Unto him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.
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COLONEL HENRY STEEL OLCOTT

President-Founder of The Theosophical Society

Colonel H. S. Olcott, who passed away on 17 February 1907 in his loved Indian home, the Headquarters of The Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Mme. H. P. Blavatsky, he founded The Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, on August 2nd, 1832. He was only 23 when his success in the model farm of Scientific Agriculture near Newark, led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honour, and in the same year he founded, with Mr. Vail of New Jersey, "The Westchester Farm School," near Mount Vernon, New York, a school regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, Sorgho and Imphee, the Chinese and African Sugar-canes, which ran through seven editions and was placed by the State of Illinois in its school libraries. This book brought him the offer of the Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the managership of two immense properties.

In 1858 Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what
he saw was published in Appleton’s *American Cyclopædia*. Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever. As soon as he recovered, he prepared to start again for the front, but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was “as important to Government as the winning of a great battle.” Secretary Stanton declared that he had given him unlimited authority because he “found that he had made no mistake that called for correction.” . . . The Judge Advocate-General of the Army wrote: “I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty.” These words signalise the qualities most characteristic of H. S. Olcott’s life.
Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years, the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal, he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

This was the man whom Mme. Blavatsky was sent by her Master to the United States to find, chosen by them to found with her The Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Āsrama of the Masters.

He was found by Mme. Blavatsky at the Eddy's Farm, whither he had been sent by The New York Sun and The New York Graphic, to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So
keen was the interest aroused that the papers sold at a dollar a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded The Theosophical Society, of which he was appointed by the Masters President for life, and of which he delivered the Inaugural Address on November 17th, 1875, in New York. He studied with Mme. Blavatsky, and largely Englished for her her great work *Isis Unveiled*, one of the classics of The Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first Convention of The Theosophical Society in India, Svadeshism was first proclaimed, as at a later Convention the Indian National Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis.

In 1880, began the great Buddhist revival in Ceylon, which has now [1907] 3 colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on June 30th, 1906. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great
service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up 14 fundamental propositions, which form the basis of union between the long divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought, almost entirely with their own money, the beautiful estate of Adyar, near Madras, which they established as the Headquarters of Theosophical Society. The work done from 1875 to 1906 may be best judged by the fact that up to the year 1906, the President had issued 893 charters to branches all over the world, the majority grouped in 11 Territorial Sections, and the rest scattered over countries in which the branches were not yet sufficiently numerous to form a Section. The most northerly branch is in the Arctic Circle, and the southernmost in Dunedin, New Zealand.

His time, his thoughts, his money, were all given to his beloved Society. One day I said to him: "Henry, I believe you would cut off your right hand for The Society." "Cut off my right hand!" he cried; "I'd cut myself into little pieces if it would do The Society any good." And so, verily, would he have done.

He travelled all the world over with ceaseless and strenuous activity, and the doctors impute the heart-failure, while his body was still splendidly vigorous, to the overstrain put on the heart by the exertion of too many lectures crowded into too short a time. "You will die as I am dying," he said to me lately; "they drive you just as hard." To the furthest north, to the furthest south, he went, cheering, encouraging, advising, organising. And ever joyously he returned to his beloved Adyar, to rest and recuperate.

Many difficulties have confronted this lion-hearted man, during these 31 years. He stood unflinchingly through the discreditable attack on Mme. Blavatsky by the Society for
Psychical Research, and lived to see Dr. Hodgson accept more marvels than he then denounced. He steered The Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone steadfastly and bravely for another 16 years, knitting hands with Annie Besant, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order, he appointed his colleague Annie Besant as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth, and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return.

India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

Here is Colonel Olcott's last message, signed by his hand, on 2 February 1907, to be read above his body:

"To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

"To my beloved Brothers on the higher planes: I greet and come to you, and implore you to help me to impress all men on earth that 'There is no religion higher than Truth,' and that in the Brotherhood of Religions lie the peace and progress of humanity."

(The Theosophist, March 1907)

Annie Besant
EDITORIAL

Ourselves

With this issue, the Adyar Library Bulletin is starting its fourth year of life. The past three years have been a period of steady and useful progress. This Bulletin has been able to show by actual demonstration that the Bulletin has a definite purpose to serve. We have also tried our level best to serve that purpose. We have made the publications of original and valuable manuscripts in the Library our special feature. After the Bulletin has been started, the number of publications undertaken by the Library has increased and there has been a variety also in the publications. We have also given copious information about manuscripts in the Library. From the exchanges that we are getting, from the number of books that we get for review, from the number of subscribers on our rolls and from the encouraging notices that we receive from scholars of eminence, we feel gratified in our undertaking.

New Journals

A few Oriental journals have been started recently. The Sri Sankaragurukula at Srirangam has started a journal, which we reviewed in the October issue of this Bulletin last year. In Bombay the Bharatiya Vidya Bhavan, an Institution started a little over a year ago, has in December last begun to issue a journal called the Bharatiya Vidya. The Deccan College in Poona, suspended for a short time, has started a
new life with a Post-Graduate and Research Department attached to it, and from that Institute also a Bulletin is being issued. In 1938, nearly two years ago, the two energetic scholars of Poona, namely, P. K. Gode and S. M. Katre have started a journal called the New Indian Antiquary, which is more or less the second life of the Indian Antiquary that was stopped in 1933. These activities show that in recent times Oriental scholarship in India is entering on a new phase of life, more wealthy, more active and more respected.

TIRUPATI

The Tirupati Devasthanam has started a new Oriental Institute. There was for a long time a Sanskrit College at the place conducted by the Devasthanam, affiliated to the University of Madras for the Siromani course of the Faculty of Oriental Learning. About three years ago, active steps were taken to start an Oriental Institution on a wider basis. Based on a report prepared by Rao Bahadur Prof. K. V. Rangaswami Aiyangar, the Devasthanam has now started an Oriental Institute with provision for research, besides teaching, and also with a Library consisting of printed books and manuscripts. The manuscript collection is going on vigorously and has reached a very respectable number by this time, a few thousands. Rao Bahadur Prof. K. V. Rangaswami Aiyanger is the Director of the Institute. Buildings are being erected. Other equipments are also being made. There is a project for the issue of a Bulletin. A systematic publication of oriental works also will be undertaken.

TRIVANDRUM

Towards the close of 1937 H. H. the Maharaja of Travancore passed the Travancore University Regulations
through a proclamation. The University started functioning early in 1938. Under the auspices of the Travancore Government a very good manuscripts Library had been started many years ago with a large number of manuscripts. The Trivandrum Sanskrit Series is too well known to need special comment. There is also a very good collection of manuscripts in the Palace of H. H. the Maharaja. After the University was started, arrangements were made for the collection of manuscript under its own auspices and now the collection contains a few thousands of manuscripts. We understand that this new collection along with the old collection of the Government would be amalgamated into a single Manuscripts Library under the charge of the University with a Curator.

**Bikaner**

There is a good collection of manuscripts in the palace of H. H. the Maharaja of Bikaner. Some notes, preparatory to compiling a good catalogue, were made by one Harischandra Sastri and, based on these notes, the late Rajendra Lala Mitra prepared a descriptive Catalogue of the Library about 60 years ago. Rajendra Lala Mitra has himself not visited the Library and his catalogue was based entirely on the notes prepared by another. As such, his catalogue cannot be expected to be very accurate. Recently H. H. the Maharaja was kind enough to declare the Palace Manuscripts Library open for research scholars. A notification to that effect was issued by the Prime Minister to H. H. the Maharaja in April 1939, a copy of which has been published in the October issue of this Bulletin. It is the desire of His Highness that valuable manuscripts should be published and the Government of His Highness has decided to start a serial publication called the Ganga Oriental Series. Steps are being taken to
prepare a scientific catalogue and it is to be hoped that a reliable list, as a preliminary step, will be prepared and made available for scholars at an early date.

**Other States**

The States of Kashmere, Baroda, Mysore and Travancore have already done valuable work in the field of Oriental scholarship by undertaking serial publications under the auspices of the respective governments. There are still numerous States where in the Palaces there are many manuscripts which are not properly catalogued. In the few cases where a catalogue is available, there is room for preparing improved catalogues. Great progress has been made in the field of Oriental scholarship during the past many years and many new works and authors have been identified. It is possible now to correct erroneous entries and to give accurate information where there may have been doubts some years ago. In private homes in many parts of India there may be valuable collections of manuscripts. But these places are not so well known and are not so easily accessible for those who are in search after manuscripts. Organisation of the manuscripts Libraries in the Palaces of the various States is a problem which is quite practicable immediately. It is our earnest appeal to these States to take some active steps in this direction.

**Our New Series**

We had announced in the December issue of this Bulletin a scheme for the publication of a series on Ancient Indian Civilization. Later on, the announcement was recast into a prospectus and this prospectus has been sent to various periodicals, institutions and individuals. The response has
been very encouraging. A large number of scholars have replied approving the general plan and promising co-operation. Many journals have promised to co-operate, and some have actually co-operated, by giving publicity to the project. A few individuals and institutions have already promised to subscribe to the series when it would be published. There have been various suggestions also regarding the details of the scheme. Many have suggested new subjects for inclusion in the series. Some have suggested re-arrangements of the subjects under different headings in a few cases. Some have suggested that in the case of a few headings there may not be enough material for a whole book uniform with the series. It has been suggested in the case of a few headings that, as things are, a book that will interest the educated man cannot be written on them; either the book will be too light or it will be too abstract. There was not a single suggestion that is in the least discouraging. The main idea is well appreciated.

Nothing definite has been decided for the time being. The only definite idea which the Library has is that such a series may be published. The prospectus has not been issued as the result of any well defined plan. The object of issuing the prospectus was only to elicit information, to call for suggestions from persons who are competent to express an opinion. In this matter, the appeal is not only to the specialists, the scholars. The educated persons for whom the series has been specially designed has a right to say what their needs are. The response from those who are not specialists, who do not claim to be scholars, has also been very encouraging. A few suggestions have come that even the number of volumes, namely, thirty is too high, considering the interests of those who are to buy the books and read them. There has also been a suggestion that the size of the
books, namely, an average of three hundred pages, is also too big. Here we are giving an abstract of the various opinions that have reached us so that readers can revise their opinion in the light of the opinions of others.

We cannot frighten the ordinary reader with a huge scheme and with the size of the books. At the same time we shall not ignore any important feature in the Ancient Indian Civilization, in the interest of reducing the size of the series and of the individual books in the series to suit any particular class of readers. It is certain that there will be another class of readers, and it is our belief that this will be the larger class, who will require something full, something substantial. In the very nature of things, it must be that everyone cannot like and cannot need everything. Since each individual book will be an independent unit, those whose requirements and capacities are of a smaller compass can easily make a selection, without needless things being inflicted on them and without prejudicing the provisions for those whose needs are wider.

In every such undertaking, some kind of arbitrary delimitation of the scope is inevitable. In the present plan, the period is restricted to 1,000 A.D. starting from the earliest times. The subjects are not selected on the basis of problems. From the general plan it would be noted that the idea is to give a comprehensive account of the material available for an understanding of the problem as an entirety. Political, social, economic, domestic and such problems are not given as separate subjects. Literature, architecture, sculpture and such like material from which one can study Ancient Indian Civilization will be presented in a clear and non-technical way in the series. This is the plan. Such a popular presentation is possible only where technical literature is available, so that
specialists can present in a popular way reliable facts that are available for the specialists in works of a technical nature. If specialised information is not available on a particular subject, any attempt to give a popular presentation is sure to lead to presenting things that are anything but reliable. If from the plan we have excluded any subjects that may be of particular interest to some specialists and that are sure to be of interest to the general educated public, it is only the limitations in the material available for a reliable and useful presentation of the subjects that has deterred us from including the subjects. We have for the time being confined ourself to such subjects in which there has been vigorous activity among scholars for a long period and where the results of the activities of specialists have been satisfactory in volume and worth, so that specialists have enough material out of which a popular presentation can be made.

Oriental Library Association

We wish to take this opportunity, when the next session of the All-India Oriental Conference will be held at Tirupati, to suggest some new projects that will advance the cause of Oriental scholarship in India. In our editorial notes introducing the second year of this Bulletin two years ago in February 1938, we made a suggestion that some arrangement may be made to start an organisation of the Oriental Manuscripts Libraries in India. That was soon after the session of the Conference at Trivandrum. Since a session was not held during the last Christmas, we thought of postponing the mention of the subject until such day when the arrangements about the Conference would be satisfactorily fixed. The Conference is to meet at Tirupati during Easter with Pandit Madan Mohan Malavya in the Chair. It is our earnest desire
that those who are interested in the matter and those who are sympathetic about the idea may meet informally at Tirupati on some convenient day during the Conference and think of measures to start the organisation. There are many matters that can profitably be considered by such an all-India organisation. We know that the Indian Library Association will be meeting at Patna in the middle of April 1940 and we had suggested in February 1938 that the organization may be a part of the Library Association. But on mature consideration we feel that in the term Oriental Manuscripts Library, the emphasis is on the first part, namely, Oriental and not on the last part, namely Library.

There is no systematic scheme for the cataloguing of manuscripts. Some are mere lists. Some are descriptive. The description sometimes becomes extremely mechanical, without giving all the information that a scholar may require regarding a manuscript. The division of the manuscript under various subjects is not also uniform. Even the names of works and authors are not always given in the same way. When new manuscripts are acquired in a library there is no way by which other libraries can be enlightened on the matter. Conditions of loan of manuscripts vary in various libraries. In many libraries, no loan is permissible. Convenience for reference too is not sometimes adequate. Mutual co-operation among the libraries in such a way by which all libraries may be provided with copies of rare manuscripts for reference by scholars in the neighbourhood, or by which even exchange of manuscripts may be possible is also a desirable plan. We simply point out a few matters on which an all-India organisation can do much work. We feel that there is a case for a preliminary meeting of those who are interested in the libraries and who are in sympathy with the project.
If an organisation is started, others are sure to join. But even at the initial stage the response must be adequate.

Oriental Journals Association

Another organisation that will be of immense service in the field of Oriental scholarship in India will be of those who are connected with Oriental periodicals. There is a good number of journals devoted to Oriental studies in India. Even here there are immense possibilities of mutual help among those who are connected with the movement. No kind of standardisation is possible nor is it desirable. But in the matter of the price of the journals, in the matter of mutual exchange, in the matter of mutual advertisement, in trying to see if the journals can make some particular aspect their special feature, in all these matters there is room for concerted action. When a large number of journals are in the field and when new ones are starting, there is always the danger of the standard falling down. It is necessary that there must be some organisation which will see to the right standard of the leading periodicals. If a few leading journals stand together to see that a certain high standard is kept up, others may be ignored. Membership of the association too can be restricted to such periodicals as are able to keep up the required standard. It is hoped that persons intimately connected with most of the leading Oriental periodicals in India will assemble at the Oriental Conference. That will be a good opportunity to consider the question of the expediency and feasibility of starting such an organisation.

There are various matters which an organisation of the kind proposed can undertake. There are many Oriental journals in India, to say nothing of the large number outside India, devoted to the manifold aspects of Oriental research. It is difficult for
any scholar to be thoroughly acquainted with all the subjects that are dealt with in the journals and remember them for use in their own studies and researches. It would be a great help indeed if some kind of annual register of all the contributions in these various journals can be undertaken. Perhaps periodically, say in every ten years, a consolidated digest could be prepared. This cannot be done by any individual journal. Each journal can prepare only its register. If these things are published separately, then also there would be a large number of annual registers and this does not make matters easier for the students of the subjects. If it is an organised undertaking of all the journals, the practical and economic difficulties will not be insurmountable. This can be a separate annual publication with a fixed subscription, perhaps with a concession rate for those who are subscribers to one or other of the journals coming within the organisation.

Further there are a large number of journals which ask for exchange relations. One does not know the quality and standing of the journals. Many ask for review copies of fresh publications. Here also an organisation can guide publishers and editors in selecting the journal with which exchange relations may be entered into or for which review copies may be sent. The organisation must be such that membership in the organisation must carry with it some prestige for the journal affiliated to the organisation. Yet no one will say that this is an undesirable consequence. Perhaps the scope of the Register can be widened by including in it a list of all oriental publications in India for the year. This will certainly be a valuable service.
The ticket tied to this manuscript says that it contains the stotra Bhallaṭa ś'ataka and the Caturdasaś'akṣaṇi. In connection with my work on the century of Anyāpadeśa by the Kasmirian poet Bhallaṭa, known as the Bhallaṭa ś'ataka, I examined this manuscript, since this manuscript is entered under that Bhallaṭa ś'ataka in the Adyar Catalogue, II, p. 8b. The examination showed that the Bhallaṭa ś'ataka contained in this manuscript and the Bhallaṭa ś'ataka of catalogue II, p. 8b are two different works. The difference is clearly shown by the ticket which qualifies the name Bhallaṭa ś'ataka by the word ‘Stotra’.

Let me give here an analysis of this manuscript in which a rambling scribe has written a number of things in fragments. On half of one side of the first leaf there is some Nyāya matter; the rest of the leaf is blank. There is another blank leaf. We then read a verse on Rāma. This is followed by a few Anyāpadeśaś as and Subhāśītas; one of these is found in one manuscript of poet Bhallaṭa’s Anyāpadeśa ś’ataka. The total number of these verses is eleven. There are after these, descriptions of Malaya mārūta and woman. These śrīgāra verses number five.

Śrīśaila Aṇṇayārya

In the next series of verses, four in number, an author praises Śrīśaila Aṇṇayārya, his guru, who perhaps wrote a Vedānta work called Setu.

The Stotra Bhallaṭa Ś’ataka

It is after these that we find 33 verses on Perumdevi, the Goddess consort of Varadarāja at Kāṇci, beginning with 

\begin{quote}

बन्दे पदारथा

विन्दुः कुम्भ्योराजितुद्वितिप्रतिमम्।

\end{quote}

This is identical with the Perumdevi
Stotra described under D. Nos. 11424, 11425, 14598 and R. No. 1031 (c) in the catalogues of the Madras Government Oriental Library. From D. No. 11424, we learn that this Perumdevi Stotra is also called Bhallaṭa s’ataka. The author of the stotra was perhaps known as Bhallaṭa.

**The Beginning of a Play**

A blank follows the Bhallaṭa S’ataka Stotra, after which there are three Nāndi s’lokas, a Mālīni on Lakṣmi, a S’ikharinī on Rāma and a Sragdharā on Rādhā-kṛṣṇa, after which we find the indications of a drama नान्दन्ते सूक्तवारः। (सर्वतोग्लोक्यः) हर्त उपकृः . . . . Blank follows this fragment also.

An Anyāpades’a on the ocean and a well known Sṛṅgāra s’loka then lead to a further blank of full three leaves.

**Kucela Carita Khadga**

There is then the story of Kucela from the Bhāgavata narrated in the khadga metre. This fragment goes only up to one and a half leaves.

**Caturdas’a Laksāṇi**

After a blank of two leaves we find the second work mentioned in the ticket, the Caturdas’a laksāṇi—kūṭaghaṭita laksāṇa. This extends to but a leaf and a half.

**The Sṛṅgāra Sṛṅgāṭaka or the Paṅcabāṇa Vijaya Bhāṇa of Sṛīraṅga**

The Caturdas’a laksāṇi fragment is followed by fragments from the beginning of a Bhāṇa, which on comparison with the Madras Government Oriental Manuscripts Library Catalogues, is found to be the Sṛṅgāra Sṛṅgāṭaka otherwise called Paṅcabāṇavijaya-Bhāṇa.

The author is one S’ri Raṅga. He describes himself as the younger brother of the author of the Rāmānuja Campū and the Raṅganāyikā saundarya stuti and the recipient of honour from one Rāghavārya the commander of the forces of a Pāṇḍya chief.
In the Oppert Index of the Madras Library which Aufrecht used, this Bhāṇa is entered as Śrīṅgāra Śrīṅgāṭaka, and in the Descriptive and Triennial Catalogues of the same Library, the Bāṇa is called Paṅcabāṇavijaya. See R. No. 1466 (d), Madras Triennial Catalogues.

The Madras Government Oriental Manuscripts Library has a copy of the Rāmānuja Campū by the author's brother, described under D. No. 12340. From that manuscript we understand that this brother was called Rāmānuja, that their father was Bhāvana-cārya and that their fifth ancestor, Śrī Rāṅga Rāja, was honoured by king Kṛṣṇadevarāya of Vijayanagar. Working from the date of Kṛṣṇadevarāya, we get the middle of the 17th century as the time of our author Śrī Rāṅga and his brother Rāmānuja. Śrī Rāṅga mentions in his Bhāṇa that his brother was honoured by Rāghavārya, commander under a Pāṇḍya king. We are also informed by Śrī Rāṅga that he and his brother wrote in Śrīraṅgam. We may therefore take the Pāṇḍya referred to as either Tirumala nāyak of Madura or the Naik of Tenkasi. In A.D. 1635, there is an inscription of the latter, describing the chief as a Pāṇḍya.

After two leaves of the above Bhāṇa, there are three verses on Rāma, an Anuṣṭubh and two Sṛagdharās. Seven blank leaves follow. After this, on one side of a leaf and a line on its reverse we find scribbled some astrological tabulation. The next, the last, leaf is blank.
THE work contained in the Adyar Library MS. bearing the shelf number 9.B.47 (Cat. Part 11, Supp., p. 12) is a great Stutikāvyya on S'akti in 16 Bhaktis, by Sāhibakaula—a Kāśmirian poet. The title "Ṣodas'abhaktivilāsa" written by the copyist on the recto of the first folio, has been deleted by a modern hand which in Roman characters gives it as Sṛināmavilāsa, the correction being supported by the colophons of the Bhaktis. In the concluding verses of the last Bhakti the poet gives some information about himself. He says he is the son of S'rikṛṣṇakaula and the disciple of S'rījñāninātha. The date of the poet is unknown. The name Sāhiba, however, suggests that he cannot be very old. From the colophons to the Bhaktis it is known that he has written many other works also; but as MSS. of all of his works have become very rare, the author has remained hitherto unknown to historians of Sanskrit literature. At present it is only the Adyar Library that is known to possess a MS. of the work under notice. The poet shows great skill in the employment of S'abdānakāras.

Written on paper in Devanāgarī, the MS. is old, much worm-eaten, injured and, as may be seen from the following extracts, very inaccurate and difficult to reconstruct at places. It is bound up in book-form with a MS. of Kṣemarāja's S'ivasūtravimars'ini. The covers are ornamented with floral designs.

Bhakti I begins:

ॐ नमः गणपते
चिद्मुन्न कृत्यामहं पवित्रं ब्रह्मण्यर्हम्युः
रासीदत्तविष्टतितिविस्तरति दूरदृष्टि सत्तावपुः
लयकायुतवियुक्तिकलनं मस्तुष्ण सूक्तिप्रथय
श्रीशांमोजस्यति स्माहवमुरुं तन्चछिंतिरुपं महः
सोडह तेन मुहः प्रणमदयः सर्वस्वस्थायीपि
सुन्दरीः तवराज ईशाकथिते नामां पुरा नन्दिनामः।
साहिष्णौठ इति प्रसिद्धमहसि स्थानेकथमेव दर्शिये
स्वामन्नयेन नवेशितालमिवभवः सूचेविलाण स्थुतम्॥
ऐशान्यां ककुरीधरः क्षितिभ्रतोऽक्ष्ठात इत्यावयः
ख्यातो मानसराजसहस्रसूक्तोज्जवरसङ्कटः॥
यत्रास्ते गिरिजवशीलकृकतनुः स्थाणविभूया सितो
भिषुपक्षितया प्रियांजनितया यववन्यायानेन मनः॥

Ends:
स्वामन्नयपरानुभूतिकङ्क्याक्यायंभवितः
साहिष्णौठ इति प्रायात्ति पदे निर्माणिः यः स्मासनम्।
देवीनामविलासनात्त्र विचुते तत्तपभावोदयः
कत्तावे श्रीसिम्ब्रिनीतीसङ्गे भक्ति: प्रावासागमत्॥ ९०॥

इति श्रीनामविलासे प्रथमा भक्ति:।

Bhakti II begins:
तमेकदा नन्दिगणो गणपावलीधरः (ः?) प्रथायस्यायतमा।
शाह्से रघुसे विचित्रे हितेतैपि स्थिरस्थितविशार विदारितेहूः॥

Ends:
स्वामन्नयः।
गायत्रीमुनृजेनपुलक्तततनोर्मायस्य तेनागमतः
काश्ये नामविलासनाश्रे रञ्जिते भक्तिवेधः: पूरणी॥ ७४॥

इति श्रीनामविलासे द्वितीया भक्ति:।

Bhakti III begins:
नमो नमस्तेःस्तु नमो नमस्ते भूयोधिपि भूयोधिपि नमो नमस्ते।
न हः द्विरां गोचर एष वाच्यो वृच्योधिपि लक्ष्यो महिमा तवैव॥
Ends:

**Swabhavatityan**

देवीनामविलासनााधि छठिताचित्स्फारसाराहूः

अत्यंत तदियकाद्यनुपयो भक्तिस्तुतीयामस्य || १२४ ||

इति श्रीनामविलासेऽनुतीय भक्ति: || तत्त्वः ||

**Bhakti IV begins:**

परागा मे स्वाभक्तं तस्महर्ज्ज्ञारसुभगा

नागोतुज्ञानवस्मुकरञ्जनिं निरूपम् ||

महादेवी देवासुभस्रवर्णर्करण्यः

समारणीय साध्यैरपि परमनाथ जयति सा ||

Ends:

**Swabhavatityan**

सचित्तित्वपद्धतिमागानन्दकन्दलन्

द्वरे तत्त्व कूटि विलास उरद्वर भक्तिस्तुतीयामस्य || २३६ ||

इति श्रीनामविलासे चतुर्थी भक्ति: ||

**Bhakti V begins:**

तत्प्रसाददिगम्य भक्तिः स्तोत्रमि तामल कुलसुंहेध्यरीम् ||

नाममि: कुलसतहसंगित्य दिव्यहपमनुयायिनिन्जिः ||

Ends:

**Swabhavatityan**

तत्काव्ये द्विवातिशिवतत्वकविलासानूनूते संग्रहे

शक्यपद्नंविलासनाद्धि महिति भक्तिगीता पञ्चमी || ९१ ||

इति श्रीनामविलासे पञ्चमी भक्ति: ||

**Bhakti VI begins:**

स्तोत्रेऽर्द्द्मपिन्यामहतापरमार्दहेहु

श्रद्धाऽनुगुणपितक्याम्बः देवता साधिन्ति: ||
Bhakti VII begins:

विश्वमता। अनन्यविज्ञनिलेखं निर्माणितं या जगत्।
विश्वमता स्वयंभाता सतां चेतसि भास्ताम।

Ends:

स्वस्वातन्त्रयः।

तत्काल्ये कुलदेववताः स्वातं
मनोद्वारप्रस्थरते स्वसहजं भक्ति रसाङ्ग्रामतं। १०१॥

इति श्रीनामकवालसे प्रथी भक्ति।।

Bhakti VIII begins:

हृद्वब्रह्मचिन्तनमेण् संदर्भभावं श्रीं
देवीनामकविलाससन्नाशि विचारं भक्तिगता सतमी। १०१॥

इति श्रीनामकवालसे सतमी भक्ति।।

Bhakti IX begins:

कामहृपनिवासिनी। सर्वभीत्रासिनी दुष्यशासिनी मुहिकासिनी।
मुहसिनी रसायास्तु कामहृपनिवासिनी।
Bhakti X begins:

सस्यवर्धिनी: बीजमंडळकारतां याति पत्रादिद्वं च सापि ततः।
बीजतं यद्याब्दं सा देवी सस्यवर्धिनी।

Ends:

वस्त्वातन्त्रः।
तत्काल्ये चरणादियात्यमके श्रीचंद्रमौलिस्ते।
भावते न समागतेतज्ञ दशमी भक्तिविरामं गताः।

इति श्रीनामविलासे दशमी भक्तः।

Bhakti XI begins:

कुष्ठकुल्ला। कुष्ठकुल्ला जयत्येषा या ध्याता कुरुते जनम्।
कुष्ठकुल्लपित्यानुभाष्यप्रथितोदयम्।

Ends:

वस्त्वातन्त्रः।
तत्काल्ये चरणान्त्यात्यमके स्वेपुष्पभातस्वे।
सोदर्य कल्यातसूता विरि भक्तिभवाञ्ज्ञामामत॥ १०१॥

इति श्रीनामविलासे एकादशी भक्तः।

Bhakti XII begins:

वीक्ष्य यष्टिचिमुस्ततमा क्षणं हर्षवाविष रसतपरं पुनः।
रोदितीव जल्लदं कचिदरत्सौ परं द्रढ्यतात्सथं तहित॥
Ends:

स्वस्वालन्तः

काच्ये तत्तथ सहादेशः विश्वेदेशः ताँतुसारः प्रति
भान्या नामविषालान्निहि विराजि भक्तिग्निता द्वारसिः

इति श्रीनामान्विलासे द्वारसिः भक्तः

Bhakti XIII begins:

कौशिकः यथप्रसादः (म)धिगति (ल) कौशिकः स्वेच्छया व्यतनुता (वितनु
ले?) परस्परः (परं पदम?) कौशिकादिभेदस्तुतां सर्गसूयमिथमेव
कौशिकः

Ends:

स्वस्वालन्तः

काच्ये तत्तथ समागते ख्यवेरीभिः सजातकोदाहिति
चिन्तां तेहः (चेह?) विदासनामिनि (चिन्ते) भक्तिब्रह्मोदयः

इति श्रीनामान्विलासे योद्धसिः भक्तः

Bhakti XIV begins:

अतीता। अतीता वादितो भासि तीथ्या यदि विदिप्रभा।
तत्तयदानो भासितो वादितो नो विमाविदिः

अर्थन्मोद्यम्

4
Ends:

खऽवातन्त्रः

चित्रे: पथमृत्तिमासितन्नूतनत्तिन्नानवाच्य स्थितो
काह्ये तस्य विद्वासनाभिन रचिते भक्तिसुदुःस्यावत् ॥ १०१ ॥
इति श्रीनामविलासे चतुर्दशी महति: ॥

Bhakti XV begins:

खऽविता । तां संप्रभुतालोकके तालकलितात्तात् ।
तांविनिकृतिमेद्रस्तेता हृदि संरता ॥
प्रभुबन्धोवेदम् । अधैतन्यासः । मांसिकः ।

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Ends:

स्वस्वातन्त्रः

काह्ये तस्य पराभवाच्यस्य तस्य वन्धादिकः (के)
देवीनामविद्वासनाभिनि तःभिभक्तिसमीताहाङ्कुः ॥ १०१ ॥
इति श्रीनामविलासे पञ्चदशी महति: ॥

Bhakti XVI begins:

इत्थः शिवेन प्रस्थि णवशक्त्या नवेद्यर्न निरर्दभावोपमः ।
मयाप्रकृतिकृतान्तृषयपः न नाम नाम प्रणममिति के के ॥

Ends:

झोके झोके सुकृतिकृत्यः सुब्यस्य यादियः ।
स्तोकं स्तोकं विमभवतुपर्ययवं भावयत्: ॥
The Rasaratnākara as a work of Revaṇasiddha is well known. Aufrecht mentions it in his Catalogus Catalogorum, p. 534. There is another medical work in Adyar (MS. 8. J. 57) also attributed to Revaṇasiddha. This is not mentioned by Aufrecht. The work is divided into Adhyāyas, each Adhyāya except the 1st, having a colophon wherein the work is called Virabhattīyamahāśāstra. The colophon of the 1st Adhyāya, wherein only is found the name of Revaṇasiddha, is as follows:

इति रेवणसिद्धविरचितायां वीरभड्रियामाधिक्षितायां सर्वलोकक्षितः प्रथमोऽध्यायः।

Colophon to Adhyāya II: वीरभड्रियमहाशास्त्रे द्वितीयोऽध्यायः।

The MS. which is in Telugu is old and very badly injured. It is incomplete, breaking off in the sixth Adhyāya. The text is very much corrupt.

It begins:

श्रीगुरुमयो नमः। श्रीगणाधिपते नमः।
This is followed by five and a half verses on the qualifications of a Vaidya, etc., after which there is the following:

रसार्गृवं बाहुं च पारिजातं च कौसूदीम्।
नागाजुन्यं च कापार्यामोडरमतं तथा।
रसपृष्ठव इन्द्रसा (रसप्रसिद्दसर्वं च) सूतराजं च रक्षणम्।
कल्याणमेश्वं क(लं सूतरस्थ)ं नं च संग्रहम्।
शारीरं वीरमहीयं (भद्रयं?)—कतकमेव च (?)।
(तोम) नाथं महाशांब्र्यं नन्दिनाथं चिकित्सकम्।
आधिनेयेत्त (त?) रासेन्द्रं चूडामणिमतं तथा।
चन्द्रबानं (च) क्रुणीयं वासिष्यं चु पुरातनम्।
कल्याणकारकं (कारं) चरकं यथम रसतपम।
पत्नि वैच्छास्वाग्रं सारमादं वश्यते।

Cf. the beginning of the Cikitsāśarasaṅgraha, Government Oriental MSS. Library, Madras, 13145.

INTRODUCTORY PORTION OF PĀPAYALLAYASŪRI'S COMMENTARY ON THE KṚṢṆAKARṆĀMṛTA

That Pāpayallayasūri's (or Pādapallavasūri, as the colophon of Adyar 40.A.63 calls him) commentary on the Kṛṣṇakarṇāmṛta, called Suvarṇaḥcaṣaka, has an introduction wherein the commentator gives some valuable information about himself is evidenced by the Adyar MSS. bearing the shelf numbers 23. O. 2 and 23. A. 17 and the transcript bearing the shelf number 8.E.29. As it is not found in the Vani Vilas edition of the commentary, I extract it below from the Adyar MSS. and transcript.

श्रीराम सतिया साकं मुकुन्तं मोनिशेखरम्।
यज्ञां वाजपेयेन यज्ञेषु प्रणोत्स्प्यम।
The following additional verse is found at the beginning of the 1st MS.

(Vide Seshagiri Sastri, Report 1893—94, p. 58).

In No. 1148 of the Trivandrum Palace Library (Descriptive Catalogue, p. 1634) the first two of the above verses begin the text of the Kṛṣṇakarṇāmṛta with the following additional one at the beginning.
In the second of the Adyar MSS. the commentary on the first S'ataka ends:

\begin{align*}
\text{सूत्रे भाष्यादिकतृणामपि दोषः कृचित्कृचित्} & \| \\
\text{द्वितैं तद्विचारवाहा (तवृं भाष्य) मद्दुष्या (व्यं ?) विदुष्प गणेः} & \|
\end{align*}

The text of the poem as now available in MSS. and various editions (Devanāgari—Bombay and Srirangam; Grantha—Adi-sarasvatinilaya Press; Telugu—Sarasvatinilaya Press) consists of verses numbering 318 or thereabouts. Prof. Keith's statement that "Bilvāmaṅgala produced his Kṛṣṇakarṇāṁṛta or Kṛṣṇalilāṁṛta, 110 stanzas in honour of Kṛṣṇa" (A History of Sanskrit Literature, p. 218) refers perhaps to the 1st S'ataka.

In this connection attention deserves to be drawn to the considerable disagreement on the number of stanzas which exists not only among MSS. and various editions of the poem, but also among MSS. of commentaries on it. For instance, the two Adyar MSS. under notice have 112 and 111 stanzas, respectively, for the text of the 1st S'ataka. According to MSS. R. 1462 and 1039 of the Govt. Oriental MSS. Library, Madras, Brahmabhaṭṭa’s text of this S'ataka also consists of 112 stanzas. (But cf. the various editions of the text). What we have said of the text of the 1st S'ataka applies to the texts of the other two also. The three divisions are called not only Āśvāsas but also Śatakas or centuries. The text of the poem, therefore, deserves a critical examination in the light of the manuscript material available both on it and its commentaries.
REVIEWS

*The New Indian Antiquary*, Vol. I. The Indian Antiquary started in the year 1872, held the field of Indology for years. All the great orientalists had been regular contributors to it. Some of the best known Orientalists have been associated with it as editors. After 62 years of very useful work, the journal was stopped in 1933. The discontinuance of the publication of this monthly journal deprived the many orientalists of a channel for making the results of their researches known to the world of scholars. Indologists all over the world owe a deep debt of gratitude to the two energetic scholars of Poona, Mr. P. K. Gode and S. M. Katre for starting this new journal called the New Indian Antiquary. A name is a great thing. The name of Indian Antiquary carries with it a certain amount of weight. Although the quality of the Papers contributed to and published in a journal enhances the reputation of that journal, the fact of a Paper having been published in a journal of established reputation gives a certain real value to the Paper; it is a recognition of the quality of the Paper.

The New Indian Antiquary was started in April 1938. It had a very successful first year and the second year is nearing completion. By adopting the name of the famous Indian Antiquary, the promoters of the journal have not at all betrayed a well established name. On the other hand they have kept up the reputation of the old name. The contributions cover the entire wide field of Indology (in its more extensive sense). The contributors have among them well known scholars from the various parts of the world.
Persons who had been connected with the Indian Antiquary as editors have also blessed the new venture with valuable contributions.

The first volume contains nearly 80 full articles, eighteen miscellaneous contributions, reviews of books, editorials, notes and also a supplement. It is not possible to offer any remarks on the contents of the volume unless I make some random selection or unless I show some unwarranted preference. Considering the quality of the contributions and size of the journal (about 750 pages), the annual subscription of Rs. 12 must be admitted to be very fair. I am sure that our younger contemporary (our journal is starting its fourth year) will keep up and add to the reputation of its former namesake.

**Editor**

**Bharatiya Vidya.** This is a new oriental journal started from Bombay. The editor Dr. Mani Lal Patel happens to be one of my former students. I had the privilege of initiating him into the method of modern critical study of the Vedas during my short stay at Santiniketan from July 1925 to April 1926, when he was a student at the Visvabharati University. Later he went to Germany with a scholarship out of the Alexander von Humbolt Stiftung, for securing which I have been of some service to him. After his return to India, he had a few unnecessary wanderings and I am happy that this young scholar, in shaping whose career I had some hand, has now been able to settle down to a very useful form of work. The journal is published by the Bharatiya Vidya Bhavan of Bombay. This Institution was started in Bombay in November 1938. This itself is the crystallisation of an Association called the Sahitya Sansad, which was started in 1922. There is an Editorial Board containing Mr. K. M. Munshi, Dewan Bahadur K.M. Jhaveri, Dr. I. J. S. Taraporewala, Prof. B. P. Bhatt and Muni Jinavijayaji, besides Dr. Mani Lal Patel. It is a matter of pride to me that a former student of mine has now become a colleague of mine in the brotherhood of Editors of Oriental Journals in India.
After a brief Introductory statement by the Editor outlining the aim and scope of the journal, there is a Paper by Mr. K. M. Munshī, which is the inauguration Lecture of the Extension Lectures of the Bharatiya Vidya Bhavan. The second Paper is on the Interpretation of the Rigveda by Dr. Mani Lal Patel, which is an extension lecture of the Bhavan. The third article is another extension lecture of the Bhavan. It deals with the every interesting problem of costume in India to the first century B.C. When we come to problems connected with the life of ancient India, there is much work to be done. It is necessary to collect all facts available from literature, sculpture, etc., and present them in a scientific way as a source book. The article is very interesting; but considering the fact that there is no source book available for it, it has necessarily to be of a partial nature. The illustrations accompanying the article give an added value to the contribution. A Paper on the Achaemenians by the well-known Iranian Scholar and Philologist Dr. I. J. S. Taraporewala is another extension lecture of the Bhavan. In the next Paper on the Achievements and Failures of the Marathas by Rao Bahadur G. S. Sardesai, which is also an extension lecture of the Bhavan, we come to some problems connected with more recent times in the history of India. The Early Aryans in Gujarata is the next Paper, which is by Mr. K. M. Munshi. This is only a summary of five lectures delivered under the auspices of the Bombay University in January and February 1939, being the Thakkar Vassanji Madhavaji Lectures. There is a small Paper on A Hari-Hara image from North Gujarat. Reviews of a few books follow.

It is a matter of gratification for Orientalists in general and a matter of jealousy for the few Orientalists outside Bombay that persons holding positions of eminence in public life take active part in scholarly pursuits. Started under good auspices and with the good will of important personages, the journal has a prosperous future. The journal is the official organ of a literary institution and forms the channel for making the activities of the Institution known to the world outside. The journal is to appear twice a year.
The first number appeared in November 1939. The annual subscription is Rs. 4.

EDITOR

The Bulletin of the Deccan College Research Institute. The Deccan College, Poona has been intimately associated with Sanskritic studies in India for a large number of years and many Sanskrit scholars in India, both Indian and European have been associated with it. It will not be an exaggeration if I say that the college has assumed some kind of sanctity and deserves to be regarded as a holy place of pilgrimage for Orientalists all over the world. The collections of Manuscripts in the Bhandarkar Research Institute in Poona, the Bombay Sanskrit Series, many scholarly editions of various Sanskrit texts outside that series, searches for manuscripts and various other activities in the field of Sanskritic Studies have been for many years associated with that institution. After a short period when the institution was closed, it is a matter of gratification to all Orientalists that the college has been reopened with a Post-graduate Research Department, in the middle of 1939. Within six months after the starting of the Institution, the first number of the Bulletin of the Institute has appeared. Poona has all the facilities for true research. The place, and the Institution in general, has an ancient tradition of learning. In modern critical study of Sanskrit, the place has been a leading centre for many years. Good collections of manuscripts, arrangement for publications, the presence of a large number of energetic and devoted students of the subject and above all a detachment from political and communal clashes make the place an ideal centre for Research.

The first number of the journal (December 1939) contains eleven articles. In the first article Dr. V. S. Suktahnkar discusses the reading of a passage in the Mahabarata, which refers to Indra, and concludes after an exhaustive examination of all relevant evidences that the reading is not what leads to the conclusion of
Indra having assumed the form of a swan. Mr. S. M. Katre has an interesting philological note on the Epic iyāt, a point on which he has already contributed some information in other journals. The next Paper is on the Rigveda Mantras in their Ritual setting in the Grhya Sutras by Mr. V. M. Apte. Here the author tries to show that the generally accepted thesis in modern times that the Rigveda is not a liturgical text and that it was later adopted into the more complex ritualism of a latter day, cannot be easily accepted. Mr. H. D. Sankalia contributes a Paper on XVII century gold-gilt Copper Board inscriptions and Sculptures from Nepal. Reduplicatives in Indo-Aryan by Mr. S. M. Katre forms the preliminary draft of the Introductory Chapter of a monograph dealing with the reduplicative element in Indo-Aryan which is being prepared by him. There is a short Paper on the Absolutives in the Critical Edition of the Virāṭa Parva by Mr. M. A. Mahendrale and Mr. C. H. Shaikh contributes a Paper on some important personalities of Bagdad in the 4th and 5th centuries of Islam. Sri Irawati Karve publishes some folk songs of Maharashtra with an English version. There is a very interesting Paper on the reconstruction of the proto Dravidian pronouns by Mr. C. R. San-karan. This young man is a former student of mine in the Madras University, an enthusiast in the study of philology, who has mastered under my direction and guidance the elements of various languages. I am proud and happy to note that he has decided to utilise his philological insight for the investigation of a field of Linguistics where there is considerable scope for original work of a pioneer nature. The history of the Dravidian Languages, their relation to an ethnic group of man called the Dravidians, their relation to the Aryans and the Aryan Languages, the original construction of the Languages and their future developments, the causes that led to the changes in the languages, all these points deserve careful handling. In South India, the scholarly issues have been slightly clouded by political and communal issues and probably Poona will be a more congenial place for an academic
study of the subject. There is a note on Francois Partian, by Mr. R. G. Harshe. The Geographical factors in the history of Maharashtra is the last Paper. There is a Review of the Bharatiya Vidya.

The journal will appear four times in the year. The present issue contains 16 Formes. It is well got up and has a simple attractive appearance.

EDITOR

The Aryan Path, Vol XI, No. 1. Man’s life is not circumscribed by the short experience of a soul in this world. These experiences are only sign-posts for the wanderer to reach a farther goal. The Aryan Path had been striving to show this Path for humanity that does not know that man in this life is not at rest at the destination but only at the starting point in a long journey along a Path to a point beyond.

From the contents of the journal for the past ten years, well known to all those who had been following the journal regularly, it is to be judged that the journal had been showing the Path. I do not know how many have been able to find the Path. With the present issue the Editors propose to focus the aim to showing the Path to India, which is the Teacher of wisdom to the world at large. This is not in any way restricting the scope of the journal, as the Editors say. They propose to show the Path to the world at large by showing the Path to the country that is to lead the world.

The Editors regret the prominence which politics receives in the life of the Indian nation, a feature of life-philosophy learned from the modern West. The aim of the journal is to show India the wealth of its spiritual inheritance.

I take the liberty to suggest that the problem of modern India is not so much how to teach the world as how to learn from the world. No teacher deserves that title unless he knows how to learn from his disciple. Every ordinary teacher, if he is a real teacher, knows that in teaching, he learns far more than what the disciple learns.
from the teaching, and far more than what he is teaching. Further, complete understanding mutually and complete mutual harmony are essential factors in the relation of the teacher and the disciple, as is found in the Śānti of the Taittiriya Upaniṣads:

saha nāv avatu; saha nau bhunaktu; saha viryam karavāvahai;
tejasvi nāv adhitam astu; mā vidviṣāvahai.

The closing statement: "let us not detest each other" is the most important one in it.

The mission of every true friend of India (and this means nothing other than saying "every true friend of humanity") should be to bring about harmony between the East and West if there is to be any kind of teaching of one by the other, whichever of the two, East or West, is the teacher and whichever is the student.

Leaders of Indian nation condemn the politics, the industry, the commerce and the armaments built up for the defence of these and at the same time spend their entire life-energy in fighting to win for India the very things which they condemn in the West. The Westerners condemn India's lack of Politics, lack of industrial and commercial talent and weakness in armaments and at the same time they deny to India the very thing which they consider as their precious possession. In this condition of internal and external contradiction in the general life of both the East and the West, one wonders how any harmony and mutual understanding is possible at all.

It is sad that the Westerners exaggerate the material aspect of human civilization. But it is equally sad that the spiritual side should be unduly exaggerated and the material aspect unduly condemned. What is of greatest importance to humanity in ancient Indian Civilization is the balance and harmony between the two constituents that make up the unity called man's life.

I was led into these musings because of the statement in the Editorial. There is little to be said about the rest of the journal. I wish the journal a long and useful life.

EDITOR
The Journal of the Music Academy. Madras, Vol. IX. Parts I—IV. 1938. This is a combined issue of the Journal for the whole year. The issue contains the official report of the Music Conference held in Madras at the end of 1937. Ever since the Academy was started in 1927, the Academy had been annually holding a Conference in Madras during the Christmas season, when Music performances by eminent artists are conducted in the evenings. The activities of the Conferences are not confined to mere music of a particular type, as is the case with the activities of many Music Sabhas in Madras, which arrange for a music performance usually on Sunday afternoons. There would be usually, at these music parties the music performance of a noted artist or there would be what is called the Harikathā. But the Music Academy has widened the scope of what is termed music, and what is recognised as music by the Conference is something far wider than what one is accustomed to see at the Music Sabhas. Music of the ancient type is made a very important item in the activities of the Conference. So is also dance given a very important place in its activities.

The journal was started in 1930. After four years, it was temporarily discontinued but recently the journal began to appear again. This journal is the only organ devoted to a scientific study of the subject of music in the whole of India. One of the main activities of the Academy is to hold during the Conferences meetings of experts in music to discuss various problems connected with the science of music. The journals contain official reports of these discussions.

The present issue contains besides the official report of the Conference held in 1937, various articles by persons who are experts in the subjects. In 1930 the journal began to issue an important musical work called Saṅgitasudhā and in this issue the last part of the work is published. The Academy has already issued the Caturdaṇḍiprakāśikā of Veṅktamakhin, another
authoritative work on music. It is understood that other important works too will be taken up for publication as serials by the Academy.

It is a matter of regret that in such a laudable undertaking, the Academy is handicapped by financial difficulties. We earnestly appeal to all those who are interested in the revival of ancient Indian culture to support the Academy in all possible ways, so that there would be no occasion for the journal to be discontinued on a future occasion for want of support from the public.

EDITOR

Sri Caitanya Mahāprabhu by Tridandi Bhikshu B. P. Tirtha. Published by Sacinatha Roy Caudhuri, Aloa, Mymensingh, Bengal, 1939. Price Rs. 4 or 6 Sh.

This is an account of the life and teachings of Caitanya by one who, by his position and also by his personal accomplishments, is entitled to speak on the subject with authority. The author has been engaged in Mission work in the Gauḍiya Mutt for over twenty years. He has travelled wide not only in all parts of India but also in various Western countries. He knows the needs of the people for whom the book is meant. He knows the conditions of religious life in the various countries, the religious wants of the various peoples and the particular teaching in the religion to which he belongs that will be of service to humanity. An author's business is not merely to present facts, but also to present the facts in such a way that it would be understood by the readers and would be made use of by the readers. Apart from a command of the facts there is this other qualification necessary before a person is entitled to speak on such a subject. What is important in the present book is the fact that the author possesses both the qualifications.

The author has given in this book information of a far more detailed nature than what is contained in the work of his Guru Sri
Thakura Bhakti Vinoda, called "Life and Precepts of Sri Caitanya Mahaprabhu." The author is the senior Samnyasin of the Mutt engaged in the mission work. He has the tradition of the life of Caitanya handed down to him authentically and as such this book is a reliable representation of the life of the great teacher.

After a short prefatory section in which an attempt is made to explain the attitude of the author towards the presentation of the subject and the attitude he expects from the readers for a proper understanding of the subject matter, he begins the narrative of the life of the great teacher. The book is not a mere narrative. It explains also the teaching of the Guru and also shows how his teaching has served the great purpose which the Lord always has in his descent or Avatāra. Caitanya is, as the author says, not a mere historical person. He is the great Lord himself, and is the manifestation of the Lord exactly like his previous manifestation as Krishna. I am sure that the book will be welcomed and read with the same devotion and the same profit as the tenth Skandha of the Bhāgavata Purāṇa.

The book contains nearly 300 Pages and is divided into twenty-seven chapters. There are portraits of the Chief of the Gauḍiya Mutt, of the Guru of the author and of the author himself. The book is well printed and attractively got up.

EDITOR
OUR EXCHANGES

The Adhyātma Prakāśa.
The Āmṛta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrika.
The Archiv Orientālī.
The Aryan Path.
Berichte des asien arbeitskreises, Vienna.
The Bhārata Dharma.
The Bhārata Mitra.
The Bhāratiya Vidyā, Andheri, Bombay.
The Buddha Prabhā, Bombay.
The Bulletin of the Deccan College Post-graduate and Research Institute, Poona.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandram.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitas'ram, Lucknow.
The Journal of the American Oriental Society, New Haven, Conn., U.S.A.
The Journal of the Āndhra Historical Research Society, Rajahmundry.

The Journal of the Annamalai University, Annamalainagar.

The Journal of the Benares Hindu University.


The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.

The Journal of the University of Bombay.

The Journal of the Greater India Society, Calcutta.

The Journal of Indian History, Mylapore, Madras.


The Journal of the Madras University.

The Journal of Oriental Research, Mylapore, Madras.


The Journal of Sri Sankara Gurukulam, Srirangam.

The Journal of the U. P. Historical Research Society, Lucknow.

The Kalaimagal.

The Karpāṭaka Historical Review, Dharwar.

The Karpāṭaka Sāhitya Pariṣat Patrikā.

Le Monde Oriental, Uppsala, Sweden.

The Maharaja's Sanskrit College Magazine, Mysore.

The Mimāṃsā Prakāśa, Poona.

The Missouri University Studies.

The Monumenta Nipponica, Tokyo, Japan.

The Mysore Archaeological Series.

The Nāgari Pracārini Patrikā, Benares City.

The New Indian Antiquary, Poona.

The New Review, Calcutta.


The Oriental Literary Digest, Poona.

The Philosophical Quarterly, Amalner.

The Poona Orientalist.

The Prābuddha Karṇāṭaka, Mysore.

The Progress To-day, London.

The Quarterly Journal of the Mythic Society, Bangalore.
OUR EXCHANGES

- The Rama Varma Research Institute, Trichur.
  The Religions, London.
  The Review of Philosophy and Religion.
  The Rural India, Bombay.
  The Saṃskṛta Ratnākara, Jaipur.
  The Saṃskṛta Sāhitya Pariṣat Patrikā, Calcutta.
  The Sentamil, Madura.
  The S'ri, Kashmir.
  The Suddha Dharma, Mylapore.
  The Theosophical World, Adyar.
  The Theosophist, Adyar.
  The Udyāna Patrikā, Tiruvadi, Tanjore District.
  The Vedānta Dipikā, Sri Vaishnava Siddhanta Prachara Sabha, Ltd., Madras.
  The Vis'va-Bharati Quarterly, S'antiniketan.
  The World-peace, Calcutta.
  The Z. D. M. G.

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THE MANAGER,
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SRIRANGAM.
THE SOUL OF THINGS

(From "The Theosophist"—Vol. 4, No. 10, July 1883—Edited by H. P. Blavatsky)

Ten years ago Professor William Denton, an Anglo-American Geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan Science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner-self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially
developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eyebrows—they would at once come into sympathy with the Ākāśa, or soul, or the person or thing with whom or which the object had been in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Ākāśa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the "unfathomable chasm" seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry; that honour is due to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the "patient," and without throwing him or her into the state of Mesmeric unconsciousness, "At first," says Prof. Denton in his book The Soul of Things:

The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen. . . . At least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious
poles. He can do more than this; he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour . . . the universe scarcely holds a secret that the freed spirit cannot behold with open eye.

Prof. Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics. The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. "Otherwise," says Prof. Denton:

he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead.

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperishably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never the profaned, there
exist the vestiges of all our acts, silhouettes of whatever we have done.¹

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak and even think under the observation of those Masters from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-galleries of the Ākāśa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of The Soul of Things into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the Liberal (Sydney) of February 10th, excerpts from which are as follows:

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a

¹ History of the Conflict between Religion and Science, page 133.
thousand-fold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the exterior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. . . .

"I suspect that there are provinces in the mind that physicians have not ventured into." There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could carry your photograph without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon . . . .

It was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? • While they were writing nature
was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed, why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks with the great frog-like animals that existed in that age. To his inexpres­sible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a mi­sionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in Psychometry. This is what she said: "I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question . . . . The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. . . .

The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.
THE ANUP SANSKRIT LIBRARY, FORT, BIKANER

BY DR. C. KUNHAN RAJA

(Reader in Sanskrit and Editor, New Catalogus Catalogorum, University of Madras, Madras)

The modern State of Jodhpur was founded about the middle of the fifteenth century by Jodha, a descendant of the old Rāṣṭrakūṭa kings of Kanouj. One of the sons of Jodha named Bikka founded the modern State of Bikaner to the north of Jodhpur. They were days of wars in India and these Rajput States had their full share of glory during those periods of chivalry and heroism. But the Hindu Kings were not mere adventurous warriors and unscrupulous conquerors. According to their Kula Dharma, they fought, they conquered, they extended their territories, protected their kingdoms and brought happiness to their subjects. At the same time, they were learned and cultured men, encouraging and patronising scholarship, learning, art and literature. Scholars, authors, philosophers, musicians and artists were entertained in their courts and were duly honoured.

In the seventeenth century there were two kings in Bikaner, Karan Singh and his son Anup Singh, whose names stood out foremost among the kings of Bikaner and also among the Rajput kings of those days. It was at the time of Anup Singh that a great library was collected in Bikaner. The
Library had seen days of neglect and the Library has suffered thereby. His Highness the Maharaja of Bikaner is taking a great interest in the Library and under his orders, steps have been taken to preserve whatever has been left to us, in a fitting manner. The Library is now being taken proper care of and arrangements are in progress for the preparation of a reliable catalogue of the Library. The Library has been named after King Anup Singh of Bikaner who collected the manuscripts.

There has been available for over sixty years now, a descriptive catalogue prepared by the late Rajendralal Mitra. From the Introduction to the Catalogue, it would be found that he had never seen the Library and that he prepared the Catalogue from information supplied by another person. The Catalogue is incomplete. It records only less than three thousand manuscripts. There are actually in the Library nearly ten thousand manuscripts in a fairly good state of preservation and there must have been more, which are now lost to us or which exist only in loose or torn sheets.

Every Oriental Scholar and every student of ancient Indian history and civilization owes a deep debt of gratitude to His Highness the Maharaja of Bikaner for the great interest which he takes in the Library and for the arrangements that he is making for preparing a reliable catalogue and for making the Library available for scholars in their studies and researches. The manuscripts are now being arranged properly and a list will soon be available. It is hoped that a more detailed catalogue will be prepared and made available at no great distance of time.

The Library is one of the richest collections of oriental manuscripts, both in point of number and in point of the value of the works preserved in the collection. The collection contains manuscripts that were the personal property of King
Anup Singh of Bikaner, and there is an entry to that effect in all such manuscripts. Then there are manuscripts that belonged to or that were purchased by a great Pandit of his time named Maṇi Rāma Dīkṣita. Many of the manuscripts belonged to the famous Saṃnyāsin named Kavindrācārya. There are copies of many rare and valuable manuscripts in the collection and a few for which no copy or only fragmentary copies are available elsewhere. The collection is especially rich in Classical Sanskrit, Music, Dharma Såstra and Mantra Såstra.

There is a work called Pratınaśadha. In the History of Classical Sanskrit Literature by M. Krishnamacharya, there is the following entry about the work. “Pratınaśadha is a poem by Vidyādhara and Laksmana, composed in Saṃvat 1708, during the reign of The Moghul Emperor Shah Jahan.” The information is taken from Bhandarkar’s Report II (1907). In the Bikaner collection there is a work called Pratınaśadha with a commentary of it by the author himself. The author is Nandanandana. The colophon runs as follows: iti śrī nandanandanakavıktau naiśadha kāvye prathamaḥ sargaḥ.” In the margin is added mahā to be inserted before kāvye. At the end of the sargas, just as in the Naiśadha of Śrī Harṣa, there is a stanza mentioning the name of the author. At the end of the first sarga there is the following stanza:

yam kṛṣṇā samajijanad budhakavim nandābhidhaḥn
cārjunād
vidvadvndvakirītavandyaacarānadvandvāt sutam bhartṛtaḥ
tenāsmin niśadhendrasundarakathākhyālaṅkṛte 'yam
mahā-
kāvye 'gāt prathamaḥ subhārthasubhagasloko 'tha
sargo mahān.
At the end of the third sarga, the colophon adds the information that the Kāvya is suddhādhārānīka. The colophon is: “iti sṛī nandanandanamahākavīviracite pratīnaiṣadhe mahākāvye sudhādhārānīke haṃsādūtanāmā tṛṭīyāḥ sargaḥ.” From the end of the third sarga, the colophons add also the name of the sargas. Thus the names of the following sargas, namely from sarga 4, are: bhaimīvarṇa, saccīśānāvyāja, bhaimīdārḍhyavarṇa, bhaimīvarṇa (here there is a break in the manuscript and the end of the 8th sarga is missing), bhīmajānalasaṃvāda, svayaṃvarāḍhambaravarṇa, naiṣadha-varṇa, rājavarṇa, pāñcanalinirūpaṇa, devavaradāna, nala-bhīmajāmanḍana, rājadharmanirūpaṇa, kaliyugapravesa, bhīma-jāsambhoga, suryodayanirūpaṇa, rūtvarṇa, vipādāgama and niṣadhapatyullāsa. Thus there are twenty-two sargas. Then at the end of the work there are the following verses:

yattāto 'ṛjunasaṃjñako madhubhido bhakto virakto
vasī
kṛṣṇā yajjananī vinītividuṣā tenaiṣa sargo mahān
dvāvimāśaḥ kavipaṇḍitena racite nandena yāto maḥa-
kāvye 'smin nanu pūrṇatāṃ niṣadhappōlāsbḥidhas
thanmaye.
etad vai pratīnaiṣdābhidhamahākāvyam mayā bālyato
nandākhyena kṛtam prapaṅcarahitam pasyantu santo
budhāḥ
aṅgikṛtya paṭhantu kiṃcana mayā yad duṣṭam atreritam
tat te 'ṛhanti gabhīracittacarītāḥ kṣantum dayārāsayah.
vande 'ham prathamam khalam bhayavaśād doṣārjane
kovidam
paścāt sajjanaṃ ānāmāmi sīrasā prītaḥ pratītārthinam
doṣotsāraṇaṭapāram paraṇaṇādānodyatam sarvādā
sādhur bhūtalapālanāṃdāna iti khyātābhiddhāno bhuvi.
s'rimat sāhajahābhidhānanrpatau bhūmītalam s'asati
s'rimadvikramabhūparājyasamayād v a s v a b h r a h a r-
yacyutaiḥ (?)
gānye 'bde makarasthite dinakare s'ukle ca pakṣe
tithāv
aṣṭāmyāṁ ravivāsare viracitam nandena kāvyam nu
idam.
brahmesākṣimitiḥ sataiḥ subhalasannānāvidhārthaip
idam
padyānām sahitam manojñavīṣayaiḥ sargais tathā
bhūṣitam
dvāvimśapramitair nalīyacaritaiḥ samveṣṭitam mañ-
jugalam
kāvyam s'ri pratinaśadhābhidham alaṅkāram vidhattām
satāṁ.

Both on the front and the back of the manuscript there is
written in very bold and clear hand: "sarvavidyānidhānakā-
vindrācāryasarasvātinām pratinaśadhānapustakam". This is
found on all the manuscripts that belonged to the collection of
Kavindrācārya. The first leaf is broken and so the first few
verses have been affected. Folios 88, 89 and 90 are missing.
Folio 189 is again followed by folio 180, there being a mistake
in numbering. Thus there are ten folios more than what the
last folio-mark denotes.

There is a commentary on this work by the author him­
self. It is called bhāvārthavidyotana. This manuscript also
belonged to Kavindrācārya. The colophon at the end of the
first sarga is: "iti nandanandanakaviviracite bhāvārthavidyo-
tane haṃsamokṣo nāma prathamaḥ sargaḥ." The commentary
begins: Om svasti s'ri gaṇeśāya namaḥ. s'ri daksīṇāmūrtaye
namaḥ.
Then after two more verses, the commentary starts: *athātra prathamato granthakāro mahākaviḥ śrīmānnaṁndanan-
danābhhidhānaḥ śiśṭācāraparamparāprasaṅgasāṅgatam niranta-
rāyagr anthasaṁāptipracārakāraṇībhūtam śiṣyasīkṣānīmīttakam 
maḥākāvyalakṣaṇībhūtam ca trividham maṅgalm upadarsayati
—athāpi ityādibhīs tribhiḥ padyaiḥ.

The commentary is a very elaborate one and the author 
enters into abstruse discussions on very minute details of 
Śāstraic intricacies. Both the Kāvyas and the commentary 
are equally scholarly and the Kāvyas is in every sense of the 
word a pratinaisadha (a rival to the Naisadha).

**Bhṛguvaṁśa** is another maḥākāvyas found in the collection. There are nineteen sargas in the Kāvyas. It deals with the 
story of Parasūrāma, tracing the descent from Bhṛgu. I give 
below the colophon at the end of the first sarga: “iti śrīmad 
akhilamahāmaṇḍalaṁdanāyamāna-śrīmadavinas’iparaśu 
āmaprasādāparipṛtapamahābhagyodaya-dvijādhirājasaṁpājīpa 
-nditapratāpāparājāviracite bhṛguvaṁṣe maḥākāvyes tadubhayakā-
maṇḍaṅuvārṇanasāma prathamaś sargaḥ. As in the pratini-
śadha, there is a verse at the end of the Sargas written by 
the author himself in which he gives his name. The verse at 
the end of the first sarga is as follows:

kṣoṇīmaṇḍalamaṇḍanam bhṛgukuḷālaṅkārapāḍāmbhujadvandvārādhanasambhrāmaikarasikeṇāyeṇasupremataḥ 
tenassrīvarapadmanābhatanayenaivam svayam nirmite 
kāvyes śmin bhṛguvaṁṣanāmanisubhesargas tv abhūd 
ādimaḥ
The work begins as follows: śrī varadāmūrtir jayati. Om namaḥ parasurāmāya.

bhṛgukulajaladher nidhiḥ kalānām
vibudhajanopakṛtaiṛ kṛtāvataraḥ
sa bhavatu jagadutsāvāya rāmo
dvijapitar abhyudito manobhirāmaḥ

yatra kṣatrakulena cāpalakṛtā sadyāḥ pataṅgāyitam
yat sahyaścalamaulimālilalitākāram sphurat sarvataḥ
candrārkaprasārāpasāraniratam yat kīcīd ekam param
jyotiḥ samprati jāmadagnyam anīśam toṣāya bhūyān
mama.

tasya śrīcaraṇadvayābjaniratam khyātaikasārvasatān
āryān jñānataraṅginījalabalharadhvastaikajādyadrumān
sāmpājīprathitaḥ pratāpanṛpatiḥ kāvyam ṣya dha tta
sphuṭam
śrīmadbhārgavavamsasavarṇanaparam natvā parapre-
mataḥ

This is a Kāvyā more or less on the model of Kālidāsa’s Raghuvamsa, and perhaps in selecting the title, the author has imitated Kālidāsa. The style is simple. But the descriptions are rather very elaborate, unlike the works of Kālidāsa. This is, so far as I know, the only copy of the work known, and this is the first time that the work has been noticed.

ABHINAVAKARṆĀMṛTA is a short poem in imitation, as the name shows, of the Kṛṣṇakarṇāmṛta of Līlā Ś’uka. There are seventy-two verses in the Kāvyā. The author is Aṇṇayārya. The following is the opening verse:

saubhāgyam tridasaavrajasya vibhavasthemā ratīṣa-
sriyām
aisvaryam sisirāṃśuvams’ajanusām ālambanam
yoginām
nandānandandānam astu purātas tad vastu . . . priyam
ikīcid gopakīs'ora . . . krīdānigūḍhāśayam.

The work ends as follows after 72 such verses:

iti bukkapāṭṭanamahāmbudhīndunā
tanayena tātaguruveṅkaṭāṃbayoh
padavākyamānānapadavīpaṭīyasaḥ
sahajena veṅkaṭaguroḥ kṛtakratoḥ
kṛtir aṇṇayāryaviduṣā vinirmitā
stutir īsītuḥ śrutisudhātaraṅginī
kṛtinām mude 'stu niravadyāmādhurī-
suṣamādhurīṇapadabandhabandhurā.

There is a small work called the Gopaḷavilāśa by
Madhusūdana; there is also another small work called
Govindavilāśa by Bhoja son of S'rīmalla.

Another small work to which I wish to draw attention is
one named JagadvijAYACCHANDAS. There are two works
of the same name, one is laghu and the other is brhat. The
manuscripts belonged to the collection of King Anupa Singh
of Bikaner as the entry on the cover sheets show. The
works form a sort of Eulogy of a King. There is a com-
mentary also for both. The longer works begins: jaya jaya
canḍadyuti jaya canḍa plutariṇucaṇḍa bhraṃṣītacanḍa pra-
ṇuditacanḍa. The smaller work begins: jaya jaya dhīna.
The commentary on the longer one begins:

s'rīgaṇesam bhavāṇīs'au natvā ōkā viracyate
. . . . . agoḍaVijayaḍagnā böyle.

The commentary on the shorter one begins: jaya jaya
dhīna. he rājan jaya sarvotkāreṇa vartasva. kathambhūtah.
dhīnaḥ dhiyaḥ inaḥ sūryaḥ prakāśakatvāt. The commentaries
as well as the texts are by Čavindrācārya. From the name
jagadvijaya, it looks as though the poems are addressed to the Moghul Emperor Jahan Ghir. The poem is in the form of danḍakas, very artificial in the selection of words and unintelligible without the commentary.

There is a small work ascribed to Vilvamaṅgala. I am not sure of the Title of the work or the identity of the work. It begins: 

\[\text{srī gāṇēśāya namāḥ} \]

prārambhe 'ham prathamam athipam'srīgaṇēśasam namāmi  
pūjyam devair jagati ca jaināḥ sarvādā vandanīyam natvā devīm abhayavaradām sāradām atra bhaktyā bhaktānām yā sakalavaradā jādyahā yā kavīnām  

\text{srīvāsudevakṛtabhaktiratiḥ prasiddho}  
yogīsvarō viditatatattvatatiḥ prasāntaḥ  
muktīm padam bhuvi vīhāya param pavītram  
dvārāvatīm nanu jagāma naman harim saḥ  

\text{lakṣmīnivāsa madhusūdana mādhava tvam}  
devī (?-) prasīda mama buddhibharam pradasva (?)  
yasmād aham kila vibho tava bālakelim.  
\text{saṃvarṇayāmi satatam prāniḥpatapūrvam}  

The work may be more or less identical with the one noticed by Eggeling in the India Office Catalogue under No. 3907 and by Keith in the recent India Office Catalogue under No. 7063. But there are considerable variations. The present work will be useful for purposes of collation and comparison.

\text{ANŪPASIMHA GUṆĀVATĀRA} is a small poetic work in which the great princely qualities of King Anup Singh of Bikaner are described. There are ten sections, each of about ten verses; and in each of them, one quality like valour, generosity and splendour is described.
KARṆĀVATĀMSA or DUSṬADAMANA is a short poem, which, as the two alternative names show, was written by a court poet of King Karan Singh, father of King Anup Singh of Bikaner and is in the form of a satire on all sorts of wicked persons hanging about the courts of kings in various capacities and professing to follow various avocations of life.

KARṆĀBHŪṢĀṆA is a small work on poetics and is also called after King Karan Singh of Bikaner.

SĀHITYAKALPA DRUMA is a bigger work on Alāṅkāra written by an author who flourished in the court of King Karan Singh and who enjoyed the patronage of that King.

All the above four works show that the tradition of great Hindu Kings patronising scholars and authors continued for many centuries after the time when Sanskrit Literature is supposed to have started on its course of decay. The above four works have a special value to Bikaner; but the interest is not confined to Bikaner. They are good poems and authoritative works on Poetics and are very valuable to all students of Sanskrit Literature.

ANŪPAVILĀSA or DHARMĀMBHODHI is a work on Dharma Śāstra written by Mani Rāma Dīkṣita, who was a great scholar in the court of King Anup Singh. Many of the manuscripts in the collection in the Bikaner Palace have been the property of this scholar or have been purchased by him. The first four sheets in the beginning are now missing. The following is found at the end of the section dealing with Ācāra:

\[
\text{gaṅgārāmātma} \text{dhiṃmāna} \text{maṇirāmā} \text{vimukta}\text{ke} \\
\text{bhūpānūmapamude ratnam ācāram samacīkarat.}
\]

\[\text{iti sṛimādraṭhauḍakulamaṅgalāvāsa-sakalavidyāvilāsa-nijakīr-}\]
\[\text{titulitakailāsa-sṛimānmanahārājādhīrāja-sṛimahāra j a s r i m a d-}\]
\[\text{anūpāvilāse dharmāmbhodha} \text{ū ācāraratnam samāptam.}\]
Evidently there is something wrong in the colophon. I have reproduced it as it is found in the manuscript. The following, which is correct, is found at the end of S'âlā-pratiśṭhā:

iti srīrāthaḥaurakulamukuṭamaṇi-srīmahārājādhirājamaḥarāja-anūpasimhakārite dikṣitamaṇirāmakṛte srīmadanūpavilāse dharmāmbhodhau sālāpratiśṭhāprayogah

The following is found at the end of the section dealing with samaya:

śivapradam śrīśivadattas armaṇaḥ
putrasya gaṅgottararāmanāmnaḥ
praṇamyā pādam maṇirāmasaṃjñakas
tanoti ratnam samayam satām mude

The following is at the end of vatsarakrtya:

natvā śrīraghunāthapādayugalam vighnaśavānyos tatha tatañ cāpi mahāmunim budhasadahpūjyam jagadbdhakam
rājñāḥ śrīmadanūpasimhakṛtinaḥ kīrtyai mayā tanyate ratnam vatsarakṛtyanāma ruciram prītyai satām sarvataḥ.

iti śrīmadrāṭhauravamśacūḍāmaṇi-srīmanmahārājādhirājamaḥharāja-srīmadanūpasimhadevakārite misrāśivadattātma-
jamisrāgaṅgārāmātmaja-dikṣitamaṇirāmakṛte anūpavilāse dharmāmbhodhau vatsarakṛtyaratnam samāptam.

Todar Mall, the great Prime Minister of the Moghul Emperor Akbar has written a work on Dharmās'āstra called Todarīnanda. There is a notice of the work in the History of Dharma S'āstra by P. V. Kane. The notice appears in section 104 (pp. 421 to 23). The description is based on
manuscripts available in the Deccan College Collection. The manuscripts now in the Bikaner Palace collection belonged to Kavindrācārya, as the notice on the cover sheet shows. I give some extensive quotations from the work, in so far as there are not many manuscripts of the work available.

ślī gaṇesāya namaḥ

ekas tuṅgabhujāṅgārasa'yane śīṛṣopadhānām śriyās

śrīgaṇapati śrīyasvāya cānyat tatparirabhāṇena rabhasād udbhinnaromāṅkuraḥ

anyo ratnakirītāsimani paro nīvīm muhuḥ sevate catvāro 'pi śubhās' caturbhujā tava śreyo vitanvantu

nāḥ

catavāro 'pi śubhās' caturbhuja tava śreyo vitanvantu

nāḥ

k a n d a r pāṇḍhyamiladdhirānyakasātipuprāṇesvarīsāṃśtra-

sat-
toṭaṅkaprathamāyakarśaṅakalānīmāṅkakarmojjalāḥ

praḥlādodadhikandalinaivalavanahribhūtalakṣmībhṛtaḥ

santuṣṭyai mama santu sātrakṣa jītas te kuṭabhārera

bhujāḥ

ramāpatisahodarīm prāṇatabhaktasampatkarīm

sphurattaranījitnurmī jaḍamaticchidākartaṁ

bhavāmitasarītārīm upaniṣadbhavovaikharīm (?)

namāmi paramesvarīm pramathanāthasātodarīm

kṣoṇīpākṣmalalocanākucatātipāṭīrpaṅkacacchatā-

dhānaukukadāhāramadhyavilasaḥpratyaggarutyaḥ (?)

dordānaprabalapratāpamahimapradhīvatvisvodārā

so 'yam maṅdananāmaṇḍanam vijayate sṛī ṭodarākṣmā-

patīḥ

yaḥ sāstrāṁ prathamamukuro jānīnām ekaratnam

dharmāḥrāhādharanivalaye viṣṛutaḥ ṭodarākhyāḥ

rājā so 'yam nṛpabhagavatidāśavamśāvatamśo

'vidvatkotisphuritamahīmā dānasaukhyam vidhatte.
The colophon is as follows:

iti śrīmatsamastaprasastavirudāvalivirājamanā-da ya ādā-k śiṇyādiguṇagrāmanidhāna-śrīmadgovindapadaravindaniṣya
ndamānāmandamakarandāsvādalubdhamadhupāyāmaṇāmānas
-sa-nirupamasamarasvīkārasāhasanirantarānāntahayahasthihem-
aṅrādidānākṛtārthikṛtārthisārthavaconiṣṭhākaniṣṭikṛtapratha-
pārtha-pārasikādhināthasrīmad-jalāludina ākbar sāha pratha-
māmātya-mahārājādhirāja-śrītoḍaramallaviracite ṭoḍarānande
danavidhānasaukhye dānaharsaḥ samāptah.

Other volumes contain vyavahārasaukhya, āgamasaupkhya, and sāṃhitāsaukhya. I give below the first verses from these sections:

śrīmān haindavāpārasīkadharaṇīsakrasya rājāgraṇī
rājā ṭoḍaramallacaṇḍakirāṇas tivrapratāpodayaḥ
lokānām atigāḍhadurbhayamodhvamsaya padmotsavān
ātanvan vyavahāranirṇayakarasrankaśreṇim karoty ujvalām.

At the end of this manuscript is seen: saṃva 1630
varṣe phādgunasudi II budhe āgarai nagare śrī ākbarāśāhijalā-
ladirājye likhitam thāharivāmsugopācāla. This is what is
found in the manuscript. I have copied down what was found
there. The mention of Akbar as the Hindu Persian King is
worthy of note.

yo mlecchāmbudhiviplave nipatitām rājā trayīm trayate
yo dharmam kalikālaghorakabalād uddhṛtya samrakṣati
yah sāntim vidadhāti bhūmivalaye sarvādhisamvardhi-
nim
so 'mum manḍanamanḍanam vitanute granthāṁ navam
ṭoḍaraḥ
The above is in the beginning of the section called Āgama-saukhya. The following is from the beginning of the section called Samhitāsaukhya:

yatākṛtyā vijito bhujāṅgamapatiḥ pātālam adhyāsta yadvāṇīnaipūnamādhurisu vijito vācām patiḥ svargagah
dagdharivrajyatpratāpasikhino dhūmasya lekhā vyadhād
indau lakṣma sa ṭoḍarakṣitipatir jiyāt samāḥ koṭiṣaḥ
tadājñayā jyautiṣasaukhhyam etad ārabhyate paṇḍita-
saukhyaḥethoḥ
triskandhapāraṅgamadaivavidbhiḥ samūlasiddhāntani-
haddhayukti.

Evidently this section was written by another under the orders of Todar Mall. The section was written by Nilakaṇṭha Daivajña, as the colophon says. Various other sections are found in other Libraries, like the Calcutta Sanskrit College, and Alwar.

In the field of music there are many manuscripts. King Anup Singh was a great patron of music and many musicians and authors of musical works were entertained in his court.

Anūpavilāsa is a work in seven sections dealing with śvara, rāga, prakīrṇaka, prabandha, vādyā, tāla and nrtya. There is another work called Anūparatnākara. A third work is called Anūpankusā. All the three are by Bhāvakhaṭṭa. In the beginning of Anūpankusā we see the following verses:

sīrī gāṇesāya namaḥ;
janārdana-pradānbhajam karnarājapadāmbujam
samyagjñānaprabodhārtham smṛtvā natvā prapūjya ca
ekām mudrām urikṛtya sārdhaharṣatrayātmikām
'srīmada-nūpasimhasyājñāya granthadvayam kṛtam
The following is in the third section dealing with Prakīrṇaka in the Anūpavilāsa:

atha prakīrṇakam karṇāsāyanam anākulaṁ
dēṣīṁārgaśrayam vakti sārgadevo vidām varaḥ.

The colophon in these works are very long. The final verse in the section is:

pratyakṣabharatācāryaḥ kallinātho vidām varaḥ
viprasaṅkīrṇaviśayam prakīrṇakam avaraṇayat.

Then follows the colophon: iti sṛimadrāṭho dudakuladinakara-
mahārājādhirāja-srīkārṇaṇīṃḥātmajajayasrīvirājamāṇacatuḥ-
samudramudrāvacchinnamedinīpratipālanacatura-vadānyātisa-
yanirjītacintāmani - svapratāpatāpitārvarga-dharmāvatārasrī-
madanūpāsimhāpramodapradīta-mahīmehendraśaumimukku-
ṭaratnakiranānirajitacaraṇakamala-srīsāhiḥahānsabhāmaṇḍa-
nasaṅgitarāja-janārdanaḥbhāṭṭāngajānuṣṭupacakraṇartisaṅgita rā-
yabhāvabhaṭṭaviracite 'nūpasaṅgītavilāse prakīrṇakādhyāyaḥ
tītiyaḥ samāptah.

The prabandhādhyāya begins: sṛīmaṇgalamūrtaye namah.
srī sarasvatī namah. sṛīgurudevataḥbhyo namah. sṛīkula-
devyai namah sṛījaganmātre namah.
svararāgādikam sarvam gītopakaraṇam yataḥ
nirūpitam pradhānatvād atha gītam nirūpyate
raṇjakāḥ svarasandarbhō gītam ity abhidhiyate
gāndharvam gānam ity asya bhedadvayam udīritam.

The copy of ANŪPĀNKUS'A is also incomplete. The following is the beginning of a section of the work.

sṛī gāṇeśāya namaḥ.

āḥṛtāya ca dānāya vādyabhāṇḍātmāne namaḥ
yasmād akṣarasambhūtir jāyate ghātayogataḥ
vādyam caturvidham proktam rāgāvirbhāvakam dvayam
sabdāvirbhāvakam teṣu gītīdvayavibhedanāt

The following topics are found in the section: iti pātaḥ, iti saṃlekhāḥ, iti daksīṇahastavyāpāraḥ, iti vāṃsīkavṛṇdam. The section ends.

selukā phallārī sṛāṇas trivalī dundubhis tathā
bherīnissānatambakyō bedāḥ syur avanaddhagāḥ

Another section begins: sṛī gāṇeśāya namaḥ.

e oṅ ai auc tathā am aḥ i u ŋ tathā
hrasvādirghās tathaite kā khā gā ghā jaːnau ṭo

After some time there is the statement: iti saptatyaḍhikasatam akṣarasaptāṭhāḥ. This is all in the Vādyādhyāyāya of Anūpānkus'ā.

There is another work on music by Bhāva Bhaṭṭa called BHAVAMAṆJARĪ. It begins:

janārdananpadam natvā kriyate bhāvamaṆjari
bhāvena tattvabodhārtham na laṅhvī nāтивistarā.

The manuscript is incomplete.
There is yet another musical work of Bhāva Bhaṭṭa; its name seems to be Anūpaśaṅgītavartamāṇa. The work begins: sṛi gāṇeśāya namah.

sṛigurum gaṇanātham ca baḍukam sāradāmbikām
pitaram mātaram natvā granthaṁmuttamam (?)

kriyate bhāvabhaṭṭena vartamānapravartakam.

Anūpaśaṅgītavartamāṇa is the name found on the cover sheet. There is no colophon. There are 48 Folios, and about 350 verses.

Sāṅgītānūparāgasāgara is another work of Bhāva Bhaṭṭa. There are two copies of the work. One is in an extremely decayed condition and it is impossible even to touch it. Another copy is in a better condition. It has 167 Folios. The work begins:

vedādipraṇavasadṛṣṭam akhiladhvanivigraham yatprā-sādāt
śrūnvanti sūkṣmamatayas tam anāhatam śivam naumi.

sarvavighnaharam sāntam sarvābharaṇabhūṣitam
sarvasiddhikaram devam natvā grantham karomy aham
vaikuṇṭham pratyaham yanti laksminārāyaṇagṛhe
rāgāḥ sarve 'pi gandharvaiḥ saha sarvasukhāptaye
svasvavelām puraskṛtya te rāgā raṇjanātmakāḥ
raṇjayanti svarūpena laksmlnarayanam prabhum

The works ends with the section named sēṣarāgaprakathana, which is the twelfth section.

Another musical work is Anūpoḍēśa. It is by raghu-
nātha son of Bhāvabhaṭṭa. The work begins: sṛīgaṇaḍhipa-
baḍuka-sāradābhyo namaha.
On P. 6 there is the statement iti svarādhīyāyah. The second section begins:

atha rāgakramam cātra kathayāmi samāsataḥ
pañcāmi grāmarāgāḥ syuh pañcagītāsamāśrayāt.

One colophon is: iti sṛīrāthodakuladinakaramahārājasrī
anūpasimhapramoditasribhāvabhaṭṭātmajaraṅghunāthagosvāmi-
krīṭasaṅgītanūpoddesaḥ samāptaḥ. This is on p. 45. There
is another bigger colophon in another copy of the work, where
all the details about King Anūp Singh and Emperor Sha
Jahan are given.

There is a big work on Music by one of the kings of
Mewar, named Maharana Kumbha or Kumbhakarna. He is
also called Kālasena. The name Kālasena is found only in
this work. His commentary on Jayadeva’s Gītāgovinda has
been printed and there the name is only Kumbhakarna. There
is a complete manuscript of the work in Bikaner. At the end
of each of the main sections there is a very long colophon,
where the author gives various pieces of information about
himself. In the introductory portion he traces his geneology.
It is a very big work in about 16000 verses, and is hence
called śoḍasāsāhasrī. The work is known also as saṅgītarāja or
Saṅgītamīmāṁsā.

Anūpavilāsa, Anūparatnākara and Anūpānkūṣa are already
available in print for the first two sections in each. The
manuscript of Anūpavilāsa does not seem to be different from
the Saṅgītaratnākara of S'āṅgadeva with the commentary of
Kallinātha. Further details with more extensive quotations
will be given on a subsequent occasion.
ACKNOWLEDGMENT

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Adyar
8th May 1940

G. Srinivasa Murti,
Hony. Director.
MANUSCRIPTS NOTES

K. Madhava Krishna Sarma, M.O.L.

THE CONTRIBUTION OF THE ADYAR LIBRARY TO OUR KNOWLEDGE OF THE TEXTS AND TEXTUAL DIVISIONS OF THE SĀMAVEDA BRĀHMAṆAS

The Tāṇḍya

It is hitherto a belief among some Vedic scholars that in all MSS. of the text of the Tāṇḍya-mahābrāhmana the divisions are called Prapāṭhakas and that it is only in MSS. of Śaṇā's commentary thereon that they are styled Adhyāyas (vide Bhagavaddatta, A History of Vedic Literature, vol. II, p. 14). There are two MSS. of the text in the Adyar Library to disprove this generalization. In these two MSS. which are written on palm-leaf in Grantha script and bear the shelf-numbers 19. M. 29 and 34. A. 2, the divisions are called Adhyāyas. The constitution of the Adhyāyas in the latter is also an unusual one deserving of critical attention. The Tāṇḍya is usually known to consist of 25 Adhyāyas, i.e. Pañcaviṃśa. (For the different versions of distribution of the text over 25 Adhyāyas cf. the Bibliotheca Indica ed.; Keith, India Office Catalogue, vol. II, part I, 4361; Tanjore Descriptive Catalogue, vol. II, 775 et seq.). According to this MS. which divides the text into 5 parts consisting of Adhyāyas numbered 1-10, 1-10, I-4, 1-3 and 1-3, respectively, it is Trimsa. The first ten Adhyāyas agree with the corresponding ones of Śaṇā's text (Bibliotheca Indica ed.). The rest are constituted as follows:
Part II. (1) XI.1-5 (B. I. ed.); (2) XI. 6-11; (3) XII. 1-6; (4) XII. 7-13; (5) XIII. 1-6; (6) XIII. 7-12; (7) XIV. 1-6; (8) XIV. 7-12; (9) XV. 1-6; (10) XV. 7-12.

Part III. (1) XVI; (2) XVII; (3) XVIII; (4) XIX.

Part IV. (1) XX (consisting of 19 sections instead of 16); (2) XXI; (3) XXII.

Part V. (1) XXIII; (2) XXIV; (3) XXV.

Sādvimsa

According to one version which is represented by a large number of MSS. of the text, the Sādvimsa is divided into 5 Prapāṭhakas. (But cf. Mysore Des. Cat., vol. 1, 138 et seq.; Tanjore Des. Cat., vol. II, 780-81: these are MSS. of the text divided into 6 Prapāṭhakas; differences in the constitution of the texts in these deserve notice).

According to another which Sāyaṇa follows in his commentary, it is divided into 6 Adhyāyas. (See Weber, History of Indian Literature, p. 69; Bhagavaddatta, ibid., p. 16; in Jivananda Vidyasagara’s edition of Sāyaṇa, Calcutta, 1881, the divisions are however styled Prapāṭhakas). A third version which divides the text into 3 Adhyāyas consisting, respectively, of I.1-III.1, III.2-III.12 and IV-V of Jivananda Vidyasagara’s edition is represented by the MSS. bearing the shelf numbers 26. G. 17, 19. M. 29 and 19. E. 68 in the Adyar Library. It is worthy of note that in all these three MSS. the divisions are called Adhyāyas instead of Prapāṭhakas (cf. also Madras Des. Cat., vol. I, part II, 58: Keith, India Office Cat., vol. II, part I, 4370).

The Adbhuta

The extent of the Adbhuta which has been generally characterized as an apocrypha, is usually known to be the last Prapāṭhaka
of the Śādvimśa; but there are MSS. evidencing the existence of two more versions of this. According to one of these versions which is represented by the Adyar Library MS. 41. B. 81, only Khanda 11 and 12 of the last Adhyāya (section V. 11-12 of the Calcutta ed. of the text) form the text of the Adbhuta. In this MS. it is contained after the colophon इति पद्विः ब्राह्मण समालम् and has at the end the colophon: इन्द्रुत्ब्राह्मणम्. (Cf. also Die Handschriften-Verzeichnisse Der Königlichen Bibliothek zu Berlin, Erster Band, 288). In Adyar 26. G. 17 the third, the last, Adhyāya ends with section 17 (V. 10) and does not contain the two Khandaś at all. The Adbhuta is thus not regarded as part of the Śādvimśa in both these MSS. In the Calcutta edition there is no Śāyaṇa for the last two sections. (See Bhagavaddatta, ibid., p. 16; but cf. Keith, India Office Cat., vol. II, part 1, 4372).

According to the other version represented by an Oriya MS. of the Adyar Library, bearing the shelf-number 33. C. 7, the Adbhuta consists of the last two (4th and 5th) Prapāṭhakas except Khandaś V. 11-12 which are not contained herein also.

The text of the Adbhuta has been published by Weber in Zwei Vedische Texte Über Omina und Portenta (1859).

THE MANTRA

The Mantrabrāhmaṇa consisting of two Prapāṭhakas of 8 Khandaś each has been published by Satyavrata Samasrami, Calcutta, 1892. In Adyar 19. M. 35 the two Prapāṭhakas are divided into 14 Khandaś, Khandaś 4 and 5 of the first Prapāṭhaka and 7 and 8 of the second of Samasrami’s edition being given as Khandaś 4 and 7 respectively. In 33. C. 29 also, which is a MS. of Śāyaṇa on this, the Prapāṭhakas are divided into 14 Khandaś, Khandaś one and two of the first and 6 and 7 of the second being given as Khandaś 1 and 6 respectively. (See Keith, India Office Cat., vol. II, part I, 4348; Mysore Des. Cat., vol I, 127 et seq.)
The Devatādhāya or the Daivata

The text of this Brāhmaṇa published by Jivananda Vidyasagara, Calcutta, 1881, consists of 3 Khaṇḍas. The Adyar Library MSS. 40. B. 57, 19. N. 38 and 41. B. 63 contain besides some additional matter (काशोण विषयः यः ज्ञारविषयः स्वतः इत्यादि etc.) at the end of the 3rd Khaṇḍa, a 4th Khaṇḍa beginning with अथ साधनार्थित्रियम व्याख्यायात्माय: | (Cf. also Mysore Descriptive Cat., vol. I, no. 120).

The Ārṣeya


The Vamsa


In the India Office Catalogue, vol. II, part I, p. 53, Prof. Keith observes: "The insertion of this section as a fresh Paṭala of the Brāhmaṇa is found in other MSS.; cf. Madras Catal., I. 124, 125; Deccan Coll. Catal., I, 132, where the unsupported claim is made that the Tarpaṇa is an integral part of the Vamsa's Brāhmaṇa, although not included, as being too easy, in Sāyaṇa's commentary".
BHĀGAVATA KRŚṆA KAVI'S S'ARMĪŚṬHĀYAYĀṬIYA

On p. 638 of Aufrecht's Catalogus Catalogorum there is the following entry regarding this work:

"śarmīṣṭhāya-nātaka, by Bhagavata Krśṇa Kavi. Rice 264.-
Mentioned in Sāhityadarpaṇa, p. 195."

There is a MS. (9. C. 80) of Bhagavata Krśṇa Kavi's S'armīṣṭhāyayātiya in the Adyar Library. From the introductory portion it is known that this poet was a contemporary of Mahārāja Krśnarāja Oḍayar 111 of Mysore. This contemporaneity is established by another of his works also, namely, the Krśnarājābhhyudaya in which he depicts the greatness of his royal patron. (See Krishnamachariar, History of Classical Sanskrit Literature, p. 275, note 200; but cf. p. 650, footnote 1.). As the Sāhityadarpaṇa has to be dated in the 14th century, the reference in it to a S'armīṣṭhāyayāti cannot be to the play by Bhāgavata Krśṇa Kavi. Further, Viśvanātha refers to an Utsṛṣṭikāṅka and not to a Nātaka (see p. 435, Jivananda Vidyasagara's ed., Calcutta, 1884); but the work of Bhāgavata Krśṇa Kavi is a Nātaka in 5 acts. It begins as follows:

श्रीघणपतिशाॅर्दागुल्ह्यो (नमः) | श्रीलक्ष्मीनितिहाय गुरुवे नमः ||
सुमुखः (ति) विधिवशाख्दिशुक्तंभवामिः श्रीयमं सततमूः ||
सुमनःप्रमुखं तमं सुमुखं प्रणामामि सिद्धिब्रजिस्वलम् || 1 ||
कृतवसतिसुलभां विन्दुदर्यन्यायलो विवतसरितम् ||
वामाक्सीकुलगिरिजः स राजमौलिः श्रीयेजस्तु सदाः || 2 ||
नान्यनते सूत्रावर—(नप्त्याभिमुखों भूतवा) बार्येः इतस्तावत् ||
(प्रविश्य) नती—अज को गिनोमो (बार्येः को नियोगः) ||
सू—वार्येः सकलदेशाधीशोद्धर्मण्प्रचालकविद्याध्राणकोतिस्मीतिहात्क्यवलयं-
महामणिमुलं महीयवुर्णगर्मावस्त्हुणाध्म. राज इत्याची व्यकृतैस्तत्त्र सकलदेशाधीशोद्धर्मण
श्रीकृष्णस्वः चैत्यदर्शन्त्राणाः भूकैत्व इति प्रसिद्धां गण्युस्मिन्यात्ते ||
MURĀRIPĀNCIKĀ AND NĀRĀYANABHAṬṬĀ:
NEW LIGHT ON THE RELATIVE CHRONOLOGY OF
ĀṆḌAPILLAI AND SUDARS'ANASŪRI

The concluding portion of Viśṇubhaṭṭa's Pañcikā on the Anargharāghava, wanted in the only edition of it by Chakravarti Ayyangar and Narasimha Sastri, Telugu script, Mysore, 1905, is extracted below from the Adyar Library MS. bearing the shelf number 24. C. 21. In the above edition the commentary abruptly ends with सीमन्तय विभाजनः—एकस्येव जलवेदक्षिणंतव followed by the editorial remark: एतावानेवायं प्रथं उपलब्धः. From here the Adyar MS. continues as follows:

दक्षिणत्वपक्षिममत्वथघपदेशः स नेतृत्वपर्यन्तेन तथा प्रतीतः। जलद्भ
इति द्विवचनेनैकिरकमान्यनेकप्रतीतिसंपादनं सेतुमुखम्। निमित्त इति।
उद्धुपवदुपरिवर्त्यापनातु वदः। तत्तदार्थम् कृत्य एव वद्रो भवति। एवं त्रिपादाभिषेकमूर्तिपलावेकनायनपर्यायस्मात्तीलकातान्यनिष्ठायिदानी सर्वः
लोकक्षणार्थं प्रधानवल्लभां कृतश्रेया। उपसन्तां बाधः। कल्पानिेति
बाधः: परिहत् इति वा योजना। तत्व मुलत्वेन हृपान्तरस्वायत्ते।
इति प्रधानापरस्तरंपलास्मार्पहुपत्रवदुपसंहारो नामान्त्रे। तदुक्तम्—फलातिका
रसंहार इति। आपुरसिद्धिन्यं समुन्नीतिविद्यादि। मकारदेवे: शबद्यान्तरिका
विशेषं सद्भोजपि पिन्नवन्तु संवर्यंतु। सवेदा साहित्यश्रवण सिद्धश्रीत्विभावः।
जन: श्रोता परिमश्य यक्ष्यव्यवाहिद्वादार्थशक्तिक्रसव। गम्भीर इति विमानसा
क्ष्यात्तमाह। अविमुखसेराणं: दृष्टा तथा तुःक्षेत्रस्तथा स्तुतिरपीति गुणावस्त्रिब्धारोः।
देवस्येयादि। वीर्यशोरसायनमजीरमरत्वसंपादनमौषधं तद्दृष्टे।
The Pañcikā helps us to fix a lower limit to the date of Āṇḍapillai—the illustrious commentator on the Āpastamba Dharma and Grhya Sūtras. It quotes him authoritatively (p. 107 of the ed.) and is in its turn quoted on Pāñini 4.4.102 in the Prakriyāsarvasva by Nārāyaṇabhaṭṭa who flourished in the end of the 16th century; Āṇḍapillai must therefore be sufficiently earlier than Viśṇu and Nārāyaṇa. In his Preface to the Āpastambagṛhyaśūtra, p. 3, Mysore G.O.L. Series No. 1, Mahadeva Sastri places Sudarsanāṣṭri in the first half of the 17th century. In the India Office Catalogue, vol. II, part 1, pp. 198-99, Prof. Keith has the following descriptive note on Āṇḍapillai’s Gṛhyaprayoga.

“Tālavṛntanivāsin’s Gṛhyaprayoga, an exposition of the Āpastamba-Gṛhyaśūtra, based on the commentary, Tātparyadarsana, of Sudarsanārya. . . . . . . The Kapardi-kārikā cited may be taken at second hand from Sudarsanārya.”

It has to be observed that if a 17th century date is assignable to Sudarsanārya, Tālavṛntanivāsin could not base his work on the former’s Tātparyadarsana, nor could he take the Kapardikārikā at second hand from the latter.
OUR EXCHANGES

The Adhyâtma Prakâśa.
The Amrta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute, Poona.
The Annals of the Sri Venkateswara Oriental Institute, Tirupati.
The Archiv Orientální.
The Aryan Path.
Berichte des asien arbeitskreises, Vienna.
The Bhārata Dharma.
The Bhārata Mitra.
The Bhāratiya Vidyā, Andheri, Bombay.
The Buddha Prabhā, Bombay.
The Bulletin of the Deccan College Post-graduate and Research Institute, Poona.
The Bulletin of the New York Public Library.
The Cochin Government Archaeologist, Trichur.
The Director of Archaeology, Nizam’s Dominions, Hyderabad.
The Director of Archaeology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandram.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitāśram, Lucknow.
The Journal of the American Oriental Society, New Haven, Conn., U.S.A.
The Journal of the Andhra Historical Research Society, Rajahmundry.
The Journal of the Annamalai University, Annamalainagar.
The Journal of the Benares Hindu University.
The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
The Journal of the University of Bombay.
The Journal of the Greater India Society, Calcutta.
The Journal of Indian History, Mylapore, Madras.
The Journal of the Madras University.
The Journal of Oriental Research, Mylapore, Madras.
The Journal of Sri S'āṅkara Gurukulam, S'rirangam.
The Karṇāṭaka Historical Review, Dharwar.
The Karṇāṭaka Sāhitya Pariṣat Patrikā.
Le Monde Oriental, Uppsala, Sweden.
The Maharaja's Sanskrit College Magazine, Mysore.
The Mimāṃsā Prakāśa, Poona.
The Missouri University Studies.
The Monumenta Nipponica, Tokyo, Japan,
The Mysore Archaeological Series.
The Nāgari Pracārini Patrikā, Benares City.
The New Indian Antiquary, Poona.
The New Review, Calcutta.
The Oriental Literary Digest, Poona.
The Philosophical Quarterly, Amalner.
The Poona Orientalist.
The Prabuddha Karṇāṭaka, Mysore.
The Progress To-day, London.
The Quarterly Journal of the Mythic Society, Bangalore.
The Rama Varma Research Institute, Trichur.
The Religions, London.
The Review of Philosophy and Religion.
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The Saṃskṛta Ratnākara, Jaipur.
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The Sentamil, Madura.
The S'ri, Kashmir.
The Suddha Dharma, Mylapore.
The Theosophical World, Adyar.
The Theosophist, Adyar.
The Udyāna Patrikā, Tiruvādi, Tanjore District.
The Vedānta Dipikā, Sri Vaishnava Siddhanta Prachara Sabha, Ltd., Madras.
The Viśva-Bharati Quarterly, S'āntiniketan.
The World-peace, Calcutta.
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GRATEFUL HOMAGE TO DR. BESANT

Many difficulties have been and are experienced by thoughtful and earnest people as to the right inner attitude which should be taken as regards the present War. The sincere Christian feels puzzled as to how to reconcile his duty to his country, recognized as his duty by an instinct more powerful than his religious belief with the principle of non-resistance laid down by the Founder of his faith. Some, who have philosophically accepted this principle, like Tolstoy, boldly apply it nationally as well as individually, and dream of a "martyr Nation" which, unarmed and defenceless, should acquiesce in its own

\[
\text{DR. BESANT'S MESSAGE FOR WARTIME }^1
\]

\textit{(Written in relation to the last War, but true today)}

The Dilemma of Thinking People

\begin{quote}
Many difficulties have been and are experienced by thoughtful and earnest people as to the right inner attitude which should be taken as regards the present War. The sincere Christian feels puzzled as to how to reconcile his duty to his country, recognized as his duty by an instinct more powerful than his religious belief with the principle of non-resistance laid down by the Founder of his faith. Some, who have philosophically accepted this principle, like Tolstoy, boldly apply it nationally as well as individually, and dream of a "martyr Nation" which, unarmed and defenceless, should acquiesce in its own
\end{quote}

\footnote{From \textit{The Theosophist}, with kind permission of the Editor.}
subjugation, and unresistingly permit itself to be subdued and enslaved. They would definitely permit murder and theft to go unpunished within their borders, as they would allow armed force to invade their shores, and would carry out to the uttermost the principle laid down by earth's greatest Teacher: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love."

Those who hold this view and are willing to put it into practice are obviously more rational than those who, rejecting the principle of the relativity of ethics in theory, are not the less practising it, while maintaining the absolute nature of Right and Wrong. The majority of average men and women do not trouble themselves about intellectual consistency, and are content to "muddle through" life, to adopt at any given moment the theory which fits their instinctive action, or even to act without any theory at all.

The Relativity of Ethics

Instructed Theosophists recognize, of course, the relativity of ethics, the only theory consistent with evolution, and see that "right" is that which works with the divine Will in evolution, while "wrong" is that which works against it. Knowing that, in any human society, there will be souls at very different stages of evolution, they will realize that the wisest and best should try to embody in the criminal laws the highest morality which the lower types of average men and women will accept, as conformable with their own practice, and which, for the common comfort, they are prepared to enforce. Children will be taught this code, and it will be generally observed without undue strain. A criminal code only embodies the morality of the less evolved average man, and forbids the things which he is
not inclined to do—murder, theft, and the more palpable forms of violence and swindling. Types which are still inclined to savagery are not allowed to trouble the order of society, but are restrained, or punished—generally in unwise and unintelligent ways, which do not improve them.

There Are Good Citizens

Now so far as such offenders go, most people would agree that society should not allow itself to be ridden over roughshod by them, and that if one of them is committing a crime, it is the duty of the good citizen not to be neutral, but to interfere with the criminal and to rescue the victim, if some agent of the law is not before him in the task. If a man sees a woman or a child being cruelly ill-used, he will interfere, and use such force as is necessary to save the helpless from violence. To stand aside and allow the ill-usage to go on would stamp the passer-by as a bad citizen.

On the other hand, if he saw two ruffians fighting over the possession of some object, he might leave them to settle their dispute in their own way, without feeling that he had failed in his civic duty.

Within the small areas of Nations these duties are fairly well agreed upon, and the duty of the good citizen to preserve the peace, to help in its preservation, and to maintain the social order, is recognized. It is seen that to permit violence, to permit the brutal use of strength, to override right, would be to allow society to retrograde into barbarism. To be neutral in such conditions is a social crime.

Why Not Good Nations?

But where international relations are discussed, much difference of opinion is found to exist. International morality
cannot as yet be said to exist. There is no moral code re-
cognized by Nations in their relations with each other; the
strong bullies the weak, robs, annexes at its will. Nations do
not interfere with each other when a powerful Nation crushes
a feeble one and enforces its will upon it for its own gain; if
it is one today, it is another tomorrow. "National security,"
"necessity for expansion," and similar phrases cover unwar-
r rantable aggressions, indefensible injustices. No Nation's hands
are clean. When Prussia, the big bully, beat little Denmark
and stole Schleswig-Holstein, Europe looked on indifferent,
remained neutral, and felt no shame in remaining so. When
Belgium allowed the Congo atrocities, and Germany murdered
the Hereros, Europe remained silent and neutral. When
Austria stole Bosnia and Herzegovina, Europe remained
neutral; and no one interfered with Britain in the Soudan,
with Italy in Tripoli, with France in Morocco.

To bring this up to date, it may be added that no one
interfered with Germany in the persecution of the Jews, and
in the violation of Austria and Czechoslovakia; no one interfer-
ed with Italy in the rape of Abyssinia and Albania; no one
interfered with Japan in her savagery in China.—E D.

A Beginning of International Morality

The first gleam of international morality has appeared in
relation to Belgium. Here we have a clear case of certain
Nations guaranteeing the neutrality of a small and weak
State, which acted conveniently as a buffer; France had
respected it in 1870, to her own great disadvantage, and Britain
had many ties with the little State. Most fortunately, a definite
step was taken towards the recognition of international morality,
when Britain drew her sword to defend the treaty which
guaranteed the safety of Belgium. The act is specially
valuable, because at that time it did not seem that Britain was in danger if she stood aside; Germany's plots and her far-reaching schemes had not then been unveiled, and Britain did not realize that when France was crushed, her turn would follow. So that her action was a proclamation that she would stand by her signature, and would not remain neutral when a treaty which bore it was torn up. [Today this applies to Poland, Norway and Holland also.]

**How It Might be Fostered**

Then arose another question; the Hague Conventions had come into existence while Europe was at peace. The sanctity of a Nation's signature was on one side in the balance and War on the other. The decision, in this case, was offered to America. Would she defend her signature or not? No, was the answer. And international morality received a set-back. I do not think America was particularly to blame, for international morality is not yet recognized, and to defend public faith with the sword is, we must admit, a new thing. All Nations have torn up treaties when they were inconvenient, and Britain's stand was a new departure in internationalism.

It arouses a hope that, after the War, the more civilized Nations determine to establish an international law, which they will uphold, as all law at present must be upheld, by force against the criminal who disregards it. An international police, at the disposal of an International Court, will mark a distinct advance in international morality. We may hope that some day the Nations will recognize as regards each other that which society now recognizes within the national pale, that the good citizen ought not to remain neutral when might overrides right.

But even less than this, the recognition that a treaty at least must be observed, will be a step forward, if the Nations
are not yet prepared to protect the weak, where protection has not been pledged. Even to be ready to defend the pledged word would be an advance from the present unmoral condition, a step out of the barbarous state of international ethics—or the want of them.

In a War of Opposing Ideals

Another question as to neutrality has arisen with regard to this particular struggle. In most wars there is not much to choose between the combatants; they are but too often like the two ruffians struggling over some object which each covets, as to whom the good citizen may remain neutral without breach of civil duty. They want a market, or a piece of someone else's land, or a sphere of influence, or a mining concession, or a port, or a stronghold. Whichever wins, humanity will not be much the better, or the worse; evolution will not be quickened or retarded.

But in this War, it is quite otherwise. In this War, great principles are battling for the victory, opposing ideals are at stake, evolution either goes forward or receives a distinct set-back. If the Allies triumph, liberty, the independence of Nationalities, the faith of treaties, justice and the right of human beings to live at peace and free, will all triumph with them.

[Dr. Besant expected among other readjustments, as a result of the last war, that India would become a Self-governing unit in a great Empire, would escape from autocracy, and would enjoy freedom. Then in the world autocracy would have been crushed, and liberty secured.]

But if Germany triumphs—she cannot triumph—then autocracy will triumph with her, and she will impose her authority on the world, enthroned on the ruins of human
liberty. She will have inaugurated savagery in warfare, and have vindicated her theory of frightfulness to non-combatants on land and of piracy at sea. The evils which the world has grown out of will be re-established with her, cruelty and brutality will be proved to be the best policy. The mailed fist will strike down freedom, and the jack-boot trample down all hope of liberty.

We had in our own Theosophical Society an example of the methods of Germany before they were displayed on the great stage of the world. The denial of liberty, the unscrupulous plotting, the resort to the most outrageous lies, the clever misrepresentation, the hatred of England, the effort to impose German views and authority, the underhand action in many countries simultaneously, in America, Italy, England, Scotland, France, Switzerland, Russia. To pull down and destroy The Theosophical Society was to destroy one of the great forces working for progress in the religious world, and the whole work of Germany has been aimed at checking evolution and setting back progress. The powers that have obsessed the German Nation have worked in every department of human thought, degrading science to the demoniacal labour of inventing new machines for human torture and for making war more cruel than it has ever been.

**No One Should be Neutral**

To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side.
EDITORIAL NOTE

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For us, who are Theosophists, the War is but the inevitable forerunner of a great change in civilization, the dying throes of a civilization based on conflict, on competition, of which War is the supreme embodiment, the birth-throes of a new civilization, based on peace, on co-operation, of which Brotherhood is the informing spirit. The old civilization is going down in blood, as is fitting; for has it not been based on the oppression of the weak by the strong, the exploitation of the coloured races by the white? Has it not had its base washed by the waves of poverty, of misery, of starvation, and has not every civilized country had its submerged classes? Older civilizations perished by the practical denial of the Law of Brotherhood, and this is going the same way. But we can look beyond it to a fairer future; the western sky is red with the setting sun of a dying civilization; the eastern sky is beginning to redden with the dawn of a New Day.

A.B.
A SANSKRIT LETTER OF MOHAMED
DARA SHUKOH

The following is a letter by Mohamed Dara Shukoh, son of Shah Jahan and half-brother of Aurangazeb, written to Goswāmi Nṛṣimha Saraswati, as noticed in lines eleven to thirteen of section (24). This is more an address than a letter. The MS. of this letter is deposited in the Adyar Library and bears the Shelf number XI. D. 4. It is noticed in the Library catalogue Vol. II published by me in 1928 on page 2 (b) under Padyakāvyas. There is a copy of it in the Library of the Royal Asiatic Society of Bengal, entered as No. 3111 in their recent descriptive catalogue, Vol. IV. There is a short note on it in the Preface to the catalogue of the Library of Kavindrācārya published in the Gaekwad Oriental Series as No. XVII. There is also a copy in the India Office Library (See Catalogue of Eggeling No. 3947). The Manuscript is also described by Rajendralal Mitra in his notices of manuscripts under No. 4028. The letter is not a part of Kavindrakalpadruma as noticed in these places.

I am here printing the text exactly as it is found in the manuscript. I have been able to compare it with the copy in the Library of the Royal Asiatic Society of Bengal and I will give the variant readings in foot-notes to be published in the next issue. I am also suggesting certain improvements in reading; the text, as it is, is very corrupt. In the next issue I will also give an English rendering.

The manuscript bears the date 1805 Saṃvat (1748 A.D.). Evidently this cannot be the date of the letter since Dara Shukoh died nearly a century prior to that. This must be
the date of the transcription or more probably the date given should be Saṁvat 1705 (1648 A.D.), if it is Dara Shukoh's date.

The manuscript in the Library of the Royal Asiatic Society of Bengal ends with namaskārāḥ santi at the end of section (24) and the manuscript in the India Office ends with rucirataravacanaracanasamuccaraṇa in Section 2. The manuscript in the Adyar Library contains some more matter and mentions a letter from Sāhajīka also in the last Section.

The letter of Dara Shukoh must have ended with Section (24) exactly where the manuscript of the Royal Asiatic Society of Bengal ends. The remainder must be another letter by one Rāmānuja and mentions a letter from Sāhajīka, who may be the Raja of Tanjore named Sāhaji. These names appear in the last section. Sāhaji's date is given as 1684 to 1711 A.D. Or it may also be Shah Jahan (1628-1658 A.D.) The 1805 Saṁvat does not fit in here also. Since the date appears at the very close and not at the end of Dara Shukoh's letter, it is more reasonable to assume that the date, Saṁvat 1805 is the date of transcription and there is no need to alter it to 1705 Saṁvat to fit it into the date of Dara Shukoh, unless it is to fit it into the date of Shah Jahan. I add this second letter also, since both are found in the same manuscript and since the second has some relationship in style to the first.

In printing this letter, I have received assistance from Dr. V. Raghavan of the Sanskrit Department of the Madras University who has undertaken an edition of Kaviḍrakalpadruma and from Mr. H. G. Narahari, M.A., and Mr. K. Madhava Krishna Sarma, M.O.L, of the Adyar Library.

C. Kunhan Raja
A Sanskrit Letter of Mohamad Dara Shukoh

स्वस्तिक्रीमुद्यदनाय्यार्थवैद्यक्षािवशिश्रियोऽविचारमण्यािर्देवध्यायसत्वं ऋषियोऽर्थपर्वतस्य मण्यात्रहरुवेगः स्वस्तिक्रीमुद्यदनाय्यार्थवैद्यक्षािवशिश्रियोऽविचारमण्यािर्देवध्यायसत्वं ऋषियोऽर्थपर्वतस्य मण्यात्रहरुवेगः

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A Sanskrit Letter of Mohamad Dara Shukoh
স্বস্ত শ্রীমদ্বংশমুন্দরগ্রন্থবর্ণলিপিমূলনায়মানেষু সমুদ্রপ্রচণ্ডসাধিত মন্দিয়ানাআরাণায়ণীয়ভাইরোচপং সুচারুশিলালক্ষাস্তে প্রকাশ্যপর্ণনার্থঞ্জনাতঃসাধকাঙ্ক্ষে বস্তুতাংবিন্দিভিঃ শ্রেষ্ঠে ন মদস্কষাণীতান।

স্বস্ত শ্রীমত্পরম্পরাসম্মানসিদ্ধিযশ্বাসিনিঃ শ্রেষ্ঠে ॥ ১৬ ॥

স্বস্ত শ্রীমতস্কল্পমুন্দরগর্ভে বিদ্ধার্যঘোষে বহুগোষ্ঠীনিষ্ঠীক্তারাণী শ্রেষ্ঠে ॥ ১৭ ॥

স্বস্ত শ্রীমদ্মদমধ্যান্তিতন্তং তস্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে শ্রীমদ্঵িধিদন্তমূলনায়মানেষু শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে শ্রীমদ্঵িধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ১৮ ॥

স্বস্ত শ্রীমাতাসাহিত্যাবিষ্টিতন্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ১৯ ॥

স্বস্ত শ্রীমাতাসাহিত্যাবিষ্টিতন্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ২০ ॥

স্বস্ত শ্রীমাতাসাহিত্যাবিষ্টিতন্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ২১ ॥

স্মৃতি: শ্রীহরি: শ্রীকর্মণীকর্মজ্ঞাতামহাপাখন্তব্য প্রয়োজন শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ২২ ॥

স্বস্ত শ্রীমদ্বিধিদন্তমূলনায়মানেষু তত্ত্বজ্ঞানভিসর্বং দৃষ্টান্তমধ্যান্তকালিতন্তবিদ্ধারানূর্দ্ধে ॥ ২৩ ॥

মহাৰ্থেৰ আলোচনাযোগেৰ প্রবন্ধ বিষয়েৰ নিন্দিত স্মৃতিৰ নিন্দিত স্মৃতিৰ নিন্দিত স্মৃতিৰ নিন্দিত।
संभवतः कित्विकुटि ददनाविलंकृतसंज्ञिसंगृहु समाचारितप्रतिपाठितबंधुकामें शुद्धा सदा सदाचाराचरणं किनिष्ठतविश्वासंगृहौतमगालवगार्यययोगातिगमयेंहु।

|| २६ ||

स्वस्ति श्रीमत्तरमहंसपरिवाराचर्यवर्ष श्रीवंशकाचर्यसमानेषु।

वसिष्ठविष्णुविद्याप्राप्तवासदवाराध्यायनगौरवत्त्वोत्तरतुवैवाकपी - दक्षगदकालायनकहोडेकेल्टिक्षुक्रियकाल्पकोडिन्यकायप्रेक्षिक्यकायनका -

वण्णात्मकमः शुभतुकामाराहितगोरक्षागार्यगौर्गोत्रादितमादवान -

जलमादशिनाट्यर्यमैमनी—रत्नापणिनिपतं निशिपारापिप्पलापेदी—

सिद्धस्त्यकुलकुमुखीह्यांगरसुधिगिरिमाग्यभरद्राजमुंदरभरतहरिमुरादुम -

रीचिदिष्मक्रंभंदुराध्यायेषवपद्यमेत्रायणीयमेत्रविणमत्न्येषभीनानाधिक्याय -

स्वर्ज्ञस्तलंकोस्तलांगासितिशक्तोपश्चांश्चित्तिशास्त्रादिपास्त्राययनिश्च -

खर्शायोनन्युः पूर्वाशाकल्याकात्यनेकेकेत्रपीरलसुधिक्ष्वुत्रसमानेषु -

परन्तुभूतिषु गंगाजलनिर्माणसाहचरकायस्तिषु सत्वदानादस्त्वरूपेषु महायतित्रभूपेषु परिकल्पिताधिकपसाधानानविच्छेदसंसारसंसार्याधारेषु श्रीगोपवामिन्नसिहाः श्रेष्ठाधारेषु प्रकटतिपरमानृदिर्द्वेददेहत्राजानूदृत्तवर्त्तमाहोस्सवत्तम -

भूमिकासारहर्मयहदाराशिकोहकता ओचमोनारायणियथायात्वकांतमंत्रपूर्व -

का नमस्कारः संति || (२४ ||)

स्वस्ति श्रीमलस्तुः बहादुरदेवाचार्यतमभाेतकराकांतनांतात्प्रेमभक्तिनिशात्विश्वासंसाराचार्यताधारायताधारायताधारायसंसारायताधारायकरणप्रक्रम -

नेत्रायमानयशोवदानाधिलमानसमानेषु || (२५ ||)

दिगंतस्थितिविद्वजनचंतंचेतसधारीनिचयाचर्यानंतरांत्रिकायमानकीतिशी -

रोदपूर्यप्रतिनिविलसुहजनाराजसेषु || (३६ ||)
निर्विक्रियप्रज्ञाविशेषताशोधितंशिल्पनिव-श्राध्यपंचनिपपषायम्
चातुरीकलांचितमहोऽद्यपादित्यमंडितासंधब्राह्मणोदेशु । (॥ २७ ॥)

पूर्वोत्तरमीमांसार्यारसारस्तंतसागरसममगाहनसोतसाहभारतैवभवम्
कर्मदभविभूषितवदनादविदेशु । (॥ २८ ॥)

तत्तद्धिगंतनिर्मसस्मात्मच्यशिरोगतसमिनिरिचयंजरीमालाला
वित्तवणसरोजीपदेशु । (॥ २९ ॥)

कार्याद्विधिप्रब्रम्हतःसकलदाशिशाश्चविवचछन्दोवीणाशिरोमुक्तमा
न्यंतमश्री ॥ श्रीमद्वदानांताचार्यसचियासुपुष्यानिरंगीक्ततंनिकलश्रीकैैः
जनेषु ॥ (३० ॥)

श्रीसुरचरणेषु निरंतरप्रणततिनिन्दभाषातारामात्रायद्राह्यदासाँन्दासनकः
पोरप्रादेश्यतितुतितिपरपारारसीरुतत्तमां चरीकरीमिः च मनसेवासाधारकोपममा
पितापितबुधयुवनानुविषययु वरीभरीमिः च मुद्र्मवाहरिनेयुग्यशिधियिनी
वांछाः श्रुतभमस्त्रीमतं ध्वनिसंदोहोददेशे । तत्र तदेशमाहमाणसत्तमां
निजांविनिरोहायायायमांमन्यो दासणः । शिषोशेयात्मः समाचारः
श्रीसाहिनीकां पत्रतोगता भविष्यति प्रभुवः । तथापि दासणः
स्वाभिलाभसिद्धयु यत्रापूर्वये तदंगेकरणीयम् । महाप्रभूकामन्त्रार्जुनार्जु
यत्पूर्वसिद्धकातिं राज्ञा रजस्तुमादात्र प्रात्यहिंक निवच्चक्तमस्ति तद्वन्धय
परावृत्तिकात्म पुञ्जकरण करमतामगनेन संतं भविष्यति । भित्तिराधिनी
श्वुक्ततीयायां संवत् १८०६ अद्यादासशतोत्तरंपचमांब्दे (॥ ३१ ॥)
MANUSCRIPTS NOTES

BY K. MADHAVA KRISHNA SARMA, M.O.L.

THE RĀJAMṚGAṆKA OF BHOJA

The Rājamṛgaṅka, a Karāṇa attributed to Bhoja, is reconstructed here from a single Devanāgarī MS. deposited with the shelf-number 8. D. 42 in the Adyar Library. The MS. consists of 8 folia, 8½" × 4½", 10 lines to a page, is fairly well written in a large hand and moderately accurate. At the end the copyist signs himself Pitāmbara.

Aufrecht in his Catalogus Catalogorum, p. 502, mentions this treatise as quoted by Mallinātha. In his Bhāratiyajyotisāstra, ed. 1931, p. 238, Sankara Balakrishna Dikshit points out not only that this has been quoted by the Mahādevasāraṇi (Saka 1238 = A.D. 1316) and the Tājakasāra (Saka 1445 = A.D. 1523), but also that the Kṣepakas given herein are of the Madhyamasūryodaya of Sunday, Kṛṣṇatrayodasī—Caturdāsi, Amānta Phālguna, S'aka 963 (A.D. 1041-42). No doubt can therefore exist as to the date of the work. Though the Ardhaśārdulavikrīḍita

इत्यवीपतिश्वन्द्वन्दितपद्वन्दन्त्रेन सदवृष्टिना
श्रीमोजेन कृतं मुगास्मकर्षण ज्योतितविंद्रा प्रीतये ।

quoted by Dikshit (op. cit., p. 238) from a MS. belonging to the Deccan College Collection is not found in the Adyar Library MS., there is in the latter here a colophon at the end of the Madhyamādhikāra, which clearly ascribes the Karāṇa to Bhoja; but this king's well known polymathy and width of
patronage make it difficult to decide whether he himself or a protégé of his was the real author. In this connection it is of interest to note that there is a work of the same title on Vaidya, which is also attributed to the same royal patron and scholar (See Des. Catal. of the Tanjore Sarasvati Mahal Library, Vol. 16, No. 11110).

What is intended here in the brief space allotted for Manuscripts Notes is only to present to students of Indian astronomy the text (as contained in the Adyar Library MS.) of a work which having been superseded by many later treatises, is becoming increasingly rare, and not also to embark on a history and a judgment of comparative accuracy of the Siddhântas, whereon may be consulted the works of Warren, Bentley, Brennend, Thibaut, Burgess, Kern, Dvivedi, Dikshit, Sewell, Ketkar and others. However, it may be pointed out that the Paitämahâ-siddhânta condemned by Varâhamihira in the Pâncasiddhântikâ as

\begin{quote}
\begin{center}
\textbf{Pāṇḍita\textbf{}}: \textbf{Prakrit\textbf{}}: \textbf{I}
\textbf{Śrīśrī\textbf{}}: \textbf{Sāvitri\textbf{}}: \textbf{Pāñca\textbf{}}
\end{center}
\end{quote}

is some ancient Brahmasiddhânta and not the one as corrected and expounded by the celebrated Brahmagupta, on which latter is based the Rājamrigāṅka and which the later astronomers mean when they say:

\begin{quote}
\begin{center}
\textbf{Śrī\textbf{}}: \textbf{Brāhma\textbf{}}: \textbf{Siddha\textbf{}}
\end{center}
\end{quote}

(Pras'namārga 1-22)

On the importance of the present work Sewell and Dikshit rightly observe: "The name Rājamrigāṅka is not now generally known, the work being superseded by others; but the year adopted by the present Brāhma-school is first found, so far as our information goes, in the Rājamrigāṅka, and the three schools [Saurya, Ārya and Brāhma] exist from at least A.D. 1042, the date of the work." (The Indian Calendar, ed. 1896, p. 7).
राजस्थान: जय सोमया जीव: धुरक: शानिस्तमः
केतुस्या नवाव्यते पान्तु वो दुर्तितिबिष्टः || १ ||
वासनासारस्वत्त्वं भुद्रपत्रं लघुकर्मवतः
बूमो राजस्थानां स्यारं सिद्धी ब्रह्माणम् || २ ||
शाको वेदतुनन्दो (९६४) नो रवि (१२) हो गतमासयुक्तः
अभो देवा (३३) नव्यो हिस्याधिरेष्ट (४३) घास्तयोहि: || ३ ||
एकः खरेन्द्रेन (१४००) मैत्यो स्त्रिया वेदाद्याभिमाजाशिविमिः (४८३८४)
फलेक्यमिधिमाणः: स्यूस्तीहृदवर्ष्यो शुतो हतः || ४ ||
ख्लास्मिन्न (३०) द्वितिचिर्युक्त पृथविजज (२४) युतिचिर्यातः
वेदाद्यान्त (६४) रस्यवाक्ष (९००००) गौरभूतिचिर्यविध्यानाः (४४१५१६) ||
पुष्मभक्तः: फैलक्योनाराजसो बुगणो ब्युङुकः
सूत्वाराडिकः: स स्यालद्धामत्थार्यमेत्ये || ६ ||
एककादिमहाजान्तस्यानां गतयः: विवकः:
स्वस्तसंव्यागुणं मिश्रा मया: स्यू: साधुवा प्रहाः || ७ ||
कल्यादिगुणो यथा करणाहुगाणिचितः:
नन्दाद्याशाराकाशाक्षाध्याया (७२०६३७६६७६४९) ||८||
विनापि ध्वरकं स्यालद्धायान्ते मध्यमः प्रहाः:
शुमक्षिषेधाद्यानां धुमिति (६०) भजिता || ९ ||
मध्ये च तत्कलः मध्यः सप्तेः स्पष्टः जाते: || १० ||
दिशो (१०) सत नेत्राणि (२८) शाराध्यः (४५) खः (०) दिशो
(१०) नव (९) हो (२) गुणसायका (९३) कः
गजा (८) यमः (२) नन्दद्रशः (२९) द्विसागर (४७) हिपा (८)
बुपा (१६) नाकतः (३३) श्रेष्ठद्वः (१५) ||११ ||
The Kṣepaka for Candrapāta, given by Dikshit, from a MS. belonging to the Deccan College Collection, Bhāratiyajyotisasāstra, ed. 1931, p. 238, is:

1. The readings found in Dikshit, ibid., ed. 1931, p. 238, are:

   नन्दायकृष्णाचिक्षेत्रेण विद्यान्यथा।
   शाकाब्दानविद्यात् विद्यायात्।
   तत्त्वेन्द्रियो निष्काश्य किं तत्त्वेन विशेषान्यथा विद्यायात्।
   त्रिभुव: शर्मायान्यथा विद्यार्थिप्रेमिकात्मक।

   ॥ ॥
द्वार्यः (२) यमाध्यः (२) गुणितं बीजान्यकादिदु स्रजतः।
सं० इशानी धारासूनी मन्दे पाते परेष्क्षणम्॥ १८॥

इति बीजसंस्कारः॥

वियुजिनिनमवाहः द्वादशाःिल्लकिल्लुक्का।
ढाया वर्त्तेच यत्नाना सा तत्र वियुजिनिनमा॥ १९॥
ढायावग्निच्छुड़कुवर्गसंस्यात्तपः वर्तेतु।
स एव तञ्चिनिनम्: पल्कणीं सद्दोभाटकः॥ २०॥
इण्ड्रा कावी भतस्युक्लमवन्ति गम्तरक्षम्।
स्थानेष्वरं सुभेस्य रेखेयं दक्षिणोत्तरा॥ २१॥
योजने: पल्कणीं: घरेकामध्यःदेशे॥

सुिति: धुण्णसहस्राता प्रहस्य विकारसत्ववह॥ २२॥
रेखा या: प्रागरत: स्युस्ता कणाधनं क्रमात।
एवं कुते तु विज्ञय: स्वदेशे मध्यमो प्रहः॥ २३॥

इति देशान्तरस्॥

१ शकालक्तालिङ्गाद्वो (४७४) नात्यवन्याता अपनान्तशका:।
ते कालिनिसाधने क्षे देया याते तथा चेरे॥ २४॥
द्विनांदेव्यिका लात्विक (४०) हता यातविनाभिका:।
सुितिर्वतिनादेशी खराणवृक्षी (२६००) भाजिता॥ २५॥
प्रहाणं तत्त्वम वर्ण रवी सुगोदापेने।
वक्ष्यमाणं वेमानं गतिमिर्दिनं तथा॥ २६॥
कालिनिसाधनातः दोःगतं गविवर्द्धः।

dशा (१०) अ (८) ज्वशशुक्रित्र (३१ २०) भास्मात: खण्डकत्रयम्॥ २७॥
सुजीण्ठुता स्पष्टेश्वरा वायुक्तयं तंबारान्तेकम्।
भोग्यान्त्यकारामा (३०) सत्त्वत्युक्त दत्त चरान्तेकम्॥ २८॥

१ शक: पदार्थवेदी (४५५) पश्चिमसोइचनांशक:।

• Dikshit, *ibid.*, p. 239.
तेन श्रा गतयः खाने (९०) विकला याम्यसोमयोऽः।
गोवियोषुद्वे स्वर्णः प्रहस्तवत्तमस्तः स्वा || २९ ||
सुजातेषो देवार्णां वीजं यात सुमातस्च चर्मः।
एवं कृते तु विह्ययः स्पष्टीकारोऽचितो प्रहः || ३० ||
चरकम् न कुर्वेन रजनीनिनप्रयोऽः।
यतो उक्तदुर्गायस्तावः क्षयज्ञी प्रकल्पयते || ३१ ||
अथवा मध्यसुतुम्भ सर्वपुष्पाशा च भवन्ति ये।
तत्रसंवत्तुत्तमकोशस्त्रे नाध्यादि गृहयते || ३२ ||
नाध्यकोशकादिमिश्रितिः धुण्णा खण्डः (६०) हृदा।
लघुद्व मण्डिके खेते स्वमूण्य स्वास्थ्यचिह्वत: || ३३ ||
सुजातन्त्वं च राज्यां जातमिति नाध्यं तदुच्चयते।
कृते नाध्यस्य संस्कारे स्पष्टीकारोऽचितो प्रहः || ३४ ||

इति श्रीरामचुम्बी भोजराजस्विमिति मध्यमादिकाः।

हा (२) विषधान्यो (१७) श्वसनाः (९५) मुरा (३३) श्रे वेदा
(५) गजा (८) वेदवस्त्रो (२४) उदिचन्द्रः (१६)।
अथवा (७) महेन्द्रा (१४) विहाराः (९६) श्राक्षा (९६) पश्चा
(२) कृति (२२) विहिरणाः (३३) धुतिंश्च (१८) || १ ||
हा (२) विन्दुशास्त्र (२१) स्तिथयः (१५) कुवेदा (४१) महीधरा
(७) हस्तिकर (२८) त्रृपाः (१६) खममु (०)।
मन्दोषिकानीन्दुविन्धस्मायस्तथेकाराः करणादिकाः || १ ||
मन्दोषिकानीन्दुविन्धस्मायस्तथेकाराः करणादिकाः || १ ||
मन्दोषिकानीन्दुविन्धस्मायस्तथेकाराः करणादिकाः || १ ||
गतागदस्त्राणागुणमुखवीजं स्वास्तिकाः (१००००) विन्दुस्त्रमुखे || ५ ||
चतुर्विन्धस्त्र (२४) राकाशो (०) मनवो (१४) रस्वायः (३६)।
राजानो (१६) रसारामाथ (३६) यमवेदा (४२) श्रारायः (४९) || ४ ||
यमामां (३२) नर्याणि (३९) यमधृ (२) यमसागरा: (४२)।
संवतस्त्रादुतेनेषां गतयः: स्वयं करादिकाः || ५ ||
भू (१) दृष्टिनो (८) नागशारा: (९८) कुंवहय: (३१) ख (०)
केनशा: (२१) ककुमा (१०) रस (६) मित: ||
नेत्र (२) द्रित्रत्राणि (२२) शाशि (१) नाभोपाय (२०) भू (१)
नेत्रधुरुपाणि (२९) शाशव्यथ: (४९) मुरा: (३३) || ६ ||
त्रय (३) द्विचन्द्रा (१३) गिरिश्या (११) रसाधिन: (२६)
कुजादिपाता: स्वरिम बिलोमगा: ||
सूर्या: (१२) शाम (२) अन्नमा (२६) हुताषना (३) धयो नवा
(९) द्विधृष्टयो (४४) शुबहय: (३९) || ७ ||
नन्दाध्यं (२९) दलसुवध्य (१२) तेस्त्र प्रोक्ता बिलोमा गतय: कलळया: ||
गुणया गतांदृशुरुपाणि द्विधृष्टयो नाना पाता: स्युरभीकळे || ८ ||
मध्यो राविश्वकुजाकर्णानं श्रीप्राप्तसंश: कथि: स एव ||
सितिमश्वमध्य्वर्वन्धायो श्रीप्राप्तसंश: भवतस्योत्स: || ९ ||
मध्यमोमैनिताकं: स्याच्छीव्रकेत्रं कुजस्य तद् ||
भीमस्य शीत्रकेत्रं यत्रहो: वोकिर्यायेतु || १० ||
तद्वशष्टीयया साध्या जीवा कसिद्धा: ||
युगा (४) हता नं (७) भेता केन्द्रे काक्षमगादिके || ११ ||
भीमान्दकालाहारीनयुं स्पुर्त भवेत् ||
अथ प्रकारान्तरम् ।

शीत्रकेत्रं कुजेकं कुजवतं तत्पादाताताम्ययोः || १२ ||
अहस्यंशा दिलेयाः: स्युतत: साध्यकः कोष्टक: ||
आत्मात्मन्दकालेवेत्स्मद्वं गुयोनितम || १३ ||
केन्द्रे युगकुजीराघे कुजस्यों स्पुर्तं भवेत् ||
मुजो राशियाच्छोचेय: शेषं कोटिर्गीतंते || १४ ||
केन्द्रे पदाचि चत्वारि पदं स्याच्छीक्षित्विषम्भ: ||
मन्दोद्वारिष्ठेकं भेद मन्दकेत्रं प्रजायते || १५ ||
द्विभाषिकं ज्वेषां शद्यय: शद्रुं पदःस्यारिक: ||
तावातिकं ज्वेश्च्चाच्छेषो मुजं ज्ञोत्वते || १६ ||
मुदांशास्मितं कोष्ठस्तद्विष्ठिताराहारम् ।
कलावं पहिंसंसंवं फलं गतफलान्निष्ठतम् ॥ १७ ॥
खेचरे धनकेन्द्रस्य गजने दर्मिन्धके धनम् ।
मन्दकेन्द्रभवं मुक्तं गतेविवराहारम् ॥ १८ ॥
षथोहतं पदवर्तकल्क्षस्वस्वं गती ।
मन्दोषमन्दोषतिर्थं तदुक्तया रहितैन्द्रवं ॥ १९ ॥
मध्यमुक्तमन्दकेन्द्रभवं मुक्तंभेविदित ।
मन्दकेन्द्रगतिस्तথाने मध्यं मुक्तं प्रक्षिप्येत् ॥ २० ॥
व्यादीनां ववीन्द्रोस्तु मुक्तिरथ स्फुटा भवेत् ।
विविषन्वित स्पष्ट स्थात्त च मन्देन कर्मगा ॥ २१ ॥
मन्दस्फुटं: कुजत्वा: स्युर्मित्योप्सि मुदुस्फुट: ।
मन्दस्फुटनित्तो मध्यं: शीर्षकेन्द्रु प्रजायते ॥ २२ ॥
षद्भ्योक्षिकां द्वाराध्यस्य स्ववा कार्यस्तितोशका: ।
तेम्य: कोष्ठांशकांस्यस्ववा तदनौन्ताराहारम् ॥ २३ ॥
कलावं विकलामंद्र द्विप्रकाशा (१२०) फलं च यत् ।
गलकोष्ठफलाद्रोहऽये बुद्धि होने युक्तिनित्म ॥ २४ ॥
धनर्न तत्स्फुटे कार्य केन्द्रे मेषकुलादिके ।
मन्दस्फुटं गति यक्तवा शीर्षस्फुटस्तो हतां ॥ २५ ॥
विविष्णु कलाशोनगतार्थयथङ्कोशयोः ।
द्विप्रकाशा हतां तावतकामं मुक्ती फलं धनम् ॥ २६ ॥
मुक्तकोष्ठफलं यात्रोपायचुद्धुद्रे ततः: क्रय: ।
ऋणमयोयक्तं मुक्तस्तदा मुक्तं तत्स्फुटः ॥ २७ ॥
व्यस्तं मुनक्तं खचरस्तच्छेष प्रतिवासरम् ।
मुदुशीत्रदलस्पष्टस्तमं मध्यमे मुदु ॥ २८ ॥
ततः: शीर्षफलं कुर्लं तस्मन्वेवात्स्फुटः ।
अखण्डभुदुशीत्राम्यं संस्कृतायस्फुटं मुदु ॥ २६ ॥
संस्कृतस्ते न कृत्तेन मध्यविक्षेपस्त: सूक्तो भवेत् || एवं कवितुच्छकेण बुधवा: संस्कृतां प्रहा: || २० ||
अतिस्पष्ट्यं भवन्त्येवं गतयो प्रहवतथा यो || २१ ||
तुर्यकंशणि तत्केन्द्रं श्रीमधुकोलितमेव || २२ ||
उदयादिपरिव्ययें तदन्वेक्तः भवत्तव || २३ ||
वक्रमागीताप्तानं केन्द्राणां साधनं यथा || २४ ||
गुणुपदेशामागीण प्रधिनिं वुद्भिदत्रये ||
वस्त्रिमिभी: (२८) शरणवे: (२०२) शक्ते (१४) स्वयंन्युभि: (२०९) नेशेन्नुभि: (२०) || २५ ||
दशः: प्रामच्युतेऽ: पत्वादायः: स्तु: कुजान्ते: ||
पठाछन्ये २४ द्वस्य ज्ञानो प्राची सम्बन्धु: || २६ ||
अद्वये तौ परिकेंद्रे भाङ्गा: स्तु: खरसार्व: (३६०) ||
व्यपत्तिभिः (१६३) बांगसेरुभि: (१४५) शराहेर (१२५) विनिशेकाभि: (१६९) || २७ ||
श्रीङ्ग (१६३) वेणु कुजादीनांद्वीः: श्रीनाध्यक्षकेन्द्रे: ||
तैरस्यवेशक्यत: शिष्टेदुच्छकं स्मृतं सदा || २८ ||
अस्तोद्वाराकेन्द्रये तुर्यकेन्द्रये चान्तरम ||
केन्द्रसुक्षमये भजेत्ववेदीन्द्रसत्तंवं वदेत || २९ ||
तुर्यकेन्द्राकेन प्रोक्ता केन्द्रतमनयथागतः: ||
उदयादिया यथा सम्यक्तौ तथा कवस्य तया चार्मतः || २० ||
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विशेषदेशनेऽशुभादिपातस्मुद्रसिद्धः || २१ ||
मृमेष्यशापितः स्मालपाभुक्तेन संस्कृताः: ||
व्यस्तमन्त्राभुक्तेन पाती ज्ञानोऽस्त्रोऽस्त्रोऽस्त्रो: || २२ ||
पाटोनाल्लेट: सङ्क्योऽव: स्पष्टं: क्लादिकोऽ: ||
सितागश्च श्रीमात्रावा देश्या देशपत्ता हस्त्व || २३ ||
चलक्राणेन ठियाक: शायो विपादचन्द्र: || २४ ||
कान्तिकल्पृणद्वः सङ्क्यो विपादक्षागोदितः || २५ ||
For Khaṇḍakāhāḍya, a Karana by Brahmagupta, see Sudhakara Dwivedi, Gaṇakataraṇī, p. 19; Dikshit, op. cit., pp. 217 ff.
## राजसृगाणीयक्षेपकाः

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Aufrecht gives the name of the commentator on Abhinava’s Paramārthasāra as Vitastāpuri (C. C., p. 572). The commentary is published as Vol. VII in the Kashmir Series. The commentator is none else than Yogarāja, the disciple of Kṣemarāja. From the colophon extracted below, it is clear that Vitastāpuri is not his name but that of the place where he flourished.

श्रीमत् क्षेमराजस्य ददुर्वाचन्न्यशालिनः
साक्षात्कृतमहेश्वरस्य तत्स्यान्तेवासिना मया
श्रीवितस्तापुरीप्रकाश विरक्तेन तपस्विना
विविद्विद्विग्नानस्येः गुणाण्डियमयी कृता

Aufrecht mentions Yogarāja (p. 478), but not as a commentator on the Paramārthasāra.

THE DATES OF THE JYOTIŚPRAKĀŚA AND THE JYOTIRNIBANDHA

Jyotirnibandha is a well known compilation on the Muhūrta branch of Jyotiṣa, by Sīvarāja (also called Sīvadāsa). It is published in the Ānandasrāmasaṃskṛtagranthāvali. It is quoted as an authority in the Vivāhapaṭalaṭikā and S. B. Dikshit has rightly pointed out that it must be earlier than Saka 1446, i.e., A. D. 1524 (Bhāratiyājyotiṣastra, 2nd ed., p. 476). As for the other limit of the date, there is a clue in the work itself. On p. 25, of
the Ānandaśrama edition there is quoted from the Jyotisprakāśa the following:

शाखे कल्पस्मिनेतल्ये मानवादौ प्रभवो भवेत्।

Here the Jyotisprakāśa refers to S'aka 1361, i.e., A. D. 1439 which is probably the date of its composition. The Jyotirnibandha must be later than this. Allowing a reasonable interval on each side to account for the respective quotations, the compilation may be dated in the end of the 15th century.

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THE ŚAḌDARŚ'ANA-SAMUCCAYA OF HARIBHADRA
WITH A COMMENTARY BY HIS PUPIL

BY H. G. NARAHARI, M.A.

No introduction is needed to the Śaḍdars’ana-samuccaya which both on account of its age and authorship, occupies no mean place among the works belonging to its class. Whether it belongs to the 5th cent. A.D. or the 9th cent. A.D., there need be little hesitation in calling it the earliest attempt known so far in giving a compendious account of the different systems of Indian Philosophy. Its author Haribhadra is a prolific writer whose contribution to Jaina Philosophy has been considerable. While according to the Kathākosa, Haribhadra is the reputed author of 1400 compositions, the Kalpadruma-kalikā of Lakṣmivallabha contains a story which says that though originally Haribhadra Sūri composed 1444 volumes, subsequently he composed 50 more, besides numerous commentaries (See Contribution to an Index to the Bibliography of the Indian Philosophical Systems—F. Hall—pp. 165 ff).
The numerical strength of the commentaries on a work has been considered in India as one of the chief indications of its importance. The "Saḍdarsana-samuccaya" has not failed to pass this test. A good number of commentaries on it have already been known. The text has been edited with Guṇākara's tīka by F. L. Pulle in the Giornale della Societa Asiatica Italiana (1895-1903). The text with the Laghuṇrtti of Maṇibhadra has been published in the Chowkamba Sanskrit Series—No. 27, Benares, 1905, and in the Bibliotheca Indica with Guṇaratna's commentary, called the Tarkarahasya-dīpikā. On p. 166 of his "Contribution towards an Index to the Bibliography of the Indian Philosophical Systems", Hall notices another commentary by Cāritra Simha Gaṇi, disciple of Matibhadra Gaṇi, disciple of Bhavadharma Gaṇi, a scholastic successor of Jinabhadra Sūri, disciple of Jinarāja Sūri.

The Adyar Library contains a fifth commentary whose author is not known by name and which does not seem to have attracted notice till now. The MS. which contains this commentary bears the Shelf No. IX. B. 44. It is a faithful copy of the original MS. deposited at the Library of the Bombay Branch of the Royal Asiatic Society, and is the same as No. 180 in Pandit Bhagvanlal Indrajī's collection which is erroneously called Bauddha-darsanam (J. B. B. R. A. S.—Vol. XXI—Appendix). In the Descriptive Catalogue of Sanskrit and Prakrit MSS. of the same Library (Vol. III-IV—p. 427a) it is noticed under the number 1668. It is there described as 'incomplete' and as 'a brief Sanskrit commentary.' This seems to be the only manuscript of this commentary known so far. Aufrecht refers only to this MS. in his Catalogus Catalogorum (II. 231b).

The transcript of it in the Adyar Library, which seems to have been prepared by Otto Schrader, contains the following information about the original MS.—"The Complete copy mentioned by Aufrecht, (Dr. Peterson) is now no longer available in Alwar; of the 20 Jaina MSS. enumerated in the printed catalogue, there are but three left at present .... 6 pages. On
page 1, title only (seemingly by same hand, but apparently added later on by owner of incomplete MS.): Saḍdarsana-samuccayāt Bauddha-darsanam. Lines, 9 on a page; substance, country-made paper; appearance, old; condition, injured (several holes)."

As the transcript shows, the MS. contains, besides a complete commentary on Bauddha-darsanam (except the last word) the first half-verse on Nyāya-darsana.

As the author styles Haribhadra as his teacher (Guru), it looks as though this is the earliest commentary on the work. The commentary, however, often resembles the Tīkā of Manibhadra, but the two are not identical; while the Tīkā is extensive and elaborate, this is very brief and precise; while the introductory verses in the former commentary give one the impression that the commentator is far removed in age from the author of the text, the latter contains a single Anuṣṭup verse in its introduction where the commentator calls the author of the text his Guru.

In the following pages the entire commentary is reproduced as far as it is available in the manuscript. The manuscript is very faulty, and the foot-notes give an accurate idea of the state of the original MS., in the reconstruction of which the Tīkā of Manibhadra has been of considerable help.

ॐ

षड्दश्रीनसंचयः

हरिमद्रविरचितः

तच्छिप्यक्रत्या व्यास्त्या संबलितः

ॐ नमो जिनाय ।

श्रीमद्रविजयं नत्वा हरिमद्र गुरुं तथा ।

किश्चिदश्रीप्यते युक्त्या षड्दश्रीनसमुखः ॥
सत्त शोभनं दर्शनं सामान्याय (वो)धवक्षणं झाणं दर्शनं सम्यक॥
लोचनं वा यत्रः जिनं रागदिजेतत्वात्। वीरमिति साम्प्रणायं प्रमाण-
वक्त्वायं परपक्षोच्चेदादि: सुभाषितवादः॥ भगवत्चश्रुः संपादितिविन-
मोपसर्गसहिष्ठ्यत्वेन सुभाषितवाद यदुसू।—

“विदारणाऽत्कामतंतोदिराजनाः
तपः श्रिया विक्रमस्तथा(हृ)6ऽतात्॥
भवत्प्रमोदः 6 किल्ला नाकिनायकू॥
शकार ते वीर इति स्वेतागिनिः॥

सदश्रों जिनं नत्वा वीरं स्थाद्राद्वेशकम् ॥
सबदश्रीणवाच्यो अर्य: संक्षेपण निरूप्यते ॥ १ ॥

स्थाधिकलितो वादः स्थाद्राः सदसनिधादि; (त)9दत्तैशस्यस्मै ॥
सवीणं च तानि बौद्धवाच्य: कथानीय:। अयौधिशेषम्११। वस्तु-
प्रयोजन्मृत्तिवेचनार्थवादः संक्षेपणेव विस्तरीकृतेऽदुरवगाहम्॥ १ ॥

दर्शनानि पठेवाक मूलमेदवेगपेक्षया ।
देवतायनस्मेदेन झातन्यानि मनीषभम: ॥ २ ॥

1 Portion worm-eaten.
2 MS. wrongly reads सम्यक्लोचन्.
3 This portion is yellowed in the original MS.
4 MS. wrongly reads विदारणीति.
5 Portion worm-eaten.
6 Later hand tries to remove the visarga here.
7 MS. wrongly reads नायकः.
8 MS. wrongly reads स्फायिनिः.
9 The letter here is doubtful.
10 MS. wrongly reads बौद्धवाच्यः cett.
11 MS. reads अयौधिशेषम् cett.
12 MS. reads अयौधिशेषम् cett.
13 MS. reads विस्तरीकृतेऽदुरवगाहम् cett.
pratidina darsanin sudeva. eva svacarane. mulkendra-narayana vaita-vair-
kosthatriptikab(hu) daksinatita-chakrasparsham(ha) dvivaidyakaridhina-samvastvevadant-
ghat etva. dewaytata darsana-dhishyakha. tattvani rahasyani. 2

bhidu. nayakik samahy jain nayakik tatha.

jeminiyah cha namani darsananaamaybhaye. 3

budho dewayta asthetiti bhidhum. 1. nayakapeti nayakik. 2. samahy.
kapiladsahna. 3. jino dewayta astheti jainam. 4. vairakik karyadarsahna. 5. jeminiyaashpam tam jeminiya maahadsahna. 6. ca suhukhye. 3


tab bhidhumate tavdevata sugata. kha.

chaturmayayastvya husaadhiyan prahput. 4

chaturmaya huka smudraya 2 marga. 3. nirvishaksanaamayastvya tantvata
prahput. kathvita sugato nam. aadisabhadr svaravary. 5. yathur--

chaturms (hi) mashaavi baadishbhrn tu vikhyate. 6"

dusa samsariyam. skrutvastrte ca paish prakrititita.

vidhaana vedana sanskarah sanskaraah rupameva ca. 5

1 MS. reads suddhatik.
2 The letter here is not clear.
3 MS. reads othak.
4 MS. contains the wrong number 1.
5 MS. reads nayakik.
6 The letter here is doubtful. The kushti of Manibhadra which also cites this verse reads samamadhyah cett.
7 The letter here is doubtful.
8 MS. has the letter me here which makes no sense.
9 MS. reads adhi cett.
संसर्गन्तिति संसारिणो विस्तरणशीला: । स्तवः प्रचयविषेषादृशःखं ते च पश्च । विशिष्टं ज्ञानं [विश्वाम्]

“य [तृत्तियः] क्षणिकं पथं जलवरः: सन्तनश्च भावा इमे”।

वेषन्ते इति बदना: प्रेमवपूणपपापपरिणामवद्वा: सुखःकृपा: । तथांतं—

“इति एकनेन कर्त्ये शक्या मे पुरुषो हत: ।

तेन कर्मविपरेके 7 वादे विद्वे देवम् [शिः] क्षितः: ॥”

संस्कृति—10 सर्वं संधिमाक्त नाममात्रम् । नामपुत्रकल्पादिपरिवर्त्तादिवर्यारः पारमाधिकः । संस्कृतं इति—11 पूवातुरुस्तुलघु: संस्कृत:। स एवात् देवेदृशः [इवादि] 14 आकर्षण श्रान्तपर्यति: संस्कृतः: । सैंबेंत दीपकस्थितिः [वा] 15 ि। रूप इति—16 रग्रामायमनपरमाणप्रचयः। बौद्धस्ते स्थूलघु (प) 17 दर्शस्य निरक्षियपाणितबे 18 परमाणु 19 एव तात्त्विकः: ॥ ॥

1 MS. omits this word.
2 MS. wrongly reads युद्धकं.
3 MS. reads यस्ता.
4 र has no visarga in the MS.
5 MS. reads खे.
6 This form is grammatically wrong, but any attempt to correct it entails disturbance of the metre of the verse.
7 MS. reads बादू cett.
8 The letter in the MS. is not clear.
9 त has no visarga in the MS.
10 The hyphen is not in the original.
11 This hyphen is not found in the MS.
12 The line ends here.
13 MS. reads देवालस्त:.
14 This word is absent in the MS.
15 This is not found in the MS.
16 Hyphen absent in MS.
17 Letter absent in MS.
18 MS. wrongly stops the sentence at खे, and makes the remaining a separate sentence.
19 This portion is worm-eaten.
This verse occurs as verse 8 in the printed editions.

MS. reads तद्वानतः।

Benares Edn. reads त्वभावालयः।

Benares Edn. reads संबंधः।

MS. reads पदवः cett.

MS. has no visarga after रा।

This portion is worm-eaten.

MS. has the letter म in this place.

Portion worm-eaten.
THE ADYAR LIBRARY BULLETIN

प्रमाणे द्वे च विक्षेपे तथा सौगतदर्शिने।
प्रत्यक्षमनुमाने च सम्यग्ज्ञाने १ द्विधा यतः। ३। ३।।

तथा सौगतदर्शिने द्वे प्रमाणे। च २ पुनर्वृत्ते। अक्षरसं त्रति प्रवृत्तं पवेन्द्रियकम्। अनुमिते अनुमान वैद्विक्तम्। सम्यग्ज्ञानं निधितवशयो द्विधा यतः। ५। ५।।

प्रत्यक्षं कल्पनापोष्टमङ्ग्रान्तं तत्र वृत्ततामू।
विलुप्तिक्षरत्यो। विद्विज्ञानं त्वनुमानसंक्रियम्। १०। १०।।

शाब्दसंग्रामति प्र[ति] ६ तिः कल्पना। तथा अपोटं रहितं निविकल्पकम्। [अ] ७ अन्तं अन्तिरहितम्। रगगामामण्डमांहठक्षमं संक्षमद्ध हि प्रवृत्तं निविकल्पकम्। बाहृत्स्वयांदर्थसंग्रामतं ज्ञानं सविकल्पकं अन्ततम।

तु पुनः। विषयकर्तव्यसनविचारविज्ञानविनिर्विकल्पक्षरतो। १० धृष्टादेव:। ११ विलुप्तिक्षरतो। १२ वैधानिकेन्द्रियनेत्रां। १४ तद्नुमानम॥ सुदः। चक्षुं नेत्रणीयम॥
तेनत्र नवाक्षरस्वेभे न दोषः। १०। १०।।

१ MS. reads सम्यग्ज्ञानं cett.
२ Hyphen not found in MS.
३ MS. wrongly reads सम्यग्ज्ञानं
४ MS. reads विलुप्तिक्षरतो.
५ MS. reads विलुप्तिक्षरतो cett.
६ Letter not clear.
७ Letter not clear.
८ MS. reads स्वप्तत cett.
९ MS. reads स्वप्तत cett.
१० MS. reads स्वप्तत cett.
११ MS. reads cett.
१२ MS. wrongly reads स्वप्तत cett.

'MS. reads cett.'
'Hyphen not found in MS.'
'MS. wrongly reads सम्यग्ज्ञानं'
'MS. reads विलुप्तिक्षरतो.'
'MS. reads विलुप्तिक्षरतो cett.'
'Letter not clear.'
'Letter not clear.'
'MS. reads स्वप्तत cett.'
'MS. reads स्वप्तत cett.'
'MS. reads स्वप्तत cett.'
'MS. has no visarga after द्वे, but the adjacent य is tagged on to it to make it read द्वृत्त, which is meaningless.'
'MS. reads विलुप्तिक्षरतो cett.'
'MS. reads वैधानिकेन्द्रियनेत्रां cett.'
'MS. reads वैधानिकेन्द्रियनेत्रां cett.'
हृपाणि पञ्चधर्मं तत्वम विद्यमानतं।
विष्णु नास्तिता हेतुरेतव तीणि विश्वमयात्। ॥ ११ ॥

साध्यार्थमदेवविद्वेणै धम्मी पञ्चः, यथा द्विरंदं बहिमान [धू] १ मवस्वात्।
अः प[असपक्षेयो:] २ धम्मत्वं बहिमत्वं धुमवत्वेन व्याते। सपक्षे सत्त्‌मिति—यो
यो धुमवान् ३ स अविमानै ४ यथा ५ महासे ६। धुमवत्वेन ७ हेतुतः सपक्षेम
महासे सत्त्वं बहिमत्वम्। विष्णु नास्ति ८[लि] ९—1० यत्र वही[नास्ति ११]
तत्र धुमो दृष्टि १२ नास्ति, यथा जलां जेन्य बहिमत्वं धुमवत्वेन मात्रायं १३ धुमवत्व–
मात्रायं १४ [व्यावर्त्ति १५] ॥

वैद्यराज्यान्तवाच्चयस्य संक्षेपो द्वयं निवेदितः।
नैवायिकममतस्येतः १६ कथ्यमानो निश्चयमयात्। ॥ १२ ॥

1 This portion is worm-eaten, and the MS. has a hole.
2 This entire portion is worm-eaten, and there is a hole.
3 Portion worm-eaten.
4 MS. reads बहिमान।
5 Portion worm-eaten.
6 Letters are separated in the MS.
7 MS. reads धुमवत्वे न।
8 MS. reads नास्ति।
9 This letter is not found in the MS.
10 Hyphen not in MS.
11 MS. omits these two letters.
12 MS. reads धुमवत्वे चि।
13 MS. wrongly reads व्यार्।
14 MS. reads समारा।
15 These letters are not found in the MS. which abruptly ends here.
16 MS. reads नैवायिकममतस्ये: cett।

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In speaking to you about national education for India I ought to make clear the fact that there is in truth but one education which is universal throughout the world—the education of the more from out the less.

In every kingdom of nature its life is the subject of education. Evolution is education, ceaseless and unerring. And it is an education which causes an unfoldment from the most primitive stages of consciousness in the kingdom to the most advanced—from the state of savagery to the state of kingship. Thus does the evolving life become educated in kingdom after kingdom of nature until it reaches the human kingdom, and then, at the human stage of evolution, once again grows, through the education by the universal laws of nature, out of the savage state of humanity through the various civilized grades up to what we may call kingship in the human kingdom—the levels at which are the Supermen, the heroes, the saints, the true geniuses. Thence, no doubt, human life ascends into kingdoms beyond the human, wherein dwell the many grades of Superhuman Beings.

In the mineral kingdom education transforms the dust into the diamond, into the precious stone, as Ruskin has so beautifully described to us in his Ethics of the Dust. In the vegetable kingdom education transforms the lowliest vegetable life into the noblest denizens of the vegetable kingdom, the
gorgeous flowers, the venerable trees. And the beginnings of
vegetable life are from the heights of mineral life. In the
animal kingdom education transforms the lowliest forms of
animal life into the kingly beings of that kingdom. And the
beginnings of animal life are from the heights of the vegetable
kingdom. In the human kingdom education transforms the
lowliest forms of human life into the kingly grandeur of
the hero, the saint, the martyr, the genius, the individual
who lives but to serve all life around him. And the beginnings
of human life are from the heights of the animal kingdom.

So does God the Creator fashion individualities to be
immortal and unfold them to become images of His own
Eternity. Out of the dust He makes the diamond. Out of
the diamond He makes the tree. Out of the tree He makes
the animal. Out of the animal He makes the man. Out of
man He makes a God.

Such is universal education—the education on which
national and any other education must be based. As God
unfolds His life, so must the teacher educate his children.
And we see from this fundamental fact how much man-made
education needs to change before it can effectively co-operate
with the education of God which is ever at work. Man-made
education must help. It must not hinder. It must hasten,
It must not retard. We perceive that universal education,
God's education, is two-fold in its nature. It makes individ­
uality wonderful. It makes universality true. The individual
gains a marvellous uniqueness, and never loses his individuality.
But he grows through God's education to identify his own
individuality with that universality and oneness of Life which
is alive with gorgeous differences yet knows no distinctions.
God's education leads all individualities to become perfect
brethren within the Universal Brotherhood of all life.
Within this all-embracing education must national education live and move and have its being if it is to be true to its essential nature.

What is a nation? A class in the school of the world. So is a faith. Who are the students of a nation? Its citizens, young and old. Education never ceases. It does not begin at birth, neither does it end with so-called death. Education stops short nowhere. Who are these citizens? The pilgrims of God, His children. Through the help of national education they must discover themselves, know themselves more and more unto the perfection destined for them. Through a true system of national education they must learn the lessons of the classes into which God has entered them—the class of their country, the class of their faith, the class of their surroundings whatever these may be. National education must become a true ingredient of God's education.

What is Indian national education? What lessons have Indians to learn in the class which we call India?

To me India symbolizes in large measure that universality aspect of education which I have already mentioned. She has been called a melting pot. More truly should she be called a great refining centre, for that she indubitably is, and is destined more and more so to become as her education proceeds along her own and not along foreign lines. India intensifies in her children the spirit of universality as does no other country, I think, throughout the world. And her magic must be that in no measure do any of her children lose that individuality which, no less than universality, is of the essence of education.

The problem of Indian national education, therefore, is that of adjusting the inherent individuality of her citizens to the universality of her life. And the purpose of Indian
national education is to educate every citizen to his or her highest individuality, to the highest individuality which each is capable of achieving in the India class, and to arouse a perfect harmony between the myriad diversities of citizenship-individualities and the single unity of the nation-family.

To solve the problem and thereby to achieve the purpose we must know all we can of India's past, of her present, and of the future which awaits her. We must try to know all we can of her common culture and of her many cultures. We must try to know how she grew in the past in every field of her life, what were her greatnesses, wherein she encountered failures and defeats, why she is as she is today, and to what heights she may hope to attain as the future unfolds. We know she is composed of many diverse elements, of many diverse temperaments, faiths, customs. We know she is heterogeneous. But we must also discover that enfolding the heterogeneity there is a homogeneity which it is part of the purpose of national education to bring out in every citizen. It is the old story of individuality and universality. India needs her heterogeneity. But she needs no less her homogeneity.

"Together differently" is the motto of Indian education, and the true teacher in helping the child to fulfil his individual difference will help him to find his place in the common togetherness.

The Hindu citizen must become great in his fulfilment of that which perhaps is the keynote of Hinduism—Dharma, the righteous relationship between an individual and his surroundings. But in the spirit of Dharma he must enter into the universality of the Indian life. The Mussalman citizen must become great in his fulfilment of that which is perhaps the keynote of Islam—Brotherhood, one life in Islam with no
distinctions or differences whatever. In the spirit of the smaller brotherhood of Islam he must vivify the larger brotherhood of India. The Buddhist citizen must become great in his fulfilment of that which is perhaps the keynote of Buddhism—Truth, and he must give his truth in the service of the universality of India. The Christian citizen must become great in his fulfilment of that which is perhaps the keynote of Christianity—Service and Sacrifice. And he can bring no greater gift to India’s universality than these splendid qualities. The Parsi citizen may be proud to offer the Purity for which his great faith stands. And yet, of course, each religion has within it the notes of all its fellow-faiths. National education in India must help each citizen to become exalted in terms of his faith, so that he may thereby climb the mountain of his particular individuality and enter into that apotheosis of individuality which is universality. Religious education as I fear it is not yet understood, because we do not yet know our own and others’ faiths as they really are, is the essence of national education. And I dare to say that no subject in the curriculum, if only we knew these subjects for what they really are—God showing us His laws at work, is in the slightest degree remote from religious education, for there is no fundamental distinction to be drawn between religious and any other form of education.

At this point I wish to say with all definiteness that while the study of the accepted curriculum of subjects is good in itself for an obvious variety of reasons, it is in particular good in so far as it is positively directed to the development of that character which is threefold in its nature and expression—in Will, in Wisdom, in Activity. However much we may know, it is what we are that counts, and true
education is to end of Being far more than of knowing or even of doing.

What are the elements of the Indian character? What essentially is the nature of the Being of her citizens? In addition to the religious note there is specifically the note of Reverence, of Comradeship, of Harmlessness (Ahimsa). Not that these are practised as they should be, but they do in fact run through the very life of India; and they are essential, vital ingredients of Indian national education.

Under the foreign system of education by which we are afflicted today and have been afflicted for over a century, there is no education at all, or very little. Mostly is it instruction, and instruction in set subjects with the set purpose of passing examinations, though these are more often the subject of failure than of success. It is not character that is stirred through the existing system of education, but the lesser intellect, as we all of us know. How unnational! How flaunting of God’s education!

We have the Wardha scheme of education as a supposed step to national education. It is an improvement upon the foreign system. Let us freely admit it. But how little is it based upon the noble simplicities of God’s evolving life! If there is to be a truly national system of education we must make qualities our supreme objective and make our subjects the servants of these qualities.

Hence, especially in India national education must be for character and therefore for knowledge to the supreme end of character, and for character in which the soul of India shall shine through every possible exaltation of the setting in which each citizen individuality abides.

We shall not arrive at any true Indian system of education merely by grafting on to the existing system of education.
some Indian conceptions of life. We must ourselves discover India as she really was and is—her age-old distinctiveness, culture and genius in every field of life, and in every faith dwelling within her frontiers, and then develop a system which shall educate in every one of her citizens that measure of Indian life which respectively they may be able to achieve. While we may be compelled to continue the existing system for some time longer, the true system must be at work here and there throughout the land, so that through experiment and experience a workable national education may oust the foreign misfit.

May I conclude by putting otherwise what I conceive to be the essence of national education for all countries:

When we know each other, we begin to understand each other.
When we begin to understand each other, we begin to appreciate each other.
When we begin to appreciate each other, we begin to discover common aims.
When we begin to discover common aims, we begin to pool our traditions.
When we begin to pool our traditions, we begin to be a nation.

(An All-India Radio talk given from the Bombay Station.)
EDITORIAL NOTES

In Part II of the present volume of the Bulletin, sixteen pages of the Bhagavad Gītā with the commentary of Śrī Upaniṣad Brahma Yogin were published. The whole work has been printed and will be issued by the Library at a very early date. If the whole book is published in the Bulletin, it may take some long time before the book is completed and so we do not continue the publication of the work in the Bulletin.

The Saṅgīta Ratnākara is a fairly voluminous work. This book too cannot be completely published in the Bulletin. Only a part will appear here. Then the whole book will be issued by the Library. For such of the subscribers of the Bulletin who desire to secure the book, some concession will be shown in the matter of the price of the book when it will be published as a separate volume.

We had announced the publication of a descriptive catalogue of the manuscripts in the Library. The catalogue is now in the press and good progress is being made in printing the work. The book will be available in the near future, so far as the volume dealing with Vedic manuscripts is concerned. The subsequent volumes will be issued in due course.

In Part I of the present volume of the Bulletin, a suggestion had been made in the Editorial Notes regarding the formation of two Associations in India, one in respect of Oriental Manuscripts Libraries and the other in respect of Oriental Journals. As, at the time of the Session of the
All-India Oriental Conference held at Tirupati during the last Easter, the Editor of the Bulletin was away in Rajaputana States and, as such, could not be present at the Session, no progress was made in the matter of the scheme. But encouraging replies have been received regarding the suggestion.

It is not possible to take up such a subject for consideration merely through postal correspondence and by writing Editorial Notes. Some persons who are in sympathy with the project should meet and decide on a regular plan. Perhaps an opportunity may arise for such a meeting only on the occasion of the next Session of the All-India Oriental Conference, which, in the natural course of things, may be expected to take place in December 1941. Preliminary steps will be taken up even now so that some arrangement may be made for such persons as are in sympathy with the idea to meet at that time. We re-assert our conviction that the subject matter is one in which Orientalists are mainly and primarily concerned and the Library aspect of the question is a subordinate one, so far as Oriental Manuscripts Libraries are concerned. As for Oriental Journals, every one will concede that the journalistic aspect is negligible and there is emphasis only on the Oriental aspect of it.

In the case of Oriental Manuscripts Libraries, one has to admit that there is a technical aspect of the problem, which, though subordinate to the Oriental aspect, is yet an important one. But technical niceties and unrestricted enthusiasm for scientific accuracy shall not be a hindrance to the achievement of the main purpose, namely provision of adequate facility for Oriental Students to conduct their studies and researches.

One of the main problems, falling within the technical aspect, is that of classification. There is no uniformity
adopted in this matter in preparing catalogues of Manuscripts Libraries. It would be a great convenience to all Orientalists if some kind of uniformity could be followed. First the classifications should be fixed. Then the sequence of the classifications must also be fixed. There are many catalogues in which the first class is Atharva Veda, the subjects being arranged in an alphabetic order. But most of the Catalogues follow a more or less chronological order, starting with the Vedic Literature, which is recognised as the earliest, and even there, the Rgveda taking precedence.

The scope of the classification of Dharma S'āstra is very uncertain. In many catalogues, the Ritualistic Literature, both the earlier Sūtras and medieval manuals, are brought under this heading. In others, the Sūtras are brought under the Vedic Literature; and even here, sometimes they are brought under the separate Vedas to which they are assigned. The classification of the Kāvya Literature too is not uniform.

If Orientalists, especially those who are intimately connected with Oriental Manuscripts Libraries, can devise some uniform mode of classification, it will save much time that is now spent in trying to find out a manuscript in a catalogue. It is true that in most of the classified catalogues, there is also an alphabetical index. Yet it is necessary to devise the catalogues in such a way that the need to look into the alphabetical index is reduced to the minimum requirement.

Further there is no uniformity in the matter of names of works and authors. Different works have similar and even identical names and the same work is known by different names. This is also the case with authors. Sometimes works are known by the names ascribed to the work. Māgha and S'isupālavādha as names of the same work, and Bhāṭṭikāvya and Rāvanavadha as names of the
same work are familiar examples. Sometimes the author's name is prefixed with titles like Bhaṭṭa and sometimes the title follows the names. The names also occur without a title. The identity and difference of authors is also a puzzle in Sanskrit Literature. Suresvara-Visvarūpa-Manḍana-Uṇveka-Bhavabhūti problem is now well known. If names of authors are fixed, and can be so fixed, an alphabetical index will solve the difficulty of want of uniformity in classification. But in the case of Sanskrit Manuscripts, the problem is not simple.

The University of Madras has undertaken the task of preparing a New Catalogus Catalogorum, more or less on the plan of the Catalogus Catalogorum of Th. Aufrecht, so familiar to all Orientalists. The work is primarily and essentially a consolidated alphabetical index of all lists of manuscripts either in public Libraries or in the possession of private individuals and institutions. Instead of a person having to wade through hundreds of catalogues, the new work undertaken will enable Orientalists to locate a work in a catalogue very easily, at a glance. Besides this the work is undertaken on a much more ambitious plan. But that does not in any way take away the essential and primary nature of the work as its name indicates.

But there is one aspect of providing facilities to Orientalists in their studies and researches, which is not included in the plan as an integral part of the undertaking as it now stands. It will be possible to add to the plan at any future time. The plan is sufficiently elastic and accommodating and there is enough scope for expansion.

It will be a great help if all the works in Sanskrit can be classified in a systematic way, so that one can know what books are available in a particular subject or in the particular aspect of wider subject. Of the authors and works in Sanskrit Literature,
a large number still remains in manuscripts form without having been made available in print; even the printed catalogue of a scientifically classified Library, however well equipped in Sanskrit Literature, does not give any idea of the wealth of literature or the nature of the literature in any division or subdivision of Sanskrit Literature. When the work of the New Catalogus Catalogorum will be finished according to the plan now taken up for execution, it is hoped that nearly all works and authors in Sanskrit Literature will have been assembled in a single volume. If on future occasions a new work or author comes to be known, such additions can be only a very rare event. If, based on the information collected together in the New Catalogus Catalogorum, the names of works could be re-assembled on a classification basis, certainly that will be a great help for Orientalists. When the New Catalogus Catalogorum will be finished, the further process in the form of such a classification will be more or less of a mechanical nature. Careful arrangement is all that will be needed. The division and sub-division in Sanskrit Literature to which each work entered in the New Catalogus Catalogorum has to be assigned, as in the Catalogus Catalogorum of Th. Aufrecht, will have been noted against each such work.

If such a consolidated list of all Sanskrit works, either available in Manuscripts in full or in an incomplete form, or only known by mere name, is to be prepared on a subject classification basis, then the important problem of the nature of the classification arises. It is here that I feel that a Library organisation like the Indian Library Association can come in to give expert advice on the nature of the classification that has to be adopted in such an undertaking. But here also, the existing circumstance, the needs of the Orientalists and the general wish of the Orientalists must be the supreme
consideration and they cannot be subordinated to predelections of doctrinaire theoreticians.

Books classification has in recent times become what is called a science. There are various schemes of classification. But these new methods are introduced in modern times for meeting certain modern requirements; and to introduce them into a system where such modern requirements are not present is likely to turn out to be a case of perverted misapplication. When there is a growing library of printed books with constant additions of a large number of volumes, volumes have necessarily to be inserted in the middle to bring together and to keep together books on the same subject or books of the same author. For this, an expanding system of classification is wanted. Every number proceeds on its own line without hitting against the number of the next book. Thus if there are ten primary numbers, each of such primary numbers can be subdivided into ten further sub-numbers and this process can go on as new books arrive. Thus no expansion in number one will push against number two. This is a necessary arrangement in a growing Library.

But the case of classification of Oriental Manuscripts Libraries is quite different. The number of works and authors does not expand. It is more or less a fixture and the possible rare appearance of a new name, either of an author or of a work, does not materially affect the classification. If once all the works are classified, that is the final stage and there is no need for any alteration by way of addition. It is only in a modern growing Library that new authors and new works demand additional room.

Orientalists are accustomed to a certain method of classification and no amount of scientific exactness or theoretical perfection can justify a complete dislocation of the existing
arrangement. Slight adjustments are permissible for the sake of uniformity. In the case of a modern Library which constantly grows, some kind of scientific classification, which will admit of new numbers being added, is necessary; and the only question that is open is the particular method of classification; in the case of Oriental Manuscripts Libraries, even the very need for adopting an absolutely new system and disturbing the more or less accepted methods now in vogue in the large number of Manuscripts Libraries, is under question and the consideration of the particular form of the modern method of classification can come in only when the main principle is settled.

Further, nearly all the well established and well known Libraries have their own catalogues, based on a certain method of classification; and if a new method is evolved, it is not at all likely that any Library will adopt the new method and prepare new catalogues according. One has to take into consideration the financial aspect of the problem. What seems feasible is that the existing method may be retained and that some method which will approximate to the majority of the bigger Libraries may be devised, without going in for what is called modern scientific classification.

Orientalists are generally accustomed to the name of the author and of the work and also the subject to which the work belongs. When the total number of authors and works is known and is more or less permanently fixed, one has to consider very seriously the desirability of burdening a work, meant to be used by such Orientalists, with big decimal numbers running to a few digits or with letters of the English alphabet, both capital and small, interspersed with numbers and colons and hyphens. When the number of authors and works and the subjects under which the works fall, are
all quite fixed permanently, there is little reason for circumscribing the scope of the division by the limitations of the decimal system of calculation or by the number of letters in the alphabet of a language.

I am not suggesting that the experts in Library Science are not wanted in the arrangement of Oriental Manuscripts Libraries. What I am emphasising is that whatever expert advise and assistance can and will be rendered must be in consonance with the requirements of Orientalists, which should on no account be subordinated to the theoretical interests of scientific precision or technical accuracy. I happen to be, for the time being, the Vice-President of the Indian Library Association and I have placed the matter before the Indian Library Association for consideration. Meanwhile it will be a great help to me if persons in charge of Oriental Manuscripts Libraries can communicate to me their suggestions on the matter and if they can also co-operate with me in forming the Association as suggested in the Editorial Notes of the Bulletin in February, 1940.

Meanwhile I shall analyse the existing classifications as found in the various classified catalogues of Libraries and make known through the Editorial Notes on future occasions, the results of such analysis; and I shall also prepare a provisional classification which will approximate to the larger number of such catalogues, and which, after due consideration and necessary alteration and improvement, may be accepted as the standard system of classification.

Another point I had been thinking about for some time is about printing cards for all the manuscripts in Sanskrit. The system is quite in vogue for even printed books in modern languages. The problem is much simpler for Sanskrit Manuscripts. There will be no need for printing
new cards for new manuscripts coming in. The number of manuscripts is fixed. If a large number of cards are printed for each of the manuscripts, every Library can secure a set and put in the cabinet such of the cards for which they have manuscripts. Here also, one has to consider the design of the card. Are two sets of cards enough, one for Titles and one for authors? Or is it necessary to have another set for Subject classification? The details can be worked up easily, if the general principle is accepted. I feel that this will eventually be cheaper for the Libraries, than to have to write out cards for all the manuscripts. I have noticed that there are many Libraries where they do not have a consolidated alphabetical list, but only hand lists, sometimes extending over more than one volume for different collections. In many Libraries, they do not have the staff to write out new cards, when a large number of manuscripts are acquired. And as such they do not have an index system at all. The printed card system will enable them to keep such an index in cards. An All-India Oriental Manuscripts Library Association can consider this also.

The Asvalayanagrihya Sutra will hence forward be edited by Swami Ravi Tirtha.

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We greatly regret to announce the demise on 7-11-40 of Pandit G. Krishna Sastri at Bombay. He served the Adyar Library as its Librarian from 1901 to 1906.
MANUSCRIPTS NOTES

BY K. MADHAVA KRISHNA SARMA, M.O.L.

SPHOTASIDDHI

Two Sphotasiddhis have already been published, the one of Manḍana with the commentary Gopālikā of Rṣiputra Paramesvara of the family of the celebrated Payyūr Bhaṭṭatiris, as No. 6 in the Madras University Sanskrit Series, and the other of Bharatamisṭra as No. 89 in the Trivandrum Sanskrit Series. A third one contained in a Malayālām palm-leaf MS. deposited with the shelf-number 21. P. 24 in the Adyar Library is here presented to scholars for the first time.

That the comprehension of meaning from the momentarily perishing Varṇa or Varṇas is impossible, that the last Varṇa of a word aided with the Saṃskāras of the rest is incapable of recalling the whole of the word, as such capacity cannot be postulated for Saṃskāra which can recall only its cause, and that therefore it (the comprehension of meaning) is from an eternal principle which both transcends and is manifested by the Varṇas—a principle which in the ultimate analysis stands out as the ONE REALITY of which all this multitudinous phenomenon is a Vivarta—(Cf. the invocatory verse of the present work: यद्विवित: प्रस्थोत्सवाच्च वाच्चवाच्चक-र्क्षणः; Bṛhadāraṇyaka 1. 4. 7: तत्त्वेदं तत्त्वावक्तमात्रासमास्तस्यामेव व्याक्तितिः—असो नामायमिदं स्तम्भ इति; Vākyapādiya 1. 1: अनादिनिधनं ब्रह्म शब्दस्तवं यद्विक्रमः। निर्देशति उर्ध्वावेच द्विक्रिया जगतो यतः इति). This is the rationale of the Sphota doctrine propounded by the great
Hari and others and put in a nutshell in this third Sphoṭasiddhi in 25 beautiful Gitis. I shall deal with the subject in extenso elsewhere.

Malabar has already taken credit for the preservation of Maṇḍana's Sphoṭasiddhi which it undoubtedly owes to the Payyūr Bhaṭṭatāris who were specialists in the works of the Ācārya who as an admirer and follower of Hari, was as much an advocate of the S'abdādvaita as of the Brahmatadvaita. It is also the interest of Malabar savants in the Sphoṭa philosophy that has preserved for us the work of Bharatamis'ra. And it is not improbable that the author of the present treatise who in the usual Malabar style invokes Gaṇapati, Sarasvati and Guru and who has chosen to be anonymous was a Keraliya.

स्फोटसिद्धि:

हरि: श्रीगणपतये नम: | अविद्वस्तु ॥

यहिवति: प्रपशो दयं वाच्यवाचकलक्षण: |
नित्यं निगमवेंद्र तच्छवदत्त्वमुपास्महे ॥ १ ॥
गजानं गिरां देवीं गुर्हतु गुरुव्रापन्निः |
प्राणम्य प्रोच्यते उस्मामिः स्फोटसिद्धि: प्रमाणल: ॥ २ ॥
अस्ति हि गौरिणायदिशु पद्मेकामिति प्रतीतिरिखिणायम् |
पदवुद्रयवल्लभ: कस्तैतीं विचिन्त्यमभिमुखे: ॥ ३ ॥
पदवुद्रयायात्ता नो वर्णनां संम्बेदनेकत्वात् |
न च तत्स्मुद्यायस्य कष्टकवल्लस्य संभवाभावात् ॥ ४ ॥
एक्षुच्यारोपस्मुद्यायः संस्तवीति नो वाच्यम् |
क्रमबुद्धानां तेषां युगपत्त्मति संस्कर्भावात् ॥ ५ ॥
वर्णनिवेद्य पदधीरित्वेत्य नोभवेद्य तद्विषया ।
अवव्यवसंभविप्रयवविव्यविदिषयथानं तद्विषया ॥ ६ ॥
वर्णव्यवसंभवितिरितेन उतः पद्वुद्वद्विषयवाचमापनः ।
सिद्धः स्फोटं नूत्नं यो उसानि सूत्तत्त्वादिश्यात्मा ॥ ७ ॥
प्रयक्तब्रह्मदिश्यं वाचस्खल्यं विचिन्त्य निर्देशः ।
अर्थप्रवचनः उपयुक्तं स्फोटं निर्देशमार्यं प्रयूः ॥ ८ ॥
भवति च गौरीप्रादिः साभादिमदिश्यवाचयविन्दुः ।
किंतु प्रश्नवानकेमित चिन्त्यविभिः तत्त्वचिन्तनानाचतुरः ॥ ९ ॥
वाचकता वर्णनामिति चेतु प्रत्येकमैव सा किं स्यात् ।
अथ वा समुदायस्वयमेष्ठितवर्ध्यं सिद्धवविव् ॥ १० ॥
प्रत्येकं यदि सा स्यात् प्रश्नवानकेदेव प्रतीतीत्तो उष्ट्य ।
अन्वेषणं वर्णनं प्रत्येकेदेव प्रयोगवेश्वरमु ॥ ११ ॥
कमिकियादिरेखा वर्णनं संभवि न समुदायः ।
इति पक्षद्वयपनि न क्षमतें तत्त्वोपक्षमाक्षेप्यमु ॥ १२ ॥
मन्यन्ते पुनर्नन्ते वर्णो उन्नयो वाचकत्वमेतीति ।
आहितशक्ति: सकलायिति चौरं वर्णसंस्कारः ॥ १३ ॥
संस्कारो समवहरूर्वाधारिणः किं बुधिर्महितः ।
स्मृतिफलकलिपितस्त्रवः किं वायं भवनावन्ध्यय व्यातः ॥ १४ ॥
आदो उत्तरानुपपन वक्तस्तकल्पना हि विविधमु ।
अर्थानुभविवाचं शब्दवाभाविकम् हि नो वैधम् ॥ १५ ॥
पाण्डवाद्यो धिप्त ध पक्षो मन्ये नूत्नं न साधुतां यथातः ।
श्रुतुता दुधाः सममत्वस्त्रवं कथयामि नैव मल्लतः ॥ १६ ॥
वात्स्तविर्गुश्राहायान्तो नूत्नं य पूर्वं संस्कारः ।
वात्स्तववाचश्चर्वत्वं काचनिर्दोषो नो ज्ञाति तथं संहस्त्यः ॥ १७ ॥
इति वाचकतारियं समबुद्धं चेत्तिरिन्यतेततः तत्त्वम।
स्फोटस्थैव हि युक्ता न तु वर्णनामितीह निर्गीतं || १८ ॥
आचेन चरिनसायः स्फोटो उखण्डः प्रकाशते किंचित।
अवशिष्यस्यैवतेऽदेवोऽस्यमयेन जापेत || १९ ॥
नन्वेत्तेन न्यायेनार्योऽसंभव्यज्ञतं चानिश्रेयः।
कि पुनर्न्वात्तुष्णा स्फोटेनाययेन कलिपतेन स्वात् || २० ॥
एवं हीनद्रप्रज्ञयं ज्ञानं तद् हस्यते यतो वर्धम।
मानान्द्रज्ञयं तु ज्ञाने स्वादू व्यत्तमेव नाव्यतम || २१ ॥
उत्के स्यें शिवमः स्याबेदेत्र प्रमाणमुद्ग ता।
श्रुचितेष्व प्रद्युः सैव भवेत् साक्ष्यीणी वतास्मकम || २२ ॥
अत्र गकारादिः यद्वर्णियकिंशु विभावति सामान्यम।
गोशब्रोतवादेतजातिस्फोटो निगचते विषुः || २३ ॥
वर्ण्यावतिलिनारिनाद्वेन प्रकलिपताभिरद:।
व्युञ्जं यत्पदतत्वं व्यक्तिस्फोटं स कथ्यते सुनिभं || २४ ॥
इह बुद्धेपर्यं श्राब्देशम्भृः प्रकाशति मूलः।
कथयन्यन्तस्तत्वं तत्त्वमः केचनेति मतभेद: || २५ ॥
मतभेदानामेशापुर्णसंहो न मेदेशां उपि।
वर्ण्यम्वतिरिक्तं यद्वाचकेमेतत्तपं हि सक्रमते || २६ ॥
यस्तु विविध्य विवेचितं स्फुटमेतच्छन्दत्तवत्मितृदम।
ऐहिकमाधुमुस्त्रिकमयः चथते सुखम्मस्मापुरानेष: || २७ ॥

इति स्फोटसिद्धिः समाहा || श्रीकृष्णाय नमः ||
There is a MS. of Mahidhara's Rudrabhāṣya in the Adyar Library. It bears the shelf-number 40. E. 42. Besides the author's commentary on Adhyāya 17 of the Vājasaneyi Saṃhitā, which only is hitherto known as his Rudrabhāṣya and which is here incomplete, the MS. at the beginning contains also a commentary on Anuvāka 2. 9 of the Maitrāyaṇī Saṃhitā, which at its end is said to have been added for purposes of Maṅgala:

मक्खलोर्ष समाधातो व्याख्यातो चल्युतापकः ।
आल्वा वहन्तु हरय: पूवोस्वसी शतसद्रिष्यातु ॥

There is nothing in the MS. to show that this is not intended as part of the Rudrabhāṣya. A reference to Śaṅkara and Śaṃkara is found here as below:

अग्रिकर्तवेन अतिपरक्रमवेन च पुस्तवमुखयो: शाब्दयो: ।
तत्त्व तत्त्व-प्रसाददिनंतिमयः: पुस्त्रं जातेदस इति सायणमाधववशांकप्रमूहियम: सोप-पतिकं व्याख्यातः।

The underlined part is added on the top of the page, the place of omission being marked X. The context shows that the sentence is part of the commentary. The reference to Śaṅkara is important inasmuch as it proves that Mahidhara is later than the former. It also makes it clear that the author means Śaṅkara and not Veṅkaṭamādhava when in the introductory verse of his Vedādipa he says: महाध्य 


On the basis of an inscription which mentions a Mahīdhara, Prof. Sarup assigns our author to the beginning of the 12th century (Indices and Appendices to the Nirukta, pp. 73-74). This date cannot be accepted for this Mahīdhara whose Mantramahodadhi bears at the end the chronogram अब्दे विक्रमतो जाते वेदाण्तशास्त्रियते (1654 = A.D. 1597).
The invocation to Laksminṛsiṁha at the beginning of both the Mantramahodadhi and the Vedadīpa is proof of the identity of the author. Compare also

\[
\text{श्रीमद्भक्तकाेः कुः समभवर्क्ता (द्रव्य) करः पर्णशः}
\]

\[
\text{स्तत्तसूतः फलसंबंकः समजनि श्रीविद्योर्भजनम् ||}
\]

\[
\text{तत्परसत्त महिघरः समदिखमन्नराधिमेत्रे (है) पुरे}
\]

\[
\text{स्वरूपेनकृत्ते तेनो (ततो वि) ततुमश सन्मक्कृतं श्रीकपति: ||}
\]

(Weber, Vāj. Saṃ., Various Readings and Corrections of the Press, p. 19) with the following verses of the Mantramahodadhi:

\[
\text{आसीनविकारो नाम विद्रान्वल्यरो धरातंह ||}
\]

\[
\text{तत्सनृजो रामभकः फलुम्बुजामृगो समवन्तू ||}
\]

\[
\text{महिवर्गस्तत्तपनः संसारसारतां विदन् ||}
\]

\[
\text{निजदेशं परिश्रन्य गतो वाराणसीं पुरीम ||}
\]

\[
\text{सेवमानो नरहरूस्त्रत्र प्रमुखमिं व्यज्ञातू ||}
\]

(Calcutta ed., p. 398).

Mahidhara has therefore to be assigned to the latter half of the 16th century. The Saṃkara referred to by the author has yet to be identified.

Veṅkaṭanātha

There is a Rudrabhaśya ascribed often wrongly to Abhinava-saṃkara and printed as of this author both by the Srividyamudrak-sara Press, Grantha script, Kumbakonam, 1903, and the Vani Vilas Press, Devanāgarī script, Srirangam, 1913. A MS. of this is noticed under this wrong authorship in the Adyar Library Catalogue, Vol. I, p. 5. On the basis of the testimony of the colophons of MSS. of this work, belonging to the Mysore and Gaekwad Libraries, where the work is clearly ascribed to Veṅkaṭanātha disciple of Abhinava-saṃkara, Prof. Bhagavaddatta rightly suggests the former to be the author (History of Vedic Literature, Vol. I, Part II, pp. 125-26): This identification is now fully
corroborated by a definite evidence contained in another of Venkata-nātha’s works, namely, the Brahmnānandagirī, a commentary on the Bhagavadgīтa, published by the Vani Vilas Press, 1912. Following is one of the introductory verses of this Gitābhāṣya:

श्रीमद्रामब्रह्मश्रीचरणस्मरणपरिणतस्पर्णः ।
भगवदुपदिष्यताभाबं विवरीतमाये सो श्रमः ॥

The colophon at the end of the Mysore MS. of the Rudrabhaṣya runs:

इति श्रीमभरसहस्परिव्रजकल्यायभौगोदवाविधाप्रतिष्ठान्वितावृत्तादितीयणवशेषंकराचार्ये-
सर्वतन्त्रश्रीमज्ञानन्दभगवत्पूज्यपांदानन्दशिष्येण श्रीवेदेन्द्र मात्रेव विरचिते यजु-
वेदोपपनिश्वाये श्रीरूद्रेपनिश्वाये समासम॥ (See Des. Catal. No. 604).

From this it is clear that Ramabrahman was styled Abhinavan-
śaṃkara and that Veṅkaṭanātha was his disciple. On p. 206 of
the Vani Vilas edition of the Brahmnānandagirī there is the statement:

इन्द्रश्रवश्ववानं साधर्थवत् संबंधित तदभिभावेति धर्मापरत्वकल्याण्यान्यि-
ग्यत्वात् नायन्यत्वमाणस्तति पाण्डगजैकसरिण्यसाम्यः प्रपतिवित्त्वान-
स्तां तत्त्वः Rudrabhaṣya under notice contains on Rudra 2. 3 the
remark: एवमन्यान्यप्रमिन्विते बहुनि वचनानि सति । तानि सर्वेण्य-
प्रसामाः पाण्डगजैकसरिण्युदाहतानि । From this it is apparent that:
both are the works of one and the same author Veṅkaṭanātha. I am
indebted for this reference to my colleagues Pandit S. Subrahmanya
Sastriar and Mr. K. Ramachandra Sarma. It is not known how
in the preface to the Vani Vilas edition of the Rudrabhaṣya
the Pāṣanḍaṅgajakesariṇi has been ascribed to Abhinavaśaṃkara and
Veṅkaṭanātha is said to have written a commentary on the work.
The other works of Veṅkaṭanātha are the Advaitavajrapāñjara, the
Mantrasārasudhānīdhi and the Taṅtiriyopaniṣadbhaṣya. Unfortu-
nately all these three are known to us only from references to them
in the Brahmnānandagirī and none of them have yet seen the light
of day. The Brahmnānandagirī contains ample testimony for the
author’s deep erudition in Mīmāṃsā and Vedānta.
The date of Venkatanātha can be known approximately. He very often criticises Madhusūdana Sarasvati in his Gītābāṣya. The year of birth of the latter is accepted as A.D. 1540 by P. C. Divanji (Introduction to Siddhāntabindu, Gaekwad Series, p. 23). Our author and his Guru must be later than this. One Abhinavas'aṃkara with an eighth century date is mentioned along with a long list of small works by Dr. Krishnamachariar in his History of Classical Sanskrit Literature, p. 323. The Guru of Venkatanātha cannot however be so old. One of the works mentioned as of Abhinavas'aṃkara by Dr. Krishnamachariar is the Subrahmanyabhujarīga. In Nos. 9. E. 3 and 19. G. 45 of the Adyar Library, this Stotra has at the end the colophon: इति श्रीमत्यप्रतिपरिवारजकाचार्यभिनवनारायणेन्द्रसर्वतीपूज्यपादशिष्यश्रीमच्छंकर - भगवतपादकृतिषु सुभाषण्यसंज्ञं संप्रूपम्।

Sanskrit literature is yet to know of a Nārāyanendra Sarasvatī of the 8th century.

There is a commentator on a portion of the Taittirīya Saṃhitā, called Naidhruva Veṅkates'ā whose identity, as pointed out by Prof. Bhagavaddatta (Ibid., Vol. I, Part II, p. 121), is not clear. Besides the MS. available in Santiniketan, to which Prof. Bhagavaddatta refers, there is one (No. M. 54—10) in the Govt. Oriental MSS. Library, Madras. This latter is a palm-leaf MS. written in Grantha and is heavily damaged. As in the former, in this also there is a colophon ascribing the work to Naidhruva Veṅkaṭes'ā. The MSS. of Veṅkaṭanātha's works, so far as they have been collected, are all unanimous in calling the author simply Veṅkaṭanātha. The prefixture of Gotra suggests that the commentator on the Taittirīya Saṃhitā is a Vaishnavite. He is therefore different from Veṅkaṭanātha who is undoubtedly a Saṃkarite. Is Naidhruva Veṅkates'ā the same as the author of the Bhosalavāmśāvalī, a probable contemporary of King Sarabhoji (See Krishnamachariar, Ibid., p. 246)?
A VARIANT VERSION OF THE HARI-VILĀSA OF LOLIMBARĀJA

BY H. G. NARAHARI, M.A.

As a poet of conspicuous merit, as a physician of recognized authority, Lolimbarāja, poet and physician in one, seems to have been quite a well-known figure in his day (Vaidya-jivana—V. 12). Keith (History of Sanskrit Literature—P. 137) seems to consider him as one of those Jain writers in Sanskrit whose fancy for brahmanical myths and legends drove them to choose those legends as outlets for their poetic skill and imagination. But there seems to be no intrinsic evidence in any of the works of the author to support the statement that he was a Jain by caste. Lolimbarāja is, in fact, one of those Indian writers who have left very little information about themselves. His genealogy is doubtful and it is very difficult to fix his date within reasonable limits. The colophons of his Hari-vilāsa call him a scion of the family of Sūrya-paṇḍita, while those of his Vaidya-jivana and Camatkāra-cintāmaṇi call him the son of Divākara-paṇḍita. One could venture a guess and say that ‘Divākara’ might have been used as a synonym of ‘Sūrya’ and that both are the names of the same person; but a manuscript of the Vaidya-jivana deposited at the Govt. Oriental MSS. Library, Madras (No. R. 2371) contains a colophon according to which Lolimbarāja is the son of Muna and obtained all his knowledge through the grace of the Sun (Divākara). That he owed his knowledge to the Sun is attested by the Vaidya-jivana also when it says Divākaraṃprasādāna rogyārgyāsamāhīyā samāsena vayam kurmaḥ kāvyam sadavaidyaśvatvanam. According to another legend, he is said to have acquired all his wisdom through his devout worship of the eighteen-armed Mahiṣāsura-mardini situated on a famous South-Indian Hill

1 On the contrary, Verse V, 79 of the Hari-vilāsa (Pandit—Vol. II, p. 109) calls Lolimbarāja a brahmin of the Bhargava Kula. This however, cannot be taken as authoritative, for the other edition as well as many MSS. of the work omit this stanza.
called *Saptasṛṅga*. (Paṇḍit—Vol. II, pp. 78 ff.). As regards his works and chronology, much careful sifting of conflicting testimony is needed, and I propose to deal with this question on a future occasion.

The *Hari-vilāsa* of our author is a well-known *Kāvya* in Sanskrit, and has been printed twice. Its *editio princeps* was brought out in 1867 by Mr. Becana Rāma Sarman in the pages of the *Paṇḍit* (Vol. II, pp. 79 ff.). Two MSS. were collated in bringing out this edition. With the help of one more MS., a revised edition of it was brought out in the *Kāvyamālā* in 1895. On page 166 of the second part of the Adyar Library Catalogue, there is the entry "*Sundara-Dāmodaraḥ*, Rolambirāja-kṛtah—XXXVIII, F. 66 etc." I examined the manuscript only to find that it is another MS. of *Hari-vilāsa* containing a recension which is different from that found in either of the printed texts. Mr. Krishnamacharya (*Classical Sanskrit Literature*—p. 216) does not seem to have examined this MS. when he says that these two are different works. The MS., however, pretends to be a different work, for its colophons run as follows: *Iti sṛt sundara-dāmodare mahākavye lolimbarājaviracite . . . nāma . . . sargaḥ* as distinguished from those of the extant manuscripts and editions of the *Hari-vilāsa* which run as: *Iti Sṛtmatsūrya-paṇḍitakulālaṃkārahariharamahārujadhyotitalolimbarājaviracite Harivilāse mahākavye . . . . nāma . . . sargaḥ.* But the textual divisions of this so-called new work *i.e.* the *Sundara-Dāmodara* are the same as those of the *Harivilāsa*; even like the latter, the former consists of five *ullāsas* and gives the same names to its *ullāsas* as the other; and, as the result of my collation of this manuscript with the printed editions of the *Hari-vilāsa* shows, the *Sundara-Dāmodara* is nothing but a variant recension of the *Harivilāsa* containing some variant readings and a number of additional verses. I give below in detail the result of my collation, but before that I shall describe the MS. of the *Sundara-Dāmodara* in brief.
The MS. bears the Shelf-number XXXVIII. F. 66 and is written in the Devanagari script of the Maithili type. Substance, country-made paper; Condition, very old and worm-eaten; Size, $10'' \times 3\frac{1}{2}''$; Lines, 6 on a page; folia, 43. The MS. is often faulty and more than once numbers its verses wrongly. According to the scribal note at its end, it was copied by a Kāśirāma on Friday, the first day of the bright-half of the month of Jyeṣṭha in Samvat 1811 (1754 A.D.). The scribe also seems to be aware of the fact that some verses occur in the Sundara-Dāmodara in common with the Hari-vilāsa for, in the left-hand corner on top of Folio 29b, he scribbles in wrong Sanskrit the note ‘Harivilāsamaṇi kascitloko kathayati’.

The following is the result in detail of my collation of this manuscript with the two printed editions of the Hari-vilāsa:

1. कस्याधिदितिसंहितबालाकायः—H. V.* I. 10α
   कस्याधिदितिसंहितमाधवायः—S. D.* I. 10α

2. After the verse मृगमदलिल्लेश्वरोऽस्यः, the next verse in the Hari-vilāsa is नन्ददितिसान्स्मरणयोः (I. 12). This verse is omitted by the Sundara-Dāmodara which has the verse कन्दुकथयमयां सुन्दरोऽ (＝H. V. I. 13) after it.

3. The Sundara-Dāmodara omits the verse श्रवणाश्रात्तस्निसंगमगीतः (H. V. I. 16) after the verse गोकुलानिकट एवः (H. V. I. 15＝S. D. I. 14).

4. After the verse पृथ्वी हरिवधार्मिकायोः (H. V. I. 18), the verses धर्मवर्द्धजराणंकरे and अपि तन्तरमुखीः¹ occur in the Hari-vilāsa. These two are omitted by the Sundara-Dāmodara.

* For the sake of convenience, the following abbreviations have been adopted: H. V.＝Hari-vilāsa and S. D.＝Sundara-Dāmodara. The figures refer to the Kāvya-mālā edition of the Hari-vilāsa, and where the Benares Edition differs from it, the difference is indicated in the foot-notes.

¹ This verse is omitted also by the Benares Edition of the Hari-vilāsa.
5. Before the verse गोपीवाट्तमाकण्यः (H. V. I. 28=S. D. I. 24), the latter work has the introductory remark ‘ग्रिम्बिविशेषः’ which is omitted by the other in both of its editions.

6. किमिति गच्छिसि वत्सः (H. V. I. 30) reads किमिति वै गच्छिसि वत्सः in the Sundara-Dāmodara (I. 26).

7. अत्रदुःखाणस्त्रुपो—(H. V. I. 32).
   दुःखाणस्त्रुपो—(S. D. I. 28).

8. The verse नानागुणार्थविनिमित्तमण्डलमण्डलस्यो which forms the last verse in the first canto of the Hari-vilāsa is omitted by the Sundara-Dāmodara which closes its first canto with the previous verse itself which is common to both of them.

9. The second canto of the Sundara-Dāmodara begins with "श्रीगोपालो जयति". This benedictory phrase is absent in the two editions of the Hari-vilāsa.

10. After the verse अपि प्रचुरलालसः (H. V. II. 8=S. D. II. 8), the Sundara-Dāmodara has the verse.

   सप्नेरत्नस्य सहाजानाभिवेद्वस्य विद्योतसवदर्शने ।
   सत्याभिधानो निप्प चिराय तस्मिन्ददागतिभि पुजगतिभूव || folio 6af

   This is omitted by both the printed editions of the Hari-vilāsa.

11. The verses गोदोहनादि and प्रेम नामनननवस्यो which occur in the Hari-vilāsa* after the verse विमुखवशवश्रवणप्रणवणः (H. V. II. 9=S. D. II. 10) are omitted by the Sundara-Dāmodara which has, in place of those two verses, the verse.

   आभीरनीरस्ते मन्यते मायेपरि नितान्यनिविरतिं ।
   वेणुचनो यदुपते: श्रुतमात्र एव दृष्टदानाभिभिन्नतत्त्वं व्यतानीतः ||
   (folio 6b)

   This verse does not find a place in either of the printed editions of the Hari-vilāsa.

* There is some change in the order of these verses in the Benares Edition of the Hari-vilāsa, though both these occur there also.
12. चरिता मृगमैदृश्यावन्दनम् — Hari-vilāsa, II. 12b.
रूपिता मृगमैदृश्यावन्दनम् — Sundara-Dāmodara, II. 12b.

13. ज्ञानमा इव रत्ना जभाः — Hari-vilāsa, II. 12d.
ज्ञानमा इव रत्ना बमासिरे — Sundara-Dāmodara, II. 12d.

14. भगवति सहसस्वान्ताहिते संज्वरार्ता
च्छुतमतितिरस्यांवेषणाः समन्तात् — Hari-vilāsa, II. 15ab.
यथा ह्वदि विद्यान्व विस्मयस्यावतारं
गलत्रितुतिश्चांवेषणाः समन्तात् — Sundara-Dāmodara, II. 15ab.

15. नवज्ञानामान नन्दानामानसादाम् — Hari-vilāsa, II. 34d.
ज्ञानज्ञानहृत्या नन्दसन्नद्यावात्सीत् — Sundara-Dāmodara, II. 34d.

16. The concluding verse of canto II in the Hari-vilāsa which runs नानायुगमविनिमित्तयुगमण्डलं is absent in the Sundara-Dāmodara.

17. इत्यं विचारितसां रासब्रह्मा स ब्रुन्दावनमथ्यद्वे |
इच्छाबिहारी सह गोपगोंगिर्भेदन गोधरमाजगम ||
— Hari-vilāsa, III. 1

इत्यं वने चार्यतो दच्छुतस्य गवां गणान्न्मृतिदिनावन्यगच्छन् |
असौ कदाचितं सह गोपगोंगिर्भेदनं गोधरमाजगम ||
— Sundara-Dāmodara, III. 1.

18. The Sundara-Dāmodara omits the verse मुखमन्दं 1 which occurs in the Hari-vilāsa after the verse मध्यवासिनिः (H. V. III. 7 = S. D. III. 7.)

19. The Verse
चूँक फ़ठन फ़ठनी च दर्शन पुष्पः
पायोजिनि परिमठन च परिजातम |.

* The verse containing this quarter is omitted by the Benares Edition.
1 This verse occurs in the Benares Edition of the H. V. in a different order.
occurs in the Sundara-Dāmodara after the verse which occurs in the Hari-vilāsa also as III. 11. But it is omitted by both the editions of the Hari-vilāsa.

20. After ते ते नुपातः (H. V. III. 13=S. D. III. 13) the verse

भगवन्तः शिराधिक्षेदः प्रत्यालं भर्णाप्रणुक्तकप्रवर्धितेन ।

ि ये निवसनः न्यः पुण्डरिकाः हृदयं प्रतिविन्द्रविबं विदं तमान्त्रे ॥

(folio 12a) is found in the Sundara-Dāmodara. Neither of the printed editions of the Hari-vilāsa contains this stanza.

21. The verse अलंकृते पुण्यपर्यः प्रवहः । (H. V. III. 20) is not found in the Sundara-Dāmodara.

22. अपि च नमसि वीर्यः नमसि हरि-विलसः, III. 51a.

अथ नमसि समीर्यः सुनार-दानमोदरा, III. 51a.

23. दुहान्तिस्वेव (H. V. III. 63) reads दुहान्तिगेव (S. D. III. 63).

24. नो च नमस्तकः (H. V. III. 66) is read in the Sundara-Dāmodara as नो च दीनतः (III. 66).

25. नागाण्यः (H. V. III. 70) is omitted by the S. D.

26. Canto IV of the S. D. beigns with the verse

धर्मस्य धरणाल्केव वनहरुतास्मानवादामान:-

दस्यक्रृतस्मानप्रभुत्तिदानवस्यसमात ।

इहाभुतमनुष्यं बिस्नुरस्य सरोह्यक्षणः:

क्षमा क्षणविचक्षणो लहितक्षणो व्यालवानो ॥ (folio 21a)

1 This verse is III. 16 in the Benares Edition.

2 This reads अथ नमसि निरीक्षयः in the Benares Edition of the H. V. (III. 41).

3 This reading is adopted by the Benares Edition of the H. V.
This verse is omitted by the two printed editions of the Hari-vilāsa.

27. The verses त्रिजगुद्धेहतो, बालिक्षिलो उसौ, नन्देन पथात् which occur in the H. V. (IV. 9-11) are omitted by the S. D.

28. The S. D. omits the verses नन्दते (H. V. IV. 13) and तनिष्ण्य कचनं (H. V. IV. 14).

29. In the H. V., the verse कनककंकणो occurs previous to the verse अयि नृसो. In the S. D., the order is reversed.

30. Instead of the verse ततः (H. V. IV. 30), the S. D. has the verse

चरणद्वयवन्नन्ते जनन्तया गदिताश्रीविनयी भवेति शक्ति।
सह सीरमुतातुर्ज्जुतकं कनकस्यन्तन्ते मार्होह क्रुणा: || (folio 24b)

This verse is not found in both the editions of the H. V.

31. After the verse गोव्याभ्रणो (H. V. IV. 53=S. D. IV. 50) the latter work has the verse

प्रजानाथ परस्परोपरि परिप्राचालतासब्धया-
ज्ञातार्गन सिन्धूपुरे: सुखकर्णारव्याख्यानचिन्नम्।
ऐक्षिदाधवन्न माधवो मुनिसुतासंवधितोत्तरीसह-
च्छायायन्त्वा [हुज्जळो] पनीतपथिकोशोष्ध्रानानाश्चमान् || (folio 27b)

32. Similarly, while the S. D. omits the verses IV. 56, 58, 76 and 77 of the H. V., it has the verse

स तत्र दृष्टा बहिनितस्य तुधाव पुश्चावव: प्रह्न्वति।।
तमेव साखान्तुरूढं पुराणं पुरारिसुख्यामसेव्यमानम् || (folio 28b)

which is found in neither of the printed editions of the H. V.

1 The verse त्रिजगुद्धेहतो does not occur in the Benares Edition.
2 These two verses are IV. 7 and 8 in the Benares Edition.
3 Both these verses are absent in the Benares Edition of the H. V.
4 The numbers of the verses are different in the Benares Edition.
5 Before तत्र there is an indistinct letter which looks like ता.
33. The verse अवलोकनलोच्छो (H. V. V. 3) is omitted by the S. D.

34. The Kāvyā-mālā Edition of the H. V. does not give verses V. 24 and 33\(^1\) completely. These are completed by the S. D. Thus.

<table>
<thead>
<tr>
<th>H. V. V. 24b</th>
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<tr>
<td>किष्णापश्चैव तात्त्वन्द्रचन्द्र क्षण्डनं चम्पकानि</td>
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<table>
<thead>
<tr>
<th>S. D. (folio 33bf)</th>
</tr>
</thead>
<tbody>
<tr>
<td>किष्णापश्चैव तात्त्वन्द्रक्षणाश्चन्द्र चन्द्रं चन्द्रं चम्पकानि</td>
</tr>
</tbody>
</table>

35. Verses V. (34, 35, 43\(^*\), 61, 70\(^*\), 73\(^*\), 95—98) of the Hari-vilāsa are omitted by the S. D., and the verses महामहसःन्वित्त: and एष यास्यति (H. V. V. 38, 39) occur in the S. D. with their order reversed.

36. After अनंतः समं तामु (H. V. V. 84=S. D. V. 74), the next verse in the former work is सदाश्रयो. But the other work has, between these two stanzas, the verse विक्षण्ठेऽन्त्यांश्च which occurs in the H. V. as the 94th verse in the same Canto.

37. After the verse सदाश्रयो (H. V. V. 85=S. D. V. 76) the latter work has the word ‘निरोधः’ which is omitted by the printed editions of the other.

38. Similarly, the word ‘कुलक्’ occurs before the verse जनकृतो (H. V. V. 91=S. D. V. 82) in the S. D., but not so in the H. V.

\(^1\) These two verses are omitted by the Benares Edition.
\(^*\) These verses and numbers 96 and 97 of the Kāvyā-mālā Edition are absent in the Benares Edition.
THE HĀRĪTA SMṚTI

BY A. N. KRISHNA AIYANGAR, M.A., L.T.

The dharmasūtra of Hārīta is a very ancient work of great importance. It is now known only from quotations found in other works and awaits reconstruction.¹ A manuscript of Hārīta was found by Vaman Sastri Islampurkar at Nasik and was described by Jolly in his Law and Custom.² An examination of the contents as found in Jolly raises the doubt as to whether that is the work of Hārīta considered to be lost. While the language and style of the manuscript of Islampurkar are favourable for accepting the manuscript as the lost smṛti of Hārīta, the absence of several quotations attributed to Hārīta in several of the digests, strengthens the doubt. Even the quotations of Hārīta cited by Āpastamba and Bodhāyana are not traceable in this manuscript.³ The search for the lost smṛti of Hārīta must, therefore, continue.

The smṛti of Hārīta in question is in sūtra style and comprises the entire range of the dharmasāstras including vyavahāra. The extent of the work can be imagined from the various quotations that are now available. Āpastamba and Bodhāyana mention Hārīta, as also Vasīṣṭha.⁴ The Yājñavalkyasmṛti⁵ holds Hārīta as one of its main sources, but does not mention Bodhāyana. The great digests beginning with the Kalпатaru of Lakṣmidhara contain a large number of quotations both in verse and prose under the name of Hārīta. Kumārila in his Tantravārtika⁶ and Viṣva rūpa⁷ in his commentary on the Yājñavalkyasmṛti mention Hārīta. Hemādri quoting Hārīta incidentally mentions a bhaṣyakāra

¹ I understand that a scholar of the Madras University is now engaged in the task of reconstructing Hārīta.
² Jolly, Law and Custom, p. 8. See also, Kane, History of Dharma-sastra, p. 71.
³ ibid., p. 71.
⁴ Āpastambadharmasūtra, I, xiii, 11; 18, 2; 19, 12; 28, 5; 16; 29, 12; 16. Bodhayanadharmasutra, II, i, 50. Vasista, II, 6.
⁵ Yājñavalkyasmṛti, 1, 4.
⁶ Tantravārtika, on Jaiminisūtras, I, iii, 11.
⁷ Yājñavalkyasmṛti with the Commentary and of Viṣva rūpa, commenting on II, 195,—pp. 136-7 (TSS).
for Hārīta. Kullūka commenting on Manu II, 1, cites the following:

अत एव हारीतः—अथातो धर्मेः व्याख्यास्यामः | श्रुति प्रमाणको धर्मे। | श्रुतिष्ठ विविधा वैदिकी तात्त्विकी च—इति।  

Again, commenting on Manu II, 6 the following passage is cited:

तदाह हारीतः—ब्राह्मणता देवपिपुराणता अपरोपपापिता अनसूयता 

One is lead to infer from the two passages cited that the work Hārīta was in royal sūtra style and had treated dharma comprehensively in all its aspects. Instances to prove this can be multiplied by quotations on other topics as well, but are held back for want of space.

This prose smṛti of Hārīta or the Ḥāritadharmasūtra is different from the available Hārīta smṛtis in verse. Prof. Kane holds that Hārīta the jurist is different from the author of the Ḥāritadharmasūtra. He further supports his view by stating that the verses attributed to Hārīta contain elaborate rules of legal procedure quite foreign to the early dharmanātras and rightly so. The Vyavahāranirṇaya of Varadarāja contains only two prose quotations of Hārīta while the verse quotations are about forty in number. The range of topics dealt with by the verses is rather wide and are of comparatively later date.

**Printed Editions of Hārīta**

The printed editions of the Ḥārīta smṛti may now be noticed:

1. Pañcānana Tarkaratna Bhaṭṭācārya published his Unāvimsatī Samhitā which contains a Ḥārīta Samhitā in seven

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1 Hemādri, Caturvargacintamani, III, i, p. 559.
3 ibid., p. 32.
5 ibid.
6 The Vyavahārānirṇaya is now being edited for the Adyar Library by Prof. K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar. It is expected to be issued shortly.
chapters, a code of dharma, with Bengali translation (1903, pp. 122-134).

2. Manmatha Nath Dutt's edition of the Dharmasāstra Texts contains a Hāritasmṛti (Vol. I, pp. 177-193) also in seven chapters and is identical with No. 1. There is also an English translation of the work by Dutt.

3. The Dharamasātrasamgraha containing a collection of smṛtis edited by Jivānanda Vidyāsāgara has a Hāritasmṛti in seven chapters which is identical with 1 and 2.

4. There is a grantha edition of the work published in Madras—a shorter recension of Hārīta in seven adhyāyas. This is the same as the three editions mentioned above, in content.

5. The Smṛtinām Samuccaya in the Ānandāśrama series contains as many as 27 minor smṛtis with a Laghu-Hārīta and a Vṛddha-Hārīta. The former treats of prayāscitta in 117 verses, in a single chapter. This is different from all the four editions mentioned above.

6. The Adyar Library has a Telugu edition of the Hāritasmṛti published by Vavilla Ramaswami Sastrulu in 1889 and contains seven chapters with Telugu meaning, word by word. In content, this agrees with the first four editions of Hārīta already mentioned.

The Vṛddha Hāritasmṛti is found printed in the Ānandāśrama Smṛtinām Samuccaya and the Dharmasātrasamgraha of Jivānanda. The two are identical works but are different in content from the Hāritasmṛti cited under Nos. 1 to 4, and 6.

The Adyar Library contains six manuscripts of the verse smṛti of Hārīta and one of them No. XXXIII. B. 14 is taken up here for a detailed examination.

The manuscript begins:

Srimaterāmanūjāyanamah, Śrī Nṛsimhaguravenamah,
Śrī Srinivāsaguravenamah
Ye varṇasramadharmaśthāh te bhaktāh kṣēṭavam prati
Iī purvam tvayā prakītām bhūrbhuvasvarvadījottamāh
Varṇānāmasramānām ca dharmānobbhūti bhārgava etc.

Evidently the scribe was a Śrīvaiṣṇava as the name of Rāmānuja is first cited in the invocation. The other two names
are probably the names of the immediate teachers of the scribe or the owner of the manuscript, as it is the practice of orthodox Śrīvaiśnavas to make a salutation to their teachers before beginning works of this kind.

The manuscript is identical with the printed versions of the Hāritaśāstra found in the collection of smṛtis edited by M. N. Dutt (Vol. I, pp. 91-109). The Dharmasāstrasangraha of Jīvānanda Vidyāsāgara contains a Laghuhārita smṛti which is identical with the manuscript under examination. The MSS. of the Government Oriental Library, Madras bearing D.C. Nos. 2735, 2736, 2757 and 2739 are also identical with the MS. under examination. There are seven chapters and they deal with the duties of the four castes and āśramas. The last adhyāya deals with yoga. The entire smṛti is narrated to the assembled ṛṣis by Mārkandeya as dharma was propounded by Hārīta. Says Mārkandeya:

Atrāham kathayiyāmi itihāsam purātanam ।
Rṣibhissaha samvādam Hārītasya mahātmanah ॥
Hārītam sarvadharmaśānam āśīnamiva pāvakam ।
Pranipatyābruvan sarve munayo dharmakānśiṇaḥ ॥
Bhagavan sarvadharmaśāna sarvadharmanāravartaka ।
Vṛṣṇānāṁ āsramāṇāṁ ca dharmānno āruhi sāsvatān ॥

* * * *

Hārītastānunvācātha tairevam codito muniḥ ।
Śrṇvantu munayas sarve ṛṣinām vākṣyāmi sāsvatān ॥
Vṛṣṇānāmāśramāṇam ca yogasāstram ca sattamāḥ ॥ etc.

Thus defining the scope and content of the śāstra which was propounded in these seven chapters.

The manuscript consists of five palm leaves written in good grantha characters. Each side of the leaf contains nine lines of cleanly written verses. The rightside edges of leaf Nos. 2, 4 and 5 are broken. The writing has been eaten away in all the five leaves to a certain extent. The manuscript is complete and ends with the following verses agreeing with the printed versions of Dutt and Vidyāsāgara:

Utpanna vairāgyabalenā yogī dhyāyet param brahma
daśa kriyāvān ।
Satyam sukham rūpamanatamādyam vihāya deham
padametivisnoḥ II

Iti Hārīta dharmasāstre saṃpadmodhyāyak—Hārītasmṛtis-
saṃpātaḥ Srīḥ

It is interesting to note that some of the verses found in this
Hārītasmṛti are also found in the verse smṛti of Āpastama of
which there is a manuscript in the Adyar Library.¹ It has been
taken up for publication and will be ready shortly.

Dharmasāstram tathā pāthyam brāhmaṇaiḥ suddhamā-
nasaiḥ I
Vedavatpathitavyam ca Srotavayam ca divaṁsi I
Smritihīnāya viprāya svruti hine tathaiva ca I
Dānam bhojanamannyaacca dattam kulavināvanam I
Tasmāt sarvaprayeratnena dharmasāstram pāthet dvijaḥ I

The occurrence of verses of one smṛti in another is not an
uncommon phenomenon. A study of the comparative tables of
verses prepared by Buehler in his Manu and Mr. Kane in his
Kātyāyanasaroddhara will easily show how the same verse is at­
tributed by one writer to Manu, by another to Nārada, by a third to
Viṣṇu and by a fourth to Parāśara or Vasiṣṭa. This is very com­
mon especially in the case of the minor smṛtis.

The metrical law books are supposed to have assumed their
present shape in that period of great literary activity that existed and
followed the wake of the Gupta Empire—the period known as the*
golden age of classical Sanskrit. In this period, most of the purāṇas
are also said to have assumed their present shape.²

In such a period of over-active literary productions, it is not
improbable, that in the compilation of the minor smṛtis, verses
already current in the purāṇas and law books were chosen by new
writers who wrote them, and made them their own, without mention­
ing the common source from which each author borrowed his verses.

¹ This bears shelf No. XXXIII. F. 10 in the Adyar Library.
REVIEWS

*The Essential Unity of All Religions*, Dr. Bhagavan Das, M.A., D.Litt., The Kāśi Vidyā-Piṭha, Benares. Cr. 8vo, 672 pages.

The reader who plunges into the breadth and depth and unity of this splendid book will not be long in discovering an intimate knowledge and scholarship far transcending even that which the author so modestly disclaims in his introduction. Dr. Bhagavan Das is one of the most learned pandits in the world today, and by "pandit" we mean not what the word usually connotes, one learned in the Sanskrit texts, but one who has drunk deep of the well of the Divine Wisdom.

Throwing the light of his luminous intellect on the world situation, Dr. Bhagavan Das finds that the one problem of humanity is the problem of bread, but the bread is of two kinds—bread material and bread spiritual. And his solution of this problem is twofold, namely a universal religion, which will consist of the essentials common to all the religions and synthesized in this book, and a universal economic organization of the whole human race, whereby necessaries will be ensured to all and comforts and luxuries divided equally according to special merits.

Dr. Bhagavan Das believes that the principles of the genuine *Theosophia*—Brahmavidyā, Ātmavidyā—and not any caricatures of it on the one hand, and on the other hand the Manu's organization of the human race based on that Theosophia—the principles of Manu, not of course the details—provide the needed and the only solution.

A vital contribution to this twofold solution is given in *The Essential Unity of All Religions* and in other books by Dr. Bhagavan Das, particularly *Ancient versus Modern Scientific Socialism*,...
more briefly in *The Science of the Self*, and in greater detail in *The Science of Social Organization*. So far from hiding his Theosophical light under a bushel, Dr. Bhagavan Das has never failed to proclaim his Theosophical affiliations, and has even based his *Ancient versus Modern Scientific Socialism* on the three Objects of The Theosophical Society. He is even anxious, as he told one of us personally, that the younger Theosophical workers should correct or improve on his solutions in these books or decide upon any other solution which they think better and go round the whole of India preaching them from the Theosophical platform systematically and persistently. Certainly the Manu's code of individuo-social organization provides a technique for making practical in daily life the principle of Universal Brotherhood and its adjunct, the Golden Rule, which we identify with the name of the Christ.

On these two foundations—a rational scheme of social organization and a universal religion—Dr. Bhagavan Das would base the great synthesis, the great integration which must follow the war, after the vast accumulation of material and psychical explosives which gave rise to the war have been exhausted. In *The Unity of All Religions* he sums up the essential message of all the world's scriptures which may be used in preparation for this great readjustment.

A survey of the book finds the author first discoursing on the Universal Religion in many aspects. Then he divides the rest of the book into three parts, dealing with the Way of Knowledge, the Way of Devotion and the Way of Works, under these headings collecting the teachings of the different faiths on the vital facts of life, and with most telling passages stressing the essentials on which all religions agree.

The book is not only a *vade mecum* to the world's religions, but a guide to universal religion, much ampler in scope than the 1932 edition and overflowing with the fruits of a life of singular genius at work. His rare abilities have been appraised at their real worth by Dr. Besant in more than one of her books issued during a
long period of productive collaboration between them. Like her, Dr. Bhagavan Das is a master planner, basing his knowledge of our solar system in general and of this earth and the human race in particular on *The Secret Doctrine* of H. P. Blavatsky and on the Purāṇas and Hindu philosophy, and his conception of human planning on the Manu’s scheme of organization as the best available scheme—a scheme adaptable to the modern world no less than to the ancient, criticism to the contrary notwithstanding, as part of the Aryan civilization of which the Lord Vaivasvata Manu is the Founder and Sustainer.

Such a book as *The Essential Unity of All Religions* might well be used in schools and universities the world over as a common text-book of universal religion with the definite aim of unifying followers of the different faiths. One of the radical cures for communal misunderstanding in India is the teaching of the essentials common to all religions, since the misunderstanding is due to emphasis on non-essentials, either through the ignorance of teachers or for selfish motives. Against the forces of discord and evil which poison the body-politic of India with the virus of separateness and disunity, perhaps even more than the lack of right leadership, such a book as this is worthy to be actively enlisted as propaganda for the forces of Light. There will come a time, I honestly think, when this book will be appreciated at its true value, outside the select circle of scholars and pandits who today understandingly appraise it, and the world will wonder why it had not turned to such a book for the secret of its fundamental unity decades earlier.

The book is supplied with copious indexes—an index of books referred to in the text, an index of Sanskrit words, an index of Arabic-Persian words, and a general index of subjects. From so voluminous an author we looked for an index of proper names, but his very generosity no doubt prevented it, by reason of the abundant measure of indexes already given.

J. L. Davidge

The systematic epigraphical survey of the Kanarese districts started by the late Rao Bahadur H. Krishna Sastri in 1925 with the object of securing the estampages of all the lithic records in the Presidency subsequently lead to the regular annual epigraphical survey of the area by the three editors of the present volume under the general editorship of Rao Bahadur C. R. Krishnamacharlu. The long delay in bringing out the present volume explained as due to the unavoidable delay in the receipt of the proofs from the Government Press, is perhaps characteristic and inevitable with state-managed institutions governed by inelastic official routine.

The part under review is published as the first part of Volume XI of the South Indian Inscriptions in the Archaeological Survey of India series. The texts of 118 inscriptions are now issued, among which the Pallavas are represented by a single inscription, the Cālukyas of Bādāmi by four, the Rāstrakūṭas by 39 and the Cālukyas of Kalyāṇi by seventy-four. There are seven plates, all carefully checked.

The single Pallava inscription is noteworthy from two stand-points. In the first place it directly supports the view of Dr. Fleet in dating the Pallava occupation of Vātāpi by Narasimhavarman in 643 A.D. The foremost Pallava King (Nara) simhaviṣṇu of the Bhāradyāja gotra occupied Vātāpi and probably seized a pillar of victory standing in that place, in the 13th year of his reign. Secondly, Narasimhavarman is called (Nara) simhaviṣṇu for the first time in epigraphic records. One is reminded of the Vetūr-pālayam plates of Nandivarman III wherein Narasimhavarman is described as having seized the pillar of victory standing in the centre of Vātāpi.

Among the records of Amoghavarṣa found in this volume, of which we have 12 inscriptions ranging from 837 to 874 A.D., the
name of Revakanimmidi, a daughter of Amoghavarṣa is mentioned for the first time. She married a certain Erāga. This lady is certainly different from Revakamimmidi the queen of Butuga II and the daughter of Amoghavarṣa Baḍḍega or Amoghavarṣa III.

Another important record for the political history of the period comes from Narasalgi according to which Cālukya-Rāma Āhavamalla Tailapparasa of the Satyāṣraya family was governing the Taḍḍevaḍi—1000 district as anuga-jīvita in Śaka 886 i.e. 965 A.D. This Tailappa is evidently Tailappa II who is said to have destroyed some Raṭṭas, in the fragmentary inscription—at Gadag—of the time of Vikramāditya VI. This is the first and only record that establishes the subordinate position of the Cālukyas under the Rāstrakūṭas, before the former recovered their ancestral territory under Taila II.

A useful index completes this part and we hope that the editors who have begun the work so well will continue to gain the appreciations and gratitude of the world of scholars by a speedy publication of the entire material in their hands.

A. N. Krishnan


Dr. Hirananda Sastri is a scholar of recognized standing and the excellent work he has been doing at Baroda finds expression in the series of reports published by the Archaeological Department of Baroda, since 1934. Modelled on similar reports issued by the Government of India and the Indian States such as Mysore and Hyderabad, the reports of Baroda contain valuable and interesting
material to the serious scholar and research worker as well as the general reader.

The *Report* under review mentions the conservation of important monuments, recounts the details of exploration and gives valuable suggestions for the preservation of the older monuments falling under the ruthless ravages of time and the vandalism of human beings. Baroda possesses monuments which are architectural gems and deserve to be saved from further decay (p. 1). New monuments have been brought to light by the Department since the days of Burgess and Cousens. Conservation of some of these has already been undertaken.

One important feature of the *Report* is that it notes suggestions for further work. Private monuments worthy of preservation are taken note of, and measures for their proper upkeep are promptly entered into with their owners. This is a new departure which requires special mention and attention (p. 12).

Of the 122 photographs taken during the year only one was rejected. Sixty-four inscriptions were copied during the year. A short record in Brāhmi script on a piece of pottery is the earliest—about the second century B.C. and is of interest. Another record in late Brāhmi is the Mahuḍi image epigraph and is Buddhist in origin.

Gujarat is specially rich in wood-carvings and fine specimens are met with in many places. Baroda seems to have recently lost a magnificent piece of wood-carving representing a balcony window which is said to have been sold for Rs 1,400 and sent to a distant land. “Unless steps are taken to penalise such removals other pieces might similarly be taken away” (p. 15). This observation of the Director deserves to be carefully considered as the matter is rather serious and further neglect of the question or postponement will only lead to still further losses of a more serious nature. A similar discussion took place in the History section of the Tenth-All—India-Oriental-Conference at Tirupati, in March this year, and a resolution requesting the Government to pay early
attention to the question, for a suitable legislation, was considered by
the General Council of the Conference. Indian works of Art and
manuscripts are far too valuable to be exported, at least hereafter,
not to mention those that have already left the shores of this
country.

Writing about the temple of Khandoran in the Visnagar Taluq
Dr. Sastri notes that the inscription shows that the shrine was
sacred to the goddess Sarvamaṅgalā who must be a form of Durgā. This is obvious as one of the names of Durgā is Sarvamaṅgalā:

Śivā Bhavānī Rudrāṇī Sarvāṇī Sarvamaṅgalā says the
Amarakosha. While accepting this position of Dr. Sastri I am
unable to follow the argument presented in para 11 of the Report.

Commenting on the amorous mithunas depicted in the temple
the Doctor states that the injunction mithunaisca vibhūṣayet was
carried too far; while not obscene in the early stages it became
positively revolting in the mediaeval temples. The suggestions
that the figures were intended to avert the evil eye or to popularize
religion can hardly hold good. “It is not impossible,” says Dr.
Sastri, “that such temples were connected with Sakti worship and
the Bhairavīchakra, the votaries of this mode of worship could
act up to these representations. This conjecture is strengthened
by the existence of cells in some of these sanctuaries which seem
to have been meant for seclusion.”

“That some of the temples are Vaishnavite, including those
dedicated to the Sun, need not cause us to demur for Sāktas are
allowed to have different forms, despite their belief in the ‘left hand’
mode of worship. They can be:

अन्तर्शारातः बहिर्शाराः समाभवे च वैण्वाः ||
नानाखण्डपरः कौशः विचरति महीतले ||

The priests of Vishnu and other shrines are known to follow the
Vāma-mārga secretly. But this is put forward as a conjecture.”

It does not necessarily follow that the presence of the figures
of obscene types should presuppose S’akti-worship. The presence
of cells in temples are meant for other purposes such as the storing of valuables, extra images which are not kept in worship but are kept to meet emergencies, for the retirement of the priests themselves during certain occasions, as well. How, even a conjecture that the Vāma-mārga is secretly followed by the priests of Viṣṇu and other shrines, by the quotation cited is warranted, is not clear.

The Report is a very interesting record of work and promises to be of increasing interest, as years go by.

A. N. Krishnan

Samkarasiddhānta, Y. Subba Rao, Adyatmaprakāś'akāryālaya, Holenarsipur, Kannaḍa. Price, Ordinary cover, As. 8; thick cover, As. 10. Pages 97.

The object of the brochure under review, as the author says in the preface, is to relieve Saṃkara of the thraldom of misinterpretation by Vācaspati and other commentators who are here accused of having created room for the criticism levelled against Advaita by other schools of the Vedānta. The book consists of 6 sections, sections 1-5 dealing, with proper excerpts from Saṃkara's works, respectively, with the well known Prasthānas of the Advaita (the Bhāmatiprasthāna, the Vivaraṇaprasthāna and the Vārtikaprasthāna), the nature of Avidya, the nature of Vidya, the conclusion deducible from a consideration of the nature of both Vidya and Avidya, and the realization of Brahman. The last section is an upasamhāra.

That the Mūlavidya has no support in Saṃkara's works is the author's main thesis; and to Vivaraṇakāra and others who accept it, some searching questions are put in the form of a supplement at the end. Avidya is maintained to be Bhāvarūpā (section 2).

The author is on disputable grounds when on p. 19 he speaks of Maṇḍana as having been a contemporary of, and criticized,
Sāmkara. I am personally of opinion that Maṇḍana whose language is much older than Sāmkara’s, who is as much a votary of Bhartṛhari’s Śabdādvaita as of Brahmādvaita and is a representative of the pre-Sāmkara phase of Advaitic thought, must be earlier than Sāmkara. The problem of his (Maṇḍana’s) identity with Suresvara on whom the influence of Bhartṛhari is not obvious, thus does not arise. The views referred to as having been criticized by Maṇḍana need not necessarily be those held by Sāmkara alone.

While the book is commendable to the modern Pandit of Advaita, who, having lost himself in the labyrinth of latter-day controversial treatises, misses the original sources, the author’s crusade against commentators of Sāmkara and other Bhāsyakāras cannot merit appreciation. If Sāmkara could differ from Bhartṛhari and a host of others, why should not Vācaspati and Vivaraṇakāra from Sāmkara? After all, as one of the western philosophers said, every philosophy is at best a personal philosophy. And any philosopher who claims finality to his system can have himself recognized only as one of the blind men who examined the elephant. The mystery of the Universe, of life and death, is and will always be a mystery in spite of all shades of Idealism and Realism. Hats off to Agnosticism!!

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