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REPORT
ON THE
SEARCH FOR SANSKRIT MANUSCRIPTS.

(1906-1907 to 1910-1911)

BY

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# Report on the Search for Sanskrit MSS.

(From March 1906—March 1911.)

To

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

*Honorary Secretary, Asiatic Society of Bengal.*

*Dated, Calcutta, January 31, 1911.*

SIR,

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

|                                                |       |           |
|------------------------------------------------|-------|-----------|
| Bhagavatyāḥ Svedāyāḥ Yathālabdha Tantrarāja    | ..    | 1029 A.D. |
| Uṣṇīṣavijayadhāraṇī                            | .. .. | .. 968 „  |
| A solitary leaf of Catuspīṭha-Sādhana samkṣepa | ..    | 1045 „    |



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Paramahamsaparivrajakācāryamārganirūpaṇam* by Vaikuṇṭhapurī Śaṅkarācārya, takes the twelve well-known texts from various Upanisadas, embodying the highest spiritual truth, and shews how a Samnyāsī is to rise gradually to the condition of Brahman.

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

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

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

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

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

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

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



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

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

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

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

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

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

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

Pīyūṣalaharī, a century of verses in honour of Gaṅgā by the well-known Jagan-nātha Paṇḍita Rāja, has been imitated by Gaṇeśa Prasāda under the patronage of Lāl Bāhādur. This poem is named Gaṅgālaharī and was composed in Samvat 1911.

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

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

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

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

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

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



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

Kāvyaaprakāśodāharaṇa Candrikā by Vaidyanātha, the son of Rāma Bhaṭṭa, gives an explanation of the verses quoted as examples in the Kāvyaaprakāśa.

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

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

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

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

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

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

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

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

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

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

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

Gosvāmī. The commentary was composed in Samvat 1730 at Kuṣapur. The commentary is entitled Gūḍhārthadīpikā.

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

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

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

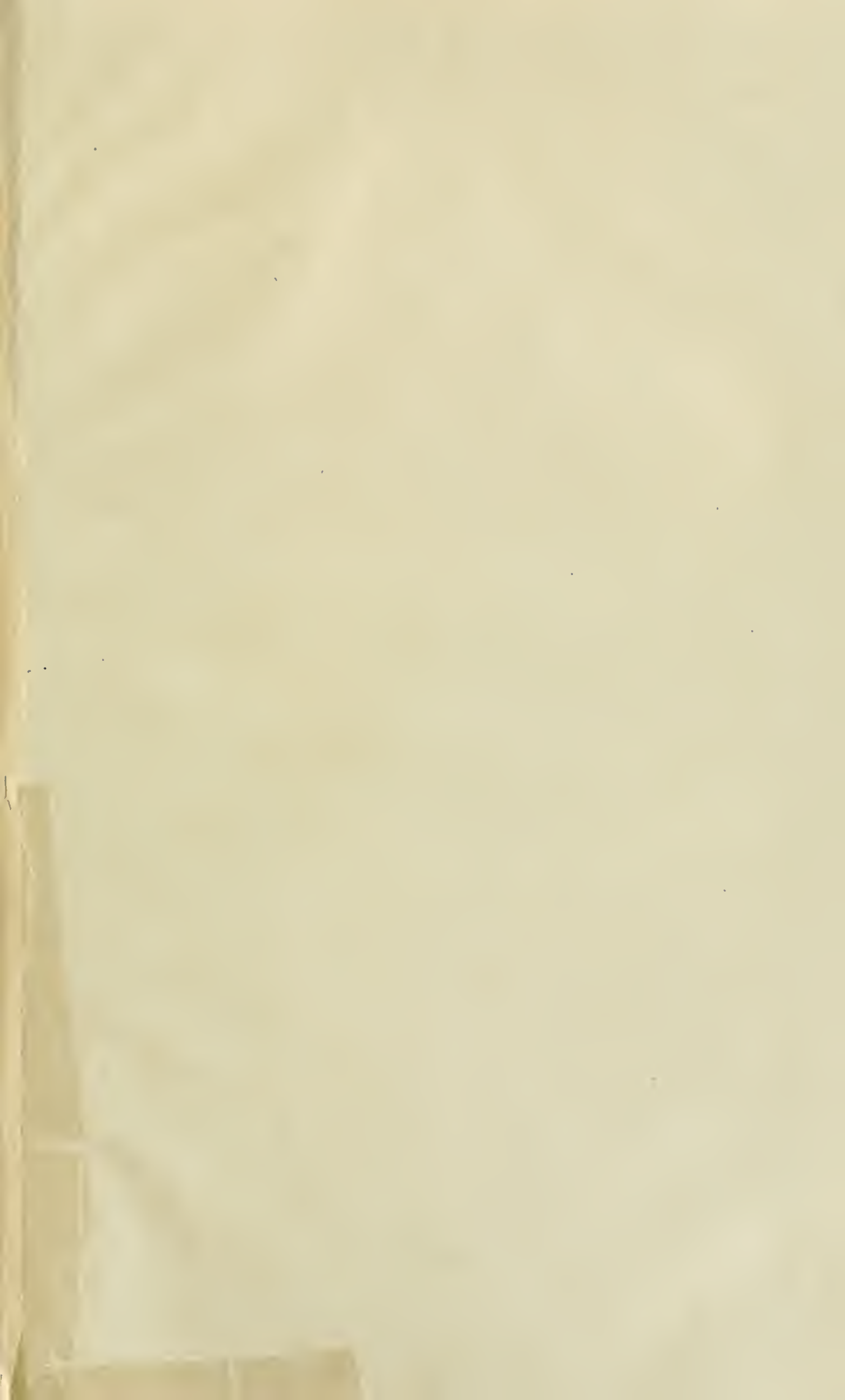
Gajapati Puruṣottama Deva was a Sanskrit author of some repute about the end of the 15th century. His Mukticeintāmaṇi has been published. His work on Durgotsava is well known. In the present collection there is a third work Nāmamālikā which quotes from 66 different works and treats of the merits of various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

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

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

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

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













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