

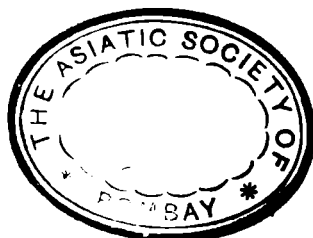
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DETAILED REPORT
OF
OPERATIONS IN SEARCH OF SANSKRIT MSS.

IN THE BOMBAY CIRCLE,

AUGUST 1882—MARCH 1883.

BY
PROFESSOR PETER PETERSON.

EXTRA NUMBER
OF THE
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JOURNAL
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EXTRA NUMBER.

Detailed Report of Operations in search of Sanskrit MSS. in the Bombay Circle, August 1882—March 1883. By Professor PETER PETERSON.

THE operations in search of Sanskrit manuscripts in the Bombay Circle* have been under the joint charge of Professor Bhandarkar and myself since August 1882, when Professor Bhandarkar, who, on Dr. Kielhorn's departure, had been put by the Director of Public Instruction in sole charge, was invited by that officer, in accordance with Government Resolution No. 582, dated 21st April, 1882, to make over part of the work to me. It was then agreed between us that we should divide equally the amount that remained (Rs. 4,952) of the grant for the year, and that while the Bombay Professor should be generally in charge of the Northern, and the Poona Professor in charge of the Southern Division, it should be open to either of us at any time, after mutual consultation, to push the objects of the search in any part of the Circle that might be deemed expedient. The arrangement has worked, I believe, to the entire satisfaction of both of us—a result largely due to that liberality of feeling, and unselfishness of motive, which have won for Mr. Bhandarkar the respect of all who have watched

* The Bombay Circle includes, besides the Presidency of Bombay, Rajputana, Central India, and the Central Provinces

his career; and it is substantially the arrangement under which we are now together prosecuting the search. What follows then is a statement of my own operations in the joint work for that portion of the past year during which I was entrusted with part of it.

The close of the monsoon term set me free from my College duties, and on the 18th of September I left Bombay for Jeypore.* My specific object in beginning with Jeypore was to ascertain whether the copies kindly ordered by the Jeypore Durbar to be made of such books in the Royal Library as appeared to Dr. Bühler to be desirable acquisitions had been made; and, if possible, to secure them. On my arrival, I called on Major Prideaux, then Acting Resident at Jeypore, who had already promised to interest himself in this matter,

* On the way I took occasion to visit Mount Abu. Beyond an *Ā b u m ā h ā t-
m y a m*, which purported to be a part of the *Śivapurāna*, and which did not seem to be worth the trouble of copying (the owner not being willing to part with it), this digression did not, of course, offer anything directly connected with the object of my tour: and a detailed account of the many places of surpassing interest on the hill would be out of place here. I should like however to say that having had the good fortune to be admitted within the shrine at Achaleśwara, where the mark of the toe of the god Śiva is to "be seen unto this day," and having carefully examined that mark, I am disposed to think that it contains the explanation of the curious knob on the left of the figure of the Pramara prince, which stands facing the temple of Vasishtha at the other end of the hill. The one is an exact copy of the other; and the "toe-nail of the devil" was probably one of the cherished insignia of the royal house of the time. I was able to secure admittance both to this shrine and to that of Vasishtha. It may be worth saying here that my almost uniform experience in that matter leads me to believe that any traveller who does not scruple to show, by outward symbol, that he respects the reverence in which these sacred places are held, will be allowed free entrance, and will be treated with all courtesy. To be able to speak Sanskrit is of course often an additional recommendation; though many of these shrines are now in the keeping of men who cannot speak two words of that language. There may be circumstances in which persons officially representing the government of the country, or an alien church, may hesitate to comply with the condition universally attached to such a concession. No such considerations need trammel the scholar in search of knowledge. And as far as personal feelings are concerned, I do not envy those of the man who can stand before the ruined shrine of Vasishtha, or enter the porch of the Karli cave, while fancy conjures up the innumerable company of men and women who have worshipped where he now is, without saying to himself, Put off thy shoes from off thy feet: for the place whereon thou standest is holy ground.

and in my work generally; and to whom I am exceedingly indebted for the trouble he took to help me. Learning from Major Prideaux that a day or two must elapse before I could hope to be admitted to a library, which is, as a rule, not easy of access, I resolved to spend the interval in making the acquaintance of such of the pandits of the place as I might be able to put myself in communication with.

A visit to the free public library—an institution which reflects the greatest credit on the Jeypore administration, and to which there is, I am afraid, no parallel in Bombay*—as also to H. H. the Maharaja's Sanskrit school, soon made the fact and object of my visit widely known; and during the few days I was able to devote to Jeypore I had the opportunity of explaining the objects and plans of the search to more than one intelligent pandit and native gentleman, from whose co-operation in the future I anticipate the happiest results. The immediate fruit of my intercourse with some of these men I propose to examine in the paragraphs that follow. I will only add here, that my experience at Jeypore, and throughout this tour, confirmed me in the belief that while there is much which the native scholar may learn from the European scholar, there is more, in that which is of common interest to the two, that the European can learn from the native. No one who is not himself a student of Sanskrit letters can fully realise how dense and far-spreading the cloud is that, to our eyes, still hangs over the history of the literature. But no candid mind can engage in the study of that history in India without recognising that much, which remains for the European to discover, has never been hid from the native learned community.†

* The Jeypore Free Library was founded by the late Maharaja at the instigation of a medical missionary; and it is amusing to note that one of its chief features is what must certainly be the most complete collection of Scotch sermons that exists anywhere east of the Lothians. Under the present management an attempt is being made to supplement these with books more in keeping with the surroundings; and there is, in particular, a very fair collection of Sanskrit books.

† It is to be regretted, I think, that Government, in adopting Dr. Kielhorn's scheme for entrusting the work of cataloguing the Poona collection to scholars in Europe, should have appeared to accept Mr. Whitley Stokes' view, pressed upon them by the author of the scheme, that that work could not be done in India. "I know of no native scholar possessed of the requisite learning, accuracy, and persistent energy," said Mr. Stokes in 1868. I do not know that Mr. Stokes had any special claims to speak with authority on such a point.

Among my first acquisitions in Jeypore were two small works which must be added to the already long list of writings by the Kashmirian author, Kshemendra.* The *Chârucharyâsatakam*, No. 51, † of that writer, is a century of moral aphorisms in very simple Sanskrit, each with a sanction of the orthodox kind appended, which gives a quaint and pleasing picture of virtue's Ways of Pleasantness as they appeared to the Kashmir poet of the eleventh century.

Here, for example, is Kshemendra's version of our proverb "The early bird catches the worm": —

ब्राह्मे मुहूर्ते पुरुषस्त्वजेन्द्रामतंत्रितः ।
प्रातः प्रबुद्धं कमलमाश्रयेच्छ्रीगुणाश्रया ॥

"One hour before sunrise let a man resolutely shake off sleep : the lotus wakens early, and therefore it is that a discriminating Goddess of Beauty (prosperity) takes up her abode there."

But the best of the few European Orientalists who have had the good fortune to be able to pursue their studies in India, have never been slow to confess their obligations to the accuracy, learning, and energy here so ruthlessly depreciated. There have been of course exceptions. I have before me now a Report, which is to my mind chiefly remarkable from the fact that, neither on the covers, nor anywhere within the covers, does the European scholar, whose name appears on the title-page, give that of the native who, unaided, and after great exertions, procured for Government the valuable collection of palm-leaf MSS. so complacently exhibited, or make any reference at all to the other native collaborateur without whose special knowledge of Mâgadhî, and the Jain literature, that part of the Report, I make bold to say, could not have been written. Such a proceeding—and it does not, I regret to think, stand alone—may tend to confirm the relative estimate of native and European learning; but it is at the expense, I submit, of something more valuable than even a character for learning.

* For Kshemendra, see Bühler's very valuable Report of his Kashmir tour, published as an extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, to which I shall have to make constant reference. Of Kshemendra's works there were known to European scholars, previous to Bühler's visit to the poet's home, (1) *Vṛhatkathâmañjarî*, (2) *Bhâratamañjarî*, (3) *Kalâvilâsa*. Bühler found in Kashmir (4) *Râmâyanamañjarî*, (5) *Daśâvâtâracharita*, (6) *Samayamâṭṛikâ*, (7) *Suvṛittatilaka*, (8) *Lokaprakâśa*, (9) a commentary on Vyâsa's *Nītikalpataru*, and (10) a *Vyâsâṣṭaka* found at the end of a copy of the *Bhâratamañjarî*.

† The references are to the list of MSS. purchased by me for Government during the period under report, which will be found at the end of this paper.

The motive for another maxim is probably a sanitary one still in force in India :—

नोत्तरस्यां प्रतीच्यां वा कुर्वीत शयने शिरः ।
शय्याधिपर्ययाद्गर्भो दितेः शक्रेण पातितः ॥

“ Do not sleep with your head to the north or the west : Diti slept in a wrong position : and Indra was able to slay the fruit in her womb.” The reference here is to a story told in the first book of the Rāmāyana. Other examples from the Chrāracharyāśatakam will be found in the extracts at the end of this report.

The other hitherto unknown work by Kshemendra is the *Chaturvargasaṅgraha*, No. 61, which is, as its title indicates, a concise exposition of the whole doctrine of the four great motives of human activity—duty, money, love, salvation. In that part of the first chapter which treats of the duties of master and servant I find a verse which looks like a bit of Kshemendra's personal history. It is a vindication of the honourable character, as a profession, of service rendered to a worthy master.

विद्वज्जनाराधनतस्परिण संतोषसेवारसनिर्भरेण ।
क्षेमेन्द्रनाम्ना सुधियां सरैव सुखाय सेवादसरः कुतोयम् ॥
वृत्त्या जिवति लोकः सेवा वृत्तिर्निर्भैव केषांश्चित् ।
अस्थाने तीव्रतरा निर्या तु तदधियां सेवा ॥

“ This chapter on service has been drawn up by Kshemendra, with a single eye to please learned men, himself full of the happiness that comes of the service of content. Men live by their professions : and in the case of some service is the profession to which they are born. It is when service is rendered to an unworthy object that it is bitter and blameable.”

I may interpolate here a short account of
The *Suvṛittatilaka* of Kshemendra's *Suvṛittatilaka*, which
Kshemendra. was first discovered by Bühler in Kashmir,
and a second copy of which was one of my Jeypore acquisitions.* The

* “ The new treatise on metrics, Kshemendra's *Suvṛittatilaka*, No. 270, is very clearly written, and valuable on account of numerous quotations which illustrate the rules. The authors' names are added to many of them.”—Kashmir Report, p. 69. It would perhaps be going too far to say that in these early works on rhetoric illustrations that bear no name are to be understood to be by the author himself, though I am disposed to think that that was the practice. The presumption is perhaps strongest when, as here, the name is sometimes given and sometimes withheld, without any such intimation as is usual in the later anthologies that the source is unknown.

work, as Bühler pointed out, is valuable on account of the numerous quotations found in the second and third chapters, which are in all cases accompanied by the name of the author, and which consequently enable us to fix a terminus ad quem for more than one poet in whose case such a limit was a desideratum. The three chapters, or vinyâsas, into which the book is divided, are called respectively (1) Vrittâvachaya, (2) Guṇadoshadarśanam, and (3) Vrittavinīyoga. The vṛttas or turns—it is curious to note, in passing, how closely vṛtta and verse correspond to each other in meaning—enumerated in the first vinyâsa are as follows: (1) tanumadhya, (2) kumâralalitâ, (3) vidyumnâlâ, (4) pramâṇi, (5) anashtubh, (6) bhujagâgrâśîsṛita,* (7) rukmavati, (8) indravajrâ, (9) upendravajrâ, (10) upajâti, (11) śâlini, (12) rathodhdhatâ, (13) svâgatâ, (14) toṭakam, (15) vaṃsastham,† (16) drutavilambitam, (17) prahar-

My MS. of the Suvṛittatilaka was not bought for Government: but was presented to me by my friend, Paṇḍit Durgâ Prasâda. In the comparatively few cases in which MSS. have thus been put at my disposal, I have gone on the rule of making over to the collection all MSS. that are new, or more correct than copies already there. Others I have felt at liberty to retain.

* Bhujagâgrâśîsṛitâ, MS., Bhujagâgrâśîsṛita. The word takes this form to suit the metre. The more common form appears in the example:

न नमति चरणौ भक्त्या
किमिति अहमतिर्लोकः ।
भवभयज्ञानमौ शंभो-
भुञ्जगश्शिशुस्तवावधे ॥

The example shows that this metre ended, according to Kaṣemendra, in three long syllables, the scheme being ७ ७ ७ ७ ७ --- repeated four times, and not ७ ७ ७ ७ ७ ७ - ७ ७ as Weber, Ind. Stud. 8, 170, followed by the St. Petersburg Dictionary, has it. Colebrooke, Essays I., 141, gives Kaṣemendra's scheme.

† The expression in the rule, vaṃsasthâkhyam leaves us in doubt whether the word is vaṃsastha, or vaṃśasthâ. Colebrooke writes it with the short vowel: Weber with the long. The St. Petersburg Dictionary intimates a doubt. Kaṣemendra's example:—

जनस्य तीव्रातपजातिवारणा
अर्यति संतः सततं समुन्नताः ।
सितातपत्रप्रतिभा विभांति ये
विज्ञालवंशस्थतया गुणोच्चिताः ॥

makes for the short syllable. In the case of the example from Bâṇa in the second vinyâsa, cited further on, the metre is called vaṃsastham (i. e. vṛttam). See also p. 11.

shinī, (18) vasantatilakam, (19) mālīnī, (20) narkutam, (21) pṛithvi, (22) hariṇī, (23) śikhariṇī, (24) mandâkrantâ. With one exception, that of the anuṣṭubh metre, where the verse—

ततः कुसुवनायेन कामिनीगण्डपांडुना ।

नेत्रानवेन चंद्रेण मर्द्वेदी विगलंकृता ॥

is cited from bhagavad Vyâsa, the examples given of these various metres are by the author himself, and are so composed that each serves at once to the eye or ear as a versus memorialis both of the character and of the name of the particular metre. Thus the scheme of the first, the tanumadhyâ metre, in the technical language of Indian prosody* being ty (*i. e.* - - ॐ ॐ - -) four times repeated, the illustration runs—

तेन प्रविभक्ता कामं वयसा सा ।

येन प्रविलासं धत्ते तनुमध्या ॥

This verse is in the tanumadhyâ metre: the word tanumadhyâ is an integral part of it: and the initial letters of the two lines of which it is composed give the scheme of the metre.

What importance for the history of the literature the *Suvṛit-tatilaka* possesses begins with the second vinyâsa, which is a concise exhibition of the merits and faults observable in poems. The authors cited there and in the next vinyâsa, which enquires into the reasons that make one metre suitable, and another not, in each particular case, are Abhinanda, bhaṭṭa Indurâja, śrīmad Utpalârâja, Kalaśaka, Kâlidâsa, Gandinaka, Chakra,† Tañjîra, Dipaka, bhaṭṭa Nârâyaṇa,‡ Parimala, Bâṇa (MS. Vâṇa),§ Bhartṛimentha, Bhartṛihari, Bhavabhûti, Bhâravi, Muktâkaṇa, śrī Yasovarman,

* See Colebrooke's *Essays*, *loc. cit.* Aufrecht in his notice of the *Śrutabodha*, a work whose author calls himself Kâlidâsa, and in which the rules themselves are examples of the various metres, refers to the case of Terentianus Maurus, a grammarian of the first century who composed a handbook of Latin prosody on a similar plan.

† Called also śrī Chakra.

‡ The quotation is from the *Veṅṣaṃhâra*.

§ The two verses "jayanti vâṇâsuramanilalitâḥ" and "namâmi bhavô-charaṇâmbujadvayam," are cited from the introductory verses to *Kâdambâri*, to show how the vasantatilaka suffers (yâtyanarghatâm) if each pāda ends in visarga, and how it is improved if that fault be avoided.

Ratnākara,* Rājasēkhara, Rissu, Lāṭaḍiṇḍira, bhāṭṭa Vallāṭa, Vīra-
deva, Sāhila, bhāṭṭa Śyāmala, śrī Harshadeva, and the author himself.
In this list the following names are, so far as I know, new : Kala-
śaka,† Gandinaka, Chakra, Jijīra, Mukṭākāṇa, Rissu, Lāṭaḍiṇḍira,
Vallāṭa,‡ Vīra-deva, Śyāmala, Sāhila. The verses quoted from these
poets will be found in the extracts given at the end of this Report.

The discussion on the 'fitness of metres' which occupies the last
chapter, yields some not unimportant items of information for our
purpose. The authenticity of the work last noticed, the Chatur-
varga, is vouched for by what I take to be a specific reference to
that book. Having laid down that the compositions to which the
rules of prosody refer are of four kinds, being either scientific
(śāstram), or poetic (kāvyam), or quasi-poetic (śāstra-kāvyam, in-
struction conveyed in the guise of poetry), or lastly, quasi-scientific
(kāvya-śāstram, in which the author's skill in poetry is of more
account than the instruction he professes to be anxious to convey),
Kshemendra goes on to say that books like the Chaturvarga are
instances of the third kind, while the poems of Bhāṭṭi and Bhaumaka
are examples of the fourth.§ Pandit Durgā Prasāda, from whom

यथा विद्याधिपत्यपरनाचो रत्नाकरस्य
कंठभियं कुवलयस्तबकाभिराम-
दामानुकारि विक्रटच्छवि कालकूटाम् ।
बिभ्रत्सुखानि दिशतादुपहारपीत-
धूपोन्यधूममालिनामिव धूर्जटिषः ॥

This is the first verse of Ratnākara's Haravijaya. Bühler's उपहारपीत for
उपहारपीत (Report, p. cxxv.) is probably a misprint. Both here, and in the two
works by Ratnākara, to be referred to immediately, his title is given as
Vidyādhīpati, not Vidyāpati.

† A Kalaśa however is quoted in the Śāringadhara-paddhati.—Aufrecht's
article in the magazine of the German Oriental Society.

‡ Called also bhāṭṭa Vallāṭa.

§ शास्त्रकाव्यं चतुर्वर्गप्रायं सर्वोपदेशकृतं ।
भट्टिभौमककाव्यादि (ms धि) काव्यशास्त्रं प्रचक्षते ॥

Kshemendra's simile in illustration of the first kind of poetical composition,
that which is pure science, has a strangely familiar ring :—

तत्र केवलशास्त्रेपि केचित्काव्यं प्रयुजते ।
तित्तौषधिरसोद्देगे गुडलेशाभिवोपरि ॥

"Of these four kinds some use poetry in matters of pure science as men

I procured the present MS., had heard of a poem, resembling the Bhattikāvya, by Bhaumaka, called the Rāvanārjunīyam. Bühler brought from Kashmir a fragment of a work "called Rāvanārjuniya or Arjunarāvaṇīya," whose author's name he gives as Bhīma or Bhīmabhaṭṭa, which "resembles the Bhattikāvya, and is intended to illustrate the rules of grammar."* It may be presumed, I think, that this is the same book, and that Kshemendra's text gives the author's real name.

Immediately below this passage Kshemendra quotes as an instance of an injudicious display of poetical merits, in the discussion of a scientific subject, a verse on medicine by Vāgbhaṭṭa. Before quitting the *Suṣṛittatilaka* it must be noted that Kshemendra lends no support to the identification of Bhartṛihari with either Bhaṭṭi or Bhartṛi-menṭha, all three being referred to in the course of the book.

Another of his own writings to which Kshemendra refers in this chapter is the *P a v e n a p a ṇ c h ā ś i k ā*, a work which has still, so far as I know, to be recovered. In yet another place Kshemendra preserves for us the first verse of *Bhartṛimenṭha's* lost poem the *Hayagrīvavadha*. The passage is interesting as confirming what Bühler has already pointed out from Hemachandra's *Alaṅkā-rachūdāmaṇi*, namely, that the *Hayagrīvavadha* was a *kāvya* not a *nāṭaka*, and was divided into *sargas*:—

use a piece of sugar to counteract the taste of a pungent medicine." This is Horace with a new face—

Ridentem discere verum

Quid vetat? ut pueris olim dant crustula blandi

Doctores, elementa velint ut discere prima.

Horace. Satires, Bk. I., Sat. 1, l. 25.

Laughing, to teach the truth,

What hinders? As some teachers give to boys

Junkets and knacks, that they may learn apaco.

(Milton's translation of that passage.)

* Kashmir Report, p. 61.

† "The *Rājatarāṅgini* mentions . . . Menṭha, the protégé of Mātrigupta. . . . I may add that Mr. Troyer is wrong in declaring that Menṭha's great work, the *Hayagrīvavadha*, was a *nāṭaka*. The phrase (*Rajāt. III. 260*) *hayagrīvavadham Menṭhas tadagre darsayan navam*, "when Menṭha showed the new 'Death of Hayagrīva,' in his (Mātrigupta's) presence" is ambiguous. It may mean that the poet showed the MS. only and read it. Hemachandra's *Alaṅkā-rachūdāmaṇi* proves that this interpretation is the right one, as at the end of *Adhyāya IV.* it names the *Hayagrīvavadha* as a specimen of a *kāvya*, and declares that it was divided into *sargas* or *cantos*."—Kashmir Report, p. 42.

आरंभे सर्गबंधस्य कथाविस्तरसंग्रहे ।
 क्षमोपदेशवृत्तांते संतः शंसन्त्यनुष्टुभम् ॥
 आरंभे यथा भर्तृमंडस्य
 आसीद्वैत्यो हयभीवः सुहृद्देवसु यस्य ताः ।
 प्रथयन्ति बलं बाहोः सितच्छत्रस्मिताः श्रियः ॥

The end of the chapter, in which the author cites various poets of the olden time (purvakavayah) as excelling in one or other kind of metre, is of sufficient importance to be given in full :—

एकस्मिन्नेव यद्वृत्ते कृतो द्वित्रेषु वा श्रमः ।
 न नाम विनियोगाहास्ते हरिद्रा इवोत्सवे ॥
 वृत्ते यस्य भवेद्यस्मिन्नभ्यासेन प्रगल्भता ।
 स तेनैव विशेषेण स्वसंदर्भे प्रदर्शयेत् ॥
 एकवृत्तादरः प्रायः पूर्वेषामपि वृद्ध्यते ।
 तत्रैवातिचमत्कारादन्यत्रारब्धपूरणात् ॥
 अनुष्टुप्सततासक्ता साभिनंदस्य नंदिनी ।
 विद्याधरस्य वदने गुलिकेव प्रभावभूः ॥
 स्पृहणीयत्वचरितं पाणिनेरुपजातिभिः ।
 चमत्कारैकसाराभिरुद्धानस्येव जातिभिः ॥
 वृत्तच्छत्रस्य सा कापि वंशस्थस्य विचित्रता ।
 प्रतिभा भारवेर्येन सच्छायेनाधिकीकृता ॥
 वसंततिलकारूढा वाग्बलीगाढसंगिनी ।
 रत्नाकरस्योत्कलिका चकास्त्याननकानने ॥
 भवभूतेः शिखरिणी निरगलतरंगिणी ।
 रुचिरा घनसंदर्भे या मयूरीव नृत्याति ॥
 सुवशा कालिदासस्य मंदाक्रांता प्रवल्गति ।
 सवश्च दमकस्येव कांशोजनुरगांगना ॥
 गाढूलक्रीडितैरेव प्रख्यातो राजशेखरः ।
 शिखरीव परं वक्रैः सोल्लेखैरुच्चशेखरः ॥

Kshemendra here, after speaking slightly of the poet who has exercised himself in one form of metre only, or perchance in two, and who is therefore, like a poor man who gives a feast, obliged to make shift with what he has, no matter what the occasion may be, notices that some of the poets of bygone days, not open to any such reproach, had a great fondness for one or other particular metre. Abhinanda loved the anustubh, which was in his mouth as potent as the ball of magic in the mouth of a Vidyādhara.* Pāṇini is as

* The ball, by holding which in his mouth, the Vidyādhara can transport himself to any distance.

enticing with his upajâtis as is a garden full of jâti flowers. The vamsastha (as the metre is here plainly called), was Bhâravi's favorite, as the vasantatilaka was Ratnâkara's. Bhavabhâti loved the sikhariṇī, and Kâlidâsa the mandâkrânta. Râjasekhara's fondness for the ârdulakrîḍitam closes the list. The significance of the reference to Pâṇini here I propose to examine later.

Lastly, there is in the Bhao Dâji Collection, deposited in the Library of the Bombay Branch of the Royal Asiatic Society, a work attributed to Kshemendra, called the *Hastijanaparakâsa*, but this I regret I have not yet been able to examine.

The Sâmbapañchaśikâ-vivaraṇam of Râjânaka Kshemarâja. Kshemendra, there is reason to suppose, was in his youth a Śaiva, and was converted later to the Vaishnava-Bhâgavata creed by Somâchârya.* He studied the Alamkârasâstra under the famous Abhinavaguptâchârya. When therefore we find, No. 212, a commentary on a pañchâśikâ in honour of Śiva, written by a Kshemarâja, who describes himself as a pupil of Abhinavagupta, I think that the presumption is in favour of the hypothesis that in Kshemarâja and Kshemendra we have, as is often the case, two names of identical purport for one and the same writer.†

But I put forward this identification with all reserve, as it has the weight of Bühler's authority against it. Bühler, who first found the Sâmbapañchâśikâvivaraṇam, has himself proposed the identification of our Kshemarâja with a Kshemendra who wrote a Spandasamdoha and a Spandanirṇaya, both of which it has to be noted deal, like the Sâmbapañchâśikâvivaraṇam, with the Kashmirian Śaivite doctrine: but that Kshemendra he regards as "certainly different from Kshemendra Vyâsadasa."

The Muktâlatâśntakam and Râjendrakarnapûra of Śambhu.

In the curious account of the sabhâ held at the house of Alamkâra, minister of king Jayasimha (1129-1150 A. D.) to hear the brother of that statesman

* Bühler's Kashmir Report, p. 46.

† Kshemarâja may have changed his name to Kshemendra at the time of his conversion, as Saul changed his to Paul. For the extent to which synonyms are used in the sphere even of proper names in India, see some remarks by Max Müller in the valuable note he has appended to his 'India: What can it teach us?' (p. 314). We shall see later a case where the poet Harsha has lain concealed under the synonym Ruchikara.

Mankha* read his new poem the Śrikaṅṭhacharita, mention is made of one Ānanda the son of the great poet (mahākavi) Śambhu. I venture to hope that Nos. 173 and 174 are two hitherto unknown works by the poet Mankha here speaks of. In the *Muktālatāsatakam*, No. 173, the poet is styled simply Śambhu. But the colophon of the *Rājendrakurṇapūra*, No. 174, adds the information that he was a native of Kashmir. The latter poem moreover is in the form of an address to the poet's patron king Harsha. Harshadeva of Kashmir died in 1101, a date which it will be seen agrees with the presence of a son of Śambhu at Alaṅkara's sabhā.

The Devīstotram of which has already been obtained by Yaśaskara.

Bühler, an otherwise unknown poet, *Yaśaskara*, has extracted the alaṅkāra sutras from a previous work, and has illustrated them in verses composed in honour of Devī. The sutras, which appear to be of considerable importance for the history of the alaṅkāra śāstra, will be given in the extracts at the end of this Report. From the opening words of Yaśaskara—

ओं नमो गुरवे ओं
रत्नाकराभ्यन्तरतो गृहीत्वा
लंकारसूत्राणि यथाक्रमेण ।
बन्दीव देव्या गिरिराजपुत्र्याः
करोमि शंसं श्रुतिगोचराणि ॥

श्रीचयीश्वरमित्रान्जभ्रीशोभाकरमित्रविरचिते अलंकाररत्नाकरेलंकारसूत्राणि
it will be seen that they are taken from a work called Alaṅkāra-ratnakara by one Śobhākaramitra, the son of śri-Trayīśvaramitra. In the last verses of his book Yaśaskara tells us he had gone to live at the city on the hill Pradyumna, whence king Pravara went to the hill of Hari in bodily form (was translated to heaven), partly because the place was on Pravara's account sacred, partly on account of his own ill-health.

The sanitarium or hill-station on the hill Pradyumna is mentioned in the Rājātarāṅgiṇī:

रैणारम्भास्वामिदेवो इम्पतीभ्यां व्यधीयत ।
मठः पाशुपतानां च ताभ्यां प्रद्युम्नमूर्धनि ॥
आरोग्यशाला निरघाप्युल्लासत्वाय रोगिणाम् ।
तेन सेनामुखी देवी भयशान्त्यै च कारिता ॥

III., 645.

* Bühler brought Mankha to light, and procured for Government a copy of his epic, the whole of the last sarga in which, containing "an account altogether unique in Sanskrit literature," will be found among the extracts at the end of Bühler's Report.

The Sāmbapañchāsika is full of the Śaiva doctrine of the oneness with the god he worships to which the true believer may attain : and it may therefore perhaps be assumed that the *śrī-Sāmba*, in whose mouth the verses are put by the commentator as spoken by the god himself to make known his glory, is the name of a real writer.

The new copy of the commentary on Ratnākara's epic, the Haravijaya, called the *Vishamapadoddyota*, No. 229, appears to differ from that obtained in Kashmir by Bühler in being somewhat more complete. It has the first four verses of the first sarga, and it ends, not in the middle of the forty-fifth sarga, but with the seventieth verse of the forty-sixth. The existence of two copies of this commentary ending at about the same part of the poem may be a coincidence. But the suggestion may also be hazarded that the explanation lies in the fact that Ratnākara did not complete his poem, and that Alaka, the author of the commentary,* was a contemporary and pupil of the author, whose work, unlike that of his master, was not finished by another hand. That the whole of the Haravijaya is not by Ratnākara is expressly asserted, I may point out, in the colophon to Bühler's copy of that work, where *Gaṇapati* is given as the name of the author of the sequel.

Ratnakara's Vakrokti-
pañchāsikā with the com-
mentary of śrī Vallabha-
deva.

No. 165 is a small book, hitherto I believe unknown, by this same Ratnākara, with a commentary by śrī Vallabhadeva, who describes himself as the son of the minister (amātyavara) Ānanda, and as the author of commentaries on the Śisūpālavadhā and more than one other poem (śisūpālavadhāyancakāvyaṭīkākarṭri). There was already in the Bombay Government Collection a copy of this Vallabhadeva's commentary on the Śisūpālavadhā : and a second copy was procured this year, No. 191. I have also procured his commentary on the Kumārasambhava, 36, in the colophon to which he styles himself, or is styled, Ānandadevā-

* "The Tīkā explains, as its title, *Vishamapadoddyota*, indicates, only particularly difficult words and passages. Its MS. begins with L. 5, and ends in the middle of Sarga XLV. Its author is Alaka, son of Rājānaka Jayānaka."—Kashmir Report, p. 45. My copy of the *Vishamapadoddyota* does not give the author's name. But the pandit from whom I obtained the book knew that it was the work of Alaka.

yanivallabhadeva. In the last line of his commentary to the present work, which he there speaks of, not as the Vakroktipāñchāśikā, but, by a play on the author's name, as the Vakroktivaraṇam Rātnam, Vallabhadeva, styles his father, Ānandadeva, the 'sun in the firmament of battle.'

सुनुरानन्ददेवस्य रणभूव्योम्नि भास्वतः ।
वक्राक्तिवर्षने रात्रे टिप्पणं बह्वभेदव्याघात् ।

The Vakroktipāñchāśikā itself is a collection of 'crooked sayings' in the form of short dialogues between Śiva and Pārvatī of the kind with which the Mudrarākshasa opens. Examples will be found in the extracts at the end of this Report.

Bühler found in Kashmir a complete copy of a work called Kāvya-lāmkāra, which a comparison with a fragment previously obtained from Jesalmir, proved to be by Rudraṭa, the author of the "Śrīngāratilaka, which has been known for a long time, and which has been published by Professor Stenzler as an Appendix to the Meghadūta."* The Jesalmir fragment (adhyāyas 3—5) is accompanied by a commentary whose author's name Bühler gave as Śvetāmbara. Among the palm-leaf manuscripts procured for Government in 1880 by the enterprising and intelligent agent for this search, Mr. Bhagvandas Kevaldas, is a second complete copy of Rudraṭa's Kāvya-lāmkāra, with a commentary, also complete, by Nami.† No. 159 of the works included in the present Report is the same work as the palm-leaf MS. But it has not previously been noticed that the Nami of the palm-leaf MS. and the Śvetāmbara of the Jesalmir fragment are one and the same person. In the colophons appended to the various adhyāyas of the palm-leaf MS. Nami describes himself, or is described, variously, as Śvetabhikshunami (adhyāya 1), Śvetāmbaranami (adhyāyas 2, 4 and 6), Namisādhu (adhyāyas 7, 9, 14, 15), Sādhunami (adhyāya 8), Paṇḍitanami (adhyāya 13). The colophons of the 3rd, 5th, 10th, 11th, and 12th adhyāyas in that MS. are incomplete. In my copy of the work, which is a Kashmir MS. obtained at Jeypore, the author of the commentary is described as follows:—Namisādhu (adhyāyas 1, 7, 8, 10, 11, 12, 13, 14, 15), Śvetāmbaranami (adhyāya 2), Śvetāmbaraśīnami (adhyāya 3), Śrīśvetām-

* Kashmir Report, p. 67.

† Dr. Kielhorn's Report, p. 34.

varaśrīnami (adhyāya 5), Śrīśvetāmbaranami (adhyāya 6), Śrīnami-sādhu (adhyāya 9), Paṇḍitanamiśādhu (adhyāya 16).

The colophon to the fourth adhyāya has the abbreviated expression "iti Śvetāmvarah chaturthaḥ" which, or some such phrase, is probably the origin of the mistake.

As the present MS. agrees with the Jesalmir fragment in the note to the verse quoted by Bühler,* in which Rudraṭa tells us that he was also called Śatānanda, and that he was the son of one Bhaṭṭa Vāmuka, it is clear that we have not here to deal with two commentators on the Kāvyaśālikāra.

The beginning of the present copy of Nami's commentary agrees with the extract from the palm-leaf MS., as given in Kielhorn's Report, except that पुरस्तात् is rightly written in the first line, यस्याग्निद्वंद्व [यस्याग्निद्वंद्व] is found for यस्याग्निद्वंद्व in the second line, and श्रीमान् for श्रीमन् in the fourth line of the introductory verse. As was to be expected also, the ओं श्रीगणेशाय नमः ओं, which is absent from the palm-leaf MS., is here prefixed.

The colophon at the end however differs materially from that found in the palm-leaf MS., and I therefore give it in full †:—

* I give the text of this verse and commentator's note from my MS.

शतानंदापराख्येन भट्टवामकसूनुना ।
साधितं रुद्रटेनेदं सामाजा धीमतां हितम् ॥

शतानंदेनेति अस्यार्थो वामकाख्यभट्टसुतेन शतानंद इत्यपरनाम्ना रुद्रटेनेति कविना साधितं निष्पादितामिदं चक्रं काव्यं वा कांक्षेन साम गीतिविशेषमजति प्राप्नोति सामात् [सामाट्] तेन सामवेदपाठकेनेत्यर्थः तच्च धीमतां बुद्धिमतां हितमुपकारकम् ।

† I note the variants in the palm-leaf MS. as given in the extract found in Kielhorn's Report, p. 35. सनः, Kielhorn मनः. यदनवबोधाद्विषयं, K. ---- वितथं Both MSS. read पंडित, apparently by mistake for पिंडित. पंचाविंशति, K. षट्सप्तति. एकादशसमाशतैः K एकादशसमासतैः The MSS. diverge after the words प्रावृषीदं समर्थितं the palm-leaf MS. continuing as follows:—

माघमासे तथा कृष्णे सुमय्यां शुक्रवासरे ।
चित्रकूटास्थितेनेदं शिवदेवेन सूनुना ।
नैगामायकायस्थेलीखतं जलणेन तु ॥
मंगलमस्तु

एवं रुद्रटकाव्यालंकृतिटिप्पनकविरचनात् पुण्यं ॥
 ब्रह्मापि मया तस्मात्स नः परीपकृतिक्रूयात् ॥ १ ॥
 थारामद्रपुरीयगच्छतिलकःपांडित्यसीमाभवत्
 सूरिभूरिगुणैकमंदिरमिह श्रीशालिमद्रानिधः ॥
 तत्पाशान्नुजषट्पदेन नमिता संक्षेपसंक्षेपः
 पुंसो मुग्धाधियोधिकृत्य रचितं सद्विपनं लघ्वदः ॥ २ ॥
 यवनयबोधार्हितयं विवृतं किमपीह तन्महामतिभिः ॥
 संघोधनीयमाखिलं रचितांजलिरेष याञ्चेऽहं ॥ ३ ॥
 सहस्रत्रयमन्यूनं ग्रंथोयं पं [पि] डितोऽखिलः ॥
 शक्तिशदक्षरश्लोकप्रमाणेन सुनिश्चितं ॥ ४ ॥
 पंचविंशतिसंयुक्तैरेकादशसमा शतैः ॥
 विक्रमात्समतिक्रांतैः प्रावृषीदं समर्थितं ॥ ५ ॥
 मूलसूत्रव्यतिरेकेण मूलसूत्रेण सप्तशतान्यशीत्यधिकानि ॥ ६ ॥

श्रीकृष्णायनमः

भक्तिः कृष्णे मतिर्द्धर्मै शक्तिस्त्वागे रतिःश्रुते ॥
 इवा सर्वेषु भूतेषु स्यान्मे जन्मनि जन्मनि ॥ १ ॥
 सत्यं मनोरमा कामाः सत्यं रम्पा विभूतयः ॥
 किन्तु मत्तांगनापांगभंगि लोलं हि जीवितम् ॥ २ ॥

Below this the scribe gives a date Sainvat 1190=A. D. 1134, which we may take to be the date of the manuscript from which he was copying.

It is evident from this colophon, if the reading be accepted, that the date assigned to Rudraṭa by Bühler,*—A. D. 1050-1100—will have to be revised. Nami, 'a bee that sucked honey from the lotus feet of śrī Śālibhadra, the ornament of the gachchha of the city of Thārāpadra,' wrote his commentary when eleven hundred and twenty-five years had passed from Vikrama (A. D. 1069).† Moreover, he wrote it for 'men of feeble intellect, ever on the look-out for

* "In the latter half of the eleventh century falls Rudraṭa, the author of the Kāvyaśālikāra. . . . Rudraṭa's time is fixed by the fact that Ruyyaka, who wrote in the beginning of the 12th century, quotes him."—Kashmir Report, p. 67. It will be seen that there is nothing inconsistent in Bühler's argument with the revised date now sought to be assigned to our author.

† The colophon of the palm-leaf MS. would appear to read śhaṭsapatisa-myukṭaiḥ for our pañchavimsatisamyukṭaiḥ: but this must be a mistake, as śhaṭsapatisamyukṭaiḥ does not scan. I am not able to refer to the Poona MS. as it has gone, with others, to Prof. Pischel to be catalogued: but Rāmachandra Śāstri, who deciphered the extracts from the palm-leaf MSS., seems to think it most probable that he has himself made a mistake here.

primers and abstracts.* That is to say, his commentary is a Shorter Commentary, which would of itself imply a longer, or several longer, predecessors. And Nami expressly tells us, in the second verse of his introduction, that his work is a compilation in which he has followed strictly commentaries drawn up by 'mighty minds of old':—

पूर्वमहामतिविरचितवृत्त्यनुसारेण किमपि रचयामि ।
संक्षिप्ततरं रुद्रटकाव्यालंकारदिष्पनकम् ॥ २ ॥ †

If we allow time for Rudraṭa's fame to be so firmly established that scholars of rank were willing to make their contributions to the science take the form of an examination of his work,‡ and allow further for a series of commentaries which had so overlaid the text that a fresh start was felt to be necessary, it seems probable that Rudraṭa belonged to the middle of the tenth rather than to the second half of the eleventh century.

Regret has often been expressed that in rhetoric, as in some other branches of Sanskrit literature, the fame of a comparatively late work, which appeared, to the student of a day when the science had ceased to be progressive, to sum up all that could be said, has almost completely overshadowed earlier works of genuine merit. Rudraṭa's Kāvyaḷamkāra is a case in point. It ought to be in the hands of every student of alaṃkāra; and now that we have in our collection two manuscripts, of which the one presents Nami's commentary as written not more than a hundred years after the date of the composition of the work; and that before us—which appears to me to contain a more correct copy of the same commentary than the palm-leaf manuscript itself—I hope shortly to bring out an edition. The

* Pandit Nami did not indulge in any of the platitudes about a busy age, and the multiplicity of subjects pressing on every one's attention, with which the compilers of modern classics for lazy readers seek to lay the conscience of their public.

† "My purpose is to compose something that may serve as a concise commentary to Rudraṭa's Kāvyaḷamkāra, in accordance with the commentaries composed by men of great mind of former days." It will not, of course, do to lay any stress upon pūrva, which may mean simply 'former.'

‡ It has often been pointed out that we have not here to allow for an interval during which a book, eventually recognized as a masterpiece, may be supposed to have been slowly struggling into notice. In ancient India, as everywhere before the invention of printing, the author's fame as a sage or teacher would insure immediate acceptance for a book which was a mere adjunct to his living fame.

first adhyāya of the text, which is devoted to a consideration of the uses of the science and practise of poetry, is given here as a sample of the work : and I will add a few notes with regard to the contents of the other adhyāyas :—

अविरलविगलन्मदजलकपोलपालीनिलीनमधुपकुलः ॥
 उद्भिन्नवदमभुभेणिरिव गणाधिपो जयति ॥ १ ॥
 सकलजगदेकशरणं प्रणम्य चरणांबुजद्वयं गौर्याः ॥
 काव्यालंकारीयं मयः क्रियते यथायुक्ति ॥ १ ॥
 अस्य हि पौर्वापर्यं पर्यालोच्योच्चिरेण निपुणस्य ॥
 काव्यमलंकर्तुमलंकर्तुंरुशारा मतिर्भवति ॥ ३ ॥
 उवलबुडुज्वलवाकूप्रसरः सरसं कुर्वन्महाकविः काव्यं ॥
 स्फुटमाकल्पमनल्पं प्रतनोति यद्यः परस्यापि ॥ ४ ॥
 तस्कारितसुरसदनप्रभृतिनि नटे तथाहि कालेन ॥
 न भवेन्नामापि ततो यदि न स्युः सुकवयो राज्ञां ॥ ५ ॥
 इत्थं स्थास्तु गरीयोविमलमलं सकललोककमनीयं ॥
 यो यस्य यद्यस्तनुते तेन कथं तस्य नोपकृतं ॥ ६ ॥
 अन्योपकारकरणं धर्माय महीयसे च भवतीति ॥
 अधिगतपरमार्थानामविवाहो वादिनामत्र ॥ ७ ॥
 अर्थमनर्थोपशमं क्षमसममथवा मतं यदेवास्य ।
 विरचितरुचिरसुरस्तुतिरखिलं लभते तदेव कविः ॥ ८ ॥
 नुत्वा तथाहि दुर्गा केचिन्तीर्णा वुरुत्तरां विपदं ।
 अपरे रोगविमुक्तिं वरमन्ये लेभिरेभिमतं ॥ ९ ॥
 आसाद्यतेस्म सद्यः स्तुतिभिर्यैभ्योभिवाञ्छितं कविभिः ।
 अद्यापि त एव सुरा यदि नाम नराधिपा अन्ये ॥ १० ॥
 कियदथवा वृष्टिं यतो गुरुगुणमणिसागरस्य काव्यस्य ।
 कः खलु निखिलं कलयत्यलमलघुयज्ञानिदानस्य ॥ ११ ॥
 तदिति पुरुषार्थसिद्धिं साधुविधास्यद्भिरविकलां कुशलैः ॥
 अधिगतसकलज्ञैः कर्तव्यं काव्यममलमलं ॥ १२ ॥
 फलमिदमेव हि विवुषां शुचिपदवाक्यप्रमाणशास्त्रेभ्यः ।
 यत्संस्कारो वाचां वाचश्च मुचाऽकाव्यफलाः ॥ १३ ॥
 तस्यासारनिरासात्सारग्रहणाच्च चारुणः करणे ।
 त्रितयमिदं व्याम्रियते शक्तिर्द्युत्पत्तिरभ्यासः ॥ १४ ॥
 मनसि सदा सुसमाधिनिविस्फुरणमनेकधाभिधेयस्य ।
 अङ्घ्रिष्ठानि पदानि च विभांति यस्यामसौ शक्तिः ॥ १५ ॥
 प्रतिभेत्यपरैरुदिता सहजोत्पाद्याच्च सा द्विधा भवति ।
 पुंसा सहजातत्वादनयोस्तु ज्यायसी सहजा ॥ १६ ॥
 स्वस्यासौ संस्कारे परमपरं दृगयते यतो हेतुं ।
 उत्पाद्या तु कथंचिद्भ्युत्पत्त्या जन्यते परया ॥ १७ ॥

छंदोव्याकरणकलालोकस्थितिपदपर्यायविज्ञानात् ।
 युक्तायुक्तविवेकोव्युत्पत्तिरियं समासेन ॥ १८ ॥
 विस्तरतस्तु किमन्यत्तत इह वाच्यं न वाचकं लोके ।
 न भवति यत्काव्यांगं सर्वज्ञत्वं ततोन्वेषा ॥ १९ ॥
 अधिगतसकलज्ञेयः सुकवेः सुजनस्य सन्निधौ नियतं ।
 नक्तंदिनमभ्यस्येदभियुक्तः शक्तिमान्काव्यम् ॥ २० ॥
 स्फारस्फुरदुरुमाहिमा हिमधवलं सकललोककमनीयं ।
 कल्पांतस्थायि यशः प्राप्नोति महाकविः काव्यात् ॥ २१ ॥
 अमरसद्नादिभ्यो भूता न कीर्त्तिरनन्धरी
 भवति यदसौ संवृद्धापि प्रणदयति तन्क्षये ।
 तदलममलं कर्तुं काव्यं यतेत समाहितो
 जगति सकले व्यासादीनां विलोक्य परं यशः ॥ २२ ॥

It will be seen that in a nobler spirit than the writers who followed, Rudraṭa recognises as objects of poetry only the fame of the poet and the good of others. In the second adhyāya, which treats of the nature of poetry (Kāvyalakṣhaṇam), the known dialects of India are summed up thus—

प्राकृतसंस्कृतमागधपिशाचभाषाश्च शूरसेनी च ।
 षष्ठोत्र भूरिभेदो देशविशेषादपभ्रंशः ॥

a verse which alone shows I think that it is impossible to admit that the word bhāshā standing by itself can in writings of this age mean Sanskrit.* Soon after in discussing Vakrokti, Rudraṭa has occasion to adduce his first example—

किं गौरि मां प्रति रुषा ननु गौरहं किं
 कुप्यामि कां प्रति मयीत्यनुमानतोहम् ॥
 जानाम्यतस्त्वमनुमानत एव सत्य-
 मित्यं गिरो गिरिभुवः कुटिला जयति ॥ १५ ॥

Bühler has noted that the quotations illustrating the rules are numerous, but that in no case has the source been given. It is possible that they are of the same authorship as the rest of the book. That this was the view of the writer of our MS. is probable from the fact that rules and illustrations are numbered

* Compare remarks in the second Appendix to this Report, p. 121. In the 13th verse the ornaments depending on the sound are said to be— (1), Vakrokti; (2), Anuprāsa; (3), Yamakam; (4), Ślesha; (5), Chitram, it being noted that there is another ślesha, of the sense, which is distinct from that already mentioned.

straight on. The commentator adds many illustrations: but generally, so far as I have noticed, gives the source. The discussion of vakrokti and anuprâsa is completed in the second adhyâya: and the third is wholly taken up with the doctrine of yamaka. It may be worth noting that both in the palm-leaf MS. and in that now being described, the third is the first adhyâya to which a separate name is ascribed in the colophon. Both MSS. call it the yamakâdhyâya. The explanation is probably that here the discussion of one subject and of one subject only is begun and ended within this division of the book. The fourth adhyâya is called the sleshadhyâya in the colophon of the palm-leaf MS., but not in that of the other. Both MSS. style the fifth, which treats of the alamkâras depending on the sound, the chitrâdhyâya; and the sixth adhyâya is devoted to faults in such ornaments. With the seventh begins that part of the book which best repays perusal.

Alamkâras depending on the sense are said, in a passage I give below,* to fall under four great heads, vâstavam, aupamyam, atîsaya, and ślesha

The discussion of the first of these four kinds is completed in the seventh adhyâya, which in both MSS. is called the vâstavadyadhyâya.†

This brings us to about the middle of the book.

The aupamyâdhyâya (so in both MS.) is the eighth. The ninth and tenth are called in both MSS. the atîsaya and ślesha adhyâya respectively. In the eleventh the faults incident to alamkaras dependent on the sense are discussed (arthadoshâdhyâya in both). Then follow four short chapters on the subject of nâyakas and nâyikâs, which might have to be omitted in any general course of college instruction.

* अर्थस्यालंकारा वास्तवमौपम्यमतिशयः श्लेषः ॥

एषामेव विशेषा अन्ये तु भवन्ति निःशेषाः ॥ ९ ॥

टी० सप्रभेदमर्थमाभिधाय सांप्रतं तदलंकारानाह अर्थस्येति उक्तलक्षणस्यार्थस्य वास्तवा-
दयश्चत्वारोलंकारा भवन्ति चतुर्भिः प्रकारैरसौ भूष्यत इत्यर्थः नन्वप्येपि रूपकादयोलंकाराः
सन्ति तत् किमिति चत्वार एवोक्ता इत्याह एषामेवेत्यादि तुर्हेतावेषामेव सामान्यभूतानां चतुर्णां
ते भेदा यतस्ततो मूलभेदत्वेन नोक्ता इत्यर्थः ॥ ९ ॥

मू० वास्तवमिति तत् ज्ञेयं क्रियते वस्तुस्वरूपकथनं यत् ॥

पुष्टार्थमविपरीतं निरूपममनतिशयमश्लेषम् ॥ ९० ॥

† Vâstavâdhyaya in the palm-leaf MS.

The *Kāvya*prakāśa. In the Introduction to his edition of Subandhu's *Vāsavadattā*,* FitzEdward Hall had occasion to refer to a work written in illustration of the *Kāvya*prakāśa, and called the *Kāvya*prakāśanidarśanam. The author's name, according to Hall, was Śitikaṇṭha, and the book was "dedicated to Rājānaka Ānandaka, some unknown princeling." Bübler has pointed out that a copy of what is presumably the same book, already acquired for the Bombay Government,† attributes the work to Ānandaka, and makes no mention of Śitikaṇṭha. No. 33 in the present collection is a third copy of this book, got at Jeypore, an examination of which, and of other works bearing on this the most famous of Indian books on rhetoric, which I procured later, has suggested the following considerations. In my own study of the *Kāvya*prakāśa for college purposes, I have always been doubtful of the truth of the common theory that the book, or the greater part of it, is the work of a single author. It may be admitted that there is no inherent difficulty in the way of the common doctrine in the fact that the writer of the comments on the rules refers to the writer of the rules in the third person, if that stood alone.‡ But it has always seemed to me that, though as a whole the commentary follows the text so closely that both might conceivably have been written by the same hand, there are places, where a divergence of view, if reverently and skilfully kept in the background, remains apparent. The most marked instance perhaps occurs early in the book, where the attempt to make out that the distinct precept that poetry may exist in the absence of

* P. 16.

† "I will add that the Government copy attributes the *Kāvya*prakāśanidarśana to Ānandaka, who was a Kashmirian, not to Śitikaṇṭha as Dr. Hall states. It says: "Shadangasaptaśrutimiteshu gateshu varsheshu kaleradarēi kāvyaprakāśo vidhivadvivṛityānandena sallakṣhaṇanandanena śrīmadrājānakanvayatīlakena rājānakanandakena virachitam kāvyaprakāśanidarśanam samaptam. The date of the *Nidarśana* is therefore 1065 A. D."—Kashmir Report, p. 69. 1065 A. D. is the year in which Hall says his MS. of Śitikaṇṭha's work was transcribed. For another way of taking this passage, see below, p. 24.

‡ The *Kāvya*prakāśa begins with an invocation, on which the author of the commentary has the note "granthārambho vighnavighātāya samuchiteshṭa-devatām granthakṛit parāmṛīṣati. "Before beginning his book, the maker of the book, that he may avoid mishap, chooses an appropriate deity to whom to offer up prayer."

alamkâras really means that without alamkâras there can be no poetry, but that these alamkâras need not be always of a particular kind, wears an extremely suspicious look of the process of accommodation which is the usual refuge of scholars who have broken away from their teachers, but do not like to confess it, even to themselves.*

Now the colophon of the text of the tenth and last ullâsa of the present copy of the Kāvya prakâsa runs thus : iti śrīmamāṭā [mam-maṭā] chāryavirachite kāvyaprakâse rājānakānandakṛite kāvyaprakâśadarśane 'paranāmi arthālamkāranidarśano nāma daśama ul(1)āsaḥ. This means "here ends the tenth ullâsa, by name arthālamkāranidarśana, in the Kāvya prakâsa of Mammaṭa, otherwise known as the Kāvya prakâśadarśanam of Rājānakānanda." Unless we are to assume a mistake, it is clear that Mammaṭa's Kāvya prakâsa and Rājānakānanda's Kāvya prakâśadarśanam are here spoken of as one and the same book : and I believe that this contains the explanation of the state in which the book has come down to us. The metrical rules are by one author : the running commentary is by another.

Immediately after the colophon which I have ventured to explain in this way, there comes the following passage, which I give here with some corrections of my own, although I am not able to restore entirely a somewhat corrupt text. The actual text, as it stands in my manuscript, may be seen in the extracts at the end of this Report :—

ityesha mârgo vidushâm vibhinno
'pyabhinna ekaḥ pratibhâsate yat
na tad vichitram yad amutra samyag
vinirmitâ saṅghaṭanaiva hetuḥ.

The note on this is vidushâm dhvanikṛitprabhṛitnâm ya esha margah svasvasiddhântas ttattadgranthagatam tena pṛithakpṛitha gavasthitopi ekarûpatayâ pratibhâti tatra saṅghaṭanâ nimittam |

* The passage is as follows :

तदशेषौ शब्दार्थौ सगुणानलंकृती पुनः कापि " A poem consists of words and sense, both faultless, and in addition possessing specific excellencies." They need not always have alamkâras. That is, alamkâras are usual but not necessary concomitants. On which the note is कापीत्यनेनैतदाह यत्सर्वत्र सालंकारौ काचित्सफुटालंकारविरहेऽपि न काव्यत्वहानिः. " By the words "not always" he means that while alamkâras must always be present, a poem does not cease to be a poem if there be no apparent alamkâras."

vikshiptasya sukhāvabodhāya ekatra saṅgrahaṇam yā saṅghaṭanā
 etadvasād ekātmatā pratibhāsāt | etena cha mahāmatīnām prasara-
 ṇahetur eṣhgranthaḥ | granthakṛitānena kathamapi asamāptatvād
 aparena cha pūritāvasēshatvād dvikaṇḍopi akaṇḍatayā yad avabhāsate
 tatra saṅghaṭanāvaev hetuḥ | na hi sughaṭitasya sandhibandhaḥ
 kadāchid lakshyate ityarthasākyā dhvanyate yaduktam

kṛitaḥ śrīmammatachāryavaryaiḥ parikarāvadhīḥ
 prabandhaḥ pūritaḥ śesho vidhāyāluṭhasūriṇā iti

anyenāpi uktam

kāvya prakāśadaśākopi nibandhakṛidbhyām
 dvābhyām kṛitopi kṛitinām rasatattvalābhaḥ .
 lokeṣti viśrutam idam nitarām rasālam
 bandhaprakāśarachitasya taroḥ phalaṃ yat
 sām pūrṇoyam kāvyaprakāśagranthaḥ

It is to be regretted that the text of the only MS. at my disposal while writing is so corrupt here. But enough is clear to show, firstly, that the commentator regarded the verse—

ityesha mārgo vidushām vibhinnah, &c.,

as an integral part of the work he had set himself to annotate : and, secondly, that he explains it rightly as referring to a binding together of a book and its commentary together, that the doctrine taught in both may be more easily apprehended. He is aware of and apparently does not reject the tradition which would explain the 'joining' of which the verse speaks as the mere mechanical attachment of a sequel to a book left incomplete. But that tradition, which may be true, but which, it is more probable, I think, rests solely on a misapprehension of this verse, he does not regard as the main purport of the verse. In the commentator's judgment we have here to deal with a book which contains the conclusions of two masters of the art, kept apart (pṛithakpṛithag avasthita), but always so as to form one book. The blending in the Kāvya prakāśa, of which the second and later author here boasts, is like the mixing of the waters of the rivers Rhone and Sâone.

It has only to be added that the verse explained at such length here is found in other copies of the Kāvya prakāśa than those in which Śitikanṭha's, or Ānanda's commentary is attached, though it is as a rule placed wrongly before the colophon. It follows that the 'joining'

of which the verse boasts is not the joining of the Kāvya prakāśa as we know it—the collection of metrical rules with a running commentary, both supposed to be by Mammaṭa—to the present commentary, but of a process that has taken place within the work itself. The colophon accordingly, on which I am laying stress, refers, as was already probable from the use of the phrase “arthā-lamkāradarśano nāma daśama ullāsaḥ” to the work itself, and not to the present commentary, the authorship of which is therefore here attributed neither to Mammaṭa nor to Rājānaka. With this preface I submit that the verse ityēsha mārgo viduṣhām, &c., is the triumphant but somewhat uneasy boast of a later disciple who hopes to find that he has bound his comment so closely to the work of his master that the world will be content to treat for the future the two as one work.*

Confirmation of this view with regard to the authorship of the Kāvya prakāśa, as we now have that book, I am glad to be able to add I have found since in a copy of the text of the work obtained very recently. No. 31 is a manuscript, or a copy of a manuscript, written, as is shown by the rubric at the end, in 1375 A. D.† In the colophon of this MS., which contains, it must be remembered, no additional commentary, but merely the Kāvya prakāśa as it is now printed, the work is expressly assigned to śrī bhāṭṭa Rājānaka and Mammaṭa : iti śrī bhāṭṭa Rājānakamammaṭayorḥ kṛtiḥ kāvya prakāśanāmakāḥ kāvyasvarūpadoshaguṇālamkāranirūpanāgranthaḥ samāptaḥ. In view of the fact that a MS. of date 1375 A. D. attributes part authorship in the Kāvya prakāśa to one Rājānaka, it becomes probable that the colophon‡ to the copy of the work under examination already in the Government collection really refers to the same tradition, and should be translated “when four thousand and seventy-six

* Kamalākara's interpretation of this verse cannot be accepted. The commentary within the Kāvya prakāśa makes no secret of the divergence of the author's views from those of earlier writers. The following is Kamalākara's note :—

इतीति विदुषां ध्वनिकुद्दामनादीनां भिन्नोपि मार्गः अविरोधेन यत्संगृहीतः यत्प्रतिभासते तत्रचित्रं यद्यस्मादमुत्र ग्रंथे संघटना संग्रहेण संदर्भे एव हेतुः कृता सर्वसंग्रहार्थोयं ग्रंथः अतो न तैः सिद्धिरित्यर्थः

† See extracts at the end of this Report. Śāśi stands for 1; śivanayana for 3; abdhi for 4, and Śvetāvaha for 1. That is Sarūvat 1431 = A. D. 1375. I am indebted for the key to those chronograms to Mr. Ramchandra Shastrī.

‡ Quoted above, note on page 21.

years of the Kali age had gone [that is, 1665 A. D.], the Kāvya-prakāśa [that is, the joint work of Rājānaka and Mammaṭa] was illustrated by Ānanda the son of Sallakshana, who has expounded it in the fit way. Here ends the Kāvya-prakāśanidarsanam of Rājānakānandaka [that is the book alreadyreferred to] the ornament in the race of śrīmad Rājānaka." I do not press this translation: but it must be noticed that Bühler's apparent identification of the Ānanda, son of Sallakshana, of the former clause, with the Ānandaka of the latter is not entirely borne out by the phraseology. The question as to whether the commentary on the joint work was written by Śitikanṭha, as Dr. Hall appears to have found stated, or by Ānanda as stated in the colophon to the MS. referred to by Dr. Bühler, as also the question of the date of that commentary, are points on which my MS. throws no very certain light. But the fact that my copy does not contain the attribution to Ānanda, when taken together with the circumstance that Hall's copy of the book was transcribed in A. D. 1665,* the very year of the composition of the work according to Bühler's colophon, weakens the authority of that colophon.†

My third copy of the Kāvya-prakāśa, No. 32, contains a hitherto unnoticed commentary by *śrī Sarasvatīīrthā* the spiritual name, or name in baptism, as we might say, of one Narahari. In the introductory verses this writer traces his lineage back to Rāmeśvara, of the Vatsa gotra, in the country of the Andhras. The son of Rāmeśvara was Narasiṃhabhaṭṭa, whose son was Mallinātha. Mallinātha had two sons, the elder Nārāyaṇa, and the younger Narahari, the author of this commentary on the Kāvya-prakāśa. The date of Narahari's birth is given in the following verse:—

सवसुग्रहहस्तेन ब्रह्मणा समलंकृते ।

काले नरहरेर्जन्म कस्य नासीन्मनोरमम् ॥

"Did any heart not beat for joy when Narahari was born in the year which has for its sign Savasugraha-hasta Brahma." Putting the eight vasavas, the nine grahas, the two hands, and the

* Hall *loc. cit.* We can hardly suppose that Hall had in his hands the author's copy.

† Before finally quitting this copy of the Kāvya Prakāśa, No. 33, I ought to note that it agrees with the other Kashmirian MSS., in reading śrīhar-śhādibānādīnam dhanam. The other MSS. I refer to have the incorrect reading dhāvakādīnam.

one Brahma, together, and reading backwards, we get *Saṁvat* 1298 = A. D. 1242.

विचार्य सर्वं सुखमेव दुःखं सुधामये ब्रह्मणि लोलुपस्य ।

संन्यस्तस्तस्य बभूव सार्या सरस्वतीतीर्थे इति प्रसिद्धिः ॥

There came a day when the child whose birth had been hailed with such joy learned that all joy was sorrow. With his heart panting after the living God he foreswore the world ; and thenceforward was known to men fitly* as *Sarasvatītīrtha*. He wrote his commentary in *Kāśī*.

A fourth copy of the *Kāvya-prakāśa*, obtained after the conclusion of the year under report, contains a commentary also, I believe, now noticed for the first time, by *Bhīmasena*. It is fair to say that on the question of the composition of the book *Bhīmasena* speaks with no uncertain sound. His note introducing the comment on the first *kārikā* is *atha śrīmammaśāchāryaḥ svakṛitakāvya-rūpasūtrārthārambharachitaṁ svasvarūpasūchakaṁ maṅgalam svakīyam anusmarannāha granthārambhe, &c.*

Bhīmasena's commentary, which he calls *Sukhodadhi*, however dates only from *Saṁvat* 1779 = A. D. 1723. I have been able to do no more than glance at the book : but I have noticed that it contains the account of the relationship between *Mammaṣa* and *Kaiyaṣa*, † the author of the *Pradīpa*, which has not hitherto, so far as I know, been vouched for by any manuscript authority. According to the story as *Bhīmasena* has it, *Mammaṣa* was an incarnation of *Sarasvatī* in the person of a son of one *Jaiyāta*. Though the goddess of speech in the form of a man, he did not disdain to study like an ordinary mortal in *Śivapur*, where he composed his *Sāhityasūtrām*, by name *Kāvya-prakāśa*, as also a commentary by which he made the obscure *Kāvya-prakāśa* intelligible. *Kaiyaṣa* and *Uvaṣa* were his younger brothers, and were taught by him. I will place the passage among the extracts at the end of this Report.

An examination of a copy of the work known as the *Kāvya-pradīpa*, already acquired for Government, has disclosed nothing inconsistent

* The reference hidden in सार्या here can I think only be guessed at. The most probable explanation is that our author, when he left the world, had taken a good deal of self-conceit with him, and means that Temple, as we might say, of *Sarasvatī*, was no unsuitable name for a man of his learning.

† Bühler had heard it asserted by Indian paṇḍits that *Kaiyaṣa* was a brother of *Mammaṣa*.—*Kashmir Report*, p. 22.

with the views set forth above. The Kāvya-pradīpa is usually described as a commentary on Kāvya-prakāśa, but it professes only to be a commentary to the kârikās, or metrical rules in the book that now passes under that name. The book opens as follows :—

श्रीगणेशायनमः

सोनोदेव्याः प्रथमतनयः केशवस्यात्मजन्मा

श्रीगोविंदो रुचिकरकवेः खेहपात्रं कनीयान् ।

श्रीमन्नारायणचरणयोः सम्यगाधाय चित्तं

नत्या सारस्वतमपि महः काव्यतत्त्वं व्यनक्ति ॥

वचनसंदर्भविशेषरूपस्य ग्रंथस्य प्रारिप्सितत्वेन स्तोत्रमुचितायाः सेव्यमानायाश्च वाग्देव्या आस्पद्भूतां कविभारतीं तदभिन्नत्वेनाध्यवसितां प्रारिप्सितप्रतिबंधकतुरित्-
क्षांतये ग्रंथकृस्तौति नियतीत्यादि

It will be seen that Govinda, who calls himself the first of the children whom his mother Sonodevi bore to Keśava, and the dearly loved younger brother of the poet Ruchikara, proposes to illustrate Kāvya-tattvam, a word which, if the passage stood alone, would most naturally be taken to be the name of the book to be commented on, or a compound formed of the name of that book, and the word tattvam in the sense of essence. Govinda begins with an independent explanation of the first kârikâ. In the sequel there are frequent references to the commentary now embedded with the text of the kârikās; but these references are as much in the way of hostile criticism as of explanatory comment.

And it is in this light that I am disposed to explain the boast with which Govinda closes his work, namely, that in the Kāvya-pradīpa, "a lamp to Kāvya," the world has a work that throws light even on the Kāvya-prakāśa, "the illuminator of Kāvya." Both works are attempts to explain a collection of kârikās, which, under the simple title of Kāvya, had become the text-book in Alankāra.

It deserves to be noticed in this connection that all copies of the Kāvya-prakāśa which I have yet seen have, at the close of the tenth ullāsa, before the colophon ascribing the work to Mammāṭa, the words iti Kāvyalakṣhaṇam samāptam*—here ends the description of poetry. These words can only refer to the whole book, and not to the tenth ullāsa alone, and they may fairly be regarded as containing the lost

* In the Kāvya-pradīpa—sāmpūrṇam Kāvyalakṣhaṇam. See the extract given in next paragraph.

title of the original book. I will add here that while at Oodeypore I heard of a third commentary on the *kārikās*, called, like the *Kāvya-prakāśa*, and the *Kāvya-pradīpa*, by a name, *Kāvya-latā*, which does not weaken the inference I have drawn.

The end of the *Kāvya-pradīpa* has an interest of its own, as showing that the poet Ruchikara, of whom Govinda, his younger brother by another mother, speaks so lovingly, was no other than Śrī-Harsha;* and, secondly, as affording an interesting illustration of that collaboration between two authors which was one of the most striking literary features of the age.

पुयक् न प्रतिपादनमहेतीति कल्याणमास्तां संपूर्णं काव्यलक्षणम् ॥
 व्येष्टे सर्वगुणैः कनीयसि त्रयोमात्रेण पात्रे धियां
 गात्रेण स्मरगर्वखर्वनपरे निष्ठाप्रतिष्ठाभये ।
 श्रीहर्षे त्रिविध [वं] गते मयि मनोहीने च कः शोधये-
 दन्नाशुद्धमहो महत्सु त्रिधिना भारोयमारोपितः ॥ १ ॥
 परिशीलयन्तु संतो मनसा संतोषशीलिन ।
 इदमद्भुतं प्रसीपं प्रकाशमपि यः प्रकाशयतिः [ति] ॥ २ ॥
 शीपिकाद्वितय [यं] कन्ये प्रसीपद्वितयं सुतौ ।
 स्वमतौ सम्यगुत्पाद्य गोविंदः शर्म विरति ॥ ३ ॥

इति महामहोपाध्याय श्रीगोविंदविरचिते काव्यप्रसीपेर्थांलकारनिर्णयानाम् इशम उल्लासः समाप्तः ॥

“ . . . do not require separate notice. Here ends the *Kāvya-lakṣhaṇam*. May good luck go with it. He has passed into the sky, Śrī-Harsha, who was first in all virtues, in age alone taking a second place, full of wisdom, lovelier than Cupid's self,† and I am left lamenting. Who now will go over and correct this book? That burden fate has cast upon the learned. Let the good study with contented mind this Lamp of Poetry, which sheds light even on the Illuminator of Poetry. I have made two *dīpikās* for daughters, and two *pradīpas* for sons; may they [in default of children] secure the everlasting happiness of Govinda.”

The *Kāśikā Vṛitti*. I have closely examined a copy of the
Kāśikā Vṛitti, No. 34, got at Jeypore,
 in the hope of finding something that should throw further light

* See note on p. 11.

† The meaning of *nishṭhāpratīṣṭhāśraya* is not very clear to me.

on the authorship of that work, with the following result. No. 34 is a Jain MS., which reads at the end of the seventh adhyâya, after the word ajaganat : the verse

इष्टपुपसंख्यानवती शुद्धगुणा विवृतगूढसूत्रायां ।
च्युत्यन्नरूपसिद्धिवृत्तिरियं काशिका नाम ॥ १ ॥

followed by the colophon

इति श्रीवामनाचार्यविरचितायां काशिकायां वृत्ती सप्तमाध्यायस्य चतुर्थः पादः ॥

The end of the eighth adhyâya in this MS. is unfortunately in a bad condition. It contains this verse, in which, by means of a series of puns, the Kâsikâ is compared to the holy city of Kâsi. Then follows the verse :—

व्याकरणस्य शरीरं परिनिष्ठितशास्त्रकार्यमेतावत् ॥
शिष्टः परिकरबंधः क्रियतेस्य ग्रंथकारेण ॥ २ ॥*

The words immediately following are the bare *iti kâsikâyâm ashtamasyâdhyâyasya, &c.*, followed by something which is unfortunately undecipherable. Going now back I note that these verses occur neither at the end of the fifth nor at that of the sixth adhyâyas ; and that the colophons of these adhyâyas do not give any author's name. In the sub-titles to the first, second, and third pâdas of the sixth adhyâya however the book is consistently described as the *Vâmanakâsikâ*. Throughout the fifth adhyâya there is no mention either of *Vâmana* or of *Jayâditya*. Throughout the first four adhyâyas the book is nowhere described otherwise than simply as the *Kâsikâ vṛitti* without any reference to an author. The first of the verses I have quoted occurs at the end of each adhyâya, but it is only at the end of the first book that it stands in what appears to be its proper place, that is, immediately before the colophon. Elsewhere it is appended after the colophon.

* Paṇḍit Bâla Śâstri in his excellent edition of the *Kâsikâ* puts the two verses *ishtyupasaṅkhyânavati* and *vyakâranasya śariram* at the beginning of the book and adds the verse—

Vṛittau bhâshye tathâ dhâtunâmapârâyânâdishu
viprakīrṇasya tantrasya kriyate sârasaṅgrahaḥ

The verses do not stand in that position either in the birch bark MS. Bühler procured from Kashmir (Report, p. cxxvii.) or in my Jain copy. I may note here that the last named MS. begins *śrisâdhpârâśvanâthaya namaḥ*. Then follows the single verse *vṛittau, &c.*, and then the *atha śabdânuśâsanam*. For three additional verses found in the Kashmir copy see Bühler.

In a Brahminical MS. of the last five adhyāyas of the work which I have acquired this year, the colophons of the seventh and eighth adhyāyas, agreeing in this with the Jeypore MS., expressly attribute the Kāśikā to (paramopādhyāya) Vāmana. The colophon to the sixth adhyāya is simply *iti shasṭodhyāyaḥ*, but, in agreement here also with the former example, the book is referred to in the sub-titles of this adhyāya as the (śri) Vāmanakāśikā. I found no reference to Vāmana in other parts of this MS. It will have been noticed that neither MS. makes any reference to Jayāditya. So far as these MSS. go, then, they establish Vāmana's authorship of the seventh and eighth adhyāyas, and possibly of the sixth or part of the sixth. If the death of the first author led to the interruption of the work, we might expect to find that Vāmana had to begin with an unfinished adhyāya: and the circumstance that he wrote or remodelled part of the sixth adhyāya, but did not choose to claim the credit of the whole of that part of the work, may account for the contradictory evidence that adhyāya presents in both MSS. A consideration on which I should be disposed to lay great stress is the way in which the verse *iṣṭyupsankhyānavatī*, which does not appear at all in the Brahminical MS., is presented in the Jain copy. In the seventh and eighth adhyāyas it stands just before the attribution to Vāmana: and may reasonably be supposed to be Vāmana's own boast with regard to the excellence of his own part of the work. The verse is absent from the fifth and sixth adhyāyas. And the fact that the scribe of this particular copy inserted the verse in the first four adhyāyas—placing it in its proper position, before the colophon only in the case of the first adhyāya—does not show more than that the verse and its application to the Kāśikā was well known.

Not the least interesting among the books I saw at Jeypore was a *Subhāshitāvali* attributed to one *śrīmad Vallabhadeva*. The simple colophon (*samāptoyam śrīmadvallabhadevaviracitā śrīsubhāshitāvaliriti śubham*) gives us no information which might enable us to identify the compiler with one of the Vallabhadevas already known to us.* I will only hazard the con-

* I have not been able to ascertain whether this *Subhāshitāvali* is the same as that obtained by Bühler in Kashmir and attributed by him to Śrīvara. The present *Subhāshitāvali* contains, as Bühler notes his does, verses by Hemāchārya.

jecture that, as such compilations are more frequently the work of critics and admirers than of poets, it is not impossible that we have here a work by the Vallabhadeva, whose boast it was that he had composed commentaries to the Śisupālavadha and "to more than one other poem."* The collection includes verses attributed to a Vallabhadeva, who may or may not be the same as the compiler.† The book is arranged on the same principle as the Śārṅgadharapaddhati : and in the great majority of cases the author's name is given.‡ I give the titles of the ninety-three sections under which the poems are grouped :—

| | |
|-----------------------|--------------------------|
| Namaskārapaddhati 1. | Durjanavarṇanam 6. |
| Āśīrvachas 2. | Kadaryāḥ 7. |
| Vakroktayaḥ 3. | Udārāḥ 8. |
| Kavikāvya-prasaṅsā 4. | (athānyapadeśāḥ tatrāda) |
| Sujanavarṇanam 5. | Suryendubarṇanam 9. |

* See page 14.

† The former is the more natural supposition, as Vallabhadeva would hardly have referred to another writer of the same name without adding a distinguishing mark either to the one or the other. So Śārṅgadharā includes some of his own verses in his paddhati. Besides Vallabhadeva there are quotations from a poet who is styled Utprekshā-Vallabhadeva, whom Aufrecht in his analysis of the Śārṅgadharā-paddhati, to be referred to immediately, distinguishes from Vallabhadeva, also quoted in that book. Aufrecht gives the following account of the Bhikshāṅakāvya of Utprekshā-Vallabha :—"The subject of this poem is a favourite one. Śiva goes to Svarga to seek alms, and the Apsaras try to make him fall in love with them. The poet uses this plot in order to describe in detail, with more or less success, each act and word of a woman in love, as these are laid down in the treatises in the Kāma śāstra. He states his purpose in the first verse of the second chapter :—

भिक्षाटनेन पुरुहूत्पुरांगनाना-
माकास्मिकोत्सवविधायिनि चंद्रमौलौ
तासामनंगत्तारज्जैरमानसानां
नानाविधानि चरितानि वयं वदामः ॥

"I sing the various deeds of the women of Indra's city, when Śiva came there to beg and caused them an unlooked joy, but wounded their hearts sore with love." The Apsaras owe their festival "out of season" to the moon on Śiva's head. Aufrecht thinks Utprekshā-Vallabha's name was Śivadāsa; and informs us that the only poets he quotes are Kālidāsa and Bāṇa.

‡ Where the author's name is not known, the verse or verses are ascribed to kasyāpi, or kayorapi, or keshāmapi, as the case may be : and Dākshinātyasya kasyāpi, "one of the poets of the south," is not an uncommon heading.

- (atha prāññiāḥ tatrādan)
- Simhāḥ 10.
Gajāḥ 11.
Ushtrāḥ 12.
(atha khagāl tatra)
- Mayūrāḥ 13.
Hamsāḥ 14.
Kokilāḥ 15.
Kākāḥ 16.
Bhramarāḥ 17.
Kitamanayaḥ 18.
Vṛikshāḥ 19.
Megāḥ 20.
Samudrāḥ 21.
Maṇayaḥ 22.
Śāñkhāḥ 23.
Padmāḥ 24.
Manāḥ 25.
Sāñkirṇam 26.
(atha śṛiṅgāvarṇanam ādau
vipralambhaḥ tatrādan)
- Dayitagamanam 27.
Virāhinyavasthā 28.
Sakhīpraśnāḥ 29.
Virāhīṇīpralāpāḥ 30.
Sakhivāchyatā 31.
Dūtipreshanām 32.
Virāhīṇām pralāpāḥ 33.
Dūtyuktayḥ 34.
Sakhīpraśnāḥ 35.
Upahāsāḥ 36.
Stryavalokanam 37.
Strīvarṇanam 38.
Keśāḥ 39.
Lalāṭam 40.
Bhrūvau 41.
Chakshuṣhī 42.
Nāsā 43.
Adharam 44.
Mukham 45.
- Kanṭhāḥ 46.
Bāhū 47.
Stanau 48.
Madhyabhāgaḥ 49.
Romarājīḥ 50.
Jaghanamaṇḍalam 51.
Ūrā 52.
Pādaḥ 53.
Mānaḥ 54.
Anunayaḥ 55.
Uktipratyukti 56.
(atha sambhogāśṛiṅgāraḥ tatra
ritushaṭkavarṇanam tatrādan)
- Vasantāḥ 57.
Grishmāḥ 58.
Prāvṛiḥ 59.
Śarat 60.
Hemantāḥ 61.
Śīśirāḥ 62.
Pushpochchaya 63.
Jalakeliḥ 64.
Astamayaḥ 65.
Abhisārikāḥ 66.
Chandrodayaḥ 67.
Pānam 68.
Chātavaḥ 69.
Priyavishaye chātavaḥ 70.
Suratārambhaḥ 71.
Suratakeliḥ 72.
Viparitasuratam 73.
Prabhātavarṇanam 74.
Sāñkirṇāśṛiṅgāraḥ 75.
Vīrāḥ 76.
Hāsyam 77.
Jātiḥ 78.
Rājavishaye chātavaḥ 79.
Nitiḥ 80.
(atha vairāgyam tatrādan)
- Dharmāḥ 81.
Śīlam 82.

| | |
|--------------------|----------------------|
| Kalih 83. | Anityatâ 89. |
| Karmapaddhatih 84. | Vishayopahâsâh 90. |
| Daivam 85. | Paridevanâh 91. |
| Âpat 86. | Manorathâh 92. |
| Sevâ 87. | Saũkirnam 93. |
| Trishnâ 88. | Bhagavadvarṇanam 94. |

I have compiled and put in alphabetical order the following list of the authors quoted by Vallabhadeva. The list is a nominal one, and under each name I have added the instances where it occurs with varying honorific prefixes, without attempting here to decide how far a real distinction is meant to be inferred. In the great majority of such cases, doubtless, the compiler understood himself to be dealing with one and the same poet. But I doubt whether, how far that applies to cases where, as in this book, a quotation from Baka is immediately followed by one from Śrīvaka. Then, again, we cannot say whether the compiler knew that Vyāsadâsa was another name of Kshemendra, and Vidhyâdipati of Ratnâkara. He quotes the four, perhaps aware that they were only two, perhaps thinking them to be two, perhaps knowing them to be two. So again utprekshâ-Vallabha, that is Vallabha fond of utprekshâs,* may be intended to distinguish that Vallabhadeva from another poet of the same name; but we cannot, in the absence of other testimony, be certain that it is so.

| | |
|------------------------|------------------------|
| bhâgavata-Achintadeva. | Argata. |
| Adbhutaphulla. | Archaka. |
| bhaṭṭa-Aparâjita. | Archetadeva. |
| Amaka. | Arjunadeva. |
| Amaraka. | Arthavarman. |
| Amaruka. | Arbhaka. |
| bhâgavata-Amṛitadatta. | Avadhûta. |
| Anṛitavardhana. | bhaṭṭa-Avalokita. |
| Ambaka. | bhâgavata-Avinîdadeva. |
| Aruka. | bhadanta-Âśvaghosha. |
| bhaṭṭa-Arka. | Asthibhaiga. |
| râjâputra A. | Âchâryabhaṭṭa. |

* Compare upamâ-Kâlidâsa, a title given to Kâlidâsa on account of his fondness for that figure, not a name intended to distinguish one Kâlidâsa from another.

| | |
|------------------------------|--------------------------------|
| bhaṭṭa-Ādityaka. | Kumārādāsa. |
| bhadanta-Ādityadatta. | Kumārabhāṭṭa. |
| bhaṭṭa-Ānanda. | Kusumadeva. |
| rājānaka-Ānandaka. | Kṛishnamīśra. |
| Ānandavardhana. | Kshemendra. |
| Āntivarman. | bhadanta-Kshemavṛiddhi. |
| bhadānta-Ārogya. | Gaṅgādatta. |
| Āryadeva. | Gaṅgādharma. |
| Āryabhāṭṭa. | Gaṅdagopāla. |
| Indubhaṭṭa. | Gopāditya. |
| bhadanta-Indurāja. | Govindarāja. |
| Indulekha. | bhaṭṭa-G. |
| tathāgata-Indrasimha. | bhaṭṭa-Govindasvāmin. |
| Īśanadeva. | Gaurikā. |
| Uchyamānānanda. | Chandaka. |
| Utprekshāvallabha. | Chandragopin. |
| upādhyāya-Udaya. | Chamachamikaratna. |
| bhaṭṭa-Udbhaṭṭa. | Charpaṭinātha. |
| Upamanya. | Chāta. |
| Ūrjita. | Chīśaka. |
| Aurva. | Chhātra. |
| bhaṭṭa-Kapardin. | Chīāka. |
| Kamalāyudha. | Chīākāśa. |
| śrī-K. | Chilābhāṭṭārikā. |
| bhadanta-Kambalaka. (MS. v.) | Chilābhāṭṭānika. |
| Karpūra. | bhaṭṭa-Chūlinaka. |
| Kayyata. | Jayadeva. |
| bhaṭṭa-Karṇāṭa. | pañḍita-Jagaddhara. |
| ārādhyā-Karpūra. | Jayamādhavaka. |
| Kalaka. | Jayavardhana. |
| Kalāśa. | bhāgavata-śrī-J. |
| Kalāśaka. | Jayāditya. |
| bhaṭṭa-Kallata. | śrī-Jayāpīḍa. |
| śrī-K. | Jalhana. |
| Kalhana. | Jivaka. |
| śrī-Kalyāṇadatta. | Jīvanāga. |
| Kaviratnaka. | Jenduka. |
| Kālidāsa. | pañḍita-Jonaka. |
| Kīśoraka. | śrī-Jonarāja (MS. in one place |
| Kundidevī. | Rājorāja.) |

| | |
|------------------------|-----------------------------|
| bhadanta-Jñānavarman. | Pāṇini. |
| Takshaka. | rājaputra-Parpaṣi. |
| Trivikrama. | Puṇḍraka. |
| bhaṭṭa-T. | Puṇya. |
| bhāgavata-T. | Pulina. |
| Dagdhamarāṇa. | bhaṭṭa-Prithvidhara. |
| Darvata. | Prakāśadattā. |
| Darśaniya. | Priyamukhya. |
| śri-Dāmara. | Prakāśavarsha. |
| Dāmodaragupta. | bhaṭṭa-Pradyumna. |
| Dahoraka. | bhaṭṭa-Prabhākara. |
| Dipaka. | Phalgahastinī. |
| Durgamaṇa. | Prabhākarānanda. |
| Durvahaka. | paṇḍita-Prasastaka. |
| Devagupta. | bhaṭṭa-Paribhāta. |
| Devata. | Pravarasena. |
| divira-Devāditya. | śri-Baka. |
| Dorlahkadarśaniya. | Bandhu (MS. v.) |
| Dohara. | bhaṭṭa-Ballaṭa. |
| Dyutidhara. | Bāṇa. (bhaṭṭ-Vāṇa.) |
| Dharmakīrti. | bhaṭṭa-śri-Bilhaṇa. |
| upādhyāya-Dharavarman. | śri-Bhaṇḍaka. |
| Dharmadatta. | Bhaṭṭasvāmin. |
| divira-Dh. | Bhaṭṭi. |
| Dharmadetha. | Bhartrīsārasvata. |
| Dhīranāga. | Bhartrihari. |
| Dhairyanāmītra. | Bhavabhūti. |
| Dhārādihara. | Bhavāninandana. |
| Narasimha. | Bhūshanaḍeva. |
| Narendra. | Buddha (MS. v.) |
| Nagnajit. | Bodhaka (MS. v.) |
| Nagnāchārya. | Bodhisattva. |
| bhaṭṭa-Nāyaka. | Bhāskarasena. |
| bhaṭṭa-Nārāyaṇa. | Bhaṭṭaka. |
| Nidrādaridra. | Bhallaṭa. |
| Naishadhakartā. | Bhaśchu. |
| Nārāyaṇasvāmin. | śri-Bhānushena. |
| Padmagupta. | Bhāravi. |
| paṇḍita-Pāṇaka. | Bhāsa. |
| paṇḍita-Pājaka. | jyotishaka-bhaṭṭa-Bhāskara. |

| | |
|---------------------|--------------------------------|
| Bhîma. | paṇḍita-Râjaka. |
| Bhaṇḍa. | Râjakulabhaṭṭa. |
| śrî-Bhogivarman. | ûra-Râjânaka. |
| Bhûmidhara. | Râjânakâhlâdaka. |
| Brahmayasaḥsvâmin. | Râjasekhara. |
| Maṇibhadra. | Râma. |
| Madrâka. | Râmilaka. |
| paṇḍita-Maddhaka. | bhadanta-Rîranâga. |
| Madhusûdhana. | Rudra. |
| Manoratha. | kapila-Rudraka. |
| Mahâmanushya. | bhaṭṭa-Rudraia. |
| paṇḍita-Maûkhâ. | Rairapaka. |
| Maûkhaka. | Lakshmana. |
| Maûgalavatsa. | Lalitânuraga. |
| Malaya. | Lilâchandra. |
| śrî-Mammaṭa. | Lilâśuka. |
| śrî-Mayûra. | Laṭṭaka. |
| Mahendra. | Loṭhaka (Îśvarasûnu). |
| Mâgha. | Loṭhaka (Jayamâdhavsûnu). |
| Mâtanḡadivâkara. | Loṭhitaka. |
| prachanḍa-Mâdhava. | Lubdhaka. |
| Muktâpîḍâ. | Luṭṭaka. |
| bhaṭṭa-Mâhunaḍaka. | râjâna(ka)-Lanlaka. |
| śrî-M. | Vajravarmân. |
| bhaṭṭa-Muktikośaka. | śrî-Vajrâyudha. |
| Muktikalâsa. | Vararuchi. |
| śrî-Mâtrigupta. | Varâhamihira. |
| Mârimâlâ. | śrî-Vardhana. |
| Murâri. | Varman. |
| Mûrkha. | Varshadeva. |
| Menṭha. | Vallata. |
| Menṭhaka. | Vallabhadeva. |
| Morikâ. | utprekshâ-V. |
| Yasaḥsvâmin. | bhaṭṭa-V. |
| Raṇapati. | Vâhinîpati. |
| Ratimitra. | Vâkpati (śrî-Harshadevâtmaja). |
| Ratisena. | Vâmana. |
| Ratnamîsra. | Vâmana-svâmin. |
| Ratnâkara. | bhagavad-Vâlmikimuni. |
| bhadanta-Ravigupta. | Vandhu. |

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|---|----------------------|
| Varāhamihira. | Śaṅkaragaṇa. |
| śrī-V. | Śaṅktaka. |
| Vasunāga. | Śaṅkuka. |
| bhaṭṭa-Vasudeva. | Shadanta. |
| Vairūpaka. | skandaskāra-Śaṅkara. |
| Vayyahāsa. | Saṅjīra. |
| Vikaṭānitambā. | Saṅkha. |
| Vidhākaravarman. | bhayavata-S. |
| Vidyādharma. | Saṅkhaka. |
| Vikramāditya. | Śambhu. |
| Vikshatimadhava. | Śarvata. |
| śrī-Vibhakaravarman. | Śarepha. |
| rā-śrī-Vijayapāla. | Saśivardhana. |
| Vishṇuśarman. | Satyadeva. |
| Vigraharāja. | Śākalya. |
| Vijayavarman. | Sātala. |
| Vijayamādhava, corrected from Vikshalimādhava. | Sārvabhauma. |
| rā-śrī-Vijayapāla. | Sāsvata. |
| Vijjakā. | śrī-Sivasvāmin. |
| Vijjikā. | Sūrarman. |
| bhadanta-Vīranāga. | Sūru. |
| bhāgavata-Vinka. | Sūdraka. |
| Vitavṛinta. | bhaṭṭa-Srīdatta |
| Vidyādharma (Lallasūnu). | paṇḍita-Srivaka. |
| Vidyādhipati. | Siddhārtha. |
| śrī-Vibhākara. | Śiluka. |
| Vibhūtivāla. | Śrutadhara. |
| Viśākhadeva. | Śītkāraratna. |
| Viśrāntivarman. | Sukhaviśṇu. |
| Vīrabhaṭṭa. | Subandhu. |
| Vijaka. | bhaṭṭa-Sunandana. |
| Vṛiddhi. | Subhadrā. |
| Vṛishṇigupta. | Surabhichūla. |
| Vyāsa. | Śrutadhara. |
| Vyāsadāsa (Rājānaka). | śrī-rājāna(ka) Śuka. |
| Śakavṛiddhi. | bhadaūta-Sūra. |
| Śakachella. | bhāgvata-śrī-Sūra |
| Śakavarman. | Somadeva. |
| Śakraadeva. | Śyāṇḍilya. |
| | Haragaṇa. |

| | |
|-------------------|-----------------|
| Haragupta. | śrī-Harsha. |
| Harigaṇa. | śrī-Harshadeva. |
| Harichandra. | Haladhara. |
| bhaṭṭa-Haribhūta. | Hastipaka. |
| Haribhaṭṭa. | Hemāchārya. |
| Harshadatta. | |

Early opportunity will be taken to offer a separate paper on Vallabhadeva's Subhāshitāvali. In the meantime a few gleanings may be acceptable. The first quotation from the poet Vallabhadeva, which occurs in the Kavikāvya-praśāśā, contains, I think, a dexterous allusion, quite in the manner of Indian writers, to the fact that the poet cited is the compiler of this anthology :—

अवसरपटितं सर्वं सुभाषितत्वं प्रयास्यसूक्ष्ममपि ।
क्षुधि कश्चनमपि नितरां भोक्तुः समुद्यते स्वादु ॥

In the same section I find the following couplet given as from Bāṇa :—

नवोर्थो जातिरयाम्या श्लेषोऽङ्कितः स्फुटो रसः ।
विकटाक्षरबन्धश्च कृत्स्नमेकत्र युष्करम् ॥
मुखमात्रेण काव्यस्य करोत्यहदयो जनः ।
छायामच्छामपि श्यामां राहुस्तारापतेरिव ॥

This is a quotation from the introductory verses prefixed to Bāṇa's Harshacharita : but it is singular that none of the MSS. which were at my disposal when drawing up the account of the Harshacharita, which will be found in the Introduction to my edition of Bāṇa's Kādambarī, contained the second verse.

The other quotations from Bāṇa of verses neither to be found in his extant works nor in the Śārṅgadhara Paddhati are numerous : and one at least I have noticed as probably taken from the lost geographical work to which Bühler found a reference in Ānandavardhana's* Dhvanyāloka :—

वृषाध्वङ्गमनिःसहैरवयवैः छायासु विभ्रान्तयः
कश्मीरान्परितो निरायसमये धन्यः परिभ्राम्यति ॥

* "Ānandavardhana calls Bāṇa sthāṇvīśvarākkyaśanapadavarṇanakartā, the author of the description of the country called a Sthāṇvīśvara, i.e., Thānesar, and indicates thereby that we have to look out for yet another composition, probably a geographical one, of the famous friend of Harshavardhana-Śiṅhāditya."—Kashmir Report, p. 66.

The verse—

सरलयसि दृशं किमुत्सुकामकलुषमानसवासललिते ।
भवतर कलहसि वापिकां पुनरपि यास्यसि पंकजालयम् ॥

is an imitation of a verse in the *Vikramorvaśī*,* and may be added to the examples I have given, to my edition of *Kādambari*, in the Introduction of *Kālidāsa's* influence upon *Bāṇa*.

So long back as 1860 Aufrecht called attention to the fact that *Śārngadhara's Paddhati** contains two verses attributed to *Pāṇini*.

* पञ्चात्सरः प्रतिगमिष्यसि मानसं त्वं पाथेयमुत्सृज्य विसं प्रहृणाय भूयः ।
मां तावदुद्धर शुचो दयिताप्रवृत्त्या स्वार्थान्तरतां गुरुतरा प्रणयिक्रियोति ॥

Vikramorvaśī. Act IV.

*In the magazine of the German Oriental Society, Vol. xiv., p. 561. Aufrecht's full analysis of the *Śārngadhara Paddhati*, with translations of selected verses, appeared in 1873 in the xxviith vol. of the same journal. A reprint of that paper, with the translation in English, would be very welcome to students in India. I give the substance of the earlier note. The translations, which do not pretend to be literal, are my own. I wish I could have put them into as graceful verse as my honoured teacher has done in the Paper from which I am quoting. "In *Śārngadhara's Paddhati* there are two verses with the simple wording, *Pāṇineh*, by *Pāṇini*. The first is found in the chapter *chandrodavavarṇanam*, the second in *varshāsamayaśvabhāvākhyānam*. We do not as yet know of more than one *Pāṇini*. Let us listen to what the sage "bent double over grammar and foresworn to all worldly joy," has to say and to sing:—

उपोढरागेण विलोलतारकं
तथा श्हीते शशिना निशायुष्मम् ।
यथा समस्तं तिमिरांशुकं तथा
पुरोपि रागाग्नलितं न लक्षितम् ॥

"On came the flushed Moon: Night fixed her quivering eyes the stars upon him, and was so taken with the sight, that she noticed not how her whole mantle of darkness had slipped to her feet."

क्षयाः क्षामीकृत्य प्रसभमपहत्यांशु सरितां
प्रतापोर्वी कृत्वां तरुगहनमुच्छोष्य सकलम् ।
क्व संप्रत्युष्णांशुर्गत इति तदन्वेषणपरा-
स्तडिरीपालोकादिशिदिशि चरंतीव जलदाः ॥

"See how the clouds roam over the sky, darting their lightnings in search of the sun, who, after sending langour through the nights, drying up all the streams, burning the face of the earth, and filling the deepest forest glades with heat, has gone—no man knows where."

From the same scholar's very valuable analysis of the contents of that paddhati, published later, it appears that the two are the only verses for which that august authorship is claimed by Śāriṅgadhara. In the present anthology I have found the following additional examples of Pāṇini :—

पाणिनेः

विलोक्य संगमे रागं पश्चिमाया विवस्वतः ।

कृतं कृष्णं मुखं प्राच्या नहि नार्यो विनेर्ष्या ॥

“The East marks the glow that comes over the Sun and the West as they meet, and her own face darkens : lives there the woman who is free from jealousy ?”

अथाससाहास्तमर्निद्यतेजा जनस्य दुरोज्झितमृत्पृथीतिः ।

उत्पत्तिमद्वस्तु विनाद्यददयं यथाहमित्येवमिषोपदेशम् ॥

“See, he has reached his setting, whose glory was beyond the reach of censure. Oh, man, that hast put far from thee the fear of death, to thee he calls, ‘Everything that is born must die, as I am dying.’”*

From what poem of Pāṇini's are these verses taken? Perhaps from the Jāmbavatīvijaya, a work of which, besides one other corrupt line, I have so far come only upon the following verse :—

payah prishantibhiḥ sprishṭvā
vānti vātīḥ śanaiḥ śanaiḥ

Rayamukṭa quotes this half sloke in order to show that, besides prishat, ‘a drop of water,’ there is a form prishanti, which has led some authorities to construe the word prishantivinduprishātah, in Am. I., 2, 3, 6 as a dvandva of three members. Of the two verses given above, the one is worthy of Kālidāsa, who has made use of it : to the other that poet would perhaps have lent a little more Attic salt (rasa).”

* One touch of nature makes the whole world kin. Listen to the echoes of these words of Pāṇini which rose from the England of three hundred years ago :—

“Behold the sun, that seemed but now
Enthronéd over head,
Beginneth to decline below
The globe whereon we tread :
And he, whom now we look upon
With comfort and delight,
Will quite depart from us anon
And leave us to the night.
Thus day by day doth nature take
The life that nature gave ;
Thus are our bodies every day
Declining to the grave :

सरोरुहाक्षीणि निमीलयंत्या रत्रौ गते साधु कृतं नलिन्या ।
अक्ष्णां हि कृद्वापि जगत्समग्रं फलं प्रियालोकनमात्रमेव ॥

“The sun has gone: and straightway the lake shuts its lotus eyes.
It is well done: for eyes that see the whole world see nothing if they
see not the loved one.”

निरीक्ष्य विद्युच्चयनैः पयोदो मुखं निष्पायामभिसारिकायाः ।
धारानिपातैः सह किं न वातश्चन्द्रो* मयेत्याशुतरं† ररास ॥ १ ॥

“The very cloud in heaven peers through the dark night with its
lightning eyes into her face; and straightway utters loud lament,
as having, with the showers of rain, let fall the Moon.”

It is to be noticed that with one exception all these verses are in
the upajāti metre, which we have already seen, Kshemendra distin-
guishes as the metre which Pāṇini loved, and in which he was at his
best. We may assume I think that we are dealing here with verses
which in the first half of the eleventh century, at a time when
grammar was being eagerly studied, was recognised as the work of
one ‘Pāṇini.’‡

Into the considerations raised by the discovery of the attribution
of such a considerable—and in part so beautiful—body of verse to the
great grammarian I will not now enter farther than to say that, on the
supposition that we have not to do with two Pāṇinis, the verses lend
very strong support to those who would place the sutras and all the
literature that has clustered round them, at a date much later than
that ordinarily accepted. It is impossible to admit a gap of a thousand
years between these verses, and the verses of a precisely similar cha-
racter in the two collections, which we can assign to dates ranging
from 600 to 1000 A. D. It is possible of course that there are two
Pāṇinis. But there is no evidence for such a supposition. And it is
hard to understand why the fact, if it were a fact, should have been

Thus from us all our pleasures fly
Whereon we set our heart,
And when the night of death draws nigh,
Thus will they all depart.”

* MS. वातः.

† MS. अतुतरं.

‡ In my MS. of the *Suṣṭītilaka* of Kshemendra one of the verses is ascribed,
in a marginal note, to Pāṇini, whose *Pāṭālavijaya* is said to be well known.

so early lost sight of. For I do not think it conceivable that either Śāringādhara or Vallabhadeva, and much less Kshemendra, in using the name Pāṇini sans phrase could have had in their own mind any other than the author of the *Ashṭādhyāyī*.

The following verses are ascribed to *Vākpati*, who is here called the son of śrī Harshadeva. The fourth stanza occurs in Bharṭṛhari's *Śringārasataka* :—

परेषां चेतानि प्रतिदिवसमाराध्य बहुधा
 प्रसारं किं नेतुं विशसि हृदयं क्लेशकलिलम् ।
 प्रसजे स्वद्येव स्वयमुचितचित्तामणिशुणे
 त्रिविक्तः संकल्पः किमभिलषितं पुष्यति न ते ॥
 पापौ पावनमक्षसूत्रमुचितं रुद्राक्षमाला गले
 भस्मांगे सुभगं शिरस्यति तडित्पिण्डस्त्रिषोभे जटाः ।
 जीर्णे बल्कलमंसयोस्तरुतले वासः प्रज्ञांतस्य मे
 भूयासाभ्रमवर्तिनः किमपरं कर्णे कंठा शोभवी ॥
 गंगातीरकृतोदजस्य नियमक्षामस्य शान्तात्मनो
 नीवारप्रसृतिपचस्य दधती मेध्यां स्वचं तारवीं ।
 र्भ्रम्रस्तरसायिनः शिवाशिवेस्थाक्रवतः प्रत्यहं
 भस्मस्नानकृतः कदा मम मनोनिर्वाणमभ्येष्यते ॥
 अहौ वा हारे वा कुसुमशयने वा वृषदि वा
 मणौ वा लोटे वा बलवति रिपौ वा सुहृदि वा ।
 हृणे वा स्त्रौणे वा मम समदृशो यांति दिवसाः
 कदा पुण्येरण्ये शिवशिवशिवेति प्रलपतः ॥
 घनोद्यानछायाभिव मरुपथा दावदहना
 सुषाराभोवापीभिव विषविपाकादिव सुधाम् ।
 प्रवृद्धादुन्माहात् प्रकृतिभिव निस्तीर्य विरहा-
 क्लभेयं स्वद्वन्तिकं निरुपमरसां शंकर कदा ॥

“Women, as well as men, would appear to have reached distinction in letters at the courts of the princes of the Indian mediæval times who were patrons of the arts and sciences. We have in this book [the *Śāringādhara-paddhati*] the names of nine poetesses—Nāgammā, Phalguhastinī, Madālasā, Morikā, Lakshmi, Vikāṣanitambā, Vijjakā Śīlābhattārikā,* Sarasvatikuṭumbadhutṛi. Another, Marulā, is mentioned in the following verse by Dhanadeva, 7, 9. (Compare Hall, *Introduction to Vasavadatta*, p. 21.)—

श्रीला विड्जामारुलामोरिकाद्यः काव्यं कर्तुं संतु विज्ञाः स्त्रियोपि ।
 विद्यां वेत्तुं वादिनो निर्विजेतुं विश्वे वक्तुं यः प्रवीणः स वच्यः ॥

* *Chhīlābhattārika* in the *Subhāshitāvalī* is merely an incorrect way of writing.

‘Women too were able to make verses; witness, Śīla, Vijjā, Mārulā, and Morikā: but praise belongs only to the man who understands all learning, can conquer all opponents, and speak about everything.’”* A reference to the list of authors quoted by Vallabhadeva will show that this enumeration may now be largely extended.

Returning now to the incidents of my stay at Jeypore, I may note that while waiting for arrangements to be made to enable me to visit the library, I took advantage of an invitation extended to me to visit and examine the Mahārāja's Native Sanskrit College. The European scholar is familiar now with description of visits to such places: but I could not help wishing that it were possible to place some of the eminent men, who in mind and spirit are no strangers to a country they have never seen, in the midst of the scene before me. The cloisters surrounding an inner court-yard of a temple, that reserves only one side of its quadrangle for purposes of worship, were filled with a crowd of scholars of all ages. With some difficulty—for masters and pupils were everywhere squatted indiscriminately upon the ground—an āsanam of cushions was spread for me, and for my companion, who, had she been Sarasvati herself, could not have been treated with more respect. Children, who looked as if they might but yesterday have learned to speak, recited to us glibly the first elements of that marvellous system of technical grammar, which some of them will be studying still when the present generation of men has passed away. Older pupils and their masters joined in discussing difficult passages, selected from various kāvyas, with a warmth and vehemence that left short space for their visitor to interpose remarks which, to do the disputants justice, were uniformly received with scholarly courtesy. The last pupil who came up to exhibit his proficiency to the mlechchha Sanskritist was an old blind man, who, I was informed, and readily believed, could have gone on repeating the Mahābhāshya as long as there was any one to listen to him, and who, if I may judge from his happy demeanour, is evidently as content with the shadow he pursues as any of us all.

* Aufrecht's paper referred to. The author has the note, Vijjā, a corruption of Vidyā, is an abbreviation for Vijjakā. Mārulā is the reading of three of my manuscripts, A, B, and O, and there is no occasion to change it into Mārutā. A, O, E read dātum for viśvam.

It was a strange scene ; and none the less strange, that it did not require to shut one's eyes to imagine that time had rolled back a thousand years. In all that met the eye or ear there was nothing to tell of the present, or of the culture and religion which make up what we fondly deem the only civilisation worthy of the name. And in no other way than that exhibited to us was grammar taught and learned in India in the days of the Buddhist pilgrim I-tsing.*

My chief contribution to the discussion came at the close when I gave my friends what was probably their first lesson in comparative philology. It was listened to with urbanity ; and the possible identity of father with pitar and of two with dva was even cheerfully admitted. But I failed to shake the conviction that if these things were so, they only confirmed the doctrine that all language outside of Bharatavarsha is a 'falling away' from Sanskrit.

During the same interval we paid, by the courtesy of the Mahârâja, a visit to Amber, the old capital of Jeypore. In a remote room of the deserted palace we were startled to come upon preparations, all but complete, for the daily sacrifice still performed there. The day was on the point of noon : the sacrificer and the knife were ready : and in a corner of the room a girl was encircling with her arms the little goat that had till then been her playmate, but was now to be torn from her, and put to death, because the upper powers require some such satisfaction for the sins of the people of Jeypore.

* I-tsing, a Buddhist, went to India to learn Sanskrit, in order to be able to translate some of the sacred books of his own religion, which were originally written in Sanskrit, into Chinese. He left China in 671, arrived at Tâmrâlipti in India in 673, and went to the great college and monastery of Nâlanda, where he studied Sanskrit. He returned to China in 695, and died in 703 I-tsing then gives a short account of the system of education. Children, he says, learn the forty-nine letters and the 10,000 compound letters when they are six years old, and generally finish them in half a year. This corresponds to about 300 verses, each śloka of thirty-two syllables. It was originally taught by Maheśvara. At eight years, children begin to learn the grammar of Pāṇini, and know it after about eight months. It consists of 1,000 ślokas, called Sūtras.

Then follows the list of roots (dhâta) and the three appendices (khila), consisting again of 1,000 ślokas. Boys begin the three appendices when they are ten years old, and finish them in three years. When they have reached the age of fifteen, they begin to study a commentary on the grammar (Sûtra), and spend five years in learning it.—Max Müller. "India : What can It teach us?" p. 210.

We turned and fled the scene, thinking in our hearts that a sight like this might possibly open the eyes even of certain commentators.

On the fourth day of my stay at Jeypore, I had the honour of an interview with H. H. the Maharājā, who was good enough to issue orders to the extremely orthodox Brahmins in whose charge the royal collection of books is, to grant me free admittance and inspection of any book I might call for. I spent the next three days in going as carefully as possible over the library with the aid of the very rough MS. catalogue; but in the short time at my disposal I was unable to do more for the purposes of the search than make a hurried note of books, to be added to our lists of desiderata, or of which it seemed desirable to arrange for copies. In this as in other parts of my work in Jeypore, I was much assisted by my friends, Pandit Durgā Prasāda, and others, whose co-operation and interest I desire heartily to acknowledge. That it was not feasible to do more on this first visit to Jeysingh's famous library was, I felt, the less to be regretted that Bühler had already made as careful an examination as was consistent with the time at his disposal. It is much to be wished that the enlightened Jeypore Durbar would employ for a sufficient time a competent scholar to make a catalogue raisonnée of a collection which there can be no reasonable doubt still hides much from the learned world. There are pandits in Jeypore who could do this work admirably, on the many excellent European models now available, if means could be found to satisfy the vested interests of the hereditary keepers of the books.

On enquiring after the copies of the selected works ordered for Dr. Bühler, I was informed that they had been duly made and—stowed away no one knew where. As I had no list of the books in question, and could find no one who would confess to any very precise knowledge of the matter, I was fain to be content with the promise kindly made by His Highness's intelligent Private Secretary, Baboo Keshub Chunder Sen, that the books should be looked out. I can only here express the hope that my report next year will contain an account of these books, and of the copies ordered on the present occasion at my own request.

I left Jeypore on the 14th of October for Ajmir. From Ajmir an easy excursion was made to Pushkar, a place whose chief claim to distinction now is by some considered to spring out of the annual

horse-fair held there, but which is also widely known as one of the most sacred places in India, and the only one of all her sacred places which boasts a temple raised in honour of the Creator Brahma. Pushkar is built on three sides of a lake, whose waters fringe the steps of countless temples that are mutely eloquent of the reverence and faith of a great people in days gone by. The suburbs are studded with the palaces of princes, who, in more modern times, have thought to compound for years of self-indulgence by visits to the holy place, or have come here to die. Overlooking all is the peak to which Brahma's angry spouse retired, when here, with the help of her rival, he made the world. Through paths ankle deep in dust, and followed by crowds of Brahmin beggars, as ignorant as they were shameless and importunate, we visited one deserted shrine after another, asking ourselves how long the best minds of India will be content to leave the religion of the common people a prey to the obscene creatures who fatten on it as a means of livelihood. To the Hindu who respects his country's past, and who hopes in her future, I can conceive of no sight more distressing than the present condition of the Holy City, Pushkar.

My hurried visit was, of course, one of mere curiosity ; but I obtained subsequently some valuable Brahminical MSS. from Pushkar, through Mr. Bhagvandas Kevaldas, whom I directed to visit the place, on our return from Oodeypore. The most of these have been, at his own request, handed over to my colleague, Mr. Bhandarkar.

A night's journey on the Eastern Rajputana Railway brought us at four in the morning of the next day to the Chittore railway station, which for some reason not very apparent, is a good three miles from Chittore itself. The station for Oodeypore, to which we were bound, is a few miles further on, but the opportunity was not to be resisted of visiting the far-famed city, set upon a hill, which thrice defied the Imperial armies of the Great Mogul.

Of the graces that remain to Chittore, something may perhaps be said in a note.* A solitary Brahmin, unable to read the torn leaves

* " We were advancing over a perfectly level plain ; and the hill of Chittore was still a dark mass lying along our right. Our first glimpse of the fortress was a sight never to be forgotten. Chittore is to the plain along whose skirts we were moving what Abu is to the western desert. It stands out in the same isolated way from the more compact mass of hills to the further

of the commonplace stuti, which he carries about with him as a charm, is all, so far as I could find, that is left of the learning and culture of the city where the scribe Jallana, the son of Sivadeva, wrote centuries ago on palm-leaf, the copy of Nami's

east. But the summit of Chittore is a low table land. We were between the hill and the now rising sun : and the first object brought out of darkness by his rays was the magnificent tower of victory raised by Khumba Rana to commemorate a victory over a Muhammadan invader four hundred years ago.

Next we saw the diadem of towers—there is no other expression for it—that still, in unbroken line, encircles the brow of Chittore. As one gazes upwards it seems impossible to believe that such a line of defence was ever stormed. As a matter of fact, I do not believe that it ever was. The fierce Alla-u-din and his host lay patiently below, the monarch managing the affairs of his vast dominions from his permanent camp in partibus, much as a vaster dominion is managed now from a shooting-box in the Himalayas, while his soldiers ravaged the plains far and wide. From time to time a Rajput chief, weary of inactions and as careless of the general weal as King James at Flodden, would throw open the gate entrusted to his charge, and sally down into the plain to fall an easy prey to his disciplined foe. The day came when this was done for the last time, and when the heart of a man in the feeble body of the Rajput widowed queen, who rode side by side with her boy at the head of the sally, availed not to secure the usual safe retreat for the remnant of the defeated host.

The invaders entered at the open door. Far to the south, Padmini—name never to be forgotten by Rajput heart—heard the despairing cry which told that the end had come, and straightway, followed by every wife, widow, and maiden in the fortress, sought and found

“That place of shelter

Where the foeman cannot come,”

and the victor stained his triumph by the indiscriminate butchery of all that remained of the chivalry of Mewar.

We could only devote that day and the next to Chittore, and were glad to find that there would be no difficulty about climbing the hill that afternoon. The Hakam or governor of the place courteously sent a horse and a chair, and we started about four o'clock. There is a lovely bit of river scenery which lies between the bungalow and the hill; next the modern town of Chittore, which lies at the foot of the hill, and presents no feature of great interest, has to be traversed; and then an easy ascent, which takes about an hour, brings you to the summit. I might say much of the monuments of antiquity that are crowded together there; but I do not know that any one of these is more impressive than the general aspect of the place itself. Chittore is a city of the dead. But it is that in this unique sense, that the dead of Chittore have not yielded up their title deeds either to the kindly hands of restoring nature or to the generations that have followed them. Every house is empty; but every house stands ready to be occupied if only the rightful owners would come back. I cannot analyse the impression made on

commentary on Rudrata, which from Chittore was carried to Pathan, and now lies in the library of the English College at Poona.*

We left Chittore on the evening of the following day for Nimbahera where, through the kindness of Colonel Euan Smith, c.b., then Acting Resident at Oodeypore, we found a dak waiting to convey us to the famous capital of Mewar. At the close of a fatiguing day's journey,†

us by this weird scene ; but as we sat on the terrace of Padmini's palace in the middle of the lake, at the southern end of the hill, with no sound in our ears but

" Silent nature's breathing life,"

and saw the moonlight fall on these empty houses, that have continued through so many generations their futile protest against the oblivion that lies in wait for all things human, these men and women seemed the realities of the place, and we the passing shadows.—" From a Paper read before the Bombay Dialectic Society.

* See before p. 15. Chittore is a corruption of Chitrakūta.

† For the first fifty miles the way lies over a broad plain, which presents no feature of special interest. At the end of this plain the traveller finds himself approaching a gorge in hills that have for the last hour or two seemed entirely to shut out the western horizon, which I can compare to nothing so well as Scott's picture of the Entrance to the Valley of the Shadow of Death. In place of the grim spectre which there affrights the pilgrim, the gate of Mewar has over it only the clear blue sky. For defence it trusted to two long lines of walls, which begin far up in the opposing hills, and meet in the portal proper. The whole forms a most impressive and imposing sight ; and some sense of the great natural advantages of the position chosen for their new capital by the Maharanas of Mewar, when it became apparent that Chittore was no longer tenable, is best had when it is seen that the only entrance to the wide plain, in the middle of which stands Oodeypore, is by similar mountain passes. It must be remembered that the whole of the surrounding country was in the hands of wild hill tribes, who had their own quarrels with the sovereigns of Mowar, but who always helped them against a foreign foe. As we drove slowly up the steep ascent, and passed through the portal, I understood, as I never had before, why it is that the Court of Oodeypore is the only Rajput Court, whose reigning monarch never attended a levee of the Great Mogul, and whose women were never forced to stoop to an alliance with the enemy of their faith.

On the other side of the gates the plain lay before us, but the city of Oodeypore, still seven miles or so in front, was not for some time visible. When at last we did see the city, we saw a sight for which all our anticipations had failed to prepare us. . . . I will attempt a bare sketch only of the scene from the upper terrace of the Residency. A line of low-lying hills, neither so near nor so high as to interfere with the imposing

we were received with much cordiality by an officer, to whose active sympathy and great influence I desire to acknowledge the results accomplished at Oodeypore as almost entirely due. I was glad to find that the Agents of the search, Mr. Bhagvandas Kevaldas and Mr. Ramchandra Shastri, who had been directed to join me here from Ahmedabad, had arrived some days previously; and next morning I begun my work in Oodeypore by an examination of the works which had already been offered to them for purchase.

altitude of the palace buildings forms the back ground. The whole of the centre of the picture is occupied by the majestic pile of the palace of the Maharanas, so massive in its proportions, so pure and delicate in its colours and decorations, so high in air, that poet or painter might be forgiven who should take it for the embodiment in marble of the apocalyptic vision of the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The town is seen climbing up to the palace, and gathering all about it: and far away on every side the eye rests with quiet satisfaction on the hills that lie round Oodeypore. One chief glory of the place forms no part of this fair scene. It was said a moment ago that the hills behind the palace are neither so near nor so high as to interfere with the commanding effect of the position of the palace itself. Our first afternoon's drive showed us that the palace, which on this side is the last in a line of buildings climbing slowly up from the level of the plain, on the other descends sheer into a lake, whose surpassing loveliness no words can convey to those who have not been privileged to see it. For us, who have seen it, it is a possession for ever. More extensive than the Abu lake, it differs from that, which is fully its equal in simple beauty, in the variety of effect, if I may so speak of which it can boast. In many a distant and retired nook it repeats the effect of supreme repose, and perfect natural beauty, which distinguishes its Abu rival. Where it washes the palace walls and the gates of the city it presents with these the most charming specimen of that intermingling of shadow and substance on which poets love to dwell—

" Within the surface of Time's fleeting river
Its wrinkled image lies, as then it lay
Immovably unquiet, and for ever
It trembles, but it cannot pass away."

In the centre of the lake stand those dreams in marble, the water palaces with which the taste and munificence of the monarchs of Mewar have crowned the islands that are there. On one of these palaces Englishmen, so long as England is England, will never fail to gaze with an emotion that owes nothing to its loveliness, great as that loveliness is. It was here that during the Mutiny a company of men, women and children, gathered from far and wide, found an asylum at the hands of the late Maharana. To guard against any

I may here say at once that the number of desirable books offered then and subsequently to me at Oodeypore was greatly in excess of the funds at my disposal; and I should have no difficulty in procuring, on a second visit, with the consent of Government, for the use of scholars or learned institutions either here or at home, other copies of any of the books actually selected. It has not been possible to make a thorough examination of all the books bought; and I can only offer here a few remarks, chiefly by way of illustration of the passages selected for extract.

The Chatuṣśāraṇaprakīrṇakam of Virabhadra with a commentary.

This important find, No. 260, settles, I think, the question of the authorship of a book in great repute among the Jain community, besides raising some interesting points with regard to the authorship of others among their religious books now unhappily anonymous. The last gāthā of the Chatuṣśāraṇaprakīrṇakam is—

इय जीव पमायहारिवीर भदं तमेवज्जयणम् ।
झाए मु तिसंझमवझकारणं निव्वुइसुहाणम् ॥

Another reading substitutes जीय for जीव. On this the commentary, which is a very extensive one, has a note which may be concisely translated as follows :—

“O my soul, study this work morning, noon, and night; it will be a very Greatheart to you to slay the enemy, which is spiritual indifference; in the end it will bring you prosperity” (bhadrantam). The words vīra bhaddam and tam the commentator goes on to say may be taken differently, vīra and bhadrā being construed as two vocatives, “O stout and blessed one,” the effect of which is to incite the

fanatical outburst of hate in his own city the Maharana removed to the island itself every boat on the lake; and through all the period of suspense he kept the charge entrusted to him as the apple of his eye. For her services on that occasion—to use the official phrase—I cannot doubt that Mewar received ample material reward. But over and above that such a deed surely deserves to be held in grateful remembrance; and in future questions arising between that State and us it may sometimes, let us hope, be cast into the wavering scale.

soul to fresh study of the sacred word. With the reading jita, the whole word must be taken as an adjective qualifying Virabhadra. In either case it is intended to be intimated that the work of which this is the last gâthâ is the composition of Virabhadra, who was one of the 14,000 sâdhus taught by Mahâvîra himself, the author's name being samâsagarbham, hid in a compound word. And we may learn from this, according to the commentator, that each of the sâdhus attached to the various Jinas wrote a prakîṇakam, little as they themselves needed any such aids.

This manuscript was written in Sâmvat 1645 = A.D. 1589.

Mahendrasûri's commentary on Hemachandra's Anekarthasamgraha, called Anc. kârthakairavâkarakaumudî.

The existence of a commentary on Hemachandra's Anekarthasamgraha, attributed in the opening lines to Hemachandra himself, has been known for some time; and my shastri informs me that Dr. Bühler, who procured a copy in Kashmir,* was disposed to attribute the composition of the commentary, not to Hemachandra himself, but to some unknown pupil of his. My copy of the book, No. 234, shows that Dr. Bühler's inference from internal evidence was justified. The common theory on the subject is of course founded on the first verse—

परमात्मानमानम्य निजानेकार्यसंग्रहे ।
वक्ष्ये दीकामनेकार्यकैरवाकरकासुदीम् ॥

in which the speaker appears plainly to say that he is about to compose a commentary on his own Anekarthasamgraha. This ascription is continued in the colophon ityâchâryhemachandrasûrivirachitâyâm anekârthakairavâkarakaumudîtyabhidhânâyâm anekârthasamgrahaṭikâyâm anekarthaśeṣho 'vyayakâṇḍaḥ samâptaḥ. But the words that follow set the matter in its true light. I give here the first three verses, which seem to me to be fragrant still of the love and reverence first breathed into them :—

श्रीहेमसूरिशिष्येण श्रीमन्महेंद्रसूरिणा ।
भक्तिनिष्ठेन दीकेयं तन्नामैव प्रतिष्ठिता ॥

* I have not been able to ascertain whether this copy contains the verses to which I am calling attention. In Dr. Bühler's list the Anekârthakairavakumudî is ascribed to Hemachandra; but in the report, which was evidently printed after the List, it is correctly ascribed to a "pupil of Hemachandra," p. 76.

“Śrīmad Mahendrasūri, the faithful pupil of śrī Hemasūri, inscribes on this commentary his master's name :”

सम्यग्ज्ञाननिधेरुणैरनवधेः श्रीहेमचंद्रमभो ।
मैथे व्याकृतिकौशलं व्य [व] सति (तत्) क्वास्माद्दृशां तादृशम् ॥

“My lord Hemachandra was a store of right knowledge; and his virtues knew no bounds; how should such as I be able to explain his book.”

व्याख्यामः स्म तथापि तं पुनरिदं नाश्चर्यमंतर्मन-
स्तस्या ज्ञानमपि स्थितस्य हि वयं व्याख्यामनुब्रूमहे ॥

“Yet I will venture, wonder not at that; he still is here, and I but say after him what he teaches me.”*

A commentary on the Bhayaharastotram of Mānatuṅga by Jinaprabha. In the beginning of his commentary, No 232, on the Bhayaharastotra of Mānatuṅga, Jinaprabha intimates that it is not his intention to give the vidyāmantras, which I take to mean magical formulæ for acquiring knowledge, that have been extracted from the work by his predecessors.

In the lines at the end the date is given in the following chronogram :—

संवद्विक्रमभूपतेः शरक्तूरसर्वैर्दृशां कैर्मते

that is, in Saṁvat 1365=A.D. 1309. Jinaprabha was the pupil of śrī-Jinasimhasūri, and he wrote in the city Śāketa, that is Oude.

The Jagatsundariyoga-mālā of paṇḍita śrī-Harishena. The present copy of this work, No. 266, is only a collection of scattered leaves; but I have heard of a complete copy, which I hope to secure in the course of this year. Paṇḍita śrī-Harishena wrote-in Saṁvat 1582, Śāka 1449=A.D. 1527; and his book appears to have been an attempt to reconstruct out of the writings of physicians of his own and of past times a chapter of a lost encyclopædia, called

* He being dead yet speaketh.—Heb. xi. 4.

the Yoniprabhrita, of which he speaks in the most enthusiastic terms. In one of the leaves I have found what looks like the colophon of the original book : iti śrīmahāgrantham yoniprabhritam śrīpanhaśravaṇmunivirachitam, according to which the author would be one śrī-Panha.

The Samyaktvasaptatikā with Saṅghatilakāchārya's commentary.

The name of the author of the Samyaktvasaptatikā, No. 351, was unknown to the commentator, who refers to him as kaśchit purvāchārya, a certain old teacher. In the introductory verses mention is made of a guru Guṇaśekhara, and of the commentator's own spiritual teacher Jinaprabha, with regard to whom, we are told, that he taught Shah Muhammad in Delhi, and that in consequence the 'six views' and his own glory spread everywhere.

Śrī Saṅghatilakasuri belonged to the Rudrapalliyagachha. There is much of interest in the praśasti given at the end of the book. Beginning with the rise of the Chandragachchha, like the Moon, out of the ocean of Mahāvīra's teaching, it gives as the first in the line of teachers śrī-Varddhamāna. To him succeeded Jineśvara. Jineśvara's pupil was Abhayadevasūri, who is celebrated here as the one sūri who 'manifested' or brought to light commentaries on the nine aṅgas, and also the statue of Stambhana Pārśvanātha.* He was succeeded by *Jinavallabha*. Jinavallabha's pupil was *Jinaśekhara*, whom *śrī-Padmachandra* followed. Then in order came *śrī-Vijayendu*, 'a second' *Abhayadevasūri*, the founder of the Rudrapalliyagachchha, *Devabhadra*, *śrī-Prabhūnandasūri*. Prabhūnandasūri had two pupils, *śrī-Chandrasūri*, and *Vimalaśāśīsūri*, (Vimalachandra). They were followed by one *Guṇaśekhara*, of whom, it is said, that he overthrew all rival pandits, even as far as Kashmir. His pupil was the author of our book.

He composed his commentary at the request of 'a favourite pupil' *śrī-Devendramuniśvara*, who stood next in rank to *Soma-*

* "Abhayandēva, *laghugurubhrāta* of Jinachandra, was the son of Dhana a śreṣṭhin at Dhārd, and Dhanadōvi, and was originally called Abhayakumār. By excessive self-torment he became leprous, his hands fell off, but he was healed by a miracle. By the *Jayatihyaṇastotra* he called forth an image of Pārśva, near Stambhanaka. He wrote commentaries on nine aṅgas and died at Kappadavanijagrāma in Gurjaradeśa."—From Klatt's paper. See note, p. 59.

tilakácharya,* in the year from Vikrama 1422 (dvi 2, nayana 3, ambodhi 4, kshapâkṛit 1) = A. D. 1366. The work was finished at Sârasvatapatannam in the Devali of that year. *Fasuhkalâsa*, the younger brother of *Somakalâsa*, assisted the author, and wrote for him the first copy.†

A commentary, by Narachandrasûri on Hemachandra's Prâkrit grammar. The *Prâkritaprabodha* by *Narachandrasûri*, No. 300, is a commentary, hitherto I think unknown, on the eighth adhyâya of Hemachandra's great grammatical work. The author was a pupil of *Malahârî*, and wrote in Samvat 1645=A. D. 1589.

Shortly after my arrival at Oodeypore, I had the first of several interviews with which H. H. the Mahârâna honoured me. This liberal-minded prince showed the greatest interest in my commission ; and, by his orders, I had free access to the royal library during the whole period of my stay in the city, at such hours and for such time as was convenient to me. Further, on its being represented to the Mahârâna, through my good friend, Kavirâj Shyâmaladas,‡Member of Council, that it was impossible for me to examine thoroughly during my stay at Oodeypore the books I had selected as most likely to repay closer investigation, orders were issued to permit me to take away on loan all books I might want. I desire here to tender to H. H. the Mahârâna my most hearty thanks for a concession almost, I venture to think, unique ; and also to the Prime Minister, Pannilaldas, for the facilities extended to me.

Thus favoured I was able with the assistance of my agents to examine more or less closely every book in the collection ; and I brought away with me from Oodeypore some thirty books selected as the most noteworthy, and a complete catalogue, admirably drawn up under the direction of my friend, the Court Poet. The results of my examination of these I must keep for a separate paper ; but I will place at the end of this Report selected extracts from which scholars

* सोमतिलकाचार्यनुजस्य may also be a bahuvrîhi.

† See note on p. 62.

‡ Kavirâj Shyâmaladas, who is an excellent Sanskrit scholar, is preparing a history of Mewar, which cannot fail to throw much light on a subject, our knowledge of which, rather than the materials for such knowledge, is sorely deficient. I am glad that I have been able to lend him several important MSS. for his purpose from this year's collection.

will be able to form an opinion with regard to the value of the collection. I shall be happy to undertake to procure for scholars, with the consent of H. H. the Mahârâna, which I doubt not will be cheerfully given, copies of any of these books.

Oodeypore during the time of my visit was in what we should call a state of great spiritual activity. The Mahârâna and the bulk of his people were celebrating the primæval rites of the Dusserah as Tod saw them,* and as the spectator of a thousand years ago may have seen them. Opposite the little group of English, who watched the great procession of the worshippers of the Sun go past, the reformer, Dynânanda Sarasvatî, mounted on an elephant, and surrounded by a little crowd of believers, was there to see honours almost regal paid to the high priest of the famous shrine of Eklinga, whose constant occupation at all other times is to wash, dress, feed, and worship a hideous black stone,† but who, for this rite, leaves the holy place and comes into the town. The Digambara Jains in their turn, who are very numerous in Oodeypore, had been fluttered by the arrival in their city from Edur of a Bhattâchârya, whose descent by "spiritual succession and the laying on of hands" set him in their opinion high above all other powers, spiritual and temporal, in Oodeypore.

I regret that circumstances prevented me from having an interview with the Brahminical reformer: though, as Professor Max Müller may be interested to hear, I was indebted to him for the loan of a volume of the editio princeps of the Rig Veda, to which I had occasion to refer. But I saw Kanakakîrtti, the Jain teacher, in his mandira, or cathedral, more than once; and obtained a great deal of information from him. Kanakakîrtti worthily maintains the traditions of Jain learning. He is the owner at Edur, his chief seat, of a library of Digambara books, numbering according to his own account no less than 10,000 volumes, which he has promised to throw open to me if I can make it convenient to visit that remote town. Among the books brought by the Bhattâchârya with him to Oodeypore on the occasion of his present visit, I was highly gratified to come at once upon a poem called the *Yasastilakam*, by *Somadeva*, which I had been on

* See the first volume of Tod's "Annals and Antiquities of Rajasthan," p. 582.

† I visited the shrine of Eklinga, and was a witness of this extraordinary exhibition.

the look-out for ever since I heard from some Digambara friends in Jeypore that I would find that, unlike the Śvetāmbara book of the same name, it was an historical work. Kanakakīrtti was embarrassed by the crowd of adherents who, unable to follow our conversation, made up for that by the zeal with which they watched our movements : and I was able only to carry away with me a memorandum to the effect that the work, which was written in Śaṃvat 881—A.D. 825, is an account of the deeds of Yaśodhara, the eldest son of Arikeśari in the Chalukya dynasty. Through the efforts of Col. Euan Smith and by the kind interposition of the Oodeypore Durbar, the book has since been copied for me. I hope to have it soon in my hands.

It was very difficult to leave Oodeypore, but my short vacation was rapidly drawing to a close, and I was anxious, before returning to Bombay, to make a personal effort in the way of securing the catalogue of the Bhaṇḍār attached to the temple of Śāntināth, at Cambay, which the officers of the search have been endeavouring to obtain ever since Dr. Bühler's visit in 1879. On the 27th of October, accordingly, we tore ourselves away from the magic of the place, and the kindness of friends, and after a journey by Nimbahera and Ajmir, lasting over three days and two nights, we left the Bombay and Baroda line at the village of Anand, where we found that the Collector, Mr. Grant, had most considerably left his camp for us, and had arranged with the Cambay Durbar for our transport to Cambay. We broke the journey, as I should recommend every one to do, at Borsad, and were much interested in what we saw, under Mr. Gillespie's guidance, of the small Christian settlement there.

Cambay, once in the direct highway of commerce between Eastern Asia and Europe, now a forlorn town which the very sea seems eager to desert, was reached early on the morning of the 1st November ; and I was gratified to learn from the Dewan, Mr. Shamrao N. Land, who had been already busying himself on behalf of the search, that he had every reason to believe that in the course of a day or two I should be allowed to visit the library ; and that permission would be given to draw up the long-desired catalogue. At his suggestion, and with much assistance from him, for which, as for his benevolent exertions on behalf of the search, I desire cordially to thank him, we spent the interval in visiting the sights of Cambay. A detailed description would be out of place here ; but the attention of hunters after archaeological treasures may perhaps

be called to the rich harvest that awaits research in the old town, about five miles from the present Cambay. The present town is obviously only the last of a series of attempts to keep pace with the ever-retreating sea; and I feel certain that a few handfuls of sandy dust alone, in the older town, conceal many fragments of antiquity similar to the magnificent marble statue which some strange chance has raised above ground, and which has such a weird effect on the visitor, who comes upon it, as we did, unexpectedly, after a sharp turn in a dirty lane between mud cottages.

The promised access was duly given; and I spent several days full of interest in turning over with my own hands manuscripts of the authentic antiquity which these Cambay MSS. can boast. The books are kept in a dark underground vault, on stepping out of the light into which you can see nothing that in the least suggests the real character of the place. As the eye becomes accustomed to the darkness, a hole in the wall is seen, which is the entrance into the smaller and darker vault where the books are kept. We gathered below the one window which from above lets light into this strange place, and the keeper of the books grudgingly handed out one after another for our inspection.

The system according to which the pages of palm-leaf MSS. are numbered has been described by Pandit Bhâgvânâlâl Indrajî in the *Indian Antiquary*, Vol. VI., p. 42.* In the Cambay MSS. it may deserve note that on the first, second, and third pages, for which the Pandit assigns, in the case of Jain MSS., the ordinary numeral figures, I found universally the marks स्व, स्ति, and श्री respectively.† Whereas, however, in the case of the other pages, the sign stands on the left, and the ordinary Devanâgari numeral sign on the right hand side of the page; in the case of the three first pages the Devanâgari numeral sign is sometimes also repeated below the syllabic marks. Moreover, in the compounds of 1, 2, and 3, that is to say, numbers like 11, 12, and 13, the syllabic signs are not always employed.

* Dr. Bühler "translated this article for the Pandit, who cannot express himself in English, in order, among other objects, to secure the Pandit the credit due to him." The kindly intercession was by no means superfluous. The good Pandit is one of the native scholars already referred to, who do not meet with such fair play from every one.

† Dr. Bühler has somewhere referred to the practice of marking the first three pages with the separate syllables of the स्वस्ति श्री; but I have mislaid the reference.

They may be made by writing the syllabic sign for 10 above the ordinary numeral sign.

The sign for 7, which the Pandit writes ष, and Kielhorn (Report) षे or षा, is in the Cambay MSS. ष. In 27, 37, &c., the sign used is that given by Kielhorn.

The sign for 20 is, as the Pandit gives it, व. Kielhorn found र्य or य, र्या or र्मु.

The sign for 30 is ला, never, so far as I could see, लॉ, which Kielhorn gives. That for 60 is, as the Pandit has it, छु. Kielhorn's र्मु here may be a misreading.

Permission to make a catalogue was again given; but scholars owe it to the benevolent activity of the Dewan that this time the promise was kept, and not abandoned as soon as the European scholar had been forced to quit the place. The list, which will be placed in the first Appendix to this report, is the work of Mr. Ramchandra Shastri, with whom I have carefully gone over the proofs twice, in the hope of putting it out in as readable a form as possible. I am not satisfied that the keeper of the books has even yet disclosed the whole of the treasures in his charge; but it will be seen that inspection has been given of a very large collection of most valuable MSS.; and I trust that the list as it stands will be acceptable.

The following notes, with regard to all of which I am largely indebted to Mr. Ramchandra Shastri, are put forward with no other pretension than to call the attention of scholars to what has appeared most noteworthy in a rapid review of the list.

No. 2.—The Vasudeva-hinda.

The *Vasudevahinda*, No. 2, in three parts, would seem to have been written by various hands: as *Samghadāsaganī*, No. 8, is not in this list credited with the authorship of more than the first section.

No. 8.—The Śrījinendra-charitram, otherwise called the Padmanābhakāvyaṃ of Amara-chandra.

The Cambay MS. of a work, which is now for the first time, it is believed, brought to notice, was written in Samvat 1297 = A.D. 1241. It differs from a copy of the same work which I have secured for Government, No. 285 of the present collection, in containing, at the end of the poem, a praśastisarga, which is probably of great value. I hope later to secure a copy of this sarga. The author of the poem, *Amara-*

chandra, was the pupil of *ácharya-śrī-Jinadattasūri*, who may be the same as the teacher of that name who died at Ajamera (Ajmīr) Sāmvat 1211 = A.D. 1145.*

I made enquiries about this book on my return to Bombay, and was gratified to receive, through the instrumentality of my pupil, Mr. Ramdass Chubildass, a good copy, which however unfortunately, as has been said, does not contain the chapter with the genealogy.† The author tells us that he has composed his work on the model of Hemachandra's Trishashtīśalākāpurushacharitam.

No. 9.—The Śāntinātha-charitram told in versic by Devasūri. The spiritual genealogy of *śrī-Pradyumnasūri*, who corrected for the author *Devasūri* this poetical account of Śāntināth, No. 9, is—after the usual reference to Mahāvira, the twenty-one Jinas, the two “childless” pupils of Mahāvira, Gautama, and Sudharma, and the fourteen pūrvas—carried up to *Haribhadra*, with regard to whom, it is mentioned, that he was the author of one hundred and fourteen books. This, I am told, is commonly stated among the Jains at the present day. Next, though not, of course, in immediate succession, comes *Devasūri*—not the author of the present book—who is identified for us by the fact that the world's teacher, *Hemachandrasūri*, is spoken of as his pupil. This Devasūri wrote in prakrit the Śrī-śāntivṛttam, which we have here, done into Sanskrit, and put more concisely,‡ by a later writer of the same name. The great Hema-

* Throughout what follows I have consulted Klatt's valuable paper in the Indian Antiquary, September, 1882, entitled Extracts from the Historical Records of the Jainas.

† This copy of the work was presented to me; and made over by me to the Government collection.

‡ There is an interesting verbal resemblance between the language Devasūri employs of his own work as an adapter—

वैदे श्रीदेवचंद्रं ते यत्कृतं प्राकृतं बृहत् ।
श्रीशान्तिवृत्तं संक्षिप्य तस्कृतं क्रियते मया ॥

and a verse of Somadeva's, the real meaning of which is still perhaps a moot question—

यथा मूलं तथैवेतन्न मनागप्यतिक्रमः ।
ग्रंथविस्तरसंक्षेपमात्रभाषा च विद्यते ॥

See the note in the second Appendix to this Report, p. (121.)

chandra comes next. His conversion of king Kumârapâla is glanced at in the verse :—

नृपतिप्रतिबोधिन्त्या वन्निरा सुधयामराः ।
अज्ञिरै पद्मवोपि श्रीहेमसूरिं महिम तम् ॥

“ Let us honour that śrī-Hemasūri, by the nectar of whose words, of power to enlighten a king, beasts even were raised to a seat among the immortals.” Hemachandra is followed in this enumeration by *śrī-Devânandasūri*, with regard to whom the statement is made that he wrote and himself explained a grammar called the *Siddhasārasvatam Śabdānuśūsanam* :

श्रीदेवानंदसूरिभ्यो नमस्तेभ्यः प्रकाशितं ।
सिद्धसारस्वताख्यं यैनिजं शब्दानुशासनं ॥

Śrī Devanāndasūri had a pupil called *śrī-Kanakaprabha*, and he in his turn a pupil called *śrī-Pradyumna*. He corrected this book. I find the statement that Śāntinātha attained Nirvāṇa, *शिवभाससाद*, at a tīrtha called Koṭiśilā. In the epilogue to this book, Devasūri, the author of the work, is praised as having overthrown the supremacy of Bṛihaspati:—

बार्हस्पत्याधिपत्यस्य पातने प्रथितोद्यमः ।
अपूर्वः कोपि लोकेस्मिन् देवसूरिः कृतोदयः ॥

And we are told that he was installed by the sūri *śrī-Madaneṇḍu*, as that teacher's successor.

This book was written in Sāmvat 1338=A.D. 1282.

No. 12.—Badrabāhū's commentary on the *Āvaśyaka-sūtra* with notes by Tilakāchārya.

In Klatt's paper already referred to, it is stated that *Bhadra bāhu* of the Prāchi-nagotra composed the *Upasargaharastotra*, the *Kalpasūtra*, and *Niryuktis* on ten śāstras, viz., *Āvaśyaka*, *Dasavaikhālika*, &c., He died in 170 V., at the age of 76. The present book preserves for us the substance of this old writer's commentary on the *Āvaśyakasūtra*, with the comments of a later writer who speaks as modestly of the gap between himself and his subject, as *Kālidāsa* himself, but who hopes that his own deficiencies may render him all the more acceptable as a guide to other babes in the faith :—

तत्त्वार्थरत्नौषधिलोकनार्थं सिद्धांतसौधांतरहस्तदीपाः ।
निर्युक्तयो येन कृताः कृतार्थस्तनोतु भद्राणि स भद्रबाहुः ॥
तस्यावश्यकनिर्युक्तिगर्वीं दुहन् वृत्तिभाजनैर्यथैव ।
प्रगुणीकरोमि सरसं रसलोलुपलोकतुष्टिकृते ॥

परं क्व द्वादशांगीभृङ्गद्रवाहुगुरोर्गिरः ।
 मुग्धधीर्बालिनाः काहं परमात्रेप्यशक्तिमान् ॥
 तद्यथावदयकमहं विवरीतुं मतिं व्यधाम् ।
 गंगां तरीतुमारब्धस्तदोष्पेकेन कृष्णवत् ॥
 महाशास्त्रस्य चामुष्य महाकविविनिर्मिते ।
 गभीरार्ये महस्यौ स्तधूर्तिर्बुद्धिश्च यद्यपि ॥
 तथाप्यत्यल्पधीहेतोरल्पधीरप्यहं पुनः ।
 रक्षयिष्याम्यमूं बुद्धिमुत्तानार्थी लघीयसीम् ॥

Of his own spiritual genealogy *Tilak āchārya* gives the following account: He was the pupil of *śrī-Śivaprabhasūri*, who succeeded *śrī-Chakresvarasūri*, who succeeded *śrī-Dharmaghoshā*. King Jayasinhadeva, we are told, was a "swan at the lotus feet of Dharmaghoshā." That teacher's predecessor was *śrī-Chandraprabhā*.

The closing lines of the book give an interesting glimpse of the way in which, in that old time, books were finally prepared for publication. The sage, conscious of his own weakness, but in his master's strength, has made this commentary on the *Āvaśyakasūtra*. What through haste he may have explained amiss the learned world is humbly asked to correct: and a prayer is put up that the merit of the work may not be entirely lost to the worker:—

एतां बुद्धिं लघुमविषमां सोहमावदयकीयां
 तत्पाशाच्छस्मरणमहसा मुग्धधीरप्यकार्षम् ।
 तद्यत्किञ्चिद्भ्रमसवशतो दृष्टमस्यामशुद्धं
 तत्संशोध्यं मयि कृतकृपैः सूरिभिस्तत्प्रविद्धिः ॥
 बुद्धिं रक्षयता चैतां सुकृतं यन्मयाजितम् ।
 भवे भवेहं तेन स्यां श्रुताराधनतत्परः ॥

Then follows the date put in verse like the rest of the epilogue, that it may endure so long as the book shall last.

द्यतद्वादशकेन्दानां गते विक्रमभूभुजः ।
 संवत्सरे षण्णवते बुद्धिरेषा विनिर्मिते ॥

"When twelve hundred of the years of Vikrama the king were gone, in the ninety-sixth year this commentary was made." The book was therefore composed in A.D. 1240; and the Cambay copy was written in that town, where we may presume it has remained ever since, in A.D. 1389.

But the book is not yet ready to be published. Before it undergoes that ordeal it must be revised or corrected; and that labor of

love is undertaken for the Master by "our virtuous and learned pupil," *śrī-Padmasūri*, who has been in that work "an eye to help us."

Mention must also be made of another pupil, of lower rank,* who has written out the new work in this its first copy.†

शिष्या नः शस्यचारिणाः सर्वशास्त्राब्धिपारगाः ।
अस्यां सहायकं चक्षुः श्रीपद्मप्रभसुरयः ॥
शिष्योस्माकमिमां वृत्तिमखिलः शास्त्रतत्त्ववित् ।
अलिखत्प्रथमादर्शो यशस्तिलकपंडितः ॥

What follows has been added by the scribe of the Cambay copy; and is not without its own interest—

ससपात्रत्रिशत्यस्यां भोक्तृषट्सहस्रिका ।
प्रत्यक्षरेण संख्यातादिति निश्चितवानहम् ॥
संवत् १४४५ चैत्र वदि ३ सोमे श्रीस्तंभतीर्थे कायस्थज्ञातीयमहंजनोद्युत म०
मालोकेन लिखितं ॥

माल्हणदेशीसुतविगुह्नुवासनावद्यकलघुवृत्तिम् ।
लेखयतिस्म शरानुपिशाक्राब्दे स्तंभतीर्थपुरे ॥

The name of the scribe was Mâloka, and he got his commission from Mâlhaṇadevī, who desired in this way to do something for the good of the soul of her dead son. As her husband's name is not mentioned it is probable that Mâlhaṇadevī was a widow.

No. 15.—The Śatapadikā This is a collection of queries, put, according to the story, to the sage Dharmaghosha, by a certain over-proud sūri, and of the detailed answers with which Dharmaghosha confuted his opponent, with a commentary by *Mahendrasinhā*. The method is a favourite one in Jain books; and we may recall, in connection with it, both the *responsa prudentium* of the Roman lawyers,

* Padmaprabha is called śrī-Padmaprabhasūri, a fact which would indicate that Tilakāchārya, at the time of writing, had already indicated Padmaprabha as his successor.

† Prathamādarśe. If I am right in the way in which I have taken this phrase, it shows that ādarśa, as applied to a book, is neither, as the St. Petersburg Dictionary appears to take it, a copy in the strict sense of that word, nor, as Wilson explained it (B. R. *sub voce*), the original manuscript from which a copy is taken. Ādarśa may be applied indifferently to such an original manuscript, and to all copies taken from it. Each is a 'glass' in which the reader may see the reflection of the author's mind.

and the questions with which the Scribes and Pharisees "sought to puzzle" the teacher they hated. The latter perhaps of the two presents the closer analogy; as the specific object of the one party, in this game of question and answer, is generally, as here, represented as being to confound rather than to seek instruction.

The date of the composition of the text of the Praśnottaram, or Catechism, is given both in a chronogram $g\ddot{u}\ddot{n}arasaravi$, and in figures, $Sa\ddot{m}vat\ 1263 = A.D.\ 1207$. The author, Dharmaghosha is said to have succeeded *śrīmaj Jayasimhasūri*, who was the pupil of *śrīmad Āryarakṣhitasūri*. The present commentary was composed in the year from Vikrama $udadhigraha - 12$ $suryasāukhye$, or $Sa\ddot{m}vat\ 1294 = A.D.\ 1238$, by a *sūri* who can only have been one remove from the author of the text.

No. 23.—The Niryuktis made of *Baḍrābāhu*, who, according to the *paṭṭāvalls* of the *Kharataragachcha*, "composed the *Upasargaharastotra*, the *Kalpasutra* and *Niryuktis* on ten *śāstras*, viz., *Āvaśyaka*, *Daśavarkālika*, &c., lived forty-five years in *gṛiha*, seventeen in *vrata*, fourteen as *yugapradhāna*, and died in 170 V., at the age of seventy-six."* From the present fragment of a volume containing the *Niryuktis* of this writer, we learn that they were commentaries on the following works—(1) the *Āvaśyakasūtra*, (2) the *Daśavaikālikasūtra*, (3) the *Uttarādhyayanasūtra*, (4) the *Achāraṅgasūtra*, (5) the *Sukṛitaṅgasūtra*, (6) the *Daśāsrutaskandasūtra*, (7) the *Kalpasūtra*, (8) the *Vyavahārasūtra*, (9) the *Śūryaprajnapti*, and (10) the *Rishibhāshitāni*.

No. 29 is a copy of a commentary on the *Jīvasamāsaprakaraṇam* by the great *Hemachandra*. The book ends with the abrupt statement *jīvasamāsavṛittiḥ samaptā*, "the commentary on the *jīvasamāsa* is finished," no author's name being given. The reason for this omission, if we may trust the colophon—and I know of no reason why we should not trust it—is that we have here a venerable relic in the shape of an original copy of one of *Hemachandra's* works:—

* *Indian Antiquary*, September 1882, p. 240.

मंथार्यं ६६२७ संवत् ११६४ वैश्वशुदि ४ सोमेद्योह श्रीमद्गणहिलपाटके समस्तराजा-
वलिधिराजितमहाराजाधिराजपरमेश्वरश्रीमज्जयसिंहदेवकल्याणविजयराज्ये एवं
काले प्रवर्त्तमाने यमनियमस्वाध्यायध्यानानुष्ठानरतपरमनैष्ठिकपंडितश्वेतांबरार्च्यभ-
टारकश्रीहेमचंद्राचार्येण पुस्तिका लि० श्री०

“The number of the granthas is 6627. In Sainvat 1164 [=A. D. 1108] this day, being Monday the fourth of the light half of the month Chaitra, here, in Holy Anahilapataka in the reign of the king of kings, Jayasimbhadeva, conqueror of Kalyāna, the ‘devout and learned’ śvetāmbara teacher bhaṭṭāraka śrī Hemachandrāchārya wrote down this book.”

The terms in which Hemachandra here speaks of himself, and which I have translated freely, “devout and learned” refer more to his disposition (yamaniyamasvādhyāyadhyānānushṭhānarata), and what may be called his official status (paramanaishṭhikapāṇḍita) than to personal achievements; and need not in themselves be any bar to the acceptance of this assumption as genuine, even if we put out of sight the consideration that Hindu authors, as a rule, were not much troubled with false modesty. I leave the question to more competent hands; but it was impossible not to dwell for a moment on the interest attaching to a book, which may be in the handwriting of the great teacher who, writing when English history was hardly yet begun, has, from his urn,* ruled the spirits of so many generations, and is potent still.

No. 33.—The Śabdānuśā-
sanavṛitti of Hemachandra. the śabdānuśāsanavṛitti contemporary with Hemachandra himself, more learned than his present congeners, here gives a clue to his date in one of the verses he appends at the end of the book :—

कर्णे च सिंधुराजं च निर्जित्य युधि वुर्ज्जयम् ।
श्रीभीमेनाधुना चक्रे महाभारतमन्यथा ॥

“Śrī Bhīma now gives a new version of the Mahābhārata, by conquering Karṇa and the Sindhu king, a foe (or foes) hard to beat.”†

* “The great of old !

The dead but sceptred sovrans who still rule
Our spirits from their urns.”

Byron’s Manfred, Act iii., Scene iv.

† Compare, “Then Bhīma, crossing the bridge, advanced with his army into Sindh, the Rājā of which country, whose name was Hummook, coming to oppose

No. 34.—The Śumbhālī-matam of Dāmodaragupta. The row of Jain books is broken here by a Brahminical work on erotics by one Dāmodaragupta, which would appear to be of a somewhat amusing character. The scene of the poem is laid at Benares, a city whose courtesans even, we are told, may attain union to Śiva. One Mālatī, ‘an ornament of her sex’ (yoshidbhāshānam), who is described as—

पेशलवचसां वसतिः लीलानामालयः स्थितिः प्रेम्णः ।
भूमिः परिहासानामावसथो वक्रकथिकानाम् ॥

and who may be the same as the Śumbhālī who gives the book its title, heard one day from the terrace of her house the Āryā verse* :—

यौवनसौंदर्यनङ्गं दुरेणापास्य वारवनिताभिः ।
यत्नेन वेदितव्याः कामुकहृदयाज्जनोपायाः ॥

“Trust not, O women, in your youth and beauty; but make yourselves acquainted with the methods of acquiring the hearts of your lovers.” Mālatī determines within herself that this is the advice of a friend, and sets off to the house of Vikarālā, whose ‘door was beset with lovers,’ from her to learn those—

“Wonderful ways
For beguiling the hearts of men.”

No. 36.—The Yogaśāstram of Hemachandra, with the commentary by the same author. The history of this copy of Hemachandra’s Yogaśāstravivarāṇam as told in the lines added at the end, is interesting in more ways than one. Written in Sāmvat 1292 = A.D. 1236, it was presented to *Padmadevasūri*, the immediate successor of *śrī-Mānatuṅgasūri*, by a Jain Sister, if we may so speak, the whole story of whose ‘taking the vow’ is here told at length. The merchant Gaṇiyaka, of the lineage of Dharkkaṭa, and his guileless wife Guṇasrīh, had one child only, a daughter whom they loved dearer than life.† Standing by the side of Sister Prabhāvati, this dearly loved child took at the hands of the good teacher Pradyumnasūri, the five great vows, to injure no him in fight, a contest ensued. The Moon-descended Bhima fought valiantly, and taking many prisoners, subjected to himself the Raja of Sindh. Bhima next went against Karna the Raja of Cheda, who made submission.”—Forbes’ *Ras Mālā*, Vol. I., p. 83.

* This common device takes the place with Indian writers of our motto prefixed to a book.

† Join तस्यांगजकासुमहचर.

living creature, to speak no falsehood, to rob no man of his goods, to keep her virginity, to know nothing as her own. Thereafter she became the servant,—the bee that hovered round the lotus feet—of the sisters Jagaśrīḥ, Udayaśrīḥ, and Śrīchâritraśrīḥ, and caused this book to be written and presented to the teacher who had initiated her.*

The spiritual genealogy of śrī-Mânatungasûri, the immediate predecessor of the recipient of the book, is, in the lines immediately preceding, carried up to *śrī-Mâhadeva* of the house of Chandra. In his line rose *prabhu Mânatungagana bhṛit*, in his *Buddhisûgaraguru*, in his *Pradyumnasûri*. Pradyumnasûri had a pupil *Devachandragana bhṛit*, known far and wide as the leader of the gachchha, a lord among the wise (munîśvara). Devachandra had two chief pupils; the first *śrī-Mânadeva*, the other *śrī-Pûrṇachandra*. The Mânatungasûriguru, who was the preceptor of our Pradyumnasûri, sat in the seat of śrī-Mânadeva. The writing of the book was completed on Sunday the eighth day of the light half of the month Kârtika, in Saṃvat 1292.

No. 41.—Siddhasenadivâkara's commentary on the Pravachanasâroddhâra of Nemichandra.

In his "India: What can It teach us?" p. 336, Max Müller refers to Bhao Daji's statement to the effect that Jain records mention Siddhasenasûri, a learned Jain priest, as the spiritual adviser of Vikramâditya. Professor Jacobi, it is added, states in his Kalpasûtra Pref., p. 14, that Siddhasena is a Jain author, who is said to have made the Saṃvat era for king Vikramâditya.

My shastri recognised the present work† as, of two commentaries on Nemichandra's Pravachanasâroddhâra, that attributed to *Siddhasenadivâkara*; and his story with regard to this writer is as follows. Divâkara was a Brahmin proud of his learning, who was conquered in argument by the Jain Vṛiddhavâdin, and in pursuance of an engagement he had given, became thereupon the convert and pupil of his opponent, taking the name Siddhasena in addition to his own. For the sin of having presumptuously thought to turn

* I am told that at the present day women in the Jain community who desire to abandon the world never have the vows administered to them by men, but by those of their own sex, who are already religious recluses.

† Compare No. 149.

the sacred books of the Jains from Mágadhî into Sanskrit, he was ordered by Vṛiddhâvadin to visit all the Jain temples in existence; and he spent twelve years in the performance of this penance. Coming one day to Ujjayinî he entered the temple of Mahâdeva in the vicinity of that city, which is still a place of pilgrimage; and, instead of worshipping the lingam, lay down, put his feet up against it, and so fell asleep. The startled worshippers of Śiva brought Vikramâditya to the place, who, disregarding the sage's assurance, that the lingam would have flown to pieces if he had worshipped it, or shown it any sign of respect, ordered him to be beaten as a sacrilegious wretch. With the first blow shrieks were heard from the women's apartments, and it soon became known that each blow administered to Siddhasena told, not upon him, but upon the person of the king's favourite wife. Siddhasena was released; and raised his hand as if in honour of the lingam. Straightway it was broken in two; and a great light appeared, in the midst of which was seen the majestic form of Rishabhadeva.

No. 57.—A Chûrñî and Vṛitti on the Pâkshikapratikramanasûtra.

This is a book which in Saṃvat 1296 = A.D. 1240, certain pilgrims from Nâgpur,* whose names are given, having heard the scriptures expounded "here in Vijapur,*" in the paushadhaśâlâ, or Hall of Fasting, by *Devendrasûri*, *Vinayachandrasûri*, and *Devabhadragaṇi*, and having considered that the world is nought, caused to be written for the use of the faithful.

No. 58.—Abhayadevasûri's commentaries on the sûtras of the four aṅgas.

The date of the composition of this work is given as Saṃvat 1120 = A.D. 1064: and it deserves note that the present copy was written Saṃvat 1184 = A.D. 1128, only sixty-four years later. *Abhayadevasûri* finished the book in Aṇahila-pâtak, in the Dusserah of the year mentioned, and in correcting it he was assisted by a host of pandits of whom *Droṇa* is singled out as the chief.

No. 60.—The Bhavanasundarikathâ of Vijayasimhasûri.

The author of this book *Vijayasimhasûri* who wrote in Saṃvat 1365 = A.D. 1300, calls himself the pupil of *Samudrasûri*; and he refers to the works of *Pâdalîpta*, *Bappabhâtî*, and *Haribhadra*.

* Both cities in Gujarath.

No. 62.—Śilāngasūri's commentary on the Āchārāngasūtram.

This manuscript was written in Saurvat 1303=A.D., 1247, when Visalādeva was king in Anahila-pātak, for the use of this great minister Tejahpala.

No. 111.—Vivekamañjarī of Āśada.

In the last lines of his book *Āśada* is called the son of Raja *Kaṭuka*, the ornament of the race of Bhillamāla. Bhillamāla is the Sanskrit form of the name of the town now called Bhinmal in Marwar. Āśada wrote in the year whose sign is the eight vasus, the four oceans, and the twelve suns, i. e. 1248=A.D. 1192.

No. 120.—The Kaviśikshā of Jayamañgalāchārya.

This is a hand-book for poets, written by a Jain at the time when the great Jayasimha was king (A.D. 1094=1143)

His book contains at least one verse which should not be allowed to perish :—

न कवित्वमधर्माय मृतये इदनाय वा ।

कुकावित्त्वं पुनः साभान्धूनमाहुर्मनीषिणः ॥

“It is no sin not to write verses ; for that a man need neither die nor take a beating : but to write bad verses, this is a fault in the eyes of all wise men.”

No. 130.—The — — — mālāpagaranakāhā.

This fragment preserves for us the fact that *Jinabhadramuni*, pupil of Śālibhadra, wrote in {Saurvat 1204=A.D. 1148.

No. 149.—Siddhasenastri's commentary or Nemichandra's Pravachansaroddhāra.

A complete copy of the work already noticed under No. 41. The text ends with a Jain rendering of the Roman poet's

“ dum Capitolium

Scandet cum tacita virgine pontifex,”

which the commentator is at some pains to reconcile with the indifference that befits a saint :—

जाव कुई भुवपत्तयमेयं रविससिद्धमेरुगिरिजुत्तम् ॥

पवयपसारुद्धारो ता नवउ बऊ पडिउज्जंतो ॥ ६ ॥

इह यद्यपि यज्ञवितर्ष्य तदेव भवति तथापि शुभाशुभफलस्वाच्छोभनार्थं प्रशंसा विधेयेति शर्शनार्थमायशसां [शर्शनार्थं माशंसां] कुर्वन्नाह यावदेतद्विजयते भुवनत्रयं स्वर्गमर्त्यपाताललक्षणं रविशशिमेरुगिरियुक्तं दिनकरानुहिनकरसुरगिरिपरिगतम् तावदयं प्रवचनसारोद्धारमयो ब्रुधैस्तत्त्वावबोधवंधुरबुद्धिभिः पठ्यमानो नंश्नु शिष्यप्रशिष्यपरंपरामचारितरूपां सद्बुद्धिमासादयन्तु ॥

Yasodevasûri, Nemichandrasûri and Vijayasanâsûri, were three pupils, in that order, of *Âmradevasûri*, who was the pupil of *Jinachandra*.

No. 122.—The *Śobhana-stuti*. The last book I can refer to here enjoys a great reputation among the Jains, but to our minds must present a melancholy specimen of perverted ingenuity. It is a poem in ninety verses so constructed that the second and fourth lines of each verse agree, to the letter, in sound, but present a different sense. The author, *Śobhanâchârya*, is said to have been the brother of *Dhanapâla*.

Before closing this Report I desire, as one of the officers placed by Government in charge of the search for Sanskrit manuscripts in the Bombay Circle, to enter my protest against the view that the work may, so far as the Bombay Circle is concerned, be held to be nearing its term. It is under this, or some similar impression, I am persuaded, that Government have been induced to sanction the diversion, to purposes not originally contemplated, of little less than half the grant assigned by the Government of India "for the discovery and preservation of the records of ancient Sanskrit literature."* In Dr. Bühler's time that sum stood, as originally fixed by the Government of India for Bombay, Rajputana, Central India, and the Central Provinces, at Rs. 8,000. The first raid upon this by no means extravagant sum was

* I quote this definition of the purposes of the search from the Government of India Resolution in the Home Department of 9th February 1878. How little it is the case that the preparation of a catalogue raisonnée was one of the main objects for which the search was originally ordered by the Government, will be best seen if I reproduce here the opening paragraphs of that Resolution :—

"RESOLUTION.—At the instance of Pandit Bâdhâkrishna, of Lahore, a scheme was sanctioned by a Resolution in the Home Department, dated 3rd November 1868, for the discovery and preservation of the records of ancient Sanskrit literature at an outlay of Rs. 24,000 per annum. The chief features of the scheme were as follows :—

committed by Dr. Burgess, who succeeded in diverting Rs. 1,500 to his work on inscriptions. In November, 1881, "when on the point of leaving India," Dr. Kielhorn formally advised Government that the diminished grant of Rs. 6,500 was a great deal too much for the purpose in hand; and that the Rs. 2,000 required for his scheme for a catalogue raisonnée of the Poona collection might be taken from

- (1) "To print uniformly all procurable unprinted lists of the-Sanskrit manuscripts in Indian libraries, and to send them to the various learned Societies of Europe, and to individual scholars in Europe and India, with an intimation that the Government will carefully attend to their suggestions as to which of the manuscripts therein mentioned should be examined, purchased, or transcribed ;
- (2) "to institute searches for manuscripts, and to this end to prepare lists of desirable codices; to distribute these lists among scholars and other persons willing to assist in the search, with a request that they will report their discoveries to such officer as may, from time to time, be appointed by the Government of India; and to depute competent

| | Tour expense of competent scholars. | | Purchase of manuscripts. | Transcription of manuscripts. | Total. |
|---|-------------------------------------|-------|--------------------------|-------------------------------|--------|
| | Rs. | Rs. | | | |
| Bengal..... | 1,000 | 1,000 | 1,200 | 3,200 | |
| Bombay | 1,000 | 1,000 | 1,200 | 3,200 | |
| Madras and Mysore..... | 1,000 | 1,000 | 1,200 | 3,200 | |
| North-Western Provinces..... | 500 | 500 | 600 | 1,600 | |
| Punjab | 500 | 500 | 600 | 1,600 | |
| Oudh | 500 | 500 | 600 | 1,600 | |
| Central Provinces | 500 | 500 | 600 | 1,600 | |
| Rajputana..... | 1,000 | 1,000 | 1,200 | 3,200 | |
| | 6,000 | 6,000 | 7,200 | 19,200 | |
| Printing Native catalogues of desirable manuscripts | ... | ... | ... | 1,000 | |
| Additional grant to Asiatic Society | ... | ... | ... | 3,000 | |
| Sundries..... | ... | ... | ... | 800 | |
| | | | | 24,000 | |

scholars on tours through the several Presidencies and Provinces to examine the manuscripts reported upon, to seek new manuscripts, to purchase manuscripts procurable at reasonable rates, and to have copies made of such manuscripts as are unique or otherwise desirable, but which the possessors refuse to part with; and

- (3) "to grant to the Asiatic Society of Bengal an additional allowance for the publication of Sanskrit works hitherto unprinted.

The statement given in the margin shows the financial result of the scheme, *i.e.*, how the Rs. 24,000 sanctioned as the annual expense for carrying it out are distributed."

After a review of the several results, the Government of India resolved that these warranted a prosecution of the search.

the grant without prejudice to the objects for which the grant was sanctioned. "The allotment of Rs. 2,000 for cataloguing purposes," Dr. Kielhorn wrote, "will leave only Rs. 4,500 for the purchase of new manuscripts. But in my opinion this sum will now, when unknown or desirable manuscripts become rarer every day, and after I have secured for Government many of the ancient palm-leaf MSS. known to exist, be amply sufficient, and I venture to point out that the proper cataloguing of the manuscripts which Government possesses is as important a matter as the acquisition of new manuscripts, and was one of the main objects for which the search was originally ordered by the Government of India."*

I am persuaded that no one who is himself actively engaged in the search for manuscripts in India will homologate the views here expressed, in so far as they point to the desirability of contracting our efforts for the discovery and purchase of unknown works, or of better copies than those already secured of known works. To me it seems that the time is ripe for effecting even more than has yet been done; and that Dr. Bühler's great success in India, and the acquisition of palm-leaf MSS., to which Dr. Kielhorn is here referring, are an incentive rather than a discouragement to future effort.

In two important respects the existing conditions are certainly more favourable than those in which Dr. Bühler had at first to work. Thanks to an enlightened encouragement of secondary education, we have, scattered over the country, a body of men who have learnt Sanskrit in our colleges, and who, I am confident, want only leading and encouragement, to explore libraries in numbers vastly greater than the officers in charge of the search can hope to undertake, with an energy and intelligence which may be trusted to secure good results. And it is also, I think, true that the old feeling of jealousy as to the motives and objects of Government in making this search is dying out. That feeling, in so far as the educated classes are concerned, was by no means either unnatural or unjustifiable at the time when the search was first ordered, and when a Secretary to the Council of the Governor-General was found urging that everything

* Dr. Kielhorn's letter to the Director of Public Instruction of 30th November 1881, as given in Government Resolution in the Educational Department No. 2053, 27th December 1881.

obtained in working out the scheme should be "sent to Europe."* It is now generally understood that the work is not being prosecuted on lines with which no one could reasonably expect a native scholar to sympathise; and we have year by year in greater force the active support of the educated classes throughout the country. The unreasoning prejudice raised on religious grounds is dying more slowly; but in that respect, too, matters are steadily improving. And I need not say that when that last obstacle vanishes, results may confidently be looked for of supreme importance.

In these circumstances it will be readily understood that it is matter of great regret to me personally that, after long waiting, I find myself put in part charge of the work of travelling and purchasing books over a district which comprises nearly a third of the peninsula, with a yearly grant for all expenses of Rs. 2,225.† I venture respectfully to urge that the sum is altogether inadequate; and to express the hope that arrangements may be possible for restoring the grant to the amount originally sanctioned out of Imperial revenues. I would fain hope, also, that it may be found possible to elicit, in favour of an undertaking that has the support of the most enlightened of the native community, that public spirit in the private citizen which has never been wanting in Bombay. I have in this connection to tender here my best thanks to the Bombay Branch of the Royal Asiatic Society for permitting this Report to appear as a number of their Journal, and for contributing towards the expense of its publication.

* "To Europe we should send everything obtained in working out this scheme,—original MSS., copies, extracts; for in Europe alone are the true principles of criticism and philology understood and applied, and, fifty years hence, in Europe alone will any intelligent interest be felt in Sanskrit literature. There will then, it is safe to say, be as few Sanskrit scholars in India as there are now Greek scholars in Greece."—Note by Mr. Whitley Stokes. See Gough's *Records of Ancient Sanskrit Literature*, p. 5.

† Mr. Bhandarkar and I have had the disposal of Rs. 6,500 during the year under report. But that was due to the fact that as yet nothing has had to be paid towards the catalogue scheme.

ग्रन्थोद्धृतानि

नं० २६ कामाक्षीस्तुतिशतककम्—मूककविः प० ४१

आ० श्रीकामाक्षीदेव्यै नमः

बभ्रीमो वयमंजलिं प्रतिदिनं बंधच्छिदे देहिना
कंदर्पागमतंत्रमूलगुरवे कल्याणकेलीभुवे ॥
कामाक्ष्याधनसारपुंजरजसे कामब्रुहश्चक्षुषां
मंदारस्तवकप्रभामदजुषे मंदस्मितज्योतिषे ॥ १ ॥

- च० ज्योतिष्कणेभ्योनमः १००
इति श्रीमूककविसार्वभौमकृतौ मंदस्मितज्योतिर्वर्णननाम शतकं संपूर्णम् ॥
- आ० महिम्नः पंथानं मदनपरिपंथिमणयिनि
च० चिद्रूपकलया ॥ ९९ ॥
इति श्रीमूककविसार्वभौमेन कृतं पादारविंदशतकं संपूर्णम्
- आ० कारणपरचिद्रूपा कांचीपुरसीम्नि कामपीठगता ॥
च० पीयूषधोरणी दिव्या ॥ १०० ॥
इति श्रीमूककविविरचिते आर्याशतकं संपूर्णम्
- आ० मोहांधकारनिवहं विनिहंतुमीडे
च० अयमेव भेदः ॥ १०० ॥
इति श्रीमूककविसार्वभौमकृतौ कटाक्षशतकं संपूर्णम्
- आ० पांडित्यं परमेश्वरि स्तुतिविधौ नैवाश्रयंते गिरां
घ० तपोविपिनधाविनं सततमेव कांचीपुरे
विहाररसिका पुरा परमसंविदुर्वीरुहे ॥
कटाक्षनिगडैर्दृढं हृदयदुष्टदंतावलं
चिरं नयतु मामकं त्रिपुरवैरिसीमंतिनी ॥ १०० ॥
इति श्रीमूककविसार्वभौमकृतौ श्री कामाक्षीस्तुतिशतकं संपूर्णम् ॥

नं० ३१ काव्यप्रकाशः प० ६४

अन्ते ॥

संपूर्णमिदं काव्यलक्षणम् ॥ ॥

इति श्रीकाव्यप्रकाशेशीलंकारनिर्णयोनाम दशम उल्लासः ॥ १० ॥

इति श्रीभट्टराजानकमम्मटयोः कृतिः काव्यप्रकाशकः काव्यदोषगुणालंकार-
निरूपणग्रंथः समाप्तः ग्रंथाग्रसंख्या ॥ २५०० ॥

***गणि नयविजयाद्धो लेखयामास रम्यम् ॥ ३ ॥

शशिशिवनयनाब्धिश्वेतवाहोन्मितस्य

बहुलबहुलपक्षे वत्सरस्य प्रधाने ॥

यदरुणपुरमध्ये पुस्तकं रम्यवर्णं

मुदमिदमिह दत्तां तद्विपश्चिद्धिजेभ्यः ॥ ४ ॥

नं० ३२ काव्यप्रकाशटीका प० १२८

आदि :

दुंदिसंज्ञमभिनीमि सिद्धिदं विघ्नराजमभिसुंदराधरम् ॥

आंध्रदेशे वत्सगोत्रीयरामेश्वरस्तत्सुतो नरसिंहभट्टस्तत्सुतो मल्लिनाथस्तत्सुतो
नारायणो ज्येष्ठः कनीयान् सुतो नरहरिः ॥

सवसु ग्रह हस्तेन ब्रह्मणा समलंकृते ।

काले नरहरेर्जन्म कस्य नासीन्मनोरमम् ॥ १३ ॥

विचार्य सर्वं सुखमेव दुःखं सुधामये ब्रह्मणि लोलुपस्य ।

संन्यस्यतस्तस्य बभूव सार्था सरस्वतीतीर्थे इति प्रसिद्धिः ॥ १५ ॥

काश्यां सरस्वतीतीर्थमतिना तेन रच्यते ।

टीका काव्यप्रकाशस्य बालचित्तानुराजिनी ॥ १७ ॥

नं० ३३—काव्यप्रकाशटीका प० २९६

अन्ते

सिद्धिरिति शुभम् ॥ इति श्रीममाटाचार्यविरचिते काव्यप्रकाशे राजानका-
नन्दकृते काव्यप्रकाशदर्शनेऽपरनाम्नि अर्थालंकारनिदर्शनो नाम दशम उल्लासः

इत्येषमागौ विदुषां विभिन्नोप्यभिन्न एकः प्रतिभासते यत् ॥

न तद्विचितं [त्रं] यदमुत्र सम्यग् विनिर्मिता संघटनैव हेतुः ॥

विदुषां ध्वनिकृत्प्रभृतीनां य एष मार्गः स्वसिद्धान्तसिद्धान्तस्तद्ग्रन्थगतं तेन
पृथक्पृथक्स्थितोप्येकरूपतया प्रतिभाति तत्र संघटनैव तिमितम् विक्षिप्तस्य
सुखावबोधायैकत्र संग्रहणं या संघटनैतद् शब्देकाल्मताप्रतिभासत् एतेन च
महामतीनां प्रसरणहेतुरेयग्रंथः ग्रंथकृतानेन कल्पकथितमप्यसमाप्ता दपरेण
च पूरितावशेषत्वाद्द्विखंडोपि अखंडतया यदवभासते तत्र संघटनैव माधो हेतुः
नहि सुघटितस्य संबन्धः कदाचिल्लक्ष्यतेत्यर्थशक्त्या ध न्यते यदुक्तं ॥

कृतः श्रीमम्मटाचार्यवर्यैः परिकरावाधिः ।
 प्रबन्धः पूरितः शेषोविधान्यालट [क] सूरिणा इति
 अन्येनापि उक्तम्
 काव्यप्रकाशदह [श] कोपि निबन्धकृद्भ्यां
 द्वाभ्यां कृतेपि कृतिवां [नां] रसतत्त्वलाभः ॥
 लोकेस्ति विश्रुतमिदं नितरां रसालं
 बन्व [बंध] प्रकाररचितस्य तरोः फलं य[त्]
 संपूर्णोयं काव्यप्रकाशग्रन्थः ॥

नं० ६७ चारुचर्याशतकम्—क्षेमेन्द्रः प० ७

ॐ नमः शिवाय ॥

श्रीलाभसुभगः सत्यासक्तः स्वर्गापवर्गदः ।
 जयताच्चिजगत्सूज्यः सदाचार इवापरः ॥ १ ॥
 ब्राह्मे मुहूर्ते पुरुषस्यजेन्द्रामतंद्रितः ।
 प्रातः प्रबुद्धं कमलमाश्रयेच्छ्रीगुणाश्रया ॥ २ ॥

न कुर्वीत क्रियां कांचिदनभ्यर्च्य महेश्वरम् ।
 ईशार्चनरतं श्वेतं नाभून्नेतुं यमः क्षमः ॥ ४ ॥

नोत्तरस्यां प्रतीच्यां वा कुर्वीत शयने शिरः ।
 शय्याविपर्ययाद्भौदितेः शक्रेण पातितः ॥ ६ ॥
 अर्थिभुक्तावशिष्टं यत्तदश्रीयान्महाशयः ।
 श्वेतोर्धिरहितं भुक्त्वा निजमांसाशनोभवत् ॥ ७ ॥

मातरं पितरं भक्त्या तोषयेन्न प्रकोपयेत् ।
 मातृशापेन नागानां सर्पसन्नेभवक्षयः ॥ १६ ॥

स्त्रीजितो न भवेद्धीमान् गाढरागवशीकृतः ।
 पुत्रशोकाद्दशरथो जीवं जायाजितोत्यजत् ॥ २६ ॥

न कदर्यतया रक्षेत्क्षमीं क्षिप्रपलायिनीम् ।
 युक्त्या व्याडीन्द्रदत्ताभ्यां हता श्रीनैदभूभृतः ॥ ४६ ॥

प्रभुप्रसादे सत्याशां न कुर्यात् स्वप्रसन्निभे ।
नंदेन मंत्री निहितः शकटालोहिबंधने ॥ ५५ ॥

यत्नेन शोषयेद्दोषान्न तु तीव्रव्रतैस्तनुम् ।
तपसा कुंभकणौभन्नित्यनिद्राविचेतनः ॥ ६१ ॥

विडंबयेन्न वृद्धानां वाक्यकर्मवपुःक्रियाः ।
श्रीसुतः प्राप वैरूप्यं विडंबिततनुर्मुनेः ॥ ६३ ॥

उद्वेजयेन्न तैक्षण्येन रामाः कुसुमकोमलाः ।
सूर्योभार्याभयोच्छित्यै तेजो निजमशातयत् ॥ ७८ ॥
पद्मवन्न नयेत्कोशं धूर्त्तभ्रमरभोज्यताम् ।
सुरैः क्रमेण नीतार्थः श्रीहीनोभूत्युराबुधिः ॥ ७९ ॥

बंधूनां वारयेद्द्वैरं नैकपक्षाश्रयो भवेत् ।
कुरुपांडवसंग्रामे युयुधे न हलायुधः ॥ ८८ ॥
परोपकारं संसारसारं कुर्वीत सत्ववान् ।
निदधे भगवान् बुद्धः सर्वसत्वोद्धृतौ धियम् ॥ ८९ ॥

जन्मावधि न तत् कुर्यादंते संतापकारि यत् ।
सस्मारैकाशिरःशेषः सीताक्लेशं दशाननः ॥ ९४ ॥

श्रव्या श्रीव्यासदासेन समासेन सतामता ।
क्षेमैद्रेण विचार्यैयं चारुचर्या प्रकाशिता ॥ १०० ॥

इति श्रीमन्महेश्वराचार्यवर्यक्षेमैद्रकृतमुपदेशशतकं चारुचर्याभिधं समाप्तम् ॥

न० ८१ दशकुमारचरितदीपिका प० १५

सिद्धिश्री गणपतये नमः

- आ० अभिवाद्य सहस्रांशुं तमोघं लघुदीपिका ।
कुमाराणां दशानां च चरितस्य प्रकाश्यते ॥ १ ॥
श्रुत्वैति । वृत्तांत प्रकारः । चंद्रकइति.....
- च० कौशलाभिजनत्वात् कौशलवंशजत्वात् ॥ ॥
- इति श्रीदशकुमारचरितविवरणे अष्टम उद्घासः ॥

न० ९१—देवीस्तोत्रम् प० १५

आदि ॐ नमो गुरवे

रत्नाकराभ्यन्तरतो गृहीत्वालंकारसूत्राणि यथाक्रमेण ॥

बंदीव देव्या गिरिराजपुत्र्याः करोमि शंसं श्रुतिगोचराणि ॥

श्रीत्रयीश्वरमित्रात्मजश्रीशोभाकरमित्रविरचिते अलंकाररत्नाकरेलंकारसूत्राणि
आमुखैकारूपदं पुनरुक्तवदाभासम् ॥ १ ॥

क्षमावनी लोकजनात्तिहानौ तुमत्सुपर्वद्रविणार्थदात्री ॥

व्यनक्तु सिंहातु [नु] पदांघ्रिरुच्चैरुमाम्बिका मे दयया महोत्सवम् ॥

अत्र क्षमा अवनी इति लोक जन इति आर्ति हानि इति न्यु [बु] मत्सुपर्व
इति द्रविण अर्थ इति पदअंघ्रि इति उमा अम्बिका इति महउत्सव इति आमुख्ये
एकार्थत्वं वस्तुतस्तु पर्यवसानेन्यार्थत्वेन पुनरुक्तवदाभासं नामालंकारः अन-
न्विताद्वाच्यत्वं कायादेन्नं प्रकल्पिते मुख्यार्थेबाधसम्बंधफलाभावान्नक्षयता असंबं-
धाभिधायित्वप्रसंगाद्यंगनापि न अत्र मस्य चार्थस्य न धर्मः पुनरुक्ता पुनरुक्तोपि
वा तत्त्वे स एव स्यादलंकृतिः पौनरुक्त्यमलंकारस्तेनानर्थस्य कस्यचित् इति
परिकरश्लोकः पुनरुक्तवदाभासं

तुल्यरूपवृत्तियमकं ॥ २ ॥

तुल्यरूपत्वं स्वरव्यंजनसमुदायगतस्य क्रमस्य तुल्यत्वे भवति ॥

कंपात् कृतांतस्य कृतानुकंपा कंपाति नो यांघ्रि नतेद्रकंपा ॥

कालीव संतापहरापि काली काली नृणां सत्फलदास्तु काली ॥

॥ यमकम् ॥ २ ॥

अलंकारसूत्राणि यथाक्रमेण.

- १ आमुखै [ख्यै] कारू [र्थ] पदं पुनरुक्तवदाभासम् ॥
- २ तुल्यरूपवृत्ति यमकम् ॥
- ३ द्वयोर्द्वयोः साम्यं छेकानुप्रासः ॥
- ४ अन्यथा छेकानुप्रासविपरीतो वृत्त्यनुप्रासः ॥
- ५ तुल्याभिधेयभिन्नतात्पर्यशब्दावृत्तिर्लाटानुप्रासः ॥
- ६ पद्यादिलिपिवर्णवाच्चित्रं च चित्रम् ॥
- ७ उपमानोपमेयस्य सादृश्यमुपमा ॥
- ८ कल्पितेन कल्पितोपमा ॥
- ९ तेनैव तदेकदेशेन तदन्वितभेदेनवा (न) ऋयः ॥
- १० तद्विरहादसमः ॥

- ११ परस्परमुपमानोपमेयत्वमुपमेयोपमा ॥
 १२ सामान्योद्दिष्टानामेकस्य निदर्शनमुदाहरणम् ॥
 १३ अन्योन्यधर्मयोगार्थमौपम्यं प्रतिमा ॥
 १४ सकृद्धर्मस्य निर्देशे प्रस्तुतानामप्रस्तुतानां वा तुल्ययोगिता ॥
 १५ मिश्राणां दीपकम् ॥
 १६ वाक्यद्वये सकृत्प्रतिवस्तूपमा ॥
 १७ प्रतिबिम्बभावेनावस्थानमर्थमौपम्यं दृष्टांतः ॥
 १८ असति संबंधे निदर्शना ॥
 १९ सदृशानुभवात्स्मरणे स्मृतिः ॥
 २० अन्यासंगत्कौतुकविनोदोविनोदः ॥
 २१ अनुभवस्मृत्यादि प्रत्यूहोव्यासंगः ॥
 २२ अर्थादितस्याधिकगुणत्वं तदेकोव्यतिरेकः ॥
 उपमेयप्रतिकूलतोपमानस्य विवक्ष्यते स द्वितीयः ॥
 २३ सजातीयस्यातद्धर्मत्वं च व्यतिरेकः ॥
 २४ अधिकगुणस्यानादरः प्रतीपम् ॥
 २५ उद्दिष्टस्य पक्षतयानुनिर्देशोवैधर्म्यम् ॥
 २६ आरोपोरूपकम् ॥
 २७ नियतधर्महानां [नौ] चारोप्यमाणस्यातिसाम्यमभेदः ॥
 २८ प्रकृतोपयोगित्वे परिणामः ॥
 २९ विषयस्यमुख्यस्यवापह्ववेन्यविधिरपह्वुतिः ॥
 ३० तस्यापि संदिह्यमानत्वे संहेहः ॥
 ३१ संभावितसंभाव्यमानापोहो वितर्कः ॥
 ३२ विषयत्वेन संभावनमुत्प्रेक्षा ॥
 ३३ अन्यरूपतया निश्चयो भ्रात्य [न्ति] मान् ॥
 ३४ एकस्याप्यनेकधा कल्पनमुल्लेखः ॥
 ३५ संभाव्यमानस्य प्रतिमा ॥
 ३६ यद्यर्थव्यक्ताव्यक्तसमानस्य क्रियातिपत्तिः ॥
 ३७ अध्यवसानमतिशयोक्तिः ॥
 ३८ अप्रस्तुतादन्यप्रतीतिरप्रस्तुतप्रशंसा ॥
 ३९ स्तुतिर्निदाभ्यां व्याजस्तुतिः ॥
 ४० प्रतिपक्षादिसंबंधिस्वीकारः प्रत्यनीकम् ॥
 ४१ प्रत्यनीकं चित्सदसत्त्वे विनोक्तिः ॥
 ४२ सहार्थवशादेकस्यानेकसंबंधे सहोक्तिः ॥

- ४३ विशेषणानां साम्यादप्रस्तुतधर्मावच्छेदः समासोक्तिः ॥
 ४४ विशेष्यस्यापि साम्ये द्वयोर्वाच्यत्वं [त्वं] श्लेषः ॥
 ४५ साभिप्रायत्वं परिकरः ॥
 ४६ सापेक्षत्वादुपादानेनान्यप्रतिभंग्यंतरेणवाभिधानं पर्यायोक्तम् ॥
 ४७ विहितस्याशंकितस्यवाविशेषावगमाय निषेधो निश्चयः ॥
 ४८ इष्टनिषेधआक्षेपः ॥
 ४९ अनिष्टविधानं विघनाभासः ॥
 ५० संदिग्धमानयोरिकत्रतात्पर्येछा संदेहाभासः ॥
 ५१ विकल्पितयोर्विकल्पाभासः ॥
 ५२ विरुद्धाभासत्वं विरोधाभासः ॥
 ५३ हेत्वभावे फलोत्पत्तिर्विभावना ॥
 ५४ हेतुसाकल्ये फलानुत्पत्तिर्विशेषोक्तिः ॥
 ५५ तयोर्देशकालान्यत्वमसंगतिः ॥
 ५६ रूपधर्मयोः परस्परनिबंधनत्वमन्योन्यम् ॥
 ५७ धर्मिभावस्य धर्माणां च नियमोविपर्ययः ॥
 ५८ अविलक्षणाद्विलक्षणकार्योत्पत्ति पर्यश्चाचित्यम् ॥
 ५९ अर्थानर्थतदन्यस्योक्तिर्विषमम् ॥
 ६० तद्विपर्ययः समम् ॥
 ६१ विफलः प्रयत्नोविचित्रम् ॥
 ६२ अनाधारमाधेयमेकमनेकगोचरं संभावितादाधिकस्य विरुद्धस्य संपत्तिश्च विशेषः ॥
 ६३ त [उ] त्यत्तिर्विनाशयो पायन्ये व्याघातः ॥
 ६४ प्रतिबंधकादेर्विधानासामत्कृ [र्थ] मशक्यम् ॥
 ६५ दोषगुणयोरन्यथात्वं वृ [व्य] त्यासः ॥
 ६६ तदन्याभ्यां समाधानं समाधिः ॥
 ६७ सजातीयविजातीयापेक्षया तुच्छत्वम् । [तूद्रेकः] ॥
 ६८ विवृत्तावन्यादयस्तुल्यम् ॥
 ६९ अप्राप्त्यर्थं तु तुल्यानादरोनादरः ॥
 ७० त्यक्तस्वीकार आदरः ॥
 ७१ हेत्वंतरादन्यस्यापि तथात्वं न [त्वम] नुकृतिः ॥
 ७२ प्राप्तस्य प्रतिबंधः प्रत्यूहः ॥
 ७३ स्थितस्यान्यथापत्तिः प्रत्यादेशः ॥
 ७४ उपोद्बलनं समाधिः ॥

- ७५ विशेषस्यांतरेण समर्थनमर्थतरन्यासः ॥
 ७६ सवा-संभवोसंभवोव्याप्तिः ॥
 ७७ साधनात्साध्यप्रतीतिरनुमानम् ॥
 ७८ परप्रत्यायिकं लिंगं हेतुः ॥
 ७९ गतनिष्ठाप्रतिपादनमापत्तिः ॥
 ८० दंडिपूपिक्रया पातनमर्थापत्तिः ॥
 ८१ असंभाव्यहेतुफलप्रेषणं विधिः ॥
 ८२ अन्यनिषेधाथौपि विधिर्नियमः ॥ .
 ८३ प्रामस्य परिसंख्या ॥
 ८४ प्रत्यापत्तिः प्रतिप्रसवः ॥
 ८५ नानाफलप्रयुक्तः प्रयत्नस्तंत्रम् ॥
 ८६ प्रसंगादन्यार्थः प्रसंगः ॥
 ८७ विरुद्धयोस्तुल्यत्वे पाक्षिकत्वं विकल्पः ॥
 ८८ धर्मयौगपद्यमन्यस्यापितत्करत्वं समुदायः ॥
 ८९ विनिमयः परिवृत्तिः ॥
 ९० क्रमेणैकमनेकत्रान्यथा वा पर्यायः ॥
 ९१ आरोहावरोहादिमः [क्रमः] ॥
 ९२ रूपधर्माभ्यामाधिक्यं वर्द्धमानकम् ॥
 ९३ विपर्ययो (व) रोहः ॥
 ९४ संभावनयान्यथावातिशयोतिशयः ॥
 ९५ उत्तरोत्तरस्य पूर्वपूर्वानुबंधित्वविपर्ययो वा गृन्खलां ॥
 ९६ अन्यधर्मस्वीकारस्तद्रुणः ॥
 ९७ धर्मसाम्याद्भेदप्रतीतिर्मि (मी) लितम् ॥
 ९८ अस्यां कुतश्चिद्विवेकोविवेकः ॥
 ९९ अनुभूतस्य प्रार्थ [प्रार्थ्य] स्यांतरोपलब्धौ परभागः ॥
 १०० निरूढस्य प्रतिभेद उद्भेदः ॥
 १०१ गूढमा [ढा] कांक्षोपनिबद्धो गूढम् ॥
 १०२ सूक्ष्मार्थवचनं सूक्ष्मम् ॥
 १०३ उद्भेदप्रच्छादन [नं] व्याजोक्तिः ॥
 १०४ अन्यथा संभावितयोः शब्दार्थयोरन्यथा योजनं वक्रोक्तिः ॥
 १०५ सम्यग्स्वभावोक्तिः ॥
 १०६ विप्रकृष्टस्य प्रत्यक्षायमाणत्वं भाविकम् ॥
 १०७ उदात्तचरितांगमु दात्तम् ॥

अन्ते
उदात्तं

प्रद्युम्नस्य चकार यत्र गिरिजा श्रीशारिकानुग्रहं
नद्या यत्र वराहलोच [न] भुवां मारी सरि संगता ॥
राजा सप्रवराभिधो हरिगिरिर्यातः सदेहो यतः
विष्टंस्तत्र पुरे यशस्करकविस्तुष्टाव रोगीति [च]
श्रीशोभाकरसूत्रार्थस्वलोहामात्रघट्टनमीनिर्मितं रत्नकंठेन देवीस्तोत्र त्रेचारुणि ॥
इति श्रीकाश्मीरदेशाज्ञानव्यश्रीर्यशस्करविरचितमलंकारोदाहरणनिबद्धं देवी-
स्तोत्रं संपूर्णं समाप्तम् ॥

नं० १३७ मुक्तालताशतकम्—शम्भुमिश्रः प० १३

आ० ॐ श्रीगणेशाय नमः

मानं मुंच विपंचि पंचमरवन्यकारपारंगमा
माभूवन् कलकंठकंठकुहरे कुंठक्रमास्ते गिरः ।
प्राप्तः पंचशरप्रपंचशरणं यद्गंगभंगीगुरु-
बंभूकप्रियबांधवो धवलितश्यामाधवो माधवः ॥ १ ॥
चा० या लक्ष्मीः स्मरकार्मुके स्फुरति या बाल्ये प्रवाले रुचि-
र्यौ नीलांबुरुहच्छदे मृदुमरुत्प्रेखोलिते विभ्रमः ।
या कांतिः कनकांबुजेपि सकलं द्रष्टुं तदेकत्र चे-
त्ततः कंदलिताडुतं तव सखे पश्याननं मुभ्रुवः ॥ १०९ ॥
शंभुमिश्रकृता मुक्तालता समाप्ता ॥

नं० १५३—रसेन्द्रचूडामणिः—सोमदेवकृत प० ६० अपूर्णः ।

आदिः

गोमांसभक्षामरसीधुपानान्विध्वस्तपापानतिमुक्तितापान् ॥
तान् कौलिकात्रौमि सदेहमुक्तान् [सदेहमुक्तान्] हसतः सदैव ॥
गोशब्देनोदिता जिह्वा तन्मवेशो हि तालुनि ॥
गोमांसभक्षणं तनु महापातकनाशनम् ॥
जिह्वाप्रवेशसंभूता वह्निनोत्यादिता खलु ॥
चांद्रः श्रवति यस्तारः सा स्यादमरवारुणी ॥
तस्यानं द्वारशब्देन देहसिद्धिं करोति हि ॥

एषैव खेचरी मुद्रा चिराभ्यासेन सिद्धयति ॥
 प्रकृत्यादिधरांतो यश्चतुर्विंशतिको गुणः ॥
 तत्कुलं तेन दीपितं यो जीवः स हि कौलिकः ॥
 रसैर्वाभ्यासयोगेन कल्पस्थायी कुले नहि ॥
 सर्वैश्वर्यगुणोपेतः कौलिकोसौ महेश्वरः ॥
 पंचभूतसमूहात्मा नास्तिको वेदान्दकः ॥
 पंचत्वमुक्तवादी च सहि पाषंडकौलिकः ॥
 तस्मात्पाषंडमुत्सृज्य शिवोक्तां कौलिकीं क्रियाम् ॥
 संसेव्य साधयेन्मर्त्यौ जीवन्मुक्तिं परांपराम् ॥

इति श्रीकरवालभैरवपुरवरपतिश्रीसोमदेवविरचिते रसेंद्रचूडामणौ रससू-
 त्रस्थाने रसमहिमानिरूपणं नाम प्रथमोध्यायः

.....इति द्वितीयोध्यायः

.....इति तृतीयोध्यायः

कथ्यते सोमदेवेन मुग्धवैद्यप्रबुद्धये ।
 परिभाषा रसेंद्रस्य शास्त्रैः सिद्धैश्च भाषिता ॥

.....इति चतुर्थोध्यायः

अथ यंत्राणि वक्ष्यंते रसतंत्राण्यनेकशः ।
 समालोक्य समासेन सोमदेवेन सांप्रतम् ॥

.....इति पंचमोध्यायः

मंथानभैरवमहागम-प्रदिष्टा दिव्यौषधीर्वदति संप्रति सोमदेवः ॥
 वार्द्धक्यरोगहरणाय रसायनाख्या सूतेंद्रबंध - - जारण कर्मणीष्टाः

.....इति षष्ठोध्यायः

कथ्यते सोमदेवेन सांप्रतं दर्शितो रसः ।
 श्रीकंठागमनिर्दिष्टा विशिष्टारससाधने ॥

इति सप्तमोध्यायः

अथ औषधीगुणाः

सर्पाक्षी वंध्यककौटी जलबिंबी

अपूर्णः

नं० १५४ राजेन्द्रकर्णपूरः शम्भुकविः प० ५

॥ श्रीगणेशाय नमः ॥

बद्धस्पृहः क्षितिधरसुताभ्रलतावक्रतायां
 भूयाद्भूत्यै तव हरशिरःशेखरो रोहिणीशः ।

यं निष्पीड्य स्तनमुखनखोल्लेखरेखासु देव्याः
 संभोगाते वितरति सुधास्पंदमद्धेदुमौलिः ॥ १ ॥
 चौडीचूडाभरणहरणः कीर्णकर्णावतंसः
 कर्णाटीनां मुषितमुरलीकेरलीहारलीलः ।
 कुर्वन्नूर्वातिलक तिलकोत्सिचलाटीललाटं
 जीयादेकस्तव नवयशः स्वर्णशाणः कृपाणः ॥ ६ ॥
 किंचान्यद्वसुधापुरंदर पुरस्त्वसौरुषस्य काचि-
 न्नाहृत्यस्खलितक्रमोपि गगने त्रैविक्रमो विक्रमः ॥ ८ ॥
 जहाति नगरीं गलत् [स्वकर] कंकणः कौकणो
 वनं विशति विव्हल स्वलितकुंतलः कुंतलः ।
 किमन्यदुदितक्रुधि त्वयि मृगेंद्रभीमारवं
 तटं विशति मारवं च्युतरमालवोमालवः ॥ १२ ॥
 तस्थौ कंपतरंगितस्तनतटं बाष्पांबुधौताधरं
 शोकाक्रांतकपोलकीलितकरं द्यां मुंजराजे गते ।
 संजति त्वयि हारिहारवलयकाणं कणत्कंकणं
 चंचत्कांचनकाचि सा भगवती नर्नक्ति वाग्देवता ॥ १७ ॥
 शेष क्लेशमशेषमुत्सृज भज त्वं कूर्म कर्म स्वकं
 स्वैरं खेलत सिंधुसैकतलताकुंजेषु दिकुंजराः ।
 अप्येतां सकुलाचलां सनगरां सांभोनिधिं सापगां
 सदीपां च भुवं बिभन्ति हि भुजः श्रीहर्षपृथ्वीभुजः ॥ १९ ॥
 श्लाघा राघव लाघवं तव गता दुष्यंत विश्वं तव
 म्लानिं याति यशोगता तव तथा पार्थ प्रथापार्थताम् ।
 जातिस्मिन् गुणिबांधवे नरपतिश्यामाधवे माधवे
 कस्याप्यत्र न कर्ण कर्णपदवीं याता भवत्कीर्त्तयः ॥ ४४ ॥
 कूर्मै धैर्यं शिथिलय धृतिं मुंच शेषस्य शेषा-
 माशामाशाकरिषु वसुधे देवि मा मा दधीथाः ।
 शक्तः समांबुनिधिपरिखामेखलामप्ययं त्वां
 वोढुं मौर्वीकिणपरिचितोभूपतेरस्य बाहुः ॥ ६६ ॥
 पीयूषद्रवहारिणी सुमनसां भ्रूलास्यविस्तारिणी
 न्वस्सेवाभिरवापि काष्पाभिनवा वाग्देवते भारती ।
 अस्त्येका तु कृतांजलेर्जननि मे शंभोरियं प्रार्थना
 मदाचा काचिदस्तु वस्तुनिपुणः श्रोता सचेतोजनः ॥ ७५ ॥
 इति काश्मीरदेशोद्भवशंभुकविविरचितो गजेंद्रकर्णपूरः समाप्तः ॥

नं० १५९ काव्यालंकारः—सटीकः—रुद्रटः—नमिः

टी० यथोद्देशस्तथा लक्षणमिति वास्तवलक्षणमाह
वास्तवमिति यद्वस्तुस्वरूपकथनं क्रियते तद्वास्तवमिति ज्ञेयं वस्तुन इदं
वास्तवमिति कृत्वा इतिशब्दोर्थनिर्देशे वास्तवशब्दवाच्यः सोर्थ इत्यर्थः पुष्टार्थ-
ग्रहणमपुष्टार्थं निवृत्त्यर्थं तेन

गोरपन्यं बलीवर्द्धस्तृणान्यत्ति मुखेन सः ॥

मूत्रं मुंचति शिशनेन अपानेन तु गोमयम् ॥

अस्य वास्तवत्वं न भवति अविपरीतग्रहणं विवक्षितविपरीतार्थस्य वास्तव-
त्वनिवृत्त्यर्थं यथा

दंतान् निर्दलयद्रसां च जडयत्तालु द्विधा स्फोटय-

त्प्राज्यः संघटयद्रलं गलदिलादंत्राणि संकोचयत् ॥

इत्थं निर्मलकर्करीस्थमसहप्रालेयवातासहं

नाधन्याः प्रचुरं पिबंत्यनुदिनं प्रोन्मुक्तधारं पयः ॥

अत्र हि पयसः शीतलत्वमाह्लादकत्वं च विवक्षितं तद्विपरीत्यं च प्रतीयते
निरूपमादिग्रहणं त्वनुवादमात्रं न तूपमातिशयश्लेषाणां वास्तवत्वनिवृत्तये पृथ-
गुपादानादेव तेषामन्यत्वसिद्धेः ॥ १०

नं० १६५ वक्रोक्तिपञ्चाशिका—सटीका मू० रत्नाकरः, टी०

वल्लभदेवः प० ११

श्रीगणेशाय नमः

टी० आ० वागीश्वरीं नमस्कृत्य गणानां च तथेश्वरम् ।

वक्रोक्तिवर्णने राज्ञे पंजिका क्रियते लघु [ः] ॥ १ ॥

मू० आ० सव्यालंबनभेतदद्य भवतो निस्लेह मुंचाम्यहं

सव्यालं विजहीहि सुंदरि वनं निःस्नेहता नास्ति मे ।

मैवं वक्ष्यासि किं वनं ननु जलं मूर्द्ध्ना मयैवोद्यते

वक्रोक्तयेति हिमाद्रिजामवचसं कुर्वन् हरः पातु वः ॥ १ ॥

टी० सव्यालंबनं वामभागावस्थानं सव्यालं व्यालैर्दुष्टसत्त्वैः सहितं वनं च
दंत्योष्ठययोर्हि शब्दालंकारेषु यमकवक्रोक्त्यादिषु न तथा कवयो भेदग्रा-
हिणः मैवं कुटिलं कस्य वनविवक्षा इत्यर्थः वक्ष्यासि कथायिष्यासि
धारयिष्यासि च वहप्रापणे धातोः वनं काननं जलं च अवचसं जित्वा
निर्वचनाम् ॥ १ ॥

च० वक्रोक्तिपंचाशतिमित्थमेनां यो भावयेन्मत्सररिक्तबुद्धिः ।

स्पष्टोत्तरासूक्तिषु काव्यबंधे भवेत्सरत्नाकरवत्प्रवीणः ॥ ५१ ॥

भावयेद्विचारये [त्] स्पष्टमुत्तरं यासु तादृशीषूक्तिषु वक्रोक्तिषु काव्यबंधे
सुभाषितविषये रत्नाकरः अयमेव कविवरः हरविजयकाव्यकारस्तद्वत्प्रवीणः
कुशलः स्यात् ॥ ५१ ॥

सुनूरानंददेवस्य रणभूव्योम्नि भास्वतः ॥

वक्रोक्तिवर्णनेरान्ने टिप्पणं वल्लभो व्यधात् ॥

इति श्रीबालवृहस्पत्यनुजीविनो वागीश्वरांकस्य विद्याधिपत्यपरनाम्नो हरविज-
यमहाकाव्यकर्तुः काश्मीरदेशोद्भवाज्ञानकश्रीरत्नाकरमहाकाविकृतौ वक्रोक्तिपंचा-
शिकायाममात्यवरानंददेवसूनुशिशुपालवधाद्यनेककाव्यटीकाकर्तृश्रीवल्लभदेवकृतं
टिप्पणकं संपूर्णम् ॥

नं० २१२ साम्बपञ्चाशिका—सटीका—मू० साम्बः टी०

क्षेमराजः प० २९

आदिः

॥ ॐ नमः सरस्वत्यै ॥

ॐ पुष्पान् देवानमृतविसैरिन्दुमास्त्राव्य सम्यग्

भाभिःस्वाभीरसयति रसं यः परं नित्यमेव ।

क्षीणं क्षीणं पुनरपि च तं पूरयत्येवमीदृग्

दोलालीलोलसितहृदयं नौमि चिद्भानुमेकम् ॥ १ ॥

एतदवेशवैवश्यमोन्मिषद्विषणा वयम् ॥

विमृशामो मनाक् श्रीमत्सांबपंचाशिकास्तुतिम् ॥

सोयं परामृशारसो रसजैरिह रस्यताम् ॥

आयुष्याज्यामृतस्पर्शः शतपद्याहि शांतये ॥

समस्तागममहाम्नायपरमरहस्यविन्महायोगी [गि] सहस्रसंप्रदायसंपूर्णः श्री-

सांबः स्वात्मविवस्वस्तुतिं जगतोनुग्रहाय वक्तुमुपक्रमते ॥

मू० शब्दार्थत्वविवर्त्तमानपरमज्योतीरुचो गोपतेः

मूलोपान्त्यश्लोकः

भक्तिश्रद्धाद्यखिलतरुणीवल्लभेनेदमुक्तं

श्रीसांबेन प्रकटग्रहनं स्तोत्रमध्यात्मगर्भम् ।

यः सावित्रं पठति नियतं स्वात्मवत्सर्वलोकान्

पश्यन् सौते ब्रजति गुकवन्मंडलं चंडरश्मेः ॥ ५२ ॥

टी०—कीदृशेन सबिन् भक्तिश्रद्धे आदी यासां तत्त्वार्थचिंतादीनां ताएवाखि-
लास्तरुण्यो नवनवाः सुंदर्यस्तासां बलभेन क्षणमपि परिहर्तुमशक्येन प्रेयसा
रूपलावण्यातिशयमात्रात् समस्तबाह्यरमणीयेन इत्यनेन व्यतिरेकलभ्येनार्थेन
भगवद्वासुदेवमुतत्वमात्मनः प्रकटयति ॥ ५२ ॥

उपसंहारभंग्या जनानुजिघृक्षुराशास्ते
अन्यश्लोकः

मू० इति परमरहस्यश्लोकपंचाशिकैषा
तपनवनपुण्या सागमब्रह्मचर्या ।
हरतु दुरितमस्मद्वर्णिताकर्णिता वो
दिशतु च शुभसिद्धिं मातृवद्भक्तिभाजाम् ॥ ५३ ॥

टी०—इत्युक्तक्रमात्.....कश्चिच्छैवः परशिवसमावेशगाढानुरागोद्रेकस्फू-
र्जनाभिनवदशावेशवैवश्यशाली
सस्तोत्रेस्मिन्वृत्तिरचनां क्षेमराजोन्ययुंक्त्येतन्नैवं झटिति घटितं दर्शनीयं
हि सद्भिः ॥

इति श्रीसांबपंचाशिकाविवरणं कृतं श्रीमहामहेश्वराचार्यवर्याभिनवगुप्तपाद-
पंकजोपजीविना राजानकक्षेमराजमधुपराजिनेत्योम् ॥

नं० २२२ सुवृत्तान्तिलकम्—क्षेमेन्द्रः प० १८

यथा कलशस्य

अंजली जलमधीरलोचना लोचनप्रतिशरिरशारितम् ।
आत्तमात्तमपि कांतमुक्षितुं कातरा शफरशंकिनी जहौ ॥

यथा भट्टवल्लटस्य

वरमिह रवितौपैः किं न शीर्णासि गुल्मे

किमु दवदहनैर्वा सर्वदाहं न दग्धा ।

यदहदयजनौषैर्वृत्तवर्णानभिज्ञै-

रितरकुसुममध्ये मालति प्रोभितासि ॥

यथा गंदिनकस्य

करतरलितबंधं कंचुकं कुर्वतीनां

प्रतिफलितमिदानीं दैपमाताम्रमर्चिः ।

स्तनतटपरिणाहे भामिनीनां भविष्य-

न्नखपदलिपिलीलासूत्रपातं करोति ॥

यथा वीरदेवस्य

तव शतपत्रपत्रमृदुताम्रतलश्चरण-

श्वलकलहंसनूपुरवरध्वनिना मुखरः ।

माहिषमहासुरस्य शिरसि प्रसभं निहितः
सकलमर्हीधरैर्द्रगुरुतां कथमंब गतः ॥

यथा साहिलस्य

कचग्रहमनुग्रहं दशानखंडनं मंडनं
टृगंचनमवंचनं मुखरसार्पणं तर्पणम् ।
नखार्दनमतर्दनं टूटमपीडनं पीडनं
करोति रतिसंगरे मकरकेतनः कामिनाम् ॥

यथा भट्टश्यामलस्य

धृतो गंडाभोगे मधुप इव बद्धोब्जविवरे
विलासिन्या मुक्तो बकुलतरुमापुष्ययति यः ।
विलासो नेत्राणां तरुणसहकारप्रियसखः
स गंडूषः सीधोः कथमिव शिरः प्राश्याति मधोः ॥

यथा लाटडिंडीरस्य

चित्रं तावदिदं सुरेंद्रभवनामंदाकिनीपाथसा
केनाप्युत्तमतेजसा नृपतिना क्षमामंडलं मंडितम् ।
नातश्चित्रतरं निशाकरकलालावण्यदुग्धोदधे
भूमेर्यद्भवता विरिंचनगरी कीर्त्तिप्लवैः प्लाव्यते ॥

यथा रिस्तोः

स्नातुं वाछसि किं मुधैव धवलक्षीरोदफेनच्छटा
च्छायाहारिणि वारिणि द्युसरितो डिंडीरविस्तारिणि ।
आस्ते ते कलिकालकल्मषमर्षीप्रक्षालनैकक्षमा
कीर्त्तिः संनिहितैव सप्तभुवनस्वच्छंदमंदाकिनी ॥

यथा चक्रस्य

सत्यं पातालकुक्षिभरि चिरविलसादिक्रिणीणितार्धं
श्रीगर्भेश्वभ्रमभ्रंलिहलहरि हरिस्थानमप्येव किंचित् ।
कल्पांते व्यामविश्वं परिरटति सरिन्नाथ पाथस्त्वदीयं
किंत्वेतकुंभयोनेः करकुहरदरीपूरमाचामतोभूत् ॥

क्षेमैद्रस्य पवनपंचाशिकायाम्

प्रेखच्छंखाभिघातस्फुटदखिलचलच्छुक्तिनिर्मुक्तमुक्ता
मुक्तव्यक्ताट्टहासाः स्मरनृपसकलद्वीपसंचारचाराः ।
सर्पत्कूर्पूरपूरप्रवणकरचितापूर्वादिक्कर्णपूरा
धावंत्याभ्रमातविश्वा रतविधुतवधुवंधवोगधवाहाः ।

नं० २३२ अजित० प० १९

आदौ अजियं जियसव्वभयमित्यादि

मू० च० ३६ गाहा तं भोएउ नंदि पावेउ य नंदिषेणमभिनेदिं ॥

परिसाइवि सुहनंदि भय य दिसउ संजमे नंदि ॥ ३७ ॥

मू० टी० व्याख्या० तत् युगलं मोदयतु हर्षयतु च नंदि समुद्धि लोकानां प्रापयतु च नदिषेणं स्तुतिकारं श्रेणिकपुत्रमन्यं वा नंदिं वा अभिनेदिं अभिस-
मुद्धि प्रापयतु पर्वदोषि सुखसमुद्धि दिशतु इतीहापि योज्ये मम च स्तोत्रकर्तुः
दिशतु ददातु संयमे प्रमोदसमुद्धि ॥ ३७ ॥ मूलवृत्तानि एतान्येवाजितशांति-
स्तवो व्याख्यातः ॥

संप्रति अन्यकर्तृकमपि गाथादयं व्याख्याति

पर्येत्वादि ३९ श्री नंदिषेणमुनिविरचिताजितशान्तिस्तवावचूर्णः
संपूर्ण ॥

—भयहरस्तोत्रम्—सटीकम्

आ० मू० ॥ नमिऊण पणयसुरगणचूडामणिकिरणरंजिअं मुणिणो ।
चलणजुअलं महाभयपणासणं संथवं वोछम् ॥ १ ॥

आ० टी० ॥ श्रीपार्श्वस्वामिनं नत्वा मानतुंगगुरोः कृतौ ।
वृत्तिं भयहरस्तोत्रे सूत्रयामि समासतः ॥ १ ॥
विद्यामंत्रोद्दाराः पूर्वाचार्यैः प्रदर्शिता यस्मिन् ।
ते च चिरंतनवृत्तेर्ज्ञेयास्तानिह न वक्ष्यामः ॥ २ ॥
तत्रादावाचार्यैः शिष्टसमयपरिपालनाय

मू० च० ॥ जो पढइ जो य निसुणइ ताणं कइणोय माणतुंगस्स ॥
पासो पायं पसभेउ सयलभुवणाच्चियच्चलणो " २१ ॥

इति श्रीपार्श्वनाथस्तोत्रम्

टी० च० सकलग्रहणमिति गाथात्रयार्थः ॥ २१ ॥

भयहरस्तवने (वि) वृत्तिर्मया व्यरचि किंचन मंदधियाप्यसौ ।

अनुचितं यदवोचमिह क्वचित्तदनुगृह्य विशोध्यमृषीश्वरैः ॥ १ ॥

वृत्तिरेषा विशेषोक्तिरोचिष्णुश्चारुचेतनैः (:)

चर्च्यतां चिररात्राय नाम्नाभिप्रायचंद्रिका ॥ २ ॥

संवहिक्रमभूपतेः शरकरुदचिर्मृगांकैर्मिते

पौषस्थोज्ज्वलपक्षिभाजि रविणा युक्ते नवम्यां तिथौ ।

शिष्यः श्रीजिनसिंहसूरिसुगुरोष्ठीकामकार्षी मिमां

श्रीसाक्रेतपुरे जिनप्रभ इति ख्यातो मुनीनां प्रभुः ॥ ३ ॥

समाप्तोयं भयहरस्तववृत्तेरभिप्रायश्चंद्रिका नाम कृतिः

श्रीमज्जिनप्रभसूरीणाम् ॥

नं० २३४ अनेकार्थकैरवाकरकौमुदी प० २१०

आ. ॥ अहं ॥

परमात्मानमानम्य निजानेकार्थसंग्रहे ।
वक्ष्ये टीकामनेकार्थकैरवाकरकौमुदी(म्) ॥ १ ॥
विश्वप्रकाशशाश्वतरभसामरसिंहमंखदुर्गानाम् ॥
व्याडिधनपालभागुरिवाचस्पतियादवादीनाम् ॥
शास्त्राणि वीक्ष्य शतशो धन्वंतरिनिर्मितं निषंदुं च ॥
लिंगानुशासनानि च क्रियतेनेकार्थटीकेयम् ॥ ३ ॥

च. अन्यथा भूयांसोप्यर्थाः संति यदाहुः ॥ निपाताश्चोपसर्गाश्च धातवश्चेति ते
त्रयः ॥ अनेकार्थाः स्मृताः सर्वे पाठस्तेषां निदर्शनम् ॥ इत्याचार्यहेमचंद्रसूरि-
विरचितायामनेकार्थकैरवाकरकौमुदीत्यभिधानायामनेकार्थसंग्रहटीकायामनेकार्थ -
शेषोव्ययकांडः समाप्तः ॥

श्रीहेमसूरिशिष्येण श्रीमन्महेंद्रसूरिणा ।
भक्तिनिष्ठेन टीकेयं तन्नाम्नैव प्रतिष्ठिता ॥ १ ॥
सम्यग्ज्ञाननिधेर्गुणैरनवधेः श्रीहेमचंद्रप्रभो
प्रथे व्याकृतिकौशलं व्य [व] सति (तत्) कास्मादृशां तादृशम् ।
व्याख्यामः स्म तथापि तं पुनरिदं नाश्चर्यमंतर्मन-
स्तस्याजस्रमपि स्थितस्य हि वयं व्याख्यामनुब्रूमहे ॥ २ ॥
यल्लक्ष्यं स्मृतिगोचरे समभवदृष्टं च शास्त्रांतरे
त (त्रा) र्षे समदर्शि किंतु कतिचित् नो दृष्टलक्षाः क्वचित् ।
अभू[भू]त्वं स्वयमेव तेषु ससुखैः शब्देषु लक्ष्यं बुधै-
र्यस्मात्संप्रति तुच्छकम्बलधियां ज्ञानं कुतः सर्वतः ॥ ३ ॥
एकत्रापि कृताभिधेयविषये व्युत्पत्तिरर्थांतरे
कर्त्तव्या स्वयमेव दर्शितादिशा निर्बंधव्यैर्बुधैः ।
वर्णाद्यक्रमवर्णनं च न शुभं तत्रापि कार्यं स्वयं
यद्वक्तृप्रतिपादने न विकृतिः कामं वरीवृद्धयते ॥ ४ ॥
परिपूर्णा नेकार्थसंग्रहटीकानेकार्थकै
कौमुदीत्यभि ॥ ७ ॥

नं० २६० चतुःशरणप्रकीर्णकम्—सावचूरि प० ८ प० ५

अहं नमः

मू० आ०

सावग्जजोगाविरह १ उक्तिक्षण २ गुणवर्त अ पडिवत्ती ३ ॥

खलिअस्स निंदणा ४ वणतिगिछ ५ गुणधारणा चैव ६ ॥ १ ॥

टी० आ० इदमध्ययनं परमपदप्राप्तिबीजभूतत्वात् श्रेयोदुतं अतस्तदारंभे ग्रंथकृन्मंगलरूपसामायिकाद्यावश्यकार्यकथन १ भावस्त्वमंगल [भावमलं] कारणद्रव्यमंगलभूतगजादि १४ स्वप्नोच्चारव्याजसर्वतीर्थकृद्गुणस्मरण २ वर्तमानतीर्थाधिपतिश्रीवीरनमस्करण ३ रूपमंगलत्रयमाह ॥ सावज्जेति ॥ अथवा षडावश्यक्युतस्यैवप्रायश्चित्तुःशरणप्रतिपत्त्यादियोग्यता स्यात् अतः प्रथमं षडावश्यकमाह । सावज्जेत्यादि । सहावद्येन पापेन वर्त्तेते इति सावद्याः योगा मनोवाक्कायव्यापारास्तेषाविरतिर्निवृत्तिः सावद्ययोगविरतिः सामायिकेन क्रियते इत्यध्याहारः उल्कीर्त्तनं जिनगुणानामुल्कीर्त्तना चतुर्विंशतिस्तवेन क्रियते गुणा ज्ञानदर्शनचारित्र्याद्याः ते विद्यन्ते येषां ते गुणवंतो गुरवस्तेषां प्रतिपत्तिर्भक्तिः गुणवत्प्रतिपत्तिः सा वंदनकेन क्रियते स्वलितं आत्मनोतिचारापादनं तस्य निंदनं निंदना न पुनःकरिष्यामीत्यभ्युपगमनं सा प्रतिक्रमणेन क्रियते व्रणस्यातीचाररूपभावव्रणस्य चिकित्सा प्रतिकाररूपा सा कायोत्सर्गेण क्रियते गुणा विरत्यादयो मूलगुणोत्तरगुणरूपा तेषां धारणं धारणा सा प्रत्याख्याननेन क्रियते चैवेति षण्णामपि समुच्चये ॥ १ ॥

मू० च० इय जीव पमायमहारिवीर भद्रं तमेवज्ज्ञयणम् ॥

ज्ञाए मु तिसंज्ञमवंज्ञकारणं निव्वुइसुहाणम् ॥ ६३ ॥

इति चतुःशरणप्रकीर्णकम् ॥

टी० च० अथ प्रस्तुताध्ययनोपसंहारमाह ।

इयजीव० इति उक्तप्रकारेण हेजीवात्मन् एतदध्ययनं ध्याय स्मर त्रिसंध्यं संध्यात्रये इति संबन्धः कथंभूतं पमायमहारिवीरं प्रमादा एव महातीरयः शत्रवश्चतुर्दशपूर्वधरादीनामपि निगोदादिदुर्गतिपातहेतुत्वात् प्रमादस्य तेषां प्रमादमहारीणां विनाशाय वीरवदीरं सुभटकल्पमित्यर्थः अनुस्वारलोपः प्राकृतत्वात् पुनः कथंभूतं भद्रमंते यस्मात्तद् भद्रांतं मोक्षप्रापकमित्यर्थः अथवा हे वीर हे भद्रेति संबोधनपदद्वयं जीवस्योत्साहवृद्धिहेतु अंतमिति जीवितांतं यावदेवैतदध्ययनं ध्यायेत्यर्थः पुनः किंभूतं अवध्यकारणं सफलकारणं केषां निवृत्तिमौक्षस्तत्सुखानामिति जीय इति पाठे जितप्रमादमहारिः(ः) योसौ वीरभद्रसाधुः वीरसत्कचतुर्दशसहस्रसाधुमध्यवतीं तस्येदं जित० तदेतदध्ययनं ध्यायेत्यादि । एवं शास्त्रकर्तुः समासगर्भमभिधानमुक्तं अस्य चाध्ययनस्य वीरभद्रसाधुकृतत्वज्ञापनेन यस्य जिनस्य यावंतः साधवः प्रत्येकबुद्धा अपि एव प्रकीर्णकान्यपि तावन्ति भवन्तीति ज्ञापितं भवतीति गार्थार्थः ॥ इति चतुःशरणप्रकीर्णकावचूरिः सम्मत्तं शास्त्रं ॥ संवत् १६४५ वर्षे भाद्रपद मासे शुक्लपक्षे नवम्यां तिथौ रविवारे ॥ मु । साधुविजय ॥

न० २६६ जगत्सुन्दरीयोगमाला त्रु०

हरिषेणपण्डितः निउत्तव्वम् ॥ ३३३ ॥ ॥ इति पंडितश्रीहरिषेणेन मया
योनिप्राभृतालाभे स्वसमयपरसमयवैद्यकशास्त्रसारं गृहीत्वा जगत्सुंदरीयो-
गमालाधिकारः विरचितः इति ॥ ७ ॥

सर्वौषधिरिद्विसंयुक्तं । १ । कांतारकोसं । आश्वर्यमहोदधिकरणिकारल-
रत्नाकरं । यंत्रमातृकाविश्वकर्म - - - भव्यजनोपकारकारकं । मिथ्यादृष्टिणिरस-
णपटीयसं । - - - - - ज्वरभूतशाकिनीध्वांतमात्तंडं । समस्तनिमित्तशास्त्रोत्पत्ति-
योनिं । विद्वज्जनचित्तचमत्कारं । पंचमकालसंज्ञं । सर्वविद्याधातुवादादिविधानं ।
जनव्यवहारचंद्रचंद्रिकाचकोरं । आयुर्वेदरक्षितसमस्तसर्वं । प्रश्नश्रवणमहामु-
निकुम्भाडिनीमहादेव्या उपदिष्टं । पुष्पदंतादिभूतबलिसिष्यदृष्टिदायकं । इत्थं
भूतं योनिप्राभृतं ग्रंथं । ७ । कलिकाले सव्वन्हू जो जाणइ जोणिपाहुडं ग्रंथं
- - - - - ७ का - - - - - मनीहननृणामहैन्मतेस्यादति यद्येषः प्रियधर्मकः पृथुयशाः
श्रीपूज्यपादो गुरुः - - - - - प्रमोद्धतचित्तमणिं योनिप्राभृतसंज्ञशास्त्रममलं
देवासुराभ्याञ्छितम् ॥ ८ ॥ तावन्मिथ्यादृशां तेजो मंत्रयंत्रादिषु स्फुटम् - - - गृ-
र्ष्वति धीमतः ॥ ९ ॥ इति श्रीमहाग्रंथं योनिप्राभृतं श्रीपन्ध्रवणमुनिविर-
चितं समाप्तम् ॥ ॥७॥ संवत् १५८२ वर्षे शाके १४४७ प्रवर्त्तमाने - - -
लिखितम् ॥

न० ३०० प्राकृतप्रबोधः-नरचन्द्रसूरिः प० ११

आ० उ० नमः सरस्वत्यै ॥ नमः श्रीगणेशाय ॥

प्रणम्य परमं ज्योतिर्द्योतिताशेषवाङ्मयम् ॥

सिद्धहेमाष्टमाध्याय रूपसिद्धिर्विधीयते ॥ १ ॥

इह च यथा संस्कृतलक्षणे धातुप्रत्ययादिसिद्धायां प्रकृतौ पश्चाद्विभक्त्या विधि-
स्तथा प्राकृतलक्षणेऽपि प्रायः प्राकृतलक्षणसिद्धां प्रकृतिमाधाय तदनंतरं विभ-
क्त्यादिक्रिया कर्त्तव्या नान्यथा रूपसिद्धिः क्रमभंगप्रसंगात् ॥ अथ प्रा० ॥
कैअवं । कगचतदपयवां प्रायोलुगिति तलुकि सिः तस्याः क्लीबे स्वराः नमुसेरिति
म तस्य मोनुस्वार इत्यनुस्वारः
च० डम्मिडेः ॥ ३२८ ॥

इति मलधारिशिष्यश्रीनरेंद्रसूरिविरचिते प्राकृतप्रबोधे चतुर्थः पादः समाप्तः ॥

नानाविधैर्विधुरितां विबुधैः स्वबुद्धघातां रूपसिद्धिमवलोक्य (नैतैः स्व) शिष्यैः ॥

अभ्यर्थितो मुनिरनुज्झितसंप्रदायमारंभमेनमकरोन्नरचंद्रनामा ॥ १ ॥

एवं ग्रंथाग्रं १५०० ॥ संवत् १६४५ वर्षे वैशाख वदि १३ शुक्ले श्रीवटपद्म-
महानगरे लिखापितम् ॥

नं० ३५१ सम्यक्त्वसप्ततिका—सटीका. प० १३३

आ० टी० ॥ अहम् ॥ नमः सर्वज्ञाय ॥

सच्चामीकरबंधुरोद्धरतरस्कंधस्फुरद्दोलतः

सिद्धांतोन्नतिशालिनो नयचयप्रोर्जस्विगर्जाजुष [:]
 च्छंदोव्याकरणप्रमाणसुमहःसौदामिनीमालिनः ।
 धिन्वंतो निखिलं धरित्रिवलयं व्याख्यामृतोद्धर्षणैः
 श्रीमंतो गुणशेखराख्यगुरवो नंदंत मेघा इव ॥ ५ ॥
 टिल्लयां साहिमहंमदं शककुलक्षमापालचूडामणिं
 येन ज्ञानकलाकलापमुदितं निर्माय षट्दर्शिनी ।
 प्राकाश्यं गमिता निजेन यशसा साकं स सर्वागम-
 ग्रंथज्ञो जयताञ्जिनप्रभगुरुर्विद्यागुरुर्नः सदा ॥ ८ ॥
 एतेषां गुणशालिनां पदपयोजन्मद्वयीसेवनात्
 संजाताधिगमः स संघतिलकाचार्यो जडोप्यंजसा ।
 पूर्वाचार्यकृतेर्विचारचतुरज्ञातार्थसार्थोद्भूतेः
 सम्यक्त्वाप्रगसप्ततेर्विवरणं कर्त्तास्मि संक्षेपतः ॥ ९ ॥

मकटीकृतामृतायमानसदुपदेशसारः प्रकरणकारः प्रज्ञावज्ञातसुराचार्यः क-
 श्वित् पूर्वाचार्य (:) अपहस्तितसमस्तदुर्गतिमहादंभे सम्यक्त्वसप्ततिकाभिधा-
 नशास्त्रारंभे.....प्रथमगाथामाह । दंसणसुद्धिपयासम्

टी० च० दुःकृतं मम ॥ २ ॥

इति श्रीरुद्रपल्लीयगछगगनमंडनदिनकरश्रीगुणशेखरसूरिपट्टावतंसश्रीसंध-
 तिलकसूरिविरचितायां सम्यक्त्वसप्ततिकावृत्तौ तत्वकौमुदीनाम्न्यां सम्यक्त्व-
 स्थानषट्कस्वरूपनिरूपणो नाम द्वादशोधिकारः समाप्तः ग्रंथाग्रं ५३६अ० २५
 समाप्ता चेयं सम्यक्त्वसप्ततिकावृत्तिस्तत्वकौमुद्याभिधाना ॥
 अथ प्रशस्तिः ॥

श्रीवीरशासनमहोदधितः प्रसूतः
 प्रोद्यत्कलाभिरभितः पृथितः प्रथिव्याम् ।
 माद्यन्महः प्रसरनाशिततामसोस्ति
 श्रीचंद्रगच्छ इति चंद्र इवाद्भुतश्रीः ॥ १ ॥
 तत्रासीद्धरणेद्रवंद्यचरणः श्रीवर्द्धमानो गुरु-
 स्तत्यट्टे च जिनेश्वरः सुविहितश्रेणीशिरःशेखरः ।

तच्छिष्योभयदेवसूरिरभवद्रंगन्नवांगीमहा
 वृत्तिस्तंभनपश्चिनाथजिनराट्मूर्त्तिप्रकाशैककृत् ॥ २ ॥
 तत्पट्टपूर्वाचलचूलिकायां भास्वानिव श्रीजिनवल्लभाख्यः ।
 सच्चक्रसंबोधनसावधनबुद्धिः प्रसिद्धो गुरुमुख्य आसीत् ॥ ३ ॥
 तच्छिष्यो जिनशेखरो गणधरो जज्ञेतिविज्ञोग्रणी-
 स्तत्यादांबुजराजहंससदृशः श्रीपद्मचंद्रः प्रभुः ।
 तत्पट्टांबुधिवर्द्धनः कुवलयमोद्यत्प्रबोधैकधीः
 श्रीमान् श्रीविजयेंदुरिंदुवदभूच्छश्वत्कलालंकृतः ॥ ४ ॥
 पट्टे तदीयेभयदेवसूरिरासीद्वितीयोहिगुणाद्वितीयः ।
 जातो यतोयं जयतीह रुद्रपत्नीयमच्छः सुतरामतुच्छः ॥ ५ ॥
 तत्यादांभोजभृंगोजनि जिनसमयांभोधिपाथोधिजन्मा
 सूरिंद्रो देवभद्रोनुपशमरमाराममेघोपमानः ।
 तस्यातिवासिमुख्यः कुमतमतितमश्वंद्रमार्त्तैडकल्पः
 कल्पद्रुः कल्पितार्थप्रवितरणविधौ श्रीप्रभानंदसूरिः ॥ ६ ॥
 ज्योतिस्तोमैरमानैः प्रतिहतजगतीवर्तितेजस्वितेजः-
 स्फूर्ती तत्पट्टपूर्वाचलविमललसन्मौलिमौलीयमानौ ।
 श्रीमान् श्रीचंद्रसूरिर्विमलशशिगुरुश्चाप्रमेयप्रभावौ
 जातौ श्रीराजहंसाविव भविकजनव्यूहबोधैकदक्षौ ॥ ७ ॥
 आकस्मीरमरीणचारुधिषणान् वार्दींद्रवृंदारकान्
 माद्यद्वादविधौ विजित्य जगति प्राप्तप्रतिष्ठोदयः [याः] ।
 सुरेंद्रा [सूरिंद्रा] गुणशेखराः स्मयहराः शृंगारचंद्रक्षमा-
 धीशाभ्यर्च [र्च्य] पदांबुजाः समभवंस्तत्पट्टशृंगारिणः ॥ ८ ॥
 श्रीसंघतिलकाचार्यास्तत्यादांभोजरेणवः ।
 सम्यक्त्वसप्ततेर्वृत्तिं विदधुस्तत्त्वकौमुदीम् ॥ ९ ॥
 अस्मच्छिष्यवरस्य सोमतिलकाचार्यानुजस्याधुना
 श्रीदेवेंद्रमुनीश्वरस्य वचसा सम्यक्त्वसप्तततेः ।
 श्रीमद्विक्रमवत्सरे द्विनयनांभोधिपक्षापाकृत्यमे
 श्रीसारस्वतपत्तने विरचिता दीपोत्सवे वृत्तिका ॥ १० ॥
 सा सोमकलशवाचकवरानुजैरत्र विहितसाहय्यैः ।
 प्रथमादर्शो लिखितोपाध्यायैः श्रीयशःकलशैः ॥ ११ ॥

भेधामाद्यात्ममादाच्च यदवद्यमिहाञ्जनि ।
 तत्प्रसद्य महाविद्या (ः) शोधयंतु विशारदाः ॥ १२ ॥
 द्वादशालैव सद्द्वारैर्द्वादशालैव बोधकृत् ।
 इयं सम्यक्त्वतत्त्वानां कौमुदी द्योत्यतां भुवि ॥ १३ ॥
 प्रशस्तिश्लोकाः २५ । प्रत्यक्षरं निरूप्यास्याग्रंथमानं विनिश्चितम् ।
 रुद्राद्रिमुनिसंख्याताः श्लोकाः सचतुरक्षराः ॥ १४ ॥
 अनेन श्लोकेन सह ग्रंथमानं । ग्रंथाग्रं । ७७११ अक्षर ४ ॥ शुभं भवतु ॥

काव्यप्रकाशस्य टीका—भीमसेनः

शब्दब्रह्म सनातनं न विदितं शास्त्रैः कचिक्लेनचित्
 तद्देवी हि सरस्वती स्वयमभूत् काश्मीरदेशे पुमान् ।
 श्रीमज्जैयटगोहिनीसुजठराज्जन्माप्य युग्मानुजः
 श्रीमन्मम्मटसंज्ञया श्रिततनुं सारस्वतीं सूचयन् ॥ ४ ॥
 मर्यादां किल पालयन् शिवपुरीं गत्वा प्रपठ्यादरा-
 च्छास्त्रं सर्वजनोपकाररसिकः साहित्यसूत्रं व्यधात् ।
 तद्दृष्टिं च विरच्य गूढमकरोक्ताव्यप्रकाशं स्फुटं
 वैदग्ध्यैकनिदानमर्थिषु चतुर्वर्गप्रदं सेवनात् ॥ ५ ॥
 कस्तस्य स्तुतिमाचरेत्कविरहो [वरो] को वा गुणान्वेदितुं
 शक्तः स्यात्किल मम्मटस्य भुवने वाग्देवतारूपिणः ।
 श्रीमान् कैयट औवटो ह्यवरजो यच्छात्रतामागतो
 भाष्याब्धिं निगमं यथाक्रममनुव्याख्याय सिद्धिं गतः ॥ ६ ॥
 संवद्ब्रह्मश्वमुनिभूजाते मासे मधौ सुदि ॥
 त्रयोदश्यां सोमवारे समामोयं सुखोदधिः ॥

इति श्रीमत्सदवाक्यप्रमाणपारावारीणदीक्षितभीमसेनकृते काव्यप्रकाशविवरणे
 सुधासागरेथीलंकारनिर्णयो नाम दशम उल्लासः ॥

अश्वायुर्वेदः पत्र २७६।१।२८

॥ श्रीगणेशाय नमः

गणेशशालिहोत्ररेवंतेभ्यो नमः
 प्रणिपत्य धवलतनुं मद्य[मान्य]तिमिरहरं [हर] शशाकम् ॥
 आयुर्वेदनिधिं महामुनिशालिहोत्रं च
 ये शालिहोत्रसुश्रुतगर्गैररस्तु महर्षिभिः[ः] पुरागदिता[ः] ॥
 स्वेस्वे तुरंगशास्त्रे योगा[ः] शान्त्यै विकाराणाम् ॥
 तेषां मध्यात् राजन् सारतरं हयहितार्य[र्थ]मुद्धृत्य ॥
 रचितस्वयं[तस्त्वयं]समासेन संग्रहसंधि [धिः सु] योगानाम् ॥
 धर्मार्थकामसिद्धि [द्धि]र्यथा तुरंगैर्भवेत्तथा पूर्वम् ॥
 कथितैव महामुनिभिस्तथापि वक्ष्ये समुद्देशम् ॥
 ...इत्यश्वायुर्वेदे गणकृते सिद्धियोगसंग्रहे अश्वप्रशंसानामाध्यायः
 इत्यश्वायुर्वेदे गणकृते सिद्धियोगसंग्रहे आवर्त्ताध्यायः
 इत्यश्वायुर्वेदे गणकृते सिद्धियोगसंग्रहे सर्वांगपरीक्षाः
 इत्याश्वायुर्वेदे गणकृतेमिश्रकी [क] नामाध्यायः
 इ.....महादोषाध्यायोनाम ॥ ० ॥.....
 इ.....तालुलक्षणम्.....
 इ.....कुलाध्यायोनाम ॥.....
 इ.....वर्णाध्यायः ॥.....
 इ.....राजोपवाह्योध्यायोनाम ॥.....
 इ.....प्रदेशनामाध्यायः.....
 इति पुंढराध्यायोनाम ॥
 इतिलक्षणमष्टांगं शुभाशुभं रचितमेतदश्वानाम् ॥
 शृण्वधुना मुनिकथितामिमां चिकित्सां समासेन ॥
 इत्यश्वायुर्वेदे गणकृते सिद्धियोगसंग्रहे लक्षणमष्टांगं समाप्तम् ॥
 इत्यश्वायुर्वेदे गणकृते सिद्धियोगसंग्रहे निर्दोषाध्यायोनाम ॥.....
 इति.....क्रियासूत्रनामाध्यायः.....
 इति शालाविधिः.....
 इति गुग्गुलकल्पः.....
 इति षट्गतिकोध्यायो नाम ॥.....

- इति लवणविधिः ॥.....
 इति सस्यविधिः ॥.....
 इति रसवीर्यविपाकनिश्चयौनामाध्यायः ॥.....
 इति रसवीर्यविधिः ॥.....
 इति सुराकल्पः ॥.....
 इति द्रव्यगुरुदोषानिश्चयः ॥.....
 इति खादनानि ॥.....
 इति दशमूलरसविधिः ॥.....
 इति महात्लेहः ॥.....
 इति का [कं] कोल्यायं तैलम् ॥.....
 इति स्नेहकल्पः समाप्तः ॥.....
 इति सुगंधिकटुकचूर्णम् ॥.....
 इति श्लेष्मघनविधिः ॥.....
 इति प्रतिपातकल्पः ॥.....
 शालिहोत्रे चित्रकायवलेहः ॥.....
 नावनकल्पः [स्नानकल्पः]
 इति धूमकल्पः ॥.....
 अभ्यंगविधिः ॥.....
 इति प्रलेपनकल्पः ॥.....
 उपनाहकल्पः ॥
 इत्यमिकर्माध्यायः ॥.....
 इति क्षारविधिः ॥.....
 इति शिरवेधविधिः ॥.....
 इति शस्त्रकथानामाध्यायः ॥.....
 इति स्वेदविधिः ॥.....
 इति चक्षु [क्षु] रोगकल्पः ॥.....
 कल्पसूत्रं समाप्तम् ॥.....
 एवं निदानानि समाप्तानि ॥
 निदानस्थानं चतुर्थम्.....
 अर्बुदाचिकित्सा ॥
 शल्योद्धारचिकित्सा ॥.....
 प्रनष्टशल्याध्यायः ॥
 तंत्रचिकित्सा ॥.....

भ्रमचिकित्सा ॥.....

धन्वंतरिवैतरणिभारद्वाजोथकश्यपः ॥

एते विष [स्य] हंतार एते विद्याचि [विद्याश्चि] किस्सकाः ॥

***विषतंत्रचिकित्सा ॥.....

ग्रहलक्षणाध्यायः ॥.....

मुष्काध्यायः ॥.....

वेधाध्यायः समाप्तः ॥

शोषचिकित्सा.....

इत्यश्वयुर्वेदे गणकृते सिद्धियोगसंग्रहे त्रमुनिश्वगणकृते चिकित्सास्थानं
पंचमं समाप्तम् ॥

अरोगाध्यायः ॥.....

उपसर्गारिष्टाध्यायः ॥

उत्तरं सप्तमं स्थानं । एतस्संपरिकीर्तितम्

संग्रहाध्यायः ॥.....

आयुर्ज्ञाननामाध्यायः ॥.....

साराध्यायः ॥.....

शेषलक्षणाध्यायः ॥.....

सूतिकोपक्रमाध्यायः ॥.....

अधिकारचिकित्सा ॥.....

अत ऊर्ध्वं रोगविज्ञानमुच्यते ॥.....

बंध्योपक्रमः ॥.....

यात्रालक्षणम् ॥.....

शोभालक्षणाध्यायः ॥

धावनाध्यायः ॥.....

स्वातिसंपातिको [शान्तिसम्पातिको] नामाध्यायः ॥

इत्यश्वयुर्वेदे गणकृते सिद्धियोगसंग्रहे समाप्तमिदमुत्तरस्थानमिति ॥ समाप्त-
श्चायं दुर्लभसूनुगणकृते [तो] योगसंग्रहः । सुविस्तीर्णमु [न्मु] निमोक्ता ह [द्ध]
या (युर्वे) वेदससागरात् उद्धतो योगरत्नानां गणएषस्ततोधुना ॥

.....शालिहोत्रेण गर्गेण शुश्रुतेन च भाषितम् ॥.....

तच्चजिह्वा [तत्त्वं यद्] जिशास्त्रस्य तत्सर्वमिह संस्थितम् ॥.....

सप्तगणकृतमश्वयुर्वेदशास्त्रमिति ॥.....

यत्रापशब्दशतमानमसंगतानां ॥ गणमयः समाप्तम् [प्तः].....

गणस्य पुस्तिका ॥ ॥ संवत् १७२७ वर्षे ॥.....

हस्त्यायुर्वेदशास्त्रम्

श्रीगणेशाय नमः

पालकाप्याय

प्रत्यूहव्यूहविच्छेदकारणं गणनायकः ।
जयति स्थिरसंपत्तिर्गजभक्तनिदर्शनः ॥ १ ॥
आमोदश्च प्रमोदश्च सुमुखो दुर्मुखस्तथा ।
अविघ्नो विघ्नकर्ता च हेरंबोगणनायकः ॥ २ ॥
लंबोदरो गजमुखो धूमकेतुर्गजाननः ।
सर्वकार्येषु हेरंबनामान्येतानि संस्मरेत् ॥ ३ ॥

अथ वनानुचरितमध्यायं व्याख्यास्यामः

अंगांगा [अंगाना] मधिपः श्रेष्ठः श्रीमानिदुसमद्युतिः ।
वेदवेदांगतत्त्वज्ञः सर्वशास्त्रविशारदः ॥ ४ ॥
येनेयं पृथिवी सर्वा सशैलवनकानना ।
चतुःसागरपर्यता भुक्ता ह्यमिततेजसा ॥ ५ ॥
स रोमपादोनृपतिश्चक्रवर्ती महायशाः ।
मेधावी धर्मवान् धीरो निज्रितारिः प्रतापवान् ॥ ६ ॥
अंगदेशेष्वभूच्छ्रीमान् रोमपादो महीपतिः ॥.....
२४ अपश्यन्नागतांश्वपां मुनयः शंसितव्रताः ॥.....
दीर्घपरिकरं काप्यं नारदं सुरवंदितम् ॥.....
गुणवत्या वचः श्रुत्वा मतंगो मुनिसत्तमः ॥.....
भविष्यति हि ते पुत्रः सामगायनसंभवः ॥
दीर्घकालं तपोवीर्यं मौनमास्थाय यो व्रतम् ॥
चरिष्यति गजैः सार्द्धं शीर्णपर्णानुभोजनः ॥
स्वयंभूः प्राग्ददौ यस्मै गजायुर्वेदमुत्तमम्
भविता त्रिषु लोकेषु तपोवीर्येण संयुतः ॥
पालकाप्यइति ख्यातो मुनिर्वारणबांधवः ॥.....
पालनाद्रजयुथस्य काप्यगोत्रेण एव च ॥
पालकाप्यइति श्रीमान्नाम्ना ख्यातो भविष्यति ॥
एवं दिव्यवचः श्रुत्वा श्रीमतस्तस्य धीमतः ॥
पालकाप्यइति श्रीमान्नामधेयं चकार सः ॥.....
तन्मा विद्धि महाराज प्रसूतं सामगायनात् ॥.....
ग्राम्याणां व्याधयो ये च तन्ममाख्याहि पृच्छतः ॥

इत्युक्तो भूमिपालेन पालकाप्यस्ततोमुनिः ॥
हेतुमत्पुष्करार्थं च वाक्यं राजानमब्रवीत् ॥
वने निबोध मे हेतुमारोग्ये वनचारिणास् ॥.....

इति पालकाप्ये गजायुर्वेदे महाप्रवचने महारोगस्थाने वनानुचरितो नामा
ध्यायः प्रथमः ॥

अंगोहि राजा चंपायां पालकाप्यं स्म पृच्छति ॥.....
इत्यक्षिरोगा विधिवत्सनिदानचिकित्स्ताः ॥
पृच्छते रोमपादाय विशतिः परिकीर्त्तिताः ॥
महारोगमिति मया यत्ते स्थानं प्रकीर्त्तितम् ॥
तत्समाप्तमिहाध्याये प्रथमं शास्त्रनिश्चयात् ॥

इति श्रीपालकाप्ये हस्त्यायुर्वेदे महाप्रवचने महारोगस्थाने अक्षिरोगाध्यायो-
ष्टादशः ॥ समाप्तमिदं स्थानं प्रथमं महारोगाख्यम् अत्राध्याया अष्टादश अष्टो-
त्तरशतं च रोगाणां सनिदानानि चिकित्सितान्युक्तानि ॥ ॥

पालकाप्ये

स्थानानि चत्वारि ४ अध्यायाः १७० द्वितीयं क्षुद्ररोगस्थानं अध्यायाः ७०
तृतीयं शल्यस्थानं अध्यायाः ३३ चतुर्थमुत्तरस्थानं अध्यायाः ४९ समग्रग्रंथ-
संख्या १२००० श्रीरस्तु शुभमस्तु ॥

पत्र १०१ पं० ११ अ० ५१

॥ श्रीगणेशाय नमः

अथातः क्षुद्ररोगस्थानं द्वितीयमारभ्यते

अथ प [व] मथुरोगाध्यायं व्याख्यास्यामः

अंगोहि राजा चंपायां पालकाप्यं स्म पृच्छति ।
वारणानां वमथवः संभवन्ति कथं मुने ॥ १ ॥
साध्यासार्थं चिकित्सां च तद्वीहि महामुने ।
एवं पृष्ठेगाराजेन पालकाप्यस्ततोब्रवीत् ॥ २ ॥.....
क्षुद्ररोग इति मया यत्ते स्थानं प्रकीर्त्तितम् ॥
तत [त्] सप्तभिरध्यायैः समाप्तं स्थाननिश्चयात् ॥

भवति चात्र श्लोकः ।

भिषगिह नु [तु] यथोक्तमेतदेवं विधिमनुयथोक्तमेतदेवं विधिमनुसृत्य
करोति यश्चिकित्सां ॥

भवति [स] सततं नृपेण पूज्यो नियतमतिनृ [ऋ]पराज्य[ज]हस्तिवैद्यः ॥

इति श्रीपालकाप्यमुनिप्रणीते गजायुर्वेदे महाप्रवचने वृद्धपाठे क्षुद्ररोगस्थाने
द्वितीये गात्ररोगोनाम सप्ततितमोऽध्यायः ॥

समाप्तं क्षुद्ररोगस्थानं ॥ शुभमस्तु ॥ संवत् १७५८

पत्र ९० पं० ११ अ० । ५०

॥ श्रीगणे शाय नमः ॥

॥ नमो वाग्देव्यै ॥

तपोभिर्बहुलैः पूतं मुनिं वारणबांधवम् ॥

बांधवो विदुषामंग इदं वाक्यमवोचत ॥

तत्सर्वं मनुजाद्विद्धि समत्वं चैव यद्भवेत् ॥

इत्यब्रवीत्यालकाप्यो राज्ञाग्निं प्रणोदितः ॥

इति पालकाप्ये गजायुर्वेदे महाप्रवचने शल्यनान्नि तृतीयस्थाने दंतोद्धरणं
नाम त्रयस्त्रिंशोऽध्यायः ॥

समाप्तं चेदं शल्यनामकं तृतीयस्थानं ॥ शुभमस्तु ॥

पत्र १३१ पं० ९ अ० २६

अथातश्चतुर्थे उत्तरस्थानमारभ्यते ॥

अंगो हि राजा चंपायां पालकाप्यं स्म पृच्छति ।

हितं निश्चेयसं चैव गजानामनुचितयन् ॥ १ ॥

अपूर्णम्

योगयात्रा प० ३६ पं० ९ अ० ४०

॥ ८० ॥ श्रीगणेशाय नमः

यश्चक्षुर्जगतः सहस्रकरवद्भ्रान्नां च धामार्कव-

न्मोक्षद्वारमपावृतं च रविवद्ध्वातांतकृत्सूर्यवत् ॥

आत्मा सर्वशरीरिणां सवितृव [त्] तिग्मांशुवत्कालकत् [कृत्]

सार्धो नः स गिरं तनोतु सविता योन्यैरतुल्योपम [ः] ॥ १ ॥

वक्ष्यामि भूपमधिकृत्य गुणोपपन्नं.....

॥ ३८ ॥ स्वविषयमभिगम्य मानवेन्द्रो बलिमुपयाचितकानि वाधिकानि ।

निगदितविधिर्नैव संविदध्यात् प्रथमगणास्फुटभूत देवताभ्यः ॥ ३९ ॥

इति योगयात्रायां बलोत्साहोनाम षोडशः सर्गः ॥ ॥

यात्रावतारआदौ देवाचाराभियोजकाध्यायः [याः] ॥

योगाध्यायोमिश्रकबल्युपहारौ तथा स्नानम् ॥
 अधिनिमित्तं नक्षत्रकैटभलक्षणं तथा वार्याः ॥
 श[शा]लाका विधिर्गजैंगितमदकरणं वाजिचेष्टा च ॥
 षड्विधिः प्रस्थानं शाकुनमुत्साहसुरनिवेशश्च ॥
 विंशतिवृत्तौ तानि पंचशतान्यत्र कथितानि ॥
 इति आचार्यवराहमिहिरकृतौ योगयात्रा समाप्तं [मा] सं० १७३३ का० सु० ५
 लिपीकृतम् ॥

वीरचम्पूः प० २१ पं० १० अ० ८२

॥ श्रीगणेशाय नमः ॥

नियतरुंचिरपानारक्तदन्ताग्ररोचि-
 र्दलितदनुजराजप्रौढदम्पाधकारः ।
 सृजतु दशदिगंतस्थायिनिष्कीर्तिमल्ली-
 त्त्रिपुरपुरपुरंघ्रीभैरवो भैरवो वः ॥ १ ॥.....

स्वस्ति श्रीमद्वघेलकुलावतंसमहाराजधिराज श्रीरामचन्द्रदेवात्मज श्रीयशो-
 दानन्दनयुवराज श्रीवीरभद्रदेवचरिते मिश्र श्रीबलभद्रात्मज विजयश्री गर्भ-
 संभवसंकलशास्त्रारविन्दमद्योतन भट्टाचार्यश्रीपद्मनाभविरचिते प्रथम उच्छ्वासः
 समाप्तः ॥ १ ॥

स्वस्ति.....श्रीवीरभद्रदेव चरिते.....
 युगरामर्तुशशांके वर्षे चैत्रे सिते प्रथमे ॥
 श्रीवीरभद्रचंपूः पूर्णाभूच्छ्रेयसे विदुषाम् ॥

स्वस्ति.....समम उच्छ्वासः समाप्तः ॥
 समाप्तोवीरचंपूनामा ग्रंथः ॥

संवत् १६४८ समये आषाढ शुद्ध तृतीयायां सोमे लाहुरपुरे जगन्नाथभट्टेना-
 लेखि पुस्तकमिदम् ॥

तीर्थरत्नाकरः पत्र २४० पं० १ अ० २५

नास्त्यादिपत्रम्

सुप्रसिद्धानि तीर्थानि नानाग्रंथगतानि च ॥
 विचारपूर्वं संक्षिप्य लिखितानि विशेषतः ॥
 श्रीरामप्रसादनिष्पन्नस्तीर्थरत्नाकरो मया ॥
 तस्यादपद्मयुगले काश्या भक्त्या निवेदितः ॥



इति श्रीमत्पराशरसगोत्रसकलशास्त्रविशारदश्रीमाधवात्मजरामकृष्णभट्टवि-
रचिते श्रीरामप्रसादाख्ये तीर्थरत्नाकरे मध्यदेशस्थतीर्थमाहात्म्यम् ॥

समाप्तोयं ग्रंथः ॥

संवत् १६९९ वर्षे.....मेदपाटदेशात् महाराजश्रीराणा श्रीजगतसंघजीवि-
जयराज्ये स्वति श्रीउदयपुरशुभस्थानात्.....लिखितं कल्याणमस्तु ॥

पल्लीवालज्ञातीय श्रीरामरायजीसुतगरीबदासः.....

बृहस्पतिसंहिता ॥ प० ७० पं० ९ । ३५ अ०

॥ सिद्धिगणेशाय नमः ॥

अथातः संप्रवक्षा [क्ष्या] मि ॐकारस्य तु लक्षणम् ॥

ॐकारत्रिमात्रं तु शृणुष्वपिहितोमुनी ॥.....

इति बृहस्पतिसंहितायां गुरुनारदसंवादे भूमिपूजाशमालंभनं समाप्तः ॥.....

इति.....व्रतदीक्षाविधानम्.....

इति.....वास्तुपूजाधिकारः समाप्तः.....

पुनरागमनाय च ॥

इति भूमिविसर्जनीयं समाप्तं

इति श्रीबृहस्पतिसंहितायां गुरुनारदसंवादे बृहस्पतिपद्धति संपूर्णं समाप्तमिति ॥

विधानमाला प० २३२ पं० ११ अ० ३४

॥ ९० ॥ श्रीगणेशाय नमः ॥

योधन्वंतरिशस्त्रमर्थचतुरः कारुण्यरत्नाकरः

सौजन्यामृतपूर्णमानससरिच्छ्रीशंभुचित्तः सदा ।

भूपालालिकलालनीयचरणद्वंद्वस्य सूनुर्हरे-

भूविस्तारियशाः सदा जयति सः [स] श्रीविश्वनाथः सुधीः ॥ १ ॥

प्रणम्य लंबोदरमुक्तनामा संता [तो] षदां सर्वपुराणदृष्टाम् ।

धर्मार्थकामव्यवहारसिद्धयै करोमि शुद्धार्थविधानमालाम् ॥ २ ॥

कुर्वतु कंठेषु निजेषु धीराः ॥ ७ ॥

इति श्री नृसी [सिं]हभट्टविरचितायां विधानमाला संपूर्णमिति ॥ ॥

संवत् १६७७ वर्षे.....लिखायितमिदं पुस्तकम् ॥

वृद्धवसिष्ठसंहिता प० १२० पं० १३ अ० २८

॥ श्रीगणेशाय नमः

प्रह्लांभोजसुरासुरेंद्रनिकर..... ॥ १ ॥

ज्योतिःशास्त्रं समग्रं प्रथमपुरुषतः स्वर्णगर्भाद्विदित्वा

पूर्वं ब्रह्मा..... ॥ २ ॥

स्कंधद्वयं वृत्तविचित्रमर्थगंभीरमादावधुना.....

तत्संहितास्कंधमिदं तृतीयं वक्ष्ये जगन्मोहननामधेयम् ॥ ३ ॥

.....१२ इति श्रीवृद्धवसिष्ठब्रह्मर्षिविरचितायां महासंहितायां शास्त्रस्वरू-

पाध्यायः प्रथमः

अन्त्यपत्रे

१२६ इति श्री तिथिनक्षत्रवाररोगोत्पत्तिशान्त्याध्यायः.....

इति कुहूयोगविधिनामाध्यायः

संवत् १७३० पौषवदि .. ग्रंथसंख्या ३४७३ नारदपञ्चरात्रे
पारमेश्वरसंहिता

श्रीगणेशाय नमः

शुक्लांबरधरं त्रिणुं शाश्वतं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥ १ ॥

पातु प्रणतरक्षायां.....

८६ पारमेश्वरशास्त्राणां सर्वेषां मुनिपुंगव ।

सारभूतं विशेषेण पौष्करायौपपादकम् ॥ ८७ ॥

मूलवेदानुसारेण छंदसानुष्ठुभेन च ।

लक्षग्रंथेन सर्वार्थक्रियाज्ञानोपलब्धये ॥ ८८ ॥

समेब्रवीन्महाशास्त्रं पारमेश्वरसंज्ञया ।

तस्मात्तु सारमुद्धृत्य सर्वशास्त्रोपयोगिनम् ॥ ८९ ॥

श्लोकैः षोडशसाहस्रैः पारमेश्वरसंज्ञया ।

संप्रवक्ष्यामि ते शास्त्रमिदानीमवधारय ॥ ९० ॥

नारदोपि.....

इति श्रीनारदपंचरात्रे.....यहमस स्त्रश्च तोमर तांपराथं पाना शोरांतामा-
ध्यायः ॥ १ ॥

अपूर्णा

पत्र १९४ पं० १२ अक्षर ५२

नारदपञ्चरात्रे जयाख्यसंहिता ॥

॥ आदिपत्राभावः ॥

७९ इति श्री नारदपञ्चरात्रे जयाख्यसंहितायां शास्त्रारंभप्रयोजनं नाम प्र-
थमः पटलः ॥

- इति श्री...योगाख्यानं नाम त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥
 समाप्ता चेयं जयाख्यसंहिता ॥
 अथ जयाख्यानुक्रमणिका ॥
 आरंभप्रयोजनाध्यायः ॥ १ ॥
 ब्रह्मसर्गाख्यः ॥ २ ॥
 प्रधानसर्ग जीवस्वरूप. ॥ ३ ॥
 शुद्धसर्ग ब्रह्मत्वाख्य. ॥ ४ ॥
 परमानन्दप्राप्तौ मंत्रैर्विघ्ननाश. ॥ ५ ॥
 मंत्रोद्धार. ॥ ६ ॥
 मंत्रोपकरण. ॥ ७ ॥
 मुद्राबंधाख्य. ॥ ८ ॥
 स्नानविधि. ॥ ९ ॥
 समाधिष्व्याख्यान. ॥ १० ॥
 न्यासविधि. ॥ ११ ॥
 मानसयाग. ॥ १२ ॥
 बाह्ययाग. ॥ १३ ॥
 जपविधान. ॥ १४ ॥
 अधिकार्य. ॥ १५ ॥
 दीक्षाविधि. ॥ १६ ॥
 शिष्यभेद. ॥ १७ ॥
 अभिषेकाख्यनाम. ॥ १८ ॥
 मंत्रसिद्धिचिन्हाख्यनाम. ॥ १९ ॥
 प्रतिष्ठाविधाननाम. ॥ २० ॥
 पवित्रकविधाननाम. ॥ २१ ॥
 वैष्णवलक्षणश्राद्धविधिनाम. ॥ २२ ॥
 संस्कारात्मकनाम. ॥ २३ ॥
 प्रायश्चित्तविधिनाम. ॥ २४ ॥
 मंत्रसाधननाम. ॥ २५ ॥
 साधकमंत्रसाधननाम. ॥ २६ ॥
 अंगमंत्रसाधकनाम. ॥ २७ ॥
 अंगमंत्रसाधननाम. ॥ २८ ॥
 चक्रत्रयकल्पसा० ॥ २९ ॥
 कौस्तुभादीनां मंत्रसा० ॥ ३० ॥

उपाशुजपसार्धनं नाम ॥ ३१ ॥

साधनविधिनाम. ॥ ३२ ॥

योगाख्याननाम. ॥ ३३ ॥

इति श्रीनारदपञ्चरात्रे जयाख्यसंहितायामनुक्रमणिका समाप्ता***ग्रंथाग्र-
संख्या ५०००

संवत् १७८२ पत्र १४२

नारदपञ्चरात्रे लक्ष्मीसंहिता

॥ श्रीगणेशाय नमः ॥

नमोऽनित्यानवद्याय जगतः सर्वहेतवे ॥

ज्ञानाय निस्तरंगाय लक्ष्मीनारायणात्मने ॥

किं भूयः श्रोतुमिच्छसि २३६

इति श्रीनारदपंचरात्रे महालक्ष्मीतंत्रे श्रीसूक्तप्रभावप्रकाशोनाम पंचाशत्त-
मोध्यायः ॥ ५० ॥

इंद्रतप[पो]लक्ष्मीदर्शनं ॥ १ ॥

शुद्धमार्गप्रकाशोनाम ॥ २ ॥

त्रैगुण्यप्रकाश. ॥ ३ ॥

आत्मस्वरूपप्रकाश. ॥ ४ ॥

माकृति सृष्टितत्त्वप्रकाश. ॥ ५ ॥

जीवस्य तत्त्वनिरूपण. ॥ ६ ॥

प्रमातृकरणादिप्रकाश. ॥ ७ ॥

सर्वावतारेषु शक्तिरूप. ॥ ८ ॥

अवतारप्रयोजनना. ॥ ९ ॥

व्यूहप्रकाश. ॥ १० ॥

वैभवप्रकाश. ॥ ११ ॥

अविद्याविद्याप्रकाश. ॥ १२ ॥

जीवप्रकारप्रकाश. ॥ १३ ॥

शुद्धाशुद्धजीवस्वरूपवर्णनना० ॥ १४ ॥

जीवस्य गुणत्रयात्ययवर्णनना० ॥ १५ ॥

जीवशुद्धिवर्णननाम. ॥ १६ ॥

संसारतरणोपाय. ॥ १७ ॥

मंत्रोत्पत्ति. ॥ १८ ॥

वैखरीस्वरूपनिरूपण. ॥ १९ ॥

मातृकाभूमिवर्णन. ॥ २० ॥

- मंत्रगुरुशिष्यलक्षण. ॥ २१ ॥
 मंत्राणामुत्तमादिभेद. ॥ २२ ॥
 मंत्राणामातृकाप्रकाशोनाम. ॥ २३ ॥
 तारकाप्रकाशोनाम. ॥ २४ ॥
 तारकानुत्तरप्रकाशवर्णोद्धार. ॥ २५ ॥
 तारकामयसप्तविद्याप्रकाशोनाम. ॥ २६ ॥
 तारिकाणां सदाचारप्रकाशोनाम. ॥ २७ ॥
 सदाचारप्रकाशोनाम. ॥ २८ ॥
 षाड्गुण्यविभवाग्नीषोमविभागप्रकाशोनाम. ॥ २९ ॥
 त्रयरूपेण सुदर्शविभवप्रकाशोनाम. ॥ ३० ॥
 सुदर्शनरहस्यप्रकाशोनाम. ॥ ३१ ॥
 स्थूलसूक्ष्मादिप्रकाशोनाम. ॥ ३२ ॥
 अंगोपांगादिमंत्रप्रकाशोनाम. ॥ ३३ ॥
 मुद्रासमुद्रापदशेनस्नानप्र. ॥ ३४ ॥
 भूतशुद्धिप्रकाशोनाम. ॥ ३५ ॥
 अंतर्योगप्रकाशोनाम. ॥ ३६ ॥
 बहिर्यागप्रकाशोनाम. ॥ ३७ ॥
 बहिर्यागावरणप्रकाशोनाम. ॥ ३८ ॥
 बहिर्यागप्रकाशाजपादिविधिः ॥ ३९ ॥
 नित्यविधिप्रकाशः श्रद्धादिवर्णनं च ॥ ४० ॥
 दीक्षाभिषेकप्रकाशोनाम. ॥ ४१ ॥
 पुरश्चरणक्रम ॥ ४२ ॥
 मनोनिवारणदर्शन. ॥ ४३ ॥
 रहस्यप्रकाश. ॥ ४४ ॥
 परिवारमुद्रामूर्तिप्रकाश. ॥ ४५ ॥
 सिद्धिप्रकाश. ॥ ४६ ॥
 कीर्तिमंत्रसिद्धिप्रकाश ॥ ४७ ॥
 जयप्रकाश. ॥ ४८ ॥
 प्रतिष्ठाविधानसिद्धिप्र. ॥ ४९ ॥
 इति श्रीसूक्तमंत्रप्रभावप्रकाशं नाम पंचाशोऽध्यायः ॥ ५० ॥
 महालक्ष्मी संहिता समाप्ता ॥
 संवत् १७८२ लक्ष्मीसंहिता पत्र ११३ ग्रंथसंख्या ३७००

॥ रामकल्पद्रुमाख्यनिबन्धः ॥

श्रीगणेशाय नमः

प्रणमि जानकीजानि पितरं कमलाकरम् ।

अंबामरुंधतीशीलां लक्ष्मीं लक्षणशालिनीम् ॥ १ ॥

जगद्गुरोः श्रीकमलाकरस्य दिगंतविख्यातनिबंधकीर्त्तैः ।

अनंतसंज्ञस्तु तदात्मजोसौ श्रीरामकल्पद्रुममातनोति ॥ २ ॥

इति श्रीमत्पदवाक्यप्रमाणप [पा] रावारपारीणश्रीमन्नारायणभट्टसूरि [सू]
नुश्रीरामकृष्णभट्टसुतश्रीमज्जगद्गुरुकमलाकरभट्टात्मजानंतभट्टकृते श्रीरामकल्प-
द्रुमाख्ये निबंधे समयकांडः समाप्तः ॥ पत्र १०१ ॥

प्रणम्य जानकीजानि पितरं कमलाकरम् ।

अनन्तसंज्ञस्तनुते दानकांडं यथामति ॥ १ ॥

अनंतविबुधेनात्र कमलाकरसूनुना ॥

योत्र श्रमः कृतस्तेन प्रीयतां रघुनंदनः ॥

समस्तविद्वत्परितापहारी समस्तसंदेहनिरासकारी ॥

श्रीरामकल्पद्रुमनामधारी निबंध एषोस्तु जगत्प्रचारी ॥

तर्क वेदांतशास्त्रे फणिपतिभणितं [ते] प्रौढतंत्रे स्वतंत्रः

शिक्षादक्षः खलानां गुरुवरवचसां भूल[त]भावोपदेष्टा ॥

भाट्टे भट्टोपमानो विदितबहुमतः संमतः सज्जनानां

श्रौते स्मार्ते च वेदे विजयति नितरां श्रीगरीबाभिधानः ॥

तत्कृतं यत्र केनापि तदत्तं यत्र केनचित् ॥

संपादिता च सा कीर्त्तिर्या च केनापि नाजिता ॥

सोयं जनं धर्मकथाविहीनं पापे रतं वीक्ष्य दयार्द्रचेताः ॥

संपूज्य सूनं [नुं] कमलाकरस्याप्यचीकरत्तेन निबंधमेनम् ॥

इति श्रीमन्महामंडलाखंडलचक्रवर्त्तिचूडामणिराजाधिराजश्रीमहाराणापाराज-
सिंहश्री दिवाणजीपुरोहित श्री श्री श्री गरीबदास पुरोहितमहाराज प्रेरितानं-
तभट्टविरचितश्रीरामकल्पद्रुमाख्यमहानिबंधातर्गतं सप्तमं दानकांडं समाप्तम् ॥
पत्र ॥ १४० ॥

प्रणम्य जा०.....उत्सर्गाख्यं यथामति ॥ १ ॥

ब्राह्मणभोजनं ईश्वरार्पणमिति शुभमस्तु ।

इति श्रीमन्महामंडलाखंडलचक्रवर्त्तिचूडामणिश्रीराजसिंहमहाराणासार्वभौ-
मपुरोहित श्रीगरीबदासप्रेरितानंतभट्ट विरचिते श्रीरामकल्पद्रुमातर्गते उत्सर्ग-
कांडे तडोत्सर्गाविधिः समाप्तः ॥ ॥ पत्र. ॥ २५ ॥

भूपालवल्लभः

श्रीगणेशाय नमः

श्रीसूर्याय नमः

यच्छास्त्रं सविता चकार विपुलं स्कंधैस्त्रिभिर्ज्योतिषं
 तस्योच्छित्ति र्भया सूनुः कलियुगे..... ॥
 भूयः स्वल्पतरं वराहमिहिरव्याजेन सर्वं व्यधा-
 दित्यं यं प्रवदन्ति योगकुशलास्तस्मै नमो भास्वते ॥ १ ॥

इति राजमातङ्गे विवाहशुद्धिपटलम्.....

इति तारादिस्नानदोषोपशमनं होमादिकथनमायश्चित्तम्.....

शस्त्रप्रकरणमुक्तं भूपालवल्लभे ॥

इति श्रीकृष्णदेवात्मजपरशुरामकृते भूपालवल्लभे नीतिशास्त्रम्.....

इति श्रीपशुरामेण ज्योतिषां गतिवेदिना

घातशांतिविरचिता नराणां [हित] हेतवे ॥.....

इति श्रीपरशुरामेण ज्योतिषांगति.....कारप्रकरणं कृतं भूपालवल्लभे॥३५॥

इति भूपालवल्लभे अलंकारप्रकारप्रकरणम्.....

इति भूपालवल्लभे गवादिलक्षणम्.....

१९ इति श्रीभूपालवल्लभे शास्त्रदृ.....

४४ कृष्णदेवात्मजेनैव पशुरामद्विजन्मना ॥

स्वप्राध्यायोनिगदितो.....

पत्र ६०८ पं० ११ अ० २४ अपूर्णम्

कृत्यरत्नाकरः ब्रह्मचारिकांडः प० ७९ पं० १ अ० ४८

॥ श्रीगणेशायनमः ॥

१ आ० देवः स्फुरन्मरि[हि]मतत्तदनंतमत्स्य

कूर्मादिजन्मकथिताद्भुतवैभवोयः ।

ब्रह्मांडबुद्बुदमयो लरदंशलेश

स्तर्यानपोहतु स बोधमहोदधिर्वः ॥ १ ॥

लक्ष्मीधरकृतः—

च० अपूर्णः

२ आ० गृहस्थकाण्डः २ प० ११०—पं० १—अ० ४९

॥ श्रीग० ॥

स्वाध्यायाधिगमोर्थतत्वमतये सत्कर्मनिष्पत्तये.....

च० कुर्वतोयं प्रकार इति मेधातिथिः ॥ ॥

इति श्रीभट्टलक्ष्मीधरविरचिते कृत्यकल्पतरौ गृहस्थकाण्डं समाप्तम् ॥

३ आ० नैयतकालकाण्डः ३ प० १६० पं० १ अ० ४८

॥ श्रीग० ॥

येन प्रत्यहमभस्मिधुपयसि स्नानादिभिः कर्मभिः

च० इत्येषकथितो राजन् पुराणश्रवणा[ण]विधिः ॥ ॥

इति महाराजाधिराजश्रीमद्गोविंद चंद्रवि-देवमहासाधिविग्रहिकेण भट्टहृदय-धरालम्बेन श्रीलक्ष्मीधरेण विरचिते कृत्यकल्पतरौ नैयतकालकाण्डं समाप्तम् ॥

श्राद्धकाण्डः ४ प० १०० पं० १०० अ० ४६

४ आ० श्रीग०

यः पुण्यात्मा धिनोति प्रतिदिनमतिवैतकारैर्मनुष्यान्.....

च० प्राधानिके स्थाने प्रधानहोमस्थाने.....

इति भट्टहृदयधरालम्बेनमहासाधिविग्रहिकभट्टश्रीलक्ष्मीधरविरचिते कृत्यकल्प-तरौ श्राद्धकाण्डं समाप्तम् ॥

ग्रंथसंख्या ३०००

दानकाण्डः ५ प० ९३ पं० १० अ० ४०

५ आ० ॐ नमोर्विघ्नराजाय निर्विघ्नफलदायिने ॥

येनाविच्छेदेदेदध्वनिहतकलिभिः श्रोत्रियानां पुरीभिः

च. नक्षत्रनायकं कुर्याद्दाराभ्यां मध्यतः स्थितम् ॥

इति श्रीभट्टलक्ष्मीधरविरचिते कृत्यकल्पतरौ पंचमं दानकाण्डं समाप्तम् ॥

प्रतिष्ठाकाण्डः ६ प० ८३ पं० ९ अ० ४१

६ आ० ॥ श्रीग० ॥

अथप्रतिष्ठा ॥ तत्र प्रासादादिफलं । तत्र यमः । कृत्वादेवकुलं शुभ्रं

च० विशेषेण तु संपूर्णास्ते पूज्याः शतशोमुने ॥

इति श्रीमहाराजाधिराजगोविंद चंद्रसाधिविग्रहिकश्रीलक्ष्मीधरभट्टविरचिते कृत्यकल्पतरौ प्रतिष्ठाकाण्डः पूर्णः ॥

ार्थकाण्डः ८ प० ८६ पं० ९ अ० ४१

श्रीगणेशाय नमः

८ आ० धर्मं निर्मलहेमकुंभशिरसोयस्यामराणां गृहाः.....

च० नागैश्चैव हता ये च ते नराः पुण्यकर्मिणः ॥

इति भट्टश्रीहृदयधरात्मजमहासांधिविग्रहिकभट्टश्रीमलक्ष्मीधरविरचिते कृत्यकल्पतरौ तीर्थकांडं समाप्तम् ॥ ग्रंथसंख्या २५२५

शुद्धिकाण्डः १० प० ५४ पं० ९ अ० ३९

श्रीगणेशाय नमः

१० आ० वर्णादप्युचितार्जनापि भृशं शुद्धैर्यदीयैरमी.....

च० पतिघ्नी च विशेषेण.....निदितः ॥

इति भट्टश्रीलक्ष्मीधरेण विरचिते कृत्यकल्पतरौ शुद्धिकांडं समाप्तम्.

ग्रंथसंख्या १२५०

राजधर्मकाण्डः ११ प० ५१ पं० ९ अ० ५२

श्रीसिद्धिविनायकाय नमः

११ आ० न्याये वर्त्मनि यज्जगद्गुणवतां गेहेषु यदंतिनो.....

च० आयुरारोग्यमैश्वर्यं तदंते च सुखीभवेत् ॥

इति श्रीमद्रोविंदचंद्रमहाराजसांधिविग्रहिकश्रीलक्ष्मीधरभट्टविरचिते कृत्यकल्पतरौ राजधर्मकांडः संपूर्णः ॥

संवत् १६१२

व्यवहारकाण्डम् १२ प० १७० पं० अ० ४९

१२ आ०

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमः शिवाय ॥

नानाशास्त्रवचोविचारचतुरभज्ञाबलस्थापित

च० स्वकृत्यतः विभक्तानवगच्छेयुल्लेख्यमप्यन्तरेण तान् ॥

इति भट्टहृदयधरात्मजमहासांधिविग्रहिकभट्टश्रीमलक्ष्मीधरविरचिते कृत्यकल्पतरौ व्यवहारकांडे व्यवहारकांडं समाप्तम् ॥

ग्रंथसंख्या ५०००

शान्तिकाण्डम् १३ प० ३३ पं १२ अ० ५०

१३ आ० नमोगणेशाय ॥ ॐ नमः शिवाय ॥

यस्मिन् बिभ्रति विश्वपालनमहायज्ञं द्विजन्मोत्तमे
च० ब्राह्मणा दैवतं महत् ॥ ॥

इति महाराजाधिराजश्रीमद्रोविंददेवमहासांधिविग्रहिक श्रीमन्हृदयकरात्म-
जभट्टश्रीलक्ष्मीधरविरचिते कृत्यकल्पतरौ शांतिकपौष्टिककांडं समाप्तम् ॥

मोक्षकाण्डम् १४ प० ८९ पं० ८ अ० ५१

॥ श्रीगणे० ॥

१४ आ० वेदांतोक्तविवेकवैभवगलदुर्वारमायातमः

च० यथा गतिर्नदृश्येत तथैवास्य महात्मनः ॥

इति.....गोविंदचंद्र.....मोक्षकांडं समाप्तम् ॥

॥ २६५० ॥ ॥ संवत् १७०८शुभमस्तु

ब्राह्मणपुस्तकानि.

| | ब्राह्मणपुस्तकानि. | कर्ता. | पत्राणि. | संवत्. | श्लोकाः | संपूर्णम- पूर्ण वा. |
|----|--|--------------------------------|----------|-------------|---------|------------------------|
| १ | अगस्त्यसंहिता ..... | ..... | ७२ | १७८० | १२३० | |
| २ | अनिट्कारिका - सव्याख्यानं ... | ..... | ५ | ... | ७० | |
| ३ | अमरकोशकवितभाषा | नारणदास नृपः | १३१ | ... | ३०८७ | |
| ४ | अष्टाध्यायी ..... | ..... | २४ | ... | १८०८ | |
| ५ | अष्टांगहृदयटीपिका—पदार्थचन्द्रिका कानामी. | ..... | ५५८ | ... | १५००० | वृ. |
| ६ | अन्धयष्टिपद्धत्याख्योयज्ञीयमन्थः ..... | ..... | २३ | ... | ८३५ | |
| ७ | आत्मविद्योपदेशः | शंकरः | २२ | ... | ६०५ | |
| ८ | आनन्दलहरीटीका | भट्टाचार्य गौ- रीकान्तः | ५६ | ... | १४५६ | |
| ९ | आरणीपत्रम् ..... | ..... | ५ | ... | १०० | |
| १० | आर्योवित्तमिः | रामचन्द्रः | १२ | १६३३ | २४० | |
| ११ | आश्वलायनगृह्यकारिका—जय- न्तमते. | ..... | ३९ | १७३५ | ८०० | |
| १२ | आश्वलायनश्रौतवृत्तिः | नारायणः ... | १५८ | १८४७ | ४२४० | |
| १३ | आशौचसंभ्राह्म्यत्रिंशच्छ्लोकी सटीका. | मू० बोपदेवः टी० भट्टाचार्यः | २१ | शके १५८० | ५०० | |
| १४ | आह्निकम्—सामगानाम् ..... | ..... | १९ | १८९९ | ३६० | |
| १५ | इतिहाससमुच्चयः ..... | ..... | ८ | ... | ६०० | अपूर्णम् |
| १६ | उज्जामरमहाशास्त्रसारोद्धारः ..... | ..... | २० | १६६९ | ६०८ | |
| १७ | उत्तरगीता—सटीका | गौडपारी ... | ६१ | ... | ५०० | |
| १८ | ऋतुसंहारमहाकाव्यम् | कालिदासः ... | १८ | १६५० | ३०० | |
| १९ | ऋग्वेदमन्त्रसंहिता ..... | ..... | १३९ | ... | २००० | |
| २० | ऐतरेयब्राह्मणपञ्चिकावा—वाच्य पञ्चिका. | ..... | ३८४ | ... | ३९३६ | |
| २१ | ऊर्ध्वदेहिकपद्धतिः | गमेश्वरः | ७७ | १८९९ | १९६० | |
| २२ | कविकल्पद्रुमनामा धातुपाठः | बोपदेवः | ३१ | १६०८ | ३७० | |
| २३ | कक्षापुटः | नागाज्जनः ... | ४२ | ... | ४३८ | |
| २४ | कामकैतुभामणीकथा—श्रीका- न्ताकथा च. | ..... | ५ | ... | १८० | |
| २५ | कामशास्त्रेस्मरशीपिका | कद्रः | ११ | १७८० | १७५ | |
| २६ | कामाक्षीस्तुतिशतकानि | मुक्तकविः ... | ४१ | ... | ८०० | |
| २७ | कारकपरीक्षावृत्तिः ..... | ..... | २४ | १८७५ | ७०८ | |

| | ब्राह्मणपुस्तकानि. | कर्ता. | पत्राणि. | संवत्. | श्लोकाः | संपूर्णम- पूर्णं वा. |
|----|--|-------------------------------------|-----------------|--------|---------|-------------------------|
| २८ | कारकव्याख्या | जयरामभट्टा- चार्यः | १२ | ... | ५३९ | |
| २९ | कालनिर्णयः | भट्टोजीदीक्षितः | २७ | १७४२ | ६५० | |
| ३० | कार्तवीर्यदीपदानविधिः | रामचन्द्रः | ९ | ... | २७० | |
| ३१ | काव्यप्रकाशः | मम्मटालक- योः कृतिः | ६४ | १४३१ | २५०० | |
| ३२ | तस्यैव टीका | सरस्वती तीर्थः | १२८ | ... | ४७०० | |
| ३३ | तस्यैव टीका सारसमुच्चयाख्या .. | | २९६ | ... | ७६०० | |
| ३४ | काशिकावृत्तिः | जयादित्यः ... | ३०३ | ... | १८००० | |
| | | | पं० १६ अ० ५६ | | | |
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| | अजितज्ञान्तिस्तोत्रम् | जयशेखरसूरिः | | | | |
| | पार्थनाथस्तोत्रम् | महेन्द्रसूरिः | | | | |
| | जीरापल्लीमण्डनपार्थनाथस्तवः... | | | | | |
| | अजितज्ञान्तिस्तोत्रम् | नान्दिषेणमुनिः | | | | |
| | तीर्थमालास्तोत्रम् | चन्द्रसूरिः | | | | |
| | प्रतिक्रमणम् भाषायुक्तम् | | | | | |
| | शीलोपदेशमाला | विमलसूरिः | | | | |
| | धर्मलक्षणम् | | | | | |
| | चतुः शरणम् | वीरभद्र साधुः | | | | |

| | जैनीयपुस्तकानि. | कर्ता. | पत्राणि. | संवत्. | श्लोकाः. | संपूर्णम- पूर्ण वा. |
|-----|--|--|----------|--------|----------|------------------------|
| | गौतमपृच्छा जीवविचारः नवतन्त्रविचारः | | | | | |
| ३१७ | राजप्रभ्रीयसूत्रम् सटीम् | टी.मलयगिरिः | १०९ | ... | ६७७० | |
| ३१८ | रूपसैनचरित्रम् | जिनसूरिः ... | ३४ | ... | १०५० | |
| ३१९ | रोहिण्यशोकचन्द्रनृपकथा - श्लोकबद्ध. | कनककुशालः | ७ | १६९३ | २०० | |
| ३२० | लघुसंघपट्टकप्रकरणम्—शन्दार्थ- सहितम्. | ..... | १४ | ... | ७५० | |
| ३२१ | लिंगानुशासनविवरणम्—छन्दोब- द्धम्. | हेमचन्द्रः | ७ | ... | २०० | |
| ३२२ | लिंगानुशासनम्—सटिप्पणपदच्छे- दम्. | सएव | ५ | १६६२ | ५०० | |
| ३२३ | वर्द्धमानविद्याकल्पः | सिंहतिलकसू- रिः | ९ | ... | ४५० | |
| ३२४ | वर्द्धमानवेद्याना—मा० | शुभवर्द्धनगणिः | १८० | १६०९ | ५५०० | |
| ३२५ | विक्रमावित्यरासः | लाभवर्द्धनः | १८ | १८१९ | ६३५ | |
| ३२६ | विचारपत्रम्—पूर्णमागच्छीयम्. | ..... | ४ | ... | ८० | |
| ३२७ | विजययन्त्रविधिः—विजयपताका- ख्ययन्त्रोवा. | ..... | ६ | ... | १२५ | |
| ३२८ | विद्यासागरभ्रष्टिकथा—श्लोकबद्धा. | गुणाकरसूरिः | ७ | ... | २५० | |
| ३२९ | विपाकसूत्रस्य टीकाः | अभयदेवसूरिः जिनेश्वराचा- र्यशिष्यः | १७ | १६०३ | १००० | |
| ३३० | सैव | सएव | २० | ... | १००० | |
| ३३१ | विमलमन्त्रिरास | लावण्यसमयः | २० | १६१९ | १३०० | |
| ३३२ | विषमार्थपदपर्यायाः ..... | ..... | ६९ | १६७२ | ... | |
| ३३३ | वीतरागनमस्कारस्तवः सवेज्ञस्तवः शुद्धिधरपार्थनाथस्तवः निरञ्जनपरमात्मत्रिंशतिका कुरुकुलादेवीस्तवः ऋषिमण्डलस्तवः वीतरागस्तुतिः शत्रुञ्जयचैत्यपरिपाटी | ..... | ३ | ... | २०० | |
| ३३४ | वीरचरित्रम् मा० | जिनवल्लभसूरिः | ९ | ... | २८८ | |
| | —तदर्थस्य भाषायाम् | | | | | |

| | जैनीयपुस्तकानि. | कर्ता. | पत्राणि. | संवत्. | श्रीकाः | संपूर्णम- पूर्ण वा. |
|-----|---|---------------------------------------|----------|--------|---------|------------------------|
| ३३५ | बृहन्नवतत्वप्रकरणम्—मू० मा०... | ..... | २१ | ... | ५६० | |
| | —बालावबोधसहितम् | | | | | |
| ३३६ | बृहत्संग्रहणी—सटीक—मू०मा०... | जिनभद्रगणिः | १०२ | ... | ५००० | |
| | | क्षमाभ्रमणः | | | | |
| | | टी० मलयगिरिः | | | | |
| ३३७ | वैतालपञ्चाशिका—भाषाबद्धा ... | प्रमोदशीलः— | ३३ | १८९८ | १०८६ | |
| | | सोमविमलसु- | | | | |
| | | रिशिष्यः | | | | |
| ३३८ | युत्यात्तरत्नाकरइत्यभिधानचि- न्तामणेश्रीका | देवसागरगणिः | ३४७ | १७५९ | १८००० | |
| ३३९ | शारदाकरः | सुन्दरगणिः | २८ | ... | १००० | |
| ३४० | शारदास्तुतिः सं० ..... | ..... | ५ | ... | १२५ | |
| | सिद्धशक्राभायः भाषा | | | | | |
| | वरदगणेशस्तोत्रम् | शंकराचार्यः | | | | |
| | त्रिपुरभैरवीस्तवः | | | | | |
| | गोरोचनाकल्पः | | | | | |
| | मायाष्टकम् | | | | | |
| | अिनदत्तसूरीश्राष्टकम् | | | | | |
| ३४१ | शान्तिनाथचरित्रम्—श्लोकबद्धम्. | अजितप्रभसूरिः | ११४ | १६६८ | ५००५ | |
| ३४२ | तदेव तद्वत्. | श्रीमुनिदेवसूरिः | ८९८ | १५५३ | ५००० | |
| ३४३ | भावकव्रतभंगप्रकरणम्—सटीक- म्—मू० मा० | ..... | २ | १८७३ | २२० | |
| | लोकविचारः—सटीकः—मू० मा० | | | | | |
| ३४४ | श्रीपालनरेवकथा—मा | रत्नशेखरसूरिः | २० | ... | १६७४ | |
| ३४५ | श्रेणिकचरित्र—भाषाबद्ध | धर्मदर्शनः ... | ३५ | ... | १००० | |
| ३४६ | षडशीतिप्रकरणम्—मा | जिनवल्लभः ... | ४ | १५३७ | ११५ | |
| ३४७ | षडावद्यकवृत्तिः ..... | ..... | ७८ | १७३७ | २६०० | |
| | वा—उपासकानुष्ठानवृत्तिः | | | | | |
| | वा—वन्दारुवृत्तिः | | | | | |
| | वा—भावकप्रतिकर्मणसूत्रस्थलघु- वृत्तिः. | | | | | |
| ३४८ | समवायांगसूत्रवृत्तिः | अभयदेवसूरिः —बुद्धिसाग- रशिष्यः | ८६ | १६२० | ३५५२ | |
| ३४९ | सरस्वतीस्तवः—महामन्त्रगर्भितः... | ..... | ६ | ... | २०० | |

| | जैनीयपुस्तकानि. | कर्त्ता. | पत्राणि. | संवत्. | श्लोकाः. | संपूर्णम- पूर्ण वा |
|-----|---|---|---------------------|--------|----------|--------------------------------|
| | शारदास्तवः—संस्कृते ज्वालामालिनी विद्या बालभारतीस्तुतिः जिनस्तुतिः पञ्चरमोष्टिस्तवः तृतीयज्वराष्टकम् स्तम्भणपार्थनाथस्तुतिः—मा० | जयाभिनन्दिः जिनप्रभसूरिः मल्लदेवः अभयदेवसूरिः | ११-१६ | | | अपूर्णम् |
| ३५० | सतशान्तिजिनस्तोत्रम्—मा० शान्तिस्तवः—मा० अभयहरस्तोत्रम्—मा० भक्तामरस्तोत्रम्—सं० अजितशान्तिस्तवः—मा० लघुशान्तिः—सं० बृहच्छान्तिस्तवः—सं० कल्याणमन्दिरस्तोत्रम्—सं० जयतिहुणस्तोत्रम्—मा० | मुनिसुन्दरसूरिः मानसुंगसूरिः नन्दिदेवः मानदेवसूरिः शान्तिसूरिः कुमुदचन्द्राचार्यः अभयदेवसूरिः | १० | ... | ४५० | [नास्ति पञ्चमं पत्रं तु. |
| ३५१ | सम्यक्कसप्ततिका—सटीका—मू० मा० | डी. सं० संप्रति- लकाचार्यः | १३३ | ... | ७७११ | |
| ३५२ | संमहजिटीका | मलयगिरिः ... | ७७ | १४३३ | ४५०० | |
| ३५३ | सन्नेहविषोपधीनाम्नी पथ्युषणाक- ल्पस्य टीका. तत्रियुक्तिकासहिता | —मूलयोः— भद्रबाहुः टीकया—जि नप्रभसूरिः | ६८ | ... | ३०४१ | |
| ३५४ | सारस्वनस्य—टीका | सहजकीर्त्तिः | ६३ | २७४० | १५७५ | |
| ३५५ | सिद्धपञ्चाशिका—सावचूरिः—मू० मा० सैव | देवेन्द्रसूरिः ... सणव. | ८ | १६७७ | ३५० | |
| ३५६ | सिद्धान्तसारदीपकः—दिगंबरीयः | सकलकीर्त्ति भट्टारकः | १११ | ... | ४००० | |
| ३५८ | सूरिमन्त्रकल्पः ..... | ..... | १०३३ ४१५ १२ न | १७५६ | ३२० | |
| ३५९ | स्थानांगसूत्रटीका | अभयदेवसूरिः | २८८ | ... | १४५०० | |
| ३६० | स्थानविधिः—विधिभोषायाम् ..... | ..... | ६ | ... | २२५ | |
| ३६१ | स्याद्वावरत्राकरः | श्रीदेवाचार्यः —मुनिचन्द्र शिष्यः | २७४ | ... | १३००० | आद्यपत्रा- भावः |

| | जैनीयपुस्तकानि. | कर्ता. | पत्राणि. | संवत्. | श्लोकाः | संपूर्णम- पूर्ण वा. |
|-----|---|--|----------|--------|---------|------------------------|
| ३६२ | स्वाहावरत्नाकरस्य मूलम् वा—प्रमाणनयतन्वालोकां- कारनामकम्. | सएव | ३ | ... | ३०० | |
| ३६३ | स्वाहावमञ्जरी—सटीका..... | मू० हेमचन्द्रः टी० मल्लिषेण- सूरिः | ६० | ... | ३१०० | |
| ३६४ | हरिषेणश्रीशेषेणरास | धन्यविजयः | १६ | ... | ८८० | |
| ३६५ | हंसराजवछराजचरित्रम्—गय. | राजकीर्त्ति वा- चकः | १४ | ... | १०५० | |
| ३६६ | षट्पारकबालबोधिनी ..... | ..... | ५ | ... | १४० | |
| ३६७ | षट्पारकविवरणम्—श्लोकबद्धम्... | ..... | ४ | ... | ७५ | |

APPENDIX I.

CATALOGUE OF THE PALM-LEAF MSS.

IN

ŚÂNTINÂTH'S BHAᅇDÂR, CAMBAY.

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|--|----------------|----------------|----------------------------|------------------------------|------|-----------|
| १ | महावीरचरित्रम्—विषष्टिशालाकापुरुषचरित्रान्तर्गतपर्व १०. | हेमचन्द्रः | ४-२१३ | ५-७ | ५८-६० | ... | अपूर्णम् |
| २ | वसुदेवहृण्डस्य मध्यमखण्डः—मागधी Begins— ॥ ॐ नमः सर्वेशाय ॥ जयत्यनेकांतकंठीरवः ॥ जयद् नवनलिणकुवलयवियसियवरकमलपत्तलडहत्थो ॥ उसभो सभावसुललियमयगलगद्द ललियपन्थाणो ॥ जयद् य पणय पुरंदरगहापहा हसितभूषणव्वाडे ॥ वीरो समत्ततिहुय णलोयणकमलागराइचौर ॥ तत्तोयपणयसुरवइमडडतडाघडललितकमजुयला ॥ अजियाइपासचरिमा सेसावि जयति जिणचंदा ॥ भवसिद्धिबुद्धिमंगल जय सिव सुपसत्थ सिद्धकळाणा ॥ जइणो जयति लोए निचंपि हु सुहफलासिद्धा ॥ नमिऊण त [तं] विणएणं संघमहारयणमंदिरगिरस्स ॥ बोछामि सुणह निहुया खंडं वसुदेवचरियस्स ॥ Ends— पडमसिरी ललितसिरी रोहिणी बालचंदाय एव वसुदेवभारियाए सतं स- म्ममतम् । सम्मत्ताय वसुदेवहिंडी संगहणी सम्मत्तं च वसुदेवहिंडीए माज्जिमक- डम् । ग्रंथापं १०००—पृष्ठ ३९४ श्रीजिनेन्द्रचरित्रम्—पद्मानन्दापरनामकमहाकाव्यम्..... Begins— ॥ स्वस्ति श्रीजयोभ्युदयश्च ॥ अहं नौमि सदाहेत्यकारणं सकलार्हताम् ॥ स्वस्वस्तिश्रीजयश्रीमन्महानंदमहोमयम् ॥ १ ॥ | ..... | २०० | ... | ... | ... | मध्ये बु. |
| | | अमरचन्द्रः | ४१८ | ३-४ | ११-१०१ | १२१७ | संपूर्णम् |

Ends—

गते श्रीपार्थनिर्वाणान्साह्रै वर्षशते द्वये ॥
श्रीवीरस्वामिनो जज्ञे महानंदपदोदयः ॥ ७९ ॥
इत्याचार्यश्रीजिनदत्तसूरिशिष्यपांडितभीमदमरचंद्रविरचिते महाकाव्ये श्री-
जिनैश्वरिचे श्रीपद्मानंदापरनाधि वीरांके प्रसास्तिसर्गः समाप्तः ग्रन्थार्थं श्लोक-
संख्या ११५ ॥ ७९ ॥ मंगलं महाश्री शुभं भवतु ॥

४

५

महावीरचरित्रम्—विषष्टिसालाकापुरुषचरित्रान्तर्गतं दशमं पर्व.....
आवश्यकवृत्तिप्रवेद्याख्याटिप्पनकम्

हेमचन्द्रः

३२५

५-६

५३-५५

१२८०

संपूर्णम्

चन्द्रसूरिः—[अभ-
यशैवसूरिशिष्यः]

१८९-

२७५

३-६

६०-६२

१२९७

अपूर्णम्

Ends—

विशेषतो महिधासुमतामिति ॥ ग्रन्थार्थं ॥ ४६४० ॥

६

पारठासंठियण—

यशोशैवसूरिः

१४९

४-५

७५

संपूर्णम्

Begins—

॥ नमो वीतरागाय ॥
नमह नयनमिर नरवइसरसिरुह वियासणम् ॥
भुवणपणयं निहयतमतिमिरानियरं वीरजिणदिणेसरं सिरसा ॥ १ ॥

Ends—

पारठासंठिए संमत्ता ॥ वज्रावलिपुरीए एसा फग्गुणचउमासे पज्जुअसु-
रिणो धम्मननुएणं सु सुयाणुसारेण गणिणा जसदेवेणं उद्धरिया एत्थ पठम-
पई २३ पूजाविधानं समाप्तमिति ॥ श्लोक १८००

७

लघुसंमहणिवृत्तिः—

शैवभद्रसूरिः—[च-
न्द्रसूरिशिष्यः]

३६०

३

६२

संपूर्णम्

Begins—

॥ ॐ नमः सर्वज्ञाय ॥
अत्यद्भुतं योगिभिरप्यगम्यं विभूतनिःशेषतमोवितानम् ॥

Ends—

गाथाद्वयप्रमाणा संक्षिप्ततरा संमहणिस्तद्याख्यानाच्च --- श्रीशैवभद्रसूरिणा
रचिता स्वगुरुप्रणीता [त] संमहण्या वृत्तिः समर्थिता ॥

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|--|----------------|----------------|----------------------------|------------------------------|------|-----------|
| ८ | बहुवेवाहिण्डस्य प्रथमखण्डः—मागधी Begins— ॥ ॐ नमो वीतरागाय ॥ णमो विणयपणयसुरिंदबंददिय कुमाराविदाण करइ तस्स एसा दारिया दायन्वा प्रथमं ११००० संवत् १३८८ | संघवासगणिः | २४३ | ४-६ | १५५ | १३८८ | संपूर्णम् |
| ९ | शान्तिनाथचरित्रम्—श्लोकबद्धम् Begins ॥ ॐ नमः श्रीशान्तिनाथाय ॥ वेदमरुजनिशारजनभोरकपरंपरम् ॥ परं तज्जयति ज्योतिर्महामोहतमोपहम् ॥ १ ॥ नोड्डीनो यन्मनोमूषास्थितः शान्तो रसाधिपः ॥ स श्रीवृषभयोगीन्द्रः भ्रियेष्टापदसिद्धिभाक् ॥ २ ॥ नमः श्रीशान्तये भेजे यं मृगः भितवत्सलम् ॥ सिंहिकासुतवित्रस्तो वनेपि गगनेपि च ॥ ३ ॥ व्याख्यासु पांतु श्रीनेमेईतद्युतिजुषस्त्विषः ॥ नमन्मूर्द्धसु विभक्त्योस्तद्विषास्तभियम् ॥ ४ ॥ श्रीमत्पार्श्वप्रभुः सततत्वकोटीश्वरः भ्रिये ॥ बद्धीकृता ध्वजा यस्य फणव्याजाच्चकासते ॥ ५ ॥ यो बाल्ये मेरुवशाभे नर्त्तयत् कीर्त्तनसौकीम् ॥ तं श्रीवीरं तपःश्रीणां नाद्याचार्यमुपास्महे ॥ ६ ॥ ब्रह्मगुणिसनाथस्य यतिधर्मस्य मूर्त्तयः ॥ एकीनविंशतिः संतु तेजिताया जिना मुदे ॥ ७ ॥ एकामपि त्रिरूपां यो जगच्छितयगोचरे ॥ आरयामास जैर्ना गां गौतमः सतमदिच्छदे ॥ ८ ॥ | वेवसूतिः | १८९ | ३-६ | १२० | १३३६ | संपूर्णम् |

भीमधर्मो सुधर्मभीवीरवशासमुद्भवः ॥
 तरो महातरातिपातने तनुतां मम ॥ ९ ॥
 चतुर्विंशतिपूर्वपूर्वैरजकुलाश्रयः ॥
 विश्वरूपं दध्ममध्ये भुतवादिः प्रवक्षेताम् ॥ १० ॥
 चतुर्विंशतमथमथनायासलालसम् ॥
 हारिभद्रं वषो हारि भद्रं भद्रं करोतु नः ॥ ११ ॥
 वादविषावतोपापि लेखशालामनुज्जता ॥
 देवसूरिमभोः साम्यं कथं स्यारिवसूरिणा ॥ १२ ॥
 वदे भीदेवचंद्रं तं यत्कृतं प्राकृतं बृहत् ॥
 भीष्मातिवृत्तं संक्षिप्य संस्कृतं क्रियते मया ॥ १३ ॥
 अमार्गं महिमानं कस्तस्य स्तौतुं गणेशितुः ॥
 शिष्यो यस्यादितो हेमचंद्रसूरिर्जगद्गुरुः ॥ १४ ॥
 नृपतिमतिबोधिष्या यात्रिरा सुभयामराः ॥
 जज्ञिरे पशवोपि भीष्मसूरिं महिम तं ॥ १५ ॥
 भीदेवानंदसूरिभ्यो नमस्तेभ्यः प्रकाशितम् ॥
 शिखसारस्वताख्यं यैर्भिजं शब्दानुशासनम् ॥ १६ ॥
 भीदेवानंदशिष्यभीकनकप्रभशिष्यराट् ॥
 भीमयुवाधिपं नंघात् मथस्मास्यापि शुद्धिकृत् ॥ १७ ॥

Ends—

सख्यासपूर्वमथ कोटिशिलाख्यतीर्थे
 प्राज्यैः समं पुनिवरैः शिवमाससाद ॥ ४०० ॥
 भीरोदानचरित्रवानधिगतभक्तिभिर्यं तत्र य-
 क्षोगोप्यस्य न संगमंगतिमतिस्तद्विरज्ञातो ध्रुवम् ॥
 शूद्रः क्रूरतरुणं मोहनिहतौ भीरोद्धतो नायकः
 सिद्धौ बद्धरतिश्च भीरुललितः भीष्मांतः [sic. lege ज्ञातिः] शिवायास्तु
 वः ॥ ४०१ ॥

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|-----|---|--|----------------|----------------------------|------------------------------|------|--------------|
| | <p>बाह्रस्पत्याधिपत्यस्य पातने प्रथितोद्यमः ॥ अपूर्वः कोपि लोकेस्मिन् देवसूरिः कृतोदयः ॥ ४०२ ॥ यो वादीश्वरदेवसूरिसुगुरोर्मूलकमे सूरिणा चक्रे भीमदनेदना निजपदे तेनाप्रवृत्ताभिता ॥ काव्ये श्रीमुनिदेवसूरिकाविना श्रीशांतिवृत्ते कृते श्रीप्रयुञ्जयुर्नीदुधीरुचिगुणिः सर्गोऽगमत्सप्तमः ॥ ४०३ ॥ ग्रंथाग्रं ४०५ अक्षर १६ निवृत्तिप्रतिनिर्णय सप्तमः सर्गः समाप्तः ॥ इति श्रीशांतिनाथचरित्रं संपूर्णम् ॥ संवत् १३३८ --- शोधनीयमसमं धृत्वा ममत्वे मयि ॥</p> | | | | | | |
| १० | निर्णीयसूत्रतृतीयखण्डस्य भाष्यम्— ..... | ..... | ३-२३४ | ४-७ | १४६१५० | ... | अपूर्णम् कु. |
| ११ | बृहत्कल्पसूत्रम्—पूर्ण भाष्यमिभम् ..... | ..... | १३२ | ३-५ | १४०- | ... | अपूर्णम् कु. |
| १२ | आवहयकनिर्युक्तिः—लघुवृत्तिसहिता—मू० मा० टी० सं० | [मू० भद्रबाहुस्वा- मी] टी० तिल- काचार्यः | २९० | ४-६ | १५० १३८ | १४४५ | संपूर्णम् |
| | <p>Begins— टी० ॥ नमः पञ्चपरमेष्ठिने ॥ देवः भीनाभिस्नुर्जनयतु स शिवान्यंसदेशे यदीये खेलंती कुंतलाली विलसदलिकुलप्रोज्ज्वला शालते स्म ॥ संजाते संयमभीपरिणयनविधौ मांगलिक्ये त्रिलोकी- लक्ष्म्या दूर्वाकुराणां तातिरिव पतितोदस्तहस्तद्वयाभात् ॥ १ ॥ विभाहंकारमदीं समितिक्रतरतिश्चक्रचापांकपाणिः प्रोयश्रीवीणशाली व्यपहतविषमास्मारिदोहैडकंडुः ॥ भक्तिप्राग्भारनप्रक्षितिपतिपटलीमौलिकोटीरकोटी- शाणाकोणामलेखोक्तिक्षितनखाशैखः पातु वीरकिलोकीम् ॥ २ ॥</p> | | | | | | |

नित्यं यत्प्रणिपातसंभ्रमभृतां पादान्जपीठस्थल-
 न्यासोष्णाक्षिकिणावलिब्यतिकराङ्गालेषु भव्यात्मनाम् ॥
 एतेनंतमहोमहादयपदे योग्या इति प्रीतितः
 पुण्यद्वयो किल वारुतानि तिलकान्यव्याञ्जिनौघः स वः ॥ ३ ॥
 यत्कांतिप्रसरेण विश्वधवलीकारधिया सर्वतः
 सद्गुहानं परिपच्यतेधिमनसं भुङ्क्ते तदल्लेशतः ॥
 येनोत्सर्पति सर्वैवाङ्गमयगतं ज्ञानं परं तत्क्षणात्
 सास्माकं भुतदेवता रक्षयताद्विभोपशांतिक्रियाम् ॥ ४ ॥
 आस्तेनन्यजनामनस्यनुकलं स्वस्वामिभक्तिस्ततो
 वासं यस्य चकार पाणिकमले सा केवलभी ध्रुवम् ॥
 नैवं चेद्विललास तत्कथमियं सर्वत्र तत्र क्षणात्
 न्यस्तो यत्र भवेदयं स भगवान् भोगीतमो नंदतात् ॥ ५ ॥
 गवामीशे यत्र प्रवचनधुरं धर्मधवले
 स्फुरद्गुह्याख्यानादप्रतिहृतसमस्तेतरवृषे ॥
 समारोप्यात्मीयां त्रिभुवनपतिर्निर्घृतिमगा-
 द्भवारण्यान्निस्तारयतु स सुधर्माभिधगुरुः ॥ ६ ॥
 तत्त्वार्थरत्नौघविलोकनार्थं सिद्धांतसौधांतरहस्तदीपाः ॥
 निर्युक्तयो येन कृताः कृतार्थस्तनोतु भद्राणि स भद्रबाहुः ॥ ७ ॥
 तस्याववयकनिर्युक्तिगर्भी दुहन् वृत्तिभाजनेर्धपयः ॥
 प्रगुणीकरोमि सरसं रसलोलुपलोकतुष्टिकृते ॥ ८ ॥
 परं क्व द्वादशांगीभृद्गुह्याङ्गुरोर्गिरः ॥
 मुग्धधीर्बोद्धिः काहं पदमात्रेप्यज्ञक्तिमान् ॥ ९ ॥
 तयदाववयकमहं विवरीतुं मतिं व्यधाम् ॥
 गंगां तरीतुमारब्धस्तहोव्यैकेन कृष्णवत् ॥ १० ॥

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|-----|--|----------------|----------------|----------------------------|------------------------------|------|----------|
| | <p>महाशास्त्रस्य सामुख्य महाकविविनिर्मिते ॥ गंभीरार्थे महत्यौ स्तश्चर्चित्विच्छिन्नं यद्यपि ॥ ११ ॥ तथाप्यत्यल्पधीहेतोरल्पधीरप्यहं पुनः ॥ रक्षयिष्याम्यमं वृत्तिमुत्तानार्थी लघीयसीम् ॥ १२ ॥ मू०—आभिनिबोहियनाणं सुयनाणं चैव उहिनारणं च ॥ तह मणपज्जवनाणं केवलनाणं च पंचमयं ॥ १ ॥</p> <p>Ends—</p> <p>टी० यतो यथाख्यातचारिणिण एव महोदयपदावातिरिति ॥ ६५ ॥ इति श्री श्री- तिलकाचार्यविरचितयाभावव्यकलपुत्रुत्तौ प्रत्याख्यानाध्ययनं समाप्तं ॥ अत्र ग्रंथामं ६९८ तत्समाप्तौ समाप्ता चैवभावव्यकलपुत्रुत्तिः ॥ ग्रंथसर्वांशं १२३२५ तीर्थे वीरविभोः सुधर्मगणभृत्संतानलब्धोन्नति- श्चारित्रोञ्ज्वलचंद्रगच्छजलधिमाहासशीतदुतिः ॥ साहित्यागमतर्कलक्षणमहाविद्यापगासागरः श्रीचंद्रप्रभसूरिरद्वैतमतिवौदीभसिंहोभवत् ॥ १ ॥ तत्पटलदशमीश्रवणावतंसाः श्रीधर्मेशोषप्रभवा बभूवुः ॥ यत्पादपत्रे कलहंसलीलां दधौ नृपः श्रीजयसिंहदेवः ॥ २ ॥ तत्पट्टोदयसैलशृंगमभजनेज्जस्विच्छूडामणिः श्रीचक्रेश्वरसूरिरित्यभिधया कोप्यत्र भानुर्नवः ॥ संप्राप्ताभ्युदयः सदैव तमसा नो जातु विच्छायितः नैवोच्छंडरुचिः कदाचिदपि न प्राप्तापरागस्ततः ॥ ३ ॥ विललास स्वैरे तत्पट्टासादचंद्रशालायाम् ॥ श्रीमान् शिवप्रभगुरुः संयमकमलाकृतासक्तिः ॥ ४ ॥</p> | | | | | | |

श्रीशिवप्रभसूरीणां तेषां शिष्योस्मि मंदधीः ॥
 नाम्ना श्रीतिलकाचार्यः भुताराधनगुह्यभाक् ॥ ५ ॥
 एतां वृत्तिं लघुमविषमां सोहमावदयकीयां
 तत्पादाब्जस्मरणमहसा मुग्धधीरप्यकार्षम् ॥
 तयार्त्किचिद्रभसवशातो दृष्टमस्यामशुद्धं
 तत्संशोध्यं मयि कृतकृपैः सूरिभिस्तत्त्वविद्भिः ॥ ६ ॥
 वृत्तिं रचयता चैतां सुकृतं यन्मयार्जितम् ॥
 भवे भवेह तेन स्यां भुताराधनतत्परः ॥ ७ ॥
 शतद्वादशकेन्दानां गते विक्रमभूभुजः ॥
 संवत्सरे षण्णवते वृत्तिरेषा विनिर्मेमे ॥ ८ ॥
 शिष्या नः शस्यचारित्राः सर्वेशास्मान्धिपारगाः ॥
 अस्यां सहायकं चक्षुः भीषद्यप्रभसूरयः ॥ ९ ॥
 शिष्योस्माकमिमां वृत्तिमखिन्नः शास्त्रतत्त्ववित् ॥
 अलिखन्प्रथमादर्शो यशस्ति लकपर्णितः ॥ १० ॥
 सप्तपादत्रिशान्यस्यां श्लोकद्विषट्सहस्रिका ॥
 प्रत्यक्षरेण संख्यातादिति निश्चितवानहम् ॥ ११ ॥
 संवत् १४४५ चैत्र वदि १ सोमे श्रीस्तंभतीर्थे कायस्थज्ञातीयमहंजनोसुत
 म० मालोकेन लिखितं ॥
 मालहणदेवीसुतविशुद्धवासनावदयकलघुवृत्तिम् ॥
 लेखयतिस्म शारांभुधिशक्रान्दे स्तंभतीर्थेपुरे ॥ ५ ॥
 मू० सञ्चेसिपि नयार्ण बहुविहवत्तज्वयं निसामित्ता ॥
 तं सञ्चनयविशुद्धं च चरणगुणठिड साहू ॥ १ ॥

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
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| | <p>Begin— नमिञ्जण जिणवारिंदे ईदनरिंदक्षिए तिलोयगुरु ॥ उवएसमालमिणमो बुच्छामि गुरूवएसेणम् ॥ १ ॥</p> <p>Euds— इय धम्मदासगणिणो जिणवयणुवएसकज्जमालाज्ज ॥ मालच्च विविह कुसुमा कहिया सुत्तीसवग्गस्स ॥ ५४० संतिकरी बुद्धिकरी कलणकरी सुमंगलकरी य ॥ होउ कहगस्स परिसाई तहय निव्वाणफलदायी ॥ ५४१ ईन्थ समप्प ईणमो माला उवएसपगरणं पगयं ॥ गाहाणं सव्वग्गं पंचसया चैव बायाला ॥ ५४२</p> | | | | | | |
| | —अजितशान्तिस्तवः—मागधी..... | [नन्दिबेणमहर्षिः] | १० | ३-४ | ३६-४५ | ... | संपूर्णम् |
| | <p>Begin— अजियं जियसव्वभयं संतिं च परसंतसव्वगयपावम् ॥ अय गुरुसंतिगुणकरे दोवि जिणवरे पणिवयामि ॥ १ ॥</p> <p>Euds— अइ इन्थ परमपयं अहवा किच्ची सुविन्थडा भुवणे ॥ ता तिउल्लोकुद्धरणे आयरं कुणह ॥ ४२ ॥</p> | | | | | | |
| | —थिरावलि—मागधी | | ४ | ३-५ | ३७-४६ | ... | संपूर्णम् |
| | <p>Begin— अयइ जगणीवजोणीवियाणउं जगगुरू जगणंदो ॥ अगनाहो जगबधू अयइ जगपिया महोभयवं ॥ १ ॥</p> | | | | | | |

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| | Ends— जेयते भगवते कालिअसुअआणुजगिए धीरे ॥ ते पणमिऊण सिरसा नाणस्स परूवणं बुच्छं ॥ ५० ॥ धिराबलिया सम्मत्ता ॥ | | | | | |
| | —गौतमपुच्छा—मागधी | | ५ | ३-४ | ४६ | ... संपूर्णम् |
| | Begins— नमिऊण तित्थनाहं जाणंतो तहवि गोयमो भयव्वं ॥ अबुहाण बोहणत्थं धम्माधम्मफलं वोच्छे ॥ १ ॥ | | | | | |
| | Ends— अडयालीसा पणुत्तरीहिं गाहाणं होई चउसठी ॥ संखेवेणं भणीया गोयमपुच्छा महत्थावि ॥ ६३ ॥ गोयमपुच्छा सम्मत्ता ॥ | | | | | |
| | —चउसरण प्रकरणम्—मागधी..... | [वीरभद्रसाधुः— महावीरशिष्यः] | २ | ३-४ | ४६ | ... अपूर्णम् |
| | Begins— चउसरणगमणदुक्कडगरिहासु कडाणुमोयणा चव ॥ एसु गुणे अणवरयं कायव्वो कुसलहेउत्ति ॥ १ ॥ त्रिषष्टिशालाकापुरुषचरित्रान्तर्गततृतीयं पर्व | हेमचन्द्रः | १२७ | ५ | ६६ | ... ..... |
| १४ | Begins— अहं ॥ चैलोक्यप्रभवे पुण्यसंभवाय भवच्छिदे ॥ श्रीसंभवाजिनेशाय मनोभवभिदे नमः ॥ १ ॥ धात्रीपवित्रीकरणं लवित्रं कर्मवीरुधाम् ॥ चरित्रमथ वदयामि श्रीसंभवजिनेशितुः ॥ २ ॥ | | | | | |
| | Ends— एवमायुः पूर्वैलक्ष्यमभूच्छ्रीशीतलप्रभोः ॥ १२४ ॥ सुविधिस्वामिनिर्वाणाश्रिवाणं शीतलप्रभोः ॥ सागरोपमकोटीषु व्यतीतासु नवस्वभूत् ॥ १२५ ॥ श्रीशीतलस्य - - - इत्याचार्यहेमचंद्रविरचिते त्रिषष्टिशालाकापुरुषचरित्रे | | | | | |

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| १५ | <p>महाकाव्ये तृतीये पर्वणि श्रीश्रीतलस्वामिचरितवर्णनोनामाष्टमः सर्गः समाप्तं च तृतीयं पदं ॥ श्री संभवप्रभृतितीर्थकृतां तृतीयेष्टानां चरित्रमिह पर्ववरेष्टसर्गे ध्येयं पदस्थमिव वारिरुहेष्टपञ्चैनुध्यायतो भवति सिद्धिरवश्यमेव ॥</p> <p>शालपत्रिका—</p> <p>Begins— ॥ नमः श्रीमदेवगुरुपदपदकजेभ्यः ॥ त्रिभुवनगृहप्रदीपःकल्याणनिधिर्भवेदधौ द्वीपः ॥ संज्ञीतितिभिरभानुर्जयति श्रीमान् जिनो वीरः ॥ १ ॥ पूर्वपक्षज्ञानं कश्चित् सूरिश्चक्रे सदपधीः ॥ . विदधे श्रीधर्मघोषसूरिरुत्तरविस्तरम् ॥ २ ॥</p> <p>Ends— विहरति आसते जीवाभिगमवृत्तौ ॥६॥ इतिशाश्वताष्टाहिकाविचारः ॥६॥ ॥ ११७ ॥ शिवमस्तु । अध्यापयितुं-अध्येतुं-ख्याख्यातुं-भोतुभ्यः । समाप्ताचेयं शालपत्रिकाभिधाना विषमविषमतरकतिपयविचारानां प्रश्नोत्तरपद्धतिरिति ॥६॥ इयं च विक्रमाङ्कणरस (रवि) संख्ये वर्षे १२६३ श्रीमदार्यैरक्षितसूरिशिष्याणां श्रीमञ्जयसिंहसूरीणां पद्यालंकारकृतैभिः श्रीधर्मघोषसूरिभिर्विद्वद्भ्या ततश्च ताम्रनिगंभीरार्थत्वात् ध्युत्पन्नमतीनामेव मुखावबोधां तदितरेषां तु किञ्चिदायासगम्यामवगम्य ततस्तेषामिव श्रीधर्मघोषसूरीणां धुतांतेवासिभिरपि तत्पटु- ब्धतिभिः (- - - -) श्रीमहेशसिंहसूरिभिर्विक्रमादुदाधिप्रहस्यसंख्ये संवत्सरे १२९४ सेव ग्रंथपद्धतिः कश्चिदाधानं कश्चिदुद्धरणं कश्चित्कमविरचनां च</p> | महेन्द्रसिंहः | २०० | ७-९ | ५८-६२ | ... | संपूर्णम् |

विधाय कानि -----दधिकान्यपि प्रश्नोत्तराणि प्रश्नि (प्य) सुकुमार-
मतीनामपि सुखावबोधा भवत्विति किञ्चिद्विस्तरवती विदधे ॥ ६५ ॥ भद्रमस्तु
षतुर्विधसंघस्य -- प्रन्थाग्रं ५२०० इति शतपदिकाभिधाना प्रश्नोत्तरपद्धतिः
समाप्ता ॥

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| १६ | पर्युषणाटिप्पनकम् Ends— स्यालिखद -- पृथ्वीचन्द्रसूरिरिदं ५ -- सङ्ख्यपुरे पर्युषणाटिप्पनकं स- म्पत् ॥ मंगलं महाश्रीः ॥ | पृथ्वीचन्द्रसूरिः | ३-५० | ५ | ५५ | १३०५ | अपूर्णम् |
| १७ | उपवेशामाला | धर्मशास्त्राणि: | ५६ | ४ | ४०-४२ | ... | अपूर्णम् |
| १८ | श्राद्धविनकृत्यवृत्तिः Begins— ॥ ई नमः सर्वज्ञाय ॥ गोभिर्येन जगन्त्रयेपि निखिलद्रव्यप्रकाशः सदा चक्रे जायतमोभिदा भवभूतां दोषापहारस्तथा ॥ तं नत्वा जिनवीरमर्कमनुलं सूत्रात्तथात्रायतः श्राद्धानां दिनकृत्यसूत्रविश्रुति वक्ष्ये सुबोधामहम् ॥ १ ॥ व्यवहारसूत्रम्—मागधी उद्देश ५. .... | ..... | २६६ | ४-६ | १७०- १७४ | ... | अपूर्णम् |
| १९ | व्यवहारसूत्रद्वितीयखण्डस्य टीकाः— ..... | ..... | १० | ४-६ | १७१- १७६ | ... | अपूर्णम् |
| २० | Begins— ॥ नमो वीतरागाय ॥ व्याख्यातः प्रथमोद्देशकः सांप्रतं द्वितीयमारभ्यते । तस्य चेदमादिसूत्रं ॥ ६५ ॥ दोसाहस्त्रिसया एगतो विहति । इत्यादि । अथास्य सूत्रस्य कः संबंध उच्यते ॥ ६५ ॥ अभुटियस्स ॥ Ends— परिहारस्तप इत्येकार्थम् ॥ ६५ ॥ इति श्रीमलयगिरिविरचितायां व्यवहारटी- कायां पंचमोद्देशकः समाप्तः ॥ पंचमोद्देशके प्रथमं ॥ ९०५ ॥ ६५ ॥ मंगलं महाश्रीः ॥ ६५ ॥ ६०३ -- अथोर्थे व्यवहारद्वितीयखंडं लिखायितमिति ६०३ संवत् १३०५ वर्षे भाद्रसुदि १५ | मलयगिरिः | ३२३ | ४-६ | १२०- १३० | १३०५ | संपूर्णम् |

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| २१ | <p>संघाचारविधिनामकभाष्याद्यधिकारः—</p> <p>Begins— ॥ ई नमः प्रवचनाय ॥ देवैर्ब्रह्मदस्तुतपादपद्मः स्वभूमिवः श्रीवरकेलिसद्य ॥ संदेहसंदोहरजः समीरः स वः शिवायास्तु जिनेर्ब्रवीरः ॥१॥ इह हि दुरंतानंत</p> <p>Ends— शेषविध्यादिवणी ॥ इति श्रीसंघस्य प्रतिदिनमववयं कृतिविधौ मुधम्मोनुष्ठाने प्रगटमधिकारः प्रथमकः । सदाईशैत्यानां विहितविधिवद्ददनवरः भुतादानायाच्च प्रकृतविद्युतिः पारमगमत् ॥ २ ॥ इति श्रीदेवैर्ब्रह्मरिशिष्यमहोपाध्यायश्रीधम्मकीर्तिसमुत्कीर्तिते प्रतिदिनावय- कृत्यश्रीसंघाचारविधिनामि चैत्यवंदनादिविवरणे चैत्यवंदनाविधानाभिधानप्रथ- माधिकारे चैत्यवंदनाविशेषविधिवस्वरूपादिवर्णनोनामा चतुर्थः प्रस्तावः ॥ एवं समाधितचैत्यवंदनाविधिनामा प्रथमोधिकारः ॥ जयति श्रीजिनशासन [नं] समुठित [समनुठित] भुतधम्मघोषसु- विशुद्धि ॥ यत्र सदापि हि साधुः प्रवरप्रवल्हादन [ः] पुरस्तात् ॥ १ ॥ श्रीधम्मकीर्तिकर्ता गौरव्योन्योपि धर्मघोष इव ॥ भुतदुग्धाद्युपलब्धिः किमु सत्तरणाध्वनीनस्तु ॥ २ ॥ सर्वैशाख्यः पिता यस्य गुरुः श्रीपतिनामतः ॥ निरवयसवैवियानंदयोविधनंदपे ॥ [----- -----] ॥ ३ ॥</p> | धर्मकीर्तिः | २७२ | २-८ | १५०- ३०० | ... | संपूर्णम् |

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| २२ | शुद्धक्रियादिसंश्लेषशालिनस्तस्य काव्यराजस्य ॥ लघुबंधो वृत्तिरियं स्वपरोपकृतौ कृतार्थस्तु ॥ ४ ॥ रघुवंशकाव्यम्— | कालिदासः | १४०- १८९ | ३-५ | ४०-४२ | ... | अपूर्णम् |
| २३ | Ends— राज्ञी राज्यं विधिवदसिषद्भर्तुरव्याहताशा ॥ निर्मुक्तयः—मागधी | भद्रबाहु स्वामी | ६५ | ३-६ | ३६-४० | ... | अपूर्णम् |
| २४ | Begins— आभिणिबोहियनाणं सुयनाणं खेव उहिनारणं च ॥ तह मणपज्जवनाणं (केवलनाणं) च पंचमयं ॥ १ ॥ --- ८० पीठिज्वा । तित्थयरे --- ते वेदिज्जण सिरसा अत्थ पुहुत्तस्स ॥ तद्धि [तिहि] कहियस्स सुयनाणस्स भगवड निज्जुत्तिं कित्तइस्सामि ॥ ४ ॥ आवस्सगस्स इसकालियस्स तह उत्तरस्स [ज्जम्] मायारे सुयगडे निज्जुत्तिं वोछामि तथा दसाणं [च] ॥ ५ ॥ कप्पस्स य निज्जुत्तिं ववहारस्स य परमनिज्जणस्स ॥ सूरियपन्नत्तीए वोछं इस्सिभासियाणं च ॥ ६ ॥ एएस्सि निज्जुत्तिं वोछामि अहं जिणोवएसेणं ॥ आहर (ण) हेउकारणपयानिवहामिणं समासेणं ॥ ७ ॥ सामाइय निज्जुत्तिं वोछं उवएसिणं गुरुज्जणेणं ॥ आयरियपरंपराए आगयं अणुपुञ्जीए ॥ ८ ॥ निज्जुत्ति [जा] ते अत्था अं बद्धा तेण होइ निज्जुत्ति ॥ प्रश्नमरतिप्रकरणम् | [उमास्वातिवा- चकः] | ४-२७ | ४-५ | ५०-७० | ... | अपूर्णम् |
| | Ends— धर्मकथिका प्रसमरतिरार्याज्ञातत्रयं द्वादशोत्तरं पारिसमाप्तमिति ॥ प्रसमर- तिप्रकरणं समाप्तमिति ॥ मंगलं ॥ —प्रश्नोत्तररत्नमालिका— | [विमलचन्द्रसूरिः] | २ | ४-५ | ५०-७० | ... | अपूर्णम् |

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Ends—
जम्हा एसो सुद्धो अनियणो होइ भावियमईण ॥
तम्हा करेह सम्मं जह विरहो होइ कम्मणं ॥ ४४ ॥ पंचाशकप्रकरणं
क्षमासभिति ॥
—आराधनाप्रकरणम्—मागधी.....

अभयसूरिः

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४०-६६

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संपूर्णम्

Begins—
आलोयणोवयारं उच्चारा खामणा अणसणं च ॥
सुहभावणा नमोकारभावेणं चात्ति समणविही ॥ १ ॥

Ends—
इय अभयसूरिविरचयं आराहणपगरणं पढताण ॥
सत्ताण होइ नियमा परमा कलणनिष्कत्ती ॥ ८५ ॥
उपदेश प्र०—मागधी

यशोभद्रसूरिः

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४-६

७०-७६

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अपूर्णम् वृ.

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Begins—
नभिञ्जण महाभागं तिलोगनाहं जिणं महावीरम् ॥
लोयालोयमियंके सिद्धं सिद्धोवणं सत्थम् ॥
वोळं उवणसपणं कइइ अहं तदुवणसठ सुयमे ॥
भावत्थसारजुत्ते मंदमइविबोहणटाए ॥ २ ॥

Ends—
१११० अनियय सठावया
कालिकाचार्यकथा—आर्यबद्धा-मागधी

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६-७

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...

अपूर्णम्

२७

Begins—
॥ ॐ नमो वीतरागाय ॥
इयपडिणीअ कइतित्थउत्तं जयउं कालगायारियम् ॥
विज्जाणंदरिसीणय देविदोधम्मकित्तिधरो ॥ १ ॥
मगहेसु धरावासंमि वइरसीरोनिवो [भिधो] पि या तस्स ॥
सरसुंदरिचित्तुत्तो कालअ [कालिअ] सरसईउहिया ॥ २ ॥

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(17)

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
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| २५ | Begins— कः क्षुद्रु नालंक्रियते वृष्टावृष्टार्थसाधनपटीयान् ॥ कंठास्थितया विमलप्रकांतरजमालिकया ॥ १ ॥ | | | | | | |
| | Ends— प्रभोकररजमालेयं कंठगता कं न भूषयति ॥ १ ॥ | | | | | | |
| | —भाषकाधर्मविधिपञ्चाशाकम्—मागधी. | [हरिभद्रसुरिः] | २-४ | ४-६ | ४५-५२ | ... | अपूर्णम् |
| | Ends— जायह चारिकपरिणामो ॥ ४० ॥ | | | | | | |
| | —शिक्षाविधिपञ्चाशाकम्—मागधी..... | [स एव] | ३ | ४-५ | ४५-५२ | ... | संपूर्णम् |
| | Begins— नमिज्जण महावीरं जिणदीख्खाप विहि पवख्खामि ॥ | | | | | | |
| Ends— विरहं लज्जं कुणहं ॥ ४४ ॥ दीक्षाविधिपञ्चाशाकं समाप्तमिति ॥ | | | | | | | |
| —चैत्यवेदनाविधिपञ्चाशाकम्—मागधी. | [स एव] | ३ | ४-५ | ४७-५५ | ... | संपूर्णम् | |
| Begins— नमिजिणवज्जमाणं सम्मं वोळामि वंदणविहाणं ॥ | | | | | | | |
| Ends— विरहेण कीरोहं ॥ ४० ॥ चैत्यवेदनाविधिपञ्चाशाकमिति ॥ | | | | | | | |
| —पञ्चाशाकम्—मागधी. | [स एव] | ३८ | ४-५ | ४६-५४ | ... | संपूर्णम् | |
| Begins— नमिज्जण वज्जमाणं सावगधम्मं समासठ कोळं ॥ सम्मत्ताहंभावत्थसंगयं सुत्तनीहंए ॥ १ ॥ | | | | | | | |

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| २८ | कालिकाचार्यकथा—गद्यबद्धा—मागधी Begins-- अत्थि इहेव जंबूद्वीवे दीवे भरदे वासे वासे धरानामनयरं तत्थ य वहरि- वारसुंदरविहस [वेहय] विक्खा [दिक्खा] गुरू वहरसीहोनामराया तस्स य सयलंते उरप्यहाणी सुरसुंदरीनामदेवी. Ends— कप्यनिर्सीहकहावलिपभियणुसारेण रइय महा इसया कालयसूरिए बंधा वद्वावि सुणंतु मुणी ५ भी कालिकाचार्यकथा | | ९ | ९-७ | १२०- १२९ | ... | संपूर्णम् |
| २९ | जीवसमासप्रकरणम् सवृत्तिकम् Begins— टी० ॥ ई नमो वी तरागाय ॥ यः स्फुरकेवलकरैज्जंगतां निहन्य हाई तमः प्रकाटिताखिलतत्ववस्तुः ॥ नित्योदितोसुरवरैः स्तुतपादपद्मोपूर्वो रविर्विजयते स जिनेन्द्रवीरः ॥ १ ॥ मू० दस चोदस य जिणवरै चोदसगुणजणए नमसिच्चा ॥ चोदसजीवसमास[सं] समासणुक्कामिस्सामि ॥ १ ॥ Ends— टी० पर्यायात्मकत्वादिति गाथार्थः ॥२८०॥ तदेवमन्यापि प्रक्षेपगाथा सिद्धा- तानुसारेण व्याख्येया जीवसमासवृत्तिः समासा ॥ ग्रंथार्थ ६६२० संवत् ११६४ चैत्रशुदि ४ सोमयेह श्रीमदणहिलपाटके समस्तराजावलिविराजितमहारा- जाधिराजपरमेधरश्रीमज्जयासिहदेवकल्याणविजयराज्ये एवं काले प्रवर्त्तमाने यमनियमस्वाध्यायध्यानानुष्ठानरतपरमनैष्ठिकपंडितशे तांबराचार्यभट्टारकश्री- हेमचंद्राचार्येण पुस्तिका लि० श्री० | टी० [हेमचन्द्रसू- रिः अभयदेव- सूरिशिष्यः] | ११४ | ९-७ | ९०-६० | ११६४ | संपूर्णम् |

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| ३० | त्रिषष्टिशालाकापुरुषचरित्रस्य द्वितीयं पर्व कल्पसूत्रम्..... Begins— तेणं कालेणं तेणं समयेण Ends— परुवेइ पज्जोसवणाकप्यं नाम अज्जयणं सअठं सहेउयं ससुत्तं सअठं सउ- भयं सवागरणं भुज्जो २ उवदंसे इति वेमि ॥ ६३ ॥ पज्जोसवणकप्यो स- म्मत्तो । अठमज्जयणं सम्मत्तं । एकः सहस्रो द्विशतीसमेतः श्लिष्टस्तथा षोडशाभिर्विदंतु ॥ (श्री)कल्पसंख्या कथिता विशिष्टा विशारदैः पर्युषणाभिधस्य ॥ | हेमचंद्रसूरिः | ४० २-७७ | ६-७ ५ | ६६-७० ५० | | अपूर्णम् अपूर्णम् |
| ३२ | भावकाचिचारः कथासहितः..... | ..... | २-१२५ | ४-८ | ७२-७६ | ... | अपूर्णम् |
| ३३ | शाब्दानुशासनवृत्तेस्तृतीयाध्यायस्य प्रथमद्वितीयौ पादौ Begins— ॥ अर्हं ॥ नमस्पुरसोगतेः कः खपाफिरः सः गतिसंज्ञकयोर्नमस्पुरस्- Ends— तेन शिष्टप्रयोगोनुसरणीयः इत्याचार्यश्रीहेमचंद्रविराचितायां सिद्धहे- मचंद्राभिधानस्तोपज्ञशाब्दानुशासनवृत्तौ तृतीयस्याध्यायस्य द्वितीयः पादः समाप्तः ॥ श्रीमदुल्लभराजस्य प्रतापः कोपि दुःसहः ॥ प्रसरन् वैरिभूषेषु दीर्घनिद्रामकल्पयत् ॥ १ ॥ शुभं | हेमचन्द्रसूरिः | ४४२ | ५ | ५७-६० | ... | अपूर्णम् संपूर्णम् |
| ३४ | शुंभलीमतम्—संस्कृतार्थावृत्तबद्धम् Begins— ॥ ॐ नमः शिवाय ॥ सजयति संकल्पभवो रातिमुखशतपत्रचूर्वनभ्रमरः ॥ यद्यानुरक्तलनानयनांतविलोकनं वसतिः ॥ १ ॥ | शमोदरगुप्तः | १३ गता- नि १५ १६ १७ १८ १९ ४७ ५७ ५८ | ५ | ४८-७१ | ... | अपूर्णम् |

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| | <p>अवधीर्य दोषनिश्चयं गुणलेशे सन्निवेश्य मतिमार्याः ॥ शुंभल्यामतभेतदामोदरगुप्तविरचितं ऋणुत ॥ २ ॥ अतिखलु निखिलभूतलभूषणभूता विभूतिगुणयुक्ता ॥ युक्ताभियुक्तजनता नगरा वाणारसी नाम ॥ ३ ॥ वाराणस्योपि यस्यां पशुपतिमनु तुल्यतां याताः ॥ ५ ॥ योषिद्रूपं मालती नाम ॥ २० ॥ पेशलवचसां वसतिः लीलानामालयः स्थितिः प्रेम्णः ॥ भूमिः परिहासानामावसथो वक्रकथिकानाम् ॥ २१ ॥ सा शुभाव कदाचिद्भवलालयशृष्टदेशमधिरूढा ॥ केनापि गीयमानां प्रसंगवतितामिमामार्याम् ॥ २२ ॥ यौवनसौंदर्यमदे दूरेणापास्य वरवनिताभिः ॥ यत्नेन वेदितव्याः कामुकहृदयाज्जैनेपायाः ॥ २३ ॥ धृत्वाथ विपुलजघना मनसादं चकार मालती चिरम् ॥ अतिसांप्रतसुपदिष्टं सुहृदेवानेन साधुना पठता ॥ २४ ॥ तद्वत्त्वा प्रकाशो विकरालां कलितसकलसंसाराम् ॥ यस्याः कामिजनौघो दिवानिशी द्वारदेशमध्यास्ते ॥ २५ ॥ इति मनसि सा निवेश्य द्रुततरमवतीर्य वैशमनः शिखरान् ॥ विकरालाभवनवरं परिजनपरिवारिता प्रययौ ॥ २६ ॥ अथ विकरालीश्रतदशनां निघ्नहनुं स्थूलशिपिटनासाप्राप्तम् ॥ उत्स्वणचूचुकलक्षितशुष्ककुचस्थानशिथिलकृन्तितनुम् ॥ २७ ॥</p> | | | | | | |

गंभीरारक्तदृशं निर्भूषणलंबकृष्णयालीं च ॥
 कतिपयपांडुराशिकुरां प्रकटशिरासंततायतपीवाम् ॥ २८ ॥
 सितधौतवसनयुगलां विविधौषधिमणिसनाथगलसूत्राम् ॥
 तन्वीमंगुलिमूले तपनीयमयीं च बालिकां दधतीम् ॥ २९ ॥
 गणिकागणपरिकरितां कामिजनोपायनप्रसक्तदृशाम् ॥
 आसंयामासीनां विलोकयामास विकरालाम् ॥ ३० ॥
 अवलोक्य साविधाय क्षितिमंडललीनमौलिना प्रणतिम् ॥
 परिदृष्टकुञ्जलवार्त्तां समनुज्ञातासनं भेजे ॥ ३१ ॥
 अथ विरचितहस्तपुटा समभयमासनं समुत्सृज्य ॥
 इदमूचे विकरालामवसरमासाय मालती वचनम् ॥ ३२ ॥
 विदधासि हरिमकौस्तुभमहारिं रश्मिगजनाथमर्मरं व्रम् ॥
 अब्रविणं ब्रविणपतिं नियतं यतिगोचरे पतितम् ॥ ३३ ॥
 अयमेव बुद्धिविभवः

Ends—

१०० शुन्वासि घटपुत्रः प्रियाप्रियं प्रीतिमान् स्मितप्रथनम् ॥
 निजगाद चारुभाषिणि गीतिकसमयसंभितं कथितम् ॥ १०८ ॥
 अभिनयं सा तथेति प्रययौ पद्मावती निजं भवनम् ॥
 अकरोच्च विदितकार्यं युक्तावसरे मनो
 योगशास्त्रस्य टीकाटिप्पनकम्

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Begins—

॥ अहं ॥ योगशास्त्रस्य टीकाटिप्पनकम् ॥ सोडेति कथं सहिष्यते
 सरस्याभिति

Ends—

तुल्यता ॥ अध्यात्म्ये अध्यात्मशास्त्रोपनिषद्भिरि अर्थपरिसमाप्तिकं वाक्य-
 पदमुच्यते ॥ ६५ ॥ मंगलं महार्थीः ॥ ६५ ॥ ६५ ॥ शुभं भवतु लेखकपाठ-
 कयोरेव ॥

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संपूर्णम्

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| ३६ | <p>योगशास्त्रविवरणम्—द्वितीयप्रकाशस्य ॥ Begins— ॥ अर्हं ॥ गृहिधर्मोय कल्पत इत्युक्तं । गृहिधर्मेश्च आवकाधर्मः ॥ Ends— यथापवर्गं ॥ ४० ॥ ११९ ॥ ७ ॥ इति परमार्हतश्रीकुमारपालभूपाल- शुश्रूषिते आचार्यश्रीहेमचंद्रविरचिते अध्यात्मोपनिषत्त्रयि संजातपट्टबंधे श्री- योगशास्त्रे स्तोत्रोपसंज्ञे द्वितीयप्रकाशविवरणं ॥ ७ ॥ मंत्रार्थं ॥ ३१०० ॥ मंगलं महाश्रीः ॥ भद्रं ॥ आसीचंद्रकुलांबरैकतरणिः श्रीमानदेवाभिध- स्तद्वंशे प्रभुमानतुंगगणभृत् प्राज्यप्रभाषः प्रभुः ॥ तत्राजयत बुद्धिसागरगुरुः प्रद्युम्नसूरिस्तत- स्ताच्छिष्योजनि देवचंद्रगणभृद् गच्छामर्णाविश्रुतः ॥ १ ॥ श्रीदेवचंद्रस्य मुनीश्वरस्य जातो सुशिष्यो जगति प्रशिष्यो । श्रीमानदेवः प्रथमो गणेशः श्रीपूर्णचंद्रो गणभृत्तथान्यः ॥ २ ॥ यः सैद्धांतिकमौलिभूषणमणिर्विद्वज्जनाप्रेसरः संतोषोत्तमरत्नरजिततनुः श्रीमानदेवः प्रभुः ॥ यच्चैतःकलयापि नो विलिखितं [तः] सत्पापलीलावती— वेदबोधनचारुषीक्षितसर[सर] श्रेणीभिरात्मोद्भवः ॥ ३ ॥ श्रीपूर्णचंद्रसूरेर्गोत्रादिगोवृंदनाशिनी ॥ ब्रह्मनिघ्नोपि सौम्याद्गो यासूत परमं वृषम् ॥ ४ ॥ श्रीमानदेवसूरेः पट्टेजनि मानतुंगसूरिगुरुः ॥ विधिरिव भवांतकारी नरकद्वेषी स विष्णुरिव ॥ ५ ॥</p> | हेमचन्द्रः | २४२ | ५-६ | ५३-५६ | १२९२ | संपूर्णम् |

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अन्यच्च ॥

धर्कटवंशसुभानिधिचंद्रः भेष्टी गणियाको निस्तंद्रः ॥

तस्य गुणभी(ः) समजानि जाया दक्षसुतेव सदैव विमाया ॥ ६ ॥

तस्यांगजैका सुमहत्तरा या प्रभावतीसंज्ञमहत्तरायाः ॥

पार्थेगृहीत्वंच महाव्रतानि प्रयुञ्जसुरेः सुगुरोः करेण ॥ ७ ॥

जगन्भीरुदयभीश्रीचारिचभीमहत्तरा(ः)

क्रमेण तासां सर्वासां पादपद्ममधुव्रता ॥ ८ ॥

सा निमैलमतिगणिनी रम्यां श्रीयोगशास्त्रसदृतेः ॥

द्वैतप्रकाशखंडस्य पुस्तिकां लेखयामास ॥ ९ ॥

श्रीमान्तुंगसुरेः पट्टस्थितपद्मेवसूरीणाम् ॥

तां प्रवचनरसपार्थं प्रददौ पुण्याय पुण्यतराम् ॥ १० ॥

क -- संवत् १२९२ वर्षे कार्तिक शुद्धे ८ रवौ धनिष्ठानक्षत्रे योगशास्त्रवृत्ति-

द्वितीयप्रकाशस्य लिखितेति ॥ शुभं भवतु ॥

३७

शाब्दानुशासनवृत्तिः—पाद ४.....

Begins—

॥ अहं ॥ वृद्धिरारौदौत् आकार आर् ऐकार औकारश्च प्रत्येक वृद्धिः
संज्ञा भवति माष्टि । याच्यं । दाक्षिः । कारयति । कार्य

Ends—

क्षीरीयति दानाय ॥ ७३ ॥ इत्याचार्यहेमचंद्रविरचितयां सिद्धहेमचंद्राभि-

धानस्वोपज्ञानदानुशासनवृत्तौ चतुर्थाध्यायस्य तृतीयः पादः समाप्तः ॥

कर्णं च सिंधुराजं च निर्जित्य युधि दुर्जयम् ॥

श्रीभीमेनाधुना चक्रे महाभारतमन्यथा ॥ ३ ॥

३८

त्रिषष्टिशालाकापुरुषचरिचान्तर्गतसप्तमपर्व
हैमचंद्रः

Begins—

॥ अहं ॥ ३ ॥ नमः सर्वज्ञाय ॥

हैमचंद्रः

२०८

४-६, ५२-५६

संपूर्णम्

हैमचंद्रः

३०६

४-७, ५५-६५

१३१८ संपूर्णम्

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| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|--|----------------|----------------|----------------------------|------------------------------|------|-----------|
| | <p>अथ भीस्रतस्वामिजिनेइस्यांजनयुतेः ॥ हरिवंशशृगांकस्य तार्थे संजातजन्मनः ॥ १ ॥ बलदेवस्य पद्मस्य विष्णोर्नारायणस्य च ॥ प्रतिविष्णो रावणस्य चरितं परिकीर्त्यते ॥ २ ॥</p> <p>Ends— पर्वतधरिषेणचक्री ॥ ३२ ॥ इत्याचार्यहेमचंद्रविरचिते त्रिषष्टिशालाकापुरुषचरिते महाकाव्ये सप्तमपर्वणि हरिषेणचक्रवर्त्तचरितवर्णनो नाम द्वादशःसर्गः ॥ - - - त्रयोदशः सर्गः ॥ समाप्तं चेद् सप्तमं पर्वं ग्रंथाग्रं ३८८८ संवत् १३१८.</p> | | | | | | |
| ३१ | <p>नेमिनाथचरित्रम्—मागधी</p> <p>Begins— ॥ नमः श्रीमदारिष्टनेमये ॥ अञ्जवि जस्स पवत्तइ धम्मो नीइय भरहवासम्मि ॥ तं पढम जिणवरं पणिवयामे निरहलियदुरिहुहं [दरिओहं ॥ १ ॥</p> <p>Ends— सद्यु[ञ्जु]त्तमरयणगुणे वल्लवो गणइ नूणं नीइं विणयं धम्मं कामं सिर्वपि हुः कल्लणं साहइ सिरिनेमिजिणचरियं - - - पावइ सासयं ठाणं ॥ इति नवभव- प्रतिबद्धधीमनेमिजिनाख्यानकं शतैकाधिकं पंचसहस्रं समाप्तं ॥ मंगलं महाथीः ॥</p> | गुणवल्लभः | २७६ | ४-६ | ६०-६५ | | संपूर्णम् |
| ४० | <p>पञ्चसंमहटीका</p> <p>Begins— ॥ नमो कीतरागाय ॥</p> | मलयगिरिः | २६९ | ५-६ | ६२-६६ | ... | संपूर्णम् |

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|----|--|-----------------------|-----|-----|-------|-----|-----------|
| | अने -- मदाह -- समस्तविज्ञातजगत्स्वभावम् ॥ विध्वस्तनिःशेषकुतीर्थिमानं प्रणम्य वंदे जिनवन्द्यमानम् ॥ १ ॥..... यथार्थवाद् विवृणोमि पंचसंग्रहमतिनिपुणगभीरमल्पबुद्धिरपि Ends— तुंदयत्यः प्रथामं ४६३१ ॥ ७ ॥ इति श्रीमलयगीरिविराचितायां पंचसंग्रह- टीकायां बंधव्यप्ररूपणाद्वारे तृतीयं समाप्तमिति ॥ | | | | | | |
| ४१ | प्रबन्धनसारोद्धारवृत्तिः— द्वार ६७-१४२ Begins— इदानीं करणति सप्तषष्टं द्वारमाह पिंडविसोही समिद्धं Ends— इदानीं लोगसरूवंति त्रिषत्वार्त्तसादधिकज्ञाततमं द्वारमाह गाथात्रयं माघ- वईएतलाउई - - - - | सिद्धसेनाविवा- करः | २१२ | ४-५ | ५२-५५ | ... | अपूर्णम् |
| ४२ | उपवेशामाला Begins— ॥ नमः सर्वज्ञाय ॥ सुयदेवर्यं च वंदे यासुपसापणासिखियं नार्ण ॥ अन्नं पवयणदेवी संतिकरि तं नमूंसाभि ॥ १ ॥ Ends— अक्षरमेत्सस जइवि दायारं सोन्ववइ लक्षके दुहपठरे दारुणे नरए ॥५४२॥ उपदेशामालामकरणं समाप्तमिति ॥ —धर्मोपवेशामाला Begins— ॥ नमो जिनाय ॥ सिज्जडमज्जवि सुयदेवि तुज्ज भरणाउ सुंदराज्जति ॥ धम्मोवएसमाला विमलगुणा जयपडायम्भ ॥ १ ॥ जिगसिद्धसूरि उवज्जायसाहसुयदेविघनाणाणि ॥ धम्मोवएसमालं थोऊण भणाभि सुयविहिणा ॥ २ ॥ | | १८० | ४-५ | ५०-५५ | ... | संपूर्णम् |
| | | यशोवेशसुरिः | ... | ... | ... | ... | |

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| | Ends— सङ्भेएण जमाली पुञ्जोगहिय ह्वङ्ग गोविंदो ॥ संसाग्गि सागाभिक्खू गोठामहिलाभिनिवेसे ॥ १०० ॥ धम्मोपदेशमालाप्रकरणं सम्मत्तं ॥ | | | | | | |
| | —क्षेत्रसमासप्रकरणम् | जिनभद्रगणिः | ... | ... | ... | ... | ..... |
| | Begins— नमिऊण सजलजलहरनिभस्स णं वद्धमाणाजिणवसभम् ॥ समयखेत्तसमासं वोच्चाभि गुरुवपसेण ॥ १ ॥ | | | | | | |
| | Ends— जंबूहीवोळक्खं खेत्तसमासस्स पढमउद्देशो ॥ पढणे जाणसमत्तो ताण समत्ताइ दुक्खार्हं ॥ ९० ॥ क्षेत्रसमासप्रकरणं समाप्तमिति ॥ | | | | | | |
| | —संघहणी | जिनभद्रगणिः | ... | ... | ... | ... | ..... |
| | Begins— निठवियभठकम्मं वीरं नमिऊण तिगरणविसुद्धम् ॥ नाणमणंतमहत्थं तासंगहणिनामेण ॥ १ ॥ | | | | | | |
| | Ends— बेमि यञ्च सुयहरोहिं तहेव सुयदेवया पऊ ॥ ९ ॥ | | | | | | |
| | —कर्मस्तवः | [जिनवत्तभः] | ... | ... | ... | ... | |
| | Begins— ॥ नमिऊणाजिणवारिंद ॥ | | | | | | |

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| Ends— दिसठ वरनाणलंभं दंसणसुद्धिं समाहिं च ॥ ५४ ॥ कम्मस्तवः समाप्तः ॥ | | | | | |
| —कर्मविपाकः | [जिनवल्लभः] | ... | ... | ... | |
| Begins— बवगयकम्मकलंकं वीरं नामिडण कमगइकुसलम् ॥ बोछं कम्मविवागं गुरुवइठं समासेणं ॥ १ ॥ | | | | | |
| Ends— एयं गाहाणसयं छावठिं एउ पठिडण ॥ जो गुरु पुछइ नाही कम्मविवागं तु सोअइरा ॥ १६७ ॥ कम्मविपाकः समाप्तः ॥ संगलं महाभीः ॥ | | | | | |
| —सत्तरिका प्रकरणम्—वा षष्ठः कर्मग्रन्थः—मागधी | चंद्रमहत्तराचा- | ... | ... | ... | ..... |
| Begins— सिद्धपएहि महत्थे (त्थं) बंधेदयसंतपगडिठाणाए [णं] ॥ बोछं सुण संखेवं निस्संदि [दं] दिठिवायस्स ॥ १ ॥ | र्यकुतगाथा ७० तच प्रक्षिसगा- थाकर्ता देवेन्द्रा- चार्यः | ... | ... | ... | ..... |
| Ends— जो एत्थ [जत्थअ] पडिपुत्रो अत्थो अप्पागमेण बंधोति [बद्धोत्ति] ॥ तं खमिडण बहुसुया पूरे उणं परिकहिनु ॥ ७७ ॥ सत्तरिका सम्मत्ता ॥ | | | | | |
| —सद्यगं | जिनवल्लभः | ... | ... | ... | ..... |
| Begins— अरिहंते बंदिता अनुत्तरक्रमे पणमिडण ॥ बंधसयगे निबद्धं संगहमिणमो पवक्खाभि ॥ १ ॥ | | | | | |
| Ends— इय कम्मपगडि पगयं संखेगुहिठानिनुय महत्थम् ॥ जो उवउं जइ बहुसो सोही बंधमोक्खत्थम् ॥ सद्यगं सम्मत्तं ॥ १३९ ॥ | | | | | |

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| | —आगामिकवस्तुप्रकरणम्—मागधी Begins— ॥ निछिन्नमोहपासं पसरियविमलोभ [विमल] केवलप्र [प्य] यासम् ॥ पणयजणपूरियासं पणमिन्तु जिणपासम् ॥ १ ॥ वोछामि जीवमग्गणगुणता [ठा]णुवडंगजौगलेसाई ॥ किंभिगुरूवएसा सन्नाणसुह्वाणहेडानि ॥ २ ॥ Ends— जिणवल्लहोवणीयं जिणवयणामयसमुहविदुमिमम् ॥ हियकेसिणा वुहजणा निसुणंतु गुणंतु जाणंतु ॥ ८६ ॥ इत्यागामिकवस्तुप्रकरणं समाप्तम् ॥ | जिनवल्लभगणिः | ... | ... | ... | ... | संपूर्णम् |
| | —नवपद्यम्—मागधी Begins— ॥ नमिडण वरुमाणं मिळं सम्मं वयाइ संलेहा ॥ नवभेयाई वोळं सद्दुणमणुग्गहटाए ॥ १ ॥ Ends— इइ नवपयं तु नेयं लिहियं सीसेण ककसूरिस्स ॥ गणिणा जिणचंदेण सरणाठिमणुग्गहठं च ॥ संलेहणा सम्मत्तम् ॥ १४० ॥ नवपयं सम्मत्तम् ॥ | जिनचंद्रगणिः ककसूरिधिष्यः | ... | ... | ... | ... | संपूर्णम् |
| | —सत्तठाय्या—मागधी Begins— बंदांमि सव्वजुजिणदवाणी प्रसन्नगंभीरपसन्थसन्था ॥ जुत्तीजुया अं अभिनन्दयन्तो नंदंति संता तहतं कुणता ॥ १ ॥ | ..... | ... | ... | ... | ... | संपूर्णम् |

| | | | | | | |
|----|--|--------------|-----|-----|-----|----------------|
| | Ends— | | | | | |
| | सावियार्णति सत्तमं ठाणं ॥ | | | | | |
| ४३ | कर्ममन्थ—मागधी ..... | ..... | ८९ | ... | ... | ... |
| | धम्मिल्लचरित्र—मागधी..... | ..... | ... | ... | ... | ... |
| | मध्ये ॥ भणियं धम्मिल्ल तुमई -- जंबुदीवे दीवे भरहे वासे भरुयन्टं नाम नयरं तच्चय [तत्थय] राया जियसच्छनामा भज्जा य से धारिणी नाम तत्थय नयरे वईकुल - - - - | | | | | |
| ४४ | कल्पसूत्रम्—मागधी ..... | ..... | १६४ | ... | ... | संपूर्णम् |
| | Begin— | | | | | |
| | ॥ तेणं कालेणं तेणं समएणं | | | | | |
| | Ends— | | | | | |
| | भुज्जो २ उवदंसे इति वेमि ॥ पज्जोसवणाकप्यो सम्मत्तो ॥ | | | | | |
| | —कालिकाचार्यकथा—मागधी | महेश्वरसूरिः | ... | ... | ... | १३६५ संपूर्णम् |
| | Begin— | | | | | |
| | ॥ पडिसि इमि कुणतो भाणाए दम्बखेत्तकालस्स ॥ सिज्झइ विसुद्धभावो कालियसूरिस्स जं भणियम् ॥ २ ॥ | | | | | |
| | Ends— | | | | | |
| | नित्यं सकालकः ॥ ५२ ॥ इति श्रीपत्नीलगळे महेश्वरसुराभिर्विरचिते कालिकाचार्यकथा समाप्ता ॥ नृपविक्रमकालातीत सं० १३६५ वर्षे भारतपदे— | | | | | |
| ४५ | कल्पसूत्रम्—मागधी | | ९१ | ... | ... | |
| | Begin— | | | | | |
| | ॥ उं नमः सर्वज्ञाय ॥ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पंचहत्तरे हुत्था तंज्रहा | | | | | |

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| | Ends— बहूणं देवाणं बहूणं देवीणं मज्झगए चेव एवमाइक्खइ एवं भासइ एवं पन्नवेइ एवं पक्खेइ पज्जोसवणाकप्यो नाम अइयणं सअठं सहेठअं सकारणं समुत्तं सअत्थं सवभयं सवागरणं भुज्जो २ उवदंसे इति वेमि ॥ अट्टमहा [ज्ज] यणं समत्तं पज्जोसवणा कप्यो सम्मत्तो ॥ इत्येवं ग्रंथसंख्या षोडससतानि पंचत्यधिकामि १६०५ इ० ग्रंथसंख्या ॥ मंगलं महाभीः ॥ | | | | | | |
| ४६ | कालिकाचार्यकथा—श्लोकबद्धा—मागधी..... Begins— अत्थित्थ भरहे वासे कमलाकेलिमादिरे ॥ तिलयं भूपुरंधीण धारावासं महापुरं ॥ १ ॥ Ends— सुपत्रेण निम्मिया सूरिणा भावदे[ए]ण एसा संखेवउ कहा । १०० ॥ इति श्रीभावदेवसूरिकृतं कालिकाचार्यकथानकं समाप्तमिति ॥ | भावदेवसुरिः | ११ | ... | ... | ... | ..... |
| ४७ | भयहरस्तोत्रम्—मागधी..... Begins— नमिऊण पणयसुरगणञ्चडामणिकिरणरंजिअं मुणिणो ॥ चलणजुअलं महाभयपणायणं सथवं वोच्छं ॥ १ ॥ Ends— अयो पासि[स]जिणो ॥ २२ ॥ भयहरणं समाप्तम् ॥ —परमपमोद्या—मागधी..... | मानतुंगाचार्यः | ६७ | ... | ... | ... | ..... |

Begins—

॥ जइआ समणभयन्वो महावीरे जियुत्तमे ॥
लोगनाहे प [स] यं बुद्धे लोगं शिय विबोहिणे ॥ १ ॥

Ends—

अह्माणं देउ निच्छुई ॥ २० ॥ इयपरमपमोया ॥

—अजितत्थातिस्तवः—मागधी

[नन्दिषेणमुनिः]

... ..

Begins—

॥ अजियं जियसम्भयं संति च पसंतसम्भयपावम् ॥
जगगुरुसंतिगुणकरे दोवि जिनवरे पणिवयामि ॥ १ ॥

Ends—

आयरं कुणह ॥ ४० ॥ अजितत्थातिस्तवं समापम् ॥

—एकवीसठाणम्—मागधी

सिद्धसेनसूरिः

... ..

Begins—

॥ उं नमो वीतरागाय ॥
चवणविमाण नयरी जणगा जणणी य रिक्खा ॥
रासीउ लंछण पमाण आउं वणंतर दिक्ख तव भिक्खा ॥ १ ॥
नाण ठाणं गणहर मुणि अज्जियसंख जक्ख देवीडे ॥
सिद्धिठाणं च कमेण वसहिमो जिनवरिंदाणं ॥ २ ॥

Ends—

इय एकवीसठाणा उद्धरिया सिद्धसेणसूरीहिं ॥
चउवीसजिनवराणसस[णं असेस] साह[हा]रणाभणियं [या] ॥ ६९ ॥
एकवीसठाणं सम्मत्तम् ॥

—वूसमकंडिका—मागधी

Begins—

॥ उं नमो वीतरागाय ॥
नमि उण जिनवराणं णिज्जियसमणाणिम्मत्तानं ॥
वोउं दुसमगंडी गुरूवएसाणुत्तारेण ॥ १ ॥

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|---|-------------------|----------------|----------------------------|------------------------------|------|-------------|
| | Ends— आरंभोजवच्छेव । दूतमकांडिकी समाप्ता गाहा ८३ ग्रंथाम् १०३ —सासयजिणधूर्त—मागधी | सिद्धसेनसूरिः | ... | ... | ... | ... | ..... |
| | Begins— सासयजिणगाहभवणाणि Ends— भरहाइमणुयमहिया मोहारिमत्तमहिय महेय ॥ सिरिसिद्धसेणसूरीहं संधुया सिवसुहं हितु [दितु] ॥ ३४ ॥ —उपवेशमाला—मागधी | धर्मशासगणिः | ... | ... | ... | ... | ..... |
| | Begins— नमिऊण जिणवरिंदे इदनारिंददक्षिण तिलोयगुरू ॥ Ends— गाहाणं सव्वगं पंचसया चैव बायाला ॥ ५४२ ॥ —आवकप्रतिक्रमणसूचम्—मागधी | | | | | | |
| ४८ | Begins— करेमि भंते सामाइयं सव्वं जोगं पच्चक्खामि सिद्धांतविचाराः..... | चंद्रकीर्त्तिगणिः | ८१ | ४ | ५६ | ... | अपूर्णम् इ. |
| | Ends— शिष्याभोजदिवाकरस्य पुरतः श्रीधर्मचोषमभोः सिद्धांतं विमलाख्यसूरिगणभृत्सिष्येण संशृण्वता ॥ स्मृत्यर्थं गणिचंद्रकीर्त्तिकृतिना केचिद्विचारावराः संत्येते परिपिडिता[ः] परिलसन्सिद्धांतरन्नाकरान् ॥ इति निःशेषसिद्धांतविचाराः सहस्रद्वयमानाः समाप्ताः ॥ | | | | | | |

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| ४९ | सिद्धांतोद्धारद्वितीयखण्डः | चंद्रकीर्तिगणिः | ११० | ४६ | ५६-६४ | १२१२ | संपूर्णम् |
| ५ | Begins— व्यवहारे सतमस्य समर्थितानि अष्टमे तु उच्चारणं पासवर्ण Ends— दढगलिभोयपोत्ती सदसवन्त्यति भणियं होइ रालगकंम् ॥ संवत् १२१२ आषाढवदि १२ गुरौ लिखितेय सिद्धांतोद्धारपुस्तिका लेख- कदेवप्रसादेनेति ॥ ग्रंथायं १६७० द्वितीयखंडं ॥ शिष्याभोजवनप्रबोधनरवेः श्रीधर्ममघोषप्रभोः [भो] वैकान्तभोजविनिर्गताः कतिपयाः सिद्धांतसन्का अभी ॥ पयोयागणिवंद्रकीर्तिकृतिना संचित्य संपिडिताः स्वस्य श्रीविमलाख्यसुरेगणभृत्सिष्येण चिताकृते ॥ | | | | | | |
| ६० | धर्माभ्युदयनामकमहाकाव्यम्—संघपतिचरितमित्यपरनामकम् | उदयप्रभसूरिः | ३८० | ३-५ | ६० | ... | संपूर्णम् |
| | Begins— ॥ ॐ नमः सर्वज्ञाय ॥ अहंलक्ष्मीं स्तुमः श्रेष्ठपरमेष्ठिपदम[दम् य]त्पुरः किंकरायंते सुरासुर- नरधियः ॥ १ ॥ Ends— नित्यं व्योमनि - - सौरभ्यप्रसरं चिरं कलयतात् किंजल्कलक्ष्मीपदम् ॥६२॥ इति श्रीविजयसेनसूरेशिष्यश्रीमदुदयप्रभसूरिविरचिते श्रीधर्माभ्युदयनाम्नि श्रीसंघपतिचरिते लक्ष्म्यके महाकाव्ये श्रीवस्तुपालतीर्थयात्रोत्सववर्णनो नाम पंचदशः सर्गः ॥ - - - सरारं ३ | | | | | | |
| ६१ | अनुष्ठानविधिः ..... | ..... | १२४ | ३-५ | ४० | ... | संपूर्णम् |
| ७ | Begins— ॥ ॐ नमो वीतरागाय ॥ | | | | | | |

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|---|----------------|----------------|----------------------------|------------------------------|------|--------------|
| | नमिऊण तिलोयगुहं लोयालोयपयासयं वीरम् ॥ विभ्रमविणासहेतुंगुटाणविधिं पत्रख्खामि ॥ १ ॥ Ends— पारे यच्चंति ॥ ७५ ॥ इय एसो अटोन्नरपोसहविही सम्मसो ॥ ७५ ॥ श्लो० १०४९ ॥ | | | | | | |
| ५२ | कर्मविपाकः | गर्गमहर्षिः | २५ | ३ | ३०-३५ | ... | अपूर्णम् कु. |
| | Ends— कम्मविवागं तु सो अहरा ॥ ७५ ॥ १६८ ॥ कर्मविपाकः समाप्तः ॥ | | | | | | |
| ५३ | भगवतीसूत्रम् ..... | ..... | ५-१३८ | ५-७ | ५५-६५ | ... | अपूर्णम् कु. |
| ५४ | उपदेशपदानि | हरिभद्रसूरिः | २८-५ | ५ | ६० | ... | अपूर्णम् |
| | Ends— लेसुहेसेण उवदेसपयाइ इं समख्खाया ---या उद्धरिऊणं मंदमतिविबो- हणठाए जाइणिम[म्म]यहरियाए रइता एतेउ धम्मपुत्तेण हरिभहायरिएणं भवविरहं इच्छमाणेणं ॥ हरिभद्रसूरि [रेः] कृतिः ॥ ७५ ॥ गाथानां १०४०. | | | | | | |
| ५५ | त्रिषष्टिशालाकापुरुषचरित्रस्थाष्टमं पर्व..... | हेमचंद्रसूरिः | २३४ | ३-५ | ८१-८५ | ... | संपूर्णम् |
| | Begins— ॥ अहं ॥ उं नमो विश्वनाथाय जन्मतो ब्रह्मचारिणे ॥ कर्मवर्णविवनछेदनेमये रिटनेमये ॥ १ ॥ Ends— विस्मयाय तिलोस्याः । १२८ | | | | | | |

| | | | | | | | |
|----|--|----------------|-----|-----|-------------|------|-----------|
| ५६ | तस्यैव दशमं पर्वं Ends— संवत् १३२४ वर्षे मार्गवादि १३ रवावयेह श्रीमदुज्जय [यि] न्यां श्रीम- हावीरचरितपुस्तकं सा देवसिंहिन मातुः श्रेयोर्थं लिखायितम् ॥ | हेमचन्द्रसूरिः | २६६ | ३-६ | ८० | १३२४ | संपूर्णम् |
| ५७ | पाक्षिकप्रतिक्रमणसूत्रस्य चूर्णिवृत्ती Begins— ॥ नमः सरस्वत्यै ॥ शिवशैकनिमित्त - - - नत्वा ॥ वक्ष्यामि सुखबोधाय पाक्षिकसूत्रस्य वृत्तिमिमाम् ॥ १ ॥ Ends— सेसं देवसियं पूर्ववन् कुर्वीति यावन्समाप्तमिति ॥ अनुष्टुपु[ष]भेदेन छंदसा ग्रंथार्थं चत्वारि शतानि ॥ पाक्षिकप्रतिक्रमणचूर्णिवृत्तिग्रंथार्थं ३१०० एकत्रिंशत् शतानि ॥ संवत् १२९६ वैशाखसुदि ३ गुरौ इह वीजापुरे श्रीनागपुरीयश्रावकैः पौषधशाखायां सिद्धांतशास्त्रं पूज्यश्रीदेवदत्तसूरिभूविनयचंद्रसूरिउपाध्यायश्रीदे- वभद्रगणित्याख्यानतः संसारासारतां विचिन्त्य सर्वज्ञोक्तशास्त्रं प्रमाणमिति मनसा विचिन्त्य श्रीनागपुरीयवरहूडियासंताने सा० आसदेव सा० नेमडसुत सा० राहडजयदेव सा० सहदेव तत्पुत्र सा० बोढागोसल सा० रोहडसुत जि- णचंद्र धणेसर लाहडदेवचंद्रप्रभृतीनां चतुर्विधसंघस्य पाठनार्थं वाचनार्थं च आत्मश्रेयोर्थं लिखायितम् ॥ | ..... | ७८ | ४-७ | १२० | ... | ..... |
| ५८ | ज्ञाताधर्मकथाद्यंगचतुष्टयसूत्रवृत्तयः Begins— ॐ० ॥ नमो जिनागमाय ॥ ॐ नमो गणाधिपतये ॥ नत्वा श्रीमन्महावीरं प्रायोन्यग्रंथवीक्षितः ॥ ज्ञाताधर्मकथांगस्यानुयोगः कश्चिदुच्यते ॥ १ ॥ | अभयदेवसूरिः | ३३० | ४-७ | १२०- १३० | १२८४ | संपूर्णम् |

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
|-----|---|----------------|----------------|----------------------------|------------------------------|------|----------|
| | <p>मू० ॥ नमो सुयदेवाए ॥ तेणं कालेणं तेणं समएणं चंपाय णयरी पुत्रभदचेइ ॥ टी० श्रीवर्द्धमानमानम्य व्याख्या काचिद्विधीयते ॥ उपासकदशादीनां प्रायोभंथांतरिक्षिता ॥ १ ॥</p> <p>Ends—</p> <p>मू० ॥ सयं संबुद्धेणं परिपोन्तिमेणं परिससीहेणं धम्मकहासुयकंधो सम्मत्तो दसहिं वग्गेहिं नायधम्मकहा सम्मत्ता ॥ ६५ ॥ ग्रंथसंख्या ४०६४ ॥ टी० ॥ पुंडरियमहारिसिञ्ज जहा ॥ इत्येकोनविंशतितमं ज्ञातं विवरणतः समाप्तम् ॥ ९ ॥ निर्वृतिककुलनभस्तलचंद्रद्रोणाख्यसूरिमुख्येन ॥ पंडितगणेन गुणवत्त्रियेण संशोधिता चेये[यम्] १० ॥ एकादशसु [श] तेष्वथ विज्ञान्यधिकेषु विक्रमसमानां ॥ अणहिलपाटकनगरे विजयदशम्यां च सिद्धेयम् ॥ प्रत्यक्षरं निरूप्यास्या ग्रंथमानं विनिश्चितम् ॥ अनुष्टुभां सहस्राणि त्रीणि सप्तशतानि च ॥ मू० अनुत्तरोववाइयदसार्णता सम्मत्ततो । नवमं अंगं सम्मत्तं ॥ टी० शेषमंतकूटशांगवदिति ॥ अनुत्तरोपपातिकाख्यातं नवमांगप्रदेशविवरणं समाप्तमिति ॥ शब्दाः केषुचन नार्थतोपि विदिताः केषुचु पर्यायतः तत्राथोनुगतैः समूह्य भणतो यज्जातमागःपदम् ।</p> | | | | | | |

शुलावत्र तकाज्जिनेभ्रवचोभाषाविधे कोविदैः
संशोध्यं विहितादरौर्जनमतोपेक्षा यतो न क्षमा ॥ १ ॥
प्रत्यक्षरं निरूप्यास्य ग्रंथमानं मुनिश्चितम् ॥
वृत्तीनां तिसृणां श्लोकसहस्रं त्रिंशताधिकम् ॥
मंगलं महाश्रीः ॥

संवत् ११८४ माघ शु १ रवौ अथोह श्रीमदणाहिलपाटके महाराजाधिराज-
भीविजयसिंघदेवकल्याणविजयराज्ये ज्ञाताधर्मकथाद्यंगवृत्तिलिखितेति ॥

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सुगडांगवृत्तिः सूत्रनिर्मुक्तिसाहिता

Begins—

टी० ॥ ॐ नमः सर्वज्ञाय ॥
स्वपरसमयार्थसूत्रकमनंतगपर्ययार्थगुणकलितम् ॥
सूत्रकृतमंगमनुलं विवृणोमि जिनात्रमस्कृत्य ॥ १ ॥
नि० ॥ नमो जिनाय ॥
तित्थयरे जिणवरे सुतकरे गणहरे य नमिर्ऋण ॥
सुयगडस्स भगवर्द्धं निज्जुत्तिं किच्चइस्सामि ॥ १ ॥

Ends—

टी० चरणद्विड साहुत्ति समाना चेर्यं सूत्रकृतद्वितीयांगस्य टीका कृता चेर्यं
भीशीलांगाचार्येण शहरिगणिसहायेन ।
यद्वासमत्र पुण्यं टीकाकारिण मया समाधिभृता ॥
तेनापितन [त] मस्को भव्यः कल्याणभागभवतु ।
सर्वैषं १३८००
नि० सुयगडस्स चि [बि] इड सुयकंधो सम्मत्तो ।
सम्मत्तं च सुयगडनिहारणं विद्मंगं ॥
ग्रंथतः श्लो ॥ २६५ ॥

शीलांगसूत्रिः

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संपूर्णम्

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| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
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| ६० | <p>संपञ्जितानां विहरइ वेमि ॥ नालंदरज्जं सम्मत्तं । सम्मत्ताणि महज्झयणाणि चोदससयाणि ॥ सम्मत्तं सुयगडं सूत्तं । गाहाए एक्कवीससयाणि सर्वजातमूत्रे श्लोका २६२५ । सर्वसंख्याजातश्लोका १६६०० ॥ संवत् १३२० वर्षे भाद्रपदवदि २ रत्तावचेह वीजापुरे ॥</p> <p>भुवनसुन्दरीकथा—मागधी</p> <p>Begins— ॥ नमः सर्व्वेज्ञाय ॥ पट्टमं क्षिय पट्टमजिणस्स नमह नहमणिमड रमणीयम् ॥ अंकुरियमोख्वपायवर्वायनिहारणं व पयकमलम् ॥ १ ॥ सिरिपा(य) लिच्छकइ बन्धहट्टिहरिभइसूरिप्यमुहाण ॥ किं भणिमो उणज्जवि न गुणेहिं समो जए मुकई ॥</p> <p>Ends— सिवमलयमक्षयसुहं मोख्खंनिरावाहं एत्थ समप्पइ सिरिभुयणसुंदरीनामवरकहा एसा । फ [फु] डवियडसललियक्षरगाहाहि विणिम्मिया रम्मा ॥ इह आसि जयपसिद्धो निम्मलनाइलकुलसम्मभुड । तवसीलसंजमरुडं समुदसूरिणि आयरिडं ॥ नियहन्थदिक्षिणं संसेणं तस्स अणुवमं गुणस्स ।</p> | विजयसिंहसूरिः | २७१ | ५-७ | १३६ | ... | संपूर्णम् |

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सिरिविजयसीहनामेण सूरिणा विरहया णसा ॥
संवत् १३६५ रत्नादेवीये मूल्ये लेई साधुने ओरावी

अञ्जुदीपप्रज्ञप्तिसूत्रम्—मागधी

६१

Begins—

॥ नमः सर्वज्ञाय ॥ नमो अरहताणं ॥

तेणं कालेणं तेणं समएणं मिहिलानयरी होत्था रिद्धित्थिमियसमिद्धा वण्णउ
तीसेणं मिहिलाए नयरीए

Ends—

आणियळ्वाउ ॥ अञ्जुदीवपण्णकरणं चुण्णी सम्मत्ता ॥

अञ्जुदीवपण्णत्ती सम्मत्ता ॥ ६५ ॥ शुभं भवतु ॥

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आचारांगसूत्रम्—टीकानियुक्तिसहितम्

Begins—

सु० ॥ नमो वीतरागाय ॥

सुयं मे आउसंतंणं भगवया एव मख्खायं इहमेगेसिं नोसण्णा भवति

नि० ॥ वेदिनु सञ्चसिद्धे जिण्येय अणुडेगदायए सञ्चे ॥

आयारस्स भगवतो णिज्जुत्ति किच्चइस्सामि ॥ १ ॥

टी० ॥ नमः सर्वविदे ॥

जयति समस्तवस्तुपर्यायविचारापास्ततीर्थिकं ।

बिहंतैकैकर्तार्थिनयवादसमूहवशात् प्रतिष्ठितं ॥

बहुविधभंगिसिद्धसिद्धांतविधूनितमलमलीमसं ॥

तीर्थमनादिनिधनगतमनुपममादिनतं जिनेधरैः ।

आचारशास्त्रं सुविनिश्चितं यथा जगाद वीरो जगते हिताय यः ॥

तथैव किंचिद्दत्तः स एव मे पुनातु धर्मान् विनयापिता गिरः ॥

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टी० श्रीलांगसूरिः

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संपूर्णम्

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संपूर्णम्

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| | <p>शास्त्रपरिज्ञाविवरणमतिबहुगहनं च गंधहस्तिकृतम् ॥ तस्मात् सुखबोधार्थं दृष्टान्त्यहर्मजसा सारम् ॥ इहहि</p> <p>सू० कलीभावाप्पथविमुच्यति किं वेमि विमोत्ती सम्मत्ता । अष्टमध्ययनं ॥ समाप्तमाचारः प्रथममंगमिति ॥ ७९ ॥ उद्देशतो ग्रंथाग्रं ॥ ५५५४ ॥ एकारसतितिदोदो दो उद्देशार्हं नायव्या सनय अठमनवमा एकसरा हुंति अज्जयणा ॥ ६७ ॥ सवेगाथासंख्या ॥ ३६७ ॥ आचारनिर्युक्तिः समाप्ता ॥ टी० साधुमोक्षसाधनायात्मिति तात्पर्यार्थः ॥ आचार्यश्रीश्रीलांकविरचितायामाचारटीकायां द्वितीयः श्रुतस्कंधः समाप्तः ॥ समाप्तं आचारांगमिति</p> <p>आचारटीकाकरणे यदाप्तं पुण्यं मया मोक्षगमैकहेतु तेनापनीयाशुभराशिरुचैराचारमार्गप्रवणोस्तु लोकः ॥ ग्रंथाग्रं ॥ १२३०० ॥</p> <p>आचारांगवृत्तिः १२३०० आचारसूत्रं २५०० निर्युक्तिः ४७० ॥ संवत् १३०३ वर्षे मार्गवदि १२ गुरौ अथेह श्रीमदणहिलपाटके महाराजा- धिराजश्रीश्रीसलदेवराज्ये महामात्यश्रीतेजःपालप्रतिपत्तौ श्रीआचारांगपु- स्तकं लिखितमिति कल्याणमस्तु श्रीजिनशासनप्रवचनाय ॥ मंगलं महाश्रीः ॥</p> | | | | | | |

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| ६३ | उत्तराध्ययनसूक्तस्य लघुवृत्तिः | नेमिचन्द्रसूरिः | ४४० | ४-६ | १५० | १३५२ | संपूर्णम् |
| ० | Begins— ॥ ई नमः प्रवचनाय ॥ प्रणम्य विप्रसंघातघातिनस्तीर्थेनायकान् ॥ सिद्धांश्च सर्वसार्धं स्तुत्वा च धृतदेवताम् ॥ १ ॥ बह्वर्थाद्बुद्धकृताद्भीराद्द्विवरणात् समुद्धृत्य ॥ अध्ययनानामुत्तरपूर्वाणामेकपाठगतानाम् ॥ ३ ॥ अर्थीतराणि पाठांतराणि सूत्रे च वृद्धटीकातः ॥ बोद्धव्यामि यतोयं प्रारंभो गमनिकामात्रः ॥ ४ ॥ Ends— गतानि अभिप्रेतानि इतिः समाप्तौ ब्रवीमीति पूर्ववत् इति सूत्रार्थः नि --- योगउपधानादिव्यापारस्तदनतिक्रमेणेति यथायोगमित्युत्तराध्ययनटीकायां सुखबोधार्थां षड्विंशमध्ययनं समाप्तम् ॥ अस्ति विस्तारवानित्यादि | | | | | | |
| ६४ | भगवतीसूत्रम् ..... | ..... | स्तो धुं मो ३५६ | ३-५ | १२०-१३१ | ... | ..... |
| ६५ | श्राद्धदिनकृत्यवृत्तिः | वेवेन्द्रसूरिः | ३५६ | ३-५ | १४० | ... | ..... |
| ६६ | वर्षानशुद्धिनामकशास्त्रम्—सटीकम्—मू० मा० टी० सं०..... | शु० चन्द्रप्रभसूरिः टी० विमलगणिः— धर्मघोषसूरि— शिव्यः | २८३ | ५-६ | १६०- १७० | ... | संपूर्णम् |
| २ | Begins— टी० ॥ नमः सर्वज्ञाय ॥ चंचंरमराशिचारुशचिरा विधंभरा राजते --- | | | | | | |

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| ६७ | <p>मू०—पञ्चभवं नवतीरं दुहदवनीरं शिवैवतरुकीरम् ॥ कञ्चणगोरसरारं नमिङ्गण जिणेसरं वीरम् ॥ १ ॥ वोच्छं तुच्छमपणं अणुग्गहत्थं समत्थभव्वाणम् ॥ सम्मज्जस्त सरूवं संखेवेणं निसामेह ॥ २ ॥</p> <p>Ends—</p> <p>टी०—विषयविमुखतापादिकां बोधिकां च ॥ १३ ॥ मू०—जाणंतु कुणंतु लहंतु सिवमुहं सासयं हुत्ति ॥</p> <p>पञ्जोसवणाकप्यो—सटीकः मू० मा० टी० मा०</p> | | २-५४ | ३-६ | ४५ | ... | अपूर्णम् |
| ६८ | <p>Begins—</p> <p>संबंधे मेत्तमामिय फसेत्ता आगतो ताहे वासो जोग्गं डवाहं उप्पा एत्ति वासो जोग्गं च खेत्तं च पाडिलेहेति एतेण संबंधेण पञ्जोसवणाकप्यो संपत्तो दारा चत्तारि अधिकारो वासा जोगो गखेत्तेण उवधिणाय जाय वासासु मज्जाय । नामनिप्पन्नो पञ्जोसवणा कप्यो.</p> <p>Ends—</p> <p>वाले मुत्ते मूडे कुडसीसगच्छण अपच्छिमण णोणाटं तवस्मी आगाहं तासि अहउत्त विसेसा ॥ ६७ ॥ पञ्जोसवणा कप्यो सम्मत्तो ॥ कहेज्जाति समोसरणेवि कट्टिज्जति । पञ्जो सवणाकप्यो अठमज्जयणं परिसमाप्तम् ॥</p> <p>कल्पसूत्रम्</p> | | १०५ | ३-५ | ४१ | ... | संपूर्णम् |

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| | <p>Begins— ॥ नमः सर्वज्ञाय ॥ तेषं कालेषं तेषं समेषु समेषु भगवं ॥</p> | | | | | | |
| ६९ | <p>Ends— भजो उवदंस सेत्ति वेमि ॥ ६९ ॥ पञ्जोसवणाकप्यो सम्मत्तो अद्रुमज्जयणं दसासुयज्जंथस्स । एकंकाक्षरगणनया मथमानमिदं । एकः सहस्रा द्विसार्तासमेतः शिष्टस्तथा षोडशाभिर्विदंतु ॥ कल्पस्य संख्या कथिता - - - १२१६ शुभं भवतु ॥ रघुर्वदाकाव्यम्—सर्ग १३</p> | कालिदासः | २-१२९ ७५-१४२ | ३-६ ३ | ४४ ४२ | | अपूर्णम् |
| ७० | <p>Begins— ॥ नमो अरहंताणं । अरहंते वेदिना सावगधम्मं दुवालसविहंयि ॥ वैठामि समासणं गुरूवणसागुसारेणम् ॥ १ ॥</p> | | | | | | |
| | <p>Ends— तहेव सुयदेवया एय ४०५ ॥ सावयपन्नत्तो सम्मत्ता ॥</p> | | | | | | |
| ७१ | <p>—ध्यानशातकम्.—मागधी.....</p> | जिनभद्रगणि- क्षमाश्रमणः | १४३- १५६ | ३ | ४५ | ... | संपूर्णम् |
| | <p>Begins— वीरं सुकज्जाणनिग-दढकम्मिधणं पणमिडणम् ॥ जोइसरं सरणं ज्जाणमज्जयणं पवक्खामि ॥ १ ॥</p> | | | | | | |
| | <p>Ends— ज्ञेयं णेयं भेयं च - - - पंचोत्तरेण गाहासएण ज्जाणसयं समुदिठम् ॥ जिणभइखमासमणेहि कम्मविसोही करंजलणो । ज्जाणसयं सम्मत्तम् ॥</p> | | | | | | |

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| ७१ | धर्मबिन्दुः Begins— ॐ नमः सर्वज्ञाय ॥ प्रणम्य परमात्मानं ससुद्धृत्य श्रुतापूर्णवात् ॥ धर्मबिन्दुं प्रवक्ष्यामि तोयबिन्दुमिवोदधेः ॥ १ ॥ Ends— वद्यस्त्रिजगतीश्वर इति धर्मबिन्दौ धर्मफलविधिः । अद्भुतोऽध्यायः समाप्तः ॥ कृतिरचार्यहरिभद्रस्येति ॥ मंगलं महाश्रीः ॥ | हरिभद्रसूरिः | ५२ | २-३ | ३०-३५ | ... | संपूर्णम् |
| ७२ | उपदेशमाला—मागधी Begins— ॥ नमो वातरागाय ॥ सिद्धमकम्ममविन्गहमकलंकमसंगमकखयं वीरम् ॥ रणमामि सुगहपञ्चलपरमन्थपयासणं वीरम् ॥ १ ॥ जिणवयणकाणणाऊ षिणिऊण सुवण्णमसरिसगुणदुम् ॥ उवएसमालमेयं रणमि वरकुसुममालं व ॥ २ ॥ Ends— जावजिणसासणमिणं जावय धम्मो जयमि विप्फुरइ ॥ ताव पठिऊऊउ एसा सञ्चोहं सया सुहन्थीहिम् ॥ ५०५ ॥ भीहेमचन्द्रसूरिविरचिता उपदेशमाला समाप्त ॥ | हेमचन्द्रः | ४७ | ४-५ | ४१-४५ | ... | संपूर्णम् |

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| ७३ | उपदेशमाला— मागधी | धर्मशासनाणि: | ४६ | ४ | ४० | ... | संपूर्णम् |
| | Beginns— नमिञ्जण जिणवर्दिदे इंदनरीदधिए तिलोयगुरू ॥ Ends— गाहाणं सञ्चग्गं पंचसया खेव बायाला ॥ ५४२ ॥ | | | | | | |
| ७४ | चउसट्टिप्रकरणम्— एकवीसठाणा वा— मागधी | सिद्धसेनसूरि: | १९२ | ३-५ | ५४ | ... | संपूर्णम् |
| | Beginns— चवणविमाणनयरीजणया जणणी य रिक्खरासीड ॥ लंछणएमाणआडं वन्नंतरदिक्खतवभिक्षा ॥ १ ॥ नाणठाणं गणहरमुणिअज्जियसंखजख्खदेवाड ॥ सिद्धिठाणं च कमेण वसाहिमो जिणवर्दिदाणम् ॥ २ ॥ Ends— इय इक्कवीसठाणा उद्धरिया सिद्धसेणसूरीहिं ॥ चउर्वासिजिणवराणं असेससाहारणा भणिया ॥ ६४ ॥ इति चउसट्टि समाप्ता ॥ —सप्तस्थानानि—मागधी ..... | ..... | ... | ... | ... | ... | संपूर्णानि |
| | Beginns— वेदामि सञ्चल्लुजिणिदवाणि पसन्नगंभरिपसन्थसत्ता ॥ जुत्तीजुयाइं अभिनेदयंता नंदंति सत्ता तहतं कुणंता ॥ १ ॥ Ends— अहारिहं रक्खणवद्धणंति २६ त्रिंवाणंति पढमं ठाणं सम्मत्तं --- महाफलंति १२ खेइ हराणंति वीयं ठाणं सम्मत्तं । ३२ जिणसासणपोत्थयाणंति तइयं ठाणं सम्मत्तं । ३० साहणंति चउत्थं ठाणं सम्मत्तं । ३० संत्तइणंति पंचमं ठाणं सम्मत्तं । ३० सावयाणंति छट्ठं ठाणं सम्मत्तं । ३० सावियाणंति सत्तमं ठाणं सम्मत्तं । | | | | | | |

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|----|---|---------------------------------|----------------|----------------------------|------------------------------|------|-----------|
| | —मूलशुद्धिप्रकरणम् Begins— सामत्येण व अत्येण सुद्धबुधीए Ends— महामर्हेण व महत्तसत्ये पञ्जसूरीवयणं पसत्यम् ॥ २२ ॥ मूलशुद्धिप्रकरणं समाप्तम् ॥ | प्रद्युम्नसूरिः | ... | ... | ... | ... | संपूर्णम् |
| | —गाहाकोसम् Begins— निज्झारिय जरामरणं वीदिन्ना जिणवरं महावीरम् ॥ छपन्नगाहाड् बोळं सुयणस्स जोगाड् ॥ १ ॥ Ends— विडलबुद्धी जणं सि [व] सोहग्गयं लहइ ॥ १५८ ॥ गाहाकोसं समाप्तम् ॥ | ..... | ... | ... | ... | ... | संपूर्णम् |
| | —नवपद्यपगरणम् Begins— नमिडण वद्धमाणं मिळं सम्मं वयाइं [इ] संलेहा ॥ नवभेयाइ बोळं सद्धाणमपुग्गहटाए ॥ १ ॥ Ends— इय नवपयं तु लिहियं सीसेहिं कक्कसूरिस्स ॥ गणिणा जिणचंदेणं सरणटमनुग्गहटं च ॥ २० ॥ नवपद्यपगरणं सम्मत्तम् ॥ | जिनचंद्रसूरिः कक्कसूरिसिष्यः | ... | ... | ... | ... | संपूर्णम् |
| | —जीवद्वयाप्रकरणम्—मागधी ..... | ..... | ... | ... | ... | ... | संपूर्णम् |

Begins—

संसयतिमिर.....जीवदयापगरणं वीढम् ॥ २ ॥

Ends—

अवरणं पङ्क्तिव्याहि ॥ ११७ ॥

जीवदयाप्रकरणं समाप्तम् ॥

—धर्मोपदेशमाला—मागधी.

Begins—

सिञ्जत मञ्जवि सुयणवि तुञ्ज भरणाड सुंदरा ज्जलि ॥

धम्मोवएसमाल किमलगुणा जयपडायच्च ॥ १ ॥

Ends—

माला उवएसार्णं एयं जो पढइ भावइडे कंठे ॥

सो पावइ निव्वाणं अचिरेण विमाणवासं च ॥ १०४ ॥

—देवइचरियम्.

Begins—

नमिञ्जण चरणजुयलं नेमिजिणिदस्स लोगनाहस्स ॥

देवयसुयाणुचारियं नामग्गहणं पवस्सामि ॥ १ ॥

Ends—

इय देवसुरिचरियं जो पढइ सुणइ भावए निच्चम् ॥

सो पावइ परमफलं किं बहुणा एत्थ भणिएणम् ॥ १०० ॥

सिरि अंगारे जालिं एहिं जो मत्तइ उवयारु ॥

खीत्तिप्रभावि मुख्खि गडे राणउ गयसुकुमालु ॥ १०१ ॥

देवइचरियं सम्मत्तम् ॥

—क्षेत्रसमाप्तः—मागधी

Begins—

नमिञ्जण सजलजलहरनिभस्स णं वद्धमाणजिणवसभम् ॥

समयजेत्तसमाप्तं वीजामि गुरूवएत्तेणम् ॥ १ ॥

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|-----|---|----------------|----------------|----------------------------|------------------------------|------|----------|
| | <p>Ends— लोगी चउरसरज्जडे ८६ खेत्तसमासः समासः ॥ —नाणाइत्तम्.</p> <p>Begins— नमिउण जिण जगजीवबंधवं धम्मकरणकरवट्टम् ॥ बोछं धम्मगण्णं धम्मविसेसं समासेणम् ॥ १ ॥</p> <p>Ends— तिहि वज्जइ तिहि पाविउज्जइ सुख्खं जो जाणे सइ तिणि तियसो आप्प सइ मोक्खिण ॥ ८९ ॥ नाणाइत्तं सम्मत्तम् ॥ —पञ्चकल्याणकम्—मागधी</p> <p>Begins— तित्थं पवयणसुयदेवयं च नमिउण सव्वभावेणम् ॥ कल्लाणपंचणहं आइजिणंदं नमंसापि ॥ १ ॥</p> <p>Ends— चवणजम्मणनिस्सव्वमणकेवलं पंचमं च निव्वाणम् ॥ कल्लाणपंचयं तुह जिणंदं इदेहिं निम्मवियम् ॥ ९१ ॥ पंच कल्लाणाणि सम्मत्ताणि ॥ —गौतमपुच्छा—मागधी</p> <p>Begins— नमिउण तित्थनाहं जाणंतो तहय गोयमो भयवस् ॥ अबुहाणबोहणत्थं धम्माधम्मफलं बोछम् ॥ १ ॥</p> | | | | | | |

१

—सुभासियाणि

Begins—

देविदनारिदनमंसियस्स

Ends—

विसुद्धभावेण तुम्हे सरणं उवेह ॥ ४० ॥

सुभासियाणि समानानि ॥

—संघयणी

Begins—

नभिञ्जण जिणममोहं जगपुज्जं जगगुरुं महावीरम् ॥

जंतुईवपयन्थं वुच्छं मुत्तं सुपरि (सुपर) हेऊ ॥ १ ॥

Ends—

इय संघयणी एसा जंतुईवंभि दसपयन्थाणम् ॥

उद्धरियमयवईए रडया हरिभइसूरीहिम् ॥ २८ ॥

संघयणी सम्मत्ता ॥

—भावकविधिः —यागर्धा

Begins—

जन्थ पुरे जिणभवणं समयविज्जं साहुसावया जन्थ ॥

तन्थ सया वरिसयन्वं पवरञ्जलं इंधणं जन्थ ॥ १ ॥

Ends—

अतिदारुदुक्खिधणपालय जिणचंदचलणाविंसेसु ॥

जो कुणइ परमभत्ति नित्थिन्नो तेण संसारो ॥ २२ ॥

भावकविधिः समाप्तः ॥

—वाणविही

Begins—

धम्मोवग्गहदाणं धम्मट्टियाणं नारनाह ॥

जं खंतिमइवज्जवनियमपरा मुत्तिबंभधरा ॥ १ ॥

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हरिभद्रसूरिः

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| | Ends— णाणधम्मो मणेठाई ॥ २५ ॥ दाणविही सम्मत्ता ॥ —संजममञ्जरी—मागधी | महेश्वरसूरिः | ... | ... | ... | ... | |
| | Begins— नमिडण नभिरतियासिदविदसिरिमडडलीढपावीढम् ॥ पासजिणेसर संजमसरूपसंकिणं काहम् ॥ १ ॥ Ends— सवणहभूसणगयवसणसंजममञ्जरी एह ॥ कहइ महेश्वरसूरिविरुक्कि सुणत्तु सुमेहम् ॥ १५ ॥ संजममञ्जरी समाप्ता ॥ —प्रभोत्तररत्नमालिका—प्रभोत्तररत्नपञ्चतिर्था | विमलचन्द्रसूरिः | ... | ... | ... | ... | संपूर्णम् |
| | Begins— प्रणिपत्य जिनवरेदं प्रभोत्तररत्नपद्धतिं वक्ष्ये ॥ नागनरामरवेद्यं देवं देवाधिपं प्रथमम् ॥ १ ॥ Ends— रथिता सितपटगुरुणा विमला विमलेन रत्नमालेव ॥ प्रभोत्तरमालेयं कंठगता कं न भूषयति ॥ २९ ॥ समाप्ता अयं प्रभोत्तररत्नमाला ॥ —धर्मलक्षणम्. Begins— धम्मार्थं क्रियते लोको न च धर्मं परीक्षते ॥ कृष्णं नीलं सितं रक्तं कीदृशं धर्मलक्षणम् ॥ १ ॥ | | | | | | |

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| | Ends— एष दशविधो धर्मः सर्वज्ञैः परिकीर्तितः ॥ ज्ञात्वा चैव हि कृत्वा च गर्जति परमां गतिम् ॥ धर्मलक्षणं समाप्तम् ॥ | | | | | |
| | —शान्तिस्तवः | मानवेवसूरिः | ... | ... | ... | |
| | Begins— शांतिं शांतिनिशांतं शांतं शांताशिवं नमस्कृत्य ॥ स्तोत्रुः शांतिनिमित्तं मंत्रपदैः शांतये स्तौमि ॥ १ ॥ | | | | | |
| ७५ | कालिकाचार्यकथा—मागधी..... | ..... | २७ | ३-५ | ४० | ..... |
| | Begins— ॥ अत्थि इह जंबुद्वीपे भारहे धारावासं नाम नयरं तत्थ वरैरसीहो नाम राया | | | | | |
| | Ends— गर्जे सडाणे मूर्तेदो मूरी धिय कालेण जाणिता निययं ॥ आउपरिमाणं संलेहणं विहेऊण अणसणविहिणा दिवं पत्तो ॥ श्रीमत्कालिकाचार्यकथा समाप्ता ॥ | | | | | |
| ७६ | दशवैकालिकसूत्रस्य निर्युक्तिः ..... | ..... | ७४ | २-३ | ४० | ..... |
| | Begins— ॥ नमः सर्वज्ञाय ॥ सिद्धिगर्हमुवगयाणं | | | | | |
| ७७ | बृहत्संमहणी | जिनभद्रगणिः | ४१ | ३ | ३८ | |
| | Begins— ॥ नमो वीतरागाय ॥ निठविद्य अठकम्मं वीरं नमिऊणतियरणविसुद्धम् ॥ णाणमनंतमहत्थं ता [संगह] णिजे नाभेणम् ॥ १ ॥ | | | | | |

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|-----|--|----------------|----------------|----------------------------|------------------------------|------|----------|
| | <p>त्रोटिडभवणोगाहणाय सुरनारयाण पत्तेयम् ॥ नरतिरियदेहमाणं आउपमा [ण] णि बोच्छामि ॥ २ ॥</p> <p>Ends— जं उद्धरियं सुयाउ पुन्वायारिय कथमहवसमईए ॥ ब्रेमि यन्व सुयहरेहिं तहेव सुयदेवया एउं ॥ ४१९ ॥ वृहत्संगृहणि[:] समाप्ता ॥</p> <p>—नमस्कारनिर्युक्तिः Begins— उपपत्ती निखलवो पर्यं पयत्यो परुवणा एत्थ ॥ अखलवणं सिद्धिक्रमो पर्ययणफलं नमोकारो ॥ १ ॥</p> <p>Ends— इह लोगमि तिदंडी सादिच्चं माउलं रावणमेव ॥ परलोए चंडांपगलहुंडियजख्लो य दिठंता ॥ १३९ ॥ नमस्कारनिर्युक्तिः समाप्ता ॥</p> <p>—चउवीसत्थउं Begins— चउवीसगछयस्स Ends— चंदाइच्च गहाणं पहापगासेइ परिमियं छेत्तम् ॥ केवलियनाणलंभो लोगालोगं पगासेइ ॥ ६१ ॥ चउवीसत्थउं सम्मत्ता ॥</p> | | | | | | |

—वन्दननिर्युक्तिः

Begins—

वन्दन विद् किद्कम्मं पूयाकम्मं च विणयकम्मं च ॥
कायव्वं कस्स व केण वावि कारेव कद् खुत्तो ॥ १ ॥

Ends—

एयं कियकम्मविद्दिं जुंजुंता चरणकरणमाडसा ॥
साहू खवति कम्मं अणेगभवसंघियमर्णतम् ॥ १९४ ॥
वन्दननिर्युक्तिः समाप्ता ॥

—पञ्चखण्डाननिर्युक्तिः

Begins—

पञ्चखण्डाणं पञ्चखण्डाडं

Ends—

जं चरणगुणठिडं साहू ॥
पञ्चखण्डानिज्जुत्ती सम्मत्ता ॥

—कुसलानुबन्धज्झा [ज्झा] यणम्

Begins—

सावज्जजोगविरद्

Ends—

इय जीवपमायमहारिवीरभहं तमेयमसूयणं - - - सुहाणम् ॥ १९ ॥
कुसलानुबन्धज्झायणं सम्मत्तम् ॥

—आउरपञ्चखण्डाणम्

Begins—

देसेकदेसविरडं

Ends—

देसडंखयं सव्वदुखण्डाणम् ॥ ६० ॥
आउरपञ्चखण्डाणं सम्मत्तम् ॥

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| | —खेत्तसमाप्तौ Begins— नमिऊण सजलजलहर Ends— जंबूदीवो नामं खेत्तसमाप्तस्स पढमउद्देशो ॥ पढणे जाणे सम्मत्तो ताण समत्ताइ दुख्खाइ ॥ ८६ ॥ खेत्तसमाप्तो सम्मत्तो ॥ | | | | | | |
| ७८ | चंद्रविसूयम्—[द्वादशभावनाप्रकरणम् ]..... | ..... | १४७ | ४-६ | ९० | ... | ..... |
| | Begins— पढमच्चि [वि] यसरणय संसारो एगयाय अन्नत्तम् ॥ अमुदत्तं आसेवसंवरोय तह निज्जरा नवमा ॥ १ ॥ लोगसहावो बोहीण दुल्लहं धम्मसाहठे अरहा ॥ एया उराय वारस जहक्कहं भावणायार्डे ॥ २ ॥ Ends— तहय - - - - वासवहीणं मरणपुणभवजम्मणदोगाइ विणिवायगम- णाणम् ॥ १७४ ॥ चंद्रविसूयं सम्मत्तम् ॥ | | | | | | |
| ७९ | नरदेवकथा—मागधी ..... | ..... | ३-२१ | ४ | ४६ | ... | ..... |
| | Ends— दाणुत्तु नवि अत्थि इत्थु तिहुयणिचित्तमणि इति दाने नरदेवकथा समाप्ता ॥ —रतिमुंदरीकथा—मागधी. Begins— शीलसुहमबाहं Ends— होहइ सुणिडे ॥ इति शालवते रतिमुंदरीमहासतीकथानकम् ॥ | | | | | | |

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| 13 | ८० | रोहिणिचरियम्—मागधी | | ५० | ४-६ | ५० | ... | |
| * | | Begins— अथ तपःकथानकमुच्यते ॥ ॐ नमः सर्वज्ञाय ॥ नमिऊण महावीरं सयलंतरवेवारवरवीरम् ॥ बुच्छं जयवित्थारियं रोहिणिचरियं जिणुदिठम् ॥ Ends— इय रोहिणीयचरिए निवकुमरकुमारिपुञ्जभवसारो ॥ सम्मत्ताए चठत्थो पत्थारो दिअभवपारे ॥ १०००३ ॥ | | | | | | |
| | ८१ | कर्मस्तवः—मागधी ..... | ..... | २० | ५ | ४५ | ... | ..... |
| | | Begins— नमिऊण जिणवरिदे तिहुयण Ends— दंसणशुद्धिं समाहिं च ॥ ५७ ॥ कर्मस्तवः ॥ —कम्मविवाग | गर्गमहर्षिः | ... | ... | ... | ... | अपूर्णम् |
| | | Begins— ववगयकम्मकलंकं वीरे नमिऊण कम्मगइकुसलम् ॥ बोछं कम्मविवागं गुरूवइठं समासेण ॥ १ ॥ उपदेशमाला—मागधी | धर्मशासगणिः | ६४ | ... | ... | ... | ..... |
| | ८२ | —धर्मोपदेशमाला—मागधी | | | | | | |
| | | Begins— सिज्झड मज्झवि सुयणावि तुज्झ भरणाउं सुंदराज्जाति ॥ धम्मोवएसमालं विमलगुणा जयपडायच्च ॥ १ ॥ Ends— माला उवएसणं एयं जो पढइ भावई कंठे ॥ सो पावइ निव्वाणं अचिरेण विमाणवासं च ॥ १०४ ॥ —सत्तठाणा | | | | | | |

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| | <p>—मूलशुद्धिकरणम् —पञ्चकल्याणकम् —शेखसमाप्तः —विवेकमंजरी</p> <p>Begins— सिद्धिपुरसन्धवाहं नमिऊण चरमजिणनाहम् ॥ सवणसुहा रससरियं बोछामि विवेकमंजरिअम् ॥ १ ॥</p> <p>Ends— सिरिभिह मालनिम्मलकुलसम्भवकदुअरायतएण ॥ इअ आसंडेण रइअं वसुजलहिदिणेसवरिसंमि ॥ १४४ ॥ विवेकमंजरी सम्मत्ता ॥</p> | आसडः | | ... | ... | ... | |
| ८३ | <p>योगशास्त्रम्—प्रकाशाः ४</p> <p>Begins— ॥ नमो दुर्वाररागादिवैरिवारनिवारिणे ॥ —पात्रपडिघायपगरणम्.</p> <p>Begins-- ॥ सन्नन्तुणं देविदविदपूयार्णं जहाठयवत्थुवार्णस ॥</p> <p>Ends— परमसेबोहेण सुहिणो भवन्ति जीवा ॥ ३० ॥ इइ पात्रपडिघायगुणबीजाहाणम् ॥ —अतिचारप्रतिक्रमणम्—मागधी.</p> | हेमचन्द्रः | २२० | ३-६ | ४० | १३६८ | संपूर्णम् |

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| ० | <p>Begins— वदिन्तु सञ्चसिद्धे धम्मायारिएय सञ्चसाहूय ॥ इच्छामि पडिकमिड सावगधम्मा इयारस्स ॥ १ ॥</p> <p>Ends— एवमालोहय त्रिदिय गरिहिय दुगळिय तिविहेण ॥ पडिकंतो वंदामि जिणे चउवीसम् ॥ ५० ॥</p> <p>—धर्मलक्षणम् —उपवेशारस्समाला —गौतमपुच्छा—मागधी</p> | | | | | | |
| ८४ | <p>योगशास्त्रविवरणम्—पञ्चमप्रकाशात्</p> <p>Begins— अत्रांतरे परैः प्राणायाम उपदिष्टो यमनियम</p> <p>Ends— तेन जिनबोधिलाभप्रणयी भव्यो जनो भवतात् ॥ इति परमार्हेतभीकुमारभूपालशुभ्रविते आचार्यहेमचंद्रविरचिते अध्यात्मो- पनिषत्त्रादि संज्ञातपट्टबंधे श्रीयोगशास्त्रे द्वादशप्रकाशे स्वोपज्ञं द्वादशप्रकाश- विवरणं समाप्तम् ॥</p> <p>—गौतमपुच्छा —जीवोपालंभप्रकरणम्</p> <p>Begins— ॥ धम्मोवएसजुत्तं उवलंभं तस्स जीवदेहम्मि ॥</p> <p>Ends— गउत्तसि पुण सासयं ठाणम् ॥ १५ ॥ जीवउपालंभप्रकरणम् ॥</p> | हेमचन्द्रः | २६२ | ३-६ | ५०-५४ | ... | संपूर्णम् |

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| | <p>—क्षेत्रसमाप्तः Ends— छत्तीससहस्रा तद्वयमेहला मेरुजोयणलख्खो ॥ चालीसजोयणुच्चा चूला जिणभवणकयसोहा ॥ ९१ ॥ क्षेत्रसमाप्तपगरणं समाप्तम् ॥</p> <p>—ज्ञानविधिः —श्रावकविधिः —नवकारप्रकरणम् —श्रावकप्रतिक्रमणसूत्रम् Begins— ॥ नमो अरिहंताणं १ नमो सिद्धाणं २ नमो आयरियाणं ३ नमो उवज्जायाणं ४ नमो लोए सव्वसाहणं ५ ॥ एसो पंचनमुक्कारो सव्वपावप्पणासणो ॥ संगल्लाणं च सव्वेसि पढमं हवइ मंगलम् ॥</p> <p>Ends— एवमहं आलोइ अ निदिय गिरिहिय दुग्ळिय संमं ॥ तिविहेण पडिक्कतो वंदामि जिणा चडवीसम् ॥ ५० ॥</p> <p>—अतिशारगाहा —नमोस्तु वर्द्धमानायेति स्तुतिः —प्रश्नोत्तररत्नमाला.....</p> <p>Begins— प्रणिपत्य जिनवरेइं प्रश्नोत्तररत्नपद्धतिं वक्ष्ये ॥ नागनरामरवंशं देवं देवाधिपं प्रथमम् ॥ १ ॥ कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ॥ कंठस्थितया विमलप्रश्नोत्तररत्नमालिकया ॥ २ ॥</p> | विमलचन्द्रसूत्रः | ... | ... | ... | ... | संपूर्णम् |

Ends—

रश्मिता सितपटगुरुणा विमला विमलेन रत्नमालेव ॥
प्रभोत्तरमालेयं कंठगता कं न भूषयति ॥ २९ ॥
समाप्ता चैर्यं प्रभोत्तररत्नमाला ॥

—धर्मलक्षणम्

—कल्याणिकस्तवमम्

—अजितशान्तिस्तवः

—वहरसामिसिद्धिप्रकरणम्—मागधी—गद्यबद्धम्

Begins—

अहु जपनि सुणेज्ज हो कन्न धरेज्ज हो वहरसामि मुणिवरचरिउं ॥

Ends—

लइय दिख्ख गुणवतिण ॥ वहरसामिसिद्धिप्रकरणं समाप्तम् ॥

—वहरसामिचरियम्

Begins—

कडविहँ दसेहँवि पढमसंधि -- = उज्जयणिनयारि विहरत्तु वहरीस हु
गणहकगुणमहँ तु ॥

Ends—

मुणिवरवरदिस्सि जिणवरभस्सि वहरसामि गणहर चरिउं
साहिज्जउं भावि मुब्बग्गपाविज्जि [जं] तिहुयणु गुणभरिउ ॥
वहरसामिचरितं समाप्तम् ॥

—व्युत्तरणम्

Begins—

॥ अहँ नमः ॥

सावज्जजोगाविरहँ १ उक्कित्तण २ गुणवडअपडिवत्ती ३ ॥

खलिअस्स निंदणा ४ वणतिगिठ ५ गुणधारणा चैव ६ ॥ १ ॥

वीरभद्रसाधुः

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| | <p>Ends— इय जीवपमायमहारिवीरभई तमेवमज्जयणम् ॥ प्राप्तु तिसंज्ञमर्वज्ञकारणं निवृद्ध सुहाणम् ॥ ६३ ॥ इति चतुःशरणप्रकीर्णकम् ॥</p> <p>—रत्नत्रयकुलकम्—मागधी</p> <p>Begins— चंद्रसमञ्ज [म्] लं कं [कं] पियनीसेसकुगइपायालम् ॥ मंगलकमलमरालं वंदे वीरं गुणविशालम् ॥ १ ॥</p> <p>Ends— रयणं[ण]त्तयं कुलयं मिण रइयं सुणिचंदसूरिणा संमम् ॥ भव्या भविता पुण हवंति सुविशुद्ध संमत्ता ॥ ३१ ॥ रत्नत्रयकुलकं समाप्तम् ॥</p> <p>—शाशुंजयस्तुतिश्लोकाः सप्त;</p> | मुनिचन्द्रसूरिः | ... | ... | ... | ... | |
| ८५ | <p>धर्मरत्नशास्त्रम्—सटीकम् मू० मा० टी० सं०</p> <p>Begins— टी० ॥ नमः प्रवचनाय ॥ सहजानलोचनविलोकितसर्वभाव निःसीमभीमभवकाननदाहदायम् ॥ विश्वार्थितं प्रवरभासुरधर्मरत्नरत्नाकरं जिनवरं प्रयतः प्रणौभि ॥ १ ॥ श्रीधर्मरत्नशास्त्रं बहुर्थं स्वल्पज्ञानसंदर्भम् ॥ स्वपरोपकारहेतोर्युष्मि यथाश्रुतं किञ्चित् ॥ २ ॥ इह हि हेयोपादेय</p> | मू० शान्तिःसूरिः | २७९ | ६-८ | ८२-८५ | ... | संपूर्णम् |

मू० नमिडण सयलगुणगणरयणकुलहरं विमलकेवलं वीरम् ॥
 धम्मरयणत्थियाणं जणाण विरयेमि उवएसम् ॥ १ ॥
 मू० तेसि इमो भावन्थो नियमविविवाणुसारभण्डं ॥
 सपराणुग्गहेउ समासउं संति सूरीहिम् ॥ ४३ ॥
 - - - - चिठंति सुही सुहं पत्ता ॥ १८ ॥
 टी० निर्वाणसुखप्राप्तिरिति ॥
 इति श्रीधर्मरत्नवृत्तिः समाप्ता ॥
 - - - - धर्मरत्नप्राप्तिर्जगतोपि तेनास्तु ॥ १२ ॥ १७००

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उपवेशामाला
 —धिरावलिया

Begins—

जयइ जगजीवजोणी वियाणउं जगगुरू जगणंदो ॥
 जगणाहो जगबंधू जयइ जगपिआमहो भयवम् ॥ १ ॥

Ends—

जेअंते भगवंते कालियसुय आणुउंगिए धीरे ॥
 ते पणमिडण सिरसा नाणस्स परूवणं वोच्छम् ॥ ५० ॥
 एवं धिरावलिया सम्पत्ता ॥

—एकवीसठाणा

—संप्रहणिः

Begins—

नमिडण

—प्रतिक्रमणसूत्रम्

Begins—

वंदिनु सच्चसिद्धे

धर्मवासगणिः

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| | <p>—नवपत्रप्रकरणम्</p> <p>—पञ्चखण्डाणित्तुत्ती</p> <p>Begins— पञ्चखण्डाणं पञ्चखण्डार्थं पञ्चखण्डैर्यं च आशुपुष्पीए ॥ परिसा कहणवि हीया फलं च आर्षय छम्भेया ॥ १ ॥</p> <p>Ends— सञ्जेसिपि नयाणं बहुविहवत्तञ्चर्यं निसामित्ता ॥ तं सञ्जनयविसुद्धं जं चरणगुणठिठं साहू ॥ ९४ ॥ इति पञ्चखण्डाणित्तुत्ती ॥</p> <p>—काठसगनिञ्जुत्ती</p> <p>Begins— आलोयणपडिकमणे मीसविवेगे तहावि उसग्गे ॥ तवछेयमूलअणवठयाय पारं चिए चेव ॥ १ ॥</p> <p>Ends— तम्हाई निम्मभेणं मुणिणा उवलद्धसुत्तसारेणम् ॥ काठसगो उग्गे कम्मखयठाय कायव्वो ॥ ७२ ॥ काठसगनिञ्जुत्ती सम्मत्ता ॥</p> <p>—जीवविचारः</p> <p>—खेत्तसमासः</p> <p>Begins— नमिउण सजलजलहर</p> <p>—कर्माविपाकः</p> | ककसूरिः | ... | ... | ... | ... | |

—पिंडविशुद्धिः

Begins—

देविद्वन्द्वदीपयपारविंदोभिवांदिय जिणदेवे
बोछामि सुविहि यहियं पिंडविसोई समासेण ॥ १ ॥

Ends—

इच्छेयं जिणवत्सहेण गणिणा जं पिंडनिज्जुत्तिठं
किंकी पिंडविहाणजाणकए भव्वाणि सव्वाणि ण ॥
बुत्तं सुत्तनिउत्त मुद्धमइणा भत्तीय सत्तीयत्तं
सव्वं भव्वममछरा सुयहरा बोहिंत्तु सोहिंत्तु यम् ॥ १०३ ॥

—संवेगमंजरी

—धर्मलक्षणम्

Begins—

धम्मार्थं क्लियते लोको न च धर्मं परीक्षते ॥
कृष्णं नीलं सितं रक्तं कीदृशं धर्मलक्षणम् ॥ १ ॥

Ends—

एष दशविधो धर्मः सर्वज्ञैः परिकीर्तितः ॥
ज्ञान्वा चैव हि कृत्वा च गच्छति परमां गतिम् ॥

—धर्मलक्षणं समाप्तम् ॥

—उपदेशरत्नमालिका

—भास्मानुशासनम्

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योगशास्त्रस्य प्रकाशाः ४

—पद्मवपसूत्रसारोद्धारः

Begins—

तेणं कालेणं तेणं समएणं चंपाए नगरी पुजभइचेइए वण्णतो

हेमचन्द्रः

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| ८८ | Ends— अतोमुह्यच्छाडघा खेव कालं करेति ॥ पञ्चवणसूत्रसारोद्धारः समाप्तः ॥ —चैत्यवन्वनभाष्यस्थ द्वाष्ट्याधिकाराः | | ... | ... | ... | १२९० | |
| | उपदेशमाला | धर्मदासः | २४८ | ४-६ | ४५-५० | ... | संपूर्णम् |
| | Begins— ॥ नमिज्जप जिणवरिंदे इंदनरिंदक्षिण तिलोयगुरु ॥ | | | | | | |
| | Ends— पंचसया खेव बायाला ॥ ५४२ ॥ —धर्मोपदेशमाला ..... | ..... | ... | ... | ... | ... | संपूर्णम् |
| Begins— ॥ सिद्धस्य मद्भावि सुयदेवि तुह्य भरणार्थं ॥ | | | | | | | |
| Ends— अधिरेण विमाणवासं च ॥ १०४ ॥ —सत्तथाया ..... | ..... | ... | ... | ... | ... | संपूर्णम् | |
| Begins— वेदामि सव्यञ्जु जिणदवाणि पसन्नगंभीरपसत्थसका ॥ जुत्तीञ्जुयाहं अभिनंदयता नंदति सचा तहतं कुणता ॥ १ ॥ | | | | | | | |
| Ends— सावियाणंति सत्तमं ठाणं सम्मत्तम् ॥ —मूलशुद्धिप्रकरणम् ..... | ..... | प्रद्युम्नसुरिः | ... | ... | ... | ... | संपूर्णम् |
| Begins— सामत्थेण व अत्थेणं सुबुद्धुद्धीए | | | | | | | |

Ends—

महामहर्षेण व महत्स्यसत्थं पञ्जुनसूरीवयणं पसत्थम् ॥ २२ ॥
मूलशुद्धिप्रकरणं समाप्तम् ॥

—पञ्चसूत्रम्

Begins—

॥ नमो वीररागाणम् ॥

सञ्चरणं देविदपुत्राणं
गुणविहाणसूत्रम्
साहुधम्मपरिभावणासूत्रम्
पञ्चज्जागहणविहिसूत्रम्
पत्रज्जापालनसूत्रम्
पञ्चज्जाफलसूत्रम्

Ends—

तिलोगणाहबहुमाणेण निस्सेयरस साहिगति - - - - पञ्चज्जाफलसूत्रम्

पञ्चमं सम्मलम्

—आराधनापञ्चकम्

Begins—

॥ मणिरङ्कुमारसाहू कामगयदोवि मुणिवरोभव
प्रथमा आराधना
द्वयरागुति मुणि आराधना
चतुर्थी आराधना

Ends—

अचंत सासयं चिय भुजति अणोवमं सोख्खं ॥ २८ ॥

पञ्चमी आराधना संमत्ता ।

पञ्चैकत्रा गाथा ३३९

—कर्मस्तव :—

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| | —कर्मविपाकः —ज्ञातकम् | जिनवल्लभः | ... | ... | ... | ... | |
| | Begins— अरहंते भगवन्ते अणुत्तरपरक्रमे पणमि उणम् ॥ वंव [ध] सयगे निबद्धं संगहमिणमो पवस्वामि ॥ १ ॥ Ends— इय पगडिपगयं -- मोख्खं ॥ १०८ ॥ ज्ञातकम् ॥ | | | | | | |
| | —सत्तरीप्रकरणम् | [चन्द्रमहत्तरा- चार्यः] | ... | ... | ... | ... | ..... |
| | Begins— सिद्धए एहिं महत्थं बंधोदय सत्त पगडि ठाणाणम् ॥ बोछं सुणि संखेवं निस्संदं दिट्ठिवायस्स ॥ १ ॥ Ends— एसा य कम्मपयडी -- मोक्खं अचिरेण गच्छंति ॥ ८६ ॥ ॥ सत्तरी सम्मत्ता ॥ | | | | | | |
| | —आगमिकवस्तुविचारणारसारप्रकरणम्—मागधी Begins— निष्ठिअमोहपासं --- बोछामि जीवमग्गणुणठाणुवडंमजोगलेसाए Ends— इत्यागमिकवस्तुविचारणारसारप्रकरणम् ॥ | | | | | | |
| | —संभ्रहणिः — Begins— निठविय | | | | | | |

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| | —कल्याणपञ्चकम्—मागधी Begins— तित्थं पवयणसुयदेवर्यं च नमिञ्जण सन्वभावेणम् ॥ कल्याणपञ्चएणं आइजिण्दिदं नमंसामि ॥ १ ॥ Ends— भइसुभइसुञ्जाएए सोमणसो पियदंसणे सुदंसणे अमोहे य सुणवुद्धे जसो हरे ॥ ५२ ॥ पञ्चकल्याणकानि समाप्तानि ॥ —एकवीसत्राया | | | | | | |
| ८९ | भविदसाख्यानकम्—मागधी Begins— --- वीतरागाय ॥ पञ्चिदियनिरवेख्खं पञ्चनमोकारहेठर्यं तहय ॥ पञ्चमगइसाहण पञ्चमनाणं नमसेदु ॥ १ ॥ Ends— मिलियानं च दसाणवि एत्थ कहाणाण होइ विनेयम् ॥ गाहाणं माणेणं दोणिसहस्साइं गंधग्गम् ॥ २००० ॥ इति महेन्द्रसूरिविरचितं पञ्चमीफलमाहात्म्यसंसूचकं भविदसाख्यानकं समाप्तम् ॥ संवत् १२१४ वर्षे मार्गसुदि ५ शुक्ले ॥ | महेन्द्रसुरिः | १४४ | ६ | ६०-०० | १२१४ | संपूर्णम् |
| ९० | महावीरचरित्रम्—मागधी Begins— ॥ नमो वीतरागाय ॥ पणमह पठमजिण्दिदं भवियायणकमलबोहणदिण्दिदम् ॥ कौटुसासणकंद पणयासुरअमर --- ॥ १ ॥ सिरिसिद्धनराहिवकुलनवयलविमलपुण्णिमाइं | | { सं सू चकं | ४-६ | ६० | ११९० | संपूर्णम् |

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| ११ | <p>Ends— वाससयाणं एकारस --- वस्सविगयाणं अगुपार्लिसेसवहुरंमि एयं वद्धंति --- संवत् ११९० श्लोक ३०००</p> <p>लोकसंख्यवहारनामकांकम्—साहित्यशास्त्रम्—संस्कृते</p> <p>Begins— --- विमुक्ताश्च याति भुवनं समंताथे केपि नमः सदा [सदा] तेभ्यः ॥१॥</p> <p>Ends— --- लोकसंख्यवहारनामक्यक्य [कांकं] कृतिराचार्यरविगुप्तस्य ॥ साहसिकत्वं गुणइति यल्लघवः कल्पयति तद्युक्तम् ॥ गुजाफले सुदृग्धा प्रवालकाशा पुलिश्रणाम् ॥ --- तत्रोपतस्थे ९७ ---</p> | रविगुप्ताचार्यः | ३३ | ४-६ | ६४ | .. | अपूर्णम् |
| १२ | संप्रहृषिः सटीकम् ..... | ..... | १२-१११ | ५ | ४० | ... | अपूर्णम् जु. |
| १३ | कल्पसूत्रम् ..... | ..... | १४० | ४ | ४४ | १३०० | ..... |
| १४ | <p>Begins— तेणं कालेणं तेणं समएणं समणे भगवं महावीर</p> <p>Ends— समोमरणे कट्टिज्जति पउजोसवणाकप्यो ॥ संवत् १३८० वर्षे कार्तिकवदि १३ शानो ---</p> <p>पञ्चाशकसूत्रम्</p> | | १६-६४ | ... | ... | ... | |
| १५ | <p>Ends— विरहं होंड कम्माणम् ४४ तपोविधानप्रकरणं एकोनविंशतितमं समाप्तम् ॥ कल्पसूत्रम्</p> | | ८७ | ४ | ५० | ... | |

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| ९६ | पर्युषणाकल्पटिप्पनकम् | देवसेनगणिः | ४९ | ४-६ | ५०-५३ | ... | |
| | Beginus— प्रणम्य वीरमाश्वर्यसेवधि विधिदर्शकम् ॥ श्रीपर्युषणाकल्पस्य व्याख्या काश्चिद्विधीयते ॥ १ ॥ — -- देवसेनगणिः— श्रीधर्मघोषसूरे [ः] बोधितशाकभरीनृपतिः तच्छि- ष्ययज्ञो भद्रसूरिः तत्पादपद्मधुपः Ends— शेषं पूर्णवत् इति निशीथचूर्णौ दशमोदशके भणितम् ॥ ... स्वपरबाधाय ॥ ६ ॥ श्रीपर्युषणाकल्पटिप्पनकं समाप्तमिति ॥ | | | | | | |
| ९७ | कल्पसूत्रम् ..... | ..... | १६५ व- त्किगतप- त्राणि २६ | २-६ | ४०-५३ | ... | ..... |
| ९८ | कालिकाचार्यकथा—मागधी ..... | ..... | ..... | ४ | ४० | ... | संपूर्णम्. |
| | Beginus— ॐ नमो वीत - - - - अस्थि इहेव जंबुद्वीवे द्वावे भरहे वासे धारा नामनयरं' . . . वहरसीहोनाम राया Ends— अणसणविह्निगो दिवं पत्तो | | | | | | |
| ९९ | कालिकाचार्यकथा सटीका ..... | ..... | २७ | ५ | ५० | ... | संपूर्णम्. |
| | Beginus— ॥ नमो वीतरागाय ॥ अयं च सांप्रतक्रमादागतोऽस्मात्तिसयश्चेति प्रतिपादनार्थं श्लोकमाह । सूरीपरंपरेण जावसं यं किंतु साहसद्वयं । वोच्छिन्नो कालदोसेर्दे सूरीणामार्याणां परंपरा ॥ Ends— अणसणविह्निगो दिवं पत्तो । इति श्लोकार्थः । प्र० ३७० | | | | | | |

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| १०० | धर्मोपदेशमाला Begins— सिद्धयुग्मं मङ्गलवि सुयएवि तुङ्गम भरणाडं सुंदराङ्गति ॥ धम्मोवणसमाला विमलशुणा जयपडायच्च ॥ १ ॥ Ends— माला उवणमाणं एयं जो पट्टइ भावइडं कंठे ॥ सो पावइ निव्वणं अश्विरेण विमाणवासं च ॥ १०४ ॥ | | ७६-८१ | ... | ... | ... | |
| १०१ | जीतकल्पसूत्रम्—सटीकम् मू० मा० टी० संस्कृते मागध्यां च Begins मू० ॥ नमो वीतरागाय ॥ सिद्धिसहयारमाया वणिभवदवमयणपाडिभडाणकमो ॥ कीरं सीरं नीरं वीरे नमिडं महावीरम् ॥ १ ॥ वोच्छं पंचगपरिहाणपगरणं टी० ॥ नमो सुयदेवाए ॥ कयप्पवणयण्णामो वोच्छं पच्छित्तदानसंखेवम् ॥ Ends— मू० गुणेसु १०२ जीतकल्पसूत्रं समाप्तम् ॥ गा० २०२ टी० परिच्छियगुणम्मि ९० इति कारणे परिसमाप्तौ - - - | ..... | १८१ | ... | ... | ... | टी० अपूर्णम् |
| १०२ | शाब्दानुशासनस्याष्टमोऽध्यायः—वा प्राकृतव्याकरणम्—सटीकम् Begins— अथ प्राकृतं । अथशाब्द आनंतये | हेमचन्द्रः—द्वयोः | २-२२३ | ५ | ४५ | १२२४ | संपूर्णम् |

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| १०३ | <p>Ends— अभ्युदयश्चेति । इत्याचार्यश्रीहिमचंद्रविरचिते शब्दानुशासनवृत्तौ अष्टमा- ध्यायचतुर्थपादप्रकाशिकाना - - - - - ॥ संवत् १२२४ वर्षे भाद्रपद शुदि ३ बुधे उपदेशारज्जकोशटीका</p> | देवभद्राचार्यः | २५० | ४ | ४४ | ... | संपूर्णम् |
| १०४ | <p>Begins— - - - - - त्वाभीवर्द्धमानाय निःसीमज्ञानचक्षुषे जितान्तरारिवेगाय Ends— सर्वानुष्ठानानामिति गाथार्थः ॥ ६९ ॥ इति श्रीदेवभद्रा - - - उपदेशामाला</p> | धर्मदासः | २२९ | ... | ... | ... | ..... |
| २ | <p>Begins— नमिज्ज वद्धमार्ण ववगयमार्ण सुरोहि कयमाणम् ॥ चठगइनिवुट्ठानं ताणं सत्ताण भवियाणम् ॥ १ ॥ पवयणलवाड केई उवलहिज्जणं गुरू सगासार्ड ॥ कहियामि संगहेउं भवियाणमणुग्गहठाई ॥ २ ॥ Ends— आग्निष्वाचेवरिठाय । पवयणसंदोहस्स ऊठं पर्यं सम्मत्तम् २५० पिंडविद्योधिप्रकरणम्—मागधी Begins— देविदवदवदियपयाराविंदोभिवंदिय जिणदेवे ॥ बुड्ढाभि सुविहियं पिंडवितोहिं समासेणम् ॥ १ ॥ जीवविचारप्रकरणम् आउरपसख्खलाणम्</p> | जिनवल्लभः | ... | ... | ... | ... | |

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| | Begins— देसेकदेसविरडे Ends— खयं सन्वदुखवार्णं ॥ ६० ॥ आ उपपद्यन्वःगम ॥ —अजितशान्तिस्तवः | नन्दिषेणः | ... | ... | ... | ... | |
| १०५ | Begins— अजियं जियसन्वभयं Ends— नहु हुंति तस्स रोगा पुञ्चपत्रा विनासंति ॥ ३८ ॥ अजितशान्तिस्तवः | शान्तिचन्द्रगणिः | ८ | ३-४ | २०-२६ | १६-२१ | संपूर्णम् |
| १०६ | Begins— ॥ सकलार्थसिद्धिमाधनहरिचंदनचारुचरणपरिचरणे ॥ कांचनकजसंचरणौ निरुपाधिज्ञानवरचरणौ ॥ १ ॥ Ends— संपति मुविहितयतिपतिमूरि श्रीहीरविजयगुरुराज्ये ॥ श्रीसकलचंद्रवाचकबालकमुनिशान्तिचंद्रेण ॥ ३९ ॥ इति श्रीअजितशान्तिस्तवनम् ॥ संवत् १६५१ अकम्बर— कर्माविपाकः | | ३२ | ४ | २८ | ... | |

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| १०७ | सालिभहचरितम्..... | | १३ | ३-५ | २६-३३ | ... | | |
| 10 | <p>Begins— सुरवरकयसम्माणं [सुरवरकयमाणं] नठ [ठ] नीसिसमाणं भवजलहिसुजाणं सत्तहत्थप्पमाणम् ॥ वियरियवरदानं छिन्नकम्मरिणानं पयडियवरनाणं वंदिठं वद्धमाणम् ॥ १ ॥ वोळाभि सालिभहस्स पावित्त वरमंगलं चरियम्</p> <p>Ends— जेय वस्सणाणयंती नरसुरवरसोख्खं भुंजिउं जाति मोख्खम् ॥ १७७ ॥ इति सालिभहचरितं समाप्तम् ॥ सुकोसलाख्यानकम्</p> <p>Begins— अह पत्तो वीसइमो जिणंतेरे</p> <p>Ends— सुयदेवी हरउ अण्णाणम् १०१ सुकोसलाख्यानकं समाप्तम् ॥ सुबाहुचरियम्</p> <p>Begins— नामिउण महावीरं ससुरासुरमणुयवदियं सिरसा ॥ वोळं सुबाहुचरियं गुरूवपसाणुसारिण ॥ १ ॥</p> <p>Ends— एयं सुबाहुचरियं गुणसुद्धिएण धीरेण सिद्धं तु ता सुण - मोख्खम् ॥ २२८ अजिसशान्तिस्तवनम्—मागधी पावपडिघायपगरणम्</p> <p>Begins— सन्वणुणं</p> | | ७७ | ४ | ३० | ... | | |
| २ | १०८ | क्षेत्रसमासः—वा जंबुद्वीपसमासप्रकरणम् | | ७७ | ४ | ३० | ... | |

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| १०९ | पञ्चसंहरीपकम् Begins— ॥ ॐ नमः सर्वज्ञाय ॥ सिद्धं शुद्धं जिनाधीशं नेमीशं गुणभूषणम् ॥ नत्वा ग्रंथं प्रवक्ष्यामि पञ्चसंहरीपकम् ॥ १ ॥ नेमिचंद्रमुनीन्द्रिण यः कृतः पञ्चसंहः ॥ स एव श्लोकबंधेन प्रव्यक्तीक्रियते मया ॥ २ ॥ Ends— नानाशास्त्रविचारकोविदमतिः श्रीवामि[म]देवः कृती चक्रे शास्त्रमिदं | वामदेवः— जिनेश्वरसूरि- शिष्यः | १०२ | ६-८ | ५०-५६ | ... | संपूर्णम् अन्तिमपद्या- भावः |
| ११० | सुभाषितरत्नकोशः Begins— ॥ ॐ नमो वीतरागाय ॥ मानुष्यार्यक्षेत्रदेशोन्वयायुर्जतिगन्वाचार्यं बुद्ध्यादिसंपत् ॥ संसाररेडिमन् मानवानां दुरापा सामग्रीयं धर्ममार्गं समग्रा ॥ १ ॥ इति परमशैवभट्टारकमहापंडिताचार्यराजगुरुश्रीविमलचन्द्रनिदेशविरचिते स- रस्वतीसर्वस्वकोशाभिधाने सुभाषितरत्नकोशे धर्मोपधिकारः प्रथमः | जुमिदेवाचार्यः | ५९ | ६-८ | ५०-१५१ | ... | अपूर्णम् |
| १११ | योगशास्त्रस्य प्रकाशाः ४ —प्रश्नोत्तररत्नमाला Begins— प्रणिपत्य जिनवरेन्द्रं प्रश्नोत्तररत्नपद्धतिं वक्ष्ये ॥ | हैमचन्द्रः विमलचन्द्रसूरिः | १४१ | ४ | ४८ | ... | संपूर्णम् |

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| <p>Ends— प्रञ्चोत्तरमालेयं कंठगता कं न भूषयति ॥ २८ ॥ प्रञ्चोत्तररत्नमाला समाप्ता ॥ विवेकमंजरी</p> | <p>आसजः</p> | <p>...</p> | <p>...</p> | <p>...</p> | <p>...</p> | <p>संपूर्णम्</p> |
| <p>Begins— शिद्धपुरसन्धवाहं नमिञ्ज्य चरमजिगणाहम् ॥ सवणसुहारससरियं वोछामि विवेगमंजरिअम् ॥ १ ॥ Ends— सिरिभिन्नमालनिम्मलकुलसम्भवकटुअरायतएण ॥ इय आसडेण रइयं वसुजलहिदिणेसवारिसंमि ॥ १४४ ॥ विवेकमंजरी सम्मत्ता ॥ —संगृहणीरत्नम्—वा त्रैलोक्यदीपिका—मागधी.....</p> | <p>चन्द्रसुरिः</p> | <p>...</p> | <p>...</p> | <p>...</p> | <p>...</p> | <p>.....</p> |
| <p>Begins— ॥ नमोवीतरागाय ॥ नमिउं अरिहंताइ टिइभवणोगाहणा य पत्तेयम् ॥ सुरनारयाण बुळं नरतिरियाणं विणा भवणम् ॥ १ ॥ उववायचवणविरहं संखं इगसमइयं गमागमणे ॥ Ends— मलहारिहेमसूरीण सीसल्लेसेण सूरीणा रत्नयम् ॥ संघयणिरयणमेयं नंदड जा वीरजिगतित्थम् ॥ ११८ ॥ —उपदेशमाला</p> | <p>.....</p> | <p>२२३</p> | <p>२-५</p> | <p>५०-६०</p> | <p>१२४४</p> | <p>बु.</p> |
| <p>११२ Ends— अरहंतसिद्धआयारियसुहयड (व) इस्साय साहुभक्षीए ॥ अ परममंगलं मंगलाणं होउ सव्वाणं भूति - - -</p> | <p>.....</p> | <p>२२३</p> | <p>२-५</p> | <p>५०-६०</p> | <p>१२४४</p> | <p>बु.</p> |

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| | —वंदणशुष्णी..... Begins— इछामि पडिक्कमिड इरियावाहियाए इत्यादि जावत्तस्स मिछामि दुक्कडति एयस्स वख्खाणं इछामि अभिलसामि Ends— इछं तस्स मिछामि दुक्कडति सुगमो य इमो ॥ ७ ॥ सिरिअसोदेवसूरिरइया वंदणय [स्स] शुष्णी सम्मत्ता ॥ ग्रंथाग्रं ७०७ | यशोदेवसूरिः | ... | ... | ... | ... | संपूर्णम् |
| | —पञ्चखखाणसरूवम् Begins— तवइप्पाणानलनिददुदुक्कर्मिधणं जिणं नमिडं ॥ पञ्चखखाणसरूवं भणामि सुत्ताणुसारिण ॥ Ends— भणियं जसभइसूरीहिं २८ पञ्चखखरगणणाए गंधपमाणं सयाणि च्चत्तारि ॥ नयणवसुहहमाणो विक्कमनिवत्थरो पत्थ २९ संवत् १२४४ वर्षे - - - लिगानुशासनविवृत्तिः | यशोभद्रसूरिः | ... | ... | ... | ... | ..... |
| ११३ | Begins— ॥ नमो जिनाय ॥ - - - सिद्धहेमचंद्रव्याकरणनिवेशितानि लिगानि लिगानि ॥ आचार्यहेमचंद्रो विवृणोत्यर्हं नमस्कृत्य ॥ १ ॥ | हेमचन्द्रः | २२२ | ३-५ | ४२ | ... | |
| ११४ | हेमव्याकरणस्य पुर्गपदावलिः..... | हेमचन्द्रः | २१६ | ६ | ६० | १२६४ | अपूर्णम् |

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| ११५ | <p>Begins— सर्वज्ञं सर्वदेवाचार्यं प्रणम्य विबुधोऽप्यहम् ॥ हेमव्यारण - - - वृत्तिं दुर्गपदावलिम् ॥ १ ॥ - - - प्रतिपादनाय वृत्तिकारः श्लोकमेकमकार्षात् प्रणम्य परमात्मानमित्यादि इहहि</p> <p>Ends— पूर्वनिपातो भवतीत्यादिफलं ॥ इत्याचार्यहेमचंद्रानुस्मृते सिद्धहेमनामि शब्दानुशासने अवचूर्णिकायां तृतीयस्याध्यायस्य प्रथमः पादः ॥ संवत् १२६४ श्रावण सुदि ३ रवौ</p> | हेमचन्द्रः | १४२ | ५ | ५० | ... | अपूर्णम् |
| ११६ | <p>Begins— प्रणम्य परमात्मानं श्रेयःशब्दानुशासनम् ॥ आचार्यहेमचंद्रेण स्मृत्वा किञ्चित् प्रकाशयते ॥ १ ॥ अहं अहं इत्येतदक्षरं परमेश्वरस्य</p> <p>Ends— अपिहितं पिनद्धं अपिनद्धं ॥ इत्याचार्यहेमचंद्रविरचितायां सिद्धहेमचंद्राभिधानस्वोपसंशब्दानुशासनलघुवृत्तौ तृतीयाध्यायस्य द्वितीयः पादः</p> | हेमचन्द्रः | ८३ | ४ | ४८ | ... | अपूर्णम् |
| ११७ | <p>Begins— ॥ अहं सिद्धिः स्याद्वादान् लोकात्</p> <p>Ends— समर्थः पदविधिः ॥ इत्याचार्यहेमचंद्रानुस्मृते सिद्धहेमचंद्रनामि शब्दानुशासने सप्तमाध्यायस्य चतुर्थः पादः</p> | हेमचन्द्रः | १२२ | ४ | ५० | ... | अपूर्णम् |
| | <p>Begins— ॥ अहं सिद्धिः स्याद्वादान्</p> | | | | | | |

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| ११८ | Ends— बहुलमेतद्भिदर्शनम् ॥ इत्याचार्यहेमचन्द्रानुस्मृताश्वरादयो गितो धातवः समाप्ताः शाब्दानुशासनम् Begins— भू सत्तायां पा पाने प्रा गंधोपादाने | हेमचन्द्रः | ७० | ४ | ४५ | १२९२ | अपूर्णम् |
| ११९ | Ends— परस्मै भाषा बहुलमेतद्भिदर्शनम् इत्याचार्यहेमचन्द्रानुस्मृताश्वरादयोगितो- धातवः समाप्ताः ॥ संवत् १२९२ ज्येष्ठसुदि १ भवभावना—मागधी Begins— ॥ ॐ नमो वीतरागाय ॥ नमिऊण नमिरसुरवर | हेमचन्द्रः | १७ | ३ | ५० | ... | संपूर्णम् |
| १२० | Ends— भवभावणा वररयणावलीए कीरठे अलंकारो इति श्रीहेमचन्द्रसूरिविरचिता भवभावणा समाप्ता ॥ कविशिक्षा Begins— ॥ ॐ नमो विघ्नराजाय ॥ प्रबोधमानंदपरंपराणां हेतुं समुष्णसिततत्त्वसेतुम् ॥ युष्माकमत्युज्वलमानसांतर्नास्मिन्निष्ठा सुंदरमातनोतु ॥ १ ॥ नानार्थकविशिक्षाणां संग्रहादसमादिह ॥ मया प्रकाशयते तत्त्वं श्रीमत्पार्श्वप्रसादतः ॥ २ ॥ | जयनगलाचार्यः | १९ | ५ | ५२ | .... | संपूर्णम् |

औषित्यं श्लाघ्यते तत्र कविताजीवितोपमम् ॥
 कवयस्तदजानंतः कथं स्युः कान्तिभाजनम् ॥ १ ॥
 छंदसां निर्णयं कृत्वा लंकाराणां निरूपणम् ॥
 अल्लिष्टपदसंबंधान् काव्यं कुर्वीत कोविदः ॥ ४ ॥
 यान्येव दूषणान्याहुस्तानि स्युः भूषणान्यपि ॥
 समासोर्यं कवीं द्राणां विज्ञेयः कवितैषिणा ॥ ५ ॥
 प्रतिभाविस्फुरद्भिरनुप्रासपरं पदम् ॥
 बध्नीयात् प्रथमं रूपे रमते मानसे यतः ॥ ६ ॥
 तत्र प्रसन्निगुणभास्विकाव्ये प्रयत्नो विधेयः ॥
 न पुनर्यमकवित्रादौ तथा लोलटः यमकानुलोमतः ॥ ७ ॥
 तदितरवकादिभेदो इति रसविरोधिन्यः ॥
 अभिमानमात्रमेतद्गुरिकादिप्रवाहो (यम्) ॥ ८ ॥
 . . . तथाह माघकाव्ये
 श्रियःपतिः . . . हरिः । १ ।
 तथा पुरंदरादीनि स्थानानि वर्णितुं शिक्षणीयानि तथा व्यर्थान्यपि पदानि
 छंदः सिद्धये भवतीति कथं पदयोर्हयोः सत्त्वावण्यता विधेया ।
 यद्गामहः ।
 नाकवित्त्वमधर्माय मृतये देडनाय वा ॥
 कुकयित्त्वं पुनः साक्षात्पुनमाहुर्मनीषिणः १ ॥
 तथा रूढयैगिकमिधाणां नात्रां वक्तव्यता ज्ञेया । तथा सर्वं सर्वस्योपमा ।
 भादिभिरुत्प्रेक्षा परान्योक्तीनां तु वैपरीत्येन वा एवान्योक्तयः तद्भाससंबंध-
 तदाधारतत्संग्याधारादिभिः प्रयुक्तश्लेषभ्रतुद्धौ शब्दानेकार्थेभूः । १ । शब्दखंड-
 नभूः । २ । गुणसाम्यभूः । ३ । क्रियासामान्यभूः । ४ । क्रमेणोदाहृतः ।
 व्योमवन्नगरं भाति लसत्कन्यामनोहरम् ॥

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| १२१ | <p>आकीर्णशृङ्गिभिर्भ्रालंकृतं गुरुबंधुरम् ॥ १ ॥ हरन् सर्वाभोजिभ्रयमविरतं सिधुपतिना कृतार्थं स्तुन्वानो निसि[शि]तमासि विद्योतमसमम् ॥ सुधांशुस्त्वद्भ्रंशे त्वमिव जयासिहक्षितिपते</p> <p>Ends— अनुवसत्यां नयार्थयुक्तावभिनवत्वतः ॥ अर्थसंकलनात्त्वमभ्यसेत् संकथास्वपि ३ ॥ इति श्रीजयमंगलाचार्यविरचितकविशिष्येयं समाप्ता ॥ निर्भयभीमनामा व्यायोगः</p> <p>Begins— तपोभिर्दुस्तपैर्येन संतप्यात्मानमूर्ध्वजिताः ॥ जिता रागादयस्तस्मै कस्मैचित्प्रणिदम्हे ॥ १ ॥ नायंते सूत्रधारः भो भो स्फुरति भाग्यप्रगल्भाः सभ्याः । नेपथ्ये । भाव प्रगु- णमाखिलं भरतकुलं श्रीमदाचार्यहेमसूरिशिष्यमहाकवेः रामचंद्रस्य भूयांसः प्रबंधास्ततः किं ससृद्धरसानुबंधबंधं संधि [धी] कृत्य संरंभामहे सूत्र • कथम- यमस्मदंतेवासी विशारदः प्रबंधविशेषजिज्ञासुभिः पुनरुच्चैस्तरं निर्भयभीम- नामानं व्यायोगमधिकृत्य प्रवर्त्तध्वम्.</p> <p>Ends— त्रियस्तरं ब्रूहि नः पुरुषः इदमस्तु । भूयांसः सत्कवीनां रसरचनपराः काव्यवाचः प्रवाचः प्रत्याशां यांतु हेलविकलितसुजना दुर्जना नाशमीयुः ॥ धर्मः पुष्पातु वृद्धिं कुरुकुलकमलारामचंद्रः सुधांशुं [श्री]</p> | रामचन्द्रमहा- कविः | १२ | ६ | ६० | १३०६ | संपूर्णम् |

11

प्राप्य स्वातंत्र्यलक्ष्मीमनुभवन् मुदं शास्वतीं भीमसेनः ॥
समालोयं निर्भयभीमनामा व्यायोगः कृतिरियं प्रबंधशक्तकुर्तुर्भ्रातृकवे-
रामचंद्रस्य ।

यावृशं पुस्तके दृष्टं तादृशं लिखितं मया ॥
यदि शुद्धमशुद्धं वा मम दोषो [यो] न दीयते ॥
संवत् १३०६ वर्षे भाद्रवा वदि ६ रवावयेहभीमहाराजकुलभीउदयसिंहदेवक-
ल्याणविजयराज्ये निर्भयभीमनामा व्यायोगो लिखित इति शुभं भवतु

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न्यायावतारवृत्तिटिप्पणम्

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संपूर्णम्

Begins—

नत्वा श्रीवीरमेकांतं वानविश्वसभास्करम् ॥
वृत्तौ न्यायावतारस्य स्मृत्यै किमपि टिप्यते ॥ १ ॥

Ends—

कामजल्पविषये वीरो जिनः पातु वः ॥
संवत् १३१८

१२३

न्यायप्रवेशपञ्जिका

पार्श्वदेवगणिः
मू० हरिभद्रसूरिः

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संपूर्णम्

Begins—

॥ नमो नमोर्हेभ्यः ॥
दुर्वारमारधारि [मारहरि] कुभतटप्रभेदकंटीरवं जिनपतिं वरदं प्रणम्य ॥
न्यायप्रवेशकमिति प्रथितं मुस्ताले प्रारभ्यते तनुधियापि हि पंजिकेयम् । १ ॥
• • • हरिभद्राख्यसूरिर्नहि न शिष्ट इति न्यायप्रवेशकाख्यशास्त्रविवरणकर-
णप्रवर्त्तमान इष्टदेवतानमस्कारार्थं - - - श्लोकद्वयं अकार सम्यगित्यादिव्याख्या

Ends—

श्लोक इति ॥
न्यायप्रवेशपञ्जिका समाप्तेति ॥

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(११)

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|-----|--|---|--|---|---|---|---|
| १२४ | <p>न्यायप्रवेशशास्त्रस्य सद्रूत्तेरिह पंजिका ॥ स्वपरार्थं दग्धा स्पष्टा पार्श्वदेवगणिनाम्ना ॥ १ ॥ ग्रहरसरुद्रैर्युक्ते विक्रमसंवत्सरे तु राधायाम् ॥ कृष्णायां च नवम्यां फाल्गुनमासस्य निष्पन्ना ॥ २ ॥ संवत् १३१८</p> <p>उपदेशमाला</p> <p>— धर्मोपदेशमाला</p> <p>— शीलोपदेशमाला</p> <p>Begins— आबालबंभयारि नेमिकुमारं नमितु जयसारम् ॥ सीलोवपसमालं बुच्छामि विवेगकरिसालम् ॥ १ ॥</p> <p>Ends— इयं जयसिंहमुणीसरविणयजयकिन्तिणा कये एयम् ॥ शीलोवयसमालं आराहए लहइ बोधिफलम् ॥ ११५ ॥</p> <p>— सप्तशतिका — पंचकलापा — शेषसमासः — विवेकमञ्जरी — योगशास्त्रम् — पञ्चसूत्रम्</p> | <p>.....</p> <p>.....</p> <p>जयकीर्तिसूरिः</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>६४</p> <p>६५-११६</p> <p>...</p> <p>११७-२२०</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>.....</p> <p>.....</p> <p>संपूर्णम्</p> <p>.....</p> <p>.....</p> <p>.....</p> |
| १२५ | <p>— धर्मलक्षणम्</p> | <p>.....</p> | <p>.....</p> | <p>.....</p> | <p>.....</p> | <p>.....</p> | <p>.....</p> |

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| | उपदेशरत्नमाला | | | | | |
| | गौतमपृच्छा | | | | | |
| १२६ | उत्तराध्ययनलघुश्रुतिः | | | | | अ. |
| १२७ | सृगावतीकथा | | | | | अ. |
| १२८ | पल्योपमोपवासविधिः | | | | १२६० | अ. |
| | Ends— | | | | | |
| | श्रीमद्वृषभजिनेन भाषितः पल्योपमोपवासविधिः समाप्तः संवत् १२६० : | | | | | |
| १२९ | वृषावैकालिकश्रुतिः ..... | ..... | ..... | ..... | १२०० | अ. |
| | Ends— | | | | | |
| | भवांबुधेः समुल्लेख्य ते यांति पदमव्ययमिति ॥ | | | | | |
| | संवत् १२०० | | | | | |
| १३० | ----- मालपगरणकहा ..... | ..... | ..... | ..... | ..... | अ. |
| | Ends— | | | | | |
| | सालिभरसूरीण सिस्सेहि ३ सारिजिणभरसुर्णदेहि सुहयकरोविवरणानुसा- | | | | | |
| | रण-----मालपगरणकहा समासर्त एसा ४ अत्तारि साहियवारसवरिसएसु | | | | | |
| | विक्रमर्त निपओमुव ----- | | | | | |
| १३१ | त्रिषष्टिशालाकापुरुषचरित्रम् ..... | ..... | ..... | ..... | ..... | अ. |
| १३२ | कल्पसूत्रम् ..... | ..... | ६९ | ६५-६३ | ..... | अ. |
| १३३ | णिमिपवज्जसूत्रम्..... | ..... | ६ | ६५ | ..... | अ. |
| | Begins— | | | | | |
| | अइउण देवलोगा उववओ माणुसम्मि लोयम्मि ॥ | | | | | |
| | उवसंतमोहणिज्जा | | | | | |
| | Ends— | | | | | |
| | एवं करेति सुबुद्धा पांडिया पाविचख्खणा ॥ | | | | | |
| | विणिय भोगेसु अहा से नेमिरायरिसिन्निवे मि ॥ | | | | | |
| | णिमिपवज्जसुत्तं सम्मत्तम् ॥ ६२ ॥ | | | | | |

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| १३४ | केसीगोयमिज्जम् Ends— संयुया ते पसीयंतु भयवं किसिगीयमात्ति वेमि ॥ नमिराजपिके शीगीयम अध्ययनं कतिचित् केसीगोयमिज्जं सम्मत्तम् ॥ | | २-४२ | ३ | ५० | ... | |
| १३५ | सुप्पणीद्वानकुलयम् Begins— जिणे सिद्धे नमसिच्चा सश्रवसाहू य भावडे ॥ षोळं सुयाणुसारेणं सुप्पणीद्वानसुत्तमम् ॥ १ ॥ Ends— असासयं सव्वमिणं मुणंतेो गुरूवणंसं सययं कुणंता ॥ मु [मु] चंति दुख्खाण परंपराण नमंति दीठे न य संपराण ॥ ९० ॥ कुलयं सम्मत्तम् ॥ | ..... | ९ | ४ | ४८ | ... | ..... |
| १३६ | सम्भाराहणाकुलयम् Begins— दाणाच्चउत्तिहधम्ममेककालं च देसिउं लोण ॥ करुणाणं च डवयणं सम्मं नमिउं महावीरम् ॥ १ ॥ Ends— होउ बहुजंपिणं पुत्रमुणीणं सरिस्तु [न्तु] चरियाइम् ॥ आराहणाणं तह रमसु जलह लहुं लहसि सिद्धिपयम् ॥ ७० ॥ आराहणाकुलयं सम्मत्तम् ॥ —आराधनाकुलकम् Begins— आलोयणा वयाणं | अभयदेवसूरिः | २१ | ४ | ४४ | ... | |

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| १३० | <p>Ends— इय आराहणाकुलयं रइयं सिरिअभयदेवसूरीहिम् ॥ भवियाणुणुगगहई सरणठं अप्पणो तहय ॥ ८६ ॥ धम्मोवएससरूवम्</p> <p>Begins— नभिइं जिणवरवीरं धीरिमहेठं खलंतखवगस्स ॥ धम्मोवएससरूवं कवयं उस्सगियं वोच्छम् ॥ ९ ॥</p> <p>Ends— लोकेकलमणोय ॥ ५४ ॥ —चउसरणपयम्मा —भवभावना —जीवाणुसिद्धि कुलयम्</p> <p>Begins— पणमियमियं कवयणं सिरिवीर</p> <p>Ends—</p> | | ४९ | ४ | ४० | ... | |
| १३८ | <p>Ends— तस्स नस्सइ लज्जमोहो २५ जीवाणुसिद्धिकुलयं समाप्तम् धनपालपञ्चाशिका—सावसूरिः ऋषभपञ्चाशिका वा</p> <p>Begins— मू० जय जंतुकप्पपायव वंदाय पंकयवणस्स ॥ सयलमुणिगामगामिणि तिलोयचूडामणि नमो ते ॥ ९ ॥ टी० नमस्तुभ्यंजंतुकल्पपादय जगति विष्टपे</p> <p>Ends— मू० इय ज्ञाणगिगपलीच्चियकम्मिधण बालवुद्धिणावि मए ॥ थुउ भवभयसमुहबोहित्थ बोहिफलो ॥ ५० ॥ टी० आत्मनोभिधां दर्शयति धनपाल इति ॥ संवत् १२६५</p> | धनपालः | २९ | ... | ... | १२६५ | संपूर्णम् |

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| १३९ | ऋत्प सूत्रम्—कालिकाचार्यकथासहितम् | | १३० | ... | ... | ... | |
| १४० | क्षेत्रसमाप्तः | | ५६-१७८ | ... | ... | ... | |
| | —सप्तश्लोका —मूलशुद्धिकरणम् —पञ्चकल्याणकम् —शालिभद्रचरित्रम् Begins— सुरवरकयबहुमाणं Ends— सोख्व भुंजिउं अति मोख्वम् ॥ १७९ ॥ शालिभद्रचरितं सम्मत्तम् ॥ —थेरावलि Begins— जयइ जगजीवजोणीवियाण Ends— णाणस्स परूवणं वोत्थम् ॥ ५० ॥ थेरावलि सम्मत्ता ॥ —गाथाकोसः Begins— निज्जुरियज्जामरणं वेदिता जिणवरं महावीरम् ॥ ऊप्यन्नमाहाउं बुच्छं सुयणस्स जोगाउं ॥ १ ॥ Ends— परलालह पुंउंति ॥ ६४ ॥ गाथाकोसः ॥ | | | | | | |
| १४१ | समयसारपहूडो सटीकः मू० मागध्यां टी० संस्कृते | टी० अशुतचन्द्रः | १८९ | ५-७ | १००- ११२ | ... | संपूर्णम् |

Begins—

टी० ॥ ई नमः परमात्मने ॥
 --- प्रथ --- नमः समयसाराय स्वानुभूत्याचकाशते ॥
 विश्वभावाय भावाय सर्वभावांतरछिदे ॥ १ ॥
 मू० वंदितु सच्चिदेनुवमचम [व] गोव [ग] मं गइं पत्ते ॥
 वैष्णवि समयपाहुडमिणमो सुअकेवलीभणियम् ॥ १ ॥

Ends—

उदितममृतचंद्रज्योतिरेतत्समंताज्जलतु विमलपूर्णं निःसपन्नस्वभावम् ॥
 इति समयसारव्याख्यायामात्मख्यातौ नवमोऽंकः यस्मा .. नर्किचित्कलः
 इत्यात्मख्यातिनामसमयसारव्याख्या समाप्ता ॥

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महानिशीथसूत्रम्

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Begins—

॥ ई नमो तित्थस्स ई नमो अरहंतणं । सुयं मे आउसं तेणं भगवया
 एवमख्खायं इह खलु उडमत्थसंजमकिरियाए वट्टमाणे

Ends—

भवइ ॥ ६३ ॥ अत्तारि सहस्साई पंचसयाउं तहेव अत्तारि सिलोगा थिय
 महानिशीहंरि पाएण मंथाप्रं ४५५४ महनिशीथं समाप्तम् ॥
 आल्ही आमिणि सेयत्थ पुत्थिया सिरिमहानिशीहस्स ॥
 रूपलसुसावियाए लिहाविया तेरसत्तरसे ॥

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तदेव

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तदेव

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विषष्टिशालाकापुरुषचरित्रस्य प्रथमं पर्व

हेमचंद्रः

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बृहज्जातकम्

बराहमिहिरः

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Begins—

॥ ई नमः सूर्याय ॥ सूचित्वे परिकल्पितः ज्ञानिभूतोवर्त्मा पुनर्जन्मना

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| १४७ | <p>Ends— अत्वार्यस्मिन् वृत्तसंख्याशतानि ५ इति बृहज्जातकं समाप्तम् ॥ निसीहमूक्तम्</p> <p>Begins— ॥ नमः सर्वज्ञाय । जे भिखु हत्यकर्म करइ करेतं वा सादिज्जइ</p> <p>Ends— अहीणमतिरिक्तं तेण परं छम्मासा ॥ ७५ ॥ गिसीहे वीसइमो संवत् १२१७</p> | | ७६ | ... | ... | १२१७ | संपूर्णम् |
| १४८ | <p>Ends— अहीणमतिरिक्तं तेण परं छम्मासा ॥ ७५ ॥ गिसीहे वीसइमो संवत् १२१७ लग्गकुंडलिका</p> <p>Begins— ॥ अविनहसव्वाएसं नमिडं च [उ] वीसंमं जिणवरेसुम् । वुछामि समासेणं लग्गंकरूवएसेणम् ॥ १ ॥</p> <p>Ends— २८ इय तिविहसुद्धिजुत्तं तीणविडत्तं च वत्तियं लग्गम् ॥ अं किंवि इह अजुत्तं सोहंति तं विडता ॥ १२८ ॥ लग्गकुंडलिका समाप्ता ॥</p> | हरिभद्रसूरिः | १७ | ... | ... | ... | संपूर्णम् |
| १४९ | <p>Ends— प्रवचनसारोद्धारः—सटीकः मू० मा० टी० सं०</p> <p>Begins— मू० नमिडण जुगादिजिणं वेळं भव्वाण जाणणानिभित्तम् ॥ पवयणसारुद्धारं गुरूवएसा समासेणम् ॥ १ ॥ टी० ऊं नमः ॥ सन्नद्धैरपि यत्तमोभिरखिलैर्न स्यस्यते कुत्रचि- च्चत्कालकलाभिरप्यनुकुलं यन्नीयते न क्षयम् ॥</p> | मू०नेमिचन्द्रसूरिः टी०सिद्धसेनसूरिः | २४९ | ५ | ६४ | ... | संपूर्णम् |

तेजोभिः स्फुरितैः परैरपि हठादाक्रम्यते यत्र त-
 ज्जैनं सर्वजगत्प्रकाशनपटुज्योतिषिरं नंदतात् ॥ १ ॥
 यो ध्यानेन निमूलकाधमकषट्केषादिविद्वेषिणो-
 यस्मैलोक्यविलोकनेकरसिकं ज्योतिः किमप्यातनोत् ॥
 यः सद्गतमशेषमथैमवदत् दुर्वादिवित्रासकृ-
 देवाच्यैः शिवतातिरस्तु स विभुः भीवद्धैमानस्सताम् ॥ २ ॥
 स्वगुरूणामादेशं चिंतामणिसोदरं समासाय ॥
 भयस्कृते करोमि प्रवचनसारस्य वृत्तिमिमां ॥ ३ ॥
 इह हि शिष्टाः

Ends—

मू० धम्मधरुद्धरणमहावराहजिणचंदसूरिसीसाणम् ॥
 सारिअम्मएवसूरीण पयपकवराएहिम् ॥ ६०९ ॥
 सिरिविजयसेनगणहरकणिद्धजसदेवसूरिजिठेहिम् ॥
 सिरिनेमिचंदसूरिहं सविणयं सिस्स भणिएहिम् ॥ ६१० ॥
 समयरयणाउं रयणाणंविष समुत्थदाराइ ॥
 निउणनिहालणपुव्वं गार्हिकं संजत्तएहि वा ॥ ६११ ॥
 पवयणसारोद्धारो रइउं सपराविबोहकज्जंभि
 जं किचि इह अजुत्तं बउसुआ तं विसोहंतु ॥ ६१२ ॥
 जाव जइं भुवणत्तयमेयं रविसासिसुमेरुगिरिज्जत्तम् ॥
 पवयणसारुद्धारो ता नंदउ बउ पठिज्जंतो ॥ ६१३ ॥

टी० इह यद्यपि यद्भवितव्यं तदेव भवति तथापि शुभाशुभफलत्वाच्छोभनार्थे
 वशांसा विधेयति दर्शनार्थमायशासं [दर्शनार्थमाशंसां] कुर्वन्नाह यावदेतद्विजयते
 भुवनत्रयं स्वर्गमर्त्यपाताललक्षणं रविशाशिमेरुगिरियुक्तं दिनकरतुहिनकरसुर-
 गिरिपरिगतम् तावदयं प्रवचनसारोद्धारग्रंथो दुर्धैस्तस्वावबोधबंधुरबुद्धिभिः
 पश्यमानो नंदनु शिष्यप्राशिष्यपरंपराप्रचारितरूपां समृद्धिमासादयतु ॥
 इति श्रीसिद्धसेनसूरिविरचिता प्रवचनसारोद्धारवृत्तिः समाप्ता ॥

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| १५० | पारडासंठिए Begins— ॥ ॐ नमो कीतरागाय ॥ नमह नयनभिरनरवहसरसिरुहवियासणम् ॥ भुवणपणयं निहयतमतिभिरनियरं कीरजिणदिणेसरं सिरसा ॥ १ ॥ Ends— पारडासंठिए संमत्ता बह्वावलिपुरीए एसा फग्गुणचउमासे पज्जुजसूरिणो धम्मनचुएणं तु सुयाणुसारेण गणिणा असदेवेणं उच्चरिया एत्थ पढमपई ११ पूजाविधानं समाप्तमिति | यशोदेवः | २५८ | ४ | ३४ | ... | संपूर्णम् |
| १५१ | आचारविधिः Begins— स श्रीवीरजिनो जीयाद्यस्य पादनकाशवः ॥ विकाशे भव्यराजीव राजेसू [राजिष्व] रुणभावनः ॥ १ ॥ Ends— आचारविधिग्रंथं विधिग्रंथविधिनात्र लेखयामास ॥ १७ ॥ भासते ॥ १८ ॥ | ..... | १७२ | ७ | ५७-६० | ११५२ | संपूर्णम् |
| १५२ | उपदेशमाला Begins— ॥ नमिऊण जिणवरिदे इंदनरिदक्षिए ॥ Ends— इय धम्मदासगणिणा.....पंचसया चैव बायाला ॥ ५४१ ॥ | धर्मदासगणिः | १७८ | ६ | ६२ | ... | संपूर्णम् |

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| उपदेशमाला | मलभारिहेमचन्द्रसूरिः | ... | ... | ... | ... | संपूर्णम् |
| Begins— सिद्धमकम्ममावेगगहमकलकमसंगमख्यं धीरम् ॥ पणमामि सुगहपञ्चलपरमत्यपयासणं धीरम् ॥ १ ॥ | | | | | | |
| Ends— उवपसा भव्येहि सया सुहत्थीहिम् ५०५ इति मलभारिहेमचन्द्रसूरिविरचितं उपदेशमालाप्रकरणं समाप्तम् ॥ | | | | | | |
| योगशास्त्रस्य प्रकाशाः ४ | हेमचन्द्रः | ... | ... | ... | ... | ..... |
| धीतरागस्तोत्रम् | हेमचन्द्रः | ... | ... | ... | ... | ..... |
| सप्तहृदिः क्षेत्रमासः धर्मोपदेशमाला दिवेकर्मजरी | | | | | | |
| Ends— इय आसडेन रइयं वसुजलहिदिणं सुचरियंमि ॥ ४४ ॥ इगुणत्तीसीभावना | | | | | | |
| Ends— वज्रंति जाणमाणा अयाणमाणा य वज्रंति ॥ आवकविधिः—मागर्धा | | | | | | |
| Begins— जन्थ पुरि जिणभवणं ॥ | | | | | | |
| Ends— तेण संसारो २१ पण्डज्जाविहाणपगरणम् | | | | | | |
| Begins— संसारविसमसायर कम्मरयणपमज्जणं धीर २५ पण्डज्जाविहाणपगरणम् | | | | | | |

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| | —संयममंजरी Begins— नमिऊण नभिरतिय —अष्टभपञ्चाशिका | धनपालः | ... | ... | ... | ... | |
| | Begins— जय जंतुकप्यपायव चंदाय वराय पंकयवणस्स ॥ Ends— बोहित्थं बोहिफलो ॥ इति श्रीऋषभदेवपंचाशिका पांडितधनपालविरचिता समाप्ता ॥ | | | | | | |
| १५३ | बृहत्संभरणि : ..... | ..... | १५ | ५ | ७२ | ... | ..... |
| | —उपदेशमाला | हेमचन्द्रः | ... | ... | ... | ... | ..... |
| | —भावकविनकृत्यम् Begins— वीरं नमिऊण तिलोयभाणुं Ends— तं मज्झमिच्छामिह दुक्कडंति ॥ ३४० ॥ | | | | | | |
| १५४ | प्रतिक्रमणम् ..... | ..... | १०२ | ५ | ७०-७५ | ... | ..... |
| | Begins— नमो वीयरागण सच्चञ्चूण देविदपूहयाणं Ends— पडिकंतो वंदाभि जिण अउ हीसं ५० । —धर्मलक्षणम् —उपदेशारत्नमालिका | | | | | | |

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| | —क्षेत्रसमाप्तः | सोमतिलकसूरिः | ... | ... | ... | ... | संपूर्णम् |
| | Begins— ॥ सिरिनिलय केवलिनं अबितहवयणं नमिन्नो वीरजिगम् ॥ नरखिचविआरलवं बुद्धामि सुभाउ सपरहिअम् ॥ १ ॥ | | | | | | |
| | Ends— इअ नरखिचविआरो सोमतिलयसूरिणा समासेण ॥ लिहिउ सपरसि हिउ सोहेअन्वो सुअहरेहि ॥ ३३ ॥ इति क्षेत्रसमाप्तः समाप्तः ॥ | | | | | | |
| | —भवभावना | | | | | | |
| | —कल्याणमविरस्तोत्रम् | | | | | | |
| | —वीतरागस्तोत्रम् | | | | | | |
| | —ऋषिर्मंडलम् | | | | | | |
| | Begins— भक्तिभरनमिरसुरवरकिरीड | | | | | | |
| | Ends— समणहं काउसोलहइ सिद्धिसुहम् ॥ २१० ॥ | | | | | | |
| १५५ | त्रिषष्टिशालाकापुरुषचरित्रस्थ—चतुर्थं पर्वं | हेमचन्द्रः | २१३ | ३ | ... | ... | ..... |
| १५६ | धर्मोपदेशमाला ..... | ..... | ४७ | ३-५ | ८०-८५ | ... | ..... |
| | वीरचरियम् | जिनेश्वरसूरिः | ... | ... | ... | ... | ..... |
| | Begins— वीरजिणिसरवरचरिउ अइसयसयहिं महितु | | | | | | |
| | Ends— वरजिणिसरसूरिहिं सीसिं । सुविहियह - - - - १०८ वीरचरियं सम्म- नम् ॥ | | | | | | |
| १५७ | कम्मपयडि—सावर्ण्य—मागधी | | ११९ | ६ | ७० | ... | अपूर्णम् |
| | Begins— सिद्धोनिद्धुयकम्मो सहम्मपणापगो तिजग | | | | | | |

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| | Ends— इय कम्मपयाडिगाहा इयत्ति एवं कम्मपयाडिपगयं कम्मपगइ अधिकारं ----- ३५८ ऋषिमंडलस्तवः | | २८ | ३ | ४६ | ... | |
| | Begins— इति मंडलस्त गुणमंडलग्ग तवनियमंडलधरस्त Ends— परिसाप दिनु बोहि मज्झय सिद्धिबसहि उवविहिनु १७१ ऋषिमंडलस्तवः समाप्तः. | | | | | | |
| ३५९ | परिमहप्रमाणप्रकरणम् | मानसुंगसूरिः | १२ | ८ | ८२-८५ | ... | ..... |
| | Begins— संसारसिधूलमजाणवतं Ends— मोख्खफलेणं गिहिधम्मसालो ६६ परिमहप्रमाणं समाप्तमिति ॥ जिनस्सुतिः | श्वंभ्रगुप्तसूरिः | ... | ... | ... | ... | ..... |
| | Begins— संसारसिधूलमजाणवतं Ends— इति वणैमाननामा धुरंकापितृमातृकीर्त्तनाज्जिनपाः ॥ श्रीश्वंभ्रगुप्तसूरिभिरभिहृताः शिवसुजे दयुः ॥ २५ ॥ शाश्वत्प्रतनिरूपणम् | मानसुंगसूरिः | ... | ... | ... | ... | |
| | Begins— संसारसिधू ८ | | | | | | |

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| १६० | मोक्षफलैर्ण गिहधम्मसाला ८९ घालिभङ्गचरितम्—मागधी पुंडरीकस्तवः—मागधी Begins— आरंभे मुनियत्ता Ends— भइरेण साहुसञ्चकारम् ११८ पुंडरीकस्तवः सुकोसलचरितम्—मागधी Begins— नमिऊण चलणजुयलं Ends— इह लोए उचसोखम् ९७ देवइचरितं सम्मत्तम् जोगसयम्—मागधी Begins— नमिऊण जोगिणाई Ends— सिद्धीए सया अविरहोय १०९ जोगसयं सम्मत्तम् भजितघान्तिस्तवः—मागधी Begins— अजियं जियसन्वभयं Ends— उवसग्गवारणोएत्तो | | ७२ | ३-४ | ६८-७२ | ... | |
| १६१ | उपदेशमाला Begins— ॥ नमिऊण जिणवारिंदे इंदनरिंदविण तिलोयगुरु ॥ Ends— गाहाणं सग्गवं पंचसया चिव वायाला ॥ ५४२ ॥ | धर्मशास्त्रः | ... | ... | ... | ... | |

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| | —भवभावना Begins— ॥ नमिऊण नमिरसुरवर ॥ Ends— भवभावणावररयणावलीए कीरई अलंकारो इति श्रीहेमचंद्रसूरिविरचिता भवभावना समाप्त ॥ —कर्मस्तवः —कर्मविपाकः —सयगम् —सत्तरी —ऋषिमंडलम् —उद्गाणसयम् | हेमचन्द्रः | ... | ... | ... | ... | |
| १६२ | इशवैकालिकसूत्रम् ..... | ..... | ६० | ५ | ५३-५५ | ... | ..... |
| १६३ | वीतरागस्तोत्रम् | हेमचन्द्रः | ११ | ३ | ४४ | ... | ..... |
| १६४ | भक्तामरस्तोत्रवृत्तिः | शान्तिः | २१ | ४ | ४६ | ... | ..... |
| | Begins— ॥ ॐ नमो वीतरागाय ॥ वृत्ति भक्तामरादीनां स्तवानां वचिम् यथोचितम् ॥ संक्षेपान्मुक्त्वाभाय मुञ्जबुद्धिमद्बुद्धये ॥ १ ॥ Ends— पुष्पकलिता च कंठे गलपदेवो भ्रियते ॥ श्रील्लङ्केश्वरसंबंधिभेतांबरभीसांतिःसूरिविरचितमानतुंगाचार्यकविकृतभ- क्तामराख्यसूत्रवृत्तिः परिसमाप्ता ॥ | | | | | | |

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| 13 | १६५ | <p>उंचनिर्युक्तिः</p> <p>Begins— ॥ उं नमः सर्वज्ञाय ॥ दुविशोवकमकालो सामाचारी अराउयं चैव ॥</p> <p>Ends— एसा अणुगहत्था फुडावियडविमुद्धवंजणा इणमो एकारसहिं सएहिं अठाहिं अहिणहिं संगहिया ११५६ उंचनिर्युक्तिः समाप्ता ॥</p> | ८५ | ३-४ | ५३ | ... | |
| | १६६ | <p>पिंडनिर्युक्तिः</p> <p>Begins— ॥ उं नमः सिद्धेभ्यः ॥ पिंड उरगमं उप्यायणेसणा संजोयणाप्यमाणेयं</p> <p>Ends— निज्जरफला अज्झत्थविसोहिणुत्तस्स ॥ ७ ॥ संवत् १२०९ कार्तिक वदि १२ सोमि</p> | १३९ | ४ | ५० | १२०९ | ..... |
| | १६७ | <p>दसवेयालियणिज्जुतीउं</p> <p>Begins— नमः सिद्धिगतिपुवगयाणं कम्मविसुद्धाणं सव्वसिद्धाणम् ॥ णमिउणं दसकालियणिज्जुत्तिं किचइस्सामि ॥ १ ॥</p> <p>Ends— तं सत्रणयविसुद्धं जं चरणगुणठिउं साहू ४४१ ॥ चूलियज्झयणनिज्जुत्ती सम्मत्ता ॥ दसवेयालियणिज्जुत्तीउं सम्मत्ताउं ॥</p> | ३ | ... | ... | ... | ..... |
| 2 | १६८ | <p>महावीरस्तोत्रम्—मागधी</p> <p>Begins— धरिसिद्धहजाउ जिणु च ढवीसवउंज्जवीरु</p> | ६ | ... | ... | ... | ..... |

| No. | Name of Work. | Author's name. | No. of leaves. | No. of lines on each page. | No. of letters in each line. | Age. | Remarks. |
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| | Ends— भवजलाहि । सास्यसुह संपत्तु ३० श्रीमहावीरस्तोत्रं समाप्तम् ॥ २६९ इक्षवैकालिकसूत्रम्—मागधी | | ५७ | ... | ... | ... | |
| २७० | पाक्षिकसूत्रम् | | ... | ... | ... | ... | |
| २७१ | पारिठासंतिअण—सुयणरयणा वा | यथादेवसूरिः उद्योतनसूरि- शिष्यः मुनिचंद्र- धर्मसहोदरः | २५५ | ५ | ३२-३५ | १२८९ | ..... |
| | Begins— नमह नयनभिर नरवहसरासिरुहवियासणम् ॥ भुवणपणयं निहयतमतिमिरानियरं वीरजिणदिसरं सिरसा ॥ १ ॥ — -- इय नमिडं वीरजिणं थोऊण सरस्स ईच्च भावेणम् ॥ भवियजण बोहणत्थं उवएसं किंश्चि वोळाभि ॥ ३ ॥ | | | | | | |
| | Ends— इइ वल्लिकारेणं कळ्वकरणिण जायवसणेणम् ॥ एसा कहिया रइया तेणय णोणुसरणत्थम् ॥ २० ॥ पारिठासंतिए संमत्ता वट्ठावळीपुरीए एसा फग्गुणचडमासे पज्जुज सूरिणे धम्मनत्तुएणं तु सुयणुसारेण गणिणा असदेवेणं उद्धरिया एत्थ पढमयई २३ पूजाविधानं समाप्तमिति ॥ संवत् १२८९ ॥ | | | | | | |
| १७२ | पाण्डवचरित्रम्—एकादशसर्गात् | ..... | २१४ | ... | ... | ... | ..... |
| | Ends— विद्वहरेफार्पितमाहिममहाकाव्यमेताद्धिनोतु ॥ २८१ ॥ इति मत्तधारिभीदेवप्रभसूरिविरचिते पाण्डवचरित्रेष्टादशः सर्गः ॥ | | | | | | |

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| | <p>भागमिकवस्तुविचारसारप्रकरणम्—वा षडशीतिप्रकरणम्—सटीकम्. जिनवल्लभगणिः</p> <p>Begins—</p> <p>टी० नन्वा जिनं विधास्ये विवृतिं जिनवल्लभसूणि तस्य [मुनिस्तस्य] ॥</p> <p>भागमिकवस्तुविचारसारप्रकरणस्य ॥ १ ॥</p> <p>मू० निच्छिन्नमोहपासं पसरियविमलकेवलपयासम् ॥</p> <p>पणयजणगुरियासं पणमित्तु जिणपासम् ॥ १ ॥</p> <p>बोछामि जीवमग्गणगुणठाणुवडैगजोगलेसाई ॥</p> <p>Ends—</p> <p>मू० जिणवल्लहोवणीयं जिणवयणा मयसमुहविदुमिमम् ॥</p> <p>हियकंखिणा बुहजणा निमुणंतु गुणंतु आणंतु ॥ ८६ ॥</p> <p>इत्यागमिकवस्तुविचारसारप्रकरणम्</p> <p>टी० वर्षे शतैकादशके द्वासप्तत्याधिके नभौमासे ॥</p> <p>सितपंचम्यां स्तेयि समर्थिता वृत्तिकेयमिति ॥</p> <p>इति षडशीतिप्रकरणवृत्तिः ॥</p> <p>संवत् १२१६</p> <p>—भावकधर्मः</p> | ६९ | ५ | ५५ | १२१६ | संपूर्णम् | |
| ३७४ | <p>Begins—</p> <p>॥ नमिऊण वद्धमाणं सावगधम्मं ॥</p> <p>Ends—</p> <p>भवविरहं होई कम्माणम्</p> <p>—कर्मविपाकः</p> <p>—कर्मस्तवः</p> <p>—भागमिकवस्तुविचारसारप्रकरणम्</p> <p>Begins—</p> <p>निच्छिन्नमोहपासं पसरियविमलकेवलपयासम् ॥</p> | | ७५ | ४ | ५५ | ... | |
| | <p>जिनवल्लभगणिः</p> | ... | ... | ... | ... | | |

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| १७५ | Ends— सुर्गंतु गुर्णंतु जाणंतु ८६ इत्यागमिकवस्तुविचारसारप्रकरणं कृतिरियं जिनवल्लभगणेः ॥ कर्मादिविचारसारः | जिनवल्लभः | १५०- १८८ | ६ | ५० | १२९० | |
| १७६ | Begins— सयलंतरायवीरं - - - - कम्माइविचारसारलवम् ॥ १ ॥ Ends— परेवि वोर्हितु सोर्हितु १५२ वशावैकालिकसूत्रम् ..... | ..... | ७२ | ... | ... | ... | ..... |
| १७७ | पाक्षिकसूत्रम् ..... | ..... | १५३ | ... | ... | ... | ..... |
| | Begins— अण्णाणमोहदलणी जणणी सयनाण भवियलोगस्स ॥ सिरसा सहरिसभावो पणमाभि सुयाय सुयदेवि ॥ १ ॥ तित्थंकरेइतित्थे अतित्थसिद्धे Ends— सामत्थणं वंदामि ॥ कामणकसूत्रं समानमिति ॥ — पञ्चज्जाविहाणसूत्रम् Begins— संसारविसमसायर Ends— जिणधम्मं आयरं कुणह ॥ २४ ॥ पञ्चज्जाविहाणं सम्मत्तं ॥ — धिरायलि Begins— अयइ जगज्जीव ॥ | | | | | | |

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| Ends— परूवण वोत्थं ॥ ५० ॥ थिरावलिया सम्मत्ता ॥ —पिंडविद्युत्तिः | जिनवल्लभगणिः | ... | ... | ... | ... | |
| Begins— देविदर्वदवांदियपयारविदेभिर्वदिय जिणदेवे ॥ बुछाभि सुविहियं पिंडविसोर्ह समासेण ॥ १ ॥ —शोभनस्तुतिः | शोभनाचार्यः | ... | ... | ... | ... | संपूर्णम् |
| Begins— भय्यांभोजविबोधनैकतरणे विस्तारिकम्मर्मावलि- रंभासामज नाभिनंदन महानष्टापदाभासुरैः ॥ भक्त्या वंदितपादपद्म विदुषां संपादय प्रोञ्जिता- रंभासामजनाभिनंदनमहानष्टापदाभासुरैः ॥ १ ॥ Ends— सरभसवतनाकनारीजनेरोजपीठालुठचारहारस्फुरद्रविमसारक्रमांभोरुहे परम वसुतरांगजारावसत्राशितारातिभाराजिते भासिनी हारतारा बलक्षेमदा ॥ क्षणरुशिरुशिरारुर्षचन्सटासंकटोत्कृष्टकंटोद्गटे संस्थिते संकटाद्भव्यलोकं त्वमंबाविके परमवसुतरां गजारावसत्रा शितारातिभा राजिते भासि नीहार तारा बल- क्षेमदा ॥ १६ ॥ इति विश्वत्रयमकबंधेन शोभनस्तुतयः संपूर्णाः ॥ क्षेत्रसमाप्तः ..... | ..... | १७३ | ... | ... | ... | ..... |
| Begins— नमिज्जण सज्जलजलहरनिभस्स ॥ Ends— लोगो चउदसरज्जुई ८६ खेत्तसमासो सम्मत्तो ॥ गौतमपुच्छा Begins— नमिज्जण तिन्थनाहं जाणंतो तहय गीयमो भयववं ॥ | | | | | | |

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| | —आउरपञ्चख्यान Begins— देसेकदेसविरउं Ends— खथं सञ्चदुख्यानम् ॥ ६० ॥ अउरपञ्चख्यानं सम्मत्तम् ॥ | | | | | | |
| | —अजितशांतिस्तवः..... Begins— उत्सासिकमनस्खनिग्गयपहादंडुलेर्गणिं बंधारूण दिसेंत इञ्च पयडं निञ्चाणमग्गावलिम् ॥ कुंदिटुज्जलदंतकंतिमिसउ नांहंतनाणं कुरु- केरे दोवि दुहिञ्ज सोलसजिणे थोसामि खेमंकरे ॥ १ ॥ Ends— इय विजयाजियसत्तपुत्त सिरिअजियजिणेसर तह अहराविससेणतणइ पंच- मचक्कीसर नित्थंकर सोलसमसंतिजिण वल्लह संतह कुरु मंगलमवहर सुद्धरिय- मखिलंपि थुणं तह ॥ १७ ॥ | जिनवल्लभः | ... | ... | ... | ... | संपूर्णम् |
| | —प्रश्नोत्तररत्नमालिका Begins— कः खलु नालंक्रियते दृष्टादृष्टार्थसाधनपटीयान् ॥ कंठास्थितया विमलप्रकांतरत्नमालिकया ॥ १ ॥ Ends— कंठगता कं न भूषयति ॥ २८ ॥ —धर्मलक्षणम् Begins— धम्मोर्थं ऋदयते लोको न च धर्मं परीक्षयते ॥ | विमलचंद्रसूरिः | ... | ... | ... | ... | संपूर्णम् |

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| | Ends— गच्छन्ति परमां गतिम् ॥ धर्मलक्षणं समाप्तम् ॥ —उपदेशमाला | धर्मशासगणिः | ... | ... | ... | ... | संपूर्णम् |
| | Begins— नमिञ्जण जिणवरिदि इंदनरिदधिण तिलोयगुरु ॥ उवएसमालमिणमो वुछामि गुरूवण [ए] सेणम् ॥ १ ॥ Ends— गाहाणं सव्वग्गं पंचसया चैव बायाला ॥ ५४२ ॥ १७९ प्रहामरतिः | उमास्वाति- वाचकः | ३४ | ... | ... | ... | संपूर्णम् |
| | Begins— नाभेयायाः Ends— जिनशासनाण्णंवादाकृष्टां धर्मकथिकामिमाम् ॥ भुत्वा रत्नाकरादिव जरत्कपर्हिकामुद्धृता भक्त्या ३१० ----- महत्सासनं जयाति ३१३ ॥ —अर्हत्प्रवचनव्याख्या ..... | ..... | ... | ... | ... | ... | दु. |
| | Begins— अथातोर्हत्प्रवचनं व्याख्यास्यामः तयथा तत्रेमे षट्जीवनिकायाः १८० गौडवधकाव्यम्—मागधी | वाक्यपतिः | ... | ... | ... | ... | अपूर्णम् |
| | Begins— ॥ ई नमो जिनराजाय ॥ पठमं चिय धवलकडंबवीअमंबुरुहगोअरं नमह ॥ हरिजठरानि - मुञ्जित्तनालमुत्तं पिवसयंभुम् ॥ १ ॥ Ends— कइरायलंछणस्स ववप्यइरायस्स गउडवहं ॥ नामेण कहावीढं रहयं चिय तह समत्तं च ॥ | | | | | | |

APPENDIX II.

BĀNA;

HIS PREDECESSORS AND CONTEMPORARIES.

The circumstance that Bāna can be assigned with absolute certainty to the first half of the seventh century of the Christian era lends great importance to the introductory verses of the Harsha Charita, in which reference is made to other known and unknown poets.* I will first transcribe the passage, marking the various readings in my MSS. of the text, and in a copy of the commentary which I have procured from Jeypore, and then offer some remarks as to the conclusions which may be drawn from it:—

ओं श्रीगणेशाय नमः ओं^१
इच्छादिशक्तिनिचयप्रसरक्रमेण
विश्वत्रासनविधौ प्रथितप्रभावा ।
याध्यायिनां हृदयकोकनवप्रतिष्ठा^२
रूपं प्रकाशयति नौमि सरस्वतीं तां ॥ १
नमस्तुंगशिरभ्रुम्बिचन्द्रचामरचारवे ।
बैलोक्यनगरारम्भमूलस्तम्भाय शंभवे ॥ २
हरकण्ठमहानन्दमीलितार्क्षीं नमाम्युभयम् ।
कालकूटविषस्पर्शजार्त्तमूर्च्छांगमामिव ॥ ३
नमः सर्वविदे तस्मै व्यासाय कविविधसे ।
चक्रे पुण्यं सरस्वत्या यो कर्षमिव भारतं ॥ ४
प्रायः कुक्कवयो लोके रागाधिष्ठितदृष्टयः ।
कोकिला इव जायन्ते वाचालाः कामचारिणः^७ ॥ ५

* The following paper is extracted from the Introduction to my edition of Bāna's Kādambari. I have omitted the analysis of the Harsha Charita itself, given there, as we may shortly expect the results of a more thorough examination of that work from the pen of Dr. Führer.

^१ ओं श्रीगणेशाय नमः. C ओं नमः सर्वज्ञाय. ^२ ओं इच्छादिशक्तिनिचयप्रसर^३ B, C, and Com. omit ओं and this verse. For प्रसर, B reads प्रचय. ^३ प्रतिष्ठा Both MSS. write प्रतिष्ठा. ^४ हरकण्ठमहानन्द. A हरकण्ठमहानन्द. (sic.) ^५ स्पर्शजात. C स्पर्शाञ्जात. ^६ दृष्टयः. A मुतेयः. ^७ कामाचारिणः. B, C, and Com. कामकारिणः.

सन्ति श्वान इवासंख्या जातिभाजो गृहे गृहे ।
 उत्पास्का न बहवः कवयः शरभा इव ॥ ६
 अन्यवर्णपरावृत्त्या बन्धश्चिह्ननिगूहैः ।
 अनाख्यातः सतां मध्ये कविश्रीरो विभाष्यते ॥ ७
 श्लेषप्रायमुद्गीच्येषु प्रतीच्येष्वर्थमात्रकं ।
 उत्प्रेक्षा शक्तिपात्येषु गौडेष्वक्षरडंबरः ॥ ८
 नवोर्थो जातिरधीन्या श्लेषोऽह्निष्ठः स्फुटो रसः ।
 विकटाक्षरबन्धश्च कृस्त्रमेकत्र वुष्करम् ॥ ९
 किं कवेस्तस्य काव्येन सर्ववृत्तान्तगामिनी ।
 कथेव भारती यस्य न प्राप्नोति दिगन्तरम् ॥ १०
 उच्छ्वासान्तेप्यखिन्नास्ते येषां वक्त्रे सरस्वती ।
 कथमैख्यायिकाकारा न ते वन्द्याः कवीश्वराः ॥ ११
 कवीनामगलहर्षो नूनं वासवदत्तया ।
 शक्येव पाण्डुपुत्राणां गतया कर्णगोचरम् ॥ १२
 पदबन्धोज्ज्वलो हारी कृतवर्णक्रमस्थितिः ।
 भट्टारहरिचन्द्रस्य गद्यबन्धो नृपायते ॥ १३
 अविनाशिनमग्रान्यमकरोत्सातर्वाहनः ।
 विशुद्धजातिभिः कोद्यं रत्नैरिव सुभाषितैः ॥ १४
 कीर्तिः प्रवरसेनस्य प्रयाता कुमुदोज्ज्वला ।
 सागरस्य परं पारं कपिसेनेव सेतुना ॥ १५
 सूत्रधारकृतारम्भैर्नाटकैर्बहुभूमिकैः ।
 सपताकैर्यशो लेभे भासो देवकुलैरिव ॥ १६
 निर्गतासु न वा कस्य कालिदासस्य सुक्तिषु ।
 प्रीतिर्मधुरसार्ग्राह्य मञ्जरीष्विव जायते ॥ १७
 समुद्गीपितकन्धर्पा कृतगौरीप्रसाधना ।
 हरलीलेव नो कस्य विस्मयाय बृहत्कथा ॥ १८
 आढ्यराजकृतोत्साहैर्हृदयस्थैः स्युतैरपि ।

७ अप्राम्या. A writes अप्राम्या. So also below v. 14. So before it writes incorrectly उदीच्येषु. and प्रतीच्येषु. ८ न प्राप्नोति दिगन्तरं. C न व्याप्नोति अग्रत्रयं. Com. १० कथमैख्यायिकाकारा : &c. The Calcutta Edition omits all that precedes this line and prefixes the interpolated verse चतुर्मुखमुखाम्भोजवनहंसवधूर्धम मानसे रमतां दीर्घं सर्वशुक्ला सरस्वती. ११ पदबन्धोज्ज्वलो हारी कृतवर्णक्रमस्थितिः. Calc. Ed. पदबन्धोज्ज्वलोहारिकृतकण्ठकमस्थितिः अविनाशिनम् Calc. Ed. कुविनाशिनम्. १२ सातवाहनः Hall's first MS. शालिवाहनः १३ सूत्रं, A सूत्र, भूमिकैः. A भूमिकैः. १४ भासो A भासा १५ सार्ग्राह्य A सान्द्रासु. १६ कृतोत्साहैः. Calc. Ed. कृतोच्छ्वासैः.

जिह्वान्तःक्रेष्यमाणेव न कवित्वे प्रवर्तते ॥ १९
 तथापि नृपतेर्भक्त्या भीतो निर्वहना[णा]कुलः ।
 करोम्याख्यायिकाम्बोधौ जिह्वाह्वनन्चापलम् ॥ २०
 सुखप्रबोधललिता सुवर्णघटनोज्ज्वलैः ।
 शब्दैराख्यायिका भाति शक्येव प्रीतिपादकैः ॥ २१
 जयति ज्वलत्प्रतापज्वलनप्रकारकृतजगद्रक्षः ।
 सकलप्रणयिमनोरथसिद्धिःश्रीपर्वतो हर्षः ॥ २२

The enumeration it will be seen begins from *Vyāsa*, who has his place at one and the same time, alongside of the tutelary deities

नमः सर्वविदे तस्मै व्यासाय कविबोधसे ।
 चक्रे पुण्यं सरस्वत्या यो वर्षमिव भारतम् ॥

invoked—and as the exemplar of all good poets—

किं कवेस्तस्य काव्येन सर्ववृत्तान्तगामिनी ।
 कथेव भारती यस्य न प्राप्नोति दिगन्तरम् ॥

It may be fanciful : but in these, and in the numerous other references to the *Mahābhārata* to be found in the *Harsha Charita* and *Kādambari*, can we not recognise the language of a time when the name and the fame of the *Kathā Bhārati*—India's 'Tale of Troy divine'—as put together by *Vyāsa*, was as yet comparatively a fresh wonder in the world ?

From *Vyāsa Bāna* goes to the great body of 'story-tellers' or rhapsodists, *Ākhyāyikākārās*. Most writers have followed Hall in what I venture to suggest is the erroneous idea that in v. 7 *Bāna* alludes to a poet called *Chaura*.^{*} The context shows that the author is speaking of poets who are such only in name (*जातिभाजः*); and in this verse he in effect says that the plagiarist, however skilful his *junctura* may be, finds no honour among learned men and is esteemed *chaura*—a thief. This is the natural construction, and it has the support of the commentary, the note in which runs as follows:—अन्येति कविश्रौरः सहस्रानां मध्ये नाख्यातः कथितोपि न ज्ञायते न आ समंतात् ख्यातोपि तु किञ्चित्प्रथितो वा अन्ये पूर्वकविनिबद्धविलक्षणा ये वर्णा अक्षराणि तेषां रचनेन बंधचिन्हं श्रीलक्ष्मी-प्रभृतिरचनानिगं अन्ये तु भाषालंकारप्रभृतिबंधचिन्हमाहुः अथ च सतां साधुनां मध्ये चौरौ लक्ष्यते कीदृक् न ना अना कापुरुषः अख्यातोऽप्रसिद्धः केन अन्यः प्राक्तनच्छायव्यतिरिक्तसासकृतः पाण्डिमादिर्वर्णः मुखरागविशेषस्तस्परि-

So also Hall's second MS. with आय for आदय. ¹⁷ सुवर्णघटनोज्ज्वलैः. A सुवर्णघटिनोज्ज्वलैः. ¹⁸ प्रतिपादकैः.

* Hall, *loc. cit.*, p. 54. See Bühler's paper in *Ind. Stud.* XIV., p. 406. In his *Kashmir Report* Bühler shows that the only work ever ascribed to this mythical *Chaura* is a composition of *Bilhana*'s.

वर्तनेव यद्वा भूद्रत्वे सति द्विजादिवर्णभ्रयेण स्वजात्युचितस्य स्वभावस्य †स्य-
कुमसकयत्वाज्ञावप्रकटनमवदयमेव । भवति यतो बन्धः गुंखलादिकृतो मंधिस्तादिह
स्वगृषपादि

The reference to the Akhyāyikākārās, with which Bāṇa begins his enumeration of poets presumably nearer his own time than Vyāsa, is extremely interesting in view of the question of the origin of Kādambarī. In later books on Rhetoric, the Akhyāyikā is defined as resembling the Kathā, with the difference that the genealogy of the poet, and sometimes an account of other poets, are given. And the Harsha Charita, which has very obviously suggested the definition, is given as an example of the class. When, for the better understanding of this definition we turn back to the description of Kathā, we find that species of composition distinguished as a narration in prose, with here and there a stray verse or two, of matter already existing in a metrical form.* The existing collections of metrical fables, such as the Kathāsarit-sāgara of Somadeva and the Vṛihatkāthā of Kshemendra are later than Bāṇa by several centuries; but Hall and Bühler† have shown that implicit confidence is due to Somadeva's and Kshemendra's statements to the effect that their books are translations into Sanskrit and abridgments of an older work. I shall show in the sequel that the Kathā-sarit-sāgara contains one form of the original of Bāṇa's Kathā Kādambarī: and, when we bear in mind that Kādambarī is given as the stock example of a Kathā, it is clear that by Akhyāyikā in the present passage Bāṇa refers to metrical stories, such as furnished him with the theme of his own romance.

The poets next mentioned by name, or singly, are—(1), the author of a Vāsavadatta; (2), Bhaṭṭāraharichandra; (3), Sātavāhana; (4), Pravarasena, or, perhaps, the author of a work in praise of Pravarasena; (5), Bhāsa; (6), Kālidāsa; (7), the author of a Vṛihatkāthā. I do not take *Āḍhyarāja* in the verse that follows as a proper name. Before examining our list in detail, it may be well to ask how we are to regard the list itself. It is fair to judge from a casual note,‡ it would

* The otherwise praiseworthy translation of the Sāhityadarpaṇa by Pramada datā-mitra in the Bibl. Ind. is defective here. The text is:—

कथायां सरसं वस्तु पयैरेव विनिर्मितं
काचिदत्र भवेदायां काचिद्ब्रह्मापवक्त्रके
आदौ पयैर्नमस्कारः खलादेर्नैर्चकीर्तनम्.

This, it is obvious, does not mean "In the Kathā, which is one of the species of poetical composition in prose, a poetical matter is represented in verse, and, sometimes," &c., but rather as I have given the sense above.

† Hall loc. cit., pp. 22-24. Bühler, Ind. Ant., Vol. I., p. 302.

‡ "In Bāṇa's Harsha Charita, Introd. v. 15, Bhāsa is lauded on account of his dramas: indeed his name is even put before that of Kālidāsa."—Note on p. 205 of English translation of Indian Literature.

seem that the distinguished scholar Weber leans to the theory that we have here an attempt to classify, in order of merit, some of the writers who preceded Bāṇa. I can see no grounds for such a supposition, and the particular instance which Weber has in view does not, when closely examined, in any way bear it out. For Bhāsa and Kālidāsa are not here compared as rival writers of dramas. If Bāṇa's reference were all that remained of the fame of the prince of Indian poets, we should never have known that he wrote a play.

But, while the list is not in order of merit, it is not necessary to contend, on the other hand, that it is strictly in order of time. We can be certain that the poets referred to lived before, or at the same time with, Bāṇa; but we cannot be certain of more than this. What I wish to emphasise is the internal evidence the verses seem to furnish that they are not the tribute of cold respect, or even of warm though disinterested admiration, for authors, the pride of their time, but already sinking into oblivion to the men of Bāṇa's day. I may be mistaken; but it appears to me that the passage breathes in every line the impulse of a mighty revival in the last phase of which Bāṇa himself bore part. With his own eyes, so to say, he had seen the fame of other poets go out, as the star of the incomparable author of the *Vāsavadattā* rose above his country's intellectual horizon: he stood near the time when Bhāsa won eternal fame by those plays of his—a form of composition unknown before, and best described by an epithet (सूत्रधारकृतारम्भैः) recalling one of their special characteristics: the joy the people took in Kālidāsa acted as a deterrent rather than an incentive to one who lived, while as yet the fame of that new poet was yet fresh in the hearts of all men. I shall make my meaning clear if I say that the tone of the passage appears to me to resemble that which the poets who stood nearest our own Elizabethan writers loved to use of that glorious company, rather than that of a grave deliberate panegyric on the classical ornaments of the long story of a nation's literature.

It is commonly taken for granted that the *Vāsavadattā*,* with which this list opens, is the extant romance by *Subandhu* of that name. This was the opinion of the commentator of that *Vāsavadattā*, *Śivardma Tripāṭhin*, who quotes the present couplet, and refers it expressly to his author. The commentator of the *Harsha Charita*, who as a rule occupies himself more with verbal explanations than with anything else, does not say anything on the point. Hall expresses no doubt on the subject; though he would also seem to have held, on the ground of internal evidence, that his *Subandhu* was posterior to *Bhavabhūti*,† who it is certain now, must in his turn be placed

* Hall's Introduction to *Vāsavadattā*, p. 9.

† *Ibid.*, p. 14.

after Bāṇa.* It is impossible not to wish to agree with Hall in his estimate of the relative positions of Bhavabhūti and his Subandhu. For that after the graceless string of extravagant and indecent puns presented by the present Vāsavadattā had been received with approval into the national literature, a reversion should have been possible to the chastity, alike of sentiment and of diction, of Bāṇa and Bhavabhūti, would be a literary miracle almost incredible. The matter is not on which to dogmatize, but I may call attention to the following considerations as tending to show that the Vāsavadattā which excited Bāṇa's passionate admiration was not the worthless production now extant under that name. In the first place, then, it seems probable that this Vāsavadattā was like Bāṇa's own Kādambari, a metrical or prose version of one of the tales of the rhapsodists mentioned in the verse immediately preceding. It will be shown in the sequel how closely Bāṇa himself followed, for the incidents of his story, his original. Now the Kathā-sarit-sāgara does contain a tale of Vāsavadattā, which the author of the Ratnāvali took as the ground-work of his play, and this tale is not identical with, or in any way similar to, Subandhu's romance.† Secondly, Hall appears to be right in pointing out that there is little reason to suppose that Subandhu had need to be beholden to any previous author, for his narrative. "Kātyāyana the grammarian, is

* "According to the Rājatarāṅgi, Bhavabhūti was patronized by Yaśovarman, king of Kanoja. This Yaśovarman was subdued by Lalitāditya, king of Kāśmīra, who acquired by his conquests a paramount supremacy over a large part of India. The mention of this circumstance enables us to fix the date of Bhavabhūti. Lalitāditya reigned, according to General Cunningham, from 693 A.C. to 729 A.C. The chronicle of Kāśmīra mentions another poet named Vākpatirāja, who lived at the court of Yaśovarman. A work in Prakṛit entitled Gaudavadhā Kāvya by this same Vākpatirāja has recently been discovered by Dr. Bühler. In it, the exploits of Yaśovarman and his defeat of a Gauda king are narrated. In giving his own history, the poet tells us that "certain excellences still shine in his works like drops of poetic nectar churned from the ocean of Bhavabhūti." From this it would appear, that Vākpatirāja was either a pupil of Bhavabhūti, or one of those who derived benefit from his company. If the poem then was written in the latter part of Yaśovarman's reign, Bhavabhūti must have lived in the first part. So that, our poet flourished at the end of the seventh century. And the date thus determined agrees with all that is known of the chronological relations of Bhavabhūti with other writers. In the first place, Bāṇa's omission of his name from the long list given by him at the beginning of his Harsha Charita is now intelligible. Bāṇa flourished in the first half of the seventh century."—Bhandarkar's Introduction to *Mālatī Mādhava*, p. ix.

† "The romance of Vāsavadattā, referred to in the *Mālatī-Mādhava*, as in like manner that found detailed in the Kathā-sarit-sāgara—and which had previously [?] been dramatized in the Ratnāvali—resembles in scarcely a feature, barring the common appellation of their respective heroines, the one with which we are at present engaged." (Hall's Introduction to Vāsavadattā, p. 2.) Bhandarkar has pointed out to me that Bhavabhūti's reference to a tale which he puts on a line with those of Śakuntalā and Urvashi, and which is evidently not Subandhu's story, goes far to establish the existence of some such Vāsavadattā as that to which I believe Bāṇa refers here.

the earliest author known by whom a tale of Vāsavadattā appears to be indicated. To discourage the surmise that Subandhu was beholden to this, or to any other ancient composition, there is however, the argument of entire silence, in all Hindu literature yet discovered, that he was thus indebted. The object which he proposed to himself was, it is justly inferred, of a nature to render choice of plot a matter of very secondary import. His aim, as slight observation may suffice to convince, is the illustration of certain powers of the Sanskrit language; and this, through the medium of such imagery, as was in his time, counted most tasteful, and such allusions to Indian lore as were then held especially in esteem. At the least it is accordingly just as probable that he devised, as that he borrowed, the hungry array of incidents which he has employed as a vehicle for the execution of his purpose." I should prefer to say that Subandhu's purpose left him free to borrow from any available sources such incidents as seemed suitable; and it is in that light that I should explain certain coincidences between his narrative and that of our author.

Bhaṭṭāraharichandra is still no more than a name to us and the reference made to his work is ambiguous, Bāna's aim unfortunately being rather to illustrate the simile between the composition in question and a good king, than to convey information of the kind we want. The note in the commentary is पदानां सुसिद्धतानां बंधः प्रकृष्टा रचना रीतिरित्यर्थः स्वमंडलावष्टंभश्च हारी हृद्यो हारयुक्तश्च अहारीति वा न कस्यचि-
हपि यो हरति कृता वर्षानामक्षराणां क्रमेण भामहादिप्रदर्शितनीत्या [रीत्या]
स्थितिरवस्थानं यत्र कृतयुगवर्षानां द्विजादीनां क्रमेण मन्वादिस्मृतिकारप्रकाशि-
तमार्गेण स्थितिः पालनं यस्मिन्सतीति च भट्टारेति पूजावचनं. In the beginning of *Maheśvara's Viśvaprakāśa*, the author traces his lineage to one *Harichandra* who was a physician at the court of *Sahasānka*. If there were any other reasons for identifying this *Sahasānka* with the king (*Śaśānka*) who slew Harsha's brother, we might find our *Harichandra* here: and regard him as one of the authors in virtue of whose writings *Śri Śhasānka*, like *Śri Harsha*, stands among the poets.* The honorific epithet *Bhaṭṭāra* was much in use among the earlier Jains as a designation of those who abandoned the

* भासो रामिलसौमिलो वररुचिः श्रीसाहसांकः कवि-
र्मेढो भारविकालिदासतरलाः स्कंधः सुबंधुश्च यः ।
दंडी बाणदिवाकरौ गणपतिः कांतश्च रत्नाकरः
सिद्धा यस्य सरस्वती भगवती के तस्य सर्वेपि ते ॥

Bājaśekhara in the *Sārngadhara-paddhati*: quoted in *Aufrecht's* paper on that work in the 27th volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

worldly life. The Śvetāmbara Jains have a mahākāvya on an historical subject called *Dharmaśarmābhyaśaya*, by *Bhaṭṭāraka Harichandra*, which presents many points of resemblance with Kālidāsa's *Raghuvamśa*. I have not yet been able to procure the *Dharmaśarmābhyaśaya*,* and cannot say whether these resemblances are vulgar plagiarisms, or are to be accounted for in the way in which I attempt below to account for the resemblance between Kālidāsa and other writers of his time.

Sātavāhana's Kosha† was at first taken to be a vocabulary : but it has long been seen that Kosha is used here in the technical sense which it bears already in Daṇḍin's *Kāvyaśāstra*.‡ It is more difficult to say with any certainty whether the work to which Bāṇa refers, or any part of it, has come down to us. There is in existence a Prākṛit anthology of love poems called the *Saptaśatakam* of Hāla, which there is fair reason, as has been generally recognised, for holding to be the Kosha of our verse. Hāla§ is given by Hemachandra as a synonym of Sātavāhana. In his commentary on Hāla's *Saptaśatakam* Gangādhara-bhaṭṭa identifies Hāla with Śālivāhana, as the Bombay MS. reads the name. A circumstance which seems to support the traditional view is noticed now, as is believed, for the first time. It is difficult to understand how the Kosha, which won for Sātavāhana undying fame, and—what has perhaps stood him in better stead,—a place in this list of poets, can have been a collection of the kind of which the *Sāringadhara-paddhati* may be put forward as a type. The poet may, and the Indian poet often did, stoop to collect into a 'treasury' the verses of others : but no title to immortality can be drawn from work which can be done as well by the intelligent critic.

* Bodl. Cat., p. 187.

† The note in the commentary is अविनाशिनं प्रसिद्धमनन्तरं च अप्राम्यं वैदग्ध्ययुक्तं अप्रामभवं च जातिः स्वभावोक्तिरूपोलंकारः कोशाः समुच्चयो गंजश्च सुभाषितः सूक्तिभिः शोभनं च भाषितं प्रभावणेन येषां तैः. I should have mentioned earlier that the commentary gives very little help here. Śaṅkara, as Bhāo Dāji, *loc. cit.*, p. 39, as already noticed, evidently knew no more than he could gather, or thought he could gather, from his text.

‡ Hall, p. 14. The technical meaning of the word is thus given in the *Sāhitya-darpana* in the same context in which the definitions of *Kathā* and *Akhyāyikā*, which we have already had occasion to consider, stand—

कोषः श्लोकसमूहस्तु स्यादन्योन्या[न]पेक्षकः ।

वज्य[वर्ग]क्रमेण रचितः स एवातिमनोरमः ॥

The commentary explains वज्या by सजातीयानामेकत्र सन्निवेशः. Compare a title like *The Golden Treasury*.

§ St. Petersburg. Dict., sub voce हल. See also Aufrecht's Catalogue, p. 195.

In other words, it is not unreasonable to suppose that the poems brought together in the Kosha were original. Now there are, I submit, grounds for supposing that Hâla's Saptasatakam is a collection of this kind: and not, as the eminent scholar Weber holds, a collection of verses by different hands. In his essay "On the Saptasatakam of Hâla," Weber discusses this question as follows:—"That the work is a collection, and not the production of a single author is clear not only from the author's own words in the third verse, but, more particularly, from the circumstance that the scholiast, though unfortunately he does not carry the practise beyond the beginning of the commentary, gives with each verse the name of its author. These names moreover are given in prakṛit,* a circumstance which makes it tolerably certain that they belong to the text. Unfortunately they break off with the 15th verse. The names given up to that are: Hâlassa (the compiler himself! †) 4, 13, Voḍisassa 5, Chullohassa 6, Maarandasenasassa 7, Amara-râ-assa 8, Kumârillassa 9, Sirirâassa (Śrīrâja) 11, Bhīmasâmino (Bhīmasvamin) 14. Of all these names only one, Kumârila, is familiar to us in another connection, namely, as that of the eminent teacher of the Mīmāṃsâ philosophy. . . . Besides these, Bhāo Dâji mentions the following as given also by Kulanâtha: Kavirâja, Vishṇudatta, Rati-râja, Paramarasika, Nâsira, Avarâi, Kavva, Usala, Jalaharadhvant, Kesava. These must, I suppose, be given in parts of the commentary which have not come into my hands. Among these names, too, which it must be noted have a somewhat strange and suspicious look, but which like the previous ones are in prakṛit, so as, like them, to raise the presumption that they belong to the text, there is again only one familiar to us in another connection, namely, that of Kavirâja, known to us as that of the author of the Râghavapâṇḍaviyam, who however cannot, on account of the date, be thought of here." The "author's own words" to which Weber refers in the beginning of this passage are found in the third verse of the Saptasatakam, and run as

* "In prakritischer Genetiv form." I omit the last word, as I do not understand that Weber lays any stress on the circumstance that the names are, as always, in the genitive case. May I in passing, with all respect, deprecate the attack on Bhāo Dâji's 'curious style'—for what is obviously a printer's error—as proceeding from the learned German whose own style is the despair of the English translator.

† There would be nothing surprising in the fact of a compiler of an anthology including verses of his own. "Śārngadhara, the compiler of the anthology often in the various divisions of the work inserts efforts of his own. These have no poetical merit. In the 14th century Sarasvatī's lips had long been closed." (Aufrecht's paper in the magazine of the German Oriental Society.) I have noticed the same circumstance in a Sūbhāshitavali of Vallabhadra in my possession.

follows in the original prakṛit, and in Gangādharaḥṭṭa's Sanskrit gloss* :—

सत्तसआइं कइय[व]छलेण कीडीअमइइअरम्मि ॥

हालेण वीरइआइं सालंकाराण गाहाणं ॥ ३ ॥

प्रेक्षावत्प्रवृत्तये स्वप्रपंस्य संक्षिप्तसांसाररूपतां चाह ॥

सत्तेति । सप्तशतानि कविवत्सलेन कोटेर्मध्ये । हालेन विरचितानि सालंकाराणां गाथानां । मइइअरो मध्यः । कविगाथासंमहेण तस्कीर्त्तिस्थापनात् । कविवत्सलेन हालेन शालिवाहनेन सालंकाराणां गाथानां कोटेर्मध्ये सप्तशतानि विरचितानि संगृहीतानित्यर्थः । गाथालक्षणं तु ॥ पठमं बारहमत्ता बीए अहा[दु] रएहि सं-
जुत्ता । जहपठमं तह तीअं इहपंच अदि हसिआ गाहा इति पिंगलोक्तं बोध्यम् ॥ ३ ॥

It appears to me to be at least doubtful whether this verse has been correctly understood to mean that Hāla in the works of which he is speaking has "collected"† seven hundred poems by different authors. I venture to suggest that विरचितानि has its ordinary acceptation here ; and that that the verse really means that of the thousands‡ of gāthās which (v. 2) are the admiration of men of discrimination, *Hāla is the author of no less than seven hundred, namely, these which are given in the book that follows.* If I am right, we have an easy explanation of the fact that the commentator's list of authors breaks off with the 15th verse, and of the perhaps even more significant fact that the names he gives are unknown, and wear the appearance of unreality which Weber so justly notes.

The contents of the Saptasatakam, it must be added, do not in any way militate against such an hypothesis. The verses are all in the same metre, a circumstance in which Weber sees an indication of the antiquity of the collection : but which may as naturally, it is obvious, be referred to the predilection for a particular kind of verse entertained by an individual author.§ Weber has noticed places where the verses, which as a rule have no very close relation to each other, are brought more nearly together,

* I quote from the MS. in the Bombay Government collection deposited in the Elphinstone College, which Weber also used.

† Weber has apparently felt the difficulty of giving this meaning to विरचितानि, a word which everywhere else is consistently used, in this connection, in the sense of 'composed.' At p. 4 of the Essay he translates the word by *zusammengestellt* (collected) : at p. 73 by *zurecht gestellt* (arranged). It is not unimportant that विरचितानि is applied to the verses themselves (सप्तशतानि) and not to some such collective title as कौषः.

‡ The कोटी in the midst of which are Hāla's seven hundred verses may have been a collection made by his order.

§ Compare Kahemendra's remarks as given in foregoing Report, p. 11.

either by the carrying over from one verse to one or more following verses of the same situation (vv. 70 and 71, 80 and 81, 129 and 130, 135 and 137), or by the recurrence of a catchword in several verses that stand together (vv. 118—20, 122—125, 156 and 157, 162 and 163, 259—264, 267—269, 308—310, 315 and 316, 324 and 325, and 329 and 330).

The *locale* of all the verses appears to be the same, while the slightly varying themes on which all the seven hundred verses ring the changes are no more inconsistent with a common origin than the love plaints of Heine's *Buch der Leiden*, or the various shapes one sorrow takes in Tennyson's *In Memoriam*. The matter is again not one on which to dogmatise: but if this be, as I believe it is, the character of the Saptasatakam of Hāla, we may perhaps be permitted to see in that circumstance corroboration of the traditional identification of Hāla with the Sātavāhana, who by his "Treasury" won for himself a fame that could not perish.

The question of Sātavāhana's date I do not wish to enter upon. I content myself with pointing out, as Bhāo Dāji and Weber have already done,* that the author of the Kathā-sarit-sāgara makes him a contemporary of Guṇādhyā, the author of the Vṛihatkathā. This is found also in Kshemendra's Vṛihatkathā.† Somadeva makes Guṇādhyā the minister of king Sātavāhana of Pratihāna. That the Sātavāhana and the author of the Vṛihatkathā to whom reference is made here by Bāṇa were contemporaries is at all events then not out of keeping with the view I have endeavoured to support of the general character of this passage.

कीर्तिः प्रवरसेनस्य प्रयाता कुमुदोज्ज्वला ।
सागरस्य परं पारं कपिसेनेव सेतुना ॥

"The glory of Pravarasena flashed, bright as the lotus, to the further shore of the sea by means of the 'Bridge,' just like the army of apes."

There can, I take it, be no reasonable doubt that the reference here, as Weber first recognised, is to the extant Prākṛit poem the *Setu-kāvya* or *Setu-bandha*. But it appears to me to be quite as certain that Bāṇa knows nothing of the tradition which ascribes that poem to Kālidāsa. There is no authority for the omission of the next following couplet with regard to Bhāsa, so as to bring the couplet in which Kālidāsa is mentioned by name in juxtaposition with our verse.‡ And it appears to me to be impossible to admit that verses

* Essay, p. 2.

† Buhler's paper in *Indian Antiquary*, Vol. I., p. 307.

‡ Max Müller ("India: What can it teach us," p. 315,) pointed out this difficulty to Dr. Bhāo Dāji. I may add that there appears to be no doubt that the proper reading in what I may call the Kālidāsa verse is *Nirgatāsu na vā kasya*

15 and 17 both refer to Kālidāsa. He is obviously adduced in the latter of the two verses for the first time. This being so, I think it is impossible, with our present light, to say what amount of truth there is in the legend which makes Pravarasena the patron and not the author of the Setu-bandha. In that detail the legend is not, in itself, indeed inconsistent with Bāna's reference to the book, as it is quite possible that here, as in his allusion to the Vāsabadattā, our author, unfortunately for us, did not think it necessary to mention a name, as that of the author of the book, which in his day seemed as if it would never die. But when the legend goes on to ascribe the poem to Kālidāsa, it is in direct conflict, as it appears to me, with Bāna's statement, and cannot therefore be accepted. Pravarasena, moreover, is in no way the subject of the Setu-bandha: so that he must be mentioned here either as the author of the poem, or as the patron of the poet. When we look at the context, and remember that Bāna's theme is the triumph of good poets; we can hardly, I think, resist the conclusion that it is the author's fame, and not that of any patron, which this famous bridge carried over sea.

It does not, of course, follow that the Pravarasena who wrote the Setu-bandha is not the king of Kashmir* with whom, in his presumed character of patron of the work, and friend of Kālidāsa, he has been identified by Bhāo Dāji and Max Müller. The commentator on the Setu-bandha was a king: and there is no reason why the Setu-bandha should not have been written by a king. But if I am right in regarding with suspicion the legend referred to above, it will be seen that the motive, as well as some of the arguments for the identification in question, must be held to have lost much of their force.

I will only add that Śaṅkara evidently knows nothing of the tradition which assigns the Setu-bandha to Kālidāsa. His note is:—

प्रवरसेनः कश्चित्कविः प्रवे मुते रसो येषां ते प्रवरसाः वानराः तेषामिनः स्वामी प्रवरा
 च सेना यस्य स सुमीवथ कुमुदवत् कैरववत् यद्वा कुः भूमिः तस्या मुप्रहर्षः तवेति
 कुमुदेन वानरसेनापतिना च सेतुः^० प्राकृतकाव्यग्रंथः सेतुश्च.

and not *Nisargasūtravamsīśya* as the Calcutta Ed. has. But the *vā* here does not connect this verse with the verse immediately preceding (the *Bhāsa* verse), and still less of course with the verse preceding that, which we are now considering. It resumes the whole argument, as to the fame of the true poet of which Kālidāsa's glory is one of the *last* examples cited.

* "How Pravarasena distinguished himself we are no longer informed. Among the various kings so called were two of Kashmir, the former of whom was grandfather of the second. The latter, according to Kalhana, dethroned, and afterwards rehabilitated Pratāpāsila or Śilāditya, son of Vikramaditya. *Rājatarāṅgī*, chap. 3, śl. 332 and 333, p. 33 of the Calcutta edition. But the time and country of this Śilāditya are still to be determined. If his paternity is rightly stated by Kalhana he was not of Gujerat. That he ruled over Mālava is very much more likely."—Hall, Introduction to *Vasavadattā*, p. 14.

Bhāsa's fate has been a cruel one. Referred to here as the chief, if not the first,* of the illustrious line of Indian dramatists, and looked up to by Kālidāsa himself as his master, he has left not a line of his writing—unless we admit his authorship of a few verses attributed to him in the *Śrīngadhara Paddhati*, and other late anthologies,—which has survived. It is as if Chaucer were known to us only as the poet whom Spencer called, 'the well of English undefiled,' or as if Shakespeare's fame rested on Milton's sonnet.

I wish to suggest that the manner in which the nāṭakas of Bhāsa are characterised in the verse may perhaps point to the conclusion that Bāna recognised these compositions as novelties, in the revival of Sanskrit letters which he is celebrating. The argument is not one that can be pressed, since the significance of the epithets may spring rather out of the desire to justify the simile employed: but the point is perhaps worth consideration. Weber has already suggested that it may possibly have been the representation of Greek dramas at the courts of the Grecian kings in Bactria, in the Panjab, and in Guzerath which awakened the Hindu faculty of imitation, and so gave birth to the Indian drama. On this theory the introduction of the technical terms which Bāna uses here, must have been contemporaneous with, or followed closely upon, the introduction of the drama itself. But that is what we should expect in the assumed case of the introduction from abroad by a coterie of learned men of a foreign kind of literature. And the difficulty which has always been felt of explaining the technical terms of Hindu dramatic criticism may be due to the fact that these early pedants went, for a terminology of the new art, to the text-books of an art that had existed from time immemorial—the art of building. The *sūtradhāra* of the drama is not to be explained by conjuring up an earlier form of plays in the shape of puppet-shows, the strings of which were pulled by him, or even, with Weber † and Lassen, by referring the title to the work of erecting

* Śankara's note on the Kālidāsa verse is as follows: निर्गता उच्चारितमात्राः
आस्तां तावद्ध्योवगतिः आपात एव गीतध्वनिवत् किमपि भ्रंशहारिण्यः

यदुक्तं

अपर्यालोचितेऽप्यर्थे बंधसौंदर्यसंपदा ।

गीतवद्भृदयाल्हादं तद्विदां विदधाति यत्

तत्काव्याभित्यादि तथा निर्गताः सर्वदेशप्रतीताः अन्यत्र निर्गताः अभिनवोद्भिन्नाः न वा कस्येत्यनेनैतदुक्तं आस्तां तावत्काव्यतत्त्वाविदः सद्दयाः विवेकारो येषि शास्त्राप्रहितबुद्ध्यो दुर्दुरूढमत्सरप्रायाः तेषामपि या इदयमाल्हादयंति तथा चोक्तं

असुणिअ परमंथाण [मत्थाण] वि हरेइ वाआ मणं कइन्माणण । अण्णाण [अण्णा] ज कुवलअवणं अलद्धमंथाण वि सुहाइ ॥ इति मधुराश्च ताः सार्शः सरसाः अन्यत्र मधुना मकर-
देन किञ्जलेन रसेन चार्शः सुगंधयः

† History of Indian Sanskrit Literature ; note on p. 276.

the theatre, a work which we have no reason to suppose was actually laid on the sutradhâra of the stage. The term, with others, was taken over bodily from one art into the other: and in its new acceptation applied to that one among the actors who was to the production of a play what the real sutradhâra was to the building of a house.

Śaṅkara's note on the Bhâsa verse is as follows: सूत्रधारः पूर्वैरंगस्य प्रवक्ता स्थापकः स्थपतिश्च भूमिकाः पात्राणि रामाद्यनुकार्यावस्थाभूमयः उपभोगनिमित्तान्युत्पन्ति (उपर्यपरि?) स्थानानि पताका अर्थप्रकृतिः उक्तं च —

बीजं बिंदुः पताका च प्रकरीकार्यमेव च
अर्थप्रकृतयो ह्येताः पञ्च सर्वप्रयोगगा इति
यद्ब्रु न तु परार्थं स्यात्प्रधानस्योपकारकं
प्रधानवच्च कल्पेत सा पताकेति कीर्त्यते वैजयंती च पताका.

Next comes Kâlidâsa :—

निर्गतास्तु न वा कस्य कालिदासस्य सूक्तिषु ।
प्रीतिर्नधुरसार्द्रास्तु मञ्जरीष्विव जायते ॥

“And so soon as Kâlidâsa's sweet sayings went forth from him, was there any one who did not rejoice in them as in honey-laden flowers.”

The colourless character of the description here given of Kâlidâsa's works is much to be regretted. But the negative evidence of the verse as it stands is not unimportant. It is difficult for us now to imagine a time when the supremacy that has for a thousand years been assigned to Śakuntalâ among India's dramatic works was withheld from, or only grudgingly bestowed on, Kâlidâsa. A poet, however, like a prophet, is not honoured in his own country or in his own time; and we have it on Kâlidâsa's own authority that his plays were received with a certain amount of prejudice by the literary critics, who, in those days as ever, loved to say that the 'old is better.'* There is a good deal of other evidence for the comparatively late date now sought to be assigned to Kâlidâsa; and on a review of that evidence it is difficult to resist the conclusion that the explanation of the nature of Bâṇa's references to the younger poet, and to Bhâsa respectively, is that at the time he wrote Kâlidâsa's plays had either not been written, or were still far from occupying the prominent place in the nation's literature they

* सूत्र० । अभिहितोऽस्मि परिषदा कालिदासपाथितवस्तुमालविकाग्निमित्रं नाम नाटकमस्मिन्-सन्तोऽसवे प्रयोक्तव्यमिति तदारभ्यतां संगीतकम् ।

पारि० । मा तावत् प्रथितयज्ञसां भासकविसौमिल्लकविभिभादीनां प्रबन्धानतिक्रम्य वर्तमानकवेः कालिदासस्य क्रियायां कथं परिषदो बहुमानः ।

सूत्र० । अयि विवेकविभान्तमभिहितम् । पद्यम् ।

पुराणमित्येव न साधु सर्वं न चापि कव्यं नवमित्यवयम् ।

सन्तः परीक्ष्याम्यतरङ्गजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

afterwards attained. When the inherent excellence of these compositions is remembered, I think it must further be granted that the second of these alternatives is equivalent to saying that Kālidāsa was either a contemporary of our author, or was his elder by little more than a generation. This is an hypothesis to which I shall recur after offering remarks on the last of the works to which Bāṇa refers:—

समुदीपितकन्दर्पा कृतगौरीप्रसाधना । *

हरलीलेव नो कस्य विस्मयाय बृहत्कथा ॥

Somadeva, the author of the *Kāthā-saritsāgara* (about the beginning of the 12th century), and *Kshemendra*, the author of a *Vṛihatkāthā* (the second and third quarters of the 11th century), both tell us that their works are abridgments and translations into Sanskrit of the *Vṛihatkāthā* of *Guṇadhya*. This last work has not yet been found† extant. For long the only evidence that it had ever existed was Somadeva's assertion, which was, however, it may be pointed out in passing, clearly entitled in itself to greater weight than scholars like Wilson, Brockhaus and Lassen were disposed to attach to it. If there is one matter more than another in which the personal statement of an author deserves implicit credence, it is surely where we find him acknowledging his indebtedness to an earlier work, which he could have had no conceivable notice for inventing. Wilson was misled by the unmistakable signs of relationship between certain tales in the *Kāthā-saritsāgara* and independent works which it was impossible to place later than Somadeva. As Weber first pointed out,‡

* The note here is: बृहत्कथा कस्य न विस्मयायापि तु सर्वस्यैव गर्वविनाद्याय भवतीत्यर्थः अद्भुतकथावर्णनाद्वा आश्चर्याय समुदीपितो वृद्धिर्नीतः कंदर्पो यस्यां कामजननानां बहूनां वृत्तांतानां वर्णनात् उद्बोधितः स्मरो ययेति वा काव्यसेवया हि शृंगाररसः समुद्भवति तथा चोक्तं

ऋतुमाल्यालंकारप्रियजनगांधर्वकाव्यसेवाभिः ।

उपवनगमनविहारैः शृंगाररसः समुद्भवति ॥

यद्वा समुदीपितः प्रकाशितः ख्यातिर्नीतः कंदर्पो नरवाहनदत्तो यस्यामिति स हि कामांश इत्यागमः कृतं गौर्योवियाभेदस्याराधनं यस्यां सा हि नरवाहनदत्तेनेशारूपाराधितेति यद्वा गौरिं प्रति पूरयति गौरीप्रः साधनं परिकरबंधः यथा प्रस्तारो यस्य गौरीमेरितेन हि हरेण तथा तस्यां परिकरबंधः कृतो यथा सातीव पिप्रिये हरलीलापि समुत् सहर्षा दग्धकामा च कृतं गौर्योः प्रसाधनं मंडनं यस्यां क कामं प्रति तादृग्देषः क च कांतां प्रति प्रसाधनामिति कुत्वा विस्मयमाश्चर्यम्.

† I had written that the original *Vṛihatkāthā* of *Guṇadhya*, in the *Paisācha* dialect "was not extant," but, as these sheets are passing through the press I learn from Bhandarkar that word of the existence of a copy has been brought to him, and that he hopes soon to secure it.

‡ *Indischen Streifen*, Vol. I., p. 358.

Kādambari itself is another example of the same phenomenon. I have shown that the author of the Sāhityadarpaṇa knew that Kādambari was a redaction into prose of a tale already existing in a material form, and it is clear now that the coincidences Wilson has the credit of first observing should have been accepted by that scholar as supplying corroborative evidence of the truth of Somadeva's assertion. He preferred, however, to believe that Somadeva had borrowed from these earlier prose-writers, and that his assertion about a Vṛihatkāthā, presumably prior both to him and to them, was intended to conceal his debt; and in this he was followed by other eminent scholars. The utmost respect for one of the most honoured and honourable pioneers in these studies need not prevent the obvious moral being pointed that it may sometimes be the safer course to accept statements like that made by Somadeva until their inaccuracy can be demonstrated, instead of regarding them from the beginning as tainted with fraud.

In a list of Sanskrit works prepared for Captain Wilford, and presented by him through Colebrooke to the Asiatic Society, there is an entry with regard to the Vṛihatkāthā by Kshemendra. This work Bühler had the good fortune to recover;* and to him we owe the discovery that Kshemendra, like Somadeva, calls his work a translation into Sanskrit of a work written in the Paisācha language by Guṇādhyā. "Śarva proclaimed it first: Kānabhṛti heard it from the Gaṇa (Pushpadanta-Vararuchi), and told it to Guṇādhyā, who delivered it in his turn to his pupils and to Sātavāhana. The story which had thus come to be written in the Paisācha language, gave trouble to the readers. For this reason it has been rewritten in Sanskrit."† While as yet uncertain as to Kshemendra's date, Bühler was able to show from a comparison of the two books, whose contents are identical, that it was extremely improbable that the one was, in any way, a modification of the other, and that therefore the only reasonable supposition was that both really drew, as they said they did, from an older work in one of the low vernaculars. In the course of his brilliant researches in Kashmir,‡ Bühler was later, able to fix Kshemendra's date as prior, by some seventy years, to that of Somadeva. He had already argued that it was impossible to admit that "the connected and clear story" given by Somadeva had been constructed out of the "short and undefined outlines," found in Kshemendra; and, it being now clear that Kshemendra in his turn could not have copied from a poet who flourished two generations later than himself, no doubt remained as to the existence in the tenth century of a Vṛihatkāthā by

* There is a copy of part of the work in the Bhao Dāji collection.

† Indian Antiquary, Vol. I., p. 307.

‡ Bühler's Kashmir Tour, p. 47.

Gunādhyā. Is this the work to which Bāna refers? * It appears to me that there are strong reasons for holding that it is, and that the reference is made to an almost contemporaneous redaction by Gunādhyā of stories that for many centuries previous had been more or less current. To connect the Vṛihatkāthā of Gunādhyā with Bāna's reference all that is required is to show that Bāna was familiar with that collection of tales. †

But a comparison of the tale taken from Gunādhyā by Somadeva with Bāna's version is sufficient to corroborate, in the fullest manner, the theory to which all the external evidence already points, namely, that we have in it the original from which Bāna took his plot, reserving to himself the poet's right to make such modifications as he thought fit. No reason can be assigned why the dry and colourless narrative of the fablists should have deviated as they do from the tale that had entranced the world in 'Kādambari,' if we embrace the old hypothesis of the relation between the two. And the differences are of the kind which genius imposes on the stuff it is working in. They correspond to the changes made in popular legends, to suit their immediate purpose, by the Greek dramatists. It would be as reasonable to see in the few lines in which Homer lightly touches on tales known, as he has them, to all men, an abridgment, notwithstanding the signal discrepancies, of the Agamemnon of Æschylus, or the Electra of Sophocles, as to contend that Somadeva has wilfully altered the features of the work which must, on any other hypothesis, be presumed to have been serving him for model. ‡ And the same observation will, I am confident, be found to apply equally to the work of Kālidāsa.

* "Gunādhyā's Vṛihatkāthā goes back to the first or second century of our era."—Bühler's Kashmir Tour, p. 47. "The Vṛihatkāthā of Gunādhyā belongs to about the sixth century."—Weber, English Translation of Sanskrit Literature, p. 213, note. I trust that discrepancies between eminent authorities of which this is only one of many examples it would be easy to give, may be some excuse if I am caught tripping, as I am painfully aware may at any moment be my fate, in the course of this difficult excursion.

† There follows in the Introduction to Kādambari a long extract from the Kathāsaritsāgara containing the same story, which is here omitted.

‡ Compare Somadeva's own words:—

यथा मूलं तथैवैतन्न मनागप्यतिक्रमः ।

ग्रन्थविस्तरसंक्षेपमात्रभाषा च विद्यते ॥

I have printed ग्रन्थविस्तरसंक्षेपमात्रभाषा with the MS. in the Bhao Dāji collection, and with Brocklaus. Hall reads "on the authority of a very excellent manuscript" ग्रन्थविस्तरसंक्षेपमात्रं भाषा च विद्यते; and translates.—"It is merely an epitomé of the larger work, and in the familiar language." Bühler (Indian Antiquary, Vol. I, p. 303,) gives his support to this way of taking the passage. But it is surely doubtful whether, in Somadeva's time, *bhāṣā* could have the meaning here ascribed to it: and there seems no very good reason, in this

Last in this passage comes the poet Āḍhyarāja or Ādyarāja, of whom nothing else appears to be known, and who is, I suspect, as much the fruit of a misapprehension as the Chaura of v. 5. Here Bāṇa says that the brave deeds of famous kings are in his heart, well remembered, but that on that very account, strange as it may seem (आपि), his tongue cannot sing forth their praises, being drawn back into his throat by the very recollection of his subject. Nevertheless, he will attempt to speak in prose of the deeds of Harsha, &c. There may be an intentional ambiguity in āḍhyarāja (ādyarāja) as referring both to 'kings of song' and to kings of the earth: but I doubt if the supposed reference to a poet called by that name has any foundation.

I must be content with little more than a reference to other works that were either written by Bāṇa, or have been ascribed to him. The *Chandikāśataka* is a century of verses in honour of Chandikā, which is referred to by certain Jain commentators on the *Bhaktāmaraśtōtra* of *Mānatuṅga*, and a copy of which was discovered by Bühler.* That scholar has acutely pointed out a line in this composition which, as frequently happens, is in all probability the sole foundation for the ridiculous story of the Jain commentators with regard to its origin. The tradition, however, as handed down by these commentators, may, it is considered, preserve this much of sober fact, that the *Chandikāśataka* of Bāṇa, the *Sūryaśataka* of *Mayūra*, and the *Bhaktāmaraśtōtra* of *Mānatuṅga* are three opposing poems written by devotees of one or other of the great forms of religion which flourished side by side under Harsha's protection.†

In the third volume of the *Indian Antiquary* (p. 219), Telang has called attention to the close resemblance in subject-matter, and occasionally even in expression between a drama styled *Pārvatī-parīṇaya*, which is ascribed to Bāṇa, and parts of Kālidāsa's *Kumārāsambhava*. Telang "does not venture to ascribe the *Pārvatīparīṇaya* to Kālidāsa": and has considerable hesitation in accepting even as possible what he regards apparently as the only alternative, namely, that the author of the play took Kālidāsa's poem as the basis for his own work. It will be a sincere gratification to me if a scholar who has done and will do so much for the elucidation of moot points in the history

way of taking the passage, why *vidyate* should be in the singular. With our own reading I should explain the word as meaning 'an exposition (perhaps a rendering or translation) of no more than an abridgment of the complete book.'

* Hall, Introduction to 'Vasavadattā,' pp. 8 and 49. Bühler, 'On the Chandikāśataka of Bāṇabhaṭṭa in the *Indian Antiquary*, Vol. I., p. 111.

† There are many references in the Harsha Charita to the worship of the sun. Mayūra is among those mentioned there as the friends and coevals of Bāṇa. It is not impossible that he may afterwards have given a daughter in marriage to his friend. In a *Subhāshitavali* by Vallabhadēva, which I acquired last year, there are verses attributed to the joint authorship of Bāṇa and Mayūra.

of Sanskrit literature, shall find anything in the considerations I have urged in this paper to lead him to regard, with me, the undeniably close connexion, which he has the merit of having established between these two poems, as only another illustration of the fact that the brother poets of the golden age of letters in India, like the great dramatists of Greece, did not disdain to borrow in substance their plots from a common source. I venture also to think, though here there may be more reason for doubt, that the almost verbal coincidences which Telang has singled out go to show that the Pârvatîparinaya was written while as yet the fame of the Kumârasambhava had not overshadowed the common original of the two works—in other words, that Bâna and Kâlidâsa were almost if not altogether contemporaries.

Pandit Durgâ Prâsada informs me that in a commentary by *G u-
n u v i n a y a g a n i* on the Nalachampû, the following passage occurs in the sixth uchchhrâsa:—

तदाह मुकुटताडितकनाटके बाणः ॥
 आशाः प्रोद्भिस्तदिग्गजा इव गुहाः प्रध्वस्तसिंहा इव
 द्रोण्यः कुत्तमहादुमा इव भुवः प्रोत्खातशैला इव ।
 विभ्राणाः क्षयकालरिक्तसकलत्रैलोक्यकथां दशां
 जाताः क्षीणमहारथाः कुरुपतदैवस्य गून्याः सभाः ॥

From this it would appear that a play by Bâna, called *M u k u t a-
t â d â t a k a*, may be still in existence.

Lastly, there is a statement in the *Kâvya-Prakâsa* to the effect that for one of his works Bâna got from king Harsha neither fame, nor divine favour, but a third 'fruit' of poetry, namely, money; and on this ground Hall, followed by Bühler, would ascribe the *Ratnâvali*, which professes to be the work of a king Harsha, to Bâna. The hypothesis, it will be noticed, is a double one—first, that the statement in the *Kâvya-Prakâsa* refers to the *Ratnâvali*; and, secondly, that the statement is to be accepted. There appears to be a consensus of authority among the commentators of the *Kâvya-Prakâsa* as to the former point; a close comparison of the *Ratnâvali* with Bâna's other work would probably be conclusive as to the latter.

Is it possible to form any conjecture as to what it was which, in the 6th—7th century, gave the impulse to the great 'burst of song,' the memory of which has never died out of the literary consciousness of the learned among the Hindus? Here I approach ground strewn with the ashes of smouldering fires and will walk warily. I have indeed only one argument to offer in this controversy: and will premise it with the remark that the most ardent patriotism need not, as it should not, make a Hindu scholar resolved to shut his eyes to anything tending to show that, notably at this time, some of his country's poets

were touched, if no more than touched, by a live coal from off the altar which is the sacred birthplace of the poetry and philosophy of the whole western world. When down-trodden Greece made prisoner her conqueror she could boast that she carried the first seeds of literary culture to a rude and unlettered people, which, however far their own efforts in that field might carry them, must always trace their first beginnings in it to Athens. The India of the Rig-Veda knows no such dependence on foreigners for the intellectual and spiritual life that flows through her frame.

I cannot here enter into any detailed examination of the discussion as to the existence and extent of Greek influence in the works of such of the Indian mediæval writers as have come down to us. I proceed to state very briefly reasons which appear to me to go to show that Bâna was, in a fashion and to a degree which I cannot pretend to define, subject to an influence whose all-pervading power is, when we think of it, almost as much of a miracle as the spread of Christianity itself.

In the first place, then, I do not think it is possible any longer to resist* the available proof that Indian astronomy as taught by *Āryabhaṭa* (A.D. 476) and *Varāhamihira* (died A.D. 587), and as known to Kālidāsa and to Bâna, is of Greek origin. That being taken for granted, it is clear that in the absence of direct evidence it is more probable than not that Greek influence, whether exerted directly or through some intermediate channel of communication, was not confined to that branch of literature where it has left traces of its presence too clear to be explained away, and that what might elsewhere have been explained away as mere coincidences may fairly, as the facts stand, be held to wear a very different aspect.† Can we point to anything in our author which

* If this position is premature it is time that some defender of the autochthonous origin of the system replied to the arguments of European scholars in the matter. But is it too much to say that Sh. Paṇḍit, for example, virtually gives up the fight when he takes refuge in the hypothesis that *diametron* may be a Grecized form of *jāmitra*. (Preface to *Baghuvamṣa*, p. 43.) Is this not equivalent to playing with the two words as if they were two counters with regard to which nothing is known but their present form and the meaningless inscription they bear. *Diametron* is a pure Greek word, formed after the analogy of hundreds of other words, from a verb used by Homer, and itself occurring in the vocabulary of Plato and of Aristotle. In Sanskrit *jāmitra* is a hybrid word, of no assignable origin within the language itself, and seen first in the works of these astronomers, unless we are to take its presence in Kālidāsa as evidence that it had existed in Sanskrit for hundreds of years before. When Sh. Paṇḍit then goes on to say that "whether however *jāmitra* is obtained from *diametron* or *diametron* from *jāmitra*, the two words having the same astrological sense must have had a common origin," he really concedes all that is asked. For it is quite certain that *jāmitra* cannot be the origin of *diametron*.

† "It was however Greek influence that first infused a real life into Indian astronomy. This occupies a much more important relation to it than has hitherto been supposed: and the fact that this is so of itself implies that Greek

must be regarded either as a fortuitous coincidence in style between two literatures that never really touched, or the effect, however remote, of the one upon the other? Before setting out what appears to me to be something of the kind desiderated, I will make two preliminary remarks. In the first place there is of course no question here of such a complete conquest by one literature of another, or rather complete transference of one and the same breath of letters from one country to another as is presented in the familiar instance of Greece and Rome. Vyāsa did not put together the Mahābhārata because he had learned to know and admire the Iliad and Odyssey. Kādambarī is not modelled on anything in Greek literature as the odes of Horace are modelled on the strains of Sappho or Alcæus. The influence was partial and indirect, not direct and all-absorbing: and analogies to the Sanskrit romance are to be looked for not in the plays of Æschylus and Euripides, but in the Greek that was spoken and read and was popular, in the years that immediately preceded the final expulsion of the Greeks as a political power from the peninsula.

In the second place, wherein does the difference lie between Kādambarī regarded as a work of art, and the tale which we have seen good reason to believe is in one sense the source of the work. The one is a tale pure and simple, such as are to be found in all languages, existing only for itself, deriving all its interest from the rapid but at last extremely monotonous array of more or less extraordinary incidents. In our book these incidents, or such of them as did not seem unsuitable, are made the mere framework of a representation of human passion which for us is all that animates the superstructure on which it is based. These dry bones live: but it is because breath has entered into them, sinews and flesh have been laid upon them, and they have been covered up with skin. It is hard to put the difference in words: but if the reader will turn from the description in our book of Kādambarī's love to the lines in which that subject is disposed of in the Kathā-sarit-sāgara, he will, I doubt not, feel it for himself.

With this preface I proceed to select and translate from the popular Greek literature of the fourth and fifth centuries after Christ passages for whose resemblance in general tone, and sometimes even in expression to our book I ask the consideration of my fellow scholars. Let it be only further premised that if a resemblance which cannot be regarded as a mere coincidence is established, it does not appear to be open to argument that Greece is the debtor and not the creditor. The whole page of Greek literature from Homer to the Byzantine

influence affected other branches of the literature as well, even though we may be unable at present to trace it directly elsewhere."—Weber's *Indian Literature*, p. 251.

historians pleads against such an hypothesis. It is not of course questioned that in the country where men "spent their time in nothing else, but either to tell, or to hear some new thing," there were many curious enquiries into the wisdom and learning of the East. And with such help as the Greeks themselves give us, it is possible in their philosophy to put our finger on ideas that are non-Hellenic. But these are details that do not affect the general question. From its glorious beginnings down to the time when it overflowed the boundaries of the Greek world, Greek literature was a purely native growth.

The date assigned to Achilles Tatius is 450 A.D. In his romance containing the love story of Leucippe and Cleitophon, I have marked, on a cursory inspection, the following analogies to descriptions, sentiments, and ideas that are of constant occurrence in *Bāna*, while no trace of them is found in the story of *Kādambarī* as *Bāna* read it in the *Vṛihatkāthā* of *Gunādhya*. I quote from the Trübner Edition of the *Erotici Scriptores* :—

"The maiden's chiton covered her breast down to her middle; the lower part of her body a chlaina concealed. The chiton was white, the chlaina purple, her body gleamed through her garments. * * *

* * * Her breasts peeped forward but a little: the girldle that drew together her dress and breasts confined the two in such fashion that the dress became a glass for the body." (P. 39.)*

"I looked at the Love who was represented as leading the bull,† and said, 'Child as you are, you rule over heaven and earth and sea.' " (P. 39.)

"Her mouth a rosebud when the rose begins to open its petals. As I looked I was straightway undone: for beauty pierces sharper than any dart, and through the eyes finds its way into the heart. It is by the eye that the stroke of love enters. A tumult of emotions held me, praise, astonishment, fear, shame, boldness. I praised her stature; stood awe-stuck at her beauty, feared her heart; gazed unabashed; felt shame to be so moved: fain would I have induced my eyes to turn away from the maiden; but they would not. They laid hold of the

*अतिधवलमभापरिगतदेहतया स्फटिकगृहगतामिव दुग्धसलिलमग्न्यामिव विमलषेलांसुका-
न्तरितामिवादूर्जतलसंक्रान्तामिव शरदध्रपटलतिरस्कृतामिवाऽरिस्फुटाविभाव्यमानावयवां.—
(*Kādambarī*, p. 128.) An interesting paper might be written on the concep-
tion of female beauty among Sanskrit mediæval writers, in which it would not,
I think, be difficult to trace a greater analogy between Greek and Sanskrit
thought on that subject than can be easily explained by independent similar
appreciation of an identical type in the two countries.

† The subject is a picture of the rape of Europa.

tackle of beauty,* and by its help, offered a stout resistance: and, in the end they conquered." (P. 42.)†

"How then,' said I, 'may I light upon this oracle: tell me how to begin: for you are one of the initiated while I am a novice; you have experience of the service of the god. What should I say? What do? How can I obtain my love? I know not my way here.' 'Seek not,' said Clinias, 'instruction in this matter from another; the god is his own interpreter, and a cunning interpreter to boot.‡ Newborn infants need not to be taught to feed—of themselves they know what pleasing table is spread for them in their mothers' breasts. And the young man into whose heart the seed of love has for the first time dropped may be trusted to bring it to the birth without assistance.'" (P. 49.)§

"Being then minded to incline the heart of the girl to love, I began to talk to Satyros, taking my cue from the bird. For my love chanced to be crossing at the moment with Kleio, and had stopped to look at

* "She knows her man; and while you rant and swear,
Can draw you to her by a single hair."—*Dryden*.

† उच्छ्रंसितैः सह विस्मृतनिमेषेण किञ्चिदामुकुलितपक्ष्मणा जिक्षिततरलतारसारोदरेण दक्षिणेन चक्षुषा सस्पृहमापिबन्तीव किमपि याचमानेव त्वदायत्तास्मीति वदन्तीवामिमुखं हृदयमर्पयन्तीव सर्वात्मनानुपविशन्तीव तन्मयतामिव गन्तुमीहमाना मनोभवाभिभूतां त्रायस्वेति शरणमिवोपयान्ती देहि हृदयेवकःशामित्यर्थितामिव दर्शयन्ती हाहा किमिदमसांप्रतमिति हेपुणमकुलकुमारीजनोचितामिदं मया प्रस्तुतमिति जानानाप्यप्रभवन्ती करणानां स्तम्भितेव लिखितेवोक्तीर्णैव संयतेव मूर्च्छितेव केनापि विधृतैव निष्पन्दसकलावयवा तत्कालाविभूतेनावष्टम्भेनाकथिताशिक्षितेनानाख्येयेन स्वसंवेयेन केवलं न विभाव्यते किं तद्रूपसंपदा किं मनसा किं मनसिजेन किमभिनवयौवनेन किमनुरागेणेवोपदिश्यमाना किमन्येनैव केनापि प्रकारेणाहमपि न जानामि कथं कथमिति तमतिशिरं व्यलोकयम्—(*Kādambarī*, p. 141.)

गत्वा च प्रविश्य कन्यान्तःपुरं ततः प्रभृति तद्विरहविधुरा किमागतास्मि किं तत्रैव स्थितास्मि किमेकाकिन्यास्मि किं परिवृतास्मि किं तूष्णीमस्मि किं प्रस्तुतालापास्मि किं जागर्मी किं सुतास्मि किं रोदिमि किं न रोदिमि किं दुःखमिदं किं सुखमिदं किमुत्कण्ठेयं किं व्याधिरयं किं व्यसनमिदं किमुत्सवोर्यं किं दिवस एषः किं निरोयं कानि रम्याणि कान्यरम्याणीति सर्वं नावागच्छम् । अविज्ञातमदनवृत्तान्ता च क्व गच्छामि किं करोमि किं शृणोमि किं पश्यामि किमालपाभि कस्य कथयामि कोस्य प्रतीकार इति सर्वं च नाज्ञापिम्—(*Kādambarī*, p. 147.)

‡ More literally 'is (in each heart) a self-taught master of his craft.' The Greek *αὐτοδίδακτος* is the Sanskrit अशिक्षित.

§ इदं च मनस्यकरवम् । अनेकसुरतसमागमलास्यलीलोपदेशोपाध्यायो मकरकेतुरेव विलासानुपादेशाति । अन्यथा विविधरसासङ्गललितेष्वीदृशेषु व्यतिकरेष्वपविष्टबुद्धेरस्य जनस्य कृत इयमनभ्यस्ताकृती रतिरसानिस्यन्दमिव क्षरन्त्यमृतमिव वर्षन्ती मदमुकुलितेव खेदालसेव निद्राजडेवानन्दभरमन्थरतरचारसंचारिण्यभिभूतभूलतोष्णसिनी दृष्टिः । कुतश्चेदमतिनैपुण्यं यश्चक्षुषैवानक्षरमेवमन्तर्गतो हृदयाभिलाषः कथ्यते—(*Kādambarī*, p. 143.)

the peacock. And fortune willed it that just at that moment the bird should unfurl all his beauty, and spread the glorious show of his plumage. 'This,' said I, 'the bird does not without a certain art of its own. It is a lover. When it wishes to attract its mate it bedecks itself thus. Look, there she is beside the plane tree,'—and I pointed out the female bird—'it is for her he now shows his beauty.' . . . Satyros perceived my intention and the drift of my words. 'Love truly has power,' said he, 'to send its flame even into the hearts of birds.' 'Not only into the hearts of birds,' said I, 'it is no wonder that he can do that, since he himself has wings. But he darts his flame into the hearts of creeping things, plants, nay, as I think, even of stones. Does not the magnesian stone love iron. If she but see it she draws it to herself, as having within her something of the nature of love. Consider whether the coming together of the stone and the iron be not the kiss of the loved and the lover? As to plants, the children of the wise have a story which they would call a myth, if it were not that the children of husbandmen say the same thing. The story is this: Every plant loves some other plant, but on none does love lie heavier than on the palm tree.* They say that some palm trees are male, some females. The male then loves the female, and if she chance to be put far away in the order of planting the lover pines. The husbandman becomes aware of the sorrow of the tree, and mounting where he can see all around, he marks in what direction the palm tree bends. For it leans towards its love. Seeing this the husbandman cures the tree's complaint; he cuts the shoot from the female palm, and grafts it into the heart of the male. He thus refreshes the soul of the tree. Before it was ready to die, but now it takes fresh life and stands erect, rejoicing in the embrace of its love. This is the marriage of plants.' † (P. 56.)

* As certain of our own poets have said: and none more beautifully than Heine—

Ein Fichtenbaum steht einsam,
Im Norden auf kahler Höh'.
Ihn schläfert: mit weisser Decke
Umhüllen ihn Eis und Schnee.
Er träumt von einer Palme,
Die fern im Morgenland
Einsam und schweigend trauert
Auf brennender Felsenwand.

† नास्ति क्वचिद्विनायकस्य नाम भगवतो मनोभुवः । कार्यं हरिण इव वनवासनिरतः स्वभावमुग्धो जनः । क्व च विविधविलासरसराशिर्गन्धर्वराजपुत्री महाभेता । सर्वथा न हि किञ्चिदस्य दुर्घटं दुष्करमनायत्तमकर्तव्यं वा जगति । दुरुपपादेष्वर्थेष्वयमवज्ञया विचरति । नायं केनापि प्रतिकूलयितुं शक्यते । का वा गणना सचेतनेषु । अपगतचेतनान्यपि संघट्टयितुमलं यद्यस्मै रोचते । तत्कुमुदिन्यपि दिनकरकरानुरागिणी भवति । कमलिन्यपि शशिकरद्वेषमुज्जति ।

It would be easy to multiply examples from this author, and to add others, at least as striking from his contemporaries, but I hold my hand. The argument is not one which can be made any stronger by an indefinite multiplication of individual instances, if the first fail to convince. Nor indeed has it been my object to convince others of the truth of an hypothesis which is still to my own mind little better than an hypothesis that may be worthy of consideration. I have desired here merely to call attention to what appears to me to be a marked resemblance, and to the conclusion which it is possible to draw from that resemblance, if it be once granted, as I think it must, that the writers of the Indian renaissance period were not outside the all-embracing influence of Greek letters.

निशापि वासरेण सह मिश्रतामेति । ज्योत्स्नाप्यन्धकारमनुवर्तते । छायापि प्रदीपाभियुखमव-
तिष्ठते । तडिदपि अलदे स्थिरतां व्रजति । जरापि यौवनेन संचारिणी भवति । किं वा तस्य
दुःसाध्यमपरम् ।—(*Kādambarī*, p. 157.)