeśvara edition. L. 707 agrees with L. 2289.

Dharmāraṇya (4163).

Dharmāraṇya (4164) is still more mysterious. It does not agree with No. 4163. That begins with an invocation of Rāma and this, with that of Mahā-deva. That begins as an interlocution between Sūta and the ṛṣis and this, as that between Mahā-deva and Skanda. That has 32 chapters, while this has (23+15)=38 chapters, and more.

Dharmāraṇya.

There is another MS. of Dharmāraṇya described in Nep. Cat. vol. II, pp. 227 which is a much larger one running through 19,000 Ślokas; but it is difficult to say whether it is a Smṛti work or a Purāṇa.

Pāṇḍava-gītā, Nos. 4165—4167.

Pāṇḍava-gītā (4165–4167) also called Prapaṇṇa-gītā. It is not known to what Purāṇa it is affiliated.

Pāṇḍava-gītā.

Datta-gītā, No. 4168.

Datta-gītā (4168) is attributed to Dattātreya, the son of Atri and the first of the avadhūtas or yogins. The work is sometimes called Ava-dhūta-gītā. It is not known to what Purāṇa this is affiliated.

Datta-gītā or Avadhūta-gītā.

Somotpatti, Nos. 4169—4170.

Somotpatti (4169 and 4170) is in the form of a Purāṇa but not known what Purāṇa it is affiliated to.

Somotpatti.

The fast on the 11th day of the moon is described in Catal. No. 4175–4178. All the 24 Ekādaśīs of the 12 months of the year with two of the intercalary month are enumerated here in an interlocution between Śrī-kṛṣṇa and Yudhiṣṭhira.

Māhātmyas and Stotras unaffiliated, Nos. 4181–4197.

These works are put in here simply because their affiliation is not known.

Pāñca-rātras and Kalpas, Nos. 4198—4205.

The Saṃhitā literature.

The Saṃhitā literature is a very interesting one between 500 and 1,000 A.D. The Mahā-nirvāṇa-tantra says that it is the religious literature of the Dvāpara Yuga, while Āgama and Nigama are that of the Kali Yuga. There is in the Durbar Library, Nepāl, actually a Saṃhitā which partakes the nature of Śrauta and Gūhya. It is in the later Gupta Character and must have been copied in the 7th or 8th Century A.D. The Tāntrika dīkṣā appeared to be strange to some of the ṛṣis and they were told that in the early time of creation Viṣṇu got the initiation from Śiva at Naimiṣāraṇya. Shortly after we hear of the Pāñca-rātra literature, numbering 108, according to orthodox calculation, but nearly 200 according to modern calculation. They may be said to be Vaiṣṇava tantras and the Vaiṣṇava counterparts of Śaiva Āgama and Nigama. Their growth was parallel both in time and in place. But I am not prepared to say, or even, to hint that the whole Pāñca-rātra literature developed after 800, or even, 700 A.D. My suggestion would be that this literature had its germ in the Gupta period when Vaiṣṇavism greatly flourished.

Pāñca-rātra.

Their growth.

But, there are Saṃhitās which are not Pāñca-rātras, *e.g.*, the Niḥśvāsa-tattva-saṃhitā, half Śrauta and half Gūhya, as stated before. In the Durbar Library, Nepāl, there

Niḥśvāsa-tattva-saṃhitā.

Jayākhya-saṃhitā.

is another Saṃhitā called the Jayākhya-saṃhitā, which does not seem to be a work of the Pāñca-rātra class, as the author, Candra-datta, was a human being.

Mahā-kāla-saṃhitā.

The Mahā-kāla-saṃhitā, though called a Saṃhitā (4199 A.) is really a Tāntrika work. It is an interlocution between Devī and Śiva. It commences after the destruction of the three cities and deals with Trailokya-vijaya-mantra, *i.e.*, knowledge to gain victory over the three worlds. It treats of terrible and cruel mantras and fierce weapons of war.

Nārada-pāñca-rātra (4198).

Nārada-pāñca-rātra (No. 4201).

The spurious character of the Nārada-pāñca-rātra as published under the A.S. Bengal has been clearly established by Mr. Schroeder in his introduction to the Ahirvyudhna-saṃhitā. But in this Catalogue we have another Nārada-pāñca-rātra (4201) which appears to be genuine.

Haya-śīrṣa.

Haya-śīrṣa-pāñca-rātra (4200) is an interlocution between Bhṛgu and Mārkaṇḍeya and is a genuine Pāñca-rātra work found in the list of Mr. Schroeder.

Bṛhan-nārada-Pāñca-rātra.

Bṛhan-nārada-pāñca-rātra (4202) is a misnomer. It should be Padma-tantra, one of the six parts of the Nārada-pāñca-rātra.

The Kalpas are mere liturgies; and we have Nṛ-siṃha (4203), Annadā (4204), Nāma-traya (4205 I) and Tryambaka (4205 III) Kalpas in the present Catalogue.

Works on Purāṇas, Nos. 4206—4212.

Toḍalānanda, No. 4206.

Toḍara-malla's Encyclopædia.

Toḍara-malla, the Finance Minister of Akbar, planned an Encyclopædia of Sanskrit literature. He called an assembly of Pundits and asked them to prepare such an Encyclopædia under his patronage. The books of this Encyclopædia end with the word "Saukhya". The first part which gives the plan and contents of the Encyclopædia, and also describes the creation, is found in our No. 4206. The works of this Encyclopædia are:—

Books of the Encyclopædia.

(1) Creation and the incarnations (B).
(2) Calculation of time. (B).
(3) Calendar. (B)
(4) Countries.
(5) Sacraments. (B. m.)
(6) Rules of conduct. (B.)
(7) Purification. (B.)
(8) Sradhs.
(9) Annual-festivals. (B.)
(10) Rules of Vratas. (B.)
(11) Consecration of temples. (B.)
(12) Worship of deities. (B.)
(13) Gifts. (B.)
(14) Propitiation of Planets and others. (B. m.)
(15) Rules of conduct in holy places. (B. m.)
(16) Causes of quarrels.
(17) Law suits. (B.)
(18) Politics.
(19) Atonement. (B.)
(20) Consequences of works in previous births. (B.)
(21) Medical Science. (B. m.)

(22) Tantras, Omens and Astrology. (B. only one leaf.)

[List given in the MS. compared with the books preserved in the State Librāry, Bikāner. B.=Bikāner. B. m.=missing from the B. S. Library.]

The Bikaner list is taken from my notes dated 1911 A.D.

Genealogy of Toḍara-malla.

Toḍara-malla belonged to the Tāṇḍana family of the Rajputs.

Taṇḍana Family.

1. Kāla.
2. Āntali.
3. Dāmā.
4. Dvārakā-dāsa.
5. Dvija-malla.
6. Bhagavatī-dāsa.
7. Toḍara-malla.

Purāṇa-saṃhitā or Siddhānta-sāra (4207), a fragment, treats of the childhood of Kṛṣṇa.

Purāṇa-saṃhitā or Siddhānta-sāra.

Purāṇa-samuccaya (4208), has two chapters only dealing with fasts, Ekādaśīs and Janmāṣṭamī.

Purāṇa-samuccaya.

Purāṇa-sāra (4209) by a Rājā of Nadia of the 17th century extents to over 14,000 ślokas. It is an important summary of Hindu religious and secular literature. It commences from the first creation, speaks of the measures of time, creation of the Universe and

Purāṇa-sāra.

Contents.

of gods, the 14 Manus, their genealogies and their ages. The earth and in it India, is specially described. The courts of gods like Indra, Yama, Kuvera, etc., are described. The duties of castes in different stages of life, the worship of Viṣṇu and Śiva and Devī and places holy to them, the phallic emblems of Śiva and Śāla-grāma stones are given in full.

The following holy places are given:—The Gaṅgā, Kāśī, Purī, Prayāga, Gayā, Kana-khala, Mathurā, Vadarikā, Narmadā, Dvārakā, Ayodhyā, Kuru-kṣetra, Puṣkara, Naimiṣa forest, Gaṅga-sāgara and Gaṅgā-dvāra.

Tests are given for examining various precious stones. The names of all the Purāṇas and minor Purāṇas are given. The importance of the lotus flower in Hindu worship is a new feature in this book. Augury and divination from the cawing and crowing of birds and from the throbbing of different limbs are also given.

Kuru-kṣetra-māhātmya.

Kuru-kṣetra-māhātmya (4210) is attributed to Śaṇkarācārya, but he can not be the great Śaṇkarācārya who has always been called as "Parama-haṃsa-Pari-vrājakācārya." It is something like a guide to pilgrims at Kuru-kṣetra, giving the names of modern villages and directing the pilgrims to the ancient holy places from these places. The work is divided into 25 Prabhāvas.

Rāma-gaṅgā-māhātmya.

Rāma-gaṅgā-māhātmya (4211) by Yadu-pati. Rāma-gaṅgā is the westernmost tributary of the Ganges from the left. It was written in 1785 A.D.

The Preface to the Purāṇa volume of the Catalogue of Sanskrit Manuscripts of the Asiatic Society of Bengal has expanded to great length. This seems, however, justified by the great body of literature described. The Asiatic Society of Bengal has afforded me every facility to draw up this Preface so fully, for which I am very grateful.

I am especially indebted to the General Secretary, Mr. Johan van Manen, who has been of considerable help in giving proper shape to the material. His extensive acquaintance with European systems of cataloguing has been most useful to me and I thank him heartily for all what I owe him for his cordial co-operation whilst associated with me in my work on the present volume as well as the previous volumes of this series.

My present Assistant, Pandit Aghore Nath Kavyatirtha, has spared no pains in contributing his share towards making the work accurate in detail and reliable for reference.

The prime materials for the Catalogue were drawn up long ago by Pandit Nanigopal Banerji who has left this service and is now flourishing in the Dacca University. I acknowledge his valuable labours.

I greatly regret the loss of my other Assistant, the late lamented Pandit Ashutosh Tarkatirtha, whose devotion to the work was admirable. He worked with me for thirty years and had every detail of the work at his fingers' ends. His sudden death greatly hampered my progress but Pandit Aghore Nath is doing his best to re-establish smooth continuatian.

My cordial acknowledgments are also due to Dr. W. A. K. Christie and Dr. U. N. Brahmachari, last and

present years' Presidents of the Asiatic Society of Bengal. Both have greatly encouraged me in my work.

HARAPRASHAD SHĀSTRĪ.

26, PATALDANGA STREET,
Calcutta, the 6th October, 1928.

SYNOPSIS OF CONTENTS.

Subject	*Page*
Rāmāyaṇa	1
Mahābhārata	55
Mahāpurāṇas	
I. Brahma-purāṇaṃ ..	190
II. Padma-purāṇaṃ ..	193
III. Viṣṇu-purāṇaṃ ..	242
IV. (A) Śiva-purāṇaṃ ..	248
IV. (B) Vāyu-purāṇaṃ ..	307
V. Bhāgavata-purāṇaṃ ..	317
VI. Nārada-purāṇaṃ ..	391
VII. Mārkaṇḍeya-purāṇaṃ ..	399
VIII. Agni-purāṇaṃ ..	422
IX. Bhaviṣya-purāṇaṃ ..	424
X. Brahma-vaivarta-purāṇaṃ	488
XI. Liṅga-purāṇaṃ ..	501
XII. Varāha-purāṇaṃ ..	507
XIII. Skanda-purāṇaṃ ..	513
XIV. Vāmana-purāṇaṃ ..	645
XV. Kūrma-purāṇaṃ ..	650
XVI. Matsya-purāṇaṃ ..	655
XVII. Garuḍa-purāṇaṃ ..	661
XVIII. Brahmāṇḍa-purāṇaṃ ..	669
Upa-purāṇās	
I. Ādi-purāṇaṃ ..	708
II. Nara-siṃha-purāṇaṃ ..	711
III. Nandi-purāṇaṃ*	
IV. Śiva-dharmaḥ ..	714
V. Durvāsa-upa-purāṇa*	
VI. Nāradôpa-purāṇa*	
VII. Kapilôpa-purāṇa*	
VIII. Vāmanôpa-purāṇa*	
IX. Bṛhat-auśanasa-purāṇaṃ	745
X. Brahmāṇḍôpa-purāṇa*	
XI. Varuṇôpa-purāṇa*	
XII. Kālikā-purāṇaṃ ..	748
XIII. Maheśvarôpa-purāṇa*	
XIV. Śāmba-purāṇaṃ ..	750
XV. Saura-purāṇaṃ ..	758
XVI. Parāśarôpa-purāṇaṃ ..	762
XVII. Mārīcôpa-purāṇa*	
XVIII. Bhārgavôpa-purāṇa*	

Subject	*Page*
Miscellaneous Purāṇas	
Viṣṇu-dharmaḥ	764
Vāśiṣṭhôpa-purāṇaṃ ..	769
Devī-purāṇaṃ	769
Devī-bhāgvataṃ	770
Mahābhāgavataṃ	772
Jaimini-bhāgavataṃ ..	775
Adhyātma-bhāgavataṃ ..	777
Dharma-purāṇaṃ	777
Bṛhad-dharma-purāṇaṃ ..	781
Nīla-mata-purāṇaṃ ..	784
Parānanda-purāṇaṃ ..	787
Svarṇādri-mahôdayaḥ ..	788
Ekāmra-purāṇaṃ	788
Vikhyāda-purāṇaṃ ..	792
Kedāra-kalpaḥ	792
Bṛhat-Pārāśaraḥ	799
Kālāgniḥ	800
Saṃhitās not Affiliated to any Purāṇa	
Śiva-saṃhitā	801
Garga-saṃhitā	804
Brahma-saṃhitā	806
Vaśiṣṭha-saṃhitā	808
Vāmadeva-saṃhitā ..	810
Kapila-saṃhitā	814
Saubhari-saṃhitā	815
Bhāradvāja-saṃhitā ..	815
Jānakī-stava-rājaḥ ..	816
Hanuman-māhātmya-varṇanaṃ	817
Works of the Nature of Purāṇaṃ	
Dharmāraṇyaṃ	818
Pāṇḍava-gītā	823
Datta-gītā	824
Sômôtpattiḥ	825
Māhātmyas and Stotras unaffiliated	839
Pañca-rātras and kalpas ..	855
Works on Purāṇas	871
Additions	885
Index	887

* (*No MS. in the Library*)

DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS.

ASIATIC SOCIETY OF BENGAL, GOVERNMENT COLLECTION.

VOLUME V.

THE PURĀṆAS.

I. RĀMĀYAṆA.

3133.

5613. रामायणम् *The Rāmāyaṇa of Vālmīki* (बालकाण्डः)।

Substance palm-leaf. 14⅛ × 1¼ inches. Folia, 109. Lines, 4, 5 on a page. Character, Uḍiyā about one hundred fifty years old. Appearance, old and worm-eaten. Complete.

Colophon:—

इत्यार्षे श्रीरामायणे श्रीमद्बालकाण्डे सप्तसप्ततितमः सर्गः।

समाप्तोऽयं बालकाण्डः।

3134.

5614. *The Same.* (अयोध्याकाण्डः)।

Substance, palm-leaf. 15½ × 1½ inches. Folia, 143. Lines, 4, 5 on a page. Character, Uḍiyā of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon:—

+ + + + + + + + अयोध्याकाण्डः समाप्तः।

3135.

5616. *The Same.* (आरण्यकाण्डः) ।

Substance, palm-leaf. 16½ × 1¾ inches. Folia, 59. Lines, 5, 7 on a page. Character, Uḍiyā of the nineteenth century. Appearance, fresh. Incomplete at the end.

Last Colophon in the incomplete manuscript :—

59B, इत्यारण्यके काण्डे सीतोदयसम्बादः ।

3136.

5615. *The Same.* (किष्किन्धाकाण्डः) ।

Substance, palm-leaf. 18 × 1 inches. Folia, 82. Lines, 4, 5 on a page. Character, Uḍiyā of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे किष्किन्धाकाण्डे सम्पातिपक्षोद्गमः ।

किष्किन्धाकाण्डः समाप्तः । श्रीरामाय नमः ।

3137.

5617. *The Same.* (सुन्दराकाण्डः) ।

Substance, palm-leaf. 15¼ × 1½ inches. Folia, 163. Lines, 4 on a page. Character, Uḍiyā of the early nineteenth century. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे रामायणे सुन्दराकाण्डः समाप्तः । श्रीरामः शरणम्,

etc.

3138.

5618. *The Same.* (लङ्काकाण्डः) ।

Substance, palm-leaf. 15½ × 1½ inches. Folia, 194. Lines, 5 on a page. Character, Uḍiyā of the early nineteenth century. Appearance, old and worm-eaten. Complete.

Last Colophon :—

इत्यार्षे श्रीमद्रामायणे लङ्काकाण्डे वाल्मीकीये राममाहात्म्यानु-
कीर्त्तने लङ्काकाण्डः समाप्तः ।

Post Colophon :—

कृतमपराधं क्षन्तुमर्हन्ति सन्तः ।

लङ्काकाण्डपुस्तकोऽयं सामन्तगोविन्दमहापात्रस्य ।

3139.

5620. *The Same.*

Substance, palm-leaf. 16 × 1½ inches. Folia, 222. Lines, 4, 5 on a page. Character, Uḍiyā about two hundred years old. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे लङ्काकाण्डं समाप्तम् ।

3140.

5619. *The Same.* (उत्तराकाण्डः *only*) ।

Substance, palm-leaf. 15½ × 1½ inches. Folia, 168. Lines, 4, 5 on a page. Character, Uḍiyā about one hundred fifty years old. Appearance, good. Complete.

Last Colophon :—

इत्यार्षे श्रीरामायणे उत्तराकाण्डे स्वर्गाधिरोहणो नाम ।

समाप्तोऽयं ग्रन्थः ।

Post Colophon :—

नमोऽस्तु रामाय सलक्ष्मणाय, etc., etc.

रामाय रामभद्राय, etc., etc.

अयं (?) पुस्तकं हरिबन्धुना लिखितम् ।

3141.

395. *The Same.* (आदिकाण्डम्)।

Substance, country-made paper. 19 × 4½ inches. Folia, 139. Lines, 7 on a page. Extent in ślokas, 2,520. Character, Bengali. Date, śaka 1754. Appearance, fresh. Complete.

Post Colophon Statement :—

शकाब्दाः १७५४ ।

The three MSS. of the Rāmāyaṇa are in the same hand. They complete the work. At the obverse side of the first leaf of this number the extents of the different Kāṇḍas are given thus :—

आ०	२८५० ।
अयो०	३१७० ।
आर०	३१५० ।
कि०	२९२५ ।
सु०	२२७५ ।
लं०	४५०० ।
उ०	३३९० ।
	१७२०० ।

3142.

393. *The Same.*

(सुन्दर-लङ्का-उत्तरकाण्डाः)।

Substance, country-made paper. 19 × 6¾ inches. Folia, 343 (Sundara Kāṇḍa coming to an end in 83 leaves, Laṅkā Kāṇḍa in 177 leaves and Uttara in 83 leaves). Lines, 10 to 16 on a page. Extent in ślokas, 12,000. Character, Bengali. Appearance, tolerable.

3143.

394. *The Same.*

(अयोध्याकाण्ड-किष्किन्धाकाण्डाः) ।

Substance, country-made paper. 19 × 6¾ inches. Folia, 378 (Ayodhyā coming to an end in leaf 194, Araṇya in 104 and Kiṣkindhyā in 80). Lines, 11 on a page. Extent in ślokas, 11,000. Character, Bengali. Date, Śaka 1755. Appearance, fresh.

Post Colophon Statement :—

शकम् १७५५ ।

After the date there are several verses on Phalaśruti, at the end of which the Rāmāyaṇa is described as Śatasāhasrī Saṃhitā.

3144.

4518. *The Same.*

(आदि, अयोध्या, अरण्य, किष्किन्धा) ।

Substance, country-made yellow paper. 16 × 4½ inches. Folia, Ādi Kāṇḍa is complete in 87 leaves Ayodhā in 138 leaves, Araṇya in 112 leaves, Kiṣkindhyā in 81 leaves. Character, Bengali of the early nineteenth century. Appearance, soiled.

Post Colophon Statement to the Kiṣkindhyā Kāṇḍa :—

श्रीदुर्गादासशर्म्मणो लिपिरियं खाचरख ।

3145.

4499. *The Same.*

(आदिकाण्डः, *and* अयोध्याकाण्डः) ।

Substance, country-made paper. 19 × 3½ inches. Lines, 6 on a page. Ādi Kāṇḍa is complete in 93 leaves and Ayodhyā in 145. Each separately paged. Character, Bengali of the early nineteenth century. Appearance, old and discoloured.

3146.

4453. *The Same.*

(आदि-अयोध्या-अरण्य-किष्किन्धाकाण्डाः) ।

Substance, country-made yellow paper. 16 × 5½ inches. Ādi Kāṇḍa is complete in 97 leaves, Ayodhyā in 126, Araṇya in 66 leaves and one page, and Kiṣkindhyā in 77 leaves.

Post Colophon Statement to the Ayodhyā Kāṇḍa :—

समाप्तश्चेदमयोध्याकाण्डम् ।

दद्यात् काण्डक्रमेण काण्डेषु सप्तसु श्रद्धयान्विता ।

श्रीपीताम्बरदेवशर्म्मणः पुस्तकमिदं खाक्षरञ्च ।

3147.

4430. *The Same.*

(आदि, अयोध्या, अरण्य, किष्किन्धा)

Substance, country-made paper. 18½ × 5½ inches. Ādi is complete in 85 leaves, Ayodhyā in 149, Araṇya in 102, Kiṣkindhyā in 84. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and worn out.

3148.

10825. *The Same.*

Substance, country-made yellow paper.

The first three Kāṇḍas: Ādi, Ayodhyā and Araṇya.

I. Ādi.

Folia, 82. 15 × 5 inches. Lines, 11 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यार्षे श्रीरामायणे चतुर्विंशतिसाहस्र्यां संहितायां वाल्मीकिप्रोक्तायां आदिकाण्डे बालचरिते रामाभिषेकव्यवसाये आदिकाण्डं समाप्तं ।

II. Ayodhyā.

Folia, 131. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यार्षे नन्दिग्रामनिवासः । इत्ययोध्याकाण्डं समाप्तम् ।

Post Colophon :—

लिखितं श्रीहीरारामगोस्वामी । अस्यानन्तरमारण्यकाण्डः ।

III. अरण्यकाण्डः ।

Folia, 41. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete. Up to the 34th Sloka of the 35th Adhāya.

3149.

4828. *The Same.* (आरण्य) ।

Substance, palm-leaf. 15×2 inches. Folia, 1 to 144 of which the following leaves are missing :—5, 6, 9, 11, 17, 22, 24, 28, 35, 39, 43, 44, 56, 61, 83, 84, 99, 104, 105, 106, 111, 117, 121, 125 to 127, 133, 143. After the 144th leaf there is one marked 161. Character, Newari of the seventeenth century. Appearance, old and worn out.

The last colophon, we have in the defective manuscript is in 144A.

आरण्यके सीतावाक्यम् ।

3150.

4827. *The Same.*

Substance, palm-leaf. 12¼×2½ inches. Folia, 124 to 173 of which the following leaves are missing :—125 to 130, 133, 160 and 169. Lines, 5 on a page. Character, Bengali. Date, L.S. 248=1368 A.D. Appearance, old and discoloured.

135B, आरण्यके रावणप्रत्यादेशो नाम ; 173B, इत्यार्षे रामायणे वाल्मीकिरचिते आरण्यकं समाप्तम् ॥

श्रीवत्से पूर्व्वदेशे—

वर्षे लक्ष्मणसम्मते सुजिनके पैत्र्यां कवेर्वासरे
श्रीमद्वीरनगेश्वराश्रमपदे श्रीब्रह्मवालेश्वरो ।
श्रीविश्वेश्वरकेन सज्जनमुदे श्रीविश्वनाथेन च
श्रीरामायण सम्भवं वि + + + + आरण्यकम् ॥

परमभट्टारकेत्यादि राजावलीपूर्व्वक गतलक्ष्मणसेनदेवीय वर्ष २४८ पंच सुदि १५ श्रीब्रह्मवाल ब्रह्मपुरे उपाध्याय श्री + + + + + ध्याय श्रीविश्वनाथाभ्यां लिखितमिदमारण्यकं माघगुन + + +

3151.

4395. *The Same.*

(अरण्य, सुन्दर, किष्किन्धा) ।

Substance, country-made paper. 18½ × 4½ inches. Folia, 237. Lines, 10 on a page. Character, Bengali of the early eighteenth century. Appearance, old and worn out.

The Araṇya Kāṇḍa ends in leaf 75, Kiṣkindhyā in 141 and Sundara in 237.

The Colophon to the Araṇya Kāṇḍa:—

इत्यार्षे रामायणे आरण्यकाण्डे पम्पावर्णने रामपरिदेवनम् ।
आरण्यकाण्डं समाप्तम् ।

Post Colophon Statement:—

एवमेतद् यथाऽऽत्थमनुतिष्ठन् समाहितः ।
समख्यातिञ्च कीर्त्तिञ्च धर्म्मार्थौ च समश्नुते ।
... ...
शक १६५२ श्रीरामदेवशर्म्मणः खाक्षरं पुस्तकमिदम् ।

Post Colophon Statement to the Kiṣkindhyā Kāṇḍa:—

शकाब्दाः १६५३ श्रीरामरामदेवखाक्षरं पुस्तकमिदम् । हर
पापं श्रीराम श्रीराम etc., etc.

3152.

2189. *The Same.*

(सुन्दरकाण्डः) ।

Substance, country-made paper. 9½ × 4 inches. Folia, 176. Lines, 9 on a page. Character, Nāgara. Date, Samvat 1893. Appearance, fresh. Complete.

Colophon :—

इति श्रीसुन्दरकाण्डः समाप्तः ।

लिखितं महादेवः टीकाया राजमन्दिरमध्ये पञ्चमुखीहनुमान् पोछे ॥ शाक १७ संवत् फाल्गुन कृष्ण १० गुरुवासरे ॥ शु०

3153.

4422. *The Same.*

(सुन्दरकाण्डः, लङ्काकाण्डः, उत्तरकाण्डः) ।

Substance, country-made yellow paper. 16½ × 5½ inches. Folia, 98 + 166 + 113. Lines, 10 on a page. Character, Bengali. Date, Saka 1750. Appearance, fresh.

Last Colophon :—

इत्यार्षे रामायणे महर्षिवाल्मीकिये आदिकाव्ये चतुर्विंशतिसाहस्रीये उत्तरकाण्डं समाप्तम् ।

Post Colophon :—

शुभमस्तु शाकाब्दा १७५० । ६ श्रीपीताम्बरदेवशर्म्मणः पुस्तकमिदं वाचनार्थ ॥

3154.

4390. *The Same.*

(सुन्दराकाण्डः *and* लङ्काकाण्डः) ।

Substance, country-made yellow paper. 16 × 4½ inches. Folia, 316. Sundarā Kāṇḍa is complete in 125 leaves and Lañkā Kāṇḍa in 191 leaves. Lines, 7 on a page. Character, Bengali. Date, Saka 1761. Appearance, fresh.

Post Colophon Statement to the Lañkā Kāṇḍa :—

शुभमस्तु शकाब्दा १७६१ । लिखितं श्रीदुर्गादासशर्म्मणा ।

रामाय रामचन्द्राय रामभद्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥

3155.

4826. *The Same.*

(लङ्काकाण्डः) ।

Substance, palm-leaf. 12 × 2 inches. Folia, 58 to 150 of which the following leaves are missing:—59 to 70, 72, 73, 75, 76, 78, 80, 87, 91, 97. 100, 102, 105, 106, 112, 113, 122, 123, 124, 127, 131, 142, 143, 145, 147. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

108B, इति श्रीरामायणे लङ्काकाण्डे रावणभङ्गोनाम सर्गः ।

3156.

3648. *The Same.*

Substance, country-made paper. 13½ × 4 inches. Folia, 235. Lines. 8, 9 on a page. Character, Bengali. Date, Saka, 1675. Appearance, discoloured. Conplete.

Colophon :—

इत्यार्षे रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसाहस्र्यां संहितायां युद्धकाण्डाख्ये लङ्काकाण्डे आभ्युदयिककाण्डं समाप्तम् ।

Post Colophon :—

वाणसप्तषष्ठचन्द्र सम्मगण्य(?) शाकके

कन्याराशि-कृष्णपक्ष-चन्द्रवार-सम्भवे ।

राघवस्य पादपद्म सम्मनन्य चेतसा

लङ्काकाण्ड-संसमाप्तिरत्र रामशर्म्मणा ॥

(Below the word राम there is the word Candra.)

१६७५ श्रीरामकृष्णदेवशर्म्मणः पुस्तकमिदम् । लिखितं श्रीरत्नाकरदेवशर्म्मणा ।

3157.

4484. *The Same.*

(लङ्काकाण्डः *and* उत्तराकाण्डः) ।

Substance, country-made paper. 21 × 5½ inches. Folia, Laṅkā Kāṇḍa is complete in 135 leaves and Uttarā Kāṇḍa in 97 leaves. Lines, 9 on a page. Character, Bengali. Appearance, discoloured.

Post Colophon Statement to the Uttara Kāṇḍa:—

शाके रसेन्दुपुनरिन्दुगवान्वितेऽब्दौ(?)
रामायणोत्तरमिदं प्रलिलेख काण्डम् ।
विप्रो हरिर्हरिपदास्पदव्ययचेताः
प्राप्तुं हरेश्वरणाभक्तिमतां प्रसादम् ॥

हरये नमः ।

साकिम काउगाछि ।

The date may be interpreted as Śaka 1619, with some difficulty.

On the reverse of the last leaf the following appears with a new Post Colophon Statement: -

प्रत्युवाच शुभं वाक्यं दुःखार्त्तं राजसम्मतं ।
न सन्तापस्त्वया कार्य्यः कार्ष्णेय मद्दाद्युते ॥
फलमूलाग्रगो भूत्वा ममाश्रमपदे वस ।
संवत्सरोषितस्याहं कथयिष्ये शुभं तव ॥
पुरं समेष्यति भवान् सर्व्वभृत्यजनेन च ।
तस्य तद्वचनं श्रुत्वा बुद्धम्यान्निष्टकर्म्मणः ॥
वासाय निदधे बुद्धिं यथोक्तं ब्रह्मवादिना ।
मासं स स्त्री तदा भूत्वा रमयामास तं ग्रहं ॥
मासञ्च पुरुषो भूत्वा धर्म्मबुद्धिं चकार सः ।
ततः स नवमे मासि बुधात् सोमसुतात् सुतं ॥
जनयामास सुश्रोणी पुरूरवसमात्मजं ।
जातमात्रञ्च तं बालं पितुर्हस्ते न्यवेदयत् ॥

बुधस्य समवर्णाभं इलापुत्रं मनोबलं ।
बुधोऽपि पुरुषीभूतं समाश्वास्य नराधिपं ॥
कथाभीरमयामास धर्म्मयुक्ताभिरात्मवान् ।

Colophon :—

इत्यार्षे श्रीरामायणे उत्तरकाण्डे पुरु[र]वसो जन्म ।

Post Colophon : —

शाके रसेन्द्वङ्क शशाङ्कसम्मिते रामायणाम्योत्तरकाण्डसंज्ञितं ।
श्रीरामचन्द्राङ्घ्रिसरोजवाञ्छया लिलेख विप्रोहरिरामसंज्ञकः ॥
+ + + तितं । नित्यशः श्रावयन्तीह आर्षं रामायणं शुभं ।
एतदेव तदाख्यानं सोत्तरं ब्रह्मभाषितं ।
रामायणं तथा श्लोकं पादमर्द्धन्तु यः पठेत् ।
पापस्यापि सदा कुर्व्वन् स पापेन न लिप्यते ।
अयोध्यानगरी रम्या शून्या वर्षगणानि तु
ऋषभं प्राप्य राजानं निवेशं प्रतियास्यति ।
दैवमाख्यानमायुष्यं सौभाग्यं सोत्तरं शुभं ।
श्रुतवान् भार्गवो धीमान् ब्रह्मा चैवान्वमोदत ।
+ + श्रुत्तरकाण्डेति साङ्गः ।

Both the dates in the main post colophon and in this are curiously worded and I read both as Śaka 1619. Why should the Story of Purūrava come at the end of the Rāmāyaṇa is not apparent.

3158.

4821. *The Same.*

(उत्तरकाण्डः) ।

Substance, palm-leaf. $12\frac{1}{2} \times 2\frac{1}{2}$ inches. Lines, 5 on a page. Character, Bengali of the fourteenth century. Folia, 2 to 245, of which the following leaves are missing :—6, 12, 16, 18, 19 to 22, 30, 34, 42, 45 to 47, 51, 53, 58 to 62, 70, 74, 86, 88, 94, 95, 97, 100 to 102, 107, 118, 121, 122, 127, 129, 130, 135, 137, 141, 143, 151, 152, 153, 161 to 163, 166, 167, 172, 174, 176, 178, 182.

186, 192, 197, 200, 201, 205, 211, 214, 218, 220, 224, 226, 229, 231. After the 245th leaf, there are 39 leaves, all broken. But they belong to the Uttara Kāṇḍa of the Rāmāyaṇa and all in the same hand with the rest. Character, Bengali.

3159.

4528. *The Same.*

Substance, country-made yellow paper. 17½ × 4½ inches. Folia, 122. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Post Colophon :—

श्रीदुर्गादासशर्म्मणः लिपिरियं पुस्तकं खाद्यारच्च ।

3160.

2219. *The Same.*

Substance, country-made paper. 12 × 4¾ inches. Folia, 2 to 125. Lines, 10 on a page. Character, Nāgara of the eighteenth century Appearance, discoloured. Incomplete at both ends.

The Colophon in leaf 125 :—

इत्यार्षे रामायणे उत्तरकाण्डे महाप्रास्थानिको नाम सर्गः ।

3161.

3636 III. *The Same.*

A.

Substance, country-made paper. 19 × 4 inches. Folia, 18 to 33. Lines 6 on a page. Character, Bengali of the nineteenth century. Worm-eaten and badly damaged.

A fragment of the Ayodhyā Kāṇḍa of the Rāmāyaṇa.

B.

Another fragment of the Ayodhyā Kāṇḍa.

Substance, country-made paper. 20½ × 4 inches. Folia, 187 to 203. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3162.

4824. *The Same.*

(अयोध्याकाण्डः) ।

Substance, palm-leaf. 15 × 3 inches. Folia, 132 to 149, of which the following leaves are missing :—134, 135, 138, 139, 146. Character, Bengali. Date, L.S. 507. Appearance, old and mouse-eaten. A fragment.

Colophon :—

इत्यार्षे रामायणे अयोध्याकाण्डे नन्दिग्रामनिवासः । समाप्त-श्चेदमयोध्याकाण्डमिति ।

Post Colophon Statement:—

शुभमस्तु । श्रीरस्तु । लसं ५०७ कार्त्तिक सुदि ८ बुधे लिखितान्येतानि तालीपत्राणि धर्म्मपतिना स्वार्थमिति ॥

3163.

3649. *The Same.*

Substance, country-made paper. 19 × 3½ inches. Folia, 34 to 186, of which 148 to 157 are missing. Character, Bengali of the early eighteenth century. Appearance, decayed. A mere fragment.

3164.

5170. *The Same.*

Substance, palm-leaf. 13 × 2¼ inches. Stray leaves of the Mahābhārata numbering 127, with the last leaf of the Ayodhyā Kāṇḍa of the Rāmāyaṇa of Vālmiki, dated, L.S. 323=1438 A.D. Character, old Bengali. Appearance, very old and damaged.

It was only for the palæographic value of the last leaf of the Ayodhyā Kāṇḍa of a copy of the Rāmāyaṇa, that the manuscript was acquired.

इत्यार्षे रामायणे वाल्मीकीये अयोध्याकाण्डं समाप्तम् ।

Post Colophon Statement :—

ॐ नमो नारायणाय भगवते वासुदेवाय ।

लसं ३२३ भाद्र वदि ३ कुजे सिंगापुरग्रामावस्थितेन तिलयि-

ग्रामौणोपाध्यायत[:] श्रीभुवनेन सदुपाध्याय-श्रीसुरेश्वराय त्वरया लिखित्वा दत्तमिति ।

भग्नं यद्धनुरीश्वरस्य भृगुणा यद्जामदग्न्यो जितः
त्यक्त्वा यत् पितुराज्ञया वसुमतीं बद्धो यदम्भोनिधिः ।
एकैकं दशकन्धरक्षयकृतो रामस्य किं वर्ण्यताम्
दैवं वर्णय येन सोऽपि सहसा नीतः कथाशेषताम् ॥
या माता ममता माया मापरोक्ष खरोपमा ।
भावोनो गगनो वेति ... ...

The verse was left incomplete. It appears that both the Mahābhārata and the Rāmāyaṇa were written by one and the same hand.

3165.

1812. *The Same.*

With a commentary by Govinda Rāja.

Substance, country-made paper. 16×8 inches. In the Tripāṭha form. Character, Nāgara. Date, Saṃvat 1880. Appearance, tolerable.

The date of the manuscript :—

संवत् १८८० कार्त्तिक शुक्लपक्ष तृतीया बुधसंयुतां शुक्लिकां ।

The present manuscript contains (1) Vāla Kāṇḍa in 120 leaves, (2) Ayodhyā Kāṇḍa (in two parts) in 110+115 leaves, (3) Araṇya Kāṇḍa in 138 leaves, (4) and Kiṣkindhyā Kāṇḍa in 121 leaves. Each of the Kāṇḍas is separately paged.

The Maṅgalācaraṇa of the commentary :—

नारायणं नमस्कृत्येत्यादि ।
आचार्यं प्रथकोपदेशिकमथ प्राचार्यपारंपरीं
श्रीमल्लक्ष्मणयोगिवर्य्यमुनावास्तव्यनाथादिकान् ।
वाल्मीकिं सह नारदेन मुनिना वाग्देवतावल्लभम्
सौमित्रिलक्ष्मणवायुसूनुसहितं श्रीरामचन्द्रं भजे ॥ १ ॥

The occasion and scope of the work :—

श्रीमत्यञ्जनभूधरस्य शिखरे श्रीमारुतेः सन्निधा-
वग्रे वेङ्कटनाथकस्य सदनद्वारे यतिश्लाघ्यतः ।
नानादेशसमागतैर्बुधगणैः रामायणव्याख्रियां
विस्तीर्णं रचयेति सादरमहं स्वप्नेऽपि संचोदितः ॥ २ ॥
पूर्व्वाचार्य्यकृतप्रबन्धजलधेस्तात्पर्य्यरत्नावली-
र्यां यां यावदहं यथाधिगतवान् संदर्शितेनाध्वना ।
अन्यव्याकृतिजातरूपशकलैरायोज्य सञ्जीकृतैः
श्रीरामायणभूषणं विरचये पश्यन्तु निर्म्मत्सराः ॥ ५ ॥
क्वचित्-पदार्थं क्वचिदन्वयार्थं क्वचित् पदच्छेदसमर्थनानि ।
क्वचित् क्वचित् गाढ़निगूढ़भावं वक्ष्ये यथापेक्षमपेक्षणीयम् ॥ ७ ॥

Colophons of the commentary :—

इति श्रीमद्रामायणभूषणे बालकाण्डव्याख्याने मणिमञ्जीराख्याने सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Post Colophon :—

संवत् १८८० चैत्र कृष्ण ॥
० श्रीमद्दाचार्य्यगोविन्दराजविरचिते पीताम्बरे पञ्चाग्रः सर्गः ।
५० ॥ अयोध्याकाण्डे पूर्व्वार्द्धः ॥
इत्यार्षे श्रीमद्रामायणभूषणे पीताम्बरे एकोनविंशतिशततमः सर्गः ॥ ११९ ॥

Post Colophon :—

इत्थं श्रीमच्छठारेश्वरपदसरसिजद्वन्द्वनिर्द्वन्द्वसेवा-
निर्धूताशेषमोहो निरवधिमधुरः कौशिकानां कुलेन्दुः ।
गोविन्दार्य्यो निशार्य्यः प्रतिकथकगणस्तोमयद्वाक्यवृन्दैः
टीकां पीताम्बराख्यामतनुत विपुलां साधु साकेतकाण्डे ॥ १ ॥
इति श्रीकौशिकगोविन्दराजविरचिते श्रीरामायणव्याख्याने श्रीरामायणभूषणाख्ये पीताम्बराख्या अयोध्याकाण्डव्याख्या समाप्ता ॥ २ ॥

देवतासार्व्वभौमाय भूम्ने श्रीपरमात्मने ।
गुणग्रामाभिरामाय नमो रामाय नित्यशः ॥ १ ॥
संवत् साग्नीति पौष कृष्णपक्ष चन्द्रवासर पञ्चमीतिथिः ॥

Colophon of the Āraṇya Kāṇḍa Ṭīkā :—

इति श्रीरामायणभूषणे आरण्यकाण्डे व्याख्याने मणिमेखलाभिधेयं पञ्चसप्ततितमः सर्गः । ७५ ।

Post Colophon :—

इत्थं कौण्डिन्यकाण्डविषयं वितनोति टीकाम् ॥ १ ॥
लिखितं भगीरथोपाध्याय श्रीकाशीमध्ये गङ्गातटे ।

Colophon of the Kiṣkindhyā Kāṇḍa :—

इति श्रीरामायणभूषणे मुक्ताहारे सप्तषष्टितमः सर्गः ॥ ६७ ॥
इत्थं शठारिगुरुवर्य्यपदारविन्द-
सेवारसाधिगतसर्व्वरहस्यबोधः ।
गोविन्दराजविबुधः प्रमुदे बुधानाम्
कौण्डिन्यकाण्डविषयां वितनोति टीकाम् ॥ १ ॥
लिखितं भगीरथोपाध्याय श्रीकाशीमध्ये गङ्गातटे ।

This is a commentary written in the interest of the Rāmānuja sect. The whole commentary is named Rāmāyaṇa-Bhūṣaṇa, but the commentaries of different parts are differently named, that of Bāla Kāṇḍa is Maṇi-mañjīra, that of Ayodhyā Kāṇḍā, Pītaṃbara and so on all the decorations of Kṛṣṇa.

3166.

1813. *The Same.*

Substance, country-made paper. 16¼ × 8 inches. In the Tripāṭha form. Character, Nāgara. Date, Saṃvat 1881. Appearance, fresh.

3

14375

The present manuscript contains commentaries on the last three Kāṇḍas, Sundarā Kāṇḍa in 119 leaves, Laṅkā Kāṇḍa, Part I, in 154, Part II, in 117 and Uttarā Kāṇḍa in 135.

Colophon of Sundarā Kāṇḍa :—

इति श्रीरामायणभूषणे भट्टकारतिलके अष्टषष्टितमः सर्गः ।

इत्थं कौण्डिन्यवंशमौक्तिकमणिर्गोविन्दराजाभिधो
वात्स-श्रौष्ठकोपदेशिकपदद्वन्द्वैकसेवागतः ।
पूर्व्वाचार्य्यकृतां विलोक्य विविधां व्याख्यां मुञ्जर्जानकी-
कान्तस्याप्रतिमाद्भुतैव तिलकं सौन्दर्य्यकाण्डे व्यधात् ॥

Colophon of Yuddha Kāṇḍa, Part I :—

इति श्रीरामायणे युद्धकाण्डे व्याख्याने लङ्काकोटे सप्तषष्टितमः सर्गः ।

Colophon of Yuddha Kāṇḍa :—

युद्धकाण्डः समाप्तः ।

Post Colophon :—

संवत् १८८१ श्रावणशुक्ल एकादश्यां श्रुत्वा रामायणं पुण्यं

etc., etc.

Colophon of Uttara Kāṇḍa :—

इति श्रीमज्ज्ञानकीरमणपदपङ्कजपरिचरणपरायण-शिवलाल पाठकपादानुयायि भट्टदेवरामसंगृहीते श्रीमद्रामायणीय विषम पदव्याख्याने उत्तरकाण्डः समाप्तिमगमत् ॥

ॐ तत् सत् ॥ श्री ॥

At the end of the commentary there is a short disquisition on Rāmāyaṇa-śravaṇa-vidhī and Rāmāyaṇa dāna-prayoga. Then the date of the MS.

संवत् १९१७ वैशाख शुक्ल १३ गुरुवासरे समाप्तः । हरताद्य श्रीगोविन्दप्रसाद शुभं भूयात् ।

The commentary on the last book of the Rāmāyaṇa is certainly not by Govindarāja, but by Bhaṭṭa Deva Rama, who follows Śivalāla Pāṭhaka.

3167.

4444. *The Same.*

With the commentary called Rāmāyaṇa-tilaka.

By Rāmavarman or Rāmaśarman.

Substance, country-made yellow paper. 16¼ × 5½ inches. Folia, 389 + 167. In Tripāṭha form. Character, Bengali in a modern hand. Appearance, fresh.

This contains the commentary on the Ādi Kāṇḍa and the Ayodhyā Kāṇḍa, together in 389 leaves, and that on the Uttarā Kāṇḍa in a different hand in 167 leaves.

The Ādi Kāṇḍa is complete in 143 leaves.

Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके वाल्मीकीये
बालकाण्डे सप्तसप्ततितमः सर्गः ॥ ७७ ॥

Post Colophon Statement :—

बालकाण्डे तु सर्गाणां कथिता सप्तसप्ततिः ।
श्लोकानां द्वे सहस्रे च पञ्चाशच्च श्लोकद्वयम् ॥
समाप्तश्चायं बालकाण्डः ।

The author and the commentary :—

नत्वा रामं शिवं शान्तं रामो रामप्रवर्त्तितः ।
रामायणस्य तिलकं कुरुते रामतुष्टये ॥

Ayodhya Kāṇḍa is complete in 245 leaves.

Last Colophon of the commentary :—

॰ रामायणतिलके आदिकाव्ये अयोध्याकाण्डे एकोनविंशाधिक
शततमः सर्गः । ११९ । समाप्ता चेयं टीका ॥

Last Colophon to the commentary of the Uttarā Kāṇḍa runs thus :—

० रामायणतिलके उत्तराकाण्डे एकादशाधिकशततमः सर्गः ॥

Post Colophon :—

रामायणं सम्पूर्णम् व्याख्या । रामाय रामभद्राय ॥

The leaf 167 contains a short phalaśruti. See I.O. Catal. Nos. 3312–3318. The commentary is well-known. Eggeling says that there is a Calcutta edition of it dated 1859. It belongs to Bengal recension, Hema Chandra Bhattacharyya published in commentary in Śaka 1791–1806. The commentator's name is given as Rāmānuja.

3168.

4498. *The Same Text.*

With the same commentary.

(**अरण्यकाण्डः** *and Sundarā Kāṇḍa.*)

Substance, country-made yellow paper. 17 × 5½ inches. Folia, 280. Araṇya Kānda is complete in 127 leaves, and Sundarā Kāṇḍa in 153 leaves. Each separately paged. In Tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance fresh. Complete.

Colophon of Araṇya Kāṇḍa :—

Text :—

इत्यार्षे श्रीरामायणे महर्षिवाल्मीकीये चतुर्विंशतिसाहस्र्यां संहितायां अरण्यकाण्डे पञ्चसप्ततितमः सर्गः । समाप्तोऽयमरण्यकाण्ड इति ।

Commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके आरण्यकाण्डे पञ्चसप्ततितमः सर्गः । श्रीरामचन्द्राय नमः ।

Colophon of Sundarā Kāṇḍa :—

Text :—

इत्यार्षे ० आदिकाव्ये सुन्दराकाण्डे अष्टषष्टितमः सर्गः । ६८

समाप्तोऽयं सुन्दराकाण्ड इति ।

Commentary :—

इति रामा० आदिकाव्ये सुन्दराकाण्डे अष्टषष्टितमः सर्गः ।

समाप्तश्चायं सुन्दराकाण्ड इति ।

3169.

4497. *The Same.*

(किष्किन्धाकाण्डः) ।

With the same commentary.

Substance, country-made yellow paper. 17 × 6 inches. Folia, 146. Character, Bengali of the early nineteenth century. Appearance, old and damaged. Complete.

Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके किष्किन्धा-काण्डे सप्तषष्टितमः सर्गः । समाप्तश्चायं किष्किन्धाकाण्ड इति ।

3170.

4424. *The Same.*

(लङ्काकाण्डः *and* उत्तरकाण्डः) ।

With the same commentary.

Substance, country-made paper. 16 × 5¼ inches. Folia, 357 + 50. In Tripāṭha form. Character, Bengali. Date, B.S. 1258. Appearance, corroded on the left side.

I.

Laṅkā Kāṇḍa is complete in 357 leaves.

The Last Colophon of the commentary :—

इति श्रीरामाभिरामे श्रीरामीये रामायणतिलके युद्धकाण्डे त्रिंशदधिकशततमः सर्गः ।

निर्म्मलं कृतकृत्योदादपि रामाय [णाम्बुधिम् ।]

[अत्यन्तं निर्म्मलं चक्रे राम स्वमति वाससा]

भट्टनागेन सेतुः श्रीरामशर्म्मणा ।

कृत सर्व्वोपकृतये श्रीमद्रामायणाम्बुधौ ॥ (?)

युद्धे हतो दशग्रीवः सगर्व्वो वीतकल्मषः ।

+ + + मात्मकं विश्वं स्वयं रामो वभूव ह ॥

In I.O. Catal. Nos. 3312–3318 we find a commentary entitled Tilaka, by Rāma Śarman, but no extracts are given there.

It begins thus :—

श्रीरामाय नमः ।

युद्धे रक्षोगणान् हत्वा पुष्पकेण निजां पुरीं ।

सीतया सह चागत्य रेजे रामोऽभिषेचितः ॥

एवं हनूमतः सकाशात् सीतावृत्तान्तं श्रुत्वा कृतकार्य्ये भृत्ये स्वामिन उचितां वृत्तिं लोकेभ्य उपदेष्टुं हनूमन्तमस्तौषीदित्याह श्रुत्वेति ।

Post Colophon to the Text :—

पुस्तका श्रीयुक्तबाबु काशीनाथचौतुधुरी सन १२५८ साल ।

II.

The beginning of the commentary on the Uttara Kāṇḍa :—

ॐ नमो गणेशाय ।

उत्तरे तूत्तरं कार्य्यं कृत्वाऽयोध्यां निजे पदे ।

स्थापयित्वा स्वयं रेजे स रामः शरणं मम ॥

This is only a fragment containing 50 leaves. It goes up to XX, 18 only.

3171.

808. *The Same with a commentary entitled Manohara.*

By Lokanātha Cakravarttī.

Substance, country-made paper. $16\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 261. Lines, 15 on a page. Extent in ślokas, 13,050. Character, Bengali. Date, Śaka 1688. Appearance, old.

It contains Ādi, Ayodhyā, Āraṇya, and Kiṣkindhyā with a commentary by Lokanātha Cakravartī, entitled Manohara. This is a commentary on the Bengal recension.

For the commentary see L. 1259 to 1262.

The Colophon of the Ādi Kāṇḍa 52B, (*first pagination*) :—

इति श्रीलोकनाथचक्रवर्त्तिकृतायामयोध्याकाण्डे मनोहरायां रामाभिषेकव्यवसायादिकाण्डमनोहरा समाप्ता ।

Post Colophon :—

लिखितमिदं रामनाथदेवशर्म्मणा इति स्वार्थमिति ।

The Colophon of the commentary of the Ayodhyā Kāṇḍa in 89B *of the second pagination* :—

इति श्रीलोकनाथचक्रवर्त्तिकृतायोध्याकाण्डमनोहरा समाप्ता ।

Post Colophon :—

शकाब्दाः १५८८ भाद्रस्य पञ्चमेऽहनि लिखितमिदं श्रीरामनाथ- ?
देवशर्म्मणा स्वार्थमिति । श्रीरामः प्रसीदतु माम् ।

The Colophon of the commentary on the Araṇya Kāṇḍa in 61B (*of the third pagination*) :—

इति श्रीलोकनाथचक्रवर्त्तिकृतारण्यकाण्डमनोहरा समाप्ता ।

Post Colophon :—

श्रीरस्तु मयि लेखके श्रीरामनाथदेवशर्म्मणि शकाब्दाः १५८८
आश्विनस्य तृतीयदिवसे बुधवासरे ।
यथादृष्टं तथा लिखितं लेखके नास्ति दूषकः ।
भीमस्यापि रणे भङ्गो मुनीनां च मतिभ्रमः ॥

The Kiṣkindhyā Kāṇḍa abruptly ends at Canto 63.

3172.

4037. रामायणटीका ।

A commentary on the Rāmāyaṇa entitled Manoharā.

By Lokanātha Cakravartī.

Substance, country-made paper. 17 × 3¼ inches. Folia, 28. Lines, 9 on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth century. Appearance, fresh.

This contains the commentary by Lokanātha Cakravartī on the Ādi-kāṇḍa.

Beginning :—

नत्वा रघूत्तममयं परमं महत्त-
त्त्वञ्चेग्रबन्धुनिचयान्धतमोनुनोदम् ।
श्रीलोकनाथबुध-एष मनोहराख्यां
रामायणस्य विदुषां प्रमुदे तनोति ॥
आस्ते यदा विमलबोधसुबोधटीका
सर्व्वज्ञसंज्ञरचिता च मनोज्ञरूपा ।
तत्रापि सारपरमस्य विमत्सरस्य
श्रीलोकनाथरचितैव मनो विधत्ते ॥

Colophon :—

श्रीलोकनाथचक्रवर्त्तिकृतायां रामायणमनोहरायामादिकाण्डः समाप्तः ।

3173.

3792. *The Same commentary.*

(*Kiṣkindhyā Kāṇḍa only.*)

Substance, country-made paper. 13×5 inches. Folia, 13 to 28. Lines, 16, 17 on a page. Character, Bengali. Date, Saka 1705. Appearance, fresh but pasted in one leaf.

Colophon :—

इति रामायणपुराणभारतमहामहोपाध्यायश्रीलोकनाथ-
चक्रवर्त्तिकृता किष्किन्ध्यामनोहरा समाप्ता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्म्मणः पुस्तकमिदमक्षरञ्च शकाब्दाः १७०५ ।

The MS. begins from the commentary, on the third verse of what is called Sugrīvākrośa Sarga.

3174.

4036. **रामायणार्थसन्दर्भबोधिनी ।**

Rāmayaṇārtha-sandarbha-bodhinī.

By the son of Guṇārṇava Kṛṣṇatīrtha.

Substance, country-made paper. 18 × 3½ inches. Folia, 45. Lines, 7 to 10 on a page. Extent in ślokas, 1,800. Character, Bengali. Date, Saka 1689. Appearance, discoloured. Complete.

This attempts an analysis of the Rāmāyaṇa in all its seven kāṇḍas.

It begins thus :—

जयति निश्चितहेतुस्त्रिदशविजेतुर्दशाननस्यान्तो ।
लङ्केकध्वजकेतुः कृतसेतुर्लीलया रघुसत्तमः ॥
श्रीमद्गुणार्णवाचार्य्यपुत्रस्यायं परिश्रमः ।
श्रीरामभक्तानां विदुषां चास्तसम्विदे ॥
पित्रा यथोपदिष्टं क्षणातीर्थेन कुत्रचित् ।
सर्व्वज्ञविमलाभ्याञ्च यथाख्यातं तथा ब्रुवे ॥

इह सप्तस्वपि काण्डेष्वनुवृत्त्या श्रीरामकथैव कथनीयेति मुख्यो वाक्यार्थः । तदनुस्मरणजन्यादृष्टविशेषोत्पत्तिद्वारात्मशुद्धिद्वारापवर्गः प्रयोजनं तथाचिन्त्यमहिम्नोऽपि भगवतो वासुदेवस्य देहग्रहणात् तादृग्दुःखानुषङ्ग इति सर्व्वथापवर्गघटनीय इत्यादयोऽर्थाः तात्पर्य्यविशेषा एव । तत्रादिकाण्डमादिकालवृत्तान्तप्रतिपादक-राज्यवृत्तान्तो हि भूतार्थप्रतिपादकतयैवोच्यते । एवमुत्तरकाण्डमुत्तरार्थप्रकाशकत्वात् । अयोध्याकाण्डादिषु च तद्वृत्तान्तप्रतिपादकतया नामनिरुक्तिः स्फुटमेव । सुन्दरकाण्डस्यलौकिकतया हनुमत्समुद्रलङ्घन-पुष्पकदर्शन-राघवलक्ष्मणकथनादेव तत्प्रकाशकतयोच्यते । अथातीतजन्मनि श्रीरामस्मरणानुभावत एवात्मनि निष्कृतिमवधार्य्य अहर्निशं तद्गुणसमवायमेव हृदि पराभावयंस्तत्क्षयैवागतस्य नारदस्योपदेशतः श्रीरामगुणवर्णनप्रधानं रामायणग्रन्थं प्रारिप्सुरविघ्नेन ग्रन्थसमाप्त्यर्थं तत्प्रतिपाद्येष्टदेवतास्मरणलक्षणमङ्गलमाचरति जयतीति ।

Ādi Kāṇḍa is complete in six leaves, Ayodhyā in 8 leaves, Āraṇya Kāṇḍa in 5 leaves, Kiṣkindhyā in 6 leaves, Sundara in 6, and Laṅkā in 7 and Uttarā in 7.

Colophon :—

इति रामायणार्थसन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

अङ्कदन्तिरसच्छौणी गुणिते शुक्लवत्सरे ।
चैत्रे शुक्लदिनेऽलेखि स्वीयं कन्दर्पशर्म्मणा ॥

3175.

4047. *The Same.*

Substance, country-made paper. 18 × 3½ inches. Folia, 50 of which the first is missing. Lines, 9 on a page. Extent in ślokas, 1,800. Character, Bengali of the eighteenth century. Appearance, discoloured.

It ends thus:—

चतुर्विंशसहस्राणि श्लोकानामुक्तवान्ऋषिः ।
तथा सर्गशतञ्चैव षट्सर्गेण तथोत्तरम् ॥
इत्युपक्रमणिकायां कथितम् ।
राजंस्तवेदं चरितं प्रोक्तं वाल्मीकिना शुभम् ।
आदेः प्रभृति राजेन्द्र पञ्चसर्गशतानि च ॥
निबद्धानि सहस्राणि श्लोकानां पञ्चविंशतिः ।
उपाख्यानशतञ्चात्र भार्गवेण तपस्विना ।
इत्युत्तरकाण्डे श्रीरामं प्रति लवकुशाभ्यां गानप्रसङ्गे कथितं ।
अस्य पूर्व्वापरानुसङ्गतिश्चिन्त्या ।

Colophon :—

इत्युत्तरकाण्डप्रकाशः ॥

In the previous number the following after the colophon is wanting :—

लिखितात्यन्तदुःखेन श्रीलक्ष्मीकान्तशर्म्मणा ।
रामायणार्थसन्दर्भबोधनी विदुषां प्रिया ॥
प्रायः सर्व्वज्ञवचनं विमलोक्तं क्वचित् क्वचित् ।
सम्प्रदायानुरोधेन लिखितं शिष्टसम्मतम् ॥

अत्र पाठविशुद्ध्यर्थं निगदार्थोऽपि धीमताम् ।
श्लोकानुक्रमविज्ञेयो व्याख्यातः पाठविस्तरात् ॥
वाल्मीकेर्वदनामलेन्दुगलितं श्रेष्ठं परं पावनं
पुण्यं वागमृतं पिबन्त्वनुदिनं ये श्रोत्रपात्रैर्नराः ।
विष्णोः सच्चरितं चराचरगुरो रामायणं सादरा-
स्तेषां श्रीर्भवने वसन्त्यविचला नश्यन्ति चारातयः ॥
इति रामायणार्थसन्दर्भबोधनी टीका समाप्ता ।

Post Colophon :—

श्रीश्यामसुन्दरशर्म्मणाः स्वाक्षरं पुस्तकञ्च ।

3176.

5689. *The Same.*

Text and Devarāma Bhaṭṭa's commentary.
(Ādi, Ayodhyā, Araṇya, Kiṣkindhyā, Sundarā, Laṅkā and Uttara.)

I. Ādi Kāṇḍa.

Substance, country-made paper. 14 × 7 inches. Folia, 163. In Tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Beginning of the commentary :—

श्रीमते रामानुजाय नमः । श्रीसीतारमणचरणसरोजेभ्यो नमः
श्रीराघवं दशरथात्मजमप्रमेयं
सीतापतिं रघुकुलान्वयरत्नदीपम् ।
आजानुबाहुमरविन्ददलायताक्षं
रामं निशाचरविनाशकरं नमामि ॥
कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखं वन्दे वाल्मीकिकोकिलम् ॥
वाल्मीके र्मुनिसिंहस्य कविता-वनचारिणः ।
शृण्वन् रामकथानादं को न याति परां गतिम् ॥

यः पिबन् सततं रामचरितामृतसागरं ।
अतृप्यन्तं मुनिं वन्दे प्राचेतसमकल्मषम् ॥
गोष्पदीकृतवारीशं मशकीकृतराक्षसं ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥
... ...
... ...

2A. नत्वा श्रीरघुवीरं सीतासौमित्रिसेवितम् रामं ।
कोकिलमुनिभणितीनां विषमपदानां चेविवक्तिं ॥ (?)

... ...

इह खलु ब्रह्मलोकप्रसिद्धं घृतकोटिप्रविस्तरश्रीमद्रामचरितं लोकवर्त्तिनां चतुर्वर्गानां तापत्रयविमोचनाय संक्षिप्य रचयितु-मुद्युक्तः परमकारुणिको ब्रह्मा वाल्मीकिरूपेण भूमौ स्वांशेन समभवत् ॥ ... ...

The colophon of the commentary :—

इति श्रीमज्ज्ञानकीरमणपदपङ्कजपरिचरणपरायणशिवलाल-पाठकपादानुयायि-भट्टदेवरामसंगृहीते श्रीमद्रामायणीय विषम-पदव्याख्याने बालकाण्डं समाप्तिमगमत् ।

II. Ayodhyā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 302. In Tripāṭha form. Character, Nāgara. Date, Samvat 1880. Appearance. fresh. Complete.

Beginning :—

अहल्याकल्याणं जनकदुहितुर्जीवितमहो
तपः कौशल्यायाः सुकृतपरिपाकः सतपसां ।
श्रुतीनां सर्व्वस्वं कविजनगिरां विस्मयपदं
रहस्यं सर्व्वस्य स्फुरतु पुरतः किञ्चन महः ॥
हेयनामगुणवर्ज्जितोऽपि यो दिव्यनामगुणरूपरञ्जितः ।
दीनबन्धुमिह तं रघूद्वहं भावये सततमात्मनि स्थितम् ॥

तस्य च वेदवेद्यस्य परमपुरुषस्य दशरथात्मजस्य लक्षणं परात्-
परत्वे सति सुलभत्वं सर्व्वशिष्टसम्मतम्। तत्र प्रथमकाण्डे बहवो
दुर्ल्लभाश्चैवेत्यादिना दिव्यकल्याणगुणकथनेन षष्ठीशप्रचण्डधनुः-
खण्डनाति[प]रशुधरावताप + + + + वैष्णवचापपरि-
ग्रहाभिधानेन अधिकं मेनिरे विष्णुमितीश्वराधिक्यप्रतिपादनेन
परब्रह्मेश्वितानन्दरूपायाः श्रीजानक्याः परिणायवर्णनेन च परात्-
परत्वं स्पष्टमभिहितम्। अथ तदुत्तरकाण्डेषु पितृवचनपरिपालन-
मुनिगणसंरक्षण-खगमृगादिसन्तारण-देवदनुजादिप्रबलतरसन्ताप-
संशमन-सकण्ठविभीषणादिसंस्थानसाकेतवासिसान्तानिकधामनय-
नादि-सुललितचरितनिरूपणेन सुलभत्वं निरूप्यते। तत्रादौ
तदुपोद्घातनया भरतशत्रुघ्नयोः मातुलकुलगमनमाह।

Colophon :—

इति श्रीमज्जानकीरामपदपङ्कजपरिचरणपरायणशिवलाल-
पाठकपादानुयायि-भट्टदेवरामसंगृहीते श्रीमद्रामायणीयविषम-
पदव्याख्यानेऽयोध्याकाण्डं समाप्तम्।

Post Colophon :—

शुभमस्तु सम्वत् १९८०।

IV. Kiṣkindhyā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 150. Character, Nāgara. In Tripāṭha form. Date, Samvat 1908. Appearance, fresh. Complete.

Beginning :—

श्रीमते रामानुजाय नमः।

रामप्रेमनिकेतनं कविवरालङ्कारचूड़ामणिः
सीमा वीरसरस्वतो दिगमणेर्विद्यार्थिनामग्रणीः। (?)
+ + + + + +
+ + + + पायात् स नो मारुतिः॥
नीलनीरजसुवर्णसुन्दरौ विभ्राजतौ रुचिरचापसायकौ
जानकीविरहखिन्नमानसौ मानमेऽतिवसतां प्रियौ॥

Colophon :—

इति श्रीमज्ज्ञानकीरमणपद ..... किष्किन्धा-
काण्डं समाप्तिमगमत् ॥

Post Colophon Statement : —

संवत् १९०८ ।

VI. Laṅkā Kāṇḍa.

Substance, country-made paper. 14 × 7 inches. Folia, 378. In Tripāṭha form. Date, Saṃvat 1908. Appearance, fresh. Complete.

Colophon :—

इति श्रीमत्ज्ञानकीरमणपद, etc. ..... युद्धकाण्डं
समाप्तिमगमत् ।

Post Colophon Statement :—

संवत् १९०८ ।

III. Araṇya Kāṇḍa.

Substance, country-made paper. 14 × 7¼ inches. Folia, 169. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1906. Appearance, fresh. Complete.

Commentary begins :—

श्रीरामचन्द्राय नमः ।
श्यामं [सु]न्दरविग्रहं करलसद्बाणं बृहत् कार्म्मुकं
सासिं तूणधरं + + धरणिजा सौमित्रि(त्रे)[सं] सेवितं ।
पुष्पावद्धजटं सुवल्कले पटं त्रैलोक्यमोहिच्छटं
संसारैक नट[ ] + + + + + दरण्ये भटं ॥

Colophon :—

इति श्रीमज्ज्ञानकीरमणपदपङ्कज, etc., etc., आरण्यकाण्डं
समाप्तिमगमत् । ७५ ।

Post Colophon Statement :—

शुभमस्तु संवत् १९०६ ।
श्रीराम । संवत् १९०६ ।

V. Sundarā Kāṇḍa.

Substance, country-made paper. 14×7 inches. Folia, 208. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1880. Appearance, fresh. Complete.

Beginning :—

श्रीमते रामानुजाय नमः ।

प्राप्तः पाथोधिपारं पृथुपथपृथिवीपुत्रिकापत्प्रपन्नः
पौलस्त्यप्राणपौड़ाप्रणयनपटिमापारपाण्डित्यपात्रं ।
प्रौढ़प्रेमाम्बुपूरः प्रणतपरपदप्रापको राम + +
+ + + + + पावमानिः पुनातु ॥

Colophon :—

श्रीमज्ज्ञानकीरमणपद, etc., etc., सुन्दरकाण्डं समाप्तिमगमत् ।

Then follows a śloka in honour of Hanūmat.

Then comes the date:—

संवत् १८८० ।

VII. उत्तरकाण्डः ।

Substance, country-made paper. 14×7 inches. Folia, 209. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1909. Appearance, fresh. Complete.

Beginning :—

श्रीसीतारामचरणसरोजेभ्यो नमः ।

वामे भूमिसुता पुरस्तु हनुमान् पश्चात् समित्रासुतः
प्रत्यग्रो भरतश्च पार्श्वदलयो र्वायव्यकोणेऽपि च ।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥

Colophon :—

इति श्रीमज्ज्ञानकीरमणपदपङ्कज, etc., etc., उत्तरकाण्डं समाप्तिमगमत् ।

Then there is a leaf, with the colophon : —

इति श्रीमद्रामायणदानविधिः ।

Then the date :—

संवत् १९०९ ।

3177.

1127. **रामायणसारः** । *Rāmāyaṇa-sāraḥ.*

By Agnivesa Muni.

Substance, country-made paper. 10 × 4½ inches. Folia, 16. Lines, 8 on a page. Extent in ślokas, 250. Character, Nāgara. Date, Saṃvat 1897. Appearance, fresh. Complete.

For a full description of the work, see L. 2288.

There is a verse at the end which is not given in Rājendralāla's manuscript :—

पूर्व्वं रामतपोवनादिगमनं हत्वा मृगं काञ्चनम् ।
वैदेहीहरणं जटायुमरणं सुग्रीवसम्भाषणम् ॥
वालीनिग्रहणं समुद्रतरणं लङ्कापुरीदाहनम् ।
पश्चाद्रावणकुम्भकर्णहननं एतद्धि रामायणम् ॥

Colophon :—

इति श्रीअग्नि(होत्र)वेशमुनिविरचितं रामायणसार सम्पूर्णम् ।

Post Colophon :—

लिखितं हरिवंशसिंह गहरवारग्रामे कसिवारग्रामकोयिली संवत् १८९७ सावन सुदी ११ रविवासरे । राम । राम । राम । राम । राम । राम । राम ।

3178.

7940. *The Same.*

Being an epitome of the story of the Rāmāyaṇa in 102 *ślokas, hence called Śata-ślokī Rāmāyaṇa.*

By Agniveśa.

Substance, country-made paper. 8 × 3 inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 200. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीअग्निवेश्येन मुनिना कृतं रामायणं समाप्तम् ।

For the work see L. 2288.

3179.

2407. **रामायणरहस्यम्** । *Rāmāyaṇa-rahasyaṃ.*

By Agniveśa.

For the MS. and the work see L. No. 2663.

Rājendralāla describes the MS. as containing 5 leaves but Rāma Rahasya ends in leaf 4. The verses are 59 and 64 including phalaśruti. The other leaf is not connected with this work, though it also deals with Rāmāyaṇa in Prose, and is written in a different hand.

Rāmayaṇa-sāra in 102 Śārdūlavikrīḍita verses, noticed in L. No. 2288, is also attributed to Agniveśa, for which see also L.Z. No. 464.

But Rāmāyaṇarahasya seems to be the genuine work of Agniveśa and Ramāyaṇasāra an imitation, as in the second verse, Agniveśa mentions his disciples Cārāyana and others.

After the colophon the following verse in a different, beautiful and bold hand occurs :—

एकेनाङ्गगते चतुर्दशशते शाके गते भूपते
यातो विक्रमसेनतुल्यन्नृपतौ म्लेच्छान्तकारी भवेत् ।
पाञ्चारी यदि माल्लतोमरकुले यद्दामनामाभिधः
पञ्चाशीतिसमन्विते कुपतिघाक्ष्वं भोजराज भूतणु (?) ॥

3180.

1631. **रामायणकथासारः** । *Rāmāyaṇa-kathā-sāraḥ.*

By Kṣemendra.

Substance, country-made paper. 10 × 6½ inches. Folia, 198. Bound in book-form in full leather. Worm-eaten. Character, modern Kāśmīrī. Appearance, old. Complete, but omits 8½ verses in the beginning. .

Printed in the Kāvyamālā series in 1903, under the name of 'Rāmāyaṇa-mañjarī.'

3181.

4153. *The Same.*

Substance, birch bark. 7 × 7½ inches. Folia, 157, many of which have been seriously damaged. Lines, 16 on a page. Character, Kāśmīrī of the fifteenth century. Appearance, old and damaged. Incomplete at the end.

See the previous number.

3182.

5761. **सारांशरामायणम्** । *Sārāṁśa-Rāmāyaṇam.*

By Śrīdhara Sūri.

Substance, country-made paper. 10 × 4½ inches. Folia, 59. Lines, 10 on a page. Extent in ślokas, 1,500. Character, Nāgara. Date, Saṁvat 1905. Appearance, soiled. Complete.

A useful abstract of the Rāmāyaṇa.

Beginning :—

श्रीगणेशाय नमः ।

सर्व्वावासः श्रिरोभिस्त्रिभुवनमहितैरीर्य्यते यः श्रुतौनां
नुन्ना धातुर्व्यवस्था दशवदनमुखैः पूर्व्ववत् तां विधातुं ।
हन्तुं तान् पातुमेतान् प्रकृतिजनगणान् वृन्दमुद्धर्त्तुमार्षं
कृत्वा मूर्त्तिश्चतस्रो दशरथसदने प्रादुरासीत् प्रपूर्णः ॥
कौशल्यायां प्रजातो दशरथनृपतेः स्निग्धनीलाम्बुदश्रीः
श्रीमः स्वेनैव तुल्यो भरत इति ततः कैकेयीतो बभूव ।
जज्ञाते द्वौ सुमित्रोदरसुषिनिलयात् लक्ष्मणो दिव्यमूर्त्तिः
शत्रुघ्नस्ते बभूवुः हरय इव महाशैलदर्य्या गृहिंसाः ॥

3A, इति श्रीश्रीधरसूरिविर्य्यविरचिते श्रीसारांशरामायणे बालकाण्डः समाप्तः ; 19B, ० अयोध्याकाण्डः समाप्तः ; 26A, ० आरण्यकाण्डः ; 33A, किष्किन्धाकाण्डः समाप्तः ; 40B, ० सुन्दरकाण्डः समाप्तिमगमत् ; 51A, इति

रामायणे युद्धकाण्डः समाप्तः ; 59A, इति श्रीश्रीधरसूरिविरचिते श्रीसारांग्र-
रामायणे उत्तरकाण्डः समाप्तः, समाप्तश्चायं ग्रन्थः ।

The work ends thus :—

एतत् (एतावत्) श्रीधरशर्म्मणा विरचितं सारांग्ररामायणं
पापाली तिमिरावली दिनकरः सन्तापशान्तौ शशी ।
प्रार्थ्यर्थे सुरपादपः शुचिविधौ गङ्गादितीर्थो महान्
आरोहे त्रिदिवादिलोकनिवहे सोपानभूतं परं ॥

Post Colophon Statement :—

संवत् १९०५ । रामः । संख्या १५२५ । सन १२ साल ।

3183.

8642. **रामायणसारः** । *Rāmāyaṇa-sāraḥ.*

By Appaya Dīkṣita.

Substance, country-made paper. 10 × 5 inches. Folia, 26. Lines, 11 on a page. Extent in Slokas. 2,400. Character, Nāgara. Old. Complete.

Complete in 26 leaves.

The Last Colophon : —

इति श्रीमद्भरद्वाजकुलजलधिकौस्तुभ-श्रीमदद्वैतविद्याचार्य्य-
श्रीविश्वजिद्याजि-श्रीरङ्गराजाध्वरिवरसूनोरप्पयदीक्षितस्य कृतौ
श्रीमद् रामायणसारः समाप्तः ।

प्राचेतसः कमलसम्भवसूनुसूक्त्या
रामायणं महितकाव्यमिदं वितेने ।
प्राधान्यतः पशुपतेः परभाव एव
व्यक्त्या निरूपित इति प्रविचार्य एषः ॥

In leaf 26 and line 3—

तथापि रामायणे सर्व्वत्र प्रवितनः शिवपारम्यरूपो वस्तुध्वनिः
प्राधान्यमश्नुते इत्यत्र नास्ति विमत्यवकाशः । अतो रामायणं
शिवमहिमप्रख्यापनप्रधानं भवत्येवेति सिद्धं ।

There are altogether 25 ślokas in praise of Śiva, pointing out that Rāmāyaṇa was written principally in honour of Śiva. This is substantiated in the form of a commentary.

3184.

6004. संग्रहरामायणम् । *Saṃgraha-Rāmāyaṇam.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 15 to 48. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and worm-eaten. Incomplete at both ends.

An abstract of the Rāmāyaṇa.

17B, इति श्रीसंग्रहरामायणे अयोध्याकाण्डे; 42B, इति संग्रहरामायणे अयोध्याकाण्डे द्वादशः सर्गः—अयोध्याकाण्डं समाप्तम्; 45A, इति संग्रहरामायणे अरण्यकाण्डे प्रथमः सर्गः; 47A, and so on.

3185.

3787. रामायणकथा-संग्रहः ।

Rāmāyaṇa-katha-saṃgrahaḥ.

To the end of Sundarā Kāṇḍa.

Substance, country-made paper. $14\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 297+57. Lines, 4 on a page. Extent in ślokas, 3,600. Character, Bengali. Dato, Saka 1739. Appearance, fresh.

Last Colophon :—

इति सुन्दरकाण्डकथासंग्रहः ।

Post Colophon :—

लिपिरियं श्रीरामानन्ददेवशर्म्मणः पुस्तकमिदं ममैव । ॐ रामचन्द्राय नमः ।

शुभमस्तु शकाब्दाः १७३९ सौरफाल्गुनस्य पञ्चदशदिवसे समा(मे)[मोऽ]यं ग्रन्थः ।

Ādi Kāṇḍa is complete in 77 leaves, Ayodhyā in 100, Araṇya in 67, Kiṣkindhyā in 52 and Sundarā in 57.

Beginning :—

रामरामेति रामेति कूजन्तं मधुरं मधुराक्षरम् ।
आरूढकविताशाखं वन्दे वाल्मीकिकोकिलम् ॥

रामायणवृक्षस्य शाखामारुह्य रामरामेति कूजन्तं मुनिं कोकिलं वन्दे ।

यस्माज्जाताश्चतुर्वर्गाः यस्यागमादयो गुणाः ।
स रामः पातु वः क्लेशात् यस्मिन् लक्ष्मीश्चञ्चला ॥

वृक्षमाह—

जातः श्रीशङ्कराभ्यां मधुरिपुमुखभूस्तारबीज[ः]सताच्च
भक्त्याः समुर्चैर्दृहिण सुजलदो नारदेनापि रक्ष्यः (?) ।
सप्तस्कन्धैकमूलो नवरसफलकः खाङ्कबाणप्रशाखः
पत्री रामश्चतुर्विंशतिदशशतपत्रोऽधिभातीश-वृक्षः ॥

अस्यार्थः—

शिवात् जातस्तारबीजः मधुरिपुमुखभूः भूम्यामारोपितः सताच्च
भक्त्याः अचारा[ः]वरः जलदो ब्रह्मा सिञ्चितः नारदेन पालितः
एकमूलमप्तस्कन्धः खप्रूल्य अङ्क क्रय बाण पञ्च एवं ५६० सर्गाः
उपशाखाः एवं चतुर्विंशति २४ सहस्रश्लोकाः पत्राणि एभिर्भाति
ईश वृक्षः नवरसयुतं फलं पिबत ।

These Kathāsaṃgrahas are really note-books of those who expound the epics and Purāṇas before a Hindu audience. The notes follow the stream of narration of the work to be expounded. But they often take good verses from various sources and dilate upon them. They often add descriptions in the vernacular and their expositions are often in the vernacular.

3186.

3791. *The Same.*

Substance, foolscap paper. 13½ × 2 inches. Folia, 15 + 8. Lines, 4 on a page. Extent in ślokas, 225. Character, Bengali of the nineteenth century. Appearance, fresh.

It contains Ādi Kāṇḍa Kathā in 15 leaves and the Ayodhyā Kāṇḍa Kathā in 8 leaves. The latter is incomplete. The notes in this are much shorter than in

No. 3787.

3187.

2510. उत्तरकाण्डकथा। *Uttara Kāṇḍa Kathā.*

Substance, country-made paper. $14\frac{3}{4} \times 5$ inches. Folia, 23. Lines, 13 to 16 on a page. Extent in ślokas, 1,400. Character, Bengali. Appearance, old and worn out. The first leaf is torn out and corroded.

Colophon :—

इति उत्तरकाण्डकथा समाप्ता।

श्रीरामपति + + धर्म्मणो लिपिरियं पुस्तकं च।

In ancient India celebrated Buddhist monks used to sit on a raised platform, called Vedi, and expound their doctrines to the assembled laymen, embellishing their expositions with pithy stories, recitations, gesticulations and so forth. From the Buddhists the Brahmins got this system of exposition. But they applied it not to philosophical doctrines, not to moral sermons, but to the Rāmāyaṇa, Mahābhārata and the Purāṇas. This sort of exposition was known as Kathā and it is said that Śivāji, the founder of the greatness of the Marathas, was very fond of these Kathās.

After the pacification of Bengal under the British rule in the middle of the 18th century, there arose in that country a school of Kathās, which is still holding its ground. The expounders are called Kathakas and their performance Kathakatā. It is extremely difficult for the Kathakas to have to select from big manuscripts of Epics and Purāṇas, while expounding. So they make a selection of the best verses and often embellish them with songs, narratives and glowing descriptions from their own imagination.

Rāmapati was one of these Kathakas and the present manuscript contains his selections from the Uttarā Kāṇḍa of the Rāmāyaṇa.

It begins :—

श्रीरामचन्द्राय नमः ॥ अथ उत्तरकाण्डकथा ॥

प्रारब्धराज्यस्य रामस्य राक्षसानां क्षये कृते ।
आजग्मुर्ऋषयस्तत्र राघवं प्रतिनन्दितुम् ॥

3188.

6601. **रामायणकथा** । *Rāmāyaṇa Kathā.*

Substance, unseasoned palm-leaf. 18 × 1 inches. Folia, 82. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, worm-eaten. Incomplete.

From the beginning to the banishment of Rāma.

An abstract of Rāmāyaṇa in easy Sanskrit prose, which professional reciters kept before them to refresh their memory in explaining to an admiring audience in the vernacular.

3189.

3310. **आदिकाण्डकथा** । *Ādi Kāṇḍa Kathā.*

By Gaṇeśa Vidyāvinoda.

Substance, country-made paper. 14 × 3¼ inches. Folia, 56. Lines, 5 on a page. Extent in ślokas, 590. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

The story of the Ādi Kāṇḍa of the Rāmāyaṇa, re-written with embellishments so as to suit the purpose of the Kathakas or the expounders of the Purāṇas.

It begins :—

ॐ श्रीरामचन्द्राय नमः ।

आदिकाण्डे कथामेतां मूलग्रन्थाविरोधिनीम् ।
गणेशस्तनुते विद्याविनोद इति विश्रुतः ॥

एकदा वाल्मीकिर्नारदं पप्रच्छ मर्त्तलोके को धर्म्मज्ञः सत्यवाक् सर्व्वप्राणिहितकारी वीर्य्यवान् वदान्यः जितक्रोधो धृतिमान् । इत्यादि ।

It ends thus :—

स राजवर्य्यात्मजमात्मवन्तं
गुणाभिरामं नरलोककान्तम् ।
रामं नृदेवार्हसि लोकनाथ-
मिहाभिषेक्तुं युवराजमूर्व्यम् ॥

Colophon :—

इत्यादिकाण्डकथा समाप्ता ।

3190.

2655. योगवाशिष्ठरामायणम् ।

Yogavāsiṣṭha-Rāmāyaṇam.

Substance, country-made paper. 9½ × 5 inches. Folia, 18. Lines, 10 on a page. Extent in ślokas, 272. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

In other Catalogues this work is included in the Vedant Section, but I think this is its proper place because it is Rāmāyaṇa.

Colophon :—

इति श्रीवाल्मीकीये रामायणे निर्व्वाणस्थितिः संपूर्णा ।

Beginning :—

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्त्तये ।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे ॥
अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः ।
नात्यन्तमज्ञो न तज्ज्ञः सोऽस्मिन् शास्त्रेऽधिकारवान् ॥
यावन्नानुग्रहः साक्षाज्जायते परमेश्वरात् ।
तावत् स गुरुतः कश्चित् सच्छास्त्रमपि नो लभेत् ॥ २ ॥
महानुभावसम्पर्कात् संसाराम्बुनिमज्जने ।
युक्तिः संप्राप्यते राम दृढा नौरिव नाविकात् ॥ ४ ॥

It ends :—

एष एव विशेषोऽस्य न समो मूढ़बुद्धिभिः ।
सर्व्वचास्थापरित्यागान्नीरागममलं मनः ॥ २१ ॥
एतावदेव खलु लिङ्गमलिङ्गमूर्त्तेः
संप्राप्तसंसृतिचिरभ्रमनिर्वृतस्य ।
तज्ज्ञस्य यन्मदनकोपविषादमोह-
लोभापदामनुदिनं निपुणां तनुत्वं ॥ २२ ॥

Colophons :—

3A, इति वैराग्यप्रकरणम् (27 ślokas); 5A, इति जगन्मिथ्यात्व-प्रकरणम् (29 ślokas); 6B, जीवन्मुक्तिप्रकरणम् (25 ślokas); 8B, इति मनोलयप्रकरणम् (27 ślokas); 9B, वासनोपशमप्रकरणम् (15 verses); 10B, आत्ममननप्रकरणम् (15 verses); 11B, इति शुद्ध-निरूपणम् (15 verses); 12A, इत्यात्मार्चाप्रकरणम् (12 verses); 14B, इत्यात्मनिरूपणम् (33 verses); 16B, इति दृश्यदर्शनप्रकरणम् (34 verses); (here there is a date: शके १५१६ शुभकृदब्दे माधवे मासि सितपक्षे दशम्यां तिथौ श्रीमद्दिनकरतनयवासरे श्रीमद्गङ्गोत्तरे तीरे वाराणसी-स्थितगोवर्द्धनेनालेखि) ।

The 17th leaf begins :—

आकाशगत्यभावादि-निरूपणमुखादिह ।
चित्तस्योपशमप्राप्तिरुपसंक्रियते स्फुटम् ॥

This is the last chapter, consisting of 22 verses, of which the colophon is given above.

3191.

8141. *The Same.*

Substance, country-made paper. 17 × 4¼ inches. Folia, 33-112. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured.

The first and the last colophons in the fragment :—

40A, इति वाल्मीकीये मोक्षोपाये उत्पत्तिप्रकरणं द्वादशः सर्गः; 95B, इति निर्व्वाणप्रकरणे शिखिध्वजचरिते किरातो(टो)पाख्यानं ।

3192.

5821. *The Same.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 2 to 16. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured.

A mere fragment.

The first colophon in the fragment (7A) is marked 51, it should be 47th. Then we have 48th (11B), 49th (13B) and 50th (15B).

Then there are 21 verses more of the next chapter, at the end of which we have the following statement:—

राम सम्वत् सीतासहितराम॥ गौरधारी ब्राह्मण गुजराती लीखीतं समां।

3193.

3471. *The Same (Uttara Kāṇḍa).*

Substance, country-made paper. 12½ × 3½ inches. Folia, 55. Lines, 8 on a page. Character, Bengali. Appearance, discoloured. Complete. Date, Saka 1748.

Post Colophon:—

शकनरपतेरतीताब्दाः १७२८।

२९ भाद्र श्रीकालीशङ्करशर्म्मणा दीर्घसूत्रनिवासिना श्रीशशि-शेखरशर्म्मरायस्य पाठार्थं लिखितम्। ॐ।

3194.

241. **योगविवरणम्।** *Yoga-vivaraṇam.*

Substance, foolscap paper. 18 × 5 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 210. Character, Bengali. Appearance, tolerable. Complete.

A treatise on Yoga attributed to Vasiṣṭha. Is it a section of Yoga-Vasiṣṭa?

Beginning:—

अथ वशिष्ठयोगकाण्ड लिख्यते।

वशिष्ठ उवाच ।

ज्ञातस्य द्विविधो ज्ञेयो पन्थानौ वेदबोधितौ ।
कर्म्मार्थकावभावेतौ प्रवर्त्तकनिवर्त्तकौ ॥
वर्णाश्रमोक्तं कर्म्मैव कामसङ्कल्पपूर्व्वकम् ।
प्रवर्त्तकं भवेदेतत् संसारेषु प्रवर्त्तनात् ॥
तदेव ज्ञानसंयुक्तं सर्व्वकामविवर्ज्जितं ।
निवर्त्तकं भवेदेतत् जन्ममृत्युनिवर्त्तनात् ॥
निवर्त्तकं भवेदेव द्विविधं सूरयो विदुः ।
बाह्यमभ्यन्तरञ्चेति प्रत्येकं मुक्तिसाधनम् ॥

End :—

स्नातं तेन समस्ततीर्थसलिले दत्ता च पृथ्वी द्विजे
यज्ञानाञ्च कृतं सहस्रमयुतं देवाश्च सम्पूजिताः ॥
नित्यं तेन सुतर्पिताश्च पितरः स्वर्गञ्च नीताः पुन-
र्यस्य ब्रह्मविचारणे क्षणमपि प्राप्नोति धैर्य्यं मनः ॥

Colophon :—

इति वशिष्ठयोगकाण्डे योगविवरणं समाप्तम् ॥

3195.

2393. विसूचिकामन्त्रः । *Visūcikā-mantra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Lines, 8 + 10 in all. Extent in ślokas, 20. Character, Nāgara of the nineteenth century Appearance, fresh. Complete.

Colophon :—

इति श्रीवाशिष्ठरामायणे उत्पत्तिप्रकरणे सूच्यपाख्याने
विसूचिकामन्त्रकथनं नामैकोनसप्ततितमः सर्गः ॥

Post Colophon :—

यादृशमित्यादि ॥ इदं पुस्तकं पितड़े इत्युपनामरामचन्द्रसु-
काग्नीनाथेन लिखितम् ।

It begins :—

पुत्रि कर्कटिके रक्त कुशपुष्पैलाभ्रमालिके ।
उत्तिष्ठ त्वं तु तुष्टोऽस्मि गृहाणाभिमतं वरम् ॥

कर्कट्युवाच ।

भगवन् भूतभव्येश स्यामहं जीवसूचिका ।
अनायसी चायसी च विधेऽर्पयसि चेद्वरम् ॥

वशिष्ठ उवाच ।

एवमस्त्विति तामुक्त्वा पुनराह पितामहः ।
सूचिका सोपसर्गा त्वं भविष्यसि विसूचिका ॥
सूक्ष्मया मायया सर्व्वलोकहिंसां करिष्यसि ।
दुर्भोजनदुरारम्भा मूर्खा दुःस्थितयश्च ये ॥
दुर्देशवासिनो दुष्टास्तेषां हिंसां करिष्यसि ।
प्रविश्य हृदयं प्राणैः पद्मग्रीहादिबाधनैः ॥

This contains an incantation for the cure of cholera.

3196.

10613.

Substance, country-made paper. 13½ × 7½ inches. Folia, 17. Lines, 16 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

Extracts from Vāsiṣṭha Rāmāyaṇa and Padma Purāṇa.

The first and the last colophon :—

I.

2A, इति श्रीवासिष्ठे रामायणे उत्तरचरित्रे मैरावणवधे हनुमद्विजये प्रथमोऽध्यायः ; 12B, ० सौताविजयो त्रयोदशोऽध्यायः ।

II.

13B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः ।

Last Colophon :—

० पञ्चमोऽध्यायः ।

3197.

5901.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 20, the first of which is missing. Lines, 16 on a page. Character, Nāgara. Date, Saṃvat 1866. Appearance, fresh.

Two extracts, one from the Yogavāśiṣṭha Rāmāyaṇa, and the other from Padma Purāṇa.

I.

2A, इति श्रीवाशिष्ठे रामायणे उत्तरकाण्डे हनूमद्विजये द्वितीयोऽध्यायः ; 13B, शतास्यवधोनाम द्वादशोऽध्यायः ; 14B, त्रयोदशोऽध्यायः ।

II.

Then begins Rāmavijaya, said to belong to the Padma Purāṇa.

14B, सूतउवाच ।

कैलासशिखरे रम्ये कल्पवृक्षोपशोभिते ।
गन्धर्व्वगणसम्पूर्णे राजतैः शिखरैर्युतैः ॥
... ...

पार्व्वत्युवाच ।

भगवन् सर्व्वधर्म्मज्ञ रामस्य चरितं शुभम् ।
श्रीरामविजयं नाम ब्रूहि मे करुणाकर ॥

15B, इति श्रीपद्मपुराणे उमामहेश्वरसंवादे श्रीरामविजये प्रथमोऽध्यायः ; 17A, इति श्रीपद्मपुराणे श्रीरामविजये सहस्रमुखसेनायोधनं नाम द्वितीयोऽध्यायः ; 18A, ० सहस्रमुखयुद्धे तृतीयोऽध्यायः ; 19A, ० सहस्रमुखवधो नाम चतुर्थोऽध्यायः ; 20B, (last colophon) इति श्री ० पञ्चमोऽध्यायः ।

Post Colophon Statement :—

संवत् १८६६ कार्त्तिकशुक्ले १३ रवौ लि० भटरङ्गनाथेन ।

3198.

11008. **योगवाशिष्ठरामायणम् ।**

Yoga-Vāsiṣṭha Rāmāyaṇam.

With a commentary, entitled Vāsiṣṭha-tātparya-prakāśa.

By Ānandabodendra Saraswatī.

Substance, country-made paper. 16×8 inches. Folia, 49 (Vairāgya-prakaraṇa and Mumukṣu-vyavahāra prakaraṇa). In Tripaṭha form. Character, modern Nāgara. Appearance, frosh.

Beginning :—

ॐ नमो ब्रह्मणे, etc.

अजमजरमनाद्यनंतमंत-
र्निजसुखबोधसदद्वितीयपूर्णं ।
शिवमखिलहृदिस्फुरत्स्वं माया-
विकसितविश्वविलासमानताः स्मः ॥ १ ॥

... ...

यत् कृपालेशमात्रेण तीर्णोस्मि भवसागरम् ।
श्रीमद् गङ्गाधरेन्द्राख्यान् श्रीगुरूंस्तान् सदा भजेत् ॥
आनन्दबोधयतिना श्रीमद्गुरुवचोमृतैः ।
वासिष्ठार्थप्रकाशोऽयं यथामति वितन्यते ॥

The colophon of the Vairāgya Prakaraṇa:—

इति श्रीमत् परमहंसपरिव्राजकाचार्य्य-श्रीरामचन्द्रेन्द्रसरस्वती-पूज्यपादशिष्येण श्रीगङ्गाधरेन्द्रसरस्वतीपूज्यपादशिष्येण (?) श्रीमदानन्दबोधेन्द्रसरस्वत्याख्य[भिक्षुणा]विरचिते श्रीवासिष्ठ-तात्पर्य्यप्रकाशे वैराग्यप्रकरणे त्रयस्त्रिंशत्तमः सर्गः । ग्रंथ-संख्या ३३०० ।

The colophon of the Mumukṣu-vyavahāra Prakaraṇa:—

इति श्रीपरम ० श्रीरामचन्द्रसरस्वतीपूज्यपादशिष्येण श्रीमद् गङ्गाधरेन्द्र-सरस्वतीशिष्येण (?) श्रीमदानन्द ० मुमुक्षुव्यवहारप्रकरणे विंशतितमः सर्गः ॥

अस्य प्रकरणस्य श्लोकसंख्या २४०० ।

3199.

8751. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 7\frac{1}{2}$ inches. Folia, 800. Lines, 13 on a page. Extent in ślokas, 25,600. Character, Nāgara. Fresh. Worm-eaten. Incomplete.

Out of the six prakaraṇas in which the book is divided, four are to be found in this manuscript, namely:

II.

मुमुक्षुव्यवहारप्रकरणं complete in 65 leaves and 20 chapters.

III.

उत्पत्तिप्रकरणं complete in 311 leaves and 122 chapters and in ślokas 13,650.

IV.

स्थितिप्रकरणं complete in 133 leaves and 62 chapters and 6,100 verses.

V.

उपशमप्रकरणं complete in 268 leaves and in 93 chapters and in 10,000 verses.

"लिखितं श्रीपण्डितकाश्मीरेण जयारामाख्येन"

I.

वैराग्यप्रकरणं a fragment from leaf 83 to leaf 103.

The colophon says that this Prakaraṇa is complete in 33 sargas.

"इदं प्रकरणं मया काश्मीरपण्डितसोमकृपालुकेन सम्पूर्णं कृतं"

3200.

11009. *The Same.*

(निर्व्वाणप्रकरणम्)।

With Vāśiṣṭha-Tātparya prakāśikā.

Substance, country-made paper. $12\frac{1}{4} \times 6\frac{1}{2}$ inches. Folia, 28. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

26B, इति श्रीवासिष्ठतात्पर्य्यप्रकाशे निर्व्वाणे द्वादशः सर्गः; 28B, निर्व्वाणप्रकरणे चतुर्दशः सर्गः।

Of the next chapter there are only three ślokas.

3201.

8973. *The Same.*

With the same commentary.

The Nirvāṇa prakaraṇa of the same commentary.

Substance, country-made paper. 12 × 8 inches. Folia, 962. Lines, 14 on a page. Extent in ślokas, 54,000. Character, Nāgara. Fresh. Complete.

For the commentary see L. 2049.

3202.

9784. **सटीक योगवाशिष्ठसारः।**

Yogavāśiṣṭha-sāraḥ with commentary, by Mahīdhara.

Substance, country-made paper. 11 × 5 inches. Folia, 41, the first and second leaves are missing. Lines, 7, 5 on a page. Extent in ślokas, 460. Character, Nāgara. Appearance, tolerable. Nearly complete.

A collection of select verses from the Yogavāśiṣṭha, arranged in ten chapters; accompanied by a gloss most likely by Mahīdhara himself who selected and arranged those verses.

The end of the Text:—

यथा न पुत्रिकाशून्यः स्तम्भोनुत्कीर्णपुत्रिकः।
तथा भातं जगद्ब्रह्म तेन शून्यपदं गतं॥
सौम्याम्भसि यथावीचिर्नचास्ति न च नास्ति च।
तथा जगद् ब्रह्मणीदं शून्याशून्यपदं गतं॥

The Colophon:—

इति श्रीयोगवाशिष्ठसारे महीधरकृते दशमं प्रकरणं।

The end of the commentary :—

सौम्येति सौम्ये स्थिरे जले यथा वीचिरस्ति नास्ति च यद्येदं जगत् ब्रह्मणि अस्ति नास्ति चेति कथं अज्ञानदशायामस्ति ज्ञानदशायां नास्तीत्यर्थः ।

तेनेदं ब्रह्मपदं जगता हीनं सहितञ्चेत्यर्थः व्यवहारिकतालौकिकदशाभ्यामितिभावः ।

Colophon :—

इति श्रीयोगवाशिष्ठसारे विवरणे दशमं प्रकरणं । १० ।

यस्य तृष्णा न विश्रान्ता दारिद्र्यं तस्य वै ध्रुवं ।
यस्य तृष्णा हि विश्रान्ता स सुखी प्राणिनां प्रभुः ॥
संसारे विषयासक्तं ब्रह्मज्ञोऽस्मीतिवादिनं ।
कर्म्मब्रह्मोभयभ्रष्टं तं त्यजेदन्त्यजं यथा । २ ।
माता रामो मत्पिता रामचन्द्रः
स्वामी रामो मत् (स्व)[स]खा रामचन्द्रः ।
सर्व्वस्वं मे रामचन्द्रो दयालु-
र्नान्यं जाने नैव जाने न जाने ॥

श्लोक । ९२ ॥ शुभमस्तु ।

3203.

470. **योगवाशिष्ठसारः** । *Yogavāsiṣṭha-sāraḥ.*

By Mādhavadāsa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 158. Lines, 10, 11 on a page. Date, Saka 1618. Complete.

A Marhatti manuscript with separate pagination for each prakaraṇa. I in 21 leaves, II in 17, III in 19, IV in 18, V in 12, VI in 6, VII in 12, VIII in 8, IX in 19 and X in 26.

The Last Colophon :—

इति श्रीयोगवशीष्ठसार माधवदासकृतटीकायां निर्व्वाणनाम दशमप्रकरण सम्पूर्णमस्तु ।

श्रीसारसङ्ग संमूलश्लोक ३९ वटीका मङ्गाष २९८ वेकन्दर श्लोकसंख्या २२३ शके १९१८ वर्ष मन्मथनाम संवत्सरे पौषमासेर शुक्लपक्षे सोमवासरे द्वादश्यायां त्तदीनरात्रौ प्रथमप्रहरे समाप्तं। शुभमस्तु ॥

3204.

239. योगवाशिष्ठसारः सटीकः।

Yoga-Vāsiṣṭha-sāraḥ with a commentary.

Substance, foolscap paper. $4\frac{1}{2} \times 18$ inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 198. Character, Bengali. Appearance, old. Complete.

An abridgment of Yoga-Vāsiṣṭha. It goes also under the names of Jñāna-sāra and Nirvāṇasthiti.

Fragmentary. See L. 340 and 3208.

No name of the commentator is to be found in this fragment which contains only the first two prakaraṇas, and the 20 ślokas of the third prakaraṇa.

The Ṭīkā begins:—

अस्यार्थः। एतादृशाय तेजःस्वरूपिणे ज्ञानाय नमस्करोमि दिक्कालादिनानवच्छिन्ना अतिव्याप्ता अनन्ता चिन्मात्रा मूर्त्तिर्यस्य स तस्मै पुनः किम्बिशिष्टाय स्वानुभूत्येकमानाय स्वस्यानुभूतिरैश्वर्यं तस्यामेकं एव मानं चित्तसमुन्नतिर्यस्य तस्मै पुनः शान्ताय निर्म्मलाय। १।

3205.

4714. अद्भुतरामायणम् : *Adbhuta-Rāmāyaṇam.*

Substance, palm-leaf. $19 \times 2\frac{1}{2}$ inches. Folia, 106. Lines, 4 on a page. The first leaf is missing. Character, Nāgara. Date, Saka 1643. Appearance, discoloured.

पुष्पिका।

इत्यार्षे श्रीरामायणे वाल्मीकीये आदिकाव्ये अद्भुतोत्तरकाण्डे श्रीसीतारामायोध्यागमनं नाम सप्तविंशोऽध्यायः। इति समाप्तः।

श्रीसुब्रह्मसिंहस्य पुस्तकमिदं । शाकाब्दा १६४३ कार्त्तिकशुक्ला सप्तमी । शुभमस्तु ।

श्रीरामचन्द्राय नमः ।

3206.

4688. *The Same* (*Adbhuta*).

Substance, country-made paper. 18 × 4½ inches. Folia, 47. Lines 9 on a page. Extent in ślokas, 1,300. Character, Bengali of the eighteenth century. Appearance, discoloured. Date, Saka 1698. Complete.

Last Colophon :—

इत्यार्षे रामायणे महर्षिवाल्मीकीये आदिकाव्ये अद्भुतोत्तरकाण्डे सीतारामयोरयोध्यागमनं नाम षड्विंशतितमः सर्गः ।

This is regarded as the eighth Kāṇḍa of the Rāmāyaṇa, attributed to Vālmīki, but doubtless it is of very modern origin. It gives a recapitulation of the story of the Rāmāyaṇa in seven Kāṇḍas. It generally goes under the name of Adbhuta Rāmāyaṇa. For an analysis of the work see Weber's Berlin Catalogue No. 446, in which the last chapter is numbered 27th, because it counts Hanumatkṛta-stavarājaḥ as a separate sarga, whereas in the present manuscript *Hanumatkṛta-stavarājaḥ* and Rāmarājyopalambha (the 16th sarga in Weber's manuscript) form together the 15th sarga.

Post Colophon Statement :—

समाप्तश्चायं अद्भुतोत्तरकाण्डमिति ।
श्रीरामचन्द्रशर्म्मणः स्वाक्षरं पुस्तकञ्चेति । श्रीदुर्गा ।
श्रीमन्महेशमहिषीं महिषासुरघ्नी-
मानम्य शम्भुसुरवैरिविरिञ्चिनम्याम् ।
शाके करिग्रहरसक्षितिमे सुपुण्यां
पुस्तीं लिलेख कुतुकाद्विजरामचन्द्रः ॥

3207.

11027. *The Same.*

Substance, country-made paper. 12½ × 5 inches. Folia, 46. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1850.

Last Colophon :—

इत्यार्षे रामायणे वाल्मीकीयादिकाव्ये अद्भुतोत्तरकाण्डे सीता-रामायोध्याप्रत्यागमनं नाम सप्तविंशतिसर्गः ॥

Post Colophon :—

संवत् १८५० पौषे मासि कृष्णपक्षे एकादश्यां भृगुवासरे लिखितमिदं पुस्तकं अग्निहोत्रिणा हीरालालेन स्वपठनार्थं ।

यादृशं पुस्तकं दृष्ट्वा, etc., etc.

3208.

5692. [illegible]ent which contain[illegible]kas of th[illegible] **चित्रकूटमाहात्म्यम् ।** *Cittrakūta-māhātmyaṃ.*

Telling an extract from the Ādi Rāmāyaṇa.

Substance, country-made paper. 14 × 7¼ inches. Folia, 30. Lines, 12 on a page. Character, Nāgara. Date, Saṃvat 1895. Appearance, fresh. Complete.

Beginning :—

श्रीरामाय नमः ।

यतः सर्व्वाणि भूतानि प्रतिभान्ति स्थितानि च ।
यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥
ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।
कर्त्ता हेतुः क्रिया यस्मात्तस्मै ज्ञानात्मने नमः ॥

Colophon :—

इत्यार्षे श्रीमदादिरामायणे श्रीमद्वाल्मीकिविरचिते शतकोटि-संहितायां श्रीमच्चित्रकूटमाहात्म्ये श्रीमद्भरतात्रेयसंवादे तथा पार्व्वतीशिवसम्वादे याज्ञवल्क्यमुनिभुशुण्डिसुतीक्ष्णागस्त्यसंवादे षोड़शोध्यायः समाप्तः ।

इदं श्रीचित्रकूटस्य माहात्म्यं मुनिभाषितं ।
ये पठन्ति नरा भक्त्या तेषां रामः प्रसीदतु ॥

Post Colophon Statement :—

श्रीसम्वत् १८९५ चैत्रकृष्ण ४ चन्द्रवासरे ७५० ।

3209.

10320. वैष्णवीविवाहः । *Vaiṣṇavī-vivāhaḥ.*

Said to be an extract from Mahā-Rāmāyaṇa.

Substance country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 2. Lines, 16 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured.

Colophon :—

इति श्रीमद्रामायणे काकभुशुंडगरुड़संवादं जयदयालुकृतं वैष्णवीविवाहं समाप्तम् ॥

After the colophon there are five lines and a half.

Beginning :—

ॐ श्रीगणेशाय नमः ॥

नारायणाख्यद्विजसोदरदेशिकस्य
पादारविन्दमकरन्दरजःकणान ।
ध्यायेहमादिजननालितमिस्रनाशं
संविद्विरागजननं भवसिन्धुपोतम् ॥

... ...

कीशर्क्षाधिपवातजांगदबलै रामेनुजे सव्रते
याम्ये सिन्धुतटे कुशाग्रनगये क्रुद्धात्तचापेश्वरे

... ...

... ... ॥ ४ ॥

रामः प्राह स सागरं मम चमूं पारं नयाशु द्रुतम् ।
सिन्धुः प्राह ममाङ्गजां परिणय पश्चात्तरिष्ये चमूम् ॥ ५ ॥

Rāma promised to marry the ocean's daughter after killing Rāvaṇa, which however, he did not do, promising again that he would marry his daughter in Kalki-avatāra.

This girl of Samudra is Vaiṣṇavī. In the 29th ślōka begins a description of images, in different places, of Vaiṣṇavī, which continues to the end.

3210.

9359. आदित्यहृदयं । *Ādityahridayam.*

Substance, country-made paper. 10 × 4 inches. Folia, 3. Lines, 7, 8 on a page. Extent in ślokas, 35. Character, Nāgara. Appearance, tolerable. Complete.

A hymn in praise of Sūrya, taken from the Rāmāyaṇa, said to have been imparted by Agastya to Rāma, when engaged in war with Rāvaṇa, as a means to his triumph in war.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्त्तये नमः ।
ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम्
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् । १ ।
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्
उपगम्याब्रवीद्राममगस्त्यो भगवांस्तथा । २ ।
रामराम महाबाहो शृणु गुह्यं सनातनम्
येन सर्व्वानरीन् वत्स समरे विजयिष्यति । ३ ।
आदित्यहृदयं पुण्यं सर्व्वशत्रुविनाशनम्
जयावहं जपेन्नित्यम् अक्षयं परमं शिवम् । ४ ।

End :—

अथ रविरवदन्निरीक्ष्य रामम्
मुदितहृदं परमं प्रहृष्यमाणः
निशिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति । ३१ ।

Colophon :—

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये युद्धकाण्डे आदित्यहृदयं सम्पूर्णम् ।
शुभं भूयात् ॥ शुभमस्तु ॥ राम ॥ राम ॥ राम ॥ राम ॥ राम ॥

3211.

10770. **महाभारतम्** । *Mahābhāratam.*

(आदिपर्व्व) ।

Substance, palm-leaf. $18\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 80. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. Left incomplete.

3212.

7990. *The Same.*

(आदिपर्व्व) ।

Substance, country-made paper. $18\frac{1}{4} \times 4$ inches. Folia, 217. Lines, 8-10 on a page. Character, Bengali. Date, Śaka 1664. Appearance, old and discoloured. Complete.

The scribe's note :—

समाप्तमादिपर्व्व च ॥

अस्यानन्तरं सभापर्व्व भविष्यति । यस्यायमाद्यः श्लोकः ॥

वैशम्पायन उवाच ... ...

शकाब्दाः १६६४ ।

3213.

3842. *The Same.*

(आदिपर्व्व) ।

Substance, palm-leaf. 36×2 inches. Folia, 289, of which leaf 21 is repeated twice, and leaves 287 and 288 missing. Lines, 4 to 5 on a page. Character, Bengali. Appearance, discoloured and worm-eaten. Incomplete.

3214.

4803. *The Same.*

(आदिपर्व्व) ।

Substance, Nepalese paper. 9¼ × 4 inches. Folia, 200. Lines, 9 on a page. Character, Newari of the eighteenth century. Appearance, fresh. Incomplete at the end.

3215.

4515. *The Same.*

(आदिपर्व्व) ।

With the commentary entitled Bhārata-bhāvārtha-dīpikā.

Substance, country-made paper. 19½ × 5 inches. Folia, 101. In Tripāṭha form. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end. To the end of chapter 80.

Arjuna Miśra's commentary is only a fragment, going up to the 13th śloka of the Parva-samgraha. The rest is without commentary.

Arjuna Miśra's commentary begins thus :—

यस्यैकरेणुपरमाणुरपि क्षणेन
ध्यातुर्दधाति विपुलं समभीप्सितेषु ।
तन्नो हरे हरतु पादयुगं (ग्मं) + + +
प्रारिप्सितप्रतिहतीरभितश्चिराय ॥

वेदव्यास-वैशम्पायन-देवबोध-विमलबोध-सर्व्वज्ञनारायणभट्टशाण्डिल्य-पिङ्ग-पादेभ्यो नमः ।

श्रीदेवबोधपादादिमतमाश्रित्य यत्नतः ।
क्रियतेऽर्জ্জুनमिश्रेण भारतार्थप्रदीपिका ॥

3216.

4462. *The Same.*

(आदिपर्व्व *and* सभापर्व्व) ।

Substance, country-made paper. 21½ × 5 inches. Folia, 247. Ādi Parva is complete in 199 leaves, of which the first is missing, and Sabhā

Parvan is complete in 49 leaves. Character, Bengali. Date, Saka 1736. Appearance, fresh.

Post Colophon Statement to the Ādi Parvan runs :—

यो जातो धरणीतलेऽमलकुले ग्राग्रिहल्यसन्दीपनः
पुण्यः पुण्यपथि स्थितः क्षितियुतः पूज्यो महामानदः ।
विप्रो वैद्यपुरप्रियोऽवसदसौ श्रीरामचन्द्रो द्विजः
ग्राके वस्त्रयनाम्बुधिक्षितिमिते श्लेखीदिदं पुस्तकम् ॥
१७३६ ग्राके श्रीरामलोचनन्यायवागीग्रग्रोधितञ्च ।

3217.

4412. *The Same.*

(सभापर्व्व) ।

Substance, country-made paper. 14 × 3½ inches. Folia, 110. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old, effaced and discoloured. Complete.

3218.

4813. *The Same.*

(सभापर्व्व) ।

Substance, palm-leaf. 12 × 2¼ inches. Folia, 7 to 181, of which the following leaves are missing :—9 to 16, 18, 20, 22, 24, 32 to 35, 37, 39, 41, 43, 46, 47, 49, 50, 52 to 57, 60, 61, 64 to 77, 81, 83 to 87, 90, 96, 98 to 101, 103, 105 to 107, 111 to 113, 119, 120, 125 to 133, 136, 139, 143, 147, 149, 151 to 155, 158 to 160, 163, 164, 166 to 170, 174, 179, 180. Lines, 5 on a page. Character, Bengali of the seventeenth century. Appearance, old and discoloured. Incomplete.

There are 18 leaves, kept at the beginning of the manuscript, which apparently belong to the Sabhā-parvan. They are very much damaged, most of them having lost about three-fourths of their length.

3219.

3841. *The Same.*

(सभापर्व्व) ।

Substance, palm-leaf. 25½ × 2 inches. Folia, 118. Lines, 4 on a page. Character, Bengali. Date, Saka 1637. Appearance, discoloured and worm-eaten. Complete.

Post Colophon Statement :—

शकाब्दाः १६३७ यथादृष्टमिति ।

3220.

4546. *The Same.*

(सभा *and* विराट्) ।

Substance, country-made paper. 15¾ × 4 inches. Lines, 10 on a page. Sabhā-parva is complete in 60 and Virāṭ in 46 leaves. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Both complete.

3221.

4811. *The Same.*

(सभा *and* विराट् *Mere fragments.*)

Substance, palm-leaf. 13 × 2½ inches. Character, Bengali of the eighteenth century. Appearance, discoloured.

Leaves 1 to 48, of which the 3rd, 4th, 9th, 22nd, 30th, 31st, 40th, 44th, 45th and 47th are missing, belong to the Virāṭa-parvan.

The leaves marked 20, 37, 41, 43, 90, 103, 143, 147, 149, 150, 151, 155, 170, 174 and 179 belong to the Sabhā-parvan.

3222.

3844. *The Same.*

(वनपर्व्व) ।

Substance, palm-leaf. 30 × 2½ inches. Folia, 357. Lines. 5 on a page Character, Bengali of the eighteenth century. Date gone in a lacuna Appearance, worm eaten.

It contains the Āraṇya-parvan of the Mahābhārata.

3223.

4491. *The Same.*

(वनपर्व्व)।

Substance, country-made yellow paper. 16 × 5½ inches. Folia, 372. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3224.

8096. *The Same.*

(वनपर्व्व)।

Substance, palm-leaf. 15½ × 1¼ inches. Folia, 183. Lines, 5 on a page. Character, Nāgara written in a Uḍiya hand with a style. Appearance, fresh. Incomplete at the end, up to the story of Nala.

3225.

5281. *The Same.*

(विराटपर्व्व)।

Substance, country-made paper. 16 × 5½ inches. Folia, 38. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

3226.

10776. *The Same.*

Substance, palm-leaf. 24 × 2 inches. Folia, 78. Lines, 3–5 on a page. Character, Bengali. Date, Saka 1664. Appearance, discoloured. Complete.

Last Colophon :—

इति महाभारते श्रुतसाहस्र्यां, etc., विराटपर्व्वण्यभिमन्यु-विवाहः। समाप्तं चेदं विराटपर्व्वेति।

Post Colophon :—

शुभमस्तु शकाब्दा १६६४। श्रीरामचन्द्राय नमः।

After Phalaśruti we have :—

श्रीवैकुण्ठरामदेवशर्म्मणः(र्म्मा) खाक्षरमिदं पाठार्थं श्रीजगन्नाथ-देवशर्म्मा २५ पौसे विराटपर्व्व समाप्तः सां मङ्गपुरनिवासौ सोमवारे तृतीयप्रहरे लिखितं ।

In the Phalaśruti we have the following quotation :—

भविष्ये ।

श्रुत्वा विराटपाठं य उत्सृजेद्वृषमुत्तमम् ।
पितृणामन्नणो भूत्वा प्राप्नोति स्वर्गतिं परां ॥
विराटं पाठयित्वा य उत्सृजेद्वृषमुत्तमम् ।
स गच्छेत् परमं देवं नारायणमसंशयम् ॥
विराटपाठं यस्यार्थे कारयेद्बान्धवः क्वचित् ।
तस्य स्वर्गे स्थितिस्तावद्यावदिन्द्राश्चतुर्दश ॥

3227.

3848. *The Same.*

(उद्योगपर्व्व) ।

Substance, palm-leaf. $31\frac{1}{2} \times 2\frac{1}{4}$ inches. Folia, 257 of which 244–47 and 249–52 are missing. Lines, 4 on a page. Character, Bengali of the early eighteenth century. Appearance, old and worm-eaten. Incomplete at the end.

3228.

4373. *The Same.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 231. Lines, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

3229.

4545. *The Same.*

Substance, country-made paper. 19×5 inches. Folia, 120. Lines, 8 on a page. Character, Bengali. Date, Saka 1671. Appearance, fresh. Complete.

Post Colophon :—

शाकेन्दुमुनिषट्चन्द्रमासे प्रौष्ठपदस्य च ।
सितपक्षे नवम्यान्तु समाप्तमिति पुस्तकम् ॥
लिखिता पुस्तक श्रीमान् देवीचरणशर्म्मणां ।
यस्यार्थे लिखितं ग्रन्थस्तवमाहात्म्यमुत्तमम् ॥
तस्यैव सिद्धिरेवास्तु मास्माकन्तु महद्यशः ।
यो हरेत् पुस्तकमिमं पण्डितो वाप्यपण्डितः ॥
माता च शूकरी तेषां पिता तेषाञ्च गर्द्दभः ।
षड्वर्णैकादशाङ्गानां वाक्शाला सन लिखेद्बुधः ॥

3230.

4568. *The Same.*

Substance, country-made paper. 14 × 5 inches. Lines, 8 on a page.

The manuscript is too badly damaged to bear handling. The number of leaves cannot be given.

3231.

2654. **सनत्सुजातीयप्रकरणम्**

Sanatsujātīya Prakaraṇam.

From the Udyoga-parvan of the Mahābhārata.

Substance, country-made paper. 11 × 5¾ inches. Folia, 10. Lines, 11 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

The Sanat-Sujāta-parvan in the Udyoga-parvan of the Mahābhārata consists of six chapters, 41–46, in the Bombay edition of Śaka 1785. But the first chapter, namely the 41st, deals with the preliminaries and the fifth, 45th, with moral precepts. These two chapters are not taken notice of by commentators. So it is generally considered to consist of 4 chapters, 42, 43, 44 and 46, numbered 1–4, and Saṃskara comments on these four chapters only.

See I.O. Catal. 3289 and the Bibliotheca Sanskrita No. 19, pp. 129 to 245.

3232.

600. **सनत्सुजातीयविवरणम्, मूलसहितम् ।**

Sanatsujātīya-vivaraṇaṃ (with the text).

For the manuscript see L. 1494.

The text commented upon is a well-known episode in the Udyogaparvan of the Mahābhārata. In it a sage of the name of Sanatsujāta teaches Dhṛtarāṣṭra on the subject of death and futurity.

Colophon :—

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजकाचार्यस्य श्रीमच्छंकरभगवत्पूज्यपादशिष्यस्य (?) कृतौ सनत्सुजातीयविवरणे चतुर्थोऽध्यायः समाप्तः ।

3233.

9369. *The Same.*

By a disciple of Śaṅkarācārya (?).

Substance, country-made paper. 9 × 4½ inches (22 leaves), 10 × 4½ (leaves from 23 to the end). Folia, 77. Lines, 7, 8, 9 on a page. Extent in ślokas, 1540. Character, Nāgara. Appearance, tolerable. Complete.

See L. Vol. IV, p. 90, No. 1494.

Colophon:—

इति श्रीमत् गोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ महाभारते उद्योगपर्व्वणि सनत्सुजातभाष्ये चतुर्थोऽध्यायः ।

Colophon of the MS. noticed by R. Mitter runs :—

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य परमहंसपरिव्राजकाचार्य्यस्य श्रीमच्छङ्करभगवत्पूज्यपादशिष्यस्य कृतौ सनत्सुजातीयविवरणे चतुर्थोऽध्यायः समाप्तः ।

So the colophon in the present MS. gives the name of Śaṃkarācārya himself as the commentator; and that in L. gives no name of the commentator, but simply says he was a disciple of Śaṅkarācārya, and of Śaṅkar's preceptor Govinda Bhagavat, which is absurd. Both the MSS. contain the same commentary.

3234.

1150. सनत्सुजातीयप्रकरणटीका ।

A commentary on Sanatsujātīya entitled Gūḍha-pada-bhañjika.

Substance, country-made paper. 10½ × 5 inches. Folia, 13. Lines, 14 on a page. Extent in ślokas, 450. Character, Nāgara. Date, Saṃvat 1627. Appearance, old. Complete.

Colophon :—

इति सनत्सुजातीये उद्योगपर्व्वणि गूढ़पदभञ्जिका समाप्ता ॥

Post Colophon :—

श्रीरस्तु । संवत् १६२७ समये मार्गसुदि ३ गुरौ देवभट्टेन लिखितमिदं ।

In a different hand :—

चिन्तामणिभट्टस्येदम् ॥

3235.

4483. *The Same.*

(भौष्मपर्व्व) ।

Substance, country-made paper. 18½ × 4½ inches. Folia, 167. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3236.

7984. *The Same.*

Substance, country-made paper. 18½ × 4½ inches. Folia, 153. Lines, 6-9 on a page. Character, Bengali. Date, Saka 1738. Appearance, old, soiled and damaged. Complete.

Last Colophon :—

इति श्रीमहाभारते प्रतसाहस्रसंहितायां वैयासिक्यां भीष्म-
पर्व्वणि + + + + समाप्तं चेदं भीष्मपर्व्व ।

Post Colophon :—

अतःपरं द्रोणपर्व्व । तस्यायं प्रतिसन्धितः जनमेजय उवाच ।,

etc., etc.

Date :—

शकाब्दाः १७६८ ॥ तां + + + + ।

3237.

3836. *The Same.*

Substance, palm-leaf. 28½ × 2 inches. Folia, 231. Lines, 4 on a page. Character, Bengali. Date, Śaka 1637. Appearance, worm-eaten and dilapidated. Complete.

Post Colophon Statement :—

श्रीहरिः । शकाब्दाः १६३७ लिखितं श्रीआत्मारामदेवशर्म्मणा
साकिम सातनैका धितपुर ।

3238.

3636 II. *The Same.*

Substance, country-made paper. 20½ × 4½ inches. Folia, 29 to 57. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, old and discoloured.

A fragment of the Bhīṣma-parvan of the Mahābhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā.*

Substance, country-made paper. 10 × 4½ inches. Folia, 30. Lines, 11 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

3240.

2108. *The Same.*

With some of the accessories.

Substance, foolscap paper. 6 × 4 inches. Folia, 88. Lines, 8 on a page. Character, Nāgara. Date, Śaka 1769. Appearance, fresh. Complete.

Often printed.

Post Colophon :—

शके १७६९ शुवक्रनामसंवत्सरे कार्त्तिककृष्णचतुर्थ्यां गुरौ सन्ध्याकाले लेखनपूर्त्तिमगमत् ।

इदं पुस्तकं पारेक इत्युपनामकवाजीसूनु केशवाख्येन लिखितं । स्वार्थं परार्थञ्च । तैलाद्रक्षेदित्यादि । शुभमस्तु इति ।

श्रीमत्सिद्धराजश्रीचरणकमलेभ्यो नमः ।

3241.

1859. *The Same.*

Substance, country-made paper. 6 × 4½ inches. Folia, 77. Lines, 10 on a page. Character, Nāgara. Date, Śaka 1764. Appearance, fresh. Complete.

Post Colophon :—

वेदांगशैलेन्दुमिते शालिवाहनतः शके ।
वाऽऽले मासि कृष्णाख्ये पक्षे माठतिथौ शुभे ॥
सोमेऽहनि परार्थं च लिखितं पुस्तकं शुभम् ।
मूलवाटाह्वये ग्रामे भारद्वाजकुलोद्भवः ॥
रामचन्द्रो विष्णुभक्तस्तत्सूनुर्द्विजसेवकः ।
वामनो भूरिपुण्यार्थी लिखित्वा दत्तवान् स्वयम् ॥
गार्गजरघुनाथोऽभूत् महादेवस्तदात्मजः ।
गीतायाः पुस्तकं तस्य प्रोधनीयं सुबुद्धिभिः ॥

Last Colophon :—

इति श्रीमहाभारते प्रतसाहस्रसंहितायां वैयासिक्यां भीष्म-
पर्व्वणि + + + + समाप्तं चेदं भीष्मपर्व्व ।

Post Colophon :—

अतःपरं द्रोणपर्व्व । तस्यायं प्रतिसन्धितः जनमेजय उवाच ।,

etc., etc.

Date :—

शकाब्दाः १७६८ ॥ तां + + + + ।

3237.

3836. *The Same.*

Substance, palm-leaf. 28½ × 2 inches. Folia, 231. Lines, 4 on a page. Character, Bengali. Date, Śaka 1637. Appearance, worm-eaten and dilapidated. Complete.

Post Colophon Statement :—

श्रीहरिः । शकाब्दाः १६३७ लिखितं श्रीआत्मारामदेवशर्म्मणा
साकिम सातनैका धितपुर ।

3238.

3636 II. *The Same.*

Substance, country-made paper. 20½ × 4½ inches. Folia, 29 to 57. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, old and discoloured.

A fragment of the Bhīṣma-parvan of the Mahābhārata.

3239.

2464. श्रीमद्भगवद्गीता । *Śrīmad-Bhagavad-Gītā.*

Substance, country-made paper. 10 × 4½ inches. Folia, 30. Lines, 11 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

3246.

10694. *The Same.*

(Adhaya X only.)

Substance, country-made paper. 12½ × 3½ inches. Folia, 5. Lines, 5 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured.

Colophon :—

इति श्रीमद्भाभारते, etc., गीतासूपनिषत्सु ..... विभूति-योगोनाम दशमोऽध्यायः ॥

3247.

9585. *The Same.*

Substance, country-made paper. 5½ × 4 inches. Folia, 110. Lines, 9 on a page. Extent in ślokas, 430. Character, Nāgara. Appearance, old. Incomplete.

The first thirteen leaves are missing.

3248.

9739. *The Same.*

Substance, country-made paper. 3 × 5½ inches. Folia, 20. Lines, 7 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, old.

A fragment comprising the first two chapters.

3249.

2656. गीतामाहात्म्यम् । *Gītā-māhātmyam.*

Substance, Kāśmīrī paper. 9 × 5 inches. Folia, 8. Lines, 8 on a page. Character, Kāśmīrī. Date, Saṃvat 1915. Appearance, fresh. Complete.

Often printed along with the Gītā as one of its subsidiary treatises.

3250.

9135. **श्रीमद्भगवद्गीतासारः।**

Śrīmad-Bhagavadgītā Sāraḥ.

Substance, country-made paper. 11 × 5 inches. Folia, 5. Lines, 12 on a page. Extent in ślokas, 125. Character, Nāgara. Date, Saṃvat 1896. Appearance, old. Complete.

This is an interlocution between Kṛṣṇa and Arjuna, under the name of गीतासार Kṛṣṇa teaching Arjuna the principles of Yoga.

It begins :—

श्रीगणेशाय नमः ॥ श्रीभगवानुवाच ॥

ॐकारमध्ये गायत्रीमन्त्रस्य ब्रह्मविष्णुमहेश्वरऋषयः। सूर्य्यो-देवता जगतीच्छन्दः॥ गार्हपत्याग्नि अहं वध्वाग्नि [आहवनीयाग्नि] दक्षिणाग्नि त्रैस्थानानि॥ ॐ भूर्भुवःस्वस्त्रैलोक्यमितित्रीत्रं। अकार-मिति बीजं॥ ॐकारशक्तिः॥ मकारमिति कीलकं। मुक्तिद्वार-गीतासारमन्त्रस्य जपमहं करिष्ये। ॐ। ॐ। ॐ। इति मूलमन्त्र।

अर्ज्जुन उवाच ॥

ॐकारस्य महात्मानं रूपस्थानं परन्तप।
तत्सर्व्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥ १ ॥ इत्यादि।

End :—

पठन्ति चतुरो वेदा धर्म्मशास्त्रमनेकधा।
ब्रह्मज्ञानं न जानामि + + याकार सं यथा ॥ १०३ ॥
ॐकारस्य त्रिरूपञ्च ब्रह्मविष्णुमहेश्वर[ा]ः॥
परब्रह्मनिराकारं प्रणवञ्च तथा स्वयं ॥ १०४ ॥

Colophon :—

इति श्रीभगवद्गीतायोगशास्त्रे श्रीकृष्णार्ज्जुनसंवादे ब्रह्मसाधन-योगोनाम गीतासार समाप्तं।

संवत् १८९६। श्रीगणेशाय नमः।

After the colophon Śivāṣṭaka in Bhāṣā.

3251.

9607. **गीताभाष्यम्** । *Gītā-bhāṣyaṃ.*

By Śaṃkarācārya.

Substance, country-made paper. 9 × 4½ inches. Folia, 156. Lines, 6 on a page. Extent in ślokas, 1,800. Character, Nāgara. Date, Saṃvat 1799. Appearance, old. Complete.

The note of the scribe :—

पञ्चचत्वारिंशदब्दात् त्रिंशत् संवत्सरावधि ।
काशीं वसन् विश्वनाथश्चतुःसप्ततिवत्सरः । १ ।

Colophon :—

इति श्रीशङ्कराचार्य्यगीताभाष्यादर्शलिखत्
स्वोपयुक्तपदस्यार्थं त्रिषड्रन्ध्रिमिते शके (?)
नवग्रहर्षिरूपाब्दा गता विक्रमराज्यतः
शुक्रशुक्लतिथावाद्ये चन्द्रे पूर्णा लिपिः शुभा

3252.

8988. *The Same.*

Substance, country-made paper. 10 × 4½ inches. Folia, 297. Lines, 8 on a page. Extent in ślokas, 4750. Character, Nāgara. Dated, Saṃvat 1822. Worm-eaten. Complete.

3253.

10947.

Substance, country-made paper. 10 × 4½ inches. Character, Nāgara of the nineteenth century. Appearance, fresh.

There are four batches of leaves.

I.

Foll. 34–39, containing Śaṃkara's Bhāṣya on the Bhagavadgītā, III, 1–39 (with the text).

II.

Foll. 71–113, containing Śaṃkara's Bhāṣya on the Bhagavadgītā, V–VIII, 13 (with the text).

III.

Foll. 160–278, containing Śaṃkāra's Bhāṣya on the Bhagavadgītā (the last leaf of the 12th Adhyaya and Adhyayas XIII–XVIII). With the text.

The fourth batch of leaves.

It contains the concluding part of Ānandajñāṇa's commentary on Śaṃkara's Bhāṣya on the Bhagavadgītā.

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्य-श्रीमच्छुद्धानन्दपूज्यपाद-शिष्यश्रीमदानन्दज्ञानविरचितायां श्रीमच्छङ्करीयभगवद्गीताभाष्य-टीकायां अष्टादशोऽध्यायः समाप्तः ।

3254.

9179. *The Same.*

With its commentary, entitled गीताभाष्यविवेचनं ।

By Ānandatīrtha (with the text).

Substance, country-made paper. 13½ × 8 inches. Folia, 305. Lines, 14 on a page. Extent in ślokas, 15,250. Date, Sāṃvat 1910. Character, Nāgara. Appearance, fresh. Complete.

The Bhāṣyavivecana begins thus :—

श्रीगणेशाय नमः । ॐ नमः ।

दृष्टिं मयि विनिक्षिप्तां कृपापीयूषवर्षिणीं
हेरम्ब देहि प्रत्यूहदुर्व्यूहनिवारिणीं । १ ।
यदङ्गपङ्क्तिच्छन्दःसंप्रसूतं गीतामृतं विश्वविभागनिष्ठं
साध्येतराभ्यां परिनिष्ठितान्तं तं वासुदेवं सततं नतोऽस्मि । २ ।
प्रत्यक्षमच्युतं नत्वा गुरूनपि गरीयसः
क्रियते शिष्यशिक्षायै गीताभाष्यविवेचनं । ३ ।

कर्म्मनिष्ठाज्ञाननिष्ठेषूपायोपेयभूतं निष्ठाद्वयमधिकृत्य प्रवृत्तं गीताशास्त्रं व्याचिख्यासुर्भगवान्भाष्यकारो विघ्नोपद्रवोपशमनादि-प्रयोजनप्रसिद्धये प्रामाणिकव्यवहारप्रमाणकमिष्टदेवतां नत्वानुस्मरणं मङ्गलाचरणं सम्पादयन् अवघ्रेषेणेतिहासपुराणयोर्व्याचिख्यासितगीताशास्त्रेणैकवाक्यतामभिप्रेत्य पौराणिकमेव श्लोकमेकमन्तर्य्यामिविषयमुदाहरति नारायण इति ॥ इत्यादि ॥

It ends :—

कायत्रयात्मकं शास्त्रं पदवाक्यार्थगोचरं ।
आदिमध्यान्तषट्केषु व्याख्यया गोचरीकृतं । १ ।
संक्षेपविस्ताराभ्यां यो लक्षणैरुपपादितः ।
सोऽर्थोन्तिमेन संक्षिप्य लक्षणेन विवक्षितः ॥ २ ॥
गीताशास्त्रमहार्णवोत्थममृतं वैकुण्ठकण्ठोद्भवं
श्रीकण्ठापरनामवर्म्मनिहितं निष्ठाद्वयं द्योतितं ।
निष्ठा यत्र मतिप्रसादजननी साक्षात्कृतिं कुर्व्वती
मोक्षो[क्षे]पर्य्यवसास्यति प्रतिदिनं सेवध्वमेतद्बुधाः । ३ ।
प्राचामाचार्य्यपादानां पदवीमनुगच्छता
गीताभाष्यकृता टीका टीकतां पुरुषोत्तमम् ॥ ४ ॥

The Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यशुद्धानन्दपूज्यपादशिष्यभगवदानन्दज्ञानविरचिते श्रीगीताभाष्यविवेचने अष्टादशोऽध्यायः ।

The note of the scribe :—

१८ मिति सावन वदी १ क संमत १९१० कालीषतं वुना पूजारी श्रीलक्ष्मीनाथजीका फतेपुर मंध ।

3255.

10971. *The Same.*

With Ānanda's commentary upon it.

Substance, country-made paper. 12 × 7 inches. Folia, 136. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1886. Appearance, fresh. Complete.

Ānanda Giri's commentary begins:—

दृष्टिं मयि विशिष्टार्थां कृपापीयूषवर्षिणीं ।
हेरम्ब देहि प्रत्यूहदुर्व्यूह निवारिणीं ॥
यदक्षपङ्क्तेरहसम्प्रसूतं निष्कामतं विश्वविभागनिष्ठं ।
साध्येतराभ्यां परिनिष्ठितान्तं तं वासुदेवं सततं नतोऽस्मि ॥
प्रत्यक्षमच्युतं नत्वा गुरूनपि गरीयसः ।
क्रियते शिष्यशिक्षायै गीताभाष्यविवेचनम् ॥

The last colophon of the commentary:—

इति श्री(स)[म]दानन्दगिरिश्रीचरणे(?)विरचितायां श्रीभग-
वच्छङ्कराचार्य्यकृतश्रीभगवद्गीताभाष्यटीकायां अष्टादशोऽध्यायः ॥

Post Colophon:—

संवत् १८८६ मीः माघ शु च० द० वार शनौ ॥

It ends:—

प्राचामाचार्य्यपादानां पदवीमनुगच्छता
गीताभाष्ये कृता टीका टीकतां पुरुषोत्तमं ॥

3256.

9180. *The Same with the same commentary and the text.*

Substance, country-made paper. 15 × 8 inches. Folia, 25. Lines, 18 on a page. Extent in ślokās, 1800. Appearance, tolerable. A fragment.

The Tīkā is the same as noticed above. The MS. breaks off abruptly at the 9th śloka of the third chapter.

3257.

8989. **गीताभाष्यटीका ।**

A commentary on the same by Ānanda Giri.

Substance, 148 leaves in foolscap and the rest is country-made paper. 12 × 4½ inches. Folia, 273. Lines, 9 on a page. Extent in ślokas, 7650. Character, Nāgara. Worm-eaten. New. Complete.

3258.

4558. *The Same.*

(With the Bhaṣya.)

Substance, country-made paper. 12×6 inches. Folia, 98+132. Lines, 20 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Complete. Bound in Pothi form.

The Bhāṣya is complete in 98 leaves.

Post Colophon:—

ॐ नमो नारायणाय, etc., etc.

काशिवासिनिवासोऽस्य शिवस्य चरणोदकं।
अन्नपूर्णाप्रसादेन लिखेत् श्रीराममोहनः॥
ॐ नारायण मम दोष नास्तीति।
काशीक्षेत्रनिवासश्रीशिवस्य चरणोदकं।
पीत्वान्नदाप्रसादेन व्यलिखद्राममोहनः॥

Anandagiri's commentary is complete in 132 leaves.

Post Colophon:—

खाद्धरश्रीराममोहनशर्म्मा। सां वाराणसीक्षेत्र।

Along with this there is in a different handwriting, Gurugītā-stottra from the Viśvasāra Tantra, in 9 leaves.

इति विश्वसारतन्त्रे देवीश्वरसंवादे श्रीगुरुगीतास्तोत्रं समाप्तम्।

3259.

8652. *A commentary on the same.*

By Ānandajñāna.

Substance, country-made paper. 13×6½, 14×7 inches. Folia, 367. Lines, 12, 16 on a page. Extent in ślokas, 20,000. Old and new. Good. Incomplete.

1st chapter in 13 leaves.
2nd ,, ,, 60 ,,
3rd ,, ,, 23 ,,
4th ,, ,, 30 ,,

5th chapter in 20 leaves.
6th ,, ,, 22 ,,
7th ,, ,, 11 ,,
8th ,, ,, 14 ,, (the 13th leaf missing).
9th ,, ,, 12 ,,
10th ,, ,, 10 ,,
11th ,, ,, 17 ,,
12th ,, ,, 8 ,,

An older MS. begins with the 13th chapter, p. 242.
The 13th (1–34) comes to an end on leaf 275th.
The 14th (1–10, comes to an end on leaf 285.
The 15th (1–9) comes to an end on leaf 294.
The 16th (1–8) comes to an end on leaf 302.
The 17th (1–7) comes to an end on leaf 309.
The 18th (1–58) comes to an end on leaf 367.
The last leaf is in a new hand.

3260.

10938. *The Same.*

By Ānandajñāna.

Substance, country-made paper. 11 × 5 inches. Folia, 336 of which the first nine are missing. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at both ends.

310A, इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्करानन्दभगवत्पूज्यपाद-शिष्यश्रीमदानन्दज्ञानविरचितायां गीताभाष्यटीकायां सप्तदशोऽध्यायः ।

It ends abruptly in the 18th Adhyāya.

3261.

9121. *The Same.*

Substance, country-made paper. 14½ × 6 inches. Folia, 66. Lines, 9 on a page. Extent in ślokas, 1,650. Character, Nāgara. Appearance, fresh.

It begins :—

ॐ श्रीगणेशाय नमः।

विशिष्टार्थान् विशिष्टो विशेषो ग्रन्थसमाप्तिरूपोऽर्थः फलं यस्याः सा तां हेरम्ब हे गणेश देहि प्रापणं कुरु क्ष्वेड़ः विषं "क्ष्वेड़स्तु गरलं विषं" इति कोषात्। १। सर्व्वग्रन्थसाधारण-देवतारूपं गणेशं नत्वा गीताशास्त्रासाधारणदेवतां श्रीवासुदेवं नमस्करोति यदुक्तेति। कुत्रचित् पुस्तके निष्ठामृतमित्यस्य स्थाने गीतामृतमिति पाठोऽस्ति। स एव साधुर्बोध्यः विश्वविभागनिष्ठं। सर्व्वविवेचनतात्पर्य्यकं इदं हि गीतामृतस्य विशेषणं। साध्येतराभ्यां परिनिष्ठितान्तं। ज्ञानकर्म्मनिष्ठाभ्यां परिनिष्ठितो निश्चितोऽन्तः समाप्ति र्यस्य गीतामृतस्य तमित्यादि।

It ends :—

बुधा एतत् प्रतिदिनं सेवध्वं तत् किं यच्च निष्ठाद्वयं द्योतितं कथम्भूतं निष्ठाद्वयं अमृतममृतसाधनं। श्रीकण्ठापरनामवान् मुनिः ग्रन्थरत्नेन कृतं प्रादुर्भूतं। यच्च यस्मिन्निष्ठा कर्म्मनिष्ठा मोक्षे पर्य्यवस्यति पर्य्यवसानवती भवति। साक्षात्कृतं साक्षात्कारं अथवा एतद्गीतामृतं सेवध्वं कथम्भूतं गीतामृतं ग्राह्यमहार्णवोत्थं वैकुण्ठकण्ठोद्भवादीनप्यस्मिन् पक्षे गीतामृतस्यैव विशेषणानि दत्तं विवरणीकृतं। निष्ठाद्वयं द्योतितं येन गीतामृतेन तत्तथा। यत्र यस्मिन् गीतामृते इत्यर्थः। इ। पादानां॥ पूज्यानां

3262.

4125. *A commentary on the Bhagavad-gītā entitled Subodhinī.*

By Srīdhara.

Substance, country-made paper. 12 × 2½ inches. Folia, 134. Lines, 6, 7 on a page. Character, Bengali of the seventeenth century. Appearance, old and burnt at both ends. Complete.

Often printed.

Last Colophon :—

इति श्रीधरस्वामिविरचितायां भगवद्गीताटीकायां सुबोधिन्यां

\+ + + + + +

3263.

5248. *The Same (with the text).*

Substance, country-made paper. 14¼ × 3¼ inches. Folia, 89. In Tripāṭha form. Character, Bengali. Date, Śaka 1639. Appearance, old and effaced. Complete.

Post Colophon Statement :—

शाकेऽङ्गरामाङ्कसुधांशुसंख्ये
गीताभिधानाखिलयोगशास्त्रम् ।
श्रीकृष्णपादाम्बुजलिप्सुनान्ते
श्रीरामपुत्रेण मुदा व्यलेखि ॥
समाप्तश्चायं ग्रन्थः । श्रीरस्तु मयि लेखके, etc., etc.

3264.

8772. *The Same.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 144. But folio No. 1, missing. Lines, 12, 13 on a page. Extent in ślokas, 3,400 Character, Nāgara. New. Incomplete.

Complete in 144 leaves.

End of the commentary :—

तेनैव दत्तयामत्या तद्गीताविवृतिः कृता ।
स एव परमानन्दस्तया प्रीणातु माधवः ॥
परमानन्दपादाब्जरत श्रीधारिणाधुना ।
श्रीधरस्वामियतिना कृता गीतासुबोधिनी ॥
खप्रगल्भ्यवशादिहोक्त भगवद्गीतां तदन्तर्गतं
तत्त्वं प्रेक्षुरपैति किं गुरुकृपापीयूषदृष्टिं विना ।
अम्बुस्थाङ्गलिना निरस्य जलघेरादित्सुरन्तर्मणी
नावर्त्तेषु न किं निमज्जति जनः सत् कर्णधारं विना ॥

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिन्यां श्रीधरस्वामि-
विरचितायां अष्टादशोऽध्यायः । १८ ।

3265.

9780. *The Same (with the text).*

Substance, country-made paper. 13 × 6 inches. Folia, 322. Lines, 6, 8 on a page. Extent in ślokas, 8,050. Character, Nāgara. Date, Saṃvat, 1717. Appearance, old. Complete.

Beautifully written in a large hand.

3266.

9033. *The Same (with the text).*

Substance, English paper. 9¾ × 4 inches. Folia, 240. Lines, 10 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Saṃvat 1859. Fresh. Complete.

3267.

10809. *The Same.*

By Śrīdhara Svāmī.

Substance, country-made paper. 15 × 3¼ inches. Folia, 58. Lines, 8 on a page. Character, Bengali. Appearance, old and discoloured. Complete. Date, Saka, 1720.

Colophon :—

इति श्रीभगवद्गीताटीकायां सुबोधिन्यां श्रीश्रीधरस्वामि-
रचितायां परमार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon :—

शकाब्दाः १७२० । श्रीहरये नमः ॥

3268.

6594B. *The Same.*

Substance, country-made paper. 17½ × 3¼ inches. Folia, 38. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीभगवद्गीतासुबोधिन्यां श्रीमत्श्रीधरस्वामिसंमतायां परमार्थनिर्णयो नामाष्टादशोऽध्यायः ॥ ० ॥ १८ ॥

6594C.

As a Supplement the MSS. has a portion of a grammatical work.

This contains the Sandhi section of Saṃkṣipta-sāra in 27 leaves ($15 \times 3\frac{1}{4}$ inches), together with a compendium on Sandhi, called Sandhi Kaḍacā in 6 leaves ($14\frac{1}{2} \times 3\frac{1}{2}$ inches). Written in modern Bengali.

3269.

3886. *The Same.*

By Śrīdhara Svāmī.

Substance, palm-leaf. $13 \times 1\frac{1}{2}$ inches. Folia, 134. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Incomplete at the end and without Maṅgalācaraṇa. Up to the beginning of the 16th.

It has five leaves more of another MS. of Subodhinī, marked 1 to 5, containing the colophon of the 15th Adhyāya and the beginning of the 16th.

3270.

9595. *The Same.*

Substance, country-made paper. $14 \times 6\frac{1}{2}$ inches, Folia, 11. Lines, 11 on a page. Extent in ślokas, 270. Character, Nāgara. Appearance, fresh.

A fragment of the Bhagavadgītā accompanied by Śrīdhara's commentary.

3271.

4417. *The Same (with the text).*

(Up to IV 28, and a Bengali translation in verse, from beginning to end.)

Substance, country-made paper. 13×6 inches. Folia, 73. In Tripāṭha form. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

3272.

454. **श्रीमद्भगवद्गीता-गूढ़ार्थदीपिका ।**

Bhagavadgītā Gūḍhārtha-dīpikā.

By Madhusūdana Sarasvatī.

For the MS. see L. 1364.

3273.

2131. *The Same.*

Substance, country-made paper. $10\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 478 of which the last leaf is blank. Lines, 8, 9 on a page. Character, Nāgara of the later seventeenth century. Complete.

Post Colophon :—

सटीकसर्व्वग्रन्थसंख्या ६८६८ । मूल-७०० ।

3274.

629. *The Same* (*with the text*).

For the manuscript see L. 1470.

The colophon of the third chapter runs thus :—

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमधुसूदनसरस्वतीविरचितायां श्रीमद्भगवद्गीतागूढ़ार्थदीपिकायां ज्ञाननिष्ठावर्णनायां तृतीयोऽध्यायः ।

3275.

8589. *The Same.*

Substance, country-made paper. 10 × 5 inches. Folia, 416. Lines, 9 on a page. Extent in ślokas, 7,400. Character, Nāgara. Old. Complete.

3276.

8590. *The Same.*

Substance, country-made paper. 11 × 5 inches. Folia, 400. Lines, 13 on a page. Extent, in ślokas, 12,0.00 Character, Nāgara. Fresh.

Continuous pagination up to the end of the 15th chapter, in 333 leaves. Then a new pagination begins with newer paper and better handwriting for the rest of the work, covering 69 leaves. The scribe is Kṛṣṇadāsa Kāśmīrī, and the date is Saṃvat 1883.

3277.

849. *The same text with a commentary.*

By Hariyaśāḥ.

For the manuscript see L. 1693.

It is based on Madhusūdana Sarasvatī's commentary.

3278.

11188. *The Same (with the text).*

Substance, country-made paper. 12×6 inches. Folia, 178. In Tri-pāṭhā form. Character, modern Nāgara. Date, Saṃvat 1845. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीविश्वेश्वरसरस्वती-पूज्यपादशिष्यश्रीमधुसूदनसरस्वतीविरचितायां अष्टादशोऽध्यायः।

Post Colophon :—

संवत् १८४५ भाद्रपदमासे शुक्लपक्षे लिखितं गौजर गौड़ब्राह्मण सालिगरामलिखितं। श्रीगुरुचरणकमलेभ्यो नमः।

3279.

779. **गीतातात्पर्य्यबोधिनी।** *Gītā-tātparya-bodhinī.*

By Śaṃkarānanda Sarasvatī.

Substance, country-made paper. 13×5 inches. Folia, 44. Lines, 13 on a page. Extent in ślokas, 880. Character, Nāgara. Appearance, old. Prose.

A mere fragment, repaired with transparent paper.

See L. 1456, and our Catal. Nos. 3280–81 below.

3280.

8732. *The Same.*

With Gītā-tātparya-bodhinī.

Substance, country-made paper. 14 × 7½ inches. Folia, 419. Lines, 12 on a page. Extent in ślokas, 15,000. Character, Nāgara. Dated, Saṃvat 1912. New.

The 1st chapter has 10 leaves.
,, 2nd ,, ,, 45 ,,
,, 3rd ,, ,, 24 ,,
,, 4th ,, ,, 25 ,,
,, 5th ,, ,, 20 ,,
,, 6th ,, ,, 35 ,,
,, 7th ,, ,, 22 ,,
,, 8th ,, ,, 18 ,,
,, 9th ,, ,, 26 ,,
,, 10th ,, ,, 15 ,,
,, 11th ,, ,, 16 ,,
,, 12th ,, ,, 13 ,,
,, 13th ,, ,, 39 ,,
,, 14th ,, ,, 16 ,,

The 15th chapter has 18 leaves; leaves 2, 3 and 4 are missing.

The 16th chapter has 9 leaves.
,, 17th ,, ,, 8 ,,
,, 18th ,, ,, 60 ,,

Date, Saṃvat 1912. भाद्र सुदि प्रतिपदायां बुद्धवारे। सुभस्थले कासीमधे श्रीगङ्गा उत्तरभागे महालक्ष्मीमन्दिरे श्रीगीतातात्पर्य्यबो[ि]धनीव्याख्याने केनचित् पठनपाठनाय लीपीकृतं समाप्तं। पठितपाठकेभ्यः सुभमस्तु।

3281.

653. *The Same.*

Substance, country-made yellow paper. 13¾ × 5¼ inches. Lines, 13 on a page. Extent in ślokas, 7,296. Folia, 192 (continuous pagination from I to IV coming to 62, V ending in 13, VI in 22, VII in 13, VIII in 10, IX

in 15, X in 11, XI in 11, XII in 8, XIII in 27). Character, Bengali. Appearance, fresh.

The MS. is incomplete and breaks off at the end of the 13th chapter.

For the beginning see L. 1456.

The Ṭikā is based on Śaṃkara's Bhashya commentary.

3282.

5751. गीता-तात्पर्य्यपरिशुद्धिः ।

Gītā-tātparya-pariśuddhiḥ.

By Rāmacandra Sarasvatī, with the text.

Substance, country-made paper. 9½ × 4¼ inches. Folia, 189. Lines, 9 on a page. Extent in ślokas, 1,800. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The commentary belongs to the school of Śaṃkarācārya. Aufrecht, in his Cat. Cat. Vol. I, says it is an abridgment of Śaṅkara's Bhāṣya.

Beginning:—

यत् सच्चित्सुखमाद्यन्तरहितं शुद्धमद्वयम् ।
श्रीरामाख्यं परं ब्रह्म तदहं चाहमेव तत् ॥
मद्भागणपतिप्रीत्यै शङ्करादिगुरुवर्त्मना ।
करोति गीताव्याख्यानं रामचन्द्रसरस्वती ॥

End:—

इति श्रीगीतातात्पर्य्यपरिशुद्धौ अष्टादशोऽध्यायः ।
यद्वाचानुदितं यतः प्रभवति स्फुरच्च वाग् वैखरी
यन्नोचैर्मनुते मनागपि मनः तद्यस्य चाऊर्मतम् ।
तत् स्वाभासमनादिमन्तरहितं भेदभ्रमैरज्ञातं
सत्त्वानन्दमयं गलद्भयमहं ब्रह्मास्मि निःसंशयम् ॥ १ ॥
धार्ष्ट्येन भगवद्गीतातात्पर्य्यस्योपवर्णने ।
रामचन्द्रसरस्वत्या रचितेऽस्तु मनः सताम् ॥ २ ॥

जातो महारामचन्द्राम्महागणपतिर्बुधः ।

तदध्येषणतोऽकार्षीदिमां टीकां यतिः स्वयम् ॥ २ ॥

षड्दर्शनानि रघुनाथ + गोचराणि

प्रत्यत् षडक्षरभवानि भवन्ति यस्मिन् ।

पूतान्तरे यतिवरे खलु मत्सरित्वं

+ + + + + षड्विषयान् विहाय ॥ ४ ॥

मानुषत्वोचितैस्तैस्तैर्गुणैर्निबन्धभागिव ।

व्यंकुप्रायेश्वरत्वाय रामः क्षमात्वमागतः ॥ ५ ॥

तदीयवचनश्रद्धावद्धया न क्रिया धिया ।

रामचन्द्रसरस्वत्या ग्रन्थोयं रचितो बुधाः ॥ ६ ॥

ब्रह्मेश्वरे ब्रह्मकृताश्वमेधे ब्रह्मार्हतस्तटिनी-त(द)[ठ]स्थे

ब्रह्मादिरूपं वृदयादिशास्त्रं ह[ ]सेन सद्ब्रह्ममसाश्रयेण ॥ ७ ॥

श्रीरामचन्द्राय परब्रह्मणे नमः ।

Then the following is added by a recent hand :—

यो मालवीयकुलवंशावतंसभूतो

श्रीवाजपेयी विदितो रघुनाथनामा ।

गोघट्टवाग्नि पुरिकाग्निकमुख्यमध्ये

ख्यातो विधिज्ञवरपूज्यतमः प्रशोचिः ॥

3283.

1569. **गीताप्रदीपः** । *Gītāpradīpaḥ.*

A commentary on the Bhagavadgītā of Śaṃkarācārya's School.

By Jagaddhara.

For the notice of the manuscript see L. 2138.

3284.

3680. भगवद्गीतारहस्यप्रकाशः ।

Bhagavadgītā-rahasya-prakāśaḥ.

A commentary on Śrīmadbhagavadgītā.

By Jagadīśa Tarkālaṃkāra.

Substance, country-made paper. 14½ × 3¼ inches. Folia, 91. Lines, 7 on a page. Extent in ślokas, 2,000. Character, Bengali in a modern hand. Appearance, fresh. Complete.

The commentator does not seem to be the same person as the eminent Naiyāyika of the same name who flourished at Nadia in the 17th century, because the style is not that of a professor of Nyāya.

Beginning :—

संसारपङ्कपर्य्यङ्कशयानं जगदुद्धरन् ।
देवकीनन्दनः पायादपायात् पूतनार्दनः ॥
श्रीमता जगदीशेन चरणाब्जं सु[सु]रद्विषः ।
आदाय हृदये गीतारहस्यार्थं प्रकाशयेत् ॥

इह पुनरज्ञानपरम्पराहतमर्জ্জুनं प्रबोधयन् अखिलवासनाविवर्ज्जितैर्वी कंसद्वेषी भगवान् अखिलवर्णाश्रमधर्म्माणां मोक्षस्य चोपायं गीताशास्त्रेण व्यतीपकार । व्यासमहर्षिस्तु तदेवाष्टादशभिरध्यायैः सप्तभिः श्लोक-शतैराचष्ट इति । तत्र धृतराष्ट्रस्य प्रश्नज्ञानार्थमाह धृतराष्ट्र उवाचेति । कः प्रश्नमाह धर्म्मक्षेत्र इति ।

It ends thus :—

तस्माद्यर्थपुत्रादिजयाशां परित्यज्य ईश्वरानुग्रहीतैः श्रीविश्वादियुक्तैर्युधिष्ठिरादिभिः सह सन्धिरेव विधेयतामिति भावः ।

Colophon :—

इति श्रीमहामहोपाध्यायजगदीशतर्कालङ्कारभट्टाचार्य्यविरचिते गीतारहस्यप्रकाशे अष्टादशोऽध्यायः समाप्तः ।

समाप्तश्चायं गीतारहस्यप्रकाशः । श्रीविश्वेश्वरो जयति । श्रीअन्नपूर्णा जयति । श्रीकेदारेश्वरो जयति ।

3285.

850. *The same text with a commentary.*

For the manuscript see L. 1703.

The Ṭīkā is anonymous. It is named पञ्चोली on the obverse of the last leaf. The second leaf has पंचो on the left-hand upper margin, and most other leaves, पं गी. Nowhere in the body of the manuscript the full name पञ्चोली occurs.

Peterson in his sixth report mentions a commentary on the Bhagavadgītā, entitled Pañcolī by Pañcolācārya. But whether it is the same with the commentary under notice cannot be ascertained, as Peterson gives no extract from it.

The Post Colophon Statement :—

संवत् १८९० फाल्गुण वदी ४ श्रीमदमृतसरसि श्रीकाश्मीर-
मण्डलोदा + + स्तस्य जंवमध्ये ॥
शुभं शुभं ॥

3286.

608. **भगवद्गीता पैशाचभाष्यसहिता ।**

The same with Paiśāca Bhāṣya.

Substance, country-made paper. 13¼ × 6½ inches. Folia, 78. Lines, 13, 14 on a page. Extent in ślokas, 2,340. Character, Nāgara. Date, Samvat 1914. Appearance, tolerable. Complete.

The work is described in L. 672.

There is no mention of the authorship of the commentary, except the title Paiśācabhāṣya, which purports to attribute it to a demon. In Aufrecht's Cat. Cat., however, it is attributed to Hanūmat.

The commentary slurs over the introductory portion of the work—the first chapter and first 10 ślokas of the second—and begins with अथोचान् अन्वथोचं त्वं, etc.

Post Colophon :—

संवत् १९१४ मिदं पुस्तकं लिखो[खि]तं भगवान् दीनद्विपाठीसे
उमिके

3287.

8471. गीतारहस्यम् । *Gītā-rahasyaṃ.*

By Raghunātha.

Substance, country-made paper. 10 × 4 inches. Folia, 104 of which those marked 1, 3, 72–74, 87, 100 are missing. Lines, 9 on a page. Extent in ślokas, 2080. Character, Nāgara of the eighteenth century. Appearance, fresh.

The object of the work is explained in the second leaf.

Fol. 2 *begins* :—

+ + + + + दासः समजनि तनयस्तस्य वेदोक्तवर्त्म-
श्रद्धालुः सत्यसन्धः प्रतिदिवसजपध्यानशुद्धान्तरात्मा ।
यद्दाने सम्मदानं सकलमपि जगद्यच्च प स्वामिभक्तिः
पातिव्रत्यं प्रपेदे श्रयति यदपरं नैव विश्वोपकारः ॥
तस्याज्ञया रामरहस्यमादौ निर्म्माय तच्चित्तविनोदनाय ।
महागभीरं रघुनाथशर्म्मा गीतारहस्यं विशदीकरोति ॥
आनन्दचैतन्यघनं मुकुन्दमानम्य भक्त्या रघुनाथशर्म्मा ।
कल्याणरायप्रणयप्रयुक्तो गीतारहस्यं प्रकटीकरोति ॥

तत्र यद्यपि भगवद्गीताभाष्यकृद्भिरेव तदनुयायिभिरन्यैरपि पदार्थवाक्यार्थौ प्रतिपद्यं सम्यक् निरूपितौ तथापि श्रीनन्दनन्दनपदारविन्दसेवासावधानपुरुषधौरेयप्रणयभङ्गभिया पदार्थविचारलोलुपधिया मयापि यथामति संकलय्य गीतावाक्यार्थो विचार्य्यते ।

It ends :—

अनिपुणमतिनापि यन्मयेदं मतमखिलं निरधारि पार्ङ्गपाणेः ।
गुरुचरणकृपैव तत्र मूलं तरिरिव सन्तरणे महानदीनां ॥
सूक्तं दुरुक्तमथवा सतां विवेकवैदग्ध्यविकावधिया यदिहन्यवन्धि ।
दत्तं दिनाखिलशुभाशुभकर्म्मणेव तेनार्पिते पितरि तुष्यतु कृष्णदेवः ॥

Last Colophon :—

इति श्रीमद्राजरामदासकारिते महामहोपाध्यायश्रीरघु-
नाथकृते गीतारहस्ये अष्टादशोऽध्यायः। समाप्तोयं ग्रन्थः।

3288.

8561. *A commentary on the 15th chapter of the Gītā.*

By Satyajñānānandatīrthamuni, the pupil of Rāma-kṛṣnānandatīrtha.

Substance, country-made paper. 9¾ × 4 inches. Folia, 26. Lines, 10 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh.

The author says that the 15th chapter of the Gita is the substance of all Śāstrās.

3289.

9143. *The Same.*

With an anonymous commentary.

Substance, country-made paper. 11 × 5 inches. Folia, 190. Lines, 8 on a page. Extent in ślokas, 3,800. Character, Nāgara. Dated, Saṃvat 1734 वर्ष भाद्रपद वदि १३ भृगौ लिखितमिदं। Appearance, tolerable and illegible. Complete.

It begins thus :—

श्रीगणेशाय नमः ॥ ॐ नमो भगवते नमः ॥

एकं यज्ञनयत्यनेकतनुवत् पश्यान्यजस्रं मिथो (?)
भिन्नाकारगुणानि कैश्चिदपि वा नोनं न सिक्तं जलैः
कालेनापि न जीर्यते ऊतभुजा नो दह्यते क्षिद्यते
नाद्भिस्तत् सकलस्य बीजमसदत् ब्रह्माभिधं धीमहि ॥ २ ॥

श्रीमत्पद्मजताार्क्ष्यपन्नगशुकप्रह्लादभीष्मोद्धव-
व्यासाक्रूरपराग्ररभ्रुवमुखान् वन्दे मुकुन्दप्रियान्।
यैस्तीर्थैरिव पावितं त्रिभुवनं रत्नैरिवालङ्कृतं
सिद्धौघैरिव रक्षितं सुखकरैश्चान्नैरिवाप्यायितं ॥ २ ॥

इह खलु सकललोकहितावतारपरमकारुणिको भगवान् देवकीनन्दनः तत्त्वाज्ञानविजृम्भित-शोकमोहविभ्रंशितविवेकतया निजधर्म्मत्यागपरधर्म्माभिसन्धिपरं अर्জ্জুनं धर्म्मज्ञानरहस्योपदेशप्रसङ्गेन तस्मात् शोकमोहसागरादुद्धार। इत्यादि।

It ends:—

हे राजन् यत्र येषां पक्षे योगेश्वरः सर्व्वयोगानामीश्वरः सर्व्वयोगबीजभूः कृष्णो विराजते। यत्र यस्मिन् पक्षे गाण्डीवधन्वा धनुर्द्धरः पार्थोऽर्জ্জुनः वर्त्तते, तत्र पाण्डवानां पक्षे जयः, तत्र श्रीर्विभूतिः राज्यलक्ष्मीः तत्रैव विजयाभूतिः। श्रियो विशेषः उत्तरोत्तरावृद्धिः ध्रुवा अव्यभिचारिणी नीतिः। इति मे मतिः। १८॥

Colophon:—

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्জ্জुनसंवादे सन्न्यासयोगो नाम-अष्टादशोऽध्यायः॥

Post Colophon:—

संवत् १७३४ वर्षे भाद्रपद वदि १३ भृगौ लिखितमिदं जयतु॥

जयोऽस्तु।

3290.

10294. भावार्थदीपिका। *Bhāvārtha-dīpikā.*

Being a commentary on Bhagavadgītā (with the text).
By Makunda Dāsa.

Substance, country-made paper. 13 × 7 inches. Folia, marked 18-67. In Tripātha form. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

From III, 4 to XII, 21.

For the beginning of the work see, L. 680.

3291.

9133. *A commentary on Gītā entitled* **गीतार्थसंग्रहः ।**

By Abhinava Gupta.

Substance, country-made paper. 11 × 5½ inches. Folia, 44. Lines, 11 on a page. Extent in Ślokas, 1,450. Character, Nāgara. Date, Śaka 1960. Appearance, tolerable. Complete.

Abhinava Gupta, the renowned Śaiva writer from Kāśmīra, seems to have flourished, according to Aufrecht, between 993–1015. This commentary on the गीता by him is a new discovery. He (*Abhinava Gupta*) appears to have written it at the request of his friend, Laḍhārka.

It begins:—

श्रीमद्दागणपतये नमः ॥ श्रीकृष्णो जयति ॥

य एष विततस्फुरद्विविधभावचक्रात्मकः
परस्परविभेदवान् विषयतामुपागच्छति ।
यदेकमयभावनावगत एव भेदान्वयं
स गम्भुरगिवापहो जयति बोधभासां निधिः ॥ १ ॥
द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रगतसम्मितमत्र मोक्षः ।
प्राधान्यतः फलतया प्रथितस्तदनऽ-
धर्म्मादि तस्य परिपोषयितुं प्रगीतं ॥ २ ॥
मोक्षश्च नाम सकलाप्रविभागरूप-
सर्व्वज्ञ-सर्व्वकरणादि-शुभस्वभावे ।
आकाङ्क्षया विरहिते भगवत्यधीशे
नित्योदिते लय इयान् प्रथितः समासात् ॥ ३ ॥
यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते ।
तथापि भगवद्गीताः सम्यक् तत्प्राप्तिदायिकाः ॥ ४ ॥
ताश्चान्यैः प्राक्तनैर्व्याख्या कृता यद्यपि भूयसा ।
न्याय्यत्वाप्युद्यमो मे तद्गूढ़ार्थप्रदर्शकः ॥ ५ ॥

भट्टेन्दुराजादाम्नायं विविच्य च चिरं धिया ।
कृतोऽभिनवगुप्तेन सोऽयं गीतार्थसंग्रहः ॥ ६ ॥

विद्याविद्यात्मनोर्द्वयोरभिभाव्यविभावकत्वं प्रदर्शयितुं प्रथमाध्यायप्रस्तावः । नह्यत्यन्तविद्यासेधावकायाऽपदेशभाजनं नापि निर्म्मूलितसमस्तविद्याप्रपञ्चः । एककोटि—ततः कोटेः च्यावयितुमशक्यत्वात् ॥ अत्रनिपर्य्यस्तयोस्तूपदेश्यत्वं यदुच्यते तत् क्वचिदेव तथा—मुख्योपदेशस्तु सन्दिग्धतैव ॥ अतएव संशयनिर्णीदक एवोपदेश इति ॥ विद्याविद्याकृतसंघट्टमयः संशय उच्यते ॥ देवासुरसृष्टिश्च विद्याविद्यामयीति तत्कथोपक्रमणमेव मोक्षमार्गोपदेशनं ॥ ज्ञानं च प्रधानं कर्म्मार्गेण चापरिहर्त्तव्यानीति कर्म्मणां ज्ञानतया क्रियमाणानामपि न बन्धकत्वमिति ज्ञानप्राधान्यं नान्तरीयकत्वन्तु कर्म्मणां नतु ज्ञानकर्म्मणो समतया समुच्चीयेते इत्यत्र तात्पर्य्यं ॥ एवमेव च मुनेरभिप्रायं यथास्थानं प्रतिपादयिष्याम इति किमन्यैस्तत्त्वदर्शनविघ्नमात्रफलैर्वाग्जालैः ॥ धृतराष्ट्र उवाच ॥ इत्यादि ॥

It ends :—

सञ्जय उवाच ॥ इत्यहं यत्र योगीत्यन्तं ॥

सञ्जयवचनेन संवाद उपसंहरन् एतदर्थस्य गाढ़प्रबन्धक्रमेण निरन्तरचिन्तासन्तानोपकृतनैरन्तर्य्यादेव चान्ते सुपरिस्फुटनिर्विकल्पानुभवरूपतामापाद्यमानं स्मरणमात्रमेव परब्रह्मप्रदायमित्युच्यते ॥ एवं भगवदर्জ্জুनसंवादमात्रस्मरणादेव तत्त्वव्याख्या? श्रीविजया विभूतय इति शिवं ॥ संग्रहोऽत्र ॥

भक्त्या ज्ञानविमोहमत्सरमयीं दत्त्वादिभिन्नां धियं
प्राप्य स्वात्मविबोधसुन्दरतया विष्णुं विकल्पातिगं ।
यत्किञ्चित् सरसोद्यदिन्द्रियनिजव्यापारमात्रस्थितेः
हेलातः कुरुते तदद्यसकलं संपद्यते प्रस्फुरं ॥ १७ ॥

Colophon :—

इति श्रीमदभिनवगुप्ताचार्य्यविरचिते गीतार्थसंग्रहे अष्टादशोऽध्यायः ॥ १८ ॥ ६ ॥

श्रीमत् कात्यायनोऽभूत् वररुचिसदृशः प्रज्ञ बोधद्वय
स्तत्वंग्राहयुतो यः स्थिरमतिरभवत् सौःभुकाख्योऽतिविद्वान् ।
विप्रः श्रीभूतिराजस्तदनुसमभवत् तस्य सूनुर्महात्मा
येनामी सर्व्वलोकास्तममि निपतिताः प्रोद्धृता भानुनेव ॥ १ ॥
तच्चरणकमलमधुपो भगवद्गीतार्थसंग्रहं व्यधात्
अभिनवगुप्तः सद्द्विजलोढ़ार्कचोदनावशतः ॥ २ ॥
अतइदमयथार्थं वा यथार्थमपि सर्व्वथा नैव ।
विदुषामसूचनीयं कृत्यमिदं बान्धवार्थं हि ॥ ३ ॥ ६ ॥ ६ ॥
काश्मीरपण्डितेनात्मारामेण सुहृदार्पिता ।
गीताटीका लिपिं नीता विश्वनाथाभिधोत्रिणा ॥ १ ॥
षष्ट्यधिकसम्मितशक १६६० प्रारम्भ प्रतिपद् भृगौ ।
पुनीता भगवद्गीता पूर्णानन्दप्रदायिनी ॥ २ ॥
यथैकसप्तत्य ७१ ब्दान्तं वासनाश्रीपतेर्गिरां ।
तथैव सर्व्वदा तिष्ठेत इत्येव प्रार्थना मम ॥

3292.

782. **भगवद्गीताभाष्यम् ।** *Bhagavadgītā Bhāṣyaṃ.*

By Rāmānuja.

For the manuscript see L. 1563.

संवत् १७८१ ।

3293.

1125. *The Same.*

Substance, country-made paper. 12 × 5 inches. Folia, 154. Lines, 9 on a page. Extent in ślokas, 4,100. Character, Nāgara. Date, Samvat 1910. Appearance, fresh. Complete.

It begins thus :—

श्रीगणेशाय नमः ॥ श्रीमते वेदान्तगुरवे नमः ।
श्रीमते रामानुजाय नमः ॥

वरदगुरुर्वेङ्कटेशो रामानुजवरदविष्णुचित्तार्य्यान् ।
कुरुकेश्वरस्य भाष्यकृतौ नमामि नाथेन यामुनं मुनिम् ॥
प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।
प्रसादयति यस्योक्ति[ः]स्वाधीनपथिकां श्रुतिम् ॥
यत्पादाम्भोरुहध्यानविध्वस्ताशेषकल्मषाः ।
(च)वस्तुतामुपयातोहं यामुनेयं नमामि तम् ॥

श्रियःपतिर्निखिलहेयप्रत्यनीककल्याणगुणैकतानानन्तज्ञानानन्दस्वरूपस्वाभाविकानवधिकातिशयज्ञानबलैश्वर्य्यवीर्य्यशक्तितेजःप्रभृत्यसंख्येयकल्याणगुणगणमहोदधिः॥ इत्यादि ।

It ends thus:—

यत्र योगीश्वरः कृष्णस्योच्चावचरूपेणावस्थितस्य चेतनाचेतनस्य वस्तुनो ये ये स्वभावयोगास्तेषां सर्व्वेषां योगानां ईश्वरः स्वसंकल्पायत्तस्वेतरसकलवस्तुस्वरूपस्थितिप्रवृत्तिभेदकृष्णो वसुदेवसूनुः यत्र पार्थो धनुर्द्धरः पितृस्वसुः पुत्रः तत्पदद्वन्द्वैकाश्रयः ॥ तत्र श्रीर्विजयो भूतिर्नीतिः ध्रुवा तत्र धीराः स्थिरा इति मतिर्ममेति ॥ ७८ ॥

Colophon:—

इति श्रीभगवद्रामानुजविरचिते भगवद्गीतोपनिषद्भाष्ये ऽष्टादशोऽध्यायः ॥ १८ ॥

Post Colophon:—

श्रीमते रामानुजाय नमः ॥ श्रीकृष्णार्पणमस्तु ॥
शुभमस्तु । श्रीसंमत् ॥ १९१० ॥ मीती ॥ ज्येष्ठमासे ॥ कृष्णपक्षे एकादश्यां ॥ ११ गुरुवासरे ॥ समाप्त ॥
शुभ ॥ श्रीरामः ॥ श्रीरामाय नमः ॥

It belongs to a recension other than 782 the number above.

3294.

1123. रसिकरञ्जनी भगवद्गीता टीका ।

Rasika-rañjanī, being a commentary on the Gītā.

By Kalyāṇa Bhaṭṭa.

Substance, country-made paper. 12½ × 5 inches. Folia, 179. Lines, 10 on a page. Extent in ślokas, 5,300. Character, Nāgara. Appearance, fresh. To the end of the 6th chapter.

Beginning :—

श्रीकृष्णो जयति ।

तं श्रीमद् गोकुलाधीशं परमानन्दविग्रहम् ।
कृपाम्बुधिं गुणनिधिं नमामि पुरुषोत्तमम् ॥
अपीश्वराणां यं प्राप्तुं जृम्भन्ते यत्नकोटयः ।
श्रुतिस्मृतिपुराणाद्यैरलभ्यं चरणाम्बुजम् ॥
वन्दे श्रीकृष्णगीतां तत्स्वरूपं याह नः स्फुटम् ।
एवं कृतार्थयन्त्याः को गन्तुमान्टण्यमीश्वरः ॥
व्याख्यामिषादमुख्यास्तु सेविष्ये पदपल्लवम् ।
पूज्याभिख्यामिमां गीताव्याख्यां रसिकरञ्जनीम् ॥
कृदा श्रीकृष्णरसिकाः पिबतैतत् कृपोदृतां ।
व्रजेन्द्रनन्दनस्यापि स्वप्रियस्य मम प्रभोः ॥
प्रापय्य कर्णातिथितां प्रीणन्तस्तं प्रसीदत ॥

The colophon of the 6th chapter :—

इति स्वयं भगवद्गीतोपनिषद्दीपिकायां निःग्रन्थतदीयविविध-
प्रकर्षप्रकाशनारम्भटीकायां श्रीकृष्णरसिकरञ्जन्यां श्रीकृष्णकिङ्कर-
श्रीकल्याणभट्टविरचितायां तत्तत्सदर्थरत्नखचितायां असाधारण्या-
भिख्या तदीयषष्ठाध्यायव्याख्या समाप्ता ।

The text is also given along with the Ṭīkā.

3295.

1122. *The Same.*

Substance, country-made paper. 12½ × 5 inches. Folia, 206. Lines, 7 to 10 on a page. Extent in ślokas, 2,400. Character, Nāgara. Appearance, new.

Commentary on chapters from VII to XII. Continuation of the previous number. The text in the middle and the commentary above and below it.

3296.

1124. *The Same.*

Substance, country-made paper. 12½ × 5 inches. Folia, 128. Lines, 10 on a page. Extent in ślokas, 3,750. Character, Nāgara. Date, Samvat 1910. Appearance, fresh.

From chapter XIII to the end, being a continuation of the previous number. The text is given in the body of the Ṭīkā.

The commentary adds two short treatises in 8 verses or Aṣṭakas, entitled Kiśoryaṣṭaka and Kiśorāṣṭaka.

The Last Colophon runs :—

इति श्रीखयं भगवद्गीतोपनिषद्टीकायां निःग्रन्थतदीयविविध-प्रकर्षप्रकाशनारम्भटीकायां श्रीलक्षारसिकरञ्जन्यां तद्विमुखमुख-भञ्जन्यां श्रीलक्षाकिङ्करश्रीकल्याणभट्टविरचितायां तत्तत्प्रदर्थ-रत्नखचितायां असाधारणाभिख्या तदीयाष्टादशाध्यायव्याख्या सम्पूर्णम् ।

Post Colophon :—

श्रीसम्वत् १९१० आवणकृष्णाष्टमी च शुक्रवार ॥ श्रीलक्षाय ॥

3297.

466. **भगवद्गीतातात्पर्य्यनिर्णयः ।**

Bhagavadgītā-tātparya-nirnayaḥ.

By Ānandatīrtha, the founder of the Mādhva school.

For the manuscript see L. 1350.

Post Colophon: —

संवत् १७५३ ।
तात्पर्य्यं कृष्णगीताया अलेखि रसिकेन तु ।
तुष्ट्यर्थं [स] ज्जनानां हि पुष्ट्यर्थं ज्ञानसन्ततेः ॥
फाल्गुनशुक्लैकादश्यां गयापालेन धीमता ।
अलेखि रसिकेनेदं गीतातात्पर्य्यनिर्णयम् ॥

There are five lines more after this in a different hand on the Vaiṣṇava dogmatism.

3298.

465. **भगवद्गीताभाष्यम् ।**

Bhagavadgītā-bhāsyaṃ, by the same.

For the MS. see L. 1349.

Post Colophon :—

श्रीगोपाले रतिरस्तु सदा मे १७५३ ।
फाल्गुनशुद्धैकादश्यां गीताभाष्यस्य पुस्तकं ।
अलेखि[र]सिकेनेदमस्य माधवतुष्टये ॥

3299.

1069. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 64. Lines, 8 on a page. Character, Nāgara. Appearance, fresh. The first seven leaves are missing.

An incomplete copy of our Catal. No. 3297.

3300.

326. प्रमेयदीपिका । *Prameya-dīpika.*

A commentary on the same.

By Jayatīrtha Muni.

Substance, country-made paper. 11×5 inches. Folia, 122. Lines, 12 on a page. Extent in ślokas, 3,660. Character, Nāgara. Appearance, tolerable. Complete.

This is a commentary on Änandatīrtha's Bhāṣya commentary.

Beginning :—

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः । श्रीमदानन्दतीर्थ-भगवत्पादाचार्य्येभ्यो नमः ।

गुणगणनिलयं यतिं नमामो
जगदघदहनञ्च वासवीसूनुं
मुनिकुलतिलकं च पूर्णबोधं
गुरुमपि च परमं गुरुञ्च वन्दे ॥

आनन्दतीर्थ भगवत्पादाचार्य्यविनिर्म्मितं ।
व्याख्यास्ये भगवद्गीताभाष्यं तत्करणावलात् ॥
प्रारिप्सितविघ्नविघातादिप्रयोजनं समुचितविघ्नेष्टदेवता ग्रन्था-रम्भे प्रतिज्ञाश्लोकादौ निबध्नाति देवमिति । अत्र देवशब्दोः देवता-परपर्य्यायः प्रतिपाद्यमाह सन्निधानाय भगवद्गीताया इति ।

End :—

अक्षोभ्यतीर्थगुरुणा मुकवच्छिक्षितस्य मे ।
वचोभिरमृतप्रायैः प्रीयन्तां सततं बुधाः ॥

Colophon :—

इति श्रीमदानन्दतीर्थभगवत्पादाचार्य्यविरचितस्य श्रीमद्-भगवद्गीताभाष्यस्य टीकायां जयतीर्थमुनिविरचितायां प्रमेयदीपि-कायामष्टादशोऽध्यायः ।

After the colophon there are four lines and a half, discussing, in a philosophical language, the question of Jiva and Brahman.

3301.

1610. **गीतासारार्थसंग्रहः ।** *Gītā-sārārtha-saṃgrahaḥ.*

(With the text.)

Substance, country-made paper, bound in book form. 8 × 6½. Pages, 426. Lines, 15 on a page. Extent in ślokas, 6,300. Character, Nāgara. Date, Samvat 1934. Appearance, fresh. Complete.

Post Colophon :—

यत्ये खरव्यञ्जनरेफविन्द्-
मात्राविहीनं लिखितं मया यत् ।
तत्सर्व्वमार्य्यैः परिशोधनीयं
प्रायेण मुह्यन्ति हि ये लिखन्ति ॥
वेदाग्निनन्देन्दुमिते वैक्रमाब्दे बुधेऽहनि ।
जैष्ठे मासि सिते पक्षे समाप्तोयं मया कृतः ।
जैष्ठशुक्ल १० बुधवासरे संवत् १९३४ शके १७९९ तारिख
२० जुन सन् १८७७ इस्वि ।

Anonymous.

Object of the work :—

श्रीमन्मध्वमुनिञ्च तदूतमहं नारायणं मुक्तिदं
निर्दोषं गुणसंयुक्तञ्च रघुपं व्यासं कृष्णात्मकम् ।
आनम्याब्धिसुतायुतञ्च यदुपं गीतार्थसारप्रदं
वुभूत्सुं जयतीर्थपूर्व्वकगुरून् संप्रार्थयेऽर्थज्ञताम् ॥
गीता भागवती श्रीमन् मध्वसिद्धान्तमादरात् ।
प्रपञ्चीक्रियतेऽत्यल्पा संश्रित्य ज्ञानसिद्धये ॥
इह हि परापरतत्त्वज्ञानाभावान्निरुप्तधर्म्माज्ञानाच्च संसारे क्लिश्यमानं सज्जनव्रजमपेक्ष्योत्पन्नरूपैः ब्रह्मादिभिरर्थितस्तद्भय-ज्ञानोत्पादनाय भगवान् नारायणो व्यासत्वेनावततार ।

Last Colophon :—

श्रीमद्भगवद्गीताविवरणे मध्वमतानुसारिणि गीतासारार्थसंग्रहाख्ये गीताव्याख्याने सर्व्वशास्त्रार्थसंक्षेपोनाम अष्टादशोऽध्यायः ।

There is a short Praśasti in 7 verses, in which 3rd and 4th verses run thus :—

गीताया भाष्यतात्पर्य्ये तट्टीकाविवृतीरपि ।
अनल्पलक्षणाप्रभृतिगुरुभिस्तत्कृपाबलात् ॥ २ ॥
श्रुत्वा मत्वा च व्यरचत् गीतासारार्थसंग्रहम् ।
यस्तदस्मै तेन लक्ष्मीनृहर्य्याख्यायमध्वगः (?) ॥ ४ ॥

3302.

1383. **गीतार्थविवरणम् ।** *Gītārtha-vivaraṇaṃ.*

By Viṭṭhala Dīkṣīta.

Substance, country-made paper. $11 \times 4\frac{3}{4}$ inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 140. Character, Nāgara. Date, Saṃvat 1909. Appearance, fresh. Complete.

The same as 1323D. See below.

The Post Colophon Statement :—

संवत् १९०९ माघ वदी १४ ॥ चतुर्द्दश्यां सोमवासरे लिं । कन्हैयालालक्षत्री ॥

3303.

1323. *The Same.*

(D).

Beginning :—

सर्व्वाभीष्टप्रदात्रे बलरिपुहृतत्रासहृत्ते मुरारे
तुभ्यं गोपीसमाजप्रकटिततनवे कामकामाय तासां ।
उद्यद्दर्पाय तस्मायभिनवविभवैर्भूषणैर्भूषिताय
तस्मै कुर्म्मो नमस्यां मम मनसि सदा पादपद्मं तदीयम् ॥

The object of the work :—

धर्म्मज्ञानपराय भक्तहृदये स्वच्छन्दवासाङ्गने
मन्नाथाय नमोऽस्तु भोगनिधये गोपीसमाजेऽनिशम् ।
तस्योदारचरित्रमादिकविना व्यासेन तन्मूर्त्तिना
श्रीमद्भारतसागरे विपलितं विस्तारितं सर्व्वतः ॥
महात्म्यं च स्वरूपं च यथाव्याख्यानमादरात् ।
भारते वेदसारे हि तस्य तुष्टिर्हरेर्वचः ॥
अतस्तद् वाक्यरत्नानि स्वसुवर्णपदालये ।
संग्रथ्य भारते मध्ये सदृशीनां विदद्धये ॥
वासुदेवमुखाम्भोजाद्वचनामृतवन्मणीन् ।
सुधियां ज्ञानसंसिद्धै र्यथाशक्ति वयं स्तुमः ॥
भाष्याण्यत्र बहून्येव सन्ति किन्तु हरिप्रियाः ।
न मुदं तैः समायान्ति मततात्पर्य्यकुञ्जरैः ॥
निजबोधसुसिद्ध्यर्थं मर्यतात्पर्य्यसंगतीः ।
कथयिष्यामि यज्ज्ञात्वा कृतार्थो भक्तिमान् भवेत् ॥

This is a succinct exposition of the Bhagavad-gītā by Viṭṭhaleśvara, son of Vallabhācarya.

Colophon :—

इति श्रीविट्ठलेश्वर(विट्ठलेश्वर)विरचितं गीतार्थविवरणं संपूर्णम् ॥

(E).

कृष्णाश्रयस्तोत्रप्रकाशः ।

Beginning :—

पक्षीबालकसंस्पर्शात् न रोचन्तेऽन्यदाश्रिताः ।
तं राधानयनानन्ददायकं कृष्णमाश्रये ॥

Kṛṣṇāśraya-stottra by Vallabhācārya is a short hymn to Śrīkṛṣṇa in ten verses, beginning with :—

सर्व्वमार्गेषु नष्टेषु कलौ च खलधर्म्मिणि ।
पाषण्डप्रचुरे लोके कृष्ण एव गतिर्मम ॥

क्षणाश्रयस्य सर्व्वसाधकत्वात् स्वीयानां वरप्रदानमिव कुर्व्वत श्रीवल्लभाचार्य्यचरणः श्रीक्षणाश्रयस्तोत्रं निरूपयति ।

The present manuscript contains a commentary on it by Kalyāṇa Rāya :—

श्रीमद्विठ्ठलनाथपादकमले संवद्धभक्त्या मुदा
क्षणैकाग्र्यधियाथ तातचरणान् तादृक्पिटव्यानपि ।
श्रीक्षणाश्रयसंज्ञके स्तुतिवरे कल्याणरायाभिधः
श्रीगोविन्दस्तुतेः प्रकाशमकरोत् स्यात् मुदे सद्भियां ॥

Colophon :—

इति श्रीमद्विठ्ठलनाथस्तौ चरचरणकमलैकतान-कल्याणराय-विरचितः श्रीक्षणाश्रयस्तोत्रप्रकाशः ।

3304.

1191. तत्त्वदीपिका श्रीमद्भगवद्गीताटीका ।

Tattva-dīpikā, being a commentary on the Gītā.

(With the text.)

Substance, country-made paper. 14 × 7 inches. Folia, 136. Lines, 8 to 15 on a page. Extent in ślokas, 4,000. Character, Nāgara. Appearance, fresh. Complete.

An anonymous commentary of the school of Vallabhācārya on Śrīmad-bhagavad-gītā, which closely follows the explanation of Viṭṭhalācārya.

Beginning :—

श्रीगणेशाय नमः ।

यदङ्घ्रि-पोतशरणस्तीर्त्वा मोहाम्बुधिं नरः ।
स्वात्मधर्म्ममुपेत्यारात्तं वन्दे पुरुषोत्तमम् ॥
यदीक्षणसुधाधाराप्यायितः सुकृती नरः ।
क्षणोऽपि लभते पुष्टिं तं श्रीवल्लभमाश्रये ॥
यत् करुणारसदृष्ट्या हृदि हरिभाग्यङ्कुरः ।
तं विठ्ठलविभुमनिशं पूर्णानन्दात्मकं वन्दे ॥

विचार्य श्रीमदाचार्य्यभारतीं तत्त्वदीपिकाम् ।
आरभे भगवद्गीता-व्याख्यां तद्व्याख्ययान्वितां ॥

The Last Colophon runs :—

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्ज्जुनसंवादे तत्त्वदीपिकायां श्रीवल्लभप्रादुर्भावितायामष्टादशोऽध्यायः ॥ १८ ॥

श्रीगोवर्द्धननाथजी सहाय सदा सर्व्वदा ॥

3305.

1190. **भगवद्गीतामृततरङ्गिनी ।**

Bhagavad-gītāmṛta-taraṅgiṇī.

(*With the text.*)

Substance, country-made paper. 12½ × 5½ inches. Folia, 215. Lines, 8, 9 on a page. Extent in ślokas, 5,200. Character, Nāgara. Appearance, fresh. Complete. The text in the middle and the commentary above and below.

It is an anonymous commentary of Vallabhācārya's school on the Bhagavad-gītā. It is a complete manuscript of a work, of which only fragments are hitherto known.

Beginning :—

श्रीगणेशाय नमः ॥ श्रीमद्गोपीजनवल्लभाय नमः ॥

यन्नामस्मृतिमात्रेण निःशेषक्लेशसंचयः ।
जायते तत्क्षणादेव तं श्रीकृष्णं नमाम्यहम् ॥
यत्कृपादृष्टिसंसिक्ताः स्नेहपल्लविताः सदा ।
रमयन्ति स्म गोपीयं तं श्रीवल्लभमाश्रये ॥
श्रीविट्ठलपदाम्भोजकृपामधुसुपूरितः ।
व्याख्यास्ये भगवद्गीतां भक्तिमार्गानुसारतः ॥ २ ॥

तत्र गीताशास्त्रं किंपरमिति पूर्व्वं विचार्य्यते । इत्यादि ॥

3306.

8364. **तत्त्वप्रकाशिका** । *Tattva-prakāśikā.*

Being a commentary on the Gītā.

By Keśava Bhaṭṭa of the school of Nimbāditya.

Substance, Śrīrāmpur paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 188. Lines, 11 to 13 on a page. Extent in ślokas, 5,640. Character, Nāgara. Date, Saṃvat 1932. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीकेशवभट्टविरचितायां भगवद्गीताटीकायां तत्त्व-प्रकाशिकायां सर्व्वगीतार्थनिर्णयो नामाष्टादशोऽध्यायः ।

Post Colophon :—

मंगलं श्रीरमाकान्त० ।

संवत् १९३२ यदक्षरमित्यादि ।

Beginning :—

श्रीगणेशाय नमः । श्रीमते भाष्यकाराय नमः ॥ श्रीमते निम्बादित्याय नमः ।

श्रीमायागुणदोषलेशरहितः स्वाभाविकैः सद्गुणैः
स्वतन्त्राखिलविज्ञाताद्यगणितैः युक्तोऽजगादिस्तुतः ।
भक्ताभीष्टप्रदो रमैकरमणो वेदैकगम्यो हि यः
तं वंदे मनसा गिरा च शिरसा गोपीप्रियं श्रीहरिं ॥ २-१ ॥

... ...

संसाररोगग्रमने खलु निम्बबन्धौ
हार्दान्धकारहरणार्कवदेव यश्च ।
श्रीकृष्णपादपरिचारणतुष्टचेताः
निम्बार्क आर्य्यवर एव स मे गतिः स्यात् ॥
श्रीश्रीनिवासमाचार्य्यं गुरुं श्रीगंगलाभिधं ।
प्रणम्य क्रियते गीताव्याख्या तत्त्वप्रकाशिका ॥

End :—

व्याख्यातमादौ तदभ्यबोधात्
आचार्य्यवर्य्येण हरिप्रियेण ।
निम्बार्कनाम्नातिगभीरबोधं
श्रीनारदानुग्रहभाजनेन ॥
तत्पादचिन्ताप्रतिबुद्धबुद्धिना भट्टेन श्रीकेशवसंज्ञकेन ।
तदर्थबोधाय तदाश्रितानां संक्षिप्य चैतद्विहितं सुबोधं ॥

3306A.

2746. **भगवद्गीतासारः ।** *Bhagavad-gītā-sāraḥ.*

Substance, foolscap paper. $14\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 4. Lines, 8 on a page. Extent in ślokas, 120. Character, Bengali. Appearance, fresh.

The MS. contains:—(1) गीतासार, an extract from the Skanda Purāṇa, ending in 3B, followed by a work entitled (2) गुरुगीता from the Kaṅkālamālini Tantra, complete in 4 lines of the MS., a description of which appears under No. 2746A in the Tantra section of this Catalogue.

(1) भगवद्गीतासारः ।

Colophon :—

इति स्कान्दपुराणे भगवद्गीतासारः सम्पूर्णः ।

Beginning :—

ॐ नमो नारायणाय ।

अस्य श्रीभगवद्गीतासारस्य भगवान् श्रीविष्णुर्ऋषिरनुष्टुप्छन्दः श्रीपरमात्मा देवता, etc., etc.

It is an interlocution between Arjuna and Śrīkṛṣṇa.

अर्ज्जुन उवाच ।

ॐकारस्य च माहात्म्यं रूपं स्थानं स्वरं तथा ।
तत् सर्व्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो यन्मां त्वं परिपृच्छसि ।
विस्तरेण प्रवक्ष्यामि तन्मे निगदतः शृणु ॥
एथिव्यग्निश्च ऋग्वेदो भूरित्येव पितामहः ।
अकारे तु लयं प्राप्ते प्रथमे प्रणवांशके ॥
अन्तरिक्षं यजु[जु]र्वायुर्भुवो विष्णुः सनातनः ।
उकारे तु लयं प्राप्ते द्वितीये प्रणवांशके ॥
द्यौः सूर्य्यः सामवेदश्च स्वरित्येव महेश्वरः ।
मकारे तु लयं प्राप्ते तृतीये प्रणवांशके ॥

See H.P.R., Vol. I, No. 92.

Though the title of the work represents it to be an abstract of the Bhagavad-gītā, it really presents the essence of the Yoga system, allocating the constituent letters of ओम् in different parts of the human body, and describing their significance, and pronunciation and how they lead to the bliss of nirvāṇa.

3307.

4374. महाभारतम् । *Mahābhāratam.*

(द्रोणपर्व्व) ।

Substance, country-made yellow paper. 20 × 4 inches. Folia, 239. Lines, 10 on a page. Character, Bengali. Date, Saka 1644. Appearance, old. Complete.

Post Colophon Statement :—

श्रीयुत गङ्गाधरराय चतुर्धुरीण पुस्तकमिदम् । अस्य पूर्वार्द्धं श्रीरामनारायणशर्म्मणा लिखितम् । शाकाब्दाः १६४४ । १०
श्रीश्रीदुर्गा जयति ।

3308.

9228. *The Same.*

(द्रोणपर्व्व) ।

Substance, country-made paper. 16 × 7 inches. Folia, 304. Lines, 11 on a page. Extent in ślokas, 10,800. Date Saṃvat 1837. Character, Nāgara. Appearance, tolerable.

The note of the scribe :—

श्रीवेदव्यासाय नमः ।

संवत् १८३७ मार्गशीर्षशुद्धतृतीया भौमवासरेण लिखितं ब्राह्मणशम्भुरामेण लेखकपाठकयोः शुभं भूयात् । श्रीकृष्णाय नमः ।

3309.

3846. *The Same.*

Substance, palm-leaf. 32 × 2¼ inches. Folia, 323. Lines, 5 on a page. Character, Bengali of the early eighteenth century. Appearance, in good preservation. Complete.

3310.

3833. *The Same.*

(कर्णपर्व्व) ।

Substance, country-made paper. 28 × 2¼ inches. Folia, 188. Lines, 5 on a page. Character, Bengali. Date, Saka 1638. Appearance, discoloured and worm-eaten.

Post Colophon :—

समाप्तश्चेदं कर्णपर्व्वेति । अस्यानन्तरं शल्यपर्व्व भविष्यति ।

श्रीरामः । श्रीकृष्णः शरणम् । श्रीप्रसाददासस्य पुस्तकमिदं ।

श्रीहरिः ।

शुभमस्तु शकाब्दाः १६३८ तेरिख २९ पौ पौष ।

3311.

4482. *The Same.*

Substance, country-made paper. 17½ × 3¼ inches. Folia, 184. Lines, 6 on a page Character, Bengali. Date, Śaka 1560. Appearance, old and discoloured. Complete.

Post Colophon Statement :—

शक १५६० तें कार्त्तिक मङ्गलवार ।

3312.

4065. *The Same.*

Substance, Kasmīrī paper. 13 × 10 inches. Character, Kasmīrī. Appearance, dilapidated.

It contains (1) Araṇya, (2) Virāṭ, (3) Karṇa, (4) and Bhīṣma parvans.

(1) Araṇya-parvan.

Sixty-six leaves, very much injured, containing the portion from the beginning of the 19th Adhyaya to the 17th verse of the 125th Adhyāya, as in the edition of Vañgavaṣī.

Thirteen leaves containing the portion from the 44th verse of the 158th Adhyāya to the third line of the 5th verse of the 177th Adhyāya.

Eighty-seven leaves, containing the portion from the second-half of the 42nd verse of the 181st chapter to the end.

The last few leaves are absolutely damaged, especially the last one, of which about three-fourths have gone off. It gives the date of the copying of the MS. as शके १६३० माघमासे शुक्लपक्षे १४ शुक्रे समाप्तम् and as संवत् ८४ (?).

There are two leaves, comparatively fresh, containing the first four chapters of the Karṇa-parvan.

(2) Virāṭ.

Leaves 2 to 42 of which 32 to 35 are missing. Leaves 2 to 5 are very much damaged.

(3) Karṇa-parvan.

Leaves 8 to 79. The 8th, 9th, 10th, and 11th have lost their leaf marks. In leaf 79th the Parvan comes to an end.

Post Colophon Statement:-

संवत् (लौकिक) ८४ शाके १६३० रैवति १ शुक्रे ।

(4) Bhīṣma-parvan.

It contains 110 leaves, marked in places and in some wrongly and arbitrarily. I have put them in order.

The 23rd chapter, as printed in the "Vañgavasi" Press, is not found in this. We have also noticed verses wanting here and there.

Post Colophon Statement :--

संवत् ८५ मागवति ॥ ११ ॥ बुधे वह्निदि ७ ॥ + + सदि ॥
१६ + + + + ॐ नमः कमलदलविपुलनयनाभिरामाय
श्रीरामचन्द्राय नमः ॥ श्रेयसे ॥ गणेशाय ॥

3313.

3835. *The Same.*

Substance, palm-leaf. **27 x 2 inches.** Folia, 276. Lines, 4 on a page. Character, Bengali. **Date, Saka 1637.** Appearance, discoloured and worm-eaten.

The manuscript contains the Salya, Gadā, Sauptika, Aiśika, Viśoka and Strī-parvans.

Post Colophon :—

शुभमस्तु ॥ शकाब्दाः १६३७ मोक्षणाय नमः । ॐ वेद-
व्यासाय नमः ॥

3314.

7988. *The Same.*

(शल्य-गदा-सौप्तिक-विशोक-स्त्रीपर्व्वाणि) ।

Substance, country-made yellow paper. 15½ × 4 inches. Folia, 220, Lines, 9 on a page. Character, Bengali. Date, Saka 1738. Appearance. discoloured.

The Scribe's note :—

शल्यादिपर्व्वपञ्चकं व्यलेखीदमनुत्तमं ।

वसूग्नेत्रकाचलचन्द्रमितेऽष्टमीतिथौ ॥

पक्षेऽसिते भृगोर्दिने श्रीषष्ठीदासशर्म्मणा ।

चायायण त्रिंशन्मिते नैज (?) मिदं प्रयत्नतः ॥

3315.

8098. *The Same.*

(सौप्तिक-ऐषिक-विशोक-स्त्रीपर्व्वाणि) ।

Substance, palm-leaf. 12¼ × 1¼ inches. Folia, 178. Lines, 4 on a page. Sauptika-parvan ending in 87B, Aiśika in 112B, Viśoka in 130A, and Strī in 178. Character, Nāgara in a Uḍiya hand, written with a style. Appearance, fresh.

3316.

8653. *The Same.*

(Aiśika parva.)

Substance, country-made paper. 13 × 4 inches. Folia, 51. Lines, 10 on a page. Extent in ślokas, 2,000. Old. Fresh.

महाभारते ऐषिकपर्व्व from 2 to 10.

,, सौप्तिकपर्व्व fifteen leaves (incomplete).

,, स्त्रीपर्व्व 1, 10–15, 17–34, 37, 38 and the last with the colophon :—

इति श्रीमहाभारते ... ... स्त्रीपर्व्वणि ... ... समाप्तं ।

3317.

8097. *The Same.*

(शान्तिपर्व्व) ।

Substance, palm-leaf. 15½ × 1¼ inches. Folia, 233. Lines, 4 on a page. Character, Nāgara in a Udiya hand, written with a style. Appearance, fresh. Complete.

3318.

3635. *The Same.*

Substance, country-made paper. 14½ × 4½ inches. Folia, 7 to 295. Lines, 9 on a page. Character, Bengali of the seventeenth century. Appearance, old, faded and worn out.

A fragment containing the Dānadharma-parvādhyāya of the Sānti-parvan.

The first seven leaves are missing. But the end of the MS., from 246 to 295, is to be found in the MS. No. 3632.

3319.

3843. *The Same.*

(दानधर्म्मः *from Santi-parvan*) ।

Substance, palm-leaf. 28 × 2 inches. Folia, 249. Lines, 5 on a page. Character, Bengali. 247th leaf is missing. In the eighteenth century handwriting. Appearance, worm-eaten. Complete.

3320.

3839. *The Same* (राजधर्म्मः) ।

Substance, palm-leaf. 28¼ × 2½ inches. Folia, 240. Lines, 4 on a page. Character, Bengali. Date, Saka 1638. Appearance, in good preservation.

Post Colophon :—

शुभमस्तु । शाकाब्दाः १६३८ । श्रीहरये ॥

3321.

6578. *The Same.* (शान्तिपर्व्वराजधर्म्मः)।

Substance, unseasoned palm-leaf. 29×2 inches, divided by two holes, to the right and left of the centre. Folia, 227. Lines, 4 on a page. Character, Bengali. Date, Saka 1639. Appearance, fresh. Complete.

Last Colophon :—

इति महाभारते शतसाहस्र्यां संहितायां वैयासिक्यां शान्ति-
पर्व्वणि राजधर्म्मे कृतघ्नोपाख्यानं समाप्तं । समाप्तश्चायं राजधर्म्मः ॥
अस्यानन्तरं मोक्षधर्म्मस्तस्यायमभिसन्धिः ॥

युधिष्ठिर उवाच ॥
धर्म्माः पितामहेनोक्ता राजधर्म्माः श्रिताः शुभाः ।
धर्म्ममाश्रमिणां श्रेष्ठ वक्तुमर्हसि पार्थिव ॥

Post Colophon : —

शकाब्दाः १६३९ ।
नन्दरामनृपसम्मिते शका-
दित्य-वर्ष इभवैरिगे रवौ ।
राजधर्म्मलिपिपारगोभवत्
राधयानुगतवल्लभाभिधः ॥ ० ॥
गोविन्दे विन्ददेवेनं श्रीराधावल्लभशर्म्मणा लिखितं पुस्तक-
मिदं ।
नारायण जय दुरितनिवारण गोविन्दाच्युत विष्णो ।
मधुसूदन नरसिंह जनार्द्दन दामोदर मुरजिष्णो ॥ ० ॥
एतल्लिपिश्रमफलं श्रीनारायणाय मरमीरुहे समर्पितमिति ॥
जिघ्रति प्रियतमे मुखपद्मं
धुन्वतं कवरिकामधुपेन ।
गोविकां स्पृशति नूतनतन्त्र्याः
किं किमित्यलिकिलाकुलाभिः ॥

3322.

9840. **भीष्मस्तवराजः** | *Bhīṣmastavarājaḥ.*

Substance, country-made paper. 6 × 3½ inches. Folia, 11. Lines, 8 on a page. Extent in ślokas, 110. Character, Nāgara. Appearance, old. Complete.

A fragment. Bhiṣmastavarāja is the 47th chapter of the Rājadharma-parvādhyaya of the Śānti-parvan in the Asiatic Society's edition.

Colophon :—

इति श्रीमहाभारते शतसहस्र्यां संहितायां शान्तिपर्व्वणि राजधर्म्मेषु भीष्मपितामहाभीष्मस्तवराजः समाप्तः ।

3323.

2482. **भीष्मस्तवराजः** *and* **अनुस्मृतिः** ।

Bhīṣmastavarājaḥ and Anusmṛtiḥ.

Substance, country-made paper. 6 × 4 inches. Folia. 28. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Bhīṣmastavarāja is complete and Anusmṛti incomplete.

16A, इति श्रीमन्महाभारते शान्तिपर्व्वणि राजधर्म्मे भीष्मस्तवराजः समाप्तः ।

श्रीगणेशाय नमः अथानुस्मृति प्रारम्भः । Not found in the Śānti-parvan, Mahābhārata. See Cat. Cat. Vols. II and III अनुस्मृति ।

शतानीक उवाच ।

महाव्रत-महाप्राज्ञ-सर्व्वशास्त्रविदांवरेत्यादि ।

भीष्म उवाच ।

यदुक्तं च हितं सूक्ष्ममित्यादि ... ...

श्रीवत्साकं जगद्बीजमनन्तं लोकभावनमित्यादि ।

It breaks off abruptly at the 91st verse.

3324.

11061. **भीष्मस्तवराजः** *Bhīṣmastavarājaḥ.*

From the Mahābharata.

Substance, country-made paper. 10 × 4¼ inches. Folia, 13. Lines, 6 on a page. Character, Nāgara. Date, Samvat 1856. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां श्रीभीष्मस्तवराजः संपूर्णः ।

Post Colophon :—

संवत् १८५६ मासे श्रावण शुक्ल १० काश्यां मध्ये लिखितं पुस्तकं श्रीवाम्राह्मणः ।

3325.

11059. *The Same.*

Substance, country-made paper. 9¼ × 5 inches. Folia, 5. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :—

ॐ जनमेजय उवाच ।

ॐ शरतल्पे शयानस्तु भारतानां पितामहः ।

कथमुत्सृष्टवान् देहं कं च योगमधारयन् ॥

वैशम्पायन उवाच ।

पृष्ठाम्बावहितो राजन् शुचिर्भूत्वा समाहितः ।

भीष्मस्तु कुरुशार्दूल देहोत्सर्गं समाश्रयत् ॥

The MS. ends abruptly in the 80th verse.

3326.

9623. *The Same.*

Substance, country-made paper. 10 × 5 inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 126. Character, Nāgara. Appearance, old. Complete.

3327.

2110. **गजेन्द्रमोक्षणम्** । *Gajendra-mokṣṇam.*

Said to be from the Mahābhārata.

Substance, foolscap paper. 6×4 inches. Folia, 24. Lines, 7. Character. Nāgara. Date, Śaka 1722. Appearance, fresh. Complete. Verse.

Post Colophon : -

शके १७२२ गौद्रनाम संवत्सरे चैत्रमासे कृष्णपक्षे दशम्यां तिथौ भृगुवासरे । श्रीरस्तु

It forms one of the jewels of Panca-ratna. For a description see Oxf. No. 35, p. 5*a*.

It is a well-known tale of the liberation of two mythological Gandarvas named Hâhâ and Huhu from the curse of Devala by the mercy of Lord Kriṣna. It is to be found in the 37th chapter of the Itihāsa-samuccaya.

3328.

10852. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 16. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां शान्तिपर्व्वणि गजेन्द्रमोक्षणं स्तवराजः सम्पूर्णः ।

3329.

10950. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 8. Lines, 14 on a page. Character, modern Kāśmīrī. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां शान्तिपर्व्वणि गजेन्द्रमोक्षणं समाप्तम् ।

3330.

3837. **शान्तिपर्वीय मोक्षधर्मः ।**

Mokṣa-dharma from the Śānti-parvan.

Substance, palm-leaf. 30 × 2¼ inches. Folia, 262. Lines, 5 on a page. Character Bengali. Date, Saka 1638. Appearance, discoloured and worm-eaten.

Post Colophon :—

श्रीजितमणिदेवशर्म्मणः स्वाक्षरमिदं पुस्तकमिति ।

शकाब्दाः १६३८ ।

3331.

4810. *The Same.*

Substance, palm-leaf. 24 × 2¼ inches. Folia, 75. Lines, 5 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. To the end of the 89th Adhyāya.

3332.

3636. *The Same.*

Substance, country-made paper. 24½ × 5 inches. Folia, 3 to 42. Lines 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

A fragment of the Mokṣa-parvan of the Mahābhārata.

3333.

9942. **विष्णुसहस्रनामस्तोत्रम् ।**

Viṣṇu-sahasra-nāma-stottram.

Substance, country-made paper. 12 × 6 inches. Folia, 4. Lines, 11 on a page. Extent in ślokas, 128. Character, Nāgara. Appearance, old. Incomplete at the end.

Viṣṇu-sahasra-nāma, a thousand epithets in praise of Viṣṇu in 149th chapter of Anuśāsana parva of the Maha-

bhārata. The actual hymn commences in śloka 15 and ends in 121. The rest of the chapter down to 143rd verse deals with Phalaśruti.

The stotra runs thus:—

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद् भूतभृद्भावो भूतात्मा भूतभावनः ॥
पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ इत्यादि ।

3334.

9582. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 2. Lines, 23 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, tolerable.

3335.

9543. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 20. Lines, 7 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, fresh. Complete.

A hymn in praise of Viṣṇu, belonging to the Mahābhārata.

Colophon:—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां शान्तिपर्व्वणि उत्तमानुशासने दानधर्म्मेषु श्रीविष्णोर्नामसहस्रं सम्पूर्णं । शुभमस्तु ।

3336.

9500. *The Same.*

Substance, country-made paper. 6½×3½ inches. Folia, 31, the first leaf missing, Lines, 7 on a page. Extent in ślokas, 217. Character, Nāgara. Appearance. decayed.

3337.

9482. *The Same.*

Substance, country-made paper. 4½ × 4 inches. Folia, 3–44. Lines, 5 on a page. Extent in ślokas, 132 Character, Nāgara. Appearance, old. Incomplete at both ends.

3338.

9290. *The Same with a commentary.*

Substance, country-made paper. 13 × 6 inches. Folia, 27. Lines, 10 on a page. Extent in ślokas, 810. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Mahābhārata.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां शान्तिपर्व्वण्युत्तमानुशासने दानधर्म्मेषु भीष्मप्रोक्तं श्रीविष्णोर्दिव्य-सहस्रनामस्तोत्रं सम्पूर्णं ।

Colophon of commentary :—

इति श्रीविष्णुसहस्रनाम विवृतिः समाप्ता ।

It begins :—

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥
नमः समस्तभूतानामादिभूताय भूभृते ।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥ २ ॥

End :—

पठेन्नाम सहस्रन्तु गवां कोटिफलं लभेत् ।
शिवालये पठेन्नित्यं तुलसीवनसंस्थितः ॥ १६२ ॥
नरो मुक्तिमवाप्नोति चक्रपाणेर्वचो यथा ।
ब्रह्महत्यादिकं पापं सर्व्वं पापं विनश्यति ॥ १६३ ॥

3339.

9218. *The Same.*

Substance, country-made paper. 11 × 5 inches. Folia, 19. Lines, 6 on a page. Extent in ślokas, 220. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्रीमहाभारते शतसहस्रसंहितायां वैयासिक्यां शान्ति-
पर्व्वणि दानधर्म्मोत्तरे श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णं ।

3340.

8958. *The Same.*

Substance, country-made paper. 10½ × 4 inches. Folia, 12. Lines, 7 on a page. Extent in ślokas, 150. Character, Nāgara. New. Complete.

Complete in 12 leaves and 143 verses.

The Last Colophon runs thus :—

इति श्रीमहाभारते शान्तिपर्व्वणि दानधर्म्मोत्तरे युधिष्ठिर-
भीष्मसंवादे श्रीविष्णोर्नामसहस्रं समाप्तं । शुभमस्तु ।

3341.

1862. *The Same.*

Substance, country-made paper. 6 × 4¼ inches. Folia, 15. Lines, 8, 10 on a page. Character, Nāgara. Appearance, old. Complete.

One thousand epithets of Viṣṇu from the Mahābhārata, given in prose, with the word नमः added to each of the epithets, in the 4th case ending.

3342.

2478. *The Same.*

Substance, country-made paper. 5 × 3 inches. Folia, 50. Lines, 5 on a page. Character, Nāgara. Date, Saṃvat 1859. Appearance, discoloured. Complete.

Post Colophon :—

संवत् १८५९ नभोमासे आवइलपक्षे अन्तकतिथौ कर्म्म-
साक्षीघखे इन्दु अभिधानसंज्ञितनक्षत्रे एतस्मिन्नहनि विराम-
संज्ञकथा मे तद्दिने श्रीगोविन्दपुरनिवासिचातुर्ध्यपनामक येशुवं-
तात्मजमहीपतिना इदं पुस्तकं रामचन्द्रपंत मयूरग्रामवासी
तेषामिदं दत्तम्। श्रीगणेशो जयतितराम्।

Colophon :—

इति श्रीमहाभारते अनुशासनपर्व्वनि दानधर्म्मे ... ...
श्रीविष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णं।

3343.

11215. *The Same.*

Substance, country-made paper. 11 × 5 inches. Folia, 10. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीमन्महाभारते शतसाहस्र्यां संहितायां वैयासिक्यां
शान्तिपर्व्वणि दानधर्म्मोत्तमानुशासनेषु भीष्मयुधिष्ठिरसंवादे
विष्णोर्दिव्यसहस्रनामस्तोत्रं सम्पूर्णम्।

3344.

11029. *The Same.*

Substance, country-made paper. 7 × 4 inches. Folia, 24. Lines, 7 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीमद्भाभारते शतसाहस्र्यां संहितायां विष्णुसहस्रनाम-
स्तोत्रं संपूर्णम्।

3345.

3932. *The Same with the Bhāṣya.*

By Śaṃkara.

The commentary by Śaṃkarācārya the Great, on the Viṣṇu-sahasranama-stottra from the Mahābhārata.

Substance, country-made paper. 17 × 3½ inches. Folia, 53. Lines, 8 on a page. Character, Bengali. Date, Śaka 1778. Appearance, in fair preservation. Complete.

Colophon :—

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यशङ्करभगवत्कृतौ सहस्र-नामभाष्यं सम्पूर्णम् ।

Post Colophon :—

लिखितं बङ्गयत्नेन श्रीरामतारणशर्म्मणा ॥ शुभमस्तु शकाब्दाः १७७८ । ६ । २२ कार्त्तिकस्य द्वाविंशतिदिवसे । श्रीमते रामानुजाय नमः ॥

See I.O. Catal. Nos. 3282 and 3283. Oxf. 4A.

Printed in the Mysore Sanskrit Series.

3346.

3684. *The Same Bhāṣya only.*

Substance, palm-leaf. 15 × 1½ inches. Folia, 61. Lines, 45 on a page. Extent in ślokas, 1,200. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

3347.

2651. *The Same Bhāṣya.*

Substance, country-made paper. 13½ × 7 inches. Folia, 47. Tripātha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete. Date, Saṃvat 1900.

Post Colophon :—

मास भाद्रपद शुक्लपक्ष अष्टमी संवत् १९०० ।

3348.

8987. *The Same Bhāṣya.*

Substance, country-made paper. 9½ × 5 inches. Folia, 49. Lines, 13 on a page. Extent in ślokas, 1,250. Character, Nāgara. Old. Fresh. Complete.

Oxf. 4A.

3349.

8526. *The Same Bhāṣya (with the text).*

Substance, country-made paper. 13 × 6½ inches. Folia, 65. Lines, 11-12 on a page. Extent in ślokas, 1850. Character, Nāgara. Appearance, fresh.

Both the text and the commentary are complete in 65 leaves; the text in the middle and the commentary above and below. The text is complete in 143 verses. It is to be found in Dānadharma in the Śānti-parvan of the Mahābharata in some recensions but in others the Dānadharma-parvādhyāya of the Śānti parvan is regarded as a separate parvan called the Anuśasana-parva.

The Colophon of the commentary:—

इति श्रीशङ्कराचार्य्यविरचिता सहस्रनामविवृतिः समाप्ता ।

But before this there is the following verse included in a bracket:—

सहस्रनामव्याख्येयं ब्रह्मज्ञानप्रदीपिका ।
शङ्करार्य्येण भगवत्पादाचार्य्येण निर्म्मिता ॥

Brackets in Sanskrit MSS. mean omission. So this verse is not to be there.

3350.

9452. *The Same. A text with a commentary.*

Substance, country-made paper. 10 × 4½ inches. Folia, 28. Lines, 1[illegible] on a page. Extent in ślokas, 1,350. Character, Nāgara. Appearance old. Complete.

It is a hymn enumerating the thousand names of Viṣṇu, from the Mahābhārata. As for the commentary, the MS. under notice gives no name of its author, but in Oxf. 4A it is said to be by Śaṃkarācārya.

The text is in rubrics and begins :—

वैशम्पायन उवाच ।

श्रुत्वा धर्म्मानशेषेण पावनानि च सर्व्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥

युधिष्ठिर उवाच ।

किमेकं दैवतं लोके किंवाप्येकं परायणं ।
स्तुवन्तः कं कर्म्म कुर्व्वन्तः प्राप्नुयुर्मानवाः शुभं ॥
को धर्म्मः सर्व्वधर्म्माणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ इत्यादि ।

Ends :—

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रीन् लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥ १४० ॥
इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्त्तितं ।
पठेद् य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥ १४१ ॥
विश्वेश्वरमजं देवं जगतः प्रभवाप्ययं ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवं ॥ १४२ ॥

Colophon :—

इति श्रीविष्णुसहस्रनामस्तोत्रं समाप्तं ।

The Commentary begins :—

श्रीगणपतये नमः ।

श्रीरामचन्द्राय नमः । श्रीकृष्णचन्द्राय नमः । श्रीशिवाय नमः ।
श्रीसरस्वत्यै नमः । श्रीगुरवे नमः ।
सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥
यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥ २ ॥

कृष्णद्वैपायनं व्यासं सर्व्वलोकहिते रतं।
वेदाब्जभास्करं वन्दे पुमादिनिलयं मुनिं ॥ २ ॥
सहस्रमूर्त्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः।
सहस्रनामस्तवनं प्रशस्तं निरुच्यते जन्मजरादिशान्त्यै ॥ ३ ॥
वैशम्पायनो जनमेजयं प्रत्युवाच श्रृणेति ॥

End:—

विश्वेश्वरमित्यादिना विश्वेश्वरोपासनादेव स्तोत्रारम्भे धन्याः कृतार्थाः कृतकृत्या इति दर्शयति। १४२।

प्रमादात् कुर्व्वतां कर्म्म प्रच्यवेताध्वरेषु यत्।
स्मरणादेव तद्विष्णोः सम्पूर्णं स्यादिति श्रुतिः ॥
आदरेण यथा स्तौति धनवन्तं धनेच्छया।
तथा चेद् विश्वकर्त्तारं को न मुच्येत बन्धनादिति ॥
व्यासवचनं।
सहस्रनामसम्बन्धि-व्याख्या सर्व्वसुखावहा।
श्रुति-स्मृति-न्यायमूला रचिता हरिपादयोः ॥
चक्रायुधस्य नामानि सदा सर्व्वत्र कीर्त्तयेत्।
नाशौचं कीर्त्तितं तस्य स पवित्रकरो यतः ॥

Colophon:—

इति श्रीविष्णुसहस्रनामस्तोत्रं समाप्तं।

3351.

10808. *A commentary on the same text.*

Substance, country-made paper. 12 × 4 inches. Folia, 10. Lines, 13 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

Beginning:—

ॐ नमः कृष्णाय।
सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकर्म्मणे।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥
कृष्णद्वैपायनं व्यासं सर्व्वलोकहिते रतं।
वेदाब्जभास्करं वन्दे समाधिनिलयं मुनिम् ॥

सहस्रमूर्त्तेः पुरुषोत्तमस्य सहस्रनेत्राननपादबाहोः
सहस्रनामस्तवनं प्रशस्तं निरुच्यते जन्मजरादिशान्त्यै ।

श्रीवैशम्पायनो जनमेजयमुवाच ॥

श्रुत्वा धर्म्मानित्यादि ।

3352.

9904. विष्णुसहस्रनाम सटीकम् ।

The same text with the same commentary.

Substance, country-made paper. 9×5 inches. **Folia,** 44, the first missing. **Lines,** 12 on a page. **Extent in ślokas,** 558 **Character, Nāgara. Date, Saṃvat 1657. Appearance,** old.

It belongs to the Mahābhārata. The MS. is very old and dilapidated, specially the last leaf, which is also worm-eaten and pasted, most of the letters of the Ṭīkā colophon being lost.

Post Colophon :—

संवत् १६५७ समये पौष वदि ३ भौमवासरे ॥ शुभमस्तु ॥

The colophon of the text runs thus :—

इति श्रीमहाभारते शान्तिपर्व्वणि दानधर्म्मोक्तं विष्णोर्नाम-
सहस्रं सम्पूर्णम् ।

3353.

1736. विष्णुसहस्रनामविवृतिः ।

A commentary on the same text.

By Vanamāli.

Substance, country-made paper. 10½×4½ inches. **Folia,** 44. **In the** Tripāṭha form. **The first leaf is missing. Character, Nāgara. Date,** Saṃvat 1800. **Appearance,** tolerable. Complete.

Colophon :—

इति श्रीभारते उत्तमानुशासने श्रीविष्णुसहस्रनाम्नां पदविवृतिः
वनमालिविरचिता समाप्ता ।

Post Colophon :—

शुभमस्तु श्रीसंवत् १८६० आश्विनमासे शुक्ल ५ लिखि
ग्रिवलालका ।

End :—

हरिभक्तौ वर्णादिनियमो नास्ति इत्याशयेनाह विश्वेश्वरमिति ।
कामक्रोधादिभिः पराभवं न यान्तीति । १४२ ।

इता श्रीहरवक्त्रेण दाग वै वनमालिना ।
नाम्नां हरेः सहस्रस्य टीका सम्पूर्णतामिता ॥
श्रीगोविन्दविहारभूषितभुवो वृन्दावनात् प्राग्दिशि
क्रोशोने त्रियुगे पुरे सुभुवि ये विप्रा भरद्वाजजाः ।
श्रीसम्राहमुचो वसन्ति मुकुले तेषां सुजातो करो (?)
वर्णौवाह्यपपूजनं मुररिपोः [प्री] णातु वै तेन सः ॥
भगवतोऽङ्घ्रिकंजस्य श्रीगोपालस्य देवयः ।
क्रियास्तु वैभवं वाचा मघराशेश्च शोधनम् ॥

3353A.

1315. विष्णोर्दिव्यसहस्रस्य विवृतिः ।

श्रीवल्लभाख्या ।

Substance, country-made paper. $10\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 90. Lines, 9 on a page. Extent in ślokas, 1080. Character, Nāgara. Appearance, tolerable. Complete.

This is a commentary on the Viṣṇu-sahasra-nāma of the Śānti parvan of the Mahābhārata, according to Vallabha's school.

Beginning :—

श्रीगणेशाय नमः ॥
नमः कृष्णाय विश्वात्मविभूत्यंशावतारिणे ।
श्रीवल्लभाय लीलार्थं विद्याज्ञानादिशक्तये ॥ १ ॥
अथेह श्रीकृष्णद्वैपायनेन मुनिना आविर्भाविते महाभारते शान्तिपर्वणि उत्तमानुशासने दानधर्मे जगन्नेजयमभिमुखीकुर्वन् श्रीवैशम्पायन उवाच अथेति ।

It ends thus :—

विष्णुं स्वामिनमानम्य विष्णुस्वामिनमीरिता ।
विष्णुनामैकसाहस्रीविवृतिर्विष्णुवल्लभा ॥ १ ॥
स्वात्मनः कण्ठमारभ्य पदपर्य्यन्तजम्भिनी ।
श्रीविष्णोर्वल्लभा नाम सहस्रदलमालिका ॥ २ ॥
इति श्रीमाचार्य्यवर्य्यपदभक्तिमता मया ।
श्रीवल्लभविभोरग्रेऽर्पिता श्रीविष्णुवल्लभा ॥ ३ ॥

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां शान्तिपर्व्वण्युत्तमानुशासने दानधर्म्मे श्रीविष्णोर्दिव्यसहस्रस्य विवृतिः श्रीवल्लभाख्या सम्पूर्णा ।

3354.

9624. **अनुस्मृतिः** । *Anusmṛtiḥ.*

Substance, country-made paper. 10 × 5 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 102. Character, Nāgara. Appearance, old. Complete.

Colophon :—

इति श्रीमहाभारते शान्तिपर्व्वणि विष्णुधर्म्मे अनुस्मृतिः सम्पूर्णं ।
शुभं भूयात् ।

See above Catal. No. 3323. Though not found in the Mahābhārata it is found in the work entitled Viṣṇu-dharma, which seems to have been a part of the Mahā-bhārata at one time.

3355.

11063. *The Same.*

Substance, country-made paper. 10 × 4 inches. Folia, 8. Lines, 7 on a page. Character, Nāgara. Date, Saṃvat 1856. Appearance, fresh.

Colophon :—

इति श्रीमहाभारते शान्तिपर्व्वणि शतसाहस्र्यां संहितायां विष्णुधर्म्मोत्तरे (?) अनुस्मृति संपूर्णा ।

Post Colophon :—

श्रीगङ्गादेव्यै नमः ॥ श्रीसंवत् १८५६ श्रीरामाय नमः ।

3356.

11234. *The Same.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 7. Lines, 7 on a page. Character, Nāgara. Appearance, fresh.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां ज्ञानधर्म्मोत्तरे (?) अनुस्मृतिः समाप्ता ।

3357.

9754. शिवव्रतकथा । *Śiva-vrata Kathā.*

From Śānti-parvan.

Substance, country-made paper. 8 × 4 inches. Folia, 7. Lines, 8 on a page. Extent in ślokas, 48. Character, Nāgara. Appearance, old. Complete.

It is said to belong to the Śānti-parvan of the Mahā-bharata.

Colophon :—

इति महाभारते शान्तिपर्व्वणि शिवव्रतकथा समाप्ता ।

3358.

9186. शिवाष्टोत्तरसहस्रनामावली ।

Śivāṣṭottara-sahasra-nāmāvalī.

Substance, country-made paper. 10 × 6½ inches. Folia, 13. Lines, 9 on a page. Extent in ślokas, 140. Date, Saṃvat 1875. Character, Nāgara. Appearance, tolerable. Complete.

It begins :—

अथ शिवाष्टोत्तरसहस्रनामावली प्रारम्भः ।

तंडि उवाच ।

अष्टोत्तरसहस्रन्तु नाम्नां पूर्व्वस्य मे पृथक् ।
यच्छ्रुत्वा मनुजव्याघ्र सर्व्वान् कामानवाप्स्यसि ॥ १ ॥
ॐ स्थिराय नमः । ॐ स्थाणवे ॥ प्रभवे० । भीमाय० ॥
प्रवराय० ॥ वरदाय० ॥ वराय० ॥

It ends :—

पराय० ॥ ब्रह्मणे० ॥ भक्तानां परमागतये० ॥ विमुक्ताय० ॥
मुक्ततेजसे० ॥ श्रीमते० ॥ श्रीवर्द्धनाय० ॥ जगते नमः ॥ नामानि ॥
नृत्यानीमानि नामानि तस्मिन्भगवतोऽच्युत ।
देवप्रसादाद्देवेभ्य पुरा प्राह महात्मने ॥

This verse is not to be found in the Mahābhārata.

Colophon :—

इति श्रीमहाभारते आनुशासनिके पर्व्वणि दानधर्म्मे शिवाष्टोत्तरसहस्रनामावली सम्पूर्णा । श्रीशिवः प्रीयतां । संवत् १८७५ मिति फाल्गुन सुदी ॥ ६ ॥ बुधवासरे

Taken from the Mahābharata Ānuśāsana parva Adhyāya 17. The stava begins from the 31st verse and ends in verse 153, A.S.B. Edition.

3359.

4479. *The Mahābhārata.*

कर्णपर्व्व, शान्तिपर्व्व, (राजधर्म्म, मोक्षधर्म्म, दानधर्म्म,) अश्वमेधपर्व्व, आश्रमवासिपर्व्व, मौषलपर्व्व, महाप्रास्थानिकपर्व्व, स्वर्गारोहणपर्व्व ।

Substance, country-made yellow paper. 21 × 5 inches. Folia, 533. Karṇa-parvan is complete in 109 leaves; Sānti-parvan (Rājadharma-parvan is complete in 116 leaves, Mokṣadharma in 134, and Dānadharma in 181), Āsvamedha in 53 leaves, Āśrama-vāsika-parvan in 21, Mauṣala in 5, Mahāprāsthānika in 3 and Svargārohaṇa in 4 leaves. Character, Bengali. Date, Saka 1739. Appearance, fresh.

The Post Colophon Statement to the Karṇa-parvan :—

वन्द्यघटीय महामहोपाध्यायस्य कुलचक्रवर्त्तिनः श्रीयुतरामचन्द्र-
वन्द्योपाध्यायस्य पुस्तकम् ।
निवासो यस्य विप्रस्य ख्यातो वैद्यपुरेति च ।
श्रीमद् गोकुलचन्द्राख्यो ज्येष्ठो यस्य महात्मनः ॥
तस्येदं पुस्तकं सर्व्वं भारताख्यं शुभप्रदम् ।
प्रालिलेख द्विजः कश्चित् श्रीरामलोचनाश्रयः ॥
धीरो धीरधराधृतां धृतिमतां धर्म्मात्मनां धार्म्मिकः
काले कार्य्यकलाकलापकुशलः कौलीन्यकान्तीश्वरः ।
विप्रः श्रीयुतरामचन्द्रसुतिको यत्नाद्यतोऽलेखयत्
शाके षड्दृनेत्रसिन्धुशशिके (?) श्रीकर्णपर्व्वाभिधम् ॥
शकाब्दाः १७३६ ।

3360.

3674A. *The Same.*

आश्वमेधिकपर्व्व, आश्रमवासिकपर्व्व, मौषलपर्व्व, महाप्रास्थानिकपर्व्व *and* स्वर्गारोहणपर्व्व ।

Substance, palm-leaf. 24 × 1¾ inches. Folia, 213. Lines, 4 on a page. Character, Bengali. Appearance, old and dilapidated.

Āśvamedhika-parvan ends in 128A :—

शकाब्दाः १६६१ । श्रीरामलक्ष्मदेवशर्म्मणः पुस्तकमिदं
खाक्षरञ्च ।

Āśrama-vāsika-parvan ends in 178B.

Mauṣala-parvan ends in 195B with the date शकाब्दाः १६६१ ।

Mahāprasthānika-parvan ends in a leaf, the mark of which is lost by corrosion.

Svargārohana-parvan ends in leaf 213B with the date १६[illegible], after which the figure for the unit is gone. From what is left of it, it is either 6 or 3. शकाब्दाः १६[illegible] +

3361.

3674B. *The Same.*

(आरण्यपर्व्व).

Substance, country-made-leaf. 24 × 3½ inches. Folia, 30 to 324. Lines 7 to 8 on a page. Character, Bengali. Appearance, old, discoloured and worn off. Date, Saka 1649. Incomplete.

Post Colophon :—

शुभमस्तु शकाब्दा १६४६ अग्रहायणस्य दादशदिवसे कृष्णपक्षे त्रयोदश्यां तिथौ समाप्तमध्यायं ग्रन्थः श्रीअनन्तरामशर्म्मणा लिखितमिति पुस्तकञ्चेति श्रीहरिपरणे मम भक्तिरस्तु, etc.

Last Colophon :—

इति श्रीमहाभारते, आरण्यकपर्व्वतृतीयं समाप्तम् ।

There is an underleaf of folia 324 having the same pagination. There is a stray leaf marked 210 with the colophon :—

इत्याश्वमेधिकपर्व्वणि पारिजातहरणे ।

3362.

8095. *The Same.*

(आश्वमेधिकपर्व्व).

Substance, palm-leaf. 15½ × 1¼ inches. Folia, 189. Lines, 3 on a page. Character, Nāgara in a Uḍiya hand. Written with a style. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्या-
माश्वमेधिकं पर्व्व समाप्तं ।

Post Colophon :—

भौमस्यापि, etc., etc.

3363.

7989. *The Same.*

(अश्वमेध-आश्रम-मौषल-महाप्रस्थान-स्वर्गारोहण-पर्व्वाणि) ।

Substance, country-made paper. 16 × 3¾ inches. Folia, 196. Lines, 9, 10, 11 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured Svargārohaṇa ends abruptly.

Āśvamedha parvan complete in 121A, Āśramvāsik complete in 171B, Mauṣala complete in 183B, Mahaprastana complete in 188, and Svargārohaṇa incomplete.

3364.

10773. *The Same.*

Substance, palm-leaf. 15½ × 1½ inches. Folia, 90. Lines, 4 on a page. Character, Bengali of the seventeenth century. Appearance, old and discoloured.

The MS. contains Āśrama-vāsika (ending in 59A), Mauṣala (ending in 74A), Mahāprāsthānika (ending in 80A), Svargārohaṇa (ending in 90B).

3365.

4807. **स्वर्गारोहणपर्व्वव्याख्या** ।

A commentary on Svargārohaṇa-parvan from the same

Substance, palm-leaf. 15 × 2 inches. Folia, 6. Three of them are marked 14, 15 and 25. Character, Bengali of the eighteenth century. Appearance, old and dilapidated.

3366.

8728. *The Same.*

The Mahābhārata.

Substance, country-made paper. 16 × 6 inches. Folia, 123. Lines 12 on a page. Extent in ślokas, 5,900. Fresh. Incomplete.

(1) The Ādi-parvan. Incomplete; leaves from 1 to 123, ending with महाभारते आदिपर्व्वणि शुकोपाख्यानम् ।

Substance, country-made yellow paper. 13×5 and 15×5½ inches. Folia, 140. Lines, 10 on a page. Extent in ślokas, 4,200. Fresh. Incomplete.

(2) Another copy of the Ādi-parvan. Incomplete; 140 leaves; in leaf 139B इत्यादिपर्व्वणि धृतराष्ट्रविवाहः ।

Substance, country-made paper. 13½×5¼ inches. Folia, 71. Lines, 10 on a page. Extent in ślokas, 2,880. Character, Nāgara. Fresh. Incomplete.

(3) Another incomplete copy of the same. Leaves from 239 to 309; commencing from आदिपर्व्वणि खाण्डवदाहः to the end (309). Dated, Samvat 1751.

Substance, country-made paper. 17½×6¼ inches. Folia, 138. Lines, 9, 10 on a page. Extent in ślokas, 11,000. Character, Nāgara. Date, Samvat 1805. Good. Complete.

(4) The Sabhā-parvan. Complete in 138 leaves and 72 Adhyayas, with the commentary by Nīlakaṇṭha entitled भारतभावदीप, copied in Samvat 1805 आषाढ़मासे शुक्लपक्षे द्वितीयायां ।

Substance, country-made paper. 15½×7¼ inches. Folia, 62. Lines, 15 on a page. Extent in ślokas, 2975. Dated, Samvat 1850. Character, Nāgara. Fresh. Complete.

(5) The Sabhā-parvan. Complete in 62 leaves; no chapter numbers; one verse more at the end not found in the last copy; dated, Samvat 1850, मीती पुष वदी ११ वार अतवार ।

Substance, country-made paper. 11×4 inches. Folia, 143. Lines, 7 on a page. Extent in ślokas, 3,100. Date, Samvat 1603. Character, Nāgara.

(6) Another copy of the Sabhā-parvān. Complete in 143 leaves; no chapter number, no verse number; dated, बुद्धदिने, सम्वत् १६०३. On the reverse of the leaf 143, there is a document of borrowing money, dated 1603.

Substance, country-made paper. 15×6 inches. Folia, 217. Lines,

14 on a page. Extent in ślokas, 12,100. Character, Nāgara. Dated, Saṃvat 1851. Fresh. Incomplete.

(7) Araṇya-parvan. Complete in 217 leaves; first two leaves are missing; dated Saṃvat 1851.

Substance, country-made paper. 10½ × 4½ inches. Folia, 399. Lines, 11 on a page. Extent in ślokas, 12,700. Character, Nāgara. Dated, Saṃvat 16 (?). Old. Complete.

(8) Vana-parvan. Complete in 399 leaves and 269 chapters; the number of verses 15,664; dated, Saṃvat 16[00]; first and last leaves have modern papers pasted behind them.

Substance, country-made paper. 13 × 5½ inches. Folia, 82. Lines, 11 on a page. Extent in ślokas, 2,400. Character, Nāgara. Dated, Saṃvat 1771. Old. Complete.

(9) विराट् पर्व्व. Complete in 82 leaves; the leaves 25th and 82nd are missing; dated, Saṃvat 1771 चैत्रमासे शुक्लपक्षे तिथौ पौर्णमाश्यां[स्य] पुस्तकं लिखितं गुलावराय पाठकेन ।

Substance, country-made paper. 16 × 6½ inches. Folia, 59. Lines, 12 on a page. Extent in ślokas, 2,300. Character, Nāgara. Dated, Saṃvat 1852. Complete.

(10) Another copy of the same as above. Complete in 59 leaves and in 69 chapters; dated Saṃvat 1852. समय भादौ सूदौ ६ वार मङ्गल । शुभमस्तु ।

Substance, country-made paper. 14½ × 6¼ inches. Folia, 175 Lines, 13 on a page. Extent in ślokas, 8,800. Fresh. Incomplete.

(11) उद्योगपर्व्व । Complete in 180 leaves. The first five leaves are missing.

Substance, country-made paper. 11 × 4½ inches. Folia, 165. Lines, 13 on a page. Extent in ślokas, 1,350. Character, Nāgara. Fresh. Complete.

(12) कर्णपर्व्व । Complete in 165 leaves.

Substance, country-made yellow paper. 14 × 5½ inches. Folia, 306. Lines, 9 on a page. Extent in ślokas, 7,625. Character, Nāgara. Dated, Saṃvat 1665. Old. Good. Complete.

(13) द्रोणपर्व्व । Complete in 306 leaves and 170 chapters, dated, Saṃvat 1665. The number of verses, 9,989.

Substance, country-made paper. 14½ × 5½ inches. Folia, 165. Lines, 12 on a page. Extent in ślokas, 6,600. Character, Nāgara. Old. Fresh. Complete.

(14) कर्णपर्व्व। Complete in 165 leaves.

Substance, country-made paper. 12½ × 5½ inches. Folia, 83. Lines, 10 on a page. Extent in ślokas, 2,000. Character, Nāgara. Date, Saṃvat, 1665. Old. Good. Complete.

(15) गदापर्व्व। Complete in 83 leaves and in 32 chapters. Dated, Saṃvat 1665.

(16) सौप्तिकपर्व्व। Complete in 17 leaves.

(17) ऐषिकपर्व्व। Complete in 11 leaves.

(18) विशोकपर्व्व। Complete in 9 leaves. Dated, Saṃvat 1665.

(19) स्त्रीपर्व्व। Complete in 19 leaves.

Substance, country-made paper. 13½ × 5 inches. Folia, 56. Lines, 11 on a page. Extent in ślokas, 2,200. Character, Nāgara. Old. Complete.

(20) शान्तिपर्व्वणि आपद्धर्म्म। Complete in 56 leaves.

Substance, country-made paper. 14 × 5½ inches. Folia, 56. Lines, 12 on a page. Extent in ślokas, 2,600. Character, Nāgara Old. Incomplete.

(21) An incomplete copy of Rājadharma with the commentary by Nīlakaṇṭha, from leaf 67 to leaf 122.

Substance, country-made paper. 15 × 6 inches. Folia, 257. Lines, 9, 10 on a page. Extent in ślokas 10,000. Character, Nāgara. Dated, (in new) Saṃvat 1921. Good. Complete.

(22) शान्तिपर्व्वणि मोक्षधर्म्माध्यायः। Complete in 257 leaves, of which leaves from 241 to the end is a restoration. Dated, Saṃvat 1921. फाल्गुनमासे शुक्लपक्षे सप्तम्यां मन्दवासरे लिखितं चिक्कनतेवारि महल्ला सिद्धेश्वरीसमीपे।

(23) आश्रमावासपर्व्व। Complete in 36 leaves. Date, Saṃvat 1665.

(24) महाप्रस्थानपर्व्व। Complete in five leaves.

3367.

4291. उत्तरगीता। *Uttara Gītā.*

With the commentary of Gauḍapādā.

Substance, country-made paper. 9×5 inches. Folia, 33. Lines, 10 on a page. Extent in ślokas, 660. Character, Nāgara of the nineteenth century. Appearance, discoloured.

22A, श्रीमन्महाभारते शतसहस्रसंहितायां वैयासिक्यां अश्वमेधपर्व्वणी(?) ॐ तत्सदिति श्रीमदुत्तरगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्জ্জुन-संवादे ब्रह्मविद्या आरुरुक्षु आरुरुक्ष प्रतिपादकयोगो ना[म] प्रथमोऽध्यायः।

Commentary :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्य श्रीमद्गौड़पादाचार्य्य-विरचितायामुत्तरगीताव्याख्यायां प्रथमोऽध्यायः समाप्तः।

33A, (the last leaf).

Of the text :—

श्रीमन्महाभारत० आरुरुक्षाधिकारयोगो नाम द्वितीयो-ऽध्याय।

Of the commentary :—

० द्वितीयाध्यायः समाप्त०।

For the text see L 933, and for the commentary see L. 2144. In both the manuscripts the text has only two chapters.

Aufrecht says that it is an extract from the Bhiṣma-parvan of the Mahābhārata. But according to the present manuscript it is said to belong to the Aśvamedha-parvan.

3368.

10251. *The Same.*

With the same commentary.

Substance, country-made paper. 9¼×4 inches. Folia, 41, of which those marked 1, 3, 9 are missing. Lines, 8 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Defective.

The text in three chapters is commonly believed to be taken from the Bhīṣma-parvan of the Mahābhārata. It is, however, not found there in the Bengal recension at least.

For the commentary see L. 2144. R. Mitra thought this to be a commentary on the Bhāgavat Gītā though the extract given by him distinctly says that Arjuna forgot all Bhagavān's teachings in the Gītā and again asked Him to explain those very topics of ātmatattva. Hence this work is called Uttara Gītā. It is in three chapters while the Gītā is in eighteen.

23B, इति श्रीगौड़पादाचार्य्यविरचितायामुत्तरगीताव्याख्यायां प्रथमोऽध्यायः।

37A, • ब्रह्मोपदेशो नाम द्वितीयोऽध्यायः।

It ends abruptly in the 15th śloka of the 3rd chapter.

3369.

5565. **नाशकेतोपाख्यानम्।** *Nāsketopākhyānam.*

From the Mahābhārata.

Substance' country-made paper. 11 × 5 inches. Folia, 40. Lines, 10 on a page Character, Nāgara. Date, Saṃvat 1918 and Saka 1783. Appearance, fresh. Complete.

Colophon :—

इति श्रीमहाभारते अष्टादशसाहस्र्यां संहितायां नाशकेतोपाख्याने शुभाशुभकृतजन्मान्वेषणो नामाष्टादशोऽध्यायः। समाप्तः शुभम्।

The Mahābhārata is here called Aṣṭādaśasāhasrī. The story is not to be found in the extant copies of the Mahābhārata. A shorter story is found in the 21st chapter of the Itihāsa-Samuccaya.

Post Colophon Statement :—

श्रीसम्वत् १९१८ शाके १७८३ माघ शुक्लतिथौ ३ तृतीयाभृगौ विद्याधरद्विवेदिना लिखितं काश्यां स्वार्थं परार्थञ्च। श्रीराम।

3370.

5601B. **सत्यनारायणव्रतकथा ।**

Satyanārāyaṇa-vrata-kathā.

From the Mahābhārata.

Substance, palm-leaf. 14½ × 1½ inches. Folia, 19. Lines, 4 on a page. Character, Uḍiyā, written about 25 or 30 years ago. Appearance, fresh. Complete in four Ādhyāyas.

Last Colophon :—

इति श्रीमहाभारते इतिहाससमुच्चये साधुचरितवर्णने सत्य-नारायणव्रतकथा नाम चतुर्थोऽध्यायः ।

Itihāsa Samuccaya is said to be a summary of the Mahābhārata.

3371.

1573. **महाभारतार्थसंग्रहदीपिका ।**

Mahābhāratārtha-saṃgraha-dīpikā.

(आदिपर्व्व) ।

By Arjuna Miśra, son of Īsāna.

For the manuscript see L, 2126. Rājendralāla takes शकाब्दाः १६ as 1600. How far he is justified is open to doubt. It is, however, found usual with ordinary scribes to omit the first two digits. It may be a case of omitted hundreds.

3372.

3577. *The Same.*

Substance, country-made paper. 14½ × 2 inches. Folia, 88. Lines, 5, 6 on a page. Extent in ślokas, 3,000. Character, Bengali. Date, Śaka 1584. Appearance, fair.

Contains the commentary on Hari-vaṃśa, called here Āścarya-parvan.

Colophon :—

इति चम्पाहेठिकुलसरिन्नाथेन्द्र-भारताचार्य्यपाठक-श्रीमदीशान-तनयभारताचार्य्यश्रीमदर्ज्जुनमिश्रकृतौ महाभारतार्थसंग्रह-दीपिका सुसमाप्ता ॥

Post Colophon :—

श्रीरस्तु मयि लेखके। श्रीरामकृष्णचक्रवर्त्तिनः खाक्षरमिदं पुस्तकञ्च।

शाके वेदाष्टबाणावनिपरिगणिते १५८४।

From Śake to gunite the letters have been blurred over with ink. The same is also the case after the figures of the date for more than a line, after which यथादृष्टमित्यादि ॥ श्री श्री श्री. Then in a Devanāgari hand रामाय रामचन्द्राय राम राम राम।

It begins thus :—

ॐ नमो गोपीजनवल्लभाय।

कारुण्यरसपीयूषनिधिध्यासात्मने नमः।

अज्ञानतिमिराच्छन्नजगदालोकभानवे ॥

श्रीदेवबोधपादादिमतमालक्ष्य साम्प्रतम्।

आश्चर्य्यपर्व्वणो यत्नान्मया पद्यं विविच्यते ॥

What is Āścarya-parvan :—

नन्वाश्चर्य्यपर्व्वणः कथं भारते संगतिः संपद्यते। अष्टादश-संख्यापरिमितस्य भारतस्य स्वर्गारोहणान्तेनैव समाप्तत्वात्। उच्यते :—

"उक्तानि वेदविदुषा पर्व्वाण्यष्टादशैव तु" इति।

भविष्यपुराणे परिगणितमेव यथा।

आदिः सभा-वन-विराटमथोद्यमञ्च
भीष्मो गुरुरविजमद्रपसौप्तिकञ्च ॥
स्त्रीपर्व्व शान्तिरनुशासनमश्वमेध-
वासाश्रमौ मुषलयागदिवावरोहाः ॥

इतीत्थं प्रकरणसङ्गतिर्नास्त्येव। नचाप्युपोद्घातसंगतिर्भारत-चिन्ताविरामात्।

आदौ यस्य न सद्भावस्त्वन्तेवापि न विद्यते।
चिन्तां प्रकृतिसिद्धार्थामुपोद्घातं विदुर्बुधाः॥

इति तल्लक्षणायोगात्। नाप्यर्थतः संगतिः॥ + + + + + + + एकस्मिन्नेककरणे वाक्ये स्थानान्तरस्थितस्य कारणवशात् स्थानान्तरसम्बन्धः। न च प्रकृते तथास्ति। तस्मान्नास्त्येवास्य संगतिः। माभूत् संगतिरिति चेत् न परिगणितानुक्रमण्यामस्याप्यन्वाख्यानात् पुराणान्तरान्वाख्यानवत्। अस्या अप्यनुक्र[म]ण्यामुपपत्तिर्भविष्यतीति चेन्न। अस्यापि पर्व्वसमाख्यया भारते न सकृदेकधा पठनश्रवणात् तस्मादनुक्त्या सङ्गतिः॥ उच्यते-ऽत्र प्रकरणसंगतिरेवास्य शतसाहस्रग्रन्थपरिमितस्य भारतस्य मर्त्यलोके मुनिनोक्तत्वात्। न च हरिवंशमन्तरेण तल्लक्षसंख्या-पूर्त्तिरस्ति पर्व्वाख्यानमप्यत एव युक्तं। ऊनविंशतिपर्व्वत्वं तर्हि न भ्रान्तिरनुशासनमित्यस्य अलुक्समासनैकपद्यात् श्रीभावणे यशस्कर इतिवन्मुनिवचनोपपत्तेः। उक्तञ्च प्रागेव।

पदज्ञानातिनिर्बन्धः कर्त्तव्यो मुनिभाषिते।
अनुक्तस्यापि तात्पर्य्यान्नाद्रियन्ते हि लक्षणम्॥ इत्यादि।

किन्तु स्वर्गारोहणपर्व्वान्ते यदुक्तं।

उक्तानि वेदविदुषां पर्व्वाण्यष्टादशैव तु॥

तत् कथं संगच्छताम् उच्यते अष्टादशपर्व्वान्ते अतिसंक्षिप्तस्य हरि[ह]वंशार्थस्य प्रश्नादिस्तरकथनेपि तस्याष्टादशपर्व्वत्वं युक्त्या ऊनविंशतिपर्व्वत्वमायाति। तथाप्यदोषः। भारतान्तर्गतत्वे प्रकरण-संगतिरेव वा। पूर्व्वं हि जनमेजयेन पाण्डवाख्यानप्रसङ्गेन श्रीविष्णुमाहात्म्यं श्रुतम्। सम्प्रति तमेव मुख्यतया श्रोतुं राज्ञा वैशम्पायन उक्तः॥

उक्तञ्च पूर्व्वमेव गुरुणा यत्र यत्र संशयोऽस्य सर्व्वं तत्त्वं वक्ष्यसीति अतोऽस्यस्य संगतिरिति उक्ततया च संगतिर्भविष्योत्तरमेव तत्र भारतं कथितं मयेति वचनात्। उक्तत्वञ्च प्रसङ्ग एव मौञ्जरादि-

प्रादुर्भावानन्तु विष्णुमाहात्म्यकथाप्रसङ्गसङ्गतिः। विष्णुरवधो-
पाख्यानस्य विष्णुक्षेत्रपालतया संगतिः। सर्व्वं समञ्जसम्। अस्य
चार्थसंज्ञानिबन्धनमिदमुक्तं पुनरनुक्रान्तं खिलमित्यभिधीयते :
इत्यादि।

It ends thus:—

श्रीदेवबोध-विमलबोध-ग्राखिल्य-माधवाः।
नारायणाश्च सर्व्वज्ञाः पिता च गुरवो मम॥
एतेषामुपदेशेन मन्मत्या च क्वचित् क्वचित्।
हरिवंशस्य विवृतावुद्यमोऽयं ममाभवत्॥
तत्र भवद्भिः + + + साहाय्यमनसूयिभिः।
श्रीमतः सत्यखानस्य योगक्षेमाय्यधुना॥
टीकेयं रचिता विदुत्प्रिया गङ्गानिषेविना।
अत्राञ्जलिर्मया बद्धो विदत्सु कृतबुद्धिषु॥
तैरेवास्याः परिष्कारो विधेयो गतमत्सरैः।

3373.

4035B. *The Same.* (*Udjoga and Bhīṣma.*)

Here called Mahābhāratārtha-dīpikā.

Substance, country-made paper. 18½ × 3¼ inches, Folia, 71 + 11 Lines, 8 on a page. Extent in ślokas, 2,000. Character, Bengali of the eighteenth century. Appearance, fresh.

The MS. contains Arjuna Miśra's commentaries on the Udyoga and Bhīṣma parvans, each separately paged. The commentary on the Udyoga-parvan contains 71 leaves and that on Bhīṣma 11, of which the first is missing.

The commentary on the Udyoga-parvan begins thus:—

ॐ नमो गणेशाय।
धर्म्मार्थकामनिर्व्वाण-फलभारमनोहरम्।
कृष्णते वाङ्मयं वृक्षं कानीनमुनये नमः॥
कृत्वा विवाहमित्यादेः कृष्णे गाण्डीवधन्वनि इत्यन्तस्य सम्मति
दुर्य्योधने युधिष्ठिरेण किं करणीयमिति, etc., etc.

Colophon :—

इति भारतार्थश्रीमदर्জ্জুনমিশ্রকৃতা चद्योगपर्व्वटीका समाप्ता ।

Post Colophon :—

शाकाब्दाः । १६ ।

कार्त्तिकस्य तु मासस्य टीकेयं प्रथमेऽहनि ।

लिखितार्জ্জুনমিশ্রেण कृता श्रीश्यामशर्म्मणा ॥

संग्रामे भवदङ्घ्रिधूलिरुचिरे विख्यातधीरध्वने ।

स्वत्-काष्ठेन हतस्य जीर्णवपुषो मृत्यौ न दुःखं मम ॥

किन्तु श्रावणवारिवाहपटलस्निग्धं वपुः श्यामिकां ।

दिष्ट्या दृष्टिपथं गतामपि कथं नालोकयिष्ये चिरम् ॥

The Colophon of the Bhīsma-parvan runs :—

इति पाठकराज-श्रीभारताचार्य्यश्रीमदीशानतनय-श्रीमदर्জ্জুন-मिश्र-कृतौ महाभारतार्थदीपिकायां भीष्मपर्व्वविवरणं समाप्तम् ॥

Post Colophon :—

यो गोशतं कनकशृङ्गमयं ददाति

विप्राय वेदविदुषे सुवृत्तश्रुताय ।

पुण्याच्च भारतकथां शृणुयाच्च नित्यं

तुल्यं फलं भवति तस्य च तस्य चैव ॥ श्रीगुरवे नमः ॥

द्वैपायनोष्ठपुटनिःसृतमप्रमेयं

पुण्यं पवित्रमघ पापहरं शिवञ्च ।

यो भारतं समधिगच्छति वाच्यमानं

किन्तस्य पुष्करजलैरभिसेचनेन ॥ श्रीरामः सहाय ॥

3374.

6589. *The Same.*

(आदिपर्व्व *only*) ।

Substance, palm-leaf. 18¾ × 2 inches. Folia, 78. Lines, 4 to 6 on a page. Character, Bengali. Date, Saka 1611. Appearance, old and worn out. Complete.

Preceded by five leaves, containing, among others, a table of contents of Ādi-parvan, and followed by two.

Last Colophon :—

इति श्रीअर्জ্জুনমিশ্রকৃতা আদিপর্ব্বটীকা সমাপ্তা ॥

Post Colophon :—

নত্বা রামং ঘনশ্যামং শ্রাকে রন্ধ্রকলামিতে ।
লিখিতা মালরামেণ টীকার্জ্জুন্যাদিপর্ব্বণঃ ॥
শ্রকাব্দাঃ ১৬১১ । ২৬ চৈত্র ॥ শ্রীরামঃ শ্রণং ॥ ওঁ নমো গুরবে ॥ ওঁ হনুমতে নমঃ ॥

See I.O. Catal. Nos. 3169–3178 (I.) and W. No. 392.

3375.

4035A. মহাভারতটীকা ।

A commentary on Mahābhārata.

By Rām Kṛṣṇa.

(সভা, বন, ভীষ্ম, দ্রোণ) ।

Substance, country-made paper. 18 × 4 inches. Folia, 23 + 59 + 37 + 1–10, 15 and 38. Lines, 7 to 9 on a page. Character, Bengali of the eighteenth century. Appearance, fresh.

Sabhā-parvan has 23 leaves and is very nearly complete. See L. 2089. The present MS. gives a different Maṅgalācaraṇa :—

মুক্তিদং শ্রিকৃষ্ণপাদস্য প্রণম্য পরমেশ্বরম্ ।
সভাপর্ব্বগতা ব্যাখ্যা রামকৃষ্ণেণ তন্যতে ॥

Vana-parvan has 59 leaves. It is not complete. See L. 2090. We have here a different Maṅgalācaraṇa :—

প্রণিপত্য হরিং ভক্ত্যা সর্ব্বলোকৈকপালকম্ ।
তন্যতে রামকৃষ্ণেণ ব্যাখ্যারণ্যকপর্ব্বণঃ ॥

On the reverse of the last leaf the following is recorded in a later hand:—

शकाब्दा १६८२ इति श्रीहरितर्कभूषणेर स्थाने १२ पौष राजधर्म्म रहिल २७ पो पौष श्रीकन्दर्पसिद्धान्तेर स्थाने विराट-पर्व्वेर टिप्पनी रहिल।

The Bhīṣma-parvan is complete in 37 leaves. See L. 2093.

The present manuscript gives a different Maṅgala-caraṇa verse:—

भगवन्तं नमस्कृत्य भक्ताभीष्टफलप्रदम्।
तन्यते रामकृष्णेन व्याख्यानं भीष्मपर्व्वणः॥

Colophon:—

इति विरोधभञ्जिन्यां भीष्मपर्व्वार्थप्रकाशनं समाप्तम्।

The Droṇa-parvan has 12 leaves. A mere fragment.

It has a verse more on Maṅgalācaraṇa at the beginning:—

व्याप्याकाश इव व्यापी द्योतिताश्वर्य्यदीपनः।
ज्ञानदीपनदीप्यो यस्तमीश्वरमुपास्महे॥
चक्रपाणिं नमस्कृत्य सर्व्वदा भक्तपालकं।
तन्यते रामकृष्णेन व्याख्यासप्तमपर्व्वणः॥

3376.

9222. *The Same.*

(आदिपर्व्व) *with the commentary entitled* भावदीपः।

By Nīlakaṇṭha.

Substance, country-made paper. 16×7 inches. **Folia**, 448. **Lines**, 10 on a page. **Extent in ślokas**, 11,000. **Character**, Nāgara. **Date**, Saṃvat 1837. **Appearance**, tolerable. **The text above and below the commentary.**

The Last Colophon of the text runs thus:—

इति श्रीमहाभारते शतसहस्र्यां संहितायां वैयासिक्यामादि-
पर्व्वणि खाण्डवदाहः समाप्तः। शुभमस्तु। मङ्गलं चास्तु।
श्रीरस्तु। लेखकपाठकयोः शुभं भवतु। इस्ताक्षर वेकाजि-
गणेश सातवलेकर। संवत् १८३७ कार्त्तिक सुध।

The Colophon of the commentary:—

इति श्रीमत्पदवाक्यप्रमाणज्ञमर्य्यादाधुरन्धरचतुर्द्धरवंश्यावतंस-
गोविन्दसूरिसूनोः श्रीनीलकण्ठस्य कृतौ भारतभावदीपे आदिपर्व्वणि
खाण्डवदाहार्थप्रकाशः समाप्तश्चायमादिपर्व्वणि भावदीपः।

श्रीकृष्णसहायः। पुस्तकमिदं पद्माकर पंत सुभेदावरस्य स्वार्थं
परार्थं च। लिखितमिदं विदुरजातीयेन वङ्गाजिगणेशेन। पुस्तक-
पतेर्वाचकस्य च शुभमस्तु।

खजसुतनयारिपुत्रमित्रं
द्विजपतिजनकात्मजानिवासं।
अजसुतमुखजाम्बिदग्धतान्तं
प्रभुवरमनिशं नतोऽस्मि कृष्णं। १

शिवनाथकृतं पद्यं।

3377.

9223. *The Same.*

(सभापर्व्व) *with the commentary by Nīlakaṇṭha.*

Substance, country-made paper. 15½ × 7 inches. Folia, 117. Lines, 12 on a page. Extent in ślokas, 5,000. Character, Nāgara. Appearance, tolerable.

3378.

9223A. *The Same.*

(वनपर्व्व) *with the commentary by Nīlakaṇṭha.*

Substance, country-made paper. 16 × 7 inches. Folia, 355. Lines, 10, 11, 12 on a page. Extent in ślokas, 12,000. Character, Nāgara. Appearance, tolerable. The text above and below the commentary.

3379.

9224. *The Same.*

With the same commentary.

Substance, country-made paper. 16×7 inches. Folia, 171. Lines, 11 on a page. Extent in ślokas, 4,200. Character, Nāgara. Appearance, fresh.

This is in continuation of the previous number. It begins from leaf 356 and runs to the end in leaf 527.

3380.

9225. *The Same.*

(विराटपर्व्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 114. Lines, 11, 12 on a page. Extent in ślokas, 4,110. Character, Nāgara. Appearance, tolerable. The text above and below the commentary. Complete.

3381.

9226. *The Same.*

(उद्योगपर्व्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 297. Lines, 11, 13, 15 on a page. Extent in ślokas, 7,500. Character, Nāgara. Appearance, tolerable. Complete.

3382.

9227. *The Same.*

(भीष्मपर्व्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 339. Lines. 11, 13 on a page. Extent in ślokas, 12,200. Date, Saṃvat 1837 Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe:—

श्रीकृष्णाय नमः ।

संवत् १८३७ भाद्रपद सुध ।

3382A.

9228. *The Same.*

(द्रोणपर्व्व).

Substance, country-made paper. 17 × 6 inches. Folia, 304. Lines, 11 on a page. Character, Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1837.

Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां द्रोणपर्व्वण्यनुक्रमणिकाध्यायः समाप्तः ।

Post Colophon :—

श्रीवेदव्यासाय नमः । संवत् १८३७ मार्गशीर्ष सुद्धतृतीया । भौमवासरेण लिखितं ब्राह्मणग्रामभ्रमणेन । लेखकपाठकयोः शुभं भूयात् । श्रीकृष्णाय नमः ।

3383.

9229. *The Same.*

(कर्णपर्व्व) *with Nīlakaṇṭha's commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 218. Lines, 10 on a page. Extent in ślokas, 6,350. Character, Nāgara. Appearance, tolerable. Complete.

3384.

9230. *The Same.*

(शल्यपर्व्व) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 55. Lines, 12 on a page. Extent in ślokas, 1980. Character, Nāgara. Appearance, tolerable. Complete.

3385.

9231. *The Same.*

(गदापर्व्व शल्यपर्व्वान्तर्गतं) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 50. Lines, 13 on a page. Extent in ślokas, 1,000. Date, Saka 1702=Saṃvat 1837. Character, Nāgara. Appearance, tolerable. Complete.

The note of the scribe :—

श्रीसंवत् १८३७ शके १७०२ विरोधी संवत्सरे कार्त्तिक शुद्ध १० चन्द्रवासरे समाप्तं ।

Gadā-parvan is included in Śalya-parvan.

3386.

9232. *The Same.*

(**सौप्तिकैषिकपर्व्वणी**) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 36. Lines, 12 on a page. Extent in ślokas, 1,200. Appearance, tolerable. Complete.

The Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां सौप्तिकैषिकं पर्व्व समाप्तं । पर्व्वद्वयमिदं संजप्तं ।

For Nīlakanthas commentary on the different parvans see I.O. Catal. 3216–3223.

3387.

9233. *The Same.*

(**विशोकपर्व्व**) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 9. Lines, 13, 14 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, tolerable.

Viśoka though made a separate Parvan in this MS., is generally included in the Strī-parvan.

The Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां विशोकपर्व्व समाप्तं । अष्टमोऽध्यायः ॥ ४ ॥

अस्यानुसन्धौ स्त्रीपर्व्व भविष्यति ।

3388.

9234. *The Same.*

(**स्त्रीपर्व्व**) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 25. Lines, 10–12 on a page. Extent in ślokas, 900. Charactor, Nāgara. Appearance, tolerable. Complete.

इति श्री० स्त्रीपर्व्व समाप्तमिदं ।

अस्यानन्तरं राजधर्म्मस्यायमाद्यश्लोकः ।, etc.

3389.

9238. *The Same.*

(**आनुशासनिकपर्व्व**) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 315. Lines, 11, 12 on a page. Extent in ślokas, 10,100. Character, Nāgara. Appearance, tolerable. Date, Saṃvat 1838, Śaka 1703. Complete.

Colophon :—

इति श्रीमहाभारते दानधर्म्मे उत्तमानुशासने अध्यायः दानधर्म्माः समाप्ताः । आनुशासनिकं पर्व्व समाप्त ।

Post Colophon :—

संवत् १८३८ । शके १७०३ । चैत्र शुक्ल ८ ।

3390.

9239. *The Same.*

(**अश्वमेधपर्व्व**) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia. 146. Lines. 11 on a page. Extent in ślokas, 5,068. Character, Nāgara, Appearance, tolerable. Complete.

Colophon :—

इति श्री० आश्वमेधिकं पर्व्व समाप्तं । शुभमस्तु ।

अतः परं आश्रमवासिकं ।

3391.

9240. *The Same.*

(आश्रमवासिकपर्व्व) *with the same commentary.*

Substance, country-made paper. 16 × 7 inches. Folia, 29. Lines, 13 on a page. Extent in ślokas, 700. Date, Saṃvat 1837 = Saka 1702 Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्रीमहाभारते आश्रमवासिकं पर्व्व समाप्तमिति ।

श्रीमन्मार्त्तण्डभैरवाय नमः ।

श्रीसंवत् १८३७ शाके १७०२ फाल्गुन शुद्ध १२ गुरुवासरे समाप्तं काश्यां । ब्रह्मघट्टे पन्नगङ्गा विन्दुमाधवसन्निधौ ।

3392.

483. *The Same.*

राजधर्म्म *and* **आपद्धर्म्म** *with the same commentary.*

Substance, country-made paper. 8½ × 4 inches. Folia, 83, of which the first two leaves are missing. Lines, 13–15 on a page. Character, Nāgara. Appearance, old.

The present MS. contains the commentary on Rājadharma and Āpaddharma of the Śānti-parvan in two separate paginations. Rājadharma: complete in 65 leaves. Apadharma: complete in 18 leaves.

65B, इति श्रीमत्पदवाक्यप्रमाणमर्य्यादाधुरन्धरचतुर्द्धरवंशावतंस-श्रीगोविन्दसूरिसूनोः श्रीनीलकण्ठस्य कृतौ भारतभावदीपे शान्तौ राजधर्म्मार्थ-प्रकाशः समाप्तः ।

18B, (of the second pagination) :—

०शान्तावापद्धर्म्मार्थप्रकाशः समाप्तिमगमत् । शुभमस्तु ।

3393.

8639. *The Same.*

मोक्षधर्म्मपर्व्वाध्यायः | (*Mokṣa-dharma-parvādhyāya*) *with the same commentary.*

Substance, country-made paper. 12×7 inches. Folia, 588. Lines, 16 on a page. Extent in ślokas, 23,000. Character, Nāgara. Old. Complete.

3394.

9243. *The Same.*

(स्वर्गारोहणपर्व्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 14. Lines, 11 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्री ० सर्व्वपर्व्वानुकीर्त्तनं समाप्तं ।

The Colophon of the Tīkā runs :—

इति श्रीमत् पदवाक्यप्रमाणमर्य्यादाधुरन्धरचतुर्द्धरवंश्यावतंस-श्रीगोविन्दसूरिसूनोः श्रीनीलकण्ठस्य कृतौ भारतभावदीपे स्वर्गा-रोहणपर्व्वार्थप्रकाशः समाप्तिमगमत् ॥

श्रीवेदव्यासाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीः । शुभमस्तु ।

3395.

9242. *The Same.*

स्वर्गारोहणपर्व्वान्तर्गतमहाप्रास्थानिकम्) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 6. Lines, 11 on a page Extent in ślokas, 180. Character, Nāgara. Appearance, tolerable. Complete.

Colophon :—

इति श्री० महाप्रस्थानिके पर्व्वणि तृतीयोऽध्यायः ।

महाप्रस्थानिकं पर्व्व समाप्तं ।

3396.

9241. *The Same.*

(मौषलपर्व्व) *with the same commentary.*

Substance, country-made paper. 16×7 inches. Folia, 14. Lines, 11 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, tolerable. Complete. The commentary above and below the text.

Colophon:—

इति ० मौषलपर्व्वणि अष्टमोऽध्यायः। मौषल-पर्व्वेदं समाप्तं।

3397.

2929. **महाभारततात्पर्य्यटीका ज्ञानदीपिका।**

Mahābhārata-tātparya-ṭīkā Jñānadīpikā.

By Devabodha, the disciple of Satyabodha.

Substance, country-made paper. 12×5 inches. Folia, 54. Lines, 9 on a page. Extent in ślokas, 1075. Character, Nāgara of the early eighteenth century. Appearance, discoloured. Ādi-parvan only.

Colophon:—

इति श्रीपरमहंसपरिव्राजकाचार्य्यभट्टारकश्रीमत्सत्यबोध-
प्रिय्यस्य परमहंसपरिव्राजकाचार्य्यश्रीदेवबोध[स्य] कृतौ महा-
भारततात्पर्य्यटीकायां ज्ञानदीपिकायामादिपर्व्व समाप्तम्।

It begins:—

तिर्य्यग्वाञ्छि यदाश्रयैव मरुतो यस्याश्रया भारतः
प्रागस्ताद्गिरितागतै(?)रहरहः खिन्नो न विश्राम्यति।
प्रज्ञाज्योतिरुपास्यते त्रिभुवने यस्य त्रिवेदीमयं
तत्तेजः कथमप्यमेयविभवं नारायणीयं नमः॥

It ends:—

आदधन् द्योमवीथीःखरतुहिनकरौ वेगवापौ विवर्त्तौ
निर्व्वाप्य द्योतमानो निजनखरुचिभिर्भासयन् भूर्भुवःखाः।

आमर्त्यादावसत्यात् प्रथमचरमदिभित्तिकूलं करोडघ्नी (?)
पायान्नारायणीयच्चिरचकिततरस्यास्यमाभीप्रबोधः ॥ (?)

See L. 527.

3398.

5755. *The Same.*

उद्योगपर्व्व *only with the same commentary.*

Substance, country-made paper. 12 × 5¼ inches. Folia, 17. Lines, 25 on a page. Extent in Slokas, 1,462. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

श्रीगणेशाय नमः ।

लक्ष्मीभर्त्तुः प्रसर्पत्पदकमलभुवः पातु वो + + दंशा-
द्रुह्यद्दैत्येन्द्रपर्व्वज्वरभरविटपिश्रीमुखः सप्तलोकान् ।
खं भर्त्तुः कल्पवृक्षात् त्रिभुवनकमलाकेलिहिन्दोलवृक्ष-
च्छायावृक्षाः सुराणां यमनियमभृतां दुःखनिर्व्वाणवृक्षाः ॥
धर्म्मार्थकामनिर्व्वाणफलभारमनोहरं ।
वृजते वाङ्मयं वृक्षं कानीनमुनये नमः ॥
उद्योगे देवबोधस्य वाग्वाड़वमरीचयः ।
पिवन्त्वज्ञानदुर्ज्जेयरत्नोरुक्षमहार्णवं ॥

Colophon :—

इति परमहंसपरिव्राजकाचार्य्यभट्टकश्रीमद्देवबोधस्य कृतौ महाभारततात्पर्य्यटीकायां ज्ञानदीपिकायामुद्योगपर्व्व समाप्तमिति ।

Post Colophon :—

शुभमस्तु । काश्यां लिखितमस्ति श्रीविश्वेश्वरनिकटे । श्रीअन्नपूर्णा जयति ।

3399.

4814. *The Same.*

Substance, palm-leaf. 11½ × 2 inches. Folia, 3 to 118, of which the following leaves are missing :—13, 39, 53, 54, 62, 63, 81, 85, 86, 98, 100 to 109 and 111. Lines, 5 on a page. Character, Nāgara of the sixteenth century. Appearance, old and mouse-eaten.

Leaf 18A,

अनर्थक इव क्वापि गूढगीर्गुम्फिते क्वचित् ।
संजयोक्ते तमः स्याच्चेद् ग्रहणं ज्ञानदीपिका ॥
संजयायानं समाप्तम् ।

43B, प्रजागरः समाप्तः ; 73A, सनत्सुजातं समाप्तम् ।

There are 20 stray leaves, of which one marked 25 contains the following colophon :—

इति कालोत्तरोक्तं उत्पादकरणपटलम् ॥

3400.

5823. **महाभारतटिप्पनी ।** *Mahābhārata-ṭippanī.*

By Vimalabodha.

Substance, country-made paper. 11×4 inches. Folia, 99 to 128. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, old and soiled. A fragment.

Vimalabodha's commentary on the Mahābhārata is entitled Durbodhapada-bhañjinī, being concerned only with the difficult passages. See L. 3011.

111A, एते अश्वमेधीयश्लोकाः । इति महाभारतस्य टिप्पनी श्रीमद्विमलबोधविरचिता समाप्ता ।

Here ends the MS. described by Rājendralāla. But our MS. still continues.

112A, गदापर्व्वणि ; 113A, अथ दानधर्म्मश्लोकविवरणं ; 124A, इति दानधर्म्मविवरणम्, अथाश्वमेधिकम् ; 124B, इति अनुगीताविवरणम् ; 127B. ब्राह्मणगीता समाप्ता ; आश्वमेधिकं समाप्तम् ।

The subsequent portion does not bear the name of Vimalabodha and seems to be a later addition, commenting on verses left out by Vimalabodha as easy.

3401.

10151. *The Same here called*

दुर्घटार्थप्रकाशिनी *or* दुर्ब्बोधपदभञ्जिका ।

Durghaṭārtha-prakāśinī or Durbodha-pada-bhañjikā.

Notes on all the difficult passages in the Mahābhārata.

By Vimalabodha.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. A fragment containing leaves marked 1, 15–23, 27–33, 40–69 and 74. The first leaf belongs apparently to a different manuscript. All the leaves are marked, on the reverse side, with the letters भा० टी०. Character, Nāgara of the eighteenth century. Appearance, old and discoloured.

Beginning:—

नमो धर्म्माय महते नमः कृष्णाय वेधसे ।

नमो व्यासाय गुरवे यैरिदं धार्य्यते जगत् ॥

निघंटुभाष्यनिगमनिरुक्तानि विशेषतः ।

वैयासंपायनटीकादिदेवस्वामिमतानि च ॥

वीक्ष्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनी ।

भवद्विमलबोधेन भारताख्यानवेदिना ॥

श्रीमहाभारताख्यान-दुर्बोधपदभञ्जिका ।

टीका विरच्यतेऽस्माभिरादिपर्व्वक्रमादियम् ॥

तत्रादि वाक्यं ॐ नमो भगवते वासुदेवाय, etc., etc.

See L. 3011.

17B, एते आदिपर्व्वणि श्लोकाः ; 18A, इत्यादिपर्व्वणि विषमोदाहरणं दर्शितं । तथा सभापर्व्वणि नारदो युधिष्ठिरमपृच्छत् ।

42A, विराटपर्व्वणि विषमश्लोकाः ; 59B, इत्युद्योगपर्व्वणि विषमश्लोकाः ; 64B, एते भीष्मपर्व्वणि विषमश्लोकाः ; 69A, एते कर्णपर्व्वणि विषमश्लोकाः । शल्यादिपर्व्वाणि सुगमानीति ॥ "इदानीं राजधर्म्मो निरूप्यते"

3402.

3593. **महाभारतटिप्पनी** । *Mahābhārata-tippanī.*

By Srṣṭidhara.

Substance, country-made paper. 15½ × 3 inches. Folia, 41. Lines, 9 on a page. Extent in ślokas, 2,800. Character, Bengali of the sixteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीसृष्टिधरस्य कृतेयं हरिवंशस्य टिप्पनी ।

स्वार्थमालेखनीयम् ।

Beginning :—

नमो गणेशाय नमः । कृष्णाय नमः ॥

तत्र देवबोधस्वामिमते पञ्चनमस्कारा न सन्त्येव अध्ययनाङ्गस्तु नमस्कारत्रयमेव विधिना तन्मात्रस्यैव बोधनात् । अत्र किमादि-भारतं इत्यत्र विचारः । विमलबोधमते ॐ नमो भगवते वास-देवायेत्यादिकमेव तेन पञ्चनतिव्याख्यानात् मन्वादिभारतमित्यस्यापि मन्त्रतया द्वादशाक्षरस्य व्याख्यानात् तन्मते प्रथमतो नमस्कार-त्रयम् । तदनु पञ्चनमस्काराः । तदनु नारायणमितिश्लोक इति । चतुर्भुजमिश्रमते प्रथमतो विधिबोधितमध्ययनाङ्गं नम-स्कारत्रयम् । तदनु नारायणमितिश्लोकः । मन्वादिभारत-मित्यत्र मनुपदेन नारायणमिति श्लोकस्योक्तत्वात् । तदनु पञ्च नमस्काराः इति । तदनन्तरं पञ्चनतिव्याख्यानात्तेषामप्यध्ययनाङ्गत्वे-नोक्तत्वात । तदनु लोमहर्षणपुत्र इति नेदं युक्तिसम्बद्धं अन्तरा-नमस्कारपञ्चके मानाभावात् वस्तुतस्तु नमस्कारपञ्चकं नाङ्गं किन्तु सम्प्रदायबलात् मङ्गलरूपतया प्रथमतः पठ्यते न तु श्लोका-नन्तरम् । अनङ्गव्यवायापत्तेः तस्मादादौ नमस्कारपञ्चकं तदनु विधिबोधितनमस्कारत्रयम् तदनु भारतादिनारायणमितिश्लोकः । अयमेव पक्षः सर्व्वसम्मतो ग्राह्यः ।

28B, इति आदिपर्व्वव्याख्या, अथ सभापर्व्वव्याख्या ; 30A, इति सभापर्व्व-व्याख्या, अथ वनपर्व्वव्याख्या ; 36B, इति वनपर्व्वव्याख्या, अथ विराटपर्व्वव्याख्या ;

39A, इति विराटपर्व्वव्याख्या, अथोद्योगपर्व्वव्याख्या ; 43A, इत्युद्योगपर्व्वव्याख्या, अथ भीष्मपर्व्वव्याख्या ; 44B, इति भीष्मपर्व्वव्याख्या, अथ द्रोणपर्व्वव्याख्या : 53A, इति द्रोणपर्व्वव्याख्या, अथ कर्णपर्व्वव्याख्या ; 65A, इति कर्णपर्व्वव्याख्या, अथ शल्यादिपर्व्वव्याख्या ; 78B, इति शल्यादिपञ्चकव्याख्या, अथ राजधर्म्मव्याख्या ; 93A, अथ मोक्षधर्म्मव्याख्या ; 121B, अथ हरिवंशस्य व्याख्या ।

3403.

5061. **विराटपर्व्वोदीच्यटीका ।** *Virāṭa-parvodīcya-ṭīkā.*

Substance, country-made paper. 13 × 3 inches. Folia, 16, of which the first is a restoration. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, faded and worn out. A fragment. The first leaf has a portion of the left-hand side torn off breadthwise.

Beginning :—

+ + + + + अभिमंस्यते एच्छति ज्ञातुमिच्छतीत्यर्थः विराटे तत्समीपे ॥ विराटपर्व्वणि संमग्नगे । प्रथमोऽध्यायः ।

The leaves 1 to 10 are marked as विराटोदीच्यटी०.

3404.

4005. **सभापर्व्वव्याख्या ।** *Sabhā-parva-vyākhyā.*

By Jagadīśa Cakravartī, son of Vāṇīkaṇṭha Ācārya, a native of Nalāhāṭī.

Substance, country-made paper. 16½ × 3¾ inches. Folia, 94. Lines, 8 on a page. Extent in ślokas, 3,400. Character, Bengali. Date, B.S. 1159. Appearance, worn out. Complete.

Colophon :—

इन्द्राणीप्रकरणान्तर्वर्त्ति-नलाहाटीग्रामनिवासि-श्रीवाणीकण्ठाचार्य्यसुत-श्रीजगदीशचक्रवर्त्तिकृतायां महाभारतटीकायां सभापर्व्वटीका ।

Post Colophon :—

श्रीश्यामसुन्दरदेवशर्म्मणः पुस्तकमिदं लेखनञ्च । श्रीगुरुः ।

श्रीभक्तिरस्तु परदेवतायां सन ११५९ साल तां २२ फाल्गुन ।

Beginning :—

त्वदीयचरणाब्जयोः स्मृतिरतीव येषां भवेत्
भवानि भववेदनामनुभवन्ति नो ते जनाः ।
इतीह निखिलश्रुतिस्मृतिपुराणतन्त्रादितो
न सा भवति जानतो यदि तदास्ति सैव स्थिरा ॥
येन खनामग्रहतोषितेन दुःशासनाकृष्टविवद्धवस्त्रा ।
दुष्पारलज्जाम्बुनिधौ पतन्ती कृष्णा धृता कौरवराजगोष्ठ्याम् ॥
समां सभायां विषमार्थपद्ये पर्व्वण्यसद्याकृतिदोषभीतम् ।
विशुद्धभक्त्या हृदयेऽनुवेलं निवेश्यमानः परिपातु कृष्णः ॥
विभज्य वेदञ्च तदर्थजातं चक्रं परामृश्य पुनः पुराणम् ।
तदीयमर्थञ्च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ॥
नलाहाटीग्रामवासी वाणीकण्ठसुतः सुधीः ।
जगदीशोऽकरोद् व्याख्यां पूर्व्वटीकानुसारतः ॥
सकलभारतसूत्रमादिपर्व्वणि विधाय उपोद्घातसंगत्या भारत-युद्धनिदानरूपराजसूयाद्युपलक्षितं सभालक्षणार्थावच्छिन्नं सभा-पर्व्वोपक्रमते तत इति ।

Nalāhāṭī is a small village on the Hughli near Katwa in the District of Burdwan inhabited chiefly by learned Brahmins.

3405.

4034. विराटपर्व्वटीका ।

A commentary on Virāṭa-parvan.

By Kaṇṭhābharaṇa.

Substance, country-made paper. 18 × 3½ inches. Folia, 29. Lines 9 on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति विराटपर्व्वटीका समाप्ता ।

It begins thus :—

द्वैपायनपदाम्भोजं भक्ताभीष्टसुरद्रुमम् ।
प्रणम्य विदधे टीकां वैराटीं विदुषोऽधिकाम् ॥

कण्ठाभरणधीरेण रचितार्थप्रकाशिनी ।
सुहृदां कण्ठलग्नास्तां वैराटी विश्रुतोषिणी ॥

ममपूर्व्वपितामहा इति ।

3406.

5701. मोक्षधर्म्मटीका ।

A commentary on Mokṣadharma.

By Paramānanda Bhaṭṭācārya.

Substance, country-made paper. 12 × 5¼ inches. Folia, 226. Lines, 12 on a page. Extent in ślokas, 10,840. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

Beginning :—

श्रीगणेशाय नमः ।

साधको यः प्रमाणानां बुद्धीद्धो बोधकश्च यः ।
तं सरामं भजे रामं विश्वारामममनुत्तमम् ॥
दूर्व्वाकाण्डदलश्यामश्रीरामचरणद्वयम् ।
द्वैतज्ञानोदयोच्छेदि चकास्तु हृदि सन्ततम् ॥
रामतीर्थाभिधं ज्योतिरन्याभास्यमहं भजे ।
स्वान्तवासिजनस्वान्तध्वान्तसन्ततिनाशनम् ॥
सतामतिमनोहरं सुपदवाक्यमानार्थवत्
मुनीन्द्रसमनिर्म्मितं यदपि भाति टीकाशतम् ।
तथापि मितभाषितां विरचयामि टीकामिमां
स्वमानमविशुद्धये स्वमितमोक्षधर्म्मेष्वपि ॥

Colophon :—

इति श्रीपरमानन्दभट्टाचार्य्यकृता मोक्षधर्म्मटीका समाप्ता ।
कृता श्रीपरमानन्दभट्टाचार्य्येण यत्नतः ।
श्रीमोक्षधर्म्मटीकेयं परमानन्ददायिनी ॥
समाप्तश्चायं ग्रन्थः । शिवमस्तु ॥

3407.

9235. *The Same.*

(राजधर्म्मपर्व्व) *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 244. Lines, 12–14 on a page. Character, Nāgara. Appearance, tolerable. Complete.

इति श्री० शान्तौ राजधर्म्माः समाप्ताः ।

3408.

9236. *The Same.*

(शान्तिपर्व्वीय आपद्धर्म्मपर्व्व) *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 79. Lines, 10, 11 on a page. Extent in ślokas, 2,370. Appearance, tolerable. Complete.

श्री० शान्तिपर्व्वणि आपद्धर्म्मे शतमुखोपाख्यानं समाप्तम् । आपद्धर्म्माः समाप्तः । अतःपरं मोक्षधर्म्माः ।

3409.

9237. *The Same.*

मोक्षधर्म्मपर्व्व *with a commentary.*

Substance, country-made paper. 16×7 inches. Folia, 576. Lines, 12, 13 on a page. Extent in ślokas, 14,400. Appearance, tolerable. Complete.

The commentary appears above and below the text.

Colophon:—

इति श्री० शान्तिपर्व्वणि मोक्षधर्म्मेषु उञ्छवृत्त्युपाख्यानं समाप्तं । समाप्तश्चेदं शान्तिपर्व्व ।

अस्यानु आनुशासनिकं ।

3410.

8646. **मोक्षधर्म्मटीका ।** *Mokṣa-dharma-ṭīkā.*

Substance, country-made paper. 11½ × 4½ inches. Folia, 168. Lines, 7 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, old and worm-eaten. Incomplete.

The MS. comes up to the 79th chapter.

It begins:—

यः श्वेतत्वमुपागतः कृतयुगे त्रेतायुगे रक्ततां
प्रग्ये यः कपिलः कलौ च भगवान् कृष्णत्वमभ्यागतः ।
यं वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
स ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नमः ॥
मधुर-मधुर-मुग्ध-स्मेर-वक्त्रारविन्दा
मधुकरमृदुधीरप्रोल्लसत्सप्ततन्त्री
मधुपतिरिव वृन्दारार्धितश्रीप[दा]ब्जा
वदनमुकुरवन्दे[वृन्दे] नृत्यतां भारती नः ॥
राजधर्म्मदारा त्रिवर्गं श्रुत्वा तत्र गृढ़ोक्तमपवर्गं विस्तरेण
वुभुत्सुर्युधिष्ठिरश्चोदयति भीष्मं धर्म्माः पितामहेनेति ।

3411.

8645. **मोक्षधर्म्मटिप्पनिका ।**

Mokṣa-dharma-ṭippanīkā, otherwise called Vidyāsāgarī.

Substance, country-made paper. 11 × 4 inches. Folia, 74. Lines, 12, 13 on a page. Extent in ślokas, 35,000. Character, Nāgara. Old. Complete.

Complete in 74 leaves.

Last Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्याभयानन्दपूज्यपादशिष्येण आनन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचितायां व्याख्यारत्नावल्यां शान्तिपर्व्वणि मोक्षधर्म्मटिप्पनिका समाप्ता ।

3412.

4014.

Substance, country-made paper. 16 × 3 inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 350. Character, Bengali of the nineteenth century. Appearance, fresh.

These leaves contain notes on the Udyoga, Bhīṣma and Droṇa *parvans*, in portions considered difficult by the anonymous writer.

4B, इत्युद्योगपर्व्वव्याख्या ; 6B, इति भीष्मपर्व्वव्याख्या ; 13B, इति द्रोणपर्व्वव्याख्या .

3413.

5450. **हरिवंशः** । *Hari-vaṃśaḥ.*

Substance, palm-leaf. 30 × 2¼ inches. Folia, 370. Lines, 5 on a page. Character, Bengali. Date, Śaka 1,600. Appearance, old and faded. Complete.

Last Colophon :—

इति महाभारते घृतसाहस्र्यां संहितायां वैयासिक्यां आश्वमेधिक-पर्व्वणि खिलेषु हरिवंशे त्रिपुरवधः । समाप्तश्चायं पारिजात-भट्टारकः । घृतसाहस्रसंहिता समाप्ता ।

Post Colophon Statement :—

हरिवंशस्य सूचे विप्रोधः पात्रजनार्द्दनः etc., etc., etc. शकाब्दा १६०० श्रीरामेश्वरशर्म्मणः स्वाक्षरमिदं श्रीयुतजगन्नाथ-दासस्य पुस्तकोऽयम् । श्रीकृष्णाय नमः । यथादृष्टमित्यादि ।

3414.

4860. *The Same.*

Substance, palm-leaf. 23 × 2¼ inches. Folia, 1 to 383, of which the 269th leaf is missing, while 167 and 244 mark two leaves each—433 to 445—482 to 525. The 525th is the last leaf. There are 115 broken leaves of which the leaf marks are lost. Character, Bengali. Date, L.S. 424. Appearance, very old.

Colophon:—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां पारिजाते हरिवंशः समाप्तः ।

Post Colophon:—

शुभमस्तु । श्रीरस्तु ।

भाद्रे मासि सिते दले रविदिने श्रीगौड़भूमीपते-

रब्दे सागर-पक्ष-वेदसहिते षष्ठ्यां तिथौ व्यालिखत् ।

श्रीचन्द्रो हरिवंशपुस्तकमिदं स्वात्मावबोधापहं

मिश्रश्रीजयदेवपादकमलद्वन्द्वप्रसादात् सुखम् ॥

ॐ कृष्णाय नमः ।

3415.

3633A. *The Same.*

Substance, country-made paper. 20 × 5 inches. Folia, 352. Lines, 10, 11 on a page. Character, Bengali. Date, Saka 1656. Appearance, discoloured. Complete.

Post Colophon:—

नत्वा भवानीं गुरुपादपद्मं

पित्रोः पदाब्जं शिरसा विधृत्य ।

सञ्चिन्त्य नित्यं द्विजपादपद्मं

लिलेख पुस्तीं द्विजरामभद्रः ॥

भौमस्यापि रणे भङ्गः, etc., यथादृष्टम्, etc.

रामगोविन्दचक्रवर्त्यात्मजश्रीरामभद्रदेवशर्म्मणो लिपिरेषा । कार्त्तिकपञ्चदशदिवसे गुरुवासरे द्वितीयायान्तिथौ इयं पुस्तकी समाप्त । शकाब्दाः १६५६ ।

वाणऋत्विक्लोक(?)मिते शकाब्दे

प्रणम्य नारायणपादपद्मम् ।

हरिवंशपुस्तीं विदुषां मनोज्ञं

समालिख (?) श्रीरामभद्रशर्म्मा ॥

इमां मदीयां यदि नाम कश्चित्

विवेकशून्यो हरते च पुस्तीम् ।

नेचस्य हानिन्तनयस्य प्रोक्तं
सर्व्वाङ्गकुष्ठं लभते च नूनम् ॥
भग्नपृष्ठ, etc.

3416.

3633B. *The Same.*

I.

Substance, country-made paper. 20½ × 5 inches. Folia, 312. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old, discoloured and worn out. Complete. Leaves 205 to 216 and 236 are a restoration.

Post Colophon :—

\+ + + + +
\+ + + + पुस्तकं ।
लिलेख धीरो वसुदेवशर्म्मा
तस्यैव प्रेक्षातिनिबद्धचेताः ॥
यत् पुस्तकं वीक्ष्य मया व्यलेखि
तदत्यशुद्धं खलु + + + ।
\+ + + + +
\+ + + + + ॥
यथादृष्टं तथालिखितमित्याद्यपि ।
किन्तु शेषपुस्तकस्य किञ्चिन्नास्तीति [न] मे भ्रमो यद्वा लिखितं
तस्यैव + + + + ।

II.

Substance, country-made paper. 22 × 4½ inches. Folia, 85 to 241. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, discoloured and worn out. A fragment.

In leaf 89B ends the chapter in which the killing of Kālanemi is described. In the foregoing leaves there is no colophon. In leaf 239 ends the chapter in which the

abduction of Bhānumatī is described. The last two leaves have no colophon.

There is one dilapidated stray leaf kept with it.

3417.

3636. *The Same.*

I.

Substance, country-made paper. 22 × 4½ inches. Folia, 273 to 376, and 3 leaves not marked. Lines 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. 376th is the last leaf.

In this MS. there are fragments of Bhīṣma Parvan, Rāmāyaṇa Ayodhyā Kāṇḍa ; Mokṣa-dharma, Yogi-prāṇāyāma and Araṇya Parvan.

3418.

9706. *The Same.*

Substance, country-made paper. 13 × 5 inches. Folia, 393. Lines, 11 on a page. Extent in ślokas, 2,944. Character, Nāgara. Date, Saṃvat 1680. Appearance, decayed. Complete.

Last Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां खिलेषु हरिवंशे पारिजातहरणं नाम समाप्तं ।

शुभमस्तु । संवत् १६८० माघवदि दशमी । राम । राम ।

3419.

3847A. *The Same.*

Substance, palm-leaf. 27 × 2 inches. Folia, 1 to 260. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten.

From the beginning to the end of Rukmiṇīharaṇa. It contains also the beginning of the next chapter, which is continued in No. 3847B *i.e.*, the next MS.

3420.

3847B. *The Same.*

Substance, palm-leaf. 26½ × 2 inches. Folia, 261 to 573. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Leaves 350 to 359 are missing.

From Rukmivadha to the end of the work.

3421.

9200. *The first two chapters of Harī-vaṃśa.*

Substance, country-made paper. 11 × 6 inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 125. Character, Nāgara. Date, Saṃvat 1919. Appearance, tolerable.

3422.

6585. *A commentary on the same.*

By Arjuna Miśra.

Substance, palm-leaf. 15 × 1½ inches. Folia, 85 (by counting). The numbering of the leaves ceases after the 65th. Then we have the last three leaves marked 82–84, although there are seventeen leaves unmarked and No. 82 should be 83. Character, Bengali. Date, Saka 1610. Appearance, old and worm-eaten.

Beautifully written in two different hands. The second hand begins in fol. 15A and continues to fol. 47A. The other hand resumes in 47B and goes to the end of the MS.

This contains the commentary of Āścarya-parvan, defective in the beginning, for which see I.O. Catal. No. 3298.

It begins :—

नन्दकेन खड्गेन पलाशपत्रार्द्धमपि त्वया जितो न पारिजातस्य ।

10B, यथोपदेशं यथामति च व्याख्या क्रियते ।

वारेन्द्र-चम्पाहेट्टीय-भारताचार्य्य-श्रीमदर्জ্জুनमिश्रकृतौ भारतार्थ-संग्रहदीपिकायां आश्वर्य्यपर्व्वणि खिलेषु हरिवंशे पारिजातहरणे काव्यप्रस्तुतिः ।

37B, इति चम्पाहेटीयकुलसरोजविकाशभारताचार्य्य-श्रीमदर्জ্জुनमिश्रकृतौ भारतार्थसंग्रहदीपिकायां आश्वर्य्यपर्व्वणि हरिवंशे बाणयुद्धं समाप्तम् । समाप्ताश्वर्य्यपर्व्वेति ।

73A, पूर्व्वव्याख्यानुसारेण तथा तातोपदेशतः ।
विवृताः पौष्करश्लोका योगोपनिषदाश्रयाः ॥
दुरूहपौष्करश्लोके मम स्यात् कथमुद्यमः ।
तथापि लिखितं किञ्चित् आरब्धस्य समापनम् ॥

इत्याश्वर्य्यपर्व्वणि हरिवंशे पौष्क[र]प्रादुर्भावः ।

It ends :—

इयमाश्वर्य्यपर्व्वीयदुर्ब्बोधपदबोधिनी ।
टीका विरचिता शुभ्रा सतामास्तां मुदे सदा ॥
श्रीदेवबोधविमलबोध [प्रागिङ्ग्य I.O.M.]माधवाः ।
नारायणश्च सर्व्वज्ञः पिता च गुरवो मम ॥
एतेषामुपदेशेन स्वमत्या च क्वचित् क्वचित् ।
हरिवंशस्य विवृतावुद्यमोऽयं ममाभवत् ॥
तत्र मे सूरिभिः कार्य्यं साहाय्यमनसूयिभिः ।

... ...

टीकेयं रचिता विद्वत्-प्रिया गङ्गानिषेविणा ।

... ...

Last Colophon :—

इति चम्पाहेटीयकुलसरिन्नाथेन्दुभारताचार्य्य श्रीमदर्জ্জुनमिश्र
+ + + + महाभारतार्थसंग्रहदीपिकायां हरिवंशः समाप्तः ।

Post Colophon :—

श्रीराम प्रसाद । शकाब्दाः १६१० १८ आश्विन ।

3423.

8634. **भारतभावदीपः** । *Bhārata-bhāva-dīpaḥ.*

A commentary on the same with text.

By Govinda Caturdhara's son Nīlakaṇṭha Caturdhara.

Substance, country-made paper. 14½ × 6 inches. Folia, 708. Lines, 8, 9 on a page. Extent in ślokas, 21,000. Character, Nāgara. Dated, Saṃvat 1871. Good. Complete.

Complete in 708 leaves. The Pūrvārdha comes to an end on leaf 456. From 423 to the end the paper used is thick *tulaṭ* with two red stripes at the two ends of the writing. All before that is a restoration in 391 leaves, on inferior paper and in inferior hand. Out of these again, leaves 301 to 338 are written on beautiful *tulaṭ* of shorter dimensions, in a neat hand, often marked with red.

The commentator is Nilakaṇṭha Caturdhara, son of Govinda Caturdhara.

Last Colophon :—

इति श्रीमत्पदवाक्यप्रमाणमर्य्यादाधुरन्धर-चतुर्धरवंश्यावतंस-श्रीगोविन्दसूरिसूनोर्नीलकण्ठस्य कृतौ भारतभावदीपे हरिवंशान्त-र्यज्ञार्थप्रकाशकः समाप्तिमगमत्

After this there is the फलश्रुति in 18 verses, after which :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां खिलेषु हरिवंशे अवशफलं समाप्तम् । सम्वत् १८७१ ।

Just before the Colophon of the 317th chapter occur these three verses :—

ज्ञात्वाप्यार्य्यमिवोत्तमकत्वं स्रोतद्वयागौतमौ (?)

यं प्रत्यक्प्रवणो यस्य स्रुतौतिसिद्धेग्र लाभाभवत् । (?)

विद्वन्मनस्सुवर्णपूर्णघटितं सम्भूषणं कूर्पर-
ग्रामं यं समुपाश्रयन्ति सुधियो दूरात्त संवत्सरं ॥ (?)
तत्र ब्रह्मकुलं महद्विजयते गोत्रेण यत् गौतमं
धर्म्मज्ञानविरागवैभवचतुर्भद्रेण चातुर्द्धरम् ।
गोविन्दः स्वयमत्र जन्म धृतवान् यो नीलकण्ठं शिवं
दृष्ट्वा त्र्यम्बकमित्यमून्जनयत् फुल्लाम्बिकाख्यां सुतां ॥
तेषां ज्येष्ठो नीलकण्ठः काश्यां विश्वेशतुष्टये ।
व्यतनोत् भारते भावदीपमान्ध्यविनाशनम् ॥

After the Mañgalācaraṇa occurs the following :—

वाह्यस्तेनाभिभाषी वहिरुदवसितं याति तर्क्कोऽप्रतिष्ठो
मीमांसाप्रतिहार्य्यं भजति गुणगणं यस्य संख्यातिसांख्यः ।
हृत्पीठे योगशुद्धे निहितमुपनिषद्वाहवन्दैः परं मे
भाग्यं श्रीलक्ष्मणार्य्यो जगति विजयते यस्य लेशाः शिवाद्याः ॥ २ ॥
व्याचक्रे चित्तशुद्ध्यै श्रुतपथहृदयं यः पुराणेतिहासै-
श्चित्तैकाग्र्यैकबीजं फणिपतिविहितं योगशास्त्रञ्च भाष्यैः ।
मूलध्वान्तापहृत्यै अतिशिखरगिरां ब्रह्मसूत्रै रहस्यं
वेदव्यासः स भूयादखिलभवभयध्वस्तयेऽस्मद्विधानाम् ॥ ३ ॥
हरिविधिवसिष्ठशक्तीपाराशर्य्यासशुकदेवान् ।
वैशंपायनमुग्रश्रवसं च नुमः पुराणगुरुमुख्यान् ॥ ४ ॥
सर्व्वविद्येशतामाविश्चिक्रीर्षू पूर्व्वपुरुषौ ।
श्रीनारायणधीरेशरूपौ हरिहरौ नुमः ॥ ५ ॥
वहून् समाहृत्य विभिन्नदेश्यान् कोषान् विनिश्चित्य च पाठमग्र्यम् ।
प्राच्यां गुरूणामनुसृत्य वाचं आरभ्यतेऽयं हरिवंशदीपः ॥ ६ ॥
टीकान्तराणि दुरवग्रहाणि वाह्यार्थरत्नानि च काशयन्तु ।
अन्तर्निगूढार्थचयप्रकाशे दीपः क्षमोभारतमन्दिरेऽस्मिन् ॥ ७ ॥
ईशप्रसादादवितुं स्ववंश्यान् भगीरथेनेव मया प्रणीता ।
वंशे हरेर्या जनि तीर्थगङ्गा लोकत्रयीजाड्यमलं धुनोतु ॥ ८ ॥
उत्तानेष्विह कोशविग्रहवलं पद्येषु नैवाश्रितम् ।
गम्भीरेषु न सेतवो न विहिताः कूटानलक्कोटिताः ।

नच्छिन्नानतमच्चरानन्तनिर्भक्तानना ह्लादिता । (?)
गोदीनाच्च विभीषणा न विहिताः श्रीलक्ष्मणार्य्यश्रितैः ॥ ६ ॥ (?)

3424.

5824. **हरिवंशोद्योतः ।** *Harī-vaṃśoddyotaḥ.*

Being a commentary on the same.

By Mahādeva Paṇḍita.

Substance, country-made paper. 9¼ × 4½ inches. Folia, 33. Lines, 16 on a page. Extent in ślokas, 1,650. Character, Nāgara of the eighteenth century. Appearance, old and damaged. Complete.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

असम्भवमिति विद्युत् विद्योतनमात्रकारी अग्निर्हन्नौ ।, etc.,

etc.

Colophon :—

इति हरिवंशोद्योतः । समाप्तश्चायं ग्राग्विख्यकुलकमलिनी मार्त्तण्डस्य पण्डितमहादेवज्ञतिः ॥ भारतप्रकाश इति ।

3425.

8458. **हरिवंशेंदुचन्द्रिका ।** *Harī-vaṃśendu-candrikā.*

Being a commentary on Harīvaṃśa.

By Jayarāma.

Substance, country-made paper. 10 × 4½ inches. Folia, 73. Lines, 12–15 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Incomplete at the end.

Beginning :—

भवानीशंकरौ ढुंढिं कालराजं जनार्द्दनम् ।
भास्करं दंडिनं नौमि काशीं गंगामुदग्वहाम् ॥
रामानंदवनाम्भोजमज्ञानतिमिरापहम् ।
हृदयेषु ममाविस्तात् सद्गुरुश्चार्थप्रकाशकम् ॥

टीकां यत्सङ्गतिमालोक्य पदभावार्थदीपिकाम् ।
लिख्यते जयरामेण हरिवंशेन्दुचन्द्रिका ॥

The last colophon in the incomplete manuscript :—

73B, त्रिचत्वारिंशाधिकशततमः ॥

The MS. ends abruptly.

3426.

8630. *The Same.*

Substance, country-made paper. 14 × 5 inches. Folia, 62. Lines, 11 on a page. Extent in ślokas, 2,700. Character, Nāgara. Good. Incomplete.

Comes up to the 56th verse of the chapter 144.

It begins :—

भवानीशङ्करौ ढुण्ढिकालराजं जनार्दनम् ।
भास्करं दक्षिणं नौमि काशीं गङ्गामुदग्वहाम् ॥
रामानन्दवनाब्जजमज्ञानतिमिरापहम् ।
हृदयेऽस्तु ममार्चिस्तत् सुसूक्ष्मार्थप्रकाशकम् ॥
टीकां यत्सङ्गतिमालोक्य पदभावार्थदीपिकाम् ।
लिख्यते जयरामेण हरिवंशेन्दुचन्द्रिका ॥

Based on the commentary entitled Padabhāvārtha-dīpika on the Harīvaṃśa by Rāmānanda-Vana.

3427.

8631. **पुष्करप्रादुर्भावः ।** *Puṣkara-prādurbhāvaḥ.*

Being a part of Harivaṃśa and its commentary

मिताक्षरा ।

Substance, country-made paper. 13½ × 6 inches. Folia, 76. Lines, 15 on a page. Extent in ślokas, 4,500. Character, Nāgara. Old. Complete.

Complete in 26 Adhyāyas.

3428.

5832. *The Same.*

With the same commentary.

Substance, country-made paper. 14 × 5½ inches. Folia, 30. Lines, 10 on a page. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Incomplete at the end.

The text begins :—

श्रीजनमेजय उवाच ।

प्रभावं पद्मनाभस्य स्वपतः सागराम्भसि ।

पुष्करे वै यथोद्भूता देवाः सर्षिगणाः पुरा ॥

It is a treatise on the nature of God and Creation, included in the Harivaṃśa. It is in 26 adhyāyas.

The last colophon in the incomplete manuscript :—

81B, इति पौष्करप्रादुर्भावे(व) सटीके संक्षेपतः सर्गप्रलयनिरूपणं नाम द्वादशोऽध्यायः ।

For the commentary see I.O. Catal. No. 3712.

3429.

8632. *Another incomplete copy of the same as above, coming up to the 10th chapter and 13, 14.*

Substance, country-made paper. 13 × 6½ inches. Folia, 38. Lines, 18 on a page. Extent in ślokas, 2,000. Character, Nāgara. New.

3430.

8482. **पुष्करप्रादुर्भावप्रकाशः ।**

Puṣkara-prādurbhāva-prakāśaḥ.

A commentary by Tryambaka, son of Govinda Sūri on the same.

Substance, country-made paper. 13 × 6 inches. Folia, 59. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1719. Appearance, old and discoloured. Complete.

A treatise on the nature of God Viṣṇu in 26 Adhyāyas, assigned to Harivaṃśa.

Beginning :—

जनमेजय उवाच ।
प्रभावं पद्मनाभस्य स्वपतः सागराम्भसि ।
पुष्करे वै यथोद्भूता देवाः सर्षिगणाः पुरा ॥ १ ॥
एतदाख्याहि निखिलं योगं योगविदां पते ।
भृगुवंशस्य वै कीर्त्तिं न तृप्तिरभिजायते ॥ २ ॥
कियंतं चैव कालं वै शयिता पुरुषोत्तमः ।
किमर्थं शयते कालं तस्य कालस्य सम्भवः ॥ ३ ॥
कियता चैव कालेन प्रबुध्यति सुराधिपः ।
कथमुत्थाय भगवान् ससृजन्निखिलं जगत् ॥ ४ ॥
के प्रजापतयस्तात आसन् पूर्वं महामुने ।
कथं निर्मितवांश्चैव स तु लोकं सनातनम् ॥ ५ ॥
एवमेकार्णवे लोके नष्टे स्थावरजङ्गमे ।
नष्टे देवासुरगणे प्रनष्टोरगराक्षसे ॥ ६ ॥
नष्टानलानिले लोके नष्टाकाशमहीतले ।
केवलं गह्वरीभूते महाभूतविपर्य्यये ॥ ७ ॥
प्रभुर्महाभूतपतिर्महातेजा महाततिः ।
आस्ते सुरगुरुश्रेष्ठो विधिमादाय कं मुने ॥ ८ ॥
तन्मे त्वमुपपन्नाय ब्रह्मन्नेतदसंशयं ।
वक्तुमर्हसि धर्म्मिष्ठ यन्नो नारायणात्मकम् ॥ ९ ॥
प्रादुर्भावं पुरस्कृत्य भूतं भव्यं महात्मनः ।
श्राद्धानामुपविष्टानां भगवन् वक्तुमर्हसि ॥

The commentary begins :—

पुष्करप्रादुर्भावेऽध्यात्मविद्यास्वरूपेणाधिदैविकादिरूपेण च
दर्शितां तां यथामति व्याकुर्म्मः ॥

The text ends :—

यश्चैनमग्र्यपुरुषं पुराणं सदाश्रमतः शृणुयाद्यथोक्तम् ।
अवाप्य कामानिह वीतशोकः परत्र च स्वर्गफलानि भुंक्ते ॥

Last Colophon :—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां खिलेषु हरिवंशेषु पुष्करप्रादुर्भावे षड्विंशोऽध्यायः ।

पुष्करप्रादुर्भावः समाप्तः ।

Post Colophon :—

संवत् १७१९ चैत्र वदि १या पुरुषोत्तमेन लिखितं ।

(Comm.) इति श्रीमत्-पदवाक्यप्रमाणमर्य्यादाधुरंधरचतुर्धरवंशावतंस-गोविन्दसूरिसूनुच्यम्बककृतौ पुष्करप्रादुर्भावे भावप्रकाशे षड्विंशोऽध्यायः समाप्तः ।

समाप्तोऽयं ग्रन्थः ॥ श्रीगोपालाय नमः ॥

Post Colophon :—

संवत् १७१९ × × × × ।

3431.

5712. पुष्करप्रादुर्भावटीका ।

A commentary on the same.

Substance, country-made paper. 14 × 6 inches. Folia, 82. Lines, 6 on a page. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Incomplete at the end.

Beginning :—

ॐ नमो भगवते वासुदेवाय ।

ॐ अन्तर्भातं ललितकुठिलावस्थितिस्थाकुशोभः
प्रारम्भोर्मेश्चोत्सवकृद[म]लः पातु वामस्थिकायाः ।
यः कान्दर्पद्विपमधिवपुः संयमं नेतुमुच्चैः
प्रादुर्भूता + + इव नवोल्लासिनो यौवनस्य ॥
यद्विद्यानामिदमुपनिषन्नतनं काव्यरत्नं
चक्रे चारत्स्मरदुरुगुणं हारिरत्नाकरेण ।
तत्रानर्घद्विधि विषमता संस्थितानां पदानां
उद्योताय स्फुरति जड़धीजीवितं नः प्रयत्नः ॥

काव्यारम्भे बहुघनविघ्नव्युपरतये परमेश्वरकीर्त्तनं कीर्त्तिविशेषाधिगतये च श्रोतृणां हर्षमाधुर्यादिना चिकीर्षुराह द्वीपमत्र यमुनामध्यं जलवल + + + द्वैपायनं यस्य स द्वैपायनः तं "द्वीपे न्यस्तः स यद्बालो द्वैपायन इति स्मृतः"।

3432.

1735. जैमिनिभारतम्। *Jaimini-Bhāratam.*

Substance, country-made paper. 13 × 6½ inches. Folia, 191. Lines, 12 on a page. Character, Nāgara. Date, Saṃvat 1886. Appearance, fresh. Complete.

The first leaf belongs to an older manuscript.

Last Colophon :—

इति श्रीमहाभारते श्रुतसाहस्र्यां संहितायां आश्वमेधिके पर्व्वणि श्रवणफलसमाप्तिर्नाम अध्यायः।

Post Colophon :—

शुभमस्तु संवत् १८८६ श्रीगोपालेन अलिखत्।

Often printed. Of Jaimini's Mahābhārata only the Aśvamedha *parvan* is known. This is to be differentiated from the Mahābhārata by Vyāsa. It was complete in 100,000 ślokas of which the Aśvamedha-parvan alone is known. It was translated into Bengali verse in the beginning of the 16th century at Chittagong under the patronage of Chūti Khan.

3433.

3421. *The Same.*

Substance, country-made paper. 13¾ × 3 inches. Folia, 215. Lines, 6 to 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Post Colophon :—

समाप्तश्चेदं जैमिनिभारताख्यं आश्वमेधिकं पर्व्वेति।

श्रीसदाशिवस्य पदाब्जे भक्तिरस्तु सदा मे

श्रीरामगोपालशर्म्मणः खाण्डरश्चेदम्।

आश्वमेधिकपर्व्वाख्यशेषार्द्धं लिखितम् मया ।
लिखितञ्चातियत्नेन फलं दास्यति वा न वा ॥
इति मे व्याकुलं चित्तं स्थैर्य्यं माभूत् कथञ्चन ॥
श्रीः ॥ दुर्गा ॥ शिव शिव ॥ हर हर ॥ राम राम ॥ कृष्ण कृष्ण ॥

3434.

3850. *The Same.*

Substance, palm-leaf. $29\frac{1}{2} \times 2$ inches. Folia, 179. Lines, 4 on a page. Character, Bengali of the early eighteenth century. Appearance, old, discoloured and worm-eaten.

Colophon :—

इति श्रीमहाभारते जैमिनीये आश्वमेधिके पर्व्वणि श्रवणफलं नाम नवषष्टितमोऽध्यायः । समाप्तञ्चायं ग्रन्थः ।

3435.

4566A. *The Same.*

Substance, country-made paper. $18\frac{3}{4} \times 6\frac{1}{2}$ inches. Folia, 100. Lines, 14 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Post Colophon :—

समाप्तश्चेदमाश्वमेधिकपर्व्वेति ।
ॐ काले वर्षतु पर्ज्जन्यः पृथिवी शस्यशालिनी ।
देशोऽयं क्षोभरहितः ब्राह्मणाः सन्तु निर्भयाः ॥

3436.

1649. **भारतसारः** *or* **भारतसमुच्चयः** ।

Bharatasāra or Bhārata-samuccaya.

Substance, country-made paper. $8\frac{1}{4} \times 4\frac{3}{4}$ inches. Folia, 108. Lines, 16 on a page. Extent in ślokas, 3,000. Character, Nāgara. Date, Saṃvat 1680. Appearance, very old. Complete in 68 Adhyāyas. Verse.

It is an abridgment of the great epic Mahābhārata (historical portion only); and it ends with the fall of Duryôdhana, the last prince of the Kuru dynasty.

Last Colophon :—

इति श्रीमहाभारते भारतसारे वैशम्पायनजन्मेजयसंवादे अष्टषष्टितमोऽध्यायः ।

भारततिलकोऽयं ग्रन्थः समाप्तः ।

Post Colophon :—

संवत् १९८० वर्षे वैशाखमासे शुक्लपक्षे ५ रवौ बलिनावास्तव्यं नागरज्ञातीय रा० हर्षनाथसुत-रां लक्ष्मीदासेन लिखितम् ।

सकूटप्रत्यालिखितं विद्वद्भिः मम दोषः न दातव्यः शुभं भवतु श्रीरस्तु कल्याणं अस्तु यत्नेन रक्षणीयं इदं पुस्तकं । शुभमष्टौ इत्यादि ।

ग्रास्त्रकर्त्ता भवेद्यो(सो)[सौ] लेषक[े] गुणनायकः ।
तयो वै वलते बुद्धि[:] मनुष्याणां तु का कथा ॥

The work begins :—

यो गोशतं कनकशृङ्गमयं ददाति
विप्राय वेदविदुषे सुवऽश्रुताय ।
पुण्यां च भारतकथां शृणुयाच्च नित्यं
तुल्यं फलं भवति तस्य च तस्य चेह ॥
पारायण्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितं ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयात् भारतपङ्कजं कलिमलप्रध्वंसि वः श्रेयसे ॥
द्वैपायनोष्ठपुटनिःसृतमप्रमेयं
पुण्यं पवित्रं अथ पापहरं शिवं च ।
यो भारतं समधिगच्छति वाच्यमानं
किन्तस्य पुष्करजलैः अभिषेचनेन ॥
नारायणं नमस्कृत्य इत्यादि ।
श्रीमहाभारते अष्टादशपर्वसमुच्चये श्रीभारतकथा पुण्या तां आह—

कृष्णद्वैपायनो व्यासो जम्बुद्वीपस्य मध्यतः ।
मरुतीं राजधानीं च दृष्ट्वा जन्मेजयस्य च ॥
दृष्ट्वा गङ्गातटं रम्यं उपविष्टो नदीतटे ।
तत्रैव चागतं व्यासं राजा जन्मेजयः प्रभुः ॥
प्रणम्य शिरसा पादौ पादार्घमकरोत् तदा ॥
... ...
पाण्डवकौरवानां च कथमेषां क्षयं गतं
कुरूणां पाण्डवानां च न तु सा दृश्यते (?) मयि

5B, इति श्रीमहाभारते भारतसमुच्चये सञ्जयप्रवेशः नाम प्रथमोऽध्यायः; 7B, ० शिवहत्यामुक्तिर्नाम द्वितीयोऽध्यायः; 11A, ० व्यासवरप्रदानः नाम तृतीयोऽध्यायः; 14A, ० दुर्व्वासावरप्रदानः नाम चतुर्थः ० ; 16A, ० कर्णोत्पत्ति कथनं नाम पञ्चमः ० ; 18A, भौम[:]नागलोकादागतः नाम षष्ठः; 20B, युधिष्ठिरराजधान्यां श्रीकृष्णप्रवेशः नाम सप्तमः; 22A, जरासन्धवधो नामाष्टमः; 23A, राजसूये शिशुपालवधो नाम नवमः; 24A, राजसूये पाण्डुपरलोकगमनः नाम दशमः; 25A, राजसूययज्ञसमाप्तिर्नाम एकादशः; 26A, पाण्डववन-प्रवेशः नाम द्वादशः; 27A, दुर्य्योधनबन्धनमोचनः नाम त्रयोदशः; 28A, वकदैत्यवधादनन्तरं पाण्डवागमो नाम चतुर्दशः; 29A, लाक्षाभवनदाहे कुम्भकीवाक्यं नाम पञ्चदशः; 30A, हिडम्बवधः हिडिम्बावरणं नाम षोडशः; 31A, किर्म्मीरवधवर्व्वर्णीकघटोत्कचोत्पत्तिकथनं नाम सप्तदशोऽध्यायः; 32A, द्रौपदीपरिग्रहो नाम अष्टादशः; 33B, दुर्व्वासा वरप्रदानं पश्चात् प्रयाणं नाम एकोनविंशतिमः; 34B, पाण्डवानां हस्तिनापुरप्रवेशः नाम विंशतितमोऽध्यायः; 36A, द्रौपदीवस्त्रप्रदानो नाम एकविंशति and द्वाविंशतिमोऽध्यायः; 37A, पाण्डवानां वनवासो वर्षद्वादशसम्पूर्णो नाम त्रयोविंशतितमोऽध्यायः; 40A, विराटपर्व्वणि भीमूतमल्लपराजयो नाम चतुर्विंशः; 43B, पञ्चविंशोऽध्यायः; 45B, षड्विंशोऽध्यायः; 48A, कीचकवधोनाम सप्तविंशः; 48B, अष्टाविंशो-ऽध्यायः; 52A, विराटपर्व्वणि दक्षिणगोग्रहो नाम एकोनत्रिंशोऽध्यायः; 54B, बृहन्नलोत्तरसंवादः नाम त्रिंशत्तमोऽध्यायः; 55B, विराटपर्व्वणि उत्तर-गोग्रहे अश्वत्थामाकर्णपरस्परसंवादोनाम एकत्रिंश; 58B, उत्तरगोग्रहे धनञ्जयजयतयुद्धं नाम द्वात्रिंशतमोऽध्यायः; 61A, उत्तरस्य नगरप्रवेशः नाम

त्रयस्त्रिंशोध्यायः ; 62B, कृष्णाकुन्तीविराटनगरप्रवेशो नाम चतुस्त्रिंशोऽध्यायः ; 65B, विदुरस्य वरप्रदानो नाम पञ्चत्रिंशोऽध्यायः ; 67B, आचारप्रशंसा नाम षट्त्रिंशोऽध्यायः ; 70A, कृष्णदुर्य्योधनसंवादे सप्तत्रिंशः ; 70B, अष्टत्रिंशोऽध्यायः ; 71B, कृष्णागमनात् दुर्य्योधननिन्दनं नाम एकोनचत्वारिंशोऽध्यायः ; 73B, विराटे दूतप्रवेशो नाम एकचत्वारिंशत्तमः ; 75A, दुर्य्योधनचिन्तायां द्विचत्वारिंशोऽध्यायः ; 76A, सेनावरणं नाम त्रिचत्वारिंशः ; 77A, सञ्जय-धृतराष्ट्रसंवादे वर्व्वर्गौकवधो नाम चतुश्चत्वारिंशोऽध्यायः ; 78A, पूर्व्वदिने भीष्मयुद्धं नाम पञ्चचत्वारिंशत्तमः ; 80A, भीष्मार्জ্জুনयुद्धे षट्चत्वारिंशोऽध्यायः ; 83A, भीष्ममृत्युविज्ञानं नाम सप्तचत्वारिंशोऽध्यायः ; 83B, गाङ्गेययुद्धं पूर्णं अष्टचत्वारिंशः ; 85A, अभिमन्युप्रयाने परीक्षित्दुत्पत्तिकथनं नाम एकोन-पञ्चाशत्तमः ; 86B, अभिमन्युवधः पञ्चाशत्तमः ; 87B, जयद्रथवधो नाम एकपञ्चाशोऽध्यायः ; 88B, भगदत्तवधो नाम द्विपञ्चाशोऽध्यायः ; 90B, घटोत्कचवधोनाम त्रिपञ्चाशोऽध्यायः ; 92A, भीमकर्णयुद्धं नाम चतुःपञ्चाशो-ऽध्यायः ; 93B, द्रोणाचार्य्यवधो नाम पञ्चपञ्चाशोऽध्यायः ; 94A, विषाणदीमध्ये अश्वत्थामाथर्व्वजाप्यप्रारम्भो नाम षट्पञ्चाशः ; 95B, कर्णकवचप्रार्थना नाम सप्तपञ्चाशोऽध्यायः ; 96A, अर्জ্জুनस्य विश्वावलोकनं नाम अष्टपञ्चाशो-ऽध्यायः ; 97A, कर्णचिन्ताप्रपन्नो नाम एकोनषष्टितमोऽध्यायः ; 99A, कर्णपतनं नाम षष्टितमोऽध्यायः ; 100A, दुर्य्योधनविलापो नाम एकषष्टितमो-ऽध्यायः ; 102A, कर्णवधो नाम द्विषष्टितमोऽध्यायः ; 102B, शल्यवधो नाम त्रिषष्टितमोऽध्यायः ; 103A, दुःशासनवधो नाम चतुःषष्टितमोऽध्यायः ; 105B, दुर्य्योधनवधो नाम पञ्चषष्टितमोऽध्यायः and गान्धार्य्यनशनपरीक्षणे षट्षष्टितमः ; 107A, धृतराष्ट्रचिन्तायां सप्तषष्टितमः ० ।

3437.

3788. महाभारतकथासंग्रहः ।

Mahābhārata-kathā-saṃgrahaḥ.

Substance, country-made paper. 19 × 3½ inches. Lines, 6 on a page. Folia, 132 + 42 + 129 + 33 + 50 + 56 + 64 + 36 + 9 + 11 to 13 and 24. Character, Bengali of the nineteenth century. Appearance, fresh.

The Ādi-parvan is complete in 132 leaves, Sabhā in 42, Vana in 129, Virāṭa in 33, Udyoga in 50, Bhīṣma in 56, Droṇa in 64, and Karṇa in 36. Gadā and Śalya are incomplete. The former has 1 to 9 leaves and Śalya 11 to 13 and 24.

We have the following statement at the end of the Vana-parvan :—

इति वनपर्व्वकथा समाप्ता। अथानन्तरं विराटपर्व्वकथा भविष्यति। श्रीरामकानाइ गोखामीन पुस्तक।

3438.

3666. उद्योगपर्व्वकथासंग्रहः।

Ud-joga-parva-Kathā-Saṃgrahaḥ.

Being an abridgment of Udyoga-parvan.

Substance, country-made paper. 13 × 3½ inches. Folia, 8. Lines, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Incomplete.

Notes and extracts made for the use of professional expounders called Kathakas throughout India.

The present MS. relates to the Udyoga-parvan of the Mahābhārata.

Here is a specimen, shewing how the Mahābhārata is condensed by Kathakas :—

वैशम्पायन उवाच।

राजन्नवधारय श्रूयताम्। विवाहे भूते सर्व्वे सदसि यथायोग्यं सम्भाषादिकं कृत्वा ऊचुः। अनु। श्रीकृष्ण उ सर्व्वे भट्टवन्तु सम्मति पाण्डवा भवत्प्रसादाद्धर्म्मतः प्रतिज्ञात उत्तीर्णाः सम्मति किं कार्य्यं तत् कथ्यताम्। राम उ कश्चिद् गत्वा न्यूनं स्वीकारं कृत्वा दुर्य्यो० राज्यं प्रार्थयतु। सात्य उ० वरं मरणं नैतत् कार्य्यं यथा त्वं० तथोक्तम्। स पापिष्ठः मदुतया० न राज्यं दास्यति० क्रूरा मदुमुपहसन्ति तस्माद्युद्धोद्योगे स्थीयताम्।

3439.

3691. हरिवंशकथासंग्रहः ।

Harivaṃśa-Kathā-Saṃgrahaḥ.

Substance, palm-leaf. 18½ × 2 inches. Folia, 188 by counting. Lines, 4 on a page. Extent in ślokas, 3,000. Character, Bengali. Date, Śaka 1702. Appearance, fresh. Complete.

An abridgment of the story of Harivaṃśa for the use of the Kathakas.

It begins :—

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः, etc., etc.

पितामहाद्यं प्रवदन्ति षष्ठं
महर्षिमत्त्यव्यविभूतियुक्तं ।
नारायणस्यांशजमेकपुत्रं
द्वैपायनं वेदमहानिधानम् ॥
गच्छे वक्तुमिति (?) द्वैपायनो व्व (?) इति यो गोप्तृतमिति,

etc., etc.

Colophon :—

इति हरिवंशकथा समाप्ता ।

Post Colophon :—

इतिहासमिमं पुण्यं महार्थं वेदसम्मितम् ।
श्रावयेद्यस्तु वर्णांस्त्रीन् स्नात्वा ब्राह्मणमग्रतः ॥
स नरः पापनिर्म्मुक्तः कीर्त्तिं प्राप्येह पौलक ।
अप्सरोभिः परिवृतः स्वर्गलोके महीयते ॥
धर्म्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।
शृण्वन् फलमवाप्नोति राजसूयाश्वमेधयोः ॥
यो गोप्तृतमित्यादि ।
शुभमस्तु शाकाब्दाः १७०२ पुस्तकमिदं श्रीसनातनशर्म्मणाः ।

3440.

8633. **पुष्करप्रादुर्भावः** । *Puṣkara-prādurbhāvaḥ.*

With ० **कथाणक** *by Hari Kṛṣṇa.*

Substance, country-made papor. 13½ × 7 inches. Folia, 89. Lines, 12 on a page. Extent in ślokas, 3,000. Character, Nāgara. New. Complete.

Text and कथाणक complete in 89 leaves and 26 chapters.

The Last Colophon :—

इति श्रीमहाभारते हरिवंशे भविष्यपर्व्वणि चतुर्विंशोऽध्यायः ।

But this should be 26th, as the previous chapter is marked 25. There is no doubt that the text of the पुष्कर-प्रादुर्भाव is the same as in the previous works, but here these 26 chapters are said to be a part of Harivaṃśa.

The MS. was acquired from the author's son.

3441.

8629. **कथाणक** *only.*

Substance, country-made paper. 14 × 5½ inches. Folia, 26. Lines. 14 on a page. Extent in ślokas, 1,000. Character, Nāgara. Good. Incomplete.

Complete in twenty-six leaves and twenty-three chapters. A modern composition on the subject of appearance of a lotus from the navel of Brahmā.

3442.

4719. **इतिहाससमुच्चयः** । *Itihāsa-sāmuccayaḥ.*

Substance, palm-leaf. 12 × 2¼ inches. Folia, 1 to 149 of which the following leaves are missing :—8, 9, 15, 18, 19, 22, 23, 29 to 31, 41, 43, 44, 47, 48, 69, 80, 83, 89, 102, 103, 106, 112, 122, 137, 139, 144, 146 to 148. Lines, 6 on a page. Character, Newari of the tenth century. Appearance, old.

The letter numerals are ग्रह=65=945 A.D. But this is given in a later and rather faded hand.

The leaves are marked on one side with letter numerals and on the other with figure numerals.

There are two more leaves at the end, which cannot be rightly placed, the leaf marks on both the sides, having been lost.

ॐ नमो भगवते वासुदेवाय ।

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतस्तुन्वन्ति दिव्यैः स्तवैः
सिद्धैर्वेदपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा ध्यायन्ति यं योगिनः
यस्यान्तं न गताः सुरासुरगणा देवाय तस्मै नमः ॥
पान्तु वो जलदश्यामाः शार्ङ्गज्याघातकर्कशाः ।
त्रैलोक्यमण्डपस्तम्भाश्चत्वारो हरिबाहवः ॥
रक्षन्तु वः प्रवरदानवयुद्धचुक्षाः
कालीयनागदर्पनाहतिचूर्णिताङ्गाः ।
गरुडा + + + हिरण्यकशिपोर्यशोभाः
प्रत्यग्ररत्नखचिता हरिबाऽऽदरुद्धाः ॥
जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः ।
यस्यास्यकमलगलितं वाङ्मयममृतं जगत् पिबति ॥
पाराशर्य्यवचः सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेशरं हरिकथासंबोधनाबोधितं ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥ इत्यादि ।

पुष्पिका । इतिहाससमुच्चये पुण्डरीकोपाख्यानम् ॥ ३२ ।

इतिहाससमुच्चयः समाप्तः ॥

नेपालाब्दगते संवत्सर ३९३ शुभमस्तु सर्व्वदा ।

3443.

5586. *The Same.*

Substance, palm-leaf. $13\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 139. Lines, 4 to 6 on a page. Character, Udiya of the early nineteenth century. Appearance, fair.

Last Colophon :—

इति श्रीइतिहाससमुच्चये संसारकूपोपाख्यानम् । ३२ ।

Post Colophon :—

पुस्तकलिखनपरिश्रमवेत्ता, etc., भग्नपृष्ठेत्यादि । समाप्तोऽयं ग्रन्थः ।

3444.

3673. *The Same.*

Substance, country-made paper. $14 \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old, faded and worn out. A mere fragment.

3445.

2925. *The Same.*

Substance, country-made paper. 15×4 inches. Folia, 192. Lines, 7, 8 on a page. Extent in ślokas, 3,500. Character, Nāgara. Date, Saṃvat 1676. Appearance, soiled. Complete.

The Last Colophon :—

इतिहाससमुच्चये युधिष्ठिरभीष्मसंवादे फलकथनं नाम समाप्तम् ॥ ४२ ॥

Post Colophon Statement :—

समाप्तोयमितिहासग्रन्थः । संवत् १६७६ समय मार्ग सुदि प्रतिपदि गुरौ श्रीनिवासहरिवंशाभ्यां लिखितम् ॥

This is a collection of episodes from the Mahābhārata.

The introduction giving a list of its contents is not in the present MS. Oxf. No. 37 contains 32 episodes as well as I.O. Catal. No. 3305–07. The present MS. has, altogether, 42 episodes. It begins with Yudiṣṭhira-śokāpanoda, as in the I.O. manuscript. It seems that some episodes were added in this MS.

3446.

3632. *The Same.*

I.

Substance, country-made paper. 14 × 5 inches. Folia, 36 to 109. Lines, 8 on a page. Character, Bengali. Date, Saka 1639. Appearance, discoloured.

Colophon :—

इतिहाससमुच्चये नऊषोपाख्यानं समाप्तम्। समाप्तोऽय-
मितिहाससमुच्चयः ॥ २९ ॥

श्रीकृष्णाय नमः।

शकाब्दाः १६३९। आषाढ़स्याष्टदिवसे गुरुवासरे कृष्णपक्षे
अमावास्यान्तिथौ श्रीअनन्तरामशर्म्मणा लिखितमिति पुस्तकञ्चेति।
शुभमस्तु मयि लेखके।

गुरवे नमः।, etc.

II. जैमिनीयमहाभारतम्।

Substance, country-made paper. 14 × 4½ inches. Folia, 2 to 210. Lines, 10 on a page. Character, Bengali of the seventeenth century. Appearance, old, discoloured and mouse-eaten.

This contains the Āśvamedhika-parvan of the Mahābhārata, in the version attributed to Jaimini. This is the only parvan of this author's Mahābhārata yet known. It was translated in Bengali verse in the 16th century A.D. at Chittagong.

The first leaf of the manuscript is missing. In 210B ends the 63rd chapter. There are only the 1st nine lines of the 64th, the last chapter.

III.

There are nine stray leaves kept along with the manuscript.

3447.

9863. **बहुलोपाख्यानम्** । *Vahulopākhyānaṃ.*

Substance, country-made paper. 10 × 5 inches. Folia, 23. Lines, 7 on a page. Extent in ślokas, 322. Character, Nāgara. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ।

वैशम्पायन उवाच ।

शरतल्पगतं भीष्मं वृद्धं कुरुपितामहं ।

मूर्द्धा प्रणम्य धर्म्मात्मा पप्रच्छेदं युधिष्ठिरः ॥

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि सत्यवाक्यमनुत्तमं ।

यत् प्राग् बहुलया प्रोक्तं तन्मे व्याख्यातुमर्हसि ॥

भीष्म उवाच ।

सौम्य धर्म्मं प्रवक्ष्यामि सत्यार्ज्जवगुणान्वितं ।

व्याघ्रस्य कामरूपस्य धेन्वा संवादमुत्तमं ॥

माथुरे विषये रम्ये धनधान्यसमाकुले ।

नानाजनसमाकीर्णे यज्ञोत्सवविभूषिते ॥ ४ ॥

तत्र या नगरी रम्या यमुनातीरमाश्रिता

अर्द्धचन्द्रप्रतीकाशा विद्वज्जनविभूषिता । ५ ।

End :—

या कुमारी च शृणुयाद् वीरं पतिमवाप्नुयात्

आयुरारोग्यमैश्वर्य्यं ज्ञानञ्चैव विवर्द्धते । २७३ ।

दीर्घायुर्बहुपुत्रश्च स्वर्गलोके महीयते

जगद्भवस्थितिलयकर्म्मसाधनं

विभूतिभिर्विविधविभक्तभूषणं ।

सनातनं सततदृग्धं जगत् प्रभुं

व्रजन्ति ते भवभयभङ्गसिद्धये ॥

Colophon :—

इति श्रीइतिहाससमुच्चये बहुलोपाख्यानं समाप्तं ।

3448.

2914. *The Same.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 11. Lines, 9 on a page. Extent in ślokas, 225. Character, Nāgara. Date, Saṃvat 1657 and Saka 1562. Appearance, discoloured. Complete.

Colophon:—

इतिहाससमुच्चये बङ्गलोपाख्यानं समाप्तं । शुभमस्तु ॥

Post Colophon:—

संवत् १६९७ शाके १५६२ समय कार्त्तिक वदी १० दिने मङ्गल-वासरे लिखितमिदं शिवप्रसाद त्रिपाठिना प्रयागग्रामे ॥

3449.

10672. **भारतसाविची** । *Bhārata-sāvittrī.*

Substance, country-made paper. 10 × 3½ inches. Folia, 11. Lines, 5 on a page. Character, Bengali. Date, B.S. 1202. Appearance, discoloured. Complete.

Being an abstract of the story of the Mahābhārata. It has nothing to do with the story of Savittri and Satyavān. The MS. is awfully corrupt.

Beginning:—

अथ भारतसाविचो लिख्यते ॥

श्रीभगवानुवाच ।

भगवान् स मुनिर्व्यासो ह्यत्वा भारतसंहिताः ।
उवाचेकाक्षरं ब्रह्म व्यक्ताव्यक्तसनातनः ॥

धृतराष्ट्र उवाच ।

ब्रूहि (विहि) संजय य(ज) दृत्तं(व्रत्तं)युद्धं तेसा[षां]महात्मना[ं] ।
पाण्डवानां कुरूणां[प] संप्रवृ(वि)त्ते महाध्वरे ॥

It ends with a phalaśruti:—

इमां भारथ[त]सावित्रीं प्रातरुत्थाय नः[यः]पाठेत्, etc.

Colophon:—

इति भारतसावित्री समाप्ता ।

Post Colophon:—

इति तारिख १२ फाल्गुन सन १२०२ सन वारघ्रत दुइ साल लिखितं श्रीकेवलकृष्णसेन साकौम कामारगञ्च परगणे वोनगाच्चो मोकाम नौधनी परगणे मसुधा जमौदार राणीभवानीदेव्याः ॥

3449A.

4843. *A number of short treatises.*

I.

Substance, palm-leaf. $8\frac{1}{2} \times 1\frac{3}{4}$ inches. Folia, 3. Lines, 4 on a page. Character, Nowari. Appearance, old and discoloured.

An abstract of the Mahābhārata, the same as Bhārata-Savittrī, noticed in the previous number.

Beginning:—

ॐ नमो भगवते वासुदेवाय ।

धृतराष्ट्र उवाच ।

ब्रूहि सञ्जय यद्वृत्तं युद्धं तेषां महात्मनाम् ।
पाण्डवानां कुरूणाञ्च समवृत्ते महाहवे ॥
के तत्र प्रमुखा योधाः के च तत्र महाबलाः ।
महारथाश्च के तत्र कथन्ते विनिपातिताः ॥
भीष्मद्रोणौ कथम्भमौ कर्णशल्यौ कथं हतौ ।
पुत्रस्तु मम मन्दात्मा कथं दुर्य्योधनो हतः ॥

Sañjaya, in reply, enumerates the Parvans and it breaks abruptly in 3A षोड़शं सो ... ...

II. कृष्णोपदेश ।

Substance, palm-leaf. $8 \times 1\frac{3}{4}$ inches. Folia, 6. Lines, 5 on a page. Extent in ślokas, 60. Character, Newari. Date, N.S. 552. Appearance, old and discoloured.

A collection of moral verses.

Beginning :—

नागो भाति मदेन कं जलरुहैः पूर्णेन्दुना शर्व्वरी
शीलेन प्रमदा जवेन तुरगो नित्योत्सवैर्मन्दिरम् ।
वाणी व्याकरणेन हंसमिथुनैर्नद्यः सभा पण्डितैः
सत्पुत्रेण कुलं त्वया वसुमती लोकत्रयं विष्णुना ॥

3A, इति कुशोपदेशे नीतिसारे सुग्रीववानराधिपतेः श्लोकाष्टकं समाप्तम् ; 4B, इति ० वानराधिपतिमहादेवौतारश्लोकाष्टकं समाप्तम् ; 6A, ० अङ्गदकुमारकार्य्ये श्लोकाष्टकं समाप्तम् ।

Post Colophon Statement : —

यथादृष्टमित्यादि । संवत् ५५२ भाद्रपद कृष्णद्वादश्यां तिथौ ।

Then it quotes several well-known ślokas.

III. मृत्युञ्जयस्तवः ।

Substance, palm-leaf. 8 × 1¾ inches. Folia, 5. Lines, 5 on a page. Extent in ślokas, 50. Character, Newari. Appearance, old and discoloured. Complete.

It begins thus :—

कैलासस्योत्तरे शृङ्गे शुद्धस्फटिकसन्निभे ।
... ...
कृताञ्जलिपुटो भूत्वा सुखासीनं सदाशिवम् ॥
पप्रच्छ प्रणतो भूत्वा जानुभ्यामवनीगतः ।
केनोपायेन देवेश चिरायुर्लोमशोभवत् ॥
... ...

श्रीसदाशिव उवाच ।

शृणु ब्रह्मन् प्रवक्ष्यामि चिरायुर्मुनिसत्तमः ।
सञ्जातः कर्म्मणा येन व्याधिमृत्युविवर्ज्जितः ॥
तस्मिन्नेकार्णवे घोरे सलिलौघपरिप्लुते ।
कृतान्तभयशान्त्यर्थं स्तुतो मृत्युञ्जयः शिवः ॥

Colophon :—

इति पारमेश्वरे चतुरशीतिसाहस्रे मृत्युञ्जयस्तवः समाप्तमिति ।

शुभ ॥

Post Colophon Statement :—

यथादृष्टमित्यादि ।

सम्वत् ५४२ = A.D. 1422, आषाढ़ वदि १३ बृहस्पतिवारे ॥

IV. शनैश्चरस्तवः ।

From the Skanda Purāṇa.

Substance, palm-leaf. 8 × 1¾ inches. Folia, 6. Lines, 5 on a page. Extent in ślokas, 60. Character, Newari. Appearance, old and discoloured. Complete.

Beginning :—

ॐ नमः शनिश्चराय ॥

रघुवंशे तु विख्यातो राजा दशरथः पुरा ।
चक्रवर्त्ती स विज्ञेयः सप्तद्वीपाधिपो भवेत् ॥
ज्ञात्विकान्तः शनिं ज्ञात्वा दैवज्ञज्ञापितो हि सः
... ...
पप्रच्छ यत्नतो राजा वशिष्ठप्रमुखास्तथा ।
समाधानं किमत्राभिब्रूहि तद् द्विजसत्तम ॥

Colophon :—

इति स्कन्दपुराणे शनैश्चरस्तवः समाप्तः ।

V. गजाष्टकम् ।

Substance, palm-leaf. 8 × 1¾ inches. Folia, 3. Lines, 4 on a page Extent in ślokas, 25. Character, Newari. Appearance, old and discoloured. Complete.

It begins thus :—

चिन्तामिमां वहसि किं गजयूथनाथ
योगी जोगविनिमीलितनेत्र + + (?) ।
+ + गृह्णाण पिव वारि यथोपनीतं
दैवाद्भवन्ति विपदः खलु सम्पदो वा ॥

Colophon :—

समाप्तमिदं गजाष्टकम् ।

VI.

Eight stray leaves.

One marked 2, contains the following colophon :—

इति महालक्ष्मीस्तोत्रं समाप्तम् ।

Leaf marked 3, contains the following colophon :—

नवग्रहस्तव समाप्तमिति ।

After which Gaṇapatistava begins, ending in the leaf marked 4 :—

इति श्रीगणपतिस्तवराजः समाप्तः ।

I. BRAHMA-PURĀṆAṂ.

3450.

970. **ब्रह्मपुराणम्** । *Brahma-Purāṇaṃ.*

The manuscript agrees with L. 1182 in every detail of the description. It is said to have belonged to Kālidāsa Vidyā-vāgīśa of Śāntipura.

The leaf 21 is found missing. 181 and 182 mark one and the same leaf, while 209 marks two leaves.

3451.

4399. *The Same.*

Substance, country-made paper. 17½ × 6½ inches. Folia, 105. Lines, 12 on a page. Character, Bengali. Date, Saka 1739. Appearance, fresh.

For the beginning of the work see Oxf. Catal. 62 and I.O. Catal. No. 3404.

It ends:—

व्यास उवाच ।

इत्येवं वो मुनिश्रेष्ठा विस्तरेण मयोदितम् ॥
जातस्य यत् यदोर्वंशे वासुदेवस्य चेष्टितम् ।

Colophon:—

इत्यादि ब्रह्मपुराणे कृष्णचरितं समाप्तम् ।

Post Colophon:—

समाप्तश्चायं ब्रह्मपुराणग्रन्थमिति ।
शाकाब्दा १७३९ श्रीमधुसूदन श्रीकृष्ण श्रीहरि श्रीराम ॥

3452.

5195. **बुधाष्टमीव्रतम्** । *Budhāṣṭamī Vratam.*

With the Kathā from the Brahma Purāṇa.

Substance, country-made paper. 16 × 3½ inches. Folia, 4. Lines, 7 on a page. Extent in ślokas, 100. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

The Vrata is undertaken if the eighth day of the waning moon falls on a Wednesday.

It begins :—

श्रीगुरवे नमः ॥ अथ बुधाष्टमीव्रतम् ।

बुधवारे यदा शुक्लाष्टमी भवति प्रथमं स्वस्तिवाचनपूर्व्वकं संकल्पं कुर्य्यात् ।

The Pūjā ends in 1A and then begins the Kathā, said to belong to the Brahma Purāṇa :—

अथ कथा ।

क्षत्रियाय नमस्कृत्य बुधाय वरदाय च ।
तदाराध्य बुधाष्टम्यां प्राप्नोति फलमीप्सितम् ॥
तत्र त्रैलोक्यसौन्दर्य्ये पुरे पाटलिपुत्रके ।
वङ्गधान्येषवेदज्ञो वीरो नाम द्विजोत्तमः ॥

Colophon :—

इति ब्रह्मपुराणे बुधाष्टमीव्रतकथा समाप्ता ।

Kathā means a story extolling the merits of particular vows or Vratas. The story is recited after the worship or donation vowed for, has been performed or made.

3453.

9400. **मार्गशीर्षैकादशीव्रतम्** ।

Mārgaśīrṣaikādaśī Vratam.

Substance, country-made paper. 11½ × 5 inches. Folia, 9. Lines, 10 on a page. Extent in ślokas, 160. Character, Nāgara. Date, Saṃvat 1887. Appearance, tolerable. Complete.

Taken from the Brahma Purāṇa. It is an interlocution between Kṛṣṇa and Arjuna.

Post Colophon:—

संवत् १८८७ मासोत्तमे मासे जष्ठे मासे शुक्ले पक्षे दशम्यां भौमवासरे ॥ जगनाथ मिश्रेण लिष्यते ॥ शुभमस्तु ।

It treats of the merits of the fast on eleventh day of the Moon in the month of November.

3453A.

5703. **कार्त्तिकमाहात्म्यम्** । *Kārtika-māhātmyam.*

Being an extract from the Brahma Purāṇa.

Substance, country-made paper. 9¼ × 4½ inches. Folia, 80. Lines, 11 on a page. Extent in ślokas, 2,200. Character, Nāgara. Date, Saṃvat 1858. Appearance, discoloured. Complete.

Beginning:—

श्रीगुरुभ्यो नमः । श्रीवेदव्यासाय नमः । निर्व्विघ्नमस्तु ॥

नारायणं नमस्कृत्य, etc.

श्रीनारद उवाच ।

पापेन्धनस्य घोरस्य शुष्कार्द्रस्य च भूरिशः ।
को वह्निर्दहते ब्रह्मन् तद्भवान् वक्तुमर्हति ॥
नाज्ञातं त्रिषु लोकेषु ब्रह्माण्डान्तर्गतस्य यत् ।
विद्यते तव देवेश त्रिविधस्य तु निश्चयम् ॥
मासानां प्रवरो मासो देवानामुत्तमोत्तमम् ।
तीर्थानि तद्विशेषाणि कथयस्व पितामह ॥

Last Colophon:—

इति श्रीब्रह्मपुराणे कार्त्तिकमाहात्म्ये अष्टाविंशोऽध्यायः ।

Post Colophon Statement:—

राधादामोदरार्पणमस्तु ॥ श्रीरस्तु ॥ शुभं भवतु ॥ सम्वत् १८५८ आङ्गिरा नाम संवत्सरे कार्त्तिकशुद्धद्वादश्यां लिखितं हस्ताक्षरं वासुदेवसुतश्रीनिवासेन लिखितं सम्पूर्णम् ।

श्रीकृष्णार्पणमस्तु ।

II. PADMA-PURĀṆAM.

3454.

317. **पद्मपुराणम्** । *Padma Purāṇam.*

Substance, country-made paper. 13½ × 7 inches. Folia, 500 in all the 4 parts. Lines, 10 on a page. Extent in ślokas, 24,000. Character, Nāgara in a bad hand. Appearance, bad.

It contains :—

(1) Svarga Khaṇḍa in 84 leaves.

इति पद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः समाप्तं स्वर्गखण्डं पूर्व्वार्द्धं शुभमस्तु ।

(2) Bhūmi Khaṇḍa in 221 leaves (by counting).

॰ भूमिखण्डे पूर्व्वभागे वेणोपाख्याने सकलाचरितं समाप्तौ एकोनपञ्चाशत्तमोध्यायः भार्य्यातीर्थो नाम प्रकरणं समाप्तम् ।

(3) Bhūmi Khaṇḍa in 46 leaves (by counting).

श्रीपद्मपुराणे भूमिखण्डे वेणोपाख्यानो नाम सप्तचिंशोऽध्यायः ।

(4) Pātāla Khaṇḍa in 149 leaves (by counting).

इति श्रीपद्मपुराणे पातालखण्डे वैशाखमाहात्म्यं ध्याय शत १०० ।

The entire Padma Purāṇa has been printed at Bombay and at Calcutta.

3455.

1597. *The Same* (*Bhūmi Khaṇḍa*).

Substance, country-made paper. 13 × 7 inches. Folia, 96. Lines, 12 on a page. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fresh. Incomplete.

For a description of the work see Oxf. 12B.

It covers the same ground as pp. 113 to 295 of Māṇḍalika's edition.

In our manuscript this is termed the 4th part of the Pūraṇa, but in Māṇḍalika's edition it forms only a portion of the second part.

3456.

8914. *The Same.*

Substance, country-made paper. 12×5 inches. For folia, see below. Lines, 7–11 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

(1) भूमिखण्ड पूर्व्वभाग। Complete in 105 leaves, dated, Saṃvat 1741. चैत्रकृष्णात्रयोदश्यां।

(2) भूमिखण्डोत्तरभाग। Complete in 101 leaves, dated, 1916.

(3) उत्तरखण्डः।

In leaf 33A occurs the following colophon:—

इति श्रीपद्मपराणे उत्तरखण्डे युधिष्ठिरनारदसंवादे सप्तमोऽध्यायः।

Leaves are greatly in disorder with प. उ written on the left hand upper margin throughout. They appear by counting to number 643. There are leaves which bear different page marks, while there are many which bear no page mark at all.

3457.

4493. *The Same.*

(*Bhūmi Khaṇḍa and Uttara Khaṇḍa.*)

Substance, country-made paper. 16×5½ inches. Bhūmi Khaṇḍa is complete in 153 leaves. Uttara Khaṇḍa is incomplete at the end. There are 148 leaves. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh.

For Bhūmi Khaṇḍa see Oxf. Catal. 12B. The chapters are not numbered.

Last Colophon:—

इति श्रीपद्मपुराणे भूमिखण्डे पद्मपुराणं समाप्तम्।

Post Colophon Statement :—

कस्यचित् श्रीमत् गोलमणिमल्लिकस्य वैष्णवचरणमल्लिकस्य चाख्ययाच्युतचरणाब्जद्वन्द्व(दन्द्वा)हितचेतसः (प्रः) पुस्तकमिदं केनचित्। सुधिया श्रीमद्रामजयसेनोपाधिना भिषकेन वै फाल्गुनिकस्य षष्ठादित्यदिने। पुस्तकं येन चौर्य्यङ्कृतं, etc.

The original manuscript from which this was copied was apparently defective as there are lacuna here and there and leaf 151B is left entirely blank.

For Pātāla Khaṇḍa see Oxf. 13B.

144A, इति पद्मपुराणे उत्तरखण्डे उमामहेश्वरसंवादे गीतामाहात्म्ये त्रयोदशोऽध्यायः।

147B, इति ० सप्तदशोऽध्यायः।

The 18th chapter of the Gitā mahātmya, is incomplete.

3458.

4423. *The Same.*

(*Bhūmi Khaṇḍa and Kriyāyogasāraḥ.*)

Substance, country-made paper. 14 × 5 inches. Folia, 238 + 126. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Bhūmi Khaṇḍa is complete in 238 leaves.

Last Colophon :—

इति श्रीपद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं नाम त्रयस्त्रिंशदधिकशततमोऽध्यायः।

See Oxf. Catal. 12B and 13A.

Kriyāyogasāra is complete in 126 leaves.

Last Colophon :—

इति श्रीपद्मपुराणे उत्तरखण्डे क्रियायोगसारे व्यासजैमिनिसंवादे पञ्चविंशतितमोऽध्यायः।

See Oxf. Catal. 14B and 15A.

3459.

1598 *The Same.*

(Sṛṣṭi Khaṇḍa.)

Substance, country-made paper. 14 × 7¼ inches. Folia, 101. Lines, 12 on a page. Character, Nāgara. Appearance, fresh. Incomplete.

There are altogether 38 sargas numbered from 1 to 38. This agrees with Māṇḍalika's edition of Padma Purāṇa, pp. 1101 to 1233.

In the present manuscript it is stated to be the third part. But Māṇḍalika calls it the 5th part; and the work embodied in this manuscript is the last part of the Sṛṣṭi Khaṇḍa.

3460.

8898. *The Same.*

Sṛṣṭi Khaṇḍa and Svarga Khaṇḍa.

Substance, country-made paper. 14 × 7 inches. (Sṛṣṭi Khaṇḍa), 13½ × 7 inches (Svarga Khaṇḍa). Folia, 42 to 279, 1–90, 1–30. Lines, 13 on a page. Character, Nāgara. Appearance, fresh.

(I) सृष्टिखण्ड। Leaves from 42 to 279. Dated, Saṃvat 1893.

See L. 520 (Sṛṣṭi) 1257 (Sṛṣṭi) I.O. Catal. 3380 (Sṛṣṭi Khaṇḍa).

(II) स्वर्गखण्ड पूर्व्वार्द्ध। Complete in 90 leaves. Dated Saṃvat 1867.

स्वर्गखण्ड उत्तरार्द्ध। Complete in 30 leaves. Dated Saṃvat 1867.

I.

Last Colophon:—

इति श्रीपद्मपुराणे सृष्टिखण्डे पुराणावतारे ग्रन्थार्ज्जनवर्णनं चतुरशीतितमोऽध्यायः। ८४। समाप्तमिदं सृष्टिखण्डं॥

Post Colophon:—

शुभमस्तु संवत् १८९३।

II. (Svarga-Khaṇḍa.)

Last Colophon :—

इति श्रीपद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः ६२ । समाप्त स्वर्गखण्ड पूर्व्वार्द्ध ।

Post Colophon :—

संवत् १८६७ जेठमास शुक्लपक्षे पुरमा रविवासरे सम्पूर्ण ।

(*Uttarārḍha*) *Last Colophon* :—

इति श्रीपद्मपुराणे सर्व्वोत्तरे सूतशौनकसंवादे षट्त्रिंशतिमोऽध्यायः । इति स्वर्गखण्ड सम्पूर्णम् ।

Post Colophon :—

संवत् १८६७ । आषाढ़कृष्ण सप्तम्या सनौः ।

3461.

4517. *The Same.*

(*Bhūmi Khaṇḍa and Sṛṣṭi Khaṇḍa.*)

Substance, country-made paper. 16 × 5½ inches. Folia, Sṛṣṭi Khaṇḍa is complete in 237 leaves and Bhūmi Khaṇḍa in 223 leaves. Soparately paged. Lines, 6 to 9 on a page. Character, Bengali of tho early nineteenth century. Appearance, discoloured.

For Sṛṣṭi Khaṇḍa see Oxf. 11B.

Last Colophon :—

इत्यादि महापुराणे पाद्मे क्रियाखण्डं समाप्तम् । पञ्चचत्वारिंशत्तमोऽध्यायः ॥

For Bhūmi Khaṇḍa see Oxf. 12B.

Last Colophon :—

इति पद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं त्रयस्त्रिंशदधिकशततमोऽध्यायः । समाप्तमिदं भूमिखण्डञ्च ।

3462.

4416. *The Same.*

(स्वर्गखण्डः *and* उत्तरखण्डः).

(Svarga Khaṇḍa and Uttara Khaṇḍa.)

Substance, country-made yellow paper. 17 × 6 inches. Folia. 106 + 366. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Svarga Khaṇḍa is complete in 106 leaves and Uttara Khaṇḍa in 366.

Last Colophon to the Svarga Khaṇḍa :—

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वारिंश-

त्तमोऽध्यायः ।

See Oxf. Catal. 13A.

Post Colophon :—

समाप्तमिदं स्वर्गखण्डम् । अस्यानन्तरं पातालखण्डं भविष्यति ।

पुस्तकमिदं श्रीयुक्तवावुकाशीनाथशर्म्मा ।

Last Colophon to the Uttara Khaṇḍa :—

इति श्रीपद्मपुराणे उत्तरखण्डे फलश्रुतिर्नाम त्रिसप्तत्यधिक-

शततमोऽध्यायः ।

Post Colophon :—

समाप्तमिदमुत्तरखण्डं श्रीपद्मपुराणञ्च । समाप्तञ्चायमुत्तरखण्डः ।

See Oxf. Catal. 13B to 14B.

Printed in the Ānandāśrama Sanskrit series and by the Vaṅgavāsī.

The manuscript is written in a remarkably neat and clear hand.

II. (Svarga-Khaṇḍa.)

Last Colophon :—

इति श्रीपद्मपुराणे आदिखण्डे द्विषष्टितमोऽध्यायः ६२ । समाप्त स्वर्गखण्ड पूर्व्वार्द्ध ।

Post Colophon :—

संवत् १८६७ जेठमास शुक्लपक्षे पुरमा रविवासरे सम्पूर्ण ।

(*Uttarārḍha*) *Last Colophon* :—

इति श्रीपद्मपुराणे सर्व्वोत्तरे सूतशौनकसंवादे षट्त्रिंशतिमोऽध्यायः । इति स्वर्गखण्ड सम्पूर्णम् ।

Post Colophon :—

संवत् १८६७ । आषाढ़कृष्ण सप्तम्या सनौः ।

3461.

4517. *The Same.*

(*Bhūmi Khaṇḍa and Sṛṣṭi Khaṇḍa.*)

Substance, country-made paper. 16 × 5½ inches. Folia, Sṛṣṭi Khaṇḍa is complete in 237 leaves and Bhūmi Khaṇḍa in 223 leaves. Soparately paged. Lines, 6 to 9 on a page. Character, Bengali of tho early nineteenth century. Appearance, discoloured.

For Sṛṣṭi Khaṇḍa see Oxf. 11B.

Last Colophon :—

इत्यादि महापुराणे पाद्मे क्रियाखण्डं समाप्तम् । पञ्चचत्वारिंशत्तमोऽध्यायः ॥

For Bhūmi Khaṇḍa see Oxf. 12B.

Last Colophon :—

इति पद्मपुराणे भूमिखण्डे अनुक्रमवर्णनं त्रयस्त्रिंशदधिकशततमोऽध्यायः । समाप्तमिदं भूमिखण्डञ्च ।

It begins thus:—

जैमिनिरुवाच ।

क्रियायोगस्य तत्त्वं मे ब्रूहि व्यास महामते ।
क्रियायोगमहं ज्ञातुमिच्छामि भवदग्रतः ॥

व्यास उवाच ।

शरीरं मानुषं विप्र दुर्ल्लभं चात्र भूतले ।
धीराः शरीरमासाद्य मोक्षार्थं योगमभ्यसेत् ॥
क्रियायोगध्यानयोगावुभौ योगौ प्रकीर्त्तितौ ।
तयोराद्यः क्रियायोगः कुर्व्वतां सर्व्वकामदः ॥
गङ्गा श्रीविष्णुपूजा च दानानि द्विजसत्तम ।
ब्राह्मणानां तथा भक्तिस्तिथिरेकादशी हरेः ॥
धात्रीतुलस्योर्भक्तिश्च तथा चातिथिपूजनम् ।
क्रियायोगाङ्गभूतानि प्रोक्तानीति समासतः ॥

It is complete in 24 chapters, but it agrees, in the end, with the manuscripts, referred to above.

Last Colophon:—

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे चतुर्विंशोऽध्यायः ।

Post Colophon Statement:—

शकाब्दाः १६१८ ।
शाकेऽष्टपञ्चरसचन्द्रमिते समग्रं
श्रीरामभद्रकृतिना क्रियायोगसारम् ।
व्यालेखि पुस्तकमिदं समुदा द्विजेन

3466.

3740. *The Same.*

Substance, country-made paper. 17 × 3 inches. Folia, 31. Lines, 6 on a page. Character, Bengali of the later eighteenth century. Appearance, fresh. A mere fragment.

For complete manuscripts see L. 1162, I.O. Catal. No. 3398 and Oxf. p. 14.

Padma Purana has been printed by Viśvanātha Māṇḍalika of Bombay and by the Vaṅgavāsī Press of Calcutta.

3467.

3801. *The Same.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 106. Lines, 10 on a page. Extent in ślokas, 4,500. Character, Bengali. Date, Śaka 1643. Appearance, old, discoloured and worn-out. Complete.

The Last Colophon :—

इति पद्मपुराणे क्रियायोगसारे व्यासजैमिनिसम्वादे पञ्चविंशतितमोऽध्यायः ।

समाप्तश्चेदं क्रियायोगः ।

Post Colophon :—

श्रीरस्तु पुस्तके चाक्षरे च । शुभमस्तु । शकाब्दाः १६४३ श्रीरामजीवनचक्रवर्त्तिनः पुस्तकमिदम् । श्रीश्रीरामदेवशर्म्मणो लिपिरियम् ।

See I.O. Catal. No. 3398.

3468.

4393. *The Same.*

II.

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 116. Lines, 9 on a page. Extent in ślokas, 2,300. Character, Bengali. Date, Śaka 1738. Appearance, fresh. Complete.

See Oxf. Catal. 14B to 15A, I.O. Catal. No. 3398 and Cs. IV, 299.

Colophon :—

इति श्रीपद्मपुराणे वेदव्यासजैमिनिसंवादे क्रियायोगसारे युगधर्म्मादिकथनम् पञ्चविंशतितमोऽध्यायः । समाप्तश्चायं क्रियायोगसारः । समाप्तश्चेदं पद्मपुराणम् ।, etc., etc.

Post Colophon Statement :—

फाल्गुनस्य सिते पक्षे पञ्चम्यां शुक्रवासरे ।
लिखितं पुस्तकमेतत् औदिगम्बरधर्म्मणा ॥
शकाब्दाः १७३८ तारिख २५ फाल्गुन ।

3469.

3377. *The Same.*

Substance, country-made paper. 19 × 3½ inches. Folia, 114. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, faded. Incomplete at the end. The 20th chaptor ends in 111B leaf. The remaining three leaves contain the beginning of the 21st.

The MS. contains four additional leaves, two of which form a *Krodapattra* to the 4th line of 9A, and the other two, containing the date B.S. 1110 (सन १११०, १६ कार्त्तिक सोमवार) form a Krodapattra to the 4th line of 66B.

See I.O. Catal. No. 3398, L. 1162, Oxf. 14B and W. p. 131. Often printed in Calcutta.

3470.

4416A. *The Same.*

पद्मपुराणम् ।

(स्वर्गखण्डः *and* **पातालखण्डः) ।**

(*Svarga Khaṇḍaḥ and Pātāla Khaṇḍaḥ.*)

Substance, country-made paper. 17 × 5½ inches. Folia, 99 and 241 Lines, 9 on a page. Character, Bengali of the nineteenth century Appearance, fresh.

Svarga Khaṇḍa is complete in 99 leaves and Pātāla Khaṇḍa in 241.

Last Colophon to the Svarga Khaṇḍa:—

इति श्रीपद्मपुराणे स्वर्गखण्डे अनुक्रमवर्णनं नाम चत्वा-
रिंशत्तमोऽध्यायः ।

Post Colophon :—

समाप्तमिदं स्वर्गखण्डमस्यानन्तरं पातालखण्डं भविष्यति।

श्रीराधावृन्दावनचन्द्राभ्यां नमः। लिखितं श्रीनीलकान्तशर्म्मणा।

Pātālakhaṇḍa, Last Colophon:—

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम द्व्यधिक-शततमोऽध्यायः।

On the reverse of the last leaf:—

लेखक श्रीकमलाकान्तदेवशर्म्मणः।

See Oxf. Cat. 13A and 13B, the last chapter in which is marked 112.

3471.

4538. *The Same.*

पद्मपुराणम्।

(पातालखण्डः) (*Pātāla Khaṇḍa.*)

Substance, country-made paper. 17 × 6 inches. Folia, 268. Lines, 8 on a page. Extent in ślokas, 7,500. Character, Bengali in a very good hand. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे अनुक्रमवर्णनं नाम चतुरधीतितमोऽध्यायः। समाप्तश्चायं पातालखण्डः।

See Oxf. Catal. p. 13A.

3472.

10649. *The Same.*

(*A mere fragment.*)

Substance, country-made paper. 12 × 4 inches. Folia, 21–34, 58–60. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, old and burnt in fire.

28B, इति श्रीपद्मपुराणे पातालखण्डे चतुर्थोऽध्यायः; 32A, ० पञ्चमोऽध्यायः; 58A, ० एकादशोऽध्यायः।

3473.

528. **पद्मपुराणीय पातालखण्डे रामाश्वमेधः ।**

Rāmāśvamedha from the same.

Substance, country-made paper. 12 × 6¼ inches. Folia, 114. Lines, 14–18 on a page. Extent in ślokas, 5,000. Character, Nāgara. Appearance, tolerable. Complete.

The principal interlocutors are Śeṣanāga and Vātsyāyana. There are 69 chapters, numbered 1 to 69. These agree generally with Oxf. 13B from chapter 29 to chapter 95.

The whole of the Padma Purāṇa has been printed at Bombay.

See L. 1263.

3474.

5475. *The Same.*

Substance, country-made paper. 12 × 6½ inches. Folia, 176. Lines, 12 on a page. Character, Nāgara. Date, Śaka 1759. Appearance, fresh. Complete.

Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेध एकोन(अष्ट)षष्टितमोऽध्यायः ॥ ६९ ॥ समाप्तोऽयं श्रीरामाश्वमेधः ॥

Post Colophon Statement :—

श्रीराधाकृष्णौ मम जननीजनकौ प्रीयेताम् ।
ग्रन्थसं ४५२५ । श्रीकृष्णार्पणमस्तु ।
लेखकपाठकश्रोतॄणां शुभं भूयात् ॥
वत्सरे कौलके शाके ग्रहबाणर्षिभूमिते ।
आश्विनस्य सिते पक्षे चतुर्थ्यां भौमवासरे ॥
मध्याह्ने वै समाप्तोऽयं रामचन्द्राश्वमेधकः ।
कर्व्वं इत्युपनाम्नो हि विश्वनाथस्य पुस्तकम् ॥
वाराणस्यां ब्रह्मघट्टे ग्रन्थोऽयं वै लिखापितः ।

दत्ता वै मुद्रिकाः सप्त ग्रन्थस्यास्य च मानतः ॥
तेनैव शोधितश्चैव श्रीगोपालमुदेऽस्तु तत् ॥

See the number immediately preceding.

3475.

1451. **वैद्यनाथमाहात्म्यम्** । *Vaidyanātha māhātmyaṃ.*

From the Same.

Substance, country-made paper. $13\frac{1}{2} \times 3\frac{3}{4}$ inches. Folia 44. Lines, 7 on a page. Character, Bengali. Date, Śaka 1799. Appearance, fresh. Complete.

Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे वैद्यनाथलिङ्गमाहात्म्ये अष्टमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

Post Colophon :—

शुभमस्तु शकाब्दाः 1799 लिखितं श्रीवामाचरणदेवशर्म्मणा ।

For the work see L. 2304.

This is a description of the well-known Phallic emblem of Śiva at Deoghar in the Santhal Pargana. This work is not found in Maṇḍalik's edition.

3476.

10109. **कालिञ्जरमाहात्म्यम्** । *Kāliñjara-māhātmyaṃ.*

From the Same.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 16. Lines, 5, 6 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ॥ अथ कालिंजरमाहात्म्यं
पार्व्वतीं प्रति शिवोवाच ।

श्रवणात् कीर्त्तनाद्ध्यानाद्दर्शनादधिकं फलम् ।
चतुर्धा वाञ्छितं चैव नृणामारोहणाद् गिरिः ॥

दर्शनान्मुच्यते जंतु[ः] कलौ कालिंजरस्य तु ।
संदेहो नात्र कर्त्तव्यो गिरिरूपी सदाशिवः ॥
समुद्रमथनारम्भे विषमानिस्वते (?) विषे ।
प्रार्थितो भक्षणात्तस्मान्नीलकण्ठो भवेच्छिवः ॥
नीलकंठस्तदारंभे गिरौ कालिंजरे स्थितः ।
स्वक्षेत्रे वसता चैव चतुर्वर्गफलप्रदा ॥ (?), etc.

5A, इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे प्रथमोऽध्यायः ; 7A, ० उपलगिरिमाहात्म्यं द्वितीयोऽध्यायः ; 8B, ० रविक्षेत्रमाहात्म्यं तृतीयोऽध्यायः ; 11B, ० सर्व्वतीर्थवर्णनो नाम चतुर्थोऽध्यायः ।

End :—

कालिंजरं परित्यज्य यो (जो) अन्यत्र कुरुते रतिं ।
मूढो भ्रमति संसारे दुःखं च दुर्गतिर्भयम् ॥
श्रुत्वा पठित्वा च माहात्म्यं यः पठ्यते नरोत्तम ।
सर्व्वपापविनिर्मुक्तो लभते वाञ्छितं फलम् ॥

Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे उमामहेश्वरसंवादे व(?)वर्णनं नाम पंचमोऽध्यायः ॥ समाप्तं । शुभमस्तु ॥

This is a famous hill in Bundelkhaṇḍa held sacred from very ancient times. It was several times the capital of the province and now forms three separate states under British protection. See I.O. Cat 3389.

The work is not found in Māṇḍalik's edition.

3477.

1661. *The Same.*

Substance, country-made paper. 9 × 4½ inches. Folia, 14. Lines, 9 on a page. Extent in ślokas, 180. Character, Nāgara. Date, Samvat 1881. Appearance, fresh. Complete in 5 chapters.

Last Colophon :—

इति श्रीकालञ्जरमाहात्म्ये पञ्चमोऽध्यायः । ५

Post Colophon:—

काशीखण्डे(?) समाप्तः ॥ सम्पूर्णं। संवत् १८८१ मुकाम कालञ्जर लिषतं नङ्गैसिंहराठोर।

यादृशं पुस्तकं दृष्ट्वा, etc.

For a description of the work see I.O. Catal. No. 3389 (p. 1219).

3478.

3169. **काशीमाहात्म्यम्।** *Kāśī māhātmyaṃ.*

From the Same.

Substance, country-made paper. $18\frac{3}{4} \times 3\frac{1}{2}$ inches. Folia, 30. Lines, 7 on a page. Extent in ślokas, 870. Character, Bengali of the eighteenth century. Appearance, old. To the end of the 5th Adhyāya.

Very short in Māṇḍalik's edition.

The Last Colophon:—

इति श्रीपद्मपुराणे काशीमाहात्म्ये पञ्चमोऽध्यायः। काशी-माहात्म्यं समाप्तम्।

It begins:—

एकदा सुखमासीनं रेवायाः पुलिने भृगुम्।
मुनयो विनयोपेताः पप्रच्छुर्लोमशादयः ॥

मुनय ऊचुः ॥

भगवन् सर्व्वतत्त्वज्ञ तत्त्वं यत्तव निश्चितम्।
निर्व्वाणपरिनिर्व्वाणे कारणं मुक्तिकाङ्क्षिणाम् ॥
यद्रहस्यञ्च वेदानां तन्निष्कृष्य विविच्य च।
ब्रूहि नः श्रद्धयोपेतान् करुणालय तत्त्वतः ॥

... ...

... .

एवं पृष्टः स भगवान् भृगुस्तत्त्वार्थदर्शिनः।
यदुवाच तदाख्यामि तच्छृणुध्वं समाहिताः ॥

3479.

2863. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 24. Lines, 14, 15 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Samvat 1742. Appearance, discoloured and worn-out. Complete.

Colophon :—

इति पद्मपुराणे पातालखण्डे काश्मीमाहात्म्ये लोमशादिभृगु-संवादे पञ्चमोऽध्यायः ।

Post Colophon :—

संवत् १७४२ समये पौषशुद्ध ६ तद्दिने लिखितं रेणुकदास पाठक तत्सुत वावाजीपाठक तत्सुत खद्राजीपाठक तत्सुत प्रब्दाजीपाठक तत्सुत रामाजीपाठक तत्सुत सीवदासपाठकेन लिखितं काश्यां श्रीरस्तु ।

3480.

8129. वृन्दावनखण्डः । *Vṛndāvana Khaṇḍaḥ.*

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 47. Lines, 8 on a page. Extent in ślokas, 1,100. Character, Bengali. Date, Śaka 1703. Appearance, fresh.

Beginning :—

पार्व्वत्युवाच ।

अनन्तकोटिब्रह्माण्डतद्बाह्याभ्यन्तरस्थितं ।
विष्णोः स्थानं परं तेषां प्रधानं प्रियमुत्तमं ॥
यत्परं नास्ति कृष्णस्य प्रियस्थानं मनोरमं ।
तत्सर्व्वं श्रोतुमिच्छामि कथयस्व महाप्रभो ॥

ईश्वर उवाच ।

गुह्याद् गुह्यतमं ह्येतं परमानन्दकारणं ।
अत्यद्भुतं रहस्यानां रहस्यं परमं परं ॥
दुर्ल्लभानाञ्च परमं दुर्ल्लभं सर्व्वमोहनं ।
सर्व्वशक्तिमयं देवि सर्व्वतन्त्रेषु गोपितं ॥

सात्वतां स्थानमूर्द्धन्यं विष्णोरत्यन्तवल्लभं ।
नित्यं वृन्दावनं नाम ब्रह्माण्डोपरि संस्थितं ॥

... ...

तद्वि माथुरे मध्ये वृन्दारण्ये विशेषतः ।
तस्माच्चैलोक्यमध्ये तु एष्वौ धन्येति विश्रुता ॥
यत्र माथुरकं धाम विष्णोरेकान्तवल्लभं ।
स्वस्थानमधिकं नाम ज्ञेयं माथुरमण्डलं ॥
निगूढं विविधं स्थानं पूर्व्वाभ्यन्तरसंस्थितं ।
सहस्रपत्रकमलाकारं माथुरमण्डलं ॥
विष्णुचक्रोपरि श्रीमद्धाम वैष्णवमद्भुतं ।
कर्णिकापत्रविस्तारे रहस्यक्रममीरितं ॥
प्रधानं द्वादशारण्यमाहात्म्यं कथितं क्रमात् ।
भद्र-श्री-लौह-भाण्डीर-महा-ताल-खदीरकाः ॥
वऋला-कुमुदं काम्यं मधु-वृन्दावनं तथा ।
द्वादशैतानि संख्यानि कालिन्द्याः सप्त पश्चिमे ॥
पूर्व्वे तु पञ्चभद्राद्यास्तालाद्याः सप्त पश्चिमे ।
महावनं गोकुलाख्यं मथुरा मधुवनं तथा ॥
अन्यच्चोपवनं प्रोक्तं कृष्णक्रीड़ारसस्थलं ।

... ...

सुखं प्रसादनं वत्सहरणं शेषशायिनं ॥
श्यामकुण्डं दधिग्रामं वृषभानुपुरं तथा ।
शृङ्गेतं द्विपदं चैव रासक्रीड़न्तु धूसरं ॥
केसङ्गमं च समरं (?) वीरं काञ्चनं चन्दनं वनं ।
इत्थमेतद्वने संख्या त्रिंशच्चोपवनं स्मृतं ॥
पूर्व्वोक्तद्वादशारण्यं प्रधानं परमुत्तमं ।
तत्रोत्तरे चतुर्थञ्च वनञ्च समुदाहृतं ॥
नानाविधरसक्रीड़ा नानालीलामयस्थलं ।
दण्डकेश्वरविस्तारे रहस्यक्रम ईरितः ॥

सहस्रपत्रकमलं गोकुलाख्यं महत् पदं ।
कर्णिकातन्महद्धाम गोविन्दस्थानमुत्तमं ॥
तत्रोपरि स्वर्णपीठे मणिमण्डपमण्डितं ।
दलाष्टं प्रणवेनोक्तं कर्णिकयोः प्रदक्षिणं ॥
पूर्व्वादितः क्रमाद्दिक्षु विदिक्षु वलये स्थितं ।
मङ्गलं दक्षिणे प्रोक्तं परं गुह्योत्तमोत्तमं ॥
तत्र रासमहापीठं निगमागमदुर्गमं ।
योगीन्द्रैरपि दुष्प्रापं तत्तु पुंसामगोचरं ॥

Thus go on the mystic descriptions of Vṛndāvana, Śrīkṛṣṇa, His consort, His associates and attendants.

L. 36A. Pārvatī asks :—

पार्व्वत्युवाच ।

विस्तरेण समाचक्ष्व मन्त्रार्थपदगौरवं ।
ईश्वरस्य स्वरूपञ्च तत्स्थानानि विभूतयः ॥
तद्विष्णोः परमं धाम व्यूहभेदास्तथा हरेः ।
निर्व्वाणं + स्थितत्वेन मय(?) सर्व्वं सुरेश्वरं ॥

ईश्वर उवाच ।

स्मरेद्वृन्दावने रम्यां गोपीकोटिभिरावृतं ।
तत्र गङ्गापरानन्दस्यामसलिलागमं ॥
नागाकुसुमसङ्घौघं नागाद्रुमलतावृतं ।
... ...
... ...
तत्र त्रयीमयं रत्नसिंहासनमनुत्तमं ।
तत्रासीनं जगन्नाथं त्रिगुणातीतमव्ययं ॥
... ...
द्विनेत्रं द्विभुजं गौरं तप्तजाम्बूनदप्रभं ।
ध्यायमानं चारुनाभिः सुदामानञ्च सर्व्वगः ॥
ब्रह्मादैः सनकाद्यैश्च ध्येयं भक्तवशीकृतं ।
मदाघूर्णितनेत्राभिर्नृत्यन्तीभिर्मनोत्सवैः ॥

चुम्बन्तीभिर्हसन्तीभिः श्लिष्यन्तीभिर्मुऊर्मुऊः ।
अवाप्तदेहाभिरिव श्रुतिभिः कोटिकोटिभिः ॥
तत्पादाम्बुजमाध्वीक-विज्ञाभिः परितो वृतं ।
तासां मध्ये च सा देवी तप्तचामीकरप्रभा ॥

... ...

स्वरूपा च प्रकृतिरूपा च मायारूपा च चिन्मयी ।
ब्रह्मविष्णुशिवादीनां देहकारणकारणं ॥
चराचरं जगत् सर्व्वं यन्मायोपरि ज्वम्भितं ।
वृन्दावनेश्वरी राधा नाम्ना धात्वर्थकारणात् ॥
तामालिङ्ग्य वसन्तं तं तत्र वृन्दावनेश्वरं ।
अन्योन्यचुम्बनाश्लेषमदावेशविघूर्णितं ॥
ध्यायेदेवं विधं देवं स च सिद्धिमवाप्नुयात् ।
मन्त्रराजमिमं गुह्यं तस्या मन्त्रच्च मन्त्रवित् ॥

It ends :—

श्रीकृष्णरूपगुणवर्णनप्रास्तवर्गे
बोधाधिकार इह चेदलमन्यपाठैः ।
तत् प्रेमभक्तिरसभावविलासनाम-
द्वारेषु चेत् खलु मनः किमु कामिनीभिः ॥
तच्चेतसापि भजतां व्रजबालकेन्द्रं
वृन्दावनक्षितितलं यमुनाजलच्च ।
तल्लोकनाथपदपङ्कजधूलिभिश्चेत्
किन्नं वपुः किल वृथागुरुचन्दनाद्यैः ॥

Last Colophon :—

इति पद्मपुराणे पातालखण्डे वृन्दावनखण्डं समाप्तं ॥

Post Colophon :—

शकाब्दाः १७०२ । ३ । श्रीकृष्णः प्रीयातु ।

Māṇḍalik's edition, chaps. 69–83.

3481.

The Same here called

3148. **वृन्दावनमाहात्म्यम् ।** *Vṛndāvana māhātmyaṃ.*

Chapters 69 *to* 83 *of the Pātāla Khaṇḍa.*

Substance, country-made paper. 12½ × 5 inches. Folia, 89. Lines, 7 on a page. Extent in ślokas, 1,300. Character, Nāgara. Appearance, discoloured. Complete.

The Last Colophon :—

इति श्रीपद्मपुराणे पातालखण्डे श्रीवृन्दावनमाहात्म्ये त्र्यशीति-
तमोऽध्यायः ।

Post Colophon :—

समाप्तमिदं वृन्दावनमाहात्म्यम् । नन्दनन्दनं ।

Beginning :—

ऋषय ऊचुः ।
सम्यक् श्रुतो महाभाग त्वत्तो रामाश्वमेधकः ।
इदानीं वद माहात्म्यं श्रीकृष्णस्य महात्मनः ॥

सूत उवाच ।
पुरावन्तु मुनिश्रार्दूलाः श्रीकृष्णचरितामृतं ।
शिवा पप्रच्छ भूतेशं यत्तदः कीर्त्तयाम्यहम् ॥
एकदा पार्व्वतीदेवी शिवं संलिग्धमानसा ।
प्रणयेन नमस्कृत्य प्रोवाच वचनं त्विदम् ॥ इत्यादि ।

पार्व्वत्युवाच ।

अनन्तकोटि ब्रह्माण्डे, etc., etc., as in the previous numbers. It has, however, three chapters more.

3482.

8165. **भट्टहरचरित्रम् ।** *Bhaṭṭa-Hara-carittraṃ.*

From the same.

Substance, country-made paper. 10½ × 5 inches. Folia, 206. Lines 8 on a page. Extent in ślokas, 3,300. Character, Nāgara. Date, Saṃva 1785. Appearance, fresh. Complete.

Post Colophon :—

संवत् १७८५ वर्षे मार्गशिर मासे शुक्लपक्षे पूर्णमासि भृगु-
वासरेण राजनगर मध्ये + वास्तव्यं दीनाथेन लषितं मिदं
पुस्तकं ॥ शुभं भवतु ॥

Beginning :—

श्रीगणेशाय नमः ।

श्रीमातर्जगतां सतां बुद्धिमहाकल्लोलवीचिच्छविः
शुब्दब्रह्मविलासलास्यविधिना चञ्चद्विपञ्चीकरा ।
शुक्लश्रीमदुत्तमाम्बरधरा श्रीसारदा भासुरा
भव्यं भावमतीव बुद्धिजननं मह्यं सदा यच्छतु ॥

... ...

... ...

कल्याणकोटिजननी श्रीदेवी विन्ध्यवासिनी ।
जयति श्रीभटहर्षप्रकर्त्तौत्राची सकलमेदपाठानां ॥
ढुंढिश्चेचपतिः स्फुरत्सुखनिधिः पुण्यप्रसङ्गोत्सवे
सर्व्वत्राथ सुखाय सर्व्वजगतां प्रायः प्रवृत्तौ मुदा ।
सम्प्राप्य स्थितये हरोत्तरपुरे नागाधिराजेन यः
श्रीमद्भट्टहरे विराजतितरां सर्व्वार्थसम्पत्तये ॥
एतस्मिन् जगति प्रसिद्धमहिमासूत्रस्य सर्व्वात्मनां
दृष्टौ मूलपुमान् पुराणपुरुषाद्वक्त्राभवत् पूर्व्वजः ।
तस्मादास स काश्यपः श्रुतिमतामग्रण्य उच्चैस्तरां
प्राजापत्य दृषौ ऋषिघ्नकरिः संसेव्य पादाम्बुजः (?) ॥

... ...

Thus Kaśyapa is described as the father of the whole creation.

2B, एतत् सर्व्वजगत् प्रशस्तिमिवकृत् किञ्चित् समाराधितो
दातुर्यः स निसर्गतः स भगवान् देवादिदेवः प्रभुः ।
दत्ते दीनतयाथ दिव्यविभवां देवेन्द्रलक्ष्मीमपि
श्रीमान् मुग्धरथांगपाणिरनिशं श्रीएकलिङ्गः प्रभुः ॥

अस्ति क्षितिरत्नाचलगुरुः श्रीएकलिङ्गं शिवं
नित्यं सेवितुमुद्यतो गिरिवरः श्रीमान् त्रिकूटाचलः ।
प्रादक्षिण्यपरिक्रमेण सुतरां भक्तिश्रियं योजयन्
अस्माकं सकलक्रियासु कुशलं श्रीमान् त्रिकूटाचलः ॥
यत्रास्ते जगदेकलिंगतनुवंशीपद्मवक्त्रं मुदः
सम्यक् स्नापितुमुद्भूता सुतटिनी प्रादुर्बभूव स्वतः ।
गङ्गास्वच्छजलेन भूयकुटिला पुण्यप्रवाहोदया
कल्याणानि तनोतु जन्मशतजान्यंहांसि विच्छेदितुं ॥
तीर्थश्रेणीविराजमानविभवः श्रीमान् शिवः सर्व्वदा
नंद्यादिश्रुतिपेशलैकसहजैः संसेवितस्तिष्ठति ।
श्रीमद्भट्टहरेः पुरेति रुचिरे हारीतमुख्यैः स्तुतः
प्रासादे प्रतिमूर्त्तिमानिव महान् श्रीएकलिङ्गप्रभुः ॥
यत्रास्ते सकलार्थसाधनविधौ कात्यायनी देवता
बाणं खड्गमसिं तथा च कुलिशं हस्तैश्चतुर्भिः क्रमात् ।
विभ्रति[तो] भटभेद(पाद)पाठसुखदा सा विंध्यसंवासिनी
नित्यं तिष्ठति नागराजकृपया तेनार्थिता सुश्रिये ॥
... ...
इत्याद्यद्भुततीर्थराजरुचिरां सिद्धिं समुद्भावितुं
विश्वेशस्य करे गले च सुतरां भूषाविधिर्योऽभवत् ।
भक्तिप्रेमरसाप्लवेन मनसा सम्प्रार्थितो वीवदन्
ज्ञातिं कर्तुमितो द्विजाधिगमयं श्रीएकलिङ्गप्रभुः ॥
नैमिषे निमिषक्षेत्रे मुनयो दीर्घसत्रिणः ।
स्वर्गाय कामगास्तत्र तस्थिरे घरदां घृतं ॥
सम्पन्नविघ्नयस्तत्र भगवद् भजनोत्सुकाः ।
कलिं विज्ञाय सम्प्राप्तं तत्रैव निरुपद्रवाः ॥
... ...

4A, भौनक उवाच ।

सूत सूत महाभाग पिता ते लोमहर्षणः ।
पुराणसंहितावेत्ता सर्व्वथा सदृशोऽभवत् ॥
... ...
त्वयोक्तं भूमिके खण्डे युगत्रितयरूपिणे ।
शिवमाहात्म्यसमये धर्म्मराजकथानकं ॥
राजा धर्म्मसुतः श्रीमान् भीमसेनश्च फाल्गुनः ।
नकुलः सहदेवश्च भ्रातरः पञ्च विश्रुताः ॥
... ...
समस्तसर्पनाशाय प्रवृत्तस्यास्य भूपतेः ।
भागिनेयेन सर्पाणां मोचितस्तक्षकोयथा ॥
आमूलं मूलतस्तत्तु समाचक्ष्वाथ सुव्रत ।
याथातथ्येन विहिते हिते श्रौवी विनिर्म्मिता ॥
भक्तिवासुकिना पूर्व्वं तस्य विघ्नस्य शान्तये ।
स्थापना मेदपाटानां भटानाय तथाकरोत् ॥
एतत् सर्व्वं समाचक्ष्व रोचते यदि चेतसि ।
श्रुतं तत् सुश्रुतं + + श्रावितुं श्रोतुमिच्छवे ॥

Last Colophon :---

इति श्रीपद्मपुराणे पातालखण्डे भट्टहरचरित्रे चतुर्विधपुरुषार्थे प्रसङ्गतो निरूपणे पञ्चविंशतितमोऽध्यायः ॥ २५ ॥ Not in Māṇḍalik's edition.

3483.

10117. **होलिकामाहात्म्यम्** । *Holikā-māhātmyaṃ.*

(Legends in connection with the Holi festival.)

From the Pātāla Khaṇḍa of the Padma Purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 26. Lines, 9 on a page. Extent in ślokas, 520. Character, Nāgara. Date, Samvat 1855. Appearance, repaired. Complete. Foll. 15–18, 23 are missing.

See I.O. Catal. 3386 and 3387.

Beginning :—

श्रीगणेशाय नमः ।

सूत उवाच ।

मुदावन्तु ऋषयः सर्व्वे गुह्याद् गुह्यतरं महत् ।
होलिकाव्रतमाहात्म्यं वि + + + तपोधनाः ॥
फाल्गुनस्य सिते पक्षे कुर्य्याद्व्रतमनुत्तमम् ।
सर्व्वकामप्रदं नृणां नारीणान्तु विशेषतः ॥
सत्यं पूजयते यस्तु होलिकां भक्तवत्सलाम् ।
भस्मीकृत्य स्वपापानि नात्र कार्य्या विचारणा ॥

5A, इति श्रीपद्मपुराणे पातालखण्डे होलिमाहात्म्ये प्रथमोऽध्यायः ; 9B, इति श्रीपद्मपुराणे होलिका द्वितीयोऽध्यायः ; 13B, ० तृतीयोऽध्यायः ; 19A, ० विश्वामित्रविषादो नाम चतुर्थोऽध्याय ; 21A, ० + + वर्षणं नाम पञ्चमोऽध्यायः ; 26A, ० वरप्रदः नाम षष्ठाध्यायः ।

Post Colophon :—

संवत् १८५५ समैनाम सावन वदि पञ्चमि मंगरके लीख्या जो प्रति देषा सो प्रति लीखा ममदोषो न च दीयते । Not in the Bombay edition.

3484.

3184. **शिवगीता** । *Siva Gīta.*

From the Padma Purāṇa (Uttara Khaṇḍa.)

Substance, Srīrāmpore paper. 13 × 5¼ inches. Folia, 65. Lines, 6 to 8 on a page. Character, Bengali. Appearance, fresh. Complete.

Post Colophon Statement :—

श्रीज्ञयानन्दनाथावधूताचार्य्यस्य पुस्तकमिदम् ॥ ॐ तत्सत्
श्रीगणेशाय नमः ॥

See L. 1488 and 1777 and Oxf. 17A. Not in the Bombay edition.

3485.

2028. *The Same.*

Substance, country-made paper. 10 × 4½ inches. Folia, 47. Lines, 11 on a page. Extent in ślokas, 1,000. Character, Nāgara of the eighteenth century. Appearance, old. Complete.

See L. 1488 and 1777 and I.O. Catal. 3399.

An interlocution between Rāghava and Śiva.

3486.

3376. *The Same.*

Substance, country-made paper. 16½ × 3¾ inches. Folia, 83. Lines, 1 on a page. Extent in ślokas, 1,000. Character, Bengali of the eighteenth century. Appearance faded. Complete.

Often printed.

3487.

5224. *The Same.*

Substance, palm-leaf. 15 × 1½ inches. Folia, 101. Lines, 2, 3 on a page. Character, Bengali. Date, Śaka 1710. Appearance, fresh. Complete.

For the work see L. 1777.

Last Colophon : —

इति श्रीपद्मपुराणे कैवल्योपनिषत्सारे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे शिवरामसम्वादे मोक्षयोगो नाम षोड़शोऽध्यायः ।

Post Colophon Statement : —

श्रीशिवो जयति ।

क्रियते पुस्तिका चेयं येन वै पापभागिना ।

करो हीनो भवेत्तस्य + + पिण्डुभवेत्ततः ॥

लिखिता शिवगीताख्या श्रीराधाकान्तशर्म्मणा ।

यस्याः श्रवणमात्रेण शिवलोकं व्रजेत् परम् ॥

अस्ति श्रीशिवसुन्दरीपदयुगध्यानैकमग्नः सुधीः
ज्ञानाम्भोधिरपारकीर्त्तिरमलक्षान्तः प्रतापी प्रभुः ।
श्रीमद्रामगतिर्व्विनायककुले जातोऽभिजातः क्षिति-
क्तस्यार्थे शिवगीतिका विलिखिता जीयात् शतं वत्सरान् ॥
शाके गते गगनभूमिधराधरेन्दौ
नत्वा महेशचरणं निशि मार्गशीर्षे ।
पक्षे सिते हरतिथौ लिखिता मयेयं
गीता सुधीभिरवधानपरैर्विशोध्या ॥
श्रीशिवौ जयतः ।

3488.

9295. *The Same.*

Substance, country-made paper. 12 × 6 inches. Folia, 35. Lines, 11, 13 on a page. Extent in Ślokas, 900. Character, Nāgara. Date, Saṃvat 1869. Appearance, old. Complete.

The Last Colophon runs :—

इति श्रीपद्मपुराणे कैवल्योपनिषत्सारे शिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे शिवरामसंवादे मोक्षयोगोनाम षोड़शोऽध्यायः समाप्तिमगात् ।

मार्गशीर्षे मासे कृष्णपक्षे रविवासरे संवत् १८६९ ।

3489.

9354. *The Same.*

Substance, country-made paper. 9½ × 5 inches. Folia, 46, the first four leaves missing. Lines, 8 on a page. Extent in Ślokas, 920. Date, Saṃvat 1831, Śaka 1695. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Padma Purāṇa.

See L. Vol. V, p. 95, No. 1777.

Colophon :—

इति श्रीपद्मपुराणे श्रीशिवगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीशिवरामसंवादे मोक्षयोगो नाम षोड़शोऽध्यायः ।

संवत् १८३१ शाके १६९५ ।

3490.

892. *The Same.*

With the commentary entitled Subodhini.

For the MS. see L. 1777.

The commentary is by Apyāji Bhaṭṭa of Vīrā purā, pupil of Jñānānanda.

Post Colophon Statement :—

संवत् १८७३ । श्रीसांव सदाशिवार्पणमस्तु नमः शिवाय ।
नमः शिवाय ।, etc., etc.

3491.

11076. **वेदसारसहस्रनामस्तोत्रम् ।**

Veda-sāra-sahasra-nāma-stotram.

Substance, country-made paper. 12×4½ inches. Folia, 13. Lines, 10 on a page. Extent in ślokas, 340. Character, Nāgara. Date, Saṃvat 1869. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीपाद्मे पुराणे पञ्चपञ्चाशत्सहस्रिकायां संहितायां उत्तरभागे विश्वेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिसंवादे वेदसारसहस्रनामैकोननवतितमोऽध्यायः ।

Post Colophon :—

संवत् १८६९ मिति मार्ग कृष्णपक्षे चतुर्दश्यां रविवारे समाप्तम् । Not in the Bombay edition.

Beginning :—

श्रीगणेशाय । ॐ नमः शिवाय ।

व्यास उवाच ।

एकदा मुनयः सर्व्वे द्वारकां द्रष्टुमागताः ।
वासुदेवञ्च सोत्कण्ठाः कृष्णदर्शनलालसाः ॥
ततः स भगवान् प्रीतः पूजाञ्चक्रे यथाविधि ।
तेषामाग्रीक्षतो मुख्य बऊमानपुरःसरं ॥

तैः पृष्टः कथयामास कुमारप्रभवञ्च यत् ।
चरितं भूमिभारघ्नं लोकानन्दकरं परम् ॥
मार्कण्डेयमुखाः सर्व्वे माध्याह्निककियोत्थिताः ।
कृष्णः स्नानमथो चक्रे मृदक्षतकुशादिभिः ॥
... ...

2B, देवा ऊचुः ।

त्वया यत् कथितं प्रभो दुर्ज्ञेयमजितात्मभिः ।
सौम्योपायमतो ब्रह्मन् वद कारुण्यवारिधे ॥

शिव उवाच ।

पूरयन्तु सर्व्वपापघ्नं भुक्तिमुक्तिप्रदं नृणां ।
सहस्रनाम सद्विद्यां जपन्तु मम सुव्रता ॥
... ...

4B, ॐ नमः पराय देवाय प्रभवाय महात्मने ।
कामिने नीलकण्ठाय निर्म्मलाय कपर्द्दिने ॥, etc., etc.

3492.

8933. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 68. Lines, 5 on a page. Extent in ślokas, 340. Character, modern Nāgara in a modern hand. Appearance, fresh. Complete.

Complete in 68 leaves. Written in large letters with rubrics at stops.

The Colophon :—

इति श्रीपद्मपुराणे उत्तरभागे ब्रह्मसंहितायां विश्वकेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयसंवादे शिवसह[स्र] नाम स्तोत्रं सम्पूर्णं समाप्तं । सम्वत् १९२४ ।

3493.

9626. *The Same.*

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 26. Lines, 6 on a page. Extent in ślokas, 320. Character, Nāgara. Date, Saṃvat 1706. Appearance, fresh. Complete.

This is taken from the Uttara Khaṇḍa of the Padma Purāṇa.

Colophon :—

इति श्रीपद्मपुराणोत्तरखण्डे कृष्णमार्कण्डेयसंवादे एकोनविंशति-तमोऽध्यायः ।

Post Colophon :—

संवत् १७०६ समय पौष सुदि पञ्चमी लिखितं काश्यां लाला-मिश्रेण । शुभं भवतु, etc.

3494.

9761. *The Same.*

Substance, country-made paper. 8½ × 4 inches. Folia, 21. Lines, 9 on a page. Extent in ślokas. 280. Character, Nāgara. Appearance, tolerable. Complete.

3495.

8401. *The Same with a commentary.*

By Paramaśivendra, the disciple of Abhinava-Nārāyanendra.

Substance, country-made paper. 14 × 5¼ inches. Folia, 144. Lines. 10 on a page. Extent in ślokas, 3,700. Character, modern Nāgara. Date, Samvat 1926. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीपाद्मे पुराणे पञ्चपञ्चाशत्साहस्रिकायां संहितायां उत्तरभागे विष्णुकेश्वरमाहात्म्ये श्रीकृष्णमार्कण्डेयव्यासादिसंवादे वेदसारसहस्रनामैकोननवतितमोऽध्यायः ।

इति श्रीमत्परमहंसपरिव्राजकाचार्य्य-श्रीमत्अभिनव-नारायणेन्द्रसरस्वतीपूज्यपाद्शिष्य-श्रीमत्परमशिवेन्द्रसरस्वतीविरचिता वेदसारसहस्रनामव्याख्या समाप्ता ।

Post Colophon :—

संवत् १९२६ फाल्गुनशुक्लप्रतिपदायां गुरौ संपूर्णं शुभमस्तु मङ्गलमस्तु ॥

For the beginning of the commentary see L. 2286. It has a long preface ending in 7B :—

अतएव वेदसाराख्यत्वेन प्रसिद्धं श्रुतिमूलत्वं च तत्तन्नामव्याख्यान्ते केषाञ्चिन्नाम्नां प्रदर्शयिष्यते नमः पराय देवायेति ।

142B, इति दशमशतकविवरणं समाप्तं ।

श्रीसदाशिव उवाच ।

जपन्तु मामिकां देवा नाम्नां दशशतीमिमां ।
मम चाति प्रियकरीं महामोक्षप्रदायिनीम् ॥

The Phalaśruti continues to the end of the MS.

3496.

4659. गीतामाहात्म्यम् । *Gīta-māhātmyam.*

Substance, country-made paper. 12×4 inches. Folia, 85. Lines, 6 on a page. Extent in ślokas, 1,200. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

Beginning :—

ॐ नमः श्रीकृष्णाय ।

अतसीपुष्पसङ्काशं पीतवाससमच्युतम् ।
ये नमस्यन्ति गोविन्दं न तेषां + + + + ॥
अतसीपुष्पसङ्काशं खगेन्द्रासनमच्युतम् ।
शयानं पोषशय्यायां महाविष्णुमुपास्महे ॥

ईश्वर उवाच ।

× × × × × सुखासीनं सुरद्विषम् ।
आनन्दयन्ती लोकानां लक्ष्मीः पप्रच्छ सादरम् ॥

श्रीरुवाच ।

शयालुरसि दुग्धाब्धौ भगवन् केन हेतुना ।
उदासीन इवैश्वर्यं जगति स्थापयन्नपि ।

ईश्वर उवाच ।

इति देव्या वचः श्रुत्वा सुरभिन्नागगर्व्वितम् ।
उवाच श्लक्ष्णया वाचा विस्मयस्मेरलोचनः ॥

श्रीभगवानुवाच ।

नाहं सुमुखिनिद्रालु निजं माहेश्वरं मतः ।
दृष्ट्वा तत्त्वानुवर्त्तिन्या पश्याम्यन्तर्निमग्नया ॥
कुशाग्रया धिया देवी यदन्तर्योगिनो हृदि ।
पश्यन्ति यच्च सानन्दाः सारं मीमांसते भृशम् ॥
तदेकमजरं ज्योतिरात्मरूपमनामयम् ।
अखण्डानन्दसन्दोहनिष्पन्दद्वैतवर्ज्जितम् ॥
... ...
निर्म्मथ्य बहुधालोच्य वेदशास्त्राम्बुधिं मुनिः ।
द्वैपायनो यदा प्रिये गीताशास्त्रं विरचितवान् ॥, etc., etc.

The end of the manuscript is more or less effaced.

Last Colophon :—

इति श्रीपद्मपुराणे उत्तरखण्डे शिवशिवासम्बादे श्रीभगवद्-गीताष्टादशाध्यायमाहात्म्यकथनं समाप्तम् । श्रीः

Post Colophon :—

नत्वा हरिपदद्वन्द्वं सनकाद्यैरभिष्टुतम् ।
अलेखि गीतामाहात्म्यं गङ्गेशेन द्विजन्मना ॥
+ + + + + ।
श्रीलरामप्रसादस्य लालाख्यस्य महात्मनः ॥
लिलेख पुस्तकश्चैतद्गीतामाहात्म्यमुत्तमम् ।
+ + + + राजोपद्रवशान्तये ॥

In Māṇḍalik's edition Uttara Khaṇḍa, Chaps. 171-188.

3497.

4839. वशिष्ठदिलीपसंवादः ।

Vaśiṣṭha-Dilīpa Samvādaḥ.

Substance, palm-leaf. 13 × 2 inches. Folia, 2 to 133 of which the following leaves are missing :—5 to 9, 14, 16 to 19, 22 to 24, 50 to 52, 56, 61, 74, 78, 81, 82, 89, 92 to 132. Character, Bengali of the seventeenth century.

The first and the last colophons in the defective manuscript are given below :—

4B, इति पद्मपुराणोत्तरखण्डे वशिष्ठदिलीपसंवादे षष्ठोऽध्यायः ।

6913, ० नवमोऽध्यायः ।

There is one leaf more with three lines belonging to the same work in Newari character but not to the present manuscript.

इति पद्मपुराणोत्तरखण्डे—Here breaks off the third line. See Māṇḍalik's edition, Uttara Khaṇḍa, Chaps. 219–221.

3498.

10909. **भागवतमाहात्म्यम् ।** *Bhāgavata-māhātmyaṃ.*

Assigned to the Padma-purāṇa in Cat. Cat.

Substance, country-made paper. 10 × 5 inches. Folia, 10. Lines, 14 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ।

नारायणं नमस्कृत्य, etc.

ऋषय ऊचुः ।

वज्रं श्रीमथुरे देशे स्वपौत्रं हस्तिनापुरे ।
अभिषिच्य गते राज्ञि तौ कार्य्यं किञ्च चक्रतुः ॥

श्रीसूत उवाच ।

महापथं गते राज्ञि परीक्षित् पृथिवीपतिः ।
जगाम मथुरां विप्राः वज्रनाभदिदृक्षया ॥
पितृव्यमागतं ज्ञात्वा वज्रः प्रेमपरिप्लुतः ।
अभिगम्याभिवाद्याथ निनाय निजमन्दिरम् ॥

... ...

2A, अथोटजं विहायाथ शाण्डिल्यः समुपागतः ।
पूजितो वज्रनाभेन निषसादासनोत्तमे ॥ १५ ॥
उपोद्घातं विधुरातज्ञकाराथ ततश्चसौ ।
उवाच परमप्रीतश्चावुभौ परिसान्त्वयन् ॥ १६ ॥

पार्वत्युवाच :

पृच्छतां दत्तचित्तौ मे गह्यं व्रजभूमिजं :
व्रजनं व्रजमित्युक्ता व्यापनाद्व्रज उच्यते ॥ १७ ॥
गुणातीतं परं ब्रह्म व्यापकं व्रज उच्यते :
सदानन्दं परं ज्योतिर्मुक्तानां पदमव्ययम् ॥
तस्मिन् नन्दात्मजः कृष्णः सदानन्दाङ्गविग्रहः ।
आत्मारामश्चाप्तकामः प्रेमाक्तैरनुभूयते ॥
जाता तु गोपिका तस्य तयैव रममाणतौ ।
आत्मारामतया चापैः प्रोच्यते गूढवेदिभिः ॥

3A, इति श्रीस्कन्दपुराणेऽखिलेषु श्रीभागवतमाहात्म्ये प्रथमोऽध्यायः : 5A, ० द्वितीयोऽध्यायः : 8A, ० तृतीयोऽध्यायः : (Last Colophon) ० विध्यादिवर्णनं चतुर्थोऽध्यायः ।

This appears to be from the Skanda-purana. The work of the same name in Padma is an interlocution between Pārvatī and Īsvara. See Māṇḍalik's Uttara Khaṇḍa, 189th–194th chapters.

It ends :—

दारागारसुतान् राज्यं धनानि च यदीप्सितम् ।
परन्तु शोभते नात्र सकामत्वं विडम्बनं ॥

3499.

8343. कान्यकुब्जमाहात्म्यम् ।

Kānyakubja-māhātmyam.

From the Kumārikā khaṇḍa of the Padma Purāṇa.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 27. Lines, 10 on a page. Extent in ślokas, 540. Character, Nāgara. Date, Samvat 1910. Appearance, fresh. Complete.

See I.O. Catal. 3389.

Last Colophon :—

इति श्रीपद्मपुराणे कुमारिकाखण्डे कान्यकुब्जमाहात्म्ये सनातनविष्णुसंवादे पञ्चदशोऽध्यायः .—१५ ॥

There is no Kumārikā-Khaṇḍa of the Padma-purāṇa in Māṇḍalik.

Post Colophon :—

संवत् १९१० ज्येष्ठमासे शुक्लपक्षे द्वितीयायां भौमवासरे संपूर्णं।

Other Colophons :—

2B, ० अन्तर्वेदिमाहात्म्ये प्रथमोऽध्यायः ; 4A, ० गङ्गातीर्थोत्पत्तिर्नाम द्वितीयोऽध्यायः ; 5A, ० कान्यकुब्जमाहात्म्ये तृतीयोऽध्यायः ; 6B, ० चतुर्थोऽध्यायः ; 8B, ० पञ्चमोऽध्यायः ; 9B, ० षष्ठोऽध्यायः ; 12A, ० पंचमीयात्राकथनं नाम सप्तमोऽध्यायः ; 13B, ० अष्टमोऽध्यायः ; 15B, ० नवमोऽध्यायः ; 18B, ० दशमोऽध्यायः ; 20B, ० एकादशोऽध्यायः ; 22B, ० द्वादशोऽध्यायः ; 24A, ० त्रयोदशोऽध्यायः ; 26A, ० चतुर्दशोऽध्यायः।

3500.

8348. **पुष्करमाहात्म्यम्।** *Puṣkara-māhātmyam.*

From the Padma-Purāṇa-Samuccaya.

Restored by Vatsaṭa, son of Someśvara, son of Padmaṭa.

Substance, country-made paper. 11½ × 5 inches. Folia, 102. Lines, 10 on a page. Extent in ślokas, 2,200. Character, Nāgara of the seventeenth century. Appearance, old and discoloured. Complete.

Beginning :—

नमः परमात्मने श्रीपुराणपुरुषोत्तमाय।

स्वच्छं चन्द्रावदातं करिकरभकरक्षोभसंजातफेन
ब्रह्मोद्गीतप्रसक्तैर्व्रतनियमरतैः सेवितं विप्रमुख्यैः।
ॐ कारालंकृतेन त्रिभुवनगुरुणा ब्रह्मणाऽभिष्टुतं
सम्भोगाभोगरम्यं जलमशुभहरं पौष्करं वः पुनातु ॥ १ ॥

पुराणं पौष्करं नाम पञ्चपर्व्वसमन्वितम्।
श्लोकानां पंचपंचाशत् सहस्राणि सविस्तरम् ॥ २ ॥
सूतेन मुनिमुख्यानां नैमिषे यदुदाहृतं।
गङ्गाद्वारे पुलस्त्येन मुनिना ब्रह्मसूनुना ॥ ३ ॥
भाषया प्रशंसितं सर्व्वं भीष्माय कुरुनन्दन।
तस्मात् संक्षेपतः प्रोक्तानुद्धृत्य कतिचिच्छुभान् ॥ ४ ॥

इदं पुष्करमाहात्म्यं समासेन प्रकाशितं ।
गङ्गाद्वारे सुखासीनं पुलस्त्यं पद्मजात्मजं ॥ ५ ॥
गार्ग्येः परिपप्रच्छ प्रणिपत्याभिवाद्य च ।
भगवन् सर्व्वतीर्थानां माहात्म्यं श्रुतवानहं ॥ ६ ॥
पुष्करस्य विशेषेण श्रोतुमिच्छामि तत्त्वतः ।
यथा सुराणां सर्व्वेषां आदिस्तु प्रपितामहः ॥ ७ ॥
तथेदं सर्व्वतीर्थानामादि पुष्करमुच्यते ।
तस्मात् तस्येह माहात्म्यं पुराणं पद्मसंज्ञकं ॥ ८ ॥
यदुक्तं तत् समासेन ब्रूहि वाक्यविदांवर ।
एवमुक्तस्तु भीष्मेण पुलस्त्यः पङ्कजात्मजः ॥ ९ ॥
आख्यातुमुपचक्राम यदुक्तं ब्रह्मणा पुरा ।

पुलस्त्य उवाच ।

त्रिपुष्करस्य माहात्म्यं त्रिसन्ध्याश्राद्धदायिकं ॥ १० ॥
पूजां चतुर्मुखस्याच्च नागतीर्थस्य कीर्त्तनात् ।
महिमानं सरस्वत्या आगस्त्याश्रमवर्णनं ॥
शिवदूत्याः प्रकथनं नन्दाख्यानादितपसां ।
प्राचीनखानकथनं क्षेमंकरीमहास्तवं ॥
मुखदर्शनमाहात्म्यं तत्सर्व्वं ते ब्रवीम्यहं ।
तच्छृणुष्व महाबाहो ब्रह्मणा यन्मयोदितं ॥
ब्रह्मलोके सुखासीनो देवैः परिवृतो विभुः ।
व्यचिन्तयत्तु यज्ञार्थं गृहीत्वा कमलं शुभम् ॥
कस्मिन् स्थाने महायज्ञः कार्य्यः कुत्र धरातले ।
यथाहं सर्व्वदेवानामादित्य संव्यवस्थितः ॥
तथा चाहं परं तीर्थमादिभूतं करोम्यहम् ।
अहं पद्मात् समुत्पन्नः पद्मं तद्विष्णुनाभिजम् ॥
पुष्करं प्रोच्यते तस्तु ऋषिभिर्वेदपावकैः ।
तस्य चिन्तयतस्त्वेवं करादभ्रष्टं पपात ह ॥
पद्मं पद्मासनस्थस्य प्राक् स्थलौ यत्र सम्भवत् ।
योजनाभ्यन्तरे देशः पुण्यः पुष्करसन्निधौ ॥

तत्र साक्षात् स्वयं ब्रह्मा सर्व्वलोकपितामहः ।
तत् स्थानं सर्व्वदेवानामत्यन्तं परमं पदम् ॥
चतुर्मुखस्तमभ्यागादत्तार्घः सर्व्वशाखिभिः ।
स तानाहोद्भुजावाद(?) वरयध्वं वरं शुभम् ॥
तैः प्रोवाचामरान् ब्रह्मा पुण्यस्थानं नु नैमिषम् ।
अयजन्त महायज्ञैस्तमेव कमलोद्भवम् ॥
पितामहो निजं स्थानं पुष्करं पुष्क[ा]क्षयः ।
आगत्य विधिवद्यज्ञं चकार चरितव्रतः ॥
देवास्त्वपि तथा ज्ञात्वा क्रतून् तीर्थे नु नैमिषे ।
अन्वेषयन्तो ब्रह्माणं बभ्रमुः खण्डमध्यतः ॥
दृष्ट्वा देवांस्ततोऽप्याह वायुर्वाक्यविशारदम् ।
सुरा ययमधर्म्मिष्ठा यतो भो गुरवव्ययः ॥
न दर्शनं समभ्येति कुरु त्वं व्रतमुत्तमम् ।
ततस्ते विबुधाः प्राऽऽहुस्तं देवं गगनेचरम् ॥
कीदृशं तद्व्रतं वायो यत्कृत्वा पद्मसम्भवम् ।
पश्यामः सर्व्वलोकेशं तद्ब्रूहि वचसांपते ॥
वायुराहतु तान् सर्व्वान् गच्छध्वं प्राक् स्थलीं शुभाम् ।
यत्र पंकजनाथेन पुरा क्षिप्तं महोत्पलम् ॥
असुराणां विनाशाय शान्त्यर्थं भवतां कृते ।
तत्र दीक्षां समास्थाय यज्ञदीक्षां विशारदा ॥
अग्निहोत्राण्युपासन्त यतध्वं व्रतमुत्तमम् ।
पूर्णे वर्षसहस्रे तु स भवद्भिरुपासितः ।
दास्यते दर्शनं देवा स देवो देवलोककृत् ।
तद् वाक्यं देवदूतस्य सुरैः सर्व्वैरनुष्ठितम् ॥
पुष्करस्थानगुरुणा सहसा दीक्षितास्तु ते ।
अग्निहोत्रादिकं कर्म्म उपासन्त यथोदितम् ॥
आविबभूव तेषां तु दर्शनेसुरवरप्रदः ।
सर्व्वैरनिमिषैर्नेत्रैरदृतेन्दुरिवेक्षितः ॥
प्रोवाच विबुधान् देवो वरयध्वं वरं सुराः ।
ते प्राऽऽहुः प्रणिताः सर्व्वे नैमिषं यज्ञकारणात् ॥

कथं त्वं पुष्करे प्राप्तो मुनिभिर्यज्ञसंस्तुतः ।
तत् श्रुत्वा वचनं देवः सुरांश्चाह प्रजापतिः ॥
भवद्भिरहमित्युक्तः पृथिव्यां तीर्थमुत्तमम् ।
पृथिव्यां नैमिषं तीर्थं मया वस्तेन कीर्त्तितम् ॥
पुष्करं चान्तरीक्षस्थं मम लोकस्य दुर्लभम् ।
कुरुक्षेत्रादितीर्थेषु स्नाने प्राप्नोति यत् फलम् ॥
तत् फलं सर्व्वशास्त्रेषु प्रख्यातं मुनिभिः कृतम् ।
पुष्करे तु यथा स्नात्वा यत् फलं लभते नरः ॥
रुद्रो नारायणो वापि न चाहं वेद्मि तत् फलम् ।
त्रीणि पुष्कराणि शुभ्राणि त्रीणि प्रस्रवणानि च ॥
पुष्कराण्यादिसिद्धानि विद्मस्तत्र न कारणम् ।
कनीयसं मध्यमं च तृतीयं ज्येष्ठपुष्करम् ॥
पुष्करश्रद्धाभिधानानि शुभ्रप्रस्रवणानि च ।
पृथिव्यां यानि तीर्थानि तेषां श्रेष्ठं तु नैमिषम्
अन्तरीक्षे तु यानि स्युस्तेषां मध्ये तु पुष्करम् ।
भवद्भिर्यदहं दृष्टः पृथिव्यां तीर्थमुत्तमम् ॥
तन्मया नैमिषं प्रोक्तं अन्तरीक्षे तु पुष्करम् ।
श्रुत्वोच्चैरमरा वाक्यं देववक्त्रादिनिःसृतम् ॥
यदेतद्दुर्लभं स्थानं तव तच्च त्रिपुष्करम् ।
तस्मादत्रैव पूज्यस्त्वं नान्यस्थानेषु लोकप ॥
यथाहि सर्व्वदेवानामादिस्त्वं कमलासन ।
एवं हि सर्व्वतीर्थानां जन्मना पुष्करं स्मृतम् ॥
न च वासोऽत्र लोकानां जन्मभूमिस्तव प्रिया ।
जननं सर्व्वतीर्थानां तथेदं श्रेष्ठपुष्करम् ॥
एवं सुरासुरैर्ब्रह्मा प्रोक्तः स्वायम्भुवेंतरे ।
यज्ञार्थे विदधे चित्तं यज्ञपर्व्वतसन्निधौ ॥
मर्य्यादा पर्व्वतस्यापि दक्षिणेन सरैर्भुवि ।
चिन्तयन्नध्वरं चक्रे देवैः सह चतुर्म्मुखः ॥
कृत्वा च पुरतो विष्णुं नैर्ऋते च पिनाकिनम् ।
दिग्भागे चामरान् सर्व्वान् लोकपालां चकार ह ॥

इति श्रीपद्मपुराणसमुच्चये पुष्करमाहात्म्ये प्रथमोऽध्यायः ।

6A, ० मुखदर्शनमाहात्म्ये द्वितीयोऽध्यायः; 7B, ० प्राची सरस्वती-माहात्म्यं; 12A, ० चतुर्थोऽध्यायः; 14B, ० नदमाहात्म्यं; 16A, ० अरण्यादिमाहात्म्यं; 16B, ० जलशायिमाहात्म्यं and so on.

Colophon :—

101B, इति पुष्करमाहात्म्ये पद्मपुराणसमुच्चये वशिष्ठदलभसंवादे सप्तचिंशत्तमोऽध्यायः समाप्तः ।

ज्येष्ठपद्मे निवसता वशुगेन द्विजन्मना ।
सोमेश्वरस्य पुत्रेण नप्त्रा वै पद्मटस्य च ॥
पञ्चविंशतिसाहस्रंद्विजवर्य्यसमाज्ञया ।
व्यासभूतेन तस्माद्वै प्रसादाद्व्यासकारितात् ॥
इदं पुष्करमाहात्म्यं मध्यात् पर्व्वद्वयस्य तु ।
संक्षेपाद्वे सहस्रे तु श्लोकपञ्चशतान्विते ॥
उद्धृतं वत्सटेनैव सर्व्वलोकहितैषिणा ।
अन्येषु त्रिषु पर्व्वेषु द्वितीयोन्यसमुच्चयः ॥
स एव कर्त्ता नान्योस्ति वेदव्यासप्रसादतः ।
अष्टादशपुराणानि यानि प्राह पितामहः ॥
तेषां मध्ये द्वितीयं तु पुराणं पद्ममुच्यते ।
एवं सर्व्वसमोपेतं पुराणं पद्मसंज्ञितम् ॥
श्रुतेन न्यश्यते पापं कल्पकोटिशतैः कृतम् ।
सतिलप्रस्थदानस्य फलं दत्तस्य वै लभेत् ॥

The Phalaśruti continues to the end.

Last Colophon :—

इति श्रीपद्मपुराणसमुच्चये पुष्करमाहात्म्ये पद्मपद्मशतसाहस्र्यां संहितायां खंडद्वयमुद्धारः समाप्तः ।

There seems to have been a Samuccaya of the Padma-purāṇa like the Itihāsa-Samuccaya of the Mahābhārata.

Post Colophon :—

लिखतं जोसीमहेस जथा प्रति

This is a description of Puṣkara near Ājmira which has a temple of Brahma.

Written in a later hand :—

श्रीमन्मालवी-बालमुकुन्दकर्म्मकाण्डीजीके ज्येष्ठभ्राट-श्रीमत्-मालवीय कालीचरणजी तस्य आत्मजमालवीय रघुनाथेन संपादिता ।

Then in a different hand :—

व्याम हरिरामचतुर्भुजजीके पुस्त गच्छजी ।

3501.

3189. **कपिलगीता ।** *Kapila Gītā.*

Substance, Śrīrāmpur paper. 13 × 5 inches. Folia, 18. Lines, 10 to 13 on a page. Extent in ślokas, 600. Character, Bengali. Date, Bengali Era 1273. Appearance, fresh. Complete.

The Post Colophon Statement :—

ॐ तत्सत् ॥ साक्षरमिति श्रीकृष्णानन्दब्रह्मचारी यथादृष्टं तथा लिखितं लेखके नास्ति दोषः ॥

इति सन १२७३ साल ५ चइ चइत्र शुक्लपक्ष त्रयोदशीदिवसे समाप्तः ॥ श्रीश्रीनाथगुरवे नमः ॥

For the work see L. 1676. Burnell 96A. The present MS. assigns it to Padma Purāṇa. But it is not in Maṇḍalik.

1B, इति श्रीपद्मपुराणे तारकाष्टकं कपिलगीतायां प्रथमोऽध्यायः; 3A, इति श्रीपद्मपुराणे पञ्चविंशद् वाक्यं कपिलगीतायां द्वितीयोऽध्यायः; 6A, इति श्रीपद्मपुराणे कपिलगीतायां तारकब्रह्मरामममन्त्रग्रन्थे शिवपार्व्वतीसंवादे हृदयस्थानगुह्यनिरूपणं नाम तृतीयोऽध्यायः; 9B, इति श्रीपद्मपुराणे सिद्धान्त-सारे कपिलऋषिसिद्धसंवादे राजराजेश्वरयोगकथनं नाम चतुर्थोऽध्यायः ।

10A. प्रथमं नादलुब्धं च बिन्दुस्थैव तद्भवेत ।
तृतीयं च कला प्रोक्ता ज्योतीरूपञ्च पश्यति ॥
अकारं नादरूपञ्च उकारं बिन्दुरूपकम्
मकारस्तु कला प्रोक्तं ॐकारं ज्योतीरूपकम ॥

13A. पादादिजानुपर्य्यन्तं पृथ्वीस्थानं प्रतिष्ठितम् ।
तत्रास्ति पद्ममेकञ्च सर्व्वदेहेषु संस्थितम् ॥
जान्वादिनाभिपर्य्यन्तं स्थानञ्च इति कथ्यते ।
आधारं लिङ्गनाभौ च वेदशास्त्रादिसंज्ञितम् ॥
दलेषु दलवर्णेषु वामवालङफेषु च ।
त्रिस्थाने पद्मकं चौमि यतदूर्द्धं प्रशस्यते ॥
नाभ्यादिकण्ठपर्य्यन्तं अग्निस्थानं सुशोभितम् ।
तन्मध्यं पद्ममेकम्बा हृदि स्थलं सुसंज्ञितम् ॥
दले द्वादशवर्णेषु न्यस्तमक्षरमव्ययम् ।
ककारादिठकारान्तं वर्त्तते सर्व्वदेहिनाम् ॥
कण्ठाद्भ्रूमध्यपर्य्यन्तं वायुस्थानमितिस्मृतम् ।
तालुमूले स्थितं पद्मं दलं षोडशकर्णिकम् ॥
स हृदि पद्ममूर्द्धास्य चक्षुरग्रे सशोभितम् ।
स हृदि हृदिमि(?)त्याह सर्व्वशास्त्रेषु संज्ञितम् ॥
अन्यथा हृदि किं नाम स्थूलबुद्धिं विवर्ज्जयेत् ।
रक्तं श्वेतं तथा कृष्णं नीलपीतादिशोभितम् ॥
तन्मध्ये व्यापितं येन तज्ज्योतिः ब्रह्म केवलम् ।
सब्रह्मा सशिवो विष्णुः सोत्तरं परमेश्वराट (?) ॥
तत्रस्थः क्रीड़ते येन सर्व्वेन्द्रियसमुद्भवम् ।
भ्रुवादिब्रह्मरन्ध्रान्तं आकाशस्थानसंज्ञितम् ॥
सहस्रदलसंस्था च पद्ममेकं विराजते ।
सुषुप्तिकाल संप्राप्ते आत्मानो पद्ममाश्रिता ॥
यथा भानु प्रभा सर्व्वे तथा देवेषु वेष्टितम् ।
भ्रुवो स्थाने (?) रधः पद्मं द्विदलं तत्र शोभितम् ॥

हं क्षं अक्षरसंयुक्तं वर्त्तते वायुमण्डले ।
तन्मध्ये चात्मज्योतिश्च बिन्दुरूपं विराजते ॥
नीवारशूकवत्तन्वी पीताभा स्वनानुपमा ।
तस्य शिखायां मध्ये तु परमात्मव्यवस्थितः ॥
गुरुमुखेन ज्ञातव्यं अन्यथा नोपलभ्यते ।
अनेकजन्मसंस्कारात् सद्गुरुर्यदि लभ्यते ॥
सन्तुष्टः श्रीगुरुर्देव आत्मरूपं प्रदर्शयेत् ।
कोटिसूर्य्यप्रतीकाशं कोटिचन्द्रसुशीतलम् ॥
यथोक्तं वेदशास्त्रादि तथा पश्यन्ति धीमताम् ।
आत्मज्योतिःप्रभावेन सोमसूर्य्याग्नि भाषते ॥
अन्तर्बहिश्च तत्सर्व्वं व्याप्यते सकलं जगत् ।
एतद्रूप शुद्धरूपं सहस्रदलमध्यगम् ॥
अर्द्धमात्रा सविज्ञेयं प्रणवेन च भूषितम् ।
व्याहृत्यादिक्रियाः सर्व्वाः हृत्पद्मेषु च वर्त्तते ॥
मुख्यस्थानमिदं ज्ञात्वा आत्मा तत्रैव तिष्ठति ।
तदात्मा दर्शनमात्रेण जीवन्मुक्तो भविष्यति ॥
तस्मात् सर्व्वं प्रयत्नेन कर्त्तव्यं आत्मदर्शनम् ॥

The Last Colophon :—

इति श्रीपद्मपुराणे कपिलगीतायां सिद्धान्तसारे कपिलऋषि-सिद्धसंवादे राजराजेश्वरयोगकथनं नाम पञ्चमोऽध्यायः समाप्तः ॥

3502.

10711. **हरिस्तोत्रम्** । *Hari-stottram.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 2. Lines, 11 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

I.

2B, पद्मपुराणे हरिस्तोत्रं सम्पूर्णम् ।
30

Beginning :—

श्रीहरये नमः ॥

अस्य नामसहस्रेण केशवार्ज्जुनमब्रवीत् ।

तानि नामानि वक्ष्यामि यैस्तु पापैः प्रमुच्यते ॥

अर्ज्जुन उवाच ।

भुक्तिमुक्तिप्रदो देव सर्व्वकामफलप्रदः ।

सर्व्वसिद्धिप्रदो देव नमस्तुभ्यं जनार्द्दन ॥

There are two other leaves, containing the well-known hymn to Gaṅga (मातः शैलसुता०, etc.).

3503.

2462. **विष्णुसहस्रनामस्तोत्रम् ।**

Viṣṇu-sahasra-nāma-stottram.

Substance, country-made paper. 8¼ × 4 inches. Folia, 25 of which the 20th and the 21st are missing. Lines, 7 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

There are altogether 252 verses. See W. p. 131.

From the Uttara-Khaṇḍa. See Chap. 72, verses 84–336, Māṇḍalik's edition.

This is to be differentiated from the work of the same name from the Mahābhārata.

3504.

1674. *The Same.*

From the Uttara-khaṇḍa of Padma-purāṇa.

With a commentary by a Śaṃkarācārya.

Substance, country-made paper. 13½ × 5½ inches. Folia, 57. Lines, 9, 10 on a page. Character, Nāgara. Complete.

The text is printed in the IV volume of 'Padma-purāṇa' from p. 1395 to p. 1404.

The commentary begins :—

जगतामभ्युदयनिःश्रेयसार्थे प्रवृत्तोभगवान् श्रीमच्छादेवः कलिमल कलुषितान्तःकरणानां जनानां वैदिकेषु नित्यनैमित्तिकेषु अस-

मर्घतामाकलय्य तदनु जिघृक्षया सुकरमखिलमभिमतफलदाट्ट च भगवतो विष्णोः नामसहस्रकं उपदिशन् श्रोतृणां सुखप्रतिपत्त्यर्थं प्रश्नोत्तररूपा आख्यायिकामुपनिबध्नाति कैलासगिरिशिखरासीनं इत्यादि।

But the text has six verses before कैलासगिरिशिखरासीन मित्यादि which are not to be found in the printed text nor are they commented upon by Saṃkara. They seem to be an abstract of the introduction.

It ends:—

In leaf 55B, वर्णेश्च इति वर्णानां चतुर्णामीशो ब्राह्मणः। चेतश्चित्तं सकलकरणानामग्र्यम् तद्व्यापारस्य तत्पूर्वकत्वात्। ९९। १००। १०००। एवं नामसहस्रं संपाद्य भक्त्यतिशयं दर्शयन् नमस्कारं विधत्ते नमो नम इति। वीप्सा अत्र आदरार्थाय नमस्कार सातत्यप्रदर्शनार्थाय। इति नाम्नां दशमं शतं विहृतम्। इत्थं प्रियायै वर्णितस्य नामसहस्रस्य प्ररोचनाय महिमान-माचष्ट इत्येतदित्यादिना।

Then follows the Phalaśruti (56-57) which is not commented upon.

The Last Colophon:—

इति श्रीशंकराचार्य्यविरचितायां पद्मपुराणे उत्तरखण्डे उमा महेश्वरसंवादे विष्णोः सहस्रनामस्तोत्रं टीकायां समाप्तम्॥

3505.

3935A. रामाष्टोत्तरशतनामस्तोत्रम्।

Rāmāṣṭottara śata nāma ṣtotram.

Uttara-Khaṇḍa Chap. 281, verses 16–57, Māṇḍalik's edition.

Substance, country-made paper. 12¼ × 3 inches. Folia, 1 to 213. Lines, 9 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon:—

इति श्रीपद्मपुराणे उमामहेश्वरसम्बादे श्रीमद्दादेवप्रोक्तं नाम्नामष्टोत्तरशतं सम्पूर्णम्।

Beginning :—

वेदव्यास उवाच ।

शृणु गार्ग्येय वक्ष्यामि रामस्याद्भुतकर्म्मणः ।
नामाष्टशतकं पुण्यं महापातकनाशनम् ॥
... ...
श्यामाङ्गः सुन्दरः शूरः पीतवासा धनुर्द्धरः ।
सर्व्वयज्ञाधिपो यज्ञ जरामरणवर्ज्जितः ।

3506.

3935B. **वज्रपञ्जरं नाम रामकवचम् ।**

Rāmakavaca entitled Vajra-pañjaram.

Beginning from 2B *and ending in* 3A.

Substance, country-made paper. 12¼ × 3 inches. Folia, 12. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीपद्मपुराणे वज्रपञ्जरनामेदं श्रीरामकवचं समाप्तम् ।

Not in Māṇḍalik.

There are altogether 12 leaves in this MS. containing Hanumat-Kavaca from the Brahmāṇḍa-purāṇa (pp. 3 to 4), Rāmacandra-stava-rāja from Sanatkumāra Saṃhitā pp. marked 2 to 6, Rāmāṣṭaka (7 to 9).

3507.

1765. **गणेशसहस्रनामव्याख्या** *or* **गणपतितत्त्वप्रकाशिका ।**

Gaṇeśa-sahasra-nāma-vyākhyā or *Gaṇapati-tattva-prakāśikā.*

By Nārāyaṇa a companion of Moreśvara.

Substance, country-made paper. 10½ × 4¼ inches. Folia, 89. Lines, 10 on a page. Extent in ślokas, 1,760. Character, Nāgara. Date. Saṃvat 1870. Appearance, old. Complete.

Colophon :—

इति श्रीवासिष्ठेश्वरानुचरनारायणमुनिविरचितं गणेश-
सहस्रनामव्याख्या गणपतितत्त्वप्रकाशिकाख्या समाप्ता ।

Post Colophon :—

संवत् १८७० चैत्रमासे कृष्णपक्षे चतुर्थ सनिवासरेः श्रीगणेशाय
नमः । श्रीसीतानाथ ।

For a description of the work see Cs. 24.

The commentator finds himself in a difficulty, as Gaṇeśa is not mentioned as a deity in any of the Vedas, not even in the Devatā Kāṇḍa of the Nirukta. But he obviates the difficulty by saying that there are so many Gaṇas of deities, such as the *Gana* of *Maruts*, the Gaṇa of Vasus, Rudras, Ādityas, Viśvadevas and so on. There is a lord for each of the Gaṇas, separately, and Gaṇeśa is the lord of all the Gaṇas collectively.

This *sahasra nāman* is taken from the Padma-purāṇa, for in leaf 88A there is the colophon :—

इति श्रीपद्मपुराणे महागणपतिप्रोक्तं सहस्रनामस्तोत्रं सम्पूर्णम् ।

3508.

9927. गुरुनमस्कारपद्धतिः ।

Guru-namaskāra-paddhatiḥ.

Substance, foreign paper. 6½ × 4 inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 56. Character, Nāgara. Date, Samvat 1953. Appearance, fresh. Complete.

On the salutation of Guru, said to belong to the Padma-purāṇa.

Colophon : —

इति श्रीपद्मपुराणे ईश्वरपार्व्वतीसंवादे गुरुनमस्कारपद्धतिः
सम्पूर्णा संवत् १९५३ आश्विन कृ० १५ मङ्गे ।

3509.

10500. **वीरभद्रसहस्रनामस्तोत्रम् ।**

Vīra-bhadra-sahasra-nāma-stottram.

Substance, country-made paper. 6¼ × 3½ inches. Folia, 25 of which the 2nd is missing. Lines, 6 on a page. Extent in ślokas, 200. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीपद्मपुराणे उपनिषद्भागे दक्षाध्वरे महाभैरवसंहितायां विष्णुप्रोक्तं वीरभद्रसहस्रनामस्तोत्रं समाप्तम् ।

Beginning :—

ॐ शम्भुः शिवो महादेवो नीलकण्ठो वृषध्वजः ।
दक्षाध्वरहरो दक्षः क्रूरदानवभञ्जनः ॥
कपर्दी कालविध्वंसी कपाली करुणार्णवः ।
शरणागतरक्षको निपुणो नीललोहितः ॥, etc.

End :—

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
यः पठेद्वीरभद्रस्य स्तोत्रमेतद्दिवानिशम् ॥
भुक्त्वा भोगांश्च विपुलान् मनसा यद् यदीप्सितम् ।
देहान्ते मुक्तिमाप्नोति शिवेन सह मोदते ॥

3510.

5705. **माघमाहात्म्यम् ।**

Māgha-māhātmyam.

Padma purāṇa Uttara-Khaṇḍa, Chaps. 219–250.

Substance, country-made paper. 10 × 5 inches. Folia, 171. Lines. 10 on a page. Extent in ślokas, 3,800. Character, Nāgara. Date. Saṃvat 1732. Appearance, discoloured. Complete.

Beginning :—

श्रीमद्गणपतये नमः । श्रीसरस्वत्यै नमः । श्रीगुरुभ्यो नमः ।
आरभ्य नैमिषारण्ये सत्रं द्वादशवार्षिकम् ।

आजग्मुरखिलास्तत्र मुनयो ब्रह्मवादिनः ॥

... ...

आगत्य नैमिषारण्यमृषिगुणसंयुताः ।

कर्त्तुमारेभिरे सत्रमथ सूतः समाययौ ॥

... ...

... ...

वेदमार्गे सदानिष्ठं वेदमार्गप्रवर्त्तकम् ।

नैमिषे ये महात्मानः महाभक्तिसमन्विताः ॥

चित्राः श्रोतुं कथास्तत्र परिवव्रुः समन्विताः ।

अभिवाद्य मुनींस्तांस्तु सर्व्वानेव कृताञ्जलिः ॥

अपृच्छत् स तपोवृद्धिं ऋषिभिश्चाभिनन्दितः ।

अथ तेषूपविष्टेषु सर्व्वेष्वेव तपस्विषु ॥

निर्दिष्टमासनं भेजे विनयाद्रोमहर्षणिः ।

सुखासीनं ततस्तं तु विश्रान्तमुपलभ्य च ॥

श्रोतुकामाः कथां पुण्यामिदं वचनमब्रुवन् ॥

ऋषय ऊचुः ।

तस्मिन् पुराणे भवता माघमासस्य वैभवः ।

अग्रतो वर्णितोऽस्माकं तद् भूयो वक्तुमर्हसि ॥

Last Colophon :—

इति पाद्मे पुराणे श्रीवशिष्ठदिलीपसंवादे माघमाहात्म्ये स्नान-दानोद्यापनादि-विधाख्यानं नाम सप्तत्रिंशोऽध्यायः ।

Post Colophon Statement :—

संवत् १७३२ आषाढ़ वदि गुरौ लिखितं । ग्रन्थ संख्या ३००० ।

3511.

2921. *The Same.*

(प्रथमाध्यायः) ।

For the manuscript and the work see L. 4201.

Colophon :—

इति श्रीपद्मपुराणे माघमाहात्म्ये प्रथमोऽध्यायः ।

3512.

9867. **भौमैकादश्युपाख्यानम् ।**

Bhīmaikādaśyupākhyānam.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 19 on a page. Extent in ślokas, 100. Character, Nāgara. Appearance, old. Complete.

From Padma-purāṇa Uttara-Khaṇḍa, Chap. 239.

Said to belong to the Padma-purāṇa.

Bhīma Ekādaśī falls in the month of Māgha.

Colophon :—

इति श्रीपाद्मे पुराणे वसिष्ठदिलीपसंवादे माघमाहात्म्ये भौमैकादश्युपाख्यानं नाम एकविंशोऽध्यायः ।

3513.

2161. **कुष्माण्डव्रतम् ।** *Kuṣmāṇḍa-vratam.*

The Kuṣmāṇḍa homa in the Vedas is to purificatory ceremony but in the Purāṇas Kuṣmāṇḍa-vrata confers prosperity and progeny. The vrata is undertaken in the first Friday of a month but it continues for some time.

For the MS. see L. 4126. It is from the Padma-purāṇa.

3514.

2270. **निशि भार्गवव्रतोद्यापनम् ।**

Niśi Bhārgava-Vratodyāpanaṃ.

For the MS. and the work see L. 4182.

It is given in 33 verses.

3515.

8955. **मङ्गलव्रतम्** । *Maṅgala-vratam.*

From the Padma-purāṇam.

Substance, country-made paper. 9½ × 4 inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 80. Character, Nāgara. Fresh. Complete.

This is a vrata undertaken on Tuesdays for increase of prosperity and progeny.

3516.

2389. **मलमासव्रतम्** । *Mala-māsā-vratam.*

For the MS. and the work see L. 4132

It treats of the worship of the sun-god in an intercalary month.

3517.

2860. **विष्णवङ्घ्रिमाहात्म्यम्** । *Viṣṇvaṅghri-māhātmyam.*

Substance, country-made [illegible] es. Folia, 5. Lines, 8 on a page. Extent [illegible] ara of the early nineteenth century. [illegible] ete.

3523.

Colophon :—

इति श्रीपद्मपुराणे विष्णवङ्घ्रिमाहात्म्ये उमामहेश्वरसंवादे चतुर्थोऽध्यायः ।

It is an interlocution between Umā and Maheśvara containing a long hymn to Hari, the recital of which brings on salvation.

Begins :—

उमोवाच ।

संसारिणो महापापा विषयाविष्टचेतसः ।
स्थापयन्ति हरौ चित्तं केनोपायेन तद्वद ॥

It is a hymn to Viṣṇu in the metre Joṭáka. It commences at the 5th verse and ends in 52nd.

III. VIṢṆU PURĀṆAṂ.

3518.

588. विष्णुपुराणम् : *Viṣṇu-purāṇaṃ.*

Substance, country-made paper. 18 × 3 inches. Folia, 6 to 273. Lines, 7 on a page. Extent in ślokas, 7476. Character, Bengali. Appearance, old.

From the second chapter of the first part to the 8th chapter of the 6th part. Along with this there are 51 leaves written in a bad modern hand meant to supplement the worn-out leaves of the first portion of the Purāṇa.

The manuscript was written at a time when Bengal was still using letter numerals to mark the leaves of manuscripts. To hazard a conjecture the manuscript may belong to the 14th century A.D.

It has been ' ...into English by H. H. Wilson and in the wealth ...ted several times in India.

3513.

...पुराण : *Kṛṣṇāṇḍa-pu...*

3519.

4401. *The Same.*

Substance, country-made paper. 18 × 6½ inches. Folia, 109. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

3520.

4504. *The Same.*

Substance, country-made yellow paper. 14 × 5¼ inches. Folia, 208. Lines, 11, 12 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

Part I, ends in 54B, II, in 868, III, in 122A, IV, in 158A, V, in 203A and VI, in 208B.

3521.

4066. *The Same.*

Substance, bhūrja-patra. 12 × 11 inches. Folia, 243. Lines, 16 on a page. Character, Kāśmīrī. Appearance, absolutely damaged. Complete.

Last Colophon :—

समाप्तोऽयं श्रीविष्णुपुराणः ।

Five leaves more.

3522.

5297. *The Same.*

Substance, palm-leaf. 15 × 2¼ inches. Folia, 4 to 166. Lines, 5 on a page. Character, Bengali of the seventeenth century. Appearance, old and worm-eaten. Incomplete both ends.

The first and the last colophons in the defective manuscript :—

4B, [प्रथ]मेऽंशे द्वितीयोऽध्यायः ; 161B, इति विष्णुपुराणे चतुर्थेऽंशे द्वितीयोऽध्यायः ।

3523.

5258. **अंशप्रकाशिका विष्णुपुराणटीका ।**

Aṃśa-prakāśikā, being a commentary on Viṣṇu-purāṇa.

By Nīlāmbara.

Substance, birch bark. 10½ × 3¾ inches. Folia, 72. Lines, 11 on a page. Extent in ślokas, 3,000. Character, Bengali of the seventeenth century. Appearance, old and discoloured. Complete.

The leaves marked 56, 57 are missing.

A commentary on the Viṣṇu-purāṇa.

It begins thus :—

ॐ नमो गणपतये । ॐ नमो भगवते वासुदेवाय ।

ऋच्छेत्यादि पदोपात्तहेतुभिर्यत् समन्वयः ।

वेदान्तानां विपश्चिद्भिरुच्यते सन्तनोतु सः ॥

जठरनिहितविश्वं विष्णुमीड्यं (सु)सुरौघै-
रसुरकुलविपक्षं पक्षिराजोपविष्टम् ।
हृदयनलिनसंस्थं श्यामलाम्भोदवर्णं
विशददशनदीप्या भासिताश्यं नमामि ॥
पूर्व्वव्याख्याटमर्य्यादामनतिक्रम्य भूयसीम् ।
पुराणं विष्णोरेष वैष्णवं कोमलैः पदैः ॥
अस्ति व्याख्याप्तं पूर्व्वं कृतं सूरिभिरद्भुतम् ।
दृष्ट्वानुरोधान्महतः प्रवृत्तोऽयममोद्यमः ॥
एतावत्यर्थगहने कथं स्यादयमुद्यमः ।
पितुर्व्याख्याविशेषस्त्वेन्मानसे मम नाश्रयेत् ॥
अपौरुषेयत्वेन सकलदोषसंस्पर्शरहितस्य वेदस्य कार्य्य इव
सिद्धेऽप्यन्वयः ।

The name of the commentator is to be found in leaf 58A,

श्रीमन्नीलाम्बरेणैषा चतुर्थांघ्रिप्रकाशिका ।
टीकाभ्यधायि कृतिना कृतिप्रीतिविधायिना ॥

Last Colophon :—

षष्ठोऽध्यायः । षष्ठांघ्रिः समाप्तः ।

3524.

5697 **मिथिलामाहात्म्यम्** । *Mithilā-māhātmyaṃ*

Being an extract from the Vṛhad-Viṣṇu-purāṇaṃ.

Substance, country-made paper. 14 × 7¼ inches. Folia, 8. Lines, 16 on a page. Extent in ślokas, 350. Character, Nāgara. Date, Saṃvat 1900. Appearance, fresh.

It begins thus :—

श्रीरामाय नमः ।
मैत्रेय उवाच ।
श्रुतं त्वत्तो मया सर्व्वं रहस्यं ज्ञानकौघतेः ।
अयोध्यायाश्च माहात्म्यं तत्र वासफलं तथा ॥

इदानीं श्रोतुमिच्छामि रामतत्त्वविवेचनम् ।
ज्ञानक्यास्तत्त्वसर्व्वस्वं यथा वेदेषु वर्णितम् ॥

The first and the last colophons in the defective manuscript :—

2A, इति श्रीबृहद्विष्णुपुराणे त्रयोदशोऽध्यायः ; 8B, इति श्रीबृहद्विष्णुपुराणे मिथिलामाहात्म्ये एकविंशोऽध्यायः ।

Post Colophon Statement :—

१९०० । पौषकृष्ण ३ भानुवासरे ।

3525.

9853. **विष्णुशतनामस्तोत्रम् ।** *Viṣṇu-śata-nāma-stotraṃ.*

Substance, country-made paper. 6 × 2½ inches. Folia, 4. Lines, 5 on a page. Extent in ślokas, 16. Character, Nāgara. Date, Saṃvat 1978. Appearance, tolerable. Complete.

From the Viṣṇu-purāṇa. Printed in Bṛhat-stottra-ratnākara p. 171.

Colophon :—

इति श्रीविष्णुपुराणे विष्णुशतनामस्तोत्रं समाप्तं सम्पूर्णं ।
शुभमस्तु । श्रीरामो जयति ।

Post Colophon :—

श्री संवत् १९७८ असुन वदी कृष्णपक्षे ४ चन्द्रवार शाके विक्रमार्जित् लिखतं अमी चन्द्रसारसुत काश्यां मध्ये ।

Not in the Bombay edition.

3526.

9852. **हरतालिकाव्रतकथा ।** *Haratālikā-vrata-kathā.*

Substance, country-made paper. 5 × 2½ inches. Folia, 22. Lines, 4 on a page. Extent in ślokas, 84. Character, Nāgara. Date, Saṃvat 1899. Appearance, old. Complete.

Taken from the Viṣṇu-purāṇa.

Beginning :—

श्रीगणेशाय नमः ।

मन्दारमालाकुलितालकायै कपालमालाङ्कितशेखराय ।
दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥ १ ॥
कैलासे शिखरे रम्ये गौरी पृच्छति शङ्करम् ।
गुह्याद् गुह्यतरं गुह्यं कथयस्व महेश्वर ॥ २ ॥
etc., etc., etc., etc., + + + + +

ईश्वर उवाच ।

शृणु देवि मयाख्यातं तवाग्रे व्रतमुत्तमं ।
गुह्यादं मम सर्व्वस्वं कथयामि तव प्रिये ॥ ४ ॥ इत्यादि ।

End :—

अश्वमेधसहस्राणि वाजपेयशतानि च ।
कथाश्रवणमात्रेण तत्फलं प्राप्यते नरैः ॥

Colophon :—

इति श्रीविष्णुपुराणे उमामहेश्वरसंवादे हरतालिकाकथाव्रतं समाप्तं ।

शुभमस्तु । संवत् १८९९ । भादो वदी ८ मङ्गलवार ।

हरतालिका कथा ।

By this vrata Pārvatī got Śiva as her bridegroom. Not in the Bombay edition.

3527.

9426. **सूर्य्यव्रतकथा** । *Sūryya-vrata-kathā.*

Substance, country-made paper. 11 × 5½ inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 35. Charactor, Nāgara. Appearance, very old. Complete.

It begins thus :—

अष्टादशसहस्राणि ऋषीणां भोजनं सदा ।
कोटियज्ञादिकं पुण्यं तत्पुण्यं रविवासरे ।

It ends :—

सन्तुष्टे ब्राह्मणे देवे सन्तुष्टो भास्करो भवेत् ।
धनपुत्रौस्तथा दारा लभ्यन्ते नात्र संशयः ॥
सर्व्वान् कामानवाप्नोति सूर्य्यसायुज्यमाप्नुयात् ॥

Colophon :—

इति श्रीविष्णुपुराणे हरगौरीसंवादे श्रीसूर्य्यव्रतकथा समाप्ता ।
शुभं ।

ॐ स्त्री प्रसूता यदि कार्त्तिके वा सिंहे गवा कूजमार्गशीर्षे उष्टे च पौषे महिषी च माघं (?) अपरेषु कर्कअजामीनसूर्य्ये गतो[ताः] प्रसूता यदि वा भवन्ति धनधान्यवाप्तं च पतिस्व [ा]प्तं । लिख्यतं काकारामस्य शुभं । कटामसीभद्र ।

Not in the Bombay edition.

3528.

2919. **जन्माष्टमीव्रतकथा** *Janmāṣṭamī-vrata-kathā.*

From the Viṣṇu-purāṇa, being an interlocution between Indra and Nārada.

Substance, country-made paper. 8×3½ inches. Folia, 9 to 12. Lines, 7 on a page. Character, Nāgara. Date, Saṃvat 1859. Appearance, fresh. Incomplete at the beginning.

It ends :—

व्यासं संपूज्य विधिवद्वस्त्रधेनुहिरण्यकैः ।
कथां श्रुत्वा विधानेन व्रतं कुर्व्वन् हि सर्व्वदा ॥

Colophon :—

इति श्रीविष्णुपुराणे नारदइन्द्रसंवादे श्रीकृष्णजन्माष्टमीव्रतकथा समाप्ता ।

Post Colophon :—

संवत् १८५९ भाद्रपदकृष्णाष्टम्याम् ८ ॥

Not in the Bombay edition.

IV. ŚIVA-PURĀṆAṂ.

3529.

8393. **शिवपुराणम्** । *Śiva-purāṇaṃ.*

Substance, country-made paper. 11 × 5 inches. Folia, 210. Lines, 10 on a page. Extent in ślokas, 4,400. Character, modern Nāgara. Appearance, fresh. Complete.

It is in 76 Adhyāyas.

Last Colophon :—

इति श्रीशिवपुराणे व्याससूतसंवादे ज्ञानप्रकरणनिरूपणं नाम षट्सप्ततितमोऽध्यायः ।

For the end of the work see I.O. Catal. No. 3612; although the last chapter in the I.O. MS. is numbered 75.

For a full analysis of the work see Oxf. No. 113.

Śiva-purāṇa is said to comprise of twelve saṃhitās (see Aufrecht's Cat. Cat. Vol. I). Eggeling in his I.O. Catal. No. 3611, thinks the portion described here to be the Uttara bhāga of the Rudra-saṃhitā. But this is what commonly but wrongly goes under the name of Śiva-purāṇa.

3530.

8651. *The Same.*

Substance, light blue paper. 12½ × 8 inches. Folia, 665. Lines, 16 on a page. Extent in ślokas, 26,400. Character, Nāgara. Date, Saṃvat 1936, New. Complete.

On French foolscap paper. The following saṃhitas are complete in this MS. :—

1. (*a*) रुद्रसंहिता प्रथमखण्ड in 35 leaves and in 20 chapters.

Beginning :—

विश्वोद्भवस्थितिलयादिषु हेतुमेकं
गौरीपतिं विदिततत्त्वमनन्तकीर्त्तिम् ।

मायाश्रयं विगतमायमचिन्त्यरूपं
बोधस्वरूपममलं हि शिवं नमामि ॥ १ ॥

... ...

व्यास उवाच ।

जगतः पितरं शम्भुं जगतो मातरं शिवाम् ।
तत् पुत्रं च गणाधीशं नत्वैतद्वर्णयामहे ॥

(*b*) रुद्रसंहिता द्वितीयखण्ड in 66 leaves and in 43 chapters.

Beginning :—

नारद उवाच ।

विधे सर्व्वं विजानासि कृपया शंकरस्य च ।
त्वयाद्भुता श्राविता हि कथा मे शिवयोः शुभा ॥

(*c*) रुद्रसंहिता कुमारखण्ड in 30 leaves and in 20 chapters.

Beginning :—

वन्दे वन्दनतुष्टमानसमतिः प्रेमप्रियं पूर्णदं
पूर्णं पूर्णकरं प्रपूर्णनिखिलैश्वर्य्यैकधामं शिवम् ।
सत्यं सत्यमयं त्रिसत्यविभवं सत्यप्रियं सत्यदं
विष्णुब्रह्मनुतं स्वकीयकृपयोपेताकृतिं शंकरम् ॥

(*d*) रुद्रसंहिता तृतीयखण्ड in 76 leaves and in 55 chapters.

Beginning :—

नारद उवाच ।

दाक्षायणी सती देवी त्यक्तदेहा पितुर्मखे ।
कथं गिरिसुताब्रह्मन् बभूव जगदम्बिका ॥

(*e*) रुद्रसंहिता युद्धखण्ड in 82 leaves and in 59 chapters.

Beginning :—

नारद उवाच ।

श्रुतमस्माभिरानन्दकरं चरितमुत्तमम् ।
शिवस्यैव शम्भोश्च गणेशस्कन्दसत्कथम् ॥

2. कोटीरुद्रसंहिता in 56 leaves and 43 chapters.

Beginning :—

यो धत्ते निजमायैव भुवनाकारं विकारोज्झितं
यस्याज्ञः करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ ।
प्रत्यग्बोधसुखाद्वयं हृदि सदा पश्यन्ति यद्योगिनः
तस्मै शैलसुताश्लिष्टार्द्धवपुषे प्रश्वन्नमल्तेजसे ॥

3. प्रतरुद्रसंहिता in 58 leaves and 42 chapters.

Beginning :—

वन्दे महानन्दमनन्तलीलं महेश्वरं सर्व्वविभुं महान्तम् ।
गौरीप्रियं कार्त्तिकविघ्नराजसमुद्भवं शंकरमादिदेवम् ॥

4. (*a*) वायवीयसंहिता पूर्व्वभाग in 45 leaves and in 35 chapters.

Beginning :—

व्यास उवाच ।
नमः शिवाय सोमाय सगणाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तहेतवे ॥

(*b*) वायवीयसंहिताः उपरिभाग in 66 leaves and 41 chapters.

Beginning :—

नमः अखण्डसंसारचक्रभ्रमणहेतवे ।
गौरीकुचतटद्वन्द्वकुंकुमांकितवक्षसे ॥

5. कैलाससंहिता in 36 leaves and 23 chapters.

Beginning :—

नमः शिवाय शांवाय सगुणाय ससूनवे ।
प्रधानपुरुषेशाय स्वर्गस्थित्यन्तकाग्निने ॥

6. भौमसंहिता in 58 leaves and 42 chapters.

Beginning :—

यो धत्ते भुवनानि सत्त्वगुणवान् स्रष्टा रजः संश्रयन्
संहर्त्ता तमसान्वितो गुणवतीमायामतीत्य स्थितः ।
सत्यानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्पदं
नित्यं तत्त्वसमन्वयादधिगतं पूर्णं शिवं धीमहि ॥

7. विद्येश्वरसंहिता in 57 leaves and 31 chapters.

Beginning :—

आद्यन्तमंगलमजातसमानभावमाद्यं तमीशमजरामरमात्मदेवम्।
पश्चाननं प्रबलपञ्चविनोदशीलं संभावये मनसि शंकरमम्बिकेशम्।

All these are copied in 1935-36.

Post Colophon :—

समाप्तमिदं शिवपुराणं सम्वत् १९३६ शुद्धाश्विन शुक्लादशम्यां शुक्रे। स्वस्ति श्रीमान् महाराजराजेश्वरश्रीमत्विश्वनाथसिंहस्याज्ञानुसारेण रामदत्तत्रिपाठिना लिखितं श्रीमदिष्टदेवं शिवं नमामि ॐ नमः शिवायेति।

अज्ञानदोषान्मतिविभ्रमाच्च यत्किञ्चिदूनं लिखितं मयात्र।
तत् सर्व्वमार्य्यैः परिशोधनीयं क्रमाल्लिखेयञ्च शिवप्रसादात्॥

3531.

8396 **रुद्रसंहिता** *Rudra-saṃhitā.*

(तृतीयखण्ड पार्व्वत्युपाख्यानम्)।

Of the Śiva-puraṇam.

Substance, country-made paper. 13½ × 5½ inches. Folia, 125. Lines, 10 on a page. Extent in ślokas, 2,936. Character, modern Nāgara. Date, Saṃvat 1925. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः। श्रीगौरीशङ्कराय नमः।

अथ रुद्रसंहितायां तृतीयखण्डो लिख्यते।

नारद उवाच।
दाक्षायणी सती देवी त्यक्त्वादेहं पितुर्मखे।
कथं गिरिसुता ब्रह्मन् बभूव जगदम्बिका॥ १॥
कथं ज्ञात्वा तपोप्युग्रं पतिमाप शिवं च सा।
एतन्मे पृच्छते सम्यक् कथय त्वं विशेषतः॥ २॥

ब्रह्मोवाच ।

शृणु त्वं मुनिशार्दूल शिवाचरितमुत्तमम् ।
पावनं परमं दिव्यं सर्व्वपापहरं शुभम् ॥ ३ ॥
यदा दाक्षायणी देवी हरेण सहिता मुदा ।
हिमाचले सुचिक्रीड़े लीलया परमेश्वरी ॥ ४ ॥
मत्सुतेयमिति ज्ञात्वा सिषेवे मातृवच्च सा ।
हिमाचलप्रिया मेना सर्व्वर्द्धिभरनिर्भरा ॥ ५ ॥
यदा दाक्षायणी दृष्टा नादृता स्वतनुं जहौ ।
पित्रा दक्षेण तद् यज्ञे संगता परमेश्वरी ॥ ६ ॥
तदैव मेनका तां सा हिमाचलप्रिया मुने ।
शिवलोकस्थितां देवीमाराध विशेषतः ॥ ७ ॥
तस्यामहं सुता स्यामित्यवधार्य्य सती हृदा ।
त्यक्तदेहा मनो दध्रे भवितुं हिमवत्सुता ॥

2B, इति श्रीशैवे महापुराणे रुद्रसंहितायां तृतीयखण्डे पार्व्वत्युपाख्याने हिमाचलविवाहो नाम प्रथमोध्यायः; 4B, मेनापूर्व्वगतिवर्णनो नाम द्वितीयोऽध्यायः; 6B, ० देवस्तुतिवर्णनं नाम तृतीयोऽध्यायः; 8B, ० देवसान्त्वनं नाम चतुर्थोऽध्यायः, etc., etc.

There are 55 Adhyāyas.

It ends with the marriage of Śiva with Gaurī.

End:—

इत्येवं कथितस्तात शिवोद्वाहः सुमङ्गलः ।
श्रोतव्यो हर्षजनकः आयुष्यो धनवर्द्धनः ॥ ४५ ॥
य इमं शृणुयान्नित्यं शुचिस्तद्गतमानसः ।
श्रावयेद्वाथ नियमात् शिवलोकमवाप्नुयात् ॥ ४६ ॥
इदमाख्यानमाख्यातमद्भुतं मङ्गलायनम् ।
सर्व्वविघ्नप्रशमनं सर्व्वव्याधिविनाशनम् ॥ ४७ ॥

... ...

४६–५२ Phalaśruti only.

Last Colophon :—

इति श्रीशैवे महापुराणे रुद्रसंहितायां तृतीयखण्डे पार्व्वत्युपाख्याने शिवकैलासगमनवर्णनो नाम पंचपंचाशत्तमोऽध्यायः ।

Post Colophon :—

समाप्तोऽयं तृतीयखण्डः ।

अथ शुभ सम्वत् १९२५ मासोत्तमे कार्त्तिके द्वितीयायां रविवासरे श्रीगौरीशंकराभ्यां नमो नमः ।

श्रीकैलासवासिने नमो नमः । श्रीरस्तु ॥

श्लोकसंख्या २९३६ ।

3532.

8395. *The Same.*

(*Yuddha-khaṇḍa*).

Being one of the twelve saṃhitās of the Śiva-purāṇa.

Substance, country-made paper. 14 × 5½ inches. Folia, 134. Lines, 11 on a page. Extent in ślokas, 3,886. Character, modern Nāgara. Saṃvat 1936. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ॥

नारद उवाच ।

श्रुतमस्माभिरानन्दप्रदं चरितमुत्तमम् ।
गृहस्थस्य च शम्भोश्च गणेशस्कन्दसत्कृतम् ॥ १ ॥
इदानीं ब्रूहि सुप्रीत्या चरितं वरमुत्तमम् ।
शाङ्करं हि यथा रुद्रो जघान विहरन् खलान् ॥ २ ॥
कथं ददाह भगवान् नगराणि सुरद्विषाम् ।
त्रीणयेकेन च बाणेन युगपत्त्वेन वीर्य्यवान् ॥ ३ ॥
एतत् सर्व्वं समाचक्ष्व चरितं शशिमौलिनः ।
देवर्षिसुखदं शश्वन्मायाविहरतः प्रभोः ॥ ४ ॥

ब्रह्मोवाच ।

एवमेतत् पुरा पृष्टो व्यासेन ऋषिसत्तमः ।
सनत्कुमारः प्रोवाच तदेव कथयाम्यहम् ॥

4B, इति श्रीशैवे महापुराणे रुद्रसंहितायां युद्धखण्डे त्रिपुरवधोपाख्याने त्रिपुरवर्णनं नाम प्रथमोऽध्यायः; 7A, ० देव(ा)स्तुतिर्नाम द्वितीयोऽध्यायः; 9A, ० त्रिपुरधर्म्मवर्णनं नाम तृतीयोऽध्यायः; 11B, ० त्रिपुरदीक्षाविधानो नाम चतुर्थोऽध्यायः; 14A, ० त्रिपुरमोहनो नाम पञ्चमोऽध्यायः; 16B, ० शिवस्तुतिवर्णनं नाम षष्ठोऽध्यायः: 18B, ० देवस्तुतिवर्णनो नाम सप्तमोऽध्यायः; 19B, ० रथादियुद्धप्रकारवर्णनो नामाष्टमोऽध्यायः and so on.

There are 59 Adhyāyas.

It ends :—

ब्रह्मनारदसंवादः संपूर्णः कथितो मया ।
शिवतत्त्वप्रधानो वै किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीशैवे महापुराणे रुद्रसंहितायां युद्धखण्डे विदलोत्पलदैत्यवधवर्णनो नाम नवपञ्चाशत्तमोध्यायः ।

Post Colophon :—

समाप्तोऽयं युद्धखण्डः संवत् १९२६ चैत्रशुक्लादशम्यां च भौमे संपूर्णतामगात् श्रीगौरीशङ्कराभ्यां नमो नमः ॥
श्रीसाम्बशिव ।

3533.

297. रुद्रैकादशसंहिता । *Rudraikādasa saṃhitā.*

Substance, country-made paper. 15 × 5¾ inches. Folia, 77. Lines, 13 on a page. Extent in ślokas, 4,406. Character, Nāgara. Date, Samvat 1818. Appearance, old. Complete.

Beginning :—

जगतः पितरं शम्भुं जगतो मातरं शिवाम् ।
तत्पुत्रञ्च गणाधीशं नत्वैतद् वर्णयाम्यहम् ॥

वागीशा यस्य वदने लक्ष्मीर्यस्य च वक्षसि ।
यस्यास्ते हृदये संवित् तं व्यासंहमहं भजे ॥
एकदा मुनयः सर्व्वे नैमिषारण्यवासिनः ।
पप्रच्छु परया भक्त्या व्यासशिष्यं गुणान्वितम् ॥

ऋषय ऊचुः ।

सूत सूत महाभाग चिरंजीव सुखीभव ।
पिबन्तः त्वन्मुखाम्भोजाच्छ्रुतं ज्ञानामृतं वयम् ॥
अविदृप्ता[ः] पुनः किञ्चित् प्रष्टुमिच्छामहेऽनघ ।
व्यासप्रसादात् सर्व्वज्ञो जानोऽसि कृतकृत्यकः ॥
नाज्ञातं विद्यते किञ्चित् भूतं भव्यं भवच्च यत् ।
गुरोः कृपा[ं] समासाद्य सर्व्वं सार्थीकृतं त्वया ॥
कथय त्वं प्रसादेन शिवरूपमनुत्तमम् ।
तत्पूजां परमां दिव्यां चरित्राण्यप्यनेकशः ॥
अगुणो गुणालंभ्यातः(?) कथं लोके महेश्वरः ।
शिवतत्त्वं व(म)यं सर्व्वे न जानीमो विशेषतः ॥
सृष्टिः पूर्व्वं कथं देव तन्मध्ये च कथं पुनः ।
तदन्तश्च कथं तिष्ठत् प्रभुरो लोकप्रभुरः ॥
कथं प्रसन्नतां याति प्रसन्ने किं फलं पुनः ।
यच्छति सर्व्वलोकेभ्यः सर्व्वं कथय सुव्रत ॥
सद्यः प्रसन्नो भगवान् भवतीत्यनुशुश्रुमः ।
एतत् सर्व्वं तथा चान्यत् कथनीयं त्वयानघ ॥
इति एतत्तदा तेषु श्रुत्वा हर्षसमन्वितः ।
उवाच वचनं तत्र ऋषीणां भूतभावनः ॥

Colophon :—

इति श्रीशिवपुराणे परिपाटीनामाध्यायः ।

End :—

अन्ते भक्तिं परां प्राप्य मुक्तिं वै प्राप्नुयात् पुनः ।
शिवे भक्तिः शिवे भक्तिः शिवे भक्तिः भवे भवे ॥

Colophon :—

इति श्रीशिवपुराणे व्याससूतसंवादे प्रकरणनिरूपणो नामाध्यायः । ६६ ।

श्रीरस्तु । शुभमस्तु । संवत् १८१८ मीति माघवदी पञ्चमी वार वीहप्पौ । पोथि समाप्तकी । या निहालचन्द्रका एथ्ने ।

In a different hand :—

रुद्रैकादशसंहिता ।

Rājendralāla calls this work Uttara-bhāga of Rudra-saṃhitā, and gives its extent as 76 Adhyāyas and 12,260 ślokas.

Names of chapters—

(1) परिपाटी, (5) शिवब्रह्माण्डनिर्म्माणम्, (6) सृष्टिनिरूपणम्, (7 and 8) शिवपूजनविधिः, (9) तारक + + देवगमनो नामाध्यायः, (10) शिवतपोवर्णनम्, (11) पार्व्वतीपरावर्त्तनम्, (12) पार्व्वतीय (?) (13) पार्व्वतीवरप्रदानम्, (14) शिवनिमन्त्रणम्, (15) विवाहवर्णनम्, (16) मेनाज्ञानमयः, (17) पार्व्वतीविवाहवर्णनम्, (18) त्रिपुरजयः (१६ ?), (19) त्रिपुरवर्णनम् (१६ ?), (20) त्रिपुरदीक्षाविधानम्, (१७ ?), (21) त्रिपुरविजयः, (22) देवताप्रार्थना, (23) [त्रि]पुरवधः, (24) पूजाविधानम्, (25) पूजाविधौ. (26) पूजाविधौ, (27) विधो (?), (28) पूजाविधिः, (30) पूजाविधि-निरूपणम्, (31) गणयुद्धम्, (32) गणयुद्धभङ्गो नाम, (34) वन्धनम्, (35) गणपति-परिणयः, कार्त्तिकागमनम्, (36) शिवमहिमनिरूपणम्, (38) नन्दिमाहात्म्यम्, (39) गङ्गावर्णनम्, (40) लिङ्गविधानाध्यायः, (41) त्र्यम्बकेश्वरमहिमनिरूपणम्, (42) वटुकोत्पत्तिनिरूपणम्, (43) ज्योतिर्लिङ्गवर्णनम्, (44) ज्योतिर्लिङ्ग-नामाध्यायः, (45) ज्योतिर्लिङ्गमहिमनिरूपणम्, (46) शिवभौमेश्वरः, (47) ज्योतिःस्वरूपमहिमा, (48) ज्योतिर्लिङ्गनिरूपणे का० महिमा० नामाध्यायः, (49) विश्वेश्वरमहिमनिरूपणम्, (50) त्र्यम्बकमहिमनिरूपणम्, (51) पञ्चक महिमनिरूपणम्, (52) ज्योतिर्लिङ्गनिरूपणम्, (53) नागेशमहिमनिरूपणम्, (54) ज्योतिर्लिङ्गमहिमनिरूपणम्, (56) नृसिंहचरित्रे वाक्यनिरूपणम्, (57)

वचनविवेकः, (58) नृसिंहचरित्रं सम्पूर्णम्, (60) शिवमहिमनिरूपणम्, (61) अर्ज्जुनतपःकरणम्, (62) अर्ज्जुनदुःखशान्तिसम्भवम्, (63) शिवागमनम्, (64) अर्ज्जुनवरप्रदानम्, (65) पार्थिवाध्यायः, (66) शिवाराधनविधिर्नाम क्षत्रियस्य वृत्तान्तनिरूपणम्, (67) विष्णुसुदर्शनम्, (68) सहस्रनामविष्णुप्रतिकरो नामाध्यायः, (69) शिवरात्रिमहिमनिरूपणम्, (70) शिवरात्रिविधिः, (71) शिवरात्रिव्रतम्, (72) मुक्तिनिरूपणम्, (73) ज्ञानप्रकरणम्।

The chapters are carelessly numbered, and the last is marked 69. After correcting the errors in numbering we get 73 chapters in all and not 76 as in L.

3534.

8400. कोटिरुद्रसंहिता। *Koṭi-Rudra-saṃhitā.*

Substance, country-made paper. 14 × 5½ inches. Folia, 102. Lines, 10 on a page. Extent in ślokas, 2,500. Character, modern Nāgara. Date, Samvat 1925. Appearance, fresh Complete.

Beginning :—

श्रीगणेशाय नमः ॥ श्रीगौरीशङ्कराय नमः ॥

अथ कोटिरुद्रसंहिता लिख्यते।

यो धत्ते निजमायया एव भुवनाकारं विकारोज्झितं
यस्याऽऽः करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ।
प्रत्यग्बोधसुखाद्वयं हृदि सदा पश्यन्ति यद्योगिनः
तस्मै गौरसुताश्चितार्द्धवपुषे प्रश्वन्नमस्तेजसे ॥ १ ॥

ऋषय ऊचुः।

सम्यगुक्तं त्वया सूत लोकानां हितकाम्यया।
शिवावतारमाहात्म्यं नानाख्यानसमन्वितम् ॥ ३ ॥
पुनश्च कथ्यतां तात शिवमाहात्म्यमुत्तमम्।
लिङ्गसम्बन्धि सुप्रीत्या धन्यस्त्वं गौवसत्तम ॥ ४ ॥
इत्युक्तस्तत्त्वन्मुखाम्भोजान्न तृप्ताः स्मो वयं प्रभो।
गौवं यन्नोऽमृतं रम्यं तदेव पुनरुच्यताम् ॥

पृथिव्यां यानि लिङ्गानि तीर्थे तीर्थे शुभानि हि ।
अन्यत्र वा स्थले यानि प्रसिद्धानि स्थितानि वै ॥
तानि तानि च दिव्यानि लिङ्गानि परमेष्ठितुः ।
व्यासशिष्य समाचक्ष्व लोकानां हितकाम्यया ॥

It concerns itself with the phallic emblems of Siva in different Tīrthas, also with theology and devotional performances of Saivism. There are 43 chapters.

End :—

इयं हि संहिता पुण्या कोटिरुद्रा कथापरा ।
चतुर्थी सपुराणस्य कथिता मे मुदावहा ॥
एतां यः शृणुयाद्भक्त्या श्रावयेद्वा समाहितः ।
स भुक्त्वेहाखिलान् भोगान् अन्ते परगतिं लभेत् ॥

Last Colophon :—

इति श्रीशैवे महापुराणे कोटिरुद्रसंहितायां ज्ञाननिरूपणं नाम त्रिचत्वारिंशत्तमोऽध्यायः ॥

Post Colophon :—

भाद्रशुक्लचतुर्थ्यां भौमे संपूर्णतामगात् ।
वंशीधरनिमित्तार्थं लिखिता संहिता मया ॥
संवत् १९२५ शिवपुराणान्तर्गत कोटिरुद्रसंहिता चतुर्थी ४ अध्याय ४३ पत्र १०२ ।
शैवं पुराणं सुखदं तदन्तर्गतसंहिता ।
कोटिरुद्राह्वया ज्ञेया लिङ्गमाहात्म्यनिर्भरा ॥
पञ्चविंशशतश्लोकसंख्यामत्र प्रकीर्त्तितः (?) ।
यथादर्शं तथा लेखि भवानीदीनशर्म्मणा ॥
श्री शिवः ॥

There is another Koṭi-Rudra-saṃhitā in the Bhaviṣya-purāṇa, see Burnell 203b.

3535.

5239. **वायवीयसंहिता । (शिवपुराणीया) ।** *Vāyavīya-saṃhitā.*

Substance, country-made paper. 14 × 7 inches. Folia, 93. Lines, 17 on a page. Extent in ślokas, 5,000. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured.

Last Colophon : —

44A, इत्यादिपुराणे श्रौशैवे वायवीयसंहितायां पूर्व्वभागे त्रिंशोऽध्यायः ३० ॥

ॐ नमः शिवाय ॥

Beginning :—

श्रीगणेशाय नमः ।

नमः शिवाय सोमाय सगणाय ससूनवे ।
प्रधानपुरुषेशाय सर्गस्थित्यन्तहेतवे ॥
भक्तिरप्रतिमा यस्य ऐश्वर्य्यञ्चापि सर्व्वदम् ।
स्वामित्वञ्च विभुत्वञ्च स्वभावं सम्प्रचक्षते ॥
... ...
... ...
धर्म्मक्षेत्रे महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलोकस्य वर्त्मनि ॥
मुनयः संशितात्मानः सत्यव्रतपरायणाः ।
.....महासत्रं वितेनिरे ॥
तत्र सत्रं समाजग्मुर्ये तेषामक्लिष्टकर्म्मणाम् ।
साक्षात् सत्यवती सूनोर्वेदव्यासस्य धीमतः ॥
शिष्यो महात्मा मेधावी त्रिषु लोकेषु विश्रुतः ।
षड्भावयवयुक्तस्य तर्कस्य गुणदोषवित् ॥
... ...
आजगाम स तं देशं सूतः पौराणिकोत्तमः ॥
... ...

ऋषय ऊचुः ।

लोमहर्षण सर्व्वज्ञ भवान् वै भाग्यगौरवात् ।
पुराणविद्यामखिलां व्यासात् प्रत्यक्षदृग्वनः ॥

... ...

वेदान्तसारसर्व्वस्वं पुराणं आवयासु नः ॥

3A, इति श्रीमच्छैवपुराणे वायवीयसंहितायां पूर्व्वभागे विद्यावतारकथनं नाम प्रथमोऽध्यायः; 5B, इति श्रीवायवीयसंहितायां पूर्व्वभागे द्वितीयोऽध्यायः; 6A, ० तृतीयोऽध्यायः; 10A, ० चतुर्थोऽध्यायः; 11A, ० पञ्चमः; 12A, ० षष्ठोऽध्यायः; 12B, पूर्व्वभागे सप्तमोऽध्यायः; 14A, ० अष्टमोऽध्यायः; 15A, ० नवमोऽध्यायः; 16A, ० दशमोऽध्यायः; 17B, ० एकादशोऽध्यायः; 18A, ० द्वादशोऽध्यायः; 19A, ० त्रयोदशोऽध्यायः; 20A, ० चतुर्द्दशोऽध्यायः |, etc., etc.

Pūrva-bhāga consists of 30 adhyāyas. It comes to an end in leaf 44A.

इति श्रीशैवे महापुराणे वायवीयसंहितायां पूर्व्वभागे त्रिंशोऽध्यायः । पूर्व्वभागः समाप्तः ।

The uparibhaga also has 30 Adhyayas beginning from Fol. 44A to 93B.

It ends thus :—

अथ च ते पशुपाशमुमुक्षया
(?) खीक्षतया क्षतया क्षतपाशुपतव्रताः ।
अधिक्षताखिलबोधसमाधयः
परमनिर्व्वृतिमापुरनिन्दिताः ॥

3536.

991. *The Same.*

Substance, country-made paper. 16½ × 6 inches. Folia, 85. Lines, 12 on a page. Extent in ślokas, 3,900. Character, Nāgara. Date, Samvat 1819. Appearance, old.

3535.

5239. **वायवीयसंहिता । (शिवपुराणीया) ।** *Vāyavīya-saṃhitā.*

Substance, country-made paper. 14 × 7 inches. Folia, 93. Lines, 17 on a page. Extent in ślokas, 5,000. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured.

Last Colophon : —

44A, इत्यादिपुराणे श्रौशैवे वायवीयसंहितायां पूर्व्वभागे त्रिंशोऽध्यायः ३० ॥

ॐ नमः शिवाय ॥

Beginning :—

श्रीगणेशाय नमः ।

नमः शिवाय सोमाय सगणाय ससूनवे ।
प्रधानपुरुषेशाय सर्गस्थित्यन्तहेतवे ॥
भक्तिरप्रतिमा यस्य ऐश्वर्य्यञ्चापि सर्व्वदम् ।
स्वामित्वञ्च विभुत्वञ्च स्वभावं सम्प्रचक्षते ॥
... ...
... ...
धर्म्मक्षेत्रे महातीर्थे गङ्गाकालिन्दिसङ्गमे ।
प्रयागे नैमिषारण्ये ब्रह्मलोकस्य वर्त्मनि ॥
मुनयः संशितात्मानः सत्यव्रतपरायणाः ।
.....महासत्रं वितेनिरे ॥
तत्र सत्रं समाजग्मुर्ये तेषामक्लिष्टकर्म्मणाम् ।
साक्षात् सत्यवती सूनोर्वेदव्यासस्य धीमतः ॥
शिष्यो महात्मा मेधावी त्रिषु लोकेषु विश्रुतः ।
षड्भावयवयुक्तस्य तर्कस्य गुणदोषवित् ॥
... ...
आजगाम स तं देशं सूतः पौराणिकोत्तमः ॥
... ...

3539.

8399. *The Same.*

(उत्तरभागः) ।

Substance, country-made paper. 14 × 5½ inches. Folia, 103. Lines. 10 on a page. Extent in ślokas, 309). Character, modern Nāgara, Appearance, fresh. Complete.

It contains the second part for which see I.O. Catal. No. 3617 Part II. In the present MS. there are 41 Adhyāyas; whereas in the I.O. MS. referred to above, there are 30 only.

Last Colophon :—

इति श्रीशैवे महापुराणे वायवीयसंहितायामुपरिभागे व्यासोपदेशश्रीशिवपुराणमाहात्म्यवर्णनं नाम एकचत्वारिंशो-ऽध्यायः ॥ ४१ ॥

श्रीशिवपुराणवायवीयसंहितायामुत्तरभागः समाप्तः ॥

It is thought to be an exposition of the doctrines of the Pāśupatas, a Śaiva sect.

3540.

8394. **कैलाससंहिता ।** *Kailāsa-saṃhitā.*

Being one of the twelve saṃhitās of the Śiva-purāṇa.

Substance, country-made paper. 13½ × 5¼ inches. Folia, 56. Lines, 10 on a page. Extent in ślokās, 1,400. Character, modern Nāgara. Appearance, fresh. Copied in Saṃvat 1935.

Beginning :—

श्रीगणेशाय नमः ।

अथ कैलाससंहिता लिख्यते ॥

नमः शिवाय साम्बाय सगणाय सहृदवे ।

प्रधानपुरुषेशाय सर्गस्थित्यन्तहेतवे ॥

ऋषय ऊचुः ।

अद्भुतेयं श्रुतास्माभिरियं भौमीह संहिता ।
कैलाससंहितां ब्रूहि शिवतत्त्वविवर्द्धिनीम् ॥

व्यास उवाच ।

हिमवच्छिखरे पूर्व्वं तपस्यन्तो महौजसः ।
वाराणसीं गन्तुकामाः मुनयः कृतसंविदः ॥
निर्गत्य तस्मात् संप्राप्य गिरेः काशीं समाहिताः ।
स्नातव्यमेवेति तदा ददृशुर्मणिकर्णिकाम् ॥
तत्र स्नात्वा सुसंतर्प्य देवादीनथ जाह्नवीम् ।
दृष्ट्वा स्नात्वा मुनीन्द्रास्ते विश्वेशं चिदधीश्वरम् ॥
नमस्कृत्याथ संपूज्य भक्त्या परमया युताः ।
पृतरुद्रादिभिः स्तुत्वा स्तुतिभिर्वेदपारगाः ॥
आत्मानं मेनिरे सर्व्वे कृतार्था वयमित्युत ।
शिवप्रीत्या सुपूर्णार्थाः शिवभक्तिरताः सदा ॥
तस्मिन्नवसरे सूतं पश्चक्रोशदिदृक्षया ।
गत्वा समागतं वीक्ष्य मुदा ते तं ववन्दिरे ॥
सोपि विश्वेश्वरं साक्षाद्देवदेवमुमापतिम् ।
नमस्कृत्याथ (तैस्साकं) तैः साकं मुक्तिमण्डपमाविशत् ॥
तत्रासीनं महात्मानं सूतं पौराणिकोत्तमम् ।
अर्थादिभिस्तदा सर्व्वे मुनयः समुपाचरन् ॥

... ...

मुनय ऊचुः ।

व्यासशिष्य महाभाग सूत पौराणिकोत्तम ।
धन्य त्वं शिवभक्तो हि सर्व्वविज् ज्ञानसागरः ॥
भवन्तमेव भगवान् व्यासः सर्व्वजगद्गुरुः ।
अभिषिच्य पुराणानां गुरुत्वे समयोजयत् ॥
तस्मात् पौराणिकी विद्या भवतो हृदि संस्थिता ।
पुराणानि च सर्व्वाणि वेदार्थं प्रवदन्ति हि ॥

वेदाः प्रणवसम्भवाः प्रणवार्थे महेश्वरः ।

अतो महेश्वरस्थानं त्वयि धिषणं प्रतिष्ठितम् ॥

3A, इति श्रीवे महापुराणे कैलाससंहितायां मुनिप्रश्नो नाम प्रथमोऽध्यायः : 4B, ० देवीकृतप्रश्नवर्णनं नाम द्वितीयोऽध्यायः ; 7A, ० सन्न्यासपद्धतिवर्णनं तृतीयोऽध्यायः ; 8B, ० सन्न्यासाचारवर्णनं नाम चतुर्थोऽध्यायः : 10A, ० सन्न्यास-मण्डलविधिवर्णनो नाम पञ्चमोध्यायः ; 13B, ० न्यासवर्णनं नाम षष्ठोऽध्यायः : 16B, ० शिवध्यानपूजनवर्णनं नाम सप्तमोऽध्यायः ; 18B. ० पूजावर्णनं नाम अष्टमोऽध्यायः ; 21A, ० प्रणवार्थपद्धतिवर्णनं नाम नवमोऽध्यायः ; 22B, ० सूतोपदेशो नाम दशमोऽध्यायः ; 25A, ० वामदेवप्रश्नवर्णनं नाम एकादशो-ऽध्यायः ; 29B, ० सन्न्यासविधिवर्णनं नाम द्वादशोऽध्यायः ; 33A, ० त्रयोदशो-ऽध्यायः ; 35A, ० शिवप्रणवरूपवर्णनं नाम चतुर्दशोऽध्यायः ; 37A, ० उपासनामूर्त्तिवर्णनं पञ्चदशोऽध्यायः ; 40B, ० शिवतत्त्ववर्णनं नाम षोडशोऽध्यायः ; 43A, ० शिवाद्वैतज्ञानकथनं नाम सप्तदशोऽध्यायः ; 45A, ० सन्न्यासपद्धतौ शिष्यकरणविधिर्नामाष्टादशोऽध्यायः ; 47B, ० योगपट्ट विधिवर्णनो नाम एकोनविंशोऽध्यायः ; 49A, ० क्षौरस्नानविधिवर्णनं नाम विंशोऽध्यायः ; 52B, ० यतीनां मरणानन्तर दशाहपर्य्यन्तकृत्यवर्णनं नाम एकविंशो-ऽध्यायः ; 54A, ० यतीनामेकादशाहकृत्यवर्णनं नाम द्वाविंशोध्यायः ; 56A, ० (Last Colophon) द्वादशकृत्यवर्णनं नामपूर्व्वकव्यासादिशिष्यवर्गवर्णनो नाम त्रयोविंशोऽध्यायः ।

It ends :—

अत्रैव सुखमासीनाः श्रीविश्वेश्वरपादयोः ।

सायुज्यरूपामतुलां भजध्वं मुक्तिमुत्तमाम् ॥

अहं गुरुपदाम्भोजसेवायै बादराश्रमम् ।

गमिष्ये भवतां भूयः सत्सम्भाषणमस्तु मे ॥

Post Colophon :—

समाप्ता कैलाससंहिता मार्ग शुक्लचतुर्थ्यां बुधे संवत् १९३५

श्री साम्ब शिव श्लोकसंख्या १२३१ ।

3541.

8397. **भौमसंहिता** । *Bhauma-saṃhitā.*

One of the twelve saṃhitās of the Śiva-purāṇa.

Substance, country-made paper. 13½ × 5¼ inches. Folia, 94. Lines. 10 on a page. Extent in ślokas, 2,350. Character, Nāgara. Date, Saṃvat 1925. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीगौरीशङ्कराय नमः ॥

अथ भौमसंहिता लिख्यते ।

यो धत्ते भुवनानि सत्त्वगुणवान् सृष्ट्वा रजः संश्रयन्
संहर्त्ता तमसान्वितो गुणवतीं मायामतीत्य स्थितः ।
सत्यानन्दमनन्तबोधममलं ब्रह्मादिसंज्ञास्पदं
नित्यं तत्त्वसमन्वयादधिगतं पूर्णं शिवं धीमहि ॥

ऋषय ऊचुः ।

सूत सूत महाप्राज्ञ व्यासशिष्य नमोऽस्तु ते ।
कोटिरुद्राख्या तूर्य्या श्रावितां संहिता त्वया ॥
भौमाख्यसंहितां तत्स्थां नानाख्यानसमन्विताम् ।
ब्रूहि शम्भुचरित्रं वै परं परमपावनम् ॥ २ ॥

सूत उवाच ।

महर्षयः शौनकाद्याः शृणुत प्रेमतः शुभम् ।
शाङ्करं चरितं दिव्यं भुक्तिमुक्तिप्रदं परम् ॥ ४ ॥
इतीदृशं पुरा प्रश्नं एष्टवान् मुनिसत्तमः ।
व्यासः सनत्कुमारं वै शैवं सच्चरितं जगौ ॥ ५ ॥
वासुदेवाय यत्प्रोक्तमुपमन्युमहर्षिणा ।
तदुच्यते मया व्यास चरितं हि महेशितुः ॥ ६ ॥
पुरा पुत्रार्थमगमत् कैलासं शङ्करालयम् ।
वसुदेवसुतः कृष्णस्तपस्तप्तुं शिवस्य हि ॥ ७ ॥
तत्रोपमन्युं संदृष्ट्वा तपन्तं शङ्कर उत्तमे ।
प्रणम्य भक्तोऽग्र मुनिं पर्य्यपृच्छत् कृताञ्जलिः ॥ ८ ॥

श्रीकृष्ण उवाच ।

उपमन्यो महाप्राज्ञ शैवप्रवरसम्मते ।
पुत्रार्थमगमं तप्तुं तपोऽत्र गिरिशस्य हि ॥ ९ ॥
ब्रूहि शङ्करमाहात्म्यं सदानन्दकरं मुने ।
यच्छ्रुत्वा भक्तितः कुर्य्यां तप ऐश्वरमुत्तमम् ॥ १० ॥

सनत्कुमार उवाच ।

इति श्रुत्वा वचस्तस्य वासुदेवस्य धीमतः ।
प्रत्युवाच प्रसन्नात्मा ह्युपमन्युः स्मरन् शिवम् ॥ ११ ॥

उपमन्युरुवाच ।

शृणु कृष्ण महाशैव महिमानं महेशितुः ।
यमभ्राक्षमहं शम्भोर्भक्तिवर्द्धनमुत्तमम् ॥ १२ ॥
तपःस्थोऽहं समभ्राक्षं शङ्करं च तदायुधान् ।
परिवारं समस्तं च विष्वादीनमरादिकान् ॥ १३ ॥
त्रिभिरंशैः शोभमानमजस्रसुखमव्ययम् ।
एकपादं महादंष्ट्रं सज्वालकवलैर्मुखैः ॥ १४ ॥
द्विसहस्रमयूखानां ज्योतिषातिविराजितम् ।
सर्व्वास्त्रप्रवरावाधमनेकाक्तं सहस्रपात् ॥ १५ ॥
यत्तत्कल्पान्तसमये विश्वं संहरति ध्रुवम् ।
नावध्यो यस्य च भवेत् त्रिलोके सचराचरे ॥ १६ ॥
महेश्वरभुजोत्सृष्टं त्रैलोक्यं सचराचरम् ।
निर्दहेद्धुतं क्षत्स्नं निमेषार्द्धान्नसंशयः ॥ १७ ॥
तपःस्थो वह्निपार्श्वस्थं दृष्टवानमहमव्ययम् ।
गुह्यमस्त्रं परं चास्य न तुल्यमधिकं क्वचित् ॥ १८ ॥
यत्तच्छूलमिति ख्यातं सर्व्वलोकेषु शूलिनः ।
विजयाभिधमत्युग्रं सर्व्वशास्त्रार्थनायकम् ॥ १९ ॥

4B, इति श्रीशैवे महापुराणे भौमसंहितायां कृष्णोपमन्युसंवादे खगतिवर्णनो नाम प्रथमोऽध्यायः; 6B, ० इति श्रीशैवे महापुराणे भौमसंहितायां सनत्कुमारव्यासंवादे उपमन्यूपदेशो नाम द्वितीयोऽध्यायः; 10A, ० कृष्णादि-

शिवभक्तोद्धारणशिवमाहात्म्यवर्णनम् नाम तृतीयोऽध्यायः ; 11B, ० शिवमाया-प्रभावो नाम चतुर्थोऽध्यायः ; 13B, ० महापातकवर्णनं नाम पञ्चमोऽध्यायः ; 16A, ० पापभेदवर्णनं नाम षष्ठोऽध्यायः ; 18B, ० नरकलोकमार्गयमदूत-स्वरूपवर्णनं नाम सप्तमोऽध्यायः ; 20B, ० नरकलोकवर्णनं नामाष्टमोऽध्यायः ; 22B, ० सामान्यनरकगतिवर्णनं नाम नवमोऽध्यायः ; 25A, ० नरकगतिभोग-वर्णनो नाम दशमोऽध्यायः ; 27A, ० अन्नदानवर्णनं नाम एकादशोऽध्यायः ; 29B, ० तपोमाहात्म्यवर्णनं नाम द्वादशोऽध्यायः ; 31B, ० पुराणमाहात्म्यवर्णनं नाम त्रयोदशोऽध्यायः ; 32B, ० सामान्यदानवर्णनं नाम चतुर्दशोऽध्यायः ; 34B,० ब्रह्माण्डकथने पाताललोकवर्णनो नाम पञ्चदशोऽध्यायः ; 36A, ० ब्रह्माण्ड-वर्णनो नरकोद्धारवर्णनो नाम षोडशोऽध्यायः ; 38A, ० जम्बूद्वीपवर्णनो नाम सप्तदशोऽध्यायः ; 41B, ० ब्रह्माण्डकथने सप्तद्वीपवर्णनं नाम अष्टादशोऽध्यायः ; 43A, ० लोकवर्णनो नाम एकोनविंशोऽध्यायः ; 45A, ० मानुष्यविशेष-कथनो नाम विंशोऽध्यायः ; 47A, ० मरणफलवर्णनो नाम एकविंशोऽध्यायः ; 49A, ० देहोत्पत्तिवर्णनो नाम द्वाविंशोऽध्यायः ; 52A, ० संसारचिकित्सायां देहाशुचित्व-बालाद्यवस्थावर्णनो नाम त्रयोविंशोऽध्यायः ; 53B, ० स्त्रीप्रभाव-वर्णनो नाम चतुर्विंशोऽध्यायः ; 57B, ० कालज्ञानवर्णनं नाम पञ्चविंशोऽध्यायः ; 59B, ० कालवञ्चनवर्णनो नाम षड्विंशोऽध्याय ; 61A, ० कालवञ्चनशिवप्राप्ति-वर्णनो नाम सप्तविंशोऽध्यायः ; 62B, ० छायापुरुषदर्शनो नामाष्टाविंशोऽध्यायः ; 64A, ० आदिसर्गवर्णनो नाम नवविंशोऽध्याय ; 66A, ० सर्गवर्णनं नाम त्रिंशोऽध्यायः ; 68A, ० सर्गतापसवर्णनं नाम एकत्रिंशोऽध्यायः ; 70B, ० काश्यपवंशवर्णनं नाम द्वात्रिंशोऽध्यायः ; 71B, ० सर्गवर्णनं नाम त्रयस्त्रिंशो-ऽध्यायः ; 75B, ० मन्वन्तरानुकीर्त्तनं नाम चतुस्त्रिंशोऽध्याय ; 77B, ० मन्वन्तर-कीर्त्तनो वैवस्वतसुतवर्णनं नाम पञ्चत्रिंशोऽध्यायः ; 80B, ० मनुपुत्रवंशवर्णनो नाम षट्त्रिंशोऽध्यायः ; 83A, ० मनुवंशवर्णनं नाम सप्तत्रिंशोऽध्यायः ; 85B, ० सत्यव्रतादिसगरपर्य्यन्तवंशवर्णनं नाम अष्टत्रिंशोऽध्यायः ; 88A, ० वैवस्वतवंशप्रभाववर्णनं नाम एकोनचत्वारिंशोऽध्यायः ; 90B, ० श्राद्धकल्पे पित्रुप्रभाववर्णनं नाम चत्वारिंशोऽध्यायः ; 93A, ० पित्र्यसर्गसप्तव्याधगतिवर्णनं नाम एकचत्वारिंशोध्यायः ।

It ends :—

संहितेयं महापुण्या शिवभक्तिविवर्द्धनी ।
नानाख्यानसमायुक्ता भुक्तिमुक्तिप्रदायका ॥
य एनं पठणाद्भक्त्या श्रावयेद्वा समाहितः ।
पठेद्वा पाठयेद्वापि स याति परमां गतिम् ॥
यस्य गेहे स्थिता चेयं लिखिता ललिताक्षरैः ।
संपूजिता च विधिवत् सर्व्वान् कामानवाप्नुयात् ॥
भूतप्रेतपिशाचादिदुष्टेभ्यो न भयं क्वचित् ।
पुत्रपौत्रादिसम्पत्तिं लभत्येव न संशयः ॥
तस्मादियं महापुण्या संहिता भौमसंज्ञिता ।
श्रोतव्या पठितव्या च शिवभक्तिमभीप्सुभिः ॥

Last Colophon :—

इति श्रीशिवे महापुराणे भौमसंहितायां पिटकल्पे पिट-प्रभाववर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥ ४ ॥ समाप्तं ।

Post Colophon :—

संवत् १९२५ मासोत्तममासि कार्त्तिके शुक्लपक्षे नवम्यां रविवासरे ॥

श्लोकसंख्या २१९९ ।

3542.

4566B. **मानवीसंहिता** । *Mānavī-saṃhitā.*

Being one of the saṃhitās of Śiva-purāṇa.

Substance, country-made paper. 18¾ × 6½ inches. Folia, 60. Lines, 14 on a page. Extent in ślokas, 3,300. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

1740 L

The saṃhitā is not enumerated in L. 123 nor in Cat. Cat. Vol, I.

Beginning :—

ॐ नमः शिवाय ॥

नमस्तस्मै परेशाय निर्गुणाय गुणात्मने ।
शिवाय परमेशाय शङ्कराय महात्मने ॥

ऋषय ऊचुः ॥

लोमहर्षण प्रोक्तं यत् पुराणं परिकीर्त्तितम् ।
तस्योपरि विभागश्च सूत नो वक्तुमर्हसि ॥
तवाननगता गाथा गङ्गेव जनपावनी ।
अस्मान् विषयगृध्नांस्त्वं सन्तारयितुमर्हसि ॥
सत्यवत्याः सुतस्यास्य प्रियः शिष्यो हि सूतज ।
व्यासेनोक्तं पुराणन्तत् कृपया ब्रूहि नः सूत ॥

सूत उवाच ।

कृष्णद्वैपायनं देवं नमस्यामि हृदा सदा ।
तस्माद्भगवतः प्राप्तं पुराणं शिवसंज्ञितम् ॥
तस्योपरि विभागं वः कथयिष्यामि सुव्रताः ।
पुरा वैवस्वतो देवो मनुर्धर्म्मविदाम्बरः ॥
पप्रच्छ भास्करं देवं पितरं लोकपूजितम् ।

मनुरुवाच ।

किन्तद्ब्रह्म किमध्यात्मं किन्तत् परममङ्गलम् ।
कस्याश्चावश्यगाः सर्व्वे सदेवासुरमानुषाः ॥
कस्य प्रसादात्त्रैलोक्यं परं निर्व्वाणमृच्छति ।
जरामरणनुत् को वा कस्य धाम जगद्वृतम् ॥
योगिनः कं समाश्रित्य योगं सम्यगवाप्नुवन्ति च ।
यस्याज्ञया यमो देवो भीत्या दूरं पलायते ॥
कस्यादेशमनुप्राप्य धनदोऽपि धनं ददेत् ।
सूर्य्योऽपि मन्दं तपति कस्यादेशवशादिति ॥
किन्तच्छ्रेयस्तपस्तप्तं वेदान्तेषु प्रतिष्ठितम् ।
कस्मादिश्वमिदं जातं कस्मिन् वा लयमेष्यति ॥

कस्य ब्रह्मादयो देवाः वशे तिष्ठन्ति सर्व्वदा ।
तदेवमघवानेकमुभयं वा वद प्रभो ॥
केन वा ज्ञायते सम्यगयमर्थ इदं वपुः ।
इति तस्मिंस्तु किं पुरुषः तस्य ज्ञानं किमात्मकम् ॥
चरितं तस्य किन्तात किं तीर्थं तदधिष्ठितम् ।
तेषामनुग्रहस्तद्वत् ग्रहणात्तदधिष्ठितम् ॥
लक्षणञ्च पुराणानां व्रतानाञ्च क्रमो यथा ।
वर्णानामाश्रमाणाञ्च सदाचारविधिः कथम् ॥
श्राद्धं कथं वा क्रियते प्रायश्चित्तं विधेः कथम् ।
एतत् सर्व्वं हि भगवन् सर्व्वं वक्तुमिहार्हसि ॥

It ends thus :—

एकतश्चतुरो वेदाः पुराणानि तथैकतः ।
पुराणं चैकतः शैवं तस्माच्चैनं पठेद्द्विजाः ॥
पुराणमेतत् संश्रुत्य प्रयाति परमं पदम् ॥

Colophon :—

इति श्रीशैवे महापुराणे मानवीसंहिता समाप्ता ।

Post Colophon :—

शुभमस्तु शकाब्दाः १७४० ।

किं वर्ण्यते क्षतिकुशलैककाव्यं
दिव्यं शरत्खिह घटाघटनस्य भव्यम् ।
श्रीरामलोचनमनोमुदितस्य राम-
चन्द्रस्य चारुचरितं चरणे भवान्याः ॥
हर्म्यास्य लक्ष्मीः किमु वर्ण्य [तेऽत्र]
हिमालयस्येव शुभप्रभस्य ।
स्वर्गक्रियाङ्गं वितरन्निवोर्द्ध-
मास्ते महेशो दधिवामनाख्यः ॥

3543.

4539. **सनत्कुमारसंहिता** । *Sanat-kumāra-saṃhitā.*

From the Śiva-purāṇa.

Not to be found in L. 123, now in Cat. Cat. Vol. I.

Subtance, country-made paper. 18 × 5½ inches. Folia, 94 + 97. Lines, 8, 9 on a page. Extent in ślokas, 6,000. Character, Bengali in a modern hand. Appearance, fresh. Complete.

It consists of two parts, the first is complete in 94 leaves and the second in 97.

The first part begins :—

प्रपद्ये देवमीशानं सर्व्वज्ञमपराजितम् ।
सम्भवं सर्व्वभूतानामनादिं विश्वतोमुखम् ॥
वेदादौ यः पुरा प्रोक्त ॐकाराख्यो महेश्वरः ।
सृजते सर्व्वभूतानि पञ्चभूतैः सदाशिवः ॥
सांख्यानां परमं योगं व्रतं पाशुपतन्तथा ।
सर्व्वज्ञानस्य कर्त्तारमादिदेवमुमापतिम् ॥
सृजते भगवान् देवो मूर्त्तित्रयविकारजान् ।
रक्षार्थं सर्व्वजन्तूनां त्रिधात्मानं सृजत्यजः ॥
स संज्ञां याति भावानामेक एव महेश्वरः ।
त्रैलोक्यहितकारी स नित्यमुक्तः शिवोऽव्ययः ॥
प्रज्वलन्तं महाशूलं घोररूपं महाग्निम् ।
नानाक्रीड़नकैर्देवः क्रीड़ते योगमायया ॥
... ...
तस्य चिन्ताप्रभावेण मम तस्यानुग्रहं शिवः (?)
तस्य चिन्ताप्रभावेण न तस्याविदितं जगत् ॥
तद्भक्त्या संप्रवक्ष्यामि पुराणं शिवभाषितम् ।
नैमिषस्याश्रमपदं पुण्यं पापप्रणाशनम् ॥
पराशरस्य दायादः श्रीमान् सत्यवतीसुतः ।
ब्रह्मर्षिः स च धर्म्मात्मा कालयोगविदां वरः ॥

... ...

... ...

वेदोयं ब्रह्मणा प्रोक्तो ब्रह्मैव पुनरन्यथा ।
चतुर्धा व्यस्यमतिमान् शिष्यानध्यापयत् पृथक् ॥
तेषां सुखोपविष्टानां कथां कथयतां पराम् ।
तत्र चाध्यात्मधर्म्मात्मा ब्रह्मणस्तनयः शुभः ॥
अनुग्रहार्थमृषीणां दर्शनं गतवान्ऋषिः ।
स ददर्श्व सुखासीनान् ब्रह्मर्षीनमितौजसः ॥
ततः संपूजयामास ब्रह्मर्षीन् संशितव्रतान् ।
विधिना ब्रह्मणोजेन (?) भगवान् ब्रह्मणः सुतः ॥

... ...

... ...

एतस्तु ऋषिभिस्तत्र ब्रह्मपुत्रो महामुनिः ।
लिङ्गार्च्चनविधिञ्चैव देवदेवस्य पूजनम् ॥
प्रासादस्य च माहात्म्यं देवदेवस्य धीमतः ।
संवत्सरस्य यत् सूक्ष्मं शिवदं परमं पदम् ॥
आवर्त्तिकविधिञ्चैव पुनरावर्त्तिकन्तथा ।
मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ॥
स्थानानि प्रष्टुमिच्छामि रुद्रस्य तु महात्मनः ।
उपविष्टस्तु भगवान् योगीशो ब्रह्मणः सुतः ॥
तपो वयोऽनुरूपाच्च आसनेषु यथाक्रमम् ॥

इति श्रीशिवपुराणे प्रथमोऽध्यायः ।

अथ तैर्मुनिभिः सर्व्वैः दिवाकरसमप्रभैः ॥
रराजाभ्यधिकं ब्रह्मा तैश्च ब्रह्मर्षिभिर्यथा ।
स तानुवाच धर्म्मात्मा भगवान् योगधर्म्मवित् ॥
कृताञ्जलिपुटाः सर्व्वे ऋषयः समभाषत ।

ऋषय ऊचुः ।

भगवन् श्रोतुमिच्छामस्तन्तु पुण्यं सनातनम् ।
(?)शिवं पुराणदेवस्य यदुक्तं तद्ब्रवीहि नः ॥

नहि किञ्चिदविदितं त्रैलोक्यज्ञानवानसि ।
स एवमुक्तस्तैर्विप्रैर्ब्रह्मपुत्रोऽब्रवीत्तदा ॥

सनत्कुमार उवाच ।

एवं पुराणं भवन्तः शृणुध्वं द्विजसत्तमाः ।
मयोच्यमानं तत्त्वेन देवगुह्यं सनातनम् ॥

This agrees with Sanat-kumāra-saṃhitā, as noticed in H.P.R. II, 237. But it differs at the end.

It ends thus:—

वरं सनत्कुमारस्तु एष्टो व्यासेन धीमता ।
मुनीन्द्रः कथयामास पुराणं शिवसम्भवम् ॥
सर्व्वाशयसमायुक्तं मन्वन्तरजगत्स्थितम् ।
तस्माद्वयमपि प्राप्य व्रतं पाशुपतं द्विजाः ॥
अभ्यस्य सकलं योगमीश्वरालयमाप्नुयथ ।
इति विदितपदार्थां देवदेवप्रभावे
भवतु भुवनभर्त्तुर्देवदेवस्य भक्ताः ।
तत इह परमान्तः प्राप्य योगं सुरेन्द्राः
परमपदमनन्तं प्राप्य देवाभिवासम् ॥

Colophon :—

इति श्रीशिवपुराणं समाप्तम् (?)

Every leaf has, on margin, शिवपुराणे प्रथमखण्ड ।

It is complete in 56 chapters.

Part II.

Śiva-purāṇa, Uttara-khaṇḍa (not one of the 12 Saṃhitās) of the Mahāpurāṇa but a part of another Śiva-purāṇa. (See Oxf. 75A.)

It begins thus :—

ॐ नमः शिवाय ।

वागीशो दक्षिणाङ्गादजनि मधुरिपुर्वामतो यस्य वेदाः
वाङ्मो यों वै मुनीन्द्रैरजगतहृदयैर्गीयते सामगानैः ।

... ...

... ...

वेदोयं ब्रह्मणा प्रोक्तो ब्रह्मैव पुनरन्यथा ।
चतुर्धा व्यस्यमतिमान् शिष्यानध्यापयत् पृथक् ॥
तेषां सुखोपविष्टानां कथां कथयतां पराम् ।
तत्र चाध्यात्मधर्म्मात्मा ब्रह्मणस्तनयः शुभः ॥
अनुग्रहार्थमृषीणां दर्शनं गतवान्ऋषिः ।
स ददर्श्व सुखासीनान् ब्रह्मर्षीनमितौजसः ॥
ततः संपूजयामास ब्रह्मर्षीन् संशितव्रतान् ।
विधिना ब्रह्मणोजेन (?) भगवान् ब्रह्मणः सुतः ॥

... ...

... ...

एतस्तु ऋषिभिस्तत्र ब्रह्मपुत्रो महामुनिः ।
लिङ्गार्च्चनविधिञ्चैव देवदेवस्य पूजनम् ॥
प्रासादस्य च माहात्म्यं देवदेवस्य धीमतः ।
संवत्सरस्य यत् सूक्ष्मं शिवदं परमं पदम् ॥
आवर्त्तिकविधिञ्चैव पुनरावर्त्तिकन्तथा ।
मूर्त्तीनां च विभागस्य मन्त्रस्य परमं विधिम् ॥
स्थानानि प्रष्टुमिच्छामि रुद्रस्य तु महात्मनः ।
उपविष्टस्तु भगवान् योगीशो ब्रह्मणः सुतः ॥
तपो वयोऽनुरूपाच्च आसनेषु यथाक्रमम् ॥

इति श्रीशिवपुराणे प्रथमोऽध्यायः ।

अथ तैर्मुनिभिः सर्व्वैः दिवाकरसमप्रभैः ॥
रराजाभ्यधिकं ब्रह्मा तैश्च ब्रह्मर्षिभिर्यथा ।
स तानुवाच धर्म्मात्मा भगवान् योगधर्म्मवित् ॥
कृताञ्जलिपुटाः सर्व्वे ऋषयः समभाषत ।

ऋषय ऊचुः ।

भगवन् श्रोतुमिच्छामस्तन्तु पुण्यं सनातनम् ।
(?)शिवं पुराणदेवस्य यदुक्तं तद्ब्रवीहि नः ॥

विंशतितमोऽध्यायः ; 76A, ० त्रिभुवनेश्वराष्टोत्तरशतनामस्तोत्रकथनं नाम ऊनत्रिंशोऽध्यायः ; 80A, ० एकाम्रमाहात्म्यं त्रिंशत्तमोऽध्यायः ; 82B, ० वराह-प्रसाद एकत्रिंशोऽध्यायः ; 88B, ० मार्कण्डेयप्रसादे मृत्युञ्जयो नाम त्रयस्त्रिंशो-ऽध्यायः ; 91B, ० शिवरात्रिमाहात्म्ये निषादमुक्तिश्चतुस्त्रिंशोऽध्यायः ; 95B ; ० शिवरात्रिमाहात्म्ये क्षणाद्ब्रह्मविमुक्तिर्नाम पञ्चत्रिंशोऽध्यायः ; 97A, इति ० नक्षत्रव्रतमाहात्म्यं नाम षट्त्रिंशोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

It ends thus : —

नक्षत्रव्रतपरं मर्त्त्यं कैलासे प्रमथेश्वराः ।
दृष्ट्वार्चयन्ति विविधैरुपचारैर्मनोहरैः ॥
एवं चतुर्दशीं नक्षमाहात्म्यं कथितं तव ।
सर्व्वपापहरं साक्षात् शिवलोकप्रदायकम् ॥
इमं नक्षविधिं तुभ्यं श्रुत्वा भक्तिपरायणाः ।
चतुर्दशीनक्षफलं प्राप्नोति नरसत्तमः ॥

3544.

4566. *Sanat-kumāra-saṃhitā.*

Substance, country-made paper. 18¾ × 6½ inches. Folia, 65. Lines, 14 on a page. Extent in ślokas, 3,640. Character, Bengali. Date, Saka 1740. Appearance, fresh. Complete.

Written in the same hand as 4566A and 4566B, *i.e.*, our Catal. number 3546 and 3547.

The original from which the present manuscript was copied was apparently defective, as there are lacuna in many places.

The concluding verse :—

+ + + + + + र्वादेवदेवप्रभावे
भवतः वनभर्त्तुं(?) देवदेवस्य भक्ताः ।
तत इह परमन्तः प्राप्य योग + मिश्राः
परमपरमनन्तं प्राप्य देवाधिवासम् ॥

Colophon :—

इति श्रीशिवपुराणे सनत्कुमारसंहितायां समाप्तम् ॥

Post Colophon :—

ॐ तत्सत् । शकाब्दाः ॥ १७४० ॥ ८ माघस्य ॥ ० ॥

श्रीरामधनदेवशर्म्मणः लिपिरियम् ॥ ॐ ॥

3545.

2810. *The Same.*

Substance, foolscap paper. 12½ × 4 inches. Folia, 8. Lines, 5 on a page. Character, Bengali. Appearance, fresh.

From the 2nd chapter of the second part to the 7th chapter of the same.

3546.

6610B. **(शिवपुराणीय) सनत्कुमारसंहिताटीका ।**

(Śiva-purāṇīya) Sanat-kumāra-saṃhitā-ṭīkā.

Four batches of leaves of foolscap paper, quarter size.

I.

Foll. 2–25, containing Adhy. I–IV. Written on one side only.

2A. *Begins* :—

किञ्च सम्प्रत्युपलभ्यमानेषु यावत्सु शिवपुराणपुस्तकेषु षडेव संहिता उपलभ्यन्ते । तासां श्लोकसंख्यापि श्रीमद्भागवतोक्तसंख्यादेशीयैव प्रतीयते । ताखपि ज्ञानसंहितासनत्कुमारसंहिते उक्तासु द्वादशसु संहितासु न परिगणिते । तयोः शिवपुराणतः पृथक्त्वावधारणं तु भागवतोक्तचतुर्विंशतिसहस्रसंख्यातोपि ग्रन्थसंख्या ऋसीयसी भवेत् इति कथमनयोर्वचनयोर्विरोधः परिहरणीय इति चेदुच्यते तत्रैव संहितायां—

संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।
व्यस्तवेदतयालोके वेदव्यास इति श्रुतः ॥

पुराणमपि संक्षिप्तं चतुर्लक्षप्रमाणतः ।
अद्यापि देवलोके तत् प्रतकोटिप्रविस्तरम् ॥

इत्यनेन सन्दर्भेन प्रतकोटिप्रविस्तृतानि पुराणानि चतुर्लक्षग्रन्थात्मना संक्षिप्तानि इत्यभिधानात् लक्षग्रन्थात्मकश्चैवपुराणस्य देवलोके चतुर्विंशति-सहस्रात्मकस्य च तस्य इह लोके स्थितेः साधु कल्पयितुं शक्यतया न कथमपि विरोधो महर्षिवाक्ययोः । एवं सत्युपलभ्यमानसंहिताभिः इहलोकस्थितशिव-पुराणग्रन्थसंख्या चतुर्विंशतिसहस्रश्लोकरूपा पूर्यत इति व्यवस्थायामपरमपि विनिगमकम् अवशिष्यते परं ज्ञानसंहितासनत्कुमारसंहितयोर्द्वादशसु परि-गणितासु संहितासु नामानुल्लेखात् तयोः शिवपुराणाकृतायां विनिगमकम् । तत्रदानींतनेषु यावत्सुपलभ्यमानपुस्तकेष्वेतयोः संहितयोः शिवपुराणाकृत्वमनास्थाय चतुर्विंशतिसहस्रग्रन्थात्मकत्वस्य अनुपपत्तिरित्यकम् । अस्मार्तकालप्रभृतिसर्व्वेषु (?) विद्वत्सु तत्संहिताद्वयविशिष्टस्यैव शिवमहापुराणत्वेन निर्विवादं प्रसिद्धिरिति द्वितीयम् । रुद्रस्य तारकोपदेष्टृत्वेन रुद्रसंहितायां ज्ञानोपदेशकथाप्रसक्तसत्त्वस्यैव सम्भावयितुमौचित्येन सम्प्रत्युपलभ्यमानायां ज्ञानसंहिताभिधायां बाहुल्येन ज्ञाननिरूपणस्यैव सत्त्वेन ज्योतिर्लिङ्गादिनिरूपणप्रसक्तेन सुविस्तरेण काशीवर्णन-शिवसहस्रनामादीनां साक्षात् परम्परया मुक्तिसाधनानां प्राधान्येन निरूपणाच्च देवलोकस्थाष्टसहस्रग्रन्थात्मिका रुद्रसंहितैव तत्रभगवता ज्ञानसंहितानाम्ना सङ्क्षिप्येह लोके ब्रह्मर्षिभ्य उपदिष्टेति कल्पना युक्ता अस्यामेव च ज्ञानसंहितायां शिवमहापुराणारम्भप्रस्तावस्य सत्त्वेनैतस्याः शिवपुराणाकृताकल्पनायां पुराणा-रम्भस्य चतुर्विंशतिसहस्रसंख्यायाश्च वैगुण्येन शिवमहापुराणाकृत्वसिद्धेश्च । एवं सनत्कुमारसंहिताया अपि भौमसंहिता माहसंहितादेः कस्यचित् संहिता-विशेषस्यैव नामान्तरेण चतुर्विंशतिसहस्रग्रन्थात्मके भूलोकप्रसिद्धे शिवमहापुराणे कथनमिति कल्पनायां सर्व्वं समञ्जसम् ।

The difficulty has been solved in a different way by Aufrecht who assigns the two saṃhitās (Jñāna and Sanat) to the Brahmottara-khaṇḍa of the Skanda-purāṇa, constituting another work entitled Śiva-purāṇa on the authority of the MS. No. 52 belonging to the library of the Benares Sanskrit College. (See Cat. Cat. Vol. I, p. 650.)

Fol. 6. लोकानां ग्रन्थादौ मङ्गलाचरणप्रवर्त्तनाय समुचितपरर्षिप्रवक्तृत्वं चिन्तनरूपं मङ्गलं श्लोकाष्टकेनाऽर्चयति प्रपद्ये इत्यादि ।

After the explanation of the eight ślokas of mangalacarana, we have :--

दायादः पुत्रः दायादौ सुतबान्धवावित्यमरः । सत्यवतीसुतो व्यासः ॥ ९ ॥ कालयोगविदां कालोऽस्मि लोकः क्षयकृत् इत्यादिश्रुतेः कालस्य परमात्मनः योग ऐक्यं तद्विदामित्यर्थः ॥ १० ॥

8, इति श्रीशिवमहापुराणीय सनत्कुमारसंहितायां प्रथमाध्यायः ।

अथ द्वितीये ऋषिभिः पृष्टो ब्रह्मसुतोऽब्रवीत् ।
संक्षेपतः पृथिव्यादिसंहिताया अनुक्रमम् ॥

15, इति श्रीद्वितीयोऽध्यायः ।

अथ जगत् सृष्टिं वक्तुं तृतीयाध्यायमारभते अव्यक्तमित्यादि ॥

19, इति श्री० तृतीयोऽध्यायः ।

एष्वौगतानां द्वीपानां परिमाणादि वर्णितम् ।
अधः स्थितास्तथा लोका वर्ण्यन्तेऽथ चतुर्थके ॥

25, इति चतुर्थोऽध्यायः ॥

ॐ नमः शिवाय ॥

II.

Copied in Samvat 1940.

Foll. 1–62, containing adhy. V–XXXIX. Written on one side only.

Beginning : —

एवं चतुर्थे सुनिरूप्य लोकान्
अधोगतान् भोगविलासभूमीन् (?)
पापात्मनां पापफलोपभुक्त्यै
घोराणि चोक्ता यमशासनानि ॥ १ ॥
अतःपरं पुण्यकृतां निवासान्
ऊर्द्धं प्रवक्ष्यामि समासतो वै ।

तथापि तान् सातिशयान् हि मुक्ता
ग्रैवं भजानन्दमयं पदं तत् ॥ २ ॥

P 3, इति पञ्चमः ।

उक्ता पुण्यकृतां लोकान् योगमाहात्म्यमेव च ।
पञ्चमे रुद्रमाहात्म्यं षष्ठे वक्ष्यति विस्तरात् ॥

P 4, इति षष्ठोऽध्यायः ।

षष्ठे रुद्रस्य माहात्म्यं पञ्चमूर्त्तीः पृथक् पृथक् ।
उक्ताथ सप्तमे रुद्रकीर्त्तनस्योच्यते फलम् ॥

P 6, इति सप्तमः ।

विरूपाक्षस्य माहात्म्य-स्तुती उक्ते हि सप्तमे ।
सनत्कुमारचरितमष्टमेऽथ प्रकीर्त्यते ॥

P 9, इति अष्टमोऽध्यायः ।

एवं सनत्कुमारस्य सिद्धिमुक्ताष्टमे पराम् ।
नवमे शिवसार्व्वज्य-सर्व्वेशत्वादि वर्ण्यते ॥

P 10, इति नवमोऽध्यायः ।

ब्रह्मगीतास्तु नवमे प्रदर्श्याथ निरूप्यते ।
ब्रह्मलोको विष्णुलोको रुद्रलोकः क्रमेण तु ॥

P 12, इति दशमोऽध्यायः ।

दशमे मेरुशृङ्गेषु ग्रैवादिभवनानि च ।
उक्ताथैकादशे रुद्रस्थानवृन्दं सुवर्ण्यते ॥

P 13, इति प्रभुस्थानसप्तक-वर्णनं एकादशोऽध्यायः ।

महाप्रभोः सप्त सुखाकराणि
स्थानानि संवर्ण्य ततस्तदन्ते ।
प्रतिश्रुतं सर्व्ववरिष्ठमेकं
तद्वादशे स्थानमुदीर्य्यतेऽथ ॥

P 14, इति द्वादशोऽध्यायः ।

अष्टभिस्तु परीवारैः शिवस्थानं सुवर्ण्य च ।
विभीषणेन संवादो वर्ण्यतेऽथ त्रयोदशे ॥

P 16, इति त्रयोदशोऽध्यायः ।

चतुर्दशे जगल्लिङ्गाज्जातं तिष्ठति लीयते ।
इति तत्पूजने पुण्यं महच्चेति प्रकीर्त्यते ॥

P 20, इति चतुर्दशोऽध्यायः ।

नामकीर्त्तनमाहात्म्यं सम्यगुक्ता चतुर्दशे ।
स्थानानामथ माहात्म्यं प्रोक्तं पञ्चदशेऽधुना ॥

P 21, इति पञ्चदशोऽध्यायः ।

स्थानाष्टकस्य माहात्म्यं परिमाणादिभिर्युतम् ।
उक्ता पञ्चदशे तीर्थाद्यच्यते षोड़शेऽधुना ॥

P 21, इति षोड़शोऽध्यायः ।

अथ सप्तदशे व्यासो भक्तानामनुकम्पया ।
पर्य्यपृच्छदनुक्तानि पूर्व्वाध्याये महर्षिणा ॥

P 22, इति सप्तदशोऽध्यायः ।

गताध्यायक्रमेणोक्ता स्थानमाहात्म्यमुत्तमम् ।
ब्रह्मविष्णुमहेशानामध्यायेऽष्टादशेऽधुना ॥
प्रभावाधिक्य-जिज्ञासां व्यासस्य शमयिष्यति ।
सनत्कुमारो भगवान् इतिहासकथानकैः ॥

P 23, इत्यष्टादशः ।

शिवलिङ्गस्य माहात्म्यं तस्मादुद्भवमेव च ।
विस्तरेण समाख्यातमध्यायेऽष्टादशे पुनः ॥
एकोनविंशेऽध्यायेऽथ लिङ्गस्थापनजं फलम् ।
अभ्यङ्गे पुष्पदाने च वक्ष्ये क्षीराभिषेचने ॥

P 24, इति श्रीशिवपुराणे सनत्कुमारसंहिताटीकायां एकोनविंशोऽध्यायः ।

एकोनविंशे सुनिरूप्य पुण्यं
लिङ्गप्रतिष्ठापनजं ततस्तु ।
क्षीराभिषेकाद्युपचारकल्पने
विंशे सपर्य्या शिवतुष्टिदोच्यते ॥

Foll. 25 to 43, line 1, are written in red ink.

P 34, इति श्रीशिवमहापुराणे सनत्कुमारसंहिताटीकायां द्वाविंशोऽध्यायः।

अयोविंशे शिवप्रीतिकारको धर्म उत्तमः।
विविधः कापनमुखः संक्षेपेण प्रकीर्त्यते॥

P 39, इति श्रीशिवमहापुराणे • चतुर्विंशोऽध्यायः।

अन्नदानस्य माहात्म्यं दानानामनुतिष्ठतः (?)।
प्रदाने धार्म्मिकाणां पञ्चविंशे प्रकीर्त्यते॥

P 42, • पञ्चविंशोऽध्यायः।

षड्विंशे निःस्पृहयया विना दाने महाफलम्।
एकाहाद्युपवासेन लभ्यमित्युपवर्ण्यते॥

P 45, इति षड्विंशोऽध्यायः।

सप्तविंशेऽथ नियमात् महत्फलमवाप्यते।
इति दृष्टान्तमुखतो विस्तरेण प्रकीर्त्यते॥

P 47, इति श्रीशिवमहापुराणे सनत्कुमारसंहिता[टीका]यां सप्तविंशो-ऽध्यायः।

अष्टाविंशे चन्द्रखण्डधारणे विषभक्षणे।
कारणे पार्व्वतीप्रश्नः प्रोक्तवान् भगवान् शिवः॥

P 48, इत्यष्टाविंशोऽध्यायः।

ऊनत्रिंशे तु षट्त्रिंशा पद्मैर्मूर्त्तिप्रपूजनम्।
तद्धारकाणाञ्च फलं विस्तरेण निरूप्यते॥

P 49, इत्येकोनत्रिंशोऽध्यायः।

त्रिंशे शतप्रीतिसंख्यकैः श्लोकैः शङ्कर उक्तवान्।
शतरुद्रावसाने च हेतुं सपूजायजनेव च॥

The next five leaves are marked on both sides, from 51 to 60.

P 52, इति त्रिंशत्तमोऽध्यायः।

एकत्रिंशत्तमे शम्भोः विभूतीः कीर्त्तयन् मुनिः।
शिवज्ञाने फलं भूरि वदत्यगतिविस्तरात्॥

P 53, इत्येकत्रिंशोऽध्यायः ।

द्वात्रिंशत्तमकेऽध्याये प्रणवोपासिलक्षणम् ।
तस्याः फलं देवता चाप्यूनत्रिंशे (?) निरूप्यते ॥

P 55, इति द्वात्रिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये ध्यानादिक्रम उच्यते ।
स्वरूपं तस्य भेदाश्च सप्रपञ्चं स्फुटैः पदैः ॥

P 56, इति त्रयस्त्रिंशोऽध्यायः ।

दुर्व्वाससे यथा देवः प्रोक्तवान् पापनाशनम् ।
ध्यानयोगविधिं सोऽत्र चतुस्त्रिंशे निरूप्यते ॥

P 56, इति चतुस्त्रिंशत्तमोऽध्यायः ।

पञ्चत्रिंशत्तमेऽध्याये पुनर्ध्यानादिवर्णनम् ।
काम्याश्च तदसक्तानां वासोक्तिः फलदोच्यते ॥

P 57, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशेऽध्यात्ममार्गेण वायवो गाढ़िकास्तथा ।
मोक्षदज्ञानसिद्ध्यर्थं संक्षेपेण निरूपिताः ॥

P 58, इति षट्त्रिंशोऽध्यायः :

एतदध्यायोत्तरं । महेश्वर उवाच ।

प्राणाद्याश्चतस्रो ज्ञेया वासाः प्रोक्तास्तु ऊर्द्धगाः ।
गाभिः सञ्चरते विप्र परमात्मानमव्ययम् ॥
क्षणे प्रोक्ता तदा योगी नित्यध्यानपरायणाः ।
एवं हि परमात्मानं पापकर्म्मा न पश्यति ॥
पापकर्म्मापि यो नित्यं नित्यं ध्यानपरायणाः ।
ध्यानाग्निः सर्व्वकर्म्माणि दहत्यग्निरिवेन्धनम् ॥
न वेदयज्ञैर्न जपैर्न योगैः
न शौचजप्यैर्न च वेदचर्य्यया ।
प्राप्नं वरं तत्तु नरेण लोके
ध्यानार्द्धवं यद्धि निषेवते ध्रुवम् ॥

न नदीस्नानमात्रेण न तीर्थाभिगमेन च ।
न च दीक्षाविधानेन न शिरोमुण्डनेन च ॥
न देवार्चनमात्रेण शिवशास्त्राणां विधारणात् ।

+ + + + +

प्राप्तं पदं पश्य नरेण लोके ।
ध्यानार्णवं यस्तु न सेवते बुधः ॥ (?)
सर्व्वतः समचित्तस्तु सर्व्वमात्मन एव च ।
चिन्तयन् सर्व्वभूतानि तदा सिध्यति स द्विजः ॥

इत्येकोऽध्यायः पुस्तकान्तरेऽधिको दृश्यते ।

स चादर्शत्वेन हृते पुस्तकेऽदर्शनात् प्रायः स्वरूपार्थत्वाच्च न व्याख्यातः ॥

समचिंशे पुनर्देव प्राणायामादिलक्षणम् ।
प्रणवोपासनं चापि संक्षेपेण न्यरूपयत् ॥

P. 60, इति समचिंशोऽध्यायः ।

अष्टचिंशे शरीरन्तु सर्व्वदेवमयं वदन् ।
प्राणाग्निहोत्रं सफलं वक्ति दुर्वाससे शिवः ॥

P. 60, इत्यष्टचिंशोऽध्यायः ।

ऊनचत्वारिंशकेऽथ नाड़ीविस्तारमुक्तवान् ।
योगप्रेप्सुबबोधार्थं करुणाविग्रहो मुनिः ॥

Last colophon in this batch of leaves :—

इति श्रीसनत्कुमारसंहितायां शिवमहापुराणे एकोनचत्वारिंशोऽध्यायः ।

Post Colophon :—

श्रीकाशीविश्वेश्वरार्पणमस्तु ॥ शुभम् ॥ स्वार्थं परार्थञ्च ॥ का० सु० ५ सं १९७० रविवासरे तद्दिने इदं पुस्तकं समाप्तम् ॥

III.

Foll. 1–19 contain adhy. XL to XLIV. Written on one side only.

Beginning :—

चत्वारिंशत्तमेऽध्याये काम्पीमाहात्म्यमुत्तमम् ।
गिरिजाशिवसंवादसुखेन परिकीर्त्यते ॥

P 3, इति चत्वारिंशः ।

एकचत्वारिंशकेऽत्र हरिकेशाख्यशुद्धकः ।
दण्डपाणिरभूद्देव प्रसादादिति कीर्त्यते ॥

P 7, इत्येकचत्वारिंशोऽध्यायः ।

P 8, श्रीदण्डपाणेर्हि वरप्रदानं संवर्ण्य पूर्वं परमत्र वर्ण्यते ।

वाराणसीमध्यगतो हि देव ॐकार आद्यः सकलागमानाम् ॥
द्विचत्वारिंशकेऽध्याये मण्डूक्याख्यानमादिमम् ।
प्रतापमुकुटस्याथ सपुत्रस्य महीपतेः ॥
ॐकारेश्वरदेवस्य पञ्चायतनवासिनः ।
सन्दर्शनाय गमनं पुण्यां काष्ठां ततः परम् ॥
महिमा तीर्थराजस्य ॐकारस्तवनं क्रमात् ।
एवं श्लोका नवाशीतिरत्राध्याये प्रकीर्त्तिताः ॥

P 12, इति द्विचत्वारिंशः ।

गताध्याये तु संक्षेपादोंकारेश्वरवर्णनम् ।
ज्ञात्वा विस्तरतोऽध्याये त्रिचत्वारिंशकेऽधुना ॥
सार्द्धपञ्चचिंशताऽथ पद्मैरैश्वर्य्यवर्णनम् ।
सनत्कुमारः कुरुते भक्तानुग्रहहेतवे ॥

P 13, इति श्रीशिवपुराणे त्रिचत्वारिंशोऽध्यायः ।

अपर्य्याप्तत्वं पूर्वस्मिंस्त्रिचत्वारिंशके पुनः ।
चतुश्चत्वारिंशके हि माहात्म्यं कथ्यते क्रमात् ॥

This batch comes up to adhy. XLIV, 121 and breaks off in the middle of a sentence.

IV.

Begins where III leaves and continues to LVII, 81, in foll. 1–31, written on one side only. The seventh leaf is missing.

P 5, इति श्रीशिवपुराणे सनत्कुमारसंहितायां चतुश्चत्वारिंशोऽध्यायः ।

नन्दिनोऽथ तपो घोरं स्तुतिश्चैव महेशितुः ।
तत् प्रसादश्चेति सर्वं अध्यायेऽस्मिन् प्रदर्शते ॥

P 8, इति श्रीशिवपुराणे सनत्कुमारसंहितायां पञ्चचत्वारिंशोऽध्यायः ।

नन्दीश्वघोरतपसा सन्तुष्टः प्रशिवेश्वरः ।
यथा तस्मै वरं प्रादात्तथाध्यायेऽत्र कथ्यते ॥

P 9, इति श्रीशिवपुराणे ० षट्चत्वारिंशोऽध्यायः ।

नन्दीश्ववरदेशानसंस्तुता देवता यथा ।
समागताः प्रभोः पार्श्वं तथाध्यायेऽत्र कथ्यते ॥

P 12, ० सप्तचत्वारिंशोऽध्यायः ।

शिवाज्ञप्ताः सुराः सर्वे गणाश्च गणपं यथा ।
चक्रुस्तं तुष्टुवुश्चापि तदध्यायेऽत्र कथ्यते ॥

P 12, ० अष्टचत्वारिंशः ।

देवकन्यकया सार्द्धं नन्दीश्वस्य महात्मनः ।
यथा विवाहः समभूत् तथाध्यायेऽत्र वर्ण्यते ॥

P 15, इति श्री ० एकोनपञ्चाशत्तमोऽध्यायः ।

ऊनपञ्चाशत्तमे तु विवाहं नन्दिनः शुभम् ।
संवर्ण्य नीलकण्ठस्य माहात्म्यं स्तोत्रमुत्तमम् ॥
सार्द्धसप्ताधिकशतश्लोकैर्विस्तरतोऽखिलम् ।
सनत्कुमारो भगवान् पञ्चाशत्तमकेऽवदत् ॥

P 16, इति श्रीशिवपुराणे पञ्चाशत्तमोऽध्यायः ।

उक्ता महेशस्य सुनीलकण्ठता-
हेतुं पुराध्यायवरे सुविस्तृते ।
यथात्र दृप्तं त्रिपुरासुरस्य
पञ्चाशत्तं पुरमेकेऽभिधाय ॥
एकोनपञ्चाशता श्लोकैरुपजातिनिगुम्फितैः ।
तच्छ्लोकविंशतिश्लोकैः स्तुतितोषौ शिवस्य च ॥

P 17, इति श्रीशिव • पञ्चाशत्तमोऽध्यायः ।

अध्यायेनैकपञ्चाशत्तमेन सुनिरूपितम् ।
दत्तं देवैर्मयादीनां दुर्हृत्तानां शिवं प्रति ॥

P 19, इति श्रीमहापुराणे सनत्कुमारसंहितायां एकपञ्चाशत्तमोऽध्यायः ।

मयादिदानवेन्द्राणां मन्त्रणं नारदेन तु ।
द्विपञ्चाशत्तमेऽध्याये विनाशः शम्भुना कृतः ॥

P 20, इति श्रीशिवपुराणव्याख्यायां द्विपञ्चाशत्तमोऽध्यायः ।

विज्ञापितो गिरिजया द्विजमाहात्म्यवर्णने ।
हिमवच्छिखरे देवस्तत्सर्वं समवर्णयत् ॥

P 22, इति त्रिपञ्चाशत्तमोऽध्यायः ।

योगः पाशुपतः कीदृक् इति व्यासेन भाषितः ।
सनत्कुमारः प्रावादीत् पुराहृत्तमुखेन तम् ॥

P 23, इति चतुःपञ्चाशत्तमोऽध्यायः ।

देहे या नाड़िकाः सन्ति यत्र यत्र च संस्थिताः ।
तत्सर्वं पञ्चपञ्चाशत्तमेऽध्यायेऽत्र वर्ण्यते ॥

P 25, इति श्री • पञ्चपञ्चाशत्तमोऽध्यायः ।

विमलज्ञानसम्पन्नो मुनिरीशपदं यथा ।
संप्राप्नोति तथा सम्यगध्यायेऽत्र निगद्यते ॥

P 26, इति षट्पञ्चाशत्तमोऽध्यायः ।

येषु लोकेषु भगवान् संस्थितो गिरिजापतिः ।
सप्तपञ्चाशत्तमे ते निरूप्यन्ते सविस्तरम् ॥

For the text see H.P.R. Vol. II, No. 237, which is to be differentiated from Sanat-kumāra-saṃhitā as described in I.O. Catal. No. 3675, which, complete in 21 chapters, is assigned to the Skanda-purāṇa, and also from those described in I.O. Catal. No. 3725 and in H.P.R. Vol. II, No. 238, both of which contain five paṭalas marked 31–35.

The commentary is written in the same style as the commentary on Dharma Samhita Catal. No. 3550 by Gañgadhara and may be put down to him.

3547.

2450. **लक्ष्मीव्रतकथा** । *Lakṣmī-vrata-kathā.*

From Sanat-kumar-saṃhitā.

For the MS. and the work see L. No. 4139.

Post Colophon :—

इदं पुस्तकं नानूपनामक श्रीधरस्य पिता नारायणेन लिखितं स्वार्थं परार्थंच ।

श्रीराम जय ।

3548.

1058. **कार्त्तिकमाहात्म्यम्** । *Kārtika-māhātmyaṃ.*

From Sanat-kumāra-saṃhitā.

Substance, country-made paper. 12½ × 5½ inches. Folia, 43. Lines, 13 on a page. Extent in ślokas, 1320. Character, Nāgara. Date, Saṃvat 1847. Appearance, old. Complete in 26 chapters.

For description see I.O. Catal. 3676.

Post Colophon :—

संवत् १८४७ मिति भाद्रपद वदि ६ भृगौ तद्दिने स्वार्थं परार्थं शिवानि सन्तु ।

3549.

9493. **गणेशपञ्चरत्नम्** । *Ganeśa-pañcaratnaṃ.*

From Sanat-kumāra-saṃhitā.

Substance, country-made paper. 6½ × 4 inches. Folia, 3. Lines 6, on a page. Extent in ślokas, 25. Character, Nāgara. Appearance, tolerable. Complete.

Taken from the Sanat-kumāra-saṃhitā.

It begins thus :—

श्रीगणेशाय नमः । ॐ अस्य श्रीगणेशस्तोत्रमन्त्रस्य भृगुऋषि-
रनुष्टुप्छन्दः गजवदनो देवता मम सर्व्वकामसिद्ध्यर्थे जपे विनि-
योगः । इत्यादि ।

End :—

विमलकनकवर्णं पूर्णलक्ष्मी प्रदातुं
गजमुखकरणाख्याच्चलं कर्णयुग्मम् ।
अभयवरदहस्तमोग्रपाशाङ्कुशाढ्यं
गणपतिवरमीग्रं स्वामिसर्व्वप्रसिद्धम् ॥

Colophon :—

इति श्रीसनत्कुमारसंहितायां उत्तरखण्डे गा + + तं गणेश-
पञ्चरत्नं सम्पूर्णं ।

3550.

6610A. *A commentary on Dharma-saṃhitā from Śiva-purāṇa.*

Being the last of the twelve saṃhitās.

By Gañgādhara.

Substance, foolscap paper, of quarto size. Folia, 72. Lines, 33 on a page. Extent in ślokas 4,600. Character, modern Nāgara. Appearance, fresh. Complete.

This Śiva-Mahā-Purāṇa, according to Aufrecht, Cat. Cat. Vol. I, is to be differentiated from Śiva-purāṇa—assigned to the Brahmottara Khaṇḍa of the Skanda-purāṇa—of which Sanat-kumāra-saṃhita forms a part.

The commentary begins :—

ॐ नमः शिवाय ।

ॐ नमः शिवाय सान्या[य] सगणाय सवृषभे
ऊर्द्ध्वजटाशूटभ्रमदूरुगाधराय च ।

इह खलु महाशिवपुराणे वायुसंहिताख्ये खण्डे पूर्व्वभागे वाय्वृषिसंवाद-
मुखेन उपरिभागे व्यासोपमन्युसंवादमुखेन च शिवदीक्षावन्मात्रानुष्ठेयधर्म्मा[ग]भि-

धाय अधुना तदितरसाधारणधर्म्मानभिधास्यन् आदौ वायवीयसंज्ञितोपरिभागस्य द्वितीयाध्याये "पुरोपमन्युमासीनं विष्णुः क्षीणवपुर्धरः। प्रणिपत्य यथान्यायमिदं वचनमब्रवीदित्येतन्मात्राभिधानात् प्रश्नकारणतदङ्गीकरणमुखेन शिवस्य मूर्त्तित्रयोत्तमत्वं वदन् धर्म्मसंहितामारभते। अतएव अस्याः संहिताया धर्म्मसंहितेति नाम शैवदौक्तावदितरसाधारणधर्म्माणामभिधास्यमानत्वात् वायुसंहितोत्तरत्वञ्चास्याः वायुसंहितायां ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथेति महापुराणकौर्त्तनोत्तरं।

यदिदं शैवमाख्यातं पुराणं वेदसम्मितं।
तस्य भेदान् समासेन ब्रुवतो मे निबोधत॥
विद्ये (द्वे) श्वरं तथा रौद्रं वैनायकमतःपरम।
भौमं मातृपुराणञ्च सप्तैकादशकं तथा॥
कैलासं शतरुद्रञ्च कोटिरुद्राख्यमेव च।
सहस्रकोटिरुद्राख्यं वायवीयमतःपरम॥
धर्म्मसंज्ञं पुराणञ्चेत्येता द्वादशसंहिताः।

इत्युत्तरत्रगन्तव्य।

ननु शैवपुराणस्य न महापुराणत्वं—

मद्वयं भद्वयञ्चैव ब्रत्रयं वचतुष्टयं।
अलिंपाग्निपुराणानि कूस्कं गारुडमेव च॥

इति महापुराणसंग्राहकवाक्ये पाठात्। शैवान्तर्गतं वायवीयं।

ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथेति वचनन्तु महापुराणसाम्यप्रदर्शनद्वारा ओल्श्रद्धातिशयोत्पादनार्थं। शिवस्येदं शैवमिति व्युत्पत्त्या शिवप्रतिपादकपुराणान्तराभिप्रायकं वा। किं त्वस्योपपुराणत्वमेव पाद्मे एकोनविंशेऽध्याये उपपुराणेषु शैवमादिपुराणञ्च देवीभागवतं तथेति परिगणनादितिचेन्न। शैवपुराणे मध्यमेश्वरमाहात्म्ये उत्तरखण्डे शिवाङ्गन्यवरेण व्यासेन महापुराणप्रणयनोत्युत्तरमुखेन

यत्र पूर्व्वोत्तरखण्डे शिवस्य चरितं बहु।
शैवमेतत् पुराणं हि पुराणज्ञा वदन्ति च॥
इति स्वस्य महापुराणत्वबोधकवचनेन निरोधात्॥

... ...

3B, अथ धर्म्मसंहितां प्रारिप्सुरेतदध्ययनं गायत्र्यादिमन्त्रमकृत्वान्तरमेव विधेयमिति विधिं बोधयन्,

देवतावाचकाः शब्दाः, ये च भद्रादिवाचकाः ।
ते सर्व्वे नैव निन्द्याः स्युर्लिपितो गणतोपि वा ॥

इति पैंगलश्लोकानुसारेण देवतानामोत्कीर्त्तनपूर्व्वकं मङ्गलमाचरयति :— गायत्रीमिति ।

5A, एवं परमशिवं ध्यानेन प्रसाद्य धर्म्मसंहिताप्रारिप्सुः पूर्व्वसंहिताया अन्ते उपमन्युकृत शैवधर्म्मोपसंहारं कृत्वापि शिवस्य सर्व्वाधिकत्वख्यापनाय पुनरिति-हासान्तरमारभते । एकदेति । क्वचिदेकदेत्यादि श्लोकत्रयं नास्ति । तदा पूर्व्वसंहिताशेषत्वेनैवेदमवतारितमिति बोध्यं वायवीयचरमाध्यायस्तु तावतैव प्रकरणेन संहिताया समाप्तत्वात् तत्फलश्रुत्यादिकथनपरः अग्रे च पुनः प्रस्तुत एव उपमन्युकृष्णसंवादः पूर्य्यते ॥ देवकीपुत्रः कृष्णः । चिन्तयन् पुत्रलाभोपाय-मिति शेषः । इदं हरिवंशे स्पष्टं । तत्रानुक्तानामेव विशेषाणां प्रसिद्ध्यर्थमिदं प्रकरणम् । विधिवदर्घाद्यातिथेयधर्म्मेण । ४ । कं पूजयसीति । एवञ्च तव सर्व्वज्ञत्वात् त्वत्पूज्योऽवश्यमेव सकलकामपूरक इति मया पूजयिष्यत इति भावः ॥ मुनिश्रेष्ठ इति एवञ्च उपपत्त्यादिभिरुपमन्योराराध्य सर्व्वश्रेष्ठत्वनिश्चय इति भावः । ५ । शङ्कर इति तदेति शेषः ।

The commentary explains only difficult words and there are many ślokas which it does not think difficult enough to require comments at all.

6A, इति प्रथमोऽध्यायः ।

श्रीसदाशिवभक्तानामभीप्सितफलोदयः ।
तस्यैवानुग्रहाद् भूयान् द्वितीये परिकीर्त्यते ॥

8B, इति द्वितीयोऽध्यायः ।

ब्रह्मजन्यवरान् दैत्यान् अजय्यानन्यदैवतैः ।
जघान लीलया देवस्तृतीयेत्यिति कीर्त्यते ॥ २ ॥

11A, इति तृतीयोऽध्यायः ।

हिरण्यकशिपोस्तूर्य्ये हिरण्याख्यस्य चाच्युतात् ।
वधोऽन्धकोत्पत्तिगाथौ शिवाच्चेतीर्य्यते कथा ॥

13B, इति चतुर्थोध्यायः ।

मृत्युञ्जयमहाविद्या प्रभावाज्जीवतः कवेः ।
निर्गमोऽन्धकासङ्गिश्च पञ्चमे वर्ण्यते तथा ॥

14B, इति पञ्चमोऽध्यायः ।

षष्ठे रत्नं महादैत्यं हत्वा गौर्य्या निजव्रतम् ।
पालितं स्वात्मनैवेति विचित्रा वर्ण्यते कथा ॥

15B, इति षष्ठोऽध्यायः ।

सप्तमे चित्रलेखाया मायाबुद्धिप्रदर्शनात् ।
स्त्रीणां ते पुंसमधिके इति संकीर्त्यते कथा ॥

17A, इति सप्तमोऽध्यायः ।

अष्टमे कामतत्त्वाख्या पूर्व्वं शंवरनाशनम् ।
शुंभस्य च निशुंभस्य तत्कृतो वर्ण्यते वधः ॥

18A, इत्यष्टमोऽध्यायः ।

नवमे विविधाख्यानमुखेन स्मरमुख्यता ।
शिवस्य सर्व्वोत्कर्षश्च संक्षेपेण निरूप्यते ॥

18B, इति नवमोऽध्यायः ।

दशमे लिङ्गमाहात्म्यकथापूर्व्वं शिवस्य च ।
कामावेशेपि सर्व्वज्ञं विस्तरेण प्रकीर्त्यते ॥

20A, इति दशमोऽध्यायः ।

एकादशेऽनेककथा कीर्त्तनाच्चित्तजन्मना ।
दुर्ज्जयत्वं जगद्व्याप्तिः संक्षेपादुपवर्ण्यते ॥

20B, इति एकादशोऽध्यायः ।

द्वादशे विबुधस्त्रीणां चेतसः क्षोभणात् स्मरः ।
योगिनामपि नोजय्य इत्याख्यानैः प्रकीर्त्यते ॥

21A, इति द्वादशोऽध्यायः ।

त्रयोदशे पुराद्यत्तकीर्त्तनात् पुण्यबन्धनः ।
दुर्ज्जयत्वं रागयुक्तमानवैः समुदीर्य्यते ॥

22A, इति त्रयोदशोऽध्यायः ।

चतुर्दशे कथाप्रेषं कौर्त्तयन्नुपसंहृतिम् ।
करोति कामदोषाणां मुनिर्वक्ति शिवार्चनम् ॥

22A, इति चतुर्दशोऽध्यायः ।

शिवार्चायाः पञ्चदशे नित्यनैमित्तिको विधिः ।
श्रद्धाप्रशंसनमुखो विस्तरेण प्रकीर्त्यते ॥

24B, इति पञ्चदशोऽध्यायः ।

षोड़शे प्रांकरध्यानासक्तानां वाङ्मयूजनम् ।
क्रमाज्ज्ञानप्रदं सर्व्वकामदं चेति कीर्त्यते ॥

25A, इति षोडशोऽध्यायः ।

शिवभक्तार्चने पुण्यं तज्ज्ञानान्मुक्तता तथा ।
दाने फलं देवनिन्दा प्रोक्ता सप्तदशे कथा ॥

27A, इति सप्तदशोऽध्यायः ।

अष्टादशे पापहेतून् मानसान् वाचिकांस्तथा ।
कायिकांस्तद्विशेषांश्च व्यापारान् वक्ति विस्तरात् ॥

28A, इति अष्टादशोऽध्यायः ।

एकोनविंशे मुनिना कृतदुष्कृतकर्म्मणाम् ।
विविधा यातनाः प्रोक्तास्तेभ्यश्चेतो निवर्त्तये ॥

Foll. 29 to the end are written on one side only.

P 30, इत्येकोनविंशोऽध्यायः ।

यमलोकाध्वसुखदं नृणां दुष्कृतिनामपि ।
तथा स्वर्गादिफलदं कर्म्म विंशे प्रकीर्त्यते ॥

P 32, इति विंशतितमोऽध्यायः ।

एकविंशेऽन्नदानस्य सर्व्वदानगरिष्ठता ।
सर्व्वभूतोपयोगित्वात् संक्षेपेण निरूप्यते ॥

P 33, इत्येकविंशोऽध्यायः ।

द्वाविंशे जलदानस्य फलं सत्यस्य पूज्यता ।
तपसो भूप्रदानादेः संक्षेपात् कीर्त्यते फलम् ॥

P 34, इति द्वात्रिंशोऽध्यायः ।

पुराणश्रवणे तज्ज्ञ पूजनेषु महत्फलम् ।
कथयित्वा पुराद्दत्तं त्रयोविंशे प्रकीर्त्यते ॥

P 36, इति त्रयोविंशोऽध्यायः ।

चतुर्विंशे महादानमाहात्म्याख्यानपूर्व्वकम् ।
भूदानस्याखिलश्रैष्ठ्यं सोपानाख्यं प्रकीर्त्यते ॥

P 38, इति चतुर्विंशोऽध्यायः ।

पञ्चविंशे हेममय्याः साब्धिद्वीपयुजो भुवः ।
स्वरूपदानमाहात्म्यं यथावदुपवर्ण्यते ।

P 39, इति पञ्चविंशोऽध्यायः ।

षड्विंशतितमेऽध्याये सर्व्वपापविनाशकम् ।
तिलहस्तिप्रदानन्तु सार्थवादं प्रकीर्त्यते ॥

P 40, इति षड्विंशोऽध्यायः ।

व्रतं शुक्लचतुर्द्दश्याः सर्व्वपापविनाशकम् ।
सेतिहासं महापुण्यं समं विंशे प्रकीर्त्यते ॥

P 43, इति सप्तविंशोऽध्यायः ।

अष्टाविंशे महापुण्यं शिवनामसहस्रकम् ।
सर्व्वपापप्रशमनं यथावत् परिकीर्त्यते ॥

P 48, इति अष्टाविंशोऽध्यायः ।

ऊनत्रिंशे षड्विधं पुण्यदं पापनाशनम् ।
प्रकीर्त्यते मुनीन्द्रेण यागदानादिकं तपः ॥

P 49, इत्येकोनत्रिंशोऽध्यायः ।

त्रिंशत्तमे तथाध्याये नामदम्भ्यकथा शुभा ।
तुलापुरुषमाहात्म्यसिद्धये परिकीर्त्यते ॥

P 50, त्रिंशोऽध्यायः ।

ब्रह्माण्डदानमुद्दिश्यैकत्रिंशादिपञ्चभिः ।
ब्रह्माण्डरूपमध्यायैः कीर्त्यते सोद्भवक्षयम् ॥

P 51, इत्येकपञ्चिंशोऽध्यायः ।

द्वापञ्चिंशत्तमकेऽध्याये नरकप्राप्तिकारणम् ।
नरकाणां स्वरूपञ्च मुनिना परिकीर्त्यते ॥

P 51, इति द्वापञ्चिंशोऽध्यायः ।

त्रयस्त्रिंशत्तमेऽध्याये मर्त्यमण्डलवर्त्तिनाम् ।
द्वीपानामिह सप्तानां स्वरूपादिकमुच्यते ॥

P 52, इति त्रयस्त्रिंशोऽध्यायः ।

चतुस्त्रिंशत्तमेऽध्याये वर्षद्वीपनिरूपणम् ।
तत्रत्यानां विशेषाणामुक्तिञ्च मुनिना कृता ॥

P 53, इति चतुस्त्रिंशोऽध्यायः ।

निरूप्यैवं मर्त्यगोलसूर्य्यादिस्थितिवर्णनम् ।
शिवमन्त्रञ्च परमः पञ्चत्रिंशेऽभिधास्यते ॥

P 53, इति पञ्चत्रिंशोऽध्यायः ।

षट्त्रिंशे शिवसम्मीतिकारको योग उत्तमः ।
देव्यै शिवेन कथितः परिस्फुटमुदाहृतः ॥

P 54, इति षट्त्रिंशोऽध्यायः ।

पञ्चब्रह्माख्यमन्त्राणां विधानं सकलश्रुति ।
अङ्गन्यासादिसहितं सप्तत्रिंशे प्रकीर्त्यते ॥

P 54, इति सप्तत्रिंशोऽध्यायः ।

अष्टत्रिंशे महादेवः पञ्चब्रह्माश्रमाश्रितः ।
भुक्तिमुक्तिकरः पूज्य इति सम्यक् प्रकीर्त्यते ॥

P 55, इत्यष्टत्रिंशोऽध्यायः ।

एकोनचत्वारिंशे तु सर्व्वाभीष्टफलप्रदम् ।
श्रीतत्पुरुषमन्त्रस्य विधानं परिकीर्त्यते ॥

P 55, इत्येकोनचत्वारिंशोऽध्यायः ।

चत्वारिंशे त्वघोरादि विधिर्भक्तप्रशंसनम् ।
दानार्च्चनप्रशंसा च मुनिना परिकीर्त्यते ॥

P 57, इति चत्वारिंशोऽध्यायः ।

एकचत्वारिंशके तु स्नाग्रधर्म्मो महाफलः ।
आद्युत्कर्षापकर्षौ च कीर्त्यते नृप्रवृत्तये ॥

P 58, इत्येकचत्वारिंशोऽध्यायः ।

द्विचत्वारिंशकेऽध्याये गर्भोत्पत्तिक्रमादिकम् ।
प्राणिनां तद्विरागार्थं विस्तरेण प्रकीर्त्यते ॥

P 59, इति द्विचत्वारिंशोऽध्यायः ।

त्रिचत्वारिंशकेऽध्याये स्त्रीणां निन्द्यतया भृशम् ।
न तत्र रज्येन्मतिमान् इति साख्यानमुच्यते ॥

P 62, इति त्रिचत्वारिंशोऽध्यायः ।

चतुश्चत्वारिंशके तु स्त्रीणां चित्तस्य दुष्टता ।
अनन्यत्याश्च वचसा स्यादेति परिकीर्त्यते ॥

P 62, इति चतुश्चत्वारिंशोऽध्यायः ।

एतदुत्तरं चतुःश्लोकात्मक एकोऽध्यायो विवाहविधिपर आदौ खण्डितः पञ्चादित्यादिपदश्रवणात् । परन्तूपलब्धेषु चतुर्ष्वपि पुस्तकेषु तथैव स्थितोऽष्टावक्राध्याये विवाहस्य प्रक्रान्तत्वात्तदेकवाक्यतया ज्ञेयः । एकस्मिंस्तु पुस्तके गताध्यायान्तर्गतैवैषा चतुःश्लोकी । मद्रेशदुहिता सत्यवती । द्विजेन्द्रा इति मुनिसम्बोधनम् । इति पञ्चचत्वारिंशोऽध्यायः ।

षड्विंशप्रमितेऽध्याये लिङ्गजातं सुमूर्षतः ।
पार्वतीश्वरसंवादमुखेन परिकीर्त्यते ॥

P 63, इति षट्चत्वारिंशोऽध्यायः ।

मृत्योर्दुर्जयतासूत्रा ध्रुवब्रह्मविचक्षणैः ।
स जप्य इति देवेन सप्तविंशाध्याय उच्यते ॥

P 65, इति सप्तचत्वारिंशोऽध्यायः ।

वसत्रिसंख्यकेऽध्याये छायापुरुषदर्शने ।
यजं गायत्र्यपास्तौ च यजं सम्यगुदीर्यते ॥

P 66, इत्यष्टचत्वारिंशोऽध्यायः ।

मुक्तेः सर्व्वाभिलाषत्वं हेतुर्लिङ्गस्य पूजने ।
उक्तस्त्वेकोनपञ्चाशेऽध्याये सत्यवतीभुवा ॥

P 66, इत्येकोनपञ्चाशोऽध्यायः ।

ब्रह्मविष्णुस्तुतिप्रीतः शिवस्ताभ्यां ददौ वरान् ।
अतोऽत्र लिङ्गमेतत्तु पञ्चाशत्तम ईर्य्यते ॥

P 66, इति पञ्चाशत्तमोऽध्यायः ।

प्रधानादिविराडंत आदिसर्गोऽत्र निर्म्मलः ।
स तज्ज्ञानफलश्चैकपञ्चाशत्तम उच्यते ॥

P 67, इत्येकपञ्चाशत्तमोऽध्यायः ।

द्विपञ्चाशत्तमेऽध्याये मनुमारभ्य पार्थिवाः ।
पृथुपर्य्यन्तमुद्भूताः प्रकीर्त्यन्ते समासतः ॥

P 67, इति द्विपञ्चाशत्तमोऽध्यायः ।

पृथुपुत्रमुखा सृष्टिर्दक्षकन्याविवाहतः ।
देवादिसृष्टिश्चैव त्रिपञ्चाशत्तम ईर्य्यते ॥

P 67, इति त्रिपञ्चाशत्तमोध्यायः ।

देवदानवगन्धर्व्वोरगपक्षिमुखोद्भवः ।
मरुतां सृष्टिपर्य्यन्तश्चतुःपञ्चाश ईर्य्यते ॥

P 67, इति चतुः पञ्चाशत्तमोऽध्यायः ।

पञ्चपञ्चाशत्तमके पृथुस्वर्विष्टितोच्यते ।
द्विजादिककुवंतानां व्यधिपानां प्रकल्पना ॥

P 67, इति पञ्चपञ्चाशत्तमोऽध्यायः ।

षट्पञ्चाशत्तमेऽध्याये वेनस्याधर्म्मभाषिता ।
तद्भक्ताच्च पृथूत्पत्तिस्तेन भूम्निश्चिरच्यते ॥

P 68, इति षट्पञ्चाशत्तमोऽध्यायः ।

मुनिभूम्नोमिताध्याये पृथिवीदोहनं पृथोः ।
तेनोद्भवश्च लोकानां समस्तानां प्रकीर्त्यते ॥

P 68, इति सप्तपञ्चाशत्तमोऽध्यायः ।

अष्टपञ्चाशत्तमके मन्वन्तरनिरूपणम् ।
तत्रत्यर्षिर्विभागश्च समासेन विरच्यते ॥

P 68, इत्यष्टपञ्चाशत्तमोऽध्यायः ।

ऊनषष्टितमेऽध्याये सूर्य्योत्पत्तिः पुरोच्यते ।
ततस्तत्स्त्रीभयं तस्याः पुत्राधिष्ठातिरुच्यते ॥

P 68, इत्येकोनषष्टितमोऽध्यायः ।

अथ षष्टितमेऽध्याये मनुवंश्या महीभृतः ।
सत्यव्रतान्ताः संक्षेपात् कीर्त्यन्ते चक्रवर्त्तिनः ॥

P 69, इति षष्टितमोऽध्यायः ।

एकषष्टितमेऽध्याये त्रिशङ्कुचरितं शुभम् ।
सगरस्य तथोत्पत्तिः प्रसङ्गेन प्रकीर्त्यते ॥

P 69, इत्येकषष्टितमोऽध्यायः ।

पितृप्रसादादिष्टार्थसिद्धिरुक्तेषाञ्च सर्व्वथा ।
पूज्यता पितृताहेतुर्द्वाषष्टितम ईर्य्यते ॥

P 70, इति द्वाषष्टितमोऽध्यायः ।

त्रिषष्टितमकेऽध्याये पितृसप्तकवर्णनम् ।
मुनिजात्यन्तरप्राप्तिः सहेतुश्च प्रकीर्त्यते ॥

P 71, इति त्रिषष्टितमोऽध्यायः ।

चतुःषष्टितमेऽध्याये साधुसङ्गात् परा गतिः ।
तेषां जातेति तत्कार्य्यमित्याश्रयत उच्यते ॥

P 72, इति चतुःषष्टितमोऽध्यायः ।

अधुना पुराणश्रवणविधिमाह ।

Last Colophon :—

इति श्रीअग्निपुराणे धर्म्मसंहितायां पञ्चषष्टितमोऽध्यायः ।
श्रीसदाग्निव प्रसन्नोऽस्तु ।

There are four verses more, the second of which gives the commentator's name as Puri Gaṅgādhara Śarmā.

2, विदुता किल धर्म्मसंहिता
पुरिगंगाधरधर्म्मयोगिनुः ।
तनुतां सुधियां चिरं मुदं
शिवपादाम्बुजसक्तचेतसाम् ॥

See I.O. Catal. No. 3616. The I.O. MS. is identified by Aufrecht as Dharma-saṃhita, although it does not bear the name. In the I.O. Catal. the last chapter is quoted in full, and by carefully comparing it with the present commentary which explains only stray words here and there, I see Aufrecht is quite right in his identification.

3551.

10171. शिवरात्रिव्रतमाहात्म्यम् ।

Śiva-rātri-vrata-māhātmyaṃ.

From Śiva-purāṇa (Īśāana-saṃhita).

Substance, country-made paper. 11 × 4½ inches. Folia, 20. Lines 12 on a page. Character, modern Nāgara. Appearance, fresh. Dat (in a later hand), Saka 1778. Complete.

Beginning:—

श्रीगणेशाय नमः । श्रीविश्वनाथाय नमः । अथ शिवरात्रि माहात्म्य प्रारम्भः ।

महर्षय ऊचुः ।

श्रुतानि पातकानीह त्वयोक्तानि महामते ।
पापान्विताश्च जायन्ते जना विविधयोनिषु ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वा यतिनोऽपि वा ।
मूर्खो वा पण्डितो वापि श्रीमान् वा निर्धनोऽपि वा ॥
विलोमगाश्च ये केचित्तथा चैवानुलोमजाः ।
एवंविधानां पापानां राशिर्मेरुसमो भवेत् ॥
केनाग्निना च दग्ध्वा तं शिवलोके व्रजेत् भवात् ।
तन्नूपायञ्च यत्नेन लोकानां हितकाम्यया ॥

सूत उवाच ।

वक्ष्याम्यहं मुनिश्रेष्ठाः सर्व्वपातकनाशनम् ।
उपायं सर्व्वमर्त्यानामयत्नेन च मुक्तिदम् ॥
पुरा कैलासशिखरे साम्बः सानुचरः शिवः ।
ब्रह्मादिभिः सुरगणैः सेव्यमानः सदैव हि ॥
एकदा तु महादेवी शिवमक्षरमव्ययम् ।
प्रणम्य पतिमीशानमपृच्छद्वृषभध्वजम् ॥

देव्युवाच ।

सन्ति पापानि देवेश बहूनि विविधानि च ।
तानि दग्ध्वा तु पुरुषस्तत्सायुज्यं कथं व्रजेत् ॥
... ...
... ...
शिवरात्रिव्रतं तस्य प्रोक्तवान् शङ्करः स्वयम् ।
यमाय पुरा प्रोक्तं पार्व्वत्या शिवभाषितम् ॥

4A, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिव्रतमाहात्म्ये प्रथमोऽध्यायः; 7B, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिविधानं नाम द्वितीयोऽध्यायः; 9B, ०उपरिभागे शिवरात्रिव्रतोद्यापनं नाम तृतीयोऽध्यायः; 12B, इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिमाहात्म्ये सुकुमारस्य गणेश्वरप्रतिपादनं नाम चतुर्थोऽध्यायः; 19B, इति श्रीशिव० यमशङ्करसंवादो नाम पञ्चमोऽध्यायः ।

Last Colophon :—

इति श्रीशिवपुराणे ईशानसंहितायां शिवरात्रिव्रतकथा समाप्तिर्नाम षष्ठोऽध्यायः ।

Post Colophon :—

शिवरात्रिमाहात्म्यं सम्पूर्णमगमत् ।

In a later hand :—

यथामति चैतत् सदाशिवशास्त्रिणा शोधितमपि पुनः शोधयन्तु विद्वांसः ।
शके १७७८ माघ शुद्ध ८ ।

3552.

9751. **शिवरात्रिव्रतोद्यापनविधिः ।**

Siva-rātri-vratodyāpana-vidhiḥ.

From the Śiva-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, old. Complete.

On the completion of the Śiva-rātri-vrata, said to belong to the Śiva-purāṇa.

The Last Colophon runs thus :—

इति श्रीशिवपुराणे उमामहेश्वरसंवादे शिवरात्रिव्रतोद्यापन-विधिः समाप्तः ।

3553.

2038. **शिवपूजाविधानम् ।** *Siva-pūjā-vidhānam.*

From the Śiva-purāṇa.

Substance, country-made paper. $10\frac{3}{4} \times 5\frac{3}{4}$ inches. Folia, 5. Lines, 11 and 12 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीशिवपुराणे शिवपूजाविधानं नाम एकोनत्रिंशोध्यायः ।

It begins :—

ऋषय ऊचुः ।

व्यासशिष्य महाभाग कथयत्वं प्रसादतः ।

कैः पुष्पैः पूजितः शम्भुः किं किं यच्छति वै फलम् ॥

This is said to be the 29th chapter of the Śiva-purāṇa on the flowers particularly favourite of Śiva.

3554.

2171. **महालिङ्गार्चनविधिः** । *Mahāliṅgārcana-vidhiḥ.*

Substance, country-made paper. 9½ × 4 inches. Folia, 11. Lines, 7 on a page. Extent in ślokas 147. Character, Nāgara. Appearance, fresh. Complete. Verse.

Three chapters from the Śiva-purāṇa, viz., the 20th, the 21st and the 25th, on the worship of a great emblem of Śiva in the midst of a large number of minor emblems of Śiva and the images of other deities. It is an interlocution between Śiva and Upamanyu.

For the beginning see L. 4148.

Preference is given to the emblem made of earth :—

R. Mitra did not see that there is a colophon in 9B which is numbered 22. He is not right in saying that the last colophon is 22. It is 25.

2A, उत्तमं तच्च लिङ्गेषु रसरत्नमयादिषु ।
मृल्लिङ्गेष्वधिकं तेषामर्चनं समुदाहृतम् ॥

5A, इति श्रीशिवपुराणे शिवधर्म्मानुकीर्त्तने महालिङ्गस्थापनवर्णनं नाम विंशोऽध्यायः ॥ स्थापनविधिः ॥ : 9B, इति श्रीशिवधर्म्मानुकीर्त्तने महालिंगपूजनविधिवर्णनं नामैकविंशोऽध्यायः । अथ लिंगस्थापनक्रमः ; 10B, इति श्रीशैवपुराणे शिवरहस्ये महालिंगार्चनप्रयोगविधिर्नाम पञ्चविंशोऽध्यायः । Here ends the leaf 10B. The 11th leaf is written on one side only and gives no colophon.

It ends :—

ततो महालिंगस्य लिंगानि षष्युत्तरशतानि १६० तन्मध्ये शिवस्य पञ्चविंशति २५ नवयोन्यात्मके यंत्रे पंचत्रिंशदधिकशतम् ॥
अथ पूजाक्रमः ।
आदौ दिक्पालान् पूजयेत्ततोऽष्टदिक्षु त्रिशूलेषु ब्रह्मादीन्
ततः तांडवेश्वरस्य मूर्त्तये पूजयेत् ... ...

... ... ततो मङ्गालिंगस्य लिंगानां पूजा १६०

आदौ देव्याः पूजनं । ततः शिवपूजनं ॥ श्रीसांब ॥

3555.

8952. **हरितालिकाव्रतकथा** । *Haritālika-vrata Kathā.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Saṃvat 1874. Fresh. Complete.

Complete in eight leaves. From the Śiva-purāna. Dated Saṃvat 1874. An interlocution between Guru and Śiva.

The last Colophon runs thus :—

इति श्रीशिवपुराणे हरितालिकाव्रतकथा समाप्ता । संमत् १८७४ ॥

It begins thus :—

मन्दारमालाकुलितालकायै कपालमालाङ्कितशेखराय ।
दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
कैलासशिखरे रम्ये गौरी पृच्छति शङ्करम् ।
गुह्याद् गुह्यतरं गुह्यं कथयस्व महेश्वर ॥

3556.

2419. **सोमवारव्रतम्** । *Somavāra-vratam.*

From Śaiva-mahāpurāṇa.

Substance, country-made paper. 9×4 inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 50. Character, Nāgara of the seventeenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशैवमहापुराणे सप्तत्रिंशोऽध्यायः ।

It begins :—

वामदेव उवाच ।

ततो वशिष्ठं देवेशं पार्व्वतीसह-शंकरम् ।
विश्वामित्रो महातेजाः प्रणिपत्याभ्यभाषत ॥
... ...
... ...
शुभे तिथौ शुभे मासे चन्द्रताराबलान्विते ।
सोमवारव्रतारम्भं कुर्य्यादिप्रोत्तरायणे ॥
... ...
... ...
इति विज्ञाप्य देवेशं वर्षं वर्षत्रयं तु वा ।
संकल्प्य यावज्जीवं [च] रन्तु यदि तद्व्रतं मुने ॥

After the last colophon there are four lines from the 11th chapter of the Śiva-rahasya.

तस्य केदारनाथस्य श्रावणीसोमवासरे ।
पूजा कार्य्या विप्रेवेण साधनैर्विविधैः शुभैः ॥
सोमवारव्रतं कार्य्यं प्रयत्नेन यथाविधि ।
... ...

3557.

3103. **वेदान्तस्तवः ।** *Vedānta-stavaḥ.*

Being the 12th chapter of Śiva-purāṇa.

Substance, country-made paper. 9 × 4 inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 180. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशिवपुराणे षट्साहस्र्यां संहितायां पुष्करीकपुर-माहात्म्ये वेदान्तस्तवो नाम द्वादशोऽध्यायः ।

Then in a different hand :—

श्रीदीक्षितचिन्तामणेरिदं पुस्तकं वेदान्तस्तवः ।

It begins : —

ऋषय ऊचुः ।

पुण्डरीकपुरं प्राप्य जैमिनिर्मुनिसत्तमः ।

किं चकार महायोगी सूत नो वक्तुमर्हसि ॥

सूत उवाच ।

भगवान् जैमिनिर्धीमान् पुण्डरीकपुरे पुरा ।

महर्षि सिद्ध गन्धर्व्व ... ... ॥

Saw Mahādeva dancing with Parvatī by his side. He, with all his disciples, fell flat before Mahādeva and worshipped him.

ततो विवेद वेदान्तसारार्थं तत्प्रसादतः ।

कृताञ्जलिरुवाचेमं वेदान्तस्तवमुत्तमम् ॥ ८ ॥

The stava with its preface and Phalaśruti extends to 132 verses.

3558.

10120. सन्दीपनिमुनिचरित्रम् ।

Sandīpani-muni-carittram.

(Legend of Sandīpani, Guru of Kṛṣṇa.)

From Śaivopapurāṇa.

Substance, foolscap paper. 10 × 5½ inches. Folia, 3. Lines 12 on a page. Extent in ślokas, 70. Character, modern Nāgara. Date, Samvat 1962. Appearance, fresh. Complete.

Beginning :—

पुरा काशीवासीद्भुतिसुद्भुतिसत्यव्रतवरः

तपस्वी तेजस्वी धृतिमतिसुशीलादिवसतिः ।

महोदारोपारोत्तमतमलसत्-पाण्डुरयशाः

कुटुम्बी शैवेन्द्रो मुनिरिह ह संदीपनिरभूत् ॥

End :—

इदं चरित्रं परमं पवित्रं साम्दीपनेः शार्ङ्गधरोः पठित्वा ।

श्रीशार्ङ्गकारुण्यभरादवश्यं सुतेन हीनाः ससुता भवन्ति ॥

Colophon :—

इति श्रीशैवोपपुराणे पूर्व्वभागे ईश्वरसंहितायां रामलक्ष्मण-गुरुसन्दीपनिमुनिचरित्रवर्णनो नाम पंचत्रिंशतितमोऽध्यायः ।

Post Colophon :—

१९६१ फाल्गुन कृष्ण १ शनौ काश्यां लिखितं रत्नाथरामेण ।

3559.

5588A. शिवपुराणोत्तरखण्डम् ।

Śiva-purāṇottara-khaṇḍam.

Substance, palm-leaf. 14½ × 1½ inches. Folia, 134. Lines, 4, 5 on a page. Extent in ślokas, 4,300. Character, Uḍiya, about a hundred years old. Appearance, fresh. Complete.

See Catal. 3543 II.

Beginning :—

श्रीगणेशाय नमः । श्रीसदाशिवाय नमः ।

वागीशो दक्षिणाङ्गादजनि मधुरिपुर्वामतो यस्य वेदाः

वाक्षोर्यो वै मुनीन्द्रै + + + हृदयैर्गीयते सामगानैः ।

गीर्व्वाणाः शक्रमुख्या दितिसुतसहिता यं विदुर्यत् स्वरूपाः

यः कर्त्ता यश्च भोक्ता सकलजगदिदं शम्भवेऽस्मै नमोऽस्तु ॥

पुण्यपापविनिर्म्मुक्ता नैमिषारण्यवासिनः ।

मुनयः शिवसंकल्पाः सूतं पप्रच्छुरादरात् ॥

मुनय ऊचुः ।

अस्माभिः शिवमाहात्म्यं पुण्यं त्वत्तः श्रुतं वद ।

इदानीं गुणकर्म्माणि पुनर्ब्रूहि विशेषतः ॥

अमृतास्वादिनां नृणां सन्तोषो नैव जायते ।

गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥

सूत उवाच ।

धन्या वो मतिरुत्पन्ना शिवे परमकारणे ।

यन्नामस्मरणादेव पापिनो मुक्तिभाजनाः ॥

पाराशर्य्यसमीपे तु यद्दृष्टं यच्छ्रुतं पुरा ।
मयाहं तद्वदिष्यामि स्वप्नत्वया व्यासस्मरात् ॥

It ends thus:—

शिवश्चादौ शिवोमध्ये शिवश्चान्ते प्रकीर्त्यते ।
गोब्राह्मणेभ्यः पापाच्च शिवं भवतु सर्व्वदा ॥
स्वस्ति गोभ्यो द्विजेभ्यस्तु स्वस्ति राजभ्य एव च ।
स्वस्ति प्रजाभ्यः सर्व्वाभ्यो भवत्वास्तु शिवाज्ञया ॥

Last Colophon :—

इति श्रीशिवपुराणोत्तरखण्डे पञ्चचत्वारिंशत्तमोऽध्यायः ।
समाप्तोऽयं ग्रन्थः ।

3560.

4370. *The Same.*

Substance, country-made paper. 17×5 inches. Folia, 120. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end, having only the first three lines of the 36th Adhyāya of the last chapter.

Uttara Khaṇḍa of the Śiva-purāṇa is ascribed to the Brahmottara-khaṇḍa of the Skanda-purāṇa. See I.O Catalogue No. 3665 and Aufrecht, Cat. Bodl., No. 129. There is a printed copy of the Brahmottara-khaṇḍa of the Skanda-purāṇa in the A.S.B. Library No. I.G. 86 Bombay 1866 A.D. in 22 chapters which however is no Śiva-purāṇa.

IV. VĀYU-PURĀṆAṂ.

3561.

2743 **वायुपुराणम्** । *Vāyu-purāṇaṃ.*

Substance, country-made yellow paper. 19½ × 4½ inches. Folia, 334. Lines, 8 on a page. Character, Bengali. Appearance, fresh. Complete.

See the Bibl. Ind. Edition of the Purāṇa in two volumes. This was not used by R. Mitra in his edition as it was acquired after the publication of the second volume.

3562.

1651. *The Same.*

Substance, country-made paper. 12½ × 6 inches. Folia, 229. Lines, 14 on a page. Extent in ślokas, 10,000. Character, Nāgara.

The whole of the Post Colophon Statement is blurred over with ink. The manuscript was not used by Dr. Rajendralāla Mitra in his edition of the Vāyu-purāṇaṃ. The manuscript ends with the 557th page of the second volume of the printed edition. It was purchased in 1879 long after the edition began.

3563.

4476. *The Same.*

Substance, country-made paper. 16 × 4 inches. Folia, 411. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and faded. Incomplete at the end.

This corresponds closely to the edition of Rājendra-lāla. The manuscript comes to an end after 120th verse of the 40th Adhyāya of the printed edition, Vol. II, p. 546.

3564.

975. *The Same.*

For the manuscript see L. 1678.

Post Colophon Statement :—

श्रीविलम्बक्षन्नाम सम्वत्सरे १८८४ शके १६८६ फाल्गुन शुक्लपक्षे द्वितीया ।

The writing after this is mostly effaced.

Scribe's name :—

लिखितं पहलवानदास कायस्थ ।

3565.

9546. **गयामाहात्म्यम् ।** *Gayā-māhātmyam.*

From the Vāyu-purāṇam.

Substance, country-made paper. 8 × 4 inches. Folia, 28, the first two leaves are missing. Lines, 11 on a page. Extent in ślokas, 572. Character, Nāgara. Date, Saṃvat 1827. Appearance, old.

From the Vāyu-purāṇa. Chaps. 105-112 Ānanda-śrama edition. Chaps. 43–50 Vol. II, Bibl. Ind. edition.

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमाध्याय समाप्तः ।

3566.

9611. *The Same.*

Substance, country-made paper. 11 × 5½ inches. Folia, 33. Lines, on a page. Extent in ślokas 660. Character, Nāgara. Appearanc tolerable. Complete.

The Last Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टम ऽध्यायः ।

Beginning :—

श्रीगणेशाय नमः ॐ नमो भगवते गदाधराय ।

सूत उवाच ।

सनकाद्यैर्मरीचाभैर्देवर्षिः सह नारदः
सनत्कुमारं पप्रच्छ प्रणम्य विधिपूर्वकम् ॥ १ ॥

नारद उवाच ।

सनत्कुमार मे ब्रूहि तीर्थं तीर्थोत्तमोत्तमम् ।
तारकं सर्व्वभूतानां पठतां शृण्वतां तथा ॥ २ ॥

सनत्कुमार उवाच ।

वक्ष्ये तीर्थवरं पुण्यं श्राद्धादौ सर्व्वतारकम् ।
गयातीर्थं सर्व्वदेवैः तीर्थेभ्योप्यधिकं शृणु ॥ ३ ॥
गयासुरस्तपस्तेपे ब्रह्मणा क्रतवेऽर्थितः
प्राप्तस्य तस्य शिरसि शिलां धर्म्मो ह्यधारयत् ॥ ४ ॥

End :—

सूत उवाच ।

सनत्कुमारो मुनिपुङ्गवाय पुण्यां कथां तत्र निवेद्य भक्त्या
स्वमाश्रमं पुण्यवनैरुपेतं विहृत्य सङ्गीतगुरुं जगाम ॥ ८२ ॥

3567.

11118. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 26. Lines, 9 on a page. Character, modern Nāgara. Date, Samvat, 1881. Appearance, fresh. Complete.

Colophon :—

इति श्रीवायुपुराणे श्वेतवाराहकल्पे गयामाहात्म्ये अष्टमोऽध्यायः ।

Post Colophon :—

समाप्तश्चायं गयामाहात्म्यम् । संवत् १८८१ श्रीगयामाहात्म्ये सम्पूर्णं समाप्तम् । वैशाखे मासे कृष्णे पक्षे नवम्यां गुरुवासरे

पुस्तकं संपूर्णं भवति । शुभमस्तु । सिद्धिरस्तु शुभं भूयात् । ग्राम भटउलीनामधे ठोढराजअस्थान काग्निकी पच्छिम दिग्रा वाण-कोग्र प्रमाण १ ये लिखितमिदं श्रीविश्वेश्वरदत तीवारी लिखितं पुस्तकं संए ।

3568.

9197. केदारमाहात्म्यम् *Kedāra-māhātmyam.*

Substance, country-made paper. Folia, 30. Lines, 10 on a page. Extent in ślokas, 600. Character, Nāgara. Date, Śaka 1754, Saṃvat 1890. Character, Nāgara. Appearance, tolerable.

This codex contains केदारमाहात्म्यं taken from Vāyu-purāṇa. Not to be found in the printed editions. It dwells on the greatness of केदार a holy place.

It begins :—

ॐ श्रीगणेशाय नमः ।
यत्तौर्घोदकप्रानमात्रजनितं स्वल्पं च लीला + +
क्षेपं नैव पुनर्भवात्मकमिति यान्तीति चित्रान्तनुः
चित्रं तन्मृतदाहनादपि समुद्भूतेन धूमेन वै ।
मुक्ता भूतग्रतानि यान्ति सहजं केदारदेवं सदा ॥ १ ॥
क्षेत्राणां परमं क्षेत्रं कुरुक्षेत्रमितिस्मृतम् ।
सर्व्वपापप्रशमनं ऋषिसर्व्वैर्निषेवितम् ॥ २ ॥

It ends thus :—

यत्फलं एकरात्रेषु कदाचिदधिकं भवेत्
सर्व्वयोग्येषु यत् पुण्यं तपश्चाम्नायणादिकम् ॥ ४ ॥
तत्फलं कोटिगुणितं द्विरात्रेण तु तद्भवेत्
त्रिरात्रेषु च यत् पुण्यं वक्ष्येहं तत् समासतः ।
यो दद्यात् पृथिवीं सर्व्वां ब्राह्मणेभ्यो यशस्विनी ।
त्रिरात्रोपवासमाप्नोति सत्यं सत्यं न संशयः ॥

Colophon :—

इति श्रीवायुपुराणे केदारमाहात्म्ये एकादशोऽध्यायः ॥ ११ ॥
यदक्षरं परिभ्रष्टं मात्राहीनञ्च यद्भवेत् ।

तत् सर्व्वं क्षम्यतां देव प्रसीद परमेश्वरः ॥
वेदवाणाब्धिभूप्राके कन्यार्के शनिवासरे ।
अष्टम्यां कृष्णपक्षे च शङ्करेणालिखि द्रुतम् ॥
ख अंका वसु भू सम्वत् भाद्रमासाधिकं भवेत् ।
महाकेदारमाहात्म्यं लिखितं श्लोकपुस्तकम् ॥ २ ॥
श्री शाके १७५४ सम्वत् १८९० ।

3569.

10137. **राजगृहमाहात्म्यम् ।** *Rāja-gṛha-māhātmyaṃ.*

From the Vāyu-purāṇa not in the printed edition.

Substance, country-made paper. 9×4 inches. Folia, 16. Lines, 6–8 on a page. Character, Nāgara. Date, Saṃvat 1699. Appearance, old and discoloured.

Beginning :—

श्रीगणेशाय नमः ॥ नारायणं नमस्कृत्य, etc.

शौनकस्य कुलपतेः सत्रे द्वादशवार्षिके ।
सुखोपविष्टा मुनयः पप्रच्छुः शौनकादयः ॥
सौतिं धर्म्मभृतां श्रेष्ठं वेदवेदाङ्गपारगम् ।
तत्रैव नैमिषारण्ये महापापप्रणाशने ॥

शौनक उवाच ।

माहात्म्यं पुष्करादीनां तीर्थानां प्रोक्तवानसि ।
कौकटेषु महत् पुण्यं जलं पातालजाह्नवम् ॥
ऋषीणां वर्णितं प्राज्ञ पुण्यं राजगृहे वने ।
माहात्म्यं श्रोतुमिच्छामि तस्य तीर्थस्य सत्तम ॥
सौते तव प्रसादेन कृतार्थाः स्मो न संशयः ॥

5B, इति श्रीवायुपुराणे राजगृहमाहात्म्ये प्रथमोऽध्यायः ॥

Last Colophon :—

॰ उमामहेश्वरसंवादे द्वितीयोऽध्यायः ।

Post Colophon : —

वर्षे विक्रमभूपतेर्निजगते निध्यङ्क षड्भूमिभिः (?)
श्रावणे मासि सितप्रदे ग्रनितिथौ पक्षे तथा शुक्लके । (?)
पुस्तं राजगृहस्य तीर्थनिचयं स्तोत्रं सतां सेवितां
व्यालेखीच्च सदा शिवस्य विशदं श्रीमिश्रदेवो जनः ॥

3570.

5698. **नर्म्मदामाहात्म्यम्** । *Narmadā-māhātmyaṃ.*

From Vāyu-purāṇa.

Substance, country-made paper. 11 × 6¼ inches. Folia, 2 to 310. Lines, 12 on a page. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Incomplete both ends.

2B, इति श्रीवायुपुराणे नर्म्मदामाहात्म्ये प्रथमोऽध्यायः ।

सूत उवाच ।
पुराणं यन्मयोक्तं हि चतुर्थं वायुसंज्ञितम् ।
चतुर्विंशतिसाहस्रं शिवमाहात्म्यसंयुतम् ॥
महिमानं महेशस्य प्राह पाराशरः पुरा ।
अपरार्द्धे तु रेवाया माहात्म्यमतुलं मुने ॥
पुराणेषूत्तमं प्राज्ञः पुराणं वायुनोदितम् ।
शिवभक्तिसमायोगान्नामदयविभूषितम् ॥
नर्म्मदायाश्च माहात्म्यं तस्मै द्वैपायनोऽब्रवीत् ।
तन्मध्ये नर्म्मदातीर्थं + + + + + + + + ॥
तत्तेऽहं संप्रवक्ष्यामि यत्त्वया परिपृच्छितम् ।
विस्तरं नर्म्मदायास्तु तीर्थानां मुनिसत्तम ॥
कोऽन्यः शक्नोति वै (प्रष्टुं) वक्तुमृते ब्रह्माणमीश्वरम् ।
एवमेव पुरा एतं प्रष्टवान् जनमेजय ॥

310A, इति श्रीरेव सिद्धेश्वरतीर्थम् ।

ततो गच्छेच्च राजेन्द्र वाहनं तीर्थमुत्तमम् ।, etc.

The manuscript breaks off abruptly in 310B.

See L. 2263 (called Śiva-saṃhitā) and Oxf. 64B. Not found in the printed editions of the Vāyu-purāṇa.

3571.

5704. माघमाहात्म्यम् । *Māgha-māhātmyaṃ.*

From the Vāyu-purāṇa.

Substance, country-made paper. 12½ × 5 inches. Folia, 99. Lines, 9 on a page. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

श्रीगणेशाय नमः ।

नारद उवाच ।

संसारे क्लिश्यमानानां जन्तूनां पापकारिणाम् ।
कर्म्मणा भ्राम्यमाणानां का गतिः कमलोद्भव ॥
सुखमिच्छन्ति ते मूढ़ा नेच्छन्ति सुखकारणम् ।
नेच्छन्ति दुःखलेशम्वा तद्धेतौ सततं यताः ॥
अलसा धर्म्मविमुखा विषयासक्तचेतसः ।
तेषां मुक्तिः कथं ब्रह्मन् रतिर्धर्म्मे कथं भवेत् ॥
कृपाविष्टेन चित्तेन नरानेतान् समुद्धर ।
धर्म्माद्यपेतवचसा(?) विष्णुभक्तिर्विवर्द्धिता ॥
बह्निमादातुकामानां बालानां मातरो यथा ।
निवर्त्तयित्वा स्वरुचिं तान्नयन्ति फले यथा ॥
तथा भागवता लोके साधवः समदर्शिनः ।
निवर्त्तयित्वा + + + विषयानलमिच्छतः ॥
जन्तून् धर्म्मफलं तेषां दर्शयन्ति हितेच्छया ।
पितरो मातरः भ्रान्ताः ज्ञानिनः साधवो नृणाम् ॥
त्वमादिवक्ता धर्म्माणां त्वं सर्व्वं वेत्सि तत्त्वतः ।
कर्म्मणा केन कालुष्यं मनसो गच्छति दृढ़म् ॥
... ...
... ...

ब्रह्मोवाच ।

... ...

... ...

सर्व्वेषामेव धर्म्माणां स्नान[']माघे(घं) विदुर्बुधाः ।

विना स्नानं हुतं कर्म्म गजभुक्तकपित्थवत् ॥

Last Colophon :—

इति श्रीवायुपुराणे माघमाहात्म्ये ब्रह्मनारदसम्वादे त्रिंशोऽध्यायः । Not found in the printed editions of the Vāyu-purāṇa.

श्रीरामलक्ष्मणाय नमः ।

3572.

5874. मरुत्सूनुजन्मकथा । *Marut-sūnu-janma-kathā.*

From the Vāyu-purāṇa.

Compiled by Gaṇeśa Śarmā, son of Vyaṅkaṭeśa.

Substance, country-made paper. 12¼ × 5 inches. Folia, 4. Lines, 11, 12 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Every leaf is marked वायुपु० ।

Beginning :—

श्रीगणेशाय नमः । श्रीगुरुचरणारविन्दाभ्यां नमः ।

श्रीयोगेश्वर्य्यै नमः ।

रामं वन्दे विशालाक्षं धनुर्बाणधरं विभुम् ।

रक्षःकुलनिहन्तारं भुक्तिमुक्तिप्रदायकम् ॥

पुरश्चतसपत्नारिं देवीं जनकनन्दिनीम् ।

मारुतं च गुरुं नत्वा पितरं मातरं तथा ॥

वक्ष्ये जन्मकथां पुण्यां रामदूतस्य मारुतेः ।

सर्व्वेषां मर्कटानां च प्रधानस्य महात्मनः ॥

शौनकादय ऊचुः ।

सूत सूत महाभाग वद जन्मकथां शुभाम्
विश्वकामप्रदात्रीं च मरुत्सूनोर्महात्मनः ॥

सूत उवाच ।

शृणुध्वं मुनयः सर्व्वे कथां कल्मषहारिणीम् ।
सावधानेन मनसा यूयं श्रोतविचक्षणाः ॥

There are altogether 63 verses.

Colophon :—

इति श्रीनारायणान्तेवासिना वापटोपनामक-श्रीव्यङ्कटेशात्मजेन गणेशशर्म्मणा विरचिता मरुत्सूनुजन्मकथा संपूर्णा ॥

हनुमदर्पणमस्तु श्रीअवनिजाकान्तार्पणमस्तु ।

3573.

9762. **गोसावित्रीस्तवः** । *Go-sāvittrī-stava.*

From Vāyu-purāṇa.

Substance, country-made paper. 9×5 inches. Folia, 3. Lines, 10 on a page. Extent in ślokas, 40. Character, Nāgara. Date, 1775. Appearance, tolerable. Complete. Badly written.

This is a hymn from the Vāyu-purāṇa in praise of the cow as having all the Gods, Apsaras and Gandharvas, dwelling in her body. Not found in printed edition.

Beginning :—

स्वस्ति श्रीगणेशाय नमः ।

ॐ महादेवं नमस्कृत्य ब्रह्माजोक्तयितामहं (?)
गवां स्तोत्रं प्रवक्ष्यामि लोकानां शान्तिवर्द्धनम् ॥ १ ॥
नारदं पृच्छति राजा धर्म्मपुत्र युधिष्ठिरः
गवामां दग्धवर्णानां कस्य ++++++ ॥ २ ॥ इत्यादि ।
यो दद्यात् काञ्चनं मेरु पृथ्वीञ्चैव हिरण्मयीं
सागरं रत्नसम्पूर्णं तेन तुल्यं गवाह्निकम् ॥ २१ ॥

उभौ सन्ध्या तु नित्यं गोसावित्रीं तु यः पठेत्
गोसहस्रफलं तस्य लभन्ते नात्र संशयः ॥ ३४ ॥

Colophon :—

इति श्रीवायुपुराणे गोसावित्री समाप्तं शुभमस्तु ।

१९७५ अश्वन सूदि दशम्यां लिखन्तं वसन्तराय मिश्र शुभं ।

V. BHĀGAVATA PURĀṆAṂ.

3574.

8587. श्रीमद्भागवतपुराणम् ।

Śrīmad-Bhāgavata-purāṇaṃ with Śrīdhara's commentary.

Substance, country-made paper. 14 × 7½ inches. Folia, 1,237. Lines, 17 on a page. Extent in ślokas, 84,000. Character, Nāgara. Date, Saṃvat 1875. Fresh. Incomplete.

All these skandhas are complete, with the exception of the 69th chapter of the 10th skandha and a few verses of the 59th. There is no continuous pagination.

The 1st skandha contains 19 adhyāyas in 87 leaves.

The 2nd skandha contains 10 adhyāyas in 41 (Saṃvat 1866).

The 3rd skandha contains 33 adhyāyas in 117 (Saṃvat 1880).

The 4th skandha contains 31 adhyāyas in 116.

The 5th skandha contains 26 adhyāyas in 81 (Saṃvat 1877).

The 6th skandha contains 19 adhyāyas in 71 (Saṃvat 1877).

The 7th skandha contains 15 adhyāys in 58 (Saṃvat 1877).

The 8th skandha contains 24 adhyāyas in 65 (Saṃvat 1878).

The 9th skandha contains 24 adhyāyas in 57 (Saṃvat 1880).

The tenth Pūrvārdha contains 49 chapters in 213 leaves (Saṃvat 1894).

The 10th Parārdha has no pagination from 50 to 90 chapters. (Date, Saṃvat 1875.)

The 11th skandha contains 31 adhyāyas in 126 leaves (Saṃvat 1885).

The 12th skandha contains 13 adhyāyas in 40 leaves (Saṃvat 1891).

8587A. A fragment of the Bhāgavata.

3575.

3845. *The Same.*

(*The Text only.*)

(*Skandhas* I *to* IX.)

Substance, palm-leaf. 31 × 2¼ inches. Folia, 1 to 343 of which we do not find out the leaves 166, 271, 281, 308, 309, 316 and 317; whereas there are six leaves which being absolutely damaged and worm-eaten, cannot be read at all, nor have they any leaf-marks. Character, Bengali of the early eighteenth century. Appearance, damaged and worm-eaten.

3576.

9221. *The Same.*

Substance, country-made paper. 11 × 5 inches. Folia, 862 (in separate pagination). Lines, 9 on a page. Extent in ślokas, 25,300. Character, Nāgara. Appearance, tolerable. Complete.

The first skanda is complete in 52 leaves; II in 28, III in 91, IV in 88, V in 68, VI in 54, VII in 59, VIII in 59, IX in 57, X in 184, XI in 87, XII in 35.

3577.

4094. *The Same.*

(*From the 5th skhandha to the 8th*) *with notes.*

Substance, palm-leaf. 14 × 1½ inches. Folia, 182. Lines, 6, 7 on a page. Character, Udiyā. Written with style about a hundred years back. Appearance, old and discoloured.

Post Colophon Statement :—

श्रीकृष्णायार्पिता भूयादष्टमस्कन्धसंहिता ।
एषा विलिखिता पूर्णा गोविन्देन कवीन्दुना ॥

3578.

6595. *The Same.*

(*Skandha* III *only.*)

Substance, seasoned palm-leaf. 22½ × 1½ inches. Folia, 217. Lines, 3, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां तृतीयस्कन्धे कपिलोपाख्यानं त्रयस्त्रिंशोऽध्यायः । समाप्तश्चायं तृतीयस्कन्धः ।

The first śloka of the 4th skandha is given here.

3579.

6596. *The Same.*

(*Skandha* IV.)

Substance, seasoned palm-leaf. 22 × 1¾ inches. Folia, 116. Lines, 2, 3, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete. Copied in S.K. 1696.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां चतुर्थस्कन्धे प्राचेतसोपाख्यानं नाम एकत्रिंशोऽध्यायः । समाप्तश्चायं चतुर्थस्कन्ध इति ।

Post Colophon :—

शुभमस्तु । शकाब्दाः १६९६।९।५ ।

The first śloka of the 5th skandha is given here.

3580.

6597. *The Same.*

(*Skandha* V *only.*)

Substance, palm-leaf. 20 × 1½ inches. Folia, 129. Lines, 3 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Last Colophon :—

॰ पञ्चमस्कन्धे षड्विंशतितमोऽध्यायः ।

Then we have the first śloka of the next skandha.

581.3

6598. *The Same.*

(*Skandha* VI *only.*)

Substance, seasoned palm-leaf. 17 × 1¼ inches. Folia, 125. Lines, 2, 3 on a page. Character, Bengali of the eighteenth century. Appearance, worm-eaten. Complete.

Last Colophon :—

॰ षष्ठस्कन्दे पुंसवनव्रतकथनं एकोनविंशोऽध्यायः ।

Post Colophon :—

समाप्तश्चायं षष्ठस्कन्ध इति ।

नमो गोपालाय ।

3582.

1756.

Substance, country-made paper. 12 × 5½ inches. Folia, 1. Character, Nāgara.

There are two works in this single leaf.

A.

Sarvopaniṣat-sāra for which see I.O. Catal. 488/45 and 489/41.

B.

Nārāyaṇāstra-kavaca from the 6th skandha of the Srī Bhāgavata.

It begins :—

परीक्षित उवाच ।

यथा गुप्तः सहस्राक्षः सवाहान् रिपुसैनिकान् ।
क्रीडन्नि वा विनिर्जित्य त्रैलोक्या बुभुजे श्रियम् ॥
भगवन् तन्ममाख्याहि वर्म्मनारायणात्मकम् ।
यथाततायिनः शत्रून् येन गुप्तो जयेत् मृधे ॥

It ends :—

एतां विद्यामाधिगतो विश्वरूपाच्छतक्रतुः ।
त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस्कन्धे नारायणात्मकवर्म्म सम्पूर्णम् ।

3583.

8950. **नारायणवर्म्म** । *Nārāyaṇa-varma.*

From the Bhāgavata-purāṇa.

Substance, country-made paper. 6 × 3½ inches. Folia, 11. Lines, 6 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभागवते महापुराणे षष्ठस्कं + नारायणवर्म्म नाम षष्ठोऽध्यायः ।

3584.

3638. *The Bhāgavata-purāṇa.*

Substance, palm-leaf. 32½ × 2½ inches. Folia, 352. Lines, 4 on a page. Character, Bengali of the 17th century. Appearance, discoloured and badly damaged.

From beginning to the 9th skandha.

3639.

Substance, palm-leaf. 30½ × 2½ inches. Folia, 296. Lines, 4 on a page. Character, Bengali. Date, Saka 1621. Appearance, discoloured and badly damaged.

From the beginning of the 10th skandha to the end of the 12th skandha.

The Last Colophon :—

इति श्रीभागवते महापुराणे द्वादशस्कन्धे पुराणसंख्यावर्णनं नाम त्रयोदशोऽध्यायः समाप्तोऽयं द्वादशस्कन्धः ।

Post Colophon :—

समाप्तश्चेदं श्रीमद्भागवतं पुराणमिति ।
शुभमस्तु शकाब्दाः १६२१ । श्रीगुरवे नमः ।

3585.

4099. *The Same.*

(दशमस्कन्धमात्रम्)

Substance, palm-leaf. 13 × 1½ inches. Folia, 190. Lines, 5, 6 on a page. Character, Udiyā. Appearance, good. Complete. Date, (the 17th year of the reign of Mukundadeva). B.S. 1033.

Post Colophon Statement :—

मुकुन्ददेवस्य सप्तदशेऽङ्के श्रावणकृष्णपक्षे मङ्गलवासरे एकादश्यां तिथौ गोविन्दमिश्रेण लिखितमिदं पुस्तकं १०३३ शकाब्दे (?)
एइ पुथी नारायणपत्री लेखाइ रखिला । श्रीन्दसिंह ।

3586.

5245. *The Same.*

Substance, palm-leaf. 14 × 2 inches. Folia, 2 to 263 of which the 108, 115, 127, 153, 154, 160, 165, 213, 220, 244 to 247 are missing. Character, Bengali of the eighteenth century. Appearance, worn out.

Skandha X—incomplete both ends. The MS. has 17 stray leaves; 5 belong to Śrīdhara's commentary and 12 to the text.

3587.

5608A. *The Same.*

Substance, palm-leaf. 15½ × 1½ inches. Folia, 11. Lines, 3, 4 on a page. Character, Uḍiyā of the nineteenth century. Appearance, good.

Contains the first two chapters and 4 ślokas of the 10th skandha of the Bhāgavata.

3588.

5312. **रासपञ्चाध्यायः ।** *Rāsa-pañcādhyāya.*

Skandha X, 29–33 of the Bhāgavata.

Substance, country-made yellow paper. 19 × 3½ inches. Folia, 9. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

3589.

10678. **श्रीकृष्णविजयः ।** *Śrī-Kṛṣṇa-vijayaḥ.*

The Bhāgavata X, 62-63.

Substance, country-made paper. 16 × 4½ inches. Folia, 4. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured.

2A, इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां दशमस्कन्धे युद्धे द्विषष्टितमोऽध्यायः; 4B, • बाणासुरसंग्रामे श्रीकृष्णविजयो नाम त्रिषष्टितमोऽध्यायः ।

Then we have a śītalā-stottra from the Skanda-purāṇa.

Beginning :—

ॐ नमामि शीतलां देवीं रासभस्थां दिगम्बरीम् ।
मार्ज्जनीकलसोपेतां शूर्पालङ्कृतमस्तकां ॥

Colophon :—

इति श्रीस्कन्दपुराणे स्कन्देश्वरसंवादे शीतलास्तोत्रं संपूर्णम् ॥

3590.

3939. *The Same.*

Substance, country-made paper. 13½ × 4¼ inches. Folia, 7. Lines, 8 on a page. Character, Bengali. Date, Saka 1753. Appearance, fresh. Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे दशमस्कन्धे पारमहंस्यां संहितायां वैयासिक्यां बाणासुरसंग्रामे श्रीकृष्णविजयस्त्रिषष्टितमोऽध्यायः ।

Post Colophon:—

शकाब्दाः १७५३।४।२५ ।

3591.

5301. *The Same.*

Substance, country-made yellow paper. 19 × 3¼ inches. Folia, 4. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां दशमस्कन्धे बाणासुरसंग्रामे श्रीकृष्णविजयः त्रिषष्टितमोऽध्यायः ।

3592.

3665. श्रुतिस्तुतिः । *Śruti-stutiḥ.*

And a fragment of Śrīdhara's commentary on the 10th skandha of the Bhāgavata.

Substance, country-made paper. 12½ × 3½ inches. Folia, 3 + 14. Lines, 7, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

Śruti-stuti is complete. Bhāgavata X, 87, verses 14–41. The commentary goes to the end of the 6th chapter.

The two manuscripts are written in different hands.

3593.

2257. अवधूतगीता । *Avadhūta-Gītā.*

From the 11*th skandha of the Bhāgavata.*

For the MS. and the work see L. 4047.

It has some stray leaves one of which marked 7 begins वैराग्यगीता ।

भूतानामद्वदादीनां यतो भिन्नदृशां भयम् ।
योऽन्तःप्रविश्य भूतानि भूतैरत्यखिलाश्रयः ॥

The leaf contains 20 verses.

Another of the leaves has the beginning of the Bhikṣu-gītā.

द्विज उवाच ।

नायं जनो मे सुखदुःखहेतुः
न देवतात्मा ग्रहकर्म्मकालाः ।
मनः परं कारणमामनन्ति
संसारचक्रं परिवर्त्तयेद्यत् ॥

The title भिक्षुगीता is written in a different hand. The leaf contains 16 verses.

After the 16th verse there is written सं.

Another leaf has *Bhavāṭavī* written on the left hand upper margin.

ब्राह्मण उवाच ।

दुरत्ययेऽध्वन्यजयानिवेशितो
रजस्तमःसत्त्वविभक्तकर्म्मदृक् ।
स एष सार्थोऽर्थपरः परिभ्रमन्
भवाटवीं याति न पारमर्म्म विन्दते ॥

It contains 14 verses.

The other two leaves, marked 9 and 10, has, on the left hand corner, वै. The two contain verses 42 to 78.

All these works are unknown to Aufrecht.

3594.

10096. **भागवतपुराणम्** । *Bhāgavata-purāṇaṃ.*

(Skandha XII only.)

Substance, country-made paper. 14 × 5½ inches. Folia, 13. Lines, 15 on a page. Character, Nāgara. Date, Saṃvat 1568. Appearance, old and discoloured. Complete.

Last Colophon :—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे पुराणसङ्ख्योपवर्णनं नाम त्रयोदशोऽध्यायः। समाप्तोऽयं द्वादशस्कन्धः।

Post Colophon :—

शुभमस्तु लेखकपाठकयोः। यदक्षरमित्यादि ॥

श्रीमंडपगढ़महादुर्गे श्रीमत् प्रौढप्रतापचक्रवर्त्ति-महाराजाधिराज-श्रीसुलताननसीरसाहि षलची विजयप्रतापोदये तस्मिन् काले वर्त्तमाने उदैपुरस्थाने पुस्तकपुराणश्रीभागवत लिखितं कायस्थवास्तव्यान्वय-कायस्थश्रीरतनप्रधानवंशे श्रीम + + सुत-होरिल तस्य सुत लष[क्ष]मीदास तथा भवानीदासमिदमिलेखि संवत् १५६८ वर्षे चैत्र सुदि १५ शुक्रवासरे हस्तानक्षत्रे। शुभं भवतु ॥

3595.

10062. **भागवतम्** । *Bhāgvatam.*

With Vallabhācārya's commentary entitled Subodhinī.

Substance, country-made paper. 13½ × 7 inches. Folia, 162–546 of which those marked 163, 164 are missing. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. A fragment.

The first and the last colophons of the commentary in the fragment are :—

189A, इति श्रीभागवतसुबोधिन्यां वल्लभदीक्षितविरचितायां दशमस्कन्धे

उत्तरार्द्धे एकादशोऽध्यायः ; 537B, इति श्रीभागवते दशमस्कन्धे चत्वारिंशोऽध्यायः ।

3596.

10063. *The Same.*

Substance, country-made paper. 11 × 5½ inches. Folia, 151. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. Foll. marked 6, 128, 129 are restored. A mere fragment containing the first four adhyāyas of the 10th skandha.

Beginning :—

श्रीगोपीजनवल्लभाय नमः ।

नमामि हृदये प्रेम्णे लीलाक्षीराब्धिशायिनम् ।
लक्ष्मीसहस्रलीलाभिः सेव्यमानं कलानिधिम् ॥
चतुर्भिश्च चतुर्भिश्च चतुर्भिश्च त्रिभिस्तथा ।
षड्भिर्विराजते योऽसौ पञ्चधा हृदये मम ॥
दशमार्थः प्रकरणाध्यायार्थश्च विचार्य्यते ।
नवलक्षणलक्ष्यो हि ह्याश्रयस्तस्य निरूपणात् ॥
आश्रयः क्रमभावित्वान्निरोधो वेति संशयः ।
लीलानिद्रारिकोत्यर्थः क्रममात्रन्तु दुर्व्वलम् ॥
यथाकथञ्चिच्छ्रवणं सफलत्वाय कल्प्यते ।
निरोधः प्रलयो लोके प्रसिद्धः प्रकृतेन सः ॥
प्रतीतो द्वादशेऽन्यत्र महत्त्वाच्छुद्धलीलया ।
संक्षितोक्त्याश्रयः स्कन्धे प्रतिपाद्य इहेति चेत् ॥
न हि सापेक्षरूपस्य प्रथमं सुनिरूपणम् ।
नवलक्षणसापेक्षा ह्याश्रयो रूप्यते कथम् ॥
अग्रे लीलाद्वयकथा फलसिद्धौ वृथा भवेत् ।
पूर्व्वोत्तरस्कन्धयोश्च नश्येत् कारणकार्य्यता ॥
ह्याश्रयस्त्वेकादशेऽप्यस्ति क्रमश्च स्वीकृतो भवेत् ।
निरोधोऽस्यानुशयनं प्रपञ्चे क्रीडनं हरेः ॥
प्रक्तिभिर्दुर्विभाव्याभिः ह्याश्रयस्येति हि लक्षणम् ।
नैमित्तिको निरोधोऽन्यो धर्म्मस्थानि-निमित्ततः ॥

स चात्र नैव संग्राह्यो हरिणा दुष्टभूभुजां ।
आद्यन्तयोरिङ्गाभावान्मध्येऽप्यनुपपत्तितः ॥
लक्षणास्याप्रवेशश्च लीलाधिक्यं तथा भवेत् ।
तदर्थं जन्मकथनं वृथास्तोत्रविरोधि हि ॥
कार्य्यकारणहानिश्च प्रक्रान्तत्याग एव च ।
भक्तत्वाद्भुव उद्धारो भारहारान्निरूपितः ॥
प्रकटः परमानन्दो यदा भूमेस्तदैव हि ।
महीनक्लेशहानिः स्यादिति तस्याः समुद्यमः ॥
ब्रह्मरुद्रादिदेवानामतएवान्यसंश्रयः ।
यावद्वह्निःस्थितो वह्निः प्रकटो वा विशेष हि ॥
तावदन्तःस्थितोऽप्येष न दारुदहनक्षमः ।
एवं सर्व्वगतो विष्णुः प्रकटश्चेन्न तद्विशेत् ॥
तावन्न लीयते सर्व्वं इति ज्ञाप्तसमुद्यमः ।
रूपान्तरं तु नटवत् स्वीकृत्य त्रिविधान्निजात् ॥
प्रपञ्चाभावकरणाद्दुष्टहारेति निश्चयः ।
पञ्चप्रकरणान्यत्र चतुर्भिर्जन्मसत्पतेः ॥
अष्टाविंशतिभिः पूर्व्वं तामसत्वाद्भुवोद्धृतिः ।
तथैव राजसानाञ्च यदूनाञ्च विशेषतः ॥
सात्त्विकानेकविंशत्या निष्प्रपञ्चान् चकार ह ।
भगवानेव नान्योऽत्र तदर्थं षड्भगाभिधाः ॥
चतुर्मूर्त्तिर्जन्मतोत्र तथाध्याया निरूपिताः ।
तत्तत् प्रकरणे तेषामुपयोगस्तु वक्ष्यते ॥
हेतूद्यमस्वीकरणकार्यैः प्रथमो महान् ।
प्रद्युम्नश्चानिरुद्धश्च वासुदेवस्तथापरः ॥
हेतुश्च त्रिविधो ह्यत्र गुणा भक्ता हितप्रदाः ।
कंसादेः कालतोऽज्ञानान्निधा दुःखन्तु तद्धृतम् ॥
भूमिर्माता तथा चान्ये दुःखभाजो हरिप्रिया ।
यथायोग्यं दुःखभेदामत्रैवेति निरूप्यते ॥

त्रयं भगवता ग्रन्थं दूरीकर्त्तुमितीर्य्यते ।
प्रश्नोऽप्यत्राधिकः प्रोक्तः स्कन्धद्वितयवर्त्तनः ॥
अनुवादः स्तुतिप्रश्ने भक्तत्वज्ञापकावुभौ ।
अन्यथा स्तुतिगुप्तार्थं श्रीशुको वर्णयेत् कथम् ॥
अज्ञानमन्यथाज्ञानं ज्ञानं विनिवार्य्यते ।
प्राज्ञत्वं कथायाञ्च दयासिद्धौ शुकस्य हि ॥
एवं प्रश्नो द्वादशभिः क्रमतो गुणदोषगः ॥
पूर्व्वस्कन्धे भक्तेः प्रतिपादितत्वादुत्कण्ठापूर्व्वकमुक्त्यनुवादमात्र सार्द्धेन ।

Last Colophon in the fragment :—

इति श्रीभागवतसुबोधिन्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे चतुर्थाध्यायविवरणम् । समाप्तोऽयं जन्मप्रकरण-मिति ॥

3597.

9644. श्रीमद्भागवतप्रथमस्कन्धः ।

With the commentary. बालप्रबोधिनी *by Giridhara, son of Gopāla, a descendant of Vallabhācārya.*

Substance, country-made paper. 14½ × 8 inches. Folia, 44. Lines, 11 on a page. Extent in ślokas, 1188. Character, Nāgara. Appearance, tolerable. Incomplete.

The commentary begins :—

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।
ब्रह्मादिनर्त्तको यस्तु गोपीभिः सह नृत्यति ।
कृपासिन्धुः स मे कुर्य्यात् टीकापूर्त्तिमभीरथम् ॥
श्रीमन्मुकुन्दरायाणां गोपालानां तथैव च ।
व्यासादीनां स्वपितॄणां आचार्य्याणां महात्मनाम् ॥ २ ॥
पादपद्मं नमस्कृत्य प्रार्थयित्वा पुनः पुनः ।
वल्लभाचार्य्यवंश्येन श्रीमद्गोपालसूनुना ॥ ३ ॥
श्रीमद्गिरिधराख्येन स्वान्तःकरणतुष्टये ।

बालानां सुखबोधाय भजनानन्दसिद्धये ॥ ४ ॥
श्रीमद्भागवतस्येयं टीका बालप्रबोधिनी ।
स्फुटार्थं ऋजुमार्गेण क्रियते नातिविस्तरा ॥ ५ ॥

यद्यपि श्रीमद्भागवतार्थप्रतिपादकाः सुबोधिन्यादयो बहवो ग्रन्थाः सन्ति तथापि केषाञ्चित् संक्षिप्तत्वेन केषाञ्चित् भूयस्त्वेन काठिन्येन च तत्र बालानां प्रवेशो न भवत्यतो मया ऋजुमार्गेण यथापेक्षितग्रन्थेन चेयं टीका विरच्यते ॥

तस्मात् भारतसर्व्वात्मा भगवान् हरिरीश्वरः ।
श्रोतव्यः कीर्त्तितव्यश्च स्मर्त्तव्यश्चेच्छताभयम् ॥

इत्यादिना श्रीभागवते श्रवणादिविषयत्वेन भगवान् उक्तः । तत्र स्वरूपस्य श्रवणादेरसम्भवात् तल्लीलाप्रतिपादकाः शब्दाः श्रोतव्याः कीर्त्तितव्याश्चेत्यायाति ॥ इत्यादि ॥

3598.

9106. *The Same text.*

With the commentary by Śrī Śrīdhara Svāmī.

Substance, country-made paper. 13×7 inches. Folia, 1186. Lines, 14 on a page. Extent in ślokas, 36,000. Character, Nāgara. Date, saṃvat 1877 (date found after the colophon of the 4th skandha). Appearance, tolerable. The text above and below the commentary.

The Skandhas are each separately paged :—

(I) complete in 86; (II) in 55; (III) in 161; (IV) in 98; (V) in 83; (VI) in 62; (VII) in 67; (VIII) in 60; (IX) in 57; of the skandha X, the 1st-half in 142 and the 2nd-half in 130; XI in 138; and XII in 47.

3599.

10923. **श्रीमद्भागवतम् ।**

With Śrīdhara's commentary.

Substance, country-made paper. 12×6 inches. Folia, 1–206 (Sk I–IV)+247–578, (Sk. VI–X)+77, (XI)+26 (XII). In tripāṭha form

Character, modern Nāgara. Appearance, fresh. Complete minus Sk. V. Date, Saṃvat 1850 and 1855.

Last Colophon (commentary):—

इति श्रीभागवते महापुराणे श्रीधरस्वामिविरचितायां भावार्थदीपिकायां द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Post Colophon:—

सं १८५५ प्रथमश्रावणकृष्णचतुर्दश्यां गुरुवासरे लिपिरियं समाप्ता।

Skandha X.

Post Colophon:—

संवत् १८५० मार्गशीर्ष कृष्णचतुर्दश्यां चन्द्रवासरे लिपिरियं समाप्ता। तेन श्रीप्रः प्रसीदतु।

3600.

8048. *The Same.*

Vol. I.

With Śridhara's commentary.

Substance, country-made yellow paper. 17 × 5½ inches. Contains the first two Skandhas, each separately paged, the first is complete in 58 leaves and the second in 34. Written in tripāṭha form. Character, Bengali of the early nineteenth century. Appearance, fresh.

3601.

8048A. *The Same.*

Vol. II.

Substance, country-made paper. 14 × 5½ inches. Contains Skandhas III–VII, each separately paged; III in 96; IV in 84; V in 66; VI in 50; VII in 49. Character, Bengali of the early nineteenth century. Appearance, fresh.

3602.

8048. *The Same.*

Vol. III.

Substance, country-made paper. 17 × 5½ inches. Contains Skandhas VIII and IX; VIII in 54 and IX in 51. Character, Bengali of the early nineteenth century. Appearance, fresh.

3603.

8048. *The Same.*

Vol. IV.

Substance, country-made paper. 15 × 4¾ inches. Contains Skandha X only in 307 leaves. Character, Bengali of the early nineteenth century. Appearance, fresh.

Post Colophon :—

ध्यात्वा श्रीहरिपादपद्मयुगलं ध्येयं सदा योगिभि
रङ्गानङ्गरतीग्रचन्द्रगणिते ग्राके च संवत्सरे ।
तैषे वाग्रयुगग्रमे च विदिने श्रीकान्तिचन्द्रोऽलिखत्
स्कन्धे भागवतीयमुख्यदग्रमं पाठाय यत्नाग्मुदा ।
ग्रक १७७९ ।

All the four volumes are written in one and the same hand.

3604.

8048. *The Same.*

Substance, country-made paper. 19 × 5 inches. Contains Skandhas XI and XII, separately paged; XI in 94 and XII in 35. But Skandha XI is without commentary. Character, Bengali of the early nineteenth century.

Post Colophon :—

XII Skandha.

भूमिखाम्बविधौ ग्राके वैग्राखे क्रग्रपक्षके ।
ग्रकोऽखि यत्नतो ह्येतत् रामसुन्दर ग्रर्म्मणा ॥

3605.

4532.

A printed copy of Bhavānīcharaṇa Banerji's edition of the Bhāgavata with Śrīdhara Svāmī's commentary.

3606.

10075. *The Same.*

With Bhāvārtha-dīpikā by Śrīdhara.

(Skandha IV.)

Substance, country-made paper. 11 × 4 inches. Folia, 78. Lines, 9 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Skandha IV. Complete.

Last Colophon:—

इति श्रीभागवते भावार्थदीपिकायां चतुर्थस्कन्धे एकत्रिंशो-ऽध्यायः ॥ समाप्तोऽयं चतुर्थः ॥

3607.

8913A. *The Same text.*

(अष्टम स्कन्ध माच ।)

With the same commentary.

(Skandha VIII.)

Substance, country-made paper. 13¼ × 5½ inches. Folia, 68. In tripāṭha form. Character, modern Nāgara. Appearance, fresh.

3608.

4394. *The Same text.*

With the same commentary.

(Skandhas X to XII.)

Substance, country-made paper. 19 × 5½ inches. Folia, 340. Sk. X is complete in 218 leaves, XI in 92 and XII in 30. In tripāṭha form. Character, Bengali. Date, Śaka 1738. Appearance, fresh.

The Post Colophon Statement to the 10*th Skandha* :—

शकाब्दाः १७२८ २८ थे पौष लिपिरियं श्रीराममोहन-
देवशर्म्मणः ।

3609.

10074. *The same commentary.*

Substance, country-made paper. 10 × 4 inches. Folia, 168. Lines, 12 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Skandha X. Complete

Last Colophon :—

इति परमानन्दसम्मता परमाश्रया श्रीश्रीधरस्वामिविरचिता
श्रीभागवतदीपिका नवतितमोऽध्यायः ।

3610.

9105. *The Same text.*

(Skandha X.)

With the same commentary.

Substance, country-made paper. 15 × 6½ inches. Folia, 130. Lines, 12 on a page. Extent in ślokas, 7,300. Character, Nāgara. Appearance, decayed. Samvat 1612. The text above and below the commentary.

Post Colophon :—

संवत् १६१२ समवे माघ वदि ७ ।

3611.

10958. *The Same text.*

With the same commentary.

Substance, country-made paper. 10 × 5 inches. Folia, 9. Lines, 17 on a page Character, modern Nāgara. Fresh.

A fragment containing the 14th adhy. of the 10th Skandha.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे चतुर्दशोऽध्यायः ।

3612.

9413. *The Same with the sub-commentary of Chaitanyavana.*

Substance, country-made paper. 8×4 inches. Folia, 28. Lines, 11 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, very old. Incomplete, the first leaf missing.

This is a commentary on Śrīdhara's commentary on the 87th chapter of the 10th Skandha of Śrīmad Bhāgavata which contains a hymn of twenty-eight verses from 14 to 41 (both inclusive), entitled वेदस्तुति ।

Colophon :—

इति श्रीमत् परमहंसपरिव्राजकाचार्य्य-भगवत्पूज्यपाद श्रीरामेन्द्रवनशिष्येण रामनन्देन चैतन्यवनापरपर्य्यायेण कृता श्रीधरी स्वस्तुतिटीका समाप्ता ।

शुभमस्तु ।

It ends :—

ननु देहे प्रविष्टस्येदात्मानं मोचयितुं न शक्नोति कोषकार-कृमिवदतो नाद्वैतानुभवस्तत्राह यं सम्यग्येति ।

अनुशयी जीवोऽयं परमात्मानं सम्यग्य ज्ञात्वा पुरं शरीरं जहाति । यथा सुप्तः शरीराभिमानं त्यजति तद्वत् । ननु सुप्तो लिङ्गशरीराभिमानी स्वप्नान् पश्यति कथमैक्यं तत्राह कुलाय इति कुले शरीरे लिङ्गमये विशेषाभिमानाभावात् आ सम्यक् लीयते निर्विशेषपरमात्मना वर्त्तत इति सुषुप्तिगतः कुलालस्तद्वत् । ननु परमात्मनोऽप्यविद्यासम्बन्धात् न तत्प्राप्या पुरुषार्थ इति चेत् केवलमद्वितीयं तेन निरस्ता योनिरविद्या येन स तथा तं अजस्रं सर्व्वदा पुनर्वचनं वेदस्तुतिपरिसमाप्तिं द्योतयतीति ।

अथ हरिकमलविलासे प्रचुरसुधावारिधौ रचिता वेदस्तुति-टीकादीपिकावरे दशमे । स्वार्थं यतिना ।

3613.

11202. *The Same.*

Substance, country-made paper. 11 × 4 inches. Folia, 11. Lines, 16 to 18 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे नारदनारायणसंवादे सप्ताशीतितमोऽध्यायः ।

The commentary (by Śrīdhara) begins :—

सप्ताशीतितमे नारायणनारदवादतः ।
वेदैः स्तुतिर्गुणाख्या निर्गुणावधि वर्ण्यते ॥
वागीशा यस्य वदने लक्ष्मीर्यस्य वक्षसि ।
यस्यास्ते हृदये संवित्तं नृसिंहमहं भजे ॥, etc.

3614.

6587·II. *The same commentary.*

(Skandha XI only.)

Substance, palm-leaf. 18½ × 1½ inches. Folia, 90. Lines, 5 to 6 on a page. Character, Bengali of the seventeenth century. Appearance, old, discoloured and worn-out.

Wanting in the Mañgalācaraṇa ślokas and the introductory portion.

The last colophon in the incomplete manuscript :

Fol. 89A, एकादशे ऊनचिंशः ।

3615.

11127. *The Same.*

With Śrīdhara's commentary.

(Skandha XI only.)

Substance, country-made paper. 12¼ × 5 inches. Folia, 76. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीएकादशे टीकायामेकत्रिंशोऽध्यायः ।

3615A.

4463. श्रीमद्भागवतम् ।

With Srīdhara's commentary

Substance, country-made paper. 19 × 5 inches. Folia, 486. The first two Skandhas, together, are complete in 79 leaves, Skandha III is complete in 80 leaves, IV in 76 leaves, V in 64, VI in 48, VII in 46, VII in 46 and IX in 47. In tripāṭha form. Character, Bengali. Date, Śaka 1741. Appearance, discoloured. To the end of the ninth Skandha.

Post Colophon Statement to the text:—

शक १७४१ ७ भाद्रस्य । ॐ राधाकृष्णाभ्यां नमः ॥ ॐ राम

3616.

The same with

1494. भागवतभावार्थप्रदीपिका *or* श्रीधरोक्तावशिष्टार्थः ।

Substance, country-made paper. 17 × 5½ inches. Folia, 194. Lines, 8 to 10 on a page. Character, Bengali. Appearance, fresh. Generally correct. Incomplete at the end.

Contains the text of the 10th Skandha of the Bhāgavata up to the 60th chapter, along with Srīdhara's commentary and an anonymous supplementary commentary.

For the 11th see the next No. 3617.

3617.

1442. भागवतभावार्थप्रदीपिका *or* श्रीधरोक्तावशिष्टार्थः ।

Bhāgavata-bhāvārtha-pradīpikā or *Srīdharoktāvaśiṣṭārtha.*

Substance, country-made yellow paper. 14 × 5 inches. Folia, 143. Lines, 9, 10 on a page. Extent in ślokas, 6,300. Character, Bengali. Appearance, fresh.

Contains the text of the 11th Skandha of Bhāgavata, the commentary of Srīdhara and a sub-commentary.

The object of the sub-commentary is given in the opening lines:—

श्रीहरिः। श्रीमद्भागवतैकादशस्कन्धस्य श्रीधरावष्टिष्टः
स्कन्धे भागवतस्यैकादशेऽस्मिन् मुक्तिलक्षणे।
श्रीधरोक्तावशिष्टार्थः श्रियः प्रीत्यै प्रकाश्यते॥
तत्रादौ विजयन्तेत्यादि। श्रीधरोक्त-पञ्चश्लोकश्लोकौ व्याख्यायते।

3618.

3737. *A sub-commentary on Śrīdhara.*

Being a commentary on the commentary by Śrīdhara Svāmī on the Veda-stuti hymn from the tenth Skandha of the Bhāgavata. Chap. 18.

Substance, palm-leaf. 17 × 1½ inches. Folia, 27. Lines, 5, 6 on a page. Extent in ślokas, 580. Character, Bengali. Date, Śaka 1644. Appearance, good. Complete.

Colophon:—

अत्यध्यायोपरि स्वामिकृतव्याख्याया व्याख्यानमुदीच्यकृतमिदम्।

Post Colophon:—

७ माघ शक १६४४।

It begins thus:—

श्रूयते एव इति श्रुतिः। तथाच अदृष्टार्थश्रवणकेश्वरवाक्यत्वं श्रुतित्वम्। लौकिकेश्वरवाक्यवारणायादृष्टार्थकेति पुराणनिवारणाय ईश्वर इति।

The sub-commentary seems to be anonymous.

3619.

4461. *The Same text.*

With the commentaries by Śrīdhara Svāmī, Radhāmohan Gosvāmī and Gopāla Cakravartī.

Substance, country-made yellow paper. 24 × 9½ inches. Folia, 211. In tripaṭha form. Character, Bengali of the early nineteenth century Appearance, fresh. Incomplete at the end. The text up to IV, 14, 15 and the commentary up to III, 15.

3620.

10799C.

I.

Substance, country-made paper. 12 × 5½ inches. Folia, 12. Lines, 15 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

This contains Bhāgavata-Vyākhyā-leśa (annotations on the Bhāgavata) by Gopāla Śarmā; on the first three Skandhas and a part of the fourth.

For a full description of the commentary (which closely follows Śrīdhara Svāmī as his authority) see I.O. Catal. No. 3517.

II.

Substance and the measure are the same as above. Folia, 38. Lines, 14 to 18 on a page. Character, Bengali of the ninteenth century. Appearance, fresh.

This contains Lokanatha's commentary on the difficult slokas of the 10th, 11th and 12th Skandhas.

Beginning: -

तस्माद् वैराग्यं दृढं भविष्यतीत्यर्थः यद्वा पशुघ्नं सन्न्यासदण्डं प्रगृह्यापि तदनुवादं विना को विरज्येत न कोपीत्यर्थः ।

36A, इति लोकनाथचक्रवर्त्तिप्रकाशिता दशमस्कन्धटीका समाप्ता ॥ ॐ नमो भगवते वासुदेवाय ।

गोविन्दचरणद्वन्द्वमकरन्दपिपासया ।
गायते मानसं लुब्धं वादरायणसंहिताम् ॥
एकादशस्कन्धतरोर्मूलार्थविचारमात्रेण परं कृतार्थः ।
तथापि शिष्याननुकम्पयन्निमं श्रीलोकनाथो विशदीकरोति ॥

काचेनेत्यादि ।

It ends:—

दृष्टान्तमनुवर्णयन् पुराणार्थमुपसंहरति । य एव इति सार्द्धश्लोकेन ।

अन्यत् समाप्तं स्वामिना तं च एवं ज्ञात्वा कृतार्थः साधनं त्यज इत्याह । एवमिति गुरूपासनया या एका अव्यभिचारिणी भक्तिः तया विद्याकुठारेण वा जीवाग्र्यं जीवोपाधिं अहङ्कारं विहत्य आत्मानं प्रतिपद्य ज्ञात्वा भक्तिज्ञानसाधनीभूतं कर्म त्यज इत्यन्वयः । अथोदग्रगुणेष्वाविष्यते चेत इत्यादि । चेतसि संज्ञागात्मके भगवति ये गुणास्तेषु कथं केन प्रकारेण ।

3621.

3547. **दशमस्कन्धव्याख्यालेशः ।**

Daśama-skandha-vyākhā-leśaḥ.

A commentary on the Bhāgavata.

Substance, country-made paper. 17 × 4¼ inches. Folia, 27. Lines, 12 on a page. Extent in ślokas, 1,700. Character, Bengali. Date, Śaka 1689. Appearance, discoloured. Complete.

Colophon :—

इति दशमस्कन्धस्य व्याख्यालेशः ।

Post Colophon :—

व्याख्याय वेद्मि यदि मे वचनं कवीनाम्
क्षुद्राशयस्य रहितं सकलैर्गुणौघैः ।
यन्नस्तथापि यदयं हृदयं कृतान्यः
चिन्ताकुलं यदि विमुध्यति ज्ञानकोर्त्या ॥
शाकाब्दाः १६८६ । पौषस्य सप्तमदिवसे समाप्तमिदम् ।
श्रीमत्भुजबदेवशर्म्मणः व्याख्यानमिदं पुस्तकञ्च ।

Beginning :—

वाङ्मनोबुद्धिदूरो यो निर्गुणो गुणविग्रहः ।
गोपिकापरमानन्दकन्दं वन्दे तमच्युतम् ॥
आत्मने दशमं नित्यं यस्यां पद्यत्वहेतवे ।
अयासां विगमात् अन्धो यथा स्यां पद्यविग्रहः ॥

अथ दशमस्कन्धस्य व्याख्यानलेशः। कथितो वंशविस्तार इति।

See I.O. Catal. No. 3517 which describes a complete manuscript entitled Bhāgavata-vyākhyā-leśa. It gives at the end of the third and fourth Skandhas, the name of the author as Gopāla Śarmā.

3622.

10908.

Substance, country-made paper. 10 × 5 inches. Folia, 6. Lines, 14 on a page. Character, modern Nāgara. Appearance, fresh.

It contains a commentary on Adhyaya 85 of the 10th Skandha (with the text).

Colophon:—

इति श्रीदशमस्कन्धे पञ्चाशीतितमः।

3623.

4023.

Substance, country-made paper. 18 × 3¾ inches. Folia, 5. Lines, 8 on a page. Character, Bengali. Appearance, discoloured.

These leaves contain the commentary of Rādhā-mohana Gosvāmī, on the first mañgalacaraṇa of the Bhāgavata. It breaks off abruptly.

Beginning:—

श्रीकृष्णाय नमः॥

श्रीकृष्णपरणाम्भोजपरागनन्दामृताम्बुधौ।

मनो मधुव्रतो नित्यं रमतां ममताङ्कितः॥

श्रीकृष्णभाव + वेद राधामोहनशर्म्मणा।

श्रीमद्भागवतस्यायं तत्त्वसारः प्रकाश्यते॥

3624.

3609. **श्रीमद्भागवतदशमस्कन्धटिप्पनी ।**

A commentary on the same.

By Lokanātha.

(Skandha X.)

Substance, country-made paper. 14½ × 3½ inches. Folia, 5. Lines, 11 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. A fragment.

Beginning :—

श्रीगोविन्दपदद्वन्द्वं नमस्कृत्य गुरूक्तितः ।
श्रीलोकनाथस्तनुते मुदा दशमटिप्पनीम् ॥

3625.

5728. *The Same text.*

With the commentary by Vanamālī Bhaṭṭa.

Substance, country-made paper. 14 × 6½ inches. Folia, 415. In tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance, old, soiled and worn-off.

The Pūrvārdha only.

The commentary begins :—

श्रीराधाकृष्णौ जयतां । श्रीगुरुभ्यो नमः ।
श्रीमद्विरिवराधीशं वृन्दारण्यपुरन्दरम् ।
कृष्णचन्द्रं प्रपद्येऽहं भक्तानुग्रहकारकम् ॥
अङ्कुरितं यदुवंशे पल्लवितं वल्लवीकलालापे ।
कोरकितं श्रुतिशिखरे फलितं भक्तोऽङ्घ्रिपं वन्दे ॥

Colophon :—

इति श्रीभागवते महापुराणे दशमस्कन्धे अष्टादशसाहस्र्यां परमहंससंहितायां एकोनषष्ठाध्यायस्तमोऽध्यायः । पूर्व्वार्द्धं सम्पूर्णम् । ग्रन्थसंख्या ९२०० ।

3626.

4003. **श्रीमद्भागवतटीका वैष्णवतोषिणी।**

Vaiṣṇava-toṣiṇī, being a commentary on Bhāgavata.

By Sanātana Gosvāmī.

Substance, country-made paper. $14\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 76 + 32. Lines, 12 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worn-off. Incomplete at the end. To the end of the 39th ślōka of the 31st adhyāya of the 10th Skandha.

See Catal. number 3628.

3627.

4387. *The Same.*

(Skandha X.)

Substance, country-made paper. $13\frac{1}{2} \times 6$ inches. Folia, 362. Lines, 18 on a page. Extent in ślōkas, 25,500. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

Written in a beautifully neat hand and remarkably correct.

For the commentary see L. 2125.

3628.

1560. *The Same.*

A commentary on the 10th Skandha of the Bhāgavata-purāṇa, by Sanātana Gosvāmī.

Substance, country-made yellow paper. $17 \times 5\frac{1}{2}$ inches. Folia, 470. Lines, 12 on a page. In the tripāṭha form. Character, Bengali. Appearance, tolerable. Complete.

For a description of the work see L. 2125.

3629.

1814. *Bhāgavata-candra-candrikā.*

(*With the text.*)

By Vīra-Rāghava.

Substance, country-made paper. 13¾ × 7½ inches. In the Tripāṭha form. Character, Nāgara. Appearance, fresh.

The present manuscript contains the first four Skandhas each separately paged. I in 136, II in 106, III in 288, IV in 293 as stated on the reverse of the last leaf. But in the MS. there are two paginations, the first goes to 250 of which 120th is missing and the second 1 to 53.

This is written in the interest of the followers of Rāmānuja, by Vīra-Rāghava, son of Śaila Guru of the Vātsa-gotra.

Maṅgalācaraṇa of the commentary :—

वन्दे वात्सममोघलार्य्यतनयं वात्सल्यवारांनिधिं
श्रीशैलेशगुरुं श्रियः पतिमपि प्राचार्य्यपारंपराम् ।
तूर्यं व्यूहमघौघहेतुमजितस्याजं तदुत्सङ्गजम्
देवर्षिप्रवरं पराशरसुतं व्यासं च वैयासकिम् ॥ १ ॥

... ...

श्रीरामानुजयोगिपूर्णकरुणापात्रं महान्तं ततः
सम्प्राप्ताखिलबन्धविघ्नमखिला...ग्रविद्वान् व्याकरोत् ।
वेदान्तान् कुलकेश्वरं गुणनिधिं श्रीविष्णुचित्तं गुरुम्
वात्सं तं वरदं च वाग्विजयजं व्यासार्य्यमीड़ीमहि ॥
श्रीमद्भागवतं पुराणमखिलं व्याख्याद्भिर्व्याहृतम्
व्यासाद्यैर्यतिराजभाष्यवचसामर्हं बुधानां मुदे ॥ २ ॥

Colophon of the commentary on the first skandha :—

इति श्रीवत्साब्धयपयःपारावारराकासुधाकरस्य सर्व्वविद्यानिधेः
श्रीशैलगुरोः सुतेन तच्चरणाब्जसमाश्रयैकप्रसन्नतत्सूक्तिसमधिगत

श्रीमद्भाग[व]तार्थहृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा विलिखितायां श्रीमद्भागवते चन्द्रचन्द्रिकायां प्रथमस्कन्धे एकोनविंशोऽध्यायः ।

Post Colophon :—

संवत् १९१० कार्त्ति ।

Colophon of the 2nd skandha :—

० द्वितीयस्कन्धे दशमोऽध्यायः । १० ।

Post Colophon :—

संवत् १९१० ।

The third ends abruptly with the 7th śloka of the 33rd adhyāya.

Colophon of the 4th:—

इति श्रीवीरराघवविलिखितायां श्रीमत्भागवतचन्द्रिकायां चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥

Post Colophon :—

श्री संवत् १९११ ।

3630.

1815. *The Same.*

(V, VI, VII, VIII *and* IX.)

V. In 162 leaves.

Colophon :—

इति श्री ० वीरराघवविलिखितायां पञ्चमे षड्विंशः ।

Post Colophon :—

संवत् १८(९ ?)१४ ।

VI. In 135 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-चन्द्रिकायां षष्ठस्कन्धे एकोनविंशोऽध्यायः ।

Post Colophon :—

संवत् १९१४ ।

VII. In 135 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-चन्द्रिकायां सप्तमस्कन्धे पञ्चदशोऽध्यायः ॥

VIII. In 106 leaves.

Colophon :—

श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागतचन्द्रिकायां अष्टमस्कन्धे चतुर्विंशोऽध्यायः ॥ २४ ॥

IX. In 92 leaves.

Colophon :—

इति श्री ० वीरराघवविदुषा विलिखितायां श्रीमद्भागवत-चन्द्रिकायां नवमस्कन्धे चतुर्विंशोऽध्यायः ।

The date is given after the text :—

संवत् १९१४ शाके १७७७ । This should be Śaka 1779.

3631.

1816. *The Same.*

(*Skandhas* X, XI, XII.)

X (1). In 273 leaves.

Colophon :—

इति श्रीवत्सान्वयपारावाररराकासुधाकरस्य श्रीशैलगुरोः सुतेन तच्चरणसेवासमधिगतश्रीमद्भागवतार्थहृदयेन श्रीवीरराघव-विदुषा विलिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां दशमस्कन्धे एकोनषष्ट्यध्यायः ।

X (2). In 270 leaves.

Colophon :—

इति श्रीवत्साम्वयपयःपारावाररराकासुधाकरस्य सर्व्वविद्यानिधेः श्रीशैलगुरोरुत्तनयेन तच्चरणकमलपरिचर्य्याप्रसन्नतत्सूक्तिसमधिगत-श्रीमद्भागवतार्थहृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा विलिखितायां श्रीमद्भागवतचन्द्रचन्द्रिकायां श्रीमद्भागवतव्याख्यायां दशमस्कन्धे नवतितमोऽध्यायः ।

विभुर्विजयतेतरां विविधविश्वजन्मोदय-
स्थितिप्रभृतिनोदयो निरवधिस्वरूपः स्वतः ।
निरस्तनिखिलाशुभः सकलशोभनोपाश्रयः
श्रियः सहचरः पुमान् अतिदृश्यां मनोज्ञाकृतिः ॥
ह्यास्यन्त्वतिक्रमं त्वत्र शब्दार्थविषयं मम ।
निर्म्मत्सराः सुमनसो गुणान् ग्रहन्तु सर्व्वशः ॥ २ ॥

संवत् १९१३ ।

XI. In 236 leaves.

Colophon :—

इति श्रीमदत्सकुलपयःपारावाररराकासुधाकरस्य श्रीशैलगुरो-स्तनयेन तच्चरणपरिचर्य्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-हृदयेन वी[र]राघवविदुषा लिखितायां श्रीमद्भागवतचन्द्रिकायां एकादशस्कन्धे एकत्रिंशोऽध्यायः ॥ ३१ ॥

श्रीमते रामानुजाय नमः ॥

श्रीसंवत् १९१२ ।

XII. In 67 leaves.

Colophon :—

इति श्रीमदत्सकुलपयःपारावाररराकासुधाकरस्य श्रीशैलगुरो-स्तनयेन तच्चरणपरिचर्य्याप्रसन्नतत्सूक्तिसमधिगतश्रीमद्भागवतार्थ-हृदयेन श्रीवैष्णवदासेन श्रीवीरराघवविदुषा लिखितायां श्रीमद्भागवतचन्द्रिकायां द्वादशस्कन्धे द्वादशोऽध्यायः ॥

Post Colophon :-

योऽसौ तुरङ्गवदनो हृदि सन्निविष्टः
सद्बोध बुद्धिमसृजत् कृपया स्वया मे ।
प्रालीलिखत् करवलेन्द्रियदैवतेन्द्र
++स्तमेनमनवै परेशम् ॥ (?) ॥ १ ॥
योऽसौ पिशङ्गपरिधिर्वनमाल्युदार-
मन्दस्मिताकलितवीक्षणमीक्षितेन ।
संचोदितेन च प्रपापरिदृष्टमूर्त्तिः
स्वप्ने तमेमि शरणं वसुदेवसूनुम् ॥ २ ॥
क्वेदं गभीरनिगमान्तरहस्यसारम्
क्वाहं सुमन्दमतिरत्र परं निदानम् ।
वीक्षा यदीय करुणाकलितानमेव (?)
श्रीशैलदेशिकवरं शरणं गतोऽस्मि ॥ ३ ॥
धिक्कीर्षा मोघा सा निरवधिरूपालोककलिता
यया स्यातां विदुतिरचना या सममगमम् (?) ।
स एष श्रीशैलो गुरुरखिलविद्याजलनिधि-
र्ममाध्यास्तां तं चरणयुगलौंहं प्रकटयन् ॥ ४ ॥ (?)
संवत् १९१२ ।

3632.

1409. *The Same.*

X.

Substance, country-made paper. 14 × 5¼ inches. (Leaves are not of uniform size.) Leaf-marks are often missing. Handwriting is different in different parts. By the actual counting leaves are 426. Pūrvārdha has 222 and Uttarārdha 204, 1st leaf missing. The date at the end given is Samvat 1920 सप्तनवमीतौ चन्द्र शुदौ ११ ।

This contains a commentary on the tenth skandha of the Bhāgavata, divided in two parts, Pūrva and Uttara The last colophon is not given. The colophon of the 49th chapter is thus given :—

इति श्रीवत्साम्वयपयःपारावाररराकासुधाकरस्य श्रीप्रेमगुरोः सुतेन तच्चरणसेवासमधिगतश्रीमद्भागवतार्थहृदयेन श्रीवीरराघव-विदुषा विलिखितायां श्रीभागवतचन्द्रचन्द्रिकायां दशमस्कन्धे एकोनपञ्चाशत्तमोऽध्यायः ।

Post Colophon :—

संवत् १९१९ ।

Here the Pūrvārdha ends.

The first 19 leaves contain the commentary on the first two chapters and 46 verses of the third adhyāya, skandhā 10. Then begins the commentary on the 13th ślōka of the 8th chapter and it continues to the end of the Pūrvārdha. The Uttarārdha has only the first leaf missing.

Beginning :—

श्रीमच्चैतन्यरूपिणे भगवते नमः ।

अथ । सूत जानासि भद्रं ते भगवान् सात्वतां पतिः ।
देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥

इति सूतशौनकसंवादे उपक्रान्तस्य श्रीकृष्णावतारस्य अवगा-सरणार्हणानि करिष्यामिति केचनेति कुन्तिस्तुतौ अनुस्तिं शुक-परीक्षित्संवादे कलौ जनिष्यमाणानां दुःखशोकतमोनुदाम् अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद्यशः इति नवमोक्तेन पक्षवितं चिकीर्षितं हि श्रीभागवतप्रतिपाद्यं अन्येषां तु अत्र सर्गा विसर्गाश्चेत्यादि नवानां कथनम् । दशमस्य विशुद्ध्यर्थमिति दशमस्य श्रीकृष्णस्य विशिष्टशुद्धिः परात्परतातज्ज्ञानार्थकीर्त्तितानां नवानां कथनसमाप्तौ प्रतिपद्यभूतं श्रीकृष्णावतारम् कथितस्य सर्व्वस्य निःसरणार्थः श्रीपरीक्षिता एष्टं श्रीसूतः आवयति श्रीराजोवाचे-त्यादि ॥

3633.

3550. **भागवतकौमुदी** । *Bhāgavata-kaumudī.*

By Rāma Kṛṣṇa.

Substance, country-made paper. 17 × 4½ inches. Folia, 25. Lines, 10 on a page. Extent in ślokas, 1,100. Character, Bengali of the nineteenth century. Appearance, fresh. Date, Śaka 1743.

For the beginning of this see L. 1641.

It explains difficult passages of the Bhāgavata. In leaf 24A of the present MS., however, ends the notes on the Rāsa-pañcādhyāya of the 10th skandha of the Bhāgavata.

" इत्यादिष्टा भगवता लब्धकामा कुमारिका । इत्यादि वरदानात् पूत्कार-रसानुपादानेऽपि तद्ग्रहणं । अपि च सर्व्वाः पूरत्काव्यकथाः रसाश्रया इत्यादि दर्शनाच्च न कुत्रापि दोषावकाशः ॥

श्रीश्रीहरिः ।

It contains in the remaining portion, quotations from the Utkala-khaṇḍa of the Skanda-purāṇa :—

स्कन्द उवाच ।

प्रायशो हि कलौ मर्त्ता मन्दभाग्या महेश्वर ।

अशक्ता भूमिदानादौ मुच्यन्ते ते कथं नराः ॥

Colophon :—

इत्युत्कलखण्डे श्रीपुरुषोत्तममाहात्म्ये द्विचत्वारिंशोऽध्यायः ।

श्रीश्रीराधाकृष्णाभ्यां नमः ।, etc., etc.

Post Colophon :—

तैषस्यैकादश्यदिवसे कूष्माण्डनि सम्पूर्णेयं पुस्तिका । शक १७४२ । लिपिरियं श्रीचुनीलालकविराजस्य ।

In a later hand :—

श्रीजयगोपालदेवशर्म्मणः पुस्तकमिदम् ।

3634.

8678. **चैतन्यमतचन्द्रिका, भागवतटीका ।**

Caitanya-mata-candrikā.

By Śrīnātha Paṇḍita.

Substance, country-made paper. 13 × 5 inches. Folia, 78. Lines, 9–13 on a page. Extent in ślokas, 1,100. Character, Nāgara. Date, Saṃvat 1891. New. Incomplete.

The first skandha complete in 20 leaves (date, 1891).

The second skandha complete in 14 leaves.

The third skandha complete in 22 leaves.

The fourth skandha complete in 11 leaves.

The fifth skandha complete in 8 leaves (date, 1891, B.S. 1242).

The sixth skandha incomplete. 8B–11 leaves.

3635 & 3636.

8676. **अमृततरङ्गिणी ।** *Amṛta-taraṅgiṇī.*

Being a commentary on the Bhāgavata.

Substance country-made paper. 10½ × 4 inches. Folia, 86 of which leaves 5–7, 19, 20, 22, 23, 54–56, 58–60 are missing, Lines, 8 on a page. Extent in ślokas, 1,700. Character, Nāgara. Very old. A fragment.

Up to a portion of the 19th chapter of the Prathama skandha.

Known only in Oppert's lists.

3637.

1142. **श्रीमद्भागवतटीका भागवतार्थदीपिका ।**

Bhāgavatārtha-dīpikā, being a commentary on Bhāgavata.

By Cakrapāṇi, son of Rāma Kṛṣṇa.

Substance, country-made paper. 11 × 6½ inches. Folia, 414. Lines, 14 on a page. Extent in ślokas, 14,455. Character, Nāgara. Date,

Samvat 1628. Appearance, tolerable. The commentary on the 10th Skandha only. Complete.

Composed in Samvat 1628. The author had already written a commentary on the first 9 skandhas of the Bhāgavata.

Beginning :—

श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ।

श्रीरामकृष्णपदपद्मयुगं प्रणम्य
धर्म्मार्थकामसुखदं मतिवृद्धयेऽहम् ।
स्कन्धस्य साध्वभिमतां दशमस्य रम्यां
व्याख्यां करोमि सुगमां कविचक्रपाणिः ॥
व्याख्यातेयं नवस्कन्धी रामकृष्णप्रसादतः ।
दशमस्कन्ध आरब्धोऽधुना यत्र हरेः कथा ॥
बुद्ध्याहमसमर्थोऽपि प्रेरितः पितुराज्ञया ।
कृष्णाङ्घ्रिकञ्जप्रसादेन चिकीर्षे साहसं महत् ॥
श्रीपाराशरगोत्रेण दीर्घेणेन सबुद्धिना ।
क्रियते दशमस्कन्धव्याख्यानं चक्रपाणिना ॥

It ends thus:—

कथं भूतं दुस्त्यजक्षुतान्मजवापवर्गं क्षितिभुजोऽपि यदर्थं ग्रामाद्वनं जग्मुः ॥

Colophon :—

इति श्रीरामकृष्णात्मजश्रीचक्रपाणिविरचितायां भागवत-टीकायां भागवतार्थदीपिकायां नवतितमोऽध्यायः ।

Post Colophon:—

अज्ञा[न] पौराणिकधीप्रकाशिनी
सुहृदिपच्छिष्यजडताविनाशिनी ।
कस्याप्युबोधाय विचारवर्त्तिका
मया कृता भागवतार्थदीपिका ॥

गच्छतःस्खलनं क्वापि भवत्येव प्रमादतः ।
हसन्ति दुर्ज्जनास्तत्र समादधति सज्जनाः ॥
श्रीमद्विक्रमभूभृतोऽष्टभुजषट्भूसंख्यकेऽब्दे गते
मासे फाल्गुनिके तिथौ नरहरेः पक्षे सिते पुण्यभे
श्रीकृष्णाङ्घ्रिपदारविन्दमधुपश्रीचक्रपाणेः कृतिः
पूर्णा सङ्कलिताऽभवच्च दशमस्कन्धस्य टीका स्वौ ॥

In a different hand:—

श्रीगोपालात्मज-श्रीगिरिधराणां पुस्तकमिदमिति ॥

3638.

5735. श्रीमद्भागवतप्रथमस्कन्धटीका ।

A commentary on skandha I (*with the text*).

By Vijayadhvajācārya.

Substance, country-made paper. 14 × 5¼ inches. Folia, 108. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, new.

The commentary belongs to the Mādva School.

Beginning :—

श्रीहयवदनाय नमः

यतो जन्माद्यस्य श्रुतिसुनयमानैकविषयात्
स्वतन्त्रस्तन्त्रश्चो गुरुरपि गुरोर्यश्च जगतां ।
+ + + + +
मुकुन्दं ध्यायामापहृतकुहकं तं स्वमहसा ॥ १ ॥
स्मितकरालसद्विद्योपेतः सुधारसशित्वरीं
स मम दृष्टिं देयादानन्दतीर्थमहामुनिः ।
मुनिगणवराः प्राणोल्लीढ़ा इवाधिवा+समुत्थिवः
प्रमदमगुणा यत्रोल्लसन्ति सन्ततमेधसः ॥ ५ ॥
चरणनलिने दैत्यारातेर्भवार्णवतरसत्तरीं
दिशतु विशदां भक्तिं मह्यं महेन्द्रतीर्थयतीश्वरः ।

क्व शब्दः क्वाभ्यासः श्रुतिरपि गुरोः क्वायसरणं
समीक्ष्या पौराणी क्व खलु विबुधा मत्सरधियः ॥ ६ ॥ (?)
तथापि श्यामोहाद् गुरुगुरुकटाक्षैकशरणो
मनाक् श्याकुर्व्वे श्रीभागवतपुराणं प्रयतनं ॥ ७ ॥
आनन्दतीर्थविजयतीर्थौ कृतप्रणम्य +++++.।
कृतिं स्फुटमुपजीव्य प्रवच्मि भागवतं पुराणम् ॥

End :—

भागवतविवरणमिदं तुलसीदलमिव समर्पयामि हरेः ।
चरणनलिनयुगलेऽहं प्रथमस्कन्धोपलं सतां प्रीत्यै ॥

Colophon :—

इति भागवते महापुराणे पारमहंस्यां संहितायां विजयध्वज-तीर्थभिक्षुविरचितप्रथमस्कन्धे विंशोऽध्यायः ॥

3639.

The same commentary here called

5736. **पदार्थरत्नावली** । *Padārtha-ratnāvalī.*

By Vijayadhvaja-tīrtha Bhaṭṭāraka.

Substance, country-made paper. 8×4 inches. Folia, 21 to 162. Lines, 13 on a page. Character, Nāgara of the early nineteenth century. Appearance, old, discoloured and worm-eaten. Incomplete both ends.

Chapters III to XXVII of skandha XI.

21A, इत्येकादशस्कन्धटीकायां तृतीयोऽध्यायः; 64A, इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां एकादशस्कन्धटीकायां पदार्थरत्नावल्यां विजयध्वजतीर्थभट्टारककृतौ एकादशोऽध्यायः; 154B, इति श्रीभागवते एकादशे विजयध्वजीये सप्तविंशोऽध्यायः ।

3640.

8167. *The Same.*

Substance, country-made paper. 13×6 inches. It contains Sk. II to IV, XI and XII, each skandha being separately paged. II complete in 85 leaves; III in 204; IV in 148; XI in 160, XII in 39. In tripāṭha

form. Character, Nāgara. Appearance, old and discoloured. Date, Saṃvat 1720.

Colophon:—

II.

द्वितीयस्कन्धगाख्येयं पदरत्नावली मया ।
सर्पिता परमाम्भोजे पद्मनाभस्य भासतां ॥

इति श्रीमन्महेन्द्रतीर्थपूज्यपादशिष्यविजयध्वजतीर्थयतीन्द्र-कृतायां श्रीमद्भागवतायां श्रीमद्भागवतटीकायां पदरत्नावल्यां द्वितीयस्कन्धे दशमोऽध्यायः । समाप्तश्चायं द्वितीयस्कन्धः ॥

III.

॰ तृतीयस्कन्धे चतुस्त्रिंशोऽध्यायः ॥ तृतीयस्कन्धः समाप्तः ।

Post Colophon:—

संवत् १७२० समये वैशाख ।

IV.

॰ चतुर्थस्कन्धे एकत्रिंशोऽध्यायः ।

XI.

॰ एकादशस्कन्धे एकत्रिंशोऽध्यायः ।

XII.

॰ द्वादशस्कन्धे द्वादशोऽध्यायः ।

End:—

पदरत्नावली कण्ठे राजतां हि मुरद्विषः ।
वनमालेव मालेव मौक्तिकी कृष्णवल्लभा ॥

3641.

10016. **श्रीमद्भागवतटीका** (*with the text*).

A commentary on Bhāgavata.

By Rāmanārāyaṇa.

Substance, country-made paper. 7 × 12 inches. Folia, 143. Lines, 14 on a page. Character, Nāgara. Date, Saṃvat 1889. Appearance, old

and worn-out. Skandhas I and II to the end of the 10th adhyāya, each separately paged.

Beginning :—

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकर्म्मणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

... ...

हरिनाथस्वरूपं वै हरिनाथं गुरुं भजे ।
ब्रह्मबोधाधिकाराय तातद्वारा स्वमङ्गलम् ॥
भक्तिज्ञानाब्धिसम्प्राप्त्यै सवित्रा प्रभया स्वया ।
मुक्तमोक्षं गुरुं वन्दे भवानीदासनामकम् ॥

... ...

श्रीप्राप्तिख्यं मुनिं वन्दे भक्तिसूत्रकरं हरिम् ।
श्रीनारायणतीर्थाख्यं भक्तिसूत्रार्थदर्शकम् ॥

... ...

... ...

तं हरिं गुरवं प्राप्तः श्रीमद्भागवताभिधम् ।
तत्कृपालब्धतद्बोधस्तं व्याख्यातुं समुत्सहे ॥

The first skandha is complete in 98 leaves.

Colophon :—

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां प्रथमस्कन्धे अष्टादशसाहस्र्यां संहितायां शुकागमनं नाम एकोनविंशोऽध्यायः ।

Post Colophon :—

श्रीसंकेतविहारी ।

(Commentary). इति श्रीविष्णुसख्यापन्नश्रीरामनारायणविरचितायां श्रीमद्भागवते महापुराणे व्याख्यायां भागवतभावप्रकाशिन्यां प्रथमस्कन्धे एकोनविंशोऽध्यायः ।

Post Colophon : —

मासोत्तम आषाढ़वदि १४ सम्वत् १८८६ बुधवासरे लिखितं मथुराजी ।

There are 45 leaves in the second skandha.

Colophon of the commentary :—

इति ० द्वितीयस्कन्धस्य दशमोऽध्याय ॥

Post Colophon :—

(Text). आश्विन सुदि ५ संवत् १८८५ ।

3642.

10060. **भागवतभावार्थदीपिकाप्रकाशः ।**

Bhāgavata-bhāvārtha-dīpikā-prakāśaḥ.

By Kāśīnātha Upādhyāya, son of Anantopādhyāya.

Substance, country-made paper. 12 × 6 inches. Folia, 9–50. Lines, 17 on a page. Appearance, mouse-eaten. A mere fragment.

11B, इति श्रीमद्भागवते महापुराणे श्रीमदनन्तोपाध्यायसूनु-काशीनाथोपाध्यायविरचिते भावार्थदीपिकाप्रकाशे प्रथमोऽध्यायः ।

47A, इति श्रीप्रथमस्कन्धैकादशाध्यायटिप्पनी ।

काशीनाथो द्विजः कृत्वा सेवामत्वार्पयत् हरौ ॥

The fragment ends with the commentary on the 44th śloka of the 12th adhyāya of the first skandha.

3643.

3753A. **बुधरञ्जनी ।** *Budha-rañjinī.*

Being a commentary on skandha X.

By Vāsudeva.

Substance, country-made paper. 16½ × 2½ inches. Folia, 2. Lines, 9. 10 on a page. Character, Bengali of the eighteenth century. Appearance, a little discoloured.

The first two leaves only of Budha-rañjinī, a commentary by Vāsudeva, on the 10th skandha of the Bhāgavata. For a description of a complete MS. see L. 1730.

3644.

4095. **विवरणमणिमञ्जूषा** । *Vivaraṇa-maṇi-mañjūṣā.*

Being a commentary on the 10th skandha of the Śrimad-Bhāgavata, with the text.

Substance, palm leaf. 16½ × 1½ inches. Folia, 156. Lines, 5 to 9 on a page. Extent in ślokas, 7,200. Character, Uḍiya written with a style. Appearance, new but worm-eaten.

From the beginning of the 10th skandha up to a portion of the 21st adhyāya of the same. The commentator's name is not found.

Beginning :—

श्रीयुक्तो राजा श्रीराजेति शब्दः प्रायोऽत्र श्रीकृष्ण + + + +
प्रेम्ना विराजमानत्वात् टज्भावः समासान्तविधेरनित्यत्वात्
राजीवाचेति पाठस्तु साधारणः ॥

Colophon :—

इति श्रीविवरणमणिमञ्जूषायां विंशोऽध्यायसंग्रहः ।

The 11th chapter is not complete.

There are twenty more leaves containing the same commentary up to a portion of the third from the beginning.

3645.

4095B. *The Same.*

Substance, palm leaf. 15½ × 1 inches. Folia, 190. Lines, 5 on a page. Character, Uḍiya of the nineteenth century. Appearance, fresh.

From the 22nd adhyāya of the same skandha up to the 34th adhyāyā of the same skandha.

The 22nd adhyāya comes to an end in leaf 11B :—

इति विवरणमणिमञ्जषायां द्वाविंशाध्यायः

The 34th adhyāya ends in leaf 181B :—

इति विवरणमणिमञ्जषायां त्रयस्त्रिंशाध्यायसंग्रहः ।

3646.

315. **वेदस्तुत्यध्यायः ।** *Veda-stutyadhyāyaḥ.*

With the commentary by Kavicūḍāmaṇi Cakravartī called Anvaya-bodhinī.

Substance, country-made paper. 12½ × 6½ inches. Folia, 33. Lines, 15-19 on a page. Extent in ślokas, 1980. Character, Nāgara. In three different hands; the first hand ending in 4B, and 2nd hand in the ninth line of 13B. Then 3rd hand to the end. Appearance, fresh. Complete.

It is the 87th chapter of the tenth skandha of the Bhāgavata-purāṇa.

It is printed at Vṛndāvana along with the text and various other commentaries of the Bhāgavata.

See L. 1562.

The commentary is written in the following order.

Substance, text, prose order, commentary, the full text of the śrūti on which it is based, the meaning of the śrutis and the conclusions.

3647.

781. **अन्वयबोधिनी ।** *Anvaya-bodhinī.*

By Cūḍāmaṇi.

For the manuscript see L. 1562.

This is a gloss on Śrīdhara Svāmī's commentary on Śruti-stuti from the tenth skandha of the Bhāgavata Purāṇa (87th chapter).

It has also the text.

Anvaya-bodhini was composed in Saka 1580=1658 A.D.

खाष्टबाणनिशानाथमिते शाके श्रुतिस्तुतेः ।
पूर्णतामनयद्याख्यां चूड़ामणिकविः सुधीः ॥

3648.

8674. **वेदस्तुतिटीका ।** *Veda-stuti-ṭīkā.*

By Śrīhari.

Substance, country-made paper. 11×4 inches. Folia, 31. Lines, 11 on a page. Extent in ślokas, 600. Character, Nāgara. Dated, Śaka 1704. New. Complete.

Complete in thirty-one leaves.

The Last Colophon :—

इति श्रीमद्वेदान्तिकुलावतंसश्रीगोविन्दसूरिसूनुश्रीहरि-विरचितः श्रीभगवत्प्रसादसारः सम्पूर्णः । श्रीरस्तु । श्रीरामचन्द्रार्पण[ण]मस्तु । शाके १७०४ शुभकृत् कार्त्तिके मासि कृष्णपक्षे पुण्यग्रामे ब्रह्मोपनाम्ना खण्डभट्टात्मज-गोविन्देन लिखितमिदं ।

इति श्रीमद्भागवते दशमस्कन्धे सप्ताशीतितमे वेदस्तुति-टीका समाप्ता ।

3649.

8675. *The Same.*

By Nīla-kaṇṭha.

Substance, country-made paper. 13×5 inches. Folia, 11. Lines, 9 on a page. Extent in ślokas, 250. Character, Nāgara. Fresh.

Incomplete. Eleven leaves only.

It begins :—

श्रीमद्गोपालमानम्य श्रीधरोदितया दिशा ।
वेदस्तुतिं विवृणुते नीलकण्ठो यथामति ॥

3650.

3669. ब्रह्मस्तुतिटीका । *Brahma-stuti-ṭīkā.*

Substance, country-made paper. 13 × 3½ inches. Folia, 8 to 14. Lines, 8, 9 on a page. Character, Bengali of the eighteenth century. Appearance, old and blackened with age. Incomplete in the beginning.

It commences from the middle of the commentary on the 5th verse. The number of verses commented upon are 40, taken from the 14th adhyāya of the 10th skandha. It is addressed to Śrī Kṛṣṇā. It is called Brahmastuti, because it has been put in the mouth of Brahmā.

Colophon :—

इति ब्रह्मस्तुतिटीका समाप्ता ।

After the colophon there are two lines and a half, beginning :—

तत्र उदहृदित्यस्य टीका तत्र परमेष्ठी ब्रह्मा पूर्व्वदेवब्रह्म आचष्ट अपश्यत्, etc., etc.

3651.

10799K. *Rāsa-pañcādhyāya.*

Substance, country-made paper. 13 × 4½ inches. Folia, 43. Lines, 10 to 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Contains commentary on X, Chap. 29–32 (of the 32nd, 1–18 ślokas only) of the Bhāgavata-purāṇa. This constitutes 4 chapters of the Rāsa-pañcādhyāya.

Beginning :—

वादरायणिरुवाच ।

वदराश्रमे महातपश्चरणात् श्रीवादरायणो व्यासः श्रीकृष्णोपासनलक्षणमेव सर्व्वज्ञस्य तस्य परमोत्तम (?) तस्मिन्नेव व्यवसायौचित्यात् ... ...

21B, इति दशमटिप्पन्यामूनत्रिंशः; 31B, ० त्रिंशः; 39A, ० एकत्रिंशः।

3652.

10799B. *Another commentary on the first of the five adhyāyas on Rāsa.*

(*With the text.*)

Substance, country-made paper. 12½ × 6 inches. Folia, 21. In Tripāṭha form. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

Last Colophon:—

इति श्रीभागवते महापुराणे पारमहंस्यां संहितायां वैयासिक्यां दशमस्कन्धे रासक्रीड़ायां श्रीकृष्णान्तर्धानमेकोनत्रिंशोऽध्यायः।

The commentary begins:—

स्वीयसौख्यार्य्यादीनि तदीयश्रोत्रादिभिस्ता जिघ्राद्दयिषुश्च बभूव (*sic.*)। प्रेमवश्यत्वात् एकस्यामेव रजन्यामव्यवधानेन यदा तदा सत्यसंकल्पताशक्त्या प्रेरितया योगमायया दुर्घटघटनापटीयस्या शक्त्या प्रहरचतुष्टयवत्यास्तस्या एव रात्रेर्मध्ये तावद्विलास-समापयित्र्यः परःशतकोटिरात्र्य आनीय दर्शिताः। अतएव ता रात्रीः वीक्ष्येति वक्तृवचनं।, etc.

3653.

8679. **भागवततात्पर्य्यम्।** *Bhāgavata-tātparyyam.*

A commentary on the Bhāgavata.

Substance, country-made paper. 9 × 4 inches. Folia, 11. Lines, 12, on a page. Extent in slokas, 225. Character, Nāgara. Old. Incomplete.

One leaf only of the 2nd skandha and 10 of the third.

3654.

8677. *All about the Bhāgavata.*

Substance, country-made paper. 12½ × 4½, 13 × 5, 15 × 5 inches. Folia, 234. Extent in ślokas, 8,000. Lines, 4, 7, 9, 12 on a page. Character, Nāgara. New. Incomplete.

(1) A commentary on the Prathama skandha complete in 22 leaves.

(2) The 11th skandha with a commentary. The first ten chapters and the first two verses of the 11th.

(3) A commentary on a portion of the tenth skandha in eleven leaves only.

(4) A commentary on the 10th skandha in 121 leaves, above and below, with space for the text left blank.

(5) A commentary on the commentary by Śrīdhara on वेदस्तुति, by Kāśīnātha, the son of Ananta Upādhyāya. Complete in 30 leaves, the last of which is a restoration.

3655.

4794. *A commentary on the Bhāgavata.*

Substance, palm-leaf. 16 × 1½ inches. Folia 75, by counting. Lines, 6 on a page. Character, Bengali of the 16th century. Appearance dilapidated. Incomplete both ends.

The manuscript is too much damaged to allow of an examination.

3655A.

3516. हरिभक्तितरङ्गिणी । *Hari-bhakti-taraṅgiṇī.*

Substance, palm-leaf. 17 × 1½ inches. Folia, 1 to 120, then leaves 144 145. Lines, 3, 4 on a page. Extent in ślokas, 2,400. Leaves are missing in the middle. Character, Bengali. Date, Śaka 1627. Appearance, soiled. Incomplete at the end.

It is a Kathā of the Bhāgavata and is also called Bhagavata-kathā Saṃgraha. See I.O. 3599.

Colophon :—

इति हरिभक्तितरङ्गिण्यां नवमस्कन्धकथा संग्रहः।

Post Colophon :—

श्रीरामजीवनदेवशर्म्मणः स्वात्तरमिदं पुस्तकञ्च।

शुभमस्तु शकाब्दाः १६२७, पौष अग्रहायण श्रीक्षणाः शरणम्।

See I.O. Catal. No. 3539. The I.O. MS. gives the author's name as Kesava in its opening verse which is wanting in the present MS. At the end of the 10th skandha he calls himself Kesava-pañcānana Bhaṭṭacārya.

3656.

9246. **हरिलीला।** *Hari-līlā.*

By Vopadeva.

With the commentary by Hemādri revised by Madhusūdana.

Substance, country-made paper. 12×6 inches. Folia, 28. Lines, 12 on a page. Extent in ślokas, 840. Character, Nāgara. Appearance, tolerable. Incomplete.

An abstract of the Bhāgavata-purāṇā skandha by skandha. The MS. is incomplete and contains abstracts of the first 11 skandhas and a portion of the 12th.

See L. Vol. II, p. 200, No. 794.

For the commentary see Oxford 37B.

3657.

1111. *The Same.*

Substance, country-made paper. 11×5 inches. Folia, 19. Lines, 17 on a page. Character, Nāgara. Appearance, tolerable. The text in prose, and the commentary in verse.

An anukramaṇī to the Bhāgavata Mahāpurāṇa.

For both the text and the commentary see I.O. Catal. No. 3533.

The name of the king of Devagiri is given in I.O. Catal. as Kāmarāja, but in our manuscript it is Rāma rāja.

This is supported by the commentary to the first verse.

मन्त्री च राज्ञो देवगिरीश्वरस्य रामचन्द्रस्य ।

3658.

5780. *The Same.*

An anukramaṇi to the Bhāgavata-purāṇa, with Hemādri's commentary, called Hari-līlā-viveka.

Substance, country-made paper. 12½ × 4½ inches. Folia, 38. In Tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, good. Complete.

See Aufrecht Cat. Bodl., No. 37B and I.O. Catal. No. 3533.

In page 1276B of I.O. Kāmadeva is said to be the father of Hemādri.

After the end of the commentary we have the following verses :—

सरस्वती श्रीमधुसूदनेन
निर्ब्यूढमेतद्बुधमोदनेन ।
जगः समस्तोपि रसादनेन
व्रजेप्सभक्तिं व्रजतादनेन ॥
घृतमष्टौ च पञ्चाशत् छात्रग्रन्थविनिर्म्मिता । (?)
हरिप्रसादात् पूर्णेयं चाभूत् गुर्व्वनुमोदिता ॥
लिखिता हरिलीलेयं रामचन्द्रस्य सूनुना ।
बालाभिधानकेनैव परोपकृतये सदा ॥
इति श्रीमद्भागवते हरिलीलाया द्वादशस्कन्धः समाप्तः ।
श्रीकृष्णार्पणमस्तु ॥

3659.

565. **मुक्ताफलम्** । *Muktā-phalaṃ.*

By Vopadeva.

With its commentary Kaivalya-dīpikā by Hemādri.

For the MS. see L. 1466.

The text has been left unnoticed by Rājendralāla.

For a full description of both the text and the commentary see I.O. Catal. No. 3542.

Post Colophon Statement (of the text) :—

सकलविबुधमान्यश्रीनिकेतं वदान्यः
समदविबुधसिंहश्रीगिवासाङ्घ्रिसेवः ।
जयति विनयसिन्धुर्वामनेशः सुबन्धुः
प्रणतसकलभूपः क्षत्रवंशैकदीपः ॥

Post Colophon of the commentary :—

संवत् १८६३ ईश्वरनामक संवत्सरे शाके १७२८ क्षयनाम संवत्सरे वैशाखशुद्ध ११ श्रीक्षेत्र-काशीभागीरथीतीरसन्निधौ सम्पूर्णम् ॥

सकलविबुधान् मानयतीति तथा। श्रीनिकेतं वदान्यः समदा ये विबुधास्तेषां सिंहः भगवच्चरणारविन्दे सेवः ईहा भक्तिस्तद् युक्तः। वामनः ईशो यस्य सः श्रेष्ठा बन्धवः सभासदो यस्य एतादृशो देवगिरीश्वरो रामः जयति।

3659A.

3099. *The Same.*

Substance, country-made paper. 12 × 6¼ inches. Folia, 54. In Tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. The 8th and the 25th leaves are restored.

Incomplete at the end.

53A, इति हेमाद्रिकृतायां भक्तिप्रकरणम् ।

अथ विष्णुभक्तयङ्गवर्णप्रकरणम् of which there are only a few verses and the MS. breaks off.

For a full description of the work see I.O. Catal. No. 3542.

3660.

1584. बृहद्भागवतामृतम् दिग्दर्शिनीटीकासहितम् ।

Bṛhad-bhāgavatāmṛta with the commentary entitled Dig-darśinī.

Substance, country-made paper. 17½ × 5¾ inches. Folia, 336 of which leaves 189 to 200 of the second pagination missing. In the Tripāṭha form. Character, Nāgara. Appearance, old.

Divided into two parts, Pūrva and Uttara, each with a separate pagination. The first part has 103 leaves.

The Last Colophon of the first part :—

Text :—

इति श्रीभागवतामृते भगवत्कृपाभरनिर्झरिखण्डे पूर्णो नाम सप्तमोऽध्यायः समाप्तं चेदं श्रीमद्भागवतामृतपूर्वखण्डम् ।

Commentary :—

इति श्रीभागवतामृतटीकायां दिग्दर्शिन्यां प्रथमखण्डे सप्तमोऽध्यायः ।

Post Colophon :—

कृष्णश्रवणाः सान्त्वं निर्य्याता ध्यानरज्जुभिः ।
ग्राह्यताभ्यश्च निर्य्यातो नामकीर्त्तनघट्टकैः ॥
तद्भक्तिजोलितेनाद्य न मया जातु मोक्ष्यसे ।
धृतो धृतोऽसि गाढं त्वं पीतकौषेयवाससि ॥

The Last Colophon of the second part :—

Text :—

इति श्रीभागवतामृते गोलोकमाहात्म्यखण्डे गदागन्दो नाम सप्तमोऽध्यायः ।

Commentary :—

इति श्रीभागवतामृतटीकायां दिग्दर्शिन्यां द्वितीयखण्डे सप्तमोऽध्यायः ।

समाप्तेयं च द्वितीयखण्डटीका ।

Post Colophon :—

दृष्टान्ततो विश्वमृषात्वमिष्यते
स्वप्नस्य यस्यैव मनोरथस्य च ।
अत्यन्तमिथ्यामययोस्तयोरपि
प्रभो त्वदीयानुभवोऽस्तु मे सदा ॥

श्रीश्रीकृष्णचैतन्याय नमो नमः ॥

The Authorship.

In this manuscript the author's name is nowhere mentioned. But there is no doubt that the work belongs to the school of Caitanya. After the explanation of the last verse of the text the commentary has the following :—

स्वयं प्रवर्त्तितैः स्वतत्त्वैर्मंमैतल्लिखनश्रमैः ।
श्रीमच्चैतन्यरूपोऽसौ भगवान् प्रीयतां सदा ॥

Commentary :—

श्रीमान् चैतन्यः चैतन्यसंज्ञया प्रसिद्धः श्रीशचीनन्दनः तत्-स्वरूपस्तन्मूर्त्तिर्वा भगवान् श्रीकृष्णदेवः पक्षे श्रीमान् चैतन्यस्य तस्यैव प्रियसेवको रूपः तत्संज्ञको वैष्णववरः । ततश्च भगवानिति।

आयतिं गियतिं चैव भूतानामागतागतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

अभिप्रायेणेति दिक् ।

So the book was written for the satisfaction of Caitanya and Rūpa Gosvāmī, one of Caitanya's ardent followers.

Rūpa Gosvāmī wrote a work entitled Laghu-Bhāgavatāmṛta in two parts, the first of which has been printed

by Valaicānd Gosvāmī and Atul Kṛṣṇa Gosvāmī. Eggeling says in I.O. Catal. No. 3540 that Laghu-Bhāgavatāmṛta is "abridged by Rūpa Gosvāmī from a more extensive compendium compiled by his brother Sanātana Gosvāmī." He is led to this conclusion by a statement made in a commentary on Laghu by Rādhāmohana Śarma. In commenting on the 5th verse Rādhāmohana says, I.O. Catal. 3541.

इदानीं शिष्यप्रवर्त्तनाय ग्रन्थस्य प्रेक्षावत्सम्मतत्वमाह। श्रीमदिति श्रीमत्प्रभु-मुखाम्भोजैः, श्रीमद्व्यसनातनगोस्वामिमुखपद्मैः मुखचन्द्रैरिति वा यद्यतानि विस्तारितं भागवतामृतं भगवत्स्वरूपनिरूपणादिरूपममृतं एतेन भागवतमम्मतं यत्रेति व्युत्पत्त्या ग्रन्थनामापि ज्ञेयं तदेव तदर्थतात्पर्य्यकमेव इदमनुपदवक्ष्यमाण-भागवतामृताख्यं संक्षेपेण निबध्यते मया रूपगोस्वामिनेति शेषः।

So Rūpa made an abstract of his brother Sanātana's Bṛhad-Bhāgavatāmṛta and Sanātana wrote the commentary Digdarśinī for the benefit of his brother Rūpa. See also pp. 191 to 193 of L. Vol. VI in which is given an account of the family to which Rūpa and Sanātana belonged, by their nephew Jīva Gosvāmī.

There was a Rājā in Karṇāṭa country, named Sarvajña Jagadguru. He was the ruler of some villages, and belonged to the Bharadvāja Gottra. The king of Karṇāṭa honoured him. His son was Aniruddhadeva whose proficiency in the Yajurveda was well-known. Aniruddha had two sons, Rūpeśvara and Harihara. Harihara disinherited his elder brother Rūpeśvara, who came to Śikharabhūma (in Chutia Nagpur) the king of which was his friend. His son was Padmanābha whom the last Sen king of Eastern Bengal Danuja-marddana greatly revered. He established himself at Naihati on the Ganges near Cuttwa. He had five sons, the last of whom was Mukunda. Mukunda's son was Kumāra. A political or religious revolution induced him to leave Naihati and

settle in East Bengal. Kumāra had three sons, Rūpa, Vallabha and Sanātana. The first and third held offices under Saiyed Allauddin Husain Shah. They were initiated into Vaiṣṇavism by Mādhavendra-purī and on the advent of Caitānya to Gauḍa they renounced the world and settled at Vṛṇdāvana, where they wrote many Sanskrit works in support of Caitanya's school. Vallabha died early and his son was Jīva who also renounced the world and joined his uncles at Vṛṇdāvana.

The present work is mentioned in p. 193 of L. Vol. VI in the following terms :—

अथाग्रजज्ञातेव्यग्रं श्रीलभागवतामृतम् ।
हरिभक्तिविलासस्य तट्टीका दिक्प्रदर्शिनी ॥

The text and the commentary are both mentioned here as works of Sanātana.

Beginning of the text :—

जयति निजपदाब्जप्रेमदागावतीर्णौ
विविधमधुरिमाब्धिः कोऽपि कैशोरगन्धौ ।
गतपरमदभ्रान्तं यस्य चैतन्यरूपात्
अनुभवपदमाप्तं प्रेम गोपीषु नित्यम् ॥

Māṅgalācaraṇa of the commentary :—

भक्तिर्या निखिलार्थवर्गजननी या ब्रह्मसाक्षात्कृते-
रानन्दातिशयप्रदा विषयजात् सौख्यादिमुक्तिर्यया ।
श्रीराधारमणं पदाम्बुजयुगं यस्या महानाश्रयो
या कार्य्या व्रजलोकवद्गुरुतरप्रेम्नैव तस्यै नमः ॥
नमश्चैतन्यदेवाय स्वनामामृतसेविने ।
यद्रूपाश्रयणाद्यस्य भेजे भक्तिमयं जगः ॥

The object of the commentary :—

अभिप्रेतार्थवर्गाणामेकदेशस्य दर्शनात् ।
दिग्दर्शिनीतिनाम्नीयं स्वयं टीकापि लिख्यते ॥

The object of the work :—

इह हि ग्रन्थे धर्म्मार्थकाममोक्षप्रदायिणी भगवतो भक्ति-
र्निरूप्यते। तस्यां तु ब्रह्मानन्दानुभवादपि परममहान् सुखराशिः
सम्पद्यते। सा च श्रीगोपीनाथचरणारविन्द्द्वन्द्वमधिकृत्यैव
विधेया। तत्र च प्रेम्नैव। तत्रापि श्रीमन्नन्दव्रजजनप्रेमवत्
सर्व्वनिरपेक्षतया परममहत्तमेनैवेति निर्धार्य्यते।

3661.

8116. **संक्षेपभागवतामृतम्** (*First part*).

Saṃkṣepa Bhāgavatāmṛtaṃ.

Being an abstract of Bhāgavata, as interpreted by Caitanya.

Substance, country-made paper. 13 × 4½ inches. Folia, 44. Lines, 9 on a page. Character, Bengali of the early nineteenth century. Appearance, old and discoloured.

The first part relates to God Śrī Kṛṣṇa and the second to his devotees.

Beginning :—

नमस्कृत्यै भगवते कृष्णायाकु[ण्ठ]ण्ठवेधसे।
यो धत्ते सर्व्वभूतानामभवायोग्रतोः कलाः॥
कृष्णवर्णं त्विषा कृष्णं साङ्गोपाङ्गास्त्रपार्षदं।
यज्ञैः संकीर्त्तनप्रायैर्यजन्ति हि सुमेधसः॥
मुखारविन्दनिःस्यन्दमरन्दभयतुन्दिला।
ममानन्दं मुकुन्दस्य संदुग्धां वेणुकाकली॥
श्रीचैतन्यमुखोद्गीर्णा हरेकृष्णेति वर्णकाः।
मज्जयन्तो जगत् प्रेम्नि विजयन्तां तदाश्रया॥
श्रीमत्प्रभुपदाम्भोजैः श्रीमद्भागवतामृतं।
य+तानि तदेवेदं संक्षेपेण निषेव्यते॥

इदं श्रीक्षणतद्भक्तसम्बन्धादमृतं द्विधा ।
आदौ क्षणामृतं तत्र सुहृद्भ्यः परिविश्यते ॥

Colophon :—

इति श्रीसंक्षेपभागवतामृते श्रीक्षणामृतं पूर्व्वखण्डं ॥

3662.

806. **भगवद्भक्तिरत्नावली सकान्तिमाला ।**

Bhāgavadbhakti-ratnāvalī with Kānti-mālā.

By Viṣṇupurī.

Substance, country-made paper. 15 × 5 inches. Folia, 67. Lines, 10 on a page. Extent in ślokas, 2088. Character, Bengali. Date, Saka 17 × 6. Appearance, old. Complete.

The text is in select verses from Bhāgavata bearing on Bhakti. Made by a Maithila Paramahaṃsa named Viṣṇupur in Śaka 1555.

For a description see L. 422.

Post Colophon Statement :—

श्रीयुगलदासस्य पाठाय लिखितं श्रीकुञ्जविहारीदास ग्रुक

१७६ ×

3662A.

11122. *The Same.* (*Text only.*)

By Viṣṇupurī.

Substance, country-made paper. 7 × 3 inches. Folia, 76. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्प्रबोधोत्तमचरणारविन्दक्षपामकरन्दबिन्दुप्रोन्मीलित-विवेकतैरक्षुद्धपरमहंसविष्णुपुरीग्रथितायां भागवतामृताखिलभ्य-भगवद्भक्तिरत्नावल्यां त्रयोदशं विरचनं । शुभमस्तु सर्व्वजगतां ।

3662B.

9802. *The Same.*

Substance, country-made paper. 11×4½ inches. Folia, 36. Lines, 10 on a page. Extent in ślokas, 748. Character, Nāgara. Appearance, old. Complete.

The Last Colophon runs thus :—

इति श्रीमत्पुरुषोत्तमचरणारविन्दकृपामकरन्दबिन्दुप्रोन्मीलित-विवेकतैरभुक्तपरमहंसविष्णुपुरीग्रथितायां श्रीभागवतामृताब्धि-लब्धश्रीभक्तिरत्नावल्यां मुक्कान्तिमालां सम्पूर्णां विरचतेर १९× शुभमस्तु ।

3663.

137. *The Same.*

Post Colophon Statement :—

शकाब्दाः १९४० श्रावणस्योनविंशतिदिनाभ्यन्तरे शुक्लचतुर्थ्यां तिथौ रविवारे समाप्तश्चायं ग्रन्थः ।

श्रीवाराणसीसेठस्य पुस्तकमिदं । श्रीरमाकान्तसेनस्य खाद्दरश्च ॥ ० ० ॥

3664.

1629. *The Same.*

Substance, country-made paper. 11×5½ inches. Folia, 65. The MS. is in Tripaṭha form. Character, Nāgara. Date, Samvat 1848. Appearance, tolerable. Complete.

For description see L. 422.

After the last verse quoted by Rājendralāla there are the following verses in the MS.:—

महायज्ञशरप्राणशरसं[शशाङ्क]गणितेऽब्दके ।
फाल्गुने शुक्लपक्षस्य द्वितीयायां सुमङ्गले ॥
वाराणस्यां महेशस्य सान्निध्ये हरिमन्दिरे ।
भक्तिरत्नावली सिद्धा सहिता कान्तिमालया ॥

यस्य कण्ठस्थिता विष्णुभक्तिरत्नावली शुभा ।
न भूषयति तत्कान्तिमालाया न मलं जगत् ॥ (?)

The chronogram stands for Śaka, 1555.

Post Colophon :—

सं १८४८ शाके १७१३ चैत्र वदि २३ भृगुवासरे ।

3665.

1799. *The Same.*

Substance, country-made paper. 15½ × 4 inches. Folia, 78. Lines, 6 on a page. Extent in ślokas, 2,000. Character, Bengali. Appearance, old. Complete.

For a description of the work see Florentine Cat. p. 76, I.O. Catal. No. 3535 and our two previous numbers.

3666.

4091A. *The Same.*

Substance, palm-leaf. 11½ × 1 inches. Folia, 33. Lines, 4, 5 on a page. Character, Udiyā. Appearance, worm-eaten. Written with style. Complete.

3667.

9788. *The Same.*

Substance, country-made paper. 13 × 5½ inches. Folia, 66 of which 2, 4, 8 are missing. Lines, 13 on a page. Extent in ślokas, 1980. Character, Nāgara. Appearance, decayed.

Bhagavad-bhakti-ratnāvali, a collection of select passages from the Bhagavat Purāṇa, bearing on devotion to Śrī Kṛṣṇa with commentary entitled कान्तिमाला is also by Viṣṇupurī.

3668.

8774. *The Same.*

Substance, country-made paper. 9 × 5 inches. Folia, 91. Lines, 6, 7, 9, 12 on a page. Extent in ślokas, 1,800. Character, Nāgara. Appearance, old. Dated, Saṃvat 1831.

Complete in 92 leaves, the leaf 65 is missing.

See L. 422.

सम्वत् १८३१ ।
पौषे मासे असिते पक्षे चतुर्थ्यां कुजवासरे ।
लिलेख मणिमिश्रेण विष्णुभक्तिरत्नावली ॥

3669.

4192. *The Same.*

Substance, country-made paper. 12½ × 6 inches. Folia, 4 to 56. In Tripāṭha form. Character, Nāgara. Date, Saka 1586. Appearance, old, discoloured and worm-eaten. Incomplete in the beginning.

3669A.

4103A. *The Same.*

With its commentary Kāntimālā.

By Viṣṇupurī.

Substance, palm-leaf. 14 × 1 inches. Folia, 35. Lines, 3, 4 on a page. Character, Uḍiya of the early nineteenth century. Appearance, soiled. Incomplete at the end.

Well-known and often noticed.

3670.

5740. हरिभक्तिमञ्जरी । *Hari-bhakti-mañjarī.*

With its commentary Gucchāvalī.

By Vanamāli Bhaṭṭa, son of Śivadāsa of the Udīcya family.

Substance, country-made paper 14¼ × 5¼ inches. Folia, 74. In Tripāṭha form. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Complete.

Vanamālī Bhaṭṭa collected devotional verses from the Bhāgavata, under the name of Hari-bhakti-mañjarī and wrote a commentary on them, entitled Gucchāvalī.

The commentary begins :—

स जयति गोकुलसदनः सरसिजवदनः शिवसुधर्वनश्यामः ।
पदनखरश्मिजितमदनः स्मृतखलकदनः कृपाजलधिः ॥
हरिभक्तिप्रियान् वंदे श्रीगोविन्दपदाश्रितान् ।
शिवश्रीपण्डितं पूज्यं जागाख्यं पाठकं तथा ॥
ये मुक्तावपि निःकामाः प्रार्थये तान् दिवानिशम् ।
भक्तिर्म्मे भक्तसङ्गश्च भूयान्नित्यं भवे भवे ॥
शिवदाससुधीजन्मा कुरुते भक्तिमञ्जरीम् ।
सर्व्वश्रमशमनकरीं श्रुत्वाऽथश्रोत्रभाविताम् ॥
भागवतद्रुमोत्पन्ना श्रीषाकीर्त्तिरसात्मिका ।
हरिदासालिसंपीतमकरन्दा हरिप्रिया ॥
श्रीश्रीषाकरुणालेशात् दृष्टा सा भक्तिमञ्जरी ।
उद्धृता बऊयत्नेन वैष्णवप्रीतये ततः ॥ ६ ॥, ect.

... ...

अथेह खलु कर्म्मोपार्ज्जितविषयसुखभोगानां विपाकमालोक्य

... ... श्रीश्रीषाचन्द्रनमस्कारस्वरूपमङ्गल

दर्शने श्रीश्रीषां प्रति ब्रह्मवचनेनाह ।

नौमीड्यतेऽभ्रवपुषे तडिदं वराय, etc., etc.

The text ends :—

कनकोदररत्नेन शिवदासस्य सूनुना ।
शिवश्रीबुधसत्कीर्त्त्यै रचिता वनमालिना ॥
... ...
... ...
या मंजरी विरचिता वनमालिनाम्ना
भट्टेन रम्यविदुषा शिवदासजेन ।
तां मञ्जरीं रसवतीं भवमोचनीं च
शिन्वंतु हृष्टमनसः परिपूर्णकामाः ॥
... ...
... ...

उदीच्यकुलकुमुदशिवदासेन्दुसूनुना।
कृता विश्वेशसान्निध्ये मञ्जरी हरिमन्दिरे ॥

In Gujarat there are Audīcya Brāhmaṇas brought there from the North (Udīcī) by Mūla Deva in the last half of the tenth century.

It is divided into 15 chapters. The last colophon runs :—

इति श्रीमत्कृष्णचन्द्रचरणारविन्दकृपामकरन्दपूरप्रोन्मीलित-सानुरागभक्तियोग--गुर्ज्जरावनिनिर्ज्झरोदीच्यवंशाब्धिचन्द्रविद्वच्छिव-दासात्मजशिव-श्रीपण्डितबन्धु-वनमालिभट्टग्रथितायां श्रीभागवत-कल्पतरुलब्धश्रीहरिभक्तिमञ्जर्य्यां गुच्छावलीटीकासहितायां पञ्च-दशं विरचनं ॥

The commentary ends :—

अभ्यस्य विद्याधनमर्ज्जयन्तु
कीर्त्तिं च मूर्ख्यान् प्रतिसाधयन्तु ।
वयं तु गोविन्दपदारविन्द-
द्वयं चिदानन्दमयं भजामः ॥

Colophon :—

काश्यां विश्वेशनिकटे गुच्छावलीटीकासहिता भक्तिमञ्जरी सिद्धा ॥

Post Colophon :—

संपूर्णोऽयं। शुभं भवतु ॥ ग्रन्थसंख्या मूलं सहस्रं १०००। टीकासंख्या त्रिंशच्छतं ॥ ३००० ॥ एवं मिलित्वा संख्या चतुःसहस्रं ॥ ४००० ॥

3671.

9306. **भक्तिभागवतम्** । *Bhakti-Bhāgavatam.*

By Anantadeva, the son of Āpodeva, with a commentary.

Substance, country-made paper. 9 × 4 inches. Folia, 93. Lines, 15 on a page. Extent in ślokas, 3,060. Character, Nāgara. Appearance, old. Complete. Illegibly written in three different hands.

Bhakti-Bhāgavata is a collection of the choicest verses of the Bhāgavata-purāṇa, bearing on Bhakti. The commentary is anonymous. It may be by Anantadeva himself.

The text begins :—

इन्द्रनीलमणिदुनीलवर्चसम्
सत्सुवर्णसमवर्णवाससम् ।
वेणुवाद्यकरमाद्यपूरुषम्
नौमि कञ्जदलमञ्जुचक्षुषम् ॥
एतावन्ति दिनानि हन्त विधितः प्राक्लेख्वतीवादरः
किन्त्वेतेष्वटवीष्विव स्फुटतमः प्रायश्रमः केवलम् ।
श्रीमद्भागवताख्यसौधजलधौ हृद्यागवद्यस्फुरत्-
तत्तत्पद्यसुधर्म्मिभिस्तु कलये विश्रान्तिमैकान्तिकीम् ॥

The commentary begins :—

भक्तिभागवतव्याख्यां वेदान्तार्थाविरोधिनीम् ।
कुर्व्वे सर्व्वेश्वरं नत्वा स्मृता गुरुपदाम्बुजम् ॥
विघ्नविघातसिद्ध्यर्थं भगवन्तः चिन्तयंति इन्द्रनीलेत्यादि ।

The first colophon runs :—

इति श्रीमदापोदेवसूनुनानन्तदेवेन श्रीभागवताद् महापुराणा-दुद्धृते भक्तिभागवते प्रथमस्कन्धः ।

The number of verses culled from the							1st	skandha	140.
,,	,,	,,	,,	,,	,,	,,	2nd	,,	95.
,,	,,	,,	,,	,,	,,	,,	3rd	,,	154.
,,	,,	,,	,,	,,	,,	,,	4th	,,	125.
,,	,,	,,	,,	,,	,,	,,	5th	,,	42.
,,	,,	,,	,,	,,	,,	,,	6th	,,	84.
,,	,,	,,	,,	,,	,,	,,	7th	,,	114.
,,	,,	,,	,,	,,	,,	,,	8th	,,	57.
,,	,,	,,	,,	,,	,,	,,	9th	,,	32.
,,	,,	,,	,,	,,	,,	,,	10th	,,	129.
,,	,,	,,	,,	,,	,,	,,	11th	,,	200.
,,	,,	,,	,,	,,	,,	,,	12th	,,	26.

The Last Colophon :—

इत्याघदेवसुतानन्तदेवकृतौ भक्तिभागवतसंग्रहः समाप्तः ।

3672.

8731. **भागवतकथा** । *Bhāgavata-kathā.*

From leaf 2 *to leaf* 124.

Substance, country-made paper 13×7 inches. Folia, 122. Lines, 7 on a page. Extent in ślokas, 1,700. Character, Nāgara. Incomplete. Dated, Saṃvat 1819.

This is a note-book for the use of those engaged in explaining the Bhāgavata in religious assemblies. The object of the exposition is to produce an effect; and so directions are given, which parts are to be given in a narrative form, and where ślokas are to be quoted, how the ślokas are to be explained and so on.

The work is very nearly complete.

3673.

9386. **भागवतरहस्यम्** *or* **भागवती गाथा** ।

Bhāgavata-rahasyaṃ or *Bhāgāvatī gāthā.*

Substance, country-made paper. 9½×5 inches. Folia, 121. Lines, 13 on a page. Extent in ślokas, 3025. Character, Nāgara. Appearance, tolerable. Complete.

An abstract of the Bhāgavata. The first skandha is complete in 7 leaves, II in 4, III in 9, IV in 13, V in 12, VI in 7, VII in 8, VIII in 10, IX in 13, X in 18, XI in 13, and XII in 7 leaves. Each of the skandhas is separately paged.

It begins :—

गत्वा गणपतिं देवं गुरुञ्चैव सरस्वतीम् ।
श्रीमद्भागवती-गाथानुक्रमः कथ्यते बुधैः ॥

It ends thus:—

स्वार्थस्य पाठकरणे श्रीमद्भागवतस्य च ।
असमर्था भवन्त्यत्र द्विजाः सप्तदिनेषु च ॥ ४ ॥
सौकर्य्यप्राप्तये तेषां इत्युद्दिश्य यथामति ।
मृगाङ्काष्ट्यङ्कभूवर्षे मासि श्रावणिकेऽसिते ॥ ५ ॥
पक्षे सप्ततिथौ वारे रसाब्जस्य महात्मनः ।
रहस्यं हरिगाथायाः परिपूर्णमगादिदम् ॥

3674.

3789. **भागवतसंहिताकथा** । *Bhāgavata-saṃhitā-kathā.*

Substance, palm-leaf. 19½ × 1½ inches. Folia, 82. Lines, 4 on a page. Extent in ślokas, 1,200. Character, Bengali of the eighteenth century. Appearance, discoloured.

From the beginning to the end of the Sapta-pātāla-varṇana of the 5th skandha.

Skandha I ends in leaf 33A, II in 38B, III in 51, IV in 69A. The Sapta-pātāla-varṇana of the 5th skandha ends in 82B.

3675.

3790. *The Same.*

Substance, palm-leaf. 19½ × 2 inches. Folia, 94. Lines, 2 to 6 on a page. Extent in ślokas, 2,000. Character, Bengali. Date, Saka 1726. Appearance, fresh. From the 10th to the end of the 12th skandha.

Skandha X ends in leaf 63B, XI which has a separate pagination ends in 76B, and XII ends in 91B.

इति भागवतसंहिताकथा समाप्ता ।

There are three leaves more on Phalaśruti. In 94A :—

श्रीरामः शकाब्दाः १७२६ । १ । २१

3676.

3799. *The Same.*

Substance, palm-leaf. 15½ × 1 inches. Folia, 94 + 34. Lines, 3 on a page. Extent in ślokas, 2,000. Character, Bengali of the 15th century. Appearance, faded.

An abridgment of the 8th and 9th skandhas of the Bhāgavat, for the use of a Kathakas.

At the end of both the skandhas occurs the following:—

श्रीरामकान्तदेवशर्म्मणः पुस्तकमिदं खाद्यरच्च ।

3676A.

3802.

Substance, palm-leaf. 19½ × 1¾ inches. Folia, 150. Lines, 4 on a page. Extent in ślokas, 3,000. Character, Bengali. Date, Śaka 1680. Appearance, discoloured.

The MS. contains abridgments of the stories of the 10th skandha of the Bhāgavata, and of the Kāśī Khaṇḍa of the Skanda Purāṇa. The former ends in 60A and in 60B, the latter commences.

60A, इति श्रीभागवतकथासंग्रहः ।

Post Colophon:—

श्रीहरिः शरणम् । शकाब्दाः १६७८ ।

The Kāśī Khaṇḍa begins:—

काशीखण्डकथामृतं यदि नरः श्रद्धान्वितः पास्यति
धर्म्मार्थेन हृता भवन्ति नितरामर्थाभिलाषः सदा ।
अन्ते स्वर्गसुखं विभुज्य नियतं प्राप्नोति विश्वेश्वरं
तद्विप्रं परितोष्य साध्यममलं सर्व्वेष्टसिद्धिप्रदम् ॥

The Post Colophon Statement:—

शकाब्दाः १६८० । यत्नेनेत्यादि । श्रीरस्तु ॥

3677.

1676. दुर्जनचपेटिका *or* दुर्जनमुखचपेटिका ।

Durjana-capeṭikā or *Durjana-mukha-capeṭikā.*

By Rāmāśrama.

Substance, country-made paper. 13¾ × 5½ inches. Folia, 4. Lines, 11 on a page. Extent in ślokas 90. Character, Nāgara. Appearance, fresh. Complete.

Beginning and object of the work :—

वल्लवीवल्लभं नत्वा ब्रुवे विद्वद्विनिश्चयम् ।
भागवताभिधे ग्रंथे आर्षानार्षत्वसंग्रये ॥

भागवतं नार्षमिति वदन्तः प्रष्टव्याः कथमनार्षमिति ? ग्रंथे व्यास-नामदर्शनात् ; यो हि ग्रंथं कृत्वा अन्यस्य नाम लिखति स हि प्रीत्या यथा विद्यारण्यैर्वेदभाष्ये माधवनाम, धनादिलोभाद्वा यथा वोप-देवेन हेमाद्रेर्नाम अत्र च व्यासनामलिखने ग्रंथकर्तुः किं कारणम् नापि धनादिलोभो नापि प्रीत्यतिशयः । किंच यस्य स्वयं ग्रन्थिर्नास्ति स धनादि दत्त्वा अन्येन ग्रंथं कारयति नैतद् व्यासस्य युज्यते । ... ...

It ends :—

अतएव माधव-रामचन्द्राचार्य्यप्रणीत-कालनिर्णयादेः प्रामाण्यं वाग्भटसंग्रहीतवैद्यकस्यापि चरकाद्यविरोधात् प्रामाण्यं नतु स्मृतीनां ऋषिप्रणीतत्वे सति वेदाविरुद्धार्थकत्वेन प्रामाण्यमिति चेत् न लाघवेन वेदाविरुद्धार्थकत्वेन तत् प्रामाण्यस्य उचितत्वात् ॥

Colophon :—

इति श्रीरामाश्रमदुर्जनचपेटिका समाप्ता ।

It is an argument against the theory that 'Bhāgavatam' is not 'Arṣa' i.e., composed by the ṛṣi Vyāsa.

For reference see Oxf. p. 38A.

The author is Rāmāśrama who flourished during the middle of the 17th century. His name was Bhānu Dīkṣit

in his householder stage and he was the son of Bhaṭṭojī Dīkṣita.

3678.

2811. *The Same.*

Substance, country-made yellow paper. 10½ × 4 inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 90. Character, Bengali. Date, B.S. 1280. Appearance, fresh. Complete.

See above.

3679.

8446. *The Same.*

Substance, country-made paper. 9¾ × 4 inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 100. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीरामाश्रमविरचिता दुर्ज्जनमुखचपेटिका समाप्ता ।

Vindication of the Bhāgavata-purāṇa ; see Oxf. 38A.

3680.

8369. **पाषण्डध्वंसनभास्करः ।**

Pāṣaṇḍa-dhvaṃsana-bhāskara.

By Viśva-nātha Siṁhadeva.

Substance, Śrīrāmpore paper. 12½ × 6½ inches. Folia, 7. Lines, 15 on a page. Extent in ślokas, 225. Character, Nāgara. Date, Saṃvat 1922. Appearance, discoloured. Complete.

Colophon :—

इति श्रीमद्दाराजाधिराजश्रीमद्दाराजा-श्रीराजाबाहादुर-सीतारामचन्द्रकृपापात्राधिकारी-विश्वनाथसिंहदेवभूदेवकृत पाखंड-ध्वंसनभास्करः समाप्तः ।

Post Colophon :—

संवत् १९२२ मि० चै० व० १० चन्द्रवार लिखया गणेश्र-रामव्यासात्मजेन काश्यां ।

The work is directed against those who would place Devī-purāṇa among the 18 great Purāṇas in the place of Bhāgavata-purāṇa.

Beginning :—

श्रीगणेशाय नमः । श्रीकृष्णो जयतितरां ।

सन्मार्गरोधननित्यभावन + +रण्यसमान् विरूढ़ान् (?)

सं + तु कामो गुरुप्रा + दृष्टं वाक्यं सुतीक्ष्णासिमुपाददेऽहम् ॥

असच्छास्त्रतमःपुञ्जनष्टसज्जनपद्धतिम् ।

प्रदर्शयन्नुदयते नस्तोऽसौ चण्डभास्करः ॥

भागवतश्रवणात् जीवस्य भगवद्धामप्राप्तिरिति सर्व्वसम्मतम् । किं तु भागवते संदेहः किं देवीभागवतमष्टादशान्तर्गतमुत वैष्णवाभिमत-भागवतमिति ।

End :—

दृप्यद्दुष्टचपेटिका-सुनटिकालंकार-दुःकल्पना-

तारास्त्रीपरिभावुकः खलमुखाब्जोद्यत्कलंकाहतिः

यः प्राकच्यकरः प्रचण्डविलसत्पाषंडपारंपरि-

ध्वान्तध्वंसनभास्करः स जयताद्वन्द्यः परं बंधुरः ॥

The colophon quoted above is in a different hand.

3681.

1452. **भागवतभूषणम्** । *Bhāgavata-bhūṣaṇam.*

By Gopālācārya, son of Nārāyaṇācārya, son of Vāsudevācārya of Śrī Karahāṭaka Kṣetra.

Substance, country-made yellow paper. 13½ × 4¾ inches. Folia, 27. Lines, 11 on a page. Extent in ślokas, 900. Character, Bengali. Appearance, fresh. Complete.

This proves the authenticity of the Bhāgavata-purāṇa mainly on the authorities of the Padma-purāṇa, Skanda-purāṇa, the Bhāgavata itself, and Mādhvācārya's Brahma-sūttra-bhāṣya.

The object of the work:—

तत्र तावत् अर्थवादाधिकरणसम्मता भक्त्यर्थं भगवन्महिमेति-रिति भक्तिपादीयां श्रीमदाचार्योक्तिमनुस्मृत्य महापुराणचक्रवर्त्तिनः श्रीमद्भागवतस्य महिमा स्तूयते।

It is a book of very great interest for the chronology of Sanskrit literature.

Mañgalaćaraṇa.

लक्ष्मीनारायणं नत्वा गोपालः कुरुते सुधीः।
सज्जनानन्दसन्धायी श्रीभागवतभूषणम्॥

It is divided into four sections:—

8A, इति श्रीनारायणपरायणश्रीकृष्णातीरश्रीकरहाटवासि-वासुदेवाचार्य्यसुतनारायणाचार्य्यकृतजगद्गर्भ[ज]गोपालाचार्य्यविरचिते श्रीभागवतभूषणे परमानन्ददः प्रथमोल्लासः; 14A, ० दुर्ज्जनधिक्कारो नाम द्वितीयोल्लासः; 21B, ० क्षुद्रोपद्रवनिवारणं नाम तृतीयोल्लासः; 27B, सप्ताहविधानकथनं नाम चतुर्थोल्लासः।

The later authorities quoted are:—

9A, रामकृष्णभट्टः; 9B, क्षीरनिधिः, तात्पर्य्यचन्द्रिका, दिग्विजयमीमांसा; 10A, स्मृतिकौस्तुभः, स्मृत्यर्थसागरः, निर्णयरत्नम्, विद्यारण्यस्वामिकृतजीवन्मुक्ति प्रकरणं, भट्टोजिदीक्षिताह्निकम्, नागोजीभट्टकृतआह्निकम्, मुक्तिरत्नम्, अनन्तदेवकृतसंस्कारकौस्तुभः, मथुरासेतुः, श्राद्धमयूखः, व्यवहारमयूखः, कालदिनकरोद्योतः, विधानपारिजातः, प्रयोगपारिजातः, संवत्सरप्रदीपः, कालनिर्णयः, कालनिर्णयदीपिका; 10B, पुरुषोत्तममहाराजः, रामार्च्चनचन्द्रिका, उत्सवप्रतानम्. वल्लभाचार्य्यकृतनिबन्धः, शुद्धाद्वैतमार्त्तण्डः, विद्वन्मण्डनम्, पुरुषोत्तममहाराजकृतसुवर्णसूत्रम्, निम्बार्कीयस्वमतनिर्णयसिन्धुः, रामानुज-रामतापणीयव्याख्या, हरिभक्तिविलासः; 11A, रामानुजसारसंग्रहः, अप्पयदीक्षितकृतशिवतत्त्वविवेकः, वाचस्पतिमिश्रकृतभक्तिप्रकाशः, विद्यारण्यभारतीतीर्थगुरोरात्मपुराणकारणप्रश्नरानन्दमते गीतातात्पर्य्यबोधिनी, मधुसूदनसरस्वतीकृतभक्तिरसायनम्, लक्ष्मीधरकृतभगवन्नामकौमुदी, विद्यानिवासभट्टाचार्य्यकृत-सच्चरित्रमीमांसा, विष्णुपुरीकृतभक्तिरत्नावली, क्षीरोदेशीयक्षेमेन्द्रप्रकाशः, भास्कररायकृत-सहस्रनामटीका,

गौणकण्ठोक्त-टीका, स्वप्नेश्वराचार्य्योक्त-प्राग्विल्यसूत्रभाष्यम्, गौड़पादाचार्य्योक्त-पद्मीकरणव्याख्या, हनुमती. चित्सुखी, प्राङ्करी, मध्वाचार्य्योक्त भागवततात्पर्य्यम्, वल्लभाचार्य्यसुबोधिनी, रामानुजीयवीरराघवी, निम्बार्कीया, वोपदेवोक्त-हरि-लीला-मुक्ताफल-परमहंस-प्रियाख्यव्याख्याश्रय ; 11B, विद्वत्कामधेनुः, सम्बन्धोक्तिः, तत्त्वदीपिका, शुकहृदयम्, सुदर्शनी, मणिभावप्रकाशिका, प्रहर्षिणी, श्रीधरी, विजयध्वजीया, यदुपती, श्रीनिवासी, सत्यधर्म्मतीर्थी, लघुतोषिणी, लघुतोषिणी, चक्रवर्त्ती, सन्दर्भा, तोषणीसारः, माधवी, वामनी, एकनाथी, पुरुषोत्तमी, वल्लभी, रामाश्रमः, नन्दमिश्रः, सिद्धान्तदर्पणम्, त्रिस्थलीसेतुः, लक्ष्मीसंहिता।

The following is given as a specimen of the author's style of historical writing. Some people say that the Bhāgavata is the composition of Vopadeva and not of Vyāsa. To controvert this opinion the writer says :—

13A, यदि ह्येदं भागवतं वोपदेवोक्तमभविष्यत् तर्हि वोपदेवसमानकालिक प्रामाणिकशिरोमणिर्हेमाद्रिर्भागवतस्य प्रयोगाणां आर्षत्वं भगवताख्तं भागवत-मिति व्युत्पत्तिं भागवतमेवागमो वेद "इतिहासपुराणं च" इत्युक्तेर्नावदिष्यत्। कविशिरोमणिः वोपदेवोऽपि आर्षान् प्रयोगान्नाप्रायोक्ष्यत्। परमहंसप्रियाख्यायां भागवतव्याख्यायां रेतसेत्यादि सप्तस्कावधिप्रयोगानामार्षत्वं नाभ्यधास्यत्। व्रत-हेमाद्रौ च भविष्यत्पुराणभागवतयोर्विरोधे कल्पभेदेन व्यवस्थेति वदता हेमाद्रिणापि श्रीमद्भागवतस्य पुराणत्वं व्यक्तीकृतं। न च हेमाद्रेर्वोपदेवसमानकालिकत्वे किं मानमितिचेत् तदुक्तिभ्यामेव इति निगृह्यताम्। तथाहि हरिलीलायां वोपदेवः :—

विदुषा वोपदेवेन मन्त्रिहेमाद्रितुष्टये।
श्रीमद्भागवतस्कन्धाध्यायार्थादि निरूप्यते ॥ इति ॥

मुक्ताफले च वोपदवः।

विद्वद्वनेभ्यश्चिन्त्येण भिषक् केशवसूनुना।
हेमाद्रिर्वोपदेवेन मुक्ताफलमचीकरत् ॥

हेमाद्रिश्च देवगिरीश्वरस्य रामचन्द्रस्य राज्ञो मन्त्री। यद्यपि भूयसा तदर्थत्वेन हेमाद्रितुष्टय इत्युक्तं तथापि योग्यतोपलक्षणपरं बोद्धव्यमिति हरिलीलापद्यं विद्वद्वनेभ्यश्चिन्त्येणेत्यतिरोहितार्थं। यदुराजमहामन्त्रिणा हेमाद्रिणाभ्यर्थितः तत्-कर्तृकं ख्यापितवान् इति मुक्ताफलपद्ये च व्याचख्यौ।

वेदः पुराणं काव्यं च प्रभुर्मित्रं प्रियावचः ।
बोधयन्तीतीह प्राज्ञः चिह्नत् भागवतं पुनः ॥

इति हरिलीलास्यवोपदेवपद्यं । ननु पुराणमात्रे प्रस्तुतोपयुक्ते किमन्ययोः कथनेन तत्राह चिह्नदिति । अवततार च हेमाद्रिः सोऽयं हेमाद्रिः द्वादशाधिक-द्वादशशत १२१२ शकोद्भवदाक्षिणात्यो नन्दिग्रामस्थज्ञानेश्वरभंज्ञकभगवद्भक्तकृत गीताव्याख्यानोत्तरकालिको हेमाड़पन्थनाम्ना प्राकृतभाषया प्रसिद्धः । तां ज्ञानेश्वरीं नीतवान् स ततोऽन्येन हरिदासेनोद्धृतः इति स्पष्टं श्रीमद्विट्ठलभक्तकृत प्राकृतग्रन्थेषु । तथाच तदाश्रिततत्समकालिक-वोपदेवप्राक्कालिक एकादशगते शाके विंशत्यब्दद्वये गते अवतौर्णं मध्वमुनिं सदा वन्दे महागुरुमिति सूत्यर्थसागरादिमहानिबन्धसहित श्रीमदानन्दतीर्थभगवत्पादाचार्यैरन्यैश्च तत्रत्य वचनं तदानीमविद्यमानं ब्रह्मसूत्र-भाष्यादौ सम्मतित्वेनालेखि ।

3682.

5250. **भागवतामृतकणिका ।** *Bhāgavatāmṛta-kaṇikā.*

Substance, country-made paper. 10 × 5 inches. Folia, 4. Lines, 9 on a page. Character, Bengali. Date, B.S. 1252. Appearance, old, discoloured and faded. Complete.

This proves the full divinity of Śrī Kṛṣṇa.

Last Colophon :—

इति श्रीभागवतामृतकणिका सम्पूर्णा ।

Post Colophon :—

सन १२५२ साल तारिख २५ ज्यैष्ठ लिखित श्रीरामप्रसादवैष्णव ।

For the work see L. 581.

3683.

504. **भागवततत्त्वदीपः ।** *Bhāgavata-tattva-dīpa.*

(सटीकः)

By Vallabha Dīkṣita.

For the manuscript see L. 1316. It is incomplete at the end, containing 267 verses of the text with their commentary.

For a complete MS. of the work see L. 2461.

3683A.

561. **निबन्धतत्त्वदीपः, सटीकः ।**

Nibandha-tattva-dīpaḥ with a commentary.

For the manuscript see L. 1435.

Aufrecht surmises this to be the Bhāgavata-tattva-dīpa, but on what ground he does not say.

3683B.

1809. **मुक्तिरत्नं सटीकम् ।** *Mukti-ratna with a commentary in Tripāṭha form.*

By Kṛṣṇānanda.

Substance, country-made paper. 13½ × 5½ inches. Folia, 92. Character, Bengali of the eighteenth century. Complete.

About the author and his work, an extra leaf before the commencement of the work, has the following :—

ज्ञात्वाब्रह्मपदं निधाय हृदि ज्ञात्वानन्दनाम्ना मुदा
श्रीमद्भागवतादिशास्त्रजलधेरुद्धृत्य सञ्जीवितम् ।
गत्वा सत्पदवीं महेशनगरीं प्रज्ञावतामाश्रया
तुष्ट्यर्थं विदुषां विवेकसुधियां सन्मुक्तिरत्नं मया ॥
मय्येवाल्पमतौ विधाय करुणां तन्मुक्तिरत्नं सदा
सन्तः कण्ठविभूषणं तनुभृतां कुर्व्वन्तु प्राप्तिप्रदम् ।
सर्व्वानन्दकरं विवेकविमलप्रज्ञामनोध्वान्तहम्
ब्रह्मज्ञानविधिप्रदर्शकगुरोराज्ञानियुक्तो यतः ॥
विवेकिनां योगविशुद्धचेतसां
सुखावहं रत्नमिदं सुसेवितम् ।
सुदुर्लभं जन्मशतैः कुयोगिनाम्
चरित्वतेऽद्भुतमादरेण यत् ॥

The work is a collection of verses bearing on the topics of Vaiṣṇavism, taken mainly from the Bhāgavata, with a commentary apparently by the compiler himself.

The commentary runs down to 74B. The rest of the work is without a commentary. The compiler is very careful in giving his references to the chapter and verse of the Bhāgavata.

Besides the Bhāgavata the author picks out verses from the Gītā, and Adhyātma Rāmāyaṇa. The verses from the Gītā and the Bhāgavata have a commentary.

3683C.

1158. भक्तितरङ्गिणी सेतुसहिता ।

Bhakti-taraṅgiṇī with a commentary entitled Setu.

By Vaidyanātha Pāya-guṇḍe.

Substance, country-made paper. 12×6 inches. Folia, 243. Lines, 14 to 16 on a page. Extent in ślokas, 1,2000. Character, Nāgara. Appearance, bad. Complete. Written in a scribing hand.

Keśava Rāya, the son of Rāma Rāya of Delhi requested Vaidyanātha Pāyaguṇḍe of Benares, to collect together all devotional verses from the Bhāgavata.

He compiled the verses from all the different skandhas of the Bhāgavata and divided them into five taraṅgas or waves. As the verses compiled require connecting links, Payaguṇḍe added 200 verses of his own for the purpose. To the verses taken from the Bhāgavata, Śrīdhara's commentary was given, but under the altered circumstances, the commentary required a good deal of editing, which was given by the compiler. He also added a commentary on his own verses.

The manuscript is full of emendations and corrections both in the text and in the commentary. The leaves also

are in very great disorder. From these circumstances it is supposed that the manuscript may be the author's rough copy.

VI. NĀRADA-PURĀṆAṂ.

3684.

833. नारदपुराणम् । *Nārada-purāṇaṃ.*

(पूर्व्वोत्तरभागौ)

For the manuscript see L. 1680.

The work is often noticed.

Printed in Bibl. Ind. under the name of Bṛhannāradīya-purāṇa

3685.

4372. *The Same.*

Substance, country-made yellow paper. 18½ × 4½ inches. Folia, 59 of which the first is missing. Lines, 9 on a page. Character, Bengali. Date, Saka 1793. Appearance, fresh. Complete.

Colophons :—

2A, इति श्रीनारदीयपुराणे रुक्माङ्गदचरिते द्वादशीमाहात्म्ये प्रथमोऽध्यायः; 3A, ० द्वितीयोऽध्यायः; 5A, ० यमपरितापोनाम ३; 6A, ० यमविलापोनाम ४; 6A, ० ५; 6B, ० ब्रह्मवाक्यम् ६; 8B, ० मोहिनीश्चित्तापणम् ७; 9B, ० मोहिनीमन्दरगमनम् ८; 10B, ० ९; 12A, ० वामदेवसमागमः १०; ० 13B, मोहिनीरुक्माङ्गदसमागमः ११; 14B, ० १२; 15B, ० मोहिन्यागयनम् १३; 17B, ० गृहगोधासम्वादः १४; 18B, ० पुत्रानुसन्धानम् १५; 21A, ० सन्ध्यावलिप्रबोधनम् १६; 23A, ० मोहिनीवाक्यम् १७; 24B, ० मातृसम्बोधनम् १८; 25B, ० रुक्माङ्गदक्रीड़नम् १९; 26B, ० धर्म्माङ्गद-विजयोनाम २०; 27B, ० धर्म्माङ्गदविवाहः २१; 29B, ० कार्त्तिकमाहात्म्यम् २२; 30A, ० चातुर्म्मास्यगुणवर्णनम् २३; 33A, ० मोहिनीसम्वादो नाम २४; 34A, ० मोहिनीवाक्यम् २५; 36A, ० धर्म्माङ्गदवधः २६; 37A, ० २७; 38A, ० २८; 41A, ० काष्ठौलोपाख्याने २९; 43A, ० काष्ठौमाहात्म्यम् ३०; 45B, ० ३१; 47B, ० मोहिन्यनुगयः ३२; 48A, ० सन्ध्यावलीवाक्यम् ३३;

49A, ० सन्ध्यावलीवाक्ये ३४; 50A, ० धर्म्माङ्गदवाक्यम् ३५; 51A, ० रुक्माङ्गदसिद्धिः ३६; 53A, ० रुक्माङ्गदाख्याने ३७; 54A, ० मोहिनीभस्मकरणम् ३८; 55A, ० विप्रप्रसादः ३९; 57A, ० मोहिनीस्थानप्रदानिको नाम ४०; 58B. (Last Colophon) इति श्रीनारदीयपुराणे रुक्माङ्गदचरिते विप्रविनाग्निनी नाम द्वादशीविधिः समाप्तः। समाप्तश्चेदं रुक्माङ्गदचरितम्।

Then follows a Phalaśruti in five lines. Then after the Colophon इति नारदीयपुराणम् समाप्तम्, we get the following Post Colophon Statement:—

यस्य वासो वैद्यपुरे विप्रो गोकुलचन्द्रकः।
श्रीरामचन्द्रकस्तस्य चन्द्रो विप्रकुलस्य यः॥
शाकेऽङ्क नेत्रचन्द्राश्वमाने चैत्रे प्रजासुतः।
श्रीरामलोचननामालिखत्तस्य द्विजः क्षतिः॥
इदं पुराणं परमं यत्नेनोपार्ज्जितं नरः।
यो हरिष्यति पापात्मा सर्व्वपापाश्रयो हि सः॥
जनार्द्दनो यस्य गृहे विराजते वासश्च गङ्गानिकटे मनोरमे।
किं वाच्यमस्याधिकपुण्यसञ्चयं गृहेऽस्ति यद्विवामनाख्यः॥

This appears to be the Uttara bhāga of the Nārada-purāna.

3686.

226. *The same called* बृहन्नारदीयपुराणम्।

Bṛhannāradīya-purāṇaṃ.

For the manuscript see L. 506.

The MS. is old and dilapidated in appearance, and defective, the leaves 14 to 19, 24 to 28 and 105 to 107 missing. It was copied by Kālidāsa in Sana 1083 in the month of Pauṣa.

The Post Colophon Statement:—

पौषे मासि सिते पक्षे पञ्चम्यां भृगुवासरे।
व्यालिखत कालिदासेन पुराणं नारदीयकम्॥

यथावृत्तमित्यादि ॥ श्रीहरिः शरणम् ॥

ति सन १०८२ शाल माह पौष ।

Printed in the Bibl. Ind. series by Paṇḍit Hṛṣīkeśa Śastrī.

3687.

275. *The Same.*

Substance, country-made paper. 12 × 5½ inches. Folia, 168. Lines, 11 on a page. Extent in ślokas, 3,700. Character, Nāgara. Appearance, old.

Colophon :—

इति बृहन्नारदीये अष्टत्रिंशोऽध्यायः । इति बृहन्नारदीयं समाप्तम् ।

The Same as L. No. 1021.

3688.

392. *The Same.*

Substance, country-made paper. 15 × 3 inches. Folia, 151. Lines, 7 on a page. Extent in ślokas, 3717. Character, Bengali. Date, Śaka 1582. Appearance, tolerable. Complete.

For the work see L. 506.

The Post Colophon Statement :—

शुभमस्तु शकाब्दाः १५८२ ।

युगवसुशरचन्द्रे शाकमाने नभस्ये

भृगुसुतदिनमध्ये नारदीयं पुराणम् ।

लिखितमपि निजार्थं श्रीमता क्षणपक्षे

हरिहरपदभक्त्या रामनारायणेन ॥

3689.

3655. *The Same.*

Substance, country-made paper. 14 × 4½ inches. Folia, 50 to 163. Lines, 9 on a page. Character, Bengali. Date, Śaka 1628. Appearance, discoloured and worn-out.

From the concluding portion of the 11th adhyāya to the end of the 38th adhyāya.

Post Colophon :—

शुभमस्तु शकाब्दाः १६२८ तारिख २१ पौ. पौष ।

3690.

3834. *The Same.*

Substance, palm-leaf. 25 × 2 inches. Folia, 189. Lines, 4 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worm-eaten. Complete.

3691.

4564. *The Same.*

Substance, country-made paper. 14 × 5 inches. Folia, 179. Lines, 8 on a page. Character, Bengali. Date, Saka 1742. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीबृहन्नारदीये ऽष्टत्रिंशोऽध्यायः ।

Post Colophon :—

समाप्तोऽयं ग्रन्थो बृहन्नारदीये । शकाब्दादि १७ । ४२ । २ । १६ । २० ।

3692.

2915. फाल्गुनकृष्णचतुर्थीव्रतकथा ।

Phālguna-kṛṣṇa-caturthī-vrata-kathā.

From Bṛhan-nāradīya-purāṇa.

For the manuscript and the work see L. 4221.

Post Colophon :—

संवत् १८३७ फाल्गुन शुक्ल १४ शुक्रे लिखितं राधाकृष्णमिश्रेण गणेशचतुर्थी ॥

3693.

4636. **हरिभक्तिसुधोदयः ।** *Hari-bhakti-sudhodayaḥ.*

From Nārada-purāṇa.

Substance, country-made paper. 14 × 4¼ inches. Folia, 14. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

Beginning :—

श्रीकृष्णाय नमः ॥

शुक्लाम्बरधरं विष्णुं शुक्लवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्व्वविघ्नोपशान्तये ॥

... ...

... ...

अस्ति त्रैलोक्यविख्यातं वनं नैमिषसंज्ञितम् ।
पवित्रं गोमतीतीरे नित्यं पुण्यफलर्द्धिमत् ॥
खलब्रुताः महात्मानः सद्भागवतलक्षणैः ।
ऋषयः यत्र सत्रेण चिरं हरिमपूजयन् ॥
तस्मिन् कुलपतिर्वृद्धः शौनकः सकलं जनम् ।
अभावयद्धरेर्भक्त्या योगी भागवतोत्तमः ॥

... ...

... ...

कदाचिन्नारदोऽभ्यागाद्दिदृक्षुर्भगवत्प्रियान् ।
स ददर्श्व नदीं तत्र गोमतीं पुण्यकीर्त्तनाम् ॥

... ...

... ...

नारदं मुनयोऽभ्येत्य मुदा तत्र ववन्दिरे ।
ते तमूचुरहो देवे प्रसन्ने नास्ति दुर्लभम् ॥

Chapter five comes to an end in leaf :—

इति श्रीहरिभक्तिसुधोदये श्रीनारदीये पञ्चमोऽध्यायः ।

The 6th chapter breaks off abruptly.

3694.

10726. **रुक्माङ्गदचरितम्** । *Rukmāṇgada-caritaṃ.*

Being the story of Rukmāṅgada and his daughter, Mohinī (from the Nārada-purāṇa).

Substance, palm-leaf. 14 × 2 inches. Folia, 141. Lines, 5 on a page. Extent in ślokas, 2,100. Character, Maithila. Date, L.S. 394. In good condition.

The story dwells on the merits of the Vaiṣṇava fast of Ekādaśī.

For the beginning of the work see I.O. Catal. No. 3374 in which it is stated to be the second part of the Nārada-purāṇa.

But in the I.O. MS. the work is complete in 40 chapters, while in the present MS., in 37 chapters.

It ends:—

एतत्ते कथितं राजन् विघ्नविध्वंसकारणम् ।
व्रतौ व्रतवतां श्रेष्ठ मुक्तिबीजफलप्रदम् ॥
य इदं पठणयान्नित्यं पठेद्वा भक्तिभावितः ।
स याति परमं स्थानं सर्व्वविघ्नविवर्ज्जितम् ॥
रुक्माङ्गदचरितं यः पठणोति नरोत्तमः ।
इहलोके सुखी धन्यः पुत्रपौत्रसमन्वितः ॥
दीर्घायुर्निरतोधर्म्मी सर्व्वधर्म्मविवर्ज्जितः ।
भुंक्त्व भोगान् ततः प्राप्य मरणं स्मरणं हरेः ॥
ततो याति परं स्थानं यतो नावर्त्तते पुनः ।

Colophon:—

इति नारदीये रुक्माङ्गदचरिते विघ्नविध्वंसनाम द्वादशो-
धरितं समाप्तं ।

Post Colophon:—

लसं ३९४ सुदि तृतीयायां बुधे सकुरीग्रामे सदुपाध्याय-
श्रीमुकुन्दशर्म्मणा सुपाठार्थं लिखितमिदं पुस्तकमिति ॥ २ ॥

3695.

9746. **लक्षवर्त्तिव्रतविधिः ।** *Lakṣa-bartti-vrata-vidhiḥ.*

Substance, country-made paper. 9×3½ inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, tolerable. Complete.

On a rite, consisting in a gift, to be made to a Brāhmaṇa, of a lamp made of silver with a leaf of golden wicks, the month for the performance of the rite being Vaiśākha, Kārtika, Śrāvaṇṇa or Māgha. Said to belong to the Nārada-purāṇa.

The Post Colophon runs thus :—

इति श्रीनारदीये पुराणे लक्षवर्त्तिव्रतं सम्पूर्णम् ।

3696.

9759. **वर्द्धमानद्वादशीव्रतम् ।**

Vardhamāna-dvādaśī-vrataṃ

From Nāradīya-purāṇa.

Substance, country-made paper. 10×3½ inches. Folia, 5. Lines, 7 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, decayed. Complete.

Said to belong to the Nārada-purāṇa.

Beginning :—

श्रीगणेशाय नमः ।

अथ वर्द्धमानद्वादशीव्रतोद्यापनं लिख्यते ।

भगवन् श्रोतुमिच्छामि + + र्व्वार्थसिद्धिदं
येन व्रतेन घोरेण सर्व्वपापक्षयो भवेत् ।

अम्बरीष उवाच ।

पुत्रपौत्रप्रदश्चैव व्र + + + विवर्द्धनं
सर्व्वसौभाग्यजननं विष्णोः प्रीतिकरं च यत् ॥ २ ॥

श्रीनारद उवाच ।

शृणु राजन् महाभाग + + + + व्रताग्रजं
द्वादशीवर्द्धमानाख्यं भुक्तिमुक्तिप्रदं परं । इत्यादि ।

End :—

नरो वा यदि वा नारी यः कुर्य्याद् द्वादशीव्रतं
ऐश्वर्य्यञ्चैव सौभाग्यं पुत्रपौत्रप्रदं शुभं ॥ ४९ ॥
ऐहिकानखिलान् भोगान् भुक्त्वा सायुज्यमाप्नुयात् ॥ ५० ॥

Colophon :—

इति श्रीनारदीयपुराणे वर्द्धमानाख्यद्वादशीव्रतं । श्लोकं ॥ ६० ॥

After the colophon there are given the names of the Sarvatobhadra maṇḍaladevatā.

3697.

2920.

Substance, country-made paper. 10 × 2½ inches. Folia, 5. Lines, 5 on a page. Extent in ślokas, 52. Character, Nāgara. Date, Saṃvat 1883. Appearance, fresh. Complete.

This is called संकष्टचतुर्थीव्रतकथा, see our number 2966. Here called, in the margin of the leaves गणेशचतु and माघ-द्वाशचतुर्थी, but in the colophon "नारदीयपुराणे कार्त्तिकद्वाशचतुर्थी कर्कटनाम्नीव्रतकथा"

... ...

4B, ऊर्ज्जद्वाशचतुर्थ्यान्तु पूजनीयो गणेश्वरः ॥ ४२ ॥

So the colophon is right in calling it कार्त्तिकद्वाशचतुर्थी ।

It ends :—

प्रतिमासं तु यः कुर्य्यात्तीर्थस्नानेकमेव च ।
न दारिद्र्यं भवेत्तस्य संकष्टं न भवंति हि ॥

Post Colophon :—

संवत् १८८० लिखितं जयद्वाशमिश्रेण ॥

VII. MĀRKAṆḌEYA-PURĀṆAM.

3698.

4567A. **मार्कण्डेयपुराणम्** । *Mārkaṇḍeya-purāṇam.*

Substance, country-made paper. 18½ × 6½ inches. Folia, 126. Lines, 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

See I.O. Catal. No. 3555. Published in the Bibl. Ind. Series.

3699.

4507. *The Same.*

Substance, country-made paper. 21 × 4¾ inches. Folia, 253 of which 114–120 missing. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, fresh.

Last Colophon :—

इति मार्कण्डेयपुराणे राजवंशानुकीर्त्तनं समाप्तम् । १३९ ।

समाप्तश्चेदं मार्कण्डेयपुराणमिति ।

Post Colophon :—

स्वाक्षः श्रीचण्डीवरशर्म्मा मुदा लिखितम् ।

3700.

8912. *The Same.*

Substance, country-made paper. 12½ × 5 inches. Folia, 231 of which foll. 1–61 and 229–231 are restorations in a modern hand and foll. 166–168, 170, 174, 183, 186, 190–192 and 201 are missing. Lines, 8, 11 on a page. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Translated in Bibl. Ind. Series.

3701.

2107. चण्डी । *Caṇḍī.*

From the Mārkaṇḍeya-purāṇa.

With all its accessories.

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 75 of which 1st leaf missing. Lines, 7-8, 9, on a page. Extent in ślokas, 750. Character, Nāgara of the eighteenth century. Appearance, discoloured.

See I.O. Catal. 3558–3564.

Colophons of the topics:—

7B, इति हरिहरविरचितं देव्या कवचं समाप्तम्; 9A, इति भगवत्या अर्गलास्तुतिः सम्पूर्णा; 10B, इति चण्डीदेवताया उत्कीलनं नाम; 67B, इति श्रीमार्कण्डे(य)पुराणे सावर्णिके मन्वन्तरे श्रीदे[वी]माहात्म्ये श्रीभगवतीमाहात्म्ये श्रीसप्तशतिकादेवीचरित्रम् समाप्तम्; 69B, इति ० प्राधानिकं समाप्तम्; 73A, इति ० विभूतिकं नाम स्तोत्रम्; 75B, इति ० मूर्त्तिरहस्ये वैकृतिकं नाम सप्तशतिकारहस्यं समाप्तम्।

3702.

7738. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 57. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon:—

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये सुरथ-वैश्यवरप्रदानम् त्रयोदशोऽध्यायः ॥ १३ ॥

3703.

11232. *The Same.*

Substance, country-made paper. $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 35. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Up to Śumbha-Vada.

3704.

8771. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 51. Lines, 9 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance, old. Worm-eaten.

Very old and dilapidated.

Complete in fifty-one leaves, the first two leaves are missing.

3705.

7774. *The Same.*

Substance, country-made paper. $10\frac{3}{4} \times 5$ inches. Folia, 34. Lines, 12 on a page. Character, Nāgara. Date, Saṃvat 1913. Appearance, fresh. Complete.

The work ends in 28B. The rest of the leaf is taken up with subsidiary matters.

The date of copy :—

संवत् १९१३ शाके १७७८ वर्षे मासोत्तममासे पौष सुदि १५ तिथौ शनिवासरे लिखितोयं (The name of the place is blurred over with ink) मध्ये पार्श्वप्रभुप्रसादात् शुभं भवतु ॥

The copy appears to have been used by a Jaina.

यादृशं पुस्तकं, etc., etc.

3706.

10774. *The Same.*

Substance, palm-leaf. $11\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 60. Lines, 34 on a page. Character, Bengali. Date, Saka 1579. Appearance, old and worm-eaten. Complete.

Last Colophon :—

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्यं समाप्तं ।

Post Colophon :—

सुसमाप्तमस्तु। शकाब्दा १५७९। शाके मल्लमहीपतेः स ९६३ आषाढ़स्य एकविंशतिवासरे लिखितं श्रीरघुनाथचक्रवर्त्तिनः पाठार्थं पुस्तकमेतत्। लिपिरियं श्रीश्यामदासराजगुरोः। यदक्षरं परिभ्रष्टं, etc.

Here is a Synchronism. Śaka 1579=Mallabda 963 which then begins at Śaka 616=698 A.D.

It is preceded by 29 leaves, written in a later hand, taken up with the preliminaries to the recitation of the Caṇḍi.

3707.

5643. *The Same.*

Substance, palm-leaf. 12 × 2¼ inches. Folia, 48 of which 1–6, 10, 11, 13, 20, 33, 38, 39 and 42 are missing. Lines, 5 on a page. Character, Bengali. Date, L.S. 705. Appearance, old and worn-out. Incomplete in the beginning.

Colophon :—

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्यं सम्पूर्णम्।

Post Colophon Statement :—

शुभमस्तु। श्रीरस्तु।

वाणवियदद्रिगणिते लक्ष्मणसेनस्य सम्मते वर्षे।
रविवार शुक्लपक्ष समरपतिः पुस्तकं व्यलिखत्।
ॐ नमो हरये॥

3708.

10002.

Three palm leaves of Caṇḍī in the twelfth century Newari hand.

3708A.

1863. देवीमाहात्म्यरहस्यम् ।

Devī-māhātmya-rahasyaṃ.

Substance, country-made paper. 7 × 4½ inches. Folia, 14. Lines, 8 on a page. Extent in ślokas, 90. Character, Nāgara. Appearance, tolerable. Complete.

Beginning :—

श्रीगणेशाय नमः ।

राजोवाच ।

भगवन्नवतारा मे चण्डिकायास्त्वयोदिताः ।
एतेषां प्रकृतिं ब्रह्मन् प्रधानं वक्तुमर्हसि ॥
आराध्य यन्मया देव्याः स्वरूपं येन तद्विज ।
विधिना ब्रूहि सकलं यथावत् प्रणतस्य मे ॥

ऋषिरुवाच ।

इदं रहस्यं मम म(?)नाख्येयं प्रचक्षते ।
भक्तोऽसीति न मे किञ्चित्तवावाच्यं नराधिप ॥

End :—

यद्यप्यनेकं परमं पवित्रं
रहस्यमेतद् भुवि दुर्लभं नृणाम् ।
महेश्वरस्यापि च वेधसोद्भूतं
नितम्बिनीवेषधरस्य विष्णोः ॥

Colophon:—

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये रहस्यं नाम ऊनविंशतिध्यायः ॥

Post Colophon :—

लिखितं उपाध्याय काशिराम शुभमस्तु ॥

Not in the Bibl. Ind. Edition.

3709.

3396. **देवीमाहात्म्यटीका तत्त्वावबोधिनी ।**

Tattvāvabodhinī, being a commentary on Devi-māhātmya. By Vidyāvinodācārya.

Substance, country-made paper. 19 × 3½ inches. Folia, 88. Lines, 8 on a page. Extent in ślokas, 2,200. Character, Bengali of the eighteenth century. Appearance, good. Complete.

See H.P.R. I. 183 and Cs. No. 29.

3710.

3782. *The Same.*

Substance, country-made paper. 15½ × 2½ inches. Folia, 72. Lines, 7 on a page. Character, Bengali. Date, Śaka 1626. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीविद्याविनोदाचार्य्यकृतायां षष्ठीटीकायां तत्त्वाव-बोधिन्यां देवीमाहात्म्यं समाप्तम् । शुभमस्तु ।

Post Colophon :—

शुभमस्तु मस्तु । लेखके सततं श्रीरस्तु । तेरिख २४ पौ माघ शुक्राब्दाः १६२६ लिखितं श्रीअनन्तरामदेवशर्म्मणः पुस्तक-मिदम् ॥

It begins :—

नत्वाजमजया गूढं भ्रान्तमेकमनेकवत् ।
विद्याविनोदाचार्य्यस्तत्षष्ठीटीकां तनोत्यमुम् ॥

3711.

3916. *The Same.*

Substance, palm leaf. 13 × 1¼ inches. Folia, 88. Lines, 3, 4 on a page. Extent in ślokas, 2,000. Character, Bengali. Date, Śaka 1639. Appearance, fresh. Written in a neat, small hand. Complete.

Colophon:—

इति श्रीमद्रामहोपाध्यायविद्याविनोदाचार्य्यकृतायां षष्ठी-टीकायां तत्त्वावबोधिन्यां देवीमाहात्म्यं समाप्तम्।

Post Colophon:—

समाप्तश्चायं ग्रन्थः ॥

शाके नवगुणार्त्त्विन्दौ नत्वाङ्घ्रियुगलं हरेः।

व्यालेखि श्रीमुकुन्देन षष्ठीटीका सुशोभना ॥

श्रीगुरुदेवचरणेभ्यो नमो नमः ॥ श्रीरस्तु लेखके मयि। नमो दुर्गायै नमः शिवाय ॥ नमः सर्व्वेभ्यो देवभ्यः सर्व्वाभ्यश्च ॥

3712.

5053. *The Same.*

Substance, country-made paper. 15 × 3½ inches. Folia, 65. Lines, 8 on a page. Extent in ślokas, 2,600. Character, Bengali. Date, Śaka 1751. Appearance, fresh. Complete.

Post Colophon Statement:—

स्मृता श्रीहिमजाङ्घ्रिपङ्कजयुगं मृत्युञ्जयस्यान्तगं
शुभ्रांश्विषुसरित्पतीन्दुकलिते शाके हरौते रवौ।
वाणेन्दुप्रतिमे शुभैश्वरदिने विद्याविनोदीयकः
श्रीवामाचरणेन पुस्तकमुदालेखि द्विजेनादरात् ॥

3713.

5178. *The Same.*

Substance, country-made paper. 14 × 3½ inches. Folia, 67. Lines, 9 on a page. Extent in ślokas, 2,000. Character, Bengali. Date, Śaka 1736. Appearance, fresh. Complete.

Colophon:—

इति श्रीविद्याविनोदाचार्य्यकृतायां षष्ठीटीकायां तत्त्वाव-बोधिन्यां देवीमाहात्म्यं समाप्तम्। समाप्तश्चेदं देवीमाहात्म्य-विवेचनम्।

Post Colophon :—

ॐ तत्सत् । सर्व्वमङ्गला, etc., etc.

लिखितं श्रीठाकुरदासदेवशर्म्मणा । पुस्तकञ्चैव तस्यैव ।
श्रीमत्त्रिपुरसुन्दर्य्यै नमः । दुर्गायै नमः । शाकाब्दा १७३६ । ९ ।
२९ । माघशुक्लप्रतिपदि शुक्राहे दिनमध्यमे । तर्कनेत्राब्धिचन्द्रेऽङ्के
षष्ठीटीका लिखीन्मया ।

3714.

10799(O). *The Same.*

Substance, country-made paper. 14 × 3½ inches. Folia, 13. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete.

Up to the battle of the Devī with Mahiṣāsura.

3715.

7986. **देवीमाहात्म्यकौमुदी ।** *Devī-māhātmya-kaumudī.*

(Being a commentary on Devī-māhātmya).

By Rāma-kṛṣṇa.

Substance, country-made paper. 11¼ × 2 inches. Folia, 40. Lines, 5 on a page. Character, Bengali. Saka, 1625. Appearance old and discoloured. Complete.

Colophon :—

इति देवीमाहात्म्यकौमुदी समाप्ता ।

Post Colophon :—

ॐ दुर्गायै नमः ॥ शुभमस्तु शाकाब्दाः ॥ १६२५ ॥ श्रीराम-
हरिशर्म्मणो लिपिरियं ॥

Beginning :—

ॐ नमो दुर्गायै ।

भगवन्तं नमस्कृत्य देवीं भगवतीमपि ।
तन्यते रामकृष्णेन देवीमाहात्म्यकौमुदी ॥

अथ तमेव विदित्वेत्यादिश्रुतेस्तत्त्वज्ञानस्य मोक्षसाधनत्वं सिद्धं। तत्त्वज्ञाने च महामाया। कर्त्तव्यादौ कर्त्तव्यादिज्ञानद्वारा प्रतिबन्धिका अतस्तत्प्रीतिं विना न सम्भवति प्रीतिश्च नाराधनां विना आराधना च न प्रभावज्ञानं विना। ततः प्रभावः सुरथाय राज्ञे मेधसा मुनिना उक्तस्तयोः संवादो मार्कण्डेयेन उक्तः।

3716.

3329. **देवीमाहात्म्यटीका।** *Devī-māhātmya-ṭīkā.*

By Gadādhara Tarkacārya.

Substance, country-made paper. 18½ × 3½ inches. Folia, 45. Lines, 8 on a page. Extent in ślokas, 1,800. Character, Bengali of the nineteenth century. Appearance, fresh. Complete. Date, Śaka 1767.

A commentary on the Caṇḍī section of the Markaṇḍeya-purāṇa, entitled Subodhinī.

Colophon:—

इति श्रीगदाधरतर्काचार्य्यकृता देवीमाहात्म्यटीका समाप्ता।

Post Colophon:—

शाके ऽम्ब[ा]कान्धिभूमाने चण्डीटीका सुबोधिनी।
श्रीश्रीनाथेन विप्रेणालेखि भाद्रदिने ह्ये॥
श्रीरस्तु लेखके मयि। यत्नेन लिखितं, etc., etc.

The commentary begins:—

प्रणम्य पद्मापतिपादपद्मं
प्रकर्षदं विघ्नविघातदक्षम्।
वितन्यते श्रीजगदाधरेण
विप्रेण टीकेयमनल्पयत्नात्॥

अथ महाभारतीयेषु केषुचित् पदार्थेषु सन्दिहानः जैमिनिमुनिर्मार्कण्डेयमुपागम्य प्रश्नं कृतवान्। कार्य्यान्तरव्यासक्तेन कथां कथयितुं नायं समय इत्युक्तं। किन्तु विन्ध्यपर्व्वतनिवासिनः चतुरः

पक्षिणः पृच्छेत्युपादिष्टोऽसौ तं पृष्टवान् ते पक्षिणः मार्कण्डेय-भागुरिसंवादात् श्रुतमितिहासं उपवर्णयितुमुद्यताः निखिलधर्म्म-प्राप्ततत्त्वज्ञा जैमिनिमित्याऽऽहुः ।

मार्कण्डेय उवाच मार्कण्डेयो भागुरिं प्रति उवाच ।

It ends thus :—

प्रधानतां द्योतयति पुनरुक्तिरियं समाप्तिं द्योतयति मन्वन्तरा-धिपोऽष्टमो मन्वन्तराधिप इत्यर्थः ।

3717.

3924. *The Same.*

Substance, country-made paper 15 × 5 inches. Folia, 47. Lines, 13 on a page. Extent in ślokas, 1,800. Character, Bengali. Date, Saka, 1724. Appearance, discoloured. Complete.

No Colophon.

Post Colophon :—

वेदयुग्मतुरङ्गाख्ये शाके नत्वा गुरोः पदम् ।
चण्डीटीका व्यपालेखि रामगोपालशर्म्मणा ॥
१७ । २४ । ५ । ६ ।

For the beginning of the commentary see Lz. 299.

3718.

3479. चण्डीटीका । *Caṇḍī-ṭīkā.*

By Gopāla Cakravartī.

Substance, country-made paper. 17½ × 3½ inches. Folia, 71. Lines, 9 on a page. Extent in ślokas, 1,250. Character, Bengali. Date, Saka, 1714. Appearance, discoloured. Complete.

Colophon :—

इति श्रीगवघडवन्द्यघटीकुलोद्भवश्रीगोपालचक्रवर्त्तिविरचितायां चण्डीटीकायां देवीमाहात्म्यं सम्पूर्णम् ।

The author's family :—

आसीदन्द्यकुलोज्ज्वलो गयवडः श्रीमान् हिरण्याभिधः
चत्वारस्तनयाः+ +समभवन् येषामनन्तोऽग्रजः।
ख्यातो योऽप्यपरः शिवः शिव इव द्वावेव तस्यात्मजौ
ख्यातौ ज्ञानमहेश्वरौ द्विजवरौ दुर्गाभिधो ज्ञानजः॥
दुर्गादाससुतः श्रीमान् गोपालक्षतिना पुनः।
अकरोच्चण्डिका-टीकामेतां तत्त्वप्रकाशिकाम्॥
सारासारविचारचारुचतुरः सन्तोऽतिसन्तोषिणः
ये त्वनन्यगुणेषु सर्व्वसुहृदोऽसूयाकषायोज्झिताः।
तेषामातनुतां+ + + + + +यत्नान्मयोपादिताम्
नागाग्राह्यमतोज्ज्वला बहुविदः पश्यन्ति मां सूरयः॥

The date :—

श्रीदर्पनारायणदेवशर्म्मणा लिखितियं शकाब्दाः १७१४।

It begins:—

नमः परमदेवतायै।
यस्याः कोटि जगन्ति सन्ति कतिधा+ + +कुत्रचिद्
यत्र ब्रह्ममहेन्द्रशङ्करमुखाः के के न कल्पास्तते।
+ + + + + + +तद्ब्रह्म यात्यक्षसा
तां वन्दे जगदीश्वरीं भगवतीं सच्चिन्मयीमम्बिकाम्॥

3719.

3347. **देवीमाहात्म्यविवृतिः**। *Devī-māhātmya-vivṛti.*

By Kāśīnātha.

Substance, country-made paper. 16½ × 4 inches. Folia, 96. Lines, 8 on a page. Extent in ślokas, 3,200. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति विद्याकुटनिवास-वात्सगोत्रश्रीकाशीनाथभट्टाचार्य्यकृत देवीमाहात्म्यविवृतिः सम्पूर्णा।

It begins:—

ॐ नमश्चण्डिकायै ।

तन्मीता (?) दनुजानयः परिगणेर्याभीमसीमन्तिनी
दैत्याभ्यामहितल्पगं मुररिपुं मुक्ता ररक्षाप्यजम् ।
नूता शुक्रमुखै मुनीन्द्रसहितैः भस्यं शरीरत्विषा
ब्रह्माण्यादिकभूति भूवि निलया तस्यैनमस्तायुगम् ॥ (?)
विपक्षपक्षसम्बाधमगाधमहिमागतम् ।
नमामीशमुमाधीशं प्रज्ञार्थमज्ञतापहम् ॥
टीका श्रीकाशीनाथेन देवीस्तोत्रसुबोधिनी ।
तन्यते सन्मुदे यत्नादिद्याकूटनिवासिना ॥
कृता मयेयं विवृतिः स्तवस्य
देव्याः प्रयत्नात् कृतिभिर्विशोध्या ।
विविच्य मन्देन न दूषिता स्यात्
निवेद्यदः किन्तु बुधा पदे वः ॥
ध्यात्वा कृतेयं + + + + निशं
भवत्पदद्वन्द्वमभीष्टसाधनम् ।
दोषप्रदाने कृतयो मतिर्वो
मा स्यादमुख्याः परिशोधने कृपा ॥

It ends:—

उपासना चेन्महतामुपासना
यया + + + धिकमेति मानवः ।
धरार्थिने यत् सुरथाय तारिणी
मनुत्वमत्यन्तसुखं ददौ स्वयम् ॥

3720.

3330. **देवीमाहात्म्यटीका** । *Devī-māhātmya-ṭīkā.*

By Gaṅgā-nārāyaṇa Vidyāsāgara, son of Kṛṣṇa-rāma Nyāyālaṃkāra.

Substance, country-made paper. 16 × 4½ inches. Folia, 15. Lines, 9 on a page. Extent in slokas, 600. Character, Bengali of the nineteenth century. Appearance, fresh.

A fragment, containing the commentary on the first chapter and the beginning of the second.

The colophon of the first chapter in 13A :—

इति श्रीगङ्गानारायणविद्यासागरभट्टाचार्य्यविरचितायां देवी-माहात्म्यटीकायां मधुकैटभवधः ।

Post Colophon :—

श्रीहरिषचन्द्रविद्यासागरस्य स्वाक्षरमिदं पुस्तकमिति ।

The commentary begins :—

ॐ नमश्चण्डिकायै ।

प्रणम्य धरणीधारितनयापदपङ्कजम् ।
मार्कण्डेयपुराणान्तर्गतसप्तशती स्तुतिः ॥
या तस्याः कुरुते टीकां गङ्गानारायणो द्विजः ।
दूरदर्शिकृषारामन्यायालङ्कारदेहजः ॥
विद्याविनोदाचार्य्याद्यैर्व्याख्या यद्यपि सूरिभिः ।
कृता तथापि यत्नोऽयं कुत्रचित् कुत्रचित् मम ॥
नवीनभावमाख्यातुं काव्यालङ्कारसञ्चयान् ।
संदर्शयितुमप्यत्र मनीषिप्रीतिदायिनः ॥ इत्यादि ।

3721.

587. विद्वन्मनोरमा देवीमाहात्म्यटीका ।

Vidvan-manoramā, being a commentary on Devī-māhātmyaṃ.

By Gaurīvara Śarmā, and revised by Rāmacandra Vācaspati by adding the substance of all commentaries available.

Substance, country-made paper. 17 × 3 inches. Folia, 83. Lines, 6 on a page. Extent in ślokas, 2241. Character, Bengali. Appearance, old.

For a description of the work see L. 1242.

On the obverse side of leaf 1 of this manuscript ends the Pretopākhyāna from Itihāsa-samuccaya with the Post Colophon Statement:—

भूतचतुर्दश्यामेव कार्य्यः। शुभमस्तु शकाब्दाः १७०७।

3722.

853. *A commentary on Caṇḍī.*

By Śantanu Cakravartī.

For the manuscript see L. 1698.

From this it will appear that the commentator belonged to the Tomara dynasty at Delhi. The Tomaras are now living under the Jayapura Rāj as Jāgirdars.

Post Colophon:—

मया सोमक वल्रामेण।

The last colophon has Rājamanu in the place of Śantanu, which is a lipikara-pramāda..

3723.

3331. *A commentary on Devī-māhātmya.*

Substance, country-made yellow paper. 18¾ × 3½ inches. Folia, 11. Lines, 7 on a page. Extent in ślokas, 260. Character, Bengali in a modern hand. Appearance, fresh. Date, Śaka 1767.

The scribe and the date of the copying of the MS. :—

नत्वा गिरीन्द्रतनयापतिपादयुग्मं
शाके सरित्पतिरसाब्धिविधुप्रमाणे।
भाद्रे सिताष्टमिभुजप्रमिते व्यलेखीत्
श्रीनाथभूसुर इदं शुभदं सुपुस्तम्॥

Although at the end of the MS., there is the statement "समाप्तश्चायं ग्रन्थः," it really goes up to Devīstuti or the hymn of Devī by Gods after Śumbha and Niśumbha were slain; there remaining two chapters still at the end.

The commentary begins:—

अथ तमेव विदित्वेत्यादिश्रुतेः तत्त्वज्ञानस्य मोक्षसाधनत्वं सिद्धम्। तत्त्वज्ञाने च मङ्गामाया अकर्त्तव्यादौ कर्त्तव्यादिज्ञानद्वार प्रतिबन्धिका अतस्तत् प्रीतिं विना तत्त्वज्ञानं न सम्भवति... ... ... मार्कण्डेय उवाचेति एवं कथा; मार्कण्डेयेन कौष्टिकमुनिं प्रति पुराणं कथितम्। तदनन्तरं मुनयः समागम्य मार्कण्डेयं प्रणम्य ऊचुः। इत्यादि।

In this incomplete MS. the commentator's name is not found.

3724.

3372. **देवीमाहात्म्यटीका।**

A commentary on Devī-māhātmya.

Substance, country-made paper. 14×3 inches. Folia, 57. Lines, 9 on a page. Extent in ślokas, 2,000. Character, Bengali of the nineteenth century. Appearance, discoloured. Incomplete at the end. The author's name is not found in this incomplete copy.

It begins:—

यत् संसर्गविशेषादुदयति गुणितैव निर्गुणस्यापि।
गुणिनामपि नैर्गुण्यं यत्संसर्गाच्च सा सदा जयति॥
स्वजननिरस्तो मुनिभिः श्रुतमाहात्म्यामुपास्य यां देवीं।
अनुतापरागभाजौ सुरथ-समाधी सदैवासादयेताम्॥ इत्यादि।

3725.

9219. *A commentary on the same.*

By Nāgoji Bhaṭṭa.

Substance, country-made paper. 10×5 inches. Folia, 1–33, 19–42, 52, 53. Lines, 10, 11 on a page. Extent in ślokas, 2,700. Date, Saṃvat 1780. Character, Nāgara. Appearance, tolerable.

This codex contains the commentary on Saptaśatī by Nāgoji Bhaṭṭa. Three parts in three different hands make up this MS. The first part in 33 leaves look compara-

tively fresh and seems to have been replaced. It contains the portion from the beginning to the verse 40 and a little of the next verse of the 5th chapter. The second part in 24 leaves from 19 to 42 begins from the verse 41 of the 5th chapter and completes in leaf 33A, the commentary in itself; the remaining 9 leaves contain the portion which deals with the rules, worships, sacrifices, etc., in connection with the recitation of Caṇḍī. And the last part not old in appearance has only two leaves, and they are the last ones marked 52 and 53.

Not in Auchreft.

It begins thus:—

श्रीगणेशाय नमः।

मार्कण्डेयेन क्रोष्टुकिर्भार्गवीं प्रति उक्तं स्तोत्रं जैमिनिं प्रति पक्षिरूपैर्मुनिपुत्रैरुक्तं मार्कण्डेयपुराणे। तद् यथामति व्याचक्ष्महे। तत्रादौ व्याख्यास्यमाने स्तोत्रे स्तूयमानदेवतास्वरूपं प्राधानिक-रहस्याख्ये ग्रन्थविशेषे उक्तं विविच्य दर्श्यते। तत्रादौ राज्ञः प्रश्नः। इत्यादि।

It ends:—

नवार्णमन्त्रः प्रकृतिमन्त्रोदिता देव्यो बीजं सप्तशतीमन्त्रस्तत्त्वं कवचस्य शिवऋषिरितरदर्गलावत् तथा प्रथमचरितस्य ब्रह्मर्षि-रनुष्टुप् छन्दो महाकाली देवता नन्दजा शक्तिः रक्तदन्तिका बीजमग्निस्तत्त्वं पौष्टिके विनियोगः। मध्यमचरितस्य विष्णु-ऋषिर्महालक्ष्मी-महासरस्वतीदेवताश्छन्दोऽनुष्टुप्जगत्यौ भीमा-शक्तिर्भ्रामरीबीजं सूर्य्यस्तत्त्वं उच्चाटनादौ विनियोग इति। तन्तु कात्यायनीतन्त्रोक्तमन्त्रविभागेन विरोधनिर्म्मूल-मिति ध्येयं।

Colophon:—

इति श्रीमदुपाध्यायोपनामक-शिवभट्टसुत-सतीगर्भजनागोजी-भट्टकृते मार्कण्डेयपुराणान्तर्गत-सप्तशत्याख्यचण्डीस्तोत्रस्य व्याख्याने चण्डीस्तोत्रप्रयोगविधिः। शुभमस्तु।

Post Colophon :—

षष्ठी प्रीयतां संवत् १७८० वैशाख कृष्णसप्तम्यां भौमे
लिखितमिदं रामकृष्णदीक्षितेन श्रीगोपालसिंहकटके ।
वभूवादौ वले वंशे वभ्रातौ लुब्धबन्धयोः ।
तत्रादौ ब्रह्म बऊधा बोधबोधनबुद्धिषु ॥
बाणाब्दबाऊप्रब्देषु नितम्बच्छुद्रसंहिते
अम्बिकाववरे राखेवद्धाधेबन्धबन्धने ॥ २ ॥
कबन्धपिववाधासु दिवेदस्योपरिस्थितौ
द्वौवबन्धाब्धिर्वहबीजवालववभुणि ॥ ३ ॥
लब्धामध्येवगन्तव्यखण्डिकायाः परः शिव इति ॥ ४ ॥
यमिदं प्रोधकं बीजं स्मृतं तदायुदैवतं
दाहकरमितिप्रोक्तं यतस्तद्ब्रह्मदैवतं ।
आज्ञावनं लमित्येतत् यतस्तदाकाशं स्मृतं
वामित्यमृतत्वाय यत ऐन्द्रं तमिष्यते ।
श्रीमद्जगदम्बसहायः ।

3726.

5532. सप्तशतीव्याख्या गुप्तवतीसमाख्या ।

Guptavatī, being a commentary on Sapta-śatī.

By Bhāskara Rāya Bhārati Dīkṣita, son Gambhīra Rāya Rāya Bhāratī Dīkṣita.

Substance, country-made paper. 10 × 4½ inches. Folia, 75. Lines, 14 on a page. Extent in ślokas, 3,000. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीमत्सदवाक्यप्रमाणपारावारपारीणधुरीण-सर्व्वतन्त्र-स्वतन्त्र-श्रीगम्भीरराय(ज) भारतीदीक्षितात्मजभास्कररायभारती-दीक्षितमहाभि[चिद्]रचिता गुप्तवतीव्याख्या समाप्ता ।

For the commentary see L. 2199. This is called Guptavalī because it explains the mysteries hidden in the 19th chapter of Mārkaṇḍeya-purāṇa, entitled rahasya, see Catal. 3708A, in the commentary.

3727.

8794. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 40. Lines, 13 on a page. Extent in ślokas, 1250. Character, Nāgara. Fresh. Complete.

The Last Colophon runs thus :—

इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणधुरीण-सर्व्वतन्त्रस्वत[न्त्र]
श्रीमद्गम्भीररायभारतीदीक्षितात्मजभास्कररायभारतीदीक्षित-
महाभिचिता गुप्तवतीसमाख्या सप्तशतीव्याख्या समाप्ता ।

It begins :—

सत्सम्प्रदाय प्रथनायतिष्ये(?)ग्निवैश्वतुर्भिः सदृयोऽवतीर्णः
उत्सोवदत्सङ्गमतन्त्रराजे श्रीभास्करार्य्यगुरुं तमीडे ।

3728.

8773. **मन्त्रसंख्याप्रकाशिका** । *Mantra-saṃkhyā-prakāśikā.*

By Nīla-kaṇṭha, the son of Rañganātha Bhaṭṭa and Lakṣmī.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 15. Lines, 13 on a page. Extent in ślokas, 450. Character, Nāgara. New. Complete.

The Last Colophon runs thus :—

इति रङ्गभट्टसुतलक्ष्मीगर्भजनीलकण्ठाभिधायां काव्या-
यनीतन्त्रे मन्त्रसंख्याप्रकाशिकायां टीकायां त्रयोविंशः पटलः ।

The Devīmāhātmya is called Sapta-śatī, because the remuneration for the copyist was for 700 ślokas. But in course of time people forgot why it was called Sapta-śatī

and began to think that there must be 700 ślokas, but the real number of the verses is about 589. And so they began to prepare various schemes for bringing out the number 700. Latterly again, an opinion prevailed that there are 700 mantras. So it became imperative to divide verses into one, two and sometimes three and four mantras. And priests differed as to the division. So Nīla-kaṇṭha, the commentator, made an authoritative division.

These are his words:—

(Leaf 12B) इत्थं कात्यायनीतन्त्रे रहस्यार्थलब्धे अनुगमे सप्रमाणे सत्ययुग-मारभ्य अद्यपर्य्यन्तं सर्व्वदेशीयैः सर्व्वशिष्टैः आश्रिते सत्यपि तमनुगममनादृत्य कैश्चित् गुप्तवतीग्रन्थे प्रलपितं यथा सोऽचिन्तयत् तदा तत्रेत्यर्द्धश्लोकात्मको मनुः तथा किन्नु तेषां कथन्ते किम्बेत्यर्द्धश्लोककौ मनू तथा तेषां श्रुते करोमीति द्वावर्द्धश्लोककौ मनू इत्यादि सर्व्वत्र सप्तशृत्यां प्रमाणाभावेन आकुलीभावः श्रुतः तथान्यैरपि टीकाकारैः क्वचिदादिश्लोक एव अर्द्धमन्त्रत्वं क्वचित् मध्यश्लोक एव अर्द्धमन्त्रत्वं स्वीकृत्य सर्व्वसप्तशृतीमन्त्राणामाकुलीभावः श्रुतः।

तेन च सर्व्वानुष्ठानेषु लोकैरधर्म्मः कारितः।

तादृशां धर्म्मचारिणां का गतिर्भवेदिति परमेश्वर एव जानाति।

Then the author quotes from Jaimini, then says:—

अस्ति च सप्तशृतीमन्त्रोऽपि शिवस्य मन्त्रत्वमिति व्यवहारः।

The commentator, at the end, quotes, in extenso, a work named Kārikāvali which is attributed to Gauḍa-pāda.

Though this is a Taṇtrika work it is given here after Guptavatī which it refutes.

3729.

10386. *A commentary on the Devī-māhātmya (with the text).*

By Vīra-bhadra.

Substance, country-made paper. 10 × 4¼ inches. Folia, 84 of which the 78th is missing. In tripāṭha form. Character, Nāgara of the seventeenth century. Appearance, old, discoloured and worn-out. Incomplete at the end.

The last colophon in the incomplete manuscript :—

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
ग्रन्थादिस्तुतिः ॥

(Commentary) :—

यो नित्यं गुरुपादपूजनरतः श्रीमल्लिनाथात्मजः
क्षेमश्रीवदनाम्बजाह्निमकरः श्रीवीरभद्रो द्विजः ।
बाला चारुपदाब्जदत्तहृदयो लोकप्रियस्तत्कृतौ
टीकायां किल चण्डिकानुरचितेऽध्यायश्चतुर्थो गतः ॥

इति ग्रन्थादिस्तुतिः ।

The MS. ends abruptly in the 65th ślōka of the 5th chapter.

3730.

10496. *A commentary on the same (with text).*

Comm: by Raghunāthāśrama.

Substance, country-made paper. 13 × 5¼ inches. Folia, 87. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

No colophon.

The commentary begins :—

श्रीगणेशाय नमः । ॐ नमश्चण्डिकायै नमः ॥
ग्रन्थेऽहं तव धाम वामनविभो एष्यो भवेद्वा कथम् ।

किं वा तत्र तवैव शक्तिर ++

सां किं तेन भवेद् द्वितीयधरणीसम्पादने वा क्षमा

तस्माद्याचनवञ्चना तव विभो भृत्ये पुनर्नोचिता ॥

प्रसमीक्ष्य पुरात ++खबुद्धा ।

सुजनस्य सुखाय सप्तशत्याः रघुनाथाश्रम आतनोति टीकां ॥

3731.

10720.

Substance, country-made paper. 16×4 inches. Folia, 3. Lines, 10 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and old.

A fragment containing the commentary on Śakrādi stottra.

Beginning :—

ऋषिरुवाच ।

शक्रादय इति। तस्मिन् दुरात्मनि अतिवीर्ये सुरारिसैन्ये च दैत्यसैन्ये देव्या निहते सति शक्रादयः सुरगणा वाग्भिस्तां देवीं तुष्टुवुः ॥

3732.

3773. **मृत्युञ्जयस्तोत्रम् ।** *Mṛtyuñjaya-stottram.*

From the Mārkaṇḍeya-purāṇa.

Substance, country-made paper. 10×4½ inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 18. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति मार्कण्डेयपुराणे मृत्युञ्जयस्तोत्रं सम्पूर्णम् ।

Post Colophon :—

लिखितं दुर्गादत्तमिश्र ।

It begins :—

श्रीगणेशाय नमः ॥ ॐ

अस्य श्रीसदाशिववक्त्रोत्थस्य (?) मृत्युञ्जयशान्त्यर्थे जपे विनियोगः ।

रुद्रं पशुपतिस्थानं नीलकण्ठमुमापतिम् ।
नमामि शिरसा देवं किन्नो मृत्युः करिष्यति ॥ १ ॥
नीलकण्ठं विरूपाक्षं निर्म्मलं निरुपद्रवम् ।
नमामि शिरसा देवं किन्नो मृत्युः करिष्यति ॥

End :—

भोजपत्रे लिखेद्यन्त्रं कुङ्कुमै रक्तचन्दनैः ।
अनेनैव विधानेन स्तोत्रं धार्य्यं दक्षिणबाहुके (?) ॥ १३ ॥
भूतप्रेतपिशाचाश्च डाकिन्यः शत्रवस्तथा ।
दूरादेव पलायन्ते महादेवप्रसादतः ॥ १४ ॥

3733.

5033. स्वप्नाध्यायः । *Svapnādhyāyaḥ.*

From the Mārkaṇḍeya-purāṇa.

Substance, country-made paper. 14 × 3 inches. Folia, 2. Lines, 6 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Beginning :—

स्वप्नाध्यायं प्रवक्ष्यामि यथोक्तं गुरुभाषितम् ।
शुभाशुभफलञ्चैव वर्णानां हितकारणम् ॥
स्वप्नः प्रथमयामे वत्सरेण फलं लभेत् ।
द्वितीये षष्टभिर्मासै स्त्रिभिर्मासै स्त्रियामके ॥
चतुर्थे सार्द्धमासे च दृश्यते गात्र संग्रहः ।
अरुणोदयवेलायां दशाहेन फलं लभेत् ॥
अत ऊर्द्धं प्रवक्ष्यामि पुण्यात् पुण्यतरं महत् ॥
आरोहणं गोदधकुञ्जराणां प्रासाद-शैलाग्रवनस्पतीनाम् ।
आरुह्य नौकां प्रतिगृह्य वीणां भुक्ता वहित्वा ध्रुवमर्थलाभः ॥

Colophon :—

इति मार्कण्डेयपुराणे खप्नाध्यायः समाप्तः ।

Post Colophon Statement :—

श्रीसिद्धेश्वरदेवशर्म्मणः पुस्तकमिदं खाक्षरञ्च ।

VIII. AGNI-PURĀṆAṂ.

3734.

2744. अग्निपुराणम् । *Agni-purāṇaṃ.*

Substance, country-made yellow paper. 16 × 5½ inches. Folia, 412. Lines, 9 on a page. Character, Bengali. Appearance, fresh. Complete.

See the Bibl. Ind. edition of the Agni-purāṇa in three volumes.

3735.

8090. *The Same.*

Substance, country-made paper. 13½ × 5½ inches. Folia, 200. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Incomplete at the end.

Last colophons in this incomplete manuscript :—

194B, इत्याग्ने वह्निपुराणे संग्रामप्रशंसा ; 199A, इत्याग्ने वह्निपुराणे आग्नेये (no topics).

Printed in the Bibliotheca Indica Series.

3736.

4547. *The Same.*

Substance, country-made paper. 18½ × 4 inches. Folia, 180 to 380. Lines, 6 on a page. Character, Bengali. Date, Saka 1587. Appearance, badly injured and does not bear handling. Incomplete in the beginning.

Post Colophon :—

शकाब्दा १५८७ श्रीयुतरामचन्द्रायमहाशयस्य पुस्तकोऽयम् ।
श्रीजगाईनशर्म्मणः स्वाक्षरमिदम् ।
रामनारायणानन्त मुकुन्द मधुसूदन ।
जय केशव कंसारे हरे वैकुण्ठ वामन ॥
श्रीकृष्णाय नमः ।

न्तुखवाच ।

देवं म[illegible]ाणं पञ्चलक्षणम् ।

[illegible]न् पुरुषो ब्रह्महत्यया ॥

Substance, country ma[illegible] the first leaf missing. Lines, 7 on [illegible] Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Incomplete.

177B, इत्यामेये जयन्त्यष्टमी ।

The MS. breaks off abruptly in leaf 178.

4500. भविष्यपुराणम् । *Bhaviṣya-purāṇam.*

Substance, country-made yellow paper. 17½ × 5¾ inches. Folia, 189. Lines, 9 on a page. Extent in ślokas, 6,800. Character, Bengali. Date, Saka 1773. Appearance, fresh. Complete.

It does not agree with any of the recensions of the purāṇa known. It is divided into five parvans:—Brahma-parva, Viṣṇu-parva, Rudra-parva, Tvāṣṭr-parva and Prati-sarga-parva.

It begins thus:—

ॐ नमो गणेशाय ।

तेजोमण्डलमाविश्याप्रकाशात्मा प्रकाशवत् ।
तमांसि वहिरन्तश्च हरतेऽर्काय ते नमः ॥
एकदा सूतमासीनं मुनयो दीर्घसत्रिणः ।
पप्रच्छुर्विविधान् धर्म्मान् श्रौतस्मार्त्ता महर्षयः ॥
वद सूत महाभाग हरिणा ब्रह्मरूपिणा ।
कल्पिष्यमाणमखिलं सर्व्वं वेत्ति यतो भवान् ॥
श्रुतमस्माभिरखिलं त्वत्तो ब्रह्मजगत् सूत ।
यत् करिष्यति सर्व्वात्मा आख्याहि [त्वं] महामते ।
एवमुग्रश्रवाः पृष्टो नैमिषारण्यवासिभिः ।
मुनिभिः प्राह धर्म्मात्मा नत्वा नारायणं गुरुम् ॥
नारायणं नमस्कृत्य, etc.

सूत उवाच ।

श्रद्धेयं मुनयः सर्व्वं श्रुतानीतेन धीमते ।
सुमन्तुगोत्तमगवा भावि यत् परमेष्ठिनः ॥

सुमन्तुरुवाच ।

प्रहणाख्येदं महाबाहो पुराणं पञ्चलक्षणम् ।
यत् श्रुत्वा मुच्यते राजन् पुरुषो ब्रह्महत्यया ॥
पर्व्वाणि चैवाच्च पञ्च कीर्त्तितानि स्वयम्भुवा ।
प्रथमं कथ्यते ब्राह्मं द्वितीयं वैष्णवं स्मृतम् ॥
तृतीयं शैवमाख्यातं चतुर्थं त्वाद्रमुच्यते ।
पञ्चमं प्रतिसर्गाख्यं सर्व्वलोके सुपूजितम् ॥
एतानि तात पर्व्वाणि लक्षणानि निबोध मे ।

Brahma parvan ends in 59B.

Last Colophon :—

इति श्रीभविष्ये महापुराणे ब्राह्मे पर्व्वणि प्रतिपत्कल्पः समाप्तः । समाप्तश्चेदं ब्राह्मं पर्व्व ।

Viṣṇu-parva begins :—

प्रतानीक उवाच ।

कथयस्व मुनिश्रेष्ठ द्वितीयाकल्पमुत्तमम् ।
कस्य वा सा तिथिः प्रोक्ता द्वितीया कथ्यतां गुरो ॥

Viṣṇu-parva comes to an end in leaf 178B :—

इति श्रीभविष्ये महापुराणे विष्णुपर्व्वणि एकत्रिंशत्तमोऽध्यायः समाप्तश्चेदं विष्णुपर्व्व ।

175A, भवन्ति नापदस्तस्य तस्मिन्नब्दे कदाचन ।
त्रयोदशीभवः कल्पः कथितो नृपनन्दन ॥
चतुर्दशीकल्पविधिं प्रहणाख्य गदतो मम ।
इति श्रीभविष्ये महापुराणे विष्णुपर्व्वणि त्रयोदशीकल्पे त्रिंशत्तमोऽध्यायः ।

In the Viṣṇu-parvan we have also the beginning of the Kalpas relating to

176A, उक्तास्त्रयोदशी कल्पः क्रमेणाथ नृपसत्तम ।
पूर्णिमा-कल्पमाहात्म्यं कथयामि समासतः ॥

महाज्यैष्ठ्यान्तु यः पश्येत् पुरुषः पुरुषोत्तमम् ।
विष्णुलोकमवाप्नोति मोक्षं गङ्गाम्बुमज्जनात् ॥
177A, अमावास्याकल्पविधिं कथयामि महीपते ।
यं श्रुत्वा सर्व्वपापेभ्यो विष्णुलोकं स गच्छति ॥
माघमासस्य राजेन्द्र पूजा विष्णोर्विधीयते ।
पौष्याञ्च पौर्णमास्याञ्च अतीतायां महीपते ॥
पितृणां देवतानाञ्च मूलकं नैव दापयेत् ।
ददन्नरकमाप्नोति भुञ्जीत ब्राह्मणो यदि ॥
ब्राह्मणो मूलकं भुक्त्वा परेद्युश्चान्द्रायणं व्रती ।
अन्यथा याति नरकं क्षत्र विट् शूद्र एव च ॥
... ...
नरो दोलगतं दृष्ट्वा गोविन्दं पुरुषोत्तमम् ।
फाल्गुन्यां संयतो भूत्वा गोविन्दस्य पुरं व्रजेत् ॥
दोलायमानं गोविन्दं मत्स्यं मधुसूदनम् ।
रथस्थं वामनं दृष्ट्वा पुनर्जन्म न लभ्यते ॥
... ...
अमावस्याकल्पविधिं कथयामि महीपते ।
यं श्रुत्वा सर्व्वपापेभ्यो विष्णुलोकं स गच्छति ॥
अमावास्यां तिथिं पर्व्व मध्याह्नात् परतो नृप ।
अर्च्चयेद्देवपितॄन् वै श्राद्धदानेन भूपते ॥
पार्व्वणेन विधानेन पितॄनुद्दिश्य यत्नतः ।
श्राद्धं त्वमायां राजेन्द्र विष्णुलोकं स गच्छति ॥
अमायां यैः कृतं श्राद्धं गङ्गातीरे महीपते ।
अश्वमेधफलं प्राप्य पितृलोके प्रयान्ति ते ॥

So in the Viṣṇu-parva we have the Kalpas or the rites and ceremonies due on all the lunar days excepting the first, those on the first day of the moon being dealt with in the Brahma-parvan The Kalpas on the new moon

and the full moon days, however, extend to the Rudra-parva also.

Rudra-parvan begins :—

सूत उवाच ।

चतुर्युगसहस्रान्ते ब्रह्मा खपिति पद्मजे ।
रुद्ररूपेण भगवान् नाशयामास वै जगत् ॥

शृतानीक उवाच ।

कथं रुद्रः समभवत् किमर्थं केन वा विभुः ।
सर्वं कथय नो ब्रह्मन् श्रोतुं कौतूहलं मम ॥

186A, इति भविष्ये महापुराणे रुद्रपर्व्वणि दक्षाद्युत्पत्तिर्नाम तृतीयोऽध्यायः ।

समाप्तश्चेदं रुद्रपर्व्व ।

शृतानीक उवाच ।

सूर्य्यस्य दयिता भार्य्या त्वष्टृकन्या यशस्विनी ।
संज्ञा सासहमाना चेत् स्वामिनं तेजसान्वितम् ॥

The Tvaṣṭṛparva gives the well-known story of the marriage between the Sun and Saṃjñā, the daughter of Tvaṣṭṛ.

188A, इति श्रीभविष्ये महापुराणे त्वष्टृपर्व्वणि सूर्य्यशुक्रसंवादे शुक्रसूर्य्यमण्डलगमनं नामाऽध्यायः ।

श्रीसूर्य्य उवाच ।

अद्वितीयश्चिदात्माहं दुर्ज्ञेयो दुष्कृतात्मनाम् ।
मदिच्छावशतो जज्ञे जगदेतच्चराचरम् ॥
स्मीतश्चातीव तज्ज्ञातं हेतुभूतेन ब्रह्मणा ।
वृद्धाहमासं पद्मैवमुपास्यत्वेन विप्रज ॥
आदौ विद्या ततश्चाहं विष्णुर्वैकुण्ठवासभूः ।
शिवो गणाधिपः पश्च जगतां मुक्तिकारणम् ॥
पञ्चानां मूर्त्तयो नाना पञ्चतत्त्वस्वरूपिणाम् ।
या मूलप्रकृतिर्विद्या ह्यविद्यारूपधारिणी ॥

जगद्विमोहयामास दुस्त्याज्या योगिनामपि ।
स्तुत्वा तां दुस्त्यजां मायां ब्रह्मरूपां सनातनीम् ॥
अविद्यारूपिणीं हित्वा व्रज ब्रह्मसनातनम् ।

It ends thus :—

नास्ति भानुसमो देवो नास्ति क्षणासमा गतिः ॥
यथैतानि समस्तानि पुण्यात् पुण्यतमान्यत ।
तथा पुण्यतमं ज्ञेयं भविष्याख्यं पुराणकम् ॥
एतद्रहस्यं व्यासोक्तं योऽधीतेऽध्यापयेत वा ।
शृणोति श्रावयेद्वापि भक्तियुक्तेन चेतसा ॥
धनधान्यं सुखारोग्यं श्रीक्षणामतिमुत्तमाम् ।
लब्ध्वा न पुनरावृत्तिः कल्पकोटिशतैरपि ॥
इति श्रीभविष्ये महापुराणे प्रतिसर्गे सूर्य्यशुकसम्वादे शुक-प्रत्यागमनं नामाध्यायः ॥

Post Colophon :—

समाप्तश्चेदं भविष्यपुराणम् लिपिरियं श्रीगौरमोहनदेवशर्म्मणः ॥
शुक्राब्दाः १७७१ । ४ ।

3739.

969. भविष्यपुराणम् । *Bhaviṣya-purāṇam.*

Substance, country-made yellow paper. 15½ × 5½ inches. Folia, 96. Lines, 10 on a page. Extent in ślokas, 2,400. Character, Nāgara. Appearance, fresh.

The Purāṇa is well-known and often printed. But several manuscripts of the work have been noticed which differ materially from the printed edition, and the so-called discrepancies have caused a good deal of confusion among scholars. They are in fact, as will be seen, only different parts of the work, unspecified in those manuscripts.

See H.P.R. Vol. II, No. 151 which manuscript has the two books complete and belongs to the Hātuā Mahārājā's

Library, and which, from its comparative fullness, from the very clear and detailed account given in the notice referred to, as well as from its place of deposit, the Library of an orthodox Hindu Rājā, may well be taken to be authentic. The manuscript also indicates that it has a third book, which, however, has not so far been met with. The First Book in the Hātuā MS. is complete. It ends with the Navamī Kalpa. The MS. noticed by R. Mitra in No. 2553A is a defective MS. of the First Book coming up to the Aṣṭamī Kalpa.

The Second Book in the Hatwa MS. consists of four parts. Part I has 25 chapters. Part II has 26 chapters. Part III has 25 chapters. Part IV has 11 chapters.

The present number has the first part complete in 25 chapters. The second part according to Rājendra Lāla has 17 chapters but there are some unnumbered chapters making the total of chapters 28, but the last two are very short. It thus comes to 26 chapters the same as in the Hatwa MS. The third part in Hatwas MS. has 25 chapters. In the present MS. this part is missing. What it calls third part seems to be the fourth part in the Hatwa MS. in 11 chapters.

The present MS. was not described by R. Mitra, but it so closely resembles L. 1742 that it seems to be a copy.

3740.

8610. **भविष्यपुराणम् पूर्व्वभागः** *and* **मध्यमतन्त्रम्** ।

Bhaviṣya-purāṇa, Pūrva-bhāga, Madhyama-tantra.

Substance, country-made paper partly white and partly yellow. 16×7 inches. Folia, 442. Lines, 11–16 on a page. Extent in ślokas, 18,000. Character, Nāgara. Good. Complete.

पूर्व्वभाग complete in 344 leaves and 287 chapters and मध्यमतन्त्र in four parts and 98 leaves.

See Notices, new series, Vol. II, No. 151 with which the work agrees completely.

3741.

4126. *The Same.*

Substance, palm-leaf. 28 × 2¼ inches. Folia, 264. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, in fair preservation.

From the beginning to the middle of the Navamī Kalpa.

See H.P.R., Vol. II, 151 and L. 1742 and 2553.

3742.

4712. **अरुणजन्म** *and* **दासीभावः** ।

Aruṇajanma and Dāsibhāvaḥ.

From the Bhaviṣya-purāṇa.

Substance, Nepalese paper. A long paper, folded in the Chinese fashion thirteen times, containing on one side Aruṇajanma from the Bhaviṣya-purāṇa and on the other Dasīstava, both in the Nepalese dialect.

Colophons:—

इति श्रीभविष्यपुराणे अरुणजन्म समाप्तम् ।

इति श्रीभविष्यपुराणे दासीभावः ।

Post Colophon:—

स्वस्ति श्रीविक्रमं संवत्सरोपरान्तो शुभमस्तु सर्व्वदा कल्याणमस्तु ॥

3743.

3945. **जन्मरहस्यम्** । *Janma-rahasyaṃ.*

From the Bhaviṣya-purāṇa.

Substance, country-made paper. 12½ × 4¼ inches. Folia, 5. Lines, 7 on a page. Extent in ślokas, 100. Character, Bengali. Date, Saka 1740. Appearance, fresh. Complete.

Colophon :—

इति भविष्यपुराणोक्तं श्रीकृष्णनारदसम्वादे जन्मरहस्यं समाप्तम्।

Beginning :—

ॐ नमः श्रीकृष्णाय।

नारद उवाच।

तस्मिन्नेकार्णवे घोरे नष्टे स्थावरजङ्गमे।
चन्द्रार्के गगने नष्टे ज्योतिषि प्रलयङ्कृते॥
अचिन्त्यभावमव्यक्तं योगनिद्रामुपागतम्।
नारदः परिपप्रच्छ भगवन्तं जनार्दनम्॥
केषु स्थानेषु द्रष्टव्यो भगवांस्त्वं मया प्रभुः।
तन्मे कथय तत्त्वेन अनुग्राह्यो ह्यहं यदि॥

श्रीभगवानुवाच।

अहन्ते कथयिष्यामि प्रादुर्भावं महामुने।
यं पठित्वा द्विजाः सर्व्वे यास्यन्ति परमां गतिम्॥
मत्स्यः कुर्म्मो वराहश्च नृसिंहो अथ वामनः।
रामो रामश्च रामश्च बुद्धः कल्की दश्र स्मृताः॥

This gives a short account of the ten incarnations of Viṣṇu.

5A. The Phalaśruti.

भविष्यन्ति युगस्यान्ते नराश्च दुःखभागिनः।
एकवर्णा भविष्यन्ति वर्णाश्चत्वार एव च॥
वर्णभेदा न विद्यन्ते ऽस्मिन् कलियुगे सदा।
इदं जन्मरहस्यं मे यो नरः परिकीर्त्तयेत्॥
तस्याहं सुलभो नित्यं जन्मजन्म द्विजोत्तमः।, etc., etc.

Post Colophon Statement :—

शुभमस्तु शकाब्दाः १७४० लिखितं श्रीरामतारणदेवशर्म्मणेति।
ॐ गुरवे ॐ सरस्वत्यै नमः। ॐ दुर्गा। श्रीश्रीजगन्नाथेभ्यो
चरणे मम मतिरस्तु।, etc., etc.

3744.

10110. **कलिव्यवहारः ।** *Kali-vyavahārah.*

Assigned to Bhaviṣya-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 13. Lines, 12-14 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured. Written in two different hands. The second hand begins in fol. 8 and continues to the end.

It begins :—

श्रीगणेशाय नमः ॥

व्यास उवाच ।

द्वापरे च युगेऽतीते भविष्यंति कलौ युगे ।
मुनय(यो) ऋष[य]ः सर्व्वे ये केचिद्वनवासिनः ॥
नैमिषे च उमारण्ये प्रयागे च तपोधना ।
गयायां च प्रभासे च कुरुक्षेत्रे वसन्ति ये ॥
एकस्थाने च ते सर्व्वे काशी पर्य्यन्तगा द्विजाः ।
तांश्च कालविदः सर्व्वान् पराशरसुतस्तदा ।
उवाच धर्म्मान् सर्व्वान् वै तीर्थस्य च युगस्य च ॥

व्यास उवाच ।

यथा धर्म्मो यथा काम आचारश्च तथैव च ।
एतत् सर्व्वं प्रवक्ष्यामि वृत्तान्तं च कलौ युगे ॥

2A, इति श्रीभविष्यपुराणे कलिव्यवहारे गंगाप्रशंसा नाम प्रथमोऽध्यायः ॥ १ ॥

गंगाकल्पकथां श्रुत्वा सर्व्वपापप्रणाशिनीम् ।
याभी रा+++वर्त्तन्ते चतुर्वर्णाः कलौ युगे ॥
तत्सर्व्वं कथितं तात पाराशर्य्य महामुने ।
कस्य राज्यानि वर्त्तन्ते कीदृशं धर्म्ममाचरेत् ॥
व्यासस्याज्ञां समादाय शिष्यो वचनमब्रवीत् ।

वैशंपायन उवाच ।

म्लेच्छाः प्राप्ताः कुरुक्षेत्रे गंगाद्वारे च दृश्यते ।
गुर्ज्जरे चैव गौड़े च काश्यां वा कान्यकुब्जके ॥

कुरुदेशे प्रयागे च गंगायां च प्रभासके ।
गोदावरीकृष्णिवारे द्वारकापरमेश्वरे ॥
रणस्तंभे च जालौरे योगिनीपुरमंडले ।
मालवे च तिलंगे च अयोध्यापुरमंडले ॥
शंखोद्धारे च भौटे+लक्ष्मणे पर्व्वते तटे ।
आबूशिखरगृह्ये च व्यापिताः सर्व्वमंडले ॥

ऋषय ऊचुः ।

जंबूद्वीपस्य मध्यस्थो रमते म्लेच्छोऽतिविस्तरे ।
मुनयः कुत्र तिष्ठन्ति कथयस्व मुनीश्वर ॥
कस्मिंस्तु ते कथा व्यास वासुदेवस्य तिष्ठति ।
वसुधा कथय त्वं हि म्लेच्छो यत्र न दृश्यते ॥

वैशंपायन उवाच ।

बदरीदंडकारण्ये लंकायां कदलीवने ।
पर्वते मूर्द्धि केदारे हिमवच्छिखरे तथा ॥
सर्व्वस्थानेषु तिष्ठन्ति मुनय तपोधनाः ।
प्रकटीभवन्ति पापानि धर्म्मप्रच्छन्नरूपतः ॥
पापस्य निग्रहे धर्म्मः कलिधर्म्मः कलौ युगे ।
अशुभानिग्रहे साधुः पापकर्म्मरता नराः ॥

2B, इति श्रीभविष्यपुराणे कलिवर्णनम् ॥ २ ॥

In the next chapter it begins to give accounts of the kings of the Kali Yuga in its own way from Janamejaya down to Sarfudin and others in the 10th chapter, after which comes Kalki avatāra.

10B, ऋषिरुवाच ।

यत्त्वया कथितं व्यास कलिभेदं वदाम्यहम् ।
सरफुदीनो भवेत् ढिल्लां म्लेच्छराज्यं भविष्यति ॥
कायस्थोपि भवेत् मंत्री आज्ञया वर्त्तते मही ।
संबुधा (?) मंत्रिणस्तस्य विषं दास्यति म्लेच्छके ॥

दिल्ल्यां चैव भवेन्मृत्यु र्नष्टराज्यं भविष्यति ।
महाबली च सामर्थे दिल्ल्यां राजा भविष्यति ।
भोक्ष्यते च तथा राज्यं अष्टवर्षाणि वै पुनः ।
तस्याप्यनन्तरं चैवालाहदीनः भविष्यति ।
महाबली च सामर्थे दिल्ल्यां चैव च्छायं गतः ॥
भोक्षितं श्लोकचक्रेण त्रिंशत्वर्षाणि पंच व ।
गजने नगरे चैव महीपय्यंत पश्चिमे ॥
ईशकस्य भवेज्जन्म प्राप्यते शांभले पुरे ।
शस्त्रे शास्त्रे महाशूरो दारुणो पापकर्म्मणि ॥
तेषां बुद्धिप्रमाणेन भुवि भूपाः च्छायं गताः ।
गोपाचले गुर्ज्जरे च तिलिंगे मालवे तथा ॥
रणास्तंभे चित्रकूटे गयायां योगिनीपुरे ।
भोक्ष्यते श्लोकच्छत्रेण विंशत् वर्षाणि वै पुनः ।
पाराशरसुतेनैव कथितं ऋषिपुंगव ॥

व्यास उवाच ।

धरायां भवेज्जन्म दक्षिणां दिशमाश्रितः ।
पिथौरा नृपतिश्चैव तिष्ठते योगिनीपुरे ॥
महाशूरो महाबाहुः शास्त्रवाणां च निर्जेता ।
सो वाब्दशतके(?)वर्षे पिथौराश्च दिवं गतः ॥
तस्यापि जायते पुत्रो जयसिंहो भवेन्नृपः ।
पामरस्य भवेद्राज्यं दिल्यां चैव प्रवर्त्तते ॥
गजवाजिरथैश्चैव सैन्यसंख्या न विद्यते ।
महाबले च सामर्थे विप्रराज्यं भवेत् तदा ॥
तस्य पुत्रः पृथिव्यां च मदनसिंहो भविष्यति ।
प्राप्ते च द्वादशे वर्षे वटहस्तदयोर्भवेत् ॥
तस्य राज्ञो भवेद् युद्धं सिंहं चैव तु पौरवम् ।
केसरी च महाशूरो विना यत्नं पतंति ते ॥
नष्टराज्यं भवेत् तस्य विंशद्वर्षे गते तथा ।
अदृष्टो भवेत् सोपि म्लेच्छराज्यो भविष्यति ॥

डिल्यां चैव भवेद्राज्यं हेमसाही प्रवर्त्तते ।
गंगातीरे च वै+वं कलिपापं प्रवर्त्तते ॥
भोक्ष्यते ह्येकपक्षेण द्वाविंशद्वर्षमेव च ।
तस्याप्यनन्तरं चैव महामदो भविष्यति ॥
शस्त्रे शास्त्रे महाशूरो योगिन्यां च तिष्ठति ।
गच्छतः शंभलपुरे संग्रामे मृत्युर्भविष्यति ॥
भोक्ष्यते ह्येकपक्षेण एकविंशदिनत्रयम् ।
अतःपरं भवेद्राज्यं राजीदस्य भविष्यति ॥
भोक्ष्यते पंचवर्षाणि कलंकी यादृशो भवेत् ।
तस्याप्यनन्तरं चैव देवराज्यं भवेत्तदा ॥
महाधर्म्मो भवेद्राजा+ + +कथयाम्यहम् ।
महोरो वीरसेनश्च चित्रसेनस्तथैव च ॥
विश्वसेनो महासेनो मौत्रसेनः पराक्रमी ।
उदयचंद्रो मेघचंद्रो हेमसेनस्तथैव च ॥
सामर्थ्ये बलिनः सर्व्वे विप्रराज्यं भवेत्तदा ।

इति श्रीभविष्ये कलिव्यवहारे दशमोध्यायः ॥ १० ॥

यत्त्वया कथितं व्यास म्लेच्छराज्यं क्वयं गतं ।
कस्यापि पुनाराज्यं कथयस्व मुनीश्वर ॥

व्यास उवाच ।

शूराशूरा प्रवर्त्तन्ते दीननामा ततः परम् ।
वीरनामा गताः सर्व्वे सेडिनामा प्रवर्त्तते ॥
सप्त साहा भविष्यन्ति प्रबला योगिनीपुरे ।
पुनः क+भविष्यन्ति गंगायमुनमध्यगाः ॥
म्लेच्छ आज्ञाः प्रवर्त्तन्ते देव आज्ञा+लोपेत् (?) ।
... ...
... ...
अनावृतं भवेत् पापं द्विजगावः प्रपीड़िताः ।
म्लेच्छराज्यं भवेत् पृथ्वी लागादि न कदाचन ॥

निवासा भारते देवाः गंधर्व्वोरगमानवाः ।
भो भो देव जगनाथ सर्व्वभूतदयाकर ॥
गृहाण्व वासुदेव त्वं नारायण निप्रासय ।
नमस्तेस्तु हृषीकेश जगन्नाथाय ते नमः ॥

12B, इति भविष्यपुराणे कलिधवहारे एकादशोऽध्यायः ॥

वैशम्पायन उवाच ।

म्लेच्छानां क्षयं ज्ञात्वा स ब्रह्मा परमेश्वरः ।
मुनेराज्ञावशात् एथ्वी दानधर्म्मः प्रवर्त्तते ॥, etc , etc.

The MS. ends abruptly in the 11th chapter.

3745.

7885. *The Same.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 19. Lines, 8 on a page. Character, Nāgara. Date, Saṃvat 1943. Appearance, fresh.

Beginning :—

श्रीगणेशाय नमः ॥

नारायणं नमस्कृत्य, etc.

व्यासदैपायन उवाच ।

द्वापरे च युगेऽतीते भविष्यति कलौ युगे ।
मुनयो विषयः सर्व्वे ये केचिदनवासिनः ॥
नैमिषे च उमारण्ये प्रयागे च तपोधनाः ।
गयायां च प्रभासे च कुरुक्षेत्रे वसन्ति ये ॥
एकस्थाने च ते सर्व्वे काम्पीपर्य्यंतिगा द्विजाः ।
तांश्च ब्रह्मविदान् सर्व्वान् पराशरयुगस्तदा ॥

2A, इति श्रीभविष्योत्तरपुराणे सर्व्वपापप्रशमने कलौ व्यवहारे गङ्गा-प्रशंसा नाम प्रथमोऽध्यायः ।, etc., etc., etc.

Last Colophon :—

द्वादशोऽध्याय ॥ १२ ॥

Post Colophon :—

संवत् १९४३ वर्षे आषाढ़ सुक्ल ६ ।

3746.

10331. अमृतनगरमाहात्म्यम् ।

Amṛta-nagara-māhātmyam.

From Bhaviṣya-purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 9. Lines, 11, 12 on a page. Extent in ślokas, 100. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

गणेशं परमानन्दमुपदेष्टारमीश्वरं
व्यापकं सर्व्वलोकानां कारणं तं नमाम्यहम् ।
एकदा सुखमासीनं रेवायाः पुलिने भृगुं ।
मुनयो विनयोपेताः पप्रच्छुः सुमनादयः ॥

मुनय ऊचुः ।
अमृतं नाम नगरं कुत्रासीत्तु किमात्मकम् ।
ब्रूहि नः श्रद्धयोपेतान् कस्मात्काले तत्त्वतः ॥

2B, सूत उवाच ।
वैदिशं नाम नगरं पुरा प्रोक्तं द्विजोत्तमः ।
तदेव अमृतं नाम नगरं सुररक्षितम् ॥
... ...
तत्रासीदमृतो नाम राजा ब्रह्मकुलोद्भवः ।
भाग्यचन्द्राब्धियुगले चित्तवृत्तिं निधाय सः ॥
... ...
प्रसादीकृत्य पुण्यात्मा पुनः काशीं गमिष्यति ।
दृष्ट्वा विश्वेश्वरपुरीं हृष्टरोमा नरेश्वरः ॥
मणिकर्ण्यामथ स्नात्वा भूरि दत्त्वा ततो वसु ।
विश्वेशमर्चयित्वाथ रत्नजातैरनेकशः ॥
दत्त्वा दानानि भूरीणि सन्तर्प्य श्रद्धया पितॄन् ।
स्वनाम्ना तत्र संस्थाप्य लिङ्गं निर्व्वाणकारणम् ॥

प्रसादं तत्र लात्वोच्चं लतलात्थो भविष्यति ।
मोक्षलोकमिदं प्राप्तो मुक्तिं प्राप्स्यत्यनुत्तमाम् ॥
इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये १ ध्यायः ॥

It is mainly concerned with the ritual of Vagalā.

End :—

इत्येतन्मयाख्यातं नगरस्य कथानकम् ।
किं भूयः श्रोतुकामा वै तद्वदामि न संशयः ॥

Colophon :—

इति श्रीभविष्यपुराणे अमृतनगरमाहात्म्ये पञ्चमोध्यायः ॥

3747.

Five works.

10723. विनायकस्तवराजः ।

From Bhaviṣya-purāṇa.

Substance, palm-leaf. 8 × 2 inches. Folia, 13, complete in letter numerals of which the second is missing. Lines, 5 on a page. Character, Newari. Appearance, old.

Colophon :—

भविष्यपुराणे चतुर्थीकल्पे षष्ठं+ +दशमोऽध्यायः समाप्तः ।

Post Colophon :—

लिखितमिदं यथादृष्टं तथा लिखितं लेखकस्य दोषो न दीयते । शुभमस्तु लेखकपाठकयोः ।

संवच्छणागां ग्रहवाण तथा युग । (Nep. Sam. 457.) पाछ्युग तमपछे पञ्चमां तिथौ श्रीजयारिमलदेवस्य co-regent of Nepal विजयराज्ये । विष्णुदासेन लिखितम् ।

Beginning :—

ॐ नमो गणपतये ॥
कर्मणेवा मनसा वाचा प्रपन्नोस्मि विनायक ।
ते तरन्ति महाघोर संसार+ +दीक्षितम् ॥

ब्रह्मोवाच ।

भगवन् श्रोतुमिच्छामि विस्तरेण यथातथम् ।
स्तवराजस्य माहात्म्यं सत्फलञ्च विशेषतः ॥

नन्दिकेश्वर उवाच ।

स्तवराजस्य माहात्म्यं प्रवक्ष्यामि समासतः ।
यत् फलं लभते जन्मा सरूपश्चापि तादृशम् ॥

4A, श्रीमहेश्वर उवाच ।

ॐकारमस्तं ब्रह्मन्(वक्त्र) शिवमक्षरमव्ययम् ।
यमामनति देवेषु तं प्रपद्ये विनायकम् ॥
यतः प्रवृत्तिर्जगतां यः साक्षात् हृदये स्थितः ।
आधारभूतो विश्वस्य तं प्रपद्ये विनायकम् ॥

With it there are two unspecified leaves.

3748.

5222. अक्षयतृतीयाव्रतकथा ।

Akṣaya-tṛtīyā-vrata-kathā.

From the Bhaviṣya-purāṇa.

Substance, country-made yellow paper. 11½ × 2½ inches. Folia, 3. Lines, 5, 6 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

It begins:—

ॐ नमः शिवाय ।

अथाक्षयतृतीयाव्रतम् ।

तत्र प्रथमं सूर्य्यार्घ्यं दत्त्वा स्वस्तिवाचनपूर्व्वकं संकल्पं कुर्य्यात् ।

यथा अद्येत्यादि ।

The kathā begins in 1B.

जनक उवाच ।

जलदानस्य माहात्म्यं यत्त्वया कथितं पुरा ।
तदहं श्रोतुमिच्छामि ततो ब्रह्मविदाम्बर ॥

शतानीक उवाच ।

आसीद् द्विजाधमः कश्चित् सर्व्वधर्म्मविवर्ज्जितः ।
कदाचित्तद्गृहे राजन् ब्राह्मणास्तृषयान्वितः ॥

Colophon :—

इति भविष्यपुराणोक्ता अक्षयतृतीयाव्रतकथा समाप्ता ।

3749.

2177. श्रवणद्वादशीव्रतं स्थालीदानं च ।

Śravaṇa-dvādaśī-vrata and Sthālī-dāna.

Both from the Bhaviṣya-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 9 to 11 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, fresh.

It begins :—

अथ श्रवणद्वादशीव्रतं भविष्ये ।

तच्च एकादशीयुतद्वादश्यां श्रवणयोगे कार्य्यम् । बुधवासरयोगे प्रशस्यम् । ... ... आत्मनः अखिल-पापक्षयपूर्व्वक-पिशाचादिदुर्य्योनि-निरसनद्वारा विष्णुलोकप्राप्त्यर्थं आचरितश्रवणद्वादशीव्रतोद्यापनं करिष्ये ।

2B, इति श्रवणद्वादशीव्रतम् । अथ स्थालीदानम् ।

भविष्ये ।

कृत्वा ताम्रमयीं स्थालीं पलानां पञ्चभिः शतैः ।
अशक्तस्तु तदर्द्धेन तदर्द्धार्द्धेन वा पुनः ॥
अथशक्तौ मृन्मयीं पायसेन पूर्णां घृतगुर्करापूपाकज्जलपात्रयुतां च सवस्त्रां मण्डले संस्थाप्य गन्धमाल्यादिना आदित्ये अहनि संक्रान्तौ चतुर्दश्यष्टमीषु च एकादश्यां हरौयायां विप्राय प्रतिपादयेत् ।

It ends abruptly.

3750.

5105. **जलसंक्रान्तिव्रतकथा।**

Jala-saṃkrānti-vrata-kathā.

From the Bhaviṣya-purāṇa.

Substance, Śrīrāmpura paper. 13 × 2 inches. Folia, 3. Lines, 4 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

This vrata takes place on the last day of the month of Chaitra.

Colophon:—

इति भविष्यपुराणे जलसंक्रान्तिव्रतकथा समाप्ता।

Beginning:—

ॐ नमः श्रीक्षणाय।

अथ जलसंक्रान्तिव्रतम्।

तत्र प्रथमं स्वस्तिवाचनपूर्व्वकं सङ्कल्पं कुर्य्यात्।, etc., etc.

The kathā begins in 2A.

अथ कथा।

नारदो नाम राजर्षिर्जगाम विष्णुसन्निधिम्।
गत्वा सुरेशं पप्रच्छ प्राञ्जलिर्विनयान्वितः॥
जलदानस्य माहात्म्यं कथ्यतां पुरुषोत्तम।
व्रतेन केन देवेश नारी मुच्यति दुर्गतिम्॥

3751.

5176. **सर्व्वजयाव्रतप्रतिष्ठा।** *Sarva-jayā-vrata-pratiṣṭhā.*

Substance, country-made paper. 13½ × 3 inches. Folia, 4 + 3. Lines, 5 on a page. Extent in ślokas, 80. Character, Bengali of the early nineteenth century. Śaka, 1741. Appearance, discoloured. Complete.

Pratiṣṭhā-prayoga is complete in 3 leaves and the kathā in 4.

Beginning:—

अथ सर्व्वजयाव्रतप्रतिष्ठाविधेयः।

कपिलपञ्चरात्रे ।

पूर्णे संवत्सरे कुर्य्यात् प्रतिष्ठा तदनन्तरम् ।
दक्षिणा विधिवद्देया शिरण्यञ्च सवस्त्रकम् ॥
सर्व्वं वस्तु च यच्चान्यं तदाधारसमन्वितम् ।
यथोक्तविधिना दद्यात् देशिकाय पुनः सती ॥
वेद्या ईशानभागे च संस्थाप्य प्रतिमाद्वयम् ।
सौवर्णं खस्तिसूक्तेन शुचिर्भूत्वा समाहितः ॥
पूजयित्वा यथामन्त्रं गणेशादीं स्ततःपरम् ।
मण्डलं वेदिकामध्ये कुर्य्यात् स्वर्णशलाकया ॥
सुवर्णपद्मं संस्थाप्य पूजयेन्मधुसूदनम् ।
पाद्यादिभिश्च नैवेद्यैस्तथा वस्त्रादिभूषणैः ॥
भगवत्त्वमन्त्रवेदाद्यैः स्थापयेत् प्रतिमाद्वयम् ।
दत्त्वा पाद्यादिकं मन्त्रैर्वासोयुग्मञ्च देशिकः ॥
स्वशाखोक्तेन विधिना सन्निधाप्य हुताशनम् ।
ब्रह्मणे च ततो दद्यादष्टोत्तरशतां हुतिम् ॥
... ...
... ...
यथा सर्व्वजया ख्याता ज्ञाता सर्व्वजयाव्रतम् ।
देवि तद्व्रतमाचार्य्यं भवितास्मि यथा शिवे ॥
त्वत्प्रसादादविघ्नेन साङ्गं भवतु मे व्रतम् ॥, etc., etc.

The Colophon to the Prayoga :—

इति सर्व्वजयाव्रतप्रतिष्ठा समाप्ता ।

Post Colophon Statement :—

शाकेऽगस्त्ययुगाब्धिचन्द्रगणिते वालेखि पुस्तो लयम् ।
श्रीराजीवधरामरेण सततं वाजीपदं ध्यायता ।

The *kathā* is from the Bhaviṣya-purāṇa.

It begins thus :—

ततः कथा ।

कैलासशिखरे रम्ये नानारत्नविभूषिते ।

... ...

नारद उवाच ।

केनोपायेन देवेश नारी ह्यदुःखिता भवेत् ।

सौभाग्यं स्थिरसौन्दर्य्यं तन्नो ब्रूहि सुनिश्चितम् ॥

Colophon :—

इति भविष्यपुराणोक्त-सर्व्वजयाव्रतकथा समाप्ता ।

ॐ तत्सत् ।

3752.

1688. भविष्योत्तरपूर्व्वभागः ।

Bhaviṣyottara-pūrva-bhāgaḥ.

Substance, country-made paper. 14 × 6 inches. Folia, 54. Lines, 18 on a page. Extent in ślokas, 2,000. Character, Nāgara. Date, Śaka, 1738. Appearance, tolerable. Complete.

Post Colophon :—

शके १७३८ इदं पुस्तकं घाटगामसंवत्सरे दक्षिणायने ग्रीष्मर्तौ कार्त्तिकशुक्लाष्टतीयायां भृगुवासरे रात्रौ पञ्चघटिकोपरि समाप्तम् ।

It begins :—

अगजाननपद्माकं गजाननमहर्निशम् ।

अनेकदं तं भक्तानामेकदन्तमुपास्महे ॥

शौनकाद्या महाभागा तपसा संयुतव्रताः ।

ईजिरे मखभर्त्तारं सत्रेणेश्वरतुष्टये ॥

नैमिषे पावने तत्र यत्र नेमिरशीर्य्यत ।

विष्णोः सुदर्शनाख्य[स्य] चक्रस्यैतत्तपोवनम् ॥

तत्राजगाम वै सूतो सत्रान्ते तान् मुनीन् प्रति ।

व्यासशिष्योऽथ निपुणो भूतभव्यार्थतत्त्ववित् ॥

वृद्धाभिगन्ध्य तं स्तुतं शौनकाद्या महर्षयः ।
पूजयामासुरथ ते वाक्पुष्पैः तमतन्द्रिताः ॥

It professes to be the first part of Bhaviṣyottara-purāṇa.

Cf. Oxf. No. 76, Weber No. 468, L. 2582 and I.O. Catal. Nos. 3450 and 3451.

The present manuscript contains quite a distinct work with 95 chapters.

Chapters 38 to 50 are devoted to a geographical description of India, with reference to the rivers, mountains, shrines and the ruling nations. The chapters 43 to 45 are particularly valuable and well worth reading, as embodying the historical traditions of Southern India. We give the chapter 43 below :—

20A, गङ्गा सहस्रभेदेन सागरं प्राप्यते द्विजाः ।
यमुना गङ्गया चापि प्रयागमभितो वनम् ॥
संश्रिता प्रथमं विप्राः सागरं न सरस्वती ।
शोणः घृतमुखो विप्राः पश्चिमाम्भोधिसंज्ञवः ॥
पञ्चाशन्मुखभेदेन नर्म्मदा सागरङ्गमा ।
ॐकारे च भृगुक्षेत्रे नर्म्मदावरसंगमे ॥
सर्व्वत्र सुलभा रेवा त्रिषु स्थानेषु विश्रुता ।
महादेशावान्तरेषु देशभेदाः सहस्रशः ॥
वायूद्भवा महाराष्ट्राः करहट्टा वहाडकाः ।
खागान्देशोद्भवाश्चैव कोंकणाः पैठनोद्भवाः ॥
गौड़ा गौड़ोद्भवास्तत्र ग्रस्तशास्त्रोपजीविनः ।
सारस्वतोद्भवाः पञ्च विप्रा मत्स्योपजीविनः ॥
नष्टो वेदो हृतो यैस्तु शिष्यानध्यापयन्मुनिः ।
सारस्वताश्रयो यत्र विप्राः सर्व्वसमुद्भवाः ॥
जातिं देशानुरूपं ते कुर्व्वन्त्येव मिथः कलौ ।
गुर्ज्जरा गुर्ज्जरे देशे नागरास्तत्र जातयः ॥

मोरगागरषट्कञ्च चतुराशीतिगुर्ज्जराः ।
पञ्चाथ द्राविड़ा विप्रा सप्तारान्ध्रगुर्ज्जराः ॥
कर्णाटका द्राविड़ाश्च भवन्त्येव कलौ युगे ।
युगान्ते द्वापरस्यैते विप्रा ऋषिसमुद्भवाः ॥
गोदावरी सप्तमुखी सागरं समुपागता ।
कृष्णा नाम नदी तत्र भित्वा श्रौघ्रेलमूलतः ॥
पञ्चभिः सा मुखैर्याता सागरं सागरक्रमा ।
गोदावर्य्यास्तथा तीरे कृष्णानद्युद्भवा तथा ॥
आन्ध्रास्तद्देशनिरता भवन्त्येव कलौ युगे ।
कर्णाटकास्ते विख्याता विषातीरनिवासिनः ॥
विजयाख्यपुरोद्भूता दग्ध्र जात्या द्विजाः कलौ ।
काञ्चीपुर्य्युद्भवा विप्रा द्राविड़ाः सह केरलाः ॥
चेरचोलोद्भवा विप्रा दग्ध्र जात्या प्रकीर्त्तिताः ।
कंपा दग्ध्रमुखी तत्र वहते साब्धिसंगता ॥
तत्र तत्तीरनिलया भवन्त्येव कलौ द्विजाः ।
पञ्चानां द्राविड़ानां च भवन्ति देशजातयः ॥
परस्परं ते वैराढ्या भवन्त्येव कलौ युगे ।
युगे युगेषु ये धर्म्मा यत्र यत्र च ये कलौ ॥
तत्र तत्र य आचारः नैव तन्निन्दयेद्द्विजाः ।
देशाचारो जातिभेदः कुलाचाराः कलौ युगे ॥
प्रमाणभूताः सर्व्वेषां तत्तज्जातिकृतो हि सः ।
क्षत्रियाश्च विशश्चैव सङ्करास्च कलिस्मिताः ॥
विप्रजातिसमाचारैः शूद्राणां जातयः कृताः ।
देशभाषासमाचारा भवन्ति पादसंभवाः ॥
तत्तद्देशेषु सर्व्वत्रमाचाराश्चालं च भाषकाः ।
दक्षिणे विन्ध्यतो विप्रा गोदावर्य्यास्तथा कलौ ॥
दण्डकारण्यमाख्यातं नगापुरवरैर्युतम् ।
मड़ान्ध्राः पञ्चसङ्घाः स्युः राजानो विजयापुरे ॥

भवन्ति च कलौ विप्रास्ततो म्लेच्छा सुनिर्दयाः ।
भवन्ति यवनास्तत्र घृतं माण्डलिका नृपाः ॥
चेराधिपा भविष्यन्ति निषादा भूपसंकराः ।
विंध्यने भाण्डला भूपा भवन्ति च कलौ द्विजाः ॥
द्वापरान्ते श्लोकं प्रोक्तं यौधिष्ठिरमतन्द्रितम् ।
विन्ध्याद्दक्षिणतो भूयाद्विक्रमस्य श्लोकं द्विजाः ॥
ततः श्लोकं मुनिश्रेष्ठाः शालिवाहनकस्य च ।
शूद्रयोनिसमुद्भूतो विक्रमात् स नृपोऽभवत् ॥

The work appears to be of a very modern date, not to be placed before the 14th century. For, it speaks of the conquest of Coramaṇḍala by Yavanas and also of two cities Vijayapura and Kāñcīpura. It speaks of the Marāthā country in the North-Western direction and therefore it must have been composed in the Draviṛa country.

It is evidently written in Southern India in the description of which it is fairly accurate. But it often makes confusions, while dealing with Northern India.

3753.

10037. **मत्स्यदेशान्तर्गततीर्थमाहात्म्यम् ।**

Matsya-deśāntargata-tīrtha-māhātmyaṃ.

In 5 adhyayas.

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. 10½ × 5 inches. Folia, 20. Lines, 9 on a page. Character, Nāgara. Date, Saṃvat 1940. Appearance, fresh. Complete.

Beginning :—

श्लोक उवाच ।

मत्स्यदेशस्थया ब्रह्मन् ब्रह्मावर्त्तादनन्तरः ।
यदुक्तः संशयस्तत्र ममैतद् हृदि वर्त्तते ॥

न सन्ति च तीर्थानि पुण्यान्यायतनानि च ।
ऋषीणामाश्रमो वापि न तत्र सन्ति मम ॥
तस्मात्त्वं ब्रूहि भो ब्रह्मन् ब्रह्मावर्त्तादनन्तरम् ।
एतन्मे संशयं छिन्धि प्रयतस्य तु पृच्छतः ॥

ब्रह्मोवाच ।

शृणु शक्र प्रवक्ष्यामि मत्स्यदेशमसुद्भवम् ।
माहात्म्यं यन्नरः श्रुत्वा सर्व्वपापैः प्रमुच्यते ॥

The Tirthas included in Matsya Deśa that is, Jayapura and the surrounding country :—

वागगङ्गा, जाम्बवतीदेवी, अम्बावतीपुरी, चम्पावती, चम्पाकुण्ड, ब्रह्मशिरःकुण्ड, दर्भवती, दर्भग्राम, गोदावरी, तिलोदकी, विजय, दुर्ज्जय ।

End :—

इति ते कथितं शक्र महापुण्यफलप्रदम् ।
माहात्म्यं मत्स्यदेशस्य श्रुत्वा यच्च सुखी भवेत् ॥

Last Colophon :—

इति श्रीभविष्योत्तरपुराणे ब्रह्मशक्रसंवादे मत्स्यदेशान्तर्गत-पूर्व्वोक्तस्थानमाहात्म्यम् ।

Post Colophon :—

संवत् १९४० मी कार्त्तिकमासे शुक्लपक्षे १४ मङ्गलवासरे ।

In a different hand :—

लिखवाया गणेशरामव्यासने जगत् उपकारार्थं ।

3754.

11219. स्वप्नाध्यायम् । *Svapnādhyāyaṃ.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 10 × 5 inches. Folia, 7. Lines, 8 on a page. Character, Nāgara. Date, Saṃvat 1856. Appearance, fresh. Complete,

Colophon :—

इति भविष्योत्तरपुराणे स्वप्नाध्यायं संपूर्णं शुभमस्तु ।

Post Colophon:

माघे मासि सिते पक्षे द्वादश्यां गुरुवासरे ।
लिखितोऽयं छविनाथेन देवदत्तात्मजेन च ॥
वासो गङ्गोत्तरे तीरे वात्साहनगरे शुभे ।
विक्रमस्य गता[त्] राज्याद्रसवागावसुः शुशी ॥

शुभोस्तु लेखकपाठकयोश्च ॥ श्रीशो जयतितराम् ॥

Interpretation of dreams.

Beginning :—

स्वप्नाध्यायं प्रवक्ष्यामि नानास्वप्नसमुद्भवम् ।
स्वप्नस्तु प्रथमे यामे संवत्सरविपाकिनः ॥
द्वितीये चाष्टभिर्मासैस्त्रिभिर्मासैस्त्रियामिकः ।
चतुर्थे यामिके स्वप्ने मासैकेन फलं भवेत् ॥, etc., etc.

3755.

11246. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

... ...

वातिकं पैत्तिकं चैव चिन्तितं चानुवर्जयेत् ।

... ...

यस्तु पश्यति स्वप्नान्ते विवाहो वपनं तथा ।
अपमृत्युर्भवेत् तस्य द्रव्य-पुत्रविनाशनम् ॥ ६ ॥
प्रासादस्थः स्वयं भुंक्ते समुद्रं तरते नरः ।
अपि दासकुले जातः सोऽपि राजा भविष्यति ॥ ६ ॥
अभिद्रवन्ति यं स्वप्ने भृंगिणो दंष्ट्रिणोऽपि वा ।
वानरो वा वराहो वा भवेद्राजकुलाद्भयम् ॥ १८ ॥

3756.

10321. **तुलसीविवाहः ।** *Tulasī-vivāhaḥ.*

Being an extract from Bhaviṣyottara-purāṇa.

Substance, country-made paper. $10\frac{1}{4} \times 5\frac{1}{4}$ inches. Folia, 6. Lines, 10 on a page. Extent in ślokas, 150. Character, modern Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1896.

On the obverse of the first leaf :—

तुलसीविवाह जयनाथस्येदं ।

Colophon :—

इति श्रीभविष्योत्तरपुराणे तुलसीविवाहः समाप्तः ।

Post Colophon :—

संवत् १८९६ ।

There are four lines more containing a list of articles required for the festival.

Beginning :—

विवाहं कथयिष्यामि तुलस्याश्च यथाविधि ।
यथोक्तं पद्मराजेन ब्रह्मणा भाषितं पुरा ॥
इन्दाविवाहमाषाढ़े कार्त्तिकेऽपि च माधवे ।
वैशाखे माघमासे च खग्रहे च वने तथा ॥, etc., etc.

3757.

2447. **अनन्तव्रतम् ।** *Ananta-vratam.*

(पूजाविधिः कथा च)

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{3}{4} \times 4$ inches. Folia, 16. Lines, 9 on a page. Extent in ślokas, 250. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

It begins :—

क्षीरोदार्णवसंभूते इन्द्रनीलसमप्रभे ।
त्वत्प्रसादान्मम्हादेवि विष्णुरूपे नमोऽस्तु ते ॥ १ ॥

ध्यानम् ।

यमुनेह नमस्तुभ्यं सर्व्वकामप्रदायिनि ।
सर्व्वसौभाग्य मे देहि यमुने ते नमोऽस्तु ते ॥ २ ॥

आवाहनम् ।

Leaf 3A, इति यमुनापूजाविधिः ।

,, अथ अनन्तपूजा ।

ॐ नमो नारायणेति मन्त्रमुच्चार्य्येत्ततः ।
अनन्ताराधनं कर्त्तुं पूर्णकुम्भं सचैलकम् ।
स्थापा दर्भमयं देवं परिधानसमन्वितम् ।
पुनः समन्वितं देवं पिङ्गलाक्षं चतुर्भुजम् ।
दक्षिणप्रकरे पद्मं शंखं तस्याप्यधःकरे ।
चक्रमूर्द्धकरे वामे गदां ध्यायेत् प्रयत्नतः ।
अनन्तध्यानसंस्थानं कथितं ब्रह्मवित्तमैः ॥

Pūjāvidhi ends in leaf 8A :—

इति श्रीमदनन्तपूजाविधिः ।

Kathā from Bhaviṣyottara-purāṇam begins in leaf 8B, अथ कथा, for which see the next number.

For Pūjāvidhi see our Catal. Nos. 2948 and 3760.

Colophon :—

इति भविष्योत्तरपुराणे अनन्तव्रतं सम्पूर्णम् ।

3758.

2280. *The Same.*

Substance, country-made paper. 11 × 4¾ inches. Folia, 8 of which 6 and 7 missing. Lines, 10 on a page. Character, Nāgara. Appearance, old.

The vrata-vidhi ends in 3A, then begins the kathā from Bhaviṣyottara-purāṇa and goes to the end.

Colophon :—

इति भविष्योत्तरपुराणे अनन्तव्रतकथा समाप्ता ।

3759.

5266. *The Same.*

Substance, country-made paper. 15 × 3½ inches. Folia, 9. Lines, 6 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. Complete.

Ananta-vrata-pūjā ends in 3B. Then the *Kathā* begins:—

अथ कथा भविष्योत्तरे ।

एकदा तु समासीनं कृष्णं कमललोचनम् ।
पप्रच्छ सर्व्वभूतेभ्यं धर्म्मपुत्रो युधिष्ठिरः ॥

Colophon :—

इत्यनन्तकथा समाप्ता ॥

3760.

2198. *The Same.*

Substance, country-made paper. 8 × 4½ inches. Folia, 22 + 14. Lines, 8 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, old and discoloured. Complete.

The vrata in 22 leaves.

It begins :—

अथ भाद्रपदशुक्लचतुर्द्दश्यामनंतव्रतं । तत्र चतुर्द्दश्योदयिकौ ग्राह्या ।

The kathā in 14 leaves :—

अरण्ये वर्त्तमानास्ते पाण्डवा दुःखकर्षिताः ।
कृष्णं दृष्ट्वा महात्मानं प्रणिपत्येदमब्रुवन् ॥

युधिष्ठिर उवाच ।

अहं दुःखीह संजातः भ्रातृभिः परिवारितः ।

कथं मुक्तिर्वदास्माकं अनन्तदुःखसागरात् ॥

3761.

2149. **हरितालिकाव्रतकथा** *and* **हरितालिकाव्रतोद्यापनम् ।**

Haritālikā-vrata-kathā and *Haritālikā-vratodyāpanaṃ.*

From Bhaviṣyottara-purāṇaṃ.

Substance, country-made paper. $8\frac{3}{4} \times 4\frac{3}{4}$ inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 115. Character, Nāgara. Date, Śaka 1716. Appearance, discoloured.

For the व्रतकथा see L. No. 4094.

The व्रतोद्यापनम् begins in leaf 5A :—

अथोद्यापनम् ।

पार्वत्युवाच ।

उद्यापनविधिं ब्रूहि तृतीयाया सुरेश्वर ।

भक्तितः श्रोतुमिच्छामि व्रतसंपूर्णहेतवे ।

It ends in leaf 6A :—

इति श्रीभविष्योत्तरपुराणे हरतालिकाव्रतोद्यापनं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं नातूपनामकश्रीधरस्य पितानारायणेन नभस्यवद्यैक-

एकादश्यां भृगुवारे समाप्तः । शके १७१६ । आनन्दनामसंवत्सरे ।

3762.

1868. *The Same.*

Substance, country-made paper. 9 × 4 inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 90. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

The kathā only being an interlocution between Hara and Pārvatī.

3763.

2259. *The Same.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 150. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

It begins :—

यथा भाद्रपदशुक्लतृतीयायां श्रिष्टपरिगृहीतं हरितालिकाव्रतं। तत्र तृतीयामुहूर्त्तमात्रसत्त्वेऽपि परैरग्राह्या। श्रिष्टाचारान्मुहूर्त्तमात्रसत्त्वेऽपि दिने गौरीव्रतं परे शुद्धाधिकारामप्येवं गणयोगप्रशंसनादिति माधवः।

The vrata-vidhi ends in 3B, where begins the vrata-kathā from the Bhaviṣyottara-purāṇa for which see Catal. number 3761. The vrata-kathā ends in leaf 8A. Then begins the vratodyāpana, for which also see Catal. No. 3761.

Post Colophon :—

१९५ वार शनिश्चरवार मिति सावन वद १३।

3764.

9379. *The Same.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 70. Character, Nāgara. Date, Saṃvat 1869=Śaka 1734. Appearance, old. Complete.

Taken from the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे हरितालिकाव्रतं सम्पूर्णं।

संवत् १८६९ शाके १७३४ प्रवत्मासे भाद्रपद शुद्ध ४ चन्द्रवार नक्षत्र मूल।

3765.

11212. *The Same.*

Substance, country-made paper. 8 × 4 inches. Folia, 15. Lines, 5 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीहरितालिका ।

3766.

11213. *The last two leaves of the same.*

In Deva Nagara Script on country-made paper.

3767.

9755. *The Same.*

Substance, country-made paper. 10 × 4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 84. Character, Nāgara. Date, Saṃvat 1762. Appearance, old. Complete.

It belongs to the Bhaviṣyottara-purāṇa. Noticed before.

The Last Colophon runs thus :—

इति श्रीहरितालिकाव्रतकथा समाप्ता ॥ भविष्योत्तरपुराणे ॥

शुभमस्तु । संवत् १७६२ आषाढ़ शुक्लसप्तमी ॥ शुभं भूयात् ॥

3768.

2412. **ऋषिपञ्चमीव्रतं तदुद्यापनं च ।**

Ṛṣi-pañcamī-vrata and Udyāpana.

Substance, country-made paper. 9½ × 4 inches. Folia, 5. Lines, 9, 10 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

The vrata ends in leaf 4A with the colophon: इति भविष्यपुराणे ऋषिपञ्चमीव्रतं सम्पूर्णं; it is an interlocution between Yudhiṣṭhira and Kṛṣṇa.

In Lz. 268 the vrata, too, is an interlocution between Yudhiṣṭhira and Kṛṣṇa; so in No. 28, Florentine Catal.

The Udyāpana to Ṛṣipañcamī:—

4B, सौवर्णीं प्रतिमा कार्य्या ऋषीणां भावितात्मनां ।

... ...

कश्यपोत्रिर्भरद्वाजो विश्वामित्रोऽथ गौतमः ।

जमदग्निर्वशिष्ठश्च साध्वी चवाप्यरुन्धती ॥

3769.

2917. **ऋषिपञ्चमीव्रतकथा** । *Ṛṣi-pañcamī-vrata-kathā.*

From the Bhaviṣyottara-purāṇa, being an interlocution between Śrī Kṛṣṇa and Yudhiṣṭhira.

Substance, country-made paper. 9×4 inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 90. Character, Nāgara. Date, Saṃvat 1782 and Śaka 1647. Appearance, discoloured. Complete.

It begins:—

श्रीकृष्ण उवाच ।

अथान्यदपि राजेन्द्र ऋषिपञ्चमीसंज्ञिका ।

कथयामि च यां कृत्वा नारी पापात् प्रमुच्यते ॥

युधिष्ठिर उवाच ।

कीदृशी पञ्चमी कृष्ण कथं वै ऋषिसंज्ञिका ।

पातकान्मुच्यते कस्मान्नारी यदुकुलोद्भव ॥

Colophon:—

इति श्रीभविष्योत्तरपुराणे ऋषिपञ्चमीव्रतकथा समाप्ता ।

Post Colophon:—

संवत् १७८२ शके १६४१ श्रावणे मासि शुक्ले पक्षे चतुर्दश्यां बुधवासरे लिखितं समाधानमिश्रेण ॥ ऋषिपञ्चमी ॥ राम । श्रीराम ॥

3770.

2451. *The Same.*

Substance, country-made papor. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 9. Lines, 8 on a page. Extent in ślokas, 112. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon:—

इति भविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे ऋषिपञ्चमीव्रत-कथोद्यापन संपूर्ण ।

रामचन्द्रार्पणमस्तु । इत्यादि ।

3771.

2400. **बुधाष्टमीव्रतप्रयोगः ।** *Budhāṣṭamī-vrata-prayogaḥ.*

As directed in the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 9×4 inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 115. Character, Nāgara. Appearance, soiled. Badly written. Complete.

It begins:—

देशकालौ संकीर्त्य मम इहजन्मनि जन्मान्तरे वा बाल्याद्यारभ्य कर्म्मणा मनसा वाचा जानता अजानता वा स्वर्गाद्यपहृतदोषनिरासार्थं पुत्रपौत्रादिसकलमनोरथप्राप्त्यर्थं च श्रीपरमेश्वरप्रीत्यर्थं बुधाष्टमीव्रतमहं करिष्ये ।

4B, इति पूजा । अथ कथा ।

कृष्ण उवाच ।

बुधाष्टमीव्रतं भूयो वक्ष्यामि शृणु पाण्डव ।
येन पौर्णेन नरकं नरः पश्यति न क्वचित् ॥
पुरा कृतयुगस्यादौ इलो राजा बभूव ह ।
बऊभृत्यसुहृन्मित्रैर्म्लिभिः परिवारितः ॥

It ends:—

सोमात्मजात्मकमघौघसुखप्रदं तं
संपूजयेत् सकलनीरयुतं च कुम्भम् ।

पक्वान्नपात्रसहितं सहिरण्यवस्त्रं
पश्यत्यसौ यमपुरीं न कदाचिदेवम् ॥

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे बुधाष्टमीव्रतं संपूर्णम् । श्रीरस्तिंहार्पणमस्तु ॥

In a different hand :—

इदं व्रतमष्टौ बुधवारान् कृत्वा कर्त्तुर्भोजनसमये कथां श्रावयित्वा प्रवरशब्दश्रवणानन्तरं भोजनं न कुर्य्यात् ॥

See Catal. Nos. 2953 and 3482.

3772.

2430. *The Same.*

Substance, country-made paper. 9 × 5¼ inches. Folia, 5. Lines, 11 to 13 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Discoloured.

Vrata-vidhi begins :—

अथ बुधयुक्तायां शुक्लाष्टम्यां बुधाष्टमीव्रतम् । अथ व्रतविधिः ।

... ...

2A, इति पूजा । अथ कथा ।

4B, इति भविष्योत्तरे कृष्णयुधिष्ठिरसंवादे बुधाष्टमीव्रतम् । अथोद्यापनम् ।

5B. *The Last Colophon* :—

इति भविष्ये बुधाष्टमीव्रतम् ।

3773.

2463. *The Same.*

Substance, country-made paper. 8 × 5 inches. Folia, 7. Lines, 11 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The vratapūjā ends in 2B, where the katha begins.

Colophon:—

इति भविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे बुधाष्टमीव्रतं समाप्तम ।

3774.

9745. *The Same.*

Substance, country-made paper. 8 × 3½ inches. Folia, 13. Lines, 6 on a page. Extent in ślokas, 104. Character, Nāgara. Appearance, tolerable. Complete.

Affiliated to Bhaviṣyottara-purāṇa.

The Last Colophon runs thus:—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे बुधाष्टमीव्रतं सम्पूर्णं ।

3775.

9898. **यमद्वितीयाव्रतम् ।** *Yama-dvitīyā-vratam.*

Substance, country-made paper. 6½ × 5 inches. Folia, 5 first leaf is missing. Lines, 12 on a page. Extent in ślokas, 60. Character, Nāgara. Appearance, old. Incomplete at the beginning.

Said to belong to the Bhaviṣyottara-purāṇa.

Colophon:—

इति श्रीभविष्योत्तरपुराणे यमद्वितीयाव्रतं सम्पूर्णं ॥

संवत् १८५१ का शाके १६७७ (?) मिती चैत्र सुदि १२ भौमवासरे सम्पूर्ण ।

3776.

2641. **मङ्गलागौरीव्रतोद्यापनम् ।**

Maṅgalā-Gaurī-vratodyāpaṇam.

For the MS. and the work see L. 3212.

1A, अथ पूजाविधिः ; 1B, अथ पूजा ; 2A, अथ अङ्गपूजा ; 3A, इति मङ्गलागौरी पूजोद्यापनविधिः समाप्तः ।

Then begins the kathā from the Bhaviṣyottara-purāṇa :—

अथ कथा—

युधिष्ठिर उवाच ।

नन्द-नन्दन गोविन्द भवतां बऊलाः कथाः ।
श्रुता उत्कण्ठा पुनायुःकरं श्रोतुं व्रतं मम ॥

श्रीकृष्ण उवाच ।

अवैधव्यकरं वक्ष्ये व्रतं पाण्डवनायक ।
शृणु त्वं सावधानः सन् कथां वक्ष्ये पुरातनाम् ॥

3777.

5816. **मङ्गलव्रतम् ।** *Mangala-vratam.*

Stated to belong to the Bhavishya-purana.

Substance, country-made paper. 9 × 4¾ inches. Folia, 19. Lines, 10 on a page. Extent in ślokas, 380. Character, Nāgara of the early nineteenth century. Appearance, old and discoloured. Complete.

Beginning :—

अथ मङ्गलपूजाविधानं लिख्यते ।

चन्द्रताराबलं वीक्ष्य पुण्याहे शुभवासरे ।
नास्तं गते भृगौ जीवे नाषाढ़े पौषचैत्रके ॥
शुक्लपक्षे तु भौमेऽह्नि व्रतं कुर्य्यात् समाहितः ॥

ततो भौमवासरे अरुणोदयवेलायां समुत्थाय

प्रातर्मौनी च शुद्धात्मा स्मरेदङ्गारकं हृदि ॥

श्रीभौमऋणनाशन इति मन्त्रेण अपामार्गेण दन्तधावनं विधाय

अं औं क्रौं भौमाय नमः ।, etc., etc.

9B, इति पूजाविधिः ।

ततः कथाश्रवणम् ।

कदाचित् पर्य्यटन् विश्वं नारदो मुनिसत्तमः ।
प्राप्तो बदरिकारण्यं यत्र सर्व्वे ऋषीश्वराः ॥
वशिष्ठप्रमुखाः सर्व्वे दृष्ट्वा देवं मुनीश्वरम् ।
प्रणम्य विधिवद्भक्त्या संपूज्यानन्दचेतसः ॥

ऋषय ऊचुः ।

भो भो नारद देवर्षे सर्व्वेश्वरपरायण ।
केन व्रतेन भो देव मुच्यते च ऋणत्रयात् ॥

नारद उवाच ।

एतदर्थं पुरा प्रोक्तं हरिणा द्वापरे युगे ।
धर्म्मस्य दु[ः]खितस्याग्रे राज्यापहरणे न च ॥
... ...
... ...

10B, युधिष्ठिर उवाच ।

हे कृष्ण द्वारकावासिन् कासि यादवनन्दन ॥
इमामवस्थां संप्राप्तानना[थान्] किमुपेक्षसे ।
... ...

श्रीकृष्ण उवाच ।

सन्ति नानाविधा राजन् ऋणनाशुकराः पराः ।
... ...
तन्मध्ये सारभूतं तु सद्यः प्रत्ययकारकम् ।
मङ्गलव्रत[मा]ख्यातं विख्यातं भुवनत्रये ॥

15B, अथ कथान्तरं ।

ऋषय ऊचुः ।

भो नारद देवर्षे सर्व्वशास्त्रपरायण ।
केन यत्नेन भो देव मुच्यते च ऋणत्रयात् ॥

नारद उवाच ।

तदर्थं मे पुरा प्रोक्तं मङ्गलेन महात्मना ।
तदहं सम्प्रवक्ष्यामि शृणुध्वं सुसमाहिताः ॥
गौतमेन पुरा दृष्टो लोहिताङ्गो ग्रहाग्रगः ।
कथयस्व महाभाग गुह्यं पूजनमुत्तमम् ॥

18A, इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे नारदप्रोक्त-मङ्गल-व्रतकथा पूजनविधानं समाप्तम् ।

इति भौमार्पणमस्तु । अथोद्यापनविधिः ।

ऋषय ऊचुः ।

भगवन् ब्रूहि सर्व्वज्ञ व्रतोद्यापनकं शुभम् ।

नारद उवाच ।

कुर्य्याच्च द्वादिंशे भौमे उद्यापनं फलप्रदम् ॥

तद्यथा । दन्तकाष्ठादिकं पूर्व्ववत् कृत्वा नद्यादौ नित्यं विधाय गृहमागत्य, etc., etc. भौमान् पूर्व्ववत् पूजयेत् ।

Last Colophon :—

इति श्रीभविष्योत्तरपुराणे ऋषिनारदसंवादे मङ्गलव्रतोद्यापनं सम्पूर्णम् ॥

इति मङ्गलव्रतम् ।

श्रीभौमार्पणमस्तु ॥

3778.

2267. **मङ्गलपूजाविधिः** । *Mañgala-pūjā-vidhiḥ.*

From the Bhaviṣyottara-purāṇa.

For the MS. and the work see L. 4143.

The संकल्पः—अद्येत्यादि एवं गुणे अतिपुण्यतिथौ प्रभूतधनलाभार्थं ऋणापनुत्यर्थं पुत्रार्थं वा भौमपूजनमहं करिष्ये ।

The Bhauma-vrata ends in leaf 51 after which there is a short treatise of the finishing ceremony of the 22nd Tuesday. The Bhauma-vrata contains a kathā in 31 verses.

3779.

9748. **विष्णुपञ्चकव्रतम्** । *Viṣṇu-pañcaka-vratam.*

Substance, country-made paper. 8 × 3½ inches. Folia, 2. Lines, 10 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, decayed. Complete.

On a rite consisting in the worship of Śrī Kṛṣṇa for one year, commencing from the Śukla Ekādaśī of the month of Bhādra. Said to belong to the Bhaviṣyottara-purāṇa. It is called Viṣṇu-*pañcaka* because it absolves a man of the five great sins.

यत् कृत्वा मुच्यते जन्तुः महद्भि पञ्चपातकैः ।
तत् व्रतं ब्रूहि गोविन्द यदि तुष्टोसि केशव ॥

The Last Colophon runs :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे विष्णुपञ्चकं व्रतं समाप्तं ।

3780.

9750. **अमुक्ताभरणव्रतम्** । *Amuktābharaṇa-vratam.*

From Bhaviṣyottara-purāṇa.

Substance, country-made paper 7 × 4 inches. Folia, 7. Lines, 10 on a page. Extent in ślokas, 00. Character, Nāgara. Date, Saṃvat 1855. Appearance, old. Complete.

Amuktābharaṇa-vrata is to be performed on the Śuklā Saptamī by females, to get over the ill luck of having short-lived issue. It consists in the worship of Śiva, and holding a chord with seven knots, round her arm or wrist as long as she lives. Said to belong to the Bhaviṣyottara-purāṇa. It gives many anecdotes bearing on the efficacy of the vrata.

It begins thus :—

श्रीगणेशाय नमः ।

ध्यानं ।

ऋषयो देवलोकस्था नानारूपधराश्च ये ।
पूजयिष्याम्यहं भक्त्या सर्व्वपापैः प्रमुच्यते ॥ १ ॥

आवाहनं ।

आसनं स्वर्णपीठस्थं नानारत्नोपशोभितम्
मया निवेदितं भक्त्या प्रतिगृह्य महेश्वर ॥ २ ॥

आसनं । इत्यादि ।

End :—

एवं यः शृणुयाद् भक्त्या यश्चैतत् प्रतिपादयेत् ।
व्रतमाख्यानसहितं सोऽपि पापैः प्रमुच्यते ।
कारयेत् सततं भक्त्या स गच्छेच्छिवमन्दिरं ॥ ५९ ॥
साख्यानकं व्रतमिदं सुतसौख्यदत्तम्
या स्त्री चरिष्यति शिवं हृदये निधाय ।
दुःखं विहाय बहुलं गतकल्मषौघा
सा स्त्री व्रताद् भवति सा भव जीववत्सा (?) ॥ ६० ॥

Colophon :—

इति भविष्योत्तरपुराणे अमुक्ताभरणं व्रतं सम्पूर्णं ।

It is called Amuktābharaṇa because the chord with seven knots are not to be removed from the wrist in life,

संवत् १८५५ मि० भाद्र सु० १ सौ ।

3781.

2396. दशाफलव्रतम् । *Daśaphala-vratam.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 8×4 inches. Folia, 2. Lines, 12, 13 on a page. Extent in ślokas, 45. Character, Nāgara. Date, Samvat 1700. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कुन्तिकृष्णसंवादे दशाफलव्रतं संपूर्णम् ।

Post Colophon : —

संवत् १७०० भाद्रकृष्णसप्तम्यां गुरौ जाखंभट्टसुते गङ्गाधरेणालेखि ॥

It begins :—

देशकालौ स्मृत्वा मम सकलकामनासिद्ध्यर्थं पुत्रपौत्रादिवृद्ध्यर्थं दशाफलाङ्गभूतं बालकृष्णपूजनमहं करिष्ये ।

तमद्भुतं बालकमम्बुजेक्षणम् ।
चतुर्भुजं शङ्खगदाद्युदायुधम् ॥
श्रीवत्सलक्ष्मगलशोभिकौस्तुभम्
पीताम्बरं सान्द्रपयोदसौभगम् ॥

The Kathā begins :—

अथ कथा ।

सूत उवाच ।

ज्ञातकद्यूतविजिते सानुजे पाण्डुनन्दने ।
वनं प्रयाते दुःखार्त्तां कुन्तिं प्राह हरिस्तदा ॥
नमस्कृत्य समाश्वास्य प्रोवाच मधुरं वचः ।
कुरु कुन्ति विधानेन व्रतं वक्ष्यामि ते शुभम् ॥
नाम्ना दमनकं सद्यः सर्व्वदुःखनिवारणम् ।
सर्व्वकामप्रदं येन फलं दमगुणं भवेत् ॥

3782.

2089. शिवामुष्टिव्रतम् । *Śivā-muṣṭi-vratam.*

From Bhaviṣyottara-purāṇam.

Substance, country-made paper. 9 × 3½ inches. Folia. 4. Lines, 7 on a page. Extent in ślokas, 45. Character, Nāgara. Appearance, discoloured. Complete.

For the MS. and the work see L. 4256.

It begins :—

अथ शिवामुष्टिव्रतं बाल्यावस्थायां स्त्रीणामुक्तं भविष्ये ।

देव्युवाच ।

देव देव जगन्नाथ जगदानन्दकारक ।
कौतुकेनेप्सितं किञ्चित् धर्म्मप्रश्नं करोम्यहं ।
... ...
कथयस्व महादेव यदप्येयं व्रतमुत्तमम् ।
... ...

शिव उवाच ।

शृणु देवी प्रयत्नेन व्रतानां व्रतमुत्तमम् ।
शिवामुष्ट्यभिधं नाम सर्व्वोपद्रवनाशनम् ।
2B, तण्डुलगोधूमतिलैः मुद्गैश्च प्रपूजयेत् ।
धान्यानां सार्द्धमुष्टिञ्च फलैः सह्लपूजनम् ।

Colophon :—

इति भविष्योत्तरपुराणे गौरीशक्रसंवादे शिवामुष्टिव्रतोद्यापनं सम्पूर्णम् ।

The work contains the process of performing the vrata of Śivā-musti and its final consummation.

3783.

2386. सोमवती-अमावास्या-व्रतोद्यापनम् ।

Somavatī-amāvāsyā-vratadyāpanaṃ.

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 4 to 10. Lines, 12 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Prose.

Colophon :—

इति भविष्योत्तरपुराणे सोमवतीअमावास्याव्रतोद्यापनं संपूर्णम् ।

This is a short treatise on the Udyāpana or the final ceremony of the Somavatī-vrata, performed on Amāvāsyā which falls on a Monday.

3784.

2427. वत्तिशीपूर्णिमा । *Vattiśī-Pūrṇimā.*

From the Bhaviṣyottara-pūrāṇa.

Substance, country-made paper. $10 \times 5\frac{1}{4}$ inches. Folia, 5. Lines, 11 on a page. Extent in ślokas, 140. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

It begins thus :—

अथ वत्सद्वादशीपूर्णिमा लिख्यते ।

तच्च मार्गशीर्षे सिते पक्षे पौर्णिमायां शुचिव्रतः ।
प्रातः शुक्लतिलैः स्नात्वा परिधायाम्बरं व्रती ॥
पूजा-संभारमासाद्य पिष्टदीपं विधाय च ।
पुत्रसौभाग्यप्राप्त्यर्थं मध्याह्ने पूजयेच्छिवम् ॥
सा च मार्गशीर्ष-पूर्णिमा मध्याह्नव्यापिनी ग्राह्या ॥

2A, इति पूजाविधिः । अथ कथा ।

The duration of the Vrata—32 months.

4B, एकमेकं ज्ञात्वा मासि मासि च दापयेत् ।
एवं सार्द्धद्वयं वर्षं द्विमासावधिमाचरेत् ॥

Every article of offerings and the number of Brahmaṇas to be fed should be 32 in number.

The Kathā ends in leaf 5B.

इति भविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे वत्सद्वादशीपूर्णिमा व्रतकथा समाप्तम् ।

Then four lines more containing उद्यापनसंकल्प ।

3785.

2011. **दशरथललितावतम्** *or* **दशाङ्गललितावतम्** ।

Daśaratha-lalitā-vrataṃ or *Daśāṅga-lalitā-vrataṃ.*

From Bhaviṣyottara-purāṇa.

For the manuscript and the work see L. 4164.

3786.

2405. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 80. Character, Nāgara of the eighteenth century. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे दशरथ-ललिताव्रतोद्यापनं सम्पूर्णम् ।

Post Colophon :—

गङ्गोपनामक गोपालेन लिखितं । श्रीगुरुचरणार्पणमस्तु ।

For the work see L. 4164.

The Kathā begins in 3A.

सूत उवाच ।

अरण्ये वर्त्तमानास्ते पाण्डवा दुःखकर्षिताः ।

दृष्ट्वा दृष्ट्वा महात्मानं प्रणिपत्य यथाक्रमम् ॥

Why it is called Daśaratha-lalita-vrata ?

श्रुते दशरथेनास्मिन् कौशल्याभार्य्यया सह ।

तुष्टा दशरथा देवी गणेश न च चन्द्रमा ॥ (?)

यस्मात् श्रुतश्रुतो राजा भार्य्यया सह मोदते ।

तस्माद्दशरथा नाम ललिता भुवि कीर्त्तिता ॥

3787.

2005. गजगौरीव्रतम् *and* गजगौरीव्रतकथा च ।

Gaja-Gaurī-vratam with the Vrata-kathā.

From Bhaviṣyottara-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 2. Lines, 16 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured and worm-eaten.

It begins :—

एवं गुणेत्यादि ममेप्सितकामनासिद्ध्यर्थं गजगौरीव्रतपूजनमहं करिष्ये ।

The vrata is the worship of Gaurī on the back of an elephant, along with her consort Śambhu and their son Heramba.

Leaf 1A,

गौरि गजेन्द्रमारूढे हेरम्बशिवसंयुते ।
गन्धपुष्पयुतं तोयं पाद्यार्घ्यं प्रतिगृह्यताम् ॥

Gaja-Gaurī pūjā ends in leaf 1B, where begins व्रतकथा ।

इति गजगौरी पूजा । अथ कथा ।

The kathā begins :—

कुन्त्यां वनात् उपेतायां हस्तिनापुरमुत्तमम् ।
आसीनायां नरेन्द्रेण तनयैः पञ्चभिः सह ॥

Colophon :—

इति भविष्योत्तरपुराणे गजगौरीव्रतं कथा च समाप्तिमगमत् ।

3788.

2163. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, fresh. Complete.

It begins :—

हस्तार्क्षे गतरवौ आचारप्राप्तं हस्तागौरीव्रतम् ।

अथ गजगौरी पूजा :—

देशकालौ स्मृत्वा । मम इहजन्मनि जन्मान्तरे च राज्य-सकलसौभाग्यादिममेप्सितकामनासिद्ध्यर्थं श्रीहरहेरम्बसहितगज-गौरीप्रीत्यर्थं यथाज्ञानेन यथामिलितोपचारैः पुराणोक्तैर्मन्त्रैश्च षोड़शोपचारैः पूजां करिष्ये ।

तत्र आदौ गणपतिपूजां कृत्वा आसनादिकलसपूजां कृत्वा गजस्य देवस्य च प्राणप्रतिष्ठां कुर्य्यात् ।

Description of the elephant.

विचिन्तयामीह गजाधिराजं गौरीयुतं सिन्दूरजालभालम् ।
माणिक्यमुक्ताफलशुभ्रभूषितं सुवर्णभूषाभिरलंकृतं च ॥

कुन्देन्दुसदृग्राभासं मघोनः प्रीतिवर्द्धनम् ।
चतुर्दशं सत्ययुक्तं ध्यायेत्तं द्विरदाधिपम् ॥

Leaf 5B, इति हेमाद्रौ गजगौरीपूजा ॥ आसनविधन्तरं श्रीसूक्तेन न्यासः ।

Leaf 6A, गजगौरीकथा भविष्योत्तरे ।

For the beginning of the Kathā see Catal. number 3787.

3789.

2037. वामनजयन्तीव्रतोद्यापनम् ।

Vāmana-Jayantī-vratodjāpanaṃ.

From the Bhaviṣyottara-purāṇa.

For the MS. and the work see L. 3249.

Last Colophon :—

इति भविष्योत्तरपुराणे वामनजयन्तीव्रतोत्द्यापनं सम्पूर्णम् ।

The work may be divided in three parts.

(1) वामनद्वादशीव्रत ends in leaf 3A.

(2) श्रवणाद्वादशीव्रतकथा ends in leaf 8B with a curious date संवत् १८१०३ शाके १७९९ ।

(3) वामनजयन्तीव्रतोद्यापनम् ।

The vrata is held on the 12th day of the waxing moon if it be in conjunction with the asterism Sravaṇā in the month of Bhādra.

4A, मासि भाद्रपदे शुक्ला द्वादशी श्रवणान्विता ।
सर्व्वकामप्रदा पुंसां उपवासे महत्फलं ॥

The last three leaves are marked व्रतार्क ।

3790.

The same here called.

3279. *Śravaṇa-dvādaśī-vrata.*

Substance, country-made paper. 8×4 inches. Folia, 4. Lines, 15 on a page. Extent in ślokas, 104. Character, Nāgara of the eighteenth century. Appearance, discoloured, worm-eaten and worn-out. Complete.

This is from the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे श्रवणद्वादश्यौ समाप्ता ।

It begins :—

युधिष्ठिर उवाच ।

उपवासेऽसमर्थानां सदैव पुरुषोत्तम ।
एकैकद्वादश्यौ पुण्या तां वदस्व ममानघ ॥

श्रीकृष्ण उवाच ।

मासि भाद्रपदे शुक्ला द्वादश्यौ श्रवणान्विता ।
सर्व्वकामप्रदा पुण्या सोपवासे महाफला ॥
सङ्गमे सरितां स्नात्वा द्वादश्यौ तामुपोष्य च ।
अनायासेनावाप्नोति द्वादश्यौ द्वादशीफलम् ॥
बुधश्रवणयुक्ता सैव चेद् द्वादश्यौ भवेत् ।
अतीव महती तस्यां सर्व्वं विहितमक्षयम् ॥
तस्यां दत्तं हुतं जप्तं स्नानदानादिकं भवेत् ।
सर्व्वं तदक्षयं पार्थ भवत्येव न संशयः ॥
द्वादश्यौ श्रवणोपेता यदा भवति भारत ।
सङ्गमे सरितां स्नात्वा गङ्गास्नानादिकं फलम् ॥
सोपवासमवाप्नोति नात्र कार्य्या विचारणा ।
जलपूर्णं ततः कुम्भं स्थापयित्वा विचक्षणम् ॥
पञ्चरत्नसमायुक्तं स्थापयेत्तत्र केशवम् ।
यथाशक्त्या हेममयं पद्मचक्रगदाधरम् ॥

स्थापयित्वा विधानेन श्वेतचन्दनचर्चितम् ।
श्वेतवस्त्रसमाच्छन्नं छत्रोपानद्युगान्वितम् ॥

3791.

9837. *The Same.*

Substance, country-made paper. 7 × 6 inches. Folia, 7. Lines, 11 on a page. Extent in ślokas, 91. Character, Nāgara. Date, Saṃvat 1888. Appearance, old. Complete.

From the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे अवगा-दादशीव्रतकथा समाप्ता ।

संवत् १८८८ शाके १७५३ भाद्रपदशुक्ल: मन्दवासरे एकादश्यां तिथौ उत्तराषाढ़नक्षत्रे अतिगण्डनामयोगे किं वङ्कलेखनेन अग्रे शुभाः ।

It is generally known by the name of वामनद्वादशीव्रत ।

3792.

9763. **गोत्रिरात्रिव्रतकथा ।** *Go-trirātri-vrata-kathā.*

Substance, country-made paper. 9 × 4½ inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 108. Character, Nāgara. Appearance, old. Complete.

Taken from the Bhaviṣyottara-purāṇa.

Noticed in Catal. Nos. 3447-48.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे गोत्रिरात्रि-व्रतकथा समाप्ता ।

3793.

9596. **गोत्रिरात्रिव्रतम् ।** *Go-trirāttra-vratam.*

Substance, country-made paper. 8 × 4 inches. Folia, 14. Lines, 6 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, tolerable. Incomplete at end.

It begins :—

श्रीगणेशाय नमः ।

निवृत्ते भारते युद्धे कुरुसैन्ये क्षयं गते ।
राजा धर्म्मसुतः श्रीमान् भ्रातृभिः परिवारितः ॥ १ ॥
मागधैः स्तूयमानश्च स्वसैन्यगणशोभितः ।
श्रीकृष्णेन समायुक्तः प्रययौ हस्तिनापुरम् ॥ २ ॥
अभिषेकं ततश्चक्रे पुरोधा मुनिसंयुतः ।
दूर्व्वायवाङ्कुरैर्युक्तश्चक्रवर्त्तापनं (?) स्त्रियः ॥ ३ ॥
रत्नैर्दुकूलैर्धर्म्मात्मा तोषयामास तान् द्विजान् ।
नृपांश्च समरोपेतान् मागधांश्चारणीयकान् ॥ ४ ॥ इत्यादि ।

3794.

4846.

I.

Substance, palm-leaf. 13 × 2 inches. Folia, 11. Lines, 5 on a page. Extent in ślokas, 180. Character, Bengali of the nineteenth century. Appearance, old and discoloured. Complete.

This is an interlocution between Hara and Pārvatī.

Beginning :—

मन्दारमालाकलितालकायै etc., etc.
कैलास शिखरे रम्ये गौरी पृच्छति शङ्करम् ।
गुह्याद् गुह्यतमं गुह्यं कथयस्व महेश्वर ॥
सर्व्वेषां धर्म्मसर्व्वस्वमल्पायासेन यत्फलम् ।
प्रसन्नोऽसि यदा देव सत्यं ब्रूहि महेश्वर ॥

ईश्वर उवाच ।

शृणु त्वं कथयिष्यामि तवाग्रे व्रतमुत्तमम् ।

... ...

This is Haritālikā-vrata.

The Same.

II. *Janmāṣṭamī-vrata.*

An interlocution between Śrī Kṛṣṇa and Yudhiṣṭhira.

Substance, palm-leaf. 6 leaves, of which the leaf marks are lost. Lines, 5 on a page. Character, Bengali. Appearance, damaged. A fragment.

1st leaf :—

एवमेतत् समाख्यातं लोके जन्माष्टमीव्रतम् ।
भगवत्यस्तु कर्त्तव्यस्तत्रैव सुमनोत्सवः ॥

... ...

युधिष्ठिर उवाच ।

तत्कीदृग्वं व्रतं देव लोके धार्म्मिक + + + etc., etc.

3795.

9880. **जन्माष्टमीव्रतकथा ।** *Janmāṣṭamī-vrata-kathā.*

Substance, country-made paper. 13 × 6 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, old. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे युधिष्ठिरकृष्णसंवादे जन्माष्टमी-व्रतकथोद्यापनं समाप्तम् ।

3796.

2173. **वरलक्ष्मीव्रतकथा ।** *Vara-Lakṣmī-vrata-kathā.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 6 × 3 inches. Folia, 5 to 9. Lines, 8 on a page. Extent in ślokas, 55. Character, Nāgara. Date, Śaka 1636. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतं संपूर्णम् ।

Post Colophon :—

शुभे १६३६। जयनामसंवत्सरे भाद्रपद शुद्ध प्रतिपद लिखितम्।

The first four leaves are missing which evidently contained the details of the vrata and worship of Vara-Lakṣmī. The fifth leaf begins :—

अथ कथा।

सूत उवाच।

कैलासशिखरे रम्ये सर्व्वदेवनिषेविते।

गौर्य्या सह महादेवो दिव्याच्च+विनोदितः॥

जितोसि त्वं जितेत्याह (?) पार्व्वतीपरमेश्वरम्।

सापि+ते जितेत्याह सुविवादस्तयोरभूत्॥

चित्रनेमिस्तदा एत्ते मृषावादमभाषत।

तदा कोपसमाविष्टा गौरी शापं ददौ ततः॥

कुष्ठी भव मृषावादी चित्रनेमे हतक्रिय।

नाम्तं हि समं पापं क्वापि दृष्टं श्रुतावपि॥

चित्रनेमिर्मंहाज्ञानी सत्यं वदति नो मृषा।

प्रसादः क्रियतां देवी देवीमाह वृषध्वजः॥ ६॥

Citranemi is instructed to take up the *vrata* of *Vara-Lakṣmī*, as a cure of leprosy.

वरलक्ष्मीव्रतं दिव्यं सर्व्वकामसमृद्धिदम्।

यदा रवौ कुलीरस्थे मासे च श्रावणे तथा॥ १२॥

गंगायमुनयोर्योगं तुंगभद्रासरस्तदा।

तस्मै त्वं श्रावणे मासि शुक्ले पक्षे भृगौ++॥ १३॥

प्रारब्धव्यं व्रतं तत्र महालक्ष्म्या व्रतात्मभिः।

सुवर्णप्रतिमां कुर्य्यात् चतुर्भुजसमन्विताम्॥

3797.

3104. *The Same.*

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, discoloured. Complete.

It begins :—

श्रीवरलक्ष्म्यै नमः ।

वरलक्ष्मीव्रतं लिख्यते ।

क्षीरसागरसम्भूता क्षीरवर्णसमप्रभा ।
क्षीरवर्णसमं वस्त्रं दधाना हरिवल्लभा ॥

4A, इति वरलक्ष्मीपूजाविधानं समाप्तम् ।

Then commences the kathā :—

सूत उवाच ।

कैलासशिखरे रम्ये सर्व्वदेवनिषेविते etc., etc., etc.

See above.

Colophon :—

इति श्रीभविष्योत्तरपुराणे वरलक्ष्मीव्रतकथा समाप्ता ।

3798.

2497. महालक्ष्मीव्रतकथा । *Mahā-Lakṣmī-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 17. Lines, 7 on a page. Extent in ślokas, 170. Character, Nāgara. Date, Saṃvat 1711. Appearance, discoloured and brittle. Complete.

The kathā is an interlocution between Kṛṣṇa and Yudhiṣṭhira from the Bhaviṣyottara-purāṇa. It is the same as described in Cs. 512 but quite distinct from Lz. No. 278.

The Post Colophon :—

संवत् १७११ समये श्रावणसुदि १० गुरौ तद्दिने लिखितम् । श्री-
श्रीमालिज्ञातीयव्यासपण्डितवरामसुतव्यासबालकृष्णेन लिखापितम् ।

आत्मार्थे पठनार्थं। श्रीश्रीमालिज्ञातीय उदूरा गणेशेन लिखितम्।
लेखकपाठकयोः शुभमस्तु निर्व्विघ्नमस्तु श्रीरस्तु।

In a different hand:—

भटरामचन्द्राय दत्तम्।

3799.

9933. *The Same.*

Substance, country-made paper. 9½ × 4 inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 170. Character, Nāgara. Date, Saṃvat 1851. Appearance, tolerable. Complete.

The kathā in connection with the Mahā-Lakṣmī-vrata, is from the Bhaviṣyottara-purāṇa.

Colophon:—

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीव्रतकथा सम्पूर्णा।
श्रीरस्तु संवत् १८५१ कार्त्तिकमासे सिते पक्षे प्रतिपदा भृगुवासरे स्वातिऋक्षसंयुक्तं शुभयोगसमुच्चयं॥ अलेखीदं हरिलोपाध्या काश्यां मध्ये अगस्त्येश्वरसमीपे। शुभं भूयात्।

It begins thus:—

श्रीगणेशाय नमः।

युधिष्ठिर उवाच।

स्वराज्यलाभपुत्रायुःसर्व्वैश्वर्य्यसुखप्रदं।
व्रतमेकं समाचक्ष्व विचार्य्य पुरुषोत्तम॥ १॥

श्रीकृष्ण उवाच।

दुर्व्वीरदत्तदैत्येन परित्याप्ते त्रिपिष्टपे।
एतदेव व्रतस्यादौ देवेन्द्रं प्राह नारदः॥ २॥
तस्य श्रुत्वा ततो वाक्यं समभिप्रत्यभाषत।

नारद उवाच।

पुरन्दर पुरा पूर्व्वं पुरमासीच्छुभान्वितम्॥ ३॥
रत्नगर्भाभवद् भूमिः यत्र हर्म्यादिभूषणम्।

यत्राङ्गनाजनापाङ्गभङ्गालोचनसायकैः ॥ ४ ॥
त्रैलोक्यं खवशं चक्रे देवः कुसुमसायकः ।
चातुर्वर्ण्यजना यत्र यत्र विश्वविभूषणाम् ॥ ५ ॥
विश्वकर्म्माणि यद्वाक्यं क्रम्यन्नितरां गिरः ।
तत्राभवन्महीपालः मङ्गलो मङ्गलालयः ॥ ६ ॥

End :—

धर्म्मश्चार्थश्च कामश्च मोक्षश्च यदि वाञ्छसि ।
तदा कुरु प्रयत्नेन महालक्ष्मीव्रतन्त्विदम् ॥ ४० ॥

श्रीकृष्ण उवाच ।

व्रतमिदमथ चक्रे नारदेनोपदिष्टम् ।
सुरपतिरपि यस्मात् वाञ्छितार्थं स लेभे ॥
त्वमपि कुरु यदेतद्धर्म्मसूनो यथा स्यात् ।
अभिमतफलसिद्धिः पुत्रपौत्रादिवृद्धिः ॥ ४१ ॥

3800.

3284. *The Same.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 8, 9 on a page. Extent in ślokas, 140. Character, Nāgara. Date, Samvat 1860. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे महालक्ष्मीकथा सम्पूर्णा ।

Post Colophon :—

संवत् १८६० कार्त्तिक शुक्लनवम्यां लिखितम् लक्ष्म्यर्पणमस्तु ॥
श्रीरामः ॥

There are two lines more in a different hand.

3801.

7851. **अन्नपूर्णाव्रतकथा** । *Anna-pūrṇā-vrata-kathā.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $10\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीभविष्योत्तरपुराणे अन्नपूर्णायाः व्रतस्य कथा संपूर्णा ।

Post Colophon :—

शुभं श्रीसंवत् १९१५ फाल्गुन कृष्ण तिथौ ३० भृगौ विद्याधर द्विवेदेन लिखितं स्वार्थं परार्थं च ।

Beginning :—

श्रीयुधिष्ठिर उवाच ।

भगवन् देवदेवेश देवक्यानन्दवर्द्धन ।
मया किल महद्दुःखं सम्प्राप्तं वसता वने ॥
किमन्यदन्यभोगस्य जठरस्यापि केशव ।
क्वचिद्दिवा क्वचिद्रात्रौ क्वचित् स्वल्पं क्वचिद्बहु ॥

3802.

7874. **होलिकाव्रतकथा** । *Holikā-vrata-kathā.*

Assigned to Bhaviṣyottara-purāṇa.

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 90. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे होलिका व्रतकथा समाप्ता ।

Post Colophon :—

श्रावणे मासे कृष्णपक्षे चतुर्दश्यां भौमवासरे समाप्तमेतत् ।

Beginning :—

युधिष्ठिर उवाच ।

किमर्थं फाल्गुनस्यान्ते पौर्णमास्यां जनार्दन ।
उत्सवो जायते लोके देशे ग्रामे गृहे गृहे ॥ १ ॥
किमर्थं शिशिराः सर्व्वे गेहे रथ्यासु नादिता ।
होलिका दीप्यते कस्मात् फाल्गुन्यां च विशेषतः ॥ २ ॥
(?) ढुंढा चकार संज्ञा के केनैवमवतारिता ।
किमस्यां क्रियते होमा सर्व्वं विस्तरतो वद ॥

श्रीभगवानुवाच ।

शृणु राजन् प्रवक्ष्यामि विस्तरेण पुरातनम् ।
... ...
आसीत् पुरा कृतयुगे रघुर्नाम नराधिपः ।

2A, ...
प्रजाः सर्व्वाः समागत्य त्राहीति चाब्रवं स्तदा ॥ ८ ॥
अस्माकं तु गृहे राजन् नाम्ना ढुण्ढीति राक्षसी ।
दिवारात्रौ समागम्य बालान् पीड़यते बहून् ॥ ९ ॥

2B, रघुरुवाच ।

ढुण्ढीति राक्षसी केयं किं प्रभावा द्विजोत्तमाः ।
कथं तुष्टा नियन्तव्या ततो लोके सुखं भवेत् ॥ ११ ॥

वशिष्ठ उवाच ।

हे राजन् राक्षसी ढुण्ढी विख्याता मालिनीसुता ॥ १२ ॥
तया चाराधिता शम्भुः.....
शिवस्य वाक्यं श्रुत्वैव तमुवाच सदाशिवं ।
ढुण्ढ्युवाच महादेव यदि तुष्टः स्वयं प्रभुः ॥ १५ ॥
अवध्या स्याम् सुरादीनां.....

2nd :—

होलिकां पूजयेत् यस्तु सर्व्वघ्नंकटनाशिनीम् ।
श्रेयः सर्व्वमवाप्नोति प्रतिवर्षं न संशयः ।

3803.

2916. **वटसावित्रीव्रतकथा।** *Vaṭa-Sāvitrī-vrata-kathā.*

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 90. Character, Nāgara. Date, Śaka 1743. Appearance, fresh. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे ज्यैष्ठकृष्णा मा (?) सावित्रीवट-पूजनव्रतकथा।

Post Colophon :—

रामवेदाद्रिचन्द्रेऽब्दे १७४३ शके दीप्ते सिते तिथौ।
गुरावलेखि श्रीकृष्णमिश्रेण वटसन्निधौ॥ श्रीरवये नमः।

It begins :—

युधिष्ठिर उवाच।

स्मारयामि हृषीकेश यथोक्तं भवता क्वचित्।
तत् सावित्रीव्रतं ब्रूहि ममोपरि दयां कुरु॥ १॥

श्रीकृष्ण उवाच।

कथयामि कुलस्त्रीणां महाभाग्यं युधिष्ठिर।
यथा चीर्णं व्रतवरं सावित्र्या राजकन्यया॥ २॥
आसीन्मद्रवरो भूप सर्व्वभूतहिते रतः।
पार्थिवोऽश्वपतिर्नाम पौरजानपदप्रियः॥ ३॥

It ends :—

एतत् पुण्यं पापहरं धन्यं दुःस्वप्ननाशनम्।
जपतां शृण्वतां चैव सावित्रीव्रतमादरात्॥ ८१॥
भवेदनुदिनं पुण्यं सुखं कीर्त्तिर्जया शुभा।
व्रतं संपूज्य विधिवत् फलैः पुष्पैर्धनैरपि॥ ८२॥

3804.

3283. *The Same.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 88. Character, Nāgara. Date, Śaka 1654. Appearance, discoloured. Complete.

Colophon :—

इति श्रीभविष्योत्तरपुराणे कृष्णयुधिष्ठिरसंवादे वटसावित्री-व्रतकथा सम्पूर्णमस्तु ॥

Post Colophon :—

शके १६५४ विरोधिनाम संवत्सरे ज्येष्ठशुक्ल १४ सौम्यवासरे तद्दिने चिखल्यौपनाम्ना यादोभटचन्द्रपूरकरेण लिखितमात्मार्थं परोपकारार्थम् ।

3805.

3771. **इन्द्राक्षीस्तोत्रम् ।** *Indrākṣī-stottram.*

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 3. Lines 8 on a page. Extent in ślokas, 50. Character, Nāgara of the eighteenth century. Appearance, tolerable. Complete.

Colophon :—

इति भविष्योत्तरपुराणे इन्द्राक्षीस्तोत्रं समाप्तम् ।

शुभमस्तु ॥

It agrees with Lz. 1284, p. 414.

3806.

9627. **आदित्यहृदयस्तोत्रम् ।** *Āditya-hṛdaya-stottram.*

Substance, country-made paper. 10×5 inches. Folia, 17. Lines, 6 on a page. Extent in ślokas, 130. Character, Nāgara. Date, Samvat 1836. Appearance, decayed. Complete.

Beginning :—

श्रीगणेशाय नमः ।

युधिष्ठिर उवाच ।

कथमादित्यमुद्यन्तं उपतिष्ठेद् द्विजोत्तम ।
एतन्मे ब्रूहि विप्रेन्द्र प्रपद्ये शरणं तव ॥

समन्तकोवाच ।

इदमेव पुरा पृष्टः शङ्खचक्रगदाधरः ।
प्रणम्य शिरसा देवो अर्जुनेन महात्मना ॥
कुरुक्षेत्रे महाराज निवृत्ते भारते रणे ।
+रुक्मावासमादित्यमुद्यन्तं लोकपूजितम् ।
कृताञ्जलिपुटो भूत्वा पार्थश्चैवाब्रवीदिदम् ॥

अर्जुनोवाच ।

नारायण सुरश्रेष्ठ पृच्छामि त्वां महौजसम् ।
कथामादित्यमुद्यन्तमुपतिष्ठेत् सनातन ॥
सूर्य्यभक्तिं करिष्यामि कथं सूर्य्यं प्रपूजयेत् ।
तदहं श्रोतुमिच्छामि त्वत्प्रसादेन यादव ॥

श्रीभगवानुवाच ।

साधु पार्थ महाबाहो बुद्धिमानसि पाण्डव ।
यन्मां पृच्छस्युपस्थानं तत् पवित्रं विभावसो ॥
सर्व्वमङ्गलमङ्गल्यं सर्व्वपापप्रणाशनम् ।
सर्व्वरोगोपशमनं आयुर्व्वर्द्धनमुत्तमम् ॥
अमित्रदमनं पार्थ संग्रामे जयवर्द्धनम् ।
वर्द्धनं धनपुत्राणामादित्यहृदयं शृणु ॥
यच्छ्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः ।
तस्मात् सर्व्वप्रयत्नेन सूर्य्यमाराधयेद्बुधः ॥
त्रिषु लोकेषु विख्यातं निःश्रेयसकरं परम् ।
देवदेवनमस्कारं प्रातरुत्थाय चार्ज्जुन ॥
यः कुर्य्यात् भक्तिसंयुक्तः स मुक्तः सर्व्वपातकैः ।

ॐ नमो भगवते आदित्यहृदयस्य अनुष्टुप् छन्द श्रीगाराय ऋषिरादित्यो देवता सर्व्वपापक्षयार्थे सर्व्वरोगोपशमनार्थे

विनियोगः। अथ न्यासः अर्कन्तु मूर्द्धि विन्यस्य ललाटे तु रवि न्यसेत्। इत्यादि।

8B, इत्येते द्वादशादित्याः इत्यादि।

14B, इदमादित्यहृदयं यः पठेत् सततं नरः।

End :—

उदयगिरिमुपेतं भास्करं पद्महस्तम्।
सकलभुवननेत्रं रत्नरत्नोपमेयम्॥
तिमिरकरिमृगेन्द्रं बोधकं पद्मिनीनाम्।
सुरवरमभिवन्दे सुन्दरं वेदरूपम्॥

Colophon :—

इति श्रीकृष्णार्ज्जुनसंवादे आदित्यहृदयं स्तोत्रं सम्पूर्णम्।
संवत् १८६६ समये भाद्रे कृष्णे।

3807.

9758. *The Same.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 13. Lines, 8 on a page. Extent in ślokas, 192. Character, Nāgara. Date, Samvat 1855. Appearance, tolerable. Complete.

The Last Colophon :—

इति भविष्योत्तरपुराणे श्रीकृष्णार्ज्जुनसंवादे आदित्यहृदयं समाप्तम्।

Post Colophon :—

श्रीसंवत् १८५५ अश्वन शुक्ल ६ सोमे।

3808.

11001. *The Same.*

Substance, country-made paper. $7 \times 3\frac{3}{4}$ inches. A fragment with the leaves marked 1, 4–12, 22, 25. Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्ज्जुनसंवादे आदित्यहृदय-स्तोत्रं सम्पूर्णम्॥

3809.

3811. *The Same.*

Substance, country-made paper. 13½ × 2½ inches. Folia, 12. Lines, 5 on a page. Extent in ślokas, 150. Character, Bengali of the eighteenth century. Appearance, fresh. Complete.

The Colophon :—

इति श्रीभविष्यपुराणे श्रीकृष्णार्জ্জুनसंवादे आदित्यहृदयं नाम स्तोत्रं सम्पूर्णम् ॥ ॐ तत् सदिति ।

It begins:—

शतानीक उवाच ।

ॐ कथमादित्यमुद्यन्तमुपतिष्ठेद्विजोत्तमः ।, etc.

आदित्यहृदयस्य कृष्णऋषिरनुष्टुप् छन्दः सूर्य्यनारायणो देवता दिवाकरदृष्टिर्बीजं जितवैश्वानरजातवेदाः शक्तिरादित्यः कीलकं सर्व्वपापक्षयसर्व्वरोगोपशमार्थे विनियोगः ।

3A, आदित्योमात्रसंयुक्त आदित्यो भुवनेश्वरः ।
आदित्यान्नापरो देव आदित्यः परमेश्वरः ॥

... ...

3B, एतत्ते कथितं पार्थ आदित्यहृदयं मया ।

3810.

9833. *The Same.*

Substance, country-made paper. 6 × 3 inches. Folia, 20. Lines, 7 on a page. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1845. Appearance, old. Complete.

From the Bhaviṣyottara-purāṇa.

Colophon :—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णार्জ্জुनसंवादे आदित्यहृदय-स्तोत्रं सम्पूर्णम् ।

लिखितमिदं रामप्रसादेन विराटवासिना जैगोविन्द त्रिपाठी-पठनार्थम् ।

संवत् १८४५ आषाढ़स्य शुक्लत्रयोदश्यां ।

3811.

8951. *The Same.*

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 29. Lines, 7 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Complete in 29 leaves.

3812.

10691B. *The Same.*

Substance, country-made yellow paper. 10 × 4 inches. Folia, 5. Lines, 13 on a page. Character, Bengali. Date, Saka 1771. Appearance, fresh. Complete.

Colophon :—

इति भविष्योत्तरे श्रीकृष्णार्ज्जुनसंवादे आदित्यहृदयं सम्पूर्णम् ।

Post Colophon in Nāgara script :—

ग्रन्थाध्यक्ष-श्रीमद्-वेचारामहालदारस्य तनय-श्रीराखालदास-ब्रह्मणेन लिखितं । शकाः १७७१ फाल्गुन २६ ।

There are also the first two leaves of another MS. of Aditya-hṛdaya.

3813.

9873. **गणेशस्तोत्रम्** । *Gaṇeśa-stottram.*

Substance, country-made paper. 11 × 5 inches. Folia, 2. Lines, 10 on a page. Extent in ślokas, 30. Character, Nāgara. Date, Saṃvat 1917. Appearance, tolerable. Complete.

A hymn in praise of Gaṇeśa.

Taken from the Bhaviṣyottara-purāṇa.

Beginning :—

ॐ श्रीगणेशाय नमः ।

युधिष्ठिर उवाच ।

श्रीकृष्ण जगतां नाथ कृपां कुरु दयानिधे ।
स्तोत्रं तद् ब्रूहि मे नाथ भवेद्राज्यमकण्टकम् ॥

श्रीकृष्ण उवाच ।

शृणु राजन् प्रवक्ष्यामि तवाग्रे स्तोत्रमुत्तमम् ।
दरिद्रारिष्टदु[:खा]नां नाशनं विघ्ननाशनम् ॥
कार्य्यसिद्धिकरं पुण्यं राज्यलक्ष्मीप्रसादकम् ।
अष्टोत्तरशतं नाम गणेशस्येह कीर्त्तितम् ॥
ॐ अस्य श्रीगणपतिस्तोत्रस्य गौणकऋषिस्त्रिष्टुप्छन्दो गणपतिर्देवता गामिति बीजं सकलाभीष्टसिद्धये पाठे विनियोगः ।
ॐ लाक्षासिन्दूरवर्णं सुरवरनमितं मोदकैर्मोदितास्यं ।
हस्ते दण्डं दधानं हिमकरसदृशं तेजसो राशिनेत्रम् ॥
दक्षे रत्नाक्षसूत्रं वरपरमुधरं स्वच्छसिंहासनस्थम् ।
गाङ्गेयं विश्वमूर्त्तिं त्रिपुरवधकरं विघ्नभङ्गं नमामि ॥ ४ ॥
गणेशो विघ्नराजश्च विघ्ननाशो गणाधिपः ।
लम्बोदरो वक्रतुण्डः विकटो गणनायकः ॥ ५ ॥ इत्यादि ।

End:—

स्त्रीकामः पुत्रकामश्च रात्रे प्रहरशेषके ।
मध्याह्ने कीर्त्तिकामश्च पठेत् स्तोत्रमनुत्तमम् ॥ २२ ॥

Colophon:—

इति श्रीभविष्योत्तरपुराणे श्रीकृष्णयुधिष्ठिरसंवादे श्रीगणेशस्तोत्रं सम्पूर्णम् ।

3814.

2276. सूर्य्यसहस्रनामस्तोत्रम् ।

Sūrya-sahasra-nāma-stottraṃ.

From the Bhaviṣyottara-purāṇa.

Substance, country-made paper. 11¼ × 5 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance. fresh. Complete.

It begins :—

अथ सूर्य्यसहस्रनाम प्रारंभः ।

सूत उवाच ।

माघमासे सिते पक्षे सप्तम्यां कुरुनन्दन ।

निराहारो रविं भक्त्या पूजयेद्विधिना नृप ॥

After one more verse follow the interlocution between Satānīka and Sumantu about the stottra and its *phala-śruti*. The stottra begins in 2B. For the beginning and end of the stottra see L. 4112.

Colophon :—

इति श्रीभविष्योत्तरपुराणे सूर्य्यसहस्रनामस्तोत्रं संपूर्णम् ।

Post Colophon :—

लिखितं गणेशराम द्व० ब्रह्मा घाटपर ।

3815.

3125. *The Same.*

For the MS. and the work see L. 4112.

The Post Colophon Statement :—

संवत् १८९७ ।

मार्गशीर्ष सिते पक्षे तृतीया भृगुवासरे ।

लिखितं पुस्तकमिदं वैद्यनाथेन धीमता ॥ स्वार्थं परार्थं च ॥

X. BRAHMA-VAIVARTA-PURĀṆAṂ.

3816.

4534. ब्रह्मवैवर्त्तपुराणम् । *Brahma-vaivarta-purāṇaṃ.*

(*Brahma-khaṇḍa.*)

Substance, country-made paper. 18 × 4¼ inches. Folia, 79. Lines, 7 on a page. Character, Bengali in a very modern hand. Appearance, fresh.

This contains the Brahma-khaṇḍa, in 30 adhyāyas. See Oxf. Nos. 65, 66, I.O. Catal. No. 3410, I, and Rāja Mittra notices III, p. 236.

3817.

4514. *The Same.*

(प्रकृतिखण्डम्) ।

Substance, country-made paper. 13½ × 4 inches. Folia, 249. Lines, 6, 7 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Incomplete at the end.

For the beginning of the Prakṛti Khaṇḍa of the Brahma-vaivarta-purāṇa, see Oxf. 22B. I.O. Catal. 3410, II; L. 1248.

10B, इति श्रीब्रह्मवैवर्त्तपुराणे नारायणनारदसम्वादे प्रकृतिखण्डे प्रकृतिचरितनामानुक्रमणिकाध्यायः; 14B, इति श्रीब्रह्मवैवर्त्ते महापुराणे नारायणनारदसम्वादे प्रकृतिखण्डे देवदेव्युत्पत्तिर्नाम द्वितीयोऽध्यायः; 18A, ० विश्वनिर्णयवर्णनं नाम तृतीयोऽध्यायः; 22B, ० सरस्वतीकवचं नाम चतुर्थोऽध्यायः; 24B, ० याज्ञवल्क्योक्तवाणीकृतवः पञ्चमोऽध्यायः; 31B, ० सरस्त्युपाख्यानं नाम षष्ठोऽध्यायः; 38A, ० कालकालीश्वरनिरूपणं नाम सप्तमोऽध्यायः; 41A, इति ब्रह्मवैवर्त्तपुराणे प्रकृतिखण्डे पृथिवीस्तोत्रम्; 43A, ० पृथिव्युपाख्यानं नाम नवमोऽध्यायः; 50A, ० गङ्गास्तोत्रः समाप्तः; 52B, इति गङ्गोपाख्यानं नाम; 64B, तुलस्युपाख्याने; 68A, वेदवतीप्रस्तावो नाम; 70B, तुलस्या वरप्रदानन्नाम:

82A, ० तुलस्युपाख्यानम्; 87A, ० तुलस्युपाख्याने शङ्खचूड़सम्भोगो नाम; 91A, ० शिवशङ्खचूड़सम्वादः; 101A, ० तुलस्युपाख्याने; (?) 109A, ० पञ्चविंशतितमोऽध्यायः; 110A, ० यमसरस्वतीप्रश्नं नाम षड्विंशोऽध्यायः; 113B, ० सप्तविंशतितमोऽध्यायः; 118B, ० अष्टविंशतितमोऽध्यायः; 119B, ० सावित्रीकृतं यमस्तोत्रं नाम नवविंशोऽध्याय; 120B, ० त्रिंशत्तमोऽध्यायः; 129A, एकत्रिंशोऽध्यायः; 131B, ० द्वात्रिंशत्तमोऽध्यायः; 133A, ० त्रयस्त्रिंशत्तमोऽध्यायः; 138A, ० चतुस्त्रिंशत्तमोऽध्यायः; 142B, ० पञ्चत्रिंशत्तमोऽध्याय; 144B, ० षट्त्रिंशत्तमोऽध्यायः; 152A, ० सप्तत्रिंशत्तमोऽध्यायः; 153B, ० अष्टत्रिंशत्तमोऽध्यायः; 156B, ० मङ्गलचण्डिकोपाख्यानं नामोनचत्वारिंशोऽध्यायः; 160A, ० मङ्गलचण्डीस्तोत्रं नाम चत्वारिंशत्तमोऽध्यायः; 160B, ० एकचत्वारिंशत्तमोऽध्यायः; 163A, ० द्विचत्वारिंशत्तमोऽध्याय; 165A, ० स्वधास्तोत्रं नाम त्रिचत्वारिंशत्तमोऽध्यायः; 169A, ० चतुश्चत्वारिंशत्तमोऽध्यायः; 169B, ० पञ्चचत्वारिंशत्तमोऽध्यायः; 172B, ० षट्चत्वारिंशत्तमोऽध्यायः; 174B, ० मङ्गलचण्डिकोपाख्यानं नाम सप्तचत्वारिंशत्तमोऽध्यायः; 175A, ० अष्टचत्वारिंशत्तमोऽध्यायः; 181B, ० इति मनसोपाख्यानं नाम द्वापञ्चाशत्तमोऽध्यायः (?); 183B, ० सुरभ्युपाख्यानं नाम त्रिपञ्चाशत्तमोऽध्यायः; 185B, ० राधोपाख्यानं नाम चतुःपञ्चाशत्तमोऽध्यायः; 189A, ० पञ्चपञ्चाशत्तमोऽध्यायः; 191A, ० षट्पञ्चाशत्तमोऽध्यायः; 194A, ० सप्तपञ्चाशत्तमोऽध्यायः; 196A, ० कर्म्मविपाके अष्टपञ्चाशत्तमोऽध्यायः; 198B, ० राधिकोपाख्याने सुतपा-सुयज्ञसंवादे एकोनषष्टितमोऽध्यायः; 206B, ० हरगौरीसम्वादे राधिकोपाख्याने कालादिनिरूपणं नाम षष्टितमोऽध्यायः; 211B, शिवदुर्गासम्वादे एकषष्टितमोऽध्यायः; 215, ० गौरीशङ्करसम्वादे राधिकोपाख्यानं नाम द्विषष्टितमोऽध्यायः; 217A, ० दुर्गोपाख्याने त्रिषष्टितमोऽध्यायः; 221B, ० दुर्गोपाख्याने चतुःषष्टितमोऽध्यायः; 225B, ० दुर्गोपाख्याने पञ्चषष्टितमोऽध्यायः; 230B, ० दुर्गोपाख्याने तारोद्धारप्रस्तावो नाम षट्षष्टितमोऽध्यायः; 235B, ० सप्तषष्टितमोऽध्यायः; 237B, ० दुर्गोपाख्यानं नामाष्टषष्टितमोऽध्यायः; 239B, ० प्रकृतिवैराग्यसम्वादो नाम नवषष्टितमोऽध्यायः; 245A, ० दुर्गोपाख्यानं सप्ततितमोऽध्यायः; 247B, ० दुर्गोपाख्याने एकसप्ततितमोऽध्यायः; 249A, ० दुर्गास्तोत्रं नाम द्विसप्ततितमोऽध्यायः।

The next chapter, which comes abruptly to an end, begins :—

भगवन् सर्व्वधर्म्मज्ञ सर्व्वज्ञागविशारद ।
ब्रह्माण्डमोहनं नाम प्रकृतेः कवचं वद ॥

3818.

4428. *The Same.*

(कृष्णजन्मखण्डम्) । *Kṛṣṇa-janma-khaṇḍa.*

Substance, country-made paper. 17 × 5½ inches. Folia, 146. Lines, 12 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete at the end.

145A, इति ब्रह्मवैवर्त्ते श्रीकृष्णजन्मखण्डे चतुरशीतितमोऽध्यायः ।

Then begins the 85th which is incomplete.

See I.O. Catal. No. 3410, III, and Oxf. Nos. 65, 66, p. 26B.

3819.

8638. *The Same.*

Substance, country-made paper. 12 × 6 inches. Folia, 696. Lines, 9 on a page. Extent in ślokas, 30,000. Character, Nāgara. Complete.

Complete in 132 chapters. There is no continuous pagination.

The Last Colophon :—

इति श्रीब्रह्मवैवर्त्ते महापुराणे श्रीकृष्णजन्मखण्डे सूतशौनक-संवादे द्वाविंशदधिकशततमोऽध्यायः समाप्तः । समाप्तमिदं ब्रह्म-वैवर्त्तपुराणस्य श्रीकृष्णजन्मखण्डमिदं चतुर्थम् ।

3820.

5695. *The Same.*

Substance, country-made paper. 14 × 7½ inches. Folia, 55. Lines, 14 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh,

Beginning :—

श्रीगणेशाय नमः ।

शौनक उवाच ।

श्रुतो ब्रह्माण्डविस्तारः सूत त्वत्तोऽधुनाखिलः ।
यथेदं यस्तथैवेदं येन सृष्टमिदं जगत् ॥
यथा व्यवस्थितान्यत्र भुवनानि चतुर्दश ।
यथाधाराणि सकलं तत्त्वयाद्यानुवर्णितम् ॥
सर्व्वस्य सारमेवैतत् विष्णोरेकः सनातनः ।
स च ब्राह्मणरूपेण साक्षाद्वेदस्वरूपवान् ॥
एतावदुभयं धर्म्मः परमो योगसंज्ञितः ।
यद्वेदब्राह्मणमयं श्रीकान्तं शरणं व्रजेत् ॥
सर्व्वस्य चेयमाशंस स्वेच्छया देव वर्त्तते ।
सुखं भूयात् कदाचिन्मे मा भूयाद्दुःखमित्यतः ॥
सुखस्य धर्म्ममूलं स्यादधर्म्मश्चेतरस्य च ।
एवं विजानन् पुरुषः कुरुते यदचेतनः ॥
पापं तत् प्रेरितः केन कुरुते तद्ब्रवीहि नः ।
अनिच्छन्नपि पापाय बलादिव नियोजितः ॥
प्रवर्त्तते यथा याति कस्तात् कस्तरं हि तत् ।

The first and the last colophons in the defective manuscript :—

3A, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते क्रोधप्रशमनोपायनिरूपणे परशुरोपाख्याने एकोनचिंशत्तमोऽध्यायः ।

55A, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते विष्णुधर्म्मे माधवज्ञानमाहात्म्यं नामाध्यायः ।

The colophon in 16B, • प्रतिसर्गांशे व्यासशुकसम्वादे षड्गुरूपदेशो नाम षट्त्रिंशोऽध्यायः ।

See I.O. Catal. No. 3410 and Oxf. Nos. 65 and 66.

3821.

8767. *The Same.*

From the chapter 29 *to* अमृतोत्पत्तिः श्रीजन्माध्यायः ।

Substance, country-made paper. 12 × 5½ inches. Folia, 113. Lines, 11 on a page. Extent in ślokas, 3,100. Character, Nāgara. Old. Fresh. Complete.

In 113 leaves, it commences from the 39th chapter.

The colophon in leaf 4A, इति श्रीमहापुराणे ब्रह्मवैवर्त्ते क्रोध-प्रशमनोपायनिरूपणे पर[illegible]रोपाख्याने एकोनत्रिंशत्तमोऽध्यायः ।

The colophon in leaf 6A, इति श्रीमहापुराणे ब्रह्मवैवर्त्ताख्ये प्रतिसर्गांशे दयाप्रशंसायां वशिष्ठगीतासु त्रिंशत्तमोऽध्यायः ।

The colophon in leaf 13A, योगप्रशंसानामाध्यायः ।

The colophon in leaf 18B, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते भक्ष्या-भक्ष्यप्रतिग्राह्यादिसामान्यधर्म्मकथनं नाम त्रयस्त्रिंशोऽध्यायः ।

The colophon in leaf 28B, इति श्रीमहापुराणे ब्रह्मवैवर्त्ते प्रतिसर्गांशे व्यासशुकसंवादे षट्गुरूपदेशो नाम षट्त्रिंशोऽध्यायः ।

The colophon in leaf 31A, इति श्रीमहापुराणे ब्रह्मवैवर्त्ते प्रति-सर्गांशे विद्योपदेशाधिकारिनिरूपणं नाम सप्तत्रिंशत्तमोऽध्यायः ।

The colophon in leaf 37A, इति ० अष्टमहावासरः समाप्तः ।

In leaf 39A, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते एकादशीमाहात्म्यं चत्वा-रिंशाध्यायः ।

In leaf 45A, ० विंशत्यवतारितं नाम द्विचत्वारिंशत्तमोऽध्यायः ।

In leaf 49B, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते कलिलक्षणनामाध्यायः ।

In leaf 52A, इत्यादिमहापुराणे ब्रह्मवैवर्त्ते कलिलक्षणवर्णने कलिशूद्र-स्त्रीप्रशंसा नाम चतुःचत्वारिंशत्तमोऽध्यायः ।

In leaf 56A, ० पतिव्रतोपाख्याने षट्चत्वारिंशत्तमोऽध्यायः ।

In leaf 58B, पतिव्रतोपाख्याने तापसधर्म्मव्याधसंवादे ४७ अध्यायः ।

In leaf 62B, जडोपाख्याने ४८ अध्यायः ।

In leaf 68A, नरकहेतुनिवेदनं नाम ५२ अध्यायः ।

In leaf 80A, दक्षाग्नेयोत्पत्तिर्नामाध्यायः ।

In leaf 84A, प्रतिज्ञातीर्थपालनप्रशंसा नाम सर्गः ।

In leaf 91A, गोदानमाहात्म्यं दानकालनिर्णयो नाम सर्गः ।

In leaf 92B, विजयाविधिर्नाम सर्गः ।

In leaf 107B, ऋषभगौता ऋषभचरितं नामाध्यायः ।

In the last इत्यादिमहापुराणे ब्रह्मवैवर्ते अमृतोत्पत्तिः औजन्माध्यायः ।

3822.

8768. *The Same.*

From the 18*th* śloka *of the* 12*th chapter on expiation to the chapter* 26 *on* काश्मीरहस्य ।

Substance, country-made paper. 13×4 inches. Folia, 79. Lines, 8 a page. Extent in ślokas, 1,900. Character, Nāgara. Fresh. Incomete.

Leaves from 54 to 132.

In leaf 66A, श्रीब्रह्मवैवर्ते प्रायश्चित्तविधौ द्वादशोऽध्यायः ।

In leaf 70B, ० तृतीयभागे त्रयोदशोऽध्यायः ।

In leaf 74A, ० चतुर्दशोऽध्यायः ।

In leaf 76B, ० १५ अध्यायः ।

In leaf 80A, स्थितिक्रमो नाम १६ अध्यायः ।

In leaf 84B, विश्वेश्वरकाश्मीरसंवादे १७ अध्यायः ।

In leaf 91A, कामकन्दलोपाख्याने १८ अध्यायः ।

In leaf 95B, इति १९ अध्यायः ।

In leaf 102, इति श्रीकाश्मीरहस्ये २० अध्यायः ।

In leaf 109A, इति ० काश्मीमाहात्म्ये २१ अध्यायः ।

In leaf 113B, इति ० काश्मीरहस्ये २२ अध्यायः ।

In leaf 118B, ० २३ अध्यायः ।

In leaf 123A, ० २४ अध्यायः ।

In leaf 127B, ० २५ अध्यायः ।

In the last इति श्रीब्रह्मवैवर्ते तृतीयभागे काश्मीरहस्ये २६ अध्यायः ।

3823.

8769. *The Same.*

(*Kāśī-māhātmya.*)

Substance, country-made paper. 13½ × 4½ inches. Folia, 37. Lines, 9 on a page. Extent in ślokas, 1,000. Character, Nāgara. Old. Fresh. Incomplete.

Leaves 1–37.

In leaf 8B, इति श्रीब्रह्मवैवर्त्ते काशीमाहात्म्ये प्रथमोऽध्यायः ।

In leaf 14A, तृतीयविभागे २यः अध्यायः ।

In leaf 19B, ० गुरुशिष्यसंवादे ३यः अध्यायः ।

In leaf 15A, ० अग्निशर्म्म-सोमशर्म्माख्यान नामा ४र्थः अध्यायः ।

In leaf 32A, इति ० ५मः अध्यायः ।

In leaf 35A, ० कपिलसिद्धसंवादे मोक्षोपाये ६ष्ठः अध्यायः and 64 ślokas of the next chapter.

3824.

4371. *The Same.*

Substance, country-made paper. 18½ × 4¼ inches. Folia, 77. Lines, 8 on a page. Extent in ślokas, 2,800. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Kaśī-māhātmya—on the greatness of Kāśī as a sacred place—in 26 adhyāyas, professing to be the third part of the Brahma-vaivarta-purāṇa.

See I.O. Catal. No. 3415 and Oxf. Catal. No. 70. The work has been published at Benares (1865) under the title of Kāśī-rahasya.

3825.

1754. काशीरहस्यम् । *Kāśī-rahasyaṃ.*

With the commentary entitled Setu-bandha by Vidyānanda Sarasvatī, disciple of Śivānanda Sarasvatī.

Substance, country-made paper. 14 × 7 inches. Folia, 216. In the tripāṭha form. Extent in ślokas, 5,300. Character, Nāgara. Appearance, fresh. Complete in 26 chapters.

The text is from the Brahma-vaivarta-purāṇa.

Maṅgalācaraṇa of the commentary :—

श्रीगणेशाय नमः ।

महामाया महाकालसङ्गायं यत्प्रभोरिव ।
लीलया पञ्चधात्येषां हार्लेखं धाम मन्महे ॥

Commentary :—

पञ्चधात्यानि तु पञ्चविधं तत् धात्यं सृष्टिस्थितिसंहृतितिरोभाव स्तदनुग्रहकरणं प्रोक्तं सततोदितस्य अस्येति तन्त्रोक्तानि। इत्यादि ।

The colophon of the text :—

इति श्रीब्रह्मवैवर्ते तृतीयभागे काशीरहस्ये षड्विंशोऽध्यायः ।

The commentary ends :—

गङ्गा काशी सुवनजननी श्रीभवानी तृतीया
या चैवैव मुक्तिं वितरितुमधिका हेलया नाममात्रात् ।
तद् यच्चैतत्त्रयमविकलं मोचने बद्धदृष्टिः
क्षेत्रं तस्मात् सदाद्यात् पुरहरदयितं यस्य काशीति नाम ॥
सहस्रपञ्चकं चैव त्रिशतोत्तरमेव च ।
संख्या काशीरहस्यस्य सटीकस्य समीरिता ॥

The colophon of the commentary :—

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीविश्वानन्दसरस्वतीपूज्य-पादशिष्येण विद्यानन्दसरस्वत्या विरचिते काशीरहस्यव्याख्याने सेतुबन्धाभिधेये षड्विंशोऽध्यायः २६ ।

3826.

2954. *The Same.*

Substance, country-made paper. 13½ × 7 inches. Folia, 76. In tripāṭha form. Character, Nāgara. Appearance, fresh. Incomplete. To the end of the 11th chapter.

For a complete copy see the previous number.

After the end of the 11th chapter in 73B there begins पञ्चक्रोशयात्राक्रमः or the directions for a trip round the holy area of Kāśī by the commentator.

इति श्रीमत् परमहंसपरिव्राजकाचार्य्य-श्रीमद्विश्वानन्दसरस्वती-पूज्यपादशिष्येण विद्यानन्दसरस्वत्या विरचितः पञ्चक्रोशयात्राक्रमः समाप्तः ।

It begins :—

अथ पञ्चक्रोशयात्राक्रमः । प्रातरुत्तरवाहिन्यां स्नात्वा नित्ययात्रां कृत्वा मुक्तिमण्डपे उपविश्य प्रमाणानायम्य देशकालादि संकीर्त्य काशीवाराणस्यविमुक्तांतर्गृहाख्य-चतुर्विधक्षेत्रकृतसमस्तपापक्षयार्थं श्वः करिष्यमाणं पञ्चक्रोशयात्रान्तर्भूतं ढुंढिराजपूजनं अन्तर्गृहयात्रां वपनं पञ्चगव्यप्राशनं च करिष्ये इति संकल्पं कुर्य्यात् ।

3827.

8960. *The Same.*

Substance, country-made paper. 9¼ × 4 inches. Folia, 22. Lines, 9 on a page. Extent in ślokas, 450. Character, Nāgara. Fresh. Complete.

Belonging to the third part of the Brahma-vaivarta-purāṇa, in 11 chapters and twenty-two leaves.

3828.

9470.

Substance, country-made paper. 10½ × 4 inches. Folia, 33. Lines, 8 on a page. Extent in ślokas, 400. Character, Nāgara. Date, Saṃvat 1913. Appearance, tolerable. The leaf 19 is missing.

This comprises the chapters, 8, 9, 10 and 11, belonging to the third part of the Brahma-vaivarata-purāṇa. The 8th chapter treats of expiations for sins committed at Kāśī, the 9th and 10th give histories of sinful people of Kāśī and how expiations as prescribed in the 8th chapter

removed their sins, and the 11th gives a description of the circumambulation of Kāśī.

3829.

11005. **पञ्चक्रोशीमाहात्म्यम्** । *Pañca-krośī-māhātmyaṃ.*

Being an extract from Brahma-vaivarta-purāṇa.

(*The 10th adhyāya of the third part.*)

Substance, country-made paper. 10×5 inches. Folia, 4. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :—

इति श्रीब्रह्मवैवर्त्तपुराणे तृतीयविभागे पञ्चक्रोशीमाहात्म्ये दशमोऽध्यायः ॥

Beginning :—

सूत सूत महाबुद्धे वद विद्याविशारद ।
यथा प्रदक्षिणा कार्य्या मनुजैर्विधिपूर्ब्बकम् ॥
स्थानं वासस्य वद नो भक्ष्यं वाभक्ष्यमेव च ।
पूजा सोऽपि स्थितानां च देवानां दानमेव च ॥
यथा संपूर्णतामेति यात्रा क्षेत्रस्य सत्तम ।

सूत उवाच ।

एवमेतत् पुरा पृष्टो भगवान् शिवया शिवः ।
तद्ब्रवीमि मुनिश्रेष्ठाः शृणवन्तु विधिमुत्तमम् ॥

देव्युवाच ।

भगवन् देवदेवेश प्रदक्षिणविधिं वद ।
पञ्चक्रोशस्य येनाशु निःपापः पुण्यवान् भवेत् ॥

श्रीमहादेव उवाच ।

आश्विनादिषु मासेषु त्रिषु पार्ब्बति सर्ब्बदा ।
प्रदक्षिणा प्रकर्त्तव्या क्षेत्रस्यापापकांक्षिभिः ॥

माघादिचतुरो मासाः (च) प्रोक्ता यात्राविधौ नृणाम् ।
पूर्व्वस्मिन् दिवसे ढुण्ढिं पूजयित्वा हविष्यभुक् ॥
प्रातरुत्तरवाहिन्यां स्नात्वा विश्वेशमर्च्चयेत् ।
पुनर्यात्रार्थमपि च शिवयोः पूजनं भवेत् ॥, etc., etc.

3830.

2060. *The Same.*

From the Brahma-vaivartta-purāṇa.

Substance, country-made paper. 12×4½ inches. Folia, 13. The writing appears to be in two different hands, one large, the other small. They are often to be found in the same page. Lines, 8 to 14 on a page. Extent in ślokas, 700. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीब्रह्मवैवर्त्ते पञ्चक्रोशमहिमायाः तृतीयविभागे चतुर्थो-ऽध्यायः श्रीविश्वेश्वरार्पणमस्तु ।

The first chapter ends in 3B. The second chapter in 8B. The third in 11A and the fourth in 13A.

This is an interlocution between Mahādeva and the Devī. The different holy spots in the area of five krośas of the holy city of Benares have been described. It is an integral part of the Brahma-vaivartha-purāṇa which consists of five khaṇḍas one of which is Kāśi-māhātmya khaṇḍa. The present manuscript contains only the third vibhāga. The well-known holy spots mentioned are :—

विन्ध्याद्रिकूट, गोदावरी, भीमरथी, श्रीशैल, रामेश्वर, सोमनाथ, कापिलह्रद, दुर्गाकुण्ड, कर्दमेश्वर, भीमचण्डा, दक्षपाणि, दारुकेश्वर, शूल-टङ्केश्वर, वाराह, दशाश्वमेधलिङ्ग, सर्व्वेश्वर, केदार, हनुमदीश्वर, सङ्गमेश्व, लोलार्क, दुर्गविनायक, पाशुपतामोक्षेश्व, करवीरेश्वर, वीरभद्र, विकटा, उन्मत्तभैरव, राजकूट, देहलीश्व, पञ्चविनायक, भीमचण्डिका, भरतेश्व, लक्षणेश्व, शत्रुघ्नेश्वर, द्यावाभूमीश्वर, गरुडेश्वर, देवसंघेश्वर, ज्वालान्तसिंह, कापिल, वृषभध्वज, आदि-

केशव, प्रह्लादेश्वर, त्रिलोचन, विन्दुमाधव, पञ्चनदह्रद, गभस्तीश, मङ्गला, गौरी, वशिष्ठ, वामदेव, पर्व्वतेश्वर, वरुणा, अन्तर्गेह, वज्रलेप, असि।

3831.

9667. *The Same.*

Substance, country-made paper. 14 × 6 inches. Folia, 16. Lines, 11 on a page. Extent in ślokas, 512. Character, Nāgara. Appearance, tolerable. Complete.

This belongs to the Brahma-vaivartha-purana.

The Last Colophon runs thus:—

इति श्रीब्रह्मवैवर्त्ते तृतीयविभागे एकादशोऽध्यायः पञ्चक्रोश-माहात्म्यं समाप्तम्।

3832.

3953. नाशकेतोपाख्यानम्। *Nāsuketopākhyānam.*

From the Brahma-vaivartha-purāna.

Substance, country-made paper. 11 × 4¼ inches. Folia, 54. Lines, 7 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Saṃvat 1866. Appearance, discoloured. Complete.

Colophon:—

इति श्रीब्रह्मवैवर्त्तपुराणे नाशकेतोपाख्याने नाशकेतुकथा सम्पूर्णा।

Post Colophon:—

संवत् १८६६ समैनाम ज्येष्ठ कृष्णपक्ष ति ॥ ७ ॥ वार रवी मोकाम मेदनीपुर सावबबाजार द्वार श्रीरघुसिंहके लेख्यतं श्रीलक्ष्मणतिक।

Each chapter has its separate pagination, the first being complete in 9 leaves, II, in 13, III, in 7, and IV, in 10.

Beginning :—

श्रीमते रामानुजाय नमः ।

अखण्डमण्डलाकारं व्याप्तं येन चराचरं, etc., etc.

नारायणं नमस्कृत्य०

गङ्गातीरे सुखासीनं ज्ञात्वा स्नानमलङ्कृतः ।

ब्राह्मणेभ्यो महादानं दत्त्वा औजनमेजयः ॥

... ...

जनमेजय उवाच ।

पृच्छामि त्वां महाप्राज्ञ सर्व्वशास्त्रविशारद ।

व्यासशिष्योऽसि योगीन्द्र वेदवेदाङ्गपारग ॥

कथयस्व कथां दिव्यां सर्व्वपापप्रणाशिनीम् ।

वैशम्पायन उवाच ।

शृणु राजन् कथां दिव्यां आगमोक्तां पुराणकीम् ।

यां श्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः ॥

XI. LINGA-PURĀṆAM.

3833.

971. **लिङ्गपुराणम्** । *Liṅga-Purāṇam.*

Substance, country-made paper. $16\frac{3}{4} \times 6\frac{1}{2}$ inches. Two parts in two separate paginations. The first part covers 184 leaves and the second 47. Lines, 14 on a page. Extent in ślokas, 11,500.

For a description of the work see L. 1244, which manuscript is a mere fragment containing 74 chapters of the first part of this manuscript. Our manuscript is complete, and by a statement at the end it extends to 11,000 ślokas. The first part comprises 105 chapters and and the second 48.

Printed.

3834.

8911. *The Same.*

Substance, country-made paper. $12\frac{1}{2} \times 7$ inches. Folia, 198+59. Lines, 12–15 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

The first part complete in 198 leaves and 105 chapters.

Colophon :—

इत्यादि महापुराणे श्रीलैङ्गे लक्ष्मीपुत्रोपलब्धिर्नाम पञ्चाधिक-शततमोऽध्यायः ।

Written in two different hands.

The old handwriting with black and red border comes to an end in leaf 116; the rest is written on coarser paper and in a bolder hand.

The Part II complete in 59 leaves and 48 chapters.

The colophon of the 47th chapter :—

इत्यादिमहापुराणे श्रीलैङ्गोपरिभागे त्रिअम्बकमन्त्रमाहात्म्ये सप्तचत्वारिंशत्तमोऽध्यायः ।

The colophon of the 48th :—

॰ पुराणमाहात्म्ये अष्टचत्वारिंशोऽध्यायः ।

इति श्रीलिङ्गपुराणं समाप्तं । शुभं भूयात् ।

Aufrecht's Bodleian Catal. No. 101. contains a complete description of adhyāyas. The उपरिभाग contains 46 chapters only. L. 1244 completes it in 74 chapters. See also Cs. Vol. IV, No. 191, which gives a full description of the work.

3835.

4419. *The Same.*

Substance, country-made paper. 18×4 inches. Folia, 97. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, oldish. Incomplete both ends.

From the middle of the 5th adhyāya to the end of the 65th adhyāya. The 66th is incomplete, of which there are only four leaves.

3836.

400. *The Same.*

A mere fragment. Only twenty-nine leaves of quarto size. On country-made yellow paper. Written on both sides.

3837.

9743. रामनामसहस्रम् । *Rāma-nāma-sahasraṃ.*

Substance, country-made paper. 10×5 inches. Folia, 12. Lines, 6 on a page. Extent in ślokas, 276. Character, Nāgara. Appearance, old. [illegible].

[illegible] is said to belong to the Liñga-purāṇa being in [illegible] a Dialogue between Hara and Pārvatī.

Beginning :—

ॐ श्रीजानकीपतये नमः ।

ईश्वर उवाच ।

अथ वक्ष्यामि भो देवि रामनामसहस्रकम् ।

शृणु चैकमनाः स्तोत्रं गुह्याद् गुह्यतरं परम् ॥ १ ॥

अस्य श्रीरामनामसहस्रस्य ईश्वर ऋषिरनुष्टुप् छन्दः श्रीराम-परमात्मा देवता श्रीरामप्रीत्यर्थे जपे विनियोगः ।

राजीवलोचनः श्रीमान् श्रीरामो रघुनन्दनः ।

रामभद्रः सदाचारो राजेन्द्रो जानकीपतिः ॥ २ ॥

अग्रगण्यो वरेण्यश्च वरदः परमेश्वरः ।

जनार्दनो जितामित्रः परार्थैकप्रयोजनः ॥ ३ ॥

विश्वामित्र-प्रियो दान्तः शत्रुजिच्छत्रुतापनः ।

सर्व्वज्ञः सर्व्वदेवादिः शरण्यो बलिमर्द्दनः ॥ ४ ॥ इत्यादि ।

End :—

मातृहा पितृहा चैव भ्रूणहा वीरहा तथा ।

कोटिकोटिसहस्राणि ह्युपपापानि यान्यपि ॥ १२६ ॥

संवत्सरं क्रमाज्जप्त्वा प्रत्यहं रामसन्निधौ ।

निष्कल्मषः सुखं भुक्त्वा ततो मोक्षमवाप्नुयात् ॥ १२७ ॥

Colophon:—

इति श्रीलिङ्गपुराणे उमामहेश्वरसंवादे श्रीरामनामसहस्रं सम्पूर्णम् ।

3838.

3106. **पञ्चाक्षरमाहात्म्यम्** । *Pañcākṣara-māhātmyaṃ.*

Being the 84th chapter of Liṅga-purāṇa.

Substance, country-made paper. 10×4 inches. Folia, 2 to 16. Lines, 8 to 10 on a page. Extent in ślokas, 350. Character, Nāgara. ate, Saṃvat 1688. Appearance, discoloured. Complete.

Colophon :—

इत्यादि महापुराणे श्रीलैङ्गे पञ्चाक्षरमाहात्म्ये चतुरशीति-तमोऽध्यायः ।

Post Colophon Statement :—

संवत् १६८८ वर्षे कार्त्तिक सुदि द्वीतीया रविवासरेण लिखितं +वेपे क्षणेन लिषीतं भटश्रिवरामपठनार्थं परोपकाराय ॥ शुभमस्तु ॥

यादृशं पुस्तकं दृष्टमित्यादि ।

The leaf marked 1 belongs to some other MS.

It begins :—

भवानीतनयोद्योत तनयानन्ददायक ।
काशीवासिजनाघौघहारिन् ढुण्ढे नमोऽस्तु ते ॥

The Ṛṣis ask Sūta to relate the nature of the iron age.

The Pañcākṣarī-māhātmya has the first leaf missing. The second leaf contains the second half of the verse marked 50, which runs :—

देव उवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ॥ ५ ॥
न शक्यं विस्तराद्वक्तुं देवि संक्षेपतः शृणु ॥

The five letters are नमः शिवाय with ॐ at their beginning. It extends to 228 verses.

3839.

1867. **हरितालिकाव्रतकथा ।** *Haritālikā-vrata-kathā.*

From the Liñga-purāṇa.

Substance, country-made paper. 10½ × 8 inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 80. Character, Nāgara. Date, Saṃvat 1846. Appearances, old. Complete.

Beginning :—

मन्दारमालाकुलितालकायै कपालमालाङ्कितशेखराय ।
दिव्याम्बरायै च दिगम्बराय नमः शिवायै च नमः शिवाय ॥
कैलासशिखरे रम्ये गौरी पृच्छति शंकरम् ।
गुह्याद् गुह्यतरं गुह्यं कथयस्व मम प्रभो ॥

It ends :—

सप्तजन्मसु वन्ध्या स्यात् वैधव्यं जायते पुनः ।
दारिद्र्यपीड़िता चैव कर्कशा दुःखभागिनी ॥
स याति नरकं घोरमुपोषं न करोति या ।
काञ्चनं रूक्मपात्रे च तथा मृन्मयभाजनम् ॥
दापयेत् परलोका...पारणं तदन्तरम् ।
एवं विधिं या कुरुते च नारी
मया समानं लभते च सम्पत्तिम् ।
विनाशुकाले मम तुल्यरूपम्
सा यु युक्तं लभते च युग्मम् (?) ॥
अश्वमेधसहस्राणि वाजपेयशतानि च ।
कथाश्रवणमात्रेण फलं प्राप्नोति मानवः ॥

Colophon :—

इति लिङ्गपुराणे उमामहेश्वरसंवादे हरितालिकाव्रतकथा समाप्तम् ।

समाप्तम् सपूरणम् ॥ शुभमस्तु ॥

Post Colophon :—

भाद्रमासे सिते पक्षे तृतीया रविवासरे । हरितालिकाविधि समाप्तं च पोस्तकं च लिखं मया ॥ सुखरामपांडे । संवत् १८४६ भाद्रे शुक्ल तृतीयरविवासरे ॥

3840.

2391. *The Same.*

Substance, country-made paper. $9\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophon :—

इति लिङ्गपुराणे हरितालिकाव्रतकथा सम्पूर्णा ।

3841.

4410. **वराहपुराणम्** । *Varāha-purāṇam.*

Substance, country-made paper. 23½ × 4½ inches. Folia, 182. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

The Last Colophon runs :—

इत्यादिवराहपुराणे भगवच्छास्त्रे एकादशसाहस्र्यां संहितायां श्रीवराहपुराणं समाप्तम् ।

In the present manuscript the chapters are not numbered. On comparison with the Bibl. Ind. edition of the Purāṇa, it appears to be much abridged. It ends with the chapter marked in the printed edition 202, giving a horrid description of hell, after which it adds a very short *phala-śruti*.

3842.

4468. **मथुरामाहात्म्यम्** । *Mathurā-māhātmyaṃ.*

From the Varāha-purāṇa.

Substance, country-made paper. 16 × 4 inches. Folia, 94. Lines, 5 on a page. Extent in ślokas, 1880. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इत्यादिवराहपुराणे भगवच्छास्त्रे मथुरामाहात्म्ये ध्रुवतीर्थ-प्रभावो नाम एकोनत्रिंशोऽध्यायः ।

Beginning :—

श्रीराधाकृष्णाभ्यां नमः ॥

सूत उवाच ।

श्रुत्वादेवस्य माहात्म्यं लोहार्गलनिवासिनः ।
त्रैलोक्यनाथाधिपतेर्विस्मयं परमं गतः ॥ १ ॥

धरण्युवाच ।

पद्मपत्रविशालाक्ष लोकनाथ जगत्पते ।
तत्प्रसादाच्च देवेश श्रुतं शास्त्रं महोदयम् ॥ २ ॥
... ...
... ...
तीर्थं तद्वद कल्याणतीर्थानामुत्तमोत्तमम् ।
यदस्ति दुर्ल्लभं तीर्थं तच्च कथय मे प्रभो ॥

3843.

540. **व्यङ्कटाद्रिमाहात्म्यम्** । *Vyaṅkaṭādri-māhātmyaṃ.*

From Varāha-purāṇa.

Substance, country-made paper. 11 + 4½ inches. Folia, 45. Lines, 9 on a page. Extent in ślokas, 2,000 (by a statement in the MS.). Character, Nāgara. Date, Śaka 1544. Appearance, old. Complete.

The interlocutors are Sūta and Ṛṣis.

Beginning :—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

रोमहर्षण सर्व्वज्ञ पुराणार्थविशारद ।
माहात्म्यं श्रोतुमिच्छामो गिरीन्द्राणां महीतले ॥ १ ॥
ब्रूहि त्वं नो महाभाग के प्रधाना महीतले ॥ २ ॥

सूत उवाच ।

एवमेव पुरा प्रश्नम् अपृच्छन् जाह्नवीतटे ।
व्यासं मुनिवरश्रेष्ठं सोऽब्रवीन्मे गुरुत्तमः ॥ ३ ॥
पुरा देवयुगे सूत नारदो मुनिसत्तमः ।
सुमेरुशिखरं गत्वा नानारत्नसुशोभितम् ॥ ४ ॥
तन्मध्ये विपुलं दीप्तं ब्राह्मणो दिव्यमालयम् ।
दृष्ट्वा तस्योत्तरे देशे पिप्पलं दिव्यमुत्तमम् ॥ ५ ॥

सहस्रयोजनोच्छ्रायं विस्तीर्णं द्विगुणं तथा ।
तन्मूले मण्डपं दिव्यं नानारत्नसमर्थितम् ॥ ६ ॥
... ...
... ...
... ... ॥ ७; ८; ९ ॥
प्रविश्यादौ ददर्शान्ते दिव्यमौक्तिकमण्डपम् ।
वैदूर्य्यवेदिकान् तुङ्गमारुरोह महामुनिः ॥ १० ॥
... ...
... ... ॥ ११ ॥
तन्मध्ये पुष्करं दिव्यं सहस्रदलसंयुतम् ।
... ... ॥ १२ ॥
तस्य मध्ये समासीनं .....
.....वराहवदनं शुभम् ॥

Dharaṇī comes to Varāha and asks him to enumerate the chief mountains. Varāha enumerates the principal mountains and then speaks of Vyaṅkaṭādri as a holy place.

In Leaf 6B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराह-श्रीव्यङ्कटगिरिमाहात्म्ये प्रथमोऽध्यायः ।

Leaf 8A. इति श्रीवराहपुराणे धरणीवराहसंवादे मन्त्राराधनविधि-र्नाम द्वितीयोऽध्यायः ॥

10B. ० व्यङ्कटगिरिमाहात्म्ये तृतीयोऽध्यायः ॥

13B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसंवादे व्यङ्कट-गिरिमाहात्म्ये व्यङ्कटेशमृगयावर्णनं नाम चतुर्थोऽध्यायः ।

17B. इति श्रीवराहपुराणे व्यङ्कटगिरिमाहात्म्ये पञ्चमोऽध्यायः ।

22A. इति श्रीवराहपुराणे श्रीव्यङ्कटगिरिमाहात्म्ये विष्णुभक्तलक्षणकथनं नाम षष्ठोऽध्यायः ।

26A. ० कमलालयाकल्याणनिधिर्नाम सप्तमोऽध्यायः ।

28A. ० कमलालयापरिणयनो नामाष्टमोऽध्यायः ।

33B. ० पद्मसरोवर्णनं नवमोऽध्यायः ।

39B. इति श्रीवराहपुराणे भूगोलोपाख्याने धरणीवराहसंवादे श्रीवृषभ-गिरिमाहात्म्ये भविष्यदर्शने तुण्डमाचक्रवर्त्तिचरितं नाम दशमोऽध्यायः।

42B. ० एकादशोऽध्यायः।

45A. इति श्रीचतुर्विंशतिसाहस्रिकायां संहितायां वराहपुराणे क्षेत्र-काण्डे वृषभगिरिमाहात्म्ये द्विषष्टितमो(?)ध्यायः।

Post Colophon :—

श्रीहयग्रीवाय नमः। ग्रन्थसंख्या २००० । शके १५४४ दुन्दभौ वत्सरे तौरे गोदावर्य्याश्च दक्षिणे।

लिः हनुमान् ब्राह्मण शाकल्यदीपीवासी यमुनापुटी काश्मी-मकतुमा पुरमे लिखा।

The Bibl. Ind. edition of Varāha Purāṇa does not include any of these chapters.

It appears to be a Māhātmya affiliated to the Purāṇa.

3844.

6357. वेंकटगिरिमाहात्म्यम्। *Veñkaṭa-giri-māhātmyaṃ.*

Assigned to the Varāha-purāṇa.

Substance, country-made paper. 11 × 5 inches. Folia, 63. Lines, 14 on a page. Extent in ślokas, 2,200. Character, Nāgara. Copied in Samvat 1872. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीचतुर्विंशतिसाहस्रिकायां संहितायां श्रीमद्वराह-पुराणे क्षेत्रकाण्डे श्रीमद्वेंकटगिरिमाहात्म्ये चत्वारिंशोऽध्यायः। श्रीवाराहपु० क्षेत्रकाण्डे ७२ अध्यायः (?)।

Post Colophon :—

सं १८७२ पौष शु० भौमे विजापुर्य्युपाख्यश्रीनिवासेन लिखितमिदं पुस्तकम्॥

The hill is situated in the district of North Arcot. For the description of the work see I.O. Catal. No. 3581. The I.O. MS. has only 30 chapters, whereas ours 40.

3845.

1861. **गीतामाहात्म्यम्** । *Gītā-māhātmyam.*

Substance, country-made paper. $6\frac{1}{4} \times 4\frac{1}{4}$ inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 36. Character, Nāgara. Appearance, fresh. Complete.

Beginning :—

श्रीधरोवाच ।

भगवन् परमेशाना भक्तिरव्यभिचारिणी ।
प्रारब्धं भुक्तमानस्य कथं भवति हे प्रभो ॥

श्रीभगवानुवाच ।

प्रारब्धं भुक्तमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्म्मणा नोपलिप्यते ॥

Colophon :—

इति श्रीवराहपुराणे भगवत्पृथ्वीसंवादे गीतामाहात्म्यं सम्पूर्णम् ॥

Not found in the Bibl. Ind. edition.

3846.

2001. **चातुर्म्मास्यमाहात्म्यम्** । *Cāturmāsya-māhātmyam.*

From the Varāha-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 31. Lines, 11 to 19 on a page. Character, Nāgara. Appearance, discoloured. Incomplete.

Beginning :—

सूत उवाच ।

हत्वाऽसुरं क्रोडरूपेण धरणी हरिणा तथा ।
पुनः पप्रच्छ देवं तं प्रणमन्ती मुदा मुहुः ॥

धरण्युवाच ।

त्वन्मुखाच्च तथान्येभ्यो नारदादिभ्य एव च ।
श्रुत्वैव निश्चयं चक्र (?) शिवशक्त्यादयोऽवरे (?) ॥
... ...
... ...

वराह उवाच ।

संसारे क्लिश्यमानानां जनानामुज्जिहीर्षया ।
यत्त्वं पृष्टवती तत्त्वं तत्त्वतः कथयाम्यहम् ॥
अस्ति प्रियतमः कालश्चातुर्मास्याभिधो मम ।
दानव्रतं जपो होमः तत्रानन्तगुणास्तृतं ॥

There are twelve chapters.

The colophon of the last chapter :—

31B, इति श्रीवराहपुराणे वराहधरणीसंवादे चातुर्म्मास्यमाहात्म्ये द्वादशोऽध्यायः ॥

3847.

9262. महानारायणस्तोत्रचिन्तामणिः ।

Mahā-nārāyaṇa-stottra-cintāmaṇi.

Substance, country-made paper. 10 × 5 inches. Folia, 12. Lines, 9 on a page. Extent in ślokas, 220. Appearance, tolerable. Complete.

This codex contains a hymn to Mahānārāyaṇa, an interlocution between Dharaṇī and Varāha, taken from the Varāha Purāṇa.

3848.

891. **सूतसंहिता** | *Sūta-Saṃhitā.*

With Tātparyadīpikā commentary.

For the MS. see L. 1776.

The commentary is by celebrated Mādhavācārya, the founder of a school of Vedānt.

Six parts in six separate paginations, I Sūta-gītā, a portion of the Uparibhaga of Yajña-vaibhava-khaṇḍa ends in 21, II Śiva-mahatmya-khaṇḍa in 41, III Jñāna-yoga-khaṇḍa in 30, IV Yajña-vaibhava-khaṇḍa Uparī-bhāga, Brahma-gita only in 73, V Mukti-khaṇḍa in 30 and VI Yajña-vaibhava-khaṇḍa Adhobhāga in 107.

Printed in the Ānandāśrama series.

3849.

965. *The Same.*

With a commentary.

Substance, country-made paper. 13 × 6½ inches. Each khaṇḍa is separately paged; khaṇḍa I, शिवमाहात्म्यखण्ड has 41 leaves, II, ज्ञानयोगखण्ड 40, III, मुक्तिखण्ड 19, and IV, यज्ञवैभवखण्ड, Uparibhāga Brahma-gītā 71, Upari-bhāga Sūta-gīta 23. It does not contain what is known as the Adhobhāga of the Yajña-vaibhava-khaṇḍa. The text in the middle and the commentary above and below it. Character, Nāgara. Appearance, tolerable. Complete.

Sūta-saṃhitā professes to form a part of the Skaṇḍa-purāṇa and has four khaṇḍas (the last subdivided into two sections Adho-bhāga and Upari-bhāga.

The accompanying commentary is by **Mādhavācārya** and is entitled Sūta-saṃhitā-tātparya-dīpikā. The commentator is the same with the great commentator Mādhavācārya of the vedas, as he describes himself as वेदशास्त्रप्रतिष्ठाता ।

Both for the text and commentary see I.O. Catal. No. 3688 with which the present manuscript quite agrees in every particular.

The ślokas on the divisions of the work, and the extent in ślokas of each division are: —

चतुर्द्धा खण्डिता सापि पवित्रा वेदसंमिता ।
शिवमाहात्म्यखण्डाख्यः प्रथमः परिकीर्त्तितः ॥
द्वितीयो ज्ञानयोगाख्यः सर्व्ववेदान्तसंग्रहः ।
तृतीयो मुक्तिखण्डाख्यश्चतुर्थो यज्ञवैभवः ॥
आद्यः सप्तशतं प्रोक्तं ग्रन्थतः पण्डितोत्तमाः ।
द्वितीयो ग्रन्थतः सप्तशतं त्रिंशत्ततोऽधिकम् ॥
ततोऽधिकं च सप्तैव मुनयः परिकीर्त्तितः ।
तृतीयं षट्शतं विप्राः सप्तत्रिंशद्विवर्ज्जितः ॥
चतुर्थस्तु मुनिश्रेष्ठाः सहस्राणां चतुष्टयम् ।
उपर्य्यधोभागभेदाद् द्विधाभूतः स उच्यते ॥

3850.

11187. *The Same.*

With Mādhavācārya's commentary.

(*Śiva-māhātmya-kāṇḍa only.*)

Substance, country-made paper. 12×6 inches. **Folia, 61.** In tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां शिवमाहात्म्यखण्डे त्रयो-
दशोऽध्यायः ।

(Comm.) इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तश्रीमत्त्र्यम्बकपदाब्ज-
सेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विरचितायां
सूतसंहिताव्याख्यायां तात्पर्य्यदीपिकायां शिवमाहात्म्यखण्डे
त्रयोदशोऽध्यायः ।

3851.

9586. *The Same.*

ज्ञान[योग]खण्डम् । *Jñāna-[yoga]khaṇḍam only.*

From Skanda-purāṇa.

Substance, country-made paper. 13 × 8 inches. Folia, 10. Lines, 12 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां ज्ञानखण्डे समाधिविधि-
विंशतितमोऽध्यायः ।

Repeatedly printed and noticed.

3852.

11137A. *The Same.*

With Mādhavācārya's commentary entitled तात्पर्य्यदीपिका ।

ज्ञानयोगखण्ड (*second part*).

Substance, country-made paper. 12¼ × 6½ inches. Folia, 48. In tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां ज्ञानयोगखण्डे समाधि-
विधिर्नाम विंशोऽध्यायः समाप्तोऽयं खण्डः ।

(Comm.) इति श्रीमत्काञ्चीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमच्छम्बक-
पदाब्जसेवापरायणेनोपनिषन्मार्गप्रवर्त्तकेन श्रीमाधवाचार्य्येण विर-
चितायां सूतसंहितायां तात्पर्य्यदीपिकायां ज्ञानयोगखण्डे विंशति-
तमोऽध्यायः ।

3853.

11137B. **मुक्तिखण्डः** । *Mukti-khaṇḍa.*

With the same commentary.

Substance, etc. the same as above. Folia marked 110–149.

Colophon :—

इति श्रीस्कन्दपुराणे माधवाचार्य्यविरचितायां सूतसंहिता-
तात्पर्य्यदीपिकायां मुक्तिखण्डे नवमोऽध्यायः ।

See I.O. Catal. No. 3688.

3854.

11138. *Sūta-saṃhita Yajña-vaibhava-khaṇḍa only.*

With the same commentary.

यज्ञवैभवखण्ड *the fourth volume* (*Part I*).

Substance, country-made paper. $12\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 245. In tripāṭha form. Character, modern Nāgara. Appearance, fresh.

Last Colophon :---

(Text) इति श्रीस्कन्दपुराणे सूतसंहितायां यज्ञवैभवखण्डे सप्तचत्वा-
रिंशोऽध्यायः ।

(Comm.) इति श्रीमत्काञ्चीविलासश्रीक्रियाशक्तिपरमभक्तश्रीमच्छम्बक-
पदाब्जसेवापरायणेनोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विर-
चितायां श्रीसूतसंहितातात्पर्य्यव्याख्यादीपिकायां यज्ञवैभवखण्ड
सप्तचत्वारिंशोऽध्यायः श्रीसूतसंहिताव्याख्या विद्यारण्यकृता शुभा ।
शुभमस्तु पूर्व्वभागः समाप्तः ॥

This means Adhobhāga only.

3855.

10970. *Brahma-gitā from the Yajña-vaibhava-khaṇḍa with the same commentary.*

Substance, country-made paper. 16¾ × 8¾ inches. Folia, 150 of which 67 and 124–137 are missing. In tripāṭha form. Character, modern Nāgara. Appearance, fresh.

It contains Brahma-gītā, a section of the Uparibhāga of Yajña-vaibhava or the 4th khaṇḍa of Sūta-saṃhitā, consisting of 12 adhyāyas and 13 to 47 which form the Adhobhāga.

The work has been printed in Ānandāśrama with Mādhavācārya's commentary. See I.O. Catal. No. 3688.

66B, इति श्रीस्कन्दपुराणे सूतसंहितायां यज्ञवैभवखण्डस्योपरिभागे ब्रह्मगीतासूपनिषत्सु द्वादशोऽध्यायः ।

Post Colophon :—

लिखितमिदं पुस्तकं त्रिपाठि शिवप्रसाद । सम्वत् १८४६ ।

(Comm.) इति श्रीत्र्यम्बकपादाब्जसेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन विरचितायां सूतसंहितातात्पर्य्यदीपिकायां यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतासूपनिषत्सु उपनिषद्व्याख्यायां द्वादशोऽध्यायः ।

Post Colophon :—

शुभमस्तु कार्त्तिक शुक्ल । यदि शुद्धमशुद्धं वा, etc.

The Last Colophon :—

(Text) इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे ब्रह्मगीतासु सप्तचत्वारिंशोऽध्यायः । The word Brahmagītāsu appears to be a lipikara-pramāda.

(Comm.) इति श्रीमत्पाण्डीविलासश्रीत्रियाग्नित्रिपरमभक्तश्रीत्र्यम्बकपादाब्जसेवापरायणेनोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण कृतायां सूतसंहितातात्पर्य्यदीपिकायां यज्ञवैभवखण्डे ब्रह्मगीतासु सप्तचत्वारिंशोऽध्यायः ॥ ४७ ॥

3856.

4700. *The Same.* (*Brahma-gītā only.*)

With the same commentary.

Substance, country-made yellow paper. 17 × 5¼ inches. Folia, 66. Lines, 8 on a page. Character, Bengali. Written in a modern, beautiful hand. Appearance, fresh.

Colophon :—

इति श्रीस्कन्दपुराणे सूतसंहितायां यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्यायः ।

Colophon of the commentary :—

इति श्रीमत्काञ्चीविलासक्रियाशक्तिपरमभक्तश्रीमज्र्यम्बकपाद-सेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विरचितायां सूतसंहितातात्पर्य्यदीपिकायां यज्ञवैभवखण्डस्योपरिभागे ब्रह्म-गीतासु उपनिषत्सु ब्रह्मविद्यायां द्वादशोऽध्यायः ।

The present manuscript contains only the Brahma-gītā-upanisad of the Yajña-vaibhava-khaṇḍa, the 4th part of the Sūta-saṃhitā, Uparibhāga.

See I.O. Catal. No. 3688, p. 1379.

3857.

11240. *The Same.* (*Brahma-gītā only.*)

With the same commentary.

Substance, country-made paper. 12¼ × 6½ inches. Folia, 129. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Yajña-vaibhava-khaṇḍa (uparibhāga).

Last Colophon :—

इति श्रीमत्काञ्चीविलासक्रियाशक्तिपरमभक्तश्रीमज्र्यम्बक-पादाब्जसेवापरायणोपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विर-चितायां सूतसंहितातात्पर्य्यदीपिकायां यज्ञवैभवखण्डस्योपरिभागे ब्रह्मगीतासूपनिषत्सु ब्रह्मविद्यायां द्वादशाध्यायः समाप्तः ।

3858.

1546. **ब्रह्मगीता** । *Brahma-gītā.*

The text only.

From the Yajña-vaibhava-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 13 × 4½ inches. Folia, 19. Chapters separately paged. Lines, 9 on a page. Extent in ślokas, 450. Character, Bengali. Appearance, fresh. Complete.

Chapter 1–4 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रे, यज्ञवैभवखण्डे उपरि-भागे प्रथमोऽध्यायः ।

Chapter 2–3 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्रे, यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतायां द्वितीयोऽध्यायः ।

Chapter 3–5 leaves.

Colophon :—

इति श्रीस्कान्दे यज्ञवैभवखण्डे ब्रह्मगीतायां ऐतरेय-तैत्तिरीय व्याख्याने तृतीयोऽध्यायः ।

Chapter 4–7 leaves.

Colophon :—

इति श्रीस्कन्दपुराणे यज्ञवैभवखण्डे उपरिभागे ब्रह्मगीतायां तलवकारोपनिषद्व्याख्यायां चतुर्थोऽध्यायः समाप्तः ।

The beginning of the first chapters:—

भवता सर्व्वमाख्यातं संक्षेपाद्विस्तरादपि ।
इदानीं श्रोतुमिच्छामो ब्रह्मगीतामनुत्तमाम् ॥

3859.

1547. **तात्पर्य्यदीपिका।** *Tātparya-dīpikā.*

Being a commentary on the Brahma-gītā.

By Madhavācārya.

Substance, country-made paper. 13×5 inches. Folia, 46. Lines, 8, 9 on a page. Extent in ślokas, 1,100. Character, Bengali. Very modern. Complete.

Chapters separately paged.

Chapter 1–2 leaves.

Colophon :—

इति श्रीकाशीविलासक्रियाशक्तिपरमभक्तश्रीमत्र्यम्बकपादाब्ज-सेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विर-चितायां ब्रह्मगीतायाः तात्पर्य्यदीपिकाटीकायां प्रथमोऽध्यायः।

Chapter 2–6 leaves.

Colophon :—

इति श्रीमत्र्यम्बकपादाब्जसेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन माधवाचार्य्येण विरचितायां ब्रह्मगीतायास्तात्पर्य्यदीपिकाटीकायां द्वितीयोऽध्यायः।

Chapter 3–27 leaves.

Colophon :—

इति श्रीमाधवाचार्य्यविरचितायां ब्रह्मगीतातात्पर्य्यदीपिकायां तृतीयोऽध्यायः। इति ऐतरेय-तैत्तिरीयोपनिषद्व्याख्यानं तृतीयो-ऽध्यायः समाप्तः।

Chapter 4–11 leaves.

Colophon :—

इति छान्दोग्यब्रह्मगीतायाः सर्व्वोपनिषन्मार्गप्रवर्त्तकश्रीमाधवा-चार्य्यविरचिततात्पर्य्यदीपिकाख्यायां टीकायां [तलवकारोपनिषद् व्याख्यायां चतुर्थोऽध्यायः समाप्तः।

The Mañgalācaraṇa of the first chapter :—

विघ्नेशं माधवं ढुंढिं दण्डपाणिं च भैरवम् ।
वन्दे काशीं गुहां गङ्गां भवानीं मणिकर्णिकाम् ॥
नमः श्रीगुरवानन्द गुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राहग्रासैककर्म्मणे ॥

Preface :—

एवमुपनिषदेकसमधिगम्यस्य ब्रह्मात्मैकत्वविज्ञानस्य श्रेयस्-साधनत्वमुक्तं एतच्च सर्व्वशाखासम्मतमिति दर्शयितुं ऐतरेय-तैत्तिरीयकादिसमस्तोपनिषदर्थस्य साकल्येन प्रतिपादिकां ब्रह्म-गीतां वक्तुं मुनीनां प्रश्नमवतारयति भवतेति ।

3860.

10974. *Sūta-gītā from the fourth khaṇḍa of the Sūta-saṃhitā.*

With Mādhavācārya's commentary.

Substance, country-made paper. 12×7 inches. Folia, 40. In tri-paṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

It contains only the last part, Sūta-gītā of Yajña vaibhava, the fourth khaṇḍa (uparibhāga) of Sūta-saṃhitā.

Last Colophon of the commentary :—

इति श्रीमत्काशीविलासक्रियाशक्तिपरमभक्तिमत्यम्बकपादाब्ज-सेवापरायणेन उपनिषन्मार्गप्रवर्त्तकेन श्रीमाधवाचार्य्येण विर-चितायां सूतसंहितातात्पर्य्यदीपिकायां यज्ञवैभवखण्डस्योपरिभागे सूतगीताध्याख्यायामष्टमाध्यायः । इति

Post Colophon :—

श्रीसूतसंहिताख्या विद्यारण्यकृता शुभा । वैजनाथाब्राह्मणेन परार्थं पुस्तकं लिखितम् । सम्पूर्णमस्तु । श्रीमन्महादेवशङ्कर-पार्व्वतीवल्लभार्पणमस्तु । शिवभक्तानां शिवमस्तु ॥

3861.

9132. **सूतसंहिता** । *Sūta-Saṃhitā.*

Substance, country-made paper. 9×5 inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 60. Character, Nāgara. Appearance, fresh.

This appears to be one of the chapters of the first khaṇḍa of the Sūta-saṃhitā which dwells on the greatness of Śiva. It treats of the origin of the different castes.

It begins :—

ॐ स्वस्ति श्रीगणपतये नमः ।

अथ सूतसंहितावर्त्तिजातिनिर्णयः ।

नैमिषीया ऊचुः ।

भगवन् सर्व्वशास्त्रार्थपरिज्ञानवतां वर ।
जातिनिर्णयमस्माकं वद वेदैकदर्शिनम् ॥ १ ॥

सूत उवाच ।

वक्ष्ये लोकोपकाराय जातिनिर्णयमादरात्
अगस्त्योऽपि पुराऽपृच्छत् प्रणम्य वृषवाहनम् ॥ २ ॥ इत्यादि

It ends :—

तस्मात् सर्व्वप्रयत्नेन श्रद्धया सह सर्व्वदा ।
कर्त्तव्यो वर्णिभिर्धर्म्मः श्रौतः स्मार्त्तश्च मुक्तये ॥
इत्याकर्ण्य मुनीश्वराः श्रुतिगतं सूतोपदिष्टं परम्
सत्यानन्तसुखप्रकाशपरमब्रह्मात्मविज्ञानदम् ।
श्रुत्वा जातिविनिर्णयं सकललोकाम्भोधिपारं सदा
सत्याख्येयदयार्ज्जवादिसहिताश्तुष्टा बभूवुर्भृशम् ॥ ६० ॥

Colophon :—

इति श्रीसूतसंहितायां शिवमाहात्म्यखण्डे द्वादशोऽध्यायः ॥ १२ ॥
इति जातिनिर्णयः ॥

3862.

4120. **पुरुषोत्तममाहात्म्यम्** । *Puruṣottama-māhātmyaṃ.*

From Nīlādrimahodaya of the Sūtasaṃhitā, a section of the Skanda-purāṇa.

Substance, palm-leaf. 9½ × 1 inches. Folia, 87. Lines, 4, 5 on a page. Extent in ślokas, 1,000. Character, Uḍiyā. Date, (the 9th year of the reign of Divya Siṁha) B.S. 1273. Appearance, good. Complete.

Last Colophon :—

इति श्रीसूतसंहितायां नीलाद्रिमहोदये श्रीपुरुषोत्तममाहात्म्ये अष्टमाध्यायः ।

Post Colophon Statement :—

श्रीदिव्यसिंहदेव-महाराजस्य नवमाङ्के १२७३ साले ह्रष अष्टमदिवसे ज्येष्ठमलशुक्लषष्ठां चिन्तामणिमिश्रेण लिखितमिदं पुस्तकम् ।

Beginning :—

श्रीगणेशाय नमः ।

एकदा नैमिषारण्ये पुण्ये सर्व्वसुखप्रदे ।
नानातीर्थसमायुक्ते नानागुल्ममनोरमे ॥
फलपुष्पादिवृक्षाणां निकरैः परिमञ्जुले ।
... ...
तादृशेऽपि वने तस्मिन् शौनकाद्या मुनीश्वराः ।
तुष्णींभूय समस्तास्ते गोष्ठीं चक्रुर्मनोरमाम् ॥
... ...
सूतस्तदानीं सम्प्राप्तस्ततः शिष्यगणैर्युतः ।
तं दृष्ट्वा परमप्रीताः शौनकाद्या महर्षयः ॥
उत्थाय च नमश्चक्रुः सोऽपि तान् दण्डवद्भुवि ।
... ...

ऋषय ऊचुः ।

... ...

अतो ब्रूहि समस्तानां तीर्थानां + + + + + ।
क्षेत्राणाञ्च फलन्तावत् सूत नः कथय प्रभो ॥
तेषां मध्ये वरः को वा क्षेत्राणाञ्च मुनीश्वर ।
तीर्थानाञ्च तथा ब्रूहि यतस्तं व्यासपूजितः ॥
... .
... ...

सूत उवाच ।

... ...
... ...
तीर्थानां क्षेत्रराजानां मध्ये श्रीपुरुषोत्तमः ॥

3863.

2825. *The Same.*

From the Skanda-purāṇa.

Substance, palm-leaf. 11 × 1½ inches. Folia, 81. Lines, 4 on a page. Character, Nāgara in a modern hand. Appearance, fresh. Complete. Written with a style.

Last Colophon :—

इति श्रीसूतसंहितायां नीलाद्रिमहोदये श्रीपुरुषोत्तमक्षेत्र-माहात्म्ये षष्ठोऽध्यायः ।

Printed in the Anandāśrama series.

3864.

2827. **नीलाद्रिमहोदयः** । *Nīlādrimahodayaḥ.*

From the Sūta-saṃhitā.

For the MS. and the work see I.O. Catal. 3711 and L. 2012, where it is stated to have belonged to Dr. Rājendralāla Mittra.

The MS. measures 15 × 1½ inches and not 15 × 5 inches as given in L.

3864A.

6027. शङ्करसंहिता । *Śaṅkara-saṃhitā.*

From the Skanda-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 112. (Sambhava-kāṇḍa +37 (Āsura-kāṇḍa) +18, (Vīra-mahendra-kāṇḍa) +2 to 92, (Yuddha-kāṇḍa) +24, (Deva-kāṇḍa) +65, (Dakṣa-kāṇḍa) +173 (Updeśa-kāṇḍa). Lines, 10 to 12 on a page. Character, Nāgara. Appearance, fresh.

I. Saṃbhava-kaṇḍa in 112 leaves.

4A, इत्यादि महापुराणे स्कान्दे शङ्करसंहितायां शिवरहस्यखण्डे सम्भवकाण्डे सूतमुनिसंवादो नाम प्रथमोऽध्यायः : 7B, ० द्वितीयोऽध्यायः, etc., etc.

The colophons are not informing. The subject matters of Sambhava-kāṇḍa is the *sambhava* or origin of skaṇḍa :—

3A, मुनय ऊचुः ।

वयं नैमिषमासाद्य कृतार्था वचनादिधेः ।
तदिदानीं वदास्माकं स्कन्दस्य चरितं महत् ॥
उत्पत्तिस्तेजसस्तस्य प्राम्भवाज्ज्वलाद्भुतात् ।
कथं कथय सर्व्वज्ञ तस्माच्छरवनान्तरात् ॥
किं वीर्य्यः किं कृतं तेन पार्व्वतेयेन संयुगे ।
के वा दनुसुतास्तेन निहता वीर्य्यशालिना ॥
रथ नाग तुरङ्गेभ्यः कथं वर्ह्यस्य वाहनम् ।
कृकवाकुः करे तस्य प्रक्तिवच्चादिहेतु[तिभ्यः]भिः ॥
++करोति हस्ताज्जं आर्य्ये के वनिते उभे ।
अवणादस्य वीर्य्याणां किं श्रेयः सम्भवेद्भुवि ॥
वद तस्य महाभाग विक्रमं नो यथायथम् ॥

सूत उवाच ।

मुनयो हे महाभागाः शृणुध्वं संयितव्रताः ।
श्रेयसामपि सर्व्वेषां निदानमिदमुत्तमम् ॥, etc., etc.

The hymn in praise of Brahmā is not the same here as in Kumāra-sambhava of Kālidāsa, except the verse नमस्त्रिमूर्त्तये, etc., which is common to both.

It begins in leaf 13A :—

देवा ऊचुः ।

त्वं माता त्वं पिता देव त्वं गुरुस्त्वं पितामहः ।

त्वं भ्राता त्वं सखा च श्रीरस्माकमधिदैवतम् ॥

It proceeds not exactly on the same line, as the Kumāra-sambhava of Kālidasa. Here Brahmā takes the Gods to Viṣṇu at Vaikuṇṭha. There they all began to medidate on Śiva, as the only God who possesses the power to destroy the *Asuras*. Śiva made his appearance before them. He says (19B) :—

हरे विधे त्यज भयं देवाः सर्व्वेऽपि साम्प्रतम् ।

उत्पाद्य गुह्यमद्याहं संहरिष्येऽसुरान् क्षणात् ॥

Then he disappears :

But how possibly could Śiva beget a son. For,

19B, यदा प्रभृति सर्व्वाणी हित्वा दाक्षायणीं तनुम् ।

अभजत् पर्व्वतश्रेष्ठं जन्मने जननी शिवा ॥

तत आरभ्य स शिवः सर्व्वज्ञो जगतां पतिः ।

नियम्य करणग्रामान् संस्तभ्यात्मानमात्मना ॥

योगिभ्यः सनकादिभ्यः स स्वरूपं सुदुर्ग्रहम् ।

उपदेष्टुमगाः मूलं कैलासे वटभूरुहम् ॥

सञ्चिन्त्य दक्षिणामूर्त्तिः सर्व्वज्ञो गुरुरात्मनाम् ।

चिन्मुद्राङ्कुलिरध्यास्ते छिन्दं स्तेषां च संशयम् ॥

तन्मयत्वाच्च जगतश्चरस्याप्यचरस्य च ।

विरक्ताः सर्व्वभोगेभ्यो विषया विषसन्निभाः ॥

येषु तेषु च लोकेषु ये ये आत्मान आसते ।

स्त्रीपुंभावो न तेषां हि तन्मयत्वाच्चराचरे ॥

इति श्रीमहापुराणे शिवरहस्यखण्डे सम्भवकाण्डे सप्तमो-ऽध्यायः ॥

20A, विष्णुः ।

युष्माकं हि मनांस्यासन् निर्व्विकाराणि साम्प्रतम् ।
आप्तापाला अपि खासु निराप्ता ललनाखहो ॥
पौलामी रतिराहित्यं मनो वृत्रारिपोर्गतम् ।
अयं पितामहस्यापि विरज्य गिरिनिष्पृहः ॥
मम मास्तु मनो मा मे वदतीति दिवानिशम् ।
नपुंसकत्वं लोकेषु मनसां यन्मतं सताम् ॥
अयथार्थमभूदद्य न प्रारब्धं मनोभुवः ।
स्त्रीपुंसभावे रहिते जगत्यस्मिंश्चराचरे ॥
कथं सम्भवेत् सृष्टिः रक्षाकार्य्यामयाद्यका ।
ककुभामधिपानां च कोऽधिकारो विरज्यताम् ॥
वैश्वानरेष्टिर्या पुत्रे जाते कार्य्याच यज्वभिः ।
तया हीने जगत्यस्मिन् का वृत्तिस्त्रिदशात्मनाम् ॥
तेजस्विता का जन्तूनामत्राद्यं केंद्रियोचिता ।
तस्मात् सर्व्वजगत् सृष्टिर्मैथुनेन न चान्यथा ॥
तदत्र सर्व्वे सम्भूय वयमाराध्य मन्मथम् ।
सन्तोषयित्वा विविधैरुपायैरर्पितैस्तराम्
विधातुं शिवयोरैक्यं विधेयो यत्न उत्तमः ॥, etc., etc.

Here also Madana is burnt to ashes and then follows a long lamentation of Rati. Here also as in Kumārasambhava, Śiva comes to Gaurī in disguise and puts Her devotion to test and here also Arundhatī takes the leading part in the marriage of Śiva and so on.

Indra meets Kārtikeya in the 30th chapter and implores him to take the command of his army and destroy the Asuras. In the 44th chapter, Tāraka and Krauñcha are killed.

102A, इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे सम्भवकाण्डे तारकक्रौञ्चसंहारो नाम चतुस्त्वारिंशोऽध्यायः ।

Then follow the lamentations of the wife of Tāraka, the restoration of Indra to his former glory, rejoicings of the Gods, praises of Skanda and the question of Skanda to Bṛhaspati about the origin of the Asuras, the reply to which we have reported in the next kāṇḍa.

Last Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे सम्भवकाण्डे पञ्चाशोऽध्यायः ।

II. Āsura Kāṇḍa in 37 leaves.

Beginning :—

श्रीमद्गणपतये नमः ।

ॐ श्रीशिवप्रियं देवं देवानामधिदैवतम् ।
भजेऽहं विघ्नराजं तं विघ्नहन्तारमव्ययम् ॥
... ...
... ...

The origin of Tāraka and other Asuras form the subject of this kāṇḍa.

ऋषय ऊचुः ।

भगवन् सूत सर्व्वज्ञ पुराणार्थविशारद ।
शूरस्य सिंहवक्त्रस्य तारकस्य महौजसः ॥
अन्येषामपि दैत्यानामुत्पत्तिञ्च तथा क्रियाम् ।
विस्तरेण वदाद्य त्वं शुश्रूषा महती च नः ॥

सूत उवाच ।

शृणुध्वं ऋषयः सर्व्वे कुमाराद्यामितौजसे ।
उक्तं गीष्पतिना पूर्व्वं तद्वो वक्ष्याम्यनुक्रमात् ॥
अस्ति दैत्यगुरुः कश्चित् काव्यपाख्यस्तपोधनः ।
ब्रह्मसूनुर्भृगोर्वंशः सत्यवाक् धर्म्मतत्परः ॥

स तु दैत्यान् बहून्+ +षष्टिकोटिमितान् सह ।
हित्वा हि जनयामास महावीरपराक्रमान् ॥

There are fifteen chapters.

The colophons are not informing.

It ends:—

इति गदितमशेषं षण्मुखायासुराणां
निखिलदुरितघ्ने देवपूज्ये (?) च सम्यक् ।
तदिदमहमिदानीमानुपूर्व्यार्षचरित्रं
व्यपगतकल्मषाणां वोऽवदं भूसुरेन्द्राः ॥

Last Colophon:—

इति श्रीस्कन्दपुराणे शंकरसंहितायां शिवरहस्यखण्डे आसुर-
काण्डे पञ्चदशोऽध्यायः । आसुरकाण्डं समाप्तम् ।

Post Colophon Statement:—

संवत् १७६६ समये भाद्रपदशुक्लद्वितीयायां लिखितम् ।

III. Vira-māhendra-kāṇḍa in 18 leaves.

Beginning:—

श्रीमद्गणपतये नमः ।

अथ वाक्यं निशम्यायं स्कन्दस्तां गुरुणोदिताम् ।
वीक्ष्यैनं करुणादृष्ट्या तिष्ठेत्याह तदा द्विजाः ॥
ततः प्रोवाच वचनं ब्रह्मविष्णुपुरोगमान् ।
देवानवेक्ष्य सेनानीर्हितार्थं श्रवणप्रियम् ॥
शृणुध्वममराः सर्वे ब्रह्मविष्णुपुरस्कृताः ।
शूरं सबान्धवं हत्वा स्थापयिष्यामि वो ध्रुवम् ॥
प्रेष्यस्तदर्थं को वा स्यात् दूतस्तस्य बलावले ।
उन्नतिं निम्नतां ज्ञातुं मन्त्रिभ्यो वा विचक्षणः ॥
तदाकर्ण्य वचः सर्वे वीरवाऊं बलोत्कटम् ।
निश्चित्यानुमतिं लब्ध्वा स्कन्दस्यैनं सुरोत्तमाः ॥

ऊचुः सर्व्वेपि ते देवाः वीरवाहुं महाबलम् ।
अमराणां हितार्थाय वीरवाहो त्वयाधुना ॥
शूरस्य नगरं गत्वा विचार्य्यास्यानुपूर्व्वशः ।
दृष्टान्तं तत्त्वतः शीघ्रमागन्तव्यं पुनश्च भोः ॥
तारकारिस्ततो वाचं वीरवाहुं मनोहराम् ।
प्रोवाच वीरवाहो त्वं शूरस्याभ्यासमेत्य च ॥
नयन्तप्रमुखान् देवान् मुक्त्वा त्यक्त्वा त्वदाकृतिम् ।
वटुमानेन तान् सर्व्वान् पालयित्वा निजे पुरे ॥
वसान्यथाहमागत्य सानुजं सात्मजं द्रुतम् ।
त्वां हनिष्यामि शूराद्य स्कन्दस्याज्ञेदृशीति च ॥
निवेदयित्वा शीघ्रेण ज्ञात्वागच्छास्य वै मतिम् ।
इति स्कन्दवचः श्रुत्वा प्रणम्य विनयेन तम् ॥
देवानां वचनं चापि चित्ते कुर्व्वंस्तथेति च ।
प्रतस्थे वीरवाहुस्तां पुरीं शूरेण पालिताम् ॥

Sūra is no other than the younger brother of Tārakāsūra. It was no easy task for Vīrabāhu to reach and enter the city of Sūra, and meet and communicate the message of Skanda to him. The first five leaves are taken up with his adventures. He had a last recourse to Indrajāla, and thereby turning himself into a minute form, entered the city.

6B, सूक्ष्मरूपेण तेनैव लोचनानामगोचरः ।

\+ + + + +

बहूनामपि दैत्यानां तद्भटानां तदा द्विजाः ।
ददर्श शूरमसुरैरासेवितनिजान्तिकम् ॥

... ...

7A, The Asura says :—

को भवान् वद तत्त्वात्तु (?) कुत्रत्यः कस्य कोसि वा ।
महेन्द्रजालविद्येयं त्वया सम्यगनुष्ठिता ॥

पुरतो मे स्थितिं लब्धुं कम्पन्ते च सुरोत्तमाः ।
ब्रह्मादयो मुक्तभीत्वं सदास्यासनमुत्तमम् ॥
... ...
... ...

Vīravāhu says to the Asura :—

इति शूरवचः श्रुत्वा वीरवाऽर्द्विजोत्तमाः
स्मयमानमुखाम्भोजः प्रोवाच वचनं तदा ॥
शृणु शूर प्रवक्ष्यामि + + + + + + ।
ब्रह्मविष्ण्वादयो देवास्त्वया सम्पीड़िताः सदा ॥
... ...
... ...

Then he tells Sūra the story of the birth and achievements of Kumāra, whose message he has come to deliver.

7B, मध्य मार्गे महापापं दैत्यं क्रौञ्चाभिधं तथा ।
तारकञ्च महाघोरं भ्रातरं तव षण्मुखः ॥
हत्वा + ग्रेति नगरे रम्ये वसति संप्रति ।
दयया त्वयि देवेशस्तेऽन्तिकं मामचोदयत् ॥
बुद्धिरक्षा च तेनेयं मुक्ता देवान् यथा पुरा ।
जयन्तप्रमुखानाशु वसास्मिन् पट्टले खके ॥
न चेदिदानीमागत्य संहरिष्याम्यसंशयम् ॥

इति श्रीस्कन्दपुराणे शूद्रसंहितायां शिवरहस्यखण्डे वीरमाहेन्द्रकाण्डे तृतीयोऽध्यायः ।

The message only enraged the Asura, who ordered his men at once to kill the messenger. The messenger, after killing those who attacked him, went away. Then Skanda goes to invade the city of Sūra. The war begins, which is described in the next Kāṇḍa.

It ends:—

निशम्यैवं वचः प्रोक्तं सुपुत्रेण तदासुरः ।
सन्तुष्टो विससर्ज्जैनं रणायासुरनायकः ॥

Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे वीर-
माहेन्द्रकाण्डे सप्तमोऽध्यायः ।

Post Colophon :—

श्रीश्रीवीरमाहेन्द्रकाण्डं सम्पूर्णम् ।
संवत् १७४९ समये भादं सुदि ।

IV. युद्धकाण्ड in 92 leaves, the first of which is missing.
The war results in the extirpation of the Asuras.

It ends :—

भौमादीनसुरान् या[न्]यान् हतवान् [illegible]तः ।
श्रुत्वा पितामहाच्छक्राद्धीचित्तपतां वरः ॥
आख्यानमेतदमलं अजयद्धरिमच्युतम् ॥

Colophon :—

इति श्रीस्कन्दपुराणे शङ्करसंहितायां शिवरहस्यखण्डे युद्धकाण्डे
सूरपद्मसंहारो नाम षड्विंशोऽध्यायः ।

V. देवकाण्ड

अथ देवकाण्डम् ।

श्रीसूत उवाच ।

अथ वीक्ष्य गुहो देवान् जयन्तप्रमुखानिह ।
वंधितान्(?) आनवेत्याह वीरवाहं तदासुरैः ॥
स तथेति विनिर्गत्य गुहाद्वां शिरसा वहन् ।
जयन्तादीनवाप्यायं वन्दितस्तैर्महाबलः ॥

Then follow the rejoicings of the Gods and expressions of their gratitude to Skanda, who is given in marriage the hands of the daughter of Indra.

3B, तुष्टिमापुस्तदात्यन्तं प्रसन्नेनान्तरात्मना ।
विनिर्गत्य सुराधीशः समागत्य सुरैः सह ॥

प्रणम्य षण्मुखं प्राह विनयेन मतानगः ।
सूरपद्मसुखान् दैत्यान् स्वामिन् हत्वासुरानिमान् ॥
रक्षयितुं कृपासिन्धो दत्त्वास्मभ्यं पदं स्वकम् ।
प्रयच्छास्मत्ततः किं वा लोकानुग्रहविग्रह ॥
तथापि देवदेवेश भक्तानामिष्टपूरक ।
रक्षायै देवतानां त्वं मत्प्रियाः पाणिसंग्रहम् ।
कुरु सर्व्वामरेशान रक्ष रक्ष दयानिधे ॥

The marriage is celebrated with great eclat, Hara and Pārvatī being both present on the occasion.

Then after the re-installations of the Gods on their former places, Kārtikeya goes with his bride to Skandagiri. Then he takes his second wife, Lavalī, the daughter of a Brāhmaṇa.

9B, ऋषयः ।

वसन् स्कन्दगिरौ रम्ये स्कन्दः किं कृतवांस्तदा ।
वक्तुमर्हसि तत्सूत पुराणेषु विचक्षण ॥

सूत उवाच ।

शृणुध्वमृषयः सर्व्वे यूयं श्रद्धासमन्विताः ।
सौन्दर्य्यवल्लीलवलीनायिकां षण्मुखस्ततः ॥
पाणिं जग्राह भगवान् लीलया ब्राह्मणोत्तमाः ।

10A, ऋषय ऊचुः ।

कुत्र जग्राह तत्पाणिं कस्य वा सा सुता स्मृता ।
लवल्यभवत् तस्याः (?) केन वा हेतुना तथा ॥
वदैतदखिलं सूत वदतां वर नोऽधुना ।

सूत उवाच ।

काञ्चीपुरं जगत्स्थानं वर्त्तते यन्महत्स्थलम् ।
तत्समीपपुरं रम्यमर्द्धस्फाटीति विश्रुतम् ॥
लवलीनिलयः कश्चिद्विरिञ्चस्य विराजते ।
तत्र व्याधो वसच्छ्रीमान् निरपत्यो महाधनः ॥

व्याधानामधिपो नित्यमिच्छन् खस्य सुतं परम् ।
गिरौ तस्मिन् महारण्ये शिवाख्य ऋषिसत्तमः ॥
तपश्चचार पुण्यात्मा तपस्वी सत्यसन्ध + ।
स कदाचिन्मृगीं रम्यां स्वसमीपे स्थितां मुनिः ॥
विलोक्य कामवशगो मुमोह नितरां तदा ।
तदालोकनमात्रेण गर्भं धत्ते स्म सा मृगी ॥
लवलीकुञ्जमध्ये सा सुषुवे स्त्रियमुत्तमाम् ।
विलोक्या विजातीयां (?) दुद्राव भयविह्वला ॥
ररोद तत्र सा बाला सुस्वरेण तदा द्विजाः ।
तां दृष्ट्वा व्याधवर्य्योऽयं कदन्तीमागतः क्वचित् ॥
+ + + + +
प्रीत्या परमया युक्तो गृहीत्वा तां मनोहराम् ।
गत्वा स स्वकुटुम्बिन्या हस्तयोर्दत्तवान् मुदा ॥
10B, पुत्रोत्सवक्रियां कृत्वा तदागौं व्याधनायकः ।
स्वस्त्रियानुदिनं कन्यामपोषयदहो द्विजाः ॥
ववृधे सा क्रमेणैव कन्या द्वादशवत्सरम् ।
रेणुक्रीड़ाविलासेन बालचेष्टासमन्विता ॥
ततस्तु तां व्याधनाथः सम्यग्नप्रौढ़योषिताम् ।
केदारे कुत्रचिद्रम्ये स्थापयामास रक्षितुम् ॥

From Nārada, Skanda hears the account of Lavalī. But he could not secure her without killing the hunters in battle. He, however, brought them all back to life and then married Lavalī. The story ends in the 5th adhyāya.

Then follows the story of King Mucukunda, who, by propitiating Skanda and Śiva by means of various vratas, had a happy and prosperous reign, and at last attained the Kailāsa heaven. There are also sub-stories in connection with the vratas.

It ends :—

सुचुकुन्दो महीपालो निर्म्माय त्रिपुरद्विषः ।
प्राकारमद्भुता घण्टा गोपुरादीरनेकशः ॥
याजयित्वा महापूजां महादेवस्य भक्तिमान् ।
निष्कण्टकमसौ राज्यभारं भूत्वा महाधनः ॥
आत्मजायाग्निवर्णाय पट्टबन्धं विधाय सः ।
कैलासं पर्व्वतश्रेष्ठमापान्ते ब्राह्मणोत्तमाः ॥
वीरबाऽमुखा वीराः अपि स्थाप्यात्मजान् स्वकान् ।
अग्निवर्णस्य निकटे तपः कृत्वा सुदुश्चरम् ॥
मुक्त्वा शुभाशुभान् देहान् गृहीतात्मशरीरिणः ।
प्राप्य स्कन्दगिरिं रम्यं प्रणम्य गुहमव्ययम् ॥
तत्र तत्स्थाः सुमन्त्रोघाः सम्प्राप्तास्तदनुग्रहाः ॥

Colophon :—

इति स्कन्दपुराणे प्रभासंहितायां शिवरहस्यखण्डे देवकाण्डे सप्तमोऽध्यायः ॥ देवकाण्डं समाप्तम् ।

VI. दक्षकाण्ड ।

Beginning :—

श्रीगणाधिपतये नमः ।

अथ दक्षकाण्डम् ।

ऋषय ऊचुः ।

दक्षाध्वरक्षया प्रोक्तः पुरा सूत तपोधन ।
जयन्तायेन्द्रपुत्राय समासेन बृहस्पतिः ॥
प्रोक्तवानिति तं भूयो विस्तराद्वक्तुमर्हसि ।
तदेतेषां वचः कर्णे कृत्वा प्राह ऋषीश्वरः ॥
शृणुतत्यं भक्षणाः सर्व्वे भवन्तो ब्रह्मवित्तमाः ।
स[illegible]रा ब्रह्मन् सर्व्वै र्देवैस्तपोधनैः ॥
[illegible]n the [illegible]
opics, inc[illegible]भिः पुत्रैः प्रजापतिभिरास्थितः ।
दक्षोऽयं प्रथनस्तस्य पुत्राणां ब्राह्मणोत्तमाः ॥

The story of Daksa is well known.

It ends:—

यल्लक्षणं यत्प्रमाणमिदमुक्तं मयोदितम् ।
तल्लक्षणप्रमाणैश्च यजन्त्यज्ञानि भूसुराः ॥

Colophon:—

इति श्रीस्कान्दपुराणे ब्रह्मोत्तरसंहितायां शिवरहस्यखण्डे दक्षकाण्डे चत्वारिंशोऽध्यायः दक्षकाण्डः समाप्तः ।

Post Colophon:—

संवत् १७४७ समये श्रावण सुदि अष्टमी शनिवासरे दक्षकाण्डं लिखितं नृसिंहेण ।

VII. Upadeśa khaṇḍa—in 173 leaves.

Beginning:—

श्रीगणाधिपतये नमः ।
विघ्नेश्वरं विश्ववन्द्यं विमलज्ञानबोधकम् ।
उपदेशकाण्डपूर्त्यर्थं उमापुत्रं नमाम्यहम् ॥

ऋषय ऊचुः ।
अस्ति मेरोरुदग्भागे महाकैलासपर्व्वतः ।
समीपतोऽगुभित्तेश्च भवतेति समीरितम् ॥
किं रूपोयं ऋषिश्रेष्ठ किंप्रमाणः किमुच्छ्रयः ।
एतत् सर्व्वं विशेषेण वक्तुमर्हसि तापस ॥

सूत उवाच ।
इति तेषां वचः श्रुत्वा प्राह पौराणिकोत्तमः ।
शृणुध्वं ब्राह्मणाः सर्व्वे गुह्याद्गुह्यतरं परम् ॥
अस्ति मेरोरुदग्भागे महाकैलासपर्व्वतः ।

Thus begins the description of Kailāsa which takes up the whole of the first and the second chapters.

4A, Chapter III begins:— Mucu

eans of v

, and at last

ies in co.

ऋषय ऊचुः ।
सूरयज्ञो महाघोरः पुरा जातो रुद्र सानुगः
सिंहाननः तारकोऽस्य कनिष्ठो बलशालिनौ ॥

न विद्मः क्व गतावेताविति सूत महामते ।
बर्हिकुक्कुटयोर्देहौ शूरः संगृह्य निर्गतः ॥
इत्यक्तं भवता सूत हेतुना केन तद्वद ।

सूत उवाच ।

शृणुध्वं ऋषयः सर्व्वे यूयमत्रावधानतः ।
कल्पे कस्मिन् पुरा स्वामी मयूरं चारुभूषणम् ॥
अधिष्ठाय विनिर्गत्य लीलया सचरन् जगत् ।
प्राप्य कैलासमतुलं पर्व्वतानामधीश्वरम् ॥
अवरुह्य मयूरात् स्वात् वाहनानामधीश्वरात् ।
गिरेरधो मयूरं तं कुक्कुटं क्रतुरूपिणम् ॥
संस्थाप्य पित्रोर्निकटमापायं ब्राह्मणोत्तमाः ।
अवलोकयतामस्य तदा नृत्यमुभावपि ॥, etc.

The chapters III to XIII are concerned with the accounts of the Asuras.

12B, Chapter IX :—

ऋषय ऊचुः ।

यदुक्तं भवता सूत पुराणार्थविशारद ।
उपदेशमगस्त्याय कृतवानग्निभूरिति ॥
किमस्योपदिदेशायमुमापुत्रः कृपावशात् ।
ब्रूह्येतत्तपसां श्रेष्ठ शृण्वतामद्य नो मुने ॥

सूत उवाच ।

शृणुध्वमृषयः सर्व्वे यूयं पुण्यवतां वराः ।
माहात्म्यं भस्मनः पुण्यं रुद्राक्षस्याघनाशकम् ॥

Here begin the Upadeśas, or, teachings, which turn on various topics, including *vratas* with stories connected with them; and devotion to Śiva with the stories of the devotees.

It ends :—

सूतात्मजस्य वचसेति मुनीन्द्रवर्य्याः (?)
सन्तोषवर्द्धिलहरीत निमग्नचित्ताः (?) ।
संभाष्य सूतमपि विरुद्य+++++
प्रापुस्तदाश्रयपदं त्रिदिवानधिघ्नीः (?) ॥

Colophon :—

इति श्रीस्कन्दपुराणे शंकरसंहितायां शिवरहस्यखण्डे उपदेश-काण्डे पञ्चाशीतितमोऽध्यायः ।

Post Colophon Statement:—

संवत् १७ मे ४३ समये कार्त्तीक सुदि त्रितीया शुक्रवासरे अनन्तगिरि नृसिंहभटैः शंकरसंहितापुस्तकं लिखितम् ॥
श्रीभवानीशङ्कराभ्यां नमः ॥ विश्वेश्वराय नमः ॥

See Burnell 194, which notices six saṃhitās of the Skanda-purāṇa, of which Śaṃkara-saṃhitā is the second and which, besides the seven parts of Śaṅkara-saṃhitā, described above, mentions Śiva-rahaṣya as the 8th part of the saṃhitā. But in our MS. every one of the Kāṇḍas is stated to be only part of Śiva-rahaṣya.

Burnell also says—" This Purāṇa apparently does not exist in a definite state, but is composed of a number of detached parts, which are very numerous in this Library. ..... Like most of what passes for the Brahmāṇḍa and Pādma, this Purāṇa has also been much suspected by the Pundits." But while agreeing with Burnell that most of what passes for Skanda-purāṇa are open to suspicion, I do not think that it exists in no definite state. For in my Nep. Cat. Vol. I, p. 141, a MS. of the Skanda-purāṇa will be found described, undivided into Khaṇḍas or Saṃhitās. The MS. is in Gupta character and supposed to have been copied before 659 A.D.

3865.

3152. *The Same.*

For the manuscript and the work see L. 4060.

The Post Colophon Statement :—

श्रीमन्नृपशालिवाहनशके १६७० विभवनाम वत्सरे कार्त्तिक-
मासे शुक्लपक्षे अमावास्यां तिथौ सौम्यवासरे तद्दिने पुस्तकं
समाप्तम् ॥ शुभं भवतु ॥ श्रीरस्तु ॥

संविद्देवि गरीयसी भगवती वैगुण्यविध्वंसिनी
मायामोहमदान्धकारशमनी तापत्रयोन्मूलिनी ।
वाग्देवी वदनाम्बुजे वसतु मे सम्मोहिनी दीपिका
ब्रह्मज्ञानविवेकसिन्धुलहरी ज्ञानस्य सम्वर्द्धिनी ॥

3866.

8870. **कैवल्यरत्नम् ।** *Kaivalya-ratnam.*

From the Saura-saṃhitā.

परमाद्वैतसारोद्धारः ।

Substance, country-made paper. 10½ × 4½ inches. Folia, 29. Lines, 16, 18 on a page. Character, Nāgara of the nineteenth century. Appearance, discoloured.

Extracts from Puraṇas, referring to the identity of the finite soul with the infinite.

The Last Colophon :—

इति श्रीकैवल्यरत्ने स्कन्दपुराणे सौरसंहिताप्रकाशितजीवन्मुक्ति-
पर्य्यन्तपरमाद्वैतसारोद्धारः समाप्तः ।

It begins :

विज्ञानमानन्दमयं तमेकं सत्यं स्वसंवेदनमात्मतत्त्वम् ।
समस्तवेदान्तसमन्वयाप्तं ब्रह्म प्रपद्ये प्रविलीनभेदम् ॥
श्रुतिस्मृतिपुराणेषु सेतिहासेषु मोक्षदः ।
सारः समुद्धृतः पूर्व्वं ग्रन्थेऽद्वैतप्रकाशके ॥

अधुनोपपुराणेषु स एवोद्धियते मया
कैवल्यरत्नेऽस्मिन् ग्रन्थे कैवल्यरत्नदः ॥

3867 *and* 3868.

8439. **प्रणवकल्पः** । *Praṇava-kalpaḥ*

Stated to be a part of the Vaiṣṇava-saṃhitā of the Skanda-purāṇa.

Substance, country-made paper. $9\frac{3}{4} \times 4\frac{3}{4}$ inches. Folia, 40. Lines, 7 on a page. Extent in ślokas, 360. Character, Nāgara. Date, Saṃvat 1734. Appearance, fresh, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे वैष्णवसंहितायां मन्त्रप्रस्तावे प्रणवकल्पे पञ्चमोऽध्यायः ।

Post Colophon :—

संवत् १७३४ वर्षे आश्विनमासे कृष्णपक्षे पञ्चम्यां रवौ लिखितं नवानगरमध्ये आचार्य्यवत्सराजसुतप्रेमजी ॥ श्रीरस्तु । कल्याणमस्तु ॥

See L. 2290.

3869.

8669. *The Same.*

With a commentary, by Gaṅgādharendra Sarasvati.

Text and commentary complete in 41 leaves, the text has five adhyāyas.

The last verse of the ṭika :—

वासुदेवेन्द्रयतीनां प्रीत्यर्थं शिवतुष्टये ।
मया प्रण[व] कल्पोऽयं यथामति विकाशितः ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीसर्व्वज्ञसरस्वतीपूज्यपादशिष्येण रामचन्द्रेन्द्रसरस्वतीपूज्यपादशिष्येण गङ्गाधरेन्द्र सरस्वत्याख्यभिक्षुणा विरचितः प्रणवकल्पप्रकाशः सम्पूर्णं । श्रीशिवयोः पादाब्जयोरर्पितः ।

अज्ञानादा प्रमादादा सुवलितं वान्यथाज्ञातम् ।
प्रार्थितः प्रणताः धीराः क्षन्तुमर्हंति साधवः ॥

इदं पुस्तकं श्रीमत्शिवानन्दसरस्वदुग्धाधारी (?) स्वार्थं परार्थंच मठामध्ये स्थापयन्ति । सदूरर्षमस्तु ।

3870.

8594. **प्रणवकल्पप्रकाशः** । *Pranava-kalpa-prakāśaḥ.*

By Gañgādharendra Sarasvatī with the text.

Substance, country-made paper. $9\frac{1}{4} \times 4$ inches. Folia, 66. Lines, 13 on a page. Extent in ślokas, 1,700. Character, Nāgara. Date, 1872. Good. Complete.

Text and commentary. Complete in 66 leaves. The text belongs to the Skanda-purāṇa and is complete in 5 chapters. The commentary is by Gañgādharendra Sarasvatī, a disciple of Sarvajña Sarasvatī.

सम्वत् १८७२ का[र्त्ति]कमासे कृष्णे पक्षे मासे या पुण्यतिथौ बुधवासरे गङ्गातीरे त्रिलोचनसन्निध्यौ लेखिनीक्षता समाप्तता ।

The last sentence of the commentary runs thus:—

वासुदेवेन्द्रयतीनां प्रीत्यर्थं शिवतुष्टये ।
मया प्रणवकल्पोऽयं यथा मति विकाशितः ॥

See L. 2291.

3871.

10161. **शिवतत्त्वसुधानिधिः** । *Śiva-tattva-sudhānidhiḥ.*

Being an extract from the Sanat-kumāra-saṃhitā of the Skanda-purāṇa.

Substance, foolscap paper. $12 \times 5\frac{1}{2}$ inches. Folia, 49. Lines, 14 on a page. Extent in ślokas 1,700. Character, Nāgara. Date, Saṃvat 1778. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमत्स्कान्दे महापुराणे सनत्कुमारसंहितायां अन्तिमखण्डे शिवतत्त्वसुधानिधौ सूतऋषिसंवादे सकलाध्याय महिमानुवर्णनं नाम विंशोऽध्यायः ॥ २० ॥

Post Colophon :—

॥ श्रीसांब ॥ अन्तिमखण्डस्य पूर्व्वभागः समाप्तः ।
सुगौराङ्गीसुन्दरेशौ भक्तकल्पमहीरुहौ ।
तयोरनुग्रहो यत्र तत्र शोको न विद्यते ॥
शाके शालीवाहनेऽस्मिन् संख्या वै गण्यतेऽधुना ।
सहस्रोद्धं सप्तशतमष्टसप्ततिसंयुते ॥
नलाब्दे मासि भाद्रे च वर्षर्त्तौ दक्षिणायने ।
षष्ठ्यां चैव भृगोर्वारे सायाह्ने शुक्लपक्षके ॥
चतुर्वर्गप्रदो ह्येष शिवतत्त्व-सुधानिधिः ।
मानवानां पापहरः समाप्तिमगमत् क्षयात् ॥
लिखितोऽयं महान् ग्रन्थः क्षणाकारन्तसूरिणा ।
पठनं नित्यशः कृत्वा पुनामीति प्रयत्नतः ॥

Cf. printed edition of Sanat-kumāra saṃhitā.

3872.

11220. **श्रीरामस्तवराजः ।** *Srīrāma-stava-rājaḥ.*

From Sanat-kumāra-saṃhitā.

Substance, country-made paper. 8½ × 4 inches. Folia, 9. Lines, 7, 8 on a page. Extent in ślokas, 126. Character, Nāgara. Appearance, discoloured. Complete.

Colophon :—

इति श्रीसनत्कुमारसंहितायां नारदप्रोक्तश्रीरामस्तवराजः समाप्तः ॥

Beginning :—

ॐ अस्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार ऋषिः

etc., etc.

सूत उवाच ।

सर्व्वशास्त्रार्थतत्त्वज्ञं व्यासं सत्यवतीसुतम् ।
धर्म्मपुत्रः प्रहृष्टात्मा प्रत्यवाच मुनीश्वरम् ॥

युधिष्ठिर उवाच ।

भगवन् योगिनां श्रेष्ठ सर्व्वशास्त्रविशारद ।
किं तत्त्वं किं परं जाप्यं किं ध्यानं मुक्तिसाधनम् ॥
श्रोतुमिच्छामि तत् सर्व्वं ब्रूहि मे मुनिसत्तम ।

श्रीवेदव्यास उवाच ।

धर्म्मपुत्र महाभाग शृणु वक्ष्यामि तत्त्वतः ।
यत् परं यद् गुणातीतं यज्ज्योतिरमलं शिवम् ॥
तदेव परमं तत्त्वं कैवल्यपदकारणम् ।
श्रीरामेति परं जाप्यं तारकं ब्रह्म + + +
ब्रह्महत्यादिपापघ्नमिति वेदविदो विदुः ।

... ...

विज्ञानफलदं दिव्यं मोक्षैकफलसाधनम् ॥
नमस्कृत्य प्रवक्ष्यामि रामं क्षमां जगन्मयम् ।
अयोध्यानगरे रम्ये रत्नमण्डपमध्यगे ॥
स्मरेत् कल्पतरोर्मूले रत्नसिंहासनं शुभम् ।
तन्मध्येऽष्टदलं पद्मं नानारत्नैश्च वेष्टितम् ॥
स्मरेन्मध्ये दाशरथिं सहस्रादित्यतेजसम् ।
पितुरङ्कगतं राममिन्द्रनीलमणिप्रभम् ॥
कोमलाङ्गं विशालाक्षं विद्युद्वर्णं वराम्बरम् ।

... ...

3A, एवं सच्चित्तवेदिष्णुं यज्ज्योतिरमलं विभुम् ।
प्रहृष्टमानसो भूत्वा मुनिवर्य्यः स नारदः ॥
सर्व्वलोकहितार्थाय तुष्टाव रघुनन्दनम् ।
धृताञ्जलिपुटो भूत्वा चिन्तयन्नद्भुतं हरिम् ॥

यदेकं यत् परं नित्यं यदनन्तं चिदात्मकम् ।
यदेकं व्यापकं लोके तद्रूपं चिन्तयाम्यहम् ॥
विज्ञानहेतुं विमलायताक्षं प्रज्ञानरूपं स्वसुखैकहेतुम् ।
श्रीरामचन्द्रं हरिमादिदेवं परात्परं राममहं भजामि ॥

End :—

रामरत्नमहं वन्दे चित्रकूटपतिं हरिम् ।
कौशल्यास्तुक्तिसंभूतं जानकीकण्ठभूषणम् ॥

3873.

11185. *The Same.*

Substance, country-made paper. 10 × 5 inches. Folia, 6. Lines, 12 on a page. Character, modern Kāśmirī. Appearance, fresh. Complete.

Colophon :—

इति श्रीसनत्कुमारसंहितायां नारदोक्तं श्रीरामस्तवराजस्तोत्रं समाप्तम् ।

The stottra begins in 2B :—

श्रीनारद उवाच ।

नारायणं जगन्नाथमभिरामं जगत्पतिम् ।
कविं पुराणं वागीशं रामं दशरथात्मजम् ॥
राजराजं रघुवरं कौशल्यानन्दवर्द्धनम् ।
भर्गं वरेण्यं विश्वेशं रघुनाथं जगद्गुरुम् ॥, etc., etc.

3874.

3935D. *The Same.*

Beginning from 4*A and ending in* 9*B.*

Substance, country-made paper. 12¼ × 3 inches. Folia, 4–9. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीसनत्कुमारसंहितायां नारदप्रोक्तं श्रीरामस्तवराजस्तोत्रं समाप्तम् ।

Along with this, there is an extra folio marked 6, containing the same matter.

3875.

6031. *The Same.*

With the commentary by Haryācārya.

Substance, country-made paper. $10\frac{3}{4} \times 5$ inches. Folia, 33. In tripāṭha form. Character, Nāgara. Date, Saṃvat 1938. Appearance, discoloured. Complete.

The *stava* is stated to belong to Sanat-kumara-saṃhitā.

Beginning :—

ॐ अस्य श्रीरामचन्द्रस्तवराजस्तोत्रमन्त्रस्य सनत्कुमार ऋषिरनुष्टुप्छन्दः श्रीरामोदेवता सीताबीजं हनूमान् शक्तिः श्रीरामप्रीत्यर्थे विनियोगः ।

Text :—

श्रीसूत उवाच ।

सर्व्वशास्त्रार्थतत्त्वज्ञं व्यासं सत्यवतीसुतम् ।
धर्म्मपुत्रः प्रहृष्टात्मा प्रत्यवाच मुनीश्वरम् ॥

The stava ends :—

रामरत्नमहं वन्दे चित्रकूटपतिं हरिम् ।
कौशल्याशक्तिसम्भूतं जानकीकण्ठभूषणम् ॥

The commentary begins :—

श्रीरामो जयति ।
सौमित्र्याद्युद्यद्राखिको बहुविधक्रीड़ाप्रवालोत्करः
कीर्त्युद्यद्बकुसुमो भवार्त्तिश्रमनच्छायः समन्तात् समः ।
भक्तानन्दफलप्रदो विभुरपि प्रेम्ना समालोकितः
सीताकल्पलताश्रितो विजयते श्रीरामकल्पद्रुमः ॥

सनत्कुमारदेवर्षिव्यासस्तूतान् वयं स्तुमः ।
श्रीरामस्तवराजोयं यैरस्मासु प्रकाशितः ॥
श्रीभाष्यकारमुदिताखिलतत्त्वसार-
माधारमञ्चितनयाच्युतयोः प्रणम्य ।
तद्वाक्सुधारसमयैः प्रमितैर्वचोभिः
व्याचक्ष्महे रघुपतिस्तवराजमेतम् ॥
... ...
... ...

अथ सोऽयं श्रीवादरायणसमधिगतपरमार्थयाथार्थ्यः श्रीमान् सूतः श्रीरामस्वरूपगुणलीलाविभूतिप्रकाशकं स्तवराजं वक्ष्यन् आदौ तस्यार्ष्यादिकं दर्शयति। ॐ अस्येति ।

The commentary ends:—

श्रीमद्रामानुजसिद्धान्तवेदी
हर्ष्याचार्यो भावगर्भं यदेतत् ।
भाष्यं रामस्तवराजे व्यतानीत्
रामप्रेष्ठाः सादरं तत् पठन्तु ॥
श्रीरामस्तवराजः किमयं भाष्येण भूषितो भक्तान् ।
कल्पद्रुम इव मधुपालिचित्तं कुसुमादिना नो मादयति ॥

The colophon to the text:—

इति श्रीसनत्कुमारसंहितायां श्रीनारदप्रोक्तश्रीरामस्तवराज पूर्त्तिमगमत् ।

The Colophon of the commentary:—

इति श्रीरामस्तवराजभाष्यं सम्पूर्णम्। शुभमस्तु श्रीरामो जयतु ।

संवत् १९३८ मिति चैत्र सुदी २ शुक्लाक्षर गाधुरामपारिक गरिवश्राक्षण ।

3876.

5764. **द्वारकामाहात्म्यम्** । *Dvārakā-māhātmyam.*

From the Prahlāda-saṃhita of the Skanda-purana.

Substance, country-made paper. 9×4 inches. Folia, 55. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, soiled and worn-out. Incomplete both ends. The first leaf is missing. Two leaves joined together make one. Some of the leaves have been disjoined. The first side of the second leaf is also missing. The leaves between the 17th and the 30th consist of broken fragments.

11B, इति श्रीपद्मपुराणे द्वारकामाहात्म्यम्; 14B, इति द्वारकामाहात्म्ये दुर्व्वासानयनं नाम; 16B, इति श्रीस्कन्दपुराणे प्रह्लादसंहितायां चक्रतीर्थोत्पत्तिर्नाम चतुर्थोऽध्यायः; 30B, इति श्रीद्वारकामाहात्म्ये देवयात्रा-परिवारपूजाकथनं नाम षोडशोऽध्यायः; 31B, इति श्रीद्वारकामाहात्म्ये सप्तदशोऽध्यायः; 34B, इति श्रीद्वारकामाहात्म्ये प्रह्लादोक्तसंहितायां कुब्जवधो नामाध्यायः; 35A, इति श्रीद्वारकामाहात्म्ये प्रह्लादसंहितायां विंशतिमोऽध्यायः; 36B, इति प्रह्लादसंहितायां द्वारकामाहात्म्ये श्रीकृष्णरुक्मिणीमाहात्म्यं नाम एकविंशतिमोऽध्यायः; (?) 38A, इति श्रीस्कन्दपुराणे द्वारकामाहात्म्ये तीर्थयात्रायां एकविंशतिमोऽध्यायः; (?) 40A, इति श्रीस्कन्दपुराणे द्वारकामाहात्म्ये द्वारकादर्शनो नाम द्वाविंशोऽध्यायः; 42A, ० द्वारकादर्शनो नाम त्रयोविंशोऽध्यायः; 45B, ० द्वारकाभिवन्दनो नाम चतुर्विंशतितमोऽध्यायः; 48B, ० वज्रलेपपापप्रहरो नाम पञ्च[विंशति]तमोऽध्यायः।

In 54B. Last Colophon :—

इति श्रीस्कन्दपुराणे प्रह्लादोक्तसंहितायां द्वारकामाहात्म्यं सम्पूर्णम्।

The 55th seems to be a stray leave.

For a description of a complete work in 34 chapter see I.O. Catal. No. 3660 and Oxford No. 124, p. 72.

3877.

1671. *The Same.*

Substance, country-made yellow paper. 10½ × 4½ inches. Folia, 88. Lines, 9 on a page. Extent in ślokas, 1,600. Character, Nāgara. Date, effaced. Appearance, tolerable.

The present MS. contains 22 chapters which are named and numbered, ending in leaf 66A; after which there are four more chapters three of which are described simply as 'सौपर्णे द्वारकामाहात्म्यम्'।

The Last Colophon in leaf 88*A*:—

'इति श्रीप्रह्लादप्रोक्तसंहितायां द्वारकामाहात्म्ये परमसद्-भावस्य स[ख]रूपवर्णने पिंडारधर्म्मे पञ्चपञ्चतीर्थमाहात्म्यम् समाप्तम्॥

3878.

1730. ब्रह्मोत्तरखण्डम्। *Brahmottara-khaṇḍam.*

(स्कन्दपुराणीयम्)।

From the Skanda-purāṇa.

Substance, country-made paper. 11¼ × 5½ inches. Folia, 101. Lines, 9 to 12 on a page. Extent in ślokas, 2,400. Character, Nāgara. Date, Samvat 1611. Appearance, old.

The Last Colophon runs:—

सं १६११। इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवण-महिमाकथननाम द्वाविंशोऽध्यायः। शुभम्।

For a full description of the work see L. 2567.

It has another name Laghu-śiva-purāna. See Oxf. 75A. No. 129.

3879.

3314. *The Same.*

Substance, country-made paper. 12 × 4 inches. Folia, 67. Lines, 9 on a page. Extent in ślokas, 2,400. Character, Bengali. Date, Śaka 1720 and Sana 1206. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणब्रह्मोत्तरखण्डे द्वाविंशोऽध्यायः ।

Post Colophon :—

शाके १७२० । सन १२[०]६ ।

See L. 2567 and Oxf. 75A.

3880.

4625. *The Same.*

Substance, country-made paper. 13 × 4 inches. Folia, 112. Lines, 8 on a page. Extent in ślokas, 2,240. Character, Bengali of the eighteenth century. Appearance, old and discoloured. Complete.

For the work see L. 2567.

Post Colophon :—

राममाणिक्यशर्म्मणः खाञ्चरमिदम् । श्रीगुरवे नमः ॥

3881.

5592B. *The Same.*

Substance, palm-leaf. 14 × 1½ inches. Folia, 63. Lines, 6, 7 on a page. Extent in ślokas, 2,500. Character, Uḍiya. Appearance, good. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणकथानुवर्णनं नाम द्वाविंशतितमोऽध्यायः समाप्तोऽयं ग्रन्थः ।

Post Colophon Statement :—

रामचन्द्रदेवस्य द्वाविंशदङ्के रामचन्द्ररथेन लिखितं पुस्तकमिदम् ।

एतस्मात् किमिहेन्द्रजालमपरं यद् गर्भवासस्थितं
रेतश्चोतति रक्तमस्तकपदप्रोद्भूतगात्राङ्कुरम् ।
पर्य्याप्तैश्च शिशुत्वयौवनजरावेषैरनेकैर्वृतं
पश्यत्यत्ति गृणोति जिघ्रति तथा गच्छत्यधो गच्छति ॥

प्रातःकाले शिवं दृष्ट्वा निशि पापं व्यपोहति ।
आजन्मजातं मध्याह्ने सायाह्ने सप्तजन्मजम् ॥
सर्व्वकालादरिष्ठञ्च सायंकालो मुनीश्वर ।
सायंकाले शिवं दृष्ट्वा + + शिवो हि जायते ॥
वृषस्य वृषणं स्पृष्ट्वा शृङ्गस्यावलोकनम् ।
कोटिजन्मार्ज्जितं पापं तत्क्षणादेव नश्यति ॥
राजसूयाश्वमेधाभ्यां या गतिः समुदाहृता ।
सा गतिर्दृष्टमात्रेण एकाम्रकवने शिवम् ॥
श्रद्धया हेलया वापि एकाम्रकवने मम ।
दर्शनं कोटियज्ञानां फलदं नात्र संशयः ॥
यद्येकचूत इत्यादि श्रुत्वा यस्त्विह मुच्यते ।
विलोक्य तद्विमुक्तः स्याद्यदि देवः प्रमाणभाक् ॥, etc., etc.

See L. 2567 and Oxf. Nos. 127 and 128.

The work has been repeatedly printed in India. Bombay Saka 1788.

3882.

8104. *The Same.*

Substance, country-made paper. 12 × 5 inches. Folia, 55. Lines, 13 on a page. Character, Bengali. Date, B.S. 1293. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे पुराणश्रवणमहिमा नाम द्वाविंशोऽध्यायः ।

Post Colophon :—

सम्पूर्ण ग्रन्थोयं । श्रीरामनिधिशर्म्मेणः खाक्षरं पुराणमिति सन १२९३ तां १६ माघ ।

For a complete analysis of the work see Oxf. No. 126.

3883.

11010. *The Same.*

II.

Substance, foolscap paper. 12½ × 6 inches. Folia, 20. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

It ends abruptly after the 4th adhyāya.

Beginning :—

ॐ श्रीगणेशाय नमः ।

ज्योतिर्मात्रस्वरूपाय निर्म्मलज्ञानरूपिणे ।

नमः शिवाय नित्याय समस्तगुणवृत्तये ॥

ऋषय ऊचुः ।

आख्यातं भवता सूत विष्णोर्माहात्म्यमुत्तमम् ।

समस्तापहरं पुण्यं समासेन श्रुतं च नः ॥

इदानीं श्रोतुमिच्छामो माहात्म्यं त्रिपुरद्विषः ।

तद्भक्तानाञ्च माहात्म्यं अघौघापहरं परम् ॥

तन्मन्त्राणां तद्व्रतानां तत् पूजायाञ्च सत्तम ।

तत्कथायाञ्च तद्भक्तेः प्रभावमनुवर्णय ॥

4A, इति श्रीस्कन्दपुराणोत्तरखण्डे पञ्चाक्षरीमहिमा नाम प्रथमाध्यायः ; 9A, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे गोकर्णमहिमानुवर्णनं नाम द्वितीयोऽध्यायः ; 16A, • शिवचतुर्दशीमाहात्म्यकथनं नाम तृतीयोऽध्यायः ; 19A, इति श्रीचतुर्दशीमाहात्म्यं नाम चतुर्थोऽध्यायः ।

सूत उवाच ।

शिवो गुरुः शिवो देवः शिवो बन्धुः शरीरिणाम् ।

शिव आत्मा शिवो जीवः शिवादन्यो न विद्यते ॥, etc.

3884.

2327. **शिववर्म्म** *or* **शिवकवचम्** ।

Śiva-varma or *Śiva-kavacam.*

Being the 12th chapter of the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 9½ × 4½ inches. Folia, 4. Lines, 10, 11 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, discoloured. Complete.

Beginning :—

अस्य श्रीशिवकवचस्तोत्रमन्त्रस्य ऋषभयोगीश्वर ऋषिरनुष्टुप्-छन्दः श्रीसदाशिवदेवता रां बीजं रीं शक्तिः रं कीलकम् श्रीमत्युञ्जयसाम्बसदाशिवप्रीत्यर्थं समस्तरुद्रसाक्षात्कारे शिव-कवचजपे विनियोगः । .....

....

वज्रदंष्ट्रं त्रिनयनं कालकण्ठमरिंदमम् ।

सहस्रकरमत्युग्रं वन्दे देवं सदाशिवम् ॥

Printed in the Bṛhat-stotra-ratnākara, p. 33.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्म्मकथनं नाम द्वादशोऽध्यायः ।

3885.

9944. *The Same.*

Substance, country-made paper. 9 × 5 inches. Folia, 4, the 2nd leaf is missing. Lines, 12 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Samvat 1827. Appearance, old.

This is said to belong to the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्म्मकथनं नाम द्वादशोऽध्यायः ।

Beginning :—

ॐ अस्य श्रीशिवकवचस्तोत्रमन्त्रस्य ऋषभयोगीऋषिरनुष्टुप्-
छन्दः श्रीसदाशिवरुद्रो देवता ग्रं बीजं ग्रीं ग्रक्ति ग्रीं कीलकं
श्रीसाम्बशिवप्रीत्यर्थं शिवकवचस्तोत्रजपे विनियोगः ।, etc., etc.,
etc., etc.

ऋषभ उवाच ।

नमस्कृत्य महादेवं सर्व्वव्यापिनमीश्वरम् ।
वक्ष्ये शिवमयं वर्म्म सर्व्वरक्षाकरं नृणाम् ॥ १ ॥
शुचौ देशे समासीनः यथावत् कल्पितासनः ।
जितेन्द्रियः मितप्राणः चिन्तयेत् शिवमव्ययम् ॥ २ ॥

End :—

इति भद्रायुषं सम्यक् अनुशास्य समाहितम् ।
ताभ्यां सम्पूजितः सोऽथ योगीश्वरगतिं ययौ ॥ ७२ ॥

The note of the scribe :—

संवत् १८२७ शके १६९२ माघशुक्ल ११ रवौ ढुण्ढिराजेन
लिखितं स्वार्थं परार्थञ्च ।

3886.

8956. *The Same.*

Substance, country-made paper. 9½ × 4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 60. Character, Nāgara. Dated, Samvat 1893. Fresh. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिवकवचं समाप्तं ।

3887.

9830. *The Same.*

Substance, country-made paper. 7½ × 5 inches. Folia, 14. Lines, 6 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, tolerable. Complete.

From the Brahmottara-khaṇḍa of the Skanda-purāna.
Printed in Bṛhat-stottra-ratnākara; p. 33.

Colophon:—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्म्मकथननाम शिव-कवचं समाप्तम्।

3888.

2499. *The Same.*

Substance, country-made paper. $6\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 25. Lines, 4 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon:—

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे ऋषभयोगीश्वरसंवादे शिववर्म्मकथनं नाम द्वादशोऽध्यायः।

3889.

2688. **प्रदोषनिर्णयः।** *Pradoṣa-nirṇayaḥ.*

From the Brahmottara-khaṇḍa of the Skanda-purāṇa.

For the MS. and the work see L. 4230.

R. Mitra took it to be a part of the Brahmottara-khaṇḍa of the Skanda-purāṇa. So I have placed it here. It is really a Smṛti work based on the Skanda-purāṇa.

3890.

2399. **प्रदोषव्रतप्रयोगः।** *Pradoṣa-vrata-prayogaḥ.*

For the manuscript and the work see L. 4224.

The principal worship is that of Umā with Śiva.

1A, इति स्कान्दे प्रदोषोद्यापनं समाप्तम्; 2B, अथ पूजाविधिः; 3A, अथ कथा।

The kathā is from the Skanda-purāna and begins thus :—

ऋषय ऊचुः ।

प्रदोषे भगवान् शम्भुः पूजितस्तु महात्मभिः ।
संप्रयच्छति कां सिद्धिं एतन्नो ब्रूहि सुव्रत ॥

सूत उवाच ।

प्रदोषपूजामाहात्म्यं किमु वर्णयितुं क्षमः ।
दुःखशोकभयार्त्तानां क्लेशनिर्व्वाणकारणे ॥

3891.

3291. *The Same.*

From the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 11. Lines, 7 to 10 on a page. Extent in ślokas, 170. Character, Nāgara of the seventeenth century. Appearance, very old. Complete.

It is an interlocution between Śiva and Pārvatī.

For the beginning and the end see L. 4224.

First of all it gives the closing ceremony of the vrata, then the rules of worship and then the kathā. The vrata is a worship of Śiva, to be performed by females at dusk on white Trayodaśī.

1B, इति स्कान्दे प्रदोषव्रतोद्यापनं समाप्तम्; 5B, इति प्रदोषपूजा समाप्ता, अथकथा; 11B, इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे प्रदोषव्रतकथा सम्पूर्णा ।

There are three lines more after the colophon.

3892.

2417. **शिवरात्रिव्रतम्** । *Śiva-rāttri-vratam.*

From the Brahmottara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 120. Character, Nāgara. Date,

Nelābda Saṃvat 1724. Appearance, discoloured and worm-eaten. Complete.

Colophon :—

इति ब्रह्मोत्तरखण्डे शिवरात्रिव्रतं सम्पूर्णम् ।

It begins :—

ऋषय ऊचुः ।

सर्व्वपुण्याधिकफलं सर्व्वपापप्रणाशनम् ।
सर्व्वसम्पत्करं नृणां भोगमोक्षप्रदायकम् ॥
... ...
किञ्चिद्व्रतं समाचक्ष्व सूत सर्व्वविदांवर ।
... ...

सूत उवाच ।

शृणुध्वं मुनयः सर्व्वे व्रतानां व्रतमुत्तमम् ।
... ...
तद्व्रतेष्वपि सर्व्वेषु शिवरात्रिव्रतं महत् ॥

Post Colophon :—

नेजाब्दे संवत् १७२४ रामभद्रस्य ढुंढिराजेन लिखितम् मास शिवरात्रिव्रतं संपूर्णम् ।

3893.

3308. केदारखण्डम् । *Kedāra-khaṇḍam.*

Of the Skanda-purāṇa.

Substance, country-made paper. 13 × 5¼ inches. Folia, 400. Lines, 10 on a page. Character, Bengali. Date, Śaka 1748. Appearance, fresh. Complete.

Post Colophon Statement :—

वसुविधिमुखसमग्नौघ्नकाब्दे लिलेख
सरसिजकुलनाथे हस्तिकक्षेऽहचन्द्रे ।

रजनिकरवारे स्कान्दकेदारखण्डम्
मुखकुलविदितः श्रीयुक्तरामप्रसादः ॥
शुभमस्तु शकाब्दा १७४८ मार्गशीर्षस्याष्टदिवसीया लिपि-
रियम् ॥

See H.P.R., Vol. I, 79 and Cs. 4, 221,222.

3894.

10303. *The Same.*

Substance, country-made paper. 10 × 5¼ inches. Folia, by counting 131. Lines, 9 on a page. Character, Nāgara. Date, Saṃvat 1865. Appearance, discoloured.

This is copied from a defective manuscript and begins from śloka 14 of the 17th chapter.

Last Colophon :—

इति श्रीस्कन्दपुराणे केदारखण्डे शैवशास्त्रे पञ्चत्रिंशोऽध्यायः ।
समाप्तोयं ग्रन्थः ॥

Post Colophon :—

संवत् १८६५ माघमासे कृष्णपक्षे दशमी बुधवासरे तद्दिने
पुस्तकं समाप्तं ।
लिखितं गोकुलनाथ ब्राह्मणेन । यादृशमित्यादि ।

For a description of the work see I.O. Catal. No. 3645.

3895.

8346. **श्रीक्षेत्रमाहात्म्यम्** । *Śrī-kṣettra-māhātmyaṃ.*

From the Kedāra-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12 × 5½ inches. Folia, 54. Lines, 10 on a page. Extent in ślokas, 2160. Character, Nāgara. Date, Śaka 1791. Appearance, discoloured. Complete.

Last Colophon :—

इति श्रीमद्दापुराणे एकाशीतिसाहस्रे स्कान्दे केदारखण्डे
श्रीक्षेत्रमाहात्म्ये सप्तदशोऽध्यायः ।

Post Colophon :—

संं १७९१ मिति आश्विन शुद्ध ६ रवौ काशीनाथेन लिखितं स्वार्थं परार्थं च।

Beginning :—

ऋषय ऊचुः।

सूत सूत महाबाहो व्यासप्रतिनिधे शुभ।
श्रीक्षेत्रं पुण्यदं लोके श्रूयते हि महामते ॥ १ ॥
कियत् प्रमाणं तत्क्षेत्रं कुत्र तद्विद्यते बुध।
उत्पत्तिश्चैव माहात्म्यं तस्य विस्तरतो वद ॥ २ ॥
... ... ॥ ३-९ ॥
कोणोत्तमाङ्गमारभ्य यावत् कोणकलेवरम्।
तावत् श्रीसंज्ञकं क्षेत्रं योजनानां चतुष्टयम् ॥ १० ॥
योजनानां त्रयं ख्यातं तिर्य्यगायतमेव च।
... ...
खाण्डवाख्य-नदीतीराद्यावच्छिवि-तपः-स्थलम्।
यस्मिन् क्षेत्रे मुनिश्रेष्ठ धर्म्मनेत्र इति श्रुतः ॥
3B, गङ्गापि खकलाभिश्च वर्त्तते सर्व्वदात्र वै।
राजा परमधर्म्मज्ञः स चकार महत्तपः ॥ १४ ॥

It is in the Himālayas, washed by the river Ganges. Incidentally other places of pilgrimage are mentioned in the same locality and neighbourhood.

3896.

2339. शिवापामार्ज्जनम्। *Śivāpāmārjanaṃ.*

From Kedāra-khaṇḍa.

Substance, foolscap paper. 8 × 4 inches. Folia, 12. Lines, 8 to 10 on a page. Extent in ślokas, 160. Character, Nāgara of the eighteenth century. Discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे केदारखण्डे शिवब्रह्मभृगुक्रतुगर्गश्वेतकौशिक-दुर्व्वासःपरम्पराप्राप्तं शिवापामार्ज्जनं सम्पूर्णं ।

It is an interlocution between Jaimini and Durvāsas.

Post Colophon :—

इति वर्षोपगामनारायणेन लिखितं ।

It treats of a propitiatory rites for the cure of all sorts of diseases and the removal of all sorts of difficulties.

It begins :—

जैमिनिरुवाच ।

अकालमृत्युं जितवान् श्वेतो राजा कथं मुने ।
तां भ्रान्तिं कृपया विद्वन् यथावद् वक्तुमर्हसि ॥

It ends :—

षट्त्रिंशद्दर्भपरिमितान् स्थापयेत् कलसोपरि ।
अष्टदलात् प्रकुर्वीत कलसे च तदोपरि ॥

There are altogether 143 verses in this work.

3897.

4367. **काशीखण्डम्** । *Kāśī-khaṇḍaṃ.*

From the Skanda-purāṇa.

Substance, country-made yellow paper. 17½ × 6½ inches. Folia, 207. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

Well-known and often printed.

See W.P. 145, 147 and Oxf. 68B, Nos. 120–122.

Post Colophon Statement :—

शाण्डिल्यग्रामनिवासी श्रीरामचरणशर्म्मणः काशीखण्डमिदम् ।

3898.

4388. *The Same.*

Substance, country-made paper. 19×4½ inches. Folia, 370. Lines, 10 on a page. Extent in ślokas, 14,800. Character, Bengali. Date, Śaka 1699. Appearance, fresh. Complete.

Post Colophon Statement :—

शकाब्दा १६९९ ।

3899.

5833. *The Same.*

With Jayarāma's commentary.

Substance, country-made paper. 14×6½ inches. Folia, 117 to 238, 261 to 275, 349 to 406. Lines, 12 on a page. Character, Nāgara of the early nineteenth century. Appearance, old, discoloured and worn-out. A fragment.

The first and the last colophons in the fragment are those of the 25th and the 87th.

The name of the commentator.

123A, इत्याचार्य्यजयरामविरचितायां काशीखण्डटीकायां षड्विंशोऽध्यायः ।

3900.

8975. *The Same.*

With a commentary by Rāmānanda.

Substance, country-made paper. 14×7 inches. Folia, 799. Lines, 8, 14 on a page. Extent in ślokas, 21,000. Character, Nāgara. Fresh. Complete.

Kāśī-khaṇḍa only.

The first part is complete in 532 leaves and the second in 267.

For reference of the work see I.O. Catal. No. 3637, 3638 and L. No. 2191.

The author's father was Śuklāmbara and his grandfather Gadādhara belonging the Kāśyapa gotra. He was the pupil of Caturbhuja Bhaṭṭācārya and he was initiated as a Sannyāsi by Rāmendra-vana or Surendra-vana. As a Sannyāsi Rāmānanda was known as Caitanya-vana. He wrote two commentaries on the Kāśī-khaṇḍa one with quotations from koṣas, the other without them. The present MS. appear to have no quotations from Koṣas.

3901.

1714. *The same commentary.*

By Rāmānanda.

Substance, country-made paper. 7 × 4½ inches. Folia, 35. Lines, 12 on a page. Extent in ślokas, 815. Character, Nāgara. Date, Saṃvat 1852. Appearance, tolerable. The 29th chapter only.

Colophon :—

इति श्रीरामानन्दकृतायां काशीखण्डटीकायां एकोनत्रिंशोऽध्यायः ।

Post Colophon :—

संवत् १८५२ शके १७१७ श्रावण शुद्ध पञ्चम्यां भौमवासरे तद्दिने लिखितं प्रयागे वेणीमाधवसन्निधौ स्वार्थं परार्थञ्च ।

It begins :—

नमो भगवते तस्मै ब्रह्मविष्णुशिवात्मने ।
परब्रह्मस्वरूपिण्यै गंगायै च नमो नमः ॥

Introduction to the commentary of the 29th chapter :—

एकोनत्रिंशदध्याये गङ्गानामसहस्रकम् ।
वर्ण्यते भूरिमाहात्म्यं सर्व्वाघौघविदारणम् ॥

It ends :—

मातापि संत्यजेत् पुत्रमिति प्राक्तनप्रमाणतः ।
त्राहि मां त्रिजगन्मातर्गङ्गे विष्णुपदोद्भवे ॥

3902.

3113. **दण्डपाणिप्रादुर्भावः ।** *Daṇḍa-pāṇi-prādurbhāvaḥ.*

Being the 32nd chapter of the Kāśī-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{3}{4}$ inches. Folia, 23. Lines, 8, 9 on a page. Extent in ślokas, 368. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे श्रीकाशीखण्डे दण्डपाणिप्रादुर्भावो नाम द्वात्रिंशतिमोऽध्यायः ।

It begins :—

अगस्त्य उवाच ।

सर्व्वज्ञ हृदयानन्द स्कन्द स्कन्दिततारक ।
न तृप्तिमधिगच्छामि शृण्वन् वाराणसीकथाम् ॥
... ...
... ...
तदा कथय मे नाथ काश्यां भैरवसंकथां ॥
कोऽसौ भैरवनामात्र काशीपूर्य्यां व्यवस्थितः ।
किं रूपमस्य किं कर्म्म कानि नामानि चास्य वै ॥
कथमाराधितश्चैव सिद्धिदः साधकस्य वै ।
आराधितः कुत्र काले क्षिप्रं सिध्यति भैरवः ॥

स्कन्द उवाच ।

वाराणस्यां महाभाग यथा प्रेम प्रवर्त्तते ।
तथा न कस्यचिन्मन्ये ततो वक्ष्याम्यशेषतः ॥
प्रादुर्भावं भैरवस्य महापातकनाशनम् ।
यच्छ्रुत्वा वाग्मिवादस्तु सद्यं निर्व्विघ्नमाप्नुयात् ॥ इत्यादि ।

Daṇḍapāṇi is the Bhairava mentioned here.

3903.

2160. **महालक्ष्मीस्तोत्रम्** । *Mahālakṣmī-stottraṃ.*

The 15th chapter of Kāśī-khaṇḍa.

For the MS. see L. 4147.

3904.

5210. **महालक्ष्मीस्तोत्रम्** *and* **अभीष्टदस्तोत्रम्** ।

Mahālakṣmī-stottraṃ and *Abhīṣṭada-stottraṃ.*

Substance, country-made paper. 14 × 4 inches. Folia, 3. Lines, 7 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Mahālakṣmī-stottra begins :—

अगस्तिरुवाच ।
मातर्नमामि कमले कमलायताक्षि
श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।
क्षीरोदजे कमलकोमलगर्भगौरि
लक्ष्मि (?) प्रसीद सततं नमतां शरण्ये ॥

It ends in 2 :—

इति श्रीस्कन्दपुराणे काशीखण्डे अगस्त्यप्रणीत-महालक्ष्मीस्तोत्रं सम्पूर्णम् ।

The leaf containing Abhīṣṭada-stottra is marked 1.

Beginning :—

देवा ऊचुः ।
नमो हिरण्यगर्भाय ब्रह्मणे ब्रह्मरूपिणे ।
अविज्ञातस्वरूपाय कैवल्यायामृताय च ॥

Colophon :—

इति श्रीस्कन्दपुराणे काशीखण्डे अभीष्टदस्तोत्रं समाप्तम् ।

3905.

4747. **गङ्गासहस्रनाम।** *Gañgā-sahasra-nāma.*

From the Kāśī-khaṇḍa of the Skanda-purāṇa.

Substance, Napalese paper. 11 × 4 inches. Folia, 15. Lines, 7 on a page. Extent in ślokas, 350. Character, Newari of the eighteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे काशीखण्डे गङ्गासहस्रनामैकोनत्रिंशत्तमाऽध्यायः।

Beginning :—

ॐ नमः श्रीगणेशाय नमः।

अगस्त्य उवाच।

विना ज्ञानेन गङ्गायां नृणां जन्म निरर्थकम्।
उपायान्तरमस्त्यन्यद्येन ज्ञानफलं लभेत्॥

3906.

2104. **शीतलास्तोत्रम्।** *Sītalā-stottram.*

From Kāśi-khaṇḍa.

Substance, country-made paper. 8½ × 4 inches. Folium, 1. Character, Nāgara. Date, Samvat 1726. Appearance, old. Complete.

Colophon :—

इति श्रीकाशीखण्डे शीतलास्तोत्रं समाप्तम्।

Post Colophon :—

संवत् १९२६ माघ।

Printed in Vṛihat-stottra-ratnākara.

3907.

10181. काशीखण्डोक्तपद्यावली ।

Kāśī-khaṇḍokta-padyāvalī.

Substance, country-made paper. 13×7 inches. Folia, 4. Lines, 19 on a page. Extent in ślokas, 300. Character, Nāgara. Date, Saṃvat 1925 (in a later hand). Appearance, discoloured. Complete.

Colophon :—

इति श्रीसंक्षिप्त-काशीखण्डोक्तपद्यावली समाप्ता ।

Post Colophon :—

सं १९२५ मि० जे० वर २ लिखापि गणेशरामव्यासदासने हनुमान् दास ब्राह्मण लवा लेखे ।

The colophon and the post-colophon statements are written in a later hand.

Beginning :—

गणेशाय नमः ॥

यन्मासान्नपरित्यागाद्यदन्यत्र फलं लभेत् ।
शिवरात्र्युपवासेन तत् काश्यां जायते ध्रुवम् ॥
मासि मासि कुशाग्राम्बुपानादन्यत्र यत् फलम् ।
काश्यामुत्तरवाहिन्यामेकेन चुलुकेन तत् ॥

End :—

यस्य विश्वेश्वरस्तुष्टस्तस्यैतच्छ्रवणे मतिः ।
जायते पुण्ययुक्तस्य महानिर्म्मलचेतसः ॥
सच्चिदानन्दसन्दोहपरिपूर्णैकभावने ।
भक्तेच्छोपात्तदेहाय छत्राय प्रभवे नमः ॥

There are two leaves more containing stray verses.

Beginning :—

श्रीराधारमणो जयति ।
धिग्जीवितं ब्राह्मणकुलोद्भितस्य
धिग्जीवितं वीरुधमवर्ज्जितस्य ।

धिग्जीवितं व्यर्थमनोरथस्य
धिग्जीवितं ज्ञातिपराजितस्य ॥

It ends abruptly.

3908.

3804. काशीखण्डकथासंग्रहः ।

Kāśī-khaṇḍa-kathā-saṃgrahaḥ.

Substance, palm-leaf. $17\frac{1}{2} \times 2\frac{1}{4}$ inches. Folia, 77. Lines, 5 on a page. Extent in ślokas, 1,500. Character, Bengali. Date, Śaka 1670. Appearance, discoloured.

Colophon :—

इति काशीखण्डकथासंग्रहः सम्पूर्णः ।

Post Colophon :—

नत्वा काशीपदद्वन्द्वं सर्व्वाशुभनिवारणम् ।
यत्नेन लिखिता चेयं श्रीमद्राधाकृष्णशर्म्मणा ॥
शिवयोश्चरणे मतिरस्तु मे ।
शाके षोड़शसप्ततीये मार्गशीर्ष्याष्टाविंशतौ सपुराख्यग्रामे
लिखितम् । श्रीकृष्णाय नमः । वेदव्यासाय नमः ।

3908A.

10130. काशीमाहात्म्यकौमुदी ।

Kāśī-māhātmya-kaumudī.

By Raghunātha.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 24 + 24. Lines, 11 on a page. Extent in ślokas, 500. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ॥
संसारसागरे मग्नान् जगदुद्धर्त्तुमुत्सुकम् ।
साम्बं काशीश्वरं वंदे करुणासिन्धुलोचनम् ॥

श्रीवाक्कीर्त्तिसुविद्यादिसेव्यमानपदाम्बुजम् ।
ग्रन्थहीगदयादक्षं वन्दे श्रीविन्दुमाधवम् ॥ २ ॥
काञ्चीवासप्रदागाय तत्रताम्वेषणे रतम् ।
ढुंढिराजमहं वंदे करुणावरुणालयम् ॥ ३ ॥
सर्व्वव्याप्यपि विश्वेशो यत्रैवान्नसमास्यदात् ।
जन्तून् मोचयते काञ्चीं तां भजे पूर्व्वग्रन्थिकाम् ॥

The object and the scope of the work :—

गुरुं नत्वात्मतत्त्वज्ञान् दयालून् रामवङ्कृतम् ।
तन्यते रघुनाथेन काञ्चीमाहात्म्यकौमुदी ॥
लौकिकन्यायरत्नागामाकरे सम्प्रदर्शितम् ।
लौकिकन्यायसन्दं यन्नानोदाहृतिसंयुतम् ॥
तत्रैव वृद्धकन्याया वाक्ये न्यायतयोदिते ।
उदाहृतितया प्रोक्तः श्रौतस्मार्त्तवचोगणः ॥
तत्र चापाततो भाति काञ्चीमरणमोक्षयोः ।
कार्य्यकारणता सा तु भवेच्छ्रुतिविरोधिनी ॥
तन्निरासाय सतर्का दर्शिता विविधाः शुभाः ।
माहात्म्यं च वङ्क प्रोक्तं श्रीकाञ्च्याः सत्सुखावहम् ॥
घोरसंसारदुःखार्त्तदयाविप्लुतचेतसां ।
शिष्टानामस्मदिष्टानां गरिष्ठानां च सद्गुणैः ॥
श्रीमद्विद्वरिष्ठानां श्रीसदानन्दशर्म्मणाम् ।
शासनादनिवार्य्याद्धि श्रौतशासनसम्मतात् ॥
एषकृत्तनिबन्धो यो यत्नात्तस्माच्छ्रीयसः ।
तमस्यां स्थापयिष्यामि पूर्व्वार्द्धेन शुभङ्करम् ॥
नूतनं रचयिष्यामि चोत्तरार्द्धं शुभावहम् ।
यस्य श्रवणमात्रेण पामराणां दुरात्मनाम् ॥
अपि नास्तिकवर्य्याणां काञ्च्यां श्रद्धा प्रजायते ।
काञ्चीवासं च कुर्व्वन्ति ते तया श्रद्धया युताः ॥

The author Raghunātha was a disciple of Ramadayālu, a follower of Nānaka's religion. He wrote a work on Laukika Nyāya.

The two parts are separately paged, each complete in 24 leaves.

श्रीमन्नागकसद्गुणागवनजे वंशे लसन्मौक्तिक-
श्रीमद्रामदयालुशिष्यरघुणा गाथान्तनाम्ना कृता ।
या काश्मीक्षुतिकौमुदी सुविमला सन्मोदसम्वर्द्धिका
पूर्णस्तत्र विमोक्षनिर्णयपरः पूर्व्वोऽग्र आनन्ददः ॥

I.

Colophon:—

इति श्रीकाश्मीमाहात्म्यकौमुद्यां काश्मीम्रतिमोक्षनिर्णयपरं पूर्व्वार्द्धं समाप्तम् ॥

II.

Colophon:—

काश्मीमाहात्म्यकौमुद्यां काश्मीम्रतिमोक्षसाधननिरूपणपरमुत्तरार्द्धं समाप्तम् ॥

3909.

3656. रेवाखण्डम् । *Revā-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 20 × 5 inches. Folia, 380 of which 3 to 8 are missing. Lines, 8 on a page. Extent in ślokas, 16,000. Character, Bengali. Date, Śaka 1604. Appearance, discoloured.

The MS. from which this was copied was evidently defective. It often leaves lacuna, and comes abruptly to an end.

The last colophon is wanting.

The Post Colophon Statement:—

शुभमस्तु शकाब्दाः १६०४ तारिख २८ पौ अयहायण ।
श्रीलक्ष्मीनारायणरायस्येयं पुस्तौ ।

Beginning :—

ॐ नमो गणेशाय ।

सेनापत्येन संकर्त्तुमिच्छन्तो विबुधा गुहम् ।
इन्द्रं सन्नह्यकात्तूर्णं संस्तवार्थं प्रचोद++त् ॥
नारदो नरदोत्पन्नस्ततोऽमरवरद्विजः ।
गुहं व्यवसते द्रष्टुमिति चिन्तयते तदा ॥
हसते नृत्यते चैव वीणां वादयते तदा ।
तप्तकाञ्चन आभासो (?) अक्षमालाधरः प्रभुः ॥
कमण्डलुच्च++जटामकुटधारकः ।
प्रलम्बवासाः सोष्णीषो वीणां कक्षसखीमिव ॥

2A, इति स्कन्दपुराणे रेवाखण्डे तारकवधउत्पातदर्शनं नामाध्यायः; 9B, ० षट्कुलीषोत्पत्तिर्नाम (?) चतुर्थोऽध्यायः; 12A, ० पञ्चमोऽध्यायः; 12B, ० नरजन्माध्यायः षष्ठः; 13B, ० कपालसंस्थापनो नाम सप्तमोऽध्यायः; 15A, ० +++दर्शनो नामाष्टमोऽध्यायः; 16A, ० सुवर्णोत्पत्तिर्नवमोऽध्यायः; 17B, ० दक्षशापो नाम दशमोऽध्यायः; 19A, ० उमातपसि ब्रह्मवास्तुग्रामैकादशोऽध्यायः; 21A, ० ग्राहाद्बालमोक्षणं नाम द्वादशोऽध्यायः; 26A, ० उमामहेश्वरपरिणयस्त्रयोदशोऽध्यायः; 27A, ० उमाविवाहो नाम चतुर्दशोऽध्यायः; 28A, ० वह्निष्ठवरदानं नाम पञ्चदशोऽध्यायः; 29A, ० षोडशोऽध्यायः; 30A, ० कल्माषपादशापः सप्तदशोऽध्यायः; 31B, ० राक्षससत्रोऽष्टादशोऽध्यायः; 35B, ० वैरनिवर्त्तनो नाम ऊनविंशतिरध्यायः; 38A, ० नन्दितपःप्रवेशो नाम विंशतितमोऽध्यायः; 39B, ० नन्दिस्तवो नामैकविंशतमोऽध्यायः; 40B, ० पञ्चनदोद्धारो द्वाविंशतितमोऽध्यायः; 43A, ० गणाङ्गानो नाम त्रयोविंशतितमोऽध्यायः; 45A, ० नन्दीश्वरस्तवश्चतुर्विंशतितमोऽध्यायः; 47A, ० नन्दिविवाहे गणपानां स्तवः पञ्चविंशतितमोऽध्यायः; 49A, ०षड्विंशतितमोऽध्यायः; 50B, ० पूजादिविधानो नाम सप्तविंशतितमोऽध्यायः; 52B, ० पूजाविधिर्नामाष्टाविंशतितमोऽध्यायः; 59B, ० पञ्चचूडवरप्रदान ऊनत्रिंशत्तमोऽध्यायः; 62B, ० वाराणसीमाहात्म्यं त्रिंशत्तमोऽध्यायः; 66A, ० दधीचिमाहात्म्यं नामैकत्रिंशत्तमोऽध्यायः; 72B, ० दक्षयज्ञनाशो नाम द्वात्रिंशत्तमोऽध्यायः;

76B, • दधीत्पत्तिमाहात्म्यं नाम त्रयस्त्रिंशत्तमोऽध्यायः; 80B, • जयमन्युवर-प्रदानो नाम चतुस्त्रिंशत्तमोऽध्यायः; 81B, • सुकेशवरप्रदानो नाम पञ्चत्रिंश-त्तमोऽध्यायः; 83B, • पितृप्रश्नो नाम षट्त्रिंशत्तमोऽध्यायः; 85B, • यमला-र्जुनरक्तकथनो नाम सप्तत्रिंशत्तमोऽध्यायः; 86A, • प्राग्भवीनरकाख्यानो नामाष्टत्रिंशत्तमोऽध्यायः; 87A, • कुम्भीपाकनरकाख्यापनो नाम; 87B, • असिपत्रनरकाख्यानो नाम; 88A, • वैतरणीकथनो नाम; 88B, • अयो-घननरकं नाम; 89A, • महापथकथनं; 89B, • रौरवकथनम्; 90A, • महारौरवाख्यानम्; 90B, • तमोनरककथनं नाम पञ्चचत्वारिंशत्तमोऽध्यायः; 93A, • नरककीर्त्तनं नाम समाप्तम्; 94A, • सुकेशमाहात्म्यम्; 98B, • कालकूटवरो नामाध्यायः; 101A, • ब्रह्मागमनो नामाध्यायः; 105B, • सप्तव्याधोपाख्यानम्; 109A, • पञ्चाशत्तमोऽध्यायः; 110A, • कौशिकी-सम्भवो नामाष्टपञ्चाशत्तमोऽध्यायः; 110B, • गौरीगमनो नामोनषष्टितमो-ऽध्यायः; 114A, • दैत्योद्योगो नामाध्यायः; 115B, • निशुम्भप्राप्त एकषष्टि-तमोऽध्यायः; 119A, • असुरजयो नामाध्यायः; 121A, • प्रसरोद्यमो नाम; 122A, • कौशिकीसन्नाहनिकं नाम; 125A, • असुरनिग्रहनामाध्यायः; 126B, • शुम्भनिशुम्भवधः समाप्तोऽध्यायः; 128B, • कौशिकीप्रभिवेचन-नामाध्यायः; 129A, • महिषवधो नामाध्यायः; 131B, • गौरीदलन-नामाध्यायः; 133A, • शैलपर्व्वतकथनं नामाध्यायः; 135B, • शुरभरूपधारणं नामाध्यायः; 140A, • स्कन्दोत्पत्तिर्नामाध्यायः; 143A, • अन्धकोत्पत्ति-र्नामाध्यायः; 145B, • पुरप्रमोदो नामाध्यायः; 147A, • सभाप्रवेशो नामा-ध्यायः; 149B, • दैत्यसन्नहनो नामाध्यायः; 151B, • देवासुरसन्नहनो नाम; 152A, • युद्धाध्यायः; 153B, • यमान्धकविग्रहो नामाशीतितमोऽध्यायः; 154B, • आदित्यदैत्यविग्रहो नामाध्यायः; 157B, • ऽध्यायः; 158B, • ऽध्यायः; 160A, • ऽध्यायः; 161A, • ऽध्यायः; 162A, • ऽध्यायः; 164A, ऽध्यायः; 164B, ऽध्यायः; 165B, 166A, 167A, 169A, 170A, 172A, 175A, 176A, 177A, 178B, • चतुरुत्तरशततमोऽध्यायः; 179B, 180B, 181A, 182A, 183B, 186B, 188B, उमासावित्र्यादि-संवादः; 190A, 193B, सप्तर्षिसमागमनामाध्यायः; 196B, 198B,

० अमृतमथने नीलकण्ठोपाख्यानं नामाध्यायः ; 200B, ० वामनप्रादुर्भाव-नामाध्यायः ; 204A, 205A, ० वामनतीर्थयात्रायां शुक्रवासवसम्वादः ; 208A, 210B, ० सैंहिकेयवधः ; 215A, ० (?) वर्हणीवकनिवेशः ; 215B, ० वसुधाप्रतिष्ठानं नाम ; 217B, ० यष्टित्रिंशदधिकं (?) समाप्तम् ; 220A, ० सप्तविंशत्यधिकमध्यायशतम् ; 222B, ० अध्यायशतमेको[न]विंशतितमम् ; 225A, ० अध्यायशतं त्रिंशदधिकम् ; 226B, ० अध्यायशतमेकत्रिंशदुत्तरं समाप्तम् ; 228B, ० अध्यायशतं द्वा(वि०) त्रिंशदुत्तरम् ; 231A, ० अध्याय-शतद्विपञ्चाशदधिकम् ; 231B, ० अध्यायशतं पञ्चाशदधिकम् ; 233A, 236A, ० देवविप्रामन्त्रणो नामाध्यायः ; 240B, ० अध्यायशतं द्विषष्ट्यधिकम् ; 244A, ० (श्रीलक्ष्मीनारायणरायस्य शुभपुस्तिका स्वर्णग्रामनिवासिनः) ; 245B, 246B, ० देवीषट्काध्यायः ; 249A, 251A, 253B, ० भैरवोत्सवः ; 255A, ० विनायकोत्पत्तिः ; 258B, ० जन्माध्यायः (श्रीलक्ष्मीनारायणरायस्य पुस्तिका स्वर्णग्रामनिवासिनः) ; 261A, 263B, 265A, 267B, ० देवसेनागमनो नामाध्यायः ; 273A, ० स्कन्दाभिषेकः ; 274A, ० स्कन्दाभिषेकव्यासेधः ; 276B, ० तारकवधोपायः पितामहवाक्यं नाम ; 279B, ० इत्यार्षे ब्रह्मप्रोक्ते श्रीस्कन्दपुराणे रेवाखण्डे खण्डस्फोत्पत्तिकथनं नाम ; 280B, contains the following verse :—

अम्बष्ठान्वयचन्द्रस्य स्वर्णग्रामनिवासिनः ।
लक्ष्मीनारायणस्येयं श्रीलस्य निजपुस्तिका ॥

281A, ० तारकवधोत्पातार्गलं नामाध्यायः ; 285B, ० इति श्रीस्कन्दपुराणे तारकासुरवधः प्राप्तः ; 287A, 289A, 291A, 292B, 294A, 298A, 298B, 299A, 301B, ० देवतायतनोद्देशो नाम ; 303B, ० भस्मेश्वराख्यानं नाम ; 307A, ० देवदारुवने महादेवमाहात्म्यवर्णनो नाम ; 308B, ० आत्मातकेश्वरानुशंसनं नाम अध्यायः ; 313B, ० आयनपूर्णने (?) भवि-ष्योत्पत्तिः ; 316A, ० त्रिपुरवर्णनं नाम ; 317B, ० त्रिपुरप्रातनम् ; 318A, ० त्रिपुरवधः ; 320A, 321A, इति रेवाखण्डे गाग्दागमनम् ; 323B, इति श्रीस्कन्दपुराणे रेवाखण्डे त्रिपुरदाहे दैत्यापसर्पणं नामाध्यायः ; 325B, इति त्रिपुरवधे ; 326B, ० भवप्रबोधनं नाम ; 328A, 329B, इति

श्रीस्कान्दपुराणे त्रिपुरवधे प्रह्लादवर्णनम्; 332B, इति श्रीरेवाखण्डे त्रिपुरवधः समाप्तः; 336B, ० त्रिपुरवधो नामाध्यायः; 340A, इति श्रीस्कान्दपुराणे प्रह्लादः; 341A, ० प्रह्लादयुद्धे; 343A, ० हिमवत्तसम्भाषणम्; 345B, 347A, ० इति श्रीस्कान्दपुराणे ब्रह्मप्रश्नदीते गिरिपक्षच्छेदो नाम; 349B, इति श्रीस्कान्दपुराणे रेवाखण्डे सङ्कुलयुद्धं नामाध्यायः; 350A, ० विमोहनो नाम; 352B, ० चक्रप्रतिमो नाम; 353B, 355B, इति श्रीस्कान्दपुराणे रेवाखण्डे प्रह्लादनारायणीये; 356B, ० प्रह्लादतपश्चरणं नाम; 357B, ० अम्बप्रयाणोत्पातपतनो नाम; 360B, ० इति श्रीस्कान्दपुराणे रेवाखण्डे प्रह्लादनारायणीये; 363A, ditto; 364B, ० प्रह्लादनारायणीयं समाप्तम्; 366A, गुरुमाहात्म्यम्; 368A, ० ब्रह्मोक्ते द्विजमाहात्म्यम्; 369A, 373A, ० पार्व्वतीपरिणच्छे अग्निप्रायाख्यं नाम; 375A, ० ब्रह्मोक्ते विमानोत्पत्तिः; 376A, ० अर्च्चाविधिब्राह्मणस्तवो नाम; 377B, ० अन्धकसुतप्रयाणो नाम; 379A, ० ऐरावतोत्पत्तिः।

The MS. ends thus:—

पापाचारा विप्राणाञ्चि सान्ति (?) पापकारिणः।
एतत् तुभ्यं समाख्यात—

Here the MS. breaks off.

This differs from I.O. Catal. 3669 and L. 1745 which belong to the same recension, and also from H.P.R. II.

The two recensions referred to above concern themselves with the Narmadā and the legendary accounts of holy places on the river. But in the present codex nothing is said of the Narmadā. How it has come to be called Revā-khaṇḍa is not known.

3910.

9576. **सत्यनारायणकथा।** *Satya-Nārāyaṇa-kathā.*

From the Revā-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 10½ × 4½ inches. Folia, 24. Lines, 7 on a page. Extent in ślokas, 250. Character, Nāgara. Samvat 1940. Appearance, tolerable. Complete.

वोमाग्ध्यङ्गेन्दुमानेऽब्दे माघे शुक्ले हरेस्तिथौ ।
सत्यदेवकथा पञ्चाध्यायी सम्पूर्णतामगात् ॥

Colophon :—

इति श्रीस्कन्दपुराणीयरेवाखण्डस्थकथामूलिकायां श्रीमत्-कौण्डल्यगोत्रोद्भव--सारस्वतकुलतिलकसकलविद्यारत्नाकर--श्रीमत्-पण्डितठाकुरदत्तशर्म्मान्तेवासिलक्ष्मीनारायणाङ्कय-कवि-विरचितायां श्रीमत्सत्यनारायणकथा पञ्चाध्याय्यां पञ्चमोध्यायः ॥ ५ ॥

3911.

9100. *The Same.*

Substance, country-made paper. 12 × 5½ inches. Folia, 17. Lines, 8 on a page. Extent in ślokas, 300. Date, Samvat 1913, Śaka 1778. Appearance, old. Character, Nāgara.

This belongs to the Revā-khaṇḍa of Skanda-purāṇa.

श्री संवत् १९१३, शाके १७७८, मिती पुष्य वदि ११ वार मङ्गलः समाप्तोऽयं शुभं भूयात् ।

3912.

10036. *The Same.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 15. Lines, 9 on a page.. Extent in ślokas, 450. Character, modern Nāgara. Appearance, fresh.

Beginning :—

अथ सत्यनारायणपूजादिविधिः ।

व्रतौ रविसंक्रान्तिदिने पौर्णमास्यां एकादश्यां.....

गणपत्यादि-गौरीवरुणलोकपालसूर्य्यादिनवग्रहाधिदेवता-प्रत्यधि-देवतेत्यादिषतुःषष्टिदेवताब्रह्मेन्द्रादीनां प्रतिष्ठावाहने कृत्वा संकल्पं कुर्य्यात् ॥

3A, अथ कथा ।

ते नैमिषाख्ये ऋषयः सपित्र्याः शौग्रौनकाद्याश्च कदापि काले ।
समूचिरे श्रुतसगाधबोधं व्यासादधीतं निखिलं पुराणम् ॥

6B, इति श्रीपद्म(?)पुराणे रेवाखण्डे सूतशौनकसंवादे घृतागन्दमनोरुपाख्यं नाम प्रथमोऽध्यायः ; 8A, ० द्वितीयोऽध्यायः ; 11B, ० तृतीयोऽध्यायः ; 15A, ० वङ्गध्वजमोक्षवर्णनं नाम चतुर्थोऽध्यायः ।

3913.

1823. उत्कलखण्डम् । *Utkala-khaṇḍaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 12 × 4½ inches. Folia, 128. Lines, 11 on a page. Extent in ślokas, 4,000. Character, Nāgara. Date, Saṃvat 1755. Appearance, old and worn-out. Complete.

It begins :—

नारायणं, etc.

मुनय ऊचुः ।

भगवन् सर्व्वधर्म्मज्ञ सर्व्वतीर्थमहत्त्ववित् ।
कथितं यत्त्वया पूर्व्वं प्रस्तुते तीर्थकीर्त्तने ॥
पुरुषोत्तमाख्यं सुमहत् क्षेत्रं परमपावनम् ।
यत्रास्ति दारुवतनुः श्रीप्रो मानुषलीलया ॥
दर्शनात् मुक्तिदः साक्षात् सर्व्वतीर्थफलप्रदः ।
तन्नो विस्तरतो ब्रूहि तत् क्षेत्रं केन निर्म्मितम् ॥

End :—

सर्व्वपापविनिर्म्मुक्तः स्वर्गराज्यमवाप्नुयात् ।
योऽश्रद्धाने पुरुषे दद्याच्चाधार्म्मिके तथा ॥
प्रेत्य गत्वा स निरयान् सुनां योनिं व्रजेत् सः ।
नमस्कृत्य हरिं विष्णुं जगद्योनिं सनातनम् ॥
अध्येतव्यमिदं शास्त्रं कृष्णद्वैपायनेरितम् ।

Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्कलखण्डे नैमिषऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये एकषष्टितमोऽध्यायः ॥ ६१ ॥
समाप्तश्चायं ग्रन्थः ।

Post Colophon :—

शुभमस्तु सुसमाप्तमस्तु। संवत् १७५५+++सुदी १३
शुनीश्वरवासरलिखितं कमलनेत्रशर्म्मणः स्वयमेवा[व]लोकनार्थम्।

3914.

10975. **पुरुषोत्तममाहात्म्यम्।** *Puruṣottama-māhātmyaṃ.*

From the Utkala-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12×6¾ inches. Folia, 34. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

32A, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये एकादशोऽध्यायः।

The MS. ends abruptly in the 79th verse.

3915.

4446. *The Same.*

Substance, country-made paper. 14½×5 inches. Folia, 162. Lines, 11 on a page. Extent in ślokas, 4,500. Character, Bengali. Date, B.S. 1233. Appearance, faded. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्तर(उत्कल?)खण्डे जैमिनिऋषिसम्वादे श्रीपुरुषोत्तममाहात्म्ये षष्ठितमोऽध्यायः।

Post Colophon :—

श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम्।

पादाब्जं पुरुषोत्तमस्य नियतं द्रष्टुं महामोहके
संसारे वशगः सदेच्छति मनो यातुं न शक्नोति च।
तस्मात्तस्य कृपाभिलषितमतिः पुत्रं लिलेखात्मना
माहात्म्यं मधुमाससंगतरवौ श्रीरामरत्नो द्विजः॥
वसुवेदाग्निभूमाने शाके पुत्रं मुदन्वितः।
अलेखीन्मधुमासे च माहात्म्यं जगदीशितुः॥

सन १२९१ साल १४६ चैत्र विरभूमि मोकामे समाप्तोऽयं ग्रन्थः।

An edition of the work was brought out at Bombay in 1869. It contained the first 45 adhyāyas only of the present manuscript, treating of the legends connected with the sacred places of the Puruṣottama-kṣettra. The remaining chapters 46 to 60 seem to be a later addition. I.O. Catal. No. 3628 has one more.

The 60th chapter ends thus:—

राजोपचारैर्विविधैः सेव्यते राजसत्तमैः।
दुष्प्रधर्ष्यसुप्रसादो नृपवत् चेष्टते प्रभुः॥
यत्नोत्सवैर्बऊविधैः नृपसम्पत्तिकारितैः।
सततं नृपलीलाभिर्लोकानुग्रहकारणात्॥
नीलाद्रिशिखरे देवः साक्षाद्गोचरः सदा।
अन्ते तत्र ध्रुवासन्नः किमन्यत् प्रब्रुमिच्छसि॥

3916.

4703. *The Same.*

Substance, country-made yellow paper. 17 × 6 inches. Folia, 139. Lines, 8 on a page. Extent in ślokas, 4,170. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

The last two verses of the phalaśruti, as found in I.O. Catal. 3627 in 45 chapters are wanting in the present manuscript.

Last Colophon:—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्र्यां उत्कलखण्डे नैमिषि ऋषिसंवादे चतुरतमे श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम्।

3917.

10969. *The Same.*

Substance, country-made paper. 12½ × 6½ inches. Folia, 1–102. Lines, 13, 14 on a page. Character, modern Nāgara. Appearance, fresh.

Copied from a defective MS. It begins with verse 84 of the 12th adhyāya.

2B, इति श्रीस्कन्दपुराणे उत्कलखण्डे पुरुषोत्तममाहात्म्ये द्वादशोऽध्यायः।

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्रे उत्कलखण्डे जैमिनि-ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये एकषष्टितमोऽध्यायः।

See I.O. Catal. 3628.

Post Colophon :—

समाप्तश्चायं ग्रन्थः॥ श्रीपुरुषोत्तमाय नमः। श्रीसीताराम-चन्द्राभ्यां नमः। हनुमते नमः। शुभं भवतु। श्रीहदं पुस्तकं लिखितं काश्यामध्ये॥ सोमेश्वरसमीपे॥

3917A.

2277A. *The Same.*

Substance, palm-leaf. 14 × 1 inches. Folia, 196. Lines, 4 on a page. Extent in ślokas, 3,200. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे जैमिनिऋषिसंवादे पुरुषोत्तममाहात्म्ये पञ्चचत्वारिंशोऽध्यायः।

3918.

3840. *The Same.*

Substance, palm-leaf. 30 × 2¼ inches. Folia, 202. Lines, 4 on a page. Character, Bengali. Date, Śaka 1638. Appearance, discoloured and worm-eaten.

Complete in 57 chapters.

Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्र्यां उत्तरखण्डे जैमिनिऋषि-संवादे श्रीपुरुषोत्तममाहात्म्ये सप्तपञ्चाशत्तमोऽध्यायः। समाप्तोऽयमुत्तरखण्डः।

The last but one colophon is marked 56.

See our Catal. number 3937 which is complete in 59 chapters. The present manuscript runs to the 57th, which agrees with the 57th chapter in I.O. Catal. No. 3810.

Post Colophon Statement :—

शुभमस्तु शकाब्दाः १६३८।

3919.

3653. *The Same.*

Substance, country-made paper. 13½ × 5 inches. Folia, 132. Lines, 12 on a page. Extent in Slokas, 4,000. Character, Bengali. Saka 1609. Appearance, discoloured and worn-off. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्र्यां उत्तरखण्डे जैमिनिऋषिसंवादे श्रीपुरुषोत्तममाहात्म्यं सम्पूर्णम्।

Post Colophon :—

शुभमस्तु शकाब्दाः १६०९ श्रीरामजीवनरायस्य पुस्तकम्। श्रीरामायणशर्म्मणा लिखितम्।

For an excellent description of the work see I.O. Catal. 3627.

3920.

3810. *The Same.*

Substance, country-made paper. 17½ × 4½ inches. Folia, 195. Lines, 6 on a page. Extent in Slokas, 4,800. Character, Bengali. Date, Saka 1588. Appearance, discoloured and worn out. Complete.

The Last Colophon :—

इति श्रीस्कन्दपुराणे चतुरशीतिसाहस्र्यां उत्तरखण्डे जैमिनि-ऋषिसंवादे श्रीपुरुषोत्तममाहात्म्ये । ५९

Post Colophon :—

श्रीयुत श्रीरामकृष्णरायस्य आज्ञया लिखितम् । श्रीबलराम-शर्म्मणा । शकाब्दाः १५८८ ॐ नमो भगवते वासुदेवाय ।

Up to the 24th adhyāya, the adhyāya numbers are given in words, the rest in figures.

It differs from I.O. Catal. No. 3627.

The colophons are not descriptive excepting the 31st and 32nd which run thus :—

ज्यैष्ठस्नानविधिः । ज्यैष्ठपञ्चकं समाप्तम् ।

3921.

972. (स्कन्दपुराणीय) अम्बिकाखण्डः ।

Ambikā-khaṇḍa of the Skanda-purāṇa.

For the manuscript see L. 2053.

Post Colophon Statement :—

शुभमस्तु संवत् वैशाखमासे शुक्लपक्षे २ तिथौ लिखितं बेलाडानिवासि श्रीयादवचन्द्रवन्द्योपाध्यायेन ।

3922.

4554. *The Same.*

Substance, country-made yellow paper. 17 × 6 inches. Folia, 377. Lines, 7 to 9 on a page. Extent in ślokas, 12,000. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीस्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायां अम्बिका-खण्डे प्रह्लादगारुडीये इन्द्रागमनम् । समाप्तम् ।

For an exhaustive notice of this khaṇḍa of the Purāṇa see L. 2053.

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārikā-khaṇḍa from the Skanda-purāṇa.

Substance, foolscap paper. 13 × 8¼ inches. Folia, 122, 111 and 112 missing. Lines, 17, 18 on a page. Extent in ślokas, 3,400. Character, Nāgara. Appearance, fresh.

For a description of the work see I.O. Catal. No. 3644.

Post Colophon :—

यादृशं पुस्तकं दृष्टं, etc.

वैशाख शुक्ल एकादश्यां सोमवासरे सम्वत् ।
विपक्षजगतीश्वराः शरणमेत्य सारं धनं
महेन्द्रमवनीपतिं प्रणतिपत्य रायं ददुः ।
समग्रगुणशालिना समलिखापितेनाखिलं
जनप्रियकुमारिकाशुकलमार्त्तमोहच्छिदं ॥

3924.

10059. आवन्त्यखण्डम् । *Āvantya-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 12½ × 7 inches. Folia, 2–117. Lines, 13 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Saṃvat 1887. Appearance, old, worm-eaten and repaired.

2A, उमोवाच ।

चतुरशीतिलिङ्गानि त्वयोक्तानीह यानि तु ।
तानि विस्तरतो ब्रूहि सर्व्वपापहराणि तु ॥

हर उवाच ।

शृणु देवि प्रवक्ष्यामि तेषां नामानि यानि तु ।
ख्यातं पृथिव्यां प्रथममगस्त्येश्वरमुत्तमम् ॥
यस्य दर्शनमात्रेण ज्ञानज्ञानो नरो भवेत् ।

उमोवाच ।

अगस्त्येश्वरनामेति कथं लब्धमनेन वै ।

कस्मिन् स्थाने कथं जातो विस्तराद्वक्तुमर्हति ।

3A, इति श्रीस्कन्दपुराणे आवन्त्यखण्डे ऽगस्त्येश्वरमाहात्म्यम् ।

शृणु गुहेश्वरं लिङ्गं द्वितीयं पापनाशनम् ।

4B, ० गुहेश्वरमाहात्म्यम् ।

It ends :—

एष ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतिलिङ्गानां किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे आवन्त्यखण्डे उमामहेश्वरसंवादे दर्दुरेश्वर-माहात्म्यं । चतुरशीतिकथा सम्पूर्णा ।

Post Colophon : —

इति श्रीअवन्तीखण्ड चतुरासी अध्याय समाप्ता ।

संवत् १८८७ मिति फागुन् कृष्णपक्षे १ समाप्तं शुभमस्तु ।

3925.

5694. **अयोध्याखण्डम्** । *Ayodhyā-khaṇḍaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 14 × 7¼ inches. Folia, 57. Lines 12 on a page. Extent in ślokas, 1,700. Character, Nāgara. Date, Samvat 1895. Appearance, good. Complete.

Beginning :—

श्रीरामाय नमः । श्रीगणेशाय नमः ।

वन्देहं रामचन्द्रस्य पादौ प्रणतरक्षकौ ।

सीतायाश्च पुनः पादौ सर्व्वसिद्धिविधायकौ ॥

रामं रामानुजं सीतां भरतं भरतानुजम् ।

सुग्रीवं वायुसूनुञ्च प्रणमामि पुनः पुनः ॥

3923.

973. (स्कन्दपुराणीय) कुमारिकाखण्डम् ।

Kumārikā-khaṇḍa from the Skanda-purāṇa.

Substance, foolscap paper. 13 × 8¼ inches. Folia, 122, 111 and 112 missing. Lines, 17, 18 on a page. Extent in ślokas, 3,400. Character, Nāgara. Appearance, fresh.

For a description of the work see I.O. Catal. No. 3644.

Post Colophon :—

यादृग्रं पुस्तकं दृष्टं, etc.

वैशाख शुक्ल एकादश्यां सोमवासरे सम्वत् ।
विपच्चजगतीश्वराः शरणमेत्य सारं धनं
महेन्द्रमवनीपतिं प्रणतिपत्य रायं ददुः ।
समग्रगुणशालिना समलिखापितेनाखिलं
जनप्रियकुमारिकाशुकजमार्त्तमोहच्छिदं ॥

3924.

10059. **आवन्त्यखण्डम्** । *Āvantya-khaṇḍam.*

From the Skanda-purāṇa.

Substance, country-made paper. 12½ × 7 inches. Folia, 2–117. Lines, 13 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Saṃvat 1887. Appearance, old, worm-eaten and repaired.

2A, उमोवाच ।

चतुरशीतिलिङ्गानि त्वयोक्तानीह यानि तु ।
तानि विस्तरतो ब्रूहि सर्व्वपापहराणि तु ॥

ईर उवाच ।

शृणु देवि प्रवक्ष्यामि तेषां नामानि यानि तु ।
ख्यातं पृथिव्यां प्रथममगस्त्येश्वरमुत्तमम् ॥
यस्य दर्शनमात्रेण कृतकृत्यो नरो भवेत् ।

उमोवाच ।

अगस्त्येश्वरनामेति कथं लब्धमनेन वै ।

कस्मिन् स्थाने कथं जातो विस्तराद्वक्तुमर्हसि ।

3A, इति श्रीस्कन्दपुराणे आवन्त्यखण्डे ऽगस्त्येश्वरमाहात्म्यम् ।

शृणु गुहेश्वरं लिङ्गं द्वितीयं पापनाशनम् ।

4B, ० गुहेश्वरमाहात्म्यम् ।

It ends :—

एष ते कथितो देवि प्रभावः पापनाशनः ।

चतुरशीतिलिङ्गानां किं भूयः श्रोतुमिच्छसि ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे आवन्त्यखण्डे उमामहेश्वरसंवादे दर्दुरेश्वर-माहात्म्यं । चतुरशीतिकथा सम्पूर्णा ।

Post Colophon : —

इति श्रीअवन्तीखण्ड चतुरासी अध्याय समाप्ता ।

संवत् १८८७ मिति फागुन् कृष्णपक्षे १ समाप्तं शुभमस्तु ।

3925.

5694. **अयोध्याखण्डम् ।** *Ayodhyā-khaṇḍaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 14 × 7¼ inches. Folia, 57. Lines 12 on a page. Extent in ślokas, 1,700. Character, Nāgara. Date, Saṃvat 1895. Appearance, good. Complete.

Beginning :—

श्रीरामाय नमः । श्रीगणेशाय नमः ।

वन्देहं रामचन्द्रस्य पादौ प्रणतरक्षकौ ।

सीतायाश्च पुनः पादौ सर्व्वसिद्धिविधायकौ ॥

रामं रामानुजं सीतां भरतं भरतानुजम् ।

सग्रीवं वायुसूनुञ्च प्रणमामि पुनः पुनः ॥

श्रीमार्कण्डेयउवाच ।

साधु भागवतश्रेष्ठ साधुमार्गप्रबोधक ।
त्वया तु यत् परिज्ञातं तन्न जानाति कश्चन ॥
त्वत्तः श्रुता महाभाग नानातीर्थसमाश्रिताः ।
कथाः कथय भो देव अयोध्याया मनोहराः ॥
साम्प्रतं श्रोतुमिच्छामि सरहस्यं सनातनम् ।
अयोध्याया महापुर्य्या महिमानं गुणोज्ज्वलम् ॥
कीदृशी सा सदायोध्यायोध्या विष्णुप्रिया पुरी ।
आद्या सा गीयते वेदैः पुरीणां मुक्तिदायिका ॥
संस्थानं कीदृशं तस्याः तस्यां के च महीभुजः ।
कानि तीर्थानि पुण्यानि माहात्म्यं तेषु कीदृशम् ॥
अयोध्या सेवनाद्गुणां फलं स्यात्तस्य कीदृशम् ।
उत्पत्तिश्च कथं जाता का गद्यः के च सङ्क्रमाः ॥
तत्र स्नानेन किं पुण्यं दानेन च महामते ।
तत् सर्व्वं श्रोतुमिच्छामि त्वत्तः शिव गुणाधिकात् ॥
एतत् सर्व्वं क्रमेणैव ब्रूहि सर्व्वं यथार्थतः ।
अयोध्यायाश्च माहात्म्यं वक्तुमर्हसि शङ्कर ॥
एते वै मुनयः सर्व्वे नानादेशनिवासिनः ।
कथाः श्रावय भो पुण्याः सर्व्वयज्ञफलं तव ॥

4A, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे पुरीवर्णनं नाम प्रथमोऽध्यायः; 6B, इति श्रीअयोध्याखण्डे गौरीशङ्करसम्वादे अयोध्यामाहात्म्यकथनं नाम द्वितीयोऽध्यायः; 9B, इति श्रीअयोध्याखण्डे सरयूत्पत्तिकथनं नाम तृतीयोऽध्यायः; 11A, इति श्रीअयोध्याखण्डे गौरीहरसम्वादे स्वर्गद्वारमहिमकथनं नाम चतुर्थोऽध्यायः; 13B, इति श्रीस्कन्दपुराणे उमामहेश्वरसंवादे पञ्चमोऽध्यायः; 15B, इति श्रीस्कन्दपुराणे गौरीशङ्करसंवादे षष्ठोऽध्यायः; 17B, इति श्रीअयोध्याखण्डे गौरीशङ्करसंवादे सप्तमोऽध्यायः; 19B, ० अष्टमोऽध्यायः; 21B, ० नवमोऽध्यायः; 23A, ० दशमोऽध्यायः; 25A, ० एकादशोऽध्यायः; 27B, ० द्वादशोऽध्यायः; 29B, ० त्रयोदशोऽध्यायः; 32A, ० चतुर्दशोऽध्यायः; 33B, ० पञ्चदशोऽध्यायः; 35A, ० षोड़शोऽध्यायः; 36B, ० सप्तदशोऽध्यायः; 38A, ० अष्टादशोऽध्यायः; 39B, ० एकोनविंशोऽध्यायः;

41B, ० विंशतितमोऽध्यायः ; 44A, ० एकविंशोऽध्यायः ; 45A, ० द्वाविंशो-ऽध्यायः ; 46B, ० त्रयोविंशोऽध्यायः ; 48A, ० चतुर्विंशोऽध्यायः ; 50A, ० पञ्चविंशोऽध्यायः ; 52B, ० षड्विंशोऽध्यायः ; 53A, ० सप्तविंशोऽध्यायः ; 55A, ० अष्टाविंशोऽध्यायः ; 56A, ० एकोनत्रिंशोऽध्यायः ; 57B, (Last Colophon) ० अयोध्याक्षेत्रमहिमवर्णनं नाम त्रिंशोऽध्यायः ।

Post Colophon Statement :—

पौषमासे सिते पक्षे षष्ठां+मन्दवासरे ।
सौम्याब्दे सिद्धियोगे च नक्षत्रे शततारके ॥
लिपिकृतं श्रीबालेन पठनार्थंद्विजन्मने ।
संवत् १८९५ पौष सु० ६ शु १५३० ।

3926.

8263. **कलिस्वरूपवर्णनम्** । *Kali-svarūpa-varṇanam.*

Said to be the 67th chapter of Mathurā-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 10×4 inches. Folia, 3. Lines, 10 on a page. Extent in ślokas, 60. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे मथुराखण्डे ब्रह्मनारदसंवादे कलिस्वरूप-वर्णनं सप्तषष्टितमोऽध्यायः ।

Post Colophon :—

इति सूर्त्तिपुराण सम्पूरणं समापतं शुभमस्तु संवत् १८०२२ शके १६०० दुर्म्मुख संवत्सरे मासे भाद्र व सुदि तृतीयायां चन्द्रवासरे ।

Beginning :—

श्रीगणेशाय नमः ॥

श्रीब्रह्मोवाच ।

घोरे कलियुगे प्राप्ते सर्व्ववर्णाश्रमा नराः ।
निरयेषु पतिष्यन्ति तमाकूकलिरूपतः ॥
उपास्यन्ते तमाकू वै कलौ नारद ये नराः ।
श्वीणपुण्याः पतिष्यन्ति महारौरवसंज्ञके ॥

3927.

10248. विष्णुगीता *or* ब्रह्मेन्द्रबालखिल्यगीता ।

Viṣṇu-gītā or *Brahmendra-Bālakhilya-gītā.*

Assigned to the Nirvāṇa-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 9½ × 4½ inches. Folia, 3–39 of which those marked 8, 9, 10, 11 and 35–37 are missing. Lines, 7, 8 on a page. Character, Nāgara of the fifteenth century. Appearance, old and discoloured.

18B, इति श्रीस्कान्दपुराणे निर्व्वाणखण्डे शुकसनकसंवादे विष्णुगीतासूपनिषत्सु ब्रह्मविद्यायां वैश्वात्मरहस्यनाम त्रयस्त्रिंशच्छततमोऽध्यायः ।

33A, ० ब्रह्मेन्द्रबालखिल्यगीतासूपनिषत्सु ब्रह्मविद्यायां वैश्वात्मरहस्यं नाम चतुस्त्रिंशच्छततमोऽध्यायः ।

Adhyāyas 133 and 134 in the form of a dialogue between Śuka and Sanaka, contain hymns addressed to Rāma in imitation of the Viśvarūpa-stottra of the Bhagavad-gītā (adhyāya XI).

Adhyāya 135 ends abruptly. The topic of the adhyāya is:—

33B, श्रीशुक उवाच ।

हन्त ते कथयिष्यामि रहस्यं पारमेश्वरम् ।
भ्रमस्य जागतस्यास्य विलयो येन जायते ॥

3928.

10593. *Extracts from Parāśurāma-khaṇḍa (of the Skanda-purāṇa).*

Substance, country-made paper. 10 × 5 inches. Folia, 24. Lines, 10 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

It deals with the origin of the Brāhmaṇa families. It describes the Brahmaṇas studying the Kāṇva and Mādhyandina Śākhās as born of Rākṣasas.

Beginning :—

श्रीगणेशाय नमः ॥

मार्कण्डेय उवाच ॥

नारायण महायोगिन् धर्म्मसूनो महाव्रत ।
भारताखिलजोकानां रक्षणाय महामते ॥
त्वन्मुखाम्भोजगलिता धर्म्माश्च बहवः श्रुताः ।
इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् द्विजोत्तमान् ॥
इति ब्रह्मोद्भवेनाथ धर्म्मपुत्रः सनातनः ।
भाषता मुनिना एष्टो वदर्य्यां प्राह तं मुनिम् ॥

नारायण उवाच ।

मुने धन्यतमोसि त्वं यतस्ते बुद्धिरीदृशी ।
पूज्यांश्च ब्राह्मणान् वक्ष्ये सावधानमनाः शृणु ॥
ब्राह्मणा दशधा प्रोक्ताः पञ्चद्रविडजा द्विजाः ।
पञ्चगौड़ाश्च जायन्ते तथान्ये सङ्करादिकाः ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुलोमजाः ।
प्रतिलोमाः षट्कषट्कं ज्ञातयोष्टादश स्मृताः ॥

4B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेयसंवादे पञ्चद्राविडोत्पत्तिकथनं नाम एकादशोऽध्यायः ; 8B, इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरभागे स्कन्दशङ्करसंवादे कुंकणदेशोत्पत्तिस्थित्यादिवर्णनं नाम द्वादशोऽध्यायः ; 11A, ० हरिहरेश्वरमाहात्म्यवर्णनो नाम पञ्चदशोऽध्यायः ; 13A, ० नारायणमार्कण्डेयसंवादे वेदविभागयोगो नामाष्टादशाध्यायः ; 17B, ० नारायणनारदसंवादे गौड़ोत्पत्तिकथनं नाम विंशतितमोऽध्यायः ; 20A, ० नारायणमार्कण्डेयसंवादे पञ्चगौड़ादिज्ञातिविवरणं नाम एकविंशोऽध्यायः ; 22B, ० भार्गवंशस्थितियोगो नाम द्वाविंशोऽध्यायः ॥

The next chapter ends abruptly.

3929.

10103. पञ्चद्राविड़ोत्पत्तिः । *Pañca-drāviḍotpattiḥ.*

Being the 11th chapter of the Parasurāma-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 11½ × 4½ inches. Folia, 3. Lines, 11 on a page. Extent in slokas, 90. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे परशुरामखण्डे उत्तरार्द्धे नारायणमार्कण्डेय-संवादे पञ्चद्राविडोत्पत्तिकथनं नाम एकादशोऽध्यायः ।

An account of the Drāviḍa Brāhmaṇas.

Beginning :—

मार्कण्डेय उवाच ।

नारायण महायोगिन् धर्मसूनो महाव्रत ।
भारताखिललोकानां रक्षणाय महामते ॥
... ...
इदानीं श्रोतुमिच्छामि पूज्यापूज्यान् द्विजोत्तमान् ॥
इति ब्रह्मोद्भवेनाथ धर्मपुत्रः सनातनः ।
भाषता मुनिना पृष्टो वदर्थ्यां प्राह तं मुनिम् ।

नारायण उवाच ।

... ...
ब्राह्मणा दशधा प्रोक्ताः पञ्चद्राविडजा द्विजाः ।
पञ्चगौडाश्च जायन्ते तथान्ये सप्तरादिकाः ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च अनुलोमजाः ।
प्रतिलोमाः षट्कषट्कं जातयोऽष्टादश स्मृताः ॥

मार्कण्डेय उवाच ।

जातीनां चैव सर्वेषां उत्तमं मध्यमाधमम् ।
अधुना श्रोतुमिच्छामि कथयस्व जनार्दन ॥

नारायण उवाच ।

द्राविडाश्च तैलङ्गाः कोकणा मध्यदेशगाः ।
कर्णाटकाश्च पञ्चैते द्राविडाः परिकीर्त्तिताः ॥
एतेषां ब्राह्मणानां च खगोत्पत्तिसम्भवः ।
अन्ये तु राक्षसाज्ञाताः कण्वमध्यंदिनादयः ॥
वेदकर्म्मरताः सर्व्वे द्राविडा जाति साध्वसाध्वसाः (?)
देशे देशविधाचारा एवं विस्तरते मही ॥
सर्व्वेषां ब्रह्मगायत्री अग्निहोत्रादिभिस्तथा ।
षट्कर्म्मविधियुक्तेषु नास्ति ह्यापि विचारणा ॥
पृथिव्या मध्यरेखा तु नर्मदायाः प्रकीर्त्तिता ।
दक्षिणोत्तरयोर्भागे रेखाभेदश्च उच्यते ॥
नर्म्मदादक्षिणे भागे आपस्तम्बाश्च सावर्णी ।
हारीतयश्च पिप्पला च यज्ञकन्या विभागिनः ॥
तुङ्गा भद्रा तथा गोदा पश्चिमे सागरावधि ।
आचान्द्रदेशपर्य्यन्तं शाखा शाकलसंज्ञिता ॥
उत्तरे गुर्ज्जरे देशे वेदो वह्वृच् प्रकीर्त्तितः ।
कौ[बौ]तको ब्राह्मणं च शाखा सांख्यायनी स्मृता ॥
आचान्द्र दक्षिणाग्नेयी आगोदा सागरावधि ।
यजुर्वेदस्तु तैतिर्य्यो आपस्तम्बी प्रतिष्ठिता ॥
सह्याद्रिपर्व्वतारम्भाद्दिग्भो नैऋत्य सागरात् ।
हिरण्यकेशी शाखा च तथा शाकलसंज्ञिता ॥
सह्यपश्चिमदिग्भागे रसयोजनमायतम् ।
शतयोजनविस्तीर्णं देशं कुंकण-विस्तृतम् ॥
मध्ये पर्शुधरस्थानं क्षेत्रं काश्या पराधिकम् ।
पर्शुरामेण विख्यातं पर्शुरामेण निर्म्मितम् ॥
तत्क्षेत्रं हि महापुण्यं दर्शनात् पापनाशनम् ।
तत्रस्था ऋषयः सर्व्वे ब्राह्मणा वेदपारगाः ॥
हिरण्यकेशी शाखा च तथा शाकलसंज्ञिता ।
तेषां दर्शनमात्रेण सर्व्वपापक्षयो भवेत् ॥

2A, एवं ऋविकुलभेदं दक्षिणे देशविस्तृतम् ।
सर्व्वकर्म्मसु शुद्धं तु पञ्चद्राविडसंज्ञितम् ॥
द्राविड़ाश्चैव तेलंगाः कौंकणा मध्यदेशगाः ।
कर्णाटकादिदेशेषु देशदोषः प्रजायते ॥
द्राविड़े पर्य्युषान्नञ्च देवरोत्पत्तिता तथा ।
क्षत्रागोदावरागच्छे ऋषभाख्यमाश्रिते ॥ (?)
लंकेश्वरस्याश्रिताः सर्व्वे तेलंके ब्राह्मणा विदुः ।
कौंकणे यज्ञमग्नञ्च कर्णाटे स्तवलिं तथा ॥
न दग्धघौतं कर्णाटे मध्ये कंदरसोगभुक् ।
देशदोषः स विज्ञेयो मध्यस्थे कुलदेशयुक् ॥
तद्गृहे विधवागारी कवरीभारवाहिनी ।
सर्व्वालङ्कारसंयुक्ता सर्व्वधर्म्मविहिष्कृता ॥
महाराष्ट्रस्तु मध्यस्थः कर्णाटोत्तर+++ ।
ते सर्व्वे शापदग्धस्था शिवधर्म्मविरोधकाः ॥

3930.

10107. *Extracts from Sahyādri-khaṇḍa.*

Substance, country-made paper. 10 × 4½ inches. Folia, 9, of which those marked 4, 5, 7, 8, 9 are restorations by a modern hand. Character, Nāgara (of the eighteenth century in the original leaves).

An extract from the Sahyādri-khaṇḍa of the Skanda-purāṇa. It relates to the origin of Brāhmaṇas of different classes in Southern India.

I.

Beginning :—

श्रीगणेशाय नमः ॥
सह्याद्रिखण्डे ब्राह्मणोत्पत्तिविचारः ॥
ब्राह्मणा दशधा प्रोक्ता पंचगौडा च द्राविडा ।
तस्य सर्व्वस्य उत्पत्तिं कथयामि सविस्तराम् ॥

द्राविडाश्चैव तैलङ्गा कार्णाटा मध्यदेशकाः ।
गुर्जरा पंचधा चैव द्राविडा पंच कथ्यते ॥
त्रिहोत्रादग्नवेशाश्च कर्णकुब्जा कनोजया ।
मैत्रायणाः पंचविधा पंचगौड़ा च इत्यभूत् ॥
ब्राह्मणा दशधा चैव ऋषिउत्पत्तिसंभवः ।
देशे देशे विधाचारा एवं विस्तारते महीम् ॥
सर्व्वेषां ब्रह्मगायत्रिं वेदकर्म्म यथाविधिम् ।
षट्कर्म्मविधियुक्तेन नात्र तस्य विचारणम् ॥
भुंजित्वा भोजयित्वापि सर्व्वदेशेषु ब्राह्मणाः ।
योग्नि++रकर्म्म च स्वशाखासूत्रसंज्ञया ॥
पर्म्माग्गुर्जरश्चैव देशं दोषं प्रकल्पितम् ।
दक्षणे दासिगमनं दोषं चैव महद्भूतम् ॥

2B, इति श्रीस्कन्दपुराणे सह्याद्रिखण्डे चित्पावनोत्पत्ति नाम पटलः । प्रथमोध्यायः ।

II.

3B, इति श्रीस्कन्दपुराणे सह्याद्रिखण्डे कराड्ब्राह्मणोत्पत्ति द्वितीयोऽध्यायः ।

See our Catal. No. 3928, I.

III.

6A, इति श्रीस्कन्दपुराणे सह्याद्रिखण्डे गोमाचलमाहात्म्यं द्वतीयोध्यायः ।

IV.

स्कन्दोवाच ।

विश्वेश्वर जगन्नाथ त्रैलोक्याधिमहेश्वर ।
भूतभव्यभविष्यञ्च स्वर्गस्थित्यंतकारक ॥
सर्व्वकर्त्ता जगन्नाथ शृणोमि त्वत् प्रसादतः ।
दशगोत्रकरा विप्रा त्रिहोत्रस्यजवासिना ॥
आनिता परशुरामेण स्वकार्य्यार्थं च हेतवे ।
तस्य उत्पत्ति हे शंभु कथयामि समासता (?) ॥

8B, इति श्रीस्कन्दपुराणे सह्याद्रिखण्डे ब्राह्मणउत्पत्ति नाम अध्यायः ।

Post Colophon :—

संपूर्णं लिखितं रघुनाथमाजवीयः संवत् १९५८ श्रावण शुक्ल ४ चतुर्थ्यां रविवासरे। काश्मीक्षगोचट्टवासो त्रिलोचनेश्वर सन्निधौ।

There are some lines in this leaf containing quotations from other Purāṇas on the same subject. The 9th leaf gives references to other chapters of Sahādri-khaṇḍa.

Printed in Bombay (1877) in Sahyādri-khaṇḍa uttarārdha.

3931.

10104. *Two extracts on the origin of Kārāṣṭra and Citpāvana Brahmaṇas.*

From the Sahyādri-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 11½ × 5 inches. Folia, 4. Lines, 11 on a page. Extent in slokas, 70. Character, modern Nāgara. Appearance, fresh.

I.

Beginning :—

श्रीगणेशाय नमः ॥

महादेव विरूपाक्ष भक्ताभीष्टप्रदायक।
कथयस्व महादेव कराड्ब्राह्मणोद्भवम् ॥

महादेव उवाच।

शृणु पुत्र प्रवक्ष्यामि इतिहासं पुरातनम्।
कराड्नामदेशोस्ति दशयोजनविस्तृतः ॥
वेदवत्याश्चोत्तरे तु कोंकणसंज्ञदक्षिणे।
कराड्नामदेशश्च दुष्टदेशः प्रकीर्त्तितः ॥
सर्व्वलोकाश्च कठिनाः दुर्ज्जनाः पापकर्म्मिणः।
तद्देशजाश्च विप्राश्च कराड इति नामतः ॥
पापकर्म्मरता तस्मा अभिचारसमुद्भवाः।
खरस्य अग्नि(?)योगेन देतं क्षिप्तं विभावकम् ॥

तेन तेषां समुत्पत्तिः ज्ञाता वै पापकर्म्मिणाम् ।
तद्देशे माटकादेवी महातुष्टा कुरुप्रिया ॥
तस्याः पूजा यदब्दे च ब्राह्मणो बलि दीयते ।
ते पंक्तिगोचजा गत्वा ब्रह्महत्यां करोति च ॥
न ज्ञता येन सा हत्या कुलं तस्य क्षयं व्रजेत् ।
एवं पुरा तया देव्या वरो दत्तो द्विजां किल ॥
तेषां संसर्गमात्रेण सचैलं स्नानमाचरेत् ॥

3A, इति स्कान्दे सह्याद्रिखण्डे उत्तरार्द्धे शेषधर्म्मे रामशौनकसंवादे प्रथमोऽध्यायः ॥

श्रीब्राह्मणागां ततो दत्त्वा एथ्वीदानं यथाविधि ।
नवीनं निर्म्मितं क्षेत्रं शूर्पाकारकमुत्तमम् ॥
वैतसर्पादक्षिणे तु सब्रह्मण्याच्च उत्तरे ।
सह्यात् सागरपर्य्यन्तं शूर्पाकारं व्यवस्थितम् ॥
शतयोजनदीर्घन्तु विस्तृतं त्रीणि योजनं ।
भार्गवं निर्म्मिता एथ्वी समुद्रात् सुखहेतुना ॥
क्षेत्रं नवाधिकं चासीत् सर्व्वतीर्थान्वितं तदा ।
विमलं निर्म्मलं चैव खदिरं तीर्थमुत्तमम् ॥
हरिहरेश्वरं तीर्थं मुक्तेश्वरस्तथैव च ।
वालुकेशो महाक्षेत्रे वाणगङ्गा सरस्वती ॥
तस्यास्तु दक्षिणे भागे दग्धस्थलीरुदाहृता ।
मटग्रामस्तथा चान्ये गोमान्त्रिखाप्युदाहृतः ॥
तत्रैव स्थापितं तीर्थं गोरक्षं च कुमारिजम् ।
शमकुंडमजं च+प्राची सिद्धगुणोपमम् ॥
एवं क्षेत्रं महादेवि भार्गवेण विनिर्म्मितम् ।
तन्मध्ये तु कृतो वासः पर्व्वते चतुरंगके ॥
ब्राह्मार्थं चैव यज्ञार्थं मन्त्रिताः सर्व्वब्राह्मणाः ।
आगताः ऋषयः सर्व्वे कुंडोभूत् भार्गवो मुनिः ॥

End:—

इतिहासमिमम् देवि तवाग्रे कथितं मया ।
चित्पावनस्य चोत्पत्तिरिदं चैव तु कारणं ॥
सह्याग्रेच तले ग्राम चितपोलनगामकः ।
तत्रैव स्थापिता विप्रा यावच्चन्द्रदिवाकरौ ॥
इत्थं सह्याद्रिखंडस्य वचनानि निशम्यताम् ।

काशीवाला भाउभट्ट जाति चित्पावन उत्पत्तीका प्रकरण वे जात कैवर्त्तकहै व्याधधर्म्म करनेवाले चिताग्यान मे पवित्र होके पुनः ग्रापग्राम होकें सूद्रवत् हवेहे ।

3932.

5693. **तुलजामाहात्म्यम् ।** *Tulajā-māhātmyam.*

Professing to belong to the Sahyādri-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 14 × 7¼ inches. Folia, 66. Lines, 10 on a page. Extent in ślokas, 1,700. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Last Colophon:—

इति श्रीस्कन्दपुराणे सह्याद्रिखण्डे तुलजामाहात्म्ये ग्रग्नेर-वशिष्ठसम्वादे फलश्रुतिर्नाम द्वाविंशोऽध्यायः ।

In a later hand:—

मालवीयोपनामक कर्म्मकाण्डिबालमुकुन्दस्येदं काश्यां गोघट्ट-स्थानवाग्निना सं १९२४ ।

Beginning:—

ऋषय ऊचुः ।
महेग्राग (महोसेग) महादेव गन्दविग्राम । (?)
सर्व्वज्ञागनिधे + + ग्रिवाकादकर प्रभो ॥
त्वत्तस्तादेग चास्माभिरितिहासः सहस्रशः ।
पुराणानि च सर्व्वाणि श्रुतानि देववल्लभ ॥

न हन्निमधिगच्छामो सुधाखादे यथामराः ।

कथिता या [त्वया] देव त्वरिता नाम देवता ॥

अपरं तुरजा नाम तस्या जातं कथं विभो ।

यमुनाम्भौ किमर्थं सा अवतीर्णाम्बिका शिवा ।

एतदिच्छाम्यहं श्रोतुमनुग्राह्या भवाम ते ॥

3933.

8456. शम्भलग्राममाहात्म्यम् ।

Śambhala-grāma-māhātmyaṃ.

From the Bhū-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 12½ × 5¼ inches. Folia, 61. Lines, 9, 10 on a page. Extent in ślokas, 1,800. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and repaired.

Colophon :—

इति श्रीस्कन्दपुराणे भूखंडे शंभलग्राममाहात्म्ये समाप्तं द्वाविंशतितमोऽध्याय ।

A legendary account of the shrines and sacred spots in and about Sambhalpur in Gondwana in 22 adhyāyas.

For two other MSS., consisting of 24 adhyāyas, see Oxf. No. 125 and L. 1750, and for one consisting of 27 adhys., see I.O. Catal. No. 3667.

It ends :—

नंदिग्रामस्य माहात्म्यं हरेश्चैव द्विजोत्तम ।

कथितं च महाभाग शालग्रामं निशामय ॥

The adhyāyas, treating of the ceremony of pradakṣiṇā are omitted in the present manuscript.

3934.

9653. **अर्द्धोदयपूजनदानविधिः ।**

Arddhodaya-pūjana-dāna-vidhiḥ.

Substance, country-made paper. 11 × 5½ inches. Folia, 3. Lines, 7 on a page. Extent in ślokas, 36. Character, Nāgara. Appearance, tolerable.

It is said to belong to the Prabhāsa-khaṇḍa of the Skanda-purāṇa.

Beginning :—

प्रभासखण्डे अर्द्धोदयपूजनदानविधिर्लिख्यते ।
पौषमाघस्यामावास्या सूर्य्यश्रवणसंयुता ।
व्यतीपातो भवेद् यत्र सर्व्वैरर्द्धोदयः स्मृतः ॥ १ ॥
निशार्द्धोदय-संज्ञस्तु महानर्द्धोदयो दिवा
दिवा वा यदि वा रात्रौ यदा अर्द्धोदयो भवेत् ॥ २ ॥
तदैव पुण्यकालः स्यात् नात्र कार्य्या विचारणा
सर्व्व गङ्गासमं तोयं सर्व्वे व्यासससमा द्विजाः । इत्यादि ।

3935.

2164. **गुरुगीता ।** *Guru-gītā.*

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, foolscap paper. 9½ × 4 inches. Folia, 9. Lines, 12 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, fresh. Complete.

The MS. opens with *Saṃkalpa*, *Nyāsa* and *Dhyāna*.

अस्य श्रीगुरुगीतामालामन्त्रस्य सदाशिव ऋषि र्नानाविधानि छन्दांसि श्रीगुरुः परमात्मा देवता हं बीजं सः शक्तिः क्रौं कीलकं श्रीगुरुप्रसादसिद्ध्यर्थं जपे विनियोगः । इत्यादि.....

.....श्रीनाथादि गुरुत्रयं गणपतिं पीठत्रयं भैरवम्
सिद्धेभ्यो वटुकत्रयं पदयुगं दूतिक्रमं शाम्भवम् ।
वीरे षष्टचतुष्टषट्कनवकं वीरावलीपञ्चकम्
श्रीमन्मालिनिमन्त्रराजसहितं वन्दे गुरोर्मण्डलम् ।

Then begins the Guru-gīta, for which see Oxf. No. 123, p. 72B.

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपार्व्वतीसंवादे गुरुगीता समाप्ता। श्रीगुरवे।

Compare Cs. Vol. V, 18 and L. 445, which are stated to belong to the Rudra-yāmala-tantra.

3936.

2786. *The Same.*

Substance, foolscap paper. 15 × 3½ inches. Folia, 7. Lines, 5 on a page, Extent in ślokas, 160. Character, Bengali. Appearance, fresh.

On devotion to a *guru* as the means of final emancipation. The MS. begins with the Saṃkalpa, Nyāsa and Dhyāna. The work begins in 2A. For the beginning see Oxf. 72B, No. 123, where it is said to be an extract from the Skanda-purāṇa.

The Guru-gītā ends in 6B :—

सदानन्दः सदा प्राप्तो रमते यत्र कुत्रचित्।
यत्रैव तिष्ठते सोऽपि स देशः पुण्यभाजनः॥

Then comes the phalaśruti :—

मुक्तस्य लक्षणं चैव तवाग्रे कथितं मया, etc., etc.

The Phalaśruti does not appear to be complete :—

गुरुः पूज्यो वरं मूर्खस्तस्मात् सिध्यन्ति नान्यथा।
शुभकर्म्माणि सर्व्वाणि दीक्षा दीक्षादिसिद्धिदा॥

No colophon.

3937.

10915. *The Same.*

Substance, country-made paper. 9 × 4 inches. Folia, 15. Lines, 7 on a page. Character, modern Nāgara. Appearance, discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे उत्तरखण्डे ईश्वरपार्व्वतीसंवादे गुरुगीता-स्तोत्रं संपूर्णं ॥

Post Colophon :—

शुभमस्तु । श्रीरस्तु ॥

3938.

8752. ऋभुगीता । *Ṛbhu-gītā.*

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made yellow paper. 13 × 5 inches. Folia, 133. Lines, 9 on a page. Extent in ślokas, 2,500. Character, Nāgara. Date, Samvat 1844. Fresh. Complete.

" लिखितं काश्यां "

The first set of interlocutors are सनत्कुमार and the Ṛṣis, and the 2nd set of interlocutors are Ṛ̆vu and Nīdāgha in Vadarikāśrama.

It expounds the vedānta doctrines in 49 most eloquent lectures.

The MS. noticed by Dr. Rajendra Lāla Mittra contains 27 chapters only. See L. 2333.

(1) आत्मनिर्णयप्रकरणं, (2) अनात्मनिर्णयप्रकरणं, (3) स्वानुभवप्रकरणं, (4) तत्त्वं ब्रह्मास्मिप्रकरणं, (5) सर्व्वगास्ति ०, (6) सर्व्वमिथ्या ०, (7) चिन्मात्र ०, (8) अखण्डैकरस ०, (9) स्वानुभव ०, (10) ग्रन्थग्रहण ०, (11) सर्व्वगास्ति ०, (12) स्वागमग्रन्थ ०, (13) ब्रह्मतर्पण ०, (14) आत्महोम ०, (15) जीवन्मुक्त ०, (16) विदेहमुक्ति ०, (17) आत्मनोऽन्यन्न किञ्चित् ०, (18) सच्चिन्मय ०, (19) आत्मनोऽन्यं ०, (20) सर्व्वं ब्रह्मैव केवलं ०, (21) असदेवाहि ०, (22) चिदेवत्वं ०, (23) द्वैताद्वैतशून्य ०, (24) ब्रह्मानुभव ०, (25) सर्व्वानुभव ०, (26) आत्मानन्द ०, (27) प्रपञ्चहेयत्व ०, (28) ब्रह्मैव सर्व्वं ०, (29) सर्व्वं ब्रह्मैव ० (30) ब्रह्मैवाहं न सन्देहः ०, (31) सच्चिदानन्द ०, (32) इत्यहं ०, (33) अहमेव

चिदेव हि सर्व्वं ब्रह्मेति सङ्कल्पं ०, (34) ज्ञानामृत ०, (35) चिदानन्दोहमद्वयं, ० (36) तन्मयो भव ०, (37) तद्ब्रह्माहं नाम ०, (38) महावाक्यनिरूपणं ०, (39) सर्व्वं मिथ्या अहं ब्रह्म न संशयो नाम ०, (40) अनुत्पन्नं जगत् ०, (41) नित्यानन्द०, (42) आत्मैव गान्यदेवेदं ०, (43) सर्व्वसिद्धान्तसार ०, (44) ब्रह्मनिश्चयनिरूपणं नाम ०, (45) सर्व्वसन्त्याग ०, (46) प्रपञ्चशून्यत्वं नाम ०, (47) ग्रन्थमहिमवर्णनं नाम ०, (48) निदाघनिश्चयं नाम ० ।

Last Colophon :—

इति श्रीस्कान्दे महापुराणे उत्तरखण्डे ऋभुगीता नाम एकोनषष्ट्याधिकत् प्रकरणं समाप्तम् ।

Post Colophon :—

शुभं भूयात् ॥ संवत् १८९४ ॥ लिखितं काश्यां ॥

3939.

3074. रामायणमाहात्म्यम् । *Rāmāyaṇa-māhātmyaṃ.*

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, Serampore paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 23. Lines, 9 on a page. Extent in Slokas, 400. Character, Nagara. Date, Saṃvat 1936. Appearance, fresh. Complete.

It begins :—

श्रीमते रामानुजाय नमः ॥

ॐ नमः कमलदलविपुलनयनाभिरामाय श्रीरामचन्द्राय ॥

श्रीरामः शरणं समस्तजगतां रामं विना का गतिः

रामेण प्रतिहन्यते कलिमलं रामाय कार्य्यं नमः ।

रामा(तृ)द् त्रस्यति कालभीमभुजगो रामस्य सर्व्वं वद

रामे भक्तिरखण्डिता भवतु मे रामत्वमेवाश्रये ॥

चित्रकूटाजयं राममिन्दिरानन्दमन्दिरम् ।

वन्दे च परमात्मानं भक्तानामभयप्रदम् ॥

Colophons:—

4A, इति श्रीस्कन्दपुराणे उत्तरखण्डे नारदसनत्कुमारसंवादे श्रीमद्रामायण-माहात्म्ये फलानुकीर्त्तनं नाम प्रथमोऽध्यायः; 9B, ० सुदा[स] राज्ञ[स] मोक्षो नाम द्वितीयोऽध्यायः; 14A, ० फलानुकीर्त्तनं नाम तृतीयोऽध्यायः; 17B, ० चैत्रमासे फलानुकीर्त्तनं नाम चतुर्थोऽध्यायः; 23A, ० श्रीमद्रामायणनव-रात्रपाठमाहात्म्ये फलानुकीर्त्तनं नाम पञ्चमोऽध्यायः। समाप्तोयं रामायणमाहात्म्यं सम्पूर्णम्।

The Post Colophon Statement:—

संवत् १९३६ मिगशिरमासे शुक्लपक्षे २ सोमवासरे।
श्रीरामचन्द्राय नमः॥ श्रीसर्व्वदेवाय नमः॥

It ends:—

यश्चैतच्छृनुयाद्वापि पठेत् वा सुसमाहितः।
सर्व्वपापविनिर्म्मुक्तो विष्णुलोकं स गच्छति॥

3940.

3107. सप्तकोटीश्वरमाहात्म्यम्।

Sapta-koṭīśvara-māhātmyaṃ.

From the Uttara-khaṇḍa of the Skanda-purāṇa.

Substance, country-made paper. 8½ × 4½ inches. Folia, 29. The first leaf is missing. Lines, 11, 12 on a page. Extent in ślokas, 950. Character, Nāgara of the eighteenth century. Appearance, discoloured.

Colophons:—

2B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायां संहितायां उत्तरभागे दिव्य-लिङ्गाख्याने सप्तनाथमाहात्म्ये पितामहतपोवर्णनाख्यः प्रथमोऽध्यायः; 3B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायां संहितायां तत्र ईशानसंहितायामुपरिभागे महालिङ्गप्रादुर्भावे श्रीसप्तकोटीश्वरमाहात्म्ये पितामहेन शिवदर्शनाख्यो द्वितीयो; 4B, इति श्रीस्कन्दपुराणे शतसाहस्रिकायामुपरिभागे महालिङ्गप्रादुर्भावे श्रीसप्त-कोटीश्वरमाहात्म्ये ब्रह्मणो वरप्रदानं नाम तृतीयोऽध्यायः; 6A, इति श्रीस्कन्द-पुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्माणं प्रति सनकादिवस्था + ख्यानचतुर्थोऽध्यायः (?); 8B, इति श्रीसप्तकोटीश्वरमाहात्म्ये विधात्रा सप्तधातां पंचतीर्थमाहात्म्यकथनं

नाम पञ्चमोऽध्यायः ; 11A, इति श्रीस्कन्दपुराणे सप्तकोटीश्वरमाहात्म्ये ब्रह्मणा संखासुरावेप्सितवरप्रदानं नाम सप्तमोऽध्यायः ; 9B, इति श्रीस्कन्दपुराणे सप्त-कोटीश्वरमाहात्म्ये षष्ठोऽध्यायः ; 12B, ० शिवाय संखासुरभयार्दितानामिन्द्रा-दीनां विज्ञापनं नामाष्टमोऽध्यायः ; 13B, इति श्रीस्कन्दपुराणे महालिङ्गप्रादुर्भावे ईशानसंहितायामुपरिभागे श्रीसप्तकोटीश्वरमाहात्म्ये शिवेन संखासुरवृत्तान्त-श्रवणानन्तरं इन्द्रस्य स्वर्गप्रेषणाख्यो नवमोऽध्यायः ; 14B, इति श्रीस्कन्दपुराणे सप्तकोटीश्वरमाहात्म्ये संखासुरपाशच्छेदनं नाम दशमोऽध्यायः ; 15B, ० संखस्य सेनापतिवधाख्यः एकादशोऽध्यायः ; 17A, ० संखसैन्याब्धिशोषणाख्यो द्वादशो-ऽध्यायः ; 18A, ० शिववृषभमूर्च्छायां वीरभद्रयुद्धाख्यं त्रयोदशोऽध्यायः ; 19A, ० संखासुरस्य युद्धे शिववृषभमूर्च्छाहाराख्यचतुर्दशोऽध्यायः ; 20B, ० श्रीसप्त-नाथमाहात्म्ये संखासुरवधाख्यं नाम पञ्चदशोऽध्यायः ; 21B, ० श्रीसप्तकोटीश्वर-माहात्म्ये संखासुरवधानन्तरं शिवस्य इन्द्रादीनां स्तुतिः ॥ १६ ॥ ; 23B, ० शिवेन सप्तऋषीणां वरप्रदानं नाम सप्तदशोऽध्यायः ; 26A, ० कनकावतीवरप्रदानं नामाष्टादशोऽध्यायः ; 29A, (the Last Colophon) ० दिव्यौषधिरस-रसायनं लोहसिद्धिपातालगमनादिकथनं नाम एकोनविंशतितमोऽध्यायः ।

The Post Colophon Statement :—

श्रीसप्तकोटीश्वरार्पणमस्तु । लेखकपाठकस्य शुभं भवतु । यादृशं पुस्तकमित्यादि । सप्तकोटीश्वरमाहात्म्यं आपरसेन लिखि-तम् शुभमस्तु ॥

Sapta-koṭīśvara is the name of a phallic emblem of Śiva at "Diva" an island near Goa. In the island there is a hill, named Kharga in which there are many palaces, in one of which the phallic emblem is kept :—

तत्र गोवा पुरी गात्रा प्रशस्ता नगरी शुभा ।
... ...
तस्याश्चोत्तरदिग्भागे गात्रा दिव इति स्मृतः ।
... ...
तत्राऽस्ते खड्ग गात्रा वै प्रथितः पर्व्वतोत्तमः ।
... ...
तीरे तत्पश्चतीर्थस्य लिङ्गरूपी सदाशिवः ।
सप्तकोटीश्वरो देवः ... ... ।

3941.

4181. **स्कन्दपुराणम्** । *Skanda-purāṇaṃ.*

(Māla-khaṇḍa.)

Substance, country-made paper. 17 × 8½ inches. Folia, 84. Lines, 13 on a page. Extent in ślokas, 3,000. Character, Nāgara in a very modern hand. Appearance, fresh. Very corrupt.

This section of Skanda-purāṇa gives descriptions of many sacred places, accompanied with legends connected therewith, in the country called Māla-khaṇḍa, south-west of Jodhpur. On the first leaf it is wrongly called Tāpī-khaṇḍā which is concerned with the sacred places on the Tāpi, the river south of the Narmadā.

See Oxf. 76A.

Beginning :—

श्रीगणेशाय नमः । श्रीमद्दालक्ष्म्यै नमः ।
पुरा पुरारिणा वाद्यैः पुराणुपपपूरिरे ।
यदुग्रामसमाख्याय गणनाथो जयत्यसौ ॥
गमस्त्रिभुवनाभोगबोधोन्मी(धमी)लनहेतवे ।
विश्वरूपाय शुद्धाय नमः श्रीवत्सधारिणे ॥

स्कन्द उवाच ।
देव देव पुनर्ब्रूहि भूभागं किञ्चिदुत्तमम् ।
यत्र ब्रह्मादयो देवा वशिष्ठाद्याश्तपोधनाः ॥
प्रभासादीनि तीर्थानि गङ्गाद्याः सरितस्तथा ।
ऋषयः पितरो यक्षा गन्धर्व्वासुरसङ्घशा ॥
क्रीड़न्ति मातरः सर्व्वाः कुमारैः सह यत्र च ।
यत्र दत्तेन हव्येन सदा तुष्यन्ति देवताः ॥
कव्येन पितरश्चापि लभन्ते प्रीतिमक्षयाः ।
यत्र क्रीड़ति गोविन्दः श्रिया साद्धमतन्द्रितः ॥
सावित्र्या च प्रजानाथः प्रीतयुक्त्या समं भवान् ।
एतदिच्छामतो ब्रूहि यदि तुष्टोऽसि भूधंटे ॥

ईश्वर ।

इत्याकर्ण्य वचस्तस्य कुमारस्य महेश्वर ।
मौलिताम्रः क्षणं ध्यात्वा कुमारमिदमब्रवीत् ॥

ईश्वर उवाच ।

साधु पृष्टस्त्वया वत्स भागश्रेयस्करं भुवः ।
प्रवक्ष्यामि यथा तत्त्वं शृणुष्व गदतो मम ॥

2A, इति श्रीस्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायां विंशत्यधिकायां श्रीभाजमाहात्म्ये वशिष्ठागमनं नाम १ ; 3A, इति श्रीस्कन्दपुराणे श्रीभाजमाहात्म्ये गौतमवरप्रदानं नाम द्वितीयः ; 3B, इति श्रीस्कन्दपुराणे त्र्यम्बकसरोवर्णनं तृतीयः ; 4B, ० गौतमाश्रमवर्णनं नाम चतुर्थः ; 5B, ० यज्ञशृंखलोपाख्यानं पञ्चमः ; 6B, ० भृगुचिन्तापनोदः षष्ठः ; 7B, ० श्रीपाणिग्रहणं नाम सप्तमः ; 8B, ० श्रीआत्मप्रबोधोनामाष्टमः ; 9B, ० श्रीभाजनिवेशो नाम नवमः ; 11A, ० ब्राह्मणागमनं दशमः ; 13A, ० द्विजप्रतिष्ठापनम् ; 14A, ० श्रीभाज प्रशंसा द्वादशः सर्गः ; 15A, ० वणिक्कलाद(?) वैश्यागमुत्पत्तिः ; 18A, ० त्रैयम्बकसरोमाहात्म्यम् ; 18B, ० योगेश्वरीमाहात्म्ये १५ ; 20A, ० षोड़शः ; 22A, ० ब्रह्मसरोमाहात्म्यम् ; 23B, ० वरुणाविमाहात्म्ये ऽष्टादशः ; 25A, ० किरातसरोमाहात्म्यम् १९ ; 26A, ० वटयक्षिणीमाहात्म्ये विंशतितमोऽध्यायः ; 27A, ० यक्षस्थलमाहात्म्यमेकविंशतितमः ; 28B, ० यक्षकूपमाहात्म्यम् ; 30A, ० काश्यपेश्वरमाहात्म्ये त्रयोविंशतितमः ; 34A, ० वकस्थलीमाहात्म्ये २४ ; 35B, ० वाक्पतिसरोमाहात्म्ये पञ्चविंशतितमः ; 36B, ० भूर्भुवःस्वर्माहात्म्ये २६ ; 39A, ० खरागनामाहात्म्यम् ; 40A, ० चण्डमुण्डग्रामाहात्म्ये त्रयस्त्रिंशत्तमः ; 40B, इति श्रीस्कन्दपुराणे श्रीभाजमाहात्म्यम् अतःपरं चण्डीग्रामाहात्म्यम् ; 41A, इति श्रीस्कन्दपुराणे विनायकमाहात्म्यानन्तरद्वात्रिंशत ; 42B, ० श्रीभाजमाहात्म्ये माहात्म्य ० सप्तविंशः ; (?) 44A, ० नागेशीमाहात्म्यमष्टाविंशः ; (?) 49A, ० एकाशीति संहितायां श्रीश्रीभाजमाहात्म्ये पञ्चत्रिंशोऽध्यायः ; 50B, ० + + + + + + षट्त्रिंशोऽध्यायः ; 51B, ० सारिकोपाख्यानं नाम सप्तत्रिंशोऽध्यायः ; 52B, ० कङ्कोलोपाख्यानं नाम अष्टत्रिंशदध्यायः ; 53A, ० प्रयुगे + माहात्म्यं नाम एकोनचत्वारिंशोऽध्यायः ; 56B, ० जगत्स्वामिमाहात्म्यं नाम चित्वा-

रिंशोऽध्यायः ; 58A, ० किरातोपाख्यानं नाम त्रिपञ्चाशोऽध्यायः ; 60A, ० लक्ष्मीपाणिग्रहणाख्यानं नाम चतुष्पञ्चाशोऽध्यायः ; 61B, ० अहल्याकृद्-माहात्म्यं नाम पञ्चपञ्चाशोऽध्यायः ; 63A, ० वाराहाख्यानं नाम षट्पञ्चाशोऽध्यायः ; 65A, ० वाल्मीकेश्वरमाहात्म्यं नाम सप्तपञ्चाशोऽध्यायः ; 66A, ० कौशिकादित्यमाहात्म्यं नाम अष्टपञ्चाशोऽध्यायः ; 67A, ० लिंङ्गामाहात्म्यं नामैकोनषष्ट्याशोऽध्यायः ; 68A, ० सर्व्वमङ्गलामाहात्म्यं नाम षष्ट्याशोऽध्यायः ; 69A, ० तृतीयपरिच्छेदे श्रीमालमाहात्म्ये इन्द्रवाटमाहात्म्यं नाम द्विषष्ट्याशोऽध्यायः ; 69B, ० भूर्भुवःस्वर्माहात्म्यं नाम त्रिषष्ट्याशोऽध्यायः ; 70A, ० आत्मच्छन्दामाहात्म्यं नाम एकषष्ट्याशोऽध्यायः (?) ; 72A, ० आर्य्याषष्ठी-माहात्म्ये पञ्चषष्ट्याशोऽध्यायः ; 74A, ० वालगौरीमाहात्म्यं नाम षट्षष्ट्याशोऽध्यायः ; 75A, ० गोवत्सलमाहात्म्यं नाम सप्तषष्ट्याशोऽध्यायः ; 75B, ० सिद्धचामुण्डामाहात्म्यं नाम अष्टषष्ट्याशोऽध्यायः ; 76B, ० ईशानेश्वरीमाहात्म्यं नाम एकोनसप्ततितमोऽध्यायः ; 77B, ० परात्परेश्वरमाहात्म्यं नाम सप्ततितमो-ऽध्यायः ; 79B, ० कमलामाहात्म्यं नामैकसप्ततितमोऽध्यायः ; 81A, ० कुलदीप-माहात्म्यं नाम द्विसप्ततितमोऽध्यायः ; 81B, ० वह्निमाहात्म्यं नाम त्रिसप्ततितमो-ऽध्यायः : 82A, ० लक्ष्मीव्रतं नामाऽध्यायः चतुःसप्ततितमः ; (the Last Colophon) इति श्रीस्कन्दपुराणे ऐरकाशीतिसाहस्र्यां संहितायां विंशत्य-धिकायां तृतीयपरिच्छेदे श्रीश्रीमालमाहात्म्ये भविष्यद्नृपा[ख्या]नं नाम पञ्चसप्ति-तमोऽध्यायः ।

For a full and correct analysis of the work see Oxf. 76B.

This has 65 chapters while that, 54 only.

3942.

10058. *The Same.*

Substance, country-made paper. 12½ × 7 inches. Folia, 18, of which 3 and 10 are missing. Lines, 13 on a page. Character, Nāgara of the eighteenth century. Appearance, old, discoloured and worm-eaten. A mere fragment.

2B, इति श्रीस्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायां विंशत्यधिकायां श्रीमालमाहात्म्ये वशिष्ठागमनं नाम । १ । ; 4A, ० व्यवहारनिरोधवर्णनं तृतीयः ; 5B, ० गौतमाश्रमवर्णनं नाम चतुर्थः ; 7A, ० श्रीजोपाख्यानं पञ्चमः ; 7B,

॰ भृगुचिन्तापनोदः षष्ठः ; 9A, ॰ श्रीपाणिग्रहणं नाम सप्तमः and so on to the end of the 11th adhys.

3943.

5709. नैमिषारण्यमाहात्म्यम् ।

Naimiṣāraṇya-māhātmyaṃ.

From the Skanda-purāṇa.

Substance, country-made paper. 8½ × 4½ inches. Folia, 33. Lines, 9 on a page. Extent in ślokas, 450. Character, Nāgara. Date, Saṃvat 1885 and Śaka 1750. Appearance, damaged and soiled. Complete.

It begins thus :—

श्रीगणेशाय नमः । ॐ नमः पुरुषोत्तमाय ।

ॐ अत्यन्तध्यानसक्तैरमरबुधगणैः सेवितोऽत्यन्तभाग्यै-
रत्यन्तोऽत्यन्तभक्त्या निजखित (?) मनदो ऽत्यन्तदुःखापनेता ।
स्वत्यन्तानन्दसिन्धुः सदयहृदयो(?)त्यन्तसच्छ्रीनिवासः
दृष्टादत्यन्तभक्त्या स्तव शिवमनघात्यन्तमास्यंतश्रीशा ॥ (?)
नैमिषारण्यमाहात्म्यं सन्दर्भवचनाम्यहम् (?) ।
ऋषिदैवकरोमीमां तीर्थयात्रासु पद्धतिः ॥

The manuscript is hopelessly corrupt.

Last Colophon :—

इति श्रीस्कन्दपुराणे नैमिषारण्यमाहात्म्ये पञ्चमोदिनवासः
यात्रापद्धति सम्पूर्णम् ।

Post Colophon Statement :—

शुभं भूयात् । संवत् १८८५ शाके १७५० । श्रीचक्राय नमः ।
श्रीरामाय नमः ।

3944.

6039. हालास्यक्षेत्रमाहात्म्यम् ।

Hālāsya-kṣettra-māhātmyaṃ.

Stated to belong to the Skanda-purāṇa.

Substance, country-made paper. 9×3 inches. Folia, 185. Lines, 11 on a page. Extent in ślokas, 4,000. Character, Nāgara. Date, Saṃvat 1693. Appearance, old and discoloured. Complete.

Beginning :—

श्रीमद्गणपतये नमः ।

श्रीमद्दिग्वनाथाय नमः ।, etc., etc.

श्रीमत् कैलासशिखरे पुण्ये लोकनमस्कृते ।
स्मरणात् सर्व्वजन्तूनां सर्व्वसिद्धिप्रदायके ॥
देवतैर्मुनिसङ्घैश्च सिद्धचारणकिन्नरैः ।
गन्धर्व्वैः शम्भुभक्तैश्च यौगीन्द्रैः समाहृते ॥
... ...
... ...
व्यासशिष्यं महाप्राज्ञं सूतं पौराणिकोत्तमम् ।
शम्भुभक्तः सदानन्दः ऊर्द्धरेताः प्रभाकरे ॥
... ...
... ...
इत्यादा मुनयः सर्व्वे शिवभक्तिप्रचोदिताः ।
समागम्य समाधिस्थं दण्डवत् प्रणिपत्य च ॥
... ...
.....पप्रच्छुः परया मुदा ॥

ऋषयः ऊचुः ।

वह्निकुण्डसमुद्भूत भगवद्भक्तवत्सल ।
नमस्ते शिवधर्म्मज्ञ सर्व्ववेदान्तपारग ॥
शिवक्षेत्राणि सर्व्वाणि मुक्तिमुक्तिप्रदानि च ।
संक्षेपतो विस्तरेण भवता कथितानि च ॥

अवधारयितुं तानि न शक्यानि महामुने ।
तस्मादिश्रिष्टं सर्व्वेषां स्थानानां यच्चिरन्तनम् ॥
शम्भुना निर्म्मितं नित्यं तदेकं वक्तुमर्हसि ।
इति पृष्टो मुनिवरैः सूतः कारुण्यविग्रहः ॥
सर्व्वज्ञं सांवमीशानं देवदेवं जगद्गुरुम् ।
... ...
... ...
ध्यात्वा क्षेत्रोत्तमं शम्भोर्वक्तुमारभते तदा ॥

श्रीसूत उवाच ।

शृणुध्वं मुनयः सर्व्वे शिवभक्तिपरायणाः ।
विश्रिष्टमेकं यत् स्थानं शिवस्य परमात्मनः ॥
सर्व्वसौभाग्यदं सद्यः सद्यः सर्व्वफलप्रदम् ।
ब्रह्माविष्णुमहेन्द्राद्यैः सेवितं सर्व्वसिद्धिदम् ॥
पुरा नन्दवने कुम्भसम्भवेन महर्षिणा ।
प्रोक्तं यद्विस्तरेणैव वशिष्ठादिमहात्मनाम् ॥
वक्ष्ये पुरातनं क्षेत्रं श्रीमद्वाराणस्य संज्ञितम् ।
श्रवणात् सर्व्वजन्तूनां पापघ्नं पुण्यदायकम् ॥
पुरा पुरातने पुण्ये पुरारातेः पुरे शुभे ।
वाराणसीति प्रथिते सर्व्वेषां मुक्तिमुक्तिदे ॥
शिवलिङ्गप्रतिष्ठाञ्च कर्त्तुकामो वरं शुभम् ।
सत्यलोकात् समागत्य ब्रह्मा लोकपितामहः ॥
पिता महेश्वरं लिङ्गं प्रतिष्ठाप्य सनातनम् ।
दशाश्वमेधागकरोत् तस्य लिङ्गस्य सन्निधौ ॥

It is written in two different hands, the first writes up to the 44th and the second the rest.

There are 79 chapters.

It ends:—

क्षेत्रं लिङ्गञ्च तीर्थञ्च तत्सर्व्वं कथितं मया ।
इत्युक्ता बुद्धिमान् सूतः सर्व्वपौराणिकोत्तमः ॥
ऋषादृष्ट्वा मुनीन् दृष्ट्वा शिवध्यानपरोऽभवत् ।

Hālāsya is Madura in the Pāṇḍya country :—

7A, तस्मात् हालास्यसदृशं नास्ति क्षेत्रं जगत्त्रये ।
शिवक्षेत्रोत्तममिति हालास्यमिति केचन ॥
केचित् कदम्बविपिनं अपरे कन्यकापुरं ।
समस्तविद्यागरं मधुरापुरमित्यपि ॥
भूलोकशिवलोकञ्च जीवन्मुक्तिपुरं च तत् ।
चतुष्कूटपुरं चेति वर्णयन्ति मुनीश्वराः ॥

Colophon :—

इति श्रीस्कन्दपुराणे हालास्यक्षेत्रमाहात्म्ये नवसप्ततितमोऽध्यायः ।

Post Colophon Statement :—

संवत् १९९३ माघव शुक्ल पौर्णमास्यामिन्दुवासरे विश्वेश्वरसन्निधौ कोरड़ोपनामक केशवभट्टैर्लिखितमिदं हालास्यमाहात्म्यं सम्पूर्णम् ।

3945.

8449. रत्नपरीक्षा । *Ratna-parīkṣā.*

Said to be collected from the Hālāsya-māhātmya of the Skanda-purāṇa.

Substance, country-made paper. 10¾ × 4¾ inches. Folia, 11. Lines, 8 on a page. Extent in ślokas, 190. Character, modern Nāgara. Date, Samvat 1937. Appearance, fresh. Complete.

On the test of gems.

Beginning :—

श्रीगणेशाय नमः ॥
पुरा देवाश्च दैत्याश्च क्षीरोदमथनोत्सुकाः ।
सर्व्वे सर्व्वाणि शस्त्राणि दधीचेश्च समीपतः ॥

संस्थाप्य रक्ष रक्षेति प्रोचुर्देवाः सदागवाः ।
क्षीरोदधिं च ममथुः बऊकालं सुरासुराः ॥
तदा सर्व्वाणि रत्नानि भक्षितानि दधीचिना ।
तस्य एष्ठगते चास्त्रि वध्यायुधवृतोन्नते ॥
निर्गीय तानि रत्नानि विद्यन्ते सुरसत्तमाः ।
तेनैव लक्षचेनासु वध्यो दत्तो महोद्यतः ॥

At the time of the churning of ocean, Śiva, moved by the prayer of Gods and Munis with Dadhīci at their head, appears in the garb of a Vaiśya with a leather bag containing gems of various sorts, which he shews to the Gods and acquaints them with their tests and signs.

Fol. 2B, 2B, कृपया परया पूर्णो भगवान् भक्तवत्सलः ।
वैश्यवर्य्यवपुर्धृत्वा सालङ्कारं मनोहरम् ॥
धृत्वा तु चित्रमंग्रेण रत्नपूर्णां च भस्त्रिकां ।
मल्लिकां च पुरोभागे त्वाविरासीत् स शङ्करः ॥
दृष्ट्वा तान् सचिवान् प्राह किं यूयं क्षोभसंयुताः ।
इत्यपृच्छत् स ते प्राऊः खेदं स पुनरब्रवीत् ॥
अपेक्षितानि रत्नानि युष्माभिः कीदृशानि तु ।
तानि सर्व्वाणि रत्नानि दास्यामि सुमहान्ति च ॥
तच्छ्रुत्वा प्रीतहृदयाः प्रोचु वैश्यवर प्रभो ।
मौक्तेरर्हाणि रत्नानि दीयन्तां भवता त्वया ॥
इत्युक्ते तैः स रत्नानि अनर्घाणि महान्ति च ।
दर्शयित्वा लक्षणानि तेषां वक्तुं प्रचक्रमे ॥
वैश्यवर्य्योवशोनामाभवच्छ्रीमान् दानवेन्द्रो महाबलः ।
लोकत्रयाधिपत्यं च संप्राप्य सुमहानभूत् ॥
तस्यास्थिवज्रं दधीचास्थि मुक्ताश्रुतथा च रत्नं खलु पद्मरागम् ।
रोमाणि वैदूर्य्यमिति प्रसिद्धं प्रवालमासीत् पिण्डितं महार्घम् ॥

It ends :—

चन्द्रकान्तं तदाख्यातं दुर्लभं स्यात् कलौ युगे ।
सूर्य्यकान्तं चन्द्रकान्तं रत्नमध्ये विदुर्बुधाः ॥

Then we have the date:—

सं १९३७ मि० वैशाख १५।

Then we have the following in a different hand:—

स्कान्दोक्त द्वाराख्यमाहात्म्यमेका संग्रह लिखवाया गणेशरराम व्यासने।

3946.

5708. **अर्व्वुदमाहात्म्यम्।** *Arvuda-māhātmyaṃ.*

Being an extract from the Skanda-purāṇa.

Substance, country-made paper. 9×4½ inches. Folia, 45. Lines, 10 on a page. Character, Nāgara of the early nineteenth century. Appearance, discoloured. Incomplete at the end.

Beginning:—

श्रीगणेशाय नमः। ॐ नमः शिवाय।

नमोऽनन्ताय सूक्ष्माय ज्ञानगम्याय वेधसे।
शुद्धाय विश्वरूपाय देवदेवाय शम्भवे॥

शौनक उवाच।

कथितो वंशविस्तारो भवता सोमसूर्य्ययोः।
मन्वन्तराणि रम्याणि सृष्टिश्चैव पृथग्विधा॥
अधुना श्रोतुमिच्छामि तीर्थमाहात्म्यमुत्तमम्।
कानि तीर्थानि पुण्यानि भूतलेऽस्मिन् महामते॥

सूत उवाच।

नागातीर्थानि लोकेऽस्मिन् तेषां संख्या न लभ्यते।
तिस्रः कोट्योर्द्धकोटिश्च तेषां संख्या गतानि वै (?)॥
क्षेत्राणि सरितश्चैव पर्व्वताश्च महाद्भुता।
ऋषीणां तपसोवीर्य्यान्माहात्म्यं परमं गताः॥
तेषां मध्येऽर्व्वुदो नाम सर्व्वपापहरोऽगच्च।
[न] स्पृष्टः कलिदोषेण वशिष्ठस्य प्रभावतः॥

last colophon in the incomplete manuscript.

41A, इति श्रीस्कन्दपुराणे अर्ब्बुदमाहात्म्ये देवीप्रभावो नाम त्रयोविंशोऽध्यायः ।

3947.

5730. विरजामाहात्म्यम् । *Virajā-māhātmyaṃ.*

Professing to form a part of the Skanda-purāṇa.

Substance, country-made paper. 11 × 4½ inches. Folia, 3 to 44. Lines, 13 on a page. Character, Nāgara. Date, Saṃvat 1417=A.D. 1361. Appearance, very old. Incomplete in the beginning.

Two leaves, glued together, formed one. Now most of the leaves have been disjoined. The first two leaves and 3A are missing. It gives legends and traditions, connected with Viṛajā kṣettra on the banks of the Vaitaraṇī in Orissa, near Jaj-pur.

End :—

तस्मिन् रघुपतिश्रेष्ठो राजराजेश्वरो सति । (?)
वर्त्तमाने ततः काले कालधर्म्मं गतो मुने ॥
गीयमानश्च गन्धर्व्वैः स्तूयमानः सुरर्षिभिः ।
राज्यं सुराधिपत्यञ्च प्राप्तवान् परमं पदम् ॥
एवम्भावो देवोऽसौ भगवान् दैत्यसूदनः ।
यं दृष्ट्वा हि नरा नार्य्यः सर्व्वान् कामानवाप्नुयुः ॥

Colophons :—

3B, इति स्कन्दपुराणे विरजामाहात्म्ये वासवयुद्धं नाम चतुर्थोऽध्यायः ; 4A, ० पञ्चमोऽध्यायः ; 4B, ० विष्णुप्रार्थनं नाम षष्ठोऽध्यायः ; 5B, ० दक्षकागमनं नाम सप्तमोऽध्यायः ; 6A, ० हरिसप्तर्षिसमागमो नाम अष्टमोऽध्यायः ; 6B, ० लक्ष्मी-स्तम्प्रदर्शनं नाम नवमोऽध्यायः ; 7B, ० सप्तऋषिवाक्यं नाम दशमोऽध्यायः ; 8A, ० वराह-गोविन्दसमागमो नाम एकादशोऽध्यायः ; 9B, ० धरणीवाक्यं नाम त्रयोदशोऽध्यायः ; 10B, ० लवणासुरवधो नाम चतुर्दशोऽध्यायः ; 11A, ० विष्णुसायुज्यं नाम पञ्चदशोऽध्यायः ; 12B, ० दैत्यसूदनावतारो नाम सप्तदशोऽध्यायः ; 13A, ० सोमतीर्थमाहात्म्यं नामाष्टादशोऽध्यायः ; 13B, ० सोमतीर्थवर्णनं

एकोनविंशतिमोऽध्यायः ; 14A, ० उदुम्बरकुण्ड-सोमतीर्थ-अन्धकूपिकावर्णनं नाम विंशतिमोऽध्यायः ; 14B, ० भानुवार-तीर्थयात्रा-वर्णनं नाम एकविंशतिमोऽध्यायः ; 15B, ० रामकुण्डवर्णनं नाम द्वाविंशतिमोऽध्यायः ; 16B, ० नाभितीर्थवर्णनं नाम द्वाविंशतिमोऽध्यायः ; 17A, ० वाग्मितीर्थवर्णनं नाम त्रयोविंशतिमोऽध्यायः ; 17B, ० नाभितीर्थवर्णनं नाम चतुर्विंशतिमोऽध्यायः ; 18A, ० नाभितीर्थवर्णनं नाम पञ्चविंशतिमोऽध्यायः ; 19A, ० सप्तविंशतिमोऽध्यायः : 19B, ० अग्नितीर्थवर्णनं नाम अष्टाविंशतिमोऽध्यायः ; 20A, ० अग्नितीर्थवर्णनं नाम एकोन(एक)त्रिंशतिमोऽध्यायः ; 21A, ० यमतीर्थवर्णनं नाम त्रिंशतिमोऽध्यायः ; 22A, ० कमलातीर्थवर्णनं नाम एकत्रिंशतिमोऽध्यायः ; 23A, ० वरुणतीर्थवर्णनं नाम द्वात्रिंशतिमोऽध्यायः ; 23B, ० वरुणतीर्थवटसिद्धनं नाम त्रयस्त्रिंशतिमोऽध्यायः ; 24A, ० वायुतीर्थवर्णनं नाम चतुस्त्रिंशतिमोऽध्यायः ; 24B, ० वायुतीर्थवर्णनं नाम पञ्चत्रिंशतिमोऽध्यायः ; 25B, ० सोमतीर्थवर्णनं नाम षट्त्रिंशतिमोऽध्यायः ; 26B, ० कपिलासङ्गमवर्णनं नाम सप्तत्रिंशतिमोऽध्यायः ; 27A, ० कपिलासङ्गमवर्णनं नाम अष्टत्रिंशतिमोऽध्यायः ; 27B, ० कपिलासङ्गमवर्णनं नाम एकोनचत्वारिंशतिमोऽध्यायः ; 28A, ० सोमनाथमाहात्म्यं नाम चत्वारिंशतिमोऽध्यायः ; 28B, ० जवणादित्यमाहात्म्यं नाम एकोनचत्वारिंशत्तमोऽध्यायः ; 29B, ० उत्तरेश्वरवर्णनं नाम द्विचत्वारिंशतिमोऽध्यायः ; 30B, ० याज्ञवल्क्यमाहात्म्यं नाम त्रयश्चत्वारिंशतिमोऽध्यायः ; 31A, ० याज्ञवल्क्येश्वरमाहात्म्यं नाम चतुश्चत्वारिंशतिमोऽध्यायः : 32A, ० घाटकेश्वरमाहात्म्यं नाम पञ्चचत्वारिंशतिमोऽध्यायः ; 33A, ० नारदेश्वरमाहात्म्यं नाम षट्चत्वारिंशतिमोऽध्यायः ; 33B, ० कुमारेश्वरमाहात्म्यं नाम सप्तचत्वारिंशतिमोऽध्यायः ; 34B, कुमारेश्वरमाहात्म्यं नाम अष्टचत्वारिंशतिमोऽध्यायः ; ० कुमारेश्वरमाहात्म्यं नाम एकोनपञ्चाशत्तमोऽध्यायः ; 35B, कुमारेश्वरमाहात्म्यं नाम ; 36A, ० पापहरतीर्थवर्णनं नाम एकपञ्चाशत्तमोऽध्यायः ; 37A, ० ब्रह्मकुण्डवर्णनं नाम द्विपञ्चाशत्तमोऽध्यायः ; 38A, ० कपिलामाहात्म्यं नाम त्रिपञ्चाशत्तमोऽध्यायः ; 38B, ० कपिलाधारामाहात्म्यं नाम चतुःपञ्चाशत्तमोऽध्यायः ; 39B, ० कपिलाधारामाहात्म्यं ; 40B, ० पितामहेश्वरमाहात्म्यं नाम ; 41A, ० वैद्यनाथवर्णनं नाम ; 42A, ० कदम्बेश्वरमाहात्म्यं नाम ;

43B, ० दैत्यसूदनमाहात्म्यं; (Last Colophon) इति स्कान्दपुराणे विरजा-माहात्म्यं समाप्तम् ।

Post Colophon Statement :—

संवत् १४१७

There are three lines more in a much later hand.

3948.

4279. सिंहाचलक्षेत्रमाहात्म्यम् ।

Siṁhācala-kṣettra-māhātmyaṃ.

From the Skanda-purāṇa.

Substance, palm-leaf. 13 × 1½ inches. Folia, 83. Lines, 4, 5 on a page. Extent in ślokas, 1,500. Character, Uḍiya, written about a hundred years back.

To the end of the 34th adhyāya.

Beginning :—

श्रीनृसिंहाय नमः ।

आहीति व्याहरन्तं त्रिदशरिपुसुतं जातुकामो रहस्ये
विस्रस्तं पीतवस्त्रं निजकटियुगले सव्यहस्तेन गृह्णन् ।
वेगश्वासं नितान्तं खगपतिमसृतं पाययन् दक्षपाणौ
सिंहाग्रौ ग्रीवपातस्थितिपिहितपदः पातु मां नारसिंहः ॥

ऋषय ऊचुः ।

श्रुतं हि क्षेत्रमाहात्म्यं जगन्नाथस्य जैमिने ।
सर्व्वपापक्षयकरं त्वत्तोऽस्माभिः सुविस्तरात् ॥
त्वन्निवेदितमाहात्म्यं तीर्थमाहात्म्यमेव च ।
तस्योत्सवाश्च विविधास्तद्दर्शनफलन्तथा ॥
कृतार्था श्रोत्रदृप्तिर्नः कृता ब्रह्मन् मुखस्त्वया ।
श्रोतव्यञ्च त्वया ब्रह्मन् नृसिंहस्य तु यन्मुने ॥
नृसिंहमन्त्रराजेन जगन्नाथः समर्चितः ।
ब्रह्मणेति त्वया प्रोक्तमिन्द्रद्युम्नहते पुरा ॥

तदयं श्रोतुमिच्छामो नृसिंहस्य विशेषतः ।
क्षेत्रमाहात्म्यविस्तारं श्रोतुमिच्छामि तत्त्वतः ।
परमात्मा परंब्रह्मेत्यस्माभिर्निश्चितं मुने ।
यन्मन्त्रेण जगन्नाथः पूर्व्वमासीत् प्रतिष्ठितः ॥
रूपभेदान्नृसिंहस्य दार्ढ्यिंग्रहिति नः स्फुटम् ।

(After a long lacuna.)

उपास्यते सदा मर्त्यैर्भोगमोक्षार्थिभिर्मुने ॥
एतत्सर्व्वं महाभाग वक्तुमर्हसि नः स्फुटम् ।
गुह्यं वा अश्रद्धानानां गुह्यत्वं परमो मतः ॥

जैमिनिरुवाच ।

स्थानानि नरसिंहस्य सन्त्यनेकानि भूतले ।
सगुप्तानि च रम्याणि पर्व्वतेषु वनेषु च ॥
भूतानि च भविष्याणि भक्तिमुक्तिप्रदानि वै ।
तदा रूपाण्यनन्तानि सन्त्यद्भुततमानि च ॥
तेषु मुख्यानि चत्वारि प्रथितानि विशेषतः ।
अहोबलं परपायं क्षत्रयौषन्तथैव च ॥
सिंहाचलं तथैतेषां चतुर्थं मुनिसत्तमाः ।
अहोबलाख्ये क्षेत्रे नृसिंहस्तम्भसम्भवः ॥
विदार्य्य दैत्यं करजैः हिरण्यकशिपुं स्थितः ।
यत्र दारयतो दैत्यं नृसिंहस्य दिवौकसः ॥
अहोबलमिति प्राज्ञैः कथ्यते तदहोबलम् ।
परपाये तदा क्षेत्रे विड्वालकण्टकेश्वरौ ॥
आस्ते भैरवरूपेण कालमूषकसंहरः ।
यत्र सर्व्वाणि पापानि क्रियन्ते दृष्टिमात्रतः ॥
यत्र सर्व्वाणि पापानि क्रियन्ते विविधानि च ।
तत्राश्रयते परपाये क्षेत्रे मुक्तिप्रदं द्विजाः ।
क्षत्रयौघे तथा देवो माधवक्षविधिंसकः ।

योगानन्दमयश्चास्ते योगिनीचक्रसेवितः ।
दैत्यास्तु क्षिप्रवपुषो यत्र शौचं हरेर्मुदा ॥
मूर्त्तिमद्भिः कृतं तीर्थं कृतशौचं तदुच्यते ॥
सिंहाचलो गिरिर्यत्र नृसिंहाधिष्ठितः स्थितः ॥
भक्तिमुक्तिप्रदं तद्धि क्षेत्रं सिंहाचलं स्मृतम् ।
यदा हिरण्यकशिपुः प्रह्लादं पद्मवार्धिकं ।
पातयामास जलधौ दैत्यः सत्यक्तपौरुषः ॥

4B, इति श्रीस्कन्दपुराणे जैमिनिऋषिसंवादे सिंहाचलक्षेत्रमाहात्म्ये प्रथमोऽध्यायः; 6B, ० द्वितीयोऽध्यायः; 11A, ० जयाविजयशापप्रसङ्गो नाम चतुर्थोऽध्यायः; 14A, ० हिरण्याक्षवधो नाम पञ्चमोऽध्यायः; 17A, ० हिरण्यकशिपुवरप्रदानं नाम षष्ठोऽध्यायः; 19B, ० हिरण्यकशिपुविजयो नाम सप्तमोऽध्यायः; 35A, ० प्रह्लादचरिते पञ्चदशोऽध्यायः; 55B, ० देवस्तुतिर्नाम त्रयोविंशोऽध्यायः; 57B, ० प्रह्लादाभिषेको नाम चतुर्विंशोऽध्यायः; 65A, ० प्रह्लादकृतनृसिंहजितन्ते(?)स्तोत्रमहिमा नाम सप्तविंशोऽध्यायः; 83B, ० सिंहाचलवर्णनं नाम चतुस्त्रिंशोऽध्यायः; नृसिंहः शरणम् ।

It ends thus:—

ये तु शृण्वन्ति सततं कीर्त्तयन्ति कथामिमाम् ।
पुत्रार्थिनोऽपि पुत्रांश्च प्राप्नुवन्ति यथाक्षरम् ॥
धनार्थिनो धनानि च विद्यां विद्यार्थिनस्तथा ।
आयुरारोग्यमैश्वर्यं प्राप्नुवन्ति न संशयः ॥

Simhācala is in the Ganjam district of the Madras Presidency.

3949.

5711. **विनायकमाहात्म्यम्** । *Vināyaka-māhātmyaṃ.*

Said to belong to the Skanda-purāṇa.

Substance, country-made paper. 10½ × 5 inches. Folia, 60, Lines, 10 on a page. Extent in ślokas, 1,500. Appearance, mouse-eaten. Character, Nāgara of the early nineteenth century.

To the end of the 24th adhyāya.

It begins thus :—

ॐ नमः शिवाय ।

स्कन्द उवाच ।

शिवशम्भो महेशान सर्व्वज्ञ सुखदायक ।
आख्यानानि सुपुण्यानि श्रुतानि त्वन्मुखाम्बुजात् ॥
विचित्राणि पवित्राणि सर्व्वाघशमनानि च ।
शाक्तशाङ्करसौराणि बह्वनि वैष्णवानि च ॥
येषां श्रवणमात्रेण पलायन्ते महापदः ।
पुरुषार्थाः प्रसिध्यन्ति महादेव जगत्पते ॥
तथापि तृप्तिं न यामि पायं पायं सुधामिव ।
अतस्त्वं कृपया ब्रूहि गणेश-चरितं मम ॥
अवतारान् सेतिहासान् सर्व्वकामप्रपूरकान् ।
शरण्यस्यास्य लोकानां वक्तुमर्हसि शङ्करः ॥

Last Colophon :—

इति श्रीस्कन्दपुराणे विनायकमाहात्म्ये शिवस्कन्दसम्वादे + +
+ + + + + चतुर्विंशतितमोऽध्यायः ।

3950.

10007. **अर्द्धोदयमाहात्म्यम्** । *Ardhodaya-māhātmyaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 3. Lines, 14 on a page. Character, Nāgara. Date, Samvat 1744. Appearance, worn-out and discoloured. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे अर्द्धोदयमाहात्म्यं समाप्तम् ।

Post Colophon :—

व्यासजगज्जीवनेन लिखितमिदं पुस्तकं संवत् १७४४ शाके १५०४ पौषशुक्ल १० चन्द्रे संपूर्णमगमत् ॥

Beginning :—

स्कन्द उवाच ।

देवदेव महादेव ब्रूहि मे सचराचर ।
पापसंत्रासनोपायं व्रतं कस्मिन् मलापहम् ॥

... ...

शृणु वत्स प्रवक्ष्यामि कलिकलुषनाशनम् ।
सर्व्वपापक्षयोपायं कथ्यमानमिदं मया ॥
अमार्कश्रवणापातयुक्ता चेत् पौषमाघयोः ।
अर्द्धोदयः सविज्ञेयः सूर्य्यपर्व्वशतादधिकः ॥

3951.

3077. **भागवतमाहात्म्यम् ।** *Bhāgavata-māhātmyaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 15. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh. Incomplete at the end.

It begins :—

नारायणं नमस्कृत्य नरञ्चैव, etc., etc.

ऋषयः ऊचुः ।

वयं श्रीमाथुरे देशे खपौत्रं ह[क्ति]नापुरे ।
अभिषिच्य गते राज्ञि तौ कथं किं [च] चक्रतुः ॥

सूत उवाच ।

महापथं गते राज्ञि परीक्षित् पृथिवीपतिः ।
जगाम मथुरां विप्रा वज्रनाभदिदृक्षया ॥ १ ॥
पितृष्वमागतं ज्ञात्वा वज्रः प्रेमपरिप्लुतः ।
अभिगम्याभिवाद्याथ निनाय निजमन्दिरम् ॥

Parīkṣit, remembering the great services rendered to his ancestors by Vajra's family, offers his services to him in his state-affairs, that he may enjoy the kingdom abso-

lutely free from care and anxiety. Vajra highly pleased at his offer, says :—

राज्ञुचितमेतत्ते यदुक्तास्तु प्रभावसे ।
त्वत्पित्रोपकृतत्वाहं धनुर्विद्याप्रदागतः ॥
तस्मात्राज्यापि मे चिन्ता क्षात्रदार्ढ्यमुपेयुषः ।
किंत्वेका परमा चिन्ता तत्र किञ्चिद्विचार्यताम् ॥
माथुरे त्वभिषिक्तोऽसि स्थितोहं निर्जने वने ।
क्व गता वै प्रजाऽत्रत्या यत्र राज्यं प्ररोचते ॥
इत्युक्तो विष्णुरातस्तु गन्दादीनां पुरोहितम् ।
प्राखिल्यमाजुहावासु वज्रसन्देहनुत्तये ॥
अथोटजं विहायासु प्राखिल्यः समुपागतः ।
पूजितो वज्रनाभेन निषसादासनोत्तमे ॥
उपोद्घातं विष्णुरातश्चकारासु+तत्वतौ ।
उवाच परमप्रीतस्तावुभौ परिसांत्वयन् ॥

प्राखिल्य उवाच ।

प्रश्नुतं दत्तचित्तौ मे रहस्यं ब्र[ज]भूमिजम् ।
ब्रजनं व्याप्तिरित्युक्ता व्यापगाद्रज उच्यते ॥
गुणातीतं परं ब्रह्म+ + + +

3B, आवयो र्गोचरे यं तु तल्लीलाव्यवहारतः ॥
यत्र भूरादयो लोका सुवि माथुरमञ्जसम् ॥

Everything of Braja is there, but not to be seen by mortal eyes. But Śāṇḍilya tells Vajra not to leave it. There he will obtain siddhi. Accordingly the king remained there, peopled his kingdom with good Brāhmaṇas and ruled in a benevolent spirit. One day fortunately he comes to know where Uddhava remains concealed in the form of a Kuruvaka. He finds him out. Uddhava, much pleased, with the king's devotion to Śrī Kṛṣṇa tells him, if he wants Śrī Kṛṣṇa's presence with all his

associates, to recite the Bhāgvata-purāṇa. And here in leaf 9A, commences the Bhāgavata-māhātmya.

श्रीमद्भागवतं शास्त्रं यच्च भागवतैर्यदा ।
कीर्त्यते श्रूयते चापि श्रीहरिस्तत्र निश्चितम् ॥

The 3rd chapter ends in leaf 14B :—

इति श्रीस्कन्दपुराणे खिलेषु श्रीभागवतमाहात्म्ये तृतीयोऽध्यायः ।

The fourth chapter is not complete, breaking off abruptly at the 17th verse.

3952.

2015. **फाल्गुनमाहात्म्यम् ।** *Phālguna-māhātmyaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, fresh. Complete.

Mañgalācaraṇa :—

सर्व्वद्वन्द्वविहीनो यः सर्व्वद्वन्द्वस्य कारकः ।
सच्चिदानन्दरूपं तं वन्दे सुन्दरमौलिनम् ॥

The question of the Ṛṣis :—

सूताधुना फाल्गुनस्य माहात्म्यं वद विस्तरात् ।
अस्मिन् मासे त्वनुष्ठानं कर्त्तव्यं किं वद प्रभो ॥
लोका इति वदन्तीह भगमासोऽयमागतः ।
कस्माज्ज्ञातं त्विदं नाम कारणं किं वदस्व मे ॥

This MS. contains 8 chapters only; for a complete work see the next number.

3953.

10149. *The Same.*

Substance, country-made paper. 19¾ × 4¾ inches. Folia, 34. Lines, 9 on a page. Extent in ślokas, 624. Character, modern Nāgara. Appearance, fresh. Complete. Date, Samvat 1942.

8A, भगमासे सदा कुर्य्यात् पूजनं वै भगस्य च ।
मनुष्यैः क्रियते यस्मिन् मासे वै भगपूजनम् ॥
... ...
भगस्य पूजनाच्चासौ मासो वै भगसंज्ञकः ।

The only ceremony mentioned is Holikā :—

13B, शृणु राजन् विधानं च होलिकायाश्च सुव्रत ।
अद्य पञ्चदशी शुक्ला फाल्गुनस्य नराधिप ॥
तथा ह्यपूंकिता[लोका] रमन्तु च हसन्तु च ।
दारुणानि च खड्गानि गृहीत्वा समरोत्सुकाः ॥
योद्धा इव विनिर्यातुं शिघ्रवः संप्रहर्षिताः ।
सञ्चयं शुष्ककाष्ठानां फलादीनां च कारयेत् ॥
तत्राग्निं विधिवद् दत्त्वा रक्षोघ्नैर्मन्त्रविस्तरैः ।
ततः किलकिलाशब्दै स्तालीशब्दैर्मनोरमैः ॥
तमग्निं त्रिः परिक्रम्य गायन्ति च हसन्ति च ।
जल्पन्तु स्वेच्छया लोका निःशंका यस्य यन्मतम् ॥
भगं बहुविधैः शब्दैः कीर्त्तयन् देशभाषया ।
विस्तारयंश्च गायंश्च सहस्रनाम तस्य वै ॥
सर्व्वदुष्टापहो होम[ः] सर्व्वरोगोपशान्तिदः ।
क्रियतेऽस्यां द्विजैः पार्थ तेन सा होलिका स्मृता ॥

14A, सार्द्धयामत्रयं पूर्णा द्वितीये दिवसे यदा ।
प्रतिपद् वर्त्तमाना सा तदा सा होलिका स्मृता ॥
नरो होलामतं दृष्ट्वा गोविन्दं पुरुषोत्तमम् ।
फाल्गुन्यां संयतो भूत्वा गोविन्दस्य पुरं व्रजेत् ।

14B, पञ्चादिप्रार्च्चवेद्विद्वान् चूतपुष्पं सचन्दनम् ।
मनोभवस्य सा पूजा ऋषिभिः समुदीरिता ॥

It ends :—

इत्येतत् कथितं सर्व्वं होलिकाख्यानमुत्तमम् ।
सर्व्वकामप्रदं नृणां किं पुनः श्रोतुमिच्छथ ॥

Colophons :—

1, इति श्रीस्कन्दपुराणे फाल्गुनमाहात्म्ये प्रथमोऽध्यायः; 3A, ० द्वितीयोऽध्यायः; 5A, ० तृतीयोऽध्यायः; 7A, ० चतुर्थः; 7B, ० पञ्चमः; 8B, ० षष्ठोऽध्यायः; 11A, ० सप्तमोऽध्यायः; 15A, ० अष्टमोऽध्यायः; 18A, ० नवमोऽध्यायः; 21B, इति श्रीपद्मपुराणे पातालखण्डे फाल्गुनहोलिकामाहात्म्ये दशमोऽध्यायः; 25A, इति श्रीस्कन्द...होलिकामाहात्म्ये एकादशोऽध्यायः; 28A, ० द्वादशोऽध्यायः; 30A, इति श्रीस्कन्द ० होलिकामाहात्म्ये त्रयोदशोऽध्यायः ।

Last Colophon :—

इति श्रीस्कन्दपुराणे फाल्गुनमाहात्म्ये चतुर्दशोऽध्यायः ।

Post Colophon :—

श्रीमत्त्रिपुरार्पणमस्तु ॥ संवत् १९४२ समे वैशाखकृष्णपक्षे १४ सोम ।

3954.

9308. **चतुर्थीव्रतकथा** । *Caturthī-vrata-kathā.*

Substance, country-made paper. 10 × 5 inches. Folia, 4. Lines, 8 on a page. Extent in ślokas, 60. Character, Nāgara. Date, Saṃvat 1875. Appearance, old. Complete.

This belongs to the Skanda-purāṇa.

3955.

5121. **कार्त्तिकेयव्रतकथा** । *Kārtikeya-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country-made paper. 13½ × 2½ inches. Folia, 3. Lines, 5 on a page. Character, Bengali of the nineteenth century. Appearance, discoloured. Complete.

Beginning :—

अथ कार्त्तिकेयपूजाव्रतिः ।

तत्रादौ स्वस्तिवाचनपूर्व्वकं सङ्कल्पं कुर्य्यात् ।, etc., etc.

The kathā begins in 2A :—

वसुदेवः समायातं नारदं।मुनिसत्तमम् ।

संपूज्य विधिना भक्त्या पप्रच्छ विनयान्वितः ॥

वसुदेव उवाच ।

देवक्याश्च सुता जाता ये ये कंसेन ते हताः ।

अधुनास्याः कुमारश्च केनोपायेन सत्तम ॥

चिरजीवी भवेद्वीर तद्ब्रूहि मुनिसत्तम ।, etc., etc.

Colophon :—

इति श्रीस्कान्दपुराणे कार्त्तिकेयव्रतकथा समाप्ता ।

3956.

3235. उपाङ्गललितात्रतकथा ।

Upāṅga-Lalitā-vrata-kathā.

From the Skanda-purāṇa.

Substance, country-made paper. $9\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 10 on a page. Extent in ślokas, 140. Character Nāgara of the eighteenth century. Appearance, discoloured. Complete.

It begins :—

उपाङ्गललितात्रकथा ।

पुरा कैलासशिखरे सुखासीनं वडाननम् ।

कथयन्तं कथां दिव्यामिदमूचुर्महर्षयः ॥

The kathā begins :—

भृगुक्षेत्रे किल पुरा विप्रोऽभूद् गौतमाभिधः ।

श्रुतिस्मृतिपुराणज्ञो धनी च बन्धुबान्धवः ॥

4B, उपाङ्गं नाम नगरं उपाङ्गो नाम भूपतिः ।

तत्रत्योऽहं समायातः पुनस्तत्र व्रजाम्यहम् ॥

उपाकृतलिता देव्या विद्यते तत्र मन्दिरम् ।
इत्याकर्ण्य वचस्तस्य विप्रः समुदितोऽभवत् ॥
स गोपसहितः सायं विवरं प्रविवेश ह ।
दूराद्ददर्श भुवनं पुरमध्ये तपोधनाः ॥
उपाकृतलितादेव्याः स्फाटिकं गगनेलिहाम् ।
सौवर्णेन विचित्रेण कलसेनोपशोभितम् ॥

It ends:—

इत्येतद्भूतमाख्यातं सेतिहासं महर्षयः ।
पठनश्रवणान्नरो भक्त्या सुखमाप्नोति निश्चितम् ॥

Colophon:—

इति स्कान्दे उपाकृतलिताव्रतम् ।

3957.

2014. **अनन्तव्रतकथा** । *Ananta-vrata-kathā.*

From the Skanda-purāṇa.

Substance, country-made paper. 9½ × 4 inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 130. Character, Nāgara. Appearance, fresh. Complete.

Begins:—

सूत उवाच ।

पुरा तु जाह्नवीतीरे धर्म्मो धर्म्मपरायणः ।
क्षत्रेण सह धर्म्मात्मा भीमार्ज्जुनसमन्वितः ॥
जरासन्धवधार्थाय राजसूयं चकार ह ।
... ...
अहं दुःखी भृशं जातो भ्रातृभिः परिवारितः ।
कथं मुक्तिर्वदास्माकं अनन्तादुःखसागरात् ॥

श्रीकृष्ण उवाच ।

अनन्तव्रतमाहात्म्यं सर्व्वपापहरं शुभम् ।
सर्व्वकामप्रदं नृणां स्त्रीणां चैव युधिष्ठिर ॥

Colophon :—

इति स्कन्दपुराणे अनन्तव्रतकथा समाप्ता ।

3958.

1881. अदुःखनवमीव्रतम् । *Aduḥkha-navamī-vratam.*

Substance, country-made paper. 9 × 4½ inches. Folia, 8. Lines, 9 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Saṃva 1898 and Śaka 1763. Appearance, fresh. Complete.

The vrata is the worship of Gaurī with the object o destroying sorrow. It is assigned to the Skanda-purāṇa.

It begins:—

स्कन्दपुराणोक्तं भाद्रशुक्लनवम्यामदुःखनवमीव्रतम् । देव्युवाच देव स्मृत्वा मम इहजन्मनि जन्मान्तरे च भर्त्रा सह सकलपातकादि दुःखनाशार्थं व्रतकल्पोक्तफलप्राप्त्यर्थं यथामीलितोपचारैः पुराणोक्त मन्त्रैः षोड़शोपचारपूर्व्वकं गौरीपूजनं करिष्ये ॥

The kathā begins in 3*A* :—

ऋषय ऊचुः ।

कदाचिन्नैमिषारण्ये व्यासं धर्म्मविदांवरम् ।
कथयन्तं कथां दिव्यामिदमूचुर्महर्षयः ॥
जय धर्म्मविदां श्रेष्ठ व्रतानि विविधानि च ।
विपाककर्म्मणा चैषा प्राणिनां विविधा गतिः ॥
... ...
... ...
5B, अत्रैवोदाहरन्तीममितिहासं पुरातनम्
अरण्ये विषमे प्राप्य ग्रापदग्धासुराः किल ॥
आसीज्जनिस्मरा किञ्चित्तिर्यग्योनिं समाश्रिता ।
कुक्कुटी + + नातीत्यन्नातिदुःखेन पीड़िता ॥
तत्सखी कर्क्कटी नाम ते चोभे शोककर्षिते ।
अप्येतस्मिन् वनोद्देशे परस्परहिते रते ॥

उभे अभूतां सहिते आचरन्त्यौ दिग्गो दग्ग ।
अथ कालेन सहिता वर्षान्ते चागता तिथिः ॥
अदुःखनवमी नाम दुःखव्याधिविनाशिनी ॥

3959.

2012. *The Same.*

Substance, country-made paper. $8\frac{3}{4} \times 4\frac{3}{4}$ inches. Folia, 3. Lines, 16 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

For the vrata see Catal. No. 3958. The saṃkalpa differs only in the name of the deity. Here the deity to be propitiated is Mahālakṣmī.

Colophon:—

इति श्रीस्कान्दपुराणे व्यासऋषिसंवादे अदुःखनवमीव्रतकथा समाप्तः ।

Post Colophon:—

हे पुस्तक श्रीधरभटनात् मालवणा कर याचे असे ॥ क्षेत्रराई क्षणातीरसमीपे लिखितम् ॥

3960.

2153. *The Same.*

Substance, country-made paper. $8\frac{1}{4} \times 4$ inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 100. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

It begins:—

अदुःखनवमीव्रतम् ।

एवं गुणेति मम सकलमनोरथपुत्रपौत्रधनधान्यादिदीर्घायुः-सकलसौभाग्यादिकामनया श्रीभवानीशंकरप्रीत्यर्थं सकलदुःख-नाशपूर्वक-अक्षय्यसुखप्राप्तिद्वारा लक्ष्मीनारायणप्रीत्यर्थं अदुःख-नवमीव्रतं करिष्ये । इति प्रतिज्ञाय । तत उद्यापनसंकल्पः ।

In leaf—4A. अथव्रतकथा।

For व्रतकथा see Catal. No. 3958.

Colophon:—

इति श्रीस्कन्दपुराणे सूतशौनकादिसंवादे अदुः—

3961.

2388. *The same.*

(The Vrata-pūjana and kathā) from the Skanda-purāṇa.

Substance, country-made paper. 10 × 4½ inches. Folia, 4. Lines, 13 on a page. Extent in ślokas, 110. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

1B, इति पूजनम्। अथ कथा।

4B, इति स्कन्दपुराणे व्यासर्षिसंवादे अदुःखनवमीव्रतकथानकं समाप्तम्।

For the MSS. and the work see L. 4173.

3962.

2461. *The Same.*

Substance, country-made paper. 9 × 4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 90. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

The kathā begins in 2A. It is taken from the Skanda-purāṇa.

3963.

2088. **मौनिमाहात्म्यव्रतम्।** *Mauni-māhātmya-vratam.*

From the Skanda-purāṇam.

Substance, country-made paper. 9 × 3½ inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 62. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

For the MSS. and the work see L. 4150.

The work begins:—

मौनिमाहात्म्यव्रतं ।

नन्दीकेश्वर उवाच ।

कथयस्व प्रसादेन व्रतं परमदुर्लभम् ।
येनासौ वरदो देव तुष्येत् कथय षण्मुख ।

स्कन्द उवाच ।

शृणु नन्दिन् प्रवक्ष्यामि व्रतं परमदुर्लभं ।
न कस्यचिन्मयाख्यातं त्वामेव कथयान्वितम् ॥
महादेवव्रतं रम्यं पवित्रं पापनाशनं ।
येन सन्तुष्टमात्रेण सर्व्वपापैः प्रमुच्यते ॥

Colophon:—

इति श्रीस्कन्दपुराणे नन्दीकेश्वरसंवादे मौनिमाहात्म्यव्रतं समाप्तं ।

3964.

2277. अधिमासव्रतोद्यापनविधिः ।

Adhimāsa-vratodyāpana-vidhiḥ.

From the Skanda-purāṇa (20*th chapter*) *and* अधिमासव्रत *from the Brahmāṇḍa-purāṇa.*

Substance, country-made paper. 10¾ × 5½ inches. Folia, 2. Lines, 13 on a page. Extent in ślokas, 72. Character, Nāgara. Appearance, discoloured and corroded.

I.

The first leaf is marked 16 and the mark of the 2nd is corroded.

Begins:—

विष्णुरुवाच ।

उद्यापनविधिं देवि कथ्यमानं मया शृणु ।
क्षणपञ्चचतुर्द्दश्यां नित्यं तावत् समाचरेत् ॥
सर्व्वोपस्करसंयुक्तो व्रती पूजागृहं विशेत् ।
नित्यपूजां प्रकुर्व्वीत कुर्य्यात् सङ्कल्पकं ततः ॥

शुक्लप्रतिपदारभ्य यन्मया चरितं व्रतम् ।
अधिमासस्य देवेश विधिना प्रीतये तव ॥
उद्यापनं करिष्येहं तस्याद्य मधुसूदन । इत्यादि ।

Colophon in 16*B*:—

इति श्रीस्कन्दपुराणे पुरुषोत्तममाहात्म्ये द्वाविंशोऽध्यायः ।

II.

Begins:—

मार्कण्डेय उवाच ।

ब्रह्महत्या सुरापानं स्तेयं गुर्व्वङ्गनागमः ।
दारिद्र्यं पापरोगश्च मलमासे विनश्यति ॥
अनेनैवाधिमासोऽयं कुरु कौरवनन्दन ।

युधिष्ठिर उवाच ।

कथमाचार्य्य भगवन् मलमासव्रतादिकम् ।
तत्सर्व्वं ब्रूहि मे विप्र सर्व्वलोकहिताय च ॥

Colophon:—

इति ब्रह्माण्डपुराणे पुरुषोत्तम० ।

3965.

9839. सावित्रीव्रतम् । *Sāvittrī-vratam.*

Substance, country-made paper. 6×5 inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 65. Character, Nāgara. Appearance, old. Complete.

Said to belong to the Skanda-purāṇa.

Colophon:—

इति श्रीस्कन्दपुराणे सावित्रीव्रतं सम्पूर्णम् ।

3966.

2387.

Substance, country-made paper. 9×9 inches. Folia, 8, by counting. Lines, 10 on a page. Character, Nāgara of the latter part of the eighteenth century. Appearance, fresh.

It contains, two works :—

(I) The first four leaves of the Vaṭa-Sāvittrī-vrata, which begins :—

अथ वटसावित्रीव्रतम् । इदं त्रयोदशीमारभ्य कर्त्तव्यम् ।

ज्यैष्ठे मासि सिते पक्षे द्वादश्यां रजनीमुखे ।

व्रतं त्रिरात्रमुद्दिश्य त्वहोरात्रं स्थिरा भवेत् ॥

... ...

वट सिंचामि ते मूलं सलिलैरमृतोपमैः ।

भर्त्तुः संजीवनार्थाय अवैधव्यं प्रयच्छ मे ॥

(II) अदुःखनवमीव्रतम्. (The last four leaves from 2 to 5 only) from the Skanda-purāṇa.

Colophon :—

इति स्कान्दपुराणे व्यासऋषिसंवादे अदुःखनवमीव्रतम् ।

Post Colophon :—

सं १८६६ भा० शु० स० मन्दे विजापुरी श्रीनिवासेन लि० ॥

For the MSS. see L 4172.

3967.

2413. वटसावित्रीकथा । *Vaṭa-Sāvittrī-kathā.*

From the Skanda-purāṇa.

Substance, country-made yellow paper. 10 × 4½ inches. Folia, 6. Lines, 10 on a page. Extent in slokas, 150. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे ईश्वर-सनत्कुमारसंवादे वटसावित्री-कथा समाप्ता ।

The story of Sāvitrī, who regained the life of her husband Satyavān by performing the vrata for a year. The Goddesses to be propitiated are Sāvitrī and Prasā-

vitrī, wives of Brahmā. It is called Vaṭa-Sāvitrī, because worshipping a *nyagrodha* or Vaṭa tree is one of the principal features of the Vrata.

Leaf 6A :—

दिनं प्रतिदिनं श्रेष्ठ कुर्य्यान्न्यग्रोधसेवनम् ।

3968.

10390. **ताम्बूलोद्यापनम्** । *Tāmbūlodyāpanaṃ.*

An extract from the Skanda-purāṇa.

Substance, country-made paper. 9×4 inches. Folium, 1. Lines, 11+8. Character, Nāgara. Date, Saṃvat 1741. Appearance, old and discoloured.

Colophon :—

इति श्रीस्कन्दपुराणे ताम्बूलोद्यापनविधिः ।

Post Colophon :—

संवत् १७४१ माघे मासि शुक्लपक्षे ७ मन्दवासरे लिखितम् व्याहरजीवनेन । शुभं ।

Beginning :—

ताम्बूलदानमाहात्म्यं कथयस्व मम प्रभो ।
उद्यापनविधिं तस्य सर्व्वकामार्थसिद्धये ॥

3969.

8962. **रुद्राक्षमाहात्म्यम्** । *Rudrākṣa-māhātmyaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 7½×4 inches. Folia, 6. Lines, 7 on a page. Extent in ślokas, 70. Character, Nāgara. Fresh. Complete.

Complete in 6 leaves. This is an interlocution between Śiva and Kārtikeya. It treats of the berry of Elaeo Carpus Ganitrus, sacred to Śiva.

3970.

9453. **शीतलास्तोत्रम्** । *Sītalā-stottram.*

Substance, country-made paper. 10 × 4 inches. Folia, 2. Lines, 8 on a page. Extent in ślokas, 24. Character, Nāgara. Appearance, tolerable. Complete.

It is a well-known hymn in praise of Sītalā, the Goddess of small-pox, said to belong to the Skanda-purāṇa.

Colophon :—

इति श्रीस्कन्दपुराणे शीतलास्तवः समाप्तः ।

3971.

3942. **शिवाष्टकस्तोत्रम्** । *Sivāṣṭaka-stottram.*

(रविप्रणीतम् ।)

From the Skanda-purāṇa.

Substance, country-made paper. 13 × 3½ inches. Folium, 1. Lines, 11 in all. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीस्कन्दपुराणे रविप्रणीतं शिवाष्टकं सम्पूर्णम् ।

Beginning :—

ॐ नमः शिवाय ।

त्रिलोचनं भस्मसितानुलेपनं त्रिशूलपाणिं शशिखण्डशेखरम् ।
सुरासुरैः कल्पितपादपङ्कजं न पुण्यहीनाः प्रणमन्ति शङ्करम् ॥

3972.

2812. **अवतारस्तवराजः** । *Avatāra-stava-rājaḥ.*

From the Skanda-purāṇa.

A praise of Viṣṇu in his ten incarnations.

For the MSS. see L. 4049.

3973.

2485. **शनैश्चरस्तोत्रम्** । *Sanaiścara-stottraṃ.*

From the Skanda-purāṇa.

Substance, foolscap paper. 7½ × 4½ inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 78. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

See Cs. Vol. IV, No. 204. There are variations between this and the Cs. MS.

It ends :—

दद्याच्चमे प्रीतये राजन् छत्त्रां धेनुं पयस्विनीम् ।
तिलांस्तैलञ्च माषांश्च लोहं छत्त्रो च वाससी ॥ ६० ॥
एवंविधां च मे पूजां मदारे कुरुते नरः ।
तस्य पीडां नचैवाहं करिष्यामि कदाचन ॥

Colophon :—

इति स्कन्दपुराणे दशरथप्रोक्तं शनैश्चरस्तोत्रं संपूर्णम् ।
सान्योपनामक-काश्यपगोत्रात्मज-हरभटेन लिखितं स्वार्थं परार्थं च । शुभं भवतु ।

3974.

10867. **महालक्ष्मीकवचम्** । *Mahā-Lakṣmī-kavacaṃ.*

From the Skanda-purāṇa.

Substance, country-made paper. 10 × 5 inches. Folia, 2. Lines, 11 on a page. Character, modern Nāgara. Fresh. Complete.

One of the leaves contains :—

इति श्रीस्कन्दपुराणे देवीरहस्ये इन्द्रोपदेशे ब्रह्मप्रोक्तं श्रीमहालक्ष्मीकवचं संपूर्णं ॥

Beginning :—

अथ महालक्ष्मीकवचप्रारम्भः ।
ॐ अस्य श्रीमहालक्ष्मीदिव्यकवचमन्त्रस्य सनत्कुमार ऋषिः, etc.
... ...

ब्रह्मोवाच ।

शिरो मे विष्णुपत्नी च ललाटे च मदोद्भवा ।
चक्षुषी तु विशालाक्षी श्रवणे सागरात्मजा ॥

The other leaves contain eleven ślokas from Vairāgya-Śataka.

3975.

5702. तुलसीमाहात्म्यम् । *Tulasī-māhātmyaṃ.*

Substance, country-made paper. 9½ × 4¼ inches. Folia, 53. Lines, 8 on a page. Extent in ślokas, 850. Character, Nagara. Date, Saṃvat 1863. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीतुलस्यै नमः । निर्व्विघ्नमस्तु ॥

अ[थ] सूत उवाच ।

पुरा कदाचिद्ब्रह्मारिः प्रणिपत्य बृहस्पतिम् ।
व्यजिज्ञपन्महाभागं सर्व्वज्ञं वह्निनां वरम् ॥
भगवन् प्राणिनः सर्व्वे त्रैलोक्ये मदगर्व्विताः ।
दुर्व्वृत्ता दुःखसम्पन्नाः सदाचारविवर्ज्जिताः ॥
संसारसागरे मग्नाः सङ्कीर्णेतरजातयः ।
जातिभ्रष्टाश्च जायन्ते हीनाचाराश्च हिंसकाः ॥
मोक्षमार्गः खिलीभूतो धर्म्माध्वा च विनाग्निहः ।
सम्पदश्च विनश्यन्ति क्षणमात्रेण भो गुरो ॥
पुरुषार्था भविष्यन्ति केनोपायेन सुव्रत ।
ब्रूहि तत्त्वविदां श्रेष्ठ सर्व्वसम्पत्समृद्धिदम् ॥

बृहस्पतिरुवाच ।

सिद्धिः ।

साधु एतं त्वया देव त्रैलोक्यैश्वर्य्यवर्द्धनम् ।
माहात्म्यं तुलसीदेव्या गुणाः सर्व्वे त्वयोदिताः ॥
सिद्धिः स्यान्नात्र सन्देहः सा लक्ष्मीः सर्व्वसिद्धिदा ।
येनैव वर्द्धिता देवी स लक्ष्मीभाग् भवेन्नरः ॥

4A, इति श्रीतुलसीमाहात्म्ये प्रथमोऽध्यायः; 8A, ० द्वितीयोऽध्यायः; 11B, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये तृतीयोऽध्यायः; 17A, इति श्रीतुलसीमाहात्म्ये प्रभासखण्डे चतुर्थोऽध्यायः; 20A, इति श्रीस्कन्दपुराणे प्रभासखण्डे पञ्चमोऽध्यायः; 23B, इति श्रीस्कन्दपुराणे सनत्कुमारसंहितायां तुलसीमाहात्म्ये षष्ठोऽध्यायः; 29A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये देवदत्तोपाख्याने सप्तमोऽध्यायः; 30B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये अष्टमोऽध्यायः; 34A, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्येन (?); 36B, इति श्रीस्कन्दपुराणे तुलसीमाहात्म्ये दशमोऽध्यायः; 38B, इति श्रीवामनपुराणे तुलसीमाहात्म्ये शिवनारदसम्वादे पूजनविधिनिरूपणं नामैकादशोऽध्यायः; 40A, इति श्रीपद्मपुराणे तुलसीमाहात्म्ये घृतानन्दऋषिसम्वादे तुलस्युत्पत्तिनिरूपणं नाम द्वादशोऽध्यायः; 43A, इति श्रीपाद्मे तुलसीमाहात्म्ये सूतशौनकसम्वादे त्रयोदशोऽध्यायः; 49A, इति श्रीविष्णुपुराणे धर्म्मोत्तरे तुलसीमाहात्म्ये मरीचिगरुड़सम्वादे लुब्धकोपाख्याने तुलसीस्पर्शमहिमवर्णनं नाम चतुर्दशोऽध्यायः; (Last Colophon) इति श्रीविष्णुपुराणे धर्म्मोत्तरे तुलसीमाहात्म्ये सूतशौनकसम्वादे तुलस्या नामश्रवणमहिमनिरूपणे पञ्चदशोऽध्यायः। इति तुलसीमाहात्म्ये सम्पूर्णम्।

Post Colophon Statement:—

संवत् १८६३ शके माहा सुदी शनौ इदं पुस्तकं दत्वे जयशङ्करसोमेश्वर द्विवेदी।

3976.

10660. शालग्रामलक्षणम्। *Śāla-grāma-lakṣaṇam.*

Substance, country-made paper. 16 × 3 inches. Folia, 5, the first of which is missing. Lines, 4 on a page. Character, Bengali of the nineteenth century. Appearance, old and discoloured.

Colophon:—

इति स्कान्दपुराणे ब्रह्मविष्णुसंवादे शालग्राममाहात्म्य[त्म्य] लक्षणं सम्पूर्णं॥

It treats of distinguishing features of different sorts of Śālagrāma stone or Ammonite stones, sacred to Viṣṇa.

3977.

9181. **शिवरहस्यम्** । *Siva-rahasyam.*

Substance, country-made paper. 15½ × 8 inches. Folia, 20. Lines, 11 on a page. Extent in Ślokas, 880. Character, Nāgara. Appearance, not old. Incomplete.

It is taken from the Himavat-khaṇḍa of the Skanda-purāṇa, and an interlocution between Yājñyabalkya and Janaka.

It begins :—

श्रीगणेशाय नमः ।

याज्ञवल्क्य उवाच ।

इति तद्वचनं श्रुत्वा सा राज्ञी भयविह्वला
वैराग्यं परमं प्राप्य तमुवाच वपोत्तमम् ॥ १ ॥
न भ्रान्तिमेति सहसा घोरसंसारवासगा
कथं वा तस्य भ्रान्तिः स्यात् उपायः कश्चया मितः ॥ २ ॥
अपारघोरसंसारवासगाच्युतिसाधनं
शिवार्चनमितिख्यातं तत् कर्त्तव्यं कथं वद ।
त्वया तनोः कुत्सितत्वं + + + रक्तगिरूपितं
तत् कुत्सितं न सन्देहो दृश्यते च तथा खलु ॥

From the statement in the colophon, the whole of Siva-rahasya, as taken from the Skanda-purāṇa, appears to be divided in nine (?) parts ; and this is an incomplete manuscript of the third part, which comes abruptly to an end after the 7th chapter, a few lines only of the eighth remaining.

The Colophon of the 7th :—

इति श्रीस्कान्दे महापुराणे हिमवत्खण्डे शिवरहस्ये दक्षीयांशे उत्तरखण्डे याज्ञवल्क्यजनकसंवादो नाम सप्तमोऽध्यायः ।

3978.

3492. *The Same.*

Substance, country-made paper. 10 × 4½ inches. Folia, 3. Lines, 14 on a page. Extent in Ślokas, 112. Character, Nāgara of the early nineteenth century. Appearance, discoloured.

The MSS. contains the 23rd chapter of the 9th part of the Śiva-rahasya.

Colophon:—

इति श्रीशिवरहस्ये नवमांशे शिवनन्दिसंवादे त्रयोविंशोऽध्यायः।

Called on the reverse of the last leaf: शम्भु-सपर्य्या-विधिः।

It begins thus:—

श्रीगणाधिपतये नमः।

ऋषय ऊचुः।

सूत बुद्धिमतां श्रेष्ठ वद कारुणिकोत्तम।
शिवज्ञानं विना मोक्षो न भवेदिति निश्चितम्॥
तज्ज्ञानं नो कथं भाति कामाद्युपहतात्मनाम्।
साधनं तस्य किं कस्मिन् संक्षेपेण यदस्ति तत्॥ २॥

सूत उवाच।

साधु पृष्टं भवद्भिस्तच्छ्रुतिगोप्यमनामयम्।
नन्दिना भगवान् शम्भुः पृष्टः पूर्व्वं कृपानिधिः॥ ३॥
यथावत् साधनं तस्मै ज्ञानार्थं सर्व्वदेहिनाम्।
ज्ञातं मया तदुक्त्वा तद्युष्मभ्यं वदाम्यहम्॥ ४॥
कैलासशिखरे रम्ये रत्नप्रत्युप्तकुट्टिमे।
नानातमतमयस्तम्भ-प्रवालस्तूपसंयुते॥ ५॥
क्षीरोच्छादनके पत्रे शिखाप्रान्तरभक्तिके।
नागारत्नमये दृष्ट्वैः प्रतिमाभिर्विभूषितैः॥ ६॥

अदृष्टपूर्व्वमत्यन्तदुष्प्राप्योत्तरमद्भुतम् ।
अनन्तजन्मश्रवणमननाद्यैः सुसाधनैः ॥ २० ॥
साध्यं न वेति सन्दिग्धमानं नैव सुसाधनम् ।
तथापि किञ्चिदस्त्येकं मम प्रीतिकरं परम् ॥ २१ ॥
... ...
... ...

नन्दिकेश्वर उवाच ।

स्वामिन् सर्व्वजगन्नाथ भक्तानुग्रहकारक ।
तद्विधानं समाचक्ष्व संक्षेपेण कृपानिधे ॥

श्रीसदाशिव उवाच ।

सम्यक् पृष्टं त्वया वत्स संक्षेपेण वदाम्यहम् ।
प्रभाते शैवधर्म्मेण नित्यकर्म्म समापयेत् ॥ इत्यादि ।

3979.

3768. स्वयम्बोधः । *Svayam-bodhaḥ.*

From the Siva-rahasya.

Substance, country-made paper. 9½ × 4 inches. Folia, 17. Lines, 7 on a page. Extent in ślokas, 224. Character, Nāgara. Date, Saṃvat 1873. Appearance, discoloured. Complete.

Colophon :—

इति श्रीशिवरहस्ये ईश्वरवामदेवसम्वादे ईश्वरप्रोक्त [:] स्वयम्बोधाख्यो मनक्षः सम्पूर्णः ।

Post Colophon :—

शुभं भूयात् । संवत् १८७२ मार्गशीर्षमासे शुक्लपक्षे सप्तम्यां कुजवासरे लेखक युगलकिशोर कायस्थ लखनऊ । श्रीरामाय नमः ।

This is a work on *Amanaska-yoga* which is defined thus :—

3A, न किञ्चिच्चमनञ्चा ध्यायेद् सर्व्वचिन्त्य विवर्ज्जयेद् ।
स वाह्याभ्यन्तरे योगी भावते तत्त्वसम्मुखः ॥
तत्त्वेऽस्य सम्मुखे जाते चमनञ्चं प्रभावते ।
चमनञ्चेऽपि सञ्जाते चिन्त्यादिविजयो भवेत् ॥

It begins :—

वामदेव उवाच ।

प्रणम्य परमानन्दं वामदेवः कृताञ्जलिः ।
जीवन्मुक्तिं यथोपायं कथयस्वेति पृच्छति ॥

ईश्वर उवाच ।

परं ज्ञानमहं वक्ष्ये येन तत्त्वं प्रकाश्यते ।
येन विच्छिद्यते सर्व्वं मलपाशादिबन्धनम् ॥

7B, इति चमनञ्चे गुह्यकल्पखण्डे राजयोगो नाम प्रथमोऽध्यायः ।

The number of verses is given as 84.

The second chapter with which the work ends has 113 verses.

3980.

1704. शिवमहिम्नःस्तोत्रम् । *Siva-mahimṇaḥ-stottraṃ.*

From the Siva-rahasya with a commentary by Nīla-kaṇṭha Caturdhara's brother Siva Caudhara.

Substance, country-made paper. 10 × 4½ inches. Folia, 6. Character. Nāgara. Date, Samvat 1772. Appearance, old. In the tripāṭha form. Complete.

For the text see L. 2605. It contains 40 verses.

Colophon :—

इति श्रीशिवरहस्ये विष्णुकृतं शिवमहिम्नःस्तोत्रं समाप्तम् ।

The commentary begins :—

शिवस्तुतिव्याजेन वेदान्तप्रतिपाद्यं शिवपरमतत्त्वं अध्यारोपाप-
वादन्यायेन तदनुभवैदंपर्य्येण च संक्षेपविस्तराभ्यां प्रपञ्चयिष्यन्
श्रीविष्णुरवाच मङ्गलाचरणायेति ।

It ends :—

स्वदार्था श्लोकाक्षरयोगना । ४० ।

Colophon of the commentary :—

इति श्रीमत्पदवाक्यप्रमाणज्ञमर्य्यादाधुरंधरचतुर्धरवंशावतंसस्य गोविन्दसूरिसूनोर्गौडकण्ठानुजस्य शिवस्य सूतिर्विष्णुकृतशिव-महिम्नःश्लोकव्याख्या ।

Post Colophon :—

संवत् १७७२ आषाढशुक्लसप्तम्यां भट्टवैद्यनाथसुतेन विष्णुदेवेन लिखितमिदम् ।

3981.

1860. शिवाष्टोत्तरशतनामावली ।

Śivāṣṭottara-śata-nāmāvalī.

From Siva-rahasya.

Substance, country-made paper. 5½ × 4¼ inches. Folia, 6. Lines, 8 on a page. Extent in ślokas, 48. Character, Nāgara. Appearance, fresh. Complete.

Beginning :—

अथ शिवरहस्योक्त-शिवाष्टोत्तरशतनामावलीप्रारम्भः ।

ॐ नमः शिवाय । १ ।

ॐ महादेवाय शिवतरनिजवाय नमोनमः ॥ २ ॥

ॐ वामभागकृतजार्द्धशरीराय नमः ॥ ३ ॥

ॐ विशालदिव्यकर्पूरगौराङ्गाय नमः ॥ ४ ॥

Colophon :—

इति श्रीशिवरहस्योक्त-शिवाष्टोत्तरशतनामावली समाप्ता ।

3981A.

10879. **महादेवाष्टोत्तरशतनाम ।**

Mahādevāṣṭottara-śata-nāma.

Being an interlocution between Nārāyaṇa and Pārvatī.

Substance, country-made paper. 10 × 4 inches. Folia, 2. Lines, 6, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीनारायणोक्तं महादेवाष्टोत्तरशतनाम स्तोत्रं सम्पूर्णम् ।

Beginning :—

श्रीगणेशाय नमः ।

देव्युवाच ।

शरीराद्धं कथं शम्भोरर्द्धं प्राप्स्यामि + + + ।
तद्दिदानीं समाचक्ष्व अष्टोत्तरं(त्रं) शतप्रदं ॥

श्रीनारायण उवाच ।

अस्ति गुह्यतमं गौरि नाम्नामष्टोत्तरं शतम् ।
शम्भोरहं प्रवक्ष्यामि यस्मात् शतप्रदम् ॥
शिवो महेश्वरः शम्भुः पिनाकी शशिशेखरः ।
वामदेवो विरूपाक्षः कपर्दी नीललोहितः ॥

3982.

2421. **शिवस्तुतिः ।** *Siva-stutiḥ.*

From Siva-rahasya.

Substance, country-made paper. 9½ × 3½ inches. Folia, 2. Lines, 7 on a page. Extent in ślokas, 85. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीशिवरहस्ये शिवस्तुतिः समाप्ता । शेषाम-

It contains 8 verses only called Daṇḍakas the first of which runs :—

ॐ जय जय ' मंगलतर ' सुंदरतर ' मंगलापते ' जय जय '
विघ्नविधान ' संस्थितिनिधान ' शिष्टगणपण ' वंधुतर ' सिंधुवर '
ज्ञप्तिवसन ' मुनिवृंदविनुत ' नंदितसुख ' संस्तुतासुर ' नन्दितगण '
पुरमारक ' भवघ्नोषण ' गरलाघ्न ' घ्नमनभयकंपितमुनिपोतक-
घ्नरण ' अरण्याधिप ' करुणाकर ' जनतारण ' तरणिस्थित '
सुरकारण ' मारघ्नोषण त्रिगुणनिगमगणपोषणचरण घ्नरणं भव
घ्नरणं भव ' घ्नरणं दयया ॥ १ ॥

3983.

9341. गणपतिशतनाम । *Gaṇa-pati-śata-nāma.*

Substance, country-made paper. 9½ × 4 inches. Folia, 5. Lines, 8 on a page. Extent in Slokas, 60. Character, Nāgara. Appearance, tolerable. Complete.

Beginning :—

श्रीगणेशाय नमः ।
अष्टोत्तरघ्नतैर्दिव्यैर्गणेशस्यैव नामभिः
कर्त्तव्यमतियत्नेन नवदूर्व्वाङ्कुरार्पणम् । १ ।
हिरण्मयं तनुं शुद्धं सर्व्वर्द्धिहरमव्ययं
वरदं गणपं ध्यात्वा पूजा कार्य्या प्रयत्नतः । २ ।
ऋषिर्विघ्नेश इत्यादि गात्रां सर्व्वेश्वरः शिवः
देवता विघ्नराजोऽत्र छन्दोऽनुष्टुप् शुभप्रदम् । ३ ।
सर्व्वघ्नलूघ्नमनं मत्रं घ्नक्तिः सुधात्मिका
बीजकं गणनाथस्य पूजा कार्य्येति कामदा । ४ ।

End :—

काश्यो गाङ्गार्थसुद्युक्तो विधिर्विघ्नकुलाकुलः ।
पूजयामास विघ्नेशं विधिवद्भक्तिपूर्व्वकम् ॥ ४६ ॥
सूर्य्येणाभ्यर्चितः पूर्व्वं चन्द्रेणोग्रेश च प्रिये ।
देवैरन्यैश्च विधिवत् पूजितो गणनायकः ॥ ४७ ॥

Colophon:—

इति श्रीशिवरहस्ये सप्तमांशे स्कान्दसदाशिवसंवादे मुख-गणपतिप्रतनाम सम्पूर्णम् ।

3984.

3025. शूलटङ्केश्वरमाहात्म्यम् ।

Śūla-ṭaṅkeśvara-māhātmyaṃ.

For the manuscript and the work, see L. 4020.

It is stated to be an extract from Śiva-rahaṣya, a section of the Skanda-purāṇa.

The Post Colophon Statement:—

इदं पुस्तकं सदाशिवदैवज्ञसुत मुंडराजेन लिखितं परोपकारार्थम् ।

यादृशं पुस्तकं दृष्टमित्यादि ।

संवत् १८ (०) ४४ मा + ग शुद्ध १२ गुरुवार .

श्रीसांबसदाशिवार्पणमस्तु ।

3985.

5710. *The Same.*

Substance, country-made paper. 10×4 inches. Folïa, 51. Lines, 7 on a page. Extent in ślokas, 800. Character, Nāgara. Date, Saṃvat 1802. Appearance, old and worm-eaten. Complete.

It begins:—

श्रीगणेशाय नमः ।, etc.

श्रीकाशी दशाश्वमेधस्थित-शूलटङ्केश्वराय नमः ।

ॐ अथ शूलटङ्केश्वरमाहात्म्यं लिख्यते ।

तदुक्तं स्कन्दे शिवरहस्ये ।

ऋषय ऊचुः ।

सूत सूत महाप्राज्ञ सर्वशास्त्रविशारद ।

शूलटङ्केश्वरस्यैव माहात्म्यं वद विस्तरात् ॥

मूलटङ्केति नामापि कथं जातं महेशितुः ।
कुत्र वा संस्थितिस्तस्य पूर्व्वमासीत् प्रभोः सदा ॥
केन वा कारणेनैव काश्यामागमनं विभोः ।
आकारितश्च केनापि किमर्थं कुत्र वा स्थितः ॥
+ + + + समागत्य किञ्च कार्य्यं कृतं तथा ।
किञ्च तीर्थं तदा जातं किञ्च पूर्व्वस्थितञ्च तत् ॥
तत्तत्तीर्थस्य माहात्म्यं स्नानदानादिकस्य च ।
तत्तद्दर्शनमाहात्म्यं वक्तव्यं वस्तुविस्तरात् ॥
तत्तत्तीर्थस्य स्नानस्य माहात्म्यं वद विस्तरात् ।
कदा तस्य च तीर्थस्य यात्रा कार्य्या विशेषतः ॥
कस्मिन् मासे च स्नानादि तत्र कार्य्यं प्रयत्नतः ।
कृते तत्र च लोकानां फलं स्याच्च महत्तरम् ॥
तत्र प्रसादकर्त्तॄणां लिङ्गस्थापनमेव च ।
जीर्णोद्धारे कृते तत्र लिङ्गप्रासादयोस्तथा ॥
घट्टबन्धनकस्यापि फलं किं स्यान्महत्तरम् ।
तत्रापि च मृतानां हि मुक्तिः स्याद्वापि किंविधा ॥, etc., etc.

Last Colophon :—

इति श्रीस्कान्दपुराणे शिवरहस्ये मूलटङ्केश्वरमाहात्म्ये महात्म-विशेषमहिमवर्णने षोडशोऽध्यायः समाप्तः ।

Post Colophon :—

संवत् १८०२ श्रावणमासे शुक्ले पक्षे सप्तम्यां बुधवारे श्रीकाशीजीमध्ये मूलटङ्केश्वरजीसमीपे लिखितं गोसांइजी श्रीदुखहरणभारथीजी श्रीरस्तु । शुभं भवतु ॥

3986.

5513. सत्योपाख्यानम् । *Satyopākhyānaṃ.*

From Siva-rahasya.

Substance, country-made paper. 12 × 5½ inches. Folia, 98 + 51. Lines, 11 on a page. Extent in ślokas, 3,500. Character, Nāgara. Date, Saṃvat 1891. Appearance, fresh.

Complete to the end of the 79th adhyāya.

Colophon :—

इति श्रीसत्योपाख्याने सूतशौनकसंवादे रामबालचरित्रवर्णनं नाम एकोनाशीतितमोऽध्यायः ॥ ७ ॥

Post Colophon Statement :—

शाके १७ (?) संवत् १८९१ ज्येष्ठे वदी पञ्चमी भौमवार गौरधारिब्राह्म लिखितम् ।

A Paurāṇika account of the early life of Rāma with stories and anecdotes, not to be found in the Rāmāyaṇa of Vālmīki. See L. No. 714.

3987.

48. *The Same, from the Same.*

For a notice of this manuscript, see L. 714.

This contains the second-half only.

The other name of this work is Rāma-rahasya. It commences from the 51st chapter. That suggests the idea that it is simply a continuation of the Śiva-rahasya (see H.P.R. 2, 213). The late Mahāmahopādhyaya Paṇḍita Vindhyeśvaripirasāda Dube told me that about 200 years ago a man named Appaya Dīkṣita wrote Śiva-rahasyas at Benares. This is likely to be one of them. Like many works in the Northern vernaculars the work opens with a scene at Vaikuṇṭha, in which a successful dancing girl obtains a boon from Viṣṇu that she would be Viṣṇu's wife in the Dvāpara-yuga. But her ambition was not satisfied, she wanted to be his wife in the Tretā-yuga, and a compromise was arrived at that she would be a maid-of-honour to Sītā, the wife of Viṣṇu. She is born as the daughter of the prime minister of Janaka and gets the name of Subhagā, and she accompanied Rāma and Sītā in all their pleasure-excursions.

3987A.

9265. *The Same, from the Same.*

Substance, country-made paper. 12 × 5 inches. Folia, 31. Lines, 11 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Saṃvat 1868. Appearance, fresh. Complete.

It begins:—

श्रीगणेशाय नमः ।

शौनक उवाच ।

सूत सूत महाबुद्धे श्रीरामचरितं वद ।
यस्य श्रवणमात्रेण भवेन्मुक्तो न संशयः ॥
उत्पन्ना च कथं सीता साक्षाल्लक्ष्मीः क्षितेस्तलात् ।
कारणं वद मे विद्वान् रामेणोद्वाहिता पुनः ॥

श्रीसूत उवाच ।

एकदा सुखमासीनः श्रिया सार्द्धं श्रियाः पतिः ।
वैकुण्ठे परमे दिव्ये पार्षदैः परिसेविते ॥
वसन्ति यत्र पुरुषा नित्यमुक्ता हरेः पदे ।
यत्र नैःश्रेयसं नाम वनं कामदुघं नृणां ॥ इत्यादि ॥

End:—

यश्चैतत् पठणुयाद्वापि वाचयेद्वा समाहितः ।
उभौ तौ सुखमेधेते व्यासवाक्यमिदं शुभम् ॥
वाचकञ्च यथाशक्ति पूजां कुर्य्यात् महात्मनाम् ।
मङ्गलानि प्रजाभ्यश्च नृपेभ्योऽस्तु सदैव हि ।
साधुभ्यो विप्ररूपिभ्यः श्रीशो दिशतु मङ्गलम् ॥

Colophon:—

इति श्रीसत्योपाख्याने सूतशौनकसंवादे रामबालचरित्रे एकोनाशीतितमोऽध्यायः ।
संवत् १८६८ ।

3988.

9019. **श्रीकृष्णार्जुनसंवादः ।** *Śrīkṛṣṇā-rjuna-saṃvādaḥ.*

An interlocution between Kṛṣṇa and Arjuna.

Substance, country-made paper. 10½ × 4½ inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 150. Character, Nāgara. Fresh. Complete.

Complete in eight leaves and 150 verses.

The Colophon runs :—

इति श्रीविष्णुरहस्ये श्रीकृष्णार्ज्जुनसंवादः समाप्तः ॥

It begins :—

श्रीगणेशाय नमः ।

• विष्णुरहस्ये • अर्ज्जुन उवाच • ।

भगवन् देवदेवेश शास्त्रा सर्व्वज्ञ शाश्वत ।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा क्षद्विधदेहजाः ॥

निर्म्मिताः सकलाः लोकाः त्वयैव शिवरूपिणा ।

कस्येह तत्समुत्पन्नाधिकारोऽस्ति तद्वद ॥

XIV. VĀMANA-PURĀṆAṂ.

3989.

3533. वामनपुराणम् । *Vāmana-purāṇaṃ.*

Substance, country-made yellow paper. 22 × 5½ inches. Folia, 167. Lines, 6 on a page. Extent in ślokas, 4,500. Character, Bengali in a modern hand Writing is very beautiful. Date, Śaka 1729. Appearance, fresh. Complete.

Beginning :—

ॐ नमो गणपतये ।

नमस्कृत्यै महेशाय यस्य सन्ध्याश्रयच्छलात् ।

यातायातं प्रकुर्व्वन्ति त्रिजगत्पतयोऽनिशम् ॥

व्यास उवाच ।

कदाचिन्नारदः श्रीमान् भगवान् सात्वतो मुनिः ।

पर्य्यटन् विविधान् लोकांस्तापसानां तथाश्रमान् ॥

ययौ लोकहितार्थाय पुलस्त्यो यत्र तिष्ठति ।

तं दृष्ट्वा दूरतश्चैव ज्वलन्तमिव भास्करम् ॥

ज्वलन् ज्वलनसङ्काशैरङ्गैः सर्व्वत्र सोज्ज्वलम् ।

साक्षात् किं राजते वाग्मिर्मूर्त्तिमान् तप्यते तपः ॥

स्वाङ्गवन्निश्चलतरं निर्म्मलं सज्जनो यथा ।

अथवा सर्व्वतेजांसि श्रित्वेमां ब्राह्मणीं तनुम् ॥

द्योतयन्ति परं धाम प्राप्तं प्राप्तपदाप्तये ।

... ...

नारद उवाच ।

ब्रह्मन् मुने महाभाग समागमनकारणम् ।

... ...

... ...

पुलस्त्य उवाच ।

साधु साधु महाप्राज्ञो मतिस्ते विमलोर्ज्जिता ।
यदहं स्मारितो विप्र पुण्यमाख्यानमुत्तमम् ॥
प्रश्नच्छया महर्षे यः श्रुतो लोकमलापहः ।
शिवशक्त्योः कथा यत्र श्रोता सर्व्वमलापहा ॥
पुराणं वामनाख्यञ्च सर्व्वाशुभनिवारणम् ।
धन्यं यशस्यं स्वर्ग्यञ्च सर्व्वार्थपरिबृंहितम् ॥

Colophons :—

3A, इति वामनपुराणे पूर्व्वललितो नाम प्रथमोऽध्यायः ; 5A, इति वामनपुराणे वामनप्रादुर्भावे श्रीललिते नरोत्पत्तिर्नाम द्वितीयोऽध्यायः ; 6B, इति वामनपुराणे श्रीललिते वामनप्रादुर्भावे तृतीयोऽध्यायः ; 8B, इति वामनपुराणे वाम[न]प्रादुर्भावे श्रीललितो नाम चतुर्थोऽध्यायः ; 11A, इति वामनपुराणे श्रीललितो नाम पञ्चमोऽध्यायः ; 15A, इति वामनपुराणे वामनप्रादुर्भावे षष्ठोऽध्यायः ; 17B, इति श्रीवामनपुराणे सप्तमोऽध्यायः ; 20B, इति श्रीवामनपुराणे वामनप्रादुर्भावेऽष्टमोऽध्यायः ; 23A, इति वामनपुराणे भैरवप्रादुर्भावे प्रथमोऽध्यायः ; 25B, ० द्वितीयोऽध्यायः ; 28B, ० तृतीयोऽध्यायः ; 31A, ० चतुर्थोऽध्यायः ; 33B, ० पञ्चमोऽध्यायः ; 36A, ० षष्ठोऽध्यायः ; 38B, ० सप्तमोऽध्यायः ; 41B, ० अष्टमोऽध्यायः ; 44A, ० नवमोऽध्यायः ; 47B, ० दशमोऽध्यायः ; 49B, ० एकादशोऽध्यायः ; 52A, ० द्वादशोऽध्यायः ; 54A, ० महिषासुरवधे त्रयोदशोऽध्यायः ; 57A, इति श्रीवामनपुराणे उमासम्भवे प्रथमोऽध्यायः ; 59A, ० द्वितीयोऽध्यायः ; 62A, ० उमाविवाहे तृतीयोऽध्यायः ; 65A, ० चतुर्थोऽध्यायः ; 68A, ० पञ्चमोऽध्यायः ; 71A, इति श्रीवामनपुराणे उमासम्भ [वे] भैरवप्रादुर्भावे उमासम्भवविधिर्नाम ; 74B, इति श्रीवामनपुराणे भैरवप्रादुर्भावे चण्डमुण्डवधो नाम विंशतितमोऽध्यायः (?) ; 78A, ० शुम्भनिशुम्भवधो नामैकविंशोऽध्यायः ; 82B, ० शुम्भाभिषेको नाम द्वाविंशोऽध्यायः ; 87B, ० महिषासुर-तारक-शौम्यभेदनो नामाध्यायत्रयोविंशः ; 89B, ० चतुर्विंशोऽध्यायः ; 93A, ० पञ्चविंशोऽध्यायः ; 95B, ० मुरवधो नाम षड्विंशोऽध्यायः ; 97B, ० सप्तविंशतितमोऽध्यायः ; 100A, ० अष्टाविंशति-

तमोऽध्यायः ; 102B, ० एकोनविंशतितमोऽध्यायः (?) ; 107B, ० विंशत्तमो-ऽध्यायः (?) ; 109B, ० एकविंशोऽध्यायः ; 111A, ० द्वाविंशत्तमोऽध्यायः ; 113A, ० त्रयस्त्रिंशत्तमोऽध्यायः ; 118A, ० चतुस्त्रिंशत्तमोऽध्यायः ; 121A, पञ्च-विंशत्तमोऽध्याय (?) ; 122B, ० षट्त्रिंशत्तमोऽध्यायः ; 125B, ० भैरवप्रादुर्भावे मरुतोत्पत्तिर्नाम सप्तविंशोऽध्यायः (?) ; 127B, ० वामनप्रादुर्भावे प्रथमो-ऽध्यायः ; 129A, इति वामनपुराणे वामनप्रादुर्भावे द्वितीयोऽध्यायः ; 130B, ० तृतीयोऽध्यायः ; 132B, ० चतुर्थोऽध्यायः ; 134B, ० प्रह्लादगमनो नाम पञ्चमोऽध्यायः ; 137B, ० धन्धुविजयो नाम षष्ठोऽध्यायः ; 140A, ० पुरूरवस उपाख्यानं समाप्तम् ; 141A, ० प्रह्लादतीर्थयात्रायां नक्षत्रपुरुषो नाम अष्टमो-ऽध्यायः ; 142A, ० जला[े]द्भववधो नाम नवमोऽध्यायः ; 143B, ० दशमो-ऽध्यायः ; 145B, ० प्रह्लादतीर्थयात्रा नाम एकादशोऽध्यायः ; 148A, ० गजेन्द्रमोक्षणं नाम द्वादशोऽध्यायः ; 151B, ० सारस्वतस्तोत्रं समाप्तम् ; 152B, ० पापप्रशमनस्तवः ; 154B, ० वामनजन्म ; 156A, ० स्वस्थानोक्तिः ; 161B, ० बलिबन्धोनामोऽध्यायः ; 163A, ० ब्रह्मस्तवो नाम अध्यायः ; 165B, ० भगवत्-प्रशंसा नाम अध्यायः ; 167B, ० त्रिविक्रमचरितं समाप्तम् ।

Post Colophon:—

शाकाब्दाः १७२९ । ५ । १४

It ends :—

एतत्ते कथितं विप्र पुराणं वामनाह्वयम् ।
यच्छ्रुत्वा हि नरो भक्त्या मुच्यते भवबन्धनैः ॥
पठनञ्च श्रावयन् भक्त्या सर्व्वपापैः प्रमुच्यते ।
पुराणसंहितामेतां श्रुत्वा संसारमोचनीम् ॥
इह भुक्तातुलान् भोगानन्ते यान्ति हरेः पदम् ।

This does not agree with the Vāmana-purāṇa as noticed in L. 1264 and Oxf. 45B and I.O. Catal. No. 3584.

3990.

844. *The Same.*

Substance, country-made paper. 13 × 7½ inches. Folia, 182. Lines, 16 on a page. Extent in ślokas, 5,800. Character, modern Kaśmirī. Appearance, fresh Complete. Dated, Saṃvat 1898.

The Last Colophon :—

इति श्रीवामनपुराणे वामनचरित्रं सम्पूर्णं समाप्तम् ।

Post Colophon :—

श्री शुभं भूयात् इति ।

मङ्गलं लेखकानां च पाठकानां च मङ्गलम् ।

मङ्गलं सर्व्वलोकानां भूमौ भूपति मङ्गलम् ॥

भग्नपृष्ठिकटिग्रीवा, etc.

शुभं भवतु सर्व्वजगतां तत् सत् ।

संवत् १८९८ काशुति सप्तम्यां सूर्य्यवासरेति शिवं शुभम् ।

3991.

9760. कर्कभद्राचतुर्थीव्रतम् ।

Karka-bhadrā-caturthī-vrataṃ.

Substance, country-made paper. 8 × 4 inches. Folia, 7. Lines, 7 on a page. Extent in ślokas, 50. Character, Nāgara. Appearance, tolerable. Complete.

Said to belong to the Vāmana-purāṇa.

Beginning :—

श्रीकर्कचतुर्थीव्रतविधिः ।

आचम्य मासपक्षादि उल्लिख्य सौभाग्यपुत्रपौत्रादिसुस्थिर-श्रीप्राप्तये कर्कचतुर्थीव्रतं सङ्कल्प्य वटं विलिख्य तदधस्तात् शिवं षण्मुखयुतां गौरीं लिखितां षोड़शोपचारैः सम्पूज्य मूलमन्त्रः नमः शिवायै । इत्यादि ।

End:—

एवं व्रतं या कुरुते नारी सौभाग्यकाम्यया ।
सौभाग्यं पुत्रपौत्रादि लभते सुस्थिरां श्रियम् । ४९ ।

Colophon:—

इति श्रीवामनपुराणे वर्णव्रताचतुर्थीव्रतं समाप्तम् ।

XV. KŪRMA-PURĀṆAM.

3992.

4492. कूर्म्मपुराणम् । *Kūrma-purāṇam.*

Substance, country-made paper. 17½ × 5½ inches. Folia, 108. Lines, 14 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

It consists of two parts of 50 and 40 adhyāyas respectively, in the present manuscript.

The first part comes to an end in leaf 58A :—

इति कूर्म्मपुराणे पूर्व्वभागे पञ्चाशत्तमोऽध्यायः । पूर्व्वभागः समाप्तः ।

The second part ends in leaf 108B :—

इति कूर्म्मपुराणे षट्साहस्रिकायां संहितायां उपरिभागे चत्वारिंशोऽध्यायः ।

Post Colophon :—

समाप्तमिदं कूर्म्मपुराणम् ।
लिखितं श्रीजयरामशर्म्मणा ।

The Purāṇa has been edited in the Bibl. Ind., by Nīla-maṇi Mukhopādhyāya. It there consists of two parts of 53 and 45 adhyāyas respectively; chapters marked 51, 48 and 46 of the first part in the printed edition, and those marked 4, 16, 32, 35 and 43, of the second part in the same, are omitted in the present manuscript.

3993.

8913. *The Same.*

Substance, country-made paper. 13½ × 5½ inches. Folia, 225 (both parts I and II). Lines, 9 on a page. Character, Nāgara. Dated, [illegible] + + दि १९१५ साल. Appearance, fresh.

I.

Complete in 124 leaves and 50 adhyāyas and the II in 40 adhyāyas which should be 43.

Dated, Saṃvat 1915.

II.

A fragment from leaf 144 to leaf 169 (of which 168th is missing) containing chapters 34–47 of the उपरिभाग।

The Colophon :—

इति श्रीकूर्म्मपुराणे उपरिभागे सप्तचत्वारिंशोऽध्यायः ४७ समाप्तश्चायं ग्रन्थः ॥ छ ॥

In a later hand :—

अब्दे श्रीण्टपविक्रमस्य गुणिते पञ्चद्विषट्चन्द्रभिः
मासे कार्त्तिकके सिते स्मरतिथौ वारे सितांशोः शुभे।
श्रीमत्पाटलिके पुरे सुललितं कौर्म्मोपाधं पुस्तकं
श्रीमद्दुर्लभभूर्म्मयैव लिखितं ग्रन्थेन चानेन वै ॥

The chronogram yields 1622(?). But it was written in Pāṭalipura, that is, Paṭnā. It is a most important piece of evidence to shew that Patnā was known as Pāṭalipura and even so late as Saṃvat 1622.

III.

Another fragment of three leaves marked 30–33 and with the letter कू०।

3994.

399. *The Same.*

Substance, country-made paper. 10×4 inches. Folia, 153. Lines, 8 on a page. Extent in ślokas, 3213. Character, Nāgara. Appearance, tolerable Incomplete at the end.

Often printed.

On the back of the front leaf: Bombay.

Deccan College Library, A.

3995.

167. ईश्वरगीतोपनिषत् । *Īśvara-gītopaniṣat.*

From Kūrma-purāṇa.

The manuscript has been noticed by Dr. Rājendralāla Mittra under No. 454 in Vol. I of his notices.

Printed in Bibl. Ind.

Post Colophon Statement :—

शुभमस्तु शकाब्दाः १७२१ फाल्गुनस्याष्टाविंशतिदिवसीया लिखितं ॥

श्रीहरिनारायण देवशर्म्मणः स्वाक्षरमिदम् ।

Then follow some medical prescriptions.

3995A.

953. ईश्वरगीताभाष्यम् । *Īśvara-gītā-bhāṣyaṃ.*

A commentary on Īśvara-gītā (167).

By Vijñāna Bhikṣu.

For the manuscript see L. 2050.

The text imitates the Bhagavat-gītā so closely that Vijñāna Bhikṣu, after writing this commentary, thinks there is no need of commenting on the Bhagavad-gītā, the two differing only in wording.

3996.

9339. देवीसहस्रनामस्तोत्रम् ।

Devī-sahasra-nāma-stotram.

Substance, country-made paper. 9 × 4 inches. Folia, 33. Lines, 5–7 on a page. Extent in ślokas, 330. Character, Nāgara. Appearance, tolerable. Complete.

A hymn to Dēvī enumerating the thousand names of the Goddess. It belongs to Kūrma-purāṇa. This MS. omits the interlocution between Sūta and the Ṛṣis and

begins thus :—

श्रीगणेशाय नमः ।

मेनोवाच ।

पश्य बालामिमां राजन् राजीवसदृशाननाम् ।
हिताय सर्व्वभूतानां जाताञ्च तपसावयोः ॥ १ ॥
सोपि दृष्ट्वा महादेवीं तरुणादित्यसन्निभाम् ।
कपर्द्दिनीं चतुर्व्वक्त्रां त्रिनेत्रामतिलोलसाम् ॥ २ ॥
अष्टहस्तां विशालाक्षीं चन्द्रावयवभूषणाम् ।
निर्गुणां सगुणां साक्षात् सदसद्व्यक्तिवर्ज्जिताम् ॥ ३ ॥
प्रणम्य शिरसा भूमौ तेजसा चापि विप्लुतः ।
भीतः कृताञ्जलिस्तस्याः प्रोवाच परमेश्वरीम् ॥ ४ ॥

हिमवान् उवाच ।

का त्वं देवि विशालाक्षि प्रभाप्रुञ्जवपुर्धारिणी ।
न जाने का महादेवि यथावद् ब्रूहि पृच्छते ॥ ५ ॥
गिरीन्द्रवचनं श्रुत्वा ततः सा परमेश्वरी ।
व्याजहार महाप्रीता योगिनामभयप्रदा ॥ ६ ॥
मां विद्धि परमां प्रकृतिं महेश्वरसमाश्रयाम् ।
अनन्तामव्ययामेकां यां पश्यन्ति मुमुक्षवः ॥

End :—

तस्मात् सर्व्वप्रयत्नेन जप्तव्यञ्च द्विजातिभिः ।
सर्व्वपापापनोदार्थं देव्या नाम सहस्रकम् ॥ २७५ ॥
प्रसङ्गात् कथितं विप्रा देव्या माहात्म्यमुत्तमम् ।
अतः परं प्रवक्ष्यामि भवादीनां निबोधत ॥ २७६ ॥

Colophon :—

इति श्रीकूर्म्मपुराणे देव्या नामसहस्रकं द्वादशोऽध्यायः ।

3997.

11046. *The Same.*

Being the 12th adhyāya of the Kūrma-purāṇa.

Substance, country-made paper. 9½ × 4½ inches. Folia, 14. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीकूर्मपुराणे देव्या नामसहस्रकं द्वादशोऽध्यायः ।

Beginning :—

ॐ नमो गणेशाय ।

सूत उवाच ।

इत्याकर्ण्याथ मुनयो कूर्मरूपेण भाषितम् ।
विष्णुना पुनरेवैनं पप्रच्छुः प्रणता हरिम् ॥

ऋषय ऊचुः ।

कैषा भगवती देवी पञ्चरार्द्धशरीरिणी ।
शिवा सती हैमवती यथावद्ब्रूहि पृच्छताम् ॥
तेषां तद् वचनं श्रुत्वा मुनीनां पुरुषोत्तमः ।
प्रत्युवाच महायोगी ध्यात्वा स्वं परमं पदम् ॥

श्रीकूर्म उवाच ।

पुरा पितामहेनोक्तं मेरुपृष्ठे सुशोभनम् ।
रहस्यमेतद् विज्ञानं गोपनीयं विशेषतः ॥

It is put at the mouth of Himālaya and begins in 3B :—

नाम्नामष्ट(?)सहस्रेण तुष्टाव परमेश्वरीम् ॥

हिमवानुवाच ।

ॐ शिवोमा परमाप्रकृतिरम्बा निष्कलामला ।
ब्राह्मी माहेश्वरी नित्या शाश्वता परमाक्षरा ॥

In both the MSS. the hymn is the same.

XVI. MATSYA-PURAṆAM.

3998.

4531. **मत्स्यपुराणम्** । *Matsya-purāṇaṃ.*

Substance, country-made yellow paper. 17½ × 6½ inches. Folia, 238. Lines, 12 on a page. In tripāṭha form. Character, Bengali. Date, Śaka 1741. Appearance, fresh. Complete.

For an analysis of the work see Oxf. No. 95. Several editions of the work have appeared in India.

3999.

8897. *The Same.*

Substance, country-made paper. 14 × 7 inches. Folia, 420. Lines, 12 on a page. Extent in ślokas, 15,000. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

I.O. Catal. 3548 to 3552. Oxf. 38B, 347A, 358A.

4000.

4555. *The Same.*

Substance, country-made paper. 18½ × 6½ inches. Folia, 343. Lines, 10 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Incomplete at the end.

For the beginning of the Purāṇa, see Oxf. No. 95.

The last colophon in the incomplete manuscript in leaf 343A :—

इति मत्स्यपुराणे रत्नधेनुप्रदानिको नाम ।

The chapters are not numbered.

4001.

3849. *The Same.*

Substance, palm-leaf. 29 × 2 inches. Folia, 248. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten. Incomplete.

To the end of Ādi-vadha. For an excellent analysis of the work see Oxf. No. 95, p. 38B.

The present MS. ends thus:—

\+ + + + +

अपश्यद्धीरकं पुत्रं हृदयेनैव दूयता।

Colophon:—

इति मत्स्यपुराणे आडिवधः।

श्रीहरये नमः॥

4002.

5810. *The Same.*

(राजधर्म्म)।

Substance, foolscap paper. 10 × 5 inches. Folia, 28. Lines, 9 on a page. Extent in ślokas, 500. Character, Nāgara by a modern hand. Appearance, fresh.

Beginning:—

श्रीगणेशाय नमः।

मनुरुवाच।

राज्ञोऽभिषिक्तमात्रस्य किमु ज्ञात्यतमं भवेत्।
एतन्मे सर्व्वमाचक्ष्व सम्यग्वेत्सि यतो भवान्॥

मत्स्य उवाच।

अभिषेकार्द्रशिरसा राज्ञा राज्यावलोकिना।
सहायवरणं कार्य्यं तत्र राज्यं प्रतिष्ठितम्॥
यद्यप्यल्पतरं कर्म्म तदप्येकेन दुष्करम्।
पुरुषेणासहायेन किमु राज्यं महोदयम्॥
तस्मात् सहायान् वरयेत् कुलीनान् व्यसनैः क्षयम्।
शूरान् कुलीनजातीयान् बलवृद्धान् शिवा चितान्॥
रूपवत्त्वगुणोपेतान् द्युतान् क्षमयान्वितान्।
लोभक्षमान् सहोत्साहान् अलीकांश्च प्रियंवदान्॥, etc., etc.

7B, इति श्रीमत्स्यपुराणे राजधर्म्मे सहायप्तिः(?); 10B, इति मत्स्यपुराणे राजधर्म्मानुशोविद्वत्तिर्नाम; 17B, ० राजधर्म्मानुशोर्त्तनं नाम; 18B, ० दैवपुरुषकारो नाम; 20B, ० राजधर्म्मे भेदो नाम ६; 23A, ० यात्राविधानं नाम ७ मः; 24A, ० यात्रानिमित्तं देहस्पन्दनं नाम; 26B, इति श्री ० यात्रानिमित्ते स्वप्नाध्यायो नाम; 28B, ० यात्रानिमित्ते मङ्गलाध्यायो नाम।

4003.

2156. प्रयागमाहात्म्यम्। *Prayāga-māhātmyaṃ.*

Ascribed to the Matsya-purāṇa.

Substance, country-made paper. 9½ × 4¼ inches. Folia, 12. Lines, 10, 12 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, old.

It is complete in 12 chapters of which the present manuscript contains the first ten chapters.

See I.O. Catal. No. 3554.

4004.

6053. मत्स्यपुराणम्। *Matsya-purāṇaṃ.*

Chapter on Vāstu.

Substance, country-made paper. 9½ × 5 inches. Folia, 30. Lines, 12 to 14 on a page. Extent in ślokas, 800. Character, Nāgara. Appearance, fresh. Date, Saṃvat 1815.

An extract from the Matsya-purāṇa, relating to *Vāstu*.

Beginning:—

श्रीगणेशाय नमः।

ऋषय ऊचुः।

प्रासादभवनादीनां विन्यासं विश्वरूपधृक्।
कुर्य्यात् केन विधानेन कथं वास्तुरदाहृतः।

सूत उवाच ।

भृगुरत्रिर्वशिष्ठश्च विश्वकर्म्मा मयस्तथा ।
नारदो नग्नजिच्चैव विशालाक्षः पुरन्दरः ॥
ब्रह्मा कुमारो नन्दीशः शौनको गर्ग एव च ।
वासुदेवोऽनिरुद्धश्च तथा शुक्रबृहस्पती ॥
अष्टादशैते व्याख्याता वास्तुशास्त्रोपदेशकाः ॥

2A, इति मात्स्ये वास्तूत्पत्तिः ।

सूत उवाच ।

अथातः संप्रवक्ष्यामि गृहकालविनिर्णयम् ।

4A, इति मात्स्यैकाशीतिपदं समाप्तम् ; 6A, इति मात्स्ये गृहनिर्म्माणम् ; 6B, इति मात्स्ये स्तम्भादिमानम् ; 8A, इति मात्स्ये गृहनिवेशनम् ; 9A, इति मात्स्ये वास्तुविद्या ; 11B, इति मात्स्ये प्रतिमाप्रमाणम् ; 12B, इति मात्स्ये शूपेश्वरवर्णनम् ; 17A, इति मात्स्ये प्रतिमालक्षणम् ; (The last three chapters are of much iconographic importance) ; 18A, इति मात्स्ये पीठलक्षणम् ; 18B, इति मात्स्ये देवतार्च्चानुकीर्त्तनम् ; 20A, इति मात्स्ये प्रतिष्ठाङ्गमण्डपलक्षणम् ; 22A, इति मात्स्येऽधिवासनम् ; 24B, इति मात्स्ये प्रतिष्ठानुकीर्त्तनम् ; 25B, इति मात्स्ये देवयजनम् ; 27A, इति मात्स्ये सर्व्ववास्तूपशमनं ; 29A, इति मात्स्ये प्रासादानुकीर्त्तनम् ; (Last Colophon) इति मात्स्ये प्रासादानुकीर्त्तनं समाप्तम् ।

Post Colophon Statement :—

संवत् १८७५ शके १७४० वैशाखशुक्ल ८ बुधे समाप्तमिदं पुस्तकं
लिखितं मच्छाजन्युपनामकज्योतिर्विद्रामेश्वरसूनुना मणीरामेण ।

End :—

एवं गृहार्च्चनविधावपि शक्तितः स्यात्
संस्थापनं सकलमन्त्रविधानयुक्तम् ।
गो-वस्त्र-काञ्चन-हिरण्यवराप्रदानं
देयं गुरुद्विजवरेषु यथान्नदानम् ॥

4005.

612. **शिवगीता मत्स्यपुराणोत्तरखण्डीया**

Śiva gītā from the Matsya-purāṇottara-khaṇḍa.

For the manuscript see L. 1488.

The Post Colophon Statement :—

संवत् १९१३ भगवान् दीनत्रिपाठी ।

4006.

9160. **गणेशचतुर्थीव्रतकथा ।** *Gaṇeśa-caturthī-vrata-kathā.*

Substance, country-made paper. 14 × 6 inches. Folia, 4. Lines, 8, 9 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1910 कार्त्तिकमासे शुक्लपक्षे द्वादश्यां शनिश्वर वार. Appearance, tolerable. Complete.

It begins thus :—

ॐ स्वस्ति श्रीगणेशाय नमः ।

शिवशम्भुं नमस्कृत्य उमादेवीं महेश्वरीम् ।

गणाधिपं नमस्कृत्य सर्व्वदेवगगद्गुरम् ॥ १ ॥

वैशम्पायन उवाच ।

उद्यमं पाण्डवा युद्धे शत्रुणा च युधिष्ठिरः ।

उवाच वाक्यधर्म्मात्मा शत्रुं देवकीनन्दनम् ॥ २ ॥

युधिष्ठिर उवाच ।

किं करोमि महायुद्धे युद्धं भवति माधव ।

भीष्मकर्णौ महायोधौ मम जयो कथं भवेत् ॥ २ ॥

श्रीभगवानुवाच ।

विनायको महाईशो गणेशः शिवनन्दनः ।

तस्य पूजाविधिं ज्ञात्वा जयं भवति निश्चितम् ॥ इत्यादि ।

The end :—

दानञ्च तस्य दातव्यं ब्राह्मणे वेदपारगे ॥ ४९ ॥
षटवर्षसहस्राणि स्वर्गं भुङ्क्ते महीपते ।
आयदा हरते नित्यं दुःखदारिद्र्यनाशकः ॥ ५० ॥

The Last Colophon :—

इति श्रीमत्स्यपुराणे गणेशचतुर्थीकथा समाप्ता ।

संवत् १९१० कार्त्तिकमासे कृष्णपक्षे द्वादश्यां शनिश्चरवार लिखतं सुखरामपठनार्थं काकाराम + वास मध्ये देसी याको शुभमस्तु रामकृष्ण कृष्णाय नम । गोविन्दाय नम ।

श्री

4007.

2913. उत्पन्नैकादशीमाहात्म्यम् ।

Utpannaikādaśī-māhātmyam.

From Matsya-purāṇa.

Substance, country-made paper. 8½ × 5 inches. Folia, 7. Lines, 14, 15 on a page.

For the manuscript and the work see L. 4168. The word Utpanna here means that the Fast on the eleventh day of the moon issued from the body of Viṣṇu when he was asleep.

XVII. GARUḌA-PURĀṆAṂ.

4008.

978. गरुड़पुराणम्। *Garuḍā-purāṇaṃ.*

Substance, country-made paper. 12½ × 6¼ inches. Folia, 320. Lines, 9, 13 on a page. Extent in ślokas, 6,500. Character, Nāgara.

The first 26 leaves look older than the rest, and are in a different hand with 13 lines in a page.

The chapters are not numbered.

The manuscript is defective. According to the I.O. Catal. No. 3353 this manuscript begins with adhyāya II, verse 42 (p. 6, Col. 1 of the printed text of Rasikamohana).

The manuscript ends with the chapter following that on Dharmasāra.

It ends with पाप्मवद्भो नरो यस्तु विकर्म्मनिरतो भवेत्, and purports to give an abstract of the Gītā.

In the foreword to the second edition of the Cāṇakya-Rāja-nītisāra in the Calcutta Oriental series, Mr. Johan van Manen says, p. XIII and XIV: "The interest of this collection is greater from another point of view, raising an interesting question of literary history. On a close examination of its contents and structure we find, much to our surprise, that this Cāṇakya collection is in a way only an elaboration or modification of another Nīti collection which under the name Nītisāra occurs in the Garuḍapurāṇa, forming there adhyāyas 108–115. The Garuḍapurāṇa Nītisāra is shorter than Bhojarāja's, containing 390 ślokas, but a careful comparison shows that of these about 260 are identical in both collections, and that not

only the sequence of the ślokas in both works is the same but their division in adhyāyas, too. Both the works contain 8 chapters of which the last is about double the length of the others, a characteristic they show in common with the Tibetan Cāṇakya in the Bstan-ḥgyur, which is as closely related to both works as these are mutually. Now it is most remarkable that the Nītisāra in the Garuḍa-purāṇa should be ascribed to the Vedic Sage Śauṇaka, a name which approximates, as closely as possible, to that of Cāṇakya."

4009.

3631. *The Same.*

Substance, country-made paper. 18½ × 4½ inches. Folia, 170. Lines, 6, 8 on a page. Extent in ślokas, 4,800. Character, Bengali. Date, Śaka 1557. Appearance, old and discoloured. Complete.

Colophon:—

इति श्रीगरुड़-पुराणं सम्पूर्णम् ।

Post Colophon:—

शुभमस्तु शकाब्दाः १५५७। यथादृष्टमित्यादि। हरये नमः।

For an analysis of the Purāṇa, see L. 2525. It has been several times printed.

Along with it there is a fragment of Harivañśa, from leaf 273 to 305. The fragment contains chapters 160th to the chapter which describes *Vāṇa-yuddha*.

4010.

4411. *The Same.*

Substance, country-made paper. 14 × 6 inches. Folia, 246. Lines, 10 on a page. Extent in ślokas, 8,600. Character, Nāgara. Date, Śaka 1734. Appearance, discoloured. Complete.

For a full description of the work see L. 2525.

It ends thus :—

वन्ध्यापि लभते पुत्रं कन्या विन्दति सन्ततिम् ।
क्षेमार्थी लभते क्षेमं भोगार्थी भोगमाप्नुयात् ॥
मक्षजार्थी मक्षजानि गुणार्थी गुणमाप्नुयात् ।
काव्यार्थी च कवित्वञ्च सारार्थी सारमाप्नुयात् ॥
ज्ञानार्थी लभते ज्ञानं सर्व्वं संसारमईगम् ।
इदं खस्त्ययनं सत्यं गारुडं गरुडेरितम् ॥
नाकाशे मरणन्तस्य श्लोकमेकन्तु यः पठेत् ।
श्लोकार्द्धपठनादस्य दुष्टग्रन्थक्षयो ध्रुवम् ॥
सूतात् श्रुत्वा शौनकोऽपि नैमिषे मुनिभिः क्रतौ ।
अहं ब्रह्मेति तं ध्यायन् मुक्तोऽभूद् गरुडध्वजम् ॥

Colophon :—

इति श्रीमत् श्रीमहापुराणे गारुडे पुराणमाहात्म्यकथनं नाम ।
समाप्तश्चेदं गारुडपुराणमिति ॥ २ । ५ । ३ ।

श्रीकृष्णाय नमः ।

Post Colophon Statement :—

\+ + + +

यद्यशैद्दीनं लिखितं मयाऽत्र ।
तत्सर्व्वमेतत् परिशोधनीयम्
कोपं न कुर्य्यात् खलु लेखकस्य ॥
भ्रमएवेत्यादि । तैजात्रश्चेदित्यादि । आदर्शदोषादित्यादि ।

खस्ति श्रीशाके १७३७ माघ आवण सुदि ३ एतद्दिने भक्तयामे श्री ३ ज्योतिर्जिङ्गेश्वरसमीपे एतद् गारुडपुराणं श्रीगोजनाख्य-पण्डितकस्य लिखितम् । दैवज्ञ हरिनरसिंहेन सम्पूर्णम् ॥ शुभम् । शुभम् ।

4011.

4075. *The Same.*

Substance, Assamese bark. 23 × 3¼ inches. Folia, 184 of which 71–80 and 82 are missing. Lines, 6 to 8 on a page. Extent in Slokas, 7,600. Character, Bengali of the seventeenth century. Appearance, worn-off and worm-eaten.

Last Colophon:—

इत्यादि महापुराणे गारुड़े पुराणमाहात्म्यं समाप्तम् ।

The last but one leaf has its writing besmeared with mud.

It contains a complete table of contents of the work, but much of it is lost by erosion and by the breaking off of the bark.

I.O. Catal. 3353 see L. 2525. CS. IV, 26,27 and 300.

प्रश्नाध्याय पत्र १ ।
सर्गप्रतिसर्गादि,, २ ।
सूर्य्याद्यर्चन पत्र ८ ।
सूर्य्यादिपूजा ।

4012.

4567B. *The Same.*

Substance, country-made paper. 18½ × 6½ inches. Folia, 143. Lines, 12 on a page. In tripāṭha form. Extent in Slokas, 7,800. Character Bengali. Date, Saka 1742. Appearance, fresh. Complete.

Written in the same hand as Catal. No. 3698.

This is complete in 248 chapters.

Last Colophon:—

इति श्रीगारुड़े महापुराणे द्विशतान्यष्टचत्वारिंशोऽध्यायः ।

Post Colophon:—

इति गारुड़पुराणमाहात्म्यं समाप्तञ्च गारुड़पुराणम् । शुभमस्तु शकाब्दा १७४२ । देवीयाग श्रीयुक्तरामचन्द्रवन्द्योपाध्यायस्य

पुस्तकम् । लिखितं श्रीरामरतनदेवशर्म्मणामिति । यथादृष्टं तथा लिखितम् ।, etc.

See L. 2,525. It does not agree with Rasikamohana's edition of the Purāṇa.

4013.

1996. प्रेतकल्पः । *Preta-kalpaḥ.*

Garuḍa-purāṇa, Part II.

Substance, country-made paper. 12 × 5 inches. Folia, 30 by counting. The last two leaves after 28 are not numbered. The last ślokа in leaf 28 is numbered 17, and in the same leaf begins the next ślokа. But in the next unnumbered leaf the first ślokа, although corresponding with its first words in the preceding leaf, is marked 10. Lines, 7 and 9 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, fresh. Incomplete.

The Mañgalacaraṇa :—

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥

It is a dialogue between the Munis of Naimiṣāraṇya and Sūta on what would become of those who have faith in Brahman, after their death, as regards the consequences of their acts, death, re-birth, their existence in the spirit world and their obsequies.

The question of the Munis is :—

ब्रह्मतः श्रद्दधानानां भक्तूनां कर्मणां गतिम् ।
मरणं जन्म च तथा प्रेतत्वं चोर्द्धदेहिकम् ॥

It is assigned in the colophon to Garuḍa-purāṇa. But it has verses from many other works. The very first verse of mañgalācaraṇa is that of Śrīdhara Svāmī, the commentator of the Purāṇas.

Colophons:—

2B, इति गरुड़पुराणे प्रेतकल्पे प्रथमोऽध्यायः; 4B, ० द्वितीयोऽध्यायः; 6A, ० तृतीयोऽध्यायः; 9B, ० और्द्धदेहिकं नाम चतुर्थोऽध्यायः; 12A, ० और्द्धदेहिकं नाम पञ्चमोऽध्यायः; 14B, और्द्धदेहिककथनं नाम षष्ठोऽध्यायः; 17B, पिण्डजदेहोत्सर्गो नाम सप्तमोऽध्यायः; 19B, ० यमलोकगमन नाम अष्टमोऽध्यायः; 21B, ० यममार्गनिष्कृतिर्नवमोऽध्याय; 24B, ० तत्त्वप्रकटनो नाम दशमोऽध्यायः; 26B, ० तन्निष्कृतिर्नाम एकादशोऽध्यायः; 27B, ० प्रेतत्व-प्राप्तिर्नाम द्वादशोऽध्यायः।

The next chapter is incomplete.

4014.

8778. *The Same.*

Substance, country-made paper. 14½ × 4½ inches. Folia, 58. Lines, 10 on a page. Extent in ślokas, 1,700. Character, Nāgara. Fresh. Complete.

Complete in 58 leaves and in 35 chapters. It is an interlocution between Viṣṇu and Garuḍa.

It begins thus:—

धर्म्मवृक्षवज्रमूलो वेदस्कन्धः (न्दं) पुराणशाखाढ्यः।
[ऋतु]शतकुसुमो मोक्षफलो मधुसूदनपादपो जयति॥

The Last Colophon runs thus:—

इति श्रीगरुड़पुराणे प्रेतकल्पे ऽष्टादशसहस्रसंहिताया उत्तर-खण्डे विष्णुतार्क्ष्यसंवादे पञ्चत्रिंशोऽध्यायः॥ समाप्तमिदं गरुड़-पुराणं॥ शुभमस्तु॥ श्रीरस्तु॥

4015.

4578. योगसारः। *Yoga-sārah.*

Substance, country-made paper. 14 × 3 inches. Folia, 30. Lines, 7, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, old and soiled.

It is said to be an extract from Garuḍa-purāṇa. It relates to various drugs with their applications in different maladies, and is in the form of a dialogue between Dhanvantarī and Sušruta. The word "Yoga" means mixing up. "Yoga-sāra" means an abridgment on the art of mixing up various drugs for medicinal purposes.

अथ द्रव्यगुणाः ॥

धन्वन्तरी उवाच ।

सर्व्वरोगहरं सिद्धं योगसारं वदाम्यहम् ।

शृणु सुश्रुत संक्षेपात् प्राणिनां जीवहेतवे ॥

2A, इति महापुराणे गारुड़े योगसारः ; 4A, इत्यादिमहापुराणे गारुड़े अनुपानादिविधिः ; 8A, ज्वरादिचिकित्सा समाप्तः ; 18A, इत्यादिमहापुराणे गारुड़े, etc., etc.

The manuscript is incomplete at the end. It is full of marginal notes, and contains an index covering 7 leaves. It contains many chapters from the Garuḍa-purāṇa besides Yoga-sāra, on medicine.

4016.

9503. कारुण्यस्तोत्रम् । *Kāruṇya-stottram.*

Substance, country-made paper. 8½ × 4 inches. Folia, 2. Lines, 15 on a page. Extent in ślokas, 70. Character, Nāgara. Appearance, tolerable. Complete. Written in a beautiful, small hand.

A hymn in praise of Viṣṇu, affiliated to Viṣṇu-dharma in its supplement which is held to be a part of Garuḍa-purāṇa.

Beginning :—

ॐ स्वस्ति श्रीगणेशाय नमः ।

शौनक उवाच ।

आत्मानमात्मनैवं स प्रोक्ता जातिस्मरो द्विजः ।

शुद्धाव वाग्भिरिष्टाभिः प्रयतः पुरुषोत्तमम् ॥ १ ॥

ब्राह्मण उवाच ।

प्रणिपत्याक्षरं विश्वं विश्वहेतुं निरञ्जनम् ।
यत्प्रार्थयन्त्यविकलं सकलं तत् प्रयच्छतु ॥ २ ॥
कर्त्तारमज्ञतं विष्णुं सर्व्वकारणकारणम् ।
अणोरणीयांसमजं सर्व्वव्यापिनमीश्वरम् ॥ ३ ॥
परात् परतरं यस्मात् नास्ति सर्व्वेश्वरात्परम् ।
तं प्रणम्याच्युतं देवं प्रार्थयामि यदस्तु तत् ॥ ४ ॥
इत्यादि ।

End :—

एतत्त्वया नाव्रतिने न चामुश्रूषवे परम् ।
आख्येयं राजशार्दूल यश्च नार्च्चयते हरिम् ॥ ५३ ॥
विष्णुभक्ताय दान्ताय व्रतिने पुण्यशालिने ।
कथनीयमिमं भूप रहस्यं परमं हरेः ॥ ५४ ॥

Colophon :—

इति विष्णुधर्म्मेषु ब्रह्मवन्धोदयाख्याने कारुण्यस्तवोऽयं समाप्तः ।

4017.

5146. **नरस्त्रीलक्षणम्** । *Nara-strī-lakṣaṇam.*

Being an extract from the Garuḍa-purāṇa.

Substance, country-made paper. 16 × 3½ inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 144. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

Beginning :—

श्रीश्रीरामो जयति ।

हरिरुवाच ।

नरस्त्रीलक्षणं वक्ष्ये संक्षेपात्शृणु शङ्कर ।
अक्षेदिगौ मृदुतनौ कमलोदरसन्निभौ ॥
श्रेष्ठाङ्गुली ताम्रलेखावुभौ च शिरोन्नतौ ।
कूर्म्मोन्नतौ च चरणौ स्यातां रूपवरस्य हि ॥

Colophon :—

इत्यादिमहापुराणे गारुडे नरस्त्रीलक्षणं नाम ।

4018.

3654. ब्रह्माण्डपुराणम्। *Brahmāṇḍa-purāṇaṃ.*

Substance, country-made paper. 18½ × 5 inches. Folia, 4 to 192. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured and worn-out. Of the leaves 143rd to 170th, both inclusive, the written portion has been almost entirely corroded.

Four pādas.

I. प्रक्रियापादः।

No beginning.

34A, इति ब्रह्माण्डे सावर्णिकायां लोकज्ञाने प्रक्रियापादः समाप्तः।

II. उपोद्घातः।

Beginning :—

सूत उवाच।

एवं मन्वन्तराणान्तु श्रोतुमिच्छामि तत्त्वतः।
देवानां तानि सर्व्वेषां या च यस्यान्तरे मनुः॥
मन्वन्तराणि सूर्य्यतीतानागतानि वै।
समासादिह तराचैव ब्रुवतो मे निबोधत॥

Colophon :—

89A, इति महापुराणे ब्रह्माण्डे उपोद्घातपादः समाप्तः।

III. अनुषङ्गपादः।

Beginning :—

श्रुत्वा पादं द्वितीयन्ते पुराणस्येन सूचितम्।
ऋषयः संशितात्मानः पप्रच्छुः सूतमादितः॥
पादप्रक्रियमुपोद्घात(?)क्रियानघ।
द्वतीयं विस्तरात् पादं सानुषङ्गं प्रकीर्त्तय॥

Colophon :—

182A, इति ब्रह्माण्डे सावर्णिकायां लोकज्ञाने अनुषङ्गपादः समाप्तः ।

IV. प्रत्याहारः ।

Beginning :—

सम्प्राप्ते सुमहल्लोकं यस्मिंस्ते कल्पवासिनः ।
अमोघास्तु गता यत्र भगवन्तश्चतुर्मुख ॥
मन्वन्तरेषु सर्व्वेषु देवांस्तान् सुमहौजसः ।
ततस्तेषु गतेष्वूर्द्धं सायुज्यं कल्पवासिनाम् ॥

Brahmāṇḍa-purāṇa is known to be divided into two parts. This contains the first part which passes as the Vāyu-purāṇa consisting of four pādas.

See the description of the Vāyu-purāṇa, I.O. Catal. No. 3587. The second section of the Vāyu-purāṇa, as contained in the present MS. is the third of the I.O. MS. and vice versa. The beginnings of the pādas in the two do not agree excepting the third in which the two manuscripts agree pretty closely, excepting in the title.

I. Prakṛyā-pāda.

4B, इत्यादि ब्रह्माण्डपुराणे व्यवहारपादे (?)

धर्म्मधर्म्मितयोर्ज्ञानं तथा सत्यानृते उभे ।
ऊर्द्धभावमधोभावं सुखदुःखे प्रियाप्रिये ॥
सर्व्वमेतेन सदृसा गुणमात्रात्मकं स्मृतम् ।
स्मरते सर्व्वकार्य्याणि विस्मृतिस्तेन विद्यते ॥

5B. *End* :—

एतद्धिरण्यगर्भस्य जन्म यो वेद तत्त्वतः ।
आयुष्मान् कीर्त्तिमान् धन्यः प्रजावांश्च भवत्यपि ॥
विद्यते धनधान्यानां मुद्राभुद्भिः प्रवर्त्तते ।

5B, इति ब्रह्माण्डे प्रक्रियापादे।

अथेश्वरस्य प्रतिभा ज्ञानवैराग्यकर्म्मणा।
धर्म्मैश्वर्य्ययुता बुद्धि र्ब्राह्मी तस्याभिमागिनः॥
अव्यक्ता जायते तस्य मनसा यद् यदिच्छति।
चतुर्म्मुखस्तु ब्रह्मत्वे कालत्वे चान्तकोऽभवत्॥

7B. *End*:—

मन्वन्तरेण चैकेन सर्व्वाण्य+न्तराणि च।
व्याख्यातीति च मोऽयं कल्पे कल्पे तु चैव ह॥
अनागतेषु तद्वस्तु(?) तर्कः कार्य्यो वितन्वता॥

इति ब्रह्माण्डे प्रक्रियापादे।

Beginning of the next:—

अथाग्रसलिलह्रासीन्नष्टार्के एथिवीतले।
ग्रान्तचन्द्रानिलाकाश न प्रज्ञायत किञ्चन॥
एकार्णवे ततस्तस्मिन् नष्टे स्थावरजङ्गमे।
तदा स भवति ब्रह्मा सहस्राक्षः सहस्रपात्॥

12B. *End*:—

महेश्वरः परोऽव्यक्तमष्टधमव्यक्तसम्भवम्।
अण्डाब्जे ततो ब्रह्मा तेन लोकास्त्रयो स्मृताः॥

इति ब्रह्माण्डे प्रक्रियापादे।

Beginning of the next:—

अथ प्रजासु सृष्टासु ब्रह्मणा लोककर्त्तृणा।
अप्रजास्ताः प्रजाः सृष्टाः प्रजाकामः प्रजापतिः॥
अहजत् कार्य्यभावाच्च सर्गमन्यं सुखात्मकम्।
अहजत्तामसान्नानां + + + काल प्रभुः॥

End. 15B:—

तेषां नामानि गोत्राणि वाग्विष्ठानां महात्मनाम्।
कथितानि स(?)ह्येऽपूर्व्वं मनोः स्वायम्भुवेऽन्तरे॥

इत्येष ऋषिसर्गस्तु सानुबन्धः प्रकीर्त्तितः ।
अग्नेः प्रजासिसर्गन्तु प्रवक्ष्याम्यहमुत्तमम् ॥
इत्यादि ब्रह्माण्डे प्रक्रियापादे ।

Beginning of the next :—

योऽसावग्निरभिमानी आसीत् स्वायम्भुवेऽन्तरे ।
ब्रह्मणो मानसाः पुत्रास्तस्मात् स्वाहा व्यजायत ॥
पावनं पवमानञ्च शुचिरग्निश्च यः स्मृतः ।
निर्म्मथ्य पवमानस्तु वैद्युत्यावग किं पुरा ॥ (?)

End in 19*A* :—

ख्यातिं न मुञ्चते जन्तुर्न तत् कार्य्यं विपञ्चिता ।
इत्येष वै मयावन्तो कथा पापप्रणाशिनी ॥ (?)
पितृवंशानुसारेण भवस्य चरिता शुभा ॥
इति ब्रह्माण्डे प्रक्रियापादे ।

Beginning of the next :—

मन्वन्तरेषु सर्व्वेषु व्यतीतानागतेषु च ।
तस्याभिमानिनः सर्व्वे नामरूपगुणादयः ॥
देवास्ते शुचिराः प्रोक्ताः प्रोक्ता मन्वन्तरेश्वराः ।
ओषध्यो मानवश्चैव सम्भवन्ति यथाक्रमम् ॥
ऋषिसर्गः समाख्यातो राजसर्गं निबोधत ।
मनोः स्वायम्भुवस्याद्यान् पौत्रान् मद्दोजसः ।
तैरियं पृथिवी सर्व्वा सप्तद्वीपा सपत्तना ॥

End in 21*A* :—

एवं स्वायम्भुवः सर्गो येनेदं पूरितं जगत् ।
ऋषिभिर्दैवतैश्चैव पितृगन्धर्व्वराक्षसैः ॥
सर्व्वभूतपिशाचैश्च मनुष्यपशुपक्षिभिः ।
तेषां सन्ततयश्चं लोके युगैः सह निवर्त्तते ॥
लोकार्थस्य च तत्त्वज्ञाः प्राज्ञाः पौराणिका जनाः ।
इति ब्रह्माण्डे प्रक्रियापादे ।

The beginning of the next :—

अतीतः सात्त्विकः सर्गो राजसश्च प्रकीर्त्तितः ।
तामसश्च समासेन भूतश्चान्यं निबोधत ॥
युगे युगे (?) यः कालः प्रजायन्ति सुतश्च वै ।
देवासुराश्च गन्धर्व्वाः पिशाचा यक्षराक्षसाः ॥
यस्मिन् युगेऽथ सम्भूतिर्यस्यां यावच्च जीवति ।
तत् सर्व्वं संप्रवक्ष्यामि पृच्छध्वं ब्रुवतो मम ॥

Ends in 27B :—

ऋषीणामृषिभिः सार्द्धं याज्ञवल्क्यस्य चैव हि ।
याज्ञवल्क्योऽपि संगृह्य पक्षौ (?) व्याख्याप्य चात्मनः ॥
आजगाम गृहं हृष्टः शिष्यैः परिवृतोऽवसत् ।

इति ब्रह्माण्डपुराणे प्रक्रियापादे ।

The beginning of the next :—

वेदमित्रस्तु साफल्यो महात्मा द्विजपुङ्गवः ।
चकार संहिताः पञ्च बुद्धिमान् पदविन्तमः ॥
तस्य शिष्याभवन् पञ्च मुद्गल गोतमस्तथा ।
शालीयश्च तथा वंद्यः शिशिरस्तेषु पञ्चमः ॥
प्रोवाच संहितास्तिस्रः शाकपूर्णो रथोत्तरः ।
निरुक्तञ्च पुनश्चक्र चतुर्थं द्विजसत्तम ॥
तस्य शिष्या हि चत्वारः कौजं मौद्गलिकस्तथा ।
घौमान् सुतवलाकाश्च निरुक्तश्च द्विजोत्तम ॥
वात्स्यञ्जिः सभरद्वाजस्तिस्रः प्रोवाच संहिताः ।
चयस्तस्याभवच्छिष्याः महात्मानो गुणान्विताः ।
घौमाग्न्यपगीयश्च पतञ्जागारश्च बुद्धिमान् ॥
हतीयश्चार्ज्जवस्तेषु तपसा दग्धकिल्बिषः ।
इत्येते पञ्चचाः प्रोक्ताः संहिता यैः प्रकल्पिताः ॥
वैशम्पायनगोत्रे वै यजुर्वेदं प्रकल्पयन् ।
सप्तविंशति तेनोक्ताः संहिता यजुषां शुभाः ॥

शिष्येभ्यः प्रावदन्तच्च जगृहुश्च प्रधागतः ।
एतत्कृतया + + याज्ञवल्क्यो महायशाः ॥
तस्य शिष्याः षडग्रीति संहितानां प्रकल्पकाः ॥

सा च.....प्रथमतः स्मृतः सप्ता अर्क.....विवदिता.....

दय स्मृताः
इत्येते नवकाः प्रोक्ताः संहितावादिनो द्विजाः ।

End in leaf 29B :—

पाषान्तरविपर्य्यस्ता वेदशाखा यथा तथा ।
चतुःसाहस्रिकाः सर्व्वा + + + + +
लोमहर्षोनकामूला ततः काश्यपिका परा ।
सावर्णिका तृतीयस्य दशवाक्याथ पिण्डिकाः ॥

The MS. is so very corrupt that it cannot be read and it is impossible to give an analysis of the Purāṇa from this.

There are two leaves of Varāha-purāṇa and four of Harivaṅśa.

4019.

4465. *The Same.*

Substance, country-made paper. 19 × 4½ inches. Folia, 160. Lines, 9 on a page. Character, Bengali of the early nineteenth century. Appearance, old and very much damaged by damp.

It is called Brahmāṇḍa-purāṇa in all the colophons. See I.O. Catalogue No. 3587.

I.

Prakriyāpāda ends in 28A.

Beginning :—

नारायणमित्यादि ।

ऋषय ऊचुः ।

सूत सूत महाभाग सर्व्वज्ञ तपसा वर ।
ब्रह्माण्डाख्यं पुराणञ्च यथावद्विदितं त्वया ॥

सूत उवाच ।

पुराणलक्षणं सर्व्वं ग्रहणन्तु न विद्यते ।
अधिकेन विमानेन चिन्तयन्न पिवन्मुनिः ॥
स्थिते तु कारणे तस्मिन् नित्यं सदसदात्मके ।
अनिर्द्दिश्य प्रवृत्तिर्हि कारणस्य पृथक् पृथक् ॥
एवं यत् कारणं सर्व्वं तिक्क(?) मस्ति यथाक्रमम् ॥
प्रत्याहारे तदा सर्व्वं प्रविशन्ति परस्परम् ॥

Last Colophon :—

इति ब्रह्माण्डे सावर्णिकायां लोकज्ञाने प्रक्रियापादः समाप्तः ॥

II.

Begins :—

ऋषय उवाच ॥

एवं मन्वन्तराणान्तु ज्ञातुमिच्छामि तत्त्वतः ।
देवानाञ्चैव सर्व्वेषां या च यस्यान्तरे मनोः ॥

Last Colophon :—

74A, इत्यादिमहापुराणे ब्रह्माण्डे उपोद्घातः समाप्तः ।

III.

Begins :—

श्रुत्वा पादं द्वितीयन्तु पुराणज्ञेन सूचितम् ।
ऋषयः संप्रितात्मानः पप्रच्छुः सूतमादितः ॥
पादः प्रोक्तो द्वितीयोयमुपोद्घातस्त्वयानघ ।
तृतीयं विस्तरात्पादं सानुषङ्गं प्रवर्त्तय ॥
एवमुक्तोऽब्रवीत्सूतः प्रहृष्टेनान्तरात्मना ।
कीर्त्तयिष्ये तृतीयं वः सानुषङ्गं सविस्तरम् ॥
पादः समुदयाद्विप्रा गदतो मे निबोधय ।
मन्वोर्व्वैवस्वतस्येदं साम्प्रतस्य महात्मनः ॥
विस्तरेणानुपूर्व्व्या च निःशङ्कं ग्रहणं तद्विजाः ।
चतुर्युगञ्च सप्तत्या संख्यातं पूर्व्वमेव हि ॥

Last Colophon :—

151B, इति ब्रह्माण्डे सावर्णिकायां लोकध्याने अनुषङ्गपादः समाप्तः ।

IV.

Begins :—

संहारे सुमहर्लोकं यस्मिंस्ते कल्पवासिनः ।
यामाद्याश्च गणा यत्र भगवन्तश्चतुर्ह्यग्र ॥
मन्वन्तरेषु सर्व्वेषु देवास्ते सुमहौजसः ।
ततस्तेषु गतेष्वर्द्धं सायुज्यं कल्पवासिनाम् ॥
समेत्य देवास्ते वै च काले स मानवे तदा ।
महर्लोकं परित्यज्य गणास्ते वै चतुर्ह्यग्र ॥

Colophon in leaf 158*B* :—

इति ब्रह्माण्डे प्रत्याहारपादे ।

4020.

3851. *The Same.*

Substance, palm-leaf. 29½ × 2½ inches. Folia, 290. Lines, 5 on a page. Extent in ślokas, 11,700. Character, Bengali of the eighteenth century. Appearance, old and worm-eaten, and very much damaged.

This agrees with the I.O. MS. (Catal. No. 3587). But it is wanting in the last pāda called Upasaṃhāra pāda. The last chapters of the first and the third sections are called here Upasaṃhāra pādas, as closing the sections.

4021.

4792. *The Same.*

Substance, palm-leaf. 27½ × 2½ inches. Folia, 3 to 106 of which the following leaves are missing :—4, 9, 10, 77, 96, 103. Lines, 5 on a page. Character, Bengali of the eighteenth century. Appearance, fresh. Incomplete both ends.

7B, इत्यादिमहापुराणे ब्रह्माण्डे प्रक्रियापादे प्रथमोऽध्यायः ।

106B, इत्यादिमहापुराणे ब्रह्माण्डे अनुषङ्गपादे ७८ ।

4022.

298. ब्रह्माण्डोत्तरखण्डम् । *Brahmāṇḍottara-khaṇḍaṃ.*

Substance, country-made paper. 14½ × 6 inches. Folia, 91. Lines, 10 on a page. Extent in ślokas, 2,800. Character, Nāgara. Appearance, fresh. Incomplete at the end.

For a complete MS. see L. 854.

The first opening verse is wanting.

4023.

591. अध्यात्मरामायणम् । *Adhyātma-Rāmāyaṇaṃ.*

For the manuscript see L. 1501.

Ṣaṭ-saṃvāda or three interlocutions are necessary to give a work the authority of a Purāṇa. The Rāmāyaṇa is a Kāvya and not a Purāṇa. With a view to give it the appearance of a Purāṇa, the story was in the first instance narrated by Śiva to Pārvatī, in the second instance, a report of that narration is given by Brahmā to Nārada. On the authority of Nārada, Vyāsa narrates it to Sūta.

4024.

398. *The Same.*

Substance, country-made paper. 17½ × 4¾ inches. Folia, 158. Lines, 7, 8, on a page. Extent in ślokas, 5,056. Character, Bengali. Date, Śaka 1770. Appearance, fresh. Complete.

For a description of the work see L. 1501.

The Post Colophon Statement :—

शुभमस्तु शकाब्दाः १७७० सौरपौषस्य ऊनविंशतिदिवसे रविवासरे दिवा षष्ठयामाध्व समयो समाप्तोऽहम् ॥

पुस्तक श्रीवेष्णारामशर्म्मणस्य ।

यां जागह्न मरगो दाविजिसक्षर ॥

लेखक श्रीसरूपचन्द्रग्रन्थेन यथादृष्टं तथा लिखितं ॥ लिख्यको दोष नास्ति ॥

श्रीरामचन्द्राय नमः ॥

4025.

2614. *The Same.*

Substance, country-made yellow paper. 16½ × 4¾ inches. Folia, 150. Lines, 8 on a page. Character, Bengali. Date, Saka 1737. Appearance, fresh. Complete.

A portion of the Brahmāṇḍa-purāṇa, often noticed and printed.

Last Colophon :—

इति ब्रह्माण्डपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे नवमोऽध्यायः ।.....उत्तरकाण्डः समाप्तः । समाप्तश्चायं ग्रन्थः ।

The date and scribe of the manuscript :—

सप्तम्या तिथावासरे त्रिविंशतिसंख्येय दक्षिकराग्निमासेगुरु-वारे लिखितं लिखितं श्रीकासिनाथविद्याभूषणेति लिपिरियं । शकाब्दाः १७३७ पलाग्रडाङ्गाख्यग्रामे निवास संख्येति ॥ ॥

4026.

4501. *The Same.*

Substance, foolscap paper. 16½ × 6½ inches. Folia, 178. Lines, 9 on a page. Character, Bengali in a modern hand. Appearance, worn-out. Complete.

4027.

4509. *The Same.*

Substance, country-made paper. 13½ × 5½ inches. Folia, 156. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

Last Colophon :—

इति श्रीमदध्यात्मरामायणे उमामाहेश्वरसंवादे उत्तरकाण्डे नवमोऽध्यायः ॥

Post Colophon Statement :—

उत्तरकाण्डे नवप्रतश्लोकाः पापहराः। पुरा हरेणोक्ताः ॥ समाप्तश्चायं ग्रन्थः। श्रीरामतनुप्रभेणः खाक्षरमिति सां आगरदाड़ि ॥

4028.

5611. *The Same.*

Substance, palm-leaf. 14 × 1¾ inches. Folia, 211. Lines, 4, 5 on a page. Character Udiya of the eighteenth century. Appearance, good. Complete.

4029.

5584. *The Same.*

Substance, palm-leaf. 15¾ × 1½ inches. Folia, 138 of which the leaves 71, 82, 83, 97, 100, 101, 102 and 133 are missing. Lines, 5, 6, 7 on a page. Character, Udiya, about 300 years old. Appearance, old. Incomplete at the end.

4030.

10829. *The Same.*

Substance, country-made paper. 15 × 3 inches. Folia, 200 of which the first five are missing. Lines, 6 on a page. Character, Bengali. Date, Saka 1631. Appearance, discoloured.

Last Colophon :—

प्राके इन्दुरसचैवमेकचिंप्रमिजो[यो]जयेत् ।
तुलावत्वे (?) समायुक्ते प्रेतचतुर्दशीदिने ॥
तारा गुरुदेव ।

4031.

11010—IV. *The Same.*

Substance, country-made paper. 10 × 5½ inches. Folia, 23 (Bāla-kāṇḍa) + 35 (Ayodhyā-kāṇḍa) + 25 (Āranya-kāṇḍa) + 26 (Kiskindhyā-kāṇḍa) Lines, 10, 11 on a page. Character, modern Nāgara. Appearance, fresh.

4032.

10922. **अध्यात्मरामायणम्** । *Adhyātma-Rāmāyaṇaṃ.*

With the commentary entitled Adhyātma-Rāmāyaṇa-setu.

By Rāma Varman, son of Himmati Varman.

Substance, country-made paper. 12×5 inches. In tripaṭha form. Character, modern Nāgara. Appearance, fresh.

I. बालकाण्डः ।

Foll. 2–21. Fragment.

20B, इति श्रीमत् सकलराजविपद्दुद्धरणसमर्थेत्यादिविरुदावलिविराजमानस्य हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्मरामायणे सेतौ बालकाण्डे षष्ठः सर्गः ।

There are eight stray leaves.

II. अयोध्याकाण्डः ।

Foll. 2–23.

Colophon:—

इति श्रीमत् सकलराज ० अयोध्याकाण्डे नवमः सर्गः अयोध्याकाण्डं समाप्तम् ।

III. अरण्यकाण्डः ।

Foll. 6–18 (of which 7, 8, 11 are missing).

18, इति श्रीमत् सकलराज ० अरण्यकाण्डे दशमः सर्गः ।

IV. किष्किन्धाकाण्डः ।

Foll. 1–19 (of which the 17th and 18th are missing).

Colophon:—

इति श्रीमत् सकलराज ० किष्किन्धाकाण्डे नवमः सर्गः किष्किन्धाकाण्डः समाप्तः ।

V. सुन्दरकाण्डः ।

Foll. 1–11. Complete.

Colophon :—

इति श्रीमत् सकलराज ० सुन्दरकाण्डे पञ्चमः सर्गः । सुन्दर

काण्डः समाप्तः ।

VI. युद्धकाण्डः ।

Foll. 1–34. Complete.

Colophon :—

इति श्रीमत् सकलराज ० युद्धकाण्डे षोड़शः सर्गः ।

VII. उत्तरकाण्डः ।

Foll. 1–26. Complete.

Colophon :—

इति श्रीमत् सकलराज ० उत्तरकाण्ड नवमः सर्गः ।

Post Colophon :—

अध्यात्मरामायणे उत्तरकाण्डटीकायां सप्तमः काण्डः समाप्तः ।

मार्गशीर्षमासे शुक्ले पक्षे प्रतपदायां अध्यात्मरामायणं काशीमध्ये

सङ्कटटीको रामदासनिर्मतो लिख्यां जी संमत्त ७४ ।

भूल चू छमा करके शोध लेणा ।

4033.

9174. *The Same.*

Substance, country-made paper. 14 × 6½ inches. Folia, 4. Lines, 17 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, tolerable.

A fragment containing only the commentary on the first sarga of the Bāla-kāṇḍa of the Adhyātma-Rāmāyaṇa.

It begins :—

श्रीगणेशाय नमः ।

श्रीमद्देव उवाच ।

अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।

सीतारामसमत्सूनुसंवादं मोक्षसाधनम् ॥ १ ॥

मरुत्सूनुर्वायुपुत्रो हनूमान् ॥ १ ॥

पुरा रामायणे रामो रावणं देवकण्टकम् ।

हत्वा रणे रणश्लाघी सपुत्रबलवाहनम् ॥ २ ॥

रामायणे रामायणप्रवर्त्तके रामावतारकाले इत्यर्थः देवकण्टकं देवद्रोहिणम् ॥ २ ॥

The Colophon runs :—

इति श्रीमत् सकलराजविपदुद्धरणसमर्थेत्यादिवीरुदावलिविराजमानस्य चिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतौ अध्यात्मरामायणे सेतौ बालकाण्डे प्रथमः सर्गः ।

There are, after the colophon, seven stray verses taken from different chapters of the Gītā, which go under the collective name of Sapta-ślokī.

4034.

10021. *The Same.*

(किष्किन्धाकाण्ड *complete and the first five adhyayās of the Sundara-kāṇḍa.*)

With the commentary entitled Dhvani-prakāśikā.

By Viśva-nātha Siṅhajū.

Substance, country-made paper. 12×7 inches. Folia, 34+25. In tripāṭha form. Character, Nāgara of the nineteenth century. Appearance, decayed and worm eaten and repaired.

I.

34A, महाराजाधिराज-श्रीमहाराजा-श्रीराजावाहादुर-सीतारामचन्द्रजयापात्राधिकारि-विश्वनाथसिंहजूदेवविरचितायां हरिवंशाख्यपुराणान्तर्गताध्यात्मरामायणटीकायां ध्वनिप्रकाशिकायां किष्किन्धाकाण्डे नवमोऽध्यायः ।

II.

25, इति सिद्धिश्रीमद्दाराजाधिराज-श्रीमद्दाराजा-श्रीराजावाद्दादु-
सीतारामचन्द्रक्षपापात्राधिकारि-विश्वनाथसिंद्दजूदेवविरचितायां ब्रह्माण्डपुराणा-
न्तर्गतअध्यात्मरामायणटीकायां ध्वनिप्रकाशिकायां सुन्दरकाण्डे पञ्चमोऽध्यायः ।

4035.

3578. बालबोधिनी । *Bālabhodhinī.*

Being a commentary on Adhyātma-Rāmāyaṇa.

By Gopāla Cakravartī.

Substance, country-made yellow paper. 15 × 3½ inches. Folia, 91. Lines, 8 on a page. Extent in ślokas, 2,500. Character, Bengali. Date, Śaka 1769. Appearance, fresh. Complete.

Colophon :—

इति श्रीगयघड़-वन्द्यघटीकुलप्रसूत-सत्यद्विजश्रीगोपालचक्रवर्त्ति-
विरचिता बालबोधिनी नाम श्रीमदध्यात्मरामायणटीका समाप्ता ।

Bandyaghaṭī is Banerji. The Gayaghaḍas are the best family of Banerjis.

Post Colophon :—

श्रीश्रीराधाकृष्णाः शरणम् ।

शकाब्दाः १७६९ ।

It ends thus :—

दुर्गादाससमन्वयोऽभवदधो यागात्मजस्तत्सुतः ।
श्रीगोपालधरामरः समतनोट्टीकामिमां सन्मुदे ॥

The first half of this verse is omitted in the present Manuscript.

For the beginning of the commentary see I.O. Catal. No. 3429.

4036.

2109. **रामगीता** । *Rāma-gītā.*

From the Adhyātma-Rāmāyaṇa.

Substance, country-made paper. 6 × 4½ inches. Folia, 8. Lines, 11 on a page. Character, Nāgara. Date, Saṃvat 1889. Appearance, discoloured. Complete.

Often printed.

Post Colophon :—

१८८६ फाल्गुण सु ● भौमवारे । लेखकपाठको शुभं भवतु

4037.

3863. *The Same.*

Substance, country-made paper. 8 × 4 inches. Folia, 5. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh. Complete.

Often noticed and often printed.

4038.

9809. *The Same.*

Substance, country-made paper. 9 × 5 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 98. Character, Nāgara. Date, Saṃvat 1893. Appearance, old. Complete.

It belongs to the Adhyātma Rāmāyaṇa :—

इति श्रीमदध्यात्मरामायणे उत्तरकाण्डे रामगीता नाम पञ्चमः सर्गः । ५ । श्रीरामजी है । मिति वैशाख वदी पञ्चमी ५ साल १८९३ लिपीकृतं ज्यालदास शुभं ।

4039.

8560. *The Same.*

Substance, country-made paper. 9½ × 4 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 120. Character, Nāgara. Date, Saṃvat 1878. Appearance, fresh.

Complete in 7 leaves only. The work is the 5th chapter of अध्यात्मरामायण and is an interlocution between उमा and महेश्वर. Copied by Māna-Siṃha in "दशमुनि वसुश्लौ मिते सम्वत्रे" that is, Saṃvat 1878=1822 A.D.

4040.

8786. *The Same.*

Substance, country-made paper. 5½×4 inches. Folia, 18. Lines, 7 on a page. Extent in ślokas, 125. Character, Nāgara. Date, Saṃvat 1909. New. Complete.

Complete in 18 leaves.

The fifth chapter of the Uttara-kāṇḍa of the Adhyātma-Rāmāyaṇa.

A well-known work.

4041.

9866. *The Same.*

Substance, country-made paper. 9×4½ inches. Folia, 6. Lines, 10 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, decayed. Complete.

It belongs to the Adhyātma-Rāmāyaṇa.

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे रामगीतानामपञ्चमोऽध्यायः।

4042.

1454. *The Same.*

With its commentary entitled Subodhinī.

Substance, country-made yellow paper. 13×4½ inches. Folia, 13. In tripāṭha form. Date, Śaka 1771. Character, Bengali. Appearance, fresh. Complete.

The text has been several times printed. It is a part of Adhyātma-Rāmāyaṇa, which, again, the present manuscript considers to be a part of Brahmāṇḍa-purāṇa.

Colophon :—

इति श्रीब्रह्माण्डपुराणे श्रीमदध्यात्मरामायणे उमामहेश्वर-संवादे उत्तरकाण्डे श्रीरामगीता नाम पञ्चमोऽध्यायः। इति रामगीताख्यग्रन्थं सम्पूर्णम्।

Post Colophon :—

रामः करोतु कल्याणं रावणद्विषकेश्वरी।
सरयूकूलकल्लोलकोलाहलकुतूहली॥
श्रीरामचन्द्राय नमः। ॐ हनूमते नमः। शाकाब्दाः १७७१ तारिख २१ माघ लिखितं श्रीवामाचरणदेवशर्म्मणा।

The commentary is anonymous.

Its mañgalācaraṇa :—

श्रीकृष्णाय नमो नित्यं गुरवे बुद्धिदायिने।
कृपया तत्र माख्यद्यो(?) लक्ष्मणाय विपश्चिते॥

Object of the commentary :—

खवचः सफलीकर्त्तुं महिम्ना राघवस्य तु।
आरब्धं तेन गीताया व्याख्यानं मे यथामति॥

Colophon to the commentary :—

इति रामगीता सुबोधनी समाप्ता।

Post Colophon :—

आपदामपहर्त्तारं दातारं सर्व्वसम्पदां, etc.
लिखिता श्रीरामगीता श्रीवामाचरणशर्म्मणा।

This commentary is to be differentiated from a commentary of the same name by Ayyāji Bhaṭṭa.

4043.

11242. *The Same.*

With the commentary by Rāma Varman, son of Himmati Varman.

Substance, country-made paper. 12×5½ inches. Folia, 15. In tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे उत्तरकाण्डे श्रीमत् सकलराजविपदुद्धरणसमर्थेत्यादिविरुदावलीविराजमानस्य हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्मरामायणे सेतौ उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमः सर्गः ॥

4044.

2465. *The same with the same commentary.*

Substance, country-made paper. 9×4½ inches. Folia, 21. In tripāṭha form. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

The commentary begins:—

अथ भगवान् शिवो रामलक्ष्मणसंवादमुखेन परतत्त्वमुपदेष्टमाह ।

तत इति ।

Colophon:—

इति सकलराजविपदुद्धरणसमर्थेत्यादि विरुदावलिविराजमानस्य हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्मरामायणसेतौ उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ॥

4045.

3777. *The Same.*

Substance, country-made paper. 10×4¼ inches. Folia, 32. In tripāṭha form. Character, Nāgara. Date, Saṃvat 1854. Appearance, discoloured. Complete.

Colophon of the text:—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसम्वादे उत्तरकाण्डे श्रीरामगीतायां पञ्चमोऽध्यायः ॥

Colophon of the commentary:—

इति श्रीमत् सकलराजविपदुद्धरणसामर्थ्यत्यादिविरुदावली-विराजमानस्य हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्म-रामायणस्य उत्तरकाण्डे श्रीरामगीताटीकायां पञ्चमः सर्गः ॥ ५ ॥

Post Colophon:—

लिखतं श्रीकाश्यां मध्ये मणिकर्णिकासमिपे संवत् १८५४ फाल्गुने शुद्धि १ लिखतं गुसांइ वैणीगिरिलेखकपाठक चर्ण जीव(?)

4046.

9608. *The Same.*

Substance, country-made paper. 10×7 inches. Folia, 18. In tripāṭha form. Character, Nāgara. Appearance, old. Incomplete, the first leaf missing.

Colophon:—

इति श्रीमत् सकलराजविपदुद्धरणसमर्थ + + + + + + + विराजमानस्य हिम्मतिवर्म्मणः पुत्रस्य श्रीरामवर्म्मणः कृतावध्यात्म-रामायणसेतौ उत्तरकाण्डे श्रीरामगीताटीका पञ्चमः सर्गः ।

4047.

5637. *A commentary on the same, Rāmagītā-dīpikā, by Mahīdhara.*

Substance, country-made paper. 16½×4 inches. Folia, 4. Lines, 12 on a page. Extent in ślokas, 300. Character, Bengali. Date, Śaka 1769. Appearance, old. Complete.

Colophon:—

इति श्रीमद्रामपदारविन्दविगलन्मकरन्दपानागन्धित-श्रीमद्धीधर-विरचिता ब्रह्माण्डपुराणान्तर्गताध्यात्मरामायणीय रामगीतादी-पिका समाप्ता ।

Post Colophon Statement :—

शाकाब्दा १७६६ । ६ ॥
आश्विनस्यासिते पक्षे रससंज्ञतिथौ दिने ।
वैवस्वताख्यचरणे (?) याते + + + + + + लिपिरियम् ॥

4048.

9086. *The same with commentary Rāma-gītā-prabhā, by Rāma-nārāyaṇa.*

Substance, country-made paper. 13 × 6½ inches. Folia, 57 missing. Lines, 11–15 on a page. Tripāṭha form. Character, Nāgara. Fresh.

The first leaf missing.

4049.

9014. *The same with an anonymous commentary.*

Substance, yellow country-made paper. 11 × 5 inches. Folia, 24. Lines, 8 on a page. Tripāṭha form. Character, Nāgara. Fresh. Complete.

4050.

5107D. *The same with an anonymous commentary.*

Substance, palm-leaf. 15½ × 1½ inches. Folia, 16 (by counting). Lines, 6, 7, on a page. In tripāṭha form. Character, Uḍiya of the nineteenth century. Appearance, fresh. Complete.

The commentary begins thus :—

अथ भगवान् शिवः रामलक्ष्मणसम्वादमुखेन परं तत्त्वमुपदिशन्नाह
तत इति ।

Colophon to the text :—

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसम्वादे उत्तरकाण्डे
रामगीता नाम पञ्चमः सर्गः ।

There is no colophon to the commentary.

4051.

9258. *The same with an anonymous commentary.*

Substance, country-made paper. 11 × 6 inches. Folia, 21. Lines, 11 on a page. Character, Nāgara. Appearance, tolerable. Complete. In tripāṭha form.

It begins thus:—

श्रीपरमात्मने नमः ।

अथ भगवान् शिवो रामजप्यब्रह्मसंवादमुखेन परतत्त्वमुपदेष्टुमाह तत इति। जगतां यानि मङ्गलानि आनन्दास्तेषामुपजीव्यभूतमङ्गलं ब्रह्मानन्दः स एवात्मा स्वरूपं यस्य तत्तथा तेन एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्तीति श्रुतेः मङ्गलानाच्च मङ्गलमितिव्युत्पत्तेश्च किञ्च जगतां मङ्गलं कल्याणं यस्मात् तत्तादृग्मङ्गल्यानन्दरूप आत्मा मूर्त्तिर्यस्य उत्तमां श्रोत्रादीनां मोक्षप्रदत्वेन अत्युत्तमां रामायणकीर्त्तिं वाल्मीक्यादिकृतनानाविधरामायणप्रवर्त्तिकां रावणवधादिजां कीर्त्तिं विधाय स्थितो रघूत्तमः ततः सीतापरित्यागानन्तरं पूर्व्वैः स्ववंश्यजैराचरितं प्रजापालनसत्कथाश्रवणादिकं केवलं तत्पूर्व्वजैरेवाचरितमिति। इत्यादि।

End:—

इदानीमेतद् गुह्यार्थाज्ञोचनासमर्थस्य पाठमात्रतोऽपि महत् फलमाह। विश्वासमिति विश्वासं श्रीगुरुकं करुणाब्धुत्पन्नेतिवोध्यं वेदान्तैरप्यनिबद्धवाक्यैर्वेद्यं परमं जगज्जन्मादिलक्षणं कर्म्म यस्य तेन। ननु पाठमात्रादेतादृग्महत्फलप्राप्तिः कथमित्याशङ्क्य भवत्येवेति सूचयन् तत्राह भक्तिः मद्वचनेषु भक्तिः विश्वासो यदीत्यर्थः गुरुवाक्यविश्वासस्यैव फलदायकत्वादितिभावः।

4052.

11170. रामहृदयस्तोत्रम्। *Rāma-hṛdaya-stotram.*

Being the first chapter of Adhyātma-Rāmāyaṇa of Brahmāṇḍa-purāṇa.

Substance, country-made paper. 11 × 4½ inches. Folia, 3. Lines, 8–11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे वाय्वीयखण्डे अध्यात्मरामायणे उमा-महेश्वरसंवादे श्रीरामहृदयस्तोत्रं संपूर्णम् ।

Beginning :—

ॐ श्रीमते रामानुजाय नमः ॥

ॐ अस्य श्रीरामचन्द्रहृदयस्तोत्रमालामन्त्रस्य श्रीरामचन्द्रऋषिः

etc., etc.

2A, अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।
सीतारामसमत्सूनुसंवादे मोक्षसाधनम् ॥ १ ॥
पुरा रामायणे रामो रावणं देवकण्टकम् ।
हत्वा रणे रणश्लाघ्यं सपुत्रबलवाहनम् ॥ २ ॥
सीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः ।
अयोध्यामगमद्रामो हनुमत्प्रमुखैर्वृतः ॥ ३ ॥
... ...
सीतोवाच ।
रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्व्वोपाधिविनिर्म्मुक्तं सत्तामात्रमगोचरम् ॥
आनन्दं निर्म्मलं शान्तं निर्विकारं निरञ्जनम् ।
सर्व्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ॥
मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् ।
तस्य सन्निधिमात्रेण सृजामीदमतन्द्रिता ॥

One stray leaf marked 171, containing the colophon :—

इति श्रीमच्छांवरस्वामिकृतौ मीमांसाभाष्ये दशमस्याध्याय-स्याष्टमः पादः समाप्तः ।

✓ २० संवत् १८५० । रामाय नमः ॥

4053.

9682. *The Same.*

Substance, country-made paper. 14 × 5½ inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 72. Character, Nāgara. Appearance, fresh. Complete.

This is a hymn in praise of Rāma-candra delivered as an interlocution between Śiva and Pārvatī. It belongs to the Adhyātma-Rāmāyaṇa.

Colophon :—

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म-रामायणे श्रीरामहृदयं नाम प्रथमोऽध्यायः ।

4054.

11124. *The Same.*

Substance, country-made paper. 9½ × 4 inches. Folia, 8. Lines, 7 on a page. Character, Nāgara. Date, Samvat 1867. Appearance, fresh.

Colophon :—

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे उमामहेश्वरसंवादे अध्यात्म-रामायणे श्रीरामहृदयं नाम प्रथमोऽध्यायः ।

Post Colophon :—

शिवदयालुगाङ्गा लिखितमिदं स्तोत्रम् । संवत् १८६८ ।

वासुदेवाय नमः ।

4055.

2358. *The Same.*

Substance, country-made paper. 9½ × 4 inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 50. Character, Devnagari of the nineteenth century. Fresh. Incomplete.

It begins :—

अस्य श्रीरामहृदयस्तोत्रमन्त्रस्य श्रीरामचन्द्रऋषिरनुष्टुप्छन्द श्रीअखण्डपरमात्मादेवतायै नमः । रां क्रां अखण्डरूपाय हृत्-कृष्टाभ्यां नमः, etc.

2A, श्रीमहादेव उवाच ।

तत्र ते कथयिष्यामि रहस्यमतिदुर्लभम् ।
सीतारामसमत्सूनुसंवादं मोक्षसाधनम् ॥

2B, सीता उवाच ।

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्व्वोपाधिविनिर्मुक्तं सत्त्वामात्रमगोचरम् ॥

3A, शृणु तत्त्वं प्रवक्ष्यामि ह्यात्मागात्मपरात्मनां ।
आकाशस्य यथाभेदस्त्रिविधो दृश्यते महान् ॥
जलजन्ये महाकाश तदवच्छिन्न एव हि, etc.

3B, यः पठेत् सततं भक्त्या स मुक्तो नात्र संशयः, etc.

4056.

3812. उत्तरकाण्डकथा । *Uttara-kāṇḍa-kathā.*

Substance, country-made paper. 18½ × 2½ inches. Folia, 67. Lines, 5 on a page. Extent in ślokas, 1,300. Character, Bengali. Date, Śaka 1702. Appearance, in tolerably good preservation. Complete.

Colophon :—

इत्युत्तरकाण्डकथा समाप्ता । शकाब्दाः १७०२ ।
तेषां वचो व्यर्थमिहापि जन्म
क्रियाकलापादिहयाधिपत्यम् ।
येऽध्यात्मरामायणरामसंहितां
नैवाश्रवन् पुण्यमुपेन्द्रतुल्यैः ॥

अश्रवन् श्रवादिपाठफलम् ।

4057.

3088. मल्लारिक्षेत्रमाहात्म्यम् ।

Mallāri-Kṣetra-māhātmyaṃ.

From the Kṣettra-khaṇḍa of Brahmāṇḍa-purāṇa.

Substance, country-made paper. 12½ × 6½ inches. Folia, 29. Lines, 13 on a page. Character, Nāgara. Date, Samvat 1738. Appearance, discoloured. Incomplete at the end, containing 22 chapters only.

For a full description of the work see L. 763.

Colophon :—

इति श्रीब्रह्माण्डपुराणे पञ्चमखंडे क्षेत्रखण्डे मल्लारिक्षेत्र-माहात्म्ये महिमावर्णनं नाम द्वाविंशतितो(?)ध्यायः २२ ।

The Post Colophon Statement :—

संवत् १७३८ समये भाद्रपद शुद्धदशम्यां स्थिरवासरे षड्ग-ह्योपनामक शंकरभट्टेन लिखितम् ।

श्रीविश्वेश्वराभ्यां नमः ॥ मल्लारये नमः ॥

श्रीलक्ष्मीनृसिंहाय नमः ।

ग्रन्थ ९६१ ।

4058.

5691. *The Same.*

(A section of the Kṣettra-khaṇḍa of the Brahmāṇḍa-purāṇa) with a commentary by Kalamba-kara-Bhīma.

Substance, country-made paper. 14 × 7½ inches. Folia, 94. In tripāṭha form. Character, Nāgara in a modern hand. Appearance, fresh. Complete in 23 chapters.

For the text see I.O. Catal. No. 3441 and L. 763.

The text ends thus in the present manuscript :—

मूलेन मूलमन्त्रेण दत्त्वा पुष्पाञ्जलिं द्विजाः ।
यज्ञादिसर्व्वमेवेदं मल्लारिश्च मणिद्विषम् ॥

Colophon :—

इति श्रीब्रह्माण्डपुराणे क्षेत्रखण्डे मल्लारिमाहात्म्ये मल्लयज्ञो-द्धारकथनं त्रयोविंशः ।

The commentary begins thus :—

श्रीगणेशाय नमः । श्रीलक्ष्मीपरब्रह्मणे नमः ।
गणेशं शारदां नत्वा गुरुञ्च करोम्यहम् ।
टीकां मल्लारिमाहात्म्यपद्यगर्भार्थसूचनीम् ।
पूर्व्वं मया कृता टीका विस्तरात् सोपपत्तिका ।
इदानीं विदुषां प्रीत्यै सा मयाल्पा विरच्यते ॥

इह खलु कलियुगे तत्त्वज्ञानहीनानपि जनान् भक्त्यैवोद्धर्तुं
मल्लारिरूपेणावतारं कृतवता शिवेन पार्वतीं प्रति इदं माहात्म्यं
कथितमिति विवक्षुः पूर्वाध्यायान्ते शौनकादिकृतं प्रश्नं सूतो वदन्
स्वात्मकं मङ्गलमाचरति वाग्वल्लीति ।

The commentary ends thus :—

सीतामनश्चकोरस्यानन्दबन्धं च शाश्वतम् ।
भर्तुः प्रीत्यभिवर्द्धिष्णुं रामचन्द्रं नतोऽस्म्यहम् ॥
पृष्ठकारी गिरिजानन्दे सकरुणो दैन्यार्तोद्धारणे
वीभत्सो हि जटी धृतास्त्रभयकृत् पीतो गरोऽत्यद्भुतः ।
वीरो दैत्यविलोकनोत्सवयुतो रौद्रश्च तद्ध्वंसने
हासो भूतसखो निजेषु प्रमयुक् पायात् सदा शङ्करः ॥
श्रीमन्मल्लारिपादाब्जे मे मनः सदा ।
तदद्भुतरसास्वादलोलुपं भ्रमरायताम् ॥
प्राचीनैः कृतिभिः कृतान् सुवर्णाढ्यो वाचां प्रबन्धासुखं(?)
पश्यन्नोपि मुदं प्रयान्तु विबुधावाचा+++++ ।
ये पूर्वं हि कृतश्रमाः सुरमणिश्वासकबुद्ध्या चिराद्
ते ह्यो किं न रमन्ति मुग्धरमणीश्वासकदृष्ट्या क्षणम् ॥
कमलकरसुवंशाकल्पजन्मा द्विजन्मा
खगुरुपदमहिम्ना भौमनामातिनामा ।
मणिरिपुसमाख्यात्मस्य टीकां सटीकां
व्यतनुत बुधमोदं कर्तुमल्पौमगल्पौम् ॥

Colophon of the commentary :—

इति श्रीमन्न० कलम्बकरोपनाम्ना भौमेन रचिता टीका
श्रीमन्मल्लारिपादाब्जैव पूर्णतामगमत् ॥ २२ ॥

Post Colophon Statement:

श्रीकृष्णार्पणमस्तु ।
तनुवाग्बादरेणेदं लिखितं ग्रन्थकारुणा ।
तथाप्यवतु मां शश्वो मणिमल्लारिदेवकृत् ॥ २१५० ॥ श्रीः ॥

4059.

5729. **पुरुषोत्तममाहात्म्यम्।** *Puruṣottama-māhātmyaṃ.*

From the Brahmāṇḍa-purāṇa.

Substance, country-made paper. 13 × 5 inches. Folia, 32. Lines, 15 on a page. Character, Nāgara of the early nineteenth century. Appearance, old. Incomplete at the end.

To the end of the 15th chapter.

See I.O. Catal. No. 3444.

4060.

5010. **वक्रेश्वरतीर्थमाहात्म्यम्।**

Vakreśvara-tīrtha-māhātmyaṃ.

Substance, country-made paper. 12¼ × 5 inches. Folia, 7 to 16. Lines, 10 on a page. Extent in ślokas, 480. Character, Bengali. Date, Saka 1748. Appearance, discoloured. Incomplete in the beginning.

End:—

अनेन विधिना यस्तु पठेद्वक्रेश्वरं शिवम्।
सोऽत्र सर्व्वसुखं भुङ्क्ते अन्ते मोक्षञ्च विन्दति॥
इदं क्षेत्रवरं रम्यं पुण्यदं वक्रनिर्म्मितम्।
यः स्मरेत् प्रणमेद्वापि सर्व्वपापैः प्रमुच्यते॥
यश्चैतत् शृणुयाद्भक्त्या देवब्राह्मणसन्निधौ।
पठेद्वा पाठयेद्वापि सोऽपि स्वर्गमवाप्नुयात्॥

Colophon:—

इति ब्रह्माण्डपुराणे वक्रेश्वरतीर्थमाहात्म्ये एकादशोऽध्यायः।
समाप्तश्चेदं।

Post Colophon Statement:—

शकाब्दा १७४८।

Vakreśvara is a place of pilgrimage in the District of Birbhum in Bengal where there are many hot springs with a temple of Śiva under the name of Vakreśvara.

4061.

9252. **क्षेत्रसन्न्यासः ।** *Kṣetra-sannyāsaḥ.*

Substance, country-made paper. 13 × 6 inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 360. Character, Nāgara. Appearance, old. Complete.

It begins :—

श्रीगणेशाय नमः ।

देव्युवाच ॥

देवदेव महादेव भक्तानामभयप्रद ।
काशीवासः सुगहनः पापिनां धनलोभिनां ॥ १ ॥
विषयासक्तमनसां न सुखाय कदाचन ।
सुखाय सर्व्वलोकानां प्रवृत्तिः कथिता खलु ॥ २ ॥
विषयैः परितुष्टानां जीवनं नान्यथा भवेत् ।
प्रायश्चित्तान्तरं देव वदस्व यदि मन्यसे ॥ ३ ॥

It ends :—

भोगैः सहायतां यातौ + + + परमां गतिम् ।
यथा पतिव्रता भार्य्या भर्त्तारमनुगच्छति ॥ ५८ ॥
यथा साहसमालम्ब्य काशीमनुगतो भवेत् ।
गुरुद्रोहपरो यस्तु विप्रद्रोहपरस्तथा ॥ ५९ ॥
+ + + + + + + + + बन्धुभिः साधनैर्युतः ।
क्षेत्रसन्न्यासिनामेवं क्रमः प्रोक्तो मयानघे ॥ ६० ॥
प्रदक्षिणायास्तु महान् महापापहरः शुभः ॥ ६१ ॥

Colophon :—

इति श्रीब्रह्मवैवर्त्तपुराणे तृतीयविभागे क्षेत्रसन्न्यासयात्रावर्णनं नामैकादशोऽध्यायः सम्पूर्णः समाप्तः ।

रामलक्ष्मणौ की ॥

4062.

5812. ललितासहस्रनामस्तोत्रम् ।

Lalitā-sahasra-nāma-stottraṃ.

Being an interlocution between Agastya and Hayagrīva.

Stated to belong to the Brahmāṇḍā-purāṇa.

Substance, country-made paper. 9 × 3¼ inches. Folia, 29. Lines, 7 on a page. Extent in Ślokas, 400. Character, Nāgara. Date, Saṃvat 1871. Appearance, fresh. Complete.

Beginning :—

श्रीगणेशाय नमः ।

श्रीअगस्त्य उवाच ।

अश्वानन महाबुद्धे सर्व्वशास्त्रविशारद ।
कथितं ललितादेव्याश्चरितं परमाद्भुतम् ॥
पूर्व्वं प्रादुर्भवो मातुस्ततः षट्त्राभिषेचनम् ।
भण्डासुरवधश्चैव विस्तरेण त्वयोदितः ॥
वर्णितं श्रीपुरस्यापि महाविभवविस्तरम् ।
श्रीमत् पञ्चदशाक्षर्य्याः महिमा वर्णितस्तथा ॥
षोढान्यासादयो न्यासा न्यासखण्डे समीरिताः ।
अन्तर्यागक्रमश्चैव बहिर्यागक्रमस्तथा ॥
महायागक्रमश्चैव पूजाखण्डे प्रकीर्त्तितः ।
पुरश्चरणखण्डे तु जपलक्षणमीरितम् ॥
होमखण्डे तथा प्रोक्तो होमस्यविधिक्रमः ।
चक्रराजस्य विद्यायाः श्रीदेव्या देहिकात्मनोः ॥
रहस्यखण्डे तादात्म्यं परस्परमुदीरितम् ।
स्तोत्रखण्डे बहुविधाः स्तुतयः परिकीर्त्तिताः ॥
मन्त्रिणी दण्डिनी देव्योः प्रोक्ते नाम सहस्रके ।
मतु श्रीललितादेव्याः प्रोक्तं नामसहस्रकम् ॥
तत्र मे संशयो जातो बलवत्तीव दयानिधे ।
किं वा त्वया विज्ञप्तं तत् ज्ञात्वा वा वक्तुमेर्हसि ॥

मम वा योग्यता नास्ति श्रोतुं नामसहस्रकम् ।
किमर्थं भवता गोप्तं तत्र मे कारणं वद ॥

सूत उवाच ।

इति पृष्टो हयग्रीवो मुनिना कुम्भजन्मना ।
प्रहृष्टो वचनं प्राह तापसं कुम्भसम्भवम् ॥
लोपामुद्रापतेऽगस्त्य सावधानमनाः शृणु ।
नाम्नां सहस्रं यन्नोक्तं कारणं तद्ददामि ते ॥
... ...
... ...

The beginning of the sahasra-nāman :—

6A, श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।
चिदग्निकुण्डसम्भूता देवकार्य्यसमुद्यता ॥

Colophon :—

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे अगस्त्यहयग्रीवसंवादे ललितासहस्रनामस्तोत्रं सम्पूर्णम् ।

Post Colophon :—

शुभं भवतु । श्रीरस्तु । संवत् १८७१ कार्त्तिकशुक्ल ७ भृगौ वारे सहस्र अविवदिच्च ज्योतिर्वित् श्रीरामेण लिखितं ॥ शुभं भूयात् ॥

4063.

5905. **त्रिपुरसुन्दरीहृदयम्** । *Tripura-sundarī-hṛdayaṃ.*

Substance, country-made paper. 9 × 3¼ inches. Folia, 3. Lines, 10 on a page. Extent in ślokas, 60. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे ललितोपाख्याने स्तोत्रखण्डे त्रिपुर-सुन्दरीहृदयं सम्पूर्णम् ।

Beginning of the stottra :—

वन्दे सिन्दूरसन्दाभं वामोद्यत्सुतवल्लभम् ।
इक्षुचापशिमध्यक्षं इभराजसुखं महः ॥

गम्भीरलहरीजालगर्ज्जूषितदिगन्तरः ।
यथाम्नामस्तताम्भोधिरनर्घ्यमणिसंयुतः ॥
मध्ये तस्य मनोहारि मधुपारवमेदुरम् ।
प्रसूनविगलन्माध्वी-प्रवाहपरिपूरितम् ॥
किन्नरीगानभेदक्षिक्रीक्षा(?) कन्दरमेदुरम् ।
काञ्चनद्रुमघूलीभिः कल्पितालकविभ्रमम् ॥
... ...
... ...

2A, तपनीयांशुकधरं तरुणास्त्रीनिषेवितम् ।
कामेश्वरमहं वन्दे कामितार्थप्रदं नृणाम् ॥
तस्याङ्कमध्यमासीनां तप्तहाटकसन्निभाम् ।
माणिक्यमुकुटच्छायामयूखारुणविग्रहाम् ॥
... ...
... ...
... ...

End :—

चिन्मयीं हृदयाम्भोजे चिन्तयेत् साधकोत्तमः ।
इदं त्रिपुरसुन्दर्य्या हृदयं सर्व्वकामदम् ।
तापज्वरादिहरणं तरुणीजनमोहनम् ॥
अपमृत्युहरं पुण्यमायुष्यं कीर्त्तिदं परम्
अपवर्गैकनिलयमवनीपालकं त्विदम् ॥
यः पठेद्ध्याननिरतः सायंप्रातरतन्द्रितः ।
निमेषादेव स पुमान् निर्म्माति भुवनत्रयम् ॥

4064.

9449. गणेशकवचम् । *Gaṇeśa-kavacam.*

Substance, country-made paper. 10 × 4 inches. Folia, 4. Lines, 8 on a page. Extent in ślokas, 42. Character, Nāgara. Appearance, fresh. Complete.

From the Brahma-vaivarta-purāṇa.

Colophon :—

इति श्रीब्रह्मवैवर्त्तपुराणे गणेशकवचं । शुभं ।

Beginning :—

ॐ स्वस्ति श्रीगणेशाय नमः ।

नारद उवाच ।

श्रुतं स्तोत्रं गणेशस्य पूजनञ्च मनोहरम् ।
कवचं श्रोतुमिच्छामि साम्प्रतं भवतारण ॥ १ ॥

नारायण उवाच ।

पूजयामास सहसा सभामध्ये धनेश्वरः ।
उवाच विष्णुं सर्व्वेशं त्रासितो जगतां गुरुम् ॥ २ ॥

धनिरुवाच ।

सर्व्वविघ्नविनाशाय दुःखध्वंसनाय च ।
कवचं विघ्ननिघ्नस्य वद वेदविदां वर ॥ ३ ॥
बभूव मे विवादश्च शिवपुत्रेण यया सह ।
तद् विघ्नशमनार्थञ्च कवचं धारयाम्यहम् ॥ ४ ॥

End :—

परं वरं सर्व्वपूज्यं सर्व्वसङ्कटनाशनम् ।
गुरुमभ्यर्च्च्य विधिवत् कवचं धारयेत्तु यः ।
कण्ठे वा दक्षिणे बाहौ सोऽपि विष्णुर्न संशयः ॥ २२ ॥
अश्वमेधसहस्राणि राजसूयशतानि च ।
गजेन्द्रकवचस्यास्य कलां नार्हन्ति षोड़शीं ॥ २४ ॥
इदं कवचमज्ञात्वा यो जपेच्छङ्करात्मजम् ।
शतलक्षप्रजप्तोऽपि न मन्त्रः सिद्धिदायकः ॥ २५ ॥

4065.

10864. देवीकवचम् । *Devī-kavacaṃ.*

From the Brahmāṇḍa-purāṇa.

Substance, country-made paper. 7½ × 4 inches. Folia, 7. Lines, 7 on a page. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

Colophon :—

इति ब्रह्माण्डपुराणे हरिहरब्रह्मविरचितं देव्याः कवचं संपूर्णम् ।

This is what is commonly read along with Caṇḍī-māhātmya.

4066.

3935C. **हनुमत्कवचम् ।** *Hanumat-kavacaṃ.*

From the Brahmāṇḍa-purāṇa, beginning from 3A and ending in 4A.

Substance, country-made paper. 12½ × 3 inches. Lines, 8 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे हनुमत्कवचं समाप्तम् ।

4067.

3917C. **दत्तात्रेय-सहस्रनामस्तोत्रम् ।**

Dattāttreya-sahasra-nāma-stottraṃ.

Beginning from line 11th, 25A and ending in line 3-30B.

Substance, country-made paper. 14½ × 4½ inches. Lines, 11 to 16 on a page. Character, Bengali. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीब्रह्माण्डपुराणे कुलागमे श्रीदत्तात्रेयसहस्रनामस्तोत्रं सम्पूर्णम् ।

Beginning :—

गणो गुरुदत्तात्रेयाय ।

सूत उवाच ।

एवं भागीरथीतीरे तपस्यन्ति परन्तपाः ।

+ + + + + + + + र्व्यासशोभितराजवाः ॥

... ...

... ...

अस्य श्रीदत्तात्रेयसहस्रनामस्तोत्रमन्त्रस्य परमहंसऋषिः श्रीमद्दत्तात्रेयपरमात्मदेवता अनुष्टुप्छन्दः ॐ इति बीजं उँ इति शक्तिः नमिति कीलकं यमिति सर्व्वाभीष्टार्थे जपे विनियोगः।

Then follows the Bhūta-śuddhi.

The stottra begins:—

ॐ दत्तात्रेय महायोगि योगे(?)श्वामर प्रभुः।
मौनी दिगम्बरो बालो मायामुक्तो महापदः॥

4068.

2383. सिद्धसरस्वतीस्तोत्रम्।

Siddha-sarasvatī-stottraṃ.

From the Brahmāṇḍa-purāṇa.

Substance, country-made paper. 9×4½ inches. Folia, 2. Lines, 9 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

क्रीं क्रीं क्रीं हृद्यबीजे शशिरुचि कमले कल्पविस्पष्टशोभे।

Often printed.

4069.

9401. मोक्षैकादशीमाहात्म्यम्।

Mokṣaikādaśī-māhātmyaṃ.

Substance, country-made paper. 11×5 inches. Folia, 5, leaf 3rd is missing. Lines, 9 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, tolerable.

Taken from the Brahmāṇḍa-purāṇa.

Colophon:—

इति श्रीब्रह्माण्डपुराणे मार्गशीर्षसितपक्षे मोक्षैकादशी-माहात्म्यम्।

4070.

3094.

Substance, country-made paper. 10 × 4½ inches. Folia, 2 to 12. Lines, 9 on a page. Extent in Slokas, 200. Character, Nāgara of the eighteenth century. Appearance, discoloured.

I.

4A, इति श्रीब्रह्माण्डपुराणे द्वादशीकल्पे माघस्नाने षट्तिलैकादशी-माहात्म्यं समाप्तम् ।

The first leaf is missing.

II.

7A, इति श्रीपद्मपुराणे माघशुक्लजयामाहात्म्यं समाप्तम् ।

Beginning :—

युधिष्ठिर उवाच ।

साधु साधु त्वया प्रोक्तमादिदेव भवान् प्रभु (?) ।

खेरजा अण्डजाश्चैव उद्भिज्जाश्च जरायुजाः ॥

तेषां कर्त्ता विकर्त्ता त्वं पालकः क्षयकारकः ।

माघस्य शुक्लपक्षे तु षट्तिला कथिता त्वया ॥

मुखैव(वै) किं भवेद्देव कथयस्व प्रसादतः ।

किं नामा को विधिस्तस्याः को देवस्तत्र पूजयेत् ॥

श्रीकृष्ण उवाच ।

कथयिष्यामि राजेन्द्र मुखे माघस्य या भवेत् ।

जया नामेति विख्याता सर्व्वपापहरा परा ॥

पवित्रा पापघ्नी च कामदा मोक्षदा शुभाम् ।

इत्यादि ।

III. विजयैकादशी (?)

Ending in page 9 which is missing.

Beginning :—

श्रीगणेशाय नमः ।

श्रीशुक्ल उवाच ।

नारदः परिपप्रच्छ ब्रह्माणं कमलासनम् ।
फाल्गुनस्यासिते पक्षे विजया नाम या भवेत् ॥ १ ॥

श्रीयुधिष्ठिर उवाच ।

फाल्गुनस्यासितेपक्षे किंनामैकादशी भवेत् ।
कथयस्व प्रसादेन वासुदेव ममाग्रतः ॥
तस्याः पुण्यं सुरश्रेष्ठ कथयस्व प्रसादतः ।

ब्रह्मोवाच ।

शृणु नारद वक्ष्यामि कथां पापहरां पराम् ॥ २ ॥
यस्य कस्यचिदाख्यातं तच्छृणुष्व महामुने ।
पुरातनं हि वक्ष्यामि पवित्रं पापनाशनम् ॥ ३ ॥
जयं ददाति विजया नृपाणां नैव संशयः ।
पुरा रामो वनं यातो वर्षाण्येव चतुर्दश ।
निवसन् पञ्चवट्यां च ससीतः सह लक्ष्मणः ॥

इत्यादि ।

IV.

12A (the last leaf) इति श्रीब्रह्माण्डपुराणे आमर्दकीमाहात्म्ये फाल्गुनीशुक्ला समाप्ता ।

It begins in leaf 9 which is missing.

10A, अथ कालेन सम्प्राप्ता द्वादशीतिथिरुत्तमा ।
फाल्गुनस्य सिते पक्षे नाम्ना[सा]मामर्दकी स्मृता ॥ ११ ॥

10B, नामदस्य नमस्तेऽस्तु रेणुकानन्दवर्द्धन ।
आमर्दकीव्रतच्छाय मुक्तिमुक्तिवरप्रद ॥ १५ ॥

12A, आमर्दकीव्रतं राजन् ये कुर्वन्ति नरोत्तमाः ।
ते यान्ति वैष्णवे लोके नात्र कार्य्या विचारणा ॥ ५१ ॥

4071.

2175. व्यतीपातव्रतकथा । *Vyatīpāta-vrata-kathā.*

Substance, country-made paper. 8×4 inches. Folia, 5. Lines, 10, 11 on a page. Extent in Ślokas, 100. Character Nāgara. Appearance, discoloured. Complete.

Colophon:—

इति श्रीब्रह्माण्डपुराणे व्यतीपातव्रतं संपूर्णम् ।

Then there is given a list of things specially required for the closing ceremony of the Vrata.

It begins:—

अथ व्यतीपातकथा लिख्यते ।

युधिष्ठिर उवाच ।

केन व्रतेन चौर्येण न पश्येद्यमभ्रातरम् ।
परिपृच्छाम्यहं ब्रह्मन् पापघ्नं व्रतमुत्तमम् ॥ १ ॥
सर्व्वकामानवाप्नोति पुत्रपौत्रादिकं नरः ।
तद्व्रतं ब्रूहि विप्रर्षे येन याति परां गतिम् ॥

मार्कण्डेय उवाच ।

शृणु राजन् प्रवक्ष्यामि हर्य्यश्वेन हृतं पुरा ।
तेनैव राज्ञा तद्व्रतं सूकराय सदुःखिने ॥
एकदा मृगयां गत्वा हर्य्यश्वो राजसत्तमः ।
आत्मान्धो वैवरे राजन् दृष्टवांस्तत्र सूकरम् ।
दग्धपादं दग्धकोटिं दग्धग्रीवमुखोदरम् ।
दृष्ट्वा तं तादृशं राजा तपां चक्रे दयापरः ॥

... ...
... ...
... ...

सूकर उवाच ।

शृणु राजन्नहं पूर्वं भोजराजसुतोऽभवम् ।
ग्र + केङ्किंकदेशागामधिपो मगधाधिपः ॥
... ...
... ...
... ...
ज्ञातवान् पापमेवाहं न किञ्चित् सत्कृतं कृतम् ।
एकदा तु द्विजः कञ्चिद्व्रतोपाते गृहं मम ॥
आगतो याचितुं मां च न किंचिद्दत्तवानहम् ।
ततश्च कुपितो विप्रो मम शापमथाददत् ॥
2A, तथैव च तवाङ्गानि दातापि पुरुषो दहेत् ।
अरण्ये निर्जले देशे निर्जने वृक्षवर्जिते ।
तत्र सूकरयोनौ त्वं प्रसूतिं समवाप्नुहि ॥
... ...
... ...
तदाहं ते प्रवक्ष्यामि मम पापस्य शान्तये ।
व्रतोपातव्रतं ह्येतत् त्वया राजन् पुरा कृतम् ॥
... ...
... ...
... ...
माधवे माघशुक्ले वापि अन्यस्मिन् मासि वा भवेत् ।
व्रतोपातो दिने यस्मिन् प्रारंभे व्रतमुत्तमम् ॥

UPA-PURĀṆAS.

I. ĀDI-PURĀṆAM.

4072.

1316. आदिपुराणम् । *Ādi-purāṇam.*

Substance, country-made paper. 12½ × 5 inches. Folia, 114. Lines, 9 on a page. Extent in ślokas, 4,300. Character, Nāgara. Date, Saṃvat 1869. Appearance, tolerable. Complete.

This is placed among the minor Purāṇas. For a full description of the work see I.O. Catal. No. 3335. Ādi-purāṇa as described in L. 553 is a much shorter work, comprehending only 25 sections and seems to be a modern abstract of the older work under notice.

Post Colophon :—

संवत् १८६९ ।

4073.

8093. *The Same.*

Substance, country-made paper. 11½ × 5½ inches. Folia, 147. Lines, 14 on a page. Extent in ślokas, 4,700. Character, Nāgara. Date, Saṃvat 1708. Appearance, old and discoloured. Complete.

Last Colophon :—

इति श्रीआदिपुराणे नारदशौनकादिसंवादे कंसवधो नाम

एकषष्टितमोध्यायः । समाप्तश्चायं पूर्वखण्डः ।

Post Colophon :—

शुभमस्तु सर्व्वदा ॥ सरस्वत्यै नमः ।

संवत् १७०८ मीते मासि शुक्ले पक्षे षष्ठ्यां तिथौ रविवासरे

[illegible]पुरवासिना रामेश्वरमिश्रेणालेखि ॥ शुभमस्तु ॥

After this there are two lines, written in a later scribbling hand.

See I.O. Catal. No. 3335.

4074.

3355. **विष्णुनाममाहात्म्यम्** । *Viṣṇu-nāma-māhātmyaṃ.*

From the Ādi-purāṇa.

Substance, country-made paper. The first and the last leaves $13\frac{1}{2} \times 3\frac{1}{2}$ inches and the rest $10 \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 7, 10 on a page. Extent in slokas, 130. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

Colophon :—

इत्यादिपुराणे श्रीकृष्णार्জ্জুनसंवादे श्रीविष्णोर्नाममाहात्म्यं समाप्तम् ।

It begins :—

अर्জ্জুन उवाच ।

वैष्णवानां गतिं ज्ञात्वा कथयस्व महाप्रभो ।
यद्गति[ं] श्रोतुमिच्छामि या गतिर्लोकदुर्लभा ॥
कां गतिं वैष्णवा यान्ति किं कुर्व्वन्ति सनातन ।
किं ध्यायन्ति किमर्চ্চन्ति प्रणमन्ति च किं प्रभो ॥

श्रीभगवानुवाच ।

मद्गतिं वैष्णवा यान्ति प्रणमन्ति च मां सखे ।
मां ध्यायन्ति सदा पार्थ मामर्চ্চन्ति पुनः पुनः ॥
कुर्व्वन्ति मम कर्म्माणि वदन्ति मद्यशोऽमलम् ।
मम नामानि पुण्यानि गायन्त्येव पुनः पुनः ॥

4075.

4022. **वैष्णवामृतम्** । *Vaiṣṇavāmṛtaṃ.*

From the Ādi-purāṇa.

Substance, country-made paper. 11×5 inches. Folia, 6. Lines, 10 on a page. Extent in slokas, 120. Character, Bengali of the nineteenth century. Appearance, fresh.

Colophon :—

इति श्रीआदिपुराणे श्रीजिनार्जुनसंवादे विष्णोर्वैराग्यजनकं वैष्णवामृतं समाप्तम् ।

Post Colophon :—

इदं पुस्तकं श्रीगिताहरिकिशोर ब्रजवासीः खाण्डरमिदं श्रीशम्भुचन्द्र चट्टोपाध्याय ॥

Beginning :—

श्रीगुरवे नमः ।

श्रीअर्जुन उवाच ।

वैष्णवानां गतिं ब्रह्मन् कथयस्व महाप्रभो ।
तद्गतिं श्रोतुमिच्छामि यद्गतिर्लोकसम्भवा ॥ इत्यादि ।

II. NARA-SIṂHA-PURĀṆAṂ.

4076.

4513. **नरसिंहपुराणम्** । *Nara-siṃha-purāṇaṃ.*

Substance, country-made paper. 15 × 4½ inches. Folia, 93. Lines, 10 on a page. Extent in ślokas, 3,600. Character, Bengali. Date, Śaka 1617. Appearance, old and faded. Complete.

One of the principal Upa-purāṇas.

The present manuscript contains 64 chapters.

92B, इति श्रीनरसिंहपुराणे तीर्थयात्राप्रशंसा नामाध्यायः ६३; 93A, इति श्रीनरसिंहपुराणं समाप्तम् ६४ ।

Post Colophon Statement :—

ऋषिभ्यो नमः । गुरुचरणेभ्यो नमः ।, etc., etc.

शकाब्दाः १६१७ ।

ऋषिषूर्व्वीवर्ड्डेन्दुञ्च शाके परिमिते नृप ।
पुराणं नरसिंहाख्यं त्रैलोक्यसारमुत्तमम् ॥

यथावृत्तं तथा लिखितमित्यादि । भौमस्यापि रवेः भक्त इत्यादि । नारायणहरिरामकृष्ण, etc., etc.

4076A.

4548. *The Same.*

Substance, country-made paper. 16 × 3½ inches. Folia, 96. Lines, 8 on a page. Character, Bengali. Date, Śaka 1586. Appearance, old and discoloured. Complete.

For the beginning of the Purāṇa, see Oxf. Catal. No. 138.

Last Colophon :—

इति श्रीनरसिंहपुराणं समाप्तम् ।

Post Colophon Statement :—

शकाब्दा १५८६। श्रीरामः सत्यम्।

श्रीनरसिंहः।

4077.

845. *The Same.*

Substance, country-made paper. 13 × 7½ inches. Folia, 101. Lines, 16 on a page. Extent in ślokas, 3,600. Character, modern Kāshmirī. Date, Samvat 1898. Appearance, tolerable. Complete.

Post Colophon :—

शुभं भवतु सर्व्वजगतां।

आदर्शदोषाक्षरविभ्रमाद्वा।

यदर्थहीनं लिखितं मयात्र॥

तत्सर्व्वमार्य्यैः परिशोधनीयम्।

प्रायेण मुह्यन्ति हि ये लिखन्ति॥

संवत् १८९८ तृतीयस्यां मङ्गलवासरे रामग्ये शुभमस्तु सर्व्वजगतां।

4078.

2488. *The Same.*

Substance, country-made paper. 14 × 5½ inches. Folia, 103. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, fresh. Complete.

See L. No. 1020.

4079.

3574. *The Same.*

Substance, palm-leaf. 19½ × 2 inches. Folia, 206. Lines, 4 on a page. Extent in ślokas, 3,600. Character, Bengali. Date, Śaka 1623. Appearance, soiled. Complete.

For a full notice of the work see L. 1020.

And three more leaves of the work Keśara-kīrtinyāsa.

Post Colophon :—

श्रीश्रीगोविन्दः प्रसन्नो भवतु । वैशाखमासि मेषराशिस्थे[भास्करे] कृष्णे पक्षे प्रतिपदि तिथौ चतुर्थ्यं दिवसे दिवा द्वितीयप्रहरे लिखितं श्रीगौरचरणशर्म्मणा । शकाब्दाः १६२३ ।

4080.

3641. *The Same.*

Substance, country-made paper. 13½ × 4 inches. Folia, 1 to 124 of which 115 is missing. Lines, 9 on a page. Character, Bengali of the seventeenth century. Appearance, old and worn-out. Incomplete at the end.

There is a statement on the obverse of the leaf 1: नरसिंहपुराण १ । १४४ पत्र from which it appears that the complete manuscript consisted of 144 leaves.

The MS. ends in the middle of the 48th chapter.

4081.

3838. *The Same.*

Substance, palm-leaf. 25 × 2 inches. Folia, 183. Lines, 4 on a page. Character, Bengali. Date, Saka 1639. Appearance, old, worm-eaten and very much damaged. Complete.

Post Colophon :—

शकाब्दाः १६३६ ।

IV. SIVA-DHARMAḤ.

4082.

9967. **शिवधर्म्मः ।** *Siva-dharmaḥ.*

Being the 4th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, Nepalese paper. 10½ × 3½ inches. Folia, 15. Lines, 8 on a page. Extent in slokas, 300. Character, Bengali. Date, Śaka 1563. Appearance, old.

The manuscript contains only the sixth chapter called Sāntyadhyāya. Aufrecht, on the authority of Adaiar Library, says that it has twelve chapters. See below Catal. No. 4084.

Beginning:—

ॐ नमः शिवाय ।

नन्दिकेश्वर उवाच ।

यतव्यरमिदं गुह्यं धर्म्मोद्भूतं महोदयम् ।
महाविघ्नप्रशमनं महाशान्तिकरं परम् ॥
यकालमृत्युशमनं सर्व्वव्याधिनिवारणम् ।
परचक्रप्रमथनं सर्व्वविषयवर्द्धनम् ॥
सर्व्वदेवग्रहालोक-समभीष्टफलप्रदम् ।
सर्व्वशास्त्राधिकाराढ्यं धर्म्मं वक्ष्यामि शाश्वतम् ॥
शशाङ्कार्द्धधरश्चारुस्त्रिनेत्रश्चोपवीतकः ।
चतुर्म्मुखश्चतुर्बाहुश्चिताभस्मावगुण्ठितः ॥
वरो वरेण्यो वरदो देवदेवो महेश्वरः ।
तेजोमण्डलमितः सोमात् शान्तिमान् करोतु मे ।
सर्व्वावयवपूर्णेन शान्तेन वपुषश्चनः ।
पीतशुक्लासितस्निग्धेन त्रिभुवनेन शोभिना ।

It ends thus:—

अभिचारकृतैर्दोषैर्लिप्यते न कदाचन ।
यत् पुण्यं सर्व्वतीर्थानां गङ्गादीनां विशेषतः ॥
तत् पुण्यं कोटिगुणितं प्राप्नोति अवणादिह ॥
दशानां राजसूयानामग्निष्टोमशतस्य च ।
अवणात् फलमाप्नोति कोटिकोटिगुणोत्तरम् ॥
अवधः सर्व्वदेवानां अन्येषां च विशेषतः ।
जीवेद्वर्षशतं साग्रं सर्व्वव्याधिविवर्ज्जितः ॥
गोघ्नश्चैव कृतघ्नश्च ब्रह्महा गुरुतल्पगः ।
ग्रहणागतघाती च मित्रविश्रम्भघातकः ॥
दुष्ट व्यापसमाचारो मातृहा पितृहा तथा ।
अवणादस्य भावेन मुच्यते सर्व्वपातकैः ॥
ग्राम्यध्यायमिमं पुण्यं न देयं यस्य कस्यचित् ।
शिवभक्ताय दातव्यं शिवेन कथितं पुरा ॥

Colophon:—

इति श्रीशिवधर्म्मे नन्दिकेश्वरप्रोक्तायां संहितायां ग्राम्यध्यायः षष्ठः ।

Post Colophon:—

श्रीः । ॐ नमः शिवाय । ॐ नमश्चण्डिकायै ।

शाके १५६३ आषाढशुक्लद्वादश्यां शनौ नेपाले काष्ठमण्डपनगरे स्वायंभुवेऽहि श्रीरघुदेवशर्म्मणेतिदिक् ।

उच्चा पक्षौ तुरग उरगश्चोऽपि वा वारणो वा
वाराहस्यां जननमरणक्लेशदुःखासहिष्णुः ।
गत्वश्चम प्रविरजरयत्सिद्धिशैलाश्रयमिमम्
वारणोभिश्चमरमहता मोजितो भूमिपालः ॥
आरावाकिपितामरस्य शिवमन्त्रापारमाप्ये नजम्
मन्त्रात् पन्नगशायिनो भगवतव्यादोदकं भावगम् ।
भूकः शम्भुजटाविधूवनमहिर्भन्नोर्मशर्वेरिवम्
जन्मा जन्मवनाग्निनो भगवतो भागीरथी पातु नः ॥

4083.

4076. **वृषसारसंग्रहः।** *Vṛṣa-sāra-saṃgrahaḥ.*

Substance, palm-leaf. 22½ × 2 inches. Folia, 210 to 251, the leaf marks of the last three of which have broken off. Lines, 6 on a page. Extent in Ślokas, 1,600. Character, Newari of the twelfth century. Appearance, dilapidated and worm-eaten. Complete.

Last Colophon :—

इति वृषसारसंग्रहे ग्राख्यवर्णो नाम चतुर्विंग्रतिमोध्यायः समाप्तः।

इति वृषसारसंग्रहः समाप्तः।

Beginning :—

ग्रनादिमध्यान्तमनन्तपारं सुसूक्ष्ममव्यक्तजगत्सुसारम्।
हरीन्द्रब्रह्मादिभिरासमग्रं प्रणम्य वक्ष्ये वृषसारसंग्रहम्॥
ग्रतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम्।
पर्व्व चास्य ग्रतं पूर्णं श्रुत्वा भारतसंज्ञितम्॥
जनमेजयः पुनः पप्रच्छ वैग्रम्पायनमेव हि।
जनमेजय न यत्पूर्व्वं तच्छृणु त्वमतन्द्रितम्॥

जनमेजय उवाच।

भगवन् सर्व्वधर्म्मज्ञ सर्व्वग्रास्त्रविग्रारद।
ग्रस्ति धर्म्मं परं गुह्यं संसारार्णवतारणम्॥
वैपायनमुखोद्गीर्णं धर्म्मं वा यद्विजोत्तम।
कथयस्व हि मे तत्त्वं कुरु मत्तापनोदन॥

वैग्रम्पायन उवाच।

शृणु राजन्नवहितो धर्म्माख्यानमनुत्तमम्।
ग्रासाद्यग्रस्तसन्त्रासं गुह्यं धर्म्मं ब्रवीतु ते॥
ग्रनर्थसङ्कटागारं तपोव्रतमरायणम्।
शीलग्रौचसमाचारं सर्व्वभूतदयापरम्॥

जिज्ञासमानं प्रश्नैकं विष्णुना प्रभविष्णुना ।
द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥
ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्ज्जिता ।
स्वरव्यञ्जननिर्म्मुक्तमक्षरं किमु तत्परम् ॥

अगर्भयज्ञ उवाच ।

अनुच्चार्य्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।
निर्म्मलं सर्व्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निमरुदादिभिः ।
यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥
कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।
स्वर्गं वा स कथं याति निर्देहो बऊकर्म्मभात् ॥
एतन्मे संशयं ब्रूहि श्रोतुमिच्छामि तत्त्वतः ।

अगर्भयज्ञ उवाच ।

अतिसंशयकृत्ते पृष्टोऽहं द्विजसत्तम ।
दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥
कर्म्महेतु शरीरस्य उत्पत्तिनिधनञ्च यत् ।
सञ्जातं दुष्कृतञ्चैव पापक्षयमुदाहृतम् ॥
तेनैव सह स याति नरकं स्वर्गमेव वा ।
सुखदुःखशरीरेण भोक्तव्यं कर्म्मसम्भवम् ॥
हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
यं कालपाशमित्याह शृणु वक्ष्यामि सुव्रत ॥

The names of the chapters are given below : —

ब्रह्माख्यसंज्ञा १ माध्यायः ; शिवाख्यसंज्ञा २ याध्यायः ; ३ य अहिंसा-प्रशंसा ; ४ र्थ यमविराग ; ५ म + षष्ठ शौचाचारविधिः ; ७ म, दानप्रशंसा ; ८ म, नियमप्रशंसा ; ९ म, त्रैगुण्यविवेचनीयः ; १० म, कायतीर्थोपवर्णनम् ; ११ श, चतुराश्रमधर्म्मविधानम् ; १२ श, विपुलोपाख्यानम् ; १३ श, गर्भोत्पत्तिः ; १४ श, प्रश्नव्याकरणम् ; १५ श, जीवनिर्णयः ; १६ श, अध्यात्मनिर्णयः ;

१७ अ, दानधर्म्मविशेषः ; १८ अ, पूर्व्वाङ्गधर्म्मविधानाध्यायः ; १९ अ, दानधर्म्म-विशेषः ; २० अ, पञ्चविंशतितत्त्वनिर्णयः ; २१ अ,+२२ अ, कल्पनिर्णयः ; २३ अ, लिङ्गोत्पत्तिः ; २४ अ, प्रायश्चित्तम्।

4084.

4077.

A number of works on Śaiva religion on palm-leaf, measuring 22×2 inches.

I. शिवधर्म्मशास्त्रम्। *Śiva-dharma-Śāstram.*

Folia, 47 by counting. Lines, 5 on a page. Character, Newari. Appearance, worm-eaten. Complete in 12 chapters.

The MS. is very much damaged and many leaves have lost their leaf marks. Some of the leaves appear to be missing.

See Catal. number 4085 I.

Colophons:—

2B, इति शिवधर्म्मे प्रथमोऽध्याय ; 3B, इति शिवधर्म्मे नन्दिप्रोक्ते प्रश्नाध्यायो द्वितीयः ; 6A, • शिष्टोद्भवो नाम तृतीयोऽध्यायः परिसमाप्तः ; 8A, • प्रायश्चित्ताध्यायश्चतुर्थः ; 15A, इति शिवधर्म्मे • शिवार्च्चनप्रशंसाध्यायः पञ्चमः ; 22B, इति शिवधर्म्मे प्रायश्चित्ताध्यायः समाप्तः षष्ठमः ; 26B, इति शिवधर्म्मे नन्दि-प्रोक्ताया संहितायां दानधर्म्माध्यायः सप्तमः ; 30B, इति शिवधर्म्मे नन्दिप्रोक्ते शिवप्रदानफलाध्यायोऽष्टमः समाप्तः ; 35B, इति नन्दिप्रोक्ते • शिवलिङ्गमहात्म्यं नवमोऽध्यायः ; 42A, • उपवासगोप्रदानविधिर्नाम दशमोऽध्यायः परिसमाप्तः ; 46B, इति • शिवाश्रमाध्याय एकादशमः समाप्तः ; Last Colophon, शिवार्च्चनविधिसमाप्तः।

II. शिवधर्म्मोत्तरः। *Śiva-dharmottaraḥ.*

Folia, 65. Lines, 5 on a page. Character, Newari. Appearance, damaged. Complete.

See Catal. number 4085 II.

III. शिवधर्म्मसंग्रहः। *Siva-dharma-saṃgrahaḥ.*

Complete in 58 leaves. Lines, 5 on a page. Character, Newari. Appearance, good.

See Catal. number 4085 III.

IV. उमामहेश्वरसंवादः। *Umā-Maheśvara-saṃvādaḥ.*

Folia, 35. Lines, 5 on a page. Extent in slokas, 1,200. Character, Newari. Appearance, discoloured and worm-eaten. Complete in twenty-two chapters.

See Catal. number 4085 IV, in which there is only the beginning of the last chapter. It is complete in the present manuscript.

It ends thus :—

मूलतुष्टे तस्तु स्वर्गं नरकं तद् विपर्य्ययात् ।
तस्माद् ब्राह्मणो मूलो+++++++स्थावरस्यादिषु ॥
स्थानमूलाः क्रियाः सर्व्वाः यज्ञमूलाभियोजिताः ।
एतत्ते कथितं देवि किमन्यद् श्रोतुमिच्छसि ॥

इति शिवधर्म्मशास्त्रे उमामाहेश्वरसम्वादे द्वाविंशतिमोऽध्यायः समाप्तः। श्लोक १२०७।

V. शिवोपनिषद्। *Sivopaniṣad.*

Folia, 22. Lines, 5 on a page. Character, Newari. Appearance, worm-eaten. Complete.

The colophons of the sixth chapter runs thus :—

इति शिवोपनिषदि यज्ञप्रदानप्रकरणाध्यायः षष्ठमः।

The seventh chapter ends in the 23rd leaf in which Umottara begins.

See Catal. number 4085 V.

VI. *Umottara* or *Uttarottara-tantra.*

See our number 4085 VI.

Leaves 23 to 42 containing colophons of chapters I

to VI and leaves marked 46 to 49 containing the colophons of the 7th, 8th and 9th chapters.

VII. वृषसारसंग्रहः। *Vṛṣa-sāra-saṃgrahaḥ.*

Folia, 52. Lines, 5 on a page. Extent in slokas, 1,700. Character, Newari. Appearance, old and worm-eaten. Complete.

See Catal. number 4083.

VIII. ललितविस्तरः। *Lalita-vistaraḥ.*

(उमामहेश्वरोत्तरोत्तरसंवादः)।

Thirty leaves, without leaf marks, containing the following colophons :—

Leaf 1 in order इति ललितविस्तरे चातुर्वर्ण्यविभागो नामाध्यायः प्रथमः।

„ 4th „ „ ० दुरितभेदविभागो नामाध्यायो द्वितीयः।

„ 7th „ „ ० ध्यानधारणाध्यायश्चतुर्थः।

„ 8th „ „ ० तीर्थयात्राध्यायः पञ्चमः।

„ 11th „ „ ० कलियुगवर्णनो नामाध्यायः एकादशमः।

„ 12th „ „ ० युगान्तरनिर्देशाध्यायो द्वादशमः।

„ 14th „ „ ० युगान्तादिलक्षणो नामाध्यायस्त्रयोदशमः।

„ 15th „ „ ० म्लेच्छवञ्चनानामाध्यायश्चतुर्दशमः।

„ 17th „ „ ० प्रासननिर्देशो नामाध्यायः पञ्चदशमः।

„ 17th „ „ ० कालवञ्चनो नामाध्यायः षष्ठदशमः।

„ 18th „ „ ० चित्रगुप्तस्याख्यानो नामाध्यायः सप्तदशमोऽध्यायः।

„ 20th „ „ ० यथेष्टाङ्गभूतविचारोऽध्यायः अष्टादशमः।

„ 20th „ „ ० भवनिन्दादिवर्णनो नामैकोनविंशतिमः।

„ 65. Last „ ० निरयार्णव[illegible]र्णनो नामाध्यायो विंशतिमः।

„ 23mplete. [illegible] नाम एकोनविंशतितमो-

number 4085 II.

Leaf 24th in order ० खन्नाम्नरनिर्देशाध्यायो द्वाविंशतितमः ।

,, 25th ,, ,, ० पञ्चवेदप्रशंसनो नामाध्यायस्त्रयोविंशतितमः ।

,, 30th ,, ,, उमामाहेश्वरोत्तरोत्तरसंवादे जगाईंगप्रादुर्भावविख्यापनोनामाध्यायश्चतुर्विंशतितमः ।

Post Colophon Statement :—

संवत् ७ ५ भ (१५६) आवणशुक्लादश्यां परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीलक्ष्मीकामदेवस्य विजयराज्ये श्रीतैत्तिरीयशालायाधिवासिना कुलपुत्ररत्नसिंहेन लिखितम् । श्रीपद्मग्रामायां श्रीसातीश्वरार्के पश्चिमरथ्यायानिवासिनः रजकरादाधरसिंहेन कारणीयं पुस्तकं शिवधर्म्मम् । तस्य पुण्यसम्भारेण यावन्तक(?) सर्व्वसत्त्वमतीतानागतप्रत्यासन्नसत्त्वानामवीचिनरकोत्पत्तिसत्त्वोद्धरणकामनामीप्सितशिवमाङ्गल्यश्रेयसा नैरञ्जनपदफलप्राप्ता भवन्तीति ।

IX. ललितविस्तरः । *Lalita-vistarah.*

Leaves marked from 28 to 38, containing the colophons of the chapters XXIV to XXXII.

Colophons :—

28B, इति ललितविस्तरे वैगुण्यवर्णनो नामाध्यायश्चतुर्विंशतितमाध्यायः ; 29B, ० शान्तिध्याने पितरानुप्रशंसनो नामाध्यायः पञ्चविंशतिमः ; 30A, ० भगध्याय(?) पशुबन्धविधिनामाध्यायः षड्विंशतिमः ; 31B, ० सप्तविंशतिमोऽध्यायः ; 33A, ० सांख्योपसांख्याध्यायोऽष्टाविंशतिमः ; 34A, ० वैष्णवयोगप्रशंसानामाध्याय एकोनत्रिंशत्तमः ; 35B, ० शिवरहोपक्षाधिकारो नाम त्रिंशत्तमः ; 36B, ० मातृसंवादशिवनारदसंवादोध्याय एकत्रिंशत्तमः ; 38A, इति द्वात्रिंशत्तमः ।

38B contains the beginning of the 39th chapter.

There is one more leaf, written on one side only being the first leaf of a manuscript.

It runs thus :— ng the colophons

प्रत्यक्षवस्तुविषयाय जगद्धिताय
विश्वस्थितिप्रलयसद्भवकारणाय ।
सत्त्वात्मने विजितकोपमनोभवाय
तुभ्यं नमोऽस्तु भुवनप्रभवे शिवाय ॥
सत्यं न वेद्मि किमहं यदगोचरो मे
वाचस्पतेरपि गिरां किमुवाङ्मदादेः ।
भक्तिस्त्वथापि भवतो गुणकीर्त्तनेषु
यस्मां नियोजयति तत्किमहं करोमि ॥
खात्मेन्दुवह्निमरुतर्कमही(प्र)पयोभि-
रष्टाभिरेव तनुभिर्भवता समस्ते ।
यस्ते जगत्यपरमिच्छति योत्र वक्ते
कोऽन्यो हतत्रपतया सदृशोऽस्ति तेन ॥
धृत्यादिभिः स्वतनुवृत्तिभिरेव यद्वत्
एको भवाद्दति सम्प्रति लोकयात्राः ।
तद्वद्विभोर्यदि जरात्ययरोपि कश्चित्(?)
निर्मत्सरा: किमिति न प्रवदन्ति सन्तः ॥
योगादपास्ततमसो भुवनेऽत्र केऽपि
मुख्याः पितामह-पुरन्दर-विष्णवोऽपि ।
अद्यापि देव न विदन्ति कृतप्रयत्ना-
स्त्वत्त्वं न वेति तदहो मम कौन्द्रजाजम् ॥
भावोद्भवस्थितिविनाशकरीं प्रवृत्ते
प्रख्यात् विभिन्नरचना त्वयि सम्भवेऽपि ।
साम्ये स्थितः प्रतिनिवृत्तसमस्तकाय[ः]
नेन्द्रो न विष्णुरसिनावि (?) पितामहोऽसि ॥
केचिद्भुवन्ति मनुजाधिपनामरूपं
विश्वानमेव परमार्थतया प्रपन्नाः ।
अन्ये चिधातुपरिकल्पनया विभक्त-
मूर्त्तः स्वयाक्षरसमं परियाजयन्तः ॥

Leaf 24th i[illegible] समस्तजगदुद्भवकारणानि

,, 25th प्रोक्तानि यानि खलु सत्त्वरजस्तमांसि ।

,, 30 रूपाणि तान्यपि तवैव समग्रशक्तेः

किन्तेन यत् परिगतं भुवि शक्तिभिस्ते ॥

नित्यं निराश्रियमरूपमनेकमेक-

मुग्रप्रशान्तमगुणे गुणसन्निवद्धः

संसारिणं वशिनमध्रुवमस्वतन्त्रम्

\+ + + + +

4085.

3852.

Substance, palm-leaf. 23 × 2¼ inches. Folia, 210. Lines, 6 on a page. Extent in slokas, 8,200. Character, Newari of the twelfth century. Appearance, old and worm-eaten and discoloured. There are two holes, making three columns, in a leaf.

There are six works in this manuscript, all on the Saiva doctrine.

I. शिवधर्म्म । *Siva-dharma.*

Complete in 12 chapters, ended in leaf 40A.

Last Colophon :—

इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवभक्तयाज्ञशास्त्रोप-शास्त्राध्याश्रयो द्वादशमः समाप्तः । इति शिवधर्म्मः समाप्तः ।

ॐ नमः शिवाय ।

Beginning :—

नमस्तुङ्गशिरश्चुम्बि चन्द्रचामरचारवे ।

त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे ॥

सर्व्वाकारमनेकस्य जगतः सर्व्वदाशिवम् ।

गौराङ्गयज्ञमाख्याय शिव खवतु सर्व्वतः ॥

शिवमादौ शिवं मध्ये शि(वि ?)वमन्ते च सर्व्वदा ।
सर्व्वेषां शिवभक्तानां मनुजानाञ्च नः नः + ॥
मेरुपृष्ठे सुखासीनं ऋषिसङ्घैः समावृतम् ।
लोकानुग्रहकं प्राप्तं सर्व्वज्ञं नन्दिकेश्वरम् ॥
तेषां मध्ये समुत्थाय मुनिर्ब्रह्मसुतोत्तमः ।
सनत्कुमारः सुतपाः पृच्छति स्म यथाविधि ॥
भगवन् सर्व्वधर्म्मज्ञ शिवधर्म्मपरायण ।
श्रोतुकामाः परन्धर्म्ममिमे सर्व्वे समागताः ॥
अग्निष्टोमादयो यज्ञा बहुवित्तक्रियान्विताः ।
नात्यन्तफलभूयिष्ठा बह्वायाससमन्विताः ॥
न शक्यन्ते यतः कर्त्तुमल्पवित्तैर्द्विजादिभिः ।
सुखोपायमतो ब्रूहि सर्व्वकामार्थसाधकम् ॥
हिताय सर्व्वभक्तानां शिवधर्म्मं सनातनम् ।

नन्दिकेश्वर उवाच ।

श्रूयतामभिधास्यामि सुखोपायं महत् ++ ।
परमं सर्व्वधर्म्माणां शिवधर्म्मं शिवात्मकम् ॥
शिवेन कथितं पूर्व्वम् पार्व्वत्याः प्रमुखस्य च ।
++ गां देवमुख्यानां ब्रह्मणश्च विशेषतः ॥
अन्यानार्य्यवसक्तानां सर्व्वेषामात्मना विना ।
शिवधर्म्मोऽयं यः श्रौतादुद्धारार्थमुदाहृतः ॥
वैरग्यं प्राप्तचेतस्कैः शिवभक्तैः शिवाश्रमैः ।
संसेव्यते परो धर्म्मस्तो ++ गात्र संशयः ॥
एकपादं द्विपादञ्च त्रिपादं चापि निष्प्रभः ।
ये स्मरन्ति विरूपाक्षं विधेयास्ते गणेश्वराः ॥
कीर्त्तयिष्यन्ति ये सम्यं सञ्जरयिष्यन्तु ते नराः ।
सर्व्वपापैः प्रमुच्यन्ते सप्तजन्मकृतैरपि ॥
येऽर्च्चयन्ति सदा सम्यं न ते प्राप्नुवन्ति ++ +

... ...

2B, इत्युक्तो वः समासेन शिवधर्म्मोऽखिलाश्रमात् ।
निर्दिष्टः प्रथमेऽध्याये शैवोऽस्यैव प्रविस्तरः ॥
यश्चैनं पठते नित्यं शृणुयाद्वापि भक्तितः ।
स मुक्तः सर्व्वपापैस्तु शिवलोके महीयते ॥
डाकिन्यो विविधाकाराः रक्षांसि प्रेतनायकाः ।
न तस्य पीडां कुर्व्वन्ति तथान्येऽपि विहिंसकाः ॥
... ...
... ...
धनमायुर्यशो विद्यां प्रभावमतुलं लभेत् ।
शुभैर्नोपचयं यान्ति नित्यपूर्णमनोरथाः ॥
इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते प्रथमोऽध्यायः ।

सनत्कुमार उवाच ।

निर्व्वरत्वविधिं पुण्यं श्रोतुमिच्छामि तत्त्वतः ।
तन्मे सादाद्विशेषेण भगवन्नन्दिकेश्वर ॥
यत्पुण्यं स्थापिते लिङ्गे स्नाते चैव शिवालये ।
सम्मार्ज्जने च यत् पुण्यं यत्पुण्यमुपलेपने ॥
गोरोचनौषधीवीणस्नाने मङ्गलवादने ।
पुण्यं यच्चार्च्चदानेन तोषस्नानेन यद्भवेत् ॥
3A, यतीनामन्नदानानि मात्रोपकरणानि च ।
दत्त्वा किं लभते पुण्यं श्रुत्वा वा तन्मतिस्मयम् ॥
यच्चाप्यन्यद् भवेत् सूक्ष्मं अज्ञानान्न प्रबोधितं ।
तत्सर्व्वं कथयास्माकं भक्तानामनुकम्पया ॥
इति शिवधर्म्मे नन्दिकेश्वरप्रोक्ते द्वितीयोऽध्यायः ।

5A, लिङ्गोत्पत्तिं महापुण्यं यः शृणोति नरः सदा ।
नोत्पद्यते स संसारे स्थानं प्राप्नोति शाश्वतम् ॥
तस्मात् सर्व्वप्रयत्नेन शृणुयाद्भावितो नरः ।
पापक्षयसुखस्पृष्ट्वं प्राप्नोति परमं पदम् ॥
इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्तायां संहितायां लिङ्गोत्पत्तिर्नाम
तृतीयोऽध्यायः ।

7A, य इदं कौर्त्तयेन्नित्यं प्रासादाध्यायमुत्तमम् ।
सर्व्वपापविनिर्म्मुक्तो गाणपत्यमवाप्नुयात् ॥
इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्तायां संहितायां आय-
तनाध्यायश्चतुर्थः ।

नन्दिकेश्वर उवाच ।

लिङ्गमूर्त्तेर्महेशस्य शिवस्य परमेष्ठिनः ।
स्नानकाले प्रकुर्व्वीत जयशब्दादि मङ्गलम् ॥
त्रिशूलवज्रपद्माब्जश्रीवत्सस्वस्तिकादिभिः ।
हेमरौप्यादिपात्रेषु कल्पितगोमयादिभिः ॥
नानावर्णकसंयुक्तैरक्षतैस्तिलतण्डुलैः ।
भक्तैश्च दधिसंयुक्तैः यथाशोभं प्रपूरितैः ॥, etc., etc.

13A, ईशानं सर्व्ववेदानामीशानं प्रथमाभ्यहम् ।
इमं पूजाविधिं पुण्यं यः शृणोति सदानरः ॥
स मुक्तः सर्व्वपापेभ्यः शिवलोकं समाप्नुयात् ।
इति शिवधर्म्मे शिवार्च्चनग्रन्थविधिः पञ्चमोऽध्यायः ।

नन्दिकेश्वर उवाच ।

अतः परमिदं गुह्यं स्नानोद्भूतं महोदयम् ।
महाविघ्नप्रघ्नमनं महाशान्तिकरं परम् ॥
... ...
वरो वरेण्यो वरदो देवदेवो महेश्वरः ।
त्रैलोक्यगमितः श्रीमान् शान्तिमासु करोतु मे ॥

20A, इति शिवधर्म्मशास्त्रे शान्त्यध्यायः षष्ठः ।

नन्दिकेश्वर उवाच ।

ये स्मरन्ति सदाकालमीशानं पूजयन्ति वा ।
स्नानोदकात् परिभ्रष्टा विशेयास्ते गणेश्वराः ॥
अग्निहोत्राच्च वेदाच्च यज्ञस्वध्ययनक्रियाः ।
शिवलिङ्गार्च्चनस्यैते कोट्यंशेनापि नो समाः ॥

23A, इति स्तवेन दिव्येन यस्तुनोते महेश्वरम् ।
स विधूयास्तु पापानि स्वर्गलोके महीयते ॥
भोगार्थी लभते भोगान् राज्यार्थी राज्यमाप्नुयात् ।
कन्यार्थी लभते कन्यां योगार्थी योगमाप्नुयात् ॥
मुच्यते व्याधिभिर्व्याधौ दुःखी दुःखात् प्रमुच्यते ।
... ...
... ...
इति शिवधर्म्मेशास्त्रे दानधर्म्मो नाम सप्तमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ।
लीयन्ते तानि लिङ्गेषु तस्माल्लिङ्गं प्रपूजयेत् ॥
26B, कल्पान्तरे समुत्तीर्णा वृक्षकीटादियोनिषु ।
भ्रमन्ति सुचिरं कालं क्षुत्पिपासादिपीड़िताः ॥
एवं भ्रमन्ति सुचिरं ईश्वराज्ञाप्रचोदिताः ।
केनचित् शिवभक्तेन शिवार्च्चायतनादिषु ॥
ततो निर्धूतपापास्ते नराः स्युः शिवतेजसा ।
दिवं प्रयान्ति सन्त्यज्य शरीरं यत्नजात्मकम् ॥
सम्भवन्ति शिवक्षेत्रे शिवार्च्चनपरा नराः ।
इति शिवधर्म्मे शिवदानफलाध्यायोऽष्टमः समाप्तः ।

श्रीनन्दिकेश्वर उवाच ।

अतः परमिदं गुह्यं वक्ष्यामि मुनिसत्तम ।
पुण्याभिप्रायसंयुक्तं सर्व्वदेवैरनुष्ठितम् ॥
ब्रह्मणा विष्णुना देव्या स्कन्देन्द्रेण यमेन च ।
... ...
27B, इति शिवधर्म्मेशास्त्रे शिवलिङ्गमहात्मतन्नाम नवमोऽध्यायः समाप्तः ।

नन्दिकेश्वर उवाच ।

चतुर्द्दश्यामथाष्टम्यां पक्षयोरुभयोरपि ।
अन्यमेकं न भुञ्जीत शिवार्च्चनरतः शुचिः ॥

यत्पुण्यमक्षयं प्रोक्तं सततं सत्रयाजिनाम् ।
सत्रवादिषु यत्पुण्यं यत्पुण्यं तीर्थगामिनाम् ॥
अग्निहोत्रिषु यत्पुण्यं यत्पुण्यं यज्वयाजिनाम् ।
तत्पुण्यं समवाप्नोति शिवलोके स गच्छति ॥

33A, इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्ते उपवासगोप्रदानविधि-नामाध्यायो दशमः समाप्तः ।

नन्दिकेश्वर उवाच ।

सर्व्वेषामेव वर्णानां शिवाश्रमनिषेविणाम् ।
शिवधर्म्मैः शिवेनोक्तो धर्म्मकामार्थसुव्रते ॥
ब्राह्मणः क्षत्रियो वैश्यः स्त्री शूद्रो वा शिवाश्रमी ।
वानप्रस्थो गृहस्थो वा यत्नान्यो वा गृहाश्रमी ॥
स्वाश्रमादुत्तरे कुर्य्याद् पुष्पारामं सुशोभनम् ।

36B, इति शिवधर्म्मशास्त्रे नन्दिकेश्वरप्रोक्ते शिवाश्रमाध्याय एकादशमः समाप्तः ।

नन्दिकेश्वर उवाच ।

अथ संक्षेपतो वक्ष्ये शिवभक्तानुकम्पया ।
आचाराद्योपशास्त्रार्थं शिवभक्तिसमुद्भवम् ॥
ब्राह्मणेनेह यदा पठ्येत् शिवलिङ्गमयूर्त्तिवम् ।
तदा तत्पूजया गच्छेत् स शम्भो नात्र संशयः ॥

It ends :—

ॐ महादेवाय यजमूर्त्तये नमः, ॐ ईशानाय सूर्य्यमूर्त्तये नमः, ॐ उग्राय वायुमूर्त्तये नमः, ॐ रुद्राग्निमूर्त्तये नमः; ॐ भवाय जलमूर्त्तये नमः, ॐ सर्व्वाय क्षितिमूर्त्तये नमः, ॐ पशुपतये यजमानमूर्त्तये नमः, ॐ भीमाय आकाशमूर्त्तये नमः ;

मूर्त्तयोऽष्टौ शिवस्यैवाः पूर्वादिक्रमयोगतः ।
[illegible] + + शिवाराधनमुत्तमम् ।

II. शिवधर्म्मोत्तर। *Siva-dharmottara.*

Complete in 12 chapters.

It begins in leaf 40B and ends in 89A.

Beginning :—

ॐ नमः शिवाय।

नमोऽस्तु तस्मै सकलेन्दुधारिणे फणीन्द्ररत्नद्युतिकण्ठरागिणे।
हराय शुभ्राभकपालमालिने विभिन्नदैत्यस्फुरितैकभूषिणे॥
ज्ञानशक्तिधरं शान्तं कुमारं शङ्करात्मजं
देवारिस्कन्दनं स्कन्दमगस्तिः परिपृच्छति।
भगवद्भूतनाथतुल्यमनुजस्यापि सद्गतिः।
सप्त जन्मानि विप्रस्तु स्वर्गाद्भ्रष्टः प्रजायते॥
तेनासि नाथ भूतानां सर्व्वेषामनुकम्पकः।
अतः सर्व्वहितं धर्म्मं संक्षेपात् प्रब्रवीहि मे॥
धर्म्मा बहुविधा देव्याः देवेन कथिताः किल।
ते च श्रुताश्चया सर्व्वे पृच्छामि त्वामहं ततः॥
किं प्रधानाः शिवधर्म्माः शिववाक्यञ्च कीदृशम्।
जिह्वेऽर्चितः शिवः केन विधिना संप्रसीदति॥
विद्यादानञ्च दानानां सर्व्वेषामुत्तमं किल।
तच्च श्रुतौ द्विजेन्द्राणां नान्येषां समुदाहृतम्।
तत्पुण्यं सर्व्ववर्णानां जायते केन कर्म्मणा॥
ज्ञेयं कतिविधं तच्च विद्यादानमनुत्तमम्।
कानि पुण्यानि कृत्वेह गृहिणः स्वर्गिणः पुनः॥
मनुष्यलोके सम्भूता योगं विन्दन्ति शाम्भवम्।
कर्म्मयज्ञस्तपोयज्ञः स्वाध्यायोध्यानमेव च॥
ज्ञानयज्ञश्च पञ्चैते महायज्ञाः प्रकीर्त्तिताः।
एषाञ्च यज्ञयज्ञानामुत्तमः कतमः स्मृतः॥
एतद्यज्ञरतानाञ्च प्रदाने कीदृशं फलम्।
धर्म्माधर्म्मप्रभेदाञ्च कियन्तः परिकीर्त्तिताः॥
तत् साधनाः कतिविधाः गतयश्च तदात्मिकाः।

स्वर्गनारकिणां पुंसामायातानां पुनः क्षितौ ।
कानि चिह्नानि जायन्ते सुप्तप्रेक्षेव कर्म्मणा ॥
संसारसागराद्घोरात् धर्म्माधर्म्मोर्म्मिसङ्कुलात् ।
गर्भादिदुःखफेनाढ्यान्मुच्यन्ते देहिनः कथम् ॥

43A, इति शिवधर्म्मोत्तरे षडङ्गविधिर्नाम प्रथमोऽध्यायः समाप्तः ।

Beginning :—

अथ विद्याविदान्देयं विद्यादानं शिवात्मकम् ।
तस्य दानं महादानं सर्व्वदानोत्तमोत्तमम् ।
अध्यापयन् शुचैः शिष्यान् शिवभक्तान् प्रबोधयेत् ।
शिवविद्यानुसारेण विद्यादानं तदुच्यते ॥

48B, एवमेतद्बहुविधं विद्यादानं प्रकीर्त्तितम् ।
सर्व्वेषामेव वर्णानां विधिनानेन तद्भवेत् ॥

इति शिवधर्म्मोत्तरे द्वितीयोऽध्यायः ॥

अथ ये सततं भक्त्या भवन्ति शिवयोगिनां ।
ते विदन्ति महाभागा अन्ते योगञ्च शाश्वतम् ॥
भोगयोगार्थिभिस्तस्मात् सम्पूज्याः शिवयोगिनः ।
प्रतिश्रयान्नपानेन शय्यावस्त्रासनादिभिः ॥

51A, तस्मात् स्वर्गीयमुत्सृज्य कर्म्मयोगमधाश्वतम् ।
ध्यानेन्द्रियं विशुद्धञ्च ज्ञानयोगमनुत्तमम् ॥
इत्येतज्ज्ञानयोगस्य महाभाग्यमुदाहृतम् ।
तदभ्यासरतानाञ्च मुनीनां प्राप्तचेतसाम् ॥
इति शिवधर्म्मोत्तरे तृतीयोऽध्यायः ॥
अथैकभविकं दानं कर्म्मयोगरतात्मनां ।
शृणुष्वाभियुक्तेभ्यः सङ्क्षेपाद्भविकं शुभम् ।
आगमसंश्रवस्याय प्रदानं शिवयोगिनाम् ॥
अक्षयमपि यद्दत्तं शिवज्ञानार्थवेदिनां ।
तन्महाप्रलयं यावद्भुनक्त्यभोगाय कल्पते ॥

53B, शिवधर्म्मोत्तरे सत्याश्रप्रदानाध्यायश्चतुर्थः।

अथ धर्म्माः शिवेनोक्ताः शिवधर्म्मागमोत्तरे ।
ज्ञेया षड्विधास्ते च कर्म्मयोगप्रभेदतः ॥
हिंसादोषविनिर्म्मुक्ताः क्लेशायासविवर्ज्जिताः ।
सर्व्वभूतहिताः शुद्धाः सुसूक्ष्माः सुमहत्फलाः ॥
अनन्तशाखाकलिला शिवमूले च संस्थिताः ।
सर्व्वे सर्व्वगुणोपेताः शिवधर्म्माः सनातनाः ॥
तारयन्त्यशिवाद्यस्माद्वाञ्छन्ते शिवभावितैः ।
शिवधर्म्माः स्मृतास्तस्मात् संसारार्णवतारणाः ॥
अथाहिंसाक्षमासत्यं क्रौञ्चेन्द्रियसंयमः ।
दानमिज्या जपो ध्यानं दशकं धर्म्मसाधनम् ॥
55A, इत्येतागतयः प्रोक्ता मनुष्यः शिवकर्म्मणां ।
अत्यल्पाल्पतरेणापि पुंसां ईशानुभावतः ॥

इति शिवधर्म्मोत्तरे शिवपुरधर्म्मगतिर्नाम पञ्चमोऽध्यायः ।

अथाधःपतनात् पुंसामधर्म्मैः परिकीर्त्तितः ।
नरकाब्धौ महाघोरे यातना स्मृता ॥
अधर्म्मभेदा विज्ञेयाश्चित्तवृत्तिप्रभेदतः ।
क्षुद्राः सूक्ष्माः सुसूक्ष्माः च कोटिभेदैरनेकधा ॥
58A, इति शिवधर्म्मोत्तरे पापभेदाध्यायः षष्ठः ।

अथ पापैरिमे यान्ति यमलोकं चतुर्व्विधैः ।
सन्त्रासजनकं घोरं विवशाः सर्व्वदेहिनः ॥
The 61st leaf is a restoration.
65A, इति शिवधर्म्मोत्तरे पापगतिविशेषाध्यायः सप्तमः ।

अथ नारकिणां पुंसामधर्म्मादेव केवलात् ।
षाड्गमाद्येव भूतेभ्यः शरीरमुपजायते ॥
तद्वद्धर्म्मेण चैकेन देवानामौपपादुकम् ।
सद्यः प्रजायते दिव्यं शरीरं भूतसारतः ॥
कर्म्मजा यातिमिश्रेण यच्छरीरमिहात्मनः ।
तद्भूतपरिणामेन विज्ञेयं हि चतुर्व्विधम् ॥

71A, एवमेतज्जगत् सर्व्वं अन्योऽन्यातिग्रचे स्थितम् ।
दुःखैराकुलितं ज्ञात्वा निर्व्वेदं परमं व्रजेत् ॥
निर्व्वेदाच्च विरागः स्यात् विरागात् ज्ञानसम्भवः ।
ज्ञानेन तत् परं ज्ञात्वा शिवमुक्तिमवाप्नुयात् ॥
समस्तदुःखनिर्म्मुक्तः स्वस्थात्मा स सुखी सदा ।
सर्व्वज्ञः परिपूर्णश्च मुक्त इत्यभिधीयते ॥
इति शिवधर्म्मोत्तरे संसाराध्यायोऽष्टमः ॥

अथ स्वर्गभोगमनुभूय नराः क्षीणपुण्याक्षदासगानुभावादिमं लोकमागत्य शुभदेशजातिकुलरूपायुःश्रुतप्रज्ञाशीलशौचसत्यदमदानदयादाक्षिण्यक्षेमारोग्यसत्त्वबला...प्रभाव..... प्रधानधनधान्य रत्नयानवाहन..... स्वाध्यायध्यानज्ञानापवर्गस्वर्गकथाभिरामश्च भवतीति तस्मादयुक्तं स्वर्गीय कर्म्म कर्त्तुं वक्तुञ्च ।

72B, इति शिवधर्म्मोत्तरे स्वर्गनारकचिह्नाध्यायो नवमः ।

अथ संसारमुक्त्यर्थं ज्ञानयोगं ब्रवीहि मे ।
शिवप्रकाशकं ज्ञानं योगस्तूत्रैकचिन्तना ॥

78B, इति शिवधर्म्मोत्तरे ज्ञानयोगाध्यायो दशमः ।

अथ पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत् ।

80B, इति शिवधर्म्मोत्तरे प्रायश्चित्ताध्याय एकादशः ॥

श्रुत्वैतत् परमं गुह्यं गवां देहसमुद्भवम् ।
ब्रह्मपूर्व्वस्य माहात्म्यं अगस्तिः पुनरब्रवीत् ॥
भगवन् श्रोतुमिच्छामि गोलकः कीदृशः पुनः ।
प्राप्यते कर्म्मणा केन किंपरिमाणः संस्थितः ॥

89, परमेशप्रसादेन मुच्यते नात्र संशयः ।
यस्मादेवं अतः कुर्य्यात् शिवपुस्तकवाचनम् ॥
भोगापवर्गफलदं शिवभक्तो दिने दिने ।
न मारो न च दुर्भिक्षं न रक्षांसि न चेतवः ॥
नाकाले म्रियते राजा पीड्यते न च शत्रुभिः ।
शृणोति यत्र सततं शिवधर्म्मं नराधिपः ॥
तत्र देशे भवेन्नित्यं सर्व्वेषां देहिनां शिवम् ।

इति शिवधर्म्मोत्तरे द्वादशमोऽध्यायः समाप्तः ॥
शिवधर्म्मोत्तरं शास्त्रं समाप्तमिति ॥

III. शिवधर्म्मसंग्रहः । *Sivadharma-saṃgrahaḥ.*

90 to 134B.

90, नमः परमदेवाय त्रैगुण्यविजितात्मने ।
सर्व्वतो योगरूपाय संसाराभासहेतवे ॥
.....अथ कैलासशिखरे पूर्व्वं सर्व्वजगत्पतिम् ।
प्रणम्य शिरसा देवं पप्रच्छ शिखिवाहनः ॥
देव देव महादेव विश्वेश जगतः पते ।
अधुना मानुषीं सम्यक् सृष्टिमिच्छामि वेदितुम् ॥

91B, इति शिवध[र्म्मसंग्रहे] मर्त्तोत्पत्तिर्नामाध्यायः प्रथमः ।
पीड्यमानो ग्रहैर्बालः प्रयाति यमसादनम् ।
कदाचित् बहुदुःखानि भुङ्क्तेऽत्र यदि जीवति ॥
अप्रतीघातघोरेण विक्रोशन्नपि मानवः ।
ग्रस्यते भवदुःखेन भेकसावहवाहिना ॥
वृक्ष-कूप-गिरि-गृहक्ष-प्रासादायतनादपि ।
नदी-तस्कर-भूपाल-सर्प-वृश्चिक-मूषिकैः ॥
दुःख-प्राईूण-मातङ्गैः पक्षिभिः श्वापदैरपि ।
विद्विषोदहनाद्यैव भूत-यक्ष-ग्रहादिभिः ॥
अन्योऽन्यचापमृत्युभ्यः कल्याणं नैव विद्यते ।

97B, भवाम्भोमूढचेतस्का भजन्ते कोटिमापदां
वडिशोत्कर्षिता मत्स्या महागाधे ह्रदे यथा ॥
प्रदीपनं दुःखमवाप्य देहिनः कृतान्तमेकान्तमसाविचेतसः[?] ।
पुनैः प्रतिक्षण्ण उदाररागिणः रथाङ्गनामान इवांशुमालिनम् ॥

इति शिवधर्म्मसंग्रहे द्वितीयोऽध्यायः ॥
मातापितृसुहृज्ज्ञातापत्यावरणदुर्भिदे ।
जनः मुक्त इवाश्वस्तः संसारग्रहपञ्जरे ॥

षड्भिस्तनुभिर्गाढैरावेष्ट्य देहतन्तुभिः ।
कोषकारइवात्मानं गच्छत्यापदमात्मना ॥
मातापित्रमयो बाल्ये यौवने दयितामयः ।
पुत्रपौत्रमयः शेष मूढो नात्ममयः क्वचित् ॥
100A, अयं पञ्चत्वमापन्नो ममाप्येवं न संशयः ।
भविष्यतीति या चिन्ता सा दूरादपि शीर्यते ॥
जात्यादिभिर्ध्वंसनसन्ततिभिः परीतं
संसारसागरगभीरतरं विविक्षुः ।
उद्यं सुषुप्सति कदम्बकगाढरुद्धं
सायं क्षयं क्षतमति विविशत्यशङ्कम् ॥
100B, शिवधर्म्मसंग्रहे द्वितीयोऽध्यायः ।

उमोवाच ।

यदा शरीरमुत्सृज्य मर्त्यलोकं प्रपद्यते ।
कर्म्मणा केन दुःखानि लभन्ते नरकेष्वघाः ॥
कीदृशाः नरकास्तत्र येषु पापं क्षपीयते ।
किन्तेषु नरका क्षेते बहवो येषु पापिनः
पृथक् कर्म्मविपाकानां प्राप्नुवन्ति पृथक् फलम् ।
एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि ॥
104A, तीर्थाम्भस्यघमर्षं वा जपतु वा पञ्चानलं वा क्रियात्
भस्मज्ञानमुपाश्रयत्वविरलं वध्नातु मुद्रागणम् ।
विद्याह्लादघृतप्तमो गुणगणैर्जुष्टः प्रशस्तैरपि ॥
रत्नैः साम्रमलोमसाम्बरमिव प्रोद्भास्यते नो नरः ।
शिवधर्म्मसंग्रहे चतुर्थोऽध्यायः ॥

ईश्वर उवाच ।

यज्ञानार्ज्जितपापानां ब्रवीमि...नं प्रिये ।
104B, विज्ञानार्ज्जितपापानां न ब्रवीमि कदाचन ॥
न ज्ञानवज्रमाश्रित्य पापं कुर्वीत संयमी ।
योद्धाः किं खलु नो योद्धा वज्रमाश्रित्य भूभुजाम् ॥

108B, सम्पूज्य वरदं देवं वरं लब्ध्वा तु रेमिरे ।
सर्व्वकामप्रदो लिङ्ग एष उक्तो मयानघाः ॥
ब्रह्मोपेन्द्रमहेन्द्राग्निसुनयोयक्षाः सविद्याधराः
संसारार्णवदुःखभीतमनसा लिङ्गार्चने तत्पराः ।
भक्तिप्रह्वधियः स्तुवन्त्यहरहः कृत्वाञ्जलिं मस्तके
ये मर्त्या न गमन्ति तं सुरगृहं ते यान्ति ० मुष्टिभिः ॥
इति शिवधर्म्मसंग्रहे पञ्चमोऽध्यायः ॥

ऋषय ऊचुः ।

कृतस्यैव तु लिङ्गस्य स्थापितस्य तु यत्फलम् ।
प्रत्यहं कुरुते यस्तु किं तस्यापि फलं लभेत् ॥
114A, मूर्खविप्रसहस्राणां वेदाध्यायी वरः स्मृतः ।
वेदाध्यायिसहस्राणामाहिताग्निस्ततोऽधिकः ॥
आहिताग्निसहस्राणां ब्रह्मवेत्ता ततोऽधिकः ।
तस्मै दत्तं भवेद्दत्तं स वै त्राता परः स्मृतः ॥
अन्येषां लक्षगुणितं दद्यादेकन्तु ज्ञानिने ।
... ...
पापकर्म्मा यदा कश्चित् दातुं गोत्सहते नरः ।
अपात्रं मन्यते पात्रं तस्य पापस्य तत्फलम् ॥
धर्म्मान्नवेद्य दुष्टानां सञ्चयं पापलक्षणम् ॥
शिवधर्म्मसंग्रहे षष्ठोऽध्यायः ।

पार्व्वत्युवाच ।

दानधर्म्मफलं ख्यातस्तीर्थधर्म्मञ्च मे वद ।
ज्ञानंपुण्यफलं किं स्यात् तीर्थे तीर्थेश्वरेश्वर ॥
117B, य एवं कुरुते ज्ञानमित्येव धनवान् भवेत् ।
गच्छन्त्युपद्रवाः सर्व्वे परतः स्वर्गमाप्नुयात् ॥
शिवधर्म्मसंग्रहे सप्तमोऽध्यायः ।

देव्युवाच ।

कतरं देवमाश्रित्य उपवासमयं महत् ।
कथं वा पूजनीयोऽसौ ब्रवीहि परमेश्वर ? ॥

121B, देवानां भोजने चैव विधिरन्नो मयाऽनघ ।
देवीश्वरसंवादं तन्मया परिकीर्त्तितम् ॥
शिवधर्म्मसंग्रहेऽष्टमोऽध्यायः ।

देव्युवाच ।

वेदधर्म्मैः कथं देव कर्त्तव्यो वि+मिच्छता ।
स्वर्गापवर्गहेतोश्च प्रसादाद्वक्तुमर्हसि ॥
122B, वेदधर्म्मो मया प्रोक्तः स्वर्गनैश्रेयसं पदम् ।
उत्तरैश्चैव वक्त्रैश्च व्याख्यातश्च समासतः ॥
शिवधर्म्मसंग्रहे नवमोऽध्यायः ।

देव्युवाच ।

त्वत्तोऽखिलानि धर्म्माणि श्रुतानि च मया विभो ।
भूयोऽपि श्रोतुमिच्छामि तत्प्रसादान्महेश्वर ॥
लोकलोकान्तरं ज्ञात्वं द्वीपद्वीपान्तरञ्च यत् ।
शरीरपातादूर्ध्वन्तथं एतद्धर्म्मानुसारिणाम् ॥
125B, असुराणां वधार्थाय मयाकृष्टादिनिर्म्मिताः ।
अनर्चयित्वा यश्चैतान् सिद्धिमिच्छन् न सिध्यति ।
शिवधर्म्मसंग्रहे दशमोऽध्यायः ।

देवदेव उवाच ।

नामाधिपत्यं वर्षाणां प्रवक्ष्याम्यनुपूर्व्वशः ।
मनुः स्वायम्भुवो नाम तस्य पुत्रः प्रियव्रतः ॥
दशपुत्राश्च तस्यासन् तैरियं पृथिवी तता ।
अग्निध्रश्चाग्निबाहुश्च मेधा मेधातिथि र्वसुः ॥
ज्योतिष्मान् द्युतिमान् हव्यः सर्व्वश्च मधवेव च ।
इति पुत्राः ।
130A, स्वाहाकारो वषट्कारो ह्यहन्यानि तथैव च ।
गायत्री च तथा तस्मिन् यज्ञ देवश्चतुर्म्मुखः ॥
ब्राह्मणान् भेऽर्च्चयिष्यन्ति तेऽपि यास्यि महात्मनः ।
शिवधर्म्मसंग्रहे एकादशमोऽध्यायः ।

ऋषय ऊचुः ।

महोजनस्तपः सत्योभूतोभव्योभवस्तथा ।
उक्ता श्लोके त्वया लोका लोकानामुत्तराणि च ॥
लोकान्तरञ्च यादृक् च त्वत्तो ब्रूहि किमस्य यत् ।

134B, इति शिवधर्म्मसंग्रहे द्वादशमोऽध्यायः समाप्तः ।

Leaf 135 contains the beginning of the first chapter of

IV. उमामहेश्वरसंवादः । *Umā-Maheśvara-saṃvadaḥ.*

135 to 166.

Beginning ➡—

ॐ नमः शिवाय ।
पर्व्वते सुशुभे रम्ये हिमवन्ते महीधरे ।
ओषधीभिरभिच्छन्ने नगाद्रुमलताकुले ॥
... ...
अभिगम्य उमादेवी प्राञ्जलिर्वाक्यमब्रवीत् ।
महादेवी तदागम्य महादेवं महाव्रतम् ॥
... ...
सर्व्वधर्म्मं समाख्याहि सर्व्वभूतहिताय वै ।
ब्राह्मणानाञ्च को धर्म्मः क्षत्रियाणाञ्च कीदृशः ॥
वैश्यानां कीदृशो धर्म्मः शूद्रधर्म्मञ्च कीदृशः ।
तापसानाञ्च को धर्म्मः कक्षिद्दीक्षाभिकाङ्क्षिणाम् ॥
उञ्छवृत्तिषु को धर्म्मः ऋषिधर्म्मञ्च कीदृशः ।
इत्यादि इत्यादि ॥

138A, उमामहेश्वरसंवादे चतुर्व्वर्णविभागो नाम प्रथमोऽध्यायः समाप्तः ।

इत्येतद्वचनं श्रुत्वा देव्युवाच महेश्वरम् ।
... ...
कामसिद्धोपचाराणां ये च प्राणातिपातिनाम् ।
क्रूरकर्म्मरतानाञ्च परस्वापहारिणाम् ।
... ...
तेषां गतिं किं भवति लोको वा किं प्रवर्त्तते ।

140B, इति उमामहेश्वरसंवादे द्वितीयोऽध्यायः ।

देव्युवाच ।

किं कर्म्म सुव्रतं तत्र प्राप्नोति परमां गतिम् ।
दीर्घायुषो निरोगाश्च कथं जायन्ति कृपिणः ॥

142A, उमामहेश्वरसंवादे तृतीयोऽध्यायः ।

143B, उमामहेश्वरसंवादे ध्यानविधिश्चतुर्थोऽध्यायः ।

144A, उमामहेश्वरसंवादे तीर्थाध्यायः पञ्चमः ।

144B, उमामहेश्वरसंवादे गृहाश्रमाध्यायः षष्ठः ।

देव्युवाच ।

गृहाश्रमस्य आचारं व्रतानि नियमानि च ।
तान्यहं श्रोतुमिच्छामि तत्त्वतो वक्तुमर्हसि ॥

145B, उमामहेश्वरसंवादे सप्तमोऽध्यायः ।

147A, इति ० कल्कियुगवर्णनं नामाष्टमोऽध्यायः ।

देव्युवाच ।

यद्यवं युगलक्षणं राजानो ब्राह्मणास्तथा ।
लुप्तमर्य्यादनिर्लज्जाः स्वकार्य्यपरिवर्जिताः ॥
एवं संक्षिप्यते धर्म्मः कलिमूले युगाधमे ।

148B, उमामहेश्वरसंवादे नवमोऽध्यायः ।

150A, उमामहेश्वरसंवादे युगान्तलक्षणं दशमोऽध्यायः ।

देव्युवाच ।

कथं सम्भवते जीवं शरीरेषु शरीरिणाम् ।
पृथक् कर्म्मविपाकेन जायेते यमलौ कथं ॥

151A, उमामहेश्वरसंवादे एकादशमोऽध्यायः ।

देव्युवाच ।

यदि ह्यायुः परिमाणं कर्म्मप्रत्ययिकस्य वा ।
अल्पं वा यदि वा दीर्घं जीवानां निधनं तथा ॥
यदि पूर्व्वकृतैरेव न शक्यं तन्निवर्त्तितुम् ।
किमर्थं शान्तिकर्म्माणि मूलमन्त्रौषधानि च ॥

आतुरेषु च युञ्जन्ते वैद्यशास्त्रपरायणाः ॥

इत्यादि । इत्यादि ।

152B, उमामहेश्वरसंवादे द्वादशमोऽध्यायः ।

अपि चाल्पायुषा कश्चिद्भवेद्दीर्घायुषा नरः ।
गर्भसम्भवमानस्य यथा पूर्व्वकृतेन वै ।
कर्म्मप्रत्ययिकं ह्यायुरल्पं दीर्घञ्च देहिनाम् ॥

... ...

श्रोतुमिच्छामि दीर्घायुः कथं भूयो भविष्यति ।

153B, उमामहेश्वरसंवादे त्रयोदशमोऽध्यायः ।

देव्युवाच ।

यक्षराक्षसगन्धर्व्वा पिशाचोरगकिन्नराः ।
गणेश्वराश्च जायन्ते धनवन्तो धनेश्वराः ॥
महाभोगकुलाढ्याश्च पुत्रपौत्रप्रतिष्ठिताः ।
सार्थवाहाश्च जायन्ते भगवन् केन कर्म्मणा ॥

155B, इति उमामहेश्वरसंवादे चतुर्दशमोऽध्यायः ।

देव्युवाच ।

भगवन् कर्म्मणा केन जायन्ते गिरिकन्दरे ।
महापर्व्वतदुर्गेषु निवसन्ति गुहाशये ॥
नारसिंहाश्च सिंहाश्च महावीर्य्या महाबलाः ।
उदीर्णामृगयूथानां कुञ्जराणाञ्च यूथपाः ॥

158B, उमामहेश्वरसंवादे पञ्चदशमोऽध्यायः ।

देव्युवाच ।

एवं पापसमाचारो दारुणः पुरुषाधमः ।
नरके पच्यमानस्तु प्राप्नोति सुमहत् कथम् ॥
उद्धरेत् पितरं पुत्रः पौत्रो वा केन कर्म्मणा ।
पितुरुद्धरणार्थेच्छेत् सन्तानं केन कर्म्मणा ॥

159B, इति।उमामहेश्वरसंवादे षोडशमोऽध्यायः ।

देव्युवाच ।

किं कर्म्म सुकृतं ज्ञात्वा देहमुत्सृजते नरः ।
मर्त्यलोकमनुप्राप्य नरकान्न प्रमुच्यते ।
शुभाञ्च गतिमाप्नोति कां गतिं प्रतिपद्यते ॥
इत्यादि ।

161A, उमामहेश्वरसंवादे सप्तदशमोऽध्यायः ।

162A, उमामहेश्वरसंवादे भारतकीर्त्तनं नामाष्टादशमोऽध्यायः ।

देव्युवाच ।

अथ विष्णुस्तथादेवा ऋषयो व्यासएव च ।
केन ते भगवंस्तुष्टाः कथं प्रीतिश्च जायते ॥

163A, उमामहेश्वरसंवादे एकोनविंशतितमोऽध्यायः ॥

एकस्तम्भे नवद्वारे त्रिसूत्रे पञ्चशाखिके ।
एतस्मिन्नन्तरे देवि सदृत्तस्तु सदा वसेत् ॥

163B, उमामहेश्वरसंवादे विंशतितमोऽध्यायः ।

उवाच देवी देवेशं स्थितिकण्ठं महाव्रतम् ।
पूज्यते भक्तिमद्देवो विप्रस्तु ब्रह्मचारिभिः ॥
सुखोपविष्टमासीनमासने गोवृष+जम् ।
वैदूर्य्यमणिसंच्छन्ने नवरत्नविभूषिते ॥
अभिगम्य तं तु देवी प्राञ्जलिर्वाक्यमब्रवीत् ।
सर्व्वो मे धर्म्म आख्यातः सप्तस्वरपरिच्छदः ॥
किं शब्दः कीदृशो वर्णः कथं देवेन कीर्त्तितः ।
कथमक्षरसंप्राप्तः कथमक्षरप्रतिष्ठितः ॥

166A, उमामहेश्वरसंवादे एकविंशतितमोऽध्यायः समाप्तः ।

There are a few lines more purporting to be spoken by Mahādeva in reply to the following query of Devī :—

यदि विष्णुर्भवेद्देवः स्वयं ब्रह्मा जगत्पतिः ।
तत् किमर्थं भवेद्देव पुनोऽयं मानुषस्तु च ॥

V. शिवोपनिषत् । *Sivopaniṣad.*

167 to 185.

ॐ नमः शिवाय ।

कैलासशिखरासीनमशेषामरपूजितम् ।
कालाग्निं श्रीमहाकालं ईश्वरं ज्ञानपारगम् ॥
सम्भूय विधिवद्भक्त्या क्षमात्रेयः सुसंयतः ।
सर्व्वभूतहितार्थाय पप्रच्छेदं महामुनिः ॥
ज्ञानयोगं न विन्दन्ति ये नरा मन्दबुद्धयः ।
ते मुच्यन्ते कथं घोराः भगवन् भवसागरात् ॥
... ...

महाकाल उवाच ।

पुरा ब्रह्मेण गदिताः शिवधर्म्माः सनातनाः ।
देव्याः सर्व्वगणानाञ्च संक्षेपात् ग्रन्थकोटिभिः ॥
आयुः प्रज्ञां तथाग्निञ्च प्रसमीक्ष्य नृणामिह ।
... ...
शिवः शिव इति ज्ञात्वा नाममाद्यं मुहुर्मुहुः ।
उच्चारयन्ति तद्भक्त्या ते शिवा नात्र संशयः ॥
अशिवाः पापसंयुक्ताः पशवः सर्व्वचेतनाः ।
यस्मात् विलक्षणास्तेभ्यस्तस्मादीशः शिवः स्मृतः ॥
गुणाबुद्धिरहङ्कारस्तन्मात्राणीन्द्रियाणि च ।
भूतानि च चतुर्व्विंशदिति पाशाः प्रकीर्त्तिताः ॥
पञ्चविंशकमज्ञानं सहजं सर्व्वदेहिनाम् ।
पाशजालस्य तन्मूलं प्रकृतेः कारणं यतः ॥
तज्ज्ञाने शिवबुध्यन्ते पुरुषाः पाशबन्धनैः ।
तदभावादिमुच्यन्ते ज्ञानिनः पाशपञ्जरात् ॥
षड्विंशकञ्च पुरुषः प्रभुरज्ञः शिवागमे ।
सप्तविंशतिमः प्रोक्तः शिवः सर्व्वजगत्पतिः ॥
तस्माच्छिवः सुसम्पूर्णः सर्व्वज्ञः सर्व्वगः प्रभुः ।
तस्मात् सः पाशरहितः सुविशुद्धः सुभावतः ॥

पशुपाशपरः शान्तः परमश्चानदेशकः ।
शिवः शिवाय भूतानां तं विज्ञाय विमुच्यते ॥

168B, इति शिवोपनिषदि मुक्तिनिर्देशाध्यायः प्रथमः ।

अथ पूर्व्वस्थिते लिङ्गे गर्भलक्षणगुणो भवेत् ।
गर्भाच्चापि विभावेन स्थाप्य लिङ्गं शिवालये ॥
यावल्लिङ्गस्य दैर्घ्यं स्यात् तावत्...च विस्तरः ।
लिङ्गात् तृतीयभागेन भवेद्वेद्याः समुच्छ्रयः ।
भागमेकं न्यसेत् भूमौ द्वितीयं वेदिमध्यतः ॥
तृतीयभागे पूजा स्यात् इति लिङ्गं त्रिधा स्मृतम् ।

169B, इति शिवोपनिषदि द्वितीयोऽध्यायः ।

169B, इति शिवोपनिषदि शिवगृहाध्यायस्तृतीयः ॥

171B, इति शिवोपनिषदि शान्तिगृहाग्निकार्य्य चतुर्थोऽध्यायः ।

173A, इति शिवोपनिषदि शिवभस्मस्नानाध्यायः पञ्चमः ।

181A, इति शिवोपनिषदि फलप्रदानोपकाराध्यायः षष्ठः ।

185A, ...शिवाचाराध्यायः सप्तमः समाप्तः ॥
समाप्तं शिवोपनिषदम् ॥

VI. उत्तरोत्तरतन्त्रम् । *Uttarotara-tantram.*

186 to 210.

ॐ नमः शिवाय ।
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।
पृच्छते गुरुरं देवी धर्म्माधर्म्मं कथं हि मे ॥
केन कर्म्मविपाकेन जायन्ते सधनाः नराः ।
निर्धनाः केन जायन्ते कर्म्मणा पुरुषाधमाः ॥

187B, इत्युमोत्तरे महातंवादे प्रथमोऽध्यायः ।

उमोवाच ।
केचिद्धस्तिनमारूढा नरा यन्त्येऽपि वाजिनम् ।
केन कर्म्मविपाकेन भुवि राज्यं लभन्ते ते ॥

अन्येऽपि बहवो दीना रजसा विविधाः कृताः ।
अग्रतो यान्ति धावन्तो नरा रूपविवर्ज्जिताः ॥
हयपृष्ठगताः यान्ति नरा वै केन कर्म्मणा ।
190B, उत्तरोत्तरे महासंवादे द्वितीयोऽध्यायः ॥

उमोवाच ।

यत्त्वया कथितं सर्व्वमर्घ्यं पूजनं तथा ।
पुण्याणाञ्च विधानन्तु एतदाख्यातुमर्हसि ॥
194A, इत्युत्तरोत्तरे महासंवादे तृतीयोऽध्यायः ।

उमोवाच ।

भगवन् कर्म्मणा केन शुभेन अशुभेन वा ।
कुब्जवामनहीनाङ्गा जायन्ते च नराधमाः ॥
बधिरा वामनाः केन अन्धकाश्च तथापरे ।
मूकाश्च केन पापेन कथयस्व महेश्वर ॥
196A, उमोत्तरे महासंवादे चतुर्थोऽध्यायः ।

उमोवाच ।

यमलोककथा देवि श्रयते सचराचरे ।
विस्तरस्तु कथं तस्य अध्वानञ्चापि कीदृशम् ॥
कृतेन कर्म्मणा येन अशुभेन शुभेन वा ।
गच्छन्ति मानवास्तस्मिन् कथयस्व प्रसीद च ॥
200B, इत्युत्तरोत्तरे पञ्चमोऽध्यायः ।

उमोवाच ।

एतद्गुणसमायुक्ताः यथा भो कथिता मम ।
इदञ्चापि च को धर्म्मो वद श्रोत्रं जगत्पते ॥
201B, इत्युत्तरोत्तरे संवादे षष्ठोऽध्यायः ।
204B, इत्युत्तरोत्तरे महासंवादे सप्तमोऽध्यायः ।

उमोवाच ।

एथिव्यां भगवन् देव नरनारीजगास्तथा ।
यथोक्तान् न चरिष्यन्ति तद्भवान् वक्तुमर्हति ॥

207B, उत्तरोत्तरे अष्टमोऽध्यायः ।

उमोवाच ।

कथन्तु युगवैषम्ये युगदोषा भवि + + ।

एतदिच्छामि विज्ञातुं भगवन् वक्तुमर्हसि ॥

209A, इत्युत्तरोत्तरे नवमोऽध्यायः ।

ईश्वर उवाच ।

ये मां च वावमन्यन्ते विष्णुभक्तिपरायणाः ।

मद्भक्ताश्चाथवा विष्णुं उभौ नरकगामिनौ ॥

It ends with a praise of the life of a house-holder.

210, इत्युत्तरोत्तरे मन्त्रासंवादे दशमोऽध्यायः ।

इत्युत्तरोत्तरं समाप्तम् ॥

4086.

8091. **विन्ध्यमाहात्म्यम्** । *Vindhya-māhātmyaṃ.*

(बृहदौशनसोपपुराणीयम्) ।

From Bṛhadauśanasopa-purāṇa with a commentary.

By Vaidya-nātha.

Substance, country-made paper. 13¾ × 7 inches. Folia, 94. In tripātha form. Character, modern Nāgara. Date, Saṃvat 1940. Appearance, fresh. Complete.

Auśanasa is the 9th Upa-purāṇa in the list of Kūrma-purāṇa.

For the text see L. 1285.

Beginning :—

(Comm.) श्रीगणेशाय नमः ॥

श्रीमद्विष्णुमजाभिवन्द्यचरणं गोपादिकाराधितम् ।
वन्दे पूर्णविधूच (?) सौम्यवदनं संसारतापापहम् ॥
सत्यं ज्ञानमनन्तमाद्यविधुरं गीर्भारसंहारकम् ।
सर्व्वात्मानमपास्तसर्व्वममलं विप्रेश्वरं ब्रह्मदम् ॥
व्याख्यान-रहितस्यास्य व्याख्यानं सज्जनप्रियम् ।
क्रियते कौथवोधाय प्रमादः क्षम्यतां बुधैः ॥
.....श्रीमद्विन्ध्याद्रिगिरिवर-स्थित-भगवती-प्रभाववर्णनमाविष्कर्त्तुं ग्रन्थमारभमाणः श्रीमन्महामहोपाध्याय-पार्थ्यस्य निर्व्विघ्नपरिसमाप्त्यादिसिद्धयेऽविगीतशिष्टाचारानुमित-श्रुतिप्रमितिकर्त्तव्यताकं मंगलमाचरन् शिष्टोर्थितं प्रतिजानीते यो विघ्नेति ।

(Text) यो विघ्नभित्वै नमतां च गुप्तये
ज्ञानस्वरूपमिवां मनुजैश्च पूजितैः[तः] ।

यो विघ्नतूलैकलघ्वानुरूपकः
तं ढुंढिराजं शरणं गतोस्मि ॥

It ends :—

इति ते विन्ध्यमाहात्म्यं वर्णितं मुनिसत्तम ।
शिवेन विष्णवे प्रोक्तं किं भूयः श्रोतुमिच्छसि ॥
विन्ध्यक्षेत्रस्य माहात्म्यं यः पठेणोति सुचेतसा ।
सर्व्वान् पापान् विधूयात्र लभते सद्गतिं पराम् ॥

Last Colophon :—

(Text) इति श्रीस्कंदपुराणसोपपुराणे विन्ध्यमाहात्म्ये पञ्चक्रोशादि-यात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ।

The commentary ends :—

वैद्यनाथेन राज्ञानां रचिता बोधवाय च ।
विन्ध्यमाहात्म्यव्याख्येयं सुगमा मन्दचेतसां ॥

Last Colophon :—

इति श्रीस्कंदपुराणसोपपुराणे विन्ध्यमाहात्म्यव्याख्यायां पञ्च-क्रोशादियात्रावर्णनं नाम एकचत्वारिंशोऽध्यायः ॥ ४१ ॥

इति विन्ध्यमाहात्म्यं समाप्तम् ।

Post Colophon :—

शुभं भूयात् संवत् १९४० समे मिति वैशाख सुदी वार गुरुवार ।

4087.

538. *The Same.*

With the same commentary.

For this manuscript see L. 1285.

The manuscript contains 41 chapters, though the last chapters are marked 49 and 50.

Before the colophon, the Ṭīka has :—

[वैद्य] नाथेन राज्ञानां रचिता बोधवाय च ।
विन्ध्यमाहात्म्यव्याख्येव [यं] सुगमा मन्दचेतसाम् ।

Post Colophon :—

श्रीशुभं भूयात्। संवत् १९२४ मी आषा क्रष्ण पक्षे तिथि ११ वार शुक्र श्रीहनुमान्जि सदा सहायी। श्रीगङ्गाजी नमः। गोवरधन नाम प्रसिध पढ्या।

XII. KĀLIKĀ-PURĀṆAM.

4088.

980. कालिकापुराणम्. *Kālikā-purāṇam.*

Substance, country-made paper. 13 × 5½ inches. Folia, 307. Lines, 10 on a page. Extent in ślokas, 5,000. Character, Nāgarī. Date, Samvat 1803. Appearance, old. Complete in 90 chapters.

Kālikā-purāṇa is classed among the Upa-purāṇas, and recounts Kālikā's successful wars with demons, inculcating Sakti-cult.

For a full description of the work,

See I.O. Catal. Nos. 3339 to 3344.

Post Colophon Statement :—

शुभमस्तु । संवत् १८०३ शाके १६६८ आश्विन वदि ।

4089.

3667. पिपीतकीद्वादशीव्रतकथा *and* कामाख्याकवचम् ।

Pipītakī-dvādasī-vrata-kathā and *Kāmākhyā-kavacam.*

From Kālikā-purāṇa.

Substance, country-made paper. 12½ × 3 inches. Folia, 2. Lines, 9 on a page. Character, Bengali. Appearance, old and discoloured.

One leaf contains the Pipītakī-dvādasī-vrata-kathā which is not complete, and the other Kāmākhyā-kavaca which is complete.

Pipītakī-dvādasī-vrata-kathā begins :—

अथ पिपीतकीद्वादशीव्रतम् । ततः कथा ।

शतानीक उवाच ।

भगवन्सर्व माहात्म्यं सर्वथा कथितं मुदा ।

तदर्थं श्रोतुमिच्छामि पिपीतककथां शुभाम् ।

Kāmākhyā-kavaca begins :—

ॐ कामाख्याकवचस्य मुनिर्बृहस्पतिः स्मृतः ।
देवी कामेश्वरी तस्य अनुष्टुप् छन्द इष्यते ॥
विनियोगः सर्व्वसिद्धौ तच्च गृह्णन्तु देवताः ।
शिरः कामेश्वरी देवी कामाख्या चक्षुषी मम ॥
शारदा कर्णयुगलं त्रिपुरा वदनन्तथा ।
कण्ठे पातु महामाया हृदि कामेश्वरी पुनः ॥

Colophon :—

इति कालिकापुराणे कामाख्याकवचं समाप्तम् ।

4090.

3803. **कालीपुराणकथा** । *Kālī-purāṇa-kathā.*

Substance, palm-leaf. 18½ × 1¾ inches. Folia, 142. Lines, 4 on a page. Extent in ślokas, 2,400. Character, Bengali. Date, Śaka 1701. Appearance, discoloured. Complete.

Colophon :—

इति कालीपुराणकथा समाप्ता ।

Post Colophon :—

श्रीचिजोचनशर्म्मणः पुस्तकमिदं साधारच शकाब्दाः १७०१ भाद्रस्य सप्तविंशतिदिवसीया लिपिरिति । ॐ तत् सत् । श्रीरामः शरणम् । ॐ सिंहवाहिन्यै नमः । श्रीगुरवे नमः ।

XIV. SĀMBA-PURĀṆAM.

4091.

977. **शाम्बपुराणम्** । *Sāmba-purāṇam.*

Being the 14*th Upa-purāṇa in the list of Kūrma-purāṇa.*

Substance, country-made paper. 11¾ × 5¾ inches. Folia, 111. Lines, 13 on a page. Extent in ślokas, 2886. Character, Nāgara. Appearance, tolerable.

For a description of the work see I.O. Catal. No. 3619. The second verse in the I.O. MS. is wanting in the present MS.

As in I.O. Catal. the last chapter which has a name is Visarjana-vidhi. It is followed by four chapters of which designations are not given. But after the 4th colophon there are a few lines more which abruptly end, and which profess to give the essence of all the mantras. These lines are wanting in the I.O. manuscript. Moreover the two verses quoted in I.O. Catal. at the end are not to be found in the present manuscript. The verse which occurs before the last colophon in this manuscript runs thus:—

चतुर्द्धा साधयेन्नित्यं एकैकस्य पृथक् पृथक् ।
क्षुरिकादिप्रजाक्रान्तां मार्गन्तिष्ठेव साधकः ॥

Unlike the I.O. manuscript, it spells Samba-purāṇa throughout with श except in the first colophon.

4092.

1562. *The Same.*

Substance, country-made paper. 12 × 4½ inches. Folia, 88. Lines, 13 on a page. Extent in ślokas, 3,200. Character, Maithil. Date, Saka 1764. Appearance, old. Complete.

For a description of the work see I.O. Catal. Nos. 3619-20, Cs. 4, 214 and Ulwar Extr. 180.

Chapter 25th, 27B :—

वशिष्ठ उवाच ।

अथ जम्बवरः ग्राम्यः प्राप्य रूपं पुरातनम् ।
मन्यमानस्तदा सूर्य्यं प्रहृष्टेनान्तरात्मना ॥
पूर्व्वाभ्यासेन तेनैव सार्द्धमन्यैस्तपस्विभिः ॥
स्नानार्थं नातिदूरस्थां चन्द्रभागां नदीं ययौ ॥
स स्नातः सह्सैवाथ ददर्शति स्म प्रभावतीं ।
उद्गमानां जलौघेन प्रतिमामुन्मुखां रवेः ॥
स तामुत्तीर्य्य सलिलादानयित्वा स्वमाश्रमम् ।
तस्मिन् मिश्रवनोद्देशे स्थापयित्वा विधानतः ॥
ततस्तामेव ददर्शच्छ प्रणम्य शिरसा रवेः ।
केनेयं निर्म्मिता नाथ भवतो ह्याकृतिः शुभा ॥
प्रतिमा तमुवाचाथ गृहाण ग्राम्य यत्क्षियम् ।
निर्म्मिता येन वाप्येषा मदीया पुरुषाकृतिः ॥
ममातितेजसाविष्टं रूपमासीत् पुरातनम् ।
असह्यं सर्व्वभूतानां ततोऽहं प्रार्थितः सुरैः ॥
सह्यं भवतु ते रूपं सर्व्वप्राणभृतामिह ।
ततो मया समादिष्टो विश्वकर्म्मा महातपाः ॥
तेजसः शातनं कुर्व्वन् रूपं निर्वर्त्तयस्व मे ।
ततश्च मत्समादेशात्तेन वै निपुणं तदा ॥
शातयित्वा तदा तेजो रूपं निर्वर्त्तितं मम ।
प्रीतया ते स्वयं चैव तन्मया कारितं पुनः ॥
तेनेयं कल्पितार्थाय निर्म्मिता प्रतिमा मम ।
ज्ञात्वा हिमवतः पृष्ठे पुण्यसिद्धनिषेविते ॥
यत्रेयं चन्द्रभागायां तपसोग्रेण वारिता ।
अतस्तत्रार्च्चनार्थं हि ज्ञातं स्थानमिदं मम ॥
चिरं सान्निध्यमेवात्र सान्निध्यं मे भविष्यति ।

सान्निध्यं मे च पूर्व्वाह्णे उदिते प्रच्यते जगः ॥
जाजात्यये च मध्याह्ने सायाह्ने याज नित्यशः ।

वशिष्ठ उवाच ।

श्रुत्वा देवस्य तद् वाक्यं दृष्ट्वा प्रत्यक्षदर्शनम् ।
ज्ञात्वा देवमृषिं साम्बस्ततः प्रोवाच नारदम् ॥

साम्ब उवाच ।

तत् प्रसादान्मया प्राप्तं रूपमेतत् पुरातनम् ।
प्रत्यक्षदर्शनं चापि भास्करस्य महात्मनः ॥
सर्व्वमेतच्च संप्राप्य पुनश्चिन्ताकुलं मनः ।
देवस्य परिचर्य्यायाः पालनं कः करिष्यति ॥
गुणयुक्तो द्विजो यो हि समर्थः परियाजने ।
ममैवानुग्रहाद्ब्रह्मन् विधिमाख्यातुमर्हसि ॥
एवमुक्तस्तु साम्बेन नारदः प्रत्युवाच तम् ।

नारद उवाच ।

न द्विजाः प्रतिगृह्णन्ति देवस्यात्मोद्भवं धनम् ।
विद्यते च धनं ह्यत्र गुरुरत्नायं प्रतिग्रहः ॥
देवचर्य्यागतैर्द्रव्यैः क्रिया ब्राह्मी न विद्यते ।
अविज्ञाय च कुर्व्वन्ति ये क्रियां लोभमोहिताः ॥
देवस्वमुपभोक्ष्यन्ति पतितास्ते भवन्ति हि ।
गर्हितं मानवे ग्राह्ये न प्रशंसन्ति तं द्विजाः ॥
देवस्वं ब्राह्मणस्वं च यो लोभादुपजीवति ।
स पापात्मा परे लोके गृध्रोच्छिष्टेन जीवति ॥
ततो न ब्राह्मणाः कश्चित् देवचर्य्यां करिष्यति ।
विधिज्ञं ज्ञानवन्तं च परिचर्य्या-क्षमं तथा ॥
समाख्यास्यति ते देव तस्मात्त्वं गुरुमं व्रज ।
नारदेनैवमुक्तस्तु प्रणम्य शिरसा रविम् ॥
संज्ञवं परिपप्रच्छ कस्ते गुरो करिष्यति ।
विधाने तत्र सांम्बेन प्रतिज्ञा तमुवाच ह ॥

न योग्यः परिचर्य्यायां जम्बुद्वीपे ममानघ ।
मम पूजा-प्रधानत्वाच्छाकद्वीपादिहानघ ॥
लवणोदात् परे पारे क्षीरोदार्णवमावृतः ।
जम्बुद्वीपात् परस्तस्माच्छाकद्वीप इति स्मृतः ॥
तत्र पुण्या जनपदाः चातुर्वर्ण्यसमाश्रिताः ।
मगा ब्राह्मणभूयिष्ठा मागसाः क्षत्रियास्तथा ॥
वैश्यास्तु मानसा ज्ञेयाः शूद्रास्तेषां तु मन्दगाः ।
न तेषां सङ्करः कश्चिद्वर्णाश्रमकृतः क्वचित् ॥
धर्म्मस्यार्थाभिचारित्वादेकान्तसुखिताः प्रजाः ।
तेजसश्चाक्षदीपस्य निर्म्मिता वै पुरा मया ॥
तेभ्यो वेदाश्च चत्वारः सरहस्या मयेरिताः ।
वेदोक्तैर्विविधैः स्तोत्रैर्वरैर्हृद्यैर्मया कृतैः ॥
मामेव ते च ध्यायन्ति मां जपन्ते च नित्यशः ।
मद्भावगा मम परा मद्भक्ता मत्परायणाः ॥
मम शुश्रूषकाश्चैव ममैव व्रतचारिणः ।
अथक्रधारिणः सर्व्वे विधिदृष्टेन कर्म्मणा ॥
कुर्व्वन्ति ते सदा तत्र मम पूजां मनोऽनुगाम् ।
तत्र देवाः सगन्धर्व्वाः सिद्धाश्च सह चारणैः ॥
विहरन्ते रमन्ते च वृण्वमानाश्च तैः सह ।
श्वेतद्वीपे तथा विष्णुः कुशद्वीपे महेश्वरः ॥
पुष्करे च स्मृतो ब्रह्मा शाकद्वीपे च भास्करः ।
तन्मनान् मम पूजार्थं शाकद्वीपादिहानय ॥
आकर्ण्य गरुडं शाम्बः शीघ्रं गत्वा विचारयन् ।

वशिष्ठ उवाच ।

तथेति प्रतिगृह्याथां रथेनाम्बवतीसुतः ।
पुनर्द्वारवतीं गत्वा कान्त्यातीव समन्वितः ॥
आख्यातवान् पितुः सर्व्वं यथोक्तं देवदर्शनम् ।
तस्माच्च गरुडं लब्ध्वा ययौ शाम्बोऽधिरुह्य तम् ॥

ग्राम्यद्वीपमनुप्राप्य संप्रहृष्टतनूरुहः ।
तत्रापश्यद्यथोद्दिष्टान् ग्राम्यस्तेजस्विनो मगान् ॥
पूजयन्तो विवस्वन्तं धूपगन्धादिभिः शुभैः ।
अभिवाद्य तु तान् सर्व्वान् कृत्वा चैव प्रदक्षिणम् ॥
एष्टव्यो नाम यत् तेषां श्लाघयामास तांस्ततः ।
यूयं हि पुण्यकर्म्माणो द्रष्टव्याश्च शुभार्थिभिः ॥
ये रतार्कस्य पूजायां येषामेव वरप्रदः ।
तनयं विद्धि मां विष्णोर्नाम्ना ग्राम्य इति श्रुतः ॥
चन्द्रभागातटे चापि मया सूर्य्यो निवेशितः ।
तेनाहं प्रेषितश्चात्र उत्तिष्ठध्वं व्रजामहे ॥
ते तमूचुस्ततः ग्राम्यं ध्रुवमेतन्न संशयः ।
अस्माकमपि वेदेन व्याख्यातं पूर्व्वमेव हि ॥
अष्टादशफलानीह मगानां वेदवादिनां ।
संख्यास्यामस्त्वया सार्द्धं यत्र सन्निहितो रविः ॥
मत्त ग्रहीत्वा ततस्तानि दश चाष्टौ फलानि च ।
आरोप्य गरुडे साम्बस्त्वरितः पुनरभ्यगात् ॥
सोऽल्पेनैव तु कालेन प्राप्तो मित्रवनं पुनः ।
ज्ञात्वाथां तां रवेः ग्राम्य ज्ञात्वे च विनिवेदयन् ॥
रविः शोभनमित्युक्ता प्रसन्नः ग्राम्यमब्रवीत् ।
मम पूजाकरा ह्येते प्रजानां ग्राम्तिकारकाः ॥
मम पूजां विधानोक्तां करिष्यन्ति मनोनुगाः ।
मत्कृते च पुनश्चिन्ता न ते काचिद्भविष्यति ॥

इति श्रीग्राम्यपुराणे पञ्चविंशतितमोऽध्यायः ॥

The Purāṇa is divided into two parts, the latter part going under the name of Jñānottara. The first part in our manuscript consists of 51 chapters. But the I.O. manuscript contains 48. The latter part, Jñānottara, in I.O. manuscript, has 22 chapters, but in our manuscript 24.

End:—

ग्राम्य उवाच।

एतत् सर्व्वं त्वया ख्यातं वक्तव्यं अतिविस्तरम्।
तच्छ्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः॥
सूर्य्यमुद्दिश्य किं देयं पाठकाय महात्मते।
येन तुष्येत भगवान् भगवान् पापतस्करः॥

नारद उवाच।

शृणु ग्राम्य महाबाहो कथयामि तवानघ।
तमेव सूर्य्यं विज्ञाय पूजयित्वा यथाविधि॥
गन्धपुष्पाक्षतैश्चैव धूपदीपैस्तथोत्तमैः।
स्वर्णालङ्कारवस्त्रै[श्च] शिरोवासविभूषणैः॥ (?)
प्रपूज्य सूर्य्यं तस्मात्तु देया च कपिला शुभा।
गोधूमयवधान्यानि माषमुद्गतिलांस्तथा॥
गजाश्वमहिषीर्दद्यात् धनानि विविधानि च।
हिरण्यरजतं कांस्यं तथा ताम्रस्य भाजनम्॥
दासदासीस्तथा दद्याद्भूमिं ग्राम्यवतीं तथा।
षड्वस्त्राण्यनेकानि दद्याद्वै शुद्धमानसः॥
निष्कुभा च तथा राज्ञी द्वे भार्य्ये हि विवस्वतः।
उद्दिश्य ते च देयानि वस्त्रालंकरणानि च॥
एवं सन्तुष्यते येन पाठको हि महीतले।
पुत्रपौत्रादिसंयुक्तो हर्षनिर्भरमानसः॥
भुक्त्वा तु सकलान् भोगान् सूर्य्यलोके महीयते।
अष्टादशपुराणानां श्रवणे यत् फलं भवेत्॥
तत्फलं समवाप्नोति सत्यं सत्यं वदामि ते॥

इति श्रीग्राम्यपुराणे पञ्चसप्ततितमोऽध्यायः।

Post Colophon:—

नमः श्रीसूर्य्याय। शाके १७६४ आषाढ़ शुक्लषष्ठ्यां कुजे।

This purāṇa embodies the traditions of the introduction of the sun-worship of the Scythians into India and of

the consequent settlement of the Magii, the sun priests in the country.

4093.

11010. *The Same.*

Substance, foolscap paper. 12½ × 6 inches. Folia, 100. Lines, 13, 14 on a page. Character, Nāgara. Date, Saṃvat 1930. Appearance, fresh. To the end of adhyāya 83.

An Upa-purāṇa, on the worship of the sun as the supreme deity.

For a full description of the Purāṇa see I.O. Catal. No. 3619.

It begins after the maṅgalācaraṇa तिमिरकिरकिरातः, etc., with the speech of सूत :—

ग्रहणन्तु ऋषयः सर्व्वे शाम्बाख्यं पापनाशनं, etc.

That is, it is wanting in the hymn to the Sun God and the questions, put by Śaunaka to Sūta (quoted in the I.O. Catal.).

Generally it is found on comparison to agree with the I.O. MS. In the MS. the two parts are consecutively marked. The last chapter is marked 83. The second part (ज्ञानोत्तर on mysticism with *Māraṇa*, Ucāṭana, etc.) begins in 81A, इति श्रीशाम्बपुराणे ज्ञानोत्तरे प्रथमः पटलः, ५५ and in one or two places; the rest have chapter marks.

It ends :—

एवं सन्तुष्यते वेन पाठको हि महोत्तमे ।
पुत्रपौत्रादिसंयुक्तो हर्षनिर्भरमानसः ॥
भुक्त्वा तु सकलान् भोगान् सूर्य्यलोके महीयते ।
अष्टादशपुराणानां अवधे यत् फलं भवेत् ॥
तत् फलं समवाप्नोति सत्यं सत्यं वदामि ते ।
अश्वमेधशतं पुण्यं यत् फलं लभते नरः ॥

तत् फलं समवाप्नोति श्रुत्वा प्राम्ब महामते ।
अद्वारभ्य कथामेतां ये पठन्ति पठन्ति च ॥
तेषां हि वाञ्छितं सर्व्वं प्रदास्यति हि भास्करः ।
न तेषाञ्च कुले प्राम्ब कुष्ठव्याधिभयं भवेत् ॥
एतत् सर्व्वं समाख्यातं भास्करेण महात्मना ।
पृच्छतो मम प्राम्बो हि सपुत्रेण महीतले ॥

Last Colophon :—

इति श्रीप्राम्बपुराणे नारदप्राम्बसंवादो नामाध्यायः समाप्तः ।

Post Colophon :—

संवत् १९३० भाद्रशुक्लाष्टतीया चन्द्रवासरदति चौत्रसेन मिश्रः ।

4094.

10108. शाकद्वीपिद्विजराजमाहात्म्यम् ।

Śāka-dvīpi-dvija-rāja-māhātmyaṃ.

Being the seventh adhyāya of Sāmba-purāṇa.

Substance, country-made paper. 7 × 4½ inches. Folia, 4. Lines, 8 to 10 on a page. Character, Nāgara. Date, Saṃvat 1879. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीप्राम्बपुराणे शाकद्वीपि(पौ)द्विजराजमाहात्म्यं नाम सप्तमोऽध्यायः ।

Post Colophon :—

सं १८७९ शाके १७४४ शुभस्थानजानकीनगरे राजपुरे । इति सिद्धिः । शुभं भूयात् ।

Beginning :—

मेघाच्छन्नो यदा सूर्य्यः श्राद्धादौ यज्ञकर्म्मणि ।
शाकद्वीपी द्विजस्तत्र स्थापनीयः प्रयत्नतः ॥
शाकद्वीपी द्विजो यत्र तत्र सूर्य्यो न संशयः ।
सूर्य्योऽग्निर्ब्राह्मणो यत्र तत्र यज्ञादिकक्रिया ॥

XV. SAURA-PURĀṆAṂ.

4095.

1402. सौरपुराणम् । *Saura-purāṇaṃ.*

The 15th Upa-purāṇa in the list of Kūrma-purāṇa.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 174. Lines, 10 on a page. Extent in ślokas, 3,400. Character, Nāgara. Appearance, old and worn-out.

This is a defective manuscript, incomplete at the end, with leaves 163 to 174 partially mouse-eaten.

It is the same work, as Bik. No. 406, p. 182, notices. But our manuscript contains 55 chapters and four verses of the next; while the Bik. MS. has 65 chapters. The opening lines are to be found in Bik.

The Ṣaṭsaṃvāda. The first set of interlocutors are the Sun God and his son Manu, the second set are Vyāsa and Sūta and the third set are Sūta and the Ṛṣis assembled at Naimiṣāraṇya for a sacrifice.

See below for details.

4096.

8202. *The Same.*

Substance, country-made paper. 13 × 7 inches. Folia, 160. Lines, 16 on a page. There are many leaves missing here and there. They are: Nos. 41, 42, 47, 48, 50, 51, 52, 57, 58, 85, 91, 95, 96, 97, 100, 101, 109, 116–123. Character, Nāgara. Date, Samvat 1906. Extent in ślokas, 5,600.

A minor or Upa-purāṇa, which is said to have been narrated by Āditya or Sun God to Manu. It teaches devotion to Śiva as the supreme god.

Beginning :—

अथादित्यकथा लिख्यते ।

श्रीमद्भादेवाय नमः ।

यस्याज्ञया जगत्स्रष्टा विरिञ्चिः पालको हरिः ।
संहर्त्ता कालरुद्राख्यो नमस्तस्मै पिनाकिने ॥
तीर्थानामुत्तमं तीर्थं क्षेत्राणां क्षेत्रमुत्तमम् ।
मुनीनामाश्रयो नित्यं नैमिषारण्यमुत्तमम् ॥
शौनकाद्या महात्मानः शिवभक्ता महौजसः ।
दीर्घसत्रं प्रकुर्व्वन्तस्तत्रेशानस्य तुष्टये ॥
तस्मिन् सत्रे महाभागो मुनीनां भाग्यगौरवात् ।
आजगाम मुनीन् द्रष्टुं सूतः पौराणिकोत्तमः ॥

... ...

ऋषय ऊचुः ।

कथं भगवता पूर्व्वमादित्येनात्मरूपिणा ।
पुराणं कथितं सूत तन्नो वक्तुमिहार्हसि ॥
व्यासादेपायनात् साक्षात् सर्व्वं हि विदितं त्वया ।
त्वत्तो गाह्यपरो वक्ता पुराणानां महातपाः ॥

... ...

2A, सूत उवाच ।

नत्वा सूर्य्यं परं धाम ऋग्यजुःसामरूपिणे ।
त्रिसत्यं त्रिजगद्योनिं त्रिधामिह त्रितत्त्वगम् ॥
पुराणं संप्रवक्ष्यामि सौरं शिवकथाश्रयम् ।
यच्छ्रुत्वा मनुजः शीघ्रं पापकञ्चुकमुत्सृजेत् ॥

... ...

2B, आसीन्मनुः सूर्य्यसुतो वर्त्तते यो महातपाः ।
स कदाचिन्महाभागात् कामिकाख्यवनं ययौ ॥
प्राक्तनस्य वपते यज्ञे विपुलदक्षिणे ।
तत्त्वं विचारयामासु र्मिथो यत्र महर्षयः ॥

अपृच्छन्नारदं महाभागाः भृग्वाद्याश्चत्वनिर्णये ।
एवं स्थितेषु विप्रेषु मायया मोहितात्मसु ॥
संशयाविष्टचित्तेषु वागभूदशरीरिणी ।
तपः कुरुध्वं विप्रेन्द्रास्तपोज्ञानसवर्द्धनम् ॥
तपसा प्राप्यते सर्व्वमिति ते श्रुश्रुवुर्गिरम् ।
श्रुत्वा तन्मुनयः सर्व्वे भृग्वाद्या दग्धकिल्बिषाः ॥
मनुं पुरस्कृत्य ययुः क्षेत्रं वै स्वादग्रात्मनः ।

... ...

तेपुस्तत्र तपो घोरं तत्त्वदर्शनकाङ्क्षिणः ॥
गते वर्षसहस्रे तु सूर्य्यः प्रत्यक्षतामगात् ।
किमर्थं तप्यते वत्स चेते सर्व्वे महर्षयः ॥

... ...

सूत उवाच ।

इति दृष्ट्वा रविं साक्षात् प्रत्यक्षं पुरतः स्थितम् ।
मन्ये कृतार्थमात्मानं मनुर्वैवस्वतस्तथा ॥
आत्मन्येनं + माधाय सर्व्वभावेन संयमी ।
स्तुतिं चकार स मनुर्मुनिभिः सह सुव्रतः ॥

मनुरुवाच ।

नमो नमो वरेण्याय वरदायांशुमालिने ।

... ...

3A, मनुरुवाच ।

किं मच्छ्रेयस्करं तत्त्वं वेदान्तेषु प्रतिष्ठितम् ।
कस्मादिदमिदं जातं कस्मिन् वा लयमेष्यति ॥
कस्य ब्रह्मादयो देवाः वपुषे तिष्ठन्ति सर्व्वदा ।
तदेकमथवानेकमुभयं वा वद प्रभो ॥
केन वा ध्यायते सम्यक् कथमश्नोति तद्वद ।
ज्ञाने तस्मिंश्च किं रूपं तस्य ज्ञानं किमात्मकम् ॥
चरितं तस्य किं तात किं तीर्थं तदधिष्ठितम् ।

केषामनुग्रहस्तस्य तीर्थे निवसतां विभो ।
लक्षणञ्च पुराणानां व्रतानां च क्रमो यथा ॥
वर्णानामाश्रमाणाञ्च सदाचारविधिः कथम् ।
एतत् सर्व्वं हि भगवन् प्रब्रूवन्तुमिहार्हसि ॥

... ...

3B, इति श्रीसौरपुराणे प्रथमोऽध्यायः ।

श्रीभानु[द्द]वाच ।

शृणु पुत्र प्रवक्ष्यामि तत्त्वं यत्तत् प्रतिष्ठितम् ।
पुराणेऽस्मिन् महाभाग सर्व्व[प]दार्थसंग्रहे ॥
तत्तत्त्वं तद्भगवतो रूपमीशस्य शूलिनः ।
विश्वं तेनाखिलं व्याप्तं नान्येनेत्यब्रवीच्छ्रुतिः ॥

End:—

तस्मात् श्रेयार्थिभिर्नित्यं श्रोतव्यं सर्व्वदा त्विदम् ।
अनुष्ठेयं विशेषेण नरैर्नरकभीरुभिः ॥

Last Colophon:—

इति श्रीआदित्यपुराणे मानवीयसंहितायां गोलोकवर्णनं नाम पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

Post Colophon:—

श्रीसूर्य्यपुराणं समाप्तं। शुभ संवत्सरे तु १९०६ मार्गशीर्षे शुक्लपक्षे तिथौ द्वतीयायां रविवारे नरसिंहप्रसाद लिखितं श्रीरेवातटे ।

यादृशं, etc.

XVI. PARĀŚAROPA-PURĀṆAṂ.

4097.

308. **पराशरोपपुराणम्** | *Parāśaropa-purāṇaṃ.*

The 16th Upa-purāṇa in the list of Kūrma-purāṇa.

For the manuscript see L. 822.

In chapter I, Upa-purāṇas are named.

3A, एवमाज्ञापितास्तेन शिवेन मुनयः पुरा ।
श्रुत्वा सत्यवतीसूनोः पुराणं सकलं मुदा ॥
अन्यान्युपपुराणानि चक्रुः सारतराणि वै ।
१ २
आद्यं सनत्कुमारोक्तं नारसिंहं ततः परम् ॥
३ ४ ५ ६
नान्दाख्यं शिवधर्म्माख्यं दौर्वासं नारदीयकम् ।
७ ८ ९
कापिलं मानवञ्चैव तथैवोशनसेरितम् ॥
१० ११ १२
ब्रह्माण्डं वारुणं कालीपुराणाख्यं तथैव च ।
१३ १४ १५
माहेश्वरञ्च साम्बं सौरं तथैव च ॥
१६ १७ १८
पराशरसमाख्यञ्च मारीचं भार्गवात्मकम् ।
पाराशरसमाख्यं तु पुराणमिदमुत्तमम् ॥
मयैव कथितम् ।

4098.

8205. *The Same.*

Substance, country-made paper. 10½ × 5 inches. Folia, 40. Lines, 10 on a page. Extent in ślokas, 1,100. Character, Nāgara of the nineteenth century. Appearance, old and discoloured.

For a full description of the work see L. 822. In this MS. there is one chapter more.

Last Colophon :—

इत्यपपुराणे पाराशरेऽष्टादशोऽध्यायः ।

MISCELLANEOUS PURĀṆAS.

4099.

1670. विष्णुधर्म्मः । *Viṣṇu-dharmaḥ.*

Substance, country-made paper. 12 × 5¾ inches. Folia, 262. Lines, 8 on a page. Extent in ślokas, 4,600. Character, Nāgara. Appearance, tolerable. Complete.

For a full description of the work see L. No. 2293.

But Rajendra Lall and Eggeling both think that Viṣṇu-dharma and Viṣṇu-dharmottara are one and the same work, but they are different works (for Viṣṇu-dharmottara see H.P.R. 2, 190), and for a correct description of the present work, see I.O. Catal. No. 3604.

The oldest MS. of 'Viṣṇu-dharma' in Nepal is dated N.S. 167 (1047 A.D.), see Nepal, Cat. Vol. I, p. 29. Viṣṇu-dharmottara in three parts was used by Alberuni in 1030 A.D. or before.

See Bühler's paper in I.A. Vol. XIX, p. 382.

Leaf 256B :—

हेतुवादवचैर्मोहं कुहकैश्च जनैस्तदा ।
पाषण्डिनः करिष्यन्ति चतुराश्रम्यदूषकाः ॥
पाषण्डभूतमत्यर्थं जगदेतदखद् ध्रुवम् ।
भविष्यति तदा भूयो बुद्धः प्रव्रजितोत्तमः ॥
गतु द्विजातिशुश्रूषां न च धर्म्मानुपालनम् ।
करिष्यन्ति तदा सूद्राः प्रव्रज्य-लिङ्गिनो दृषा ॥
उत्क्रोधाः सौगताश्चैव महायानरताश्चया ।
भविष्यन्त्यथ पाषण्डाः कपिला भिक्षवश्चया ॥

ब्रह्माः श्रावकनिर्ग्रन्थाः सिद्धपुत्राः तथा परे ।
भविष्यन्ति दुरात्मानो शूद्राः कलियुगे नृप ॥
... ...
... ...
न द्विजास्तु कलौ देवान् पूजयिष्यन्ति मानवाः ।
म्लेच्छभाषानिबन्धैश्च हेतुवादैर्विमूलिताः ॥

4100.

3506. *The Same.*

Substance, country-made paper. 14 × 3¼ inches. Folia, 182. Lines, 9 on a page. Extent in ślokas, 4,600. Character, Bengali of the sixteenth century. Appearance, discoloured and worn-off. Complete.

See the previous number.

Colophon :—

इति विष्णुधर्म्मः समाप्तः ।

Post Colophon :—

श्रीज्ञाचरण प्रसीद । श्रीजगार्ईनशर्म्मणः खाश्चरमिदम् ।

श्रीज्ञाचाय नमः ।

The second introductory verse in the present MS. is नमो व्यासाय गुरवे • instead of वैपायनोऽपुट • in the previous MS.

4101.

3914. अपराजितास्तोत्रम् । *Aparājitā-stottraṃ.*

From the Viṣṇu-dharmottara.

Substance, country-made paper. 13 × 3½ inches. Folia, 4. Lines, 7 on a page. Extent in ślokas, 50. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति विष्णुधर्म्मोत्तरे हतीयकाण्डे त्रैलोक्यविजयापराजिता
स्तवः समाप्तः ।

Post Colophon :—

शकाब्दा १७५३ । ४ । २९ ।

Beginning :—

ॐ नमोऽपराजितायै ॥

ॐ नीलोत्पलनिभां देवीं निद्रामुद्रितलोचनाम् ।
नीलकुञ्चितकेशाढ्यां निम्ननाभिं वलित्रयाम् ॥
नानाभरणसंयुक्तां चक्रवाकैश्च वेष्टिताम् ।
वराभयकराम्भोजां प्रणतार्त्तिविनाशिनीम् ॥
पादयोः पद्मकलापूर्णां वह्निच्छेदनदेवताम् ।
स्तौतां पीताम्बरोपेतां शूरणास्त्रविलेपनाम् ॥
पीठप्रत्यायतां देवीं परसैन्यप्रभञ्जनीम् ।
शङ्खचक्रगदाहेतिभिन्नहस्तां त्रिलोचनीम् ॥

4102.

3943. व्याधिप्रशमनापामार्ज्जनकम् ।

Vyādhi-praśamanāpāmārjanaṃ.

From the Viṣṇu-dharmottara.

Substance, country-made paper. 13 × 4 inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 110. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति श्रीविष्णुधर्म्मोत्तरे व्याधिप्रशमनापामार्ज्जनकं समाप्तम् ।

Post Colophon :—

लिखितं श्रीरामलोचन देवशर्म्मणा शकाब्दाः १७५३ । ४ । २२ ।

4103.

2201. *The Same.*

Substance, country-made paper. 8½ × 4 inches. Folia, 21. Lines, 7 on a page. Extent in ślokas, 220. Character, Nāgara. Appearance, discoloured. Complete.

A charm for the cure of distempers, arising from various causes. It is an interlocution between Dālvya and Pulasta.

Colophon :—

इति श्रीविष्णुधर्म्मोत्तरे पुलस्त्यप्रोक्तमपामार्ज्जनस्तोत्रं संपूर्णम् ॥

पुलस्त्य उवाच ।

3A, Why is it called Apā-mārjana ?

गृहीत्वा तु समूलाग्रान् कुशान् शुद्धानुपस्पृशेत् ।
मार्ज्जयेत् सर्व्वगात्राणि कुशाग्रै र्दालभ्य प्राग्विशत् ॥

7A, अथ ध्यानम् प्रवक्ष्यामि सर्व्वपापप्रणाशनम् ।
वाराहरूपिणं देवं संस्मरन्नर्च्चयन् जपेत् ॥
दंष्ट्रानुं दंष्ट्राग्रं दंष्ट्रंग्रं सुशोभितम् ।
शब्दन्तु वेदवेदाङ्गयुक्ताङ्गं भूषणैर्युतम् ॥
उद्धृत्य भूमिं पातालात् हस्ताभ्यामुपगृह्य ताम् ।
आलिङ्ग्य भूमिं शिरसा मूर्द्धि जिघ्रन्तमच्युतम् ॥
रत्नवैदूर्य्यमुक्ताभिर्भूषणैरुपशोभितम् ।
पीताम्बरधरं देवं शुक्लमाल्यानुलेपनम् ॥
त्रयस्त्रिंशादिभिर्भेदैः स्तूयमानं सुरा तथा ।
ऋषिभिः सनकाद्यैश्च स्तूयमानं दिवानिशम् ॥
नृत्यद्भिरप्सरोभिश्च गीयमानं च किन्नरैः ।
इत्थं ध्यात्वा तथात्मानं जपेन्नित्यमतन्द्रितः ॥

End :—

लिखित्वा पूजयेद्यस्तु सर्व्वत्र सुखमाप्नुयात् ।
आयुरारोग्यमैश्वर्य्यं ज्ञानमन्ते गतिं लभेत् ॥

It is distinct from the Apāmārjana-stottra as noticed in L. 893.

4104.

11067. *The Same.*

Substance, country-made paper. 6×4 inches. Folia, 10, of which the 2nd is missing. Lines, 11 on a page. Character, Nāgara. Date, Samvat 1812. Appearance, old and discoloured.

Colophon :—

इति श्रीविष्णुधर्म्मोत्तरे उत्तरखण्डे दाल्भ्यपुलस्त्यसंवादे अपामार्ज्जनं स्तोत्रं संपूर्णम् ॥

Post Colophon :—

श्रीचिन्तामणिः प्रीयतां। संवत् १८१२ अधिक ज्येष्ठासित त्रयोदश्यां शनौ लिखितम्।

Beginning :—

श्रीचिन्तामण्यै नमः।

दाल्भ्य उवाच।

भगवन् प्राणिनः सर्व्वे विषरोगाद्युपद्रवैः।
दुष्टग्रहोपघातैश्च सार्व्वकालमुपद्रवैः॥ १ ॥
आभिचारिकदोषाभिः स्वप्नरोगैश्च दारुणैः।
सदा सम्योद्यमानाश्च तिष्ठन्ति मुनिसत्तम ॥ २ ॥
येन कर्मविपाकेन ग्रहरोगाद्युपद्रवाः।
न भवन्ति नृणां तन्मे यथावदक्तुमर्हसि ॥ ३ ॥

पुलस्त्य उवाच।

व्रतोपवासै र्यैर्विष्णुर्नान्यजन्मनि तोषितः।
ते नरा मुनिशार्दूल ग्रहरोगादिभागिनः॥ ४ ॥
यैर्न तत्सदृशं चित्तं सर्व्वदैव नरैः कृतम्।
विषज्वरग्रहाद्यां ते महुद्या दाल्भ्य भागिनः ॥ ५ ॥
आरोग्यं परमाद्यद्धिं मनसा यद् यदिच्छति।
तत्तदाप्नोत्यसन्दिग्धं परमाच्युततोषणात् ॥

Then follow Nyāsa and other preliminaries :—

5B, ॐ नमः परमार्थाय पुरुषाय महात्मने ।
अरूपबहुरूपाय व्यापिने परमात्मने ॥
तच्चिदानन्दरूपाय योगिने परमात्मने ।
नमस्कृत्य प्रवक्ष्यामि यद् यत् सिध्यतु मे वचः ॥, etc.

There are three leaves containing Hanumadaṣṭaka by Śrī Rāmacandra, complete, dated, Saṃvat 1849, and two stray leaves, one containing the beginning of a stottra to Gaṇapati and the other the end of Dāridra-vidīrṇa-stottra, addressed to Śiva.

इति श्रीवशिष्ठेन (वरिष्ठेन) कृतं दारिद्रविदीर्णस्तोत्रं सं (सं)-पूर्णं समाप्तम् ।

4105.

910. **वासिष्ठोपपुराणम् ।** *Vāsiṣṭhopa-purāṇaṃ.*

For the manuscript see L. 1759.

It has 17 leaves and not 13 as in L.

4106.

8204. *The Same.*

Substance, country-made paper. 10½ × 4¾ inches. Folia, 39. Lines, 7 to 10 on a page. Extent in ślokas, 900. Character, Nāgara of the nineteenth century. Appearance, fresh.

Last Colophon :—

इति श्रीवासिष्ठलैङ्गे उपपुराणे द्वादशोऽध्यायः ।

An interlocution between Śiva and Vaśiṣṭha on the glories of God Śiva.

4107.

4566D. **देवीपुराणम् ।** *Devī-purāṇaṃ.*

Substance, country-made paper. 18½ × 6½ inches. Folia, 107. Lines, 12 on a page. Character, Bengali. Written in the same hand as 4566 A, B, C. Appearance, fresh. Incomplete at the end.

The Purāṇa is well-known, often noticed and often printed.

107B, इत्याद्ये देवीपुराणे देवदेवीसम्वादे देव्याः स्वरूपः समाप्तः ।

There are only seven lines in the last page, and the manuscript breaks abruptly.

4108.

4061. देवीभागवतम् । *Devī-bhāgvataṃ.*

Substance, country-made paper. 12½ × 6½ inches. Folia, 591. Lines, 12 on a page. Character, Nāgara. Date, Saṃvat 1865. Appearance, fresh. Complete. Written in a beautiful hand.

Skandha I is complete in 40 leaves; II in 24: III in 59; IV in 45; V in 68; VI in 62; VII in 75; (after the 7th is the date संवत् १८६५); VIII in 29; IX in 117; X in 15; XI in 32; XII in 25.

Often noticed and printed.

4109.

8947. देवीभागवतोक्तं गायत्रीमन्त्रकवचम् ।

Devī-bhāgavatoktaṃ, Gāyatrī-mantra-kavacaṃ.

Substance, country-made paper. 10½ × 4½ inches. Folia, 3. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

2B, इति देवीभा० द्वादशस्कन्धे गायत्रीमन्त्रकवचं तृतीयोऽध्यायः ।

4110.

2460. देवीपीठस्थानमाहात्म्यम् ।

Devī-pīṭha-sthāna-māhātmyaṃ.

From the Devī-bhāgavata.

Substance, country-made paper. 9 × 4 inches. Folia, 5. Lines, 8, 9 on a page. Extent in ślokas, 65. Character, Nāgara of the nineteenth century. Appearance, fresh.

Colophon :—

इति देवीभागवते महापुराणे अष्टादशसाहस्र्यां संहितायां सप्तमस्कन्धे चिंशोऽध्यायः ।

The Devī-bhāgavata has been several times printed.

4111.

6535. **दुर्ज्जनमुखचपेटिका** । *Durjana-mukha-capeṭikā.*

By Kāśī-nātha.

Substance, country-made paper. 10¾ × 6¼ inches. Folia, 5. Lines, 10 on a page. Extent in Slokas, 100. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति श्रीमद्भडोपनामकजयरामभट्टसुत-वाराणसीगर्भसम्भव-दक्षिणाचारमतप्रवर्त्तक-काशीनाथभट्टविरचिता दुर्ज्जनमुखचपेटिका समाप्ता ।

Post Colophon :—

माजवीय-बालमुकुन्दस्येदं पुस्तकम् ।

A slap on the face of durjanas or evil-minded persons. By durjnas it means the Vaiṣṇavas who hold the Śrīmad-bhāgavata to be among the eighteen great purāṇas.

This puts Devī-bhāgavata in the place of the Vaiṣṇava Bhāgavata, among the 18 Purāṇas.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्त्तिगुरुभ्यो नमः ।

अनाद्यविद्याध्याय, etc., etc.

या विश्वं वितनोति पाति जगति या संहरन्ति कल्पक्षये
ब्रह्माणं च हरिं हरं च मनसैवोत्पादयंती गुणैः ।
सावित्रीं च रमामुमां च तनुतां दत्त्वाथ तेभ्यः पृथक्
दृष्टा पश्यति दृश्यते च सकलं तां नौमि विन्ध्येश्वरीम् ॥

The object of the work :—

सुन्दरो सुन्दरं नत्वा गुरुं ग्रन्थविनिश्चयम् ।
देवीभागवते ग्रन्थे आर्यानार्यत्वसंग्रहे ॥

It goes on :—

न च भगवत इदं भागवतमिति व्युत्पत्त्या वैष्णवभागवतमेवेति गम्यितमिति वाच्यं । तत्रोपपुराणानां मध्ये वैष्णवाभिमतभागवतस्य पृथग् गम्यितत्वात् ।

4112.

732. महाभागवतम् । *Mahābhāgavatam.*

Substance, country-made yellow paper. 18½ × 4½ inches. The original manuscript had 139 leaves, but as many leaves have been restored, there are at present 150 leaves. Lines, 9 on a page. Extent in ślokas, 5,300. Character, Bengali. Date, Śaka 1697. Appearance, tolerable. Complete. Part I only.

For a description of the work see H.P.R. III, 220 and L. 359.

The Last Colophon :—

इति श्रीमद्भागवते ... प्रथमखण्ड ... र्गमाप्तीतितमोऽध्यायः ।

Post Colophon Statement :—

श्रीश्रीदुर्गा । शुभमस्तु शकाब्दाः १६९७ भाद्रस्य दग्धमदिवसे समाप्तां यातः ।

4113.

680. *The Same.*

(प्रथमः खण्डः) ।

Substance, country-made paper. Bound in the form of book Pages 173. Lines, 30 on a page. Extent in ślokas, 4,844. Character, Bengali. Date, Śaka 1731. Appearance, old.

The Last Colophon :—

इति श्रीमद्भागवते महापुराणे प्रथमखण्डसमाप्तिर्नामा-
तीतितमोऽध्यायः ।

Post Colophon :—

शकाब्दाः १७३१ लिपिरियं श्रीरामतनु देवशर्म्मणः ।

4114.

8119. *The Same.*

Substance, country-made yellow paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 149. Lines, 10 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Incomplete at the end.

For the beginning of the work see L. 359.

The last colophon in the incomplete manuscript :—

149A, इति श्रीमद्भागवते महापुराणे त्रिसप्ततितमोऽध्यायः ।

4115.

4490. *The Same.*

Substance, country-made paper. 18 × 5 inches. Folia, 1 to 30 + 22 to 213. Lines, 7 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. The first part complete.

Folia 1 to 30 belongs to some other manuscript, being written in a different hand and smaller in size, $14\frac{3}{4} \times 5$ inches. The 30th leaf comes abruptly to an end in the middle of a verse, which begins in the 6th line of the 26th leaf of the other manuscript.

Last Colophon :—

इति श्रीमद्भागवते महापुराणे प्रथमस्कन्धसमाप्तिर्नामा-
ष्टौत्रिंशमोऽध्यायः । समाप्तश्चायं । श्रीमद्भागवताख्यपुराणे
प्रथमस्कन्धः ॥

Post Colophon :—

शौरब्रह्मनचतुर्दशः पुस्तिकैषा ।

The work has been often noticed and printed.

4116.

4400. *The Same.*

Substance, country-made paper. 17½ × 6½ inches. Folia, 85. Lines, 12 on a page. Extent in ślokas, 5,100. Character, Bengali of the 19th century. Appearance, fresh. Complete.

For the beginning and the end of the work see H.P.R. III, 220. See also L. 359, which is not complete.

In the present manuscript the work is complete in 79 chapters. But in the MS. of H.P.R. the last chapter is marked 81. Two chapters 78th and 79th are omitted in the present manuscript.

Colophon:—

इति श्रीमद्भागवते महापुराणे प्रथमखण्डे समाप्तिर्नाम नवसप्ततितमोऽध्यायः।

4117.

117. भगवतीगीता। *Bhagavatī-gītā.*

Substance, country-made paper. Folia, 10, 1st leaf missing. Lines, 6 on a page. Extent in ślokas, 162. Character, Bengali. Appearance, tolerable.

It is said in the colophons to belong to the Mahā-bhāgavata, one of the four Purāṇas which lay their claim to a place among the 18 Mahā-purāṇas.

The present work consists of the five chapters from 15 to 19 of the Purāṇa and treats of the yoga scheme of salvation in an interlocution between Himālaya and his daughter Durgā. The latter is the expounder of the scheme.

It ends thus:—

तपसां चक्रदानादिकलौऽस्मिन विद्यते।
मुक्तश्च मुक्ता नैतच्च विद्यते मुनिपुङ्गव॥

इत्युक्तं ते यथा ज्ञाता नित्यापि परमेश्वरी ।
लीलया मेनकागर्भे भूयः किं श्रोतुमिच्छसि ॥

The Last Colophon :—

इति श्रीमद्भागवते महापुराणे श्रीभगवतीगीता समाप्ति-
र्नाम जगविंशतितमोऽध्यायः ॥ ॐ तत् सत् ॥

4118.

135. *The Same.*

This manuscript has been noticed by Dr. Mittra under No. 440 in Vol. I of his notices.

See above.

4119.

4278. **जैमिनिभागवतम्** । *Jaimini-bhāgavatam.*

Substance, palm-leaf. 15×1 inches. Folia, 155. Lines, 4, 5 on a page. Extent in Slokas, 3,100. Character, Uḍiya. Date, the 29th year of Vīra-Kesari Deva. Appearance, soiled, and mouse-eaten. Complete.

Beginning :—

श्रीगणेशाय नमः । ॐ नमो भगवते वासुदेवाय ।

श्यामं हिरण्यवसनं सुकिरीटजुष्टं
नीलालकभ्रमरमण्डितकुण्डलास्यम् ।
शङ्खाब्ज-चक्र-शर-चाप-गदासि-वर्म्म-
युक्ताष्टबाहुममलं पुरुषं नमामि ॥
कुलजो जैमिनाख्यो यौनको नाम विश्रुतः ।
पप्रच्छ सौतिं धर्म्मात्मा सर्व्वशास्त्रविशारदम् ॥
वासुदेवस्य चरितं यदुद्भूतत् श्रुतं मया ।
त्वामेवैतद्धि पृच्छामि सन्दिग्धमनसश्च मे ॥
सतां संरक्षणार्थाय पापिनां नाशहेतवे ।
युगे युगे हरिः कुर्य्यादवतारग्रहे ग्रहम् ॥
येन येनावतीर्णोऽसौ वपुषा मधुसूदनः ।

तेन तेनैव मधुना संधिस्थानमधिगच्छति ॥
वासुदेवाख्य यज्ञातं देवकीगर्भसम्भवम् ।
नीलोत्पलदलश्यामं मनोनयननन्दनम् ॥
कलेवरं रमाधाममुत्सृज्य गतवान् कथम् ।
कुतूहलमिदं सूत कथयस्व ममानघ ॥

सौतिरुवाच ।

शृणु शौनक वक्ष्यामि सुगुह्यं परमाद्भुतम् ।
द्वारकानायकस्येदं चरितं कल्मषापहम् ॥
देहं त्यक्त्वा यतः स्वर्गो गतवान् स्वं निकेतनम् ।
भुवो भारावताराय यथा विष्णुस्समीहतः ॥

It ends thus :—

सकलभुवनमौग्ं वेदवेदान्तसारम् ।
नवघनरुचिगात्रं मोक्षदैकपात्रम् ॥
तमभजन्ति मुनीन्द्राः सुन्दराख्यं सुवेग्रम् ।
वन जन सूनेन्द्र (?) मौतवस्त्रं पवित्रम् ॥
इत्यस्य चरितं श्रुत्वा ऋषयः शौनकादयः ।
प्रणम्यूंसुः श्रुतं सर्व्वं सं समाश्रमयाययुः ॥

Last Colophon :—

इति श्रीनैमिषिभागवते आसार्ज्जुनसम्वादे अष्टवर्गऋषिशाप-
कथने नवयष्ठितमोऽध्यायः । समाप्तश्चायं ग्रन्थः ।

Post Colophon Statement :—

श्रीवीरकेशरिदेवस्य जगद्विजयराज्ये सप्तमासि अर्कवासरे
वामदेवाग्रजेन लिखितं नैमिषीभागवतम् ।
श्रीकृष्णाय नमः ।

4120.

655. **अध्यात्मभागवतम्** । *Adhyātma-bhāgavatam.*

For the manuscript see L. 1457.

Post Colophon Statement :—

शकाब्दाः १७९६ । वङ्गाब्दाः १२८१ माघे लिखितं श्रीमता

गदाधरभट्टाचार्य्येण वगाड्यानिवासिना । परोपकाराय ॥ इति ॥

The object of this work is to give a spiritual meaning to incidents in Śrī Kṛṣṇa's career and to amorous sports, as described in the Bhāgavata. It explains, for instance, as a metaphor the failure of Yośoda in having her son tied up with a chord. The chord, although lengthened *ad infinitum*, invariably fell short by two *āṅgulis*. In the metaphor the two aṅgulis represent the two guṇas, Rajas and Tamas. Yaśodā failed to bind Him up, as she was not in fullness of Sattva. There were sprinklings of Rajas and Tamas still. So Rāsa is explained as the union of Bhakta's souls with absolute divinity. The work is of great use to a Kathaka.

4121.

3309. **धर्म्मपुराणम्** । *Dharma-purāṇam.*

Substance, country-made paper. 17½ × 3 inches. Folia, 125. Lines, 5 on a page. Extent in ślokas 2,200. Character, Bengali of the eighteenth century. Appearance, old and worn-out. Writing effaced.

It begins thus :—

नारद उवाच ।

तव प्रसादतो ज्ञातो विप्रः पूज्यतमश्च यः ।

यथा जगामि देवेश क्रियया ब्राह्मणाधमम् ॥

ब्रूहि शीघ्रं सुरश्रेष्ठ यदि तं वक्तुमिच्छसि ।

ब्रह्मोवाच ।

कालेऽग्निविधेर्युक्तात्तथैव तर्पणादिभिः ।
तत्प्रातःसंयमगीयश्च स एव ब्राह्मणोत्तमः ॥
देवपूजाव्रतैर्युं + वेदविद्यादिभिस्तथा ।
सत्यशौचादिभिश्चैव योगज्ञानाग्नितर्पणैः ॥
पञ्चयज्ञानि विप्राणां कथितानि महर्षिभिः ।
आग्नेयं वारुणं ब्राह्मं वायव्यं दिव्यमेव च ॥
आग्नेयं भस्मना स्नानं अद्भिर्वारुणमुच्यते ।
आपोहिष्ठेति च ब्राह्मं वायव्यं गोरजःस्मृतम् ॥

इत्यादि ।

Topics :—

11A, इति धर्म्मपुराणे गरुडोत्पत्तिः ; 18B, इति धर्म्म॰ विप्रादीनां वृत्ति-विधानं नाम ; 21B, इति धर्म्मपुराणे गोप्रशंसा ; 26B, इति धर्म्मपुराणे पिष्टतर्पणं नाम ; 30A, इति धर्म्म + + आचारादिसर्गः ; 42A, इति धर्म्मपुराणे पञ्चा-ख्याने ; 53A, इति धर्म्मपुराणे पञ्चाख्याने पिष्टभक्तिनाम सर्गः समा + ; 59B, इति धर्म्मपुराणे पतिव्रतोपाख्यानम् ; 66A, इति धर्म्मपुराणे त्रिधर्माधर्म्मः ; 67B, इति धर्म्मपुराणे पञ्चाख्याने स्त्रीणामाख्यानम् ; 73A, इति धर्म्मपुराणे पञ्चाख्याने तुलाधारसम्वादे सूत्रस्याजोभोपाख्यानम् ; 77A, इति धर्म्मपुराणे अहल्या-हरणम् ; 80B, इति श्रीधर्म्मपुराणे पञ्चोपाख्याने काणप्रभावे लौहित्योत्पत्तिः ; 84B, इति धर्म्मपुराणे पञ्चाख्यानं समाप्तम् ।

84B, द्विजा ऊचुः ।

कति धर्म्माधर्म्माश्च लोकेषु सन्त्यमि + + +
वद नो यानि कर्म्माणि यदि नोऽस्ति श्रुतग्रहः ॥

व्यास उवाच ।

अन्यथा भवने गावस्तृप्यन्ति मासमेकाकम् ।
पुराणि मासमेव यत्र धर्म्मेषः प्रभूजितः ॥

87A, इति धर्म्मपुराणे (श्रा) द्धादिदानम् ; 91A, इति धर्म्मपुराणे पुष्करिण्यादिकोत्सिंधर्म्म नाम ; 92B, इति धर्म्मपुराणे धात्रिदानमाहात्म्यम् ;

99A, इति धर्म्मपुराणे देवानां स्थानलक्षणम्; 105B, इति धर्म्मपुराणे रथाक्षमाहात्म्यम्; 107A, इति धर्म्मपुराणे रथाक्षमाहात्म्यं समाप्तम्; 114B, इति धर्म्मपुराणे धात्रीमाहात्म्यं समाप्तम्; 117B, इति धर्म्मपुराणे तुलसीमाहात्म्यं समाप्तम्; 121A, इति स्कान्दपुराणीय निष्पन्नो + + + + + धर्म्मपुराणे तुलसीस्तवः; 125B (the last colophon), इति धर्म्मपुराणे गङ्गामाहात्म्यं समाप्तम्।

It ends thus:—

किमन्येन बहुक्लेन गङ्गाया महिमागुणम्।
न शक्यते विष्णुनापि किमन्यैर्बहुभाषितैः॥

The MS. does not agree with the notice of the same work, as given in L. 2182. But on comparison of the topics of the present manuscript with those of Rājendra-lāla's MS., the former appears to be an abridged edition of the work. Some topics are left un-indicated in the present manuscript.

The word Pañcakhyāna means

पित्रोरर्च्चा च पत्न्याश्च समः सर्व्वजनेषु च।
मित्राणोद्धो विष्णुभक्ति एते पञ्च महामखाः॥

These are illustrated by five stories.

4122.

3657. *The Same.*

Substance, country-made paper. 13 × 5 inches. Folia, 118. Lines, 10 on a page. Extent in Slokas, 2,600. Character, Bengali. Date, Saka 1628. Appearance, faded and worn-out. Complete.

This is to be differentiated from the Dharma-purāṇa, described in L. 2182. The interlocutors in this are Sūta and Maharṣis while there, Vyāsa and the Maharṣis.

The Last Colophon:—

इति श्रीधर्म्मपुराणे महापुण्ये सूतमहर्षिसंवादे विचला-
[illegible]।

Post Colophon :—

इति समाप्तञ्चायं ग्रन्थः। श्रीब्रह्मपरब्रह्मारविन्दध्यानगिरुद्ध श्री-
श्रीयुत (the name is totally effaced) शर्म्मेवः पुस्तकमिदं
शुभमस्तु शकाब्दाः १६२८। राम।

Beginning :—

ॐ नमो भगवते वासुदेवाय नारायणं नमस्कृत्य, etc., etc.

नैमिषाख्ये महारण्ये शौनकाद्या महर्षयः।
तपस्तेपुर्यथाकामं ते सर्व्वे ब्रह्मवादिनः॥
एतस्मिन्नन्तरे सूतो व्यासशिष्यो महामुनिः।
आजगाम स्वतस्तोयं तैः सर्व्वैरभिनन्दितः॥
... ...

ऋषय ऊचुः।

... ...
कथयस्व कथामेतां संशयच्छेदकारिणीम्।
को वा पुण्यतमो लोके को वा लोकाश्रमः स्मृतः॥
दक्षिणैर्विविधैर्यज्ञैः किं कार्य्यं क्रियायोगतः।
संसारतरणं धर्म्मं यथावद्वक्तुमर्हसि॥

सूत उवाच।

शृणुध्वं ऋषयः सर्व्वे धर्म्माख्यानमनुत्तमम्।
यत् श्रुत्वा सर्व्वपापेभ्यो मुच्यते नात्र संशयः॥
ब्रह्मनारदसम्वादं धर्म्माख्यानं पुरातनम्।
यदाह भगवान् ब्रह्मा नारदाय महामुने॥

ब्रह्मोवाच।

शृणु पुत्र महाभाग धर्म्माख्यानं यथोचितम्।
ब्राह्मणो वेदवेदाङ्गधर्म्मशास्त्रार्थपारगः॥

Colophons :—

9B, इति श्रीधर्म्मपुराणे मखोत्पत्तिः; 17B, • मोमाहात्म्यं तृतीयो-
ध्यायः; 23B, • ब्राह्मणसंस्कारे आचारादि चतुर्थः वर्गः; 27B, • पञ्चमो-
ध्यायः; 31B, 36B, इति धर्म्मपुराणे यज्ञाख्याने विप्रभक्तिर्नाम षष्ठमोऽध्यायः;

40B, इति धर्म्मपुराणे पतिव्रतोपाख्याने नवमोऽध्यायः ; 43A, इति श्रीधर्म्मपुराणे पुण्यप्रदीपे दशमोऽध्यायः ; 45A, इति धर्म्मपुराणे पद्माख्याने स्त्रीणामेकादशोऽध्यायः ; 48B, तुलाधारसंवादे शूद्रस्याशौभाख्यानम् ; 50B, इति धर्म्मपुराणे अहल्याहरणम् ; 52B, इति धर्म्मपुराणे पद्माख्याने कामप्रभावे लौहित्योत्पत्तिः ; 55A, इति श्रीधर्म्मपुराणे पद्माख्यानम् १५ ; 57A, इति श्रीधर्म्मपुराणे प्रदीपाख्याखातादिदानम् (?) १६ ; 59A, इति धर्म्मे(प्रदीप)(?)-पुराणे पुष्करिण्यादिकीर्त्तिधर्म्मैः समाप्तः ; 63B, इति धर्म्मपुराणे दानधर्म्मकथनम् ; 69B, ० रुद्राक्षमाहात्म्यम् ; 74B, धात्र्युपाख्यानम् २१ ; 76A, ० तुलसी-माहात्म्यम् २२ ; 78B, ० तुलसीस्तवः २३ ; 83B, ० धर्म्मद्रवीगङ्गाख्यानम् २४ ; 85A, ० गणपतिस्तवः २५ ; 91B, ० कालकेयवधः ; 92B, ० कालेय-यवनवधः ; 94B, ० देवासुरविमर्दे बलवधः ; 95A, ० देवान्तकदुर्द्धर्षदुर्म्मुखवध २२ ; 97A, ० तारेयवधः ; 99B, ० मधुवधः २५ ; 101A, ० वृत्रवधः २६ ; 103B, ० त्रिपुरवधः २७ ; 107B, ० हिरण्याक्षवधः ; 108B, इति श्रीधर्म्म-पुराणे देवानां विजयस्तोत्रम् २९ ; 112B, ० पुण्यापुण्यविवेकः ३० ; 115A, पुण्यवृक्षोत्सर्गः समाप्तः ३१ ; then the last colophon 42nd quoted above.

It ends thus :—

यः पठेदापि पुराणं धर्म्मसंज्ञकम् ।
स मुक्तः सर्व्वपापेभ्यो विष्णुसायुज्यमाप्नुयात् ॥

There is an index, along with it, of some work on Tantra in one leaf. There is also the last leaf of another work, containing the colophon :—

इति गौड़ीय शिवरामशर्म्मविरचिता वर्षमाला समाप्ता ।

4123.

4590. **बृहद्धर्म्मपुराणम्** । *Bṛhad-dharma-purāṇam.*

Substance, country-made paper. 16 × 5 inches. Folia, 183. Lines, 9 on a page. Character, Bengali of the nineteenth century. Appearance, old and dilapidated. Complete.

Printed in Bibl. Ind.

4124.

2537. *The Same.*

Substance, country-made paper. 17 × 3½ inches. Folia, 192 of which leaves 7, 178 and 179 are missing. Lines, 6 on a page. Character, Bengali. Appearance, old and worn-out.

4125.

4406. *The Same.*

Substance, country-made paper. 19×4 inches. Folia, 192 of which the first and the 191st leaves are missing. Lines, 8, 9 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. The first leaf is a restoration.

Last Colophon :—

इति ब्रह्मवैवर्त्तपुराणे उत्तरखण्डे व्यासजावालिसम्वादे । ८ ।

समाप्तश्चायं ग्रन्थः ॥

Printed in the Bibl. Ind. series.

4126.

4464. *The Same.*

Substance, country-made paper. 21 × 5½ inches. Folia, 107. Lines, 10 on a page. Character, Bengali of the nineteenth century. Appearance, fresh. Incomplete.

The manuscript goes up to the end of the 77th adhyāya.

Colophon :—

इति श्रीब्रह्मवैवर्त्तपुराणे उत्तरखण्डे सप्तसप्ततितमोऽध्यायः ।

There are only six lines of the next chapter.

Chapters are consecutively marked in all the three sections of the work, in the present manuscript; while in the Bibl. Ind. edition of the work, the chapters in the first two sections of the work only are consecutively marked; those of the last being marked separately from 1 to 14.

So there are three chapters more in the present manuscript, which is still incomplete. The Bibl. Ind. edition ends in leaf 103A of the present manuscript.

4127.

4505. *The Same.*

Substance, country-made yellow paper. 18×5 inches. Folia, 253. Lines, 6 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

The Bibl. Ind. edition of the Purāṇa ends in leaf 236B, of the present manuscript, which contains seven chapters more.

There are twelve duplicate leaves, unmarked.

4128.

233. गङ्गास्तवः । *Gañgā-stavaḥ.*

From Bṛhad-dharma-purāṇa.

For the MS. see L. 480.

Printed in the Bṛhad-dharma-purāṇa Bibl. Ind. edition. Chapters 45 to 50 both inclusive.

4129.

5323. रामायणोत्पत्तिः । *Rāmāyaṇotpattiḥ.*

The twentififth chapter of the Bṛhad-dharma-purāṇa.

Substance, country-made yellow paper. 18½×3¼ inches. Folia, 3. Lines, 8 on a page. Character, Bengali of the nineteenth century. Appearance, fresh.

Beginning:—

सनक्षावूचतुः ॥

मातर्दुर्गे महेशानि पुराणं चतुरोदितम् ।

किमत्र वक्तु मतं किंवा मूलं तस्य च ब्रे वद ॥

देवुवाच ।

अथेदं श्रुतं सर्वं पुरा ब्रह्मविनिर्मितम् ।
पुरा चरचितं वलाद्भुवनोभ्यां प्रकाशते ॥

Colophon :—

इति काश्मीरपुराणे रामायणोत्पत्तिः ।

See the printed edition pp. 163–172.

4130.

1556. **नीलमतपुराणम्** । *Nīla-mata-purāṇaṃ.*

Substance, Kāśmīrī paper. 7½ × 6¼ inches. Folia, 80. Lines, 16 on a page. Extent in ślokas, 1,900. Character, Kāśmīrī. Appearance, old and worn-out. Complete.

For the notice of the work see Buḥler's Kāśmīra Report, p. 39 and Extract, pp. iv to ix and Oxf. 348B, which is very short.

The present manuscript differs materially from Buḥler's. It deals with the holy places in Kāśmīra. Nīla, one of the serpent deities, is one of the interlocutors.

It begins thus :—

श्रीनिवासं हरिं देवं वरदं परमेश्वरम् ।
वैशोक्षनाथं गोविन्दं प्रणम्याक्षरमव्ययम् ॥
परीक्षिदंशजन्मक्षोमान् नृपतिर्जनमेजयः ।
पप्रच्छ ग्रिह्यं व्यासस्य वैग्रम्पायनमन्तिकात् ॥

जनमेजयः ।

महाभारतसंग्रामे नागदेशा नराधिपाः ।
महाशूराः समायाताः पितृव्यां मे महात्मनां ॥
कथं काश्मीरको राजा गोपालस्तत्र जीवति ।
पाण्डवैर्जीवितो वेत्थ न वतः स कथं वयः ॥
काश्मीरमण्डलं चैव प्रधानं जगति स्थितम् ।

वैशम्पायनः ।

काम्बोराधिपतिः पूर्वं गोनन्द इति विश्रुतः ।
जरासन्ध[स्य] समवादासुदेवं स्वयंवरे ॥
जगाम माधवं योद्धुं चतुरङ्गबलान्वितः ।
तत्र तस्याभवद्युद्धं वासुदेवेन धीमता ॥
यादृग्रूपं वासुदेवस्य नरकेण सङ्गाभवत् ।
ततः स वासुदेवेन युद्धे हि विनिपातितः ॥
अपश्यन्तीं तस्य पत्नीं वासुदेवोऽभ्यवेक्षत ।
भविष्यत् पुत्रराज्यार्थं तस्य देशस्य गौरवात् ॥
ततः सा सुषुवे पुत्रं बालं गोनन्दसंज्ञितम् ।
बालभावात् पाण्डुसुतैर्नार्जितः कौरवैर्न वा ॥

जनमेजयः ।

देशस्य गौरवं चक्रे किमर्थं द्विजसत्तम ।
वासुदेवो महात्मा यदभ्यषिञ्चत् स्वयं स्त्रियम् ॥

वैशम्पायनः ।

यैव देवी तथा सैव काम्बोरा नृपपुङ्गव ।
आसीत् सरः पूर्णजलं सुरम्यं सुमनोहरम् ॥
प्राणिभाजाकुलं स्फीतं सत्पक्षजाद्यैः समन्वितम् ।
स्वाध्यायध्यानिरतैर्यज्ञयोगैर्जनैर्वृतम् ॥
तपस्विभिर्यज्वभिः वेदवेदाङ्गपारगैः ।
ऋषिभिः सुमहाभागैः सर्वशास्त्रास्त्रपारगैः ॥
वैश्यैर्दानरतैः शूद्रैर्द्विजातिपरिचारकैः ।
देवतायतनोपेतं सर्वतीर्थसमं शुभम् ॥
एषिष्यां यानि तीर्थानि तानि तत्र नराधिप ।
ब्रह्मात्रमसंवाधं गोतानुचरितं शुभम् ॥
अहत्यं सरराष्ट्राणां तद्धि यागमकोविदम् ।
गोब्राह्मणादिवधजं दुर्भिक्षातङ्कवर्जितम् ॥
अदेवमातृकं रम्यं पुण्यं प्राज्यघृतं शिवम् ।
सर्वशस्यगुणोपेतं अगातङ्कवऽप्रजम् ॥

क्षोभिच्च सकुमाराभिर्देवाजयसमश्रियम् ।
दुष्टैर्मृगगणाकीर्णं हिंस्रश्वापदवर्जितम् ॥
केलिप्रायजनाकीर्णं नित्यहृष्टैर्जनैर्वृतम् ।
उद्यानारामसम्बाधं वीणावेणुनादितम् ॥
नित्यप्रौढजनोपेतं नानाद्रुमलतौषधम् ।
नानाम्बगगणाकीर्णं सिद्धचारणसेवितम् ॥
कश्मीरामण्डलं पुण्यं सर्व्वतीर्थमरिन्दम ।
तत्र नागा ह्रदाः पुण्या सत्र पुण्याः शिलोच्चयाः ॥
तत्र गद्यसथा पुण्याः पुण्यानि च सरांसि च ।
देवाजयं महापुण्यं तेषां चैव तथाश्रमाः ॥
तस्य मध्येन निर्य्याता सीमन्तमिव कुर्व्वती ।
वितस्ता परमा देवी साक्षाद्विष्णगोद्भवा ॥

इत्यादि ।

It ends :—

इत्येवमुक्तं जगमेजयस्य व्यासस्य शिष्येण महात्मतेन ।
सङ्क्षेपतो ग्रन्थबहुत्वभीत्या समग्रशास्त्रैर्बहुसूचितं यत् ॥
सर्व्वत्र नैतद्बुधयोगमेति ततो नमो मे भगवान्महात्मा ।
अतीव हृद्ये बहुविस्तरेऽपि जगत्प्रिये भारतपूर्वचन्द्रे ॥

Colophon :—

इति नीलमते वितस्तामाहात्म्यं समाप्तं चेदं नीलमतं नाम पुराणम् ।

The work has now been edited with notes, a preface and indices by Babu Rāma-lāla Kañji-lāla, M.A., Professor of Sanskrit, Mahārāja's College, Srī-nagara in the Panjab Sanskrit Series.

4131.

5706. *The Same.*

Substance, country-made paper. $9\frac{1}{4} \times 5\frac{1}{4}$ inches. Folia, 52. Lines, 11 on a page. Extent in slokas, 1,700. Character, Nāgara. Appearance, discoloured. Complete.

Topics:—

7B, गौलमते कृच्छ्रदम्भः ; 13B, इति गौलमते वितस्ताजन्म ; 14B, इति गौलमते गौलदर्शनम् ; 15A, गौलमते गौलस्तोत्रम् ; 18B, इति श्रीगौलमते देवोत्थापनम् ; इति सम्वत्सरप्रवेशः, गौलमते सप्तमीविधानम् ; 21A, इति गौलमते शिवरात्रिः ; 22B, गौलमते छन्दोदेवपूजा ; 23A, गौलमते पित्राद्य-चतुर्दशी ; 26A, गौलमते नववत्सरः ; 28B, गौलमते कामधेनुपूजा ; 31B, गौलमते भूतदेवपूजा ; 33B, गौलमते राजधर्म्माः ; 37B, गौलमते गागायतन-कीर्त्तनम् ; 47A, इति गौलमते आश्रमस्वामिवनम् ; 52A (last colophon), इति गौलमते वितस्तामाहात्म्यं । सम्पूर्णमिदं गौलमतम् ।

Post Colophon Statement:—

शुभं संवत् १८० (?) । २ यादृग्रं पुस्तकं दृष्टं इत्यादि ।

4132.

1362. परानन्दपुराणम् । *Pārānanda-purāṇaṃ.*

Substance, country-made paper. 13×7 inches. Folia, 120. Lines, 12 on a page. Extent in ślokas, 3,600. Character, Nāgara. Appearance, tolerable. It has 46 chapters.

For a description of the work see L. 2265.

4133.

8206. *The Same.*

Substance, country-made paper. 10×5 inches. Folia, 120. Lines, 13 on a page. Extent in ślokas, 3,800. Character, Nāgara. Date, Saṃvat 1844. Appearance, old, worn-out and pasted. Complete.

Paurāṇic legends. For a full description of the work see L. 2265.

Last Colophon:—

इति श्रीमत्परानन्दपुराणे षट्चत्वारिंशोऽध्यायः संपूर्णः ।

Post Colophon:—

श्रीसंवत् १८४१ शके १७० (?) माघे मासे कृष्णपक्षे गुरु-वासरे मागधदेशान्तर्गते पाटलिपुरनगरे गङ्गासमीपे पुस्त-

वरिकरोपनामक-रामलाञ्छेन लिखित्वा स्वार्थं परार्थः विद्वानेव-
हि जानाति, etc., etc.

4134.

2826. **स्वर्णाद्रिमहोदयः** । *Svarṇādri-Mahodayaḥ.*

From Ekāmra-candrikā, Catal. III, No. 2425A.

Substance, palm-leaf. 11 × 1¼ inches. Folia, 103. Lines, 4 on a page. Character, Nāgara of the nineteenth century. Written with a style. Appearance, fresh. Complete.

For the MS. and the work see L. 2437.

4135.

775. **एकाम्रपुराणम्** । *Ekāmra-purāṇaṃ.*

A palm-leaf manuscript noticed in L. 1561. The manuscript is in a dilapidated condition and cannot be handled.

It contains the first part.

Rājendra Lāla's statement as to the date of the work "The work cannot be placed under any circumstances, earlier than the eighth century of the Christian era" is too early. For the work mentions Vindu-hrada a tank excavated by Bhava-deva Bhaṭṭa in the eleventh century A.D.

4136.

776. *The Same.* (*Second Part.*)

It contains the second part.

A palm-leaf manuscript in Udiya character, in a dilapidated condition.

4137.

406. **गणेशगीता** । *Gaṇeśa-Gītā.*

From Mahā-Gaṇeśa-purāṇa.

For the MS. see L. 1403.

4138.

5472. **गणेशगीता टीका गणपतिभावदीपिका** ।

A commentary on Gaṇeśa-Gītā, entitled Gaṇapati-bhāva-dīpikā.

By Nīla-kaṇṭha, son of Govinda.

Substance, country-made paper. 11½ × 5 inches. Folia, 135. Lines, 13 on a page. Extent in ślokas, 5,000. Character, Nāgara. Date, Śaka 1616. Appearance, old and discoloured. The leaves marked 2, 3, are missing.

Gaṇeśa-gītā commented upon is from Mahā-Gaṇeśa-purāṇa, described in L. 1403. It relates to yoga in its three aspects, karma, jñāna and upāsanā.

It begins thus:—

श्रीगणेशाय नमः । श्रीसरस्वत्यै नमः । श्रीगुरुचरणेभ्यो नमः ॥

गणेशोऽयं जीवः स गमति गणेशं मतिशते
गणेशेनोदीर्णः स्पृहयतु गणेशाय सततम् ।
गणेशादुद्भूतः स किमिह गणेशस्य विशतिः
गणेशे चाध्यक्षः प्रकटय गणेशाय यदृतम् ॥
गणाधीशं नमस्कृत्य गणाधीशानुगीकृताम् ।
गणेशगीतये गीतां व्याकरोमि यथामति ॥
कर्मयोगादिज्ञानकाण्डाः वेदेष्विव मता इह ।
[illegible]
तथाद्यः चतुरध्यायो कर्मकाण्डप्रधानतः
[illegible]

नवमादित्रयेऽस्येह भागकाष्ठार्थ ईरितः ।
एवमेकादशाध्यायो महाकाष्ठत्रयात्मिकाम् ॥
सूत्रमष्टादशश्लोकाः प्रथमाध्याय आदितः ।
यावदध्यायसम्पूर्त्तिस्तस्य वृत्तिरुदीरिता ॥
ततो दशभिरध्याये वृत्तेर्वार्त्तिकमीरितम् ।
सूत्रेऽप्याद्ये श्लोकयुग्मे विषयः स प्रयोजनः ॥
उक्तानुक्तदुरुक्तचिन्तकैः ।

Here ends the first leaf. The second and third are missing. The fourth leaf commences on the third verse as quoted by Rajendra Lāl in L. 1403.

It ends :—

दृष्टिकामेन विच्छिताकारो रिष्टि (?) रूपा दृष्टिफलेन ज्ञात्वं जगदाह्लादयति । अतस्तत्राल्पं दृष्टं फलं अदृष्टफलं तु कर्त्तुरपरिमितम् ।

एवं गणेशगीताध्येतुरपि दृष्टं फलमल्पम् अदृष्टमपरिमितं भवति इति तन्मोक्षाय उपपद्यत इति युक्तमुक्तं मुक्तिमन्ते प्रयान्ति ते इति ।

han

न वेद्मि हेरम्बगिरां रहस्यम्

तथापि टीकाऽत्र मयाऽवधारि ।
तत्रापलं मे क्षमतां दयालुः
जम्बोदरः किन्न निमज्जतीह ॥

श्रीचातुर्धरभणितौ गणेशगीताटीकायां गणपतिभावदीपिकायां गम्भीरप्रतत सदर्थदर्शिकायां अध्यायो दशमपरोऽन्तिमकूटोऽभूत् ।

इति श्रीमत्परमहंसपरिव्राजकाचार्य-परमधर्मप्रचारक-सनातनधर्मोद्धारक-श्रीमद्गोविन्दसूरिसूनोः श्रीजनकसूरेः कृतौ गणेशगीताटीकायां गणपतिभावदीपिकायामेकादशोऽध्यायः समाप्तोऽयं ग्रन्थः ॥

Post Colophon Statement :—

मगधधरणिरोन्दौ विक्रमार्कस्य याते
पुरवरपरिकाग्रामे भाद्रशुक्ले चतुर्थ्यां ।

सरगुरुदिवसे सम्पूर्णं एव प्रबन्धो
गणपतिपादपद्मे चार्पितोऽतीव भक्त्या ॥

श्रीमच्छाजिवाह्वन शके १६१६ श्रावण शुक्लत्रयोदश्याम् गणेशगौता सटीका मोरेश्वरपादविराजमानश्रीमद्विघ्नेशमणिसूनोर्मोरेश्वरगोस्वामिपुस्तकलेखने विश्वनाथसुत बालकृष्णसहायोऽभूत्

4139.

3082. गणेशसहस्रनामस्तोत्रम् ।

Gaṇeśa-sahasra-nāma-stottraṃ.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 6. Lines, 8 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

It begins:—

ॐ श्रीव्यास उवाच ।

देवः पू[र्वं] पुरारातिः पुरत्रयजयोद्यमे ।
अनर्चनाद् गणेशस्य जातो विघ्नाकुलः किल ॥
मनसा स विनिर्धार्य्य ततस्तद्विघ्नकारणम् ।
महागणपतिं भक्त्या समभ्यर्च्य यथाविधि ॥
विघ्नप्रशमनोपायमगच्छत्तं पराजितः ।
सम्मुखः पूजयेत्यं वा महागणपतिः स्वयम् ॥
सर्व्वविघ्नप्रशमनं सर्व्वकामफलप्रदम् ।
त(?)स्मै स्वयं गात्रां सहस्रमिदमब्रवीत् ॥ ७ ॥

अस्य श्रीगणेशसहस्रनामस्तोत्रमन्त्रस्य गणेशऋषिः श्रीगणपतिर्देवता नानाविधानि छन्दांसि हं बीजं तुंग इति शक्तिः स्वाहा शक्तिरिति कीलकं आत्मनश्चतुर्विधपुरुषार्थसिद्ध्यर्थे जपे विनियोगः ॥

Then begins the Gaṇeśa-sahasra-nāma-stottra.

गणेश्वरो गणक्रीडो गणनाथो गणाधिपः ।
एकदंष्ट्रो वक्रतुण्डो गजवक्त्रो महोदरः ॥
इत्यादि ॥

4140.

290. *The Same.*

With a commentary by Gopāla Bhaṭṭa surnamed Ḍāva.

The leaves are put in order.

For the MS. see L. 1410.

Rājendra Lala has left the text unnoticed. It is a hymn to Gaṇeśa in 171 verses, embodying a thousand epithets of the God.

It begins thus in leaf 2A.

It ends:—

अनन्तनामानन्तः श्रीरनन्तं ऽजनन्तसौख्यदः ।
ति वैनायकं गात्रां सहस्र मिदमीरितम् ॥ १७० ॥
इदं प्रातः सुमुहूर्ते यः प्रत्यहं पठते नरः ।
वरस्यं तस्य सकलमैहिकामुष्मिकं भवेत् ॥ १७१ ॥

Post Colophon Statement:—

शके १५४९ प्रभवसंवत्सरे मधुमासे शुक्लपक्षे द्वादश्यां रवौ मघानक्षत्रे ॥ तद्दिने इदं पुस्तकं वाजक्षयोग वाराणसीक्षेत्रे लिखितं शुभं भवतु ॥

The obverse side of the last leaf has the beginning of the Gaṇeśa-kavaca.

4141.

8. विख्यादपुराणम् । *Vikhyāda-purāṇam.*

See L. 735.

4142.

1352. केदारकल्पः । *Kedāra-kalpaḥ.*

Substance, country-made paper. 10 × 4½ inches. Folia, 72. Lines, 8 on a page. Extent in ślokas, 510. Character, Bengali. Appearance, fresh.

It is stated in colophons to be an extract from Vikhyāda-purāṇa, which appears to be a Tantrika compilation of modern origin written in ungrammatical Sanskrit. It consists of 21 chapters. In this Mahā-deva in reply to a query of Kārtika, describes the journey from earth to heaven. It is called Mahā-panthā or the great journey.

Colophons :—

इति केदारकल्पे विख्यादपुराणे शम्भुकार्त्तिकेयसंवादे स्वर्गविधिर्गमप्रथमः पटलः ।

7B, ० स्वर्गगमननामद्वितीयः पटलः ।

12A, ० स्वर्गगमनविद्याचार्य्यत्रयमाननामतृतीयः पटलः ।

14B, ० स्वर्गगमननाम चतुर्थः पटलः ।

17A, ० स्वर्गगमनविधिराजपुरी नाम पञ्चमः पटलः ।

25B, ० स्वर्गगमनविधिग्रङ्कपालपुरी नाम षष्ठः पटलः ।

29B, ० स्वर्गगमनविधिस्रुतपालपुरी नाम सप्तमः पटलः ।

31A, ० स्वर्गगमनविधिक्षीरसागरपरिक्षामा अष्टमः पटलः ।

33A, ० स्वर्गगमनविराजपुरीपूर्व्वानाम नवमः पटलः ।

35A, ० ,, ब्रह्मब्रह्मनाम दशमः पटलः ।

36B, ० स्वर्गगमननामइन्द्रसिंहब्रह्माणगमन एकादशः पटलः ।

40A, ० स्वर्गगमनविधिचम्पिकापुरीनाम द्वादशः पटलः ।

42A, ० स्वर्गगमनऋषिपुरी नाम त्रयोदशः पटलः ।

44B, ० स्वर्गगमनविधिऊर्द्धपादशृङ्गपुरी नाम चतुर्दशः पटलः ।

48A, ० स्वर्गगमनविधिहेमपुरी नाम पञ्चदशः पटलः ।

51A, ० स्वर्गगमनविधियोधवतीपुरी नाम षोडशः पटलः ।

56A, ० स्वर्गगमनविधिवैजास नाम सप्तदशः पटलः ।

61B, ० स्वर्गवैजासइन्द्रपुरी नाम अष्टादशः पटलः ।

64B, ० स्वर्गगमनविधिइन्द्रपुरी नाम एकोनविंशति पटलः ।

67B, ० स्वर्गगमनविधिचक्रीराज नाम विंशति पटलः ।

72B, the last Colophon : • समाप्तोवैकुण्ठधाम नाम एकविंशति पटलः ।

End :—

महेशान्नापरो देवो महिम्नोनापरो स्तुतिः ।
अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ॥ ७४ ॥
ॐ यदक्षरमिति पठेत् ।

4143.

3158. *The Same.*

Substance, foolscap yellow paper. 14½ × 4½ inches. Folia, 52. Lines, 10 on a page. Character, Bengali. Date, Saka 1772. Appearance, fresh. To the end of the 20th chapter. +78 A.D. 1850

It begins :—

ॐ शिवगौरीकार्त्तिकेभ्यो नमः ।
अथ केदारकल्प लिख्यते ।
एकदा पर्व्वतासीनं देवदेवं जगद्गुरुम् ।
प्रणम्य परिपृच्छामि कार्त्तिकेयो महासुनः ॥ १ ॥
कार्त्तिकेयोवाच ।
...जेश्वरेष्ठे सुखासीनं देवदेवं जगद्गुरुम् ।
प्रणम्य च जगन्नाथं सर्व्वपूर्णमहेश्वरम् ॥ २ ॥
अहं पृच्छां करोमीह साधकानां हिताय च ।
मम पथं च पश्यन्ति कथं सत्यञ्च मानवाः ॥ ३ ॥
सत्यार्थं च मतं ब्रूहि सत्यमेव सदाशिव ।
गच्छन्ति साधकाः सर्व्वे सुखं देहेन मुक्तए ॥ ४ ॥
... ...
... ...
श्रीश्वरोवाच ।
धन्योऽसि वत्सनेतत्त्वं लोकानामुपकारकम् ।
प्रश्नान् पृच्छस तत्त्वेन शृणु तत्त्वं ब्रवीमि ते ॥ ७ ॥

केदारगमनं पुण्यं महापथ्यं समाश्रयम् ।
पश्यन्ति मानुषा धन्या येषां मुक्तं कुलद्वयम् ॥ ८ ॥
कोटिपुत्रेण जातेन मातुर्यौवनहारिणा ।
आगत्य मानुषा लोके न दृष्टाश्च महापथम् ॥ ९ ॥

... ...

विल्वच्छत्तरोर्मूले लक्षमन्त्रं जपेद्विजः ।
ततः सिद्धशरीरोऽसौ होमेनैव प्रहन्यते ॥ १२ ॥
अघोरान्नापरो मन्त्रो महिम्नो नापरा स्तुतिः ।
महेशान्नापरो देवो नास्ति तत्त्वं गुरोः परम् ॥ १३ ॥
अघोरमन्त्रं जानाति गुरुवक्त्रादिनिर्गतम् ।
सर्वधर्मार्थकामानां कैवल्यस्य च भाजनम् ॥ १४ ॥

... ...

ॐ कैलासदर्शनं पुण्यं स्वदेहेन न संशयः ।
येन देहेन यत् कर्म्म क्रियते कर्म्मकर्त्तृभिः ॥ २७ ॥
तद्देहे तत्र लभ्यं स्यात् कल्पकोटिशतैरपि ।
दूरं देहे युतं नैव कर्म्मणा लभते फलम् ॥ २८ ॥
अतो धर्म्मसमूहेन नैनं धर्म्मेषु लोपयेत् ।
पद्मं स्वदलं कुर्य्यात् तत्र पूजां समाचरेत् ॥ २९ ॥
ध्यायेच्छोभाकरं तत्र पार्व्वतीवल्लभं हरम् ।
उपचारैः षोडशभिः सर्व्वशक्तिसमन्वितैः ॥ ३० ॥
बलिप्रधानं कुर्व्वीत पुनः सर्व्वजगप्रियम् ।
वाञ्छितान् लभते कामान् पुत्रपौत्रसमन्वितः ॥ ३१ ॥

2B, इति श्रीरुद्रयामले तन्त्रे अघोरमन्त्रसाधनप्रकरणं प्रथमम् अथ पूजाविधानमारभ्यते ; 3A, • शिवलोकं समाप्तम् ; 3B, इति श्रीरुद्रयामले तन्त्रे शिवकार्त्तिकसंवादे शिवकवचं सम्पूर्णम् ; इति रुद्रयामले तन्त्रे शिवपूजाप्रकरणं पटलः ।

4A. *Begins* :—

ॐ नमो गणेशाय ।

श्रीश्वर उवाच ।

गौतराजस्य पृष्ठे तु यानि स्थानानि यानि मे ।
अस्ति पुण्या महादेवि नदी वैतरणी शुभा ॥ १ ॥
पितृणां तोयदानेन तृप्तिर्भवति पुष्कला ।
तत्रापि परमं देवि यच्छेदद्रिहिमालयम् ॥ २ ॥
हिमालये येन दत्तं त्रुटिमात्रं हि काञ्चनम् ।
तेन दत्ता भवेत् सर्व्वा सप्तद्वीपा वसुन्धरा ॥ ३ ॥
आत्मानं घातयेद्यस्तु भृगुतुङ्गेषु मानवः ।
इन्द्रेण धारिते क्षेत्रे ब्रह्मलोकं स गच्छति ॥ ४ ॥
गत्वा हिमालयं पुण्यं दृष्ट्वा माहेश्वरं पदम् ।
वंशान् सप्तारयेत् सद्यो दशपूर्व्वान् दशापरान् ॥ ५ ॥
द्वितीयं मध्यमं स्थानं तत्र मध्ये हतं मया ।
तत्र यः स्यान्नदी पुण्या महापुण्या सरस्वती ॥ ६ ॥
तत्तुङ्गे सा प्रनष्टापि प्रभाते तु प्रकाशिता ।
सरस्वती महाधन्या देवगन्धर्व्वसेविता ॥ ७ ॥

... ...

श्रीदेव्युवाच ।

मनुष्याणां हितार्थाय मया एतो महेश्वर ।
तन्मे कथय देवेश यच्च वै श्रृंगयो महान् ॥ ९ ॥
स्वभावाद् परमं धाम यथाप्येयमहं प्रभो ।
श्रोतुमिच्छामि तत्त्वेन युष्मद्वक्त्राद्विनिर्गतम् ॥ १० ॥

श्रीश्वर उवाच ।

शृणु देवि यथातथ्यं तीर्थमद्भावसुखदम् ।
तदहं कथयिष्यामि निखिलं बलिमोक्ष मे ॥ ११ ॥
इतीयं परमं स्थानं केदारं चेति विश्रुतम् ।

मच्छरीरादिनिष्क्रान्तं मुक्ताख्यपाशसुत्तमम् ॥ १२ ॥
केदारमुदकं देवि ये पिबन्ति महाजनाः ।
मम तुल्यबलाः सर्व्वे सर्व्वे स्वच्छन्दगामिनः ॥ १३ ॥

5A, इति श्रीकेदारकल्पे देवीश्वरसंवादे जीवनिस्तारोपाये प्रथमपटलः ।

5A, श्रीदेव्युवाच ।

क्षेत्राणां परमं क्षेत्रं तीर्थानां चैव यत् स्मृतम् ।
प्रमाणं तस्य क्षेत्रस्य श्रोतुमिच्छामि तत्त्वतः ॥

श्रीश्वर उवाच ।

दक्षिणोत्तरतश्चैव पञ्चयोजनमायतम् ।
पूर्व्वपश्चिमतश्चैव योजनत्रयमायतम् ॥ २ ॥
तस्मिंस्तु पर्व्वते देवा ऋषयश्च तपोधनाः ।
क्षेत्रस्य वाह्यतः सर्व्वे तपः कुर्व्वन्ति पुष्कलाः ॥ ३ ॥

6A, इति श्रीकेदारकल्पे श्रीदेवीश्वरसंवादे जीवनिस्तारोपाये द्वितीयः पटलः ; 6B, ० तृतीयः पटलः ; 7A, ० चतुर्थः पटलः ; 8A, ० पञ्चमः पटलः ; 8B, ० षष्ठः पटलः ; 9B, ० सप्तमः पटलः ; 11A, ० अष्टमः पटलः ; 12B, ० नवमः पटलः ; 13B, ० दशमः पटलः ।

The 11*th Paṭala begins* :—

मेरुपृष्ठे सुखासीनं देवदेवं जगद्गुरुम् ।
..... महेश्वरम् ॥ १ ॥

स्कन्दो कार्त्तिकेय उवाच ।

अहं प्रश्नकरो देव साधकानां हिताय च ।
महापापं च पश्यन्ति कथं सत्यच्च मानवाः ॥ २ ॥
तस्मार्थे च यजं ब्रूहि सत्यं देव सदाशिव ।
गच्छन्ति साधकाः सर्व्वे स्वयं देहेन शङ्कर ॥ ३ ॥

श्रीईश्वर उवाच ।

मनसा कर्म्मणा वाचा सप्तजन्मनि किल्बिषम् ।
विनश्येत् क्षतं तेषां ये पश्यन्ति महापापम् ॥ ४ ॥

महापथः परो धर्म्मः त्रिषु लोकेषु विश्रुतः ।
मया स्नेहेन ते गूढं कथ्यते पार्तिकौतुकम् ॥ ५ ॥
पथां मध्ये महापन्थाः पन्थानं पदमुत्तमम् ।
पन्थानां च शिरः षष्ठं महापन्थानमुत्तमम् ॥ ६ ॥
दुर्ल्लभं देवतानां च दुर्ल्लभं चेतरैर्जनैः ।
दुर्ल्लभं यक्षगन्धर्व्वैस्तथा ते प्रवदाम्यहम् ॥ ७ ॥

15B, इति श्रीकेदारखण्डे जीवनिस्तारोपाये स्वामिकार्त्तिकेयसंवादे एकादशः पटलः ।

16A, ईश्वर उवाच ।

गृहाण स्कन्द महाप्राज्ञ महायोगी महातपाः ।
निर्भयेन महापन्थां गन्तव्यं च हिमालयम् ॥ १७ ॥
अघोरेण च मन्त्रेण अष्टमन्त्रादिगिन्मितः ।
अघोरं च महामन्त्रं महासिद्धिकरं नृणाम् ॥ १८ ॥
महाविघ्नहरं गृणां महापन्थप्रदायकम् ।
आश्विने चैत्रमासे च गन्तव्यं च महापथम् ॥ १९ ॥
प्रथमं तत्र गन्तव्यं जलिता यत्र तिष्ठति ।
स्नात्वा मन्दाकिनीतीर्थे उपवासं करोति यः ॥ २० ॥
मन्दाकिनीसङ्गमेषु रात्रौ जागरणं चरेत् ।
महाब्रह्मप्रसादेन प्राप्तव्यं पथमुत्तमम् ॥ २१ ॥
भद्रेश्वरं महातीर्थं दृष्ट्वा हरति पातकम् ।
केशत्यागश्च कर्त्तव्यं तत्र स्थाने महाशुचैः ॥ २२ ॥

20B, • दादशः पटलः ; 23B, • त्रयोदशः पटलः ; 25B, इति श्रीकेदारखण्डे कार्त्तिकेयशिवसंवादे जीवनिस्तारोपाये चतुर्दशः पटलः ; • पञ्चदशः पटलः ; 33A, इति श्रीकेदारखण्डे कार्त्तिकेयशिवसंवादे जीवनिस्तारोपाये षोड़शः पटलः ; • कार्त्तिकेश्वरसंवादे सप्तदशः पटलः ; 45B, • अष्टादशः पटलः ; 51A, इति श्रीकेदारखण्डे जीवनिस्तारोपाये स्वामिकार्त्तिकेयसंवादे स्वर्गारोहणसोपानं नाम एकोनविंशतिपटलः ॥ समाप्तश्चायं केदारखण्डः ॥ यदक्षरं परिभ्रष्टमित्यादि ।

There are vertical ślokas over the words समाप्तश्चायं केदारखण्डः ॥

The 20th chapter relates to the Mantra of Aghora.

The Last Colophon:—

इति श्रीकेदारकल्पे स्वामिकार्त्तिकेयगुरुसंवादे जीवनिस्तारोपाये अघोरमन्त्रविधिर्विंशतिपटलः ।

Kedāra-kalpa as contained in the present manuscript may be divided into three parts. The first part extends to three leaves and relates to the worship of Śiva. It is said here to be an extract from the Rudrayāmala and is an interlocution between Śiva and Kārtika.

The second part in leaves 4 to 13 is about the sacred places, specially about Kedāra in the Himālayas. Kedāra extends north and south over five *yojanas*, and east and west over three *yojanas*. This is an interlocution between Śiva and Devī and contains 1 to 10 paṭalas.

The third part is an interlocution between Śiva and Kārtikeya and contains 11 to 20 paṭalas. It describes the mahā-patha or the great journey from the Himālayas to the heaven of Śiva and seems to be an (?) abridgment of the Kedāra-kalpa as contained in our No. 4143, stated therein to be an extract from the Vikhyāda-purāṇa and extending over twenty-one paṭalas.

4144.

3144. बृहत्पाराशरः । *Bṛhat Pārāśaraḥ.*

Substance, country-made paper. 10×5 inches. Folia, 170. Lines, 10 on a page. Character, Nāgara|of the eighteenth century. Appearance, old, discoloured and worm-eaten. Incomplete at the end.

Chapter 11 ends in leaf 160. The 12th has ten leaves only.

A work on acāra in the form of a Purāṇa.

See L. 2294.

4145.

9831. कालाग्निः । *Kālāgniḥ.*

Substance, country-made paper. 6½ × 3½ inches. Folia, 15. Lines, 6 on a page. Extent in ślokas, 80. Character, Nāgara. Date, Saṃvat 1862. Appearance, tolerable. Complete.

Said to belong to the Nandi-kēśvara-purāṇa. On the worship of Kālāgni-rudra and on the propriety of putting across the forehead three carved horizontal marks, called त्रिपुण्ड्र in Sanskrit, this being indispensable to the worship of Kālāgni-rudra.

For the beginning and end see the Adyar Catal. pp. 159, 160, 161.

Colophon :—

इति श्रीनन्दिकेश्वरपुराणोक्तं कालाग्निरुद्रोपनिषत् समाप्तं ।

शुभमस्तु संवत् १८६२ फाल्गुन वदि ८ मुकाम बुंदेलखंडमध्ये ग्राम कालिंजरसमीपे ।

SAṂHITĀS NOT AFFILIATED TO ANY PURĀṆA.

4146.

9392. **शिवसंहिता** | *Śiva-saṃhitā.*

Substance, country-made paper. 13 × 5 inches. Folia, 27. Lines, 10 on a page. Extent in ślokas, 650. Character, Nāgara. Appearance, fresh. Complete.

Repeatedly printed in India.

4147.

213. *The Same.*

For the manuscript see L. 474.

This is to be differentiated from other books that go under the same name.

Leaf 2A :—

प्रकृतिर्या परा चैव पुमान् यः पर एव च ।
तावेकं ब्रह्म जानीहि लीलया द्वित्वमागतम् ॥
एकमेवाद्वितीयन्तु यद्ब्रह्मसच्चिदात्मकम् ।
नित्यानन्दमनिर्व्वाच्यमजिक्रमगुणं विभुम् ॥

Leaf 2B :—

दधार सगुणं देहं ब्रह्मविष्णुशिवात्मकम् ।
ब्रह्म-विष्णु-शिवानाञ्च शक्तिः काप्यि न च स्थिता ॥

Leaf 6B :—

आद्यौर्वं शृणुतो देहे सप्तपद्मानि सन्ति वै ।
मूलाधारस्वाधिष्ठानं मणिपूरकमनाहतम् ॥
विशुद्धिराज्ञा तस्योर्द्धे सहस्रदलपङ्कजम् ।
शुद्धे चतुर्दलाम्भोजं मूलाधाराख्यमस्ति वै ॥

मद्दलं जिह्वमूले खाधिष्ठानञ्च तिष्ठति ।
नाभौ दशदलञ्चास्ति मणिपूराख्यपङ्कजम् ॥
हृदये द्वादशदलमस्त्यानाहतसंज्ञकम् ।
विशुद्धाख्यं कण्ठमूले षोड़शच्छदमस्ति च ॥
आज्ञाख्यं द्विदलं पद्मेऽस्मिन्नस्ति कपालके ।
अधोमुखं शिरस्यस्ति सहस्रदलमम्बुजम् ॥

Leaf 10A :—

आज्ञाचक्रे मनः स्थानं तत्र कामः प्रजायते ।
... ...
... ...
आज्ञाचक्रे चन्द्रकला सदा पीयूषधारिणी ।
तद् योगेन भवेच्छुक्रं कामः शुक्रमयः स्मृतः ॥

11B, पुत्रे त्वयि नन्दिकेश्च गार्हपत्यमुपेयुषि ।
ममापि च भवेद् व्रीड़ा कामतत्त्वं समीरितुम् ॥

12A, Nandī says :—

अहो मे किमिदं भाग्यं शृङ्गेण मम तुल्यता ।

In leaves 40 to 46, it speaks of Yonisiddhi (Kūla-siddhi) Karmasiddhi and Jñāna-siddhi.

Leaf 42A :—

योनिसिद्धिरियं प्रोक्ता संक्षेपेण त्वयीश्वर ।
संक्षेपेण कुलाचारं कथयाम्यवधारय ॥
चरणात् केशपर्य्यन्तं प्रकृतिः कुलकुण्डिनी ।
अवयवोर्द्ध्वं च ये मार्गाः कुलमार्गाः प्रकीर्त्तिताः ॥
पुमानपि महेशान कुलमार्गमवक्षया ।
स्त्रीपुंयोगः कुलाचारः कामभावेन कथ्यते ॥

55B, एतस्मादपि (मुखादपि) यः स्रुतां कन्यां वरां धनान्वितां ।
सहदेव वि ग्रहाति मोहयात् कामतोऽथवा ।

धनलोभान्न विप्रेन्द्र न स पापी द्विजो भवेत् ।
तं याजयति यो विप्रो धनलोभान्मुऊर्मुऊः ॥
गृहात्यूषितवस्तूनि तस्य पापं कियद्भवेत् ।
यदि तस्य गृहे शुद्धे आमान्नमैच्छवं तथा ॥
फलं मूलं तथा गव्यमैच्छवं प्रतिगृह्य च ।
एकदैव तदा विप्रो न स पापैर्न लिप्यते ॥
शुष्कान्नं प्रतिगृह्यापि यदि लोभेन खादति ।
प्रत्यहं स तु पापी स्याद्ब्राह्मणो नात्र संशयः ॥
... ...
... ...
... ...
... ...
अधमादपि यः शूद्रादामान्नं प्रतिगृह्य च ।
अग्नि पूर्ववदापत्सु तस्य पापं भवेल्लघु ॥
त्रिवर्णसेवकाः शूद्रा आश्रयन्ति द्विजाधमम् ।
तदाश्रयाद् गोत्रसिद्धिः शूद्रगोत्रं न वर्त्तते ॥

56B, राजन्यवैश्यशूद्राणां दानपात्रं भवेद्द्विजः ।
कन्यादानं महादानं तस्मै दत्त्वा फलं लभेत् ॥
शूद्रोऽपि कन्यां विप्राय ददाति फलसिद्धये ।
उत्तमो मध्यमायैव मध्यमो नात्र दोषभाक् ॥
कुमारीमुद्वहेद्विप्रः शूद्रकन्यां विधानतः ।
ततो दासी भवेत्तस्य विप्रगेहे द्विजोत्तम ॥
ततः प्रभृति सा दासी न याति पितुरालयम् ।
विप्रान्नमेव सा भ्राति विप्रोच्छिष्टं तथा द्विज ॥
करोति प्रत्यहं सा च विप्रोच्छिष्टस्य मार्ज्जनम् ।
पादोदकं पिबत्येवा विप्रं पश्यति सन्ततम् ॥
ब्रह्मविष्णुशिवाङ्गेभ्यः सकाशादेव दिने दिने ।
आपद्येतदशमन्नेव आपद्येत् कुम्भवारिभिः ॥

एवं प्रतिज्ञा सा चेत् स्यात् यावद्वादशवत्सरान् ।
तदा सुद्रा भवेद्विप्र सूप्रकन्या द्विजाजये ॥

57B, ब्राह्मणः सूद्रकन्यायां निजोढायामपत्यकम् ।
यत्तत् त्रियादहीनन्तु ब्राह्मण्यमिह कथ्यते ॥

78A, याजगोपाजमन्त्रस्तु सूद्राय दातुमर्हति ।
भैरवस्यापि मन्त्रस्तु दद्याच्छूद्राय वै द्विजः ॥

4148.

1197. **गर्गसंहिता** । *Garga-saṃhitā.*

Substance, country-made paper. 11½ × 6 inches. Lines, 9 on a page. Character, Nāgara. Appearance, fresh.

The manuscript comprises eight khaṇḍas, each separately paged. I गोलकखण्ड is complete in 51 leaves, II वृन्दावनखण्ड in 54, III गिरिराजखण्ड in 24, IV माधुर्य्यखण्ड in 47, V मथुराखण्ड in 68, VI विश्वजित्खण्ड in 140, VII बलभद्रखण्ड in 34 and VIII विज्ञानखण्ड in 21. See H.P.R., II, 50, which contains nine khaṇḍas. The part wanting in the present manuscript is द्वारकाखण्डः which comprises 21 chapters.

This is to be distinguished from the well-known astronomical work of the same name. It is a Vaiṣṇava-purāṇa more in the nature of a Tāntrika Māhātmya than a Purāṇa.

4149.

1653. *The Same.*

द्वारकाखण्डः ।

Substance, country-made paper. 11 × 5½ inches. Folia, 51. Lines, 9 a page. Extent in ślokas, 900. Character, Nāgara. Fresh.

By reading the MS., it seems that Dvārakā-khaṇḍa ıld follow Mathurā-khaṇḍa and should occupy the place among the khaṇḍas of the Garga-Saṃhitā.

For a full description of the complete Garga-samhita see H.P.R., II, 50.

The present manuscript contains the Dvārakā-khaṇḍa only.

It begins:—

श्रीगणेशाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥

वज्रनाभ उवाच ।

श्रुतं तवमुखात् ब्रह्मन् मधुराखण्डमद्भुतम् ।
वद मां द्वारकाखण्डं श्रीकृष्णचरितामृतम् ॥

The Last Colophon:—

इति श्रीगर्गाचार्य्यसंहितायां श्रीद्वारकाखण्डे हस्तीयदुर्ग-पिण्डारकामाहात्म्ये (?) नामैकविंशोऽध्यायः ।

4150.

5696. *The Same* (*Vṛndāvana*).

(वृन्दावनखण्डः *only.*)

Substance, country-made paper. 14 × 7¼ inches. Folia, 30. Lines, 13 on a page. Character, Nāgara in a modern hand. Appearance, fresh.

Vṛndāvana-khaṇḍa is complete.

Last Colophon:—

इति श्रीमद्गर्गाचार्य्यसंहितायां श्रीवृन्दावनखण्डे श्रीनारद-वज्रनाभसम्वादे गङ्गचूड़ोपाख्याने त्रयोविंशोऽध्यायः ।

See H.P.R., Vol. II, No. 50.

4151.

2703. *The Same* (*Giri-rāja-khaṇḍa*).

गिरिराजखण्डः ।

Substance, country-made paper. 10½ × 5½ inches. Folia, 4. Lines, 12 on a page. Extent in slokas, 100. Character, Nāgara. Appearance, fresh.

A mere fragment of Garga-saṃhitā, the Vaiṣṇava-purāṇa. It contains the fifth and the sixth chapters only of the Girirāja-khaṇḍa. This is an interlocution between Nārada and Bahulāsva.

It begins:—

श्रीनारद उवाच ।

एकदा सर्व्वगोपाना गोप्यो नन्दसुतस्य तत् ।
अद्भुतं चरितं दृष्ट्वा नन्दमाऊर्यशोमतीम् ॥ १ ॥

गोपा ऊचुः ।

हे गोपराज त्वदंशे कोपि जातो न चाग्निष्टकृ ।
न क्षमः त्वं शिशां धर्त्तुं समाहं (?) हे यशोमति ॥
का सप्तहायनो बालः क्षाग्निराजस्य धारणम् ।
तेन गो जायते ग्लग्ना तव पुत्रे महाबले ॥

2B, इति श्रीमद्गर्गाचार्य्यसंहितायां श्रीगिरिराजखण्डे बहुलाश्वनारद-संवादे गोपदधभानुविवादो नाम पञ्चमोऽध्यायः; 4B, ० हरिपरीक्षणं नाम षष्ठोऽध्यायः ।

Then the first verse only was written of the next chapter.

4152.

3553. ब्रह्मसंहिता । *Brahma-saṃhitā.*

With the commentary by Rūpa Gosvāmī.

Substance, country-made paper. 14½×5½ inches. Folia, 15. In tripāṭha form. Character, Bengali. Date, Saka 1720. Appearance, fresh. Complete.

For both the text and the commentary see I.O. Catal. No. 2511.

Post Colophon:—

शकाब्दाः १७२० ।
पुस्तकमिदं समाप्तम् ॥

4153.

1992. हरिद्राचूर्णविधानधारणमाहात्म्यम् ।

Haridrā-cūrṇa-vidhāṇa-dhāraṇa-māhātmyaṃ.

From Brahma-saṃhitā.

For the manuscript and the work see L. 4092.

Colophon :—

इति श्रीब्रह्मसंहितायां श्रीहरिद्राचूर्णविधानधारणमाहात्म्यं समाप्तम् । २२ ॥

Post Colophon :—

संवत् १८४९ फाल्गुन शुक्ला १३ चन्द्रकोणास्थानमध्ये लिखा ।

This is a Devanagari manuscript written in Bengal.

4154.

10722.

Substance, country-made paper. 14 × 5 inches. Folia, 6, marked 2–5 and 24, 25. Lines, 7, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old and discoloured.

Foll. 2–5 contain a portion of a commentary on some work on Bhakti (Bhāgavata ?).

Foll. 24 and 25 are written in tripāṭha form contain the colophons :—

24B (text), इति ब्रह्मसंहितायां मूलसूत्राख्यपञ्चमोऽध्यायः ।

25B (commentary), इति श्रीब्रह्मसंहितायां मूलसूत्राख्यपञ्चमाध्यायस्य टीका ।

इति ॐ तद् सद् । ॐ गोपालाय नमः ॥

The ślokas of the text are marked 64–70.

4155.

4627. वशिष्ठसंहिता। *Vasiṣṭha-saṃhitā.*

(योगकाण्डम् *only.*)

Substance, country-made yellow paper. 14×5 inches. Folia, 25 =(11–35.) Lines, 8 on a page. Extent in slokas, 675. Character, Bengali of the nineteenth century. Appearance, fresh. Complete.

It begins thus :—

ॐ नमः परमशान्त सच्चिदानन्दरूपाय ।
वशिष्ठं वाग्विदां श्रेष्ठं त्रिकालज्ञं मुनीश्वरम् ।
सर्व्वशास्त्रार्थतत्त्वज्ञं योगेषु परिनिष्ठितम् ॥
जितेन्द्रियं जितक्रोधं ब्रह्मज्ञं ब्रह्मणः प्रियम् ।
तपोवनगतं सौम्यं विद्याध्ययनतत्परम् ॥
ब्रह्मदत्तिं महाभागैः ब्राह्मणैश्च सुशोभितम् ।
सर्व्वभूतहितं शान्तं सत्यसन्धं जितेन्द्रियम् ॥
... ...
प्रणम्य दण्डवद् भूमौ महाकायद्विजं मुनिम् ।
पप्रच्छ पितरं शक्तिः प्राञ्जलिः भक्तियान्वितः ॥

शक्तिरुवाच ।

भगवन् सर्व्वशास्त्रज्ञ सर्व्वभूतहिते रत ।
केनोपायेन संसारात् बहुदुःखसमाकुलात् ।
सर्व्वाशागमनात् कस्मान्मुक्तोऽहं स्यां सदा सुखी ॥
एवमेवं पिता पृष्टः शक्तिना ब्रह्मवादिना ।
महिराजोच्च तेनाश्वां वाक्यमेतदभाषत ॥

वशिष्ठ उवाच ।

... ...

12A, चराचराणां स्रष्टारं ब्रह्माणं परमेश्वरम् ।
कदाचित्तत्र गत्वाहं स्तुत्वा स्तोत्रैः प्रणम्य च ॥
पृष्टवानिममेवार्थं यन्मां त्वं परिपृच्छसि ।
... ...
... ...
मयैवमुक्तः सन्तुष्टः स्वयम्भूर्लोकनायकः ।
दृष्ट्वा मां सुप्रसन्नात्मा मम तत्रेदमब्रवीत् ॥
ज्ञातस्य द्विविधौ ज्ञेयौ पन्थानौ वेदचोदितौ ।
कर्म्मात्मकावुभावेतौ प्रवर्त्तकनिवर्त्तकौ ॥
वर्णाश्रमोक्तं कर्म्मैव कामः (?) संकल्पपूर्व्वकम् ।
प्रवर्त्तकं भवेदेतत् संसारे वै प्रवर्त्तनात् ॥
तदेव ज्ञानसंयुक्तं सर्व्वकामविवर्ज्जितम् ।
निवर्त्तकं भवेदेतत् मनस्तत्र (?) निवर्त्तनात् ॥
निवर्त्तकं भवेदेतत् द्विविधं मुनयो विदुः ।
बाह्यमभ्यन्तरञ्चेति प्रत्येकं मुक्तिसाधनम् ॥
बाह्यं वह्निः क्रियेत्येवं यत्तद् विहितसाधनम् ।
अभ्यन्तरन्तु ह्यत्यैव विध्यनुष्ठानवर्त्मनि ॥
तयोरन्यतरं कुर्य्यात् नित्यं कर्म्म यथाविधि ।
ज्ञानभक्तिसमायुक्तः सदानन्दसमप्लुतः ॥
ज्ञानिनोऽज्ञानिनो वापि यावद्देहस्य धारणम् ।
तावदर्थाम्यमप्रोक्तं कर्त्तव्यं कर्म्म मुक्तये ॥
इत्येतत् कर्म्म सर्व्वञ्च कर्म्मकाण्डं हि तत्त्वतः ।
उपदिश्य ततो ब्रह्मा योगनिष्ठोऽभवत् स्वयम् ॥
... ...
... ...
एतत् श्रुत्वा वशिष्ठोक्तं पुनः पप्रच्छ तत्त्वितः ।
पुनः प्राह मुनिश्रेष्ठं प्रणतः श्रद्धयान्वितः ॥
विश्वस्रष्टुं कर्म्म विप्रेन्द्र ज्ञानेन सह कुर्व्वतः ।
मुक्तिर्वदा हि तत्त्वाभ्यां तयोर्ज्ञानं वद प्रभो ॥

आत्मजेनैवपुत्रत्वं वशिष्ठः प्रीतिमावहः ।
पुत्रमाजोक्ष नेत्राभ्यां त्यागकर्मसभावत ॥
त्यागं त्यागात्मकं विद्धि त्यागत्यात्मनि संस्थितः ।
स योगोऽष्टाङ्गसंयुक्तः सर्व्वकर्म्मसु उच्यते ॥
अङ्गानि सम्यग् वक्ष्यामि यथाप्रश्नं यथाश्रुतम् ।
समाहितमना भूत्वा शृणु पुत्रक सुव्रत ॥
यमश्च नियमश्चैव तथासनमथोच्यते, etc., etc., etc.

It is complete in eight chapters, treating of the eight *añgas* of the yoga.

It ends thus :—

भावाभावविनिर्म्मुक्तो भावज्ञेयः समाहितः ।
सोयं यत्र विशेषेण ब्रह्मणिद्योगजिद् भवेत् ॥

Last Colophon :—

इति वशिष्ठसंहितायां योगकाण्डेऽष्टमोऽध्यायः ।

4156.

5464. वामदेवसंहिता । *Vāmadeva-saṃhitā.*

Substance, country-made paper. 10 × 4½ inches. Folia, 297. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

It consists of two batches of leaves.

The first batch containing 220 leaves marked from 91 to 310.

Beginning :—

श्रीगणपतये नमः ।
शुकं ब्रह्ममतिं दुर्गां वटुकं शिवमच्युतम् ।
ब्रह्माणं गिरिजां लक्ष्मीं वाणीं वन्दे विभूतये ॥
सुयोगमयमक्षागमयमक्षं ब्रह्मात्मजम् ।
पुनः पप्रच्छुरेकान्ते मुनयो ब्रह्मनिष्ठया ॥
वामदेवं महाभागं शिवध्यानपरायणम् ।

ऋषय ऊचुः ।

भगवन् भावितात्मैवविशेषकरुणानिधे ।

सर्व्वज्ञ सर्व्वजगतां सृष्टिस्थित्यन्तकारिणे (?) ॥

... ...

... ...

या त्वया कथिता विद्या प्रासादाख्या जगत्पतेः ।

सैव विद्या नचान्यास्ति यदाख्या ह्यो परो (?) मनुः ॥

शिवरूपप्रदः पुंसां भक्तिमुक्तिफलप्रदः ।

प्रधानभावः(?)कुत्र स्यादप्रभावोऽस्ति कुत्रचित् ॥

सर्व्वैकप्रधानत्वं मन्ये कस्मिंश्चिदुच्यते ।

उत्तमाधमरूपत्वात् उताहो मध्यगं भवेत् ॥

एतन्नः श्रद्दधानानां वद सर्व्वमया ।

श्रीवामदेव ।

सन्त्यन्ये वो महाभागाः शिवभक्ताः सुयोगिनः ।

यूयं कृतार्थास्तत्रापि शिवमन्त्रपरायणाः ॥

93A, इति श्रीवामदेवसंहितायां चिदम्बररहस्यमाहात्म्यप्रशंसनं नाम द्वितीयभागे प्रथमोऽध्यायः; 95A, ० नन्दिकेश्वरसिद्धान्ते वेदान्ततत्त्वरहस्ये द्वितीयभागे द्वितीयोऽध्यायः; 98B, ० बृहस्पतिप्रोक्त दक्षिणामूर्त्तिकल्पे तृतीयोऽध्यायः; 100B, ० चतुर्थोऽध्यायः; 103B, ० पञ्चमोऽध्यायः; 108B, ० षष्ठोऽध्यायः; 116B, ० नवाक्षरीविधिर्नाम नवमोऽध्यायः; 120B, ० माहेश्वरसिद्धान्ते वेदान्तरहस्ये उत्तरांशे दक्षिणामूर्त्तिकल्पे ऽनुष्ठुविधिर्नाम दशमोऽध्यायः; 122B, ० हंसदक्षिणामूर्त्तिविधिर्नाम एकादशोऽध्यायः; 128B, ० वराक्षाक्षविधिर्नाम अथोदशोऽध्यायः; 132B, ० साङ्गोपाङ्गसहित-दक्षिणामूर्त्तिमन्त्रविधिर्नाम चतुर्दशोऽध्यायः; 137A, इति श्री ० श्रीरामचन्द्र-सिद्धान्ते युक्तपाशुपतकल्पे पञ्चदशोऽध्यायः; 138A, इति श्रीवामदेवसंहितायां उत्तरांशे पाशुपतकल्पे क्षीराक्षविधिर्नाम षोड़शोऽध्यायः; 140A, ० माहेश्वरसिद्धान्ते उत्तरांशे महापाशुपतकल्पे बटुकाष्टाक्षरादिविधिर्नाम सप्त-दशोऽध्यायः; 142A, ० आमबटुकाख्यबटुकमनुविधिर्नाम अष्टादशोऽध्यायः;

143A, ० षण्डीश्वरमन्त्रविधिर्नाम एकोनविंशोऽध्यायः ; 145B, ० नन्दिकेश्वर-सिद्धान्ते खर्णाकर्षणभैरवविधिर्नाम विंशोऽध्यायः ; 148A, ० वशिष्ठकल्पे मृतसञ्जीवनीमन्त्रविधिर्नाम एकविंशोऽध्यायः ; 150B, ० मृतसञ्जीवनप्रकरणं नाम द्वाविंशोऽध्यायः ; 155B, ० दुर्व्वासःप्रणीते स्वयम्वराकल्पे त्रयोविंशो-ऽध्यायः ; 158A, ० दुर्व्वासःप्रोक्तस्वयम्वराकल्पविधिर्नाम चतुर्विंशोऽध्यायः ; 160B, ० स्वयम्वरमन्त्रकल्पे पञ्चविंशोऽध्यायः ; 164B, ० स्वयम्वराकल्प-समाप्तिर्नाम षड़्विंशोऽध्यायः ; 167B, ० शिवकामसुन्दरीमनुकल्पे उत्तरांशे सप्तविंशोऽध्यायः ; 172B, त्रिपुरादिमन्त्रकल्पविधिर्नामाष्टाविंशोऽध्यायः ; 176B, ० चिन्तामण्यादिविधिर्नामैकोनत्रिंशोऽध्यायः ; 179B, ० प्रणवादि-विधिर्नाम त्रिंशोऽध्यायः ; 184A, ० शिवकोटिमन्त्रविधानं नाम एकोनत्रिंशो-ऽध्यायः ; 186B, ० नन्दिकेश्वरसिद्धान्ते उत्तरांशे पञ्चाक्षरविधिर्नाम द्वात्रिंशो-ऽध्यायः ; 191A, ० षडक्षरीविधिर्नाम त्रयस्त्रिंशोऽध्यायः ; 196B, ० षड-क्षरीयन्त्रप्रयोगविधिर्नाम चतुस्त्रिंशोऽध्यायः ; 200B, ० शिवपञ्चाक्षरीमन्त्रा-द्धारमन्त्रविधिर्नाम पञ्चत्रिंशोऽध्यायः ; 206A, ० प्रारम्भप्रालुवकल्पे षट्त्रिंशो-ऽध्यायः ; 215A, ० वेदान्तरहस्ये उत्तरांशे नन्दिकेश्वरसिद्धान्ते प्रारम्भादिविधि-र्नाम सप्तत्रिंशोऽध्यायः ; 219A, श्रीवामदेवसंहितायां ० गायत्री ब्रह्मादिसंवादे अष्टत्रिंशोऽध्यायः ; 221B, गायत्रीकल्पे एकोनचत्वारिंशोऽध्यायः ; 227B, इति श्री ० वेदान्तरहस्ये उत्तरांशे स्वायम्भुवमनुप्रोक्तगायत्रीकल्पे कौण्डल्यकथा-प्रस्तावे चत्वारिंशोऽध्यायः ; 233A, ० नन्दिकेश्वरसिद्धान्ते स्वाय ० कौण्डल्यकथा-प्रस्तावे सत्यकामप्रश्नसिद्धान्ते व्याहृतिविधिर्नाम एकचत्वारिंशोऽध्यायः ; 238A, ० स्वायम्भुवमनुप्रोक्तगायत्रीकल्पे कौण्डल्यकथाप्रस्तावे पिप्पलादससकामसंवादे गायत्र्यर्थध्यानविधिर्नाम द्विचत्वारिंशोऽध्यायः ; 246B, ० ससकामप्रश्नसमाप्ति-र्नाम त्रिचत्वारिंशोऽध्यायः ; 249A, ० पिप्पलादगार्गसंवादे चतुश्चत्वारिंशो-ऽध्यायः ; 253B, ० चिदम्बरविधिर्नाम पञ्चचत्वारिंशोऽध्यायः ; 256A, ० चिदम्बरविधौ दीक्षाविधिर्नाम षट्चत्वारिंशोऽध्यायः ; 257B, ० सप्तचत्वारिंशो-ऽध्यायः ; 260A, ० अष्टचत्वारिंशोऽध्यायः ; 263B, ० पिप्पलादगार्गसंवादे मार्त्तण्डभैरवादिसिद्धान्ते सूर्य्यमन्त्रोद्धरे एकोनपञ्चाशोऽध्यायः ; 266A, ० पञ्चाशो-ऽध्यायः ; 272A, ० चिदम्बरमनुप्रासादमनुप्रश्नंता नाम एकपञ्चाशोऽध्याय ;

274B, ० चिदम्बरमनुमङ्गिमवर्णनं नाम द्विपञ्चाशोऽध्यायः; 278B, ० चैदम्बरीचिद्विद्यान्यासध्यानादिविधिर्नाम त्रिपञ्चाशोऽध्यायः; 281A, ० चिदम्बरपूजाविधिर्नाम चतुःपञ्चाशोऽध्यायः; 284B, ० चिद्विद्यापूजाविधानं नाम पञ्चपञ्चाशोऽध्यायः; 286B, ० ध्यानपूजाविधिर्नाम षट्पञ्चाशोऽध्यायः; 292B, ० सप्तपञ्चाशोऽध्यायः; 295B, ० अष्टपञ्चाशोऽध्यायः; 297A, ० पाशुपतदीक्षाविधिर्नाम एकोनषष्ट्यध्यायः; 300A, ० पाशुपतदीक्षाविधौ षष्टितमोऽध्यायः; 302A, ० एकषष्टितमोऽध्यायः; 306A, ० दीक्षाकल्पे द्विषष्टितमोऽध्यायः; 309A, ० त्रिषष्टितमोऽध्यायः।

The second batch consists of 77 leaves marked from 1.

1B, इति श्रीवामदेवसंहितायामुत्तरांशे दीक्षाकल्पे एकसप्ततितमोऽध्यायः; 4A, ० नन्दिकेश्वरसिद्धान्ते त्वरितरुद्रकल्पप्रसङ्गे चिदम्बरविधाने द्विसप्ततितमोऽध्यायः; 5B, ० हिरण्यगर्भदेवतासम्बादे चिदम्बरविद्याप्रकाशविधौ त्वरितरुद्रकल्पे त्रिसप्ततितमोऽध्यायः; 8A, ० चतुःसप्ततितमोऽध्यायः; 10A, ० पञ्चसप्ततितमोऽध्यायः; 13A, ० हिरण्यगर्भगीतासु श्रुतरुद्रीयोपोद्घातप्रकरणे ध्येयस्वरूपविवरणं नाम षट्सप्ततितमोऽध्यायः; 15A, ० उपरिभागे हिरण्यगर्भगीतासु सप्तसप्ततितमोऽध्यायः; 17B, ० भरतकथाप्रस्तावे रुद्रकल्पे अष्टसप्ततितमोऽध्यायः; 19A, ० एकोनाशीतितमोऽध्यायः; 21B, ० रुद्रन्यासविवरणं नाम अशीतितमोऽध्यायः; 23A, ० प्राकृन्तलभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्रन्यासविवरणं नाम एकाशीतितमोऽध्यायः; 25A, ० रुद्राभिषेकस्वरूपविवरणं नाम द्व्यशीतितमोऽध्यायः; 28A, ० रुद्राध्यायाङ्गभूतभस्मरुद्राक्षविवरणं नाम त्र्यशीतितमोऽध्यायः; 32B, ० आद्यानुवाकगतमन्त्रविवरणं नाम चतुरशीतितमोऽध्यायः; 34B, ० द्वितीयानुवाकगतमन्त्रप्रयोगविवरणं नाम पञ्चाशीतितमोऽध्यायः; 37B, ० रुद्रतृतीयानुवाकगतमन्त्रविवरणं नाम षडशीतितमोऽध्यायः; 39A, ० चतुर्थानुवाकगतमन्त्रविवरणं नाम सप्ताशीतितमोऽध्यायः; 42B, ० पञ्चमाद्यनुवाकगतमन्त्रविवरणं नाम अष्टाशीतितमोऽध्यायः; 45B, ० सप्तमानुवाकगतमन्त्रविवरणं नाम एकोननवतितमोऽध्यायः; 47B, ० अष्टमानुवाकगतमन्त्रविवरणं नाम नवतितमोऽध्यायः; 49B, ० नवमानुवाकगतमन्त्रविवरणं नाम

एकनवतितमोऽध्यायः ; 50B, ० दशमानुवाकगतमन्त्रविवरणं नाम त्रिनवतितमोऽध्यायः ; 52B, ० दशमानुवाकगतमन्त्रविवरणं नाम त्रिनवतितमोऽध्यायः ; 55A, ० दशमानुवाकगतमन्त्रविवरणं नाम चतुर्नवतितमोऽध्यायः ; 56A, ० शतरुद्रवाग्वसन्मादे श्रीरुद्रकल्पे एकादशानुवाकगतमन्त्रस्वरूपविवरणं नाम पञ्चनवतितमोऽध्यायः ; 57A, ० शाकुन्तलभरतकथाप्रस्तावे श्रीरुद्रकल्पे श्रीरुद्राध्यायगतसूत्र नाम स्वरूपविवरणं नाम षण्णवतितमोऽध्यायः ; 58A, ० श्रीरुद्रकल्पसमाप्तिर्नाम सप्तनवतितमोऽध्यायः ; 59A, ० मन्त्रभागविवरणं नाम अष्टनवतितमोऽध्यायः ; 62A, इति श्रीवाम ० उत्तरांशे नन्दिकेश्वरसिद्धान्ते हिरण्यगर्भावान्तरसिद्धान्त समाप्तिर्नाम एकोनशततमोऽध्यायः ; 65B, ० सिद्धान्ते साङ्गयज्ञागविवरणं नाम शततमोऽध्यायः ; 68B, ० नन्दिकेश्वरसिद्धान्ते समाप्तिर्नाम एकशततमोऽध्यायः ; 73B, ० वेदवेदार्थतत्त्वनिरूपणे समस्तागमसारसंग्रह संहिता नामकथनं नाम द्विशततमोऽध्यायः (?) ; 75B, ० वेदवेदार्थनिरूपणे संहितामाहात्म्यकथनं नाम अधिकशततमोऽध्यायः ; 77B, इति श्रीवामदेवसंहितायां श्रीमदनुत्तरब्रह्मतत्त्वागमरहस्य विश्वेशनिरूपणे संहिताध्यायसमाप्तिर्नाम चतुरधिकशततमोऽध्यायः ।

Post Colophon :—

श्रीकाशीविश्वेश्वरार्पणमस्तु ॥

4157.

778. **कपिलसंहिता** । *Kapila-saṃhitā.*

A palm-leaf manuscript noticed in L. 1362.

Character, Udiya.

4158.

311. *The Same.*

Being a legendary work on the holy places in Orissa.

For the work see L. 1362.

It is in Devanāgarī, a manuscript in 60 pages half bound and of the foolscap size.

The Post Colophon Statement :—

संवत् १८२६ माघशुक्लाद्यम्यां तिथौ लिपि समाप्तायम् ।

4159.

625. **सौभरिसंहिता** । *Saubhari-saṃhitā.*

For the manuscript see L. 1476, for another copy see Bik. p. 460.

Colophon :—

इति सौभरिसंहितायां ग्निविनारदसंवादे इन्द्रप्रस्थमाहात्म्ये अष्टादशाध्यायो सम्पूर्णम् ।

इदं पुस्तकं अष्टपञ्चमेकं [१५८] पत्रपरयन्ति लीखत गणेशनाथकुरुक्षेत्रो ज्वालानाथात्मजप्रीतये समये संवत् १८०१ सर्व्वजितनाम उत्तरायणे वसन्तऋतौ मेषरासस्थिते सूर्य्ये वैशाखमासे शुक्लपक्षे अष्टमीगुरौ परिपूर्णं स्यात् ।

The present MS. has a few lines more at the end in addition to the contents of the Bik. manuscript.

4160.

5732. **धनुर्मासमाहात्म्यम्** । *Dhanur-māsa-māhātmyaṃ.*

Professing to form part of the Pañchārātrāgama of the Bhāradvāja-saṃhitā.

Substance, country-made paper. 9¼ × 4½ inches. Folia, 14. Lines, 7 on a page. Character, Nāgara of the nineteenth century. Appearance, fresh.

To the end of the 6th chapter.

Last Colophon :—

इति श्रीभारद्वाजसंहितायां पञ्चरात्रागमे ब्रह्महंससम्वादे धनुर्मासमाहात्म्ये षष्ठोऽध्यायः ।

Beginning :—

अथ धनुर्मासमाहात्म्यं लिख्यते ।

शौनक उवाच ।

सूत सूत महाभाग सर्व्वशास्त्रविशारद ।
पराणमधीतं वेत्थ पाराशर्य्यप्रभावतः ॥
सर्व्वेषामपि मासानां माहात्म्यं त्वन्मुखाच्छ्रुतम् ।
अधुनेह महाभाग धनुर्माहात्म्यमुत्तमम् ॥
मासानामुत्तमं प्रोक्तं मासमार्गशिराभिधम् ।
तस्मिन् मासे कथं कार्य्या हरेः पूजा तथा + + ॥

4161.

9805. **जानकीस्तवराजः** । *Jānakī-stava-rājaḥ.*

Substance, country-made paper. 11 × 5 inches. Folia, 6. Lines, 8 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, old. Complete.

From the Agastya-saṃhitā.

Colophon :—

इति श्रीपरमरहस्ये अगस्त्यसंहितायां जानकीस्तवराजः षड्-विंशोऽध्यायः ।

Beginning :—

श्रीशिव उवाच ।

वन्दे विदेहतनयापदपुष्करीकं
कैशोरसौरभसमाहृतयोगिचित्तम् ।
हर्त्तुं त्रितापमनिशं मुनिहंससेव्यं
सन्मानसालिपरिपीतपरागपुञ्जम् ॥
यन्माधवादिव तव देवि पदारविन्दं
स्यन्दायमानमकरन्दमहर्निशं वै ।
भक्तायमानमनसो नितरां भजन्ते
भावावबोधनिपुणाः परदेवताद्याः ॥ इत्यादि ।

End :—

इदं मे परमैकान्तं रहस्यं सुरसत्तम ।
न प्रकाश्यं त्वया क्वापि गोपनीयं भावद्वेषिणे ॥ ९० ॥

भक्तिर्यस्यास्ति देवेशे सर्व्वैश्वर्य्यां तथा मयि ।
गुरौ सर्व्वात्मभावेन विद्यते भक्तिरुत्तमा ॥ ९१ ॥
तस्मै देयं सते ग्राह्यो भवना + हृदे हरौ ।
सर्व्वभूतहितेच्छाय शान्ताय सौम्यमूर्त्तये ॥ ९२ ॥
इत्युक्ता भावना मूर्त्तिः सीता जनकनन्दिनी ।
कृपापात्राय तस्मै सा प्रादाद् वरान्तरं पुनः ॥ ९३ ॥

4162.

10166. हनुमन्माहात्म्यवर्णनम् ।

Hanuman-māhātmya-varṇanaṃ.

Being an extract from the Parāśara-saṃhitā.

Substance, country-made paper. 4½ × 3 inches. Folia, marked 4–6. Lines, 11, 12 on a page. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Defective in the beginning.

It begins with the second half of the 13th verse. The last verse is marked 40.

Colophon :—

इति श्रीपराशरसंहितायां मोक्षशास्त्रे मैत्रेयपराशरसंवादे हनुमन्माहात्म्यवर्णनं नाम पंचविंशोऽध्यायः ।

Post Colophon :—

१७१६ । २ । १ । १ । ४ लिखितं उपाध्या गोपालदेवसुत चतुर्भुजेन ।

It is called also Vānara Gītā.

End :—

इति वानरगीतां ये पठन्ति श्रद्धयान्विताः ।
पुत्रपौत्रांश्च भोगांश्च लभते क्षणमात्रतः ॥ २८ ॥
... ...
इह सुखानखिलान् कामान् आञ्जनेयप्रसादतः ।
गच्छन्ति ते पदं नित्यं पुनरावृत्तिवर्ज्जितम् ॥ ३० ॥

4163.

7. धर्म्मारण्यम् । *Dharmāraṇyam.*

Said to belong to the Pātala-khaṇḍa in some colophons, of Skanda-purāṇa, in some of Brahma-purāṇa (29, 32, 33) *in others again, of Brahmāṇḍa-purāṇa* (21, 25, 31).

See L. 707.

This is a very modern work, as it gives a description of the consecration of a temple to Satya called सत्यपीर or सत्यनारायण. It has some vague recollection of the important reign of Kumārapāla of the Solānkhi or Chaulakya dynasty of Gujarat, who was a great supporter of Jainism.

In the present work, however, Kumāra-pāla is made the king of Brahmāvarta, and the son-in-law of Āma king of Kānyakubja. We know of a king Āmarāja, of Kanauja, the son of Yaśovarmadeva (740–760 A.D.). Āmarāja was a Jaina. He had a Jaina yati for his preceptor, named Indra Śuri. Kumāra-pāla is said to have resumed the land grants of Brāhmaṇas of Dharmāraṇya, a tract of land situated to the north of Gujarat. Sābhramatī (modern Sabarmati) and Suvarṇākṣi and Kāsyapī flowed through it. The principal places mentioned in this are Mātṛ-vāsanaka (p. 100) Sītapura, Sukha-bāsaka and Śrī-kṣetreya. Evidently the Solankhi Kumāra-pāla is meant here. He flourished in the 12th century. But he is made here the son-in-law of Āmarāja, and the king of Brahmāvarta.

4164.

10252. धर्म्मारण्यम् । *Dharmā-raṇyaṃ.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{3}{4}$ inches. Folia, 70. Lines, 10–12 on a page. Extent in ślokas, 1,500. Character, Nāgara of the eighteenth century. Appearance, old and discoloured. Complete.

Legends in connection with Dharmāraṇya (which is situated in Naimiṣa-kṣettra) and its sacred spots from the Skanda-purāṇa and Brahma-purāṇa.

Beginning :—

ॐ श्रीगणेशाय नमः ॥ ॐ श्रीवंकटेशजय ॥

प्रपद्ये देवमीशानं शाश्वतं ध्रुवमव्ययम् ।

महादेवं महात्मानं विश्वस्य जगतः पतिम् ॥ १ ॥

जयति पराशरसूनुः, etc., etc. ॥ २ ॥

धर्म्मारण्यरतस्त्रिविष्टपपतिर्ज्ञानी भवानीपतिः ।

पायादः स्थिरभोगयोगसुलभो देवः स धर्म्मेश्वरः ॥

सर्व्वेषां हृदयानि जीवकलया व्याप्य स्थितः सर्व्वदा ।

ध्यात्वा येन पुनर्विशन्ति मनुजाः संसारकारागृहम् ॥ ३ ॥

कैलासशिखरे रम्ये सुरासुरनिषेविते ।

तत्रासीनं महादेवं गणैश्च परिवारितम् ।

कृताञ्जलिपुटो भूत्वा कुमारो वाक्यमब्रवीत् ॥ ४ ॥

स्कन्द उवाच ।

... ...

अधुना श्रोतुमिच्छामि धर्म्मारण्य + तत्त्वतः ॥ ५ ॥

ईश्वर उवाच ।

अधुना संप्रवक्ष्यामि धर्म्मक्षेत्रं सनातनम् ॥ ७ ॥

पृथिव्यां नैमिषक्षेत्रं तत्क्षेत्रधर्म्मसंज्ञकम् ।

आयुष्यं च यशस्यं च पुण्यं कीर्त्तिविवर्द्धनम् ॥ ८ ॥

सर्व्वपापहरं तीर्थं धर्म्मारण्यं प्रचक्षते ।

स्कन्द उवाच ।

श्रुतानि देवदेवेश त्वत्प्रसादात् महेश्वर ।
अधुना श्रोतुमिच्छामि धर्म्मारण्यं च तत्त्वतः ॥ ९ ॥
केन प्रोक्ता पुरा तात केन चैवानुशासितम् ॥ १० ॥
कोसौ धर्म्मारण्यं (?) किमुत्पन्नं पुरातनम् ।

स्थाणुरुवाच ।

पुरा सत्ययुगे प्राप्ते भगवान् विश्वदृक् पतिः ॥ १० ॥
सुदुष्करं तपश्चक्रे आदौ लोकसिसृक्षया ।
तपसा काश्यपो जातः काश्यपो जनयेत् सुतान् ।
मार्त्तण्डास्याभवद्भार्य्या तनया विश्वकर्म्मणः ॥ ११ ॥
संज्ञा नाम महाभागा तस्यां मनुरजीजनत् ।
मनुं प्रख्या(ज्ञा)तयशसं अनेकज्ञानपारगम् ॥ १२ ॥
विवस्वतः सुतो यस्मात्तस्माद्वैवस्वतः स्मृतः ।
भानुपुत्रो महातेजा विश्वधर्त्ता सुहृत्प्रियः ॥ १३ ॥
विश्वं च धार्य्यते येन जगत् स्थावरजङ्गमम् ।
पुण्यानां परमा(?)यस्तु स वै धर्म्मः प्रकीर्त्तितः ॥ १४ ॥
तेनैव तपसा तप्तं धर्म्मक्षेत्रं तदुच्यते ।
ब्राह्मणानां च यज्ञार्थं क्षत्रियाणां जयाय च ॥ १५ ॥
वैश्यानां धनसम्पद्धै शूद्राणान्तु सुखाय वै ॥

सूत उवाच ।

नमस्कृत्य सुरान् सर्व्वान् प्रौलस्त्यादीन् मुनींस्तथा ॥ १६ ॥
... ...
यत्प्रसादादहं वक्ष्ये धर्म्मारण्यक्रमागतम् ॥ २० ॥

4A, इति श्रीस्कन्दपुराणे पाताळखण्डे धर्म्मारण्योपाख्याने स्थाणूत्पत्ति-विवेचनो नाम प्रथमोऽध्यायः ; 5B, इति श्रीस्कन्दपुराणे • द्वितीयोऽध्यायः ; 7A, इति श्रीस्कन्दपुराणे • वनवर्णनो नाम तृतीयोऽध्यायः ; 8B, • चतुर्थोऽध्यायः ; 10B, • पञ्चमोऽध्यायः ; 12B, इति श्रीस्कन्दविवेचनो नाम षष्ठोऽध्यायः ; 14B, • अप्सरातीर्थं नाम सप्तमोऽध्यायः ; 18B, इति श्रीस्कन्दपुराणे

गृहस्थधर्म्मवर्णनो नाम अष्टमोऽध्यायः ; 19A, ० क्षेत्रधर्म्मफलवर्णनो नाम नवमोऽध्यायः ; 20A, इति श्रीस्कन्दपुराणे धर्म्मारण्योपाख्याने वह्निजोत्पत्ति-विवेचनो नाम दशमोऽध्यायः ; 21A, ० गणपतिस्थापना नाम एकादशोऽध्यायः ; 29B, इति श्रीस्कन्दपुराणे धर्म्मारण्ये देवसरमाहात्म्ये त्रयोदशोऽध्यायः ; 30A, ० क्षत्रामाहात्म्यं चतुर्दशोऽध्यायः ; 30B, इति श्रीस्कन्दपुराणे धर्म्मारण्य-माहात्म्ये आनन्दमाहात्म्ये पञ्चदशोऽध्यायः ; 31B, इति श्रीस्कन्दपुराणे पाताल खण्डे धर्म्मारण्ये श्रीमातामाहात्म्यं सप्तदशोऽध्यायः ; 34B, इति श्रीस्कन्दपुराणे धर्म्मारण्योपाख्याने श्रीमातामातङ्गी माहात्म्यं ॥ १८ ॥

37B, इति श्रीस्कन्दपुराणे महादेवकार्त्तिकेयसंवादे धर्म्मारण्यस्य माहात्म्यं समाप्तिं ययौ ॥

अथ धर्म्मारण्यं ब्रह्मपुराणे. (But Skanda-purāṇa continues still.)

38A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मारण्योपाख्याने अष्टादशो-ऽध्यायः ॥ १८ ॥

38B, इति श्रीस्कन्दपुराणे धर्म्मारण्ये लोहटीमाहात्म्ये एकोनविंशतितमो-ऽध्यायः ; 41A, इति श्रीस्कन्दपुराणे धर्म्मारण्ये संक्षेपतीर्थमाहात्म्ये द्वाविंशो-ऽध्यायः ; 44A, इति श्रीस्कन्दपुराणे पातालखण्डे धर्म्मारण्योपाख्याने लोहयष्ट्या-माहात्म्ये धर्म्मारण्यान्तर्गते बलिपुत्रमहत्त्वोपाख्याने लोहासुरविचेष्टितं नाम तीर्थ-माहात्म्यं समाप्तिं ययौ

... ...

... ...

44A, महादेव उवाच ।

शृणु वत्स प्रवक्ष्यामि हरिशङ्करी विधानकम् ।
यद्विधानेन हे वत्स विष्णुसायुज्यमाप्नुयात् ॥
ऊर्जं शुक्लचतुर्दश्यां अष्टम्यां वा भृगोर्दिने ।
नवम्यां वा दशम्यां वा एकादश्यां गुरोर्दिने ॥
वृश्चिकराशिगते (?) सूर्य्ये तत्र कर्त्त[व्य]मुच्यते ।
आश्वत्थोवटराजेन्द्र ब्रह्मशाखासमन्वितः ॥

हरिप्रश्नरो दक्षवक्षिन् मूले समाचरेत् (?) ।
तदनन्तर प्रकर्त्तव्यो होत्रा पंचघटेन च ॥

... ...

44B, इति श्रीस्कन्दपुराणे हरिप्रश्नरिविधानं समाप्तम् ।

In 45A begins the extract from the Brahma-purāṇa :—

व्यास उवाच ।

नागारूपधरा देव्यो नागावेषं समाश्रिताः ।
नागपञ्चप्रदाभ्यो वै लक्षणादेव चर्चिताः ॥
स्थानादुत्तरदिग्भागे आम्रापूर्णसमीपतः ।
पूर्व्वेतु विद्यते देवी आनन्दानन्ददायिनी ॥
वसन्ति चत्वरे देव्यो नागारूपधरा मुदा ।
इष्टान् कामान् ददात्येषां (?) जलदानेन तर्पिता ॥

In fol. 45 also begins a separate pagination from 1 :—

45B, इति श्रीब्रह्मपुराणे ब्रह्मनारदसंवादे धर्म्मारण्यमाहात्म्ये तीर्थवर्णनो-नाम षष्ठोऽध्यायः ; 48A, इति श्रीब्रह्मपुराणे ब्रह्मनारदसंवादे धर्म्मारण्यमाहात्म्ये रामचरित्रवर्णनो नाम सप्तमोऽध्यायः ; 50B, ० सत्यमन्दिरमाहात्म्ये श्रीराम-तीर्थयात्रायां अष्टमोऽध्यायः ; 53B, ० प्रासनप्रदो नाम नवमोऽध्यायः ; 54B, ० गौर्गीद्वारवर्णनो नाम दशमोऽध्यायः ; 57B, ० हनुमत्समागमो नाम एकादशोऽध्यायः ; 61A, ० प्रासनप्राप्तिर्नाम द्वादशोऽध्यायः ; 64B, ० ब्राह्मण-प्रत्यागमनो नाम त्रयोदशोध्यायः ; 65B, ० जातिभेदवर्णनो नाम चतुर्दशो-ऽध्यायः ; 69A, (Last Colophon) ० जातिधर्म्मवर्णनं नाम पञ्चदशो-ऽध्यायः ॥

Post Colophon :—

श्रीशुभं भवतु ॥ कल्याणमस्तु ॥ संवत् १९ (?)

In a later hand :—

संवत् १८७९ आवण सुक्लं ११ पुस्तक धर्म्मारण्य सु मोलली धुं
८० ७ ॥ माटे ॥

Then begins the extract from Skanda-purāṇa on Śaṅkarī-vidhana, as quoted above, which goes to the end of the MS.

This is to be differentiated from L. 2289.

In my Nep. Cat. Vol. II, there is a description of Dharmā-raṇya which is a much bigger work.

4165.

9820. **पाण्डवगीता** । *Pāṇḍava-gītā.*

Substance, country-made paper. 9 × 4½ inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 126. Character, Nāgara. Appearance, old. Complete.

Pāṇḍava-gītā, a well-known work on the greatness of the God Viṣṇu, printed in the Bṛhatstotra-ratnākara p. 78. It goes also under the name of प्रपन्नगीता.

4165A.

2498. *The Same.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 9. Lines, 8 on a page. Character, Nāgara. Date, Saṃvat 1884. Appearance, discoloured. Complete.

Post Colophon :—

श्रीसंवत् १८८४ समेगाम आसुनि मासे शुक्लपक्षे पुरणवासी पोथी पाण्डो गीता । जोषु पांडेकै श्रीरामचन्द्राय नम इत्यादि ।

Colophon :—

इति श्रीपाण्डवगीता सम्पूर्णं समाप्तं ॥

4165B.

1650. *The Same.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 10. Lines, 7 on a page. Character, modern Nāgarī. Complete.

Colophon:—

इति श्रीप्रपन्नगीता समाप्ता ।

4166.

1737. *The Same.*

Substance, country-made paper. $6\frac{3}{4} \times 3\frac{3}{4}$ inches. Folia, 12. Lines, 9 on a page. Extent in ślokas, 99. Character, Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीपाण्डवगीता समाप्ता ।

There are altogether 91 verses.

Post Colophon:—

यादृशं पुस्तकं, etc.

विर्ब्बल पुत्र ललुभाई रत्नपरीक्षावान् तस्येदं पुस्तकम् ।

Printed in Bṛhatstotra Ratnākara p. 78.

4167.

5047. *The Same.*

Substance, country-made paper. $16 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 8 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh. Complete.

Colophon:—

इति श्रीवेदव्यासेनोक्ता पाण्डवगीता समाप्ता ।

Post Colophon Statement:—

श्रीठाकुरदास देवशर्म्मणः पुस्तकमिदं खाण्डरच ।

Well-known and printed.

4168.

94. दत्तगीता । *Datta-gītā.*

The present manuscript is noticed in L. 862.

The same work is also described there under No. 669,

under the title of Avadhūta-gītā. These are not different works, "similar in character" as Rājendralāla says. They differ, however, only in that the present MS. has at the beginning lengthy preliminaries to the recital of the Gītā, and a verse more at the end in praise of the work. And these only are quoted by Rājendralāla as "beginning" and "end."

Post Colophon Statement :—

संवत् १८५७ जेठ वद ॥ पत्रसङ्ख्या २७ ॥ प्रतिपद वार बुधे लेखः ॥ श्री

4169.

746B. **सोमोत्पत्तिः** । *Somotpattiḥ.*

For the manuscript see L. 1589.

Twenty-five verses only.

There are two sets of interlocutors and not three as in the Purāṇas. The first set is Garga and Bhāguri and the second set Ṛṣis and Devatās in one hand and Vyāsa on the other.

The Soma juice put in the fire helps the growth of the moon.

4170.

1065. *The Same.*

Substance, country-made paper. 8½ × 4 inches. Folia, 2. Lines, 12 on a page. Extent in ślokas, 28. Character, Nāgara. Date, Samvat 1798. Appearance, tolerable. Complete.

The same as in the previous number.

Post Colophon :—

संवत् १७९८ श्रावणशुक्ल १ भृगौ ॥

4171.

3940. ज्वरघ्नमाहेश्वरकवचम् ।

Jvaraghna-Māheśvara-kavacaṃ.

Being an interlocution between Bhṛgu and Bharata.

Substance, country-made paper. 13 × 3¾ inches. Folia, 3. Lines, 10 on a page. Extent in ślokas, 75. Character, Bengali. Date, Śaka 1753. Appearance, fresh. Complete.

Colophon :—

इति भृगुभरतसम्वादे ज्वरघ्नमाहेश्वरकवचं समाप्तम् ।

Post Colophon :—

ॐ तत् सत् शकाब्दाः १७५३ ।

Beginning :—

ॐ नमः शिवाय ॥

अथ माहेश्वरकवचम् ।

भृगुरुवाच ।

कर्म्मजो दुर्व्वहो घोरो रोगो भवति भूपते ।
देवादीनामशक्योऽसौ प्राणिनामन्तकोपमः ॥
यतो देवासुरे युद्धे पुरा जातो दुरासदः ।
वेग शाम्यति तत् सर्व्वं कथयामि तवाग्रतः ॥
पुरा युद्धं महाघोरं देवदानवयोरभूत् ।
सेन्द्रा वै विद्रुता देवा अन्धकेन दुरात्मना ॥
विजितस्यापि भूतेश शूलमादाय यातितः ।
ज्वरो दानवनेकः पुरोमध्ये महाबलः ॥
शङ्करस्य वपुस्त्यक्त्वा ज्वरो जातः कपर्द्दिनः ।
ज्वरः पितृपतेर्जातः ज्वरश्चाङ्गिरसोपमः ॥

... ...

... ...

ईश्वर उवाच ।

यदुक्तं देवदेवेश त्वया वचनमुत्तमम् ।
करवाणीह तत् सर्व्वं नान्यथा वचनं मम ।
इत्युक्त्वा त्वां पुनः स्तुत्वा गतोऽन्तर्धानमेव सः ॥

राजोवाच ।

अङ्गन्यासं यदुक्तं भो महेशाक्षरसंयुतम् ।
विधानं कीदृशं तस्य कर्त्तव्यं केन हेतुना ॥
तद् वदस्व महाभाग विस्तरेण महामते ।

भृगुरुवाच ।

माहेशं कवचं राजन् देवैरपि सुदुर्ल्लभम् ।
यः करोति खगात्रेषु पूतात्मा स भवेन्नर ॥

... ...

पुरारिः पुरतः पातु कपर्द्दी पातु पृष्ठतः ।
विश्वेशो दक्षिणे भागे वामे कालीपतिः सदा ॥

4172.

3086.

Substance, country-made paper. 12×6 inches. Folia, 1+10 to 12. Lines, 10 on a page. Character, Nāgara of the eighteenth century. Appearance, discoloured.

The first leaf begins :—

ओगणेशाय नमः ।

अथ पञ्चाक्षरीमाहात्म्यं लिख्यते ।

ओलक्ष उवाच ।

महर्षिवर सर्व्वज्ञ सर्व्वशास्त्रमहोदधे ।
पञ्चाक्षरस्य माहात्म्यं श्रोतुमिच्छामि तत्त्वतः ॥ १ ॥

उपमन्युरुवाच ।

पञ्चाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ।
अशक्यं विस्तरादक्तुं तस्माद् संक्षेपतः शृणु ॥ २ ॥

वेदे शिवागमे चायं उभयत्र षडक्षरः ।
मन्त्रः स्थितः सदामुख्यो[ख्यो] लोके पञ्चाक्षरः स्मृतः ॥ २ ॥
सर्व्वमन्त्राधिकत्वायं ॐकाराद्यः षडक्षरः ।
सर्व्वेषां शिवभक्तानां अशेषार्थप्रसाधकः ।

The first leaf ends with the 14th verse and the first few letters of the 15th. Pañcākṣarī means five letters नमः शिवाय. They are six with ॐकार at the beginning.

Leaves 10 to 11 are marked with स्तो and the last 12th has सिद at the left hand upper margin. They contain verses from the second half of the 78th to the 135th and the first half of the 136th of some stottra :—

शिवार्च्चनरता नित्यं रुद्राणी रुद्रवल्लभा ॥ ७८ ॥
सत्कृत्य शिवयोराज्ञां सा मे दिशतु काङ्क्षितम् ।
यद्गुः सर्व्वगणेशानः शम्भोर्व्वदनसम्भवः ॥ ७९ ॥

4173.

10322. **सीतारामविवाहविधिः ।** *Sītā-rāma-vivāha-vidhiḥ.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 3. Lines, 14-16 on a page. Character, Nāgara, written in a scribbling hand. Appearance, discoloured. Complete.

Beginning :—

अथ मार्गशीर्षशुक्लपञ्चम्यां सीतारामयोर्विवाहविधिः ॥
मार्कण्डेय उवाच ।
यच्च रामविवाहं च + + + रामकीर्त्तनम् ।
श्रुत्वा विवाहाभ्युदयं सीतारामवयोर्नरः ॥ १ ॥
लभते पुष्कलमाप्नोति श्रेयो लोकजयात्मकः ।
अवज्ञात् पठनाच्चैतं पदं वैष्णवमश्नुते ॥

... ...

शिवः ।

गृहाण देवि प्रवक्ष्यामि सीतावैवाहिकीं कथां ।
यस्य स्मरणमात्रेण नरकोत्तारमाप्नुयात् ॥
मार्गशीर्षे सिते पक्षे पञ्चम्यां ++++ ।
शुभेऽह्नि शोभने तारा योगयुक्ते सुलग्नके ॥
पठतो रामचन्द्रस्य सीतायाश्च विशेषतः ।
चन्द्रताराबलोपेते कर्त्ता पत्नीसमन्वितः ॥
तैलाभ्यङ्गकृतः स्नात्वा नद्यां नित्यक्रियाशुभाः ।, etc., etc.

Colophon:—

इति श्रीउमामहेश्वरपार्वती(?)संवादे सिताकल्याणोत्सवकथा समाप्ता ।

Two lines more after the colophon.

4174.

3862.

Substance, country-made paper. 11 × 3 inches. Folia, 146. Lines, 6 on a page. Extent in ślokas, 2,600. Character, Bengali. Date, Śaka 1634. Appearance, discoloured and worn-out. Complete.

Post Colophon:—

शकाब्दोताब्दा १६३४ ।

This contains extracts from various Purāṇas.

5B, इति स्कन्दपुराणीये वैष्णवामृतसारोद्धृते कार्त्तिकमाहात्म्ये प्रथमोऽध्यायः; 11A, ० द्वितीयोऽध्यायः; 16A, ० तृतीयोऽध्यायः; 24A, ० चतुर्थोऽध्यायः; 32A, ० पञ्चमोऽध्यायः; 36A, ० षष्ठोऽध्यायः; 39A, ० सप्तमोऽध्यायः; 42B, ० अष्टमोऽध्यायः; 48B, ० नवमोऽध्यायः; 52A, इति स्कन्दपुराणे वैष्णवामृते माघमाहात्म्ये दशमोऽध्यायः; 63A, ० द्वादशीमाहात्म्ये द्वादशोऽध्यायः; 78B, इति स्कन्दपुराणे द्वादशीमाहात्म्ये पञ्चदशोऽध्यायः; 85B, इति स्कन्दपुराणीये द्वारकामाहात्म्यम्; 92B, इति गरुड़पुराणीये द्वारकामाहात्म्ये षोड़शोऽध्यायः; 100A, ० सप्तदशोऽध्यायः; 112B, ०

एकोनविंशोऽध्यायः ; 115B, इति पद्मपुराणीये विंशतितमोऽध्यायः ; 119A, इति पद्मपुराणे एकविंशोऽध्यायः ; 121B, ० त्रिंशन्नामकस्यो द्वाविंशोऽध्यायः ; 123B, इति पद्मपुराणीये प्रासादमाहात्म्ये त्रयोविंशोऽध्यायः ; 125A, इति स्कन्दपुराणीये पुस्तकदानमाहात्म्ये चतुर्विंशोऽध्यायः ; 126B, इति भविष्योत्तरीये विद्यादानविधिः ; अथ पुराणसारोद्धारः ; (The Last Colophon) इति स्कन्दपुराणीये कार्त्तिकमाहात्म्यः समाप्तः ।

4174A.

5628.

Substance, palm-leaf. 14½ × 1½ inches. Folia, 96. Lines, 3, 4, 5 on a page. Extent in ślokas, 1,500. Character, Uḍiya of the nineteenth century. Appearance, old and worm-eaten.

A manual for a number of *Vratas* or vows in Sanskrit, with an Uḍiya translation.

The leaves are numbered up to the 49th :—

19B, इति श्रीविष्णुधर्म्मोत्तरे सोमनाथव्रतकथा समाप्ता ; 20A, अथ अनन्तव्रतपूजाविधिः ; 25A, इति पूजाविधिः समाप्तः ; 49B, इति श्रीस्कन्द-पुराणे अनन्तव्रतकथा समाप्ता ; इति श्रीभविष्यपुराणे श्रीकृष्णयुधिष्ठिरसंवादे ऋषिपञ्चमीव्रतं समाप्तम् ; इति श्रीभविष्योत्तरे देवेन्द्रनारदसम्वादे लक्ष्मी-व्रतकथा समाप्ता ।

4175–4176.

3091. एकादशीव्रतोद्यापनविधिः ।

Ekādasī-vratodyāpana-vidhiḥ.

Substance, country-made paper. 10 × 4½ inches. Folia, 3. Lines, 11 on a page. Extent in ślokas, 75. Character, Nāgara of the nineteenth century. Appearance, fresh. Complete.

It begins :—

श्रीगणेशाय नमः ।

अथैकादशी उद्यापनम् ॥

वर्ष्णुग उवाच ।

कीदृग् व्रतविधर्मोऽत्र विधानं वाऽत्र कीदृशम् ।

[illegible]

श्रीभगवान उवाच ।

शृणु पाण्डव यत्नेन प्रवक्ष्यामि तदव्ययम् ।
अप्रक्तः स्वर्णसहस्रे तु अप्रक्तः काकिनीमपि ॥ २ ॥
ददाति श्रद्धया पार्थ समं स्यादुभयोरपि ।
प्रक्तश्चेद्द्विगुणं दद्याद्यथोक्तो मध्यमो विधिः ॥ ३ ॥
उक्तार्धमप्यप्रक्तस्य दानं पूर्णफलप्रदम् ।
तद् भूप विधिमप्येकं कथयामि तवाग्रतः ॥ ४ ॥
यानि कष्टेन चीर्णानि व्रतानि पुरुषोत्तम ।
विप्रलाभ्येव सर्व्वाणि उद्यापनविधिं विना ॥ ५ ॥
प्रबोधसमये पार्थ कुर्य्यादुद्यापनक्रियाम् ।
मार्गशीर्षे विशेषेण माघे भौमतिथावपि ॥ ६ ॥
दशम्या दिनशेषेण रात्रौ गुरुगृहं व्रजेत् ।
एकादशीदिने पार्थ गुरुमभ्यर्च्य भक्तितः ॥ ७ ॥
गृहीत्वा चरणौ मूर्द्ध्ना प्रार्थयीत विचक्षणः ।
पुण्यदेशोद्भवं विप्रं प्राज्ञं सर्व्वगुणान्वितम् ॥ ८ ॥
सदाचारपरं पार्थ वेदवेदाङ्गपारगम् ॥

4177–4178.

2297.

Substance, country-made paper. 7¾ × 3 inches. Lines, 7, 9 on a page. Character, Nāgara. Appearance, discoloured.

I. अथ मलमासशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

भगवन् श्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
शुक्लपक्षेऽधिमासे तु पुरुषोत्तमपूजनम् ॥

3B, इति श्रीब्रह्माण्डपुराणे मलमासशुक्ला कमलैकादशीव्रतं समाप्तम्, अथ मलमासकृष्णैकादशीव्रतम्; 4B and 5A, इति श्रीभविष्योत्तरपुराणे मलमासस्य कृष्णाकामदैकादशीव्रतं समाप्तम् ॥

Five leaves.

II. युधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेत् ।

किं फलं को विधिस्तत्र कथयस्व जनार्द्दन ॥

4A, इति श्रीकूर्म्मपुराणे वैशाखी शुक्ला मोहिनी एकादशीव्रतं समाप्तम् ।

युधिष्ठिर उवाच ।

वैशाखशुक्लपक्षे तु किन्नामैकादशी भवेदित्यादि ॥

6B, इति श्रीभविष्योत्तरपुराणे वैशाखशुक्लात्रयोविंशत्येकादशीव्रतं समाप्तम् ।

Six leaves.

III. अथ ज्येष्ठशुक्लैकादशीकथाप्रारंभः ॥

भीमसेन उवाच ।

पितामह महाबुद्धे शृणु मे परमं वचः ।

युधिष्ठिरश्च कुन्ती च तथा द्रुपदनंदिनी ॥ १ ॥

4B, and 5A, इति श्रीब्रह्मवैवर्त्तपुराणे व्यासभीमसेनसंवादे ज्येष्ठशुक्ला-भैमीनिर्ज्जला-एकादशीव्रतं समाप्तम्, अथ ज्येष्ठशुक्लैकादशीव्रतम्; 6B, इति ब्रह्माण्डपुराणे ज्येष्ठशुक्ला अपरा एकादशीव्रतं समाप्तम् ।

Six leaves.

IV. अथ आषाढ़शुक्लैकादशीव्रतम् ॥

युधिष्ठिर उवाच ।

आषाढ़े शुक्ले पक्षे तु यद्देवशयनीव्रतमित्यादि ।

3B, इति श्रीब्रह्माण्डपुराणे आषाढ़शुक्ला देवशयनी-एकादशीव्रतं समाप्तम्, अथ आषाढ़शुक्लैकादशीव्रतम्; 5B, इति श्रीब्रह्मवैवर्त्तपुराणे आषाढ़शुक्ला-योगिनी एकादशीव्रतं समाप्तम् ।

Five leaves.

V. अथ श्रावणशुक्लैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

श्रावणे शुक्लपक्षे तु किन्नामैकादशी भवेत् । इत्यादि ।

3B and 4A, इति श्रीभविष्योत्तरपुराणे श्रावणशुक्ला पुत्रदा एकादशी-व्रतम् समाप्तम्, अथ श्रावणकृष्णैकादशीव्रतम्; 4B, इति श्रीब्रह्मवैवर्त्तपुराणे श्रावणकृष्णाकामिका एकादशीव्रतं समाप्तम्।

श्रीकृष्णार्पणमस्तु।

शके १७३० विभवनाम संवत्सरे आश्विन कृष्णाष्टतीयां तिथौ भृगुवासरे तद्दिने इदं पुस्तकं समाप्तम्।

Six leaves.

VI. अथ भाद्रकृष्णैकादशी।

युधिष्ठिर उवाच।

भाद्रस्य कृष्णपक्षे तु किन्नामैकादशी भवेत्।
एतदिच्छाम्यहं श्रोतुं कथयस्व जनार्द्दन॥

2B, इति श्रीब्रह्मवैवर्त्ते भाद्रकृष्णैकादशीव्रतम्।

Two leaves.

VII. अथ भाद्रपदशुक्लैकादशी।

युधिष्ठिर उवाच।

नभस्य शुक्लपक्षे तु किं नामैकादशी भवेत्।

4B, इति ब्रह्माण्डपुराणे भाद्रपदशुक्लैकादशीव्रतम्।

Four leaves.

VIII. श्रीगणेशाय नमः।

श्रीकृष्ण उवाच।

शृणुष्वैकमना राजन् कथयिष्यामि विस्तरात्।
अजानामेति विख्याता सर्व्वपापप्रणाशिनी॥

2B, इति श्रीब्रह्मवैवर्त्तपुराणे भाद्रपदकृष्णा अजा एकादशीव्रतमाहात्म्य-कथा संपूर्णा।

युधिष्ठिर उवाच।

कथा भाद्रपदे शुक्ले किन्नामैकादशी भवेदित्यादि।

6B, इति ब्रह्माण्डपुराणे भाद्रशुक्ला पद्मा एकादशीव्रतकथा संपूर्णा।

Six leaves.

IX. अथ आश्विनशुक्लैकादश्यौ ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन भगवन्मधुसूदन ।
इषस्य शुक्लपक्षे तु किन्नामैकादशी भवेत् ॥

3A, इति श्रीपद्मपुराणे आश्विनशुक्लैकादशीव्रतम् ।
Three leaves.

X. अथ आश्विनकृष्णैकादश्यौ ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।
कृष्णे वा चाश्विने पक्षे ... ... ॥

3B, इति श्रीब्रह्मवैवर्ते आश्विनकृष्णैकादशीव्रतम् ।
Three leaves.

XI. अथ कार्त्तिकशुक्लैकादश्यौ ।

युधिष्ठिर उवाच ।

कार्त्तिकस्य सिते पक्षे किमाख्यैकादशी भवेत् ।

Colophon :—

8A, इति श्रीस्कान्दपुराणे कार्त्तिकशुक्लैकादशीव्रतम् ।
Eight leaves.

XII. अथ कार्त्तिककृष्णैकादश्यौ ।

युधिष्ठिर उवाच ।

कथयस्व प्रसादेन ममाग्रे मधुसूदन ।
कार्त्तिकस्यासिते पक्षे किन्नामैकादशी भवेत् ॥

5A, इति श्रीब्रह्मवैवर्ते कार्त्तिककृष्णैकादशीव्रतम् ।
Five leaves.

XIII.

सूत उवाच ।

देवकिनन्दनं कृष्णं वसुदेवात्मजं हरिम् ।
नमस्कृत्य प्रवक्ष्यामि महापापहराणि व ॥

8B, इति भविष्योत्तरपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।

Eight leaves.

XIV. अथ मार्गशीर्षशुक्लैकादशी ।

वन्दे विष्णुं प्रभुं साक्षाल्लोकत्रयसुखप्रदम् ।
विश्वेशं विश्वकर्त्तारं पुराणपुरुषोत्तमम् ॥

3B, इति ब्रह्माण्डपुराणे मार्गशीर्षशुक्लैकादशीव्रतम् ।

Three leaves.

XV. अथ पौषशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथिता वै त्वया कृष्ण सकलैकादशी शुभा ।
कथयस्व प्रसादेन पौषशुक्ले तु या भवेत् ॥

4A, इति ब्रह्माण्डपुराणे पौषशुक्लैकादशीव्रतम् ।

Four leaves.

XVI. अथ पौषकृष्णैकादशीव्रतम् ।

युधिष्ठिर उवाच ।

एकादशी पौषमासे कृष्णपक्षस्य का भवेत् ।
किं नाम्ना को विधिस्तस्याः को देवस्तत्र पूज्यते ॥

4B, इति गरुडपुराणे पौषकृष्णैकादशीव्रतम् ।

Four leaves.

XVII. अथ माघशुक्लैकादशी ।

युधिष्ठिर उवाच ।

माघस्य कृष्णपक्षे तु षट्तिला कथिता त्वया ।
अथ चैकादशी शुक्ला तां च मे ब्रूहि माधव ॥

4B, इति श्रीभविष्योत्तरपुराणे माघशुक्लैकादशीव्रतम् ।

Then three lines more on the same topic.

Four leaves.

XVIII. अथ माघशुक्लैकादशी ।

युधिष्ठिर उवाच ।

कथितैकादशी पौषशुक्लपक्षस्य वै पुनः ।
एकादशी माघशुक्ले किं नाम्नी शुभा तां वद ॥

5A, इति माघशुक्लैकादशीव्रतम् ।

Five leaves.

XIX. फाल्गुनशुक्लैकादशी ।

युधिष्ठिर उवाच ।

फाल्गुनस्यासिते पक्षे किमाख्यैकादशी भवेत् ।
कथयस्व प्रसादेन वासुदेव ममाग्रतः ॥

4A, इति श्रीस्कन्दपुराणे फाल्गुनशुक्लैकादशीव्रतम् ।

Four leaves.

XX. अथ फाल्गुनशुक्लैकादशी ।

युधिष्ठिर उवाच ।

फाल्गुनस्य सिते पक्षे शुभा चैकादशी भवेत् ।
नावाख्या को विधिर्देव फलं तन्नाम कीर्त्तय ॥

4A, इति ब्रह्माण्डपुराणे फाल्गुनशुक्लैकादशीव्रतम् ॥

Four leaves.

XXI.

युधिष्ठिर उवाच ।

वासुदेव नमस्तेऽस्तु कथयस्व ममाग्रतः ।
चैत्रस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ॥

4A, इति वायुपुराणे चैत्री शुक्ला कामदा पद्मलक्षितैकादशीव्रतम् ; 4B, श्रीगवेशाय नमः, अथ चैत्रशुक्ला एकादशी ।

युधिष्ठिर उवाच ।

फाल्गुने शुक्लपक्षस्य श्रुता एकादशी मया ।
चैत्रस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ॥

8A, इति भविष्योत्तरपुराणे चैत्रशुक्लापापमोचनिकाव्रतम् ।

Eight leaves.

4179.

3063.

Substance, country-made paper. $6\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 10 on a page. Extent in ślokas, 140. Character, Nāgara of the eighteenth century. Appearance, discoloured. Complete.

I.

3A, इति वामनपुराणोक्त-मानसज्ञानविधिः ।

Begins :—

ब्राह्मे मुहूर्त्ते चोत्थाय चिन्तयेदात्मनो हितम् ।
रात्रिवासः परित्यज्य धौतवासस्य धारणम् ॥

II.

3A, अथ कृत्याचमनम् ।

प्रथमं यत् पिबति तेन ऋग्वेदं प्रीणाति यद्द्वितीयं पिबति तेन यजुर्वेदं.....
..... इति कात्यायनोऽब्रवीत् ।

III.

3A, अथ अजपानिवेदनम् । अद्येत्यादि तिथौ, etc., etc. ; 4B, अथ संकल्पः ; 5A, इति अजपासंकल्पः, अजपास्तोत्रम् ।

The stottra begins in 5B:—

वह्निमण्डलयुक्ते सम्यगाधारपद्मे
अष्टमहाश्मशानं वारणास्यं गजघ्नम् ।
अभयवरदहस्तं पाशयाग्राङ्कुशोद्यत्-
करयुगलवरोजं चिन्तयेदादिमूर्त्तिम् ॥

The Last Colophon :—

इति योगवाशिष्ठे अजपास्तोत्रं समाप्तम् ।

4180.

10565.

Substance, country-made paper. Folia, 4 marked 2, 3, 4, 5. Lines, 14 on a page. Character, Nāgara of the last century. Fresh but worm-eaten. Fragment.

Colophons:—

2A, इति मात्स्ये दशलक्षणम्, अथ अश्वलक्षणम् ; 4B, इति वाराही-संहितायां अश्वलक्षणम् ; 5B, इति गजलक्षणाध्यायः ।

4181.

9388. **एकादशीव्रतमाहात्म्यम्** ।

Ekādasī-vrata-māhātmyaṃ.

Substance, country-made paper. 9½ × 4½ inches. Folia, 2. Lines, 14 on a page. Extent in ślokas, 24. Character, Nāgara. Appearance, tolerable. Complete.

Beginning :—

श्रीगणेशाय नमः ।

ब्रह्मोवाच ।

एकादश्यास्तु माहात्म्यं सर्व्वकाले शृणोति यः ।

गोभिर्लक्षप्रदं पुण्यं लभते नात्र संशयः ॥

End :—

मेरुहेमसमं दानं पृथ्वीरत्नमपूरितं ।

तत्पुण्यं समवाप्नोति व्रतमेकादशीव्रतं ॥ २२ ॥

मार्गशीर्षे सिते पक्षे दादश्यां चन्द्रवासरे

सूर्य्ये दक्षिणायने वत्सगोत्रेण सामवेदोक्तपञ्चप्रवरेण शिवलक्ष्म-

रामेण लिखितं ।

Colophon :—

इति श्रीएकादशीव्रतमाहात्म्यं समाप्तम् ।

रामराम । श्रीलक्ष्माय नमः । गङ्गायै नमः । सरस्वत्यै नमः ।

4182.

9471. **व्यतीपातमाहात्म्यम्** । *Vyatīpāta-māhātmyaṃ.*

Substance, country-made paper. 10 × 4½ inches. Folia, 7. Lines, 11 on a page. Extent in ślokas, 154. Character, Nāgara. Date, Saṃvat 1743. Appearance, old. Complete.

This is said to belong to Nārada-purāṇa. It treats of the rites to be performed on the occasion of Vyatīpāta.

Colophon :—

इति स्कन्दपुराणे व्यतीपातमहिमा समाप्तं ।

Beginning :—

श्रीगणेशाय नमः । ॐ नमः पुराणपुरुषाय ।

धरण्युवाच ।

यस्त्वयोक्तः व्यतीपातः कीदृग्रूपः स स्वरूपतः ।

कस्य पुत्रः कथं पूज्यः पूजिते तत्र किं फलं ॥ १ ॥

वराह उवाच ;

यदा दक्षसुतेर्भार्य्यां तारां जग्राह भीतगुः ।

मित्रत्वात् ग्राह तं सूर्य्यस्त्यज भार्य्यां दक्षसुतेः ॥ २ ॥

चक्रे चन्द्रो न तद्वाक्यं हितं गिरापितं यदा ।

दक्षस्तदा किलादित्यो दीनदृष्ट्याऽभ्युदैक्षत ॥ ३ ॥

तावत् सोमोऽपि दुष्टास्यः ततोऽन्योन्यमवैक्षतां ।

उभयो दृष्टिसम्पाते क्रुद्धयोः सोमसूर्य्ययोः ॥ ४ ॥

उद्यताक्षोऽभवद् घोरः पुरुषः पिङ्गलेक्षणः ।

लम्बोष्ठो दीर्घदशनो भ्रुकुटिकुटिलाननः ॥ ५ ॥

कपिलश्मश्रुकेशान्तः लम्बोदः सुदशनोदरः ।

गिरालुर्दीर्घजिह्वश्च सूर्य्याग्नियमसन्निभः ॥ ६ ॥

सम्भोक्तुकामस्त्रैलोक्यं रवीन्दुभ्यां निवारितः ।

सोऽपश्यदथ सूर्येन्दू क्षुधितो भक्षयामि किं ॥ ७ ॥

त्रैलोक्यं भोक्तुकामोऽहं भवद्भ्यां विनिवारितः ।

क्रोधक्षुधौ मां बाधेते मार्यते कुत्र ते मया ॥ ८ ॥

रवीन्दू ऊचतुः ।

कोपदृष्टेन विवि + दृष्टिपाताद्भवानभूत् ।

व्यतिपातस्ततो गात्रा भवान् भुवि भविष्यति ॥ ९ ॥

इत्यादि

Post Colophon :—

संवत् १७४२ मा० १६०८ । मोढज्ञातीय पंडा उद्धवात्मजेन लिखितं ।

4183.

10195. **गङ्गामाहात्म्यम्** । *Gañgā-māhātmyaṃ.*

Compiled from various sources.

Substance, country-made paper. 11 × 5 inches. Folia, 85. Lines, 11, 12 on a page. Extent in ślokas, 2,550. Character, Nāgara of the eighteenth century. Foll. 71–85 are restorations in the character of the nineteenth century. Appearance, discoloured. Complete.

Beginning :—

श्रीढुंढिरा[जा]य नमः ॥

विघ्नेशमीशं प्रणिपत्य शम्भुं नारायणं शाश्वतमप्रमेयम् ।
पापौघहन्त्रीं वरपुण्यदात्रीं गङ्गां गणेशञ्च सरस्वतीञ्च ॥
इतिहासपुराणेषु धर्मशास्त्रेषु च स्थितम् ।
समुच्चिनोमि माहात्म्यं गङ्गादेव्या यथामति ॥

4B, इति श्रीमहाभारते आनुशासनिके गङ्गामाहात्म्यम् ; 8B, इति महाभारते गङ्गामाहात्म्यम् ; 34B, इति विष्णुधर्म्मोत्तरे गङ्गावाप्तिनामाध्यायः ; 39B, इति ब्रह्माण्डपुराणे उपरिभागे गङ्गामाहात्म्यं ; 42B, इति श्रीआर्ष रामायणे बालकाण्डे गङ्गावतरणं ; 43A, इति नारदीये गङ्गामाहात्म्यम् : 51A, ० इति कामिकासंहितायां गङ्गामाहात्म्यम् ; 57B, इति भविष्यपुराणे० ; 60A, इति भविष्यपुराणे गङ्गामाहात्म्यम् ; 60A, इति भविष्यपुराणे ; 66A, इति भविष्यपुराणे गङ्गामाहात्म्यम् ; 67B, ditto ; 70B, ditto ; 74A, इति भविष्यपुराणे गङ्गामाहात्म्यं समाप्तम् ; 77A, इति पद्मपुराणे गङ्गा-माहात्म्यम् ; 80A, इति श्रीपाद्मे पातालखण्डे गङ्गामाहात्म्यम् ; 83B, इति ० गङ्गामाहात्म्ये गङ्गोत्पत्तिः ; (Last Colophon) इति श्रीपद्मपुराणे पातालखण्डे गङ्गामाहात्म्यं समाप्तम् ।

4184.

7948. **महालक्ष्मीमाहात्म्यम्** । *Mahā-lakṣmī-māhātmyaṃ.*

As told by Gālava.

Substance, country-made paper. 12 × 6½ inches Folia, 22. Lines, 13 to 16 on a page. Extent in ślokas, 660 Character, modern Nāgara. Appearance, fresh. Date, Samvat 1934. Complete.

Last Colophon :—

इति श्रीगालवोक्ते महालक्ष्मीमाहात्म्ये व्रतव्याख्याने समुद्भवो नाम १६ ध्यायः।

Post Colophon :—

पण्डित विनायकधरद्विवेदेन लिखितं काश्यां गोवर्द्धने पुरे भाद्रपदशुक्लपौर्णमन्दवासरे १९३४ ताः २२ सितम्बर स १८७६ इ०।

Beginning :—

श्रीगणेशाय नमः ॥

गालव उवाच। (गालोवाच।)

आसीत् कोलापुरे रम्ये कोलाख्यो दानवोत्तमः।
गयाख्य[ः]लवणाख्यश्च कनिष्ठौ तस्य भ्रातरौ ॥
ताभ्यां सहैव कोलाख्यस्तपस्तेपे सुदुष्करम्।
नर्म्मदातीरमासाद्य दिव्यवर्षसहस्रकम् ॥ २ ॥
ततो देव[ः] शूलपाणिः सन्तुष्टः प्राह पार्व्वतीम्।
गच्छ देवि वरं दातुं कोलाय नर्म्मदातटे ॥ ३ ॥
ततो देवी महागौरी प्राप्य कोलसमीपतः।
उवाच वचनं तस्य भ्रातृभ्यां सह तिष्ठतः ॥ ४ ॥
वरं वृणीष्व भक्तो भो मनसा तव चोद्यते।
स तु मोहसमाविष्टो न वृणोति तद्वरम् (?) ॥ ५ ॥
क्षणं तूष्णीं समास्थाय प्रत्युवाच महेश्वरीम्।
नाहं स्त्रिया वरं ब्रूयान्नेच्छामि प्रतिगम्यताम् ॥ ६ ॥
एवं निराकृता देवी अवज्ञेलावमानिता।
शशाप "कोल दुष्टात्मन् स्त्रियावधमवाप्स्यसि" ॥ ७ ॥
प्रतिगम्य ततो देवी देवाय तन्निवेदयेत्।
सोपि तूष्णीं समापेदे मेरोर्मन्दिरतायतः ॥ (?) ८ ॥

4185.

10210. **मणिकर्णिकामहिमा** । *Maṇi-karṇikā-mahimā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 24. Lines, 8, 9 on page Extent in ślokas, 550. Character, Nāgara. Date, Saṃvat 1753. Appearance, old and discoloured. Complete.

Colophon :—

इति मणिकर्णिकामहिमा समाप्ता ।

Post Colophon :—

संवत् १७५३ आश्वन सुदि १० भृगुवासरलिखितं उपाध्या सर्वेश्व ।

कषि काश्मीति काश्मीति, etc., etc. (In a later hand.)

The following is written in a bold hand on the obverse of the first leaf :—

अथ शिवरह[स्य]स्थ-मणिकर्णिकामाहात्म्य संपूर्ण ।

But there are extracts not only from Śiva-rahasya, but from other works too, giving legendary accounts of Maṇi-karṇikā.

Beginning :—

श्रीगणेशाय नमः ।

अथ मणिकर्णिकामा[हा]त्म्यम् । सकलपुराणसंग्रहः ।

शिवरहस्ये । शिवः देवीं प्रति ॥

वीरेशाद्दक्षिणे भागे विष्णुबलसमन्वितः ।
चकार कुण्डममलं निर्म्मलोदकमुत्तमम् ॥
सोपानानि चकाराश्च रत्नैरेव मनोहरैः ।
ततस्तेनैव तत्तीरे स्थता च मणिवेदिका ॥
तत्र रत्नमयं लिङ्गं सर्वापौघविनाशकम् ।
विधिवत् स्थापयामास विष्णुः शिवपरायणः ॥
ततस्तत्रैव विमले लिङ्गपार्श्वे जनार्द्दनः ।
यज्ञाग्निमध्ये सततं तपः कर्त्तुं समारभे ॥

षट्कोटियुगपर्य्यन्तं चकारोग्रतरं तपः ।
तल्लिङ्गपार्श्वे संविश्य निराहारो दृढासनः ॥
पुनरेकाङ्घ्रिणा स्थित्वा प्रज्वाल्य च स पावकान् ।
षट्कोटियुगपर्य्यन्तं तपश्चक्रे वजाग्नितः ॥
ततोऽधोमुखमासाद्य तपस्तप्तं दुरासदम् ।
षष्टिवत्सरपर्य्यन्तं ब्रह्ममानेन विष्णुना ॥
ततस्तत्स्थापिते लिङ्गे प्रादुर्भूतोऽस्मयहं शिवे ।
ततो मां पूजयित्वैव क्षोभमेतच्चकार सः ॥

विष्णुरुवाच ।

नमामि विश्वेश्वरमादिदेवं नमामि विश्वोत्तममौग्रमेकम् ।
नमामि विश्वाधिकमप्रमेयं नमामि शम्भुं गिरिजासहायम् ॥

4B, इति शिवरहस्यस्थ-मणिकर्णिकामाहात्म्यम् । काशीखण्डे ॥ 16A, सूतसंहितायां ; 19B, इति मणिकर्णिकाविर्भावः ; 21B, विश्वेश्वरमहिमा ।

It ends :—

उत्क्षिप्य बाहुं त्वसकृद्ब्रवोमि
त्रयोमयेऽस्मिंस्त्वयमेव सारं ।
विश्वेशलिङ्गं मणिकर्णिकाम्बु
काशीपुरी सत्यमिदं त्रिसत्यम् ॥

इति विश्वेश्वरमहिमा ।

4186.

9344. मणिकर्णिकामहिमविवेकः ।

Maṇi-karṇikā-mahima-vivekaḥ.

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 90. Character, Nāgara, Appearance, tolerable. Complete.

Beginning :—

श्रीगणेशाय नमः । श्रीगङ्गाधिपतये नमः ।
अथ मणिकर्णिकामाहात्म्ये सकलपुराणसंग्रहशिवरहस्ये शिवो देवीं प्रति ।

वीरेशदक्षिणे भागे विष्णुर्बलसमन्वितः ।
चकार कुण्डममलं निर्म्मलोदकमुत्तमम् ॥ १ ॥

As in the previous number.

श्रीगणेशाय नमः ।

2B, श्रीविष्णुरुवाच ।

नमामि विश्वेश्वरमादिदेवं नमामि विश्वोत्तममीशमेकम् ।
नमामि विश्वाधिकमप्रमेयं नमामि शम्भुं गिरिजासहायम् ॥

End :—

तत्रास्ति मणिकर्णाख्यं कुण्डं केशवनिर्म्मितम् ।
तत्र पीत्वा पयो भूयः स्तन्यपो नो भविष्यति ॥ ४१ ॥
मणिकर्णां यः प्रविष्टः + + + ।
शिवोदरे प्रविष्टो यः स पुनर्जन्मभाक् तु न ॥ ४२ ॥
मणिकर्णां वसेद्यस्तु नियमेन समन्वितः ।
स वसत्येव कैलासे नानागणनिषेविते ॥ ४३ ॥
मणिकर्णीयविष्टेन सुखं यदनुभूयते ।
सुखन्तु तादृशं विप्र न कुत्राप्यनुभूयते ॥ ४४ ॥
मणिकर्णां नरः स्नात्वा दृष्ट्वा विश्वेश्वरं प्रभुं ।
स्वर्गकोटिसंयुक्तः प्रयाति शिवमव्ययम् ॥ ४५ ॥

Colophon :—

इति श्रीमत् सकलपुराणसंग्रहे काशीमुक्तिविवेके तीर्थ-माहात्म्यखण्डे मणिकर्णिकामहिमविवेको नाम चतुर्थोऽध्यायः ।

4187.

1715. पुरुषोत्तममाहात्म्यम् । *Puruṣottama-māhatyam.*

Substance, country-made paper. 9¾ × 4 inches. Folia, 77. Lines, 7 on a page. Extent in slokas, 1,200. Character, Nāgara. Date, 1855. Appearance, fresh. 17 chapters only.

The Last Colophon :—

इति श्रीमत्पुरुषोत्तममाहात्म्ये नियमनिरूपणं नाम सप्तदशोऽध्यायः ।

Post Colophon :—

पुरुषोत्तममाहात्म्यं वाराहेषुवसुचन्द्रके ।
समाप्तिमगमत् सर्व्वं ... ...

Its beginning :—

श्रीमल्लंबोदरेभ्राननन्दनानन्दवर्द्धन ।
विघ्नवल्लीकुठारेभ्र त्वां प्रपद्ये महाभुज ॥ १ ॥
ब्रह्मादिदृष्टिकर्त्तृभ्यो माद्यन्तिव (?) मदालसः ।
ब्रह्माण्ड इव कुम्भाग्रे विभ्रन्नव्याद् गजाननः ॥ २ ॥
कंजोद्भवसुतां स्तौमि भारतीमिव भारतीम् ।
धार्त्तराष्ट्रसमासीनां चमूं कर्णावतंसिनीम् ॥ ३ ॥
वन्दे सद्गुरुपादाब्जं यत्कृपालेभ्यवंदितम् ।
जायते सज्जनाः सद्यः प्रपद्यार्णवपारगाः ॥ ४ ॥
कदाचित् पर्य्यटन् तीर्थयात्रामुद्दिश्य धार्म्मिकः ।
सूतः पौराणिको व्यासशिष्यो धर्म्मार्थकोविदः ॥ ५ ॥
नैकतीर्थाम्भसि स्नातः समगान्नैमिषालयं ।
तत्रापश्यत् द्विजगणैर्वेष्टितं प्रभुताभिभिः ॥ ६ ॥
मूर्त्तिमद्भिरिवादित्यै-र्वेदवेदाङ्गपारगैः ।
दिगम्बरैर्मुक्तकेशैरम्बपैश्च मरीचिपैः ॥ ७ ॥
... ...

2A, वह्न्यभार्गवमुनिं शौनकं छन्दसंमतम् ।
शिष्यैरुपेतं श्रीमद्भिर्गौर्व्वाणैरिव वासवम् ॥ ११ ॥

It ends :—

अहो किमेतत् कथितं द्विजेन्द्रा
वरिष्ठमाख्यानमिदं पुराणम् ।
माहात्म्यमग्र्यं भगतार्त्तिहारि ॥

Colophons :—

3B, इति पुरुषोत्तममाहात्मे ऋषिसूतसंवादो नाम प्रथमोध्यायः ; 7A, • अधिमासविचारोनाम द्वितीयोध्यायः ; 12A, इति • ऋषिपुत्राख्यानं नाम

द्वतीयोध्यायः ; 20A, ० सदाशिववरप्राप्तिर्नाम चतुर्थोध्यायः ; 23A, ० ब्रह्मा-प्रयाग ऋषिपुत्राख्यानं नाम पञ्चमोध्यायः ; 27B, इति श्रीब्रह्माण्डपुराणे षष्ठोऽध्यायः ; 31A, ० दृढ़धन्वोपाख्याने (?) शुक्रवाक्यं नाम सप्तमः ० ; 38B, ० वाल्मीकिसंवादो नाम अष्टमः ० ; 47B, ० सुदेवपुत्रजीवनो नाम नवमः ० ; 51B, ० उमामहेश्वरसंवादे मलमासकथा दशमः ; 53B, ० दीपदानफलं एकादशः ० ; 57A, ० द्वादशोध्यायः ; 60A, ० त्रयोदशोध्यायः ; 63B, ० सूतशौनकसंवादे दृढ़धन्वोपाख्यानं (?) चतुर्दशः ० ; 68A, ० कदर्य्यविप्राख्यानं नाम पञ्चदशोध्यायः ; 73B, इति षोड़शोध्यायः ।

The word puruṣottama in this work does not mean Jagan-nātha or Purī but the intercalary month which comes at the end of every two years and a half in the Hindu calender. That month is regarded everywhere as an inauspicious month in which no religious or meritorious work is to be performed. But in this work the month is said to be sacred to Viṣṇu, and any good work done in it would lead to Nirvāṇa or Mukti.

4188.

10300. काशीसारः । *Kāśī-sāraḥ.*

Extracts from various Purāṇas, relating to pilgrimage to Kāśī.

Substance, country-made paper. 14 × 6 inches. Folia, 24. Lines, 11 on a page. Extent in ślokas, 576. Character, Nāgara. Appearance, old and discoloured. Complete.

Colophon :—

इति श्रीसर्व्व [पु]राणे काशीसारः समाप्तः ।

Post Colophon :—

शुभमस्तु ॥ १६२७ ॥ समये कार्त्तिकवदि गुरौ लिखित वाराणस्यां गोविन्दब्राह्मणेन ।

Beginning :—

श्रीविश्वेश्वराय नमः ।

नारायणं नमस्कृत्य, etc., etc.

पुराणानां हि सर्व्वेषां सारमुद्धृत्य यत्नतः ।
महिमानं प्रवक्ष्येहं काश्यां श्रोतुर्विमुक्तये ॥

4189.

9483. शिवसहस्रनाम । *Siva-sahasra-nāma.*

Substance, country-made paper. 4½ × 4 inches. Folia, 40 of which 10, 12, 15, 17–24, 26, 34, 35 are missing. Lines, 7 on a page. Extent in ślokas, 175. Character, Nāgara. Appearance, old.

Names of Śiva with oṃ before and namaḥ after.

4190.

9255. शिवसहस्रनामस्तोत्रः ।

Śiva-sahasra-nāma-sottraḥ.

Substance, country-made paper. 10 × 5 inches. Folia, 15. Lines, 8 on a page. Extent in ślokas, 240. Character, Nāgara. Appearance, tolerable. Incomplete.

It begins :—

श्रीगणेशाय नमः ।

व्यास उवाच ।

एकदा मुनयः सर्व्वे द्वारकां प्रभुमागताः ।
वासुदेवञ्च सोत्कण्ठाः ज्ञात्वादर्शनजाजसाः ॥ १ ॥
ततः स भगवान् प्रीतः पूजाञ्चक्रे यथाविधि ।
तेषामाप्तोक्ततो दृष्ट्वा वर्द्धमानपुरःसरम् ॥ २ ॥
तैः पृष्टः कथयामास कुमारप्रभवञ्च यत् ।
चरितं भूरिभारञ्च लोकानन्दकरं परम् ॥ ३ ॥
मार्कण्डेयमुखाः सर्व्वे माध्याह्निकक्रियोत्थिताः ।
ज्ञात्वाः आगमथो चक्रे सदस्यतनुजादिभिः ॥ ४ ॥

4191.

9753.

Substance, country-made paper. 8½ × 3½ inches. Folia, 20. Lines, 9 on a page. Extent in ślokas, 440. Character, Nāgara. Appearance, old. Complete.

This codex contains अन्नपूर्णास्तुति along with शिवसहस्रनाम ।

I.

Beginning of the first :—

श्रीगणेशाय नमः ।

त्वं ब्रह्मविद्या भजतां जनाना-
मभक्तिभाजां किल [काल] रात्रिः ।
देहादिसंसक्तधियां विमोहिनी
माया परानन्दमयी ह्यतद्विदां ॥ १ ॥
शिवे शिवानन्दमये अधीश्वरे
श्रीपार्वतीज्ञानघनेऽम्बिके शिवे ।
मातर्विशालाक्षि भवानि सुन्दरि
त्वामन्नपूर्णे शरणं प्रपद्ये ॥ २ ॥

End :—

ये ये विमुक्ते[:] अतिमातरं शिवां शिवाङ्गनां साधितभक्तकार्यां ।
आर्यां भजन्ते परमादरेण दारिद्र्यबन्धादिभयं न तेषां ॥

Colophon :—

2A, इत्यन्नपूर्णास्तुतिः ।

II.

Śiva-sahasra-nāma, taken from the Śiva-rahasya and delivered as an interlocution between Skanda and Śiva, begins thus :—

श्रीगणेशाय नमः ।

ऋषय ऊचुः ।

सूत वेदार्थतत्त्वज्ञ शिवध्यानपरायण ।
सुगुप्तमायं वदास्मभ्यं कृपालो मुनिसत्तम ॥ १ ॥

शिव उवाच ।

B4, साधु साधु कुमाराद्य सम्यक् एष्टं त्वयाधुना ।
यदिदानीं त्वया एष्टं तदक्षे प्रष्टु सादरम् ॥ २२ ॥
एवमेव पुरा गौर्य्या एष्टः काश्यामहं तदा ।
समाख्यातं मया सम्यक् सर्व्वेषां मोक्षसाधनम् ॥ २३ ॥
दिव्यान्यनन्तनामानि सन्ति तन्मध्यगं परम् ।
अष्टोत्तरसहस्रन्तु नाम्नां प्रियतरं मम ॥ २५ ॥

5A, एकैकमेव तन्मध्ये नाम सर्व्वार्थसाधकम् ।
यथापि नाम्नां सर्व्वेषां फलं वक्तुं न शक्यते ॥ २६ ॥

5B, ॐ हिरण्यबाहुः सेनानीर्दिक्पतिस्तस्करात् हरः ।
हरिकेशः पशुपतिर्महान् स + शरो मडः ॥ ४७ ॥ इत्यादि।

End:—

वे शम्भुं सुरसत्तमं सुरगणैराराध्यमीशं शिवम्
शैलाधीशसुतासमेतममलं सम्पूजयन्त्यादरात् ।
ते धन्याः शिवपादपूजनपरादन्यो न धन्यो जनः
सत्यं सत्यमिहोच्यते मुनिवराः सत्यं पुनः सर्व्वथा ॥ २५८ ॥

The Last Colophon:—

इति शिवरहस्ये सप्तमांशे शिवस्कन्दसंवादे शिवसहस्रनाम-कथनं नाम प्रथमोऽध्यायः ।

4192.

8664. पीताम्बरासहस्रनामस्तोत्रम् ।

Pītāmbarā-sahasra-nāma-stottram.

Substance, English paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 8. Lines, 11 on a page. Extent in slokas, 170. Character, Nāgara. Appearance, fresh. New. Complete.

Complete in eight leaves.

The stotra begins.

ॐ ब्रह्मात्मा ब्रह्मविद्या च ब्रह्मभूता सनातनी ।

Colophon :—

इति श्रीउत्तरखण्डसम्बत्सरे नागेन्द्रप्रयागषोडशसाहस्रे विष्णु-शङ्करसम्वादे पीताम्बरासहस्रनामस्तोत्रं [?]

4193.

9498. त्रैलोक्यमङ्गलाख्यं सूर्य्यकवचम् ।

Trailokya-mañgala-sūrya-kavacam.

Substance, country-made paper. 7½ × 4 inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 21. Character, Nāgara. Appearance, fresh. Complete.

It is an amulet consecrated to Sūrya.

Beginning :—

ॐ नमः श्रीसूर्य्याय ।

सूत उवाच ।

ब्राह्मे ब्राह्मे महाबाहो ब्रूहि मे कवचं शुभम् ।
त्रैलोक्यमङ्गलं नाम कवचं परमाद्भुतम् ॥ १ ॥
यज्ज्ञात्वा मन्त्रवित् सम्यक् फलं प्राप्नोति निश्चितम् ।
यद्गृहीत्वा महादेवो गणानामधिपोऽभवत् ॥ २ ॥

इत्यादि ।

End :—

रविवारे च संक्रान्तौ सप्तम्यां च विशेषतः ।
धारयेत् साधकश्रेष्ठस्त्रैलोक्यविजयी भवेत् ॥ १५ ॥
त्रिलोहमध्यगं कृत्वा धारयेद्दक्षिणे भुजे ।
शिखायामथवा कण्ठे सोऽपि सूर्य्यो न संशयः ॥ १६ ॥
इति ते कथितं ब्राह्मे त्रैलोक्यमङ्गलाभिधम् ।
कवचं दुर्लभं लोके तव स्नेहात् प्रकाशितम् ॥ १७ ॥
अज्ञात्वा कवचं दिव्यं यो जपेत् सूर्य्यमुत्तमम् ।
सिद्धिर्न जायते तस्य कल्पकोटिशतैरपि ॥ १८ ॥

Colophon :—

इति श्रीत्रैलोक्यमङ्गलं नाम श्रीसूर्य्यकवचम् ।

4194.

9895. **विष्णुहृदयस्तोत्रम्** । *Viṣṇu-hṛdaya-stotram.*

Substance, country-made paper. 8½ × 5½ inches. Folia, 2. Lines, 12 on a page. Extent in ślokas, 15. Character, Nāgara. Appearance. tolerable. Complete.

It begins thus :—

ॐ अस्य श्रीविष्णुहृदयस्तोत्रस्य सङ्कर्षणऋषिरनुष्टुप् छन्दः श्रीविष्णु परमात्मा देवता सर्व्वपापक्षयार्थे जपे विनियोगः

सङ्कर्षण उवाच ।

ममाग्रतः सदा विष्णु[ः] प्रष्ठ[ठ]त्वापि केशवः ।

गोविन्दो दक्षिणे पार्श्वे वामे च मधुसूदनः । इत्यादि ।

End :—

अष्टौ ब्राह्मणान् दत्त्वा विष्णुलोकमवाप्नोति एकस्यापि न ददाति + + दीयमानं न गृह्णाति स जात्यन्धो भवति मासेन मृत्युर्भवति न मग्नो न पश्यति मग्नं यग्नं दृष्ट्वा तन्नाभिधायते क्षेति भगवान् महाविष्णुरित्याह । इति ।

Colophon :—

इति विष्णुहृदयं सम्पूर्णम् ।

4195.

9914. **सुदर्शनस्तोत्रम्** । *Sudarśana-stotram.*

Substance, country-made paper. 12 × 6 inches. Folium, one. Lines. 18 on a page. Extent in ślokas, 18. Character, Nāgara. Appearance. old. Complete.

A hymn in praise of Sudārśana, the weapon of Śrī Kṛṣṇa.

It begins thus :—

श्रीशुक उवाच ।

एवं भगवतादिष्टो दुर्व्वासास्वक्रतापितः ।
अम्बरीषमुपाद्रत्य तत्पादौ दुःखितोऽग्रहीत् ॥ १ ॥
तस्य सोद्यमनं वीक्ष्य पादस्पर्शविलज्जितः ।
अत्रावीत् तद्धरेरस्त्रं क्षपया पीडितो भृशम् ॥ २ ॥ इत्यादि ।

4196.

10952.

Extracts from various Purāṇas.

Substance, country-made paper. 10 × 5 inches. Folia, 47. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

The leaves are marked with the letters ए० मा० abbreviation of एकादशीमाहात्म्यम् ।

Beginning :—

ॐ श्रीगणेशाय नमः ।

नारायणमित्यादि ।

सूत उवाच ।

कदाचिदर्ज्जुनः श्रीमान् विष्णुभक्तिपरायणः ।
भक्तिजिज्ञासयाऽपृच्छत् वासुदेवं महामतिः ॥

अर्ज्जुन उवाच ।

उपवासस्य नक्तस्य एकभक्तस्य मे प्रभो ।
किं पुण्यं किं फलं चैव ब्रूहि सर्व्वं जनार्द्दन ॥

7A, इति श्रीमत्स्यपुराणे हरि-संकरहरायां एकादश्या माहात्म्यं समाप्तम् ; 9A, इति श्रीब्रह्माण्डपुराणे मार्गशीर्षे मासे मोक्षैकादशीमाहात्म्यं समाप्तम् ; 11B, इति श्रीगरुडपुराणे पौषकृष्णसफलैकादशीमाहात्म्यं समाप्तम् ; 13B, इति श्रीब्रह्माण्डपुराणे पौषशुक्ले पुत्रदामाहात्म्यं संपूर्णम् ; 16A, षट्तिलामाहात्म्यं समाप्तम् ; 18A, इति श्रीभविष्योत्तर-

पुराणे माघशुक्लो जयामाहात्म्यं समाप्तम्; 20A, इति श्रीस्कन्दपुराणे फाल्गुन कृष्णविजयैकादशीमाहात्म्यं समाप्तम्; 24B, इति श्रीभविष्योत्तरपुराणे पैत्रकृष्ण-पापमोचनीमाहात्म्यं समाप्तम्; 26A, इति श्रीवराहपुराणे पैत्रशुक्लाकामदा नाम एकादशीमाहात्म्यं समाप्तम्; 27A, इति श्रीभविष्योत्तरपुराणे वैशाखकृष्ण-वरूथिनीमाहात्म्यं समाप्तम्; 29A, इति श्रीकूर्म्मपुराणे वैशाखशुक्लमोहिनी-माहात्म्यं संपूर्णम्; 30A, इति श्रीब्रह्माण्डपुराणे ज्यैष्ठकृष्णे अपरामाहात्म्यं समाप्तम्; 32A, इति श्रीब्रह्मवैवर्त्तपुराणे निर्ज्जलैकादशी माहात्म्यम्; 33B, ० आषाढ़कृष्णायोगिनी एकादशीमाहात्म्यम्; 35B, इति श्रीब्रह्माण्डपुराणे आषाढ़शुक्लपक्षे पद्मैकादशीमाहात्म्यम्: 36B, इति श्रीब्रह्मवैवर्त्ते श्रावणमासे कृष्णैकादशीमाहात्म्यम्; 38B, इति श्रीभविष्योत्तरपुराणे श्रावणशुक्लापुत्रदा नामैकादशीमाहात्म्यम्; 39B, इति श्रीब्रह्माण्डपुराणे भाद्रपदकृष्णे अजैकादशी-माहात्म्यम्; 41A, इति श्रीस्कन्दपुराणे भाद्रपदशुक्लवामनैकादशीमाहात्म्यम्; 42B, इति श्रीब्रह्मवैवर्त्तपुराणे आश्विनकृष्णइन्दिरामाहात्म्यम्; 43B, इति श्रीब्रह्मवैवर्त्तपुराणे आश्विनशुक्लपापाङ्कुशमाहात्म्यम्; 46A, ० कार्त्तिके कृष्णा-रमामाहात्म्यम्।

4197.

10278.

Substance, foolscap paper. 12 × 5¼ inches. Folia, 4. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

A work of the school of Vallabhācārya.

Extracts from the Purāṇas on the following topics :—

1, अथ चरणोदकमहिमा, अथ हरिमन्दिरतिलकमहिमा

2A, अथ प्रसादमहिमा, अथ गङ्गपक्षधारणम्।

4198.

8047. **नारदपञ्चरात्रम्** । *Nārada-Pañca-rātraṃ.*

Substance, Foolscap paper. 15 × 5¼ inches. Folia, 107. Lines, 9 on a page. Character, Bengali. Date, Saka 1722. Appearance, fresh. Complete.

The meaning and the import of the word Pañca-rātra has not been properly explained anywhere. In this MS. are given five lectures delivered by Nārada in five nights and therefore the work is called Pañca-rātra. The word rātra means jnāna and jnāna is of five kinds. (See leaf 2B line 4.)

33A, इति नारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे पञ्चदशोऽध्यायः; 48B, ० द्वितीयरात्रे योगज्ञानकथनेऽष्टमोध्यायः; 69A, ० तृतीयरात्रे मन्त्रपूजा-होमविधिः पञ्चदशोऽध्यायः; 88A, ० चतुर्थरात्रे दादशशुद्धिः दशमोऽध्यायः।

Last Colophon :—

इति श्रीनारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणो दादशाध्यायः समाप्तः।

Post Colophon :—

समाप्तश्चेदं नारदपञ्चरात्रं; श्रीकृष्णाय नमः। शुभमस्तु शकाब्दाः १७२२। ॐ सरस्वत्यै नमः।

कोटालिपाड़ाख्यदेशनिवासिना श्रीकीर्त्तिनारायणदेवशर्म्मणा लिखितमेतत्। श्रील श्रीयुत कालीशङ्करघोषालस्य पुस्तकेयमिति।

दुःखेन लिखितो ग्रन्थः पुत्रवत् प्रतिपालयेत्।
इमं हरति यो मूढः स निर्वंशो भवेद्ध्रुवम्॥

Along with it, there is a fragment of the work, in 22 leaves, containing I, 6 and most part of the seventh.

4199.

4572. *The Same.*

Substance, country-made paper. 16 × 5½ inches Folia, 91. Lines, 12 on a page. Character, Bengali of the early nineteenth century. Appearance, fresh.

For a complete and exhaustive survey of the Pāñcarātra Literature see introduction to the Ahirbudhna Saṃhitā published by the Adyar Library Madras under the editorship of Schrader.

Last Colophon :—

इति नारदपञ्चरात्रे ज्ञानामृतसारे पञ्चमरात्रे योगप्रकरणं नाम
द्वादशोऽध्यायः ।

I.O. Catalogue on the authority of Sir R. G. Bhāndārkar speaks of Jnānāmṛta-sāra as one of the seven Saṃhitas of the Nārada Pañca-rātra but the word occurs in every colophon of that Pañca-ratra.

समाप्तश्चेदं पञ्चमरात्रम् ।

4199A.

6611. महाकालपंचरात्रम् । *Mahākāla-pañcarāttram.*

Substance, foolscap paper. 10 × 4½ inches. Folia, 66 Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh. Complete in twenty-one paṭalas. Copied from an original dated Samvat 1660.

Last Colophon :—

इति श्रीमहाकालपञ्चरात्रे एकविंशतिमः पटलः ॥

Post Colophon :—

संवत् १६६० ।

A pañca-rātra work, hitherto unknown and at the same time not at all a Vaiṣṇavite work. It is not found in the list of Pañca-rātra works in Schrader Introduction.

It begins :—

श्रीदेव्युवाच ।

भगवन् देवदेवेश सर्व्वलोकहिते रत ।
त्वत्तः श्रुतान्यनेकानि तन्त्राणि करुणानिधे ॥ १ ॥
इदानीं सर्व्वतन्त्राणां सारभूतं परात्परम् ।
महाकालपञ्चरात्रं श्रोतुमिच्छामि साम्प्रतम् ॥ २ ॥

श्रीशिव उवाच ।

रहस्यातिरहस्येयं गोप्याद् गोप्यतरा नु या ।
सा तवाग्रे महेशानि कथमद्य प्रकाश्यताम् ॥
तथापि तव संप्रीत्या कथ्यते शृणु सादरम् ॥ ३ ॥
त्रिपुरं दानवं जित्वा यदाहं संस्थितो रणे ।
इंद्राद्यैः सकलैर्देवैर्यक्षविद्याधरोरगैः ॥ ४ ॥
स्तूयमानं सदानंदं भैरवं प्रतिपद्यति ।
कथं त्वया जितो देव त्रिपुरो दैत्यपुंगवः ॥ ५ ॥
यक्षकिन्नरगन्धर्व्वाः पिशाचोरगराक्षसाः ।
इंद्राद्याः सकलाः देवाः जित (?) येन महाहवे ॥ ६ ॥
यस्य नास्ति कथं मृत्यु[ः] कालो यस्य तु किंकरः ।
यमोपि वि(व)जयं याति यस्य वै भयतस्त्रणात् ॥ ७ ॥
स कथं ते महादेव जितो दैत्यो महाबलः ॥

श्रीभैरव उवाच ।

त्रैलोक्यविजया नाम विद्यात्रैलोक्यसाधिनी ॥ ८ ॥
या काली सा महादेवी या छिन्ना सा च वल्लका (?) ।
त्रैलोक्यविजया चेति पंचधा कीर्त्तिता भुवि ॥ ९ ॥
महाविद्या महासिद्धिसाधिनी दुष्टसाधिनी ।
महादेवतमार्थं(?)हि तारादेव्या नियोजिता ॥ १० ॥
पूर्व्वं कामकलाख्यं हि कवचं प्राप्तवांश्चिवः ।
अस्त्रं विना महेशानि चिन्तासंकुलमानसः ॥ ११ ॥
ज्ञानमात्रं महेशानि नवस्य(?) च मनो दधे ।

तदा तारा प्रसन्नाभूद्वीरभद्रेश्वरी परा ॥ १२ ॥
तदा प्रदत्ता विद्येयं त्रैलोक्यविजयाभिधा ॥ १३(?) ॥
आकर्षणाख्यागतोले(?) त्वेवं त्रैलोक्यसाधिनी ।
यस्याः प्रभावतो देवि जितो + त्रिपुरः क्षणात् ॥ १५ ॥
सर्व्वविद्यामहाराज्ञी (ज्ञा) त्रैलोक्यविजया परा: ।
कथयस्व महादेव प्रसादात् परमेश्वर ॥ १६ ॥

श्रीदेव्युवाच ।

किं प्रभावः कथं रूपं साधनं कथय प्रभो ।
त्रैलोक्यविजया विद्या कीदृग्रोसौ (सा) महेश्वर ॥ १७ ॥
कीदृग्रं मंडलं मंत्रं यन्त्राणि विविधानि च ।
ध्यानं च कीदृग्रं तस्याः मुद्राभेदं च कीदृग्रम् ॥ १८ ॥
आराधने च देव्यास्तत्फलं भवति कीदृग्रम्
... ...

6B, इति श्रीमहाकालपञ्चरात्रे प्रथमः पटलः ।

श्रीदेव्युवाच ।

देवदेव गणाराध्य सर्व्वज्ञ करुणानिधे ।
नित्यज्ञत्वं पुरश्चर्य्यां वद मे करुणानिधे ॥ १ ॥
नित्यज्ञत्वं तु तारावत् कीर्त्तितं तु मया तव ।
पुरश्चर्य्यादिकं वक्ष्ये येन सिद्धं जगत्त्रयम् ॥ २ ॥

8A, • द्वितीयः पटलः ।

श्रीईश्वर उवाच ।

काम्यं तेऽहं प्रवक्ष्यामि वश्यादिकर्म्मषट्ककं ।
यस्य विज्ञानमात्रेण नरः सर्व्वज्ञतामियात् ॥
पुंनार्य्योर्नाम संलिख्य अनुलोमविलोमतः ।
ग्रंथयित्वा मंत्रयित्वा धूमधूगकर्पटे लिखेत् ॥

11B, इति श्री• द्वतीयः पटलः ॥

श्रीदेव्युवाच ।

रजतोरजयोगस्तु पूर्व्वं संसूचितस्त्वया ।
तन्मे कथय विश्वेश विश्वाराध्य जगत्प्रभो ॥

यस्य विज्ञानमात्रेण एको जेता जगत्त्रये ।
सर्व्वसिद्धिप्रदं यत्र स्वयमेव नगर्त्ति च ॥

13B, इति श्रीमहाकालपञ्चरात्रे चतुर्थः पटलः ॥

श्रीदेव्युवाच ।

आवेशा+++प्रयोगञ्च कथयस्व ममाधुना ॥

श्रीशिव उवाच ।

सिद्धविद्या महाविद्या त्रैलोक्यसाधिनी परा ॥ १ ॥
इच्छासिद्धिर्भवेत्तस्य व्याधिभिर्नाभिभूयते ।
आहारं मंत्रयित्वा तु दक्षिणेन करेण तु ॥ २ ॥
वामेन वंधयेन्मुद्रां भक्षयेत दिने दिने ।
संवत्सरकृतं साग्रं सुजीवेन्निरुपद्रवः ॥ ३ ॥

16A, ० पञ्चमः पटलः ।

श्रीदेव्युवाच ।

ध्यानमाकर्षणं देव सूचितं न प्रकाशितम् ।
तत्त्वं वद महादेव यद्यहं तव वल्लभा ॥

18A, ० षष्ठः पटलः ॥

श्रीदेव्युवाच ।

त्रैलोक्यविजया प्रोक्ता पताका न प्रकाशिता ।
पताकां वद देवेश यद्यहं तव वल्लभा ॥

21A, ० सप्तमः पटलः ॥

श्रीदेव्युवाच ।

वद वाणप्रयोगा[न्] हि कथयामि शृणु प्रिये ।
यस्य विज्ञानमात्रेण शत्रुसंहारको भवेत् ॥
चक्राजकेशरैर्व्याघ्रं लात्वा शुक्लाष्टं धनुः प्रिये ।
नराश्थिबाणमारोप्य मधूच्छिष्टमये गरे ॥
दक्षिणा+मुखो हन्यान्मृत्युस्तस्य भविष्यति ।
एतदन्यं प्रवक्ष्यामि गुह्याद्गुह्यतरं भवेत् ॥

पुनः पार्श्वाख्यिघनुषि केशैश्चाण्डालजैर्गुंजः ।
मधूच्छिष्टक्तं शृङ्गं पूजयेन्नामतः पुरा ॥

22B, ० अष्टमः पटलः । ८ ॥

श्रीदेव्युवाच ।

देवदेव महादेव सर्व्वसंसारतारक ।
त्वत्तः साङ्गं श्रुतं देव त्रैलोक्यविजयाख्यकम् ॥
युतल्या(?)दिमहायोगा वाणयोगास्तथैव च ।
इदानीं श्रोतुमिच्छामि कुब्जिकादुर्गमुत्तमम् ॥
तन्मे कथय देवेश यद्यहं तव वल्लभा ॥

श्रीशिव उवाच ॥

रहस्यातिरहस्यञ्च कुब्जिकाख्यं महत्तरम् ।
देवदेवैः समाकीर्णं पञ्चाशत्पीठविभूषितम् ॥
पञ्चव्यापरि विस्तीर्णं तारिण्या परिभूषितम् ।
पञ्चतत्त्वैः परिव्याप्तं तत् कथं प्रवदाम्यहम् ॥
तथापि तव सम्प्रीत्या कथ्यते शृणु साम्प्रतम् ॥

30A, ० नवमः पटलः ॥

श्रीदेव्युवाच ।

देवदेव महादेव सर्व्वभूतहितार्णव ।
दुर्गं श्रुतं त्वत् सकाशात् कथं साध्यञ्च तद्वद ॥

श्रीशिव उवाच ।

शृणु देवि प्रवक्ष्यामि गोपनीयं स्वयोनिवत् ।
विविक्तश्चेत्रमासाद्य चतुःसम्भारपालकः ॥
सङ्कल्पार्च्चा वेदपदः समचाचारपालकः ।
परायणचतुष्कैस्तु संयुतः साधकोत्तमः ॥
दिव्यतोल वामि चोग गन्धर्व्वागमि(?)
प्रातर्गत्वोग्रं मध्याह्ने वाराहीं प्रजपेच्छिवे ॥, etc., etc.

33A, • दशमः पटलः ।

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि रहस्यातिरहस्यकम् ।
यन्न कस्यापि सम्प्रोक्तं गोपितं सर्व्वतन्त्रके ॥
यामले गोपितं तच्च डामरेऽपि न कीर्त्तितम् ।
तन्मे कथय देवेश यद्यहं तववल्लभा ॥

श्रीशिव उवाच ।

... ...

... ...

सर्व्वस्वमपि ते देवि कथ्यते शृणु साम्प्रतम् ।
अङ्गविद्या महाविद्या सर्व्वविद्योत्तमोत्तमा ॥

... ...

तस्मादङ्गमयी माया महामायैव केवला ।
कलातीता गुणातीता नवावरणरूपिणी ॥
नवयङ्गमया ह्यङ्गाः नवनाथसमन्विताः ।
प्रकृतिर्विकृतिश्चैव ताभ्यामङ्गा भवन्ति हि ।
एकं द्वयं त्रयं वेदसंख्यञ्च वाणसंख्यकम् ।
रसाब्धिवसुरन्ध्राङ्गा नवाङ्गाः परिकीर्त्तिताः ॥
प्रकृतिर्न(भ)वसंख्यकाविकृतिः शून्यरूपिणी ।
नवानां शून्यसंयोगाद्विकृतिं यान्ति तेऽङ्गकाः ॥
तस्मादङ्गमयी काली नवकालीक्रमेण च ।
त्रिधाङ्गा महेशानि सर्व्वाङ्गक्रमेण च ॥
वैष्णवे विष्णुतत्त्वाख्यक्रमेण ग्रन्थगुम्फितः ।
दिराष्टमा तु यद्वाग्यदङ्गाच्चात्र भवन्ति च ॥
ग्राह्ये तु देवदेवेशि यद्वाग्यत्तत्त्वमार्गतः ।
सुन्दर्य्यां तु महेशानि कटिमार्गाङ्गयोगतः ॥
कादिविद्याविधौ देवि परादिवाग्विभूषितः ।
तत्त्वक्रमो महेशानि कोटिवारं प्रकाशितः ॥

दक्षिक्रमश्च वाग्भूतिक्रमौ पृथ्वु महेश्वरि ।
एकारो जीवकोटिः स्यात् कं ब्रह्म प्रीतिसंज्ञितम् ॥
जीवब्रह्मणयोरैक्यमेकमेवाग्रवाचकम् ।
एकं ब्रह्म परातीतं वाच्यातीतं प्रकीर्त्तितम् ॥
वर्णनाग्निरूपन्तु प्रोक्तमेवाग्रवाचकम् ।
एकाग्रस्य तु विज्ञानं ज्ञात्वा द्विनयमुद्धरेत् ॥
यावद्विवर्णितुं ब्रह्मं तावत् सगुणतां गतम् ।
तदेव निर्गुणं ब्रह्म वाच्यातीतं प्रकीर्त्तितम् ॥
शिवाग्निमिलित्वा तु द्वितीयोऽग्रः प्रकीर्त्तितः ।
त्रैगुण्या चाग्रत्रितयं इच्छाज्ञानक्रियादिभिः ॥
ब्रह्मविद्यादिभिर्देवि तृतीयोऽग्रः प्रकीर्त्तितः ।
चतुर्वेदस्वरूपो हि चतुर्थोऽग्रः प्रकीर्त्तितः ॥
कलापञ्चकसंयुतः शैवाग्न्यादियोगतः ।
पञ्चमोऽग्रो महेशानि कीर्त्तितं परमेश्वरि ॥
षडाम्नायैः समायुक्तः षष्ठोऽग्रः परिकीर्त्तितः ।
कलासप्तकसंयुक्तो मुन्यग्रः परिकीर्त्तितः ॥
वसवाग्रस्तु महेशानि प्रोक्तो हि (?) सुदैवतः ।
गायाग्रो नवसंख्याको दिक्पालैर्दशमः स्मृतः ॥
शिवैकाग्रकं ज्ञानं भास्करैर्भास्कराग्रकम् ।
कामेक्षयोदशाग्रस्तु भुवनैश्च चतुर्दश ॥
पञ्चदशा तदग्रस्तु षोडशा षोडशाग्रकः ।
कलातीतांकको देवि दिग्राशिसंज्ञिको भवेत् ॥, etc., etc.

38A, • एकादशः पटलः ।

श्रीदेव्युवाच ।

देवदेव महादेव भक्तचिन्तामणे प्रभो ।
पूर्वं संसूचितं यन्मे तन्मे कथय शंकर ।

श्रीशिव उवाच ।

पूर्वसंसूचिता विद्या त्रिषु लोकेषु दुर्लभा ।
प्रकाश्यते महेशानि गुह्यु यत्नेन साम्प्रतम् ॥

नचैकः साधको लोके नैकप्रकृतिको जनः ।
नतेकं सोमनक्षत्रं नचैका कुलदेवता ॥
न तेषां जायते सिद्धिः कलिदोषेण कुत्रचित् ।
तत्राप्याम्नावतां देवि फलं किञ्चिद्भविष्यति ॥
यन्त्रं चतुर्विधं प्रोक्तं शुद्धगर्भक्रमेण च ।
केवलाङ्कन्तु बीजाङ्कं बीजगर्भाङ्कमेव च ॥
बीजयन्त्रं चतुर्थं स्यात् इति संक्षेपतो मतम् ।
केवलाङ्के दशाङ्केन बीजाङ्के तु दशाङ्कम् ॥
बीजगर्भाङ्के देवि दशाङ्कस्य विकल्पना ।
अङ्केन गर्भितं बीजं बीजेन गर्भितञ्च तम् ।
बीजगोपनकार्य्यार्थं बीजाङ्गाः परिकीर्त्तिताः ।
तत्स्थले बीजसंज्ञैव नान्यथा शाङ्करं वचः ॥

46A, • द्वादशः पटलः ।

श्रीशिव उवाच ।

नवषोड़शकोष्ठानि कृत्वा यत्नेन पार्व्वति ।
प्राक् प्रत्यक् दक्षिणोदक् च सूत्रास्फालनयोगतः ॥
विषमं विषमं भद्रं समभद्रं समं भवेत् ।
विषमे परमेशानि रहस्यं पूर्ण चापरम् ॥

48A, • त्रयोदशः पटलः ।

श्रीशिव उवाच ।

कामिकाख्या महेशानि महाकालाभिधा तथा ।
कथ्यते तव सम्प्रीत्या सावधानमना भव ॥
कृत्वा षोडशकोष्ठानि षोडशीमन्त्रगह्वरान् ।
अष्टाविंशतिं चाङ्कानि चतुस्त्रिंशत्तथा प्रिये ॥

51B, • चतुर्दशः पटलः ।

श्रीदेव्युवाच ।

अखिलाद्यष्टसिद्धीनामीश्वरः स्यान्न संशयः ।
इत्याद्युक्तं त्वया देव पुराचारगतं प्रभो ॥

अणिमात्वं च किं नाम महिमा कीदृशो भवेत्
सर्व्वं कथय देवेशि (?) यक्षाहं तव वल्लभा ॥

54A, • यक्षदग्र षटजः ।

श्रीदेव्युवाच ।

शिव शङ्कर विश्वेश दीनोद्धारपरायण ।
पूर्व्वसंसूचिता या वै ब्राह्मीनाम्नी पताकिका ॥
तां मे कथय सर्व्वात्मन् यक्षाहं तव वल्लभा ॥

61B, इति श्रीमहायक्षराजे ... ... The number of Paṭala is not given.

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि यक्षाधिपतिसाधनं ।
यक्षाधिपतिता देवी कथं जाता च तद्वद ॥

64A, • The number of Paṭala is not given.

श्रीदेव्युवाच ।

देवेश श्रोतुमिच्छामि मन्त्रं यक्षाधिपतेः प्रभोः ॥

64B, नाभेरधस्ताद्रक्ताभा पीताभा हृदयाव(वि)धिः ।
ततोपरि महानीलवर्णा सर्व्वाङ्गसुन्दरी ॥
नववर्णा शिखा प्रोक्ता पादशुल्बे शिते स्मृते ।
चतुर्वेदा चतुर्व्यादे नखे सिंहाः पृथक् पृथक् ॥
वंशनखेषु देवेशि विंशत्सिंहान् प्रविन्यसेत् ।
घादूंजघरभौ पक्षौ श्वेतरक्तौ महोत्तमौ ॥
क्षेमंकरी महाश्लेषाः प्रतिपक्षेषु कोटिशः ।
अष्टोत्तरसहस्रं च विविधावस्थसंचयौ ॥
रक्त[चञ्चू]चंचू?जलजिह्वां विभ्रतीं परमां कलाम् ।
कोटिकालानलज्वालां ब्रह्मणाजयवाहिनी(?) ॥
संस्मितां पक्षिरूपेण चोल्लितां गरुडविद्वेषीम् ।
यक्षिं देवीति जपतां सर्व्वकामां सुखावहाम् ॥•

उड्डीयोड्डीय गच्छंतीं शत्रुसैन्यविनाशिनीम् ।
जिनेत्रां जयसेनाद्यां श्रीयक्षाधिपतिं प्रभुम् ॥
जपेत् पंचसहस्रं च सहस्रैकेन संयुतम् ।
वज्रपुष्पं सुरायुक्तं होमयेत वह्नां घृतः ॥
तर्पणं मार्ज्जनं देवि रक्तेन कारयेत् प्रिये ।
तदंते ब्राह्मणानां च भोजनं समुदी(दि)रितम् ।
क्षत्राणां च शिवानां च भोजनं दापयेत् सदा ।
अनेन क्रमयोगेन बलिसिद्धिर्भवेद्ध्रुवम् ॥

The former owner of the MS. wrote ऊनविंशः above the word एकविंशतितम; ।

It ends :—

गोपनीयं गोपनीयं गोपनीयं विशेषतः ।
रहस्यातिरहस्यञ्च रहस्यातिरहस्यकम् ।
सर्व्वसिद्धिप्रदं प्रोक्तं बलिदानरहस्यकम् ॥

4200.

1586. **हयशीर्षपञ्चरात्रम्** । *Haya-śīrṣa-pañca-rāttraṃ.*

An interlocution between Bhṛgu and Mārkaṇḍeya.

For the manuscript see L. 2034.

Post Colophon :—

लिखितं श्रीछेदामानन्द देवशर्म्मणा ॥ श्रीहरिः ॥

Quoted in Purāṇa-sarvasva composed in 1474.

4201.

985. **नारदपञ्चरात्रम्** । *Nārada-pañcarāttraṃ.*

Substance, country-made paper. 14 × 5½ inches. Lines, 10, 12 on a page.

A Vaiṣṇavite Tantra different from a work with the same name published in the Bibliotheca Indica. It

includes six works. But I.O. Catal. No. 2530 says Quotations are also met with from the 7th Sātvata Saṃhitā and 8th Pārama-saṃhitā. The 4th part Pauṣkara Saṃhitā, however, is called Pārameśvara Saṃhitā in our manuscript.

Our manuscript contains (1) Lakṣmī-tantra complete in 112 leaves (see I.O. Catal. No. 2533), (2) Pārameśvara-Saṃhitā complete in 243 leaves (see I.O. Catal. No. 2531 there called Pauṣkara-Saṃhitā), (3) Pādma-Tantra complete in 314 leaves (see I.O. Catal. No. 2532), (4) Paramāgama-cūḍāmaṇi in 391 leaves, apparently defective. (See I.O. Catal. No. 2530).

All the parts bear the same date Saṃvat 1863.

As it is a different work from No. 4198 it is not grouped with that.

4202.

865. **बृहन्नारदपञ्चरात्रम्** । *Bṛhan-Nārada-pañca-rāttraṃ.*

For the manuscript see L. 1704.

The name is deceptive, from which Rājendralāla takes the work to be an enlarged edition of Nārada-pañca-rāttra. The fact is that it forms only a part of Nārada-pañcarāttra which includes five works (No. 4201). This part is called **Pādma Tantra**; and so it is called in colophons of this manuscript, too.

4203.

509. **नृसिंहकल्पः** । *Nṛsiṅha-kalpaḥ.*

For the MS. see L. 1308.

The last leaf is missing, facsimile of which is to be found in L. facing the notice, and which seems not to have been replaced after taking the facsimile.

An extract from the Nṛ-siṃha-purāṇa, containing directions for the worship of Nṛ-siṃha.

4204.

139. अन्नदाकल्पः । *Annadā-kalpaḥ.*

The manuscript has been fully noticed by Dr. Rajendralāla Mittra under No. 456 in Vol. I of his Notices.

4205.

4277.

Substance, palm-leaf. 14½ × 1½ inches. Folia, 1 to 7. 14 to 64. Lines, 4, 5 on a page. Character, Uḍiyā, written about 50 years back. Appearance, fresh.

I.

अथ नामत्रयकल्पो लिख्यते ।

देविकायास्तटासीनं श्रुतकीर्त्ति बऊश्रुतम् ।
पप्रच्छ अञ्जया युक्तं शौनको मुनिपुङ्गवः ॥

शौनक उवाच ।

भगवन् श्रोतुमिच्छामि रहस्यं वैष्णवं मुनेः ।
सर्व्वशान्तिकरं नृणां सर्व्वाभीष्टप्रदन्तथा ॥

श्रुतकीर्त्तिरुवाच ।

शृणु शौनक यन्मत्तः श्रोतुमिच्छसि दुर्ल्लभम् ।
नामत्रयं हरेः पुण्यं शान्तिदं पुष्टिवर्द्धनम् ॥
दुर्ल्लभं त्रिषु लोकेषु किञ्चिन्नास्ति तदाश्रयात् ।
अच्युतानन्दगोविन्देत्यनिशं परिकीर्त्तयन् ॥
ब्रह्मलोकमवाप्नोति किमुतान्यं द्विजोत्तम ।

It relates to the worship of the three forms of Viṣṇu, namely, Acyuta, Ānanda and Govinda.

3A, इति श्रीगौरसंहितायां श्रुतकीर्त्तिशौनकसम्वादे नामत्रयकल्पः समाप्तः ।

अथ नामत्रय-माहात्म्यं लिख्यते ।

प्रायश्चित्तसर्व्वस्वे । तत्र च पद्मपुराणे ।

सर्व्वरोगोपशमनं सर्व्वारिष्टविनाशनम् ।
नामत्रयभवं मन्त्रं श्रुति-स्मृतिषु विश्रुतम् ॥

7A, इति नामत्रयविधिः समाप्तः ।

II.

Second batch of leaves contain miscellaneous notes of a priest.

III.

Leaves 14 to 64.

In the 14th leaves begins :—

A.—गोपालस्तवराजः ।

नारद उवाच ।

नवीननीरदश्यामं नीलेन्दीवरलोचनम् ।
वल्लवीनन्दनं वन्दे सख्यं गोपालरूपिणम् ॥

15A, इति श्री[गौ]तमीतन्त्रे गोपालस्तवराजः समाप्तः ।

Then begins Tryambaka-kalpa:—

ॐ मृत्युञ्जयाय त्र्यम्बकाय नमः ।

त्र्याश्रमस्थं सुखासीनं वह्निस्थं तप्तताम्बरम् ।
त्र्याद्यया शक्त्या समायुक्तं योगैश्वर्य्यसमन्वितम् ।
ज्वलन्तं तेजसा नित्यं सहस्रांशुसमप्रभम् ।

... ...

... ... गर्गस्तु परिपृष्टवान् ।
भगवन् सर्व्वधर्म्मज्ञ ... ...

... ...
त्र्यम्बकस्य च माहात्म्यं श्रोतुमिच्छामि साम्प्रतम् ॥

... ...

... ...

विद्येयं गोपिता दृष्टा मृतसञ्जीवनी मया ।
नासाध्यमनया किञ्चित्त्रिषु लोकेषु विद्यते ॥
विधिस्तस्य प्रवक्ष्यामि समाहितमनाः शृणु ॥

It contains ten paṭalas.

The Last Colophon :—

33A, इति श्रीवशिष्ठप्रोक्ते त्र्यम्बककल्पे दशमः पटलः । इति श्रीवशिष्ठ-प्रोक्तस्त्र्यम्बककल्पः समाप्तः ।

B.—35B, इति वशिष्ठप्रोक्तं मृत्युञ्जयत्र्यम्बकाक्षरकवचं सम्पूर्णम् ।

C.—Then begins शिवज्ञानविद्या ।

Beginning :—

कैलासशिखरासीनं देवदेवं त्रिलोचनम् ।
प्रणिपत्याह गिरिजा विकसन्मुखपङ्कजा ॥
भगवन् देवदेवेश ... ...
षडाक्षरस्य माहात्म्यं वक्तुमर्हस्यशेषतः ॥
इति तद्वचनं श्रुत्वा भगवान् स सदाशिवः ।
प्रोवाच भावगम्भीरं स्मितं कृत्वा महेश्वरीम् ॥

श्रीभगवानुवाच ।

षडाक्षरस्य माहात्म्यं वर्षकोटिशतैरपि ।
न शक्यं विस्तराद्वक्तुं तस्मात् संक्षेपतः शृणु ॥
प्रलये समयप्राप्ते नष्टे स्थावरजङ्गमे ।
नष्टे देवासुरे चैव नष्टे घोरगराक्षसे ॥
सर्व्वं प्रकृतिमापन्नं त्वत्तः संजयमेष्यति ।
एकोऽहं संस्थितो देवो न द्वितीयोऽस्ति कुत्रचित् ॥
तस्मिन् देवाश्च शास्त्राणि मन्त्रे षडाक्षरे स्थिताः ।
37B, ॐ नमः शिवायेति मन्त्रोऽयं हृदि संस्थितः ।
तेन तप्तं श्रुतं तेन तेन सर्व्वमनुष्ठितम् ॥

38A, इति श्रीशिवज्ञानविद्यायां स्वप्रणीतायां मन्त्रप्रकाशनं नाम प्रथमोऽध्यायः ; 41B, • न्यासविधिक्रमो नाम द्वितीयोऽध्यायः ; 43B, • मन्त्रविग्रहो

नाम तृतीयोऽध्यायः ; 45B, • सदाचारक्रमो नाम चतुर्थोऽध्यायः ; 49A, • मन्त्रविनियोगो नाम पञ्चमः ; 51B, • प्रायश्चित्तानुष्ठानं षष्ठोऽध्यायः ; 55B, • यजनविधानं नाम सप्तमोऽध्यायः ; 60A, • साधारणोत्पत्तिर्नाम अष्टमोऽध्यायः ; 62B, इति श्रीलिङ्गपुराणे पञ्चाक्षरमाहात्म्यं नामाध्यायः ; 63B, इति शिव-धर्म्मे महापुराणे पञ्चाक्षरमाहात्म्यं नामाध्यायः ।

The last leaf gives a date which is evidently in a later hand :—

सन १२२८ साल कुम्भमासस्य सप्तमदिवसे लिखितं महता भगवान् मिश्रेण ।

4206.

8174. **टोडरानन्द ।** *Toḍarānanda.*

(सर्गावतारः *only.*)

Substance, country-made paper. 11¼ × 5½ inches. Folia. 78. Lines, 10 on a page. Character, Nāgara, of the seventeenth century. Appearance, old and repaired with transparent paper.

The MS. is defective, being made up with two batches of leaves (foll. 1–39 and 40–78), belonging to two different manuscripts; and there is a large gap between the two, although the leaves are marked consecutively in a much later hand.

It contains the first section of Toḍarānanda, the well-known encyclopedia of law, religion, astronomy, medicine.

It begins:—

श्रीगणेशाय नमः ।

ॐकारस्याभिधेये जगदुदय-तिरोभाव-धामन्यसङ्गे
यस्मिन् मायाविवर्त्तप्रतिफलनवशादेष नानावभासः ।
निष्ठा यत्र श्रुतीनां विविधपथसुधामन्थयादक्षवाधा
तस्मै सम्यग् नमस्यां सुरुरपि च सुरुर्ब्रह्मणे कल्पधामः ॥

... ...

श्रीमद्व्रजेन्द्रवज्रप्रभृतिदिविषदासुद्यदानम्रमौलि-
स्फूर्ज्जन्माणिक्यमालाद्यधिगिचयसमुद्भासिपादारविन्दः ।
विश्वस्योद्धारकारी यतिभिरतिदृढध्यानवेद्यो विदध्या-
देष श्रीटोडरेन्द्रक्षितितिलकमहानन्दमिन्दीवराक्षः ॥

... ...

Genealogy of the patron of the compilers :—

राजन्यवंशसरसीरुहचण्डभानुः

श्रीटंडगाख्यजगदोदधिपारिजातः ।

काणो विष्णोर्भुजमण्डलखण्डितारि-

रासीन्मुरारिपदवारिरुहातिभक्तः ॥

एतस्यान्वयिराविरास तनये वीरोऽतिधीराग्रणीः

विश्वख्यातभुजप्रकाण्डमहिमा भूलोकभूषामणिः ।

यन्नामस्मरणे भवन्ति कवयो रोमाञ्चितैरञ्चिताः

यस्याद्यापि यशः प्रसर्पति दिशां प्रीतांशुबिम्बच्छलात् ॥

एतस्य पुत्रो निजगोत्रनेत्रहृदयस्फुरत्कैरवप्रीतधामा ।

कामारि-रामार्चनचारुचेता दामाभिरामाकृतिराविरासीत् ॥

(?) अभूदेतस्य सूनुस्त्रिदशपतिपुरीनागरीगीतकीर्त्तिः

पद्मेवुद्देविशीर्षस्खलितसुरसरिद्वीचिनिर्धौतमूर्त्तिः ।

(?) आसीदसोमभूमीवलयगतयशाःसोमसोमोऽरिवाणा

स्फूर्ज्जत्सिन्दूरमालाहरणपटुकरः क्षत्रियादाजभद्रः ॥

अग्रे गण्यो नृपाणामतुलबलवतां वैखरीणां धुरण्यो

मान्यो विद्वज्जनानां नयविनययुजां वाङ्मयानां वरेण्यः ।

यच्चञ्चच्चक्रचारुव्यतुहिनरुचिभिर्भिक्षुकाणां जनानां

एतत् पुत्रः पवित्रः त्रिदशपतिरिव द्वारकादास आसीत् ॥

एतस्य पुत्रो द्विजसङ्घनामा बभूव धामाखिलसद्गुणानां ।

यशो यदीयं वज्रशो विशालं दिक्चक्रवालं धवलीकरोति ॥

श्रीमत् क्षत्रपदारविन्दविगलज्जाम्भोकवद्भादरः

त्रैलोक्य विदितः क्षतौ भगवतीदासोऽस्य पुत्रोऽभवत् ।

कीर्त्या यस्य सुधांशुसुन्दरवपा भूमण्डलं निर्म्मलं

यद्दानेन दरिद्रवेश्म सुचिरं दारिद्र्यदुर्भूषितं ॥

भूलोकस्य विभूषणं त्रिजगतीवैदग्ध्यविश्रामभूः

पुण्यौजस्य क्षितिमण्डले विजयते श्रीटोडरः क्षापतिः ।

यस्मिन् शासति पाकशासनइव क्षौणीं पवित्राकृतौ
सद्यः कर्णयुधिष्ठिरादिविरहक्लेशं धरित्री जहौ ॥
श्रीमान् विश्वसृजश्चिराय पुरुषद्वेषःस्तम्भसम्भावना-
भूमिष्ठोडरमल्ल एव जयताद्धाङ्कृद्भवखंडनः ।
राजन्येषु तमोमयेन कलिना क्रूरेण निश्लोषितो
यस्मिन्नभ्युदितो जगद्विमलयन् साम्राज्यतिग्मद्युतिः ॥
यस्य चेतसि गोविन्दभक्तिरेव गरीयसी ।
नारी चन्दनचीराद्या विषया विषसम्मिता ॥
चेतो यस्य निरन्तरेण भगवत्पादाम्बुजे भृङ्गति
प्राप्तं येन तपोबलेन महता साम्राज्यमत्यद्भुतं ।
यत् कीर्तिं श्रुतिशोभकुण्डलयुगं गायन्ति देवाङ्गनाः
सोयं टोडरमल्ल भूमिरमणः केनोपमेयो भवेत् ॥
तडागानां यागानतिविमलमूर्त्तिः समकरोत्
असौ सौधेष्वन्तर्मूरमथनमूर्त्तीश्च विविधाः ।
विधाय प्रारम्भादुपवनविनोदं भगवतो
यशःस्तोयं राजा जगति वङ्गप्रः पल्लवयति ॥

Appointment of learned compilers :—

असौ कदाचिद्विदुषो विशुद्धागमाद्य सत्कृत्यविनीतमूर्त्तिः ।
गणपुराणस्मृतिसारभूतं समादिशद् ग्रन्थमसुं विधातुं ॥
ग्रन्थोरभावेन कलेः स्वभावाज्जनान् जगत्यामलसान् विलोक्य ।
हिताय तेषामखिलार्थसारं यथाविचारं नृपतिः करोति ॥
सम्यक् श्रुतीनां श्रवणेऽप्यशक्ताः स्मृतौ पुराणेऽप्यलसा पुमांसः ।
तेषामयेषानुमतानुसारी लोकोपकारी नृपतेः प्रयासः ॥
श्रुतिस्मृतिपुराणानि विक्षीर्णानि पदे पदे ।
ग्रन्थेऽस्मिन् टोडरानन्दे संक्षिप्तानि महीभृता ॥
सर्व्वत्र सन्ति वचनानि बहूनि तेषु
ग्राह्याणि यानि सविशेषविवर्त्तितानि ।
विच्छातमूलकतया बहुभिर्विचार-
निर्व्वाहसाधुमतिभिश्च समाहृतानि ॥

The sections of the encyclopedic work :—

सर्गावतारः कालस्य गणनं कालनिर्णयः ।
देशा दिगातिसंस्कारावाचारः मुद्रिनिर्णयः ॥
आह्निानि वर्णकल्पानि व्रतानां विधयस्ततः ।
प्रतिष्ठाविधयः पूजा देवतानां ततः परं ॥
दानानि यज्ञयागादिश्राद्धिकं तैर्थिको विधिः ।
विवादो व्यवहारश्च राजनीतिस्ततः परं ॥
प्रायश्चित्तं कर्म्मपाक आयुर्वेदः प्रसङ्गतः ।
ग्रन्थेऽस्मिन् तोडरानन्दे सर्व्वमेतन्निबध्यते ॥

It contains the first section (Sargāvatāra), concerned with creation and the incarnations of the creator (Viṣṇu) :—

इह खलु पुरुषार्थचतुष्टयमनिष्टनिवृत्तिं चाभिलषद्भिः प्रवृत्तिनिवृत्तिरूपो धर्म्म एवाश्रयणीयः.....

4B, वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्म्मस्य लक्षणं ॥
पुराण-न्याय-मीमांसा-धर्म्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्म्मस्य च चतुर्दश ॥

न्यायस्तर्को मीमांसा श्रुतिस्मृत्यर्थविचार एतयोः प्रतिपाद्यार्थनिर्णायकतया धर्म्मोपयोगः.....

5B, एवं सति वर्णाश्रमाचरणैर्भगवान् भजनीय इति स्थिते भगवत्स्वरूपं लेशेनाप विज्ञाय तद्भजने कथं प्रवर्त्तेतां नहि लोका अतिप्राकृतस्याप्युपासनीयस्य स्वरूपमविज्ञाय तदुपासत इति सतां भगवज्जिज्ञासया भवितव्यं भगवत्स्वरूपज्ञानं च उपदेशानुभवसामञ्जस्येनाघटमानं तटस्थलक्षणादेवापाततो विज्ञायते अत एव ब्रह्मजिज्ञासानन्तरमस्य यतो वा इमानि ..... अभिमानविषयस्य च प्रधानस्य जडतया ब्रह्मसम्भवादीश्वराभिमानविषयप्रधानो-पादानिको जगदुत्पत्तिर्न्नोपपद्यते इत्यादि सर्गो भगवत् स्वरूपलेशावगमाय विकल्प्यते ।

16B, निर्म्माय स्वयमेव यः करुणया विश्वं प्रलयादिभि-
र्भूयो यः स्वयमेव संहरति तत् स्वस्मिन् सुरैरर्चितः।
तस्मिन् ब्रह्मणि विश्वधामनि विभौ श्रीटोडरक्ष्मापतेः
सत्सर्गप्रतिसर्गकारिणि हरौ चेतस्थिरं नन्दताम् ॥

अथावतारः।

कस्माच्चानुषतां प्राप्तो निर्गुणोऽपि जगार्द्दनः।
वासुदेवो जगन्मूर्त्तिस्थितिसंयमकारिणीमिति ॥

इति जैमिनिप्रश्ने मार्कण्डेयवाक्यं।

As pointed out above, the MS. consists of two groups of leaves, belonging to two different manuscripts; the first (foll. 1–39) comes up to Nṛsiṃhāvatāra. The second group of leaves is concerned with the three Rāmas and Śrī Kṛṣṇa. But on examination it is found to be a confused mass of leaves, numbered by the last owner of the MS., as he got them. There may be many leaves, missing here and there.

4207.

9765. पुराणसंहिता *or* सिद्धान्तसारः।

Purāṇa-saṃhitā or *Siddhānta-sāraḥ.*

Substance, country-made paper. 9×4 inches. Folia, 39. Lines, 9 on a page. Extent in ślokas, 693. Character, Nāgara. Appearance, old. Incomplete at both ends.

This codex contains Purāṇa-saṃhita, incomplete at both ends. It begins from the 19th adhyāya, and breaks off abruptly at the verse 47 of the twenty-fourth adhyāya. It gives a long account of the childhood of Śrī Kṛṣṇa.

7A, इति श्रीपुराणसंहितायां सिद्धान्तसारे एकोनविंशोऽध्यायः; 16B, • विंशोऽध्यायः; 24A, • एकविंशोऽध्यायः; 30A, • द्वाविंशोऽध्यायः; 36A, • त्रयोविंशोऽध्यायः।

4208.

9428. **पुराणसमुच्चयः** । *Purāṇa-samuccayaḥ.*

(Two chapters.)

Substance, country-made paper. 5 × 11 inches. Folia, 5. Lines, 13 on a page. Extent in ślokas, 170. Character, Nāgara. Appearance, very old. Incomplete.

It contains two chapters from Purāṇa-samuccaya, a metrical abridgment of the Purāṇas, one of them treating of Ekādaśī and the other incomplete treating of Janmāṣṭamī.

4209.

809. **पुराणसारः** । *Purāṇa-sāraḥ.*

By Rudra Śarmā, son of Rāghava Rāya, son of Gopāla Rāya, son of Bhavānanda, the founder of the Nadia Raj-family, who materially aided Rājā Māna Siṃha in bringing Bengal under the Mughul arms.

Repaired with transparent paper.

For the manuscript see L. 3310.

4210.

1731. **कुरुक्षेत्रमाहात्म्यम्** । *Kuru-kṣettra-māhātmyaṃ.*

Attributed to Śaṃkarācārya.

Substance, country-made paper. 11 × 5¼ inches. Folia, 167. Lines, 10 on a page. Extent in ślokas, 3,340. Character, Nāgara. Date, Saṃvat 1864. Appearance, tolerable. Complete.

Last Colophon :—

इति श्रीमच्छंकराचार्य्यविरचितं कुरुक्षेत्रमाहात्म्ये वाराहदर्शनस्वर्गनविधिपरिपूर्णपूर्व्वार्द्धं समाप्तं । षड्विंशतितमः प्रभावः ।

Post Colophon :—

चिरंजीवना(र्ये)येन मिश्रेण दुर्जनहठेन धीमता पटविमलस्य कुरुक्षेत्रं लेखनीय यथाविधि । शुभं भूयात् । संवत् १८६१

इति फाल्गुन वदी १७ गुरुवासरे कुरुक्षेत्र शङ्करार्य्यकृत समाप्तम् ।

Mañgalacaraṇa :—

परं ब्रह्म न[म]स्कृत्य सर्व्वमङ्गलमङ्गलम् ।
अव्ययं शाश्वतं पूर्णं सच्चिदानन्दलक्षणम् ॥
निर्गुणं सगुणं विष्णुं शंकरं सिद्धिदायकम् ।
गणेशं विघ्नहर्त्तारं पितरं च दिवाकरम् ॥

Object of the work :—

वामनादिपुराणेभ्य इतिहासादितः कथाः ।
कुरुक्षेत्रस्य माहात्म्य संग्रहं दृष्टिसम्मतम् ॥
शङ्करेणावतारेण यथाबुद्धानुसारितम् ।
कथ्यते तस्य विस्तारो भूषणीयो द्विजोत्तमैः ॥

The work begins :—

लोकत्रयस्तु तीर्थेभ्यः कुरुक्षेत्रं विशेषतः ।
कुरुक्षेत्रदर्शनं पुण्यं महापातकनाशनम् ॥

तथाहि भारते । इत्यादि ।

The authorities quoted :—

भारत, वामनपुराण, विष्णुधर्म्मोत्तर, देवीपुराण, वायवीय, लिङ्गपुराण, जाबालोपनिषत्. भविष्यत्पुराण, मनुपुराण (?) याज्ञवल्क्य, मन्त्रशास्त्र, मार्कण्डेयपुराण, नारद, विष्णुपुराण, ब्रह्मपुराण, आरण्यक ।

Colophons :—

6A, इति श्रीशङ्कराचार्य्यविरचितं कुरुक्षेत्रमाहात्म्यं प्रथमनिर्णयप्रभावः, 11B, • ब्रह्मावलोकस्य तीर्थयात्रादर्शनस्पर्शनद्वितीयप्रभावः ; 15A, • पूर्व्वरेखायां तीर्थयात्रा समाप्त द्वतीयप्रभावः ; (?) 18B, • द्वतीयप्रभावः ; (?) 31A, • चतुर्थप्रभावः ; 38A, • स्नानदानविर्णयप्रभावः ; • 49B, कुरुभवनतीर्थमाहात्म्य-निर्णयषष्ठप्रभावः ; 52A, • सरस्वतीमाहात्म्यवर्णनं नाम सप्तमः प्रभावः ;

56B, ० कुरुक्षेत्रतीर्थानां यात्रादर्शनस्पर्शनपुण्योपलब्धफलश्रवणनाम अष्टमः प्रभावः; 61B, ० पृथूदकमाहात्म्यसंग्रह नवमः प्रभावः; 70B, ० सप्तसारस्वत-पृथूदकग्रामे ब्रह्मणासंगमयात्राया दशम प्रभावः; 76B, ० चतुरेखायां यावत्तीर्थादिस्नानयात्रादर्शनस्पर्शनं च परिपूर्णकामनया कुरुक्षेत्रसर्व्वफलान्यत एकादशप्रभावः; 82B, ० ब्रह्मपुरमध्ये प्रथम औजसतीर्थे कार्त्तिकेयस्य प्रभाववर्णनं द्वादशप्रभावः; 93A, ० ब्रह्मसरमध्ये पद्मप्रणीतस्थलान्तरीयलक्षतीर्थनिर्णय त्रयोदश प्रभावः; 99B, ० चतुर्दशप्रभावः; 103A, ० चतुर्दशप्रभावः; (?) 119B, ० षोड़शप्रभावः; 124A, ० ब्रह्मसेन्याणुतीर्थवर्णनं सप्तदशप्रभावः; 127A, ० ब्रह्मसरमध्ये स्थाणुतीर्थमाहात्म्यवर्णनं अष्टादशोऽध्यायः; 129B, ० स्थाणुतीर्थमाहात्म्यं समाप्तम्; 136A, ० एकोनविंशोऽध्यायः; 139A, ० विंशतितमोऽध्यायः; 145B, ० एकविंशतिमः प्रभावः; 148B, ० द्विविंशतिमः प्रभावः; 150B, ० वेणोपाख्याने त्रयविंशतिमोऽध्यायः; 154B, ० मार्कण्डतीर्थप्रभाववर्णन त्रयोविंशतिमप्रभावः; 159B, सारस्वतोत्पत्तिनिर्णय चतुर्विंशतिमप्रभावः; 165A, पञ्चविंशतिमः प्रभावः;

The names of Tīrthas in Kurukṣettra and their sites :—

13B, अथ वालूग्रामे वायव्यकोणे वामसरतीर्थं; 14A, अथ दाधौरग्रामे पश्चिमभागे दधीचाश्रमं शालुकिनीग्रामातिनिकटे उत्तरदिग्नि दधीचमेधतीर्थम्; 14B, अथ सपौदोग्रामे उत्तरदिग्नि सर्पप्रवणतीर्थम्; 17A, अथ वाराहतीर्थम्; 18B, अथ जौंदग्रामोत्तरभागे जयन्तीदुर्गाख्यानम् सोमतीर्थं च; 21A, ततो वंशकमूलतीर्थं गच्छेत्रसोणाग्रामात् पूर्व्वदिग्नि; 22A, अथ कायशोधनतीर्थम् कसूबग्रामादीशानकोणे; 23A, अथ लोहधारग्रामे वायव्यदिग्नि लोकोद्धारतीर्थम्; 23B, अथ किवणग्रामान्निकटे लक्ष्मीतीर्थम्; 24A, अथ कलायथग्रामान्निकटे दक्षिणदिग्नि कपिलह्रदतीर्थम्; 24B, अथ सुजड़ग्रामात् पश्चिमदिग्नि सूर्य्यतीर्थम्; 25A, अथ गुरुथग्रामे पश्चिमभागे मधुभवगतीर्थम्; 25B, अथ सांघिग्रामे पूर्व्वदिग्नि संध्यातो देवतीर्थम्, अथ वहरग्रामे सरस्वतासरस्वत्ययज्ञदारग्रामतीर्थम्; 26A, वहरभावतीग्रामाद्वायव्यदिग्नि ब्रह्मावर्त्ततीर्थम्; 26B, सोमधाग्रामे सुतीर्थं लोकप्रसिद्धं; 27A, अथ करालग्रामे

कामेश्वरतीर्थम्, अथ सुभरिग्रामादीशानकोणे माहप्रहतीर्थम्; 27B, गमन-मोचनतीर्थम्; 28A, अथ सोवणग्रामात् पश्चिमदिशि किञ्चिद्दूरे खाण्डजोमापहं तीर्थम्; 28B, अथ मानसग्रामे मानससरोवरतीर्थम्; 29A, "औचवती" अपरनामिकामापगां गच्छेत्; 30B, लोलहाबेड़ाग्रामात् वायव्यकोणे सप्तर्षि-कुण्डापरनामकं ब्रह्माण्डवरतीर्थम्; 31B, अथ कपिलस्थले हृद्रकेदारतीर्थम्; 32A, अथ केदारवत् कपिलस्थलनगरात् किञ्चिदूनक्रोशोपरि कलसीग्रामादारभ्य दुर्गाक्षेत्रम्; 33A, अथ सरक्रतीर्थे हड़ास्यदतीर्थम्, सरक्रात् कलस्याश्चोत्तरस्यां दिशि किंदानतीर्थं; 33B, अथ किंदानतीर्थस्थलसममेव किंजप्यतीर्थम्; 35A, अथ पुण्डरीकनागतीर्थम्, अथ कोहड़ाग्रामादुत्तरदिशि वैतरण्यां नद्यां त्रिविष्टपतीर्थम्; 35B, अथ प्रक्रतीर्थम्, अथ साकराग्रामादुत्तरस्यां दिशि पापलेपकं तीर्थम्; 36A, अथ फलकीवने दृषद्वतीनदी वर्त्तते; 37A, परवाधाग्रामयोर्मध्ये पाणिधाच अपरनाम पाणिवरतीर्थम्; 37B, अथ गौरक्ष-ग्रामात् पश्चिमे भागे मिश्रौकगोमकद्वारतीर्थम्, वरासग्रामाद्दक्षिणे भागे वरासवने मनोजवतीर्थम्, ततो व्यासवनं गच्छेत्; 38A, ततो मधुवनं गच्छेत् तत्र मधुवटीग्रामे देव्यास्तीर्थम्; 38B, ततो हिरण्यवती अपरनाम कौशिकीदृषद्वत्योः संगमं गच्छेत्; अथ वनस्थलीग्रामं गच्छेत्; 39B, अथ गोयणग्रामाद्दक्षिणस्यां दिशि आङ्गिरतीर्थम्, अथ सोयणग्रामे खदिततीर्थम्, अथ गिगधुग्रामे मन्दाकिनी-तीर्थम्; 41A, अस्मादेवग्रामात् वायव्याश्रितपश्चिमायां निकटे लोकप्रसिद्धं कोटितीर्थं, अथ वौडसामग्रामोपलक्षितवामनक्षेत्रम्; 41B, अस्माद्नैर्ऋत्यां दिशि ज्येष्ठाश्रमपश्चिमभित्तेरधस्तात् कोटितीर्थमेवाग्न्यां किञ्चिद्दूरं सूर्य्यतीर्थं; 42A, अथ तत्रैव ज्येष्ठाश्रमतीर्थम्; 42B, तत्र कोटितीर्थं गच्छेत्; 43A, अथ कुजोद्धारणतीर्थम् किरमवग्रामे; 43B, अथ प्रवणग्रामात् पूर्व्वस्यां दिशि पवनह्रदतीर्थम्; 44A, प्रवणग्रामात् पुनः सीतामठतीर्थम्, तत्र मठे गौड़टो-ग्रामात् पूर्व्वस्यां दिशि सीतामठेति लोकप्रसिद्धं वेदितीर्थम्; 44B, अथ कोचरग्रामे पञ्चतीर्थाः प्रसिद्धाः, अथ रसिंहग्रामादुत्तरस्यां दिशि ऋणमोचन-तीर्थम्, अथ कौकग्रामे पश्चिमे अतिनिकटे ग्रामस्याधस्तादेव कोटिभूपतीर्थम्; 45A, अथ वड़ौटग्रामात् पूर्व्वस्यां दिशि वटेश्वर अपर नाम विन्ध्येश्वरतीर्थम्; 45B, अथ पुरातन-चदल-ग्रामाद्दक्षिणस्यां दिशि अमरह्रद अपरनाम अमृत-

तीर्थम्; 46A, अथ कौलग्रामादीशान्यां दिशि अतिनिकटे द्वितीयकुलोत्तारण्य-तीर्थम्, कारकार्षग्रामादुत्तरस्यां दिशि किञ्चिद्दूरं कुलोत्तारणतीर्थात् करञ्जव-तीर्थम्; 46B, अथ सारस्वाग्रामादाग्नेय्यां दिशि लोकप्रसिद्ध सूर्य्यस्य घाणिश्वोल्ल-तीर्थम्, अथ न्यावछाग्रामात् को[ग्रा]र्द्ध-परिमिति उत्तरवाहिण्यां सरस्वत्यां ओकुञ्जतीर्थम्; 48A, तत्र ओकुञ्जतीर्थात् किञ्चिदनन्तरं नैमिषतीर्थम्; 49B, अथ कुञ्जभवनतीर्थादनन्तरमैशान्यां दिशि वेदतीर्थम्; 50A, अथ थानाग्रामात् पश्चिमे भागे ब्रह्मतीर्थम्; 50B, अथ गुनथलाग्रामाभ्रिकटे पूर्व्वभागे सोम-तीर्थम्; 51A, अथ मागणाग्रामोपलक्षितं मंकणऋषिक्षेत्रम्; तत्रादौ सप्त-सारस्वततीर्थम्; 54A, ततः कपालमोचन अपरनामकं औशनसतीर्थम्; 55B, अथ अग्नितीर्थम्, तदग्रे भार्गवतीर्थम्; 56A, अथ विश्वामित्रतीर्थम्, अथ सर्व्व-तीर्थोत्तमं एथूदकतीर्थम्; 59A, तत्र एथूदके ब्रह्मयोनितीर्थम्; 64A, तत्र अवकीर्णमध्ये बृहस्पतितीर्थम्; 64B, अथ कपिलतीर्थान्ते प्रसिद्धं पापान्त-तीर्थम्; 65A, अथ मधुस्रवातीर्थम्; 65B, अथ प्राच्यां विश्वामित्राश्रमे वशिष्ठोवाहतीर्थम्; 66A, तत्र एथूदके वशिष्ठस्य अपोवाहतीर्थान्तर-भूभङ्गोप्य-रहस्यतीर्थम्; 68A, अथ सरस्वत्यां अरुणासङ्गमतीर्थम्; 71A, अरुणासङ्गम अरुणाग्रामादारभ्य ब्रह्मयोनिपर्य्यन्तम्; 72A, अरुणासङ्गमस्य पश्चिमे भागे यावन्मङ्गलकोमुनि तावत् एथूदकक्षेत्रम्, सरस्वतीं विहाय समुद्रतीर्थः; 73A, अथ सारदाग्रामे घृतसाहस्रतीर्थम्, अथ सरस्वत्यां सोमतीर्थम्; 73B, अथ रेणुकातीर्थम्; 74B, भोरग्रामात् पश्चिमे भागे एथूदकमार्गमध्ये भूरेश्वरलिङ्गम्; 75B, अथ जोड़सड़ग्रामादक्षिणरेखायां क्रोशि क्रोशपरिमितकाम्यकवनम्, कमधाग्रामात् पुनर्निर्वर्त्त्य भौमकुण्डस्य मार्गे जोड़सड़ग्रामात् पूर्व्वदिशि वाल-खिल्येश्वरतीर्थम्; 76A, वालखिल्यतीर्थादुत्तरदिशि किञ्चित् दूरवने वाल-खिल्येश्वरलिङ्गम्; 89B, सरस्वत्यां दक्षिणोत्तरवाहिन्यां पञ्चवटीतीर्थम्; 90A, अथ औजस पूर्व्वभागे कुशतीर्थम्; 90B, अथ अनर्कतीर्थम्, तत्र पूर्व्वस्यां दिशि ब्रह्मकूपम्, अथ अनर्कस्य दक्षिणे भागे विश्वेश्वरकूपम्; 92B, अथ नरकतीर्थात् पूर्व्वदिशि क्रोशपरिमित सर्व्वदेवतीर्थं जाम्मेति प्रसिद्धं, तथाग्ने सर्व्वदेवतीर्थात् पूर्व्वदिशि जह्नुतीर्थम्; 93A, जह्नुतीर्थादारभ्य जह्नीतीर्थपर्य्यन्तं जह्नीनारायण-क्षेत्रम्; 104A, अथ स्थाणुवटतीर्थं निकटे ब्रह्मयोनितीर्थम्; 113B, अथ

विभीषणेश्वर उत्तरदिग्भागे और्द्धेश्वरलिङ्गम्, अथ त्रिमूर्तेश्वरलिङ्गम्, अथ स्थाणुवटतीर्थम्; 115A, अथ पूर्व्वभागे हस्तिपादेश्वरलिङ्गम्; 116B, अथ सिद्धेश्वर पूर्व्वदिग्भि आदित्येश्वरलिङ्गम्; 117B, अथ पारेश्वरदक्षिणे व्यासेश्वर-लिङ्गम्; 118A, अथ ब्रह्मप्रतिष्ठितानि चतुर्मुखलिङ्गानि; 130A, अथ सरस्वत्यां पूर्व्ववाहिन्यां क्रूलप्राचीतीर्थम्; 132B, अथ विहारतीर्थादग्रे वदर-प्राचीवशिष्ठतीर्थम्।

4211.

1721. रामगङ्गामाहात्म्यम्। *Rāma-Gaṅgā-māhātmyaṃ.*

By Yadupati, son of Trilôcana (Moḍhavi) and disciple of Ratnapati.

Substance, country-made paper. 9×4 inches. Folia, 32. Lines, 9 on a page. Extent in ślokas, 560. Character, Nāgara. Date, Saṃvat 1842. Appearance, old. Complete.

The Last Colophon:—

इति श्रीमद्रामगङ्गामाहात्म्ये यदुपतिविरचिते द्वादशोऽध्यायः समाप्तः।

Post Colophon:—

संवत् १८४२ शके १७०७ शिशिरऋतौ माघशुक्ले चतुर्द्दश्यां रवौ त्रिपाठी जयशंकरेण लिखितमिदं रामगङ्गामाहात्म्यं परोपकाराय। शुभमस्तु।

After this there follows a line in a different hand:—

इदं रामगङ्गामाहात्म्यं हरीन्द्रेण भूदेवाज्ञया प्रमाणीकृतम्।

Mangalācaranam:—

नारायणं नमस्कृत्य विघ्नराजं गणाधिपम्।
देवीं सरस्वतीं चैव गुरुं रत्नपतिं तथा॥ १॥

Object of the work:—

रामगङ्गोद्भवं वक्ष्ये कलिकल्मषनाशनम्।
सर्व्वपापहरं पुण्यं पापिनामपि मुक्तिदम्॥ २॥

... ...

रामगङ्गा कुतोद्भूता इति संशयिरे जनाः ।
तेषां सन्देहनाशार्थं पूर्वपक्षं प्रकाशये ॥ ७ ॥
अथातः संप्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
आर्षभाणां मतं रामगङ्गामाहात्म्यसूचकाम् ॥ ८ ॥
देवौशनसंवादं पापिनामपि मुक्तिदम् ।
रामगङ्गावतरणं श्रवणात् पावनं नृणाम् ॥ ९ ॥

32D, Authorship and date of composition :—

मौडवीशातिवर्ष्य-श्रीचिकोचन-मणीविदाः ।
सुतेन ब्रह्मनिष्ठेन(न) यदुनेदं प्रकल्पितम् ॥ १ ॥
विप्रदं द्वादशाध्यायैः गुह्यं सप्रथितं भुवि ।
पादोनचतुःशतमितैः श्लोकैः मणिगणैरिव ॥ २ ॥
माहात्म्यं रामगङ्गाया सर्वलोकोपकारकम् ।
धर्मार्थकाममोक्षाणां साधकं श्रवणान्नृणाम् ॥ ३ ॥
विक्रमाब्दमणीक्षौतैरब्दैरष्टादशप्रमैः ।
द्विचत्वारिंशकाब्देऽस्मिन् हेमन्ते पौषसितेयम् ॥ ४ ॥
नवम्यार्कं मध्यगेऽर्के अश्विन्यादिपादे विधौ ।
घनार्कर्तुवांशब्दे मीनोदये समर्पितम् ।

Samvat 1842 or 1785 A.D.

It seems to be the author's own copy though copied by Jayaśaṃkara.

Colophons of the chapters :—

4B, इति श्रीरामगङ्गावतरणे श्रोत्राचार्य्यविरचिते यदुपतिविरचिते प्रथमोऽध्यायः ; 6A, • श्रोत्रख्यातिचन्द्रावसाने यदुपतिविरचिते द्वितीयोऽध्यायः ; 8B, • शिवमन्दाकिनीसंवादे यदुपतिविरचिते तृतीयोऽध्यायः ; 11A, • परशु-रामावतारे भीमनारदसंवादे यदुपतिविरचिते चतुर्थोऽध्यायः ; 13A, इति श्रीपरशुरामचरिते रामगङ्गाख्यायने यदुपतिविरचिते पञ्चमोऽध्यायः ; 15A, इति श्रीरामगङ्गामाहात्म्ये यदुपतिविरचिते षष्ठोऽध्यायः ; 18A, • श्रीशिवदूते यदुपतिविरचिते सप्तमोऽध्यायः ; 22B, • अष्टमोऽध्यायः ; 24B, • विश्वामित्र-

पिशाचसंवादे यदुपतिविरचिते नवमोऽध्यायः; 26A, • पिशाचमोचनाख्याने • दशमोध्यायः; 28A, • करालभैरवमोक्षे ध्यानाख्याने • एकादशोऽध्यायः; 32, इति श्रीरामगङ्गामाहात्म्ये यदुपतिविरचिते रामगङ्गाखण्डं समाप्तम्; 32, इति श्रीमद् रामगङ्गामाहात्म्ये यदुपति विरचिते द्वादशोऽध्यायः।

4212.

5635. चन्द्रवंशः। *Candra-vaṃśaḥ.*

Substance, country-made paper. 19×5 inches. Folia, 6. Lines, 7 on a page. Character, Bengali of the eighteenth century. Appearance, discoloured. Incomplete at the end.

It describes the Lunar race.

Beginning:—

अथ चन्द्रवंशाः कथ्यन्ते।

अत्रेः पुत्रश्चन्द्रः तस्य पुत्रो बुधः। वैवस्वतमनुसुतायामिलायां बुधः पुरूरवसं जनयामास। पुरूरवा ऊर्व्वश्यां सप्तपुत्रान् जनयामास। पुरूरवसो नामान्तरमैल इति। तस्य सप्त-पुत्रानाह। आयुः। अमावसुः, विश्वायुः, श्रुतायुः, दृढायुः, वनायुः, शतायुः। पुरूरवो (?) द्वितीयपुत्रस्यामावसोः पुत्रो भीमः। स तु सम्राट्। तस्य सुतः काञ्चनप्रभः। स तु राजा आसीत्। तस्य सुतः सुहोत्रः। तस्य सुतो जह्नुः। जह्नुं पतित्वेन गङ्गाभि-सस्मार। नेच्छतस्तस्य यज्ञस्थानं गङ्गा प्लावयामास। क्रुद्धेन तेन राजर्षिणा गङ्गा पीता। महर्षिभिः स्तुतो जह्नुः गङ्गां दुहितृत्वेन कल्पयामास। स तु युवनाश्वस्य कन्यां कावेरी-मावहत्। तस्य सुतः सुगङ्गः। तस्य अजकः। अजकस्य सुतो बलाकाश्वः। तस्य सुतः कुशः। कुशस्य चत्वारः पुत्राः। कुशिकः, कुशनाभः, कुशाम्बः, मूर्त्तिमानः, (?), कुशिकस्तु ब्रह्मतुल्य पुत्रार्थं वज्रवर्षं तपश्चचार। पूर्णे वर्षसहस्रे इन्द्रस्त्रासात् स्वयमेव पुत्रो बभूव। यस्य नाम गाधिः। स गाधिः पुरुकुत्सकन्यायां सत्यवतीं कन्यां जनयामास। गाधिकां कन्यां काव्यपुत्राय

ऋचीकाय ददौ। ऋचीकस्तस्याः प्रीतः पुत्रार्थं चरुं चकार। गाधेश्च पुत्रार्थं च। ऋचीकस्तु पत्नीमाहूय उवाच। तवा अयं चरुः भक्षणीयः तव माता तु अयं। तस्यां क्षत्रियश्रेष्ठो वाजको भविष्यति। तवापि ब्रह्मात्मको धृतिमान् द्विजश्रेष्ठो वाजको भविष्यति। इत्युक्त्वा मुनिस्तपस्यार्थं अरण्यं प्रविवेश। गाधिस्तु तीर्थयात्राप्रसङ्गेन सुतां द्रष्टुं ऋचीकस्याश्रममगात्। सत्यवती चरुद्वयं गृहीत्वा मात्रे न्यवेदयत्। माता तु दैवेन दुहित्रे स्वं चरुं ददौ, तस्याश्चरुभागात् आत्मसंज्ञं चकार। अथ सत्यवती गर्भं क्षत्रियान्तकरं दधार। ऋचीको योगेन तद् ज्ञात्वा उवाच। मात्रा वञ्चितासि चरुव्यत्ययेन। एवमुक्त्वा सत्यवती पतिं प्रसादयामास। पुत्रो मे नेदृग्रो भवेत्। वरं पौत्रो भवेत्। इति वरप्रसादितो मुनिः तथाब्रवीत्। ततः सत्यवती तपस्विनं दान्तं जमदग्निं जनयामास। सत्यवती कौशिकीति समाख्याता महानदी प्रवृत्ता। जमदग्निस्तु इक्ष्वाकुवंशप्रभवस्य रेणुराज्ञो नराधिपस्य रेणुकाराज्ञीं कन्यामुवाह। रेणुकायां जमदग्निः जामदग्न्यं परशुरामं पुत्रं जनयामास ... ... गाधिस्तु विश्वामित्रं पुत्रं जनयामास।

The incomplete manuscript comes down to Kuru.

ADDITIONS.

3237A.

3836A. **महाभारतम्** । *Mahābhāratam.*

(भीष्मपर्व्व) (*Bhīṣma-parva*)

Substance, country-made paper. $20\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 58–171. Lines, 9, 10 on a page. Character, Bengali of the eighteenth century. Appearance, old, worn and discoloured. Incomplete at the beginning.

Colophon:—

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्व्व समाप्तं ।

Post Colophon:—

समाप्तश्चेदं भीष्मपर्व्व । अतःपरं द्रोणपर्व्व भविष्यति । श्रीअनन्त-राम-वाचस्पतेः पुस्तकमिदं । + क्षरं + + + ।

4193A.

2006. **पञ्चक्रोशीमाहात्म्यम्** । *Pañcakrośī-māhātmyaṃ.*

(*From Brahmavaivarta-purāṇa.*)

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 9 of which 6–9 are restorations. Lines, 16 on a page. Extent in ślokas, 300. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:—

इति श्रीब्रह्मवै० पञ्चक्रोशीमा० चतुर्थोऽध्यायः ।

Beginning:—

श्रीदेव्युवाच ।

देवदेवमहादेव भक्तानामभयप्रद ।

काशीवासः सुगहनः पापिनां धनजोभिनां ॥

विषयासक्तमनसां न सुखाय कदाचन ।
सुखाय सर्व्वलोकानां प्रवृत्तिः कथिता कलौ ॥
विषयैः परितुष्टानां जीवनं नान्यथा भवेत् ।

End :—

गुरुद्रोहपरो यस्तु विप्रद्रोहपरस्तथा ।
न तस्य काम्यो सिध्येत यद्यभिः साधनैर्युतः ॥
श्वेतसंन्यासिनामेव क्रमः प्रोक्तो मयानघे ।
प्रदक्षिणाक्रमस्तु महान्महापापहरोऽपरः ॥

INDEX.

अ

अंगप्रकाशिका, 3523.
अजयवल्लीव्रतकथा, 3748.
अग्निपुराणम्, 3734—3737.
अङ्गारकचतुर्थीव्रतकथा, 3958—3962.
अङ्गारराजाचरितम्, 3205—3207.
अधिमासव्रतोद्यापनविधिः, 3964.
अध्यात्मभागवतम्, 4120.
अध्यात्मरामायणम्, 4023—4031, 4032, 4033, 4034.
अध्यात्मरामायणहेतुः, 4032, 4033, 4043—4046.
अनन्तव्रतम्, 3757—3760.
अनन्तव्रतकथा, 3757—3760, 3957.
अनन्तव्रतपूजाविधिः, 3757—3760.
अनुक्रमणिः, 3323, 3354—3356.
अन्नदाकल्पः, 4204.
अन्नपूर्णाव्रतकथा, 3801.
अन्नपूर्णास्तुतिः, 4191.
अन्वयबोधिनी, 3646, 3647.
अपराजितास्तोत्रम्, 4101.
अभीष्टदस्तोत्रम्, 3904.
अमृतोद्भवस्तवनम्, 3780.
अयनसरणिका, 3635, 3636.
अयाचितव्रतमाहात्म्यम्, 3746.
अरहस्योपनिषत्, 3821.
अरुणिकाखण्डम्, 3921, 3922.
अरण्यकाण्डः, 3134, 3143, 3144, 3145, 3146, 3147, 3148, 3161, 3162—3164, 3165, 3167, 3171, 3176.
अरण्यकाण्डम्, 3925.
अरण्यकाण्डः, 3135, 3143, 3144, 3146—3151, 3165, 3168, 3171, 3176.
अरण्यपर्व, 3312, 3361, 3366.
अरुणोदय, 3742.
अर्कोदयपूजनदानविधिः, 3934.
अर्कोदयमाहात्म्यम्, 3950.
अर्बुदमाहात्म्यम्, 3946.
अवतारस्तवराजः, 3972.
अवधूतगीता, 3593.
अश्वमेधपर्व, 3359. 3360, 3362, 3363, 3390.

आ

आदिकाण्डः, 3133, 3141, 3144, 3145, 3146, 3147, 3148, 3165, 3167, 3171, 3176.
आदिकाण्डकथा, 3189.
आदित्यहृदयं, 3210.
आदित्यहृदयस्तोत्रम्, 3806—3812.
आदिपर्व, 3211—3215, 3216, 3366, 3376.
आदिपुराणम्, 4072—4075.
आनुग्रासनिकपर्व, 3389.
आपदर्थः, 3366, 3392, 3408.
आपदर्थपर्व see आपदर्थः।
आपदर्थपर्वटीका, 3408.
आरण्यकाण्डः see अरण्यकाण्डः।
आरण्यपर्व see अरण्यपर्व।
आवश्यकव्रतम्, 3924.
आश्चर्यपर्वटीका, 3372, 3422.
आश्रमवासिकपर्व, 3359, 3360, 3363, 3364, 3366, 3391.
आश्रमवासिपर्व see आश्रमवासिकपर्व
आश्वमेधिकपर्व see अश्वमेधपर्व

इ

इतिहाससमुच्चयः, 3442—3446.
इन्द्राक्षीस्तोत्रम्, 3805.

ई

ईश्वरगीताभाष्यम्, 3995A
ईश्वरगीतोपनिषत्, 3955.

उ

उत्कलखण्डम्, 3913.
उत्तरकाण्डः, 3140, 3142, 3153, 3157, 3158—3160, 3166, 3167, 3170, 3176, 3193.
उत्तरकाण्डकथा, 3187, 4056.
उत्तराकाण्डः see उत्तरकाण्डः।
उत्तरखण्डः, 3456, 3457, 3462, 3463.
उत्तरगीता, 3367, 3368.
उत्तरगीताव्याख्या, 3367, 3368.
उत्तरोत्तरसत्त्वम्, 4084, 4085.
उत्पत्तिप्रकरणम्, 3199.
उत्पन्नैकादशीमाहात्म्यम्, 4007.
उद्योगपर्व्व, 3227—3230, 3366, 3381, 3398, 3399.
उद्योगपर्व्वकथासंग्रहः, 3438.
उद्योगपर्व्वव्याख्या, 3412.
उपशमप्रकरणम्, 3199.
उपाङ्गललितात्रतकथा, 3956.
उमामहेश्वरसंवादः, 4084, 4085.
उमोत्तरः, 4084.

ऋ

ऋभुगीता, 3938.
ऋषिपञ्चमीव्रतम्, 3768.
ऋषिपञ्चमीव्रतकथा, 3769, 3770.
ऋषिपञ्चमीव्रतोद्यापनम्, 3768.

ए

एकादशीव्रतमाहात्म्यम्, 4181.
एकादशीव्रतोद्यापनविधिः, 4175—4176.
एकाम्रपुराणम्, 4135, 4136.

ऐ

ऐलपर्व्व, 3313, 3315, 3316, 3366, 3386.

क

कणाद, 3440, 3441.
कठगीता, 3501.
कपिलसंहिता, 4157, 4158.
कर्कभद्राचतुर्थीव्रतम्, 3991.
कर्णपर्व्व, 3310, 3311, 3312, 3359, 3366, 3383.
कलिव्यवहारः, 3744, 3845.
कलिस्वरूपवर्णनम्, 3926.
कात्यिनाला, 3662, 3662B—3669A.
कान्यकुब्जमाहात्म्यम्, 3499.
कामाख्याकवचम्, 4089.
कारण्डवोदयम्, 4016.
कार्त्तिकमाहात्म्यम्, 3453A, 3548
कार्त्तिकेयव्रतकथा, 3955.
काष्ठाग्निः, 4145.
काहिकापुराणम्, 4088.
काहिक्षेत्रमाहात्म्यम्, 3476, 3477.
काहिपुराणकथा, 4090.
काशीखण्डम्, 3897, 3898, 3899, 3900.
काशीखण्डकथासंग्रहः, 3908.
काशीखण्डटीका, 3899, 3900, 3901.
काशीखण्डपद्यावली, 3907.
काशीमाहात्म्यम्, 3478, 3479, 3823, 3824.
काशीमाहात्म्यकौमुदी, 3908A.
काशीरहस्यम्, 3822, 3825, 3826, 3827.
काशीसारः, 4188.
किशोराष्टकः, 3296.
किशोर्य्यष्टकः, 3296.
किष्किन्धाकाण्डः, 3136, 3143, 3144, 3146, 3147, 3151, 3165, 3169, 3171, 3176.
कुमारिकाखण्डम्, 3923.
कुरक्षेत्रमाहात्म्यम्, 4210.
कुशोपदेशः, 3449A.
कुशाव्रतम्, 3513.
कूर्म्मपुराणम्, 3992—3997.
कृष्णजन्माष्टमम्, 3818, 3819
कृष्णाष्टमीव्रतम्, 3303.
कृष्णाष्टमीव्रतप्रकाशः, 3303
केदारकल्पः, 4142, 4143.

केदारव्रतम्, 3893, 3894.
केदारमाहात्म्यम्, 3568.
कैलाससंहिता, 3540.
कैवल्यदीपिका, 3659, 3659A.
कैवल्यरत्नम्, 3866.
कोटिरुद्रसंहिता, 3534.
क्रियायोगसारः, 3458, 3464—3469.
क्षेत्रसन्न्यासः, 4061.

ग

गङ्गामाहात्म्यम्, 4183.
गङ्गास्नानफलम्, 3905.
गङ्गास्तवः, 4128.
गजगौरीव्रतम्, 3787, 3788.
गजगौरीव्रतकथा, 3787, 3788.
गजाष्टकम्, 3449A.
गणेशनीराजनम्, 3327—3329.
गदापर्व, 3313, 3314, 3366, 3385.
गयापतितन्यासप्रकाशिका, 3507.
गयापतिभावदीपिका, 4138.
गयापतिव्रतनाम, 3983.
गयापतिस्तवराजः, 3449A.
गयापतिस्तोत्रम्, 4104.
गयेशकवचम्, 4064.
गयेशगीता, 4137.
गयेशचतुर्दीव्रतकथा, 4006.
गयेशपञ्चरत्नम्, 3549.
गयेशस्तवनामव्याख्या, 3507.
गयेशस्तवनामस्तोत्रम्, 4139, 4140.
गयेशस्तोत्रम्, 3813.
गयामाहात्म्यम्, 3565—3567.
गरुडपुराणम्, 4008—4017.
गर्गसंहिता, 4148—4151.
गिरिराजचक्रः, 4151.
गीता see गीतङ्गजवद्गीता।
गीताटीका, 3285, 3288, 3289.
गीता-तात्पर्यपरिशुद्धिः, 3282.
गीतातात्पर्यबोधिनी, 3279—3281.
गीतादीपः, 3283.

गीताभाष्यम्, 3251—3253, 3254, 3255, 3256, 3258.
गीताभाष्यटीका, 3256, 3257, 3259—3261.
गीताभाष्यविवेचनं, 3254.
गीतामाहात्म्यम्, 3249, 3496, 3845.
गीतारहस्यम्, 3287.
गीतार्थविवरणम्, 3302, 3303.
गीतार्थसंग्रहः, 3291.
गीतासारार्थसंग्रहः, 3301.
गुप्तावली, 3670.
गुप्तवती, 3726, 3727.
गुप्तगीता, 3935—3937.
गुरुमन्त्रसंस्कारपद्धतिः, 3508.
गोचिराचित्रव्रतम्, 3793.
गोचिराचित्रव्रतकथा, 3792.
गोत्रविनोदस्तवः, 3573.

घ

घण्टी, 3701—3708, 3729, 3730.
घण्टीटीका, 3718, 3722, 3730.
चतुर्दीव्रतकथा, 3954.
चन्द्रवंशः, 4212.
चातुर्मास्यमाहात्म्यम्, 3846.
चित्रकूटमाहात्म्यम्, 3208.
चैतन्यमतचन्द्रिका, 3634.

ज

जन्मरहस्यम्, 3743.
जन्माष्टमीव्रतकथा, 3528, 3795.
जलसंत्राणिव्रतकथा, 3750.
जानकीस्तवराजः, 4161.
जैमिनिभारतम्, 4119.
जैमिनिभारतम्, 3432—3435, 3446.
जैमिनीयमहाभारतम् see जैमिनिभारतम्।
ज्वरघ्नमहेश्वरस्तवम्, 4171.
ज्ञानदीपिका, 3397, 3398, 3399.
ज्ञानमीमांसा, 3851, 3852
ज्ञानसारः, 3204.

ट

[illegible]डराजन्दे सर्गावतारः, 4206.

त

[illegible]त्वदीपिका, 3304
[illegible]त्वप्रकाशिका, 3306.
[illegible]त्वबोधिनी, 3709—3714.
[illegible]त्पर्य्यदीपिका, 3848, 3849, 3850, 3852, 3853, 3854, 3855—3857, 3859, 3860.
[illegible]म्बुलोद्यापनम्, 3968.
[illegible]त्रामाहात्म्यम्, 3932.
[illegible]त्रीमाहात्म्यम्, 3975.
[illegible]त्रीविवाहः, 3756.
[illegible]पुराद्युन्दरीहृदयम्, 4063.
[illegible]त्रीयमन्त्रलाक्षं सूर्य्यैकवचम्, 4193.

द

[illegible]दपाधिप्रादुर्भावः, 3902.
[illegible]त्रीता, 4168.
[illegible]त्रीयेशस्तवनामसोत्रम्, 4067.
[illegible]रत्नखचितास्त्रतम्, 3785, 3786.
[illegible]त्नखचितास्त्रतम्, 3785, 3786.
[illegible]त्नस्त्रतम्, 3781.
[illegible]त्नधर्म्मः, 3318, 3319, 3359.
[illegible]त्नधर्म्मोपाध्यायः see दानधर्म्मः।
[illegible]त्रविदीर्घसोत्रम्, 4104.
[illegible]त्रीभावः, 3742.
[illegible]दुर्गिनी, 3660.
[illegible]डार्चनप्रकाशिनी, 3401.
[illegible]त्रीजपीठिका, 3677—3679.
[illegible]त्रीलघुजपपीठिका, 3677—3679, 4111.
[illegible]त्रीपूजनपद्धतिका, 3401.
[illegible]त्रीस्तवम्, 4065.
[illegible]त्रीस्तोत्रस्तवनमाहात्म्यम्, 4110.
[illegible]त्रीपुराणम्, 4107.
[illegible]त्रीस्तवम्, 4108.
[illegible]त्रीस्तवतीकं सावर्णीयस्तवराजम्, 4109.
देवीमाहात्म्यकोमुदी, 3715.
देवीमाहात्म्यटीका, 3716, 3717, 3720. 3723, 3724, 3725, 3729.
देवीमाहात्म्यस्तवम्, 3708A.
देवीमाहात्म्यविवृतिः, 3719.
देवीसहस्रनामस्तोत्रम्, 3996, 3997.
द्रोणपर्व्व, 3307—3309, 3366, 3382A.
द्रोणपर्व्वव्याख्या, 3412.
द्वारकाखण्डः, 4149.
द्वारकामाहात्म्यम्, 3876, 3877.

ध

धनुर्म्मासमाहात्म्यम्, 4160
धर्म्मपुराणम्, 4121, 4122.
धर्म्मसंहिताटीका, 3550.
धर्म्मारण्यम्, 4163, 4164.
धर्म्मिप्रकाशिका, 4034.

न

नरसिंहपुराणम्, 4076—4081.
नरस्तोत्रवचम्, 4017.
नर्म्मदामाहात्म्यम्, 3570.
नवग्रहस्तवः, 3449A.
नारदपञ्चरात्रम्, (Spurious) 4198, 4199, 4201.
नारदपुराणम्, 3684—3697.
नारायणवर्म्म, 3583.
नारायणाष्टाक्षरकवचम्, 3582.
नाम्रकेतोपाख्यानम्, 3369, 3832.
निर्व्वाणप्रकरणम्, 3200, 3201.
निर्व्वाणस्थितिः, 3204.
निवन्धतन्त्रदीपः, 3683A.
निवन्धतन्त्रदीपटीका, 3683A.
निमि भार्गवतीर्थापनम्, 3514.
नीलमतपुराणम्, 4130, 4131.
नीलाद्रिमहोदयः, 3864.
नृसिंहस्तवः, 4203.
नैमिषारण्यमाहात्म्यम्, 3943.

प

पद्मनाभस्तोत्राष्टकम्, 3829—3831. 4193A.
पद्मनाभिद्वोत्पत्तिः, 3929.
पद्माक्षरमालास्तवम्, 3838.
पद्मावतीस्तोत्रम्, 3639, 3640.
पद्मपुराणम्, 3454—3517.
परमार्थनवरत्नोद्धारः, 3866.
परानन्दपुराणम्, 4132, 4133.
पराम्बरीषपुराणम्, 4097, 4098.
पाण्डवगीता, 4165—4167.
पातालखण्डः, 3470—3472.
पापखण्डंखण्डनभाष्करः, 3680.
पिपीलकोद्वादशीव्रतकथा, 4089.
पीताम्बरं, 3165.
पीताम्बरास्त्रकवचनामस्तोत्रम्, 4192.
पुराणसंहिता, 4207.
पुराणसारः, 4209.
पुराणसारसङ्ग्रहः, 4208.
पुरुषोत्तममासात्मकम्, 3862, 3863, 3914—3920, 4059, 4187.
पुष्करप्रादुर्भावः, 3427—3429, 3440.
पुष्करप्रादुर्भावटीका, 3431.
पुष्करप्रादुर्भावप्रकाशः, 3430.
पुष्करमाहात्म्यम्, 3500.
पैप्पलादभाष्यं, 3286.
प्रह्लादिस्तवम्, 3817.
प्रणवकल्पः, 3867, 3868, 3869.
प्रणवकल्पप्रकाशः, 3869, 3870.
प्रदोषनिर्णयः, 3889.
प्रदोषव्रतप्रदीपः, 3890, 3891.
प्रमेयदीपिका, 3300.
प्रयागमाहात्म्यम्, 4003.
प्रेतकल्पः, 4013, 4014.

ब

बाणासुरकृतमहादेवीस्तवः, 3692.
बाणासुरमाहात्म्यम्, 3952, 3953.
बाह्मणोपाख्यानम्, 3447, 3448.
बाह्मणाख्यः see आहिताग्निः।
बुधरश्मिनी, 3643.
बुधाष्टमीव्रतम्, 3452.
बुधाष्टमीव्रतप्रयोगः, 3771—3774.
ब्रह्मवर्णपुराणम्, 4123—4127.
ब्रह्मारण्यपुराणम्, 4202.
ब्रह्मारण्यीयपुराणम्, 3686—3691.
ब्रह्मोत्तराप्रः, 4144.
ब्रह्मोद्भावनम्, 3660.
ब्रह्मगीता, 3855—3858.
ब्रह्मपुराणम्, 3450—3453A.
ब्रह्मवैवर्तपुराणम्, 3816—3832.
ब्रह्मसंहिता, 4152.
ब्रह्मस्तुतिटीका, 3650.
ब्रह्माण्डपुराणम्, 4018—4071.
ब्रह्माण्डोत्तरखण्डम्, 4022.
ब्रह्मेन्द्रवाक्यविवरणगीता, 3927.
ब्रह्मोत्तरखण्डम्, 3878—3883.

भ

भक्तितरङ्गिणी, 3683C.
भक्तिभावनम्, 3671.
भक्तिभावनटीका, 3671.
भगवद्गीता, 4117, 4118.
भगवद्गीता see गीताभगवद्गीता।
भगवद्गीतातात्पर्यनिर्णयः, 3297.
भगवद्गीताभाष्यम्, 3292, 3293, 3298, 3299.
भगवद्गीतामाहात्म्यतरङ्गिणी, 3305.
भगवद्गीतारहस्यप्रकाशः, 3284.
भागवद्गीतार ब्रह्मानुवाद (पद्ये), 3271.
भागवतसारः, 3306A.
भागवतशिवरात्रिव्रतकथा, 3662, 3662A, 3662—3669A.
भक्तरिचरितम्, 3432.
भविष्यपुराणम्, 3733—3815.

गविन्ध्यपुराणपूर्व्वभागः, 3740.
गविन्ध्यपुराणमध्यमतन्त्रम्, 3740.
गविन्ध्योत्तरपूर्व्वभागः, 3752.
गागवतम् see श्रीमद्भागवतपुराणम्।
गागवतकथा, 3672.
गागवतकौमुदी, 3633.
गागवतचन्द्रचन्द्रिका, 3629—3632.
गागवतटीका, 3619, 3655, 3620, 3622.
गागवततत्त्वदीपः, 3683.
गागवततत्त्वदीपटीका, 3683.
गागवततत्त्वसारः, 3623.
गागवतताप्पर्य्यम्, 3653.
गागवतदीपिका, 3609.
गागवतपुराणम् see श्रीमद्भागवतपुराणम्।
गागवतभावार्थदीपिकाप्रकाशः, 3642.
गागवतभावार्थप्रदीपिका, 3616, 3617.
गागवतभूषणम्, 3681.
गागवतमाहात्म्यम्, 3498, 3951.
गागवतरक्षणम्, 3673.
गागवतव्याख्यालेशः, 3620, 3621.
गागवतसंहिताकथा, 3674—3676.
गागवतार्थतत्त्वचन्द्रिका, 3682.
गागवतार्थदीपिका, 3637.
गागवतीगाथा, 3673.
गदीपः, 3376, 3377, 3378, 3379, 3380, 3381, 3382, 3383, 3384, 3385, 3386, 3387, 3388, 3389, 3390, 3391, 3392, 3393, 3394, 3395, 3396.
गार्थदीपिका, 3290, 3574, 3598—3611, 3612, 3613, 3614, 3615, 3615A, 3616, 3617, 3619.
रत्नभाष्यदीपः, 3423.
रत्नसुधाः, 3436.
रत्नहारः, 3436.
रत्नावलीं, 3449, 3449A.
लेशाद्भुताख्यानम्, 3512.
पर्व्व, 3235—3238, 3312, 3382.
पर्व्वगीताख्या, 3412.
भीष्मस्तवराजः, 3322, 3323—3326.
भूमिखण्डः, 3455—3457, 3458, 3461.
भौमसंहिता, 3541.

म

मङ्गलपूजाविधिः, 3778.
मङ्गलव्रतम्, 3515, 3777.
मङ्गलागौरीव्रतोद्यापनम्, 3776.
मणिकर्णिकामहिमाविवेकः, 4186.
मणिकर्णिकामाहात्म्यम्, 4185.
मणिमञ्जीरं, 3165.
मणिमेखला, 3165.
मत्स्यदेशान्तर्गततीर्थमाहात्म्यम्, 3753.
मत्स्यपुराणम्, 3998—4007.
मथुरामाहात्म्यम्, 3842.
मनोहरा, 3171, 3172, 3173.
मन्त्रसंज्ञाप्रकाशिका, 3728.
मन्दासनुजन्मकथा, 3572.
मन्वादिभेदमाहात्म्यम्, 4057, 4058.
मन्वादिमाहात्म्यटीका, 4058.
महाकालपञ्चरात्रम्, 4199A.
महादेवाष्टोत्तरशतनाम, 3981A.
महानारायणस्तोत्रचिन्तामणिः, 3847.
महाप्रस्थानपर्व्व, 3359, 3360, 3363, 3364, 3366, 3395.
महाप्रस्थानिकपर्व्व see महाप्रस्थानपर्व्व।
महाभागवतम्, 4112—4116.
महाभारतम्, 3211—3449A.
महाभारतकथासंग्रहः, 3437.
महाभारतटिप्पनी, 3400, 3402.
महाभारतार्थदीपिका, 3373, 3422.
महाभारतार्थसंग्रहदीपिका, 3371, 3372, and 3374.
महाराष्ट्रीकवचम्, 3974.
महाराष्ट्रीमाहात्म्यम्, 4184.
महाराष्ट्रीव्रतकथा, 3798—3800.
महाराष्ट्रीस्तोत्रम्, 3449A, 3903, 3904.
महाशिवार्चनविधिः, 3554.
मानसमाहात्म्यम्, 3510, 3511, 3571.
मानवीयसंहिता, 3542.

मार्कण्डेयपुराणम्, 3698—3733.
मार्गशीर्षैकादशीव्रतम्, 3453.
मिताक्षरा, 3427—3429.
मिथिलामाहात्म्यम्, 3524.
मुक्ताफलम्, 3659, 3659A.
मुक्तिखण्डः, 3853.
मुक्ताहारः, 3165.
मुक्तिरत्नम्, 3683B.
मुक्तिरत्नटीका, 3683B.
मुसुकुन्दचरितप्रकरणम्, 3199.
मृत्युञ्जयस्तवः, 3449A.
मृत्युञ्जयस्तोत्रम्, 3732.
मोक्षधर्मः, 3359, 3366, 3393, 3409.
मोक्षधर्मटीका, 3406, 3410.
मोक्षधर्मटिप्पनिका, 3411.
मोक्षधर्मपर्व see मोक्षधर्म।
मोक्षधर्मपर्वटीका, 3409.
मोक्षधर्मपर्वाध्यायः see मोक्षधर्म।
मोक्षधर्माध्यायः see मोक्षधर्म।
मोक्षिकाद्वादशीमाहात्म्यम्, 4069.
मौनिमाहात्म्यप्रकरणम्, 3963.
मौषलपर्व, 3359, 3360, 3363, 3364. 3396.

य

यज्ञवैभवखण्डः, 3854.
यतहितोपाख्यानम्, 3775.
युद्धखण्डः, 3532.
योगवासिष्ठम्, 4155.
योगवासिष्ठरामायणम्, 3190—3193, 3198—3201.
योगवासिष्ठसारः, 3202, 3203, 3204.
योगवासिष्ठसारटीका, 3204.
योगवासिष्ठसारविवरणं (?), 3202.
योगविवरणम्, 3194.
योगसारः, 4015.

र

रत्नगिरीशं, 3166.
रत्नदीपा, 3945.
रत्नेश्वरजयी, 3294—3296.
राजगृहमाहात्म्यम्, 3569.
राजधर्मः, 3320, 3321, 3359, 3366, 3392, 3407, 4002.
राजधर्मटीका, 3366.
राजधर्मपर्व see राजधर्मः।
राजधर्मपर्वटीका, 3407.
राजधर्मपर्वाध्यायः see राजधर्मः।
रामगङ्गामाहात्म्यम्, 4211.
रामगीता, 4036—4041, 4042, 4043—4046, 4048, 4049, 4050, 4051.
रामगीताटीका, 4049, 4050, 4051.
रामगीतादीपिका, 4047.
रामगीताप्रभा, 4048.
रामनाममाहात्म्यम्, 3837.
रामहृदयस्तोत्रम्, 4052—4055.
रामायणम्, 3133—3210.
रामायणकथा, 3188.
रामायणकथासंग्रहः, 3185, 3186.
रामायणकथासारः, 3180, 3181.
रामायणटीका, 3172, 3173.
रामायणतिलकं, 3167, 3168, 3169, 3170
रामायणभूषणं, 3165.
रामायणमाहात्म्यम्, 3939.
रामायणरत्नम्, 3179.
रामायणसारः, 3177, 3178, 3183.
रामायणार्थसन्दर्भबोधिनी, 3174, 3175.
रामायणोत्पत्तिः, 4129.
रामायणेषः, 3473, 3474.
रामोत्तरचरितनामस्तोत्रम्, 3505.
रासपञ्चाध्यायः, 3588, 3652.
रासपञ्चाध्यायः, (व्याख्या), 3651, 3652.
रुक्माङ्गदचरितम्, 3694
रुद्रसंहिता, 3531.
रुद्राक्षमाहात्म्यम्, 3969.
रुद्रैकादशसंहिता, 3533.
रेवाखण्डम्, 3909.

ल

लक्षचण्डीजपविधिः, 3695.
लक्ष्मीस्तवकथा, 3547.

लक्ष्मीकाक्षः, 3138, 3139, 3142, 3153, 3154, 3155, 3156, 3157, 3166, 3170, 3176.
लक्षितविचारः, 4084.
लक्षितासहस्रनामस्तोत्रम्, 4062.
लिङ्गपुराणम्, 3833—3840.

व

वज्रेश्वरतीर्थमाहात्म्यम्, 4060.
वज्रपञ्जरनामरामकवचम्, 3506.
वटसावित्रीकथा, 3967.
वटसावित्रीव्रतकथा, 3803, 3804.
वनिश्रीपूर्णिमा, 3784.
वनपर्व, 3222—3224, 3366, 3378.
वरलक्ष्मीव्रतकथा, 3379, 3796, 3797.
वराहपुराणम्, 3841—3847.
वर्जमानव्रादशीव्रतम्, 3696.
वशिष्ठदिलीपसंवादः, 3497.
वसि[illegible]ता, 4155.
वसुदेवसंहिता, 4156.
वामनजयन्तीव्रतोद्यापनम्, 3789—3791.
वामनपुराणम्, 3989—3991.
वायवीयसंहिता, 3535—3539.
वायुपुराणम्, 3561—3573.
वाराहतन्त्रोक्तिनी, 3597.
वाराहीतन्त्रोक्तिनी, 4035.
वासिष्ठलाघवार्यप्रकाशः, 3198.
वासिष्ठलाघवार्यप्रकाशिका, 3200, 3201.
वासिष्ठोपपुराणम्, 4105, 4106.
वास्तुशास्त्रम्, 4004.
विद्याहृदयपुराणम्, 4141.
विद्याविलासटीका, 3411.
विद्वज्जनोल्लासा, 3721.
विनायकनमाहात्म्यम्, 3949.
विनायकव्रतराजः, 3747.
विनायकाष्टाक्षरम्, 4086, 4087.
विनायकाष्टाक्षरमालामन्त्रः, 4086, 4087.
विनायकाहात्म्यम्, 3947.
विराटपर्व, 3220, 3221, 3225, 3226, 3312, 3366, 3380.
विराटपर्वटीका, 3405.
विराटपर्वोद्योगटीका, 3403.
विरोधभञ्जिनी, 3375.
विवरणभूषा, 3644, 3645.
विशोकपर्व, 3313, 3314, 3315, 3366, 3387.
विषमपदव्याख्यानं, 3166, 3176.
विष्णुगीता, 3927.
विष्णुधर्मः, 4099, 4100.
विष्णुनामनमाहात्म्यम्, 4074.
विष्णुपञ्चाङ्गनमम्, 3779.
विष्णुपुराणम्, 3518—3528.
विष्णुप्रणतनामस्तोत्रम्, 3525.
विष्णुसहस्रनाम, 3352.
विष्णुसहस्रनामटीका, 3352.
विष्णुसहस्रनामभाष्यम्, 3345—3349.
विष्णुसहस्रनामविवृतिः, 3338—3344, 3353.
विष्णुसहस्रनामस्तोत्रम्, 3333—3337—3344, 3345, 3349, 3350, 3503, 3504.
विष्णुसहस्रनामस्तोत्रटीका, 3350, 3351, 3504.
विष्णुहृदयस्तोत्रम्, 4194.
विष्णोर्दिव्यसहस्रस्य विवृतिः, 3353A.
विष्वक्सेनमाहात्म्यम्, 3517.
विष्वक्सेनाज्ञाः, 3195.
वीरभद्रसहस्रनामस्तोत्रम्, 3509.
वृन्दावनकल्पः, 3480, 4150.
वृन्दावनमाहात्म्यम्, 3481.
वृषसारसंग्रहः, 4083, 4084.
वेंकटगिरिमाहात्म्यम्, 3844.
वेदसारसहस्रनामव्याख्या, 3495.
वेदसारसहस्रनामस्तोत्रम्, 3491—3495.
वेदस्तुतिः, 3612, 3613.
वेदस्तुतिटीका, 3648, 3649.
वेदस्तुतिव्याख्या, 3618.
वेदस्तवव्याख्या, 3646.
वेदान्तसारः, 3[illegible]

वैद्यनाथमाहात्म्यम्, 3475.
वैराग्यप्रकरणम्, 3199.
वैष्णवतोषिणी, 3626—3628.
वैष्णवाङ्कनम्, 4075.
वैष्णवीकिवाडः, 3209.
व्यङ्गाङ्गिमाहात्म्यम्, 3843.
व्रतोपाननमाहात्म्यम्, 4182.
व्याधिप्रशमनापामार्जनकम्, 4102—4104.
शङ्करजीनाभाषाटीका, 3253.
शङ्करसंहिता, 3864A, 3865.
शतश्लोकीरामायणम्, 3178.
शनैश्चरस्तवः, 3449A.
शनैश्चरस्तोत्रम्, 3973.
शब्दरत्नमाहात्म्यम्, 3933.
शब्दपर्व्व, 3313, 3314, 3384.
शाकद्वीपिद्विजराजमाहात्म्यम्, 4094.
शान्तिपर्व्व, 3317—3321, 3359, 3366.
शान्तिपर्व्वौषधीबोधपर्व्वः, 3330—3332.
शाम्बपुराणम्, 4091, 4092, 4093.
शाहमानसचरितम्, 3976.
शिवकवचम्, 3884—3888.
शिवगीता, 3484—3490, 4005.
शिवतत्त्वरत्नाकरः, 3871.
शिवधर्म्मः, 4082, 4085.
शिवधर्म्मशास्त्रम्, 4084.
शिवधर्म्मसंग्रहः, 4084, 4085
शिवधर्म्मोत्तरः, 4084, 4085.
शिवपुराणम्, 3529—3560.
शिवपुराणोत्तरखण्डः, 3543, 3559, 3560.
शिवपूजाविधानम्, 3553.
शिवमहिम्नःस्तोत्रम्, 3980.
शिवमाहात्म्यकथनम्, 3850.
शिवरहस्यम्, 3977, 3978.
शिवरात्रिव्रतम्, 3892.
शिवरात्रिव्रतमाहात्म्यम्, 3551.
शिवरात्रिव्रतोद्यापनविधिः, 3552.
शिवशर्म्मा, 3884—3888.
शिवसप्तशती, 3357.
शिवसंहिता, 4146, 4147.
शिवसहस्रनाम, 4189, 4191.
शिवसहस्रनामस्तोत्रः, 4190.
शिवस्तुतिः, 3982.
शिवापामार्ज्जनम्, 3896.
शिवास्तुष्टिव्रतम्, 3782.
शिवाष्टकस्तोत्रम्, 3971.
शिवाष्टोत्तरशतनामावली, 3981.
शिवाष्टोत्तरसहस्रनामावली, 3358.
शिवोपनिषत्, 4084, 4085.
शीतलास्तोत्रम्, 3906, 3970.
शूलटङ्केश्वरमाहात्म्यम्, 3984, 3985.
शृङ्गारतिलकं, 3166.
शेषशङ्कादशीव्रतम्, 3749, 3790, 3791.
श्रीकृष्णविजयः, 3589—3591.
श्रीकृष्णार्ज्जुनसंवादः, 3988.
श्रीक्षेत्रमाहात्म्यम्, 3895.
श्रीजन्माध्यायः, 3821.
श्रीधरीवृत्तिटीका, 3612, 3613.
श्रीधरोल्लासविद्वार्थः, 3616, 3617.
श्रीमद्भगवद्गीता, 3239—3248, 3256, 3258, 3263, 3265, 3266, 3271, 3274—3276, 3278, 3280—3282, 3285, 3286, 3289, 3290, 3301, 3304, 3305, 3477.
श्रीमद्भगवद्गीतामूलार्थदीपिका, 3272, 3273, 3274—3276, 3278.
श्रीमद्भगवद्गीताटीका, 3277.
श्रीभगवद्गीताभाषाटीका, 3255.
श्रीमद्भगवद्गीतासारः, 3250.
श्रीमद्भागवतम् see श्रीमद्भागवतपुराणम्।
श्रीमद्भागवतटीका, 3641.
श्रीमद्भागवतदशमस्कन्धटीका, 3625.
श्रीमद्भागवतदशमस्कन्धटिप्पणी, 3624.
श्रीमद्भागवतपुराणम्, 3574—3683C.
श्रीमद्भागवतपुराणटीका, 3577.
श्रीमद्भागवतप्रथमस्कन्धटीका, 3638.
श्रीरामचरितम्, 3872—3875.
श्रीरामचरितमाहात्म्यम्, 3875.

मीनसभा, 3353A.
मुनिसुप्तिः, 3592.

स

संक्षिप्तसारव्याकरणम्, 3268.
संक्षेपभागवतामृतम्, 3661.
संग्रहरामायणम्, 3184.
सत्यनारायणकथा, 3910, 3911, 3912.
सत्यनारायणव्रतकथा, 3370.
सत्योपाख्यानम्, 3986, 3987, 3987A.
सनत्कुमारसंहिता, 3543, 3544, 3545.
सनत्कुमारसंहिताटीका, 3546.
सनत्सुजातीयप्रकरणम्, 3231, 3232.
सनत्सुजातीयप्रकरणटीका, 3234.
सनत्सुजातीयविवरणम्, 3232, 3233.
सन्दीपनिमुनिचरितम्, 3558.
सप्तिकल्पना, 3268.
सप्तकोटीश्वरमाहात्म्यम्, 3940.
सभापर्व, 3216, 3217—3219, 3220, 3221, 3363, 3377.
सभापर्वभाषा, 3404.
सर्वलक्षणव्रतप्रतिष्ठा, 3751.
सर्वोपनिषत्सारः, 3582.
सारांशर[illegible]णम्, 3182.
सावित्रीव्रतम्, 3965.
सिंहाचलक्षेत्रमाहात्म्यम्, 3948.
सिद्धरत्नस्तोत्रम्, 4068.
सिद्धान्तसारः, 4207.
सीतारामविवाहविधिः, 4173.
सुदर्शनस्तोत्रम्, 4195.
सुन्दराकाण्डः, 3137, 3142, 3151, 3152, 3153, 3154, 3166, 3176.
सुबोधिनी, 3262, 3263, 3264, 3265, 3266, 3267, 3268, 3269, 3270, 3271, 3490, 3595, 3596, 4042.
सुभद्रोद्वाह, 3860.
सुमनोविजय, 3848—3864.
सूर्यमङ्गलकथा, 3527.
सूर्यमङ्गलस्तोत्रम्, 3814, 3815
सृष्टिखण्डः, 3459, 3460, 3461.
सेतुः, 3683C.
सेतुबन्धः, 3825.
सोमवारव्रतम्, 3556.
सोमवती-अमावास्या-व्रतोद्यापनम्, 3783.
सौमोत्पत्तिः, 4169, 4170.
सौप्तिकपर्व, 3313, 3314, 3315, 3316, 3366, 3386.
सौभरिसंहिता, 4159.
सौरपुराणम्, 4095, 4096.
स्कन्दपुराणम्, 3848—3988.
स्त्रीपर्व, 3313—3315, 3316, 3366, 3388.
स्नानोद्यानम्, 3749.
स्थितिप्रकरणम्, 3199.
स्वप्नाध्यायः, 3733, 3754, 3755.
स्वयम्बोधः, 3979.
स्वर्गखण्डः, 3460, 3462, 3470.
स्वर्गारोहणपर्व, 3359, 3360, 3363, 3364, 3394.
स्वर्गारोहणपर्वभाषा, 3365.
स्वर्गाद्रिमहोदयः, 4134.

ह

हनुमत्कवचम्, 4066.
हनुमद्दण्डकम्, 4104.
हनुमन्माहात्म्यवर्णनम्, 4162.
हयग्रीवषडक्षरम्, 4200.
हरितालिकाव्रतकथा, 3526, 3555, 3761-3767, 3839, 3840.
हरितालिकाव्रतोद्यापनम्, 3761—3767.
हरिद्राचूर्णविधानधारणमाहात्म्यम्, 4153
हरिभक्तिरत्नियो, 3655A.
हरिभक्तिमञ्जरी, 3670.
हरिभक्तिमहोदयः, 3693.
हरिलीला, 3656, 3658.
हरिलीलाविवेक, 3656—3658.
हरिवंशः, 3413—3421, 3423.

धरिवंशकथासंग्रहः, 3439.
धरिवंशकथा, 3372, 3422.
धरिवंशोत्पत्तिकथा, 3425, 3426.
धरिवंशोद्योगः, 3424.
धरिवोधव्रत, 3502.
धर्माख्यानोपनिषदाख्यानम्, 3944.
धौम्यिधौम्यसंवादाख्यानम्, 3483.
धौम्यिधौम्यसंवादः, 3802.

ग्रन्थनामाभावः ।

3196, 3197, योगवाशिष्ठपद्मपुराणोक्तरामायणकथांशः ।
3654, भाजवल्लविषयकः ।
3676A, भाजवल्लद्रमणकल्पलतयोः कालोचयकृता च ।
3697, चतुर्थीव्रतम् ।
3731, ग्रन्थादिस्तोत्रपद्धतिका ।
3794, धरिलाञ्छिकाव्रतम् ।
3794, लक्ष्माष्टमीव्रतम् ।
3828, कालीतन्त्रोक्तमालाकः ।
3928, ब्राह्मणोत्पत्तिविवरणाध्यः ।
3930, चित्रावलकारोद्धारिब्राह्मणोत्पत्तिः ।
3931, कारोद्धचित्रावलब्राह्मणेतिहासः ।
3966, वडवाग्निस्तोत्रपुरःसरमन्त्रस्तोत्रे ।
4070, एकादशीमाहात्म्यालापकः ।
4154, ग्रन्थसंहिताविषयकः ।
4172, पद्मावतीमाहात्म्यादिः ।
4174, नानापुराणसारसंग्रहः ।
4174A, विविधव्रतपूजादिः ।
4177, 4178, एकादशीनामनामाहात्म्यादिः च ।
4179, नामसङ्कीर्तनभजनपादिः ।
4180, हयग्रीवस्तोत्रादिसंग्रहः ।
4196, एकादशीमाहात्म्यालापकम् ।
4197, परमेश्वरमहिमादिः ।
4205, नानाग्रन्थमहिमादिः ।

CALCUTTA :—Printed by P. Knight, Baptist Mission Press, and Published by the Asiatic Society of Bengal.