

A FOURTH REPORT  
OF  
OPERATIONS IN SEARCH OF SANSKRIT MSS.  
IN THE BOMBAY CIRCLE,

APRIL 1886—MARCH 1892.

BY  
PROFESSOR PETER PETERSON.

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TO  
MY UNWEARIED ASSISTANTS  
RAMCHANDRA DINANATH  
AND  
BHAGWANDAS KEVALDAS.



**ERRATA.**

**P. 9, l. 10.** *For* "Śrīchandrasūri, Vibudhachandra and Tinni (?)"  
*read* "Vijayasinha, Śrīchandrasūri and Vibudhachandra."

**P. 10, l. 7.** *For* "Sirinahachariya" *read* "Santināhachariya."

## INDEX OF AUTHORS.

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### **Ajātasatru upādhyāya—**

Author of a Pushpabhāshya. He wrote it for his pupil Vishnuyāsas. 3, Appendix p. 350. See Weber, I. p. 76.

### **Ajita sūri—**

Mentioned as one of the glories of the Brihad gachchha. 3, App. p. 80.

### **Ajitadeva sūri—**

Author, in Samvat 1273, of a Yogavidhi, which is quoted in the Vichāratnasangraha. Ajitadevasūri mentions his predecessor Śrī Bhānuprabhaguru, and names with honour Śilagaṇa ( ? Silagaṇa, Samvat 1250. See Weber, II. pp. 956 and 1001), Mānatunga, Malayasūri, and Bhadrāgupta, all of the Chandra kula. 3, App. p. 306. The Cambay palm-leaf MS. of Mānatunga's Siddhajayantīcharita was written and presented to Ajitadevasūri in Samvat 1261. 3, App. p. 45.

### **Ajitaprabha gaṇi—**

Mentioned as one of three teachers who were lecturing in Vjāpūra (Gujarat) in Samvat 1292. 3, App. p. 36.

### **Ajitasinha—**

Mentioned as pupil of Sinhaprabha and guru of Devendrasinha in the Anchala gachchha. 3, App. p. 220. Born, in Samvat 1283, of Jinadeva and Jinadevi. Klatt, Specimen eines Jaina-Onomastikons, p. 23, with a reference to the paṭṭāvalī of that gachchha given at the end of the Vidhipakshagachchhiyapratikramasūtra, Ed. Bombay, 1889, p. 508.

**Ajitasena sūri—**

Of the Rāja gachchha, pupil of Jineśvara, who was pupil of Abhayadevasūri (author of the Vādamahārṇava), who was pupil of Pradyumnasūri, with whom that gachchha began. 3, App. p. 159. "In Samvat 1213 originated the Anchalika-matam." Klatt, Ind. Ant. XI. p. 249. Compare Weber, II. p. 1047.

**Anchala gachchha—**

The following succession list of this gachchha is given in the Tirthamālāstavana of Munichandra. 3, App. p. 219:—  
 (1) Āryarakshita. (2) Jayasinha. (3) Dharmaghosha. (4) Mahendrasinha. (5) Sinhaprabha. (6) Ajitasinha. (7) Devedrasinha. (8) Dharmaprabha. (9) Sinhatilaka. (10) Mahendraprabha. (11) Merutunga. (12) Jayakirti. (13) Jayakeśarin. (14) Siddhāntasāgara. (15) Bhāvasāgara. (16) Guṇanidhāna. (17) Dharmamūrti (so correct, writing Dhammamutti). (18) Kalyāṇasāgara. (19) Amarasāgara. Compare Vidhipakshagachchīyapratikramasūtra, pp. 504 to 516.

**Ananta—**

Author of the Kāmasamōha. Son of Mandana. 3, App. p. 366. He wrote this book in A. D. 1457. Aufrecht in Ox. Cat. and C. C.

**Ananta bhāṭṭa—**

Author of the Rāmakalpadruma. Son of Kamalākarabhāṭṭa, who was the son of Rāmakṛishṇabhāṭṭa, who was the son of Nārāyaṇabhāṭṭa. He wrote his book at the request of Śri Garibādāsa, minister of Mahārāṇa Rājasinha. 1, p. 107.

**Anantakirti—**

Apparently another name for Dharmadāsagaṇi, author of an Uvaēsamālā. 3, App. p. 131, v. 2.

**Anantadeva—**

Author of the *Krishṇabhaktichandrikānāṭaka*. Son of Āpadeva. 2, p. 104. Anantadeva was a client of Bajabhadur Chandra. His father Āpadeva was the son of a previous Anantadeva, and grandson of a previous Āpadeva. Aufrecht in C. C.

**Aparājita—**

Mentioned as third in the list of five "śrutapāragas" (śrutakevalins), the five being Nandin, Nandimitra, Aparājita, Govardhana, and Bhadrabāhu. The Śrutakevalins were called by that generic name as being conversant with the whole of the sacred lore, including the twelfth anga. Compare Bhandarkar's Report, 1883-4, p. 122, where the Digambara list (in which Vishnu is substituted for our Nandin) is given. 3, App. p. 256.

**Abhayadeva sūri—**

Pupil and successor of Pradyumnasūri, of the Rāja gachhh: Compare above, under Ajitasena. Described as a lic that roamed at ease in the wild forest of books on logic. That the rivers of various conflicting opinions might not sweep away the path of the good Abhayadeva wrote his *Vādamahārnava* (an ocean into which all these rivers emptied themselves). He was succeeded by Jineśvara. 3, App. pp. 158-9: 162, vv. 6, 7, 29, 30, where Māṇikyachandra, author, in 1276, of the *Pārśvanāthacharitra* claims to be 9th in descent from him. The same as the *Abhayadevasūri*, author of a *Vādamahārnava*, who is mentioned by Siddhasenasūri (wrote in Samvat 1242) as his ninth predecessor, in a line according to which Abhayadeva was succeeded by Dhaneśvarasūri, who was a contemporary of King Munja. Weber, II, p. 851, vv. 1, 2, pp. 121, 4-5. This Abhayadeva also wrote a commentary on the *Sammatisūtra*, which he styled *Tattvabodhavidhāyini*. See R. Mitra, X, pp. 39, 40. The *Katipayasūtravyākhyā* mentioned by Klatt perhaps is not a distinct book from this. This *Abhayadevasūri* is probably to be identified with the "world-renowned" sūri of that name who was one of the two teachers of Śāntisūri (died Samvat 1096). See Bhandarkar's Report, 1883-4, p. 440, and Weber, II, p. 827.

**Abhayadeva sūri—**

Founder of the Brihat Kharatara gachchha. See Weber, II. p. 626. Commonly called the Navāngavṛittikṛit, from the commentaries composed by him on nine of the angas (3 to 11). He was born at Dhārā, the son of Dhana, a merchant of that place, and Dhanadevi his wife. His name, before his conversion, was Abhayakumāra. He obtained the position of āchārya at the age of sixteen. He was made sūri by Jineśvarasūri, at the request of Vardhamanasūri, in Samvat 1088. He died at Kappadavanijagrāma in Gujarat in Samvat 1135, or, according to other authorities, Samvat 1139. See Klatt, Ind. Ant. XI. pp. 248 and 253. Vardhamāna, Jineśvara, Jinachandra and our Abhayadeva (Jinachandra's laghurubhrātar) are Nos. 39, 40, 41 and 42 with Klatt. Abhayadeva is known to have written the following works:—

1. A commentary on the Sthānānga. 3, App. p. 100. Abhayadeva wrote this work in Samvat 1120 at Anahilapattana, in the house of the merchant Achchhupta, for an assembly of pandits under the leadership of Droṇāchārya. Yaśodevagaṇi, pupil of Ajitasinhāchārya assisted him. See Weber, II. p. 401, and Indische Studien, XVI. p. 277.

2. A commentary on the Samavāyānga. 3, App. p. 176. Written in the same year and at same place. See Weber, II. p. 420.

3. A commentary on the Bhagavatisūtra. 3, App. p. 172. Abhayadeva wrote this work at Anahilapattana, in the house of the merchant Achchhupta, in Samvat 1128. See Weber, II. p. 464.

4. A commentary on the Jnātādharma-kathānga. Abhayadeva finished this book on the Dusserah of Samvat 1120. 1, App. p. 35; 3, App. pp. 60, 73, 146. See Weber, II. p. 482.

5. Commentaries on the Upāsakadaśa, the Antakṛidadaśa, and the Anuttaraupapātika, the 7th, 8th and 9th angas. 1, App. p. 36. For the ascription of these commentaries, which are anonymous, to Abhayadeva, see Weber, II. pp. 490, 491, notes. And note that in this MS. they are bound together, so to say, with Abhayadeva's commentary

on the 6th anga. Compare 3, App. p. 73, where the anonymous commentaries on the 7th, 8th and 9th angas make in the same way one book with Abhayadeva's commentaries on the 10th and 11th angas, the whole being apparently ascribed to him. The MS. of the commentary of the 9th anga at 1, App. p. 36 (written in Samvat 1184), has the two verses, given in the Editio Princeps, which fail in the Berlin MS. (Weber, II p. 507), but without the ascription to Abhayadeva, which the edition has. It is apparently an interpolation there.

6. A commentary on the Praśnavyākaraṅga. 3, App. pp. 70 and 73. Abhayadeva states that this was submitted to the revision of the company of pandits under Droṇa's leadership already referred to. Weber, II. p. 524.

7. A commentary on the Vipākasūtra, the eleventh anga. 3, App. p. 73.

8. A commentary on the Uvāisūtra. 3, App. p. 59. See Weber, II. p. 544, where a reference to Droṇa's company of pandits is again given.

9. Ārāhanapagarāṇa (Ārāghanaprakaraṇa). 1, App. pp. 17 and 84; 3, App. p. 24.

10. A Commentary on the Panchāsaka of Haribhadra. That Abhayadeva wrote such a commentary is mentioned in the Vichārāmṛitasangraha. See Weber, II. p. 889, l. 22, and p. 920, l. 14. Abhayadeva composed this commentary at Dhavalakkapura (Dholka) in Samvat 1124. My entry at 3, App. p. 45 of a separate book of the same name as Haribhadra's work is therefore a mistake. The book must be a copy of Abhayadeva's commentary. The passage quoted by Weber from the Vichārāmṛitasangraha shews that the collection of prakaraṇas, called the Panchāsaka, took its name from the fact that each prakaraṇa consisted of fifty gāthās. The number of prakaraṇas was nineteen. See 1, App. pp. 16 and 68.

11. Jayatihyanastotra (Pāravanāstuti). See 3, p. 25; and App. p. 245. Composed in Samvat 1111 (Klatt, On.).

12. A Commentary on the Navatattapagarāṇa of Jina-

chandragaṇi. 3, App. p. 280. No. 1275 of this Report's Collection is a copy of this book.

13. Nigodashattrinsikā. 3, App. p. 212. No. 283 of my collection of 1882-3 is a copy of this book. Compare also Weber, II. p. 937, where, however, the work is not ascribed to Abhayadevasūri.

14. Panchanigranthavichārasangrahaṇi. Government of Bombay Collection of 1879-80, No. 387.

15. Padgalashattrinsikā. Klatt, On.

16. A Sangrahaṇi on the third pada of the Paṇṇavaṇā (the fourth upāṅga). GBC. Collection of 1882-3, No. 295.

17. A commentary on the Viśeshāvaśyakabhāṣya of Jinabhadra.

18. A commentary on Haribhadra's Shoḍaśaka. GBC. Collection of 1880-1, No. 407. This Report's Collection No. 1355 is a copy of this book.

19. A Commentary (in gāthās) on the Sattari (the Sattarikaprakaraṇa or Saptatikā) of Devendra. See Weber, II. p. 838.

#### **Abhayadeva sūri—**

Called Maladhārin, a title (biruda) he got from Karna, King of Gujarat (Samvat 1120-50). Mention is made of his influence with Khengar, King of Surāshtra, (Sorath), Forbes, Ras Mala, I, pp. 154-70, whom he converted, and who, at his instigation, remitted the taxes levied on pilgrims to Girnar. Of the Praśnavāhana kula, Kotika gaṇa, Madhyama sākhā, Sthulibhadramuni vanśa, Harshapuriya gachchha. Pupil of Jaysinhasūri, and guru of the Hemachandrasūri who composed the Bhavabhāvanā in Samvat 1170. Having converted to the Jain faith more than a thousand Brāhmins, "and the yaksha Kadamada," he caused a temple of Mahavira to be built in the city Medatā (near Ajmere). 3, App. p. 156: p. 133: p. 274. See also Kielhorn's Palm-Leaf MSS. Report, p. 43.

#### **Abhayadeva sūri—**

Pupil of Bhadrēśvarasūri, and guru of the Āśada, who, in Samvat 1248, composed the Vivekamanjarī. 3, App. p. 101.

At 3, App. p. 7, v. 1, Paramānanda says that his teacher Abhayadevasūri was the pupil of Śāntisūri, who was the pupil of Bhadrésvarasūri. These then are the same.

**Abhayadeva sūri—**

Pupil of Vijayachandrasūri (Vijayendu), and guru of Devabhadrāsūri. He was third in succession from Jinasekhara, (Jainasekhara, Padmachandra, Vijayachandra, Abhayadeva), who is known to have flourished in Samvat 1204. Styled a second Abhayadeva, not inferior to the first. The Rudrapallīya gachchha rose to great eminence under him. Cf. Klatt in Ind. Ant. XI. p. 248. "In Samvat 1204 at Rudrapallī the Rudrapallīyakhatarasākhā was founded by Jinasekharāchārya,—this was the second gachchhabheda." 1, p. 93. In Weber, II. p. 1089, it is mentioned that this writer got from the King of Kāśī the title (biruda) of Vādisinha. He was the author of a Jayantavijayakāvya, a copy of which is in this Report's Collection, No. 1248. This was composed in Samvat 1278.

**Abhayadeva sūri—**

A contemporary of Guṇākarasūri, who in Samvat 1426 composed, in Sarasvatīpattana, a Bhaktāmarastotraṭīkā. Jacobi's MS. (Klatt, On.). A copy of this commentary has been bought for Government this year. Klatt says that this Abhayadevasūri composed a Tijayapahuttastotra in Samvat 1451.

**Abhinanda—**

Quoted by Kshemendra, in his Suvṛittatilaka, where he mentions that Abhinanda loved the anushtubh metre.

**Amarachandra sūri—**

Twin pupil and successor (with Ānandasūri) of Śāntisūri, who was the successor of Mahendra in the Nāgendra gachchha. Ānandasūri and Amarachandrasūri were styled Vyāghraśīsuka and Sinhaśīsuka respectively by Siddharāja (ascended the throne Samvat 1150). They were succeeded by Haribhadrasūri, Haribhadrasūri by Vijayasenasūri, who was the guru of Udayaprabhasūri, author of the Dharmābhyudayamahākāvya. 3, App. p. 17.



**Amarachandra —**

Author of the Jinendrucharitra, otherwise called the Padmā-nandakāvya. Pupil of Jinadattasuri. 1, p. 58: App. p. 2. My conjecture about this Jinadatta is wrong. See Bhandarkar's Second Report, p. 6, and the entry Jinadatta of the Vāyāḍa gachchha in this Index. Amarachandra completed the Kāvyaikalpalatā of his friend Arisinha, and wrote a commentary to the whole book, which he styled Kaviśikshāvṛitti. He wrote also the Chhandoratuñvali, the Kalākālāpa, and the Bālabhārata. "Arisinha and Amarachandra were fellow students, and lived, according to the account given by Rājāsēkhara, in the Prabandhachaturvīṅśati, in the time of Viśaladeva, before he got possession of the throne of Patan, i. e., about the middle of the thirteenth century." Bhandarkar.

**Amaraprabha sūri—**

Author of a Commentary on the Bhaktāmarastotra of Mānā-tungasūri. He wrote this at the request of his "vāchanā-chārya" Devasundara. 3, App. p. 228. Guṇasāgara, author of a commentary on the Kalyāṇamandirastotra of Kumudachandra, tells us that he succeeded Sāgarendu (Sāgarachandra), who succeeded Amaraprabha, who succeeded Devasūri. This, is probably the same Amaraprabha. His teacher Devasundara was born Samvat 1396, took vrata 1404 at Maheśvaragrāma, and became sūri in Samvat 1420 at Anahilapaṭṭaṇa. Klatt, Ind. Ant. XI. p. 255. See also Weber, II. p. 938, note 2.

**Amarasāgara—**

Mentioned as pupil of Kalyāṇasāgara in the Anchalagachchha. In the paṭṭāvali of that gachchha, Bomb. Ed. p. 516, the dates for this teacher are given as follows: born, Samvat 1694 in Oodeypore; dikshā, Samvat 1705; āchāryapada, Samvat 1714, in Cambay; gachchhesapada, Samvat 1718 in Bhooj; died, Samvat 1762 in Dholka. Vidyāsāgara succeeded him. Mentioned as pupil of Śivasindhusūri (= Kalyāṇasāgara) who was pupil of Dharmamūrti of the Vidhipaksha gachchha, in the Chandra kula. He was succeeded by Vidyāsāgara, who was succeeded by Udayābdhi (Udayasāgara), author of a Snātṛipanchāśikā. 3, App. p. 238.

**Amara sūri—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Amalachandra gaṇi—**

Wrote at Broach in Samvat 1158 the first copy of Devabhadrasūri's Kathāratnakośa. 3, App. p. 141.

**Amitagati—**

Author of the Dharmaparīkshā. He was the pupil of Mādhasena, who succeeded Nemishēṇa, who succeeded Amitagati, "gaṇanātha," who succeeded Devasena, who succeeded Vīrasena, "śri-mathurāṇaṃ yamināṃ garishthaḥ." All these writers were Digambara Jains. 3, p. 11; App. p. 294. Amitagati's name is known as the author of the Subāshitaratnasandoha, a book written in Samvat 1050. Bhandarkar's Report, 1882-83, p. 45. In a manuscript bought for Government this year the date of the Dharmaparīkshā is given as "Samvatsarāṇaṃ vigate sahasre samaptatau (sic. correct saśaptatau) vikramapārthivasya." Our author is therefore to be identified with the author of the Subāshitaratnasandoha. For the description of Vīrasena as 'head of the Mathura ascetics' see Weber's notice of the Dharmaparīkshā, II. p. 1110, and the passage referred to there at II. p. 182, where the sects of the Digambara Jains are said to be four: (1) Kāshṭāsangha, (2) Mūlasangha, (3) Māthurasangha, and (4) Gopyasangha.

**Amṛitachandra sūri—**

Author of a Commentary on the Samayasāra of Kundakundāchūrya. 1, App. p. 86; 2, p. 161. The name of the commentary is Ātmakhyāti. No. 1485 in this Report's Collection is a copy of text and commentary of this work. According to a Digambara pattāvalī procured this year Amṛitachandrasūri lived in Samvat 962, and wrote, besides his Samayasāraṭīka,

- (2) Pravachanasāraṭīkā.
- (3) Panchāstikāyaṭīkā.
- (4) Tattvārthasāra.
- (5) Purushārthasiddhyupāya.
- (6) Tattvadīpikā.

No. 1458 in this Report's Collection is a copy of No. 2, and No. 1454 a copy of No. 5.

**Ambadeva—**

The chief pupil of Uddyotanasūri, pupil of Nemichandrasūri.  
3, App. p. 68.

**Arahamitta—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Arihimitta—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Arjuna yati (Ajjana jai)—**

At his death, 1350 years after Mahāvira, the Jnātasutra in its original shape was lost. 3, App. p. 22.

**Ananta—**

Author of a Commentary on the Kātyāyanaśrautasūtra. 2, p. 10. He was the author also of a Pratiñāparisishṭabhāshya. L. 2578. "He is quoted by Devabhadra and by Yājñikadeva, and quotes on his part, Vasudeva, Karka, Pitribhāti, Yaśogopini and Bhartṛiyajna." Aufrecht in C. C.

**Alaka—**

Author of the Vishamapadoddyota to Ratnākara's Haravijaya. 1, p. 13. He was the son of Rājānaka Jayānaka. He finished the Kāvya prakāśa, left incomplete by Mammaṭa. 2, p. 15. He wrote a commentary on the Alankārasarvasva. 2, p. 17.

**Ānandameru—**

Guru of Padmameru, who was guru of Padmasundara, who wrote the Rāyamallābhyudayamahākāvya in Samvat 1615. 3, App. p. 257.

**Ānanda rājānaka—**

Author (in A. D. 1665) of the Kavyaprakāśanidarānā. 1, p. 21; 2, p. 15. He was the author also of a Naishadhiyaṭikā. Bühler's Kashmir Report, p. X. Weber, II. p. 143.

**Ānandavira gaṇi—**

Guru of Sanghaviragaṇi, who was guru of Udayaviragaṇi, who was guru of Udayasinghamuni, who wrote out, in Samvat

1644, a copy of Ratnasekharasūri's Śrāddhapratikramana-sūtravṛtta. 3, App. p. 227.

**Ānanda sūri—**

Twin pupil, in the Nāgendra gachchha, with Amarachandra-sūri, of Sāntisuri. Styled Vyāghrasīśuka by Siddha Rāja. 3, App. p. 17.

**Ānanda sūri—**

Mentioned as a famous writer in the Brihad gachchha. 3, App. p. 80.

**Āmradeva sūri—**

Wrote, in Samvat 1190, a Commentary on the Ākhyānakamaṅikōśa of Nemichandra. Nemichandra is known to have written his Uttarādhyayanavṛtti in Samvat 1129. Our author was the pupil (or perhaps only in the line of: but compare the dates) of Jinachandra, who was the pupil of Nemichandra. 3, App. p. 81; see also 1, App. p. 89, v. 609.

**Āryanandila (Ajjanandila)—**

Author of the Vairuṭṭastotra (Vairatyastavana). 3, App. p. 329. Compare Weber, II, pp. 674 and 919.

**Āryamahāgiri—**

3, App. p. 177. Eighth in the Tapāgachchhapattāvalī: tenth in the Kharataragachchhapattāvalī. "Āryamahāgiri and his laghgurubhrātar Āryasuhastin: the former, of the Elāpatyagotra, lived thirty years in griha, 40 in vrata, 46 as sūri, and died at the age of 100, 249 V." Klatt, Ind. Ant. XI. p. 246.

**Āryarakshita—**

Mentioned as a yugapradhāna. 3, App. p. 308. Cf. pp. 51, 271-2. "At the same time [as Chandra, eighteenth in the Kharataragachchhapattāvalī] lived Āryarakshita, son of the purohita Somadeva, and Rudrasomā, dwelling at Daśapura. He learnt from Vajra nine purvas and a fragment of the 10th, and taught them to his pupil Durbalikapushpamitra." Klatt, Ind. Ant. XI. p. 247.

**Āryarakshita—**

Founder of the Anchala or Vidhipaksha gachchha. Guru of Jayasinha, who was guru of Dharmaghosha. 3, App. p. 219. This Dharmaghosha wrote in Samvat 1263. 1, App. p. 12. In Merutunga's Satapadisāroddhara (Nos. 1340—1, of this Report's Collection) it is stated that this Āryarakshita was born in Samvat 1136, in the village Dantani, that he took vrata in Samvat 1142, and that he died, at the age of 91 in Samvat 1226. He was called Goḍu by his father, Vijayachandra by his guru, and Āryarakshita by his sūri. In the paṭṭāvalī of the Anchala gachchha (Bombay Ed. 1889) it is stated that Āryarakshita founded the gachchha in Samvat 1169.

**Āryasuhastin—**

A contemporary of Āryamahāgiri. 3, App. p. 177.

**Āsaḍa—**

Author of the Vivegamanjarī (Vivekamanjarī). This book he composed in Samvat 1248. 1, App. pp. 56, 75; 3, App. pp. 12-23, 31, 100. For Āsaḍa see 3, p. 39.

**Indurāja (Bhaṭṭendurāja)—**

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7. Also in the same writer's Anchityavichāracharchā, Peterson "The Anchityālankāra of Kshemendra, &c." p. 20. Indurāja is quoted in Abhinavagupta's Dhvanyālokaṭṭkā, Bühler's Kashmir Report, p. 66: and at the end of his Bhagavadgītāṭīka Abhinavagupta says he was his teacher, and adds that he was son of Sribhātirāja, and grandson of Sauchaka, of the Kātyayanagotra, p. 80. Verses by Indurāja are found in the Śārngaddharapaddhati and the Subhāshitāvalī.

**Indradinna—**

Mentioned as belonging to the Subasti vanśa. 3, App. p. 303. Indradinna is thirteenth in the Kharatara gachchha, and tenth in the Tapā gachchha in Klatt's tables.

**Indranandin—**

Mentioned as, with Bharatanarapati and Śrāddhadeva, author of thirty-six Upanishads (vedas, vedānta). 3, App. p. 332. Author of a Pārśvanāthāshṭaka. 3, App. p. 264.

**Indrabhūti—**

Or Gautama. The first gaṇadhara. 3, App. p. 38. See Weber, II. pp. 983 and 1030. "Mahāvīra's first disciple was Gautama, also called Indrabhūti, of the Gautamagotra, son of the brahman Vasubhūti and his wife Pṛithvī, born in Govara-grāma in Magadha, died at Rājagṛiha at the age of 92, twelve years after Mahāvīra's nirvāna." Klatt, Ind. Ant. XI. p. 246,

**Indrāchārya—**

Mentioned as the author of a Yogavidhi. 3, App. p. 286.

**Isana—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Utpalarāja—**

Or Utpalarājadeva. Quoted by Kshemendra in his Suvṛit-tatilaka. 1, p. 7. Quoted also in the same writer's Kavikaṇ-ṭhābharana and Auchityavichāracharchā.

**Udayadharma sūri—**

Of the Āgama gachchha. Apparently mentioned as the author of the Dharmakalpadrūma. 3, App. p. 235.

**Udayaprabha sūri—**

Author of the Dharmābhyudayamahākāvya. Udayaprabhasūri gives his spiritual genealogy as follows :—

- (1) Mahendraprabhu. Of the Nāgendra gachchha.
- (2) Śāntisūri.
- (3) Ānandasūri and Amarachandrasūri. Contemporaries of Siddharāja.
- (4) Haribhadrasūri. Called Kalikālagautama.
- (5) Vijayasenasūri.
- (6) Udayaprabhasūri. Our author.

3, App. p. 16. See also 3, p. 31. He was the author also of an Ārambasiddhi, for which see Weber, II. p. 306. The "sanghāpati" whom he honours here is his patron Vastupāla,

minister of Viradhavala (died 1241 A. D.). No. 874 in this Report's Collection is a copy of the *Ārambhasiddhi*. 1, App. p. 33; 3, App. p. 16. Udayaprabha is mentioned in an inscription, dated Samvat 1287. Wilson, *Asiatic Researches*, XVI. p. 309; Weber, II. p. 942, note.

**Udayaprabha sūri—**

Author of a *Vishamapadavyākhyā* to Nemichandra's *Pravachanasāroddhāra*. He gives his spiritual genealogy as follows:—

- (1) Dharmaghosha. He conquered his opponents in the presence of the King of Sapādalaksha.
- (2) Yaśobhadra.
- (3) Raviprabha.
- (4) Our author. He was assisted by Jayaprabhamuni. 3, App. pp. 126 and 262.

**Udayaratna gaṇi—**

Of the *Āgama gachchha*. Pupil of Munisinhasūri. He wrote out, in Samvat 1430, a copy of the *Śrīpālacharita* of Ratnāsēkhara, a work composed in Samvat 1428. Udayaratnagaṇi wrote it out in the city Madhumatī of Saurāshtra. 3, App. p. 203.

**Udayavallabha—**

Pupil of Ratnasinha, and one of the three gurus of *Labdhisāgara*, who wrote the *Śrīpālakathā* in Samvat 1557. These writers belonged to the *Tapā gachchha*. 3, App. p. 220.

**Udayavira gaṇi—**

Guru of Udayasinghamuni, who wrote out, in Samvat 1646, a copy of Ratnāsēkharasūri's *Śrāddhapratikramanasūtravṛitti*. See under Udayasinghamuni. 3, App. p. 227.

**Udayasāgara—**

One of the three gurus of *Labdhisāgara*, author, in Samvat 1557, of the *Śrīpālakathā*. 3, App. p. 220.

**Udayasāgara—**

Author of the *Snātṛipanchāsikā*. "Vidhipakshagachchhādhirājapūjyabhaṭṭarakah." Udayasāgara, who composed this book

in Samvat 1804 (? wrote perhaps "varshe 'bdhikhâshtindumite") in Pâdalîpta city (Palitana) of Sursâhtra (Sorath), gives his spiritual genealogy as follows :—

- (1) Dharmamûrti. Of the Chandra kula and the Vidhipaksha gachchha. See Weber, II. p. 257.
- (2) Sivasindhusûri.
- (3) Amarâbdhisûri (Amarasâgarasûri).
- (4) Vidyasâgara. "upakeśavanśajanushah."
- (5) Udayodadhi (Udayasâgara). Our author. Sivasindhusûri in this list is a synonym of Kalyânasâgara (see that entry: śiva=kalyâna, and sindhu=sâgara). His guru was Dharmamûrti (Dhammagutti at 3, p. 220, must be a mistake for Dhammamutti).

Udayasâgara wrote at the request of Vimalasâdhu. 3, App. p. 236.

#### Udayasingha muni—

Wrote out in Viśvala city (Visnagar), in Samvat 1646, a copy of Ratnaśekharasûri's Srâddhapratikramapasâtravṛitti. Udayasinghamuni gives his spiritual genealogy as follows :—

- (1) Somavimalasûri. Of the Tapâ gachchha.
- (2) Hemasomasûri.
- (3) Ânavîragani.
- (4) Sanghavîragani.
- (5) Udayavîragani.
- (6) Our scribe. 3, App. p. 227.

#### Uddyotana sûri—

Pupil of Nemichandrasûri, who was pupil of Devasûri (Klatt, Kharatara gachchha Nos. 36, 37, 38). Guru of Vardhamâna (Klatt, No. 39). 3, App. pp. 68, 314. "Uddyotana, with whose pupils originated the 84 gachchhas now existing. He died on a pilgrimage which he had undertaken from Mâlavakadeśa to Śatrunjaya to worship Rishabha. Uddyotana consecrated, 1464 Vira or Samvat 994, Sarvadevasûri; according to others, eight sûris, under a large fig tree (vaṭa) in the boundary of the village Teli on Mount Arbuda (Abu). Thence originated the Vṛihad- or Vada- (Vaṭa-) gachchha." Klatt, Ind. Ant. XI. pp. 248 and 252. See also Weber, II. pp. 1004 and 1035.



**Umāsvāti—**

Author, among many other works, of the *Tattvārtha*. See 3, p. 35. Siddhasenagaṇi, who wrote a commentary on the work, gives the following information about his author (3, App. p. 83, corrected with the help of a copy of Siddhasena's book bought for Government this year). In his "pravrajā-kānvaya" his "pitāmaha" was Śivaśrī. The pupil of Śivaśrī was Ghoshanandikshamaṇa (so correct p. 84, l. 4. Klatt, Onomasticon, had already corrected Ghoshanandikshamāśramaṇa). His pupil was Umāsvāti. In his "vāchanāchāryānvaya" his "pitāmaha" was Muṇḍapāda "mahāvāchanakshamaṇa." Muṇḍapāda's pupil was Mūlavāchaka. His pupil was Umāsvāti. Our author was born in Nyagrodhikā grāma, but was residing in Pāṭaliputra or Kusumapura, when he wrote the *Tattvārtha* (write viharatā in l. 8) His gotra name was Kaubhishanin. His father was Svāti. He was known as Svātitanaya, because Svāti was the name of his father, and as Vatsīsuta, because his mother was Umā of the Vatsa gotra (read Vātsīsutena in l. 9). He was called Nāgaravāchaka by reference to his sākḥā, and we are apparently to understand that that name is used in the text which Siddhasenagaṇi has before him.

In the *Digambara paṭṭāvallī* published by Hoernle, *Indian Antiquary*, XX. p. 341, Umāsvāmin (sic: but this must be an erroneous correction from Umāsvāti) is put down as the sixth sūri of the Sarasvatī gachchha, between Kundakunda and Lohāchārya. Compare 2, p. 163. "19 years grihastha, 25 dīkshā, 48 years 8 months 1 day paṭṭastha, 5 days viraha, sarvāyuh, 84 years 8 months 6 days, Samvat 101 kāti sudi 8 till 142 āshādḥa sudi 14." Klatt, *Onomasticon*, from Hoernle.

(*N. B.*—Hoernle conjectures, p. 344, that the term viraha in these paṭṭāvallīs means the time which intervened between the death of one pontiff and the enthronisation of his successor, but I am told that the interval referred to is the interval between the nomination by a dying pontiff of his successor and the death of the former.) "With the biruda grīdhrapichchha, see Bhand. Rep. 1883-4, p. 417, l. 12, fr. b. Quoted in *Ārhata-darśana* of Mādhyama's *Sarvadarśanasangraha*, Ed. Bibl. Ind. p. 34, l. 8 "yad avochad Vāchanācharyaḥ," see Hall, *Bibliogr.*

p. 162 ; Aufrecht, Cat. Bodl. p. 247, l. 1 ; Ind. Stud. 16, 371-2.' Klatt, Onomasticon. In the Tirthakalpa of Jinaprabhasūri (No. 1256 of this Report's Collection) it is stated that Umāsvāti was the author of 500 Sanskrit prakaraṇas, and also of the Tattvārtha and the commentary to it. In Indian Antiquary, XII. p. 20, n. 7, Pathak says that our author was born at Girinagara near the Ujayantagiri in Saurashtra, but he does not give his authority for this.

"Umāsvātivāchakaśramaṇa composed Śrāvaka-prajñapti, Tattvārtha, Prasamarati, see Vichārāmṛitasangraha, Weber, II. p. 919, l. 14, fr. b., 920, l. 2, 500 sanskrit works, see Gaṇadhara-sārdh. v. 50, 51, ib. p. 986, Tattvārtha sabhāshya, Peterson, II. Rep. p. 79, 86, l. 1, Digambarapaṭṭ. v. 5 p. 163, Pratishtākalpa, Weber, II. p. 837, l. 9, Vichāravallabhā, attributed to Umāsvāti by the Kharataras, Bhand. Rep. 1883-4, p. 152, ll. 22-23, Daśasūtrīkā, Buhler, Rep. n. 606. Siddhasenadivākara's (470 Vira) commentary on Tattvārtha, see Decc. Coll. p. 195, n. 7. Quoted in Śrutasāgara's (about S. 1550) Yasodharacharita, see Mitra, No. VIII. p. 84, l. 3, in Śakalabhūshana's Upadeśaratnamāla composed Samvat 1627, Weber, II. p. 1090, l. 14, fr. b." Klatt, Onomasticon.

The Daśasūtrīkā of this list is the Tattvārtha with its commentary. The commentator here, Siddhasenagaṇi, is to be identified with Siddhasenadivākara. See the entry Siddhasenagaṇi.

#### Uvaṣa (Ūvaṣa, Uvaṣa)—

Mentioned as author of a Nigamabhāshya (his Commentary on the Yajurveda) 2, p. 94. For this writer see Bhandharkar's Report, 1882-83, p. 3. "He composed the Mantrabhāshya while living in Avanti and while Bhoja was ruling over the country." The Bhoja referred to ruled from 996 to 1051 A. D.

#### Kakka sūri—

Mentioned as the pupil of Devagupta and the guru of Siddhasūri, of the Ukeśa gachchha, 3, App. p. 283 : mentioned again as the guru of Siddhasūri, 3, App, p. 193. He is third in ascent from writers who wrote in Samvat 1174 and Samvat 1192 respectively. He is therefore No. 52 in the paṭṭāvalī

published by Hoernle. "In the year 1154 (A. Vikr.) Sri Siddhasūri was succeeded by Sri Kakkasūri. On the advice of Hemasūri (the well-known Hemachandra) and Kumārapāla he expelled the munis who neglected their religious duties (kriyāhīna)," *Indian Antiquary*, XIX. p. 241. In both our passages Kakkasūri is succeeded by Siddhasūri and Devagupta in that order. The paṭṭāvalī puts Devagupta before Siddhasūri. In 3, App. p. 283, this Kakkasūri is said to have been the author of a *Mīmāṃsā*, a *Jinachaityavandanavidhi*, and a *Panchapramāṇī*.

**Kanakaprabha sūri—**

Guru of Pradyumnasūri. The latter assisted Bālachandra with his commentary on the *Vivekamanjarī* of Āśaḍa. See under Bālachandra. In 1, App. p. 5 it is stated that Kanakaprabhasūri was the pupil of Devānandasūri, and that fact seems also to be mentioned in our first passage, v. 15.

**Kapardisvāmin—**

The Vedic commentator. Mentioned 2, p. 102, v. 3.

**Kamalākara—**

"Kamalākara bhaṭṭa son of Rāmakṛishna bhaṭṭa, son of Nārāyana bhaṭṭa, son of Rāmesvara bhaṭṭa: younger brother of Divākara bhaṭṭa: father of Ananta bhaṭṭa: wrote the *Nirnayasindhu* in 1616 (A. D.)" *Anfrecht in Catalogus Catalogorum*, I, p. 107.

**Karka—**

The Vedic commentator, 2, p. 10.

**Kalaha (Kalabaka)—**

Quoted by Kshemendra in the *Suvṛittatilaka*. 1, pp. 7 and 86. See the entry in *Introduction to Subhāshitavali*.

**Kalyāṇa—**

Mentioned among the *yugapradhānas*. 3, App. v. 308.

**Kalyāṇavijaya—**

Mentioned by Yaśovijaya, the author of the Jñānabinduprakāraṇa. Yaśovijaya gives his spiritual lineage as follows:—

In the gacchha of Vijayadeva there arose—

- (1) Kalyāṇavijaya (śrīmahopādhyāya).
- (2) Lābhavijaya.
- (3) Jītavijaya, and hisgurubhrātar Nayavijaya.
- (4) Yaśovijaya.

The Vijayadeva of this list is the sage of the name who is No. 60 in the Tapāgacchhapatṭāvalī. "Born, Samvat 1634 : dīkshā, 1643 : pannyāsapada, 1655 : sūripada, 1656 : received from the emperor Jehanghir the birudha Mahātapa, died Samvat 1713, Āshada sudi 11, at Umnānagara." Klatt in Indian Antiquary, XI. p. 256. 3, App. p. 192.

**Kalyāṇasāgara muni—**

Mentioned as pupil of Dharmamūrti (so correct) and guru of Amarasāgara in the Anchala gacchha. 3, App. p. 220.

**Kālaka—**

Mentioned among the yugapradhānas. 3, App. p. 308. Born 336 Vira. 3, App. p. 285, where his title 'Syāmārya is mentioned. "Kālikāchāryakathā." 3, App. p. 27. This second Kālikāchārya, about whom the tale is, was born 453 Vira. 3, App. p. 286. A third sage of the name changed the paryūshaṇa from the fifth to the fourth day of the month, 993 Vira in the time of Sālivāhana, and put the Chaturdaśī of the chaturmāsa in place of the purṇimā, at beginning and end of chāturmāsya. 3, App. p. 285. Born 990 from Vīramoksha. 3, App. p. 272.

**Kālidāsa—**

His love for the mandākrānta metre noticed by Kshemendra. 1, p. 10. Lakshmaṇa praises his "kāvyatrayī" (Raghuvansā, Kumārasambhava and Meghadūta). 3, App. p. 55.

**Kīrtimittra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Kundakunda āchārya—**

In a Digambara patṭāvalī purchased for Government this year the spiritual lineage of this teacher is given as follows:—

- (1) Bhadrabāhu.
- (2) Guptigupta.
- (3) Māghanandin. He belonged to the Balātkāra gaṇa, which arose in the Nandi sangha, which was an offshoot of the Mūla sangha. "Pārvapadāṅśavedin."
- (4) Jinachandra.
- (5) Padmanandin. He had five auspicious names: Kundakunda, Vakragrīva, Elāchārya, Gṛidhrapichchha, and Padmanandin. His successor was—
- (6) Umāsvāti. 2, pp. 80 and 163. He made a stone image of Sarasvatī, and caused it to speak. 2, p. 166.

No. 277 of my 1883-4 Collection is a MS. of Kundakundāchārya's *Shaṭpāhuḍa* with a commentary by Śrī Srutasāgara. The commentator gives the same five names for his author, 2, p. 160. In the *Sarasvatīgachchhapattāvālī* (Indian Antiquary, XX. p. 351) Kundakunda is said to have succeeded in Samvat 49, grihastha, 11 years: vrata, 33 years: sūripada, 51 years, 10 months, 10 days: viraha, 5 days: died having lived 95 years, 10 months and 15] days. The *pattāvālī* also gives his five names. No. 1441 of this Report's Collection is a copy of Kundakundāchārya's *Panchāstikāya*, with a commentary in which it is stated that Kundakundāchārya wrote the work for the edification of Śivakumāra Mahārāja.

Compare the statements with regard to Kundakunda found in inscriptions, Rice's *Inscriptions at Sravana Belgola* (Index to Introduction, Padmanandin).

#### **Kumāra kavi—**

"Nṛipākshapaṭalādhyaksha." Corrected carefully for his friend Muniratnasūri that author's *Amamasvāmicharita*, a work written in Anahilapaṭṭana in Samvat 1252. 3, App. p. 99.

#### **Kumudaohandra—**

Another name for Siddhasenadivākara, author of the *Kalyāṇamandirastotra*. See *Durgaprasāda, Kāvya-mālā*, Part VII. p. 10. Compare Weber, II. p. 938, note. 3, App. p. 227. Referred to. 3, App. p. 39.

**Kulachandra paṇḍita—**

Flourished at Vijāpurapattana (in Gujarat) in Samvat 1295.  
3, App. p. 124.

**Kulaprabha sūri—**

To a writer, or writers, of this name are attributed an *Ārāha-*  
*nasattari*, 3, App. p. 12, and a *Shadāvaśyakalaghuvṛitti*, 3,  
App. p. 31.

**Kulamandana—**

Mentioned as the second of the five pupils of Devasundara.  
3, App. p. 226. According to the *Tapāgachchhapattāvali*,  
Kulamandana, pupil of Devasundara, was born in Samvat  
1409: "vrata, 1417: sūripada, 1442: died, 1445 Chaitre. His  
works are *Siddhāntālāpakoddbhāra*, &c." Klatt, Ind. Ant.  
XI. p. 255. Cf. v. 3 of our passage. No. 628 in my 1884-6  
Collection is a *Vichārasangraha* by this writer.

**Kṛishna kavi—**

Son of Nṛisinha. Author of the *Murārivijayanāṭaka*. 3,  
p. 21 (where he is wrongly identified with Kṛishnapaṇḍita or  
*Seshakṛishna*), App. p. 337. "End of 16th century." Aufrecht  
in *Catalogus Catalogorum*. No. 1017 Ulwar is a *Muktāchari-*  
*tanāṭaka* by Kṛishnakavi.

**Kṛishnadatta—**

Son of Sadārāma and Ānandadevī. Author of the *Sāndraku-*  
*tūhalaprahasana*. 3, App. p. 359. No. 365 in my collection of  
1884-6. Author also of the *Rādhārahasyakāvya*. He was  
an inhabitant of the village *Trāmaṣṭya* in the *Vājjaḍa* district.  
3, App. p. 362. He was apparently a contemporary of a king  
called *Dharmavarman*, and wrote his *Sāndrakutūhalaprahasana*  
in Samvat 1809 (?).

**Kṛishnadāsa—**

Called *Vihārikṛishnadāsa*. Author of a *Pārasīprakāśa*, which  
he wrote at the request of Akbar. 3, p. 46, App. p. 219.

**Kṛishna pañḍita—**

Called Seshakṛishna. Author of the Prākṛitachandrikā. Son and pupil of Narasinha head at the time of the Śesha vaṅśa (called Śeshanṛisinha). Kṛishna mentions (v. 30) that he wrote this book after his Padachandrikā, a work (I. O. 903) written under the auspices of prince Narottama. He was author also of a commentary to the Prakriyākaumudī of Rāmachandra. Ulwar 1152, &c. For our author see Bhandarkar's Report, 1883-84, 59. According to Bhandarkar, Rāmachandra, who was our author's nephew, lived about 1150 A. D.

**Kedāra bhaṭṭa—**

Author of the Vṛittaratnākara. 3, App. p. 225. No. 869 of this Report's Collection is a copy of this work with the commentary of Sulhaṇa (L. 157). It is stated there that Kedāra was the son of Pidhveka (sic. correct Pibveka: Aufrecht writes Pabbeka and Pavyeka) of the Kāśyapa vaṅśa, who is described as proficient in the Śaivaśāstra (śaivasiddhāntavettā: Saivatattvāvabodhaḥ). Aufrecht notes that our author is quoted by Śivarāma on Vāsavadatta, p. 185, by Mallinātha, Oxf. 113a, by Padmanābha, Oxf. 110b, by Chitrasena, Oxf. 197b, and others.

The commentator Sulhaṇa was the son of Bhāskara, who was the son of the good poet (sukavi) Vailāditya, a Dākshinātya of the Kṛishnātreya gotra. Sulhaṇa called his commentary Sukavihṛidayānandini, by a reference to his grandfather's biruda which perhaps shews that Vailāditya was alive when it was composed.

**Kaiyaṭa—**

Author of the Mahābhāshyapradīpa. Bhimasena the author of a Kavyaparakāśaikā, says that Kaiyaṭa, Uvaṭa and Mammaṭa were three sons born to Jaiyaṭa from the "blessed womb" of his wife. 1, pp. 26 (but write "elder brothers"), and 94. Aufrecht in Catalogus Catalogorum styles this, however, a silly tradition. That Kaiyaṭa and Mammaṭa were brothers is believed by the Kashmir pandits. See Bühler's Kashmir Report, p. 72.

**Koḍinna—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Kshatriyānka—**

Mentioned as one of the sages who were acquainted with the twelve angas. 3, App. p. 256.

**Kshemarāja (Rājanaka Kshemarāja)—**

Author of a commentary on the Sāmbapanchāsikā. 1, p. 85. No. 212 of my collection of 1882-3. He mentions his guru Abhinavagupta. But my identification of him on that ground with Kshemendra, 1, p. 11, is wrong. For a list of Kshemarāja's known writings see the Catalogus Catalogorum.

**Kshemiśvara—**

Author of the Naishadhānandanātaka. 3, p. 21 ; App. p. 340. Great grandson of Vijayakoshṭha. Author also of the Chaṇḍakaśīkanātaka. No. 299 of my collection of 1884-6.

**Kshemendra—**

Called also Vyāsādāsa. 1, pp. 4, 75. He was son of Prakāśendra and grandson of Sindhu. Pupil in alankāra of Abhinavagupta. He lived under Anantarāja of Kashmir (A. D. 1029-64), and under his son Kalaśa. See Bühler's Kashmir Report, p. 46. See also Introduction to Subhāshitāvalī, the Auchityālankāra of Kshemendra (Peterson); and, for a list of his known works, the Catalogus Catalogorum.

**Gangadeva—**

Mentioned as one of those proficient in the twelve angas. 3, App. p. 256.

**Gandinaka—**

A poet quoted by Kshemendra in the Suvṛittatilaka. 1, p. 86.

**Gandhahastin—**

Mentioned by Śilāngāchārya as his predecessor in the task of expounding the Āchārānga. 1, App. p. 40. See also 3, App. p. 282, l. 5. Aufrecht has a 'Gandhahastimahātarka,' who is quoted by Chāritrasinha (Hall, p. 166).



**Gajapati—**

See under Pratáparudra.

**Gajasára—**

Author of the Chaturvinásatidaṇḍakastotra. He was a pupil of Dhavalachandra. 3, App. p. 212.

**Gaṇa—**

Author of the Aśváyurveda or Siddhayogasangraha. 1, pp. 95-7.

**Garga—**

Author of an Aśváyurveda. 1, p. 95.

**Garga maharshi—**

Author of the Kammavivága (Karmavipáka). 1, App. pp. 27 (where the book is wrongly ascribed to Jinavallabha) and 34 : 3, App. p. 7 (where the number of gáthás is wrongly given as 1688 instead of 168).

**Garga řishi—**

Author of the Pásakakevalí. This, and not Páśakávalí as Weber prefers, is the proper form of the title, which contains a reference to the supernatural knowledge of the Kevalins. Compare first line of our extract (Kevalajnánabhâskara). Our book agrees with that described at Weber, I. p. 269 (edited by Weber). These two Gargas may be the same. A Jain, 3, App. p. 212. No. 400 of my collection of 1884-6. Weber. II. p. 1185. A Gargarshi is mentioned *honoris causá* by Siddharshi 3, App. p. 147, as his guru (Samvat 962). Klatt, in der Wiener ZKM. 4, 64.

**Gaga bhāṭṭa—**

See under Viśvesvarabhāṭṭa.

**Guṇachandra—**

This writer assisted Udayaprabhasúri in his Pravachanasâroddhâravishamapadavyûkhyâ. 3, App. p. 263, v. 11. See also 3, App. 126. This is the Guṇachandra who, according to Merutunga, assisted this latter with his Prabandhachintâmani. 2, p. 89.

**Guṇaratna—**

Mentioned as one of the pupils of Devasundara, and as the author of a Shaddarśanasamuchchayaṭīkā, and a Kriyārat-nasamuchchaya. 3, App. p. 226. See Bhandarkar's Report, 1883-84, p. 157. See also Klatt, Ind. Ant. XI. p. 255. Weber, II. p. 684.

**Guṇavallabha—**

Author of the Nemināthacharitra (Prākṛit). 1, App. p. 24.

**Guṇavinaya—**

Pupil of Jayasomasūri, the compiler, in Samvat 1657, of the Vichāraratnasangraha. 3, App. p. 310. This is the author of commentaries on the Khaṇḍaprasāsti, Damayantīkathā (composed in A. D. 1590) and Raghuvansā. Among the books bought for Government this year is a Vairāgyasāstakaṭīka by this Guṇavinaya, which was composed in Samvat 1647. See entry Jayasomasūri.

**Guṇasekhara—**

Mentioned as the pupil and successor of Chandrasūri and Vimalachandra, and the guru of Somatilaka and Devendra in the prasāsti 1, p. 93. See under Sanghatilaka, who comes next and last in the prasāsti, and whose date is Samvat 1422.

**Guṇasāgara—**

Author of a commentary on the Kalyānamandirastotra. He was the pupil of Sāgarendu (Sāgarachandra), who was the pupil of Amaraprabha, who was the pupil of Devasūri. 3, App. p. 228. Compare the entry Amaraprabha.

**Guṇasundara—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Guṇākara—**

Mentioned along with a Nemichandra and a Pārśvadeva as having assisted Âmradevasūri in his commentary on the Âkhyānamanikōśa of Nemichandrasūri. Âmradevasūri wrote in Samvat 1190, in the time of King Jayasinha. 3, App. p. 82.

**Guṇākara—**

Author, in Samvat 1296, of a commentary on the Yogaratnamāla. 3, App. p. 313.

**Guruchandra—**

Author, in Samvat 1139, of a Sirivīrachariya (Sirivīracharitra). He was a pupil of Sumativāchaka. Guruchandra wrote at the request of Prasannachandra, who was a pupil of Abhayadeva, the commentator on nine of the angas. 3, App. p. 306.

**Gopaladāsa—**

Called Rasikānanda. Guru of Vidyābhūṣhaṇa, author of the Sāhityakaumudī. 2, p. 99.

**Gopinātha—**

Author of the Jātiviveka. He was son of Śārngadhara, who was son of Viśvanātha, who was son of Sāmaraja, a pandit dwelling in Pratyanda. 2, p. 117.

**Govardhana—**

Mentioned as one of the five śrutapāragas. 3, App. p. 256.

**Govinda—**

Author of the Kāvyaṣradīpa. Son of Keśava and Sonodevī. Younger brother of Ruchikara, i. e., Sriharsha. 1, p. 26.

**Govinda gani—**

Author of a Karmastavaṭīkā. Pupil of Devanāga. 3, App. p. 6.

**Govinda—**

The sthāvira. 3, App. p. 303.

**Gautama—**

The first gaṇadhara. 1, App. p. 4.

**Chañḍa—**

Author of the Prākṛitalakṣhaṇa. 3, App. p. 265.

**Chakra (Śrichakra)—**

Quoted by Kshemendra in the *Suvṛittatilaka*. 1, p. 87.

**Chakresvara sūri—**

Second in ascent from Tilakāchārya, who wrote an *Āvaśya-kalaghuvṛitti* in Samvat 1296. Tilakāchārya was the pupil of Sivaprabhasūri, who was the pupil of our Chakresvarasūri. The guru of the latter was Dharmaghosha, a contemporary of King Jayasinha. Dharmaghosha was the pupil of Chandraprabha. 1, pp. 61, App. p. 8. Mentioned along with Paramānandasūri, as teaching, in Samvat 1221, while Kumarapāla was reigning. 3, App. p. 69.

**Chandrakīrti gaṇi—**

Pupil of Vimalasūriḡaṇabhrit. He studied also under Dharmaghosha. Author of the *Siddhāntavichāra*. 1, App. p. 32.

**Chandraprabha sūri—**

Founder, in Samvat 1159, of the Pūrṇimā gachchha (Paurṇimiyakapaksha). See Bhandarkar's Report 1883-4, p. 147. Pupil of Jayasinha'sūri and guru of Dharmaghosha. 3, App. p. 40. Author of the *Darśanaśuddhi*. 3, App. p. 91. See also 3, App. p. 95. For his *Darśanaśuddhi* see 1, App. p. 41, and 3, App. p. 145 where it is called by its other name of *Samayaktvaprakaraṇa*.

**Chandra mahattara—**

Author of the *Sattarikā* (*Saptatikā*), known as the sixth *Karmagrantha*. 1, App. p. 27. Compare Weber, II, p. 837.

**Chandra sūri—**

Of the Harshapuriya gachchha. Succeeded Vijayasinha, who succeeded Hemasūri (contemporary of King Siddha), who succeeded Abhayadevasūri. 3, App. p. 133. Author of the *Saṅghayaṇirayana* (*Saṅgrihaṇiratna*). 1, App. p. 75, where he calls himself pupil of Maladhāri Hemasūri, 3, App. p. 8, 32 (where for Maladhāri we should probably read Maladhāri-chandrasūri), 154. The difference in the number of the gāthās perhaps rests on the laghu and brihat recensions of the book. At 3, App. p. 32, the number of the gāthās has been wrongly

given as 73 instead of 273. Author of a *Khettsamâsa*. 3, App. p. 20. Wrote a *pradeśavyākhyâtippanaka* on the *Āvaśyakasūtra* in Samvat 1222. 1, App. p. 3; 3, p. 14. Wrote a commentary on the *Nirayāvali* 1228 (MS.) 3, App. p. 8.

**Chandra sūri—**

Twin-pupil with Devachandragani of Vīragani, and guru of the Yaśodeva, who in Samvat 1180, during the reign of Jayasinha wrote a *Pākshikasūtravṛitti*. 3, App. p. 129. Weber, II. p. 821, has an *avachūri* which is based on a *Pākshikasūtravṛitti* of "Yasobhadra, pupil of Chandrasūri."

**Chandra sūri—**

Twin-pupil, with the *Āmradevasūri* who wrote an *Ākhyānamanikośatikā* in Samvat 1190, of Jinachandra. 3, App. p. 81.

**Chandra gani—**

Wrote a *Srivīrachariya* (*Srivīracharita*) in Samvat 1139. 3, App. p. 306. Pupil of Sumativāchaka. He wrote at the request of Prasannachandra, pupil of Abhayadeva the commentator on nine of the *angas*.

**Chandrasena—**

Author of the *Utpādasidhiprakarana*, which he wrote in Samvat 1207. Apparently styled pupil of Pradyumnasūri. Nemichandra assisted him in the work. 3, App. p. 209.

**Chāmundaṛāja—**

Author of the *Chāritrasāra*. For this Digambara writer and king see Rice's *Inscriptions at Sravana Belgola*. His date is given as 900 Saka. He was pupil of Jinasenabhaṭṭāraka. 2, p. 141.

**Chāritravardhana—**

Author of a commentary, called *Sisuhitaishinī*, on the *Raghuvansā*. His *vāchanāchārya* was Naraveshasarasvatī of the *Kharatara gachchha*. 3, App. p. 210.

**Jagachchandra—**

The copy of *Dharmadāsagani's Upadeśamālā*, with the commentary of *Ratnaprabhasūri*, which is No. 316 of the *Cambay*

Palm-leaf MSS. was written at the expense of certain laymen, who had listened to the teaching of Vidyānanda, pupil and successor of Devendra, who was pupil and successor of Jagachchandra. 3, App. p. 169. This Jagachchandra is the well-known founder of the Tapā gachchha. See Klatt, Ind. Ant. XI. p. 254. 3, App. p. 226.

**Jagaddeva —**

Son of the Treasurer Yaśodbavala in the city Vārāhī. He got the title Bālakavi from Hemaśūri. 3, App. p. 96.

**Jagannātha paṇḍitarāja —**

Author of the Prāṇābharāṇa, a poem in praise of Prāṇanārāyaṇa, king of Kāmarūpa. Printed, with a commentary by the author, in Kāvya-mālā. He was a Tailanga, son of Perama (read śrīmanperama). 3, App. p. 334.

**Jagannātha —**

Author of the Atandrachandrikaprakaraṇa. Son of Pītāmbara, and grandson of Rāmabhadra. 2, p. 120.

**Janārdana —**

Author of a commentary on the Meghadūta. He refers to the commentaries of Sthiradeva, Vallabha and Āsaḍa. 3, App. p. 324.

**Jambu —**

The last kevalin. 3, App. p. 256. See also pp. 21, 303, and 308.

**Jambu kavi —**

Author of the Chandradūtakāvya. 3, App. p. 292.

**Jakkhā and Jakkhadinnā —**

Mentioned as sisters of Sthūlibhadra. 3, App. p. 271.

**Jaya —**

One of the knowers of the twelve angas. 3, App. p. 256.

**Jayakīrti —**

Mentioned as pupil of Merutunga and guru of Jayakeśarin in the Anchala gachchha. 3, App. p. 220. In the Anchala-

gachchhapattāvālī his dates are given as follows: born, Samvat 1433; dīkshā, Samvat 1444; sūripada, Samvat 1467; gachchhanāyakapada, Samvat 1473; died, Samvat 1500. Guru of Silaratna who wrote a commentary on Merutunga's Meghadūta in Samvat 1491. 3, App. p. 249.

#### Jayakīrti—

Author of a Śilopaśamālā (Śilopadeśamālā). Pupil of Jayasinha. 1, App. p. 82. No. 636 of my collection of 1884-6. At 3, App. p. 214, a Śilopadeśamālā is ascribed to one Jayavallabha, pupil of Jayasinha, but Jayavallabha there is probably only a mistake for Jayakīrti. Weber, II. p. 1085.

#### Jayakesarin—

Mentioned as pupil of Jayakīrti and guru of Siddhāntasāgara in the Anchala gachchha. In the Anchalagachchhapattāvālī his dates are given as follows: born, Samvat 1461; dīkshā, Samvat 1475; āchāryapada, Samvat 1494; gachchhanāyakapada, Samvat 1501; died, Samvat 1542. 3, App. p. 220.

#### Jayachandra—

One of the five pupils of Somasundara, who was the pupil of Devasundara. Devasundara and Somasundara are Nos. 49 and 50 in the Tapāgachchhapattāvālī. It is there stated that Somasundara had four pupils—Munisundara, Jayasundara with the biruda Kṛishnasarasvatī, Bhuvanasundara, and Jinasundara. Our author Ratnaśekharasūri (No. 52 in the same list) gives him the five pupils—Munisundara, Jayachandra, Bhuvanasundara, Jinasundara, and Jinakīrti. The Jayachandra and Jayasundara of the two lists are the same. Compare Klatt, Ind. Ant. p. 256, note. He is the author of the Pratikramakrama. 3, App. p. 229. No. 1291 of this Report's Collection is a copy of the Pratikramakrama, in which it is stated that that work was composed in Samvat 1506. The author calls himself Jayachandra, a pupil of Somasundara. ("Nayachandra" in bottom line, 3, App. p. 229, is a mistake for "Jayachandra." There is no commentary by Nayachandra. The mistake has already been corrected by Weber, II. p. 912, note.)

**Jayatilaka sūri—**

Of the Tapāgachchha. Third in ascent from the Labdhisāgara who wrote, in Samvat 1557, the Śrīpālakathā. Labdhisāgara tells us that he succeeded the three teachers, Udayavallabha, Jnānasāgara and Udayasāgara, who succeeded Ratnasinha, who succeeded Jayatilaka. 3, App. p. 220. A writer (or writers) called Jayatilaka wrote a Malayasundarīcharitra, 3, App. p. 210, and a Sulasācharitra, Weber, II. p. 1134.

**Jayadeva—**

Called Pīyūshavarsha. Son of Yājñika Mahādeva. Author of the Chandraloka. 2, p. 169.

**Jayadeva—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Jayapāla—**

One of the knowers of the eleven angas. 3, App. p. 256.

**Jayaprabha—**

Assisted Udayaprabhasūri in his Pravachanasāroddhāravishamapadavyākhyā. 3, App. pp. 126 and 262.

**Jayamangala—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Jayamangala śāhārya—**

Author of a Kaviśikshā. He flourished under Siddharāja, whom he praises. Aufrecht in Catalogus Catalogorum notes that he is quoted by Ratnakanṭha on Stutikusumānjali. 1, p. 68; App. p. 78.

**Jayarāma—**

Author of a commentary, called Tilaka, on the Kāvya prakāśa. He was a pupil of Rāmachandra Bhaṭṭācharya and guru of Janārdana Vyāsa. Aufrecht in C. C. notes that this book of his was used in the compilation of the Ekashashtyalankāraprakāśa, L. 1447. 2, p. 107.



**Jayavallabha—**

See under Jayakīrti, pupil of Jayasinha.

**Jayasinha—**

Mentioned as the pupil of Āryarakshita and guru of Dharmaghosha in the Anchala gachchha. 1, App. p. 12; 3, App. p. 219. In Merutunga's Satapadisāroddhāra (No. 1340 of this Report's Collection) the following dates are given for this Jayasinha. Born at Sopāraka of Bahada and Nadhī in Samvat 1179: dikshā at the age of eleven: sūripada Samvat 1202: died Samvat 1258 at the age of eighty. Compare Bhandarkar's Report, 1883-4, p. 130, where it is noted that our Jayasinhaśūri was a contemporary of Siddharāja.

**Jayasinha—**

Succeeded Sarvadevasūri in the Brihad gachchha. 3, App. p. 40.

**Jayasinha śūri—**

Of the Harshapuriya gachchha. Guru of Abhayadevasūri Maladhārin. 3, App. pp. 155 and 274.

**Jayasinha—**

Pupil of Sangamasinhaśūri. 3, App. p. 192.

**Jayasekhara—**

Author of a Jain Kumārasambhava-kāvya. 3, App. p. 251. A copy of this book bought for Government during the present year shews that Jayakesara, as I have printed in the verse given at p. 252, is a mistake for Jayaśekhara (Cf. l. 1 same page). Two Jayaśekharas are known, one belonging to the Nāgapuriya branch of the Tapā gachchha, see Bhandarkar's Report, 1882-83, p. 43, who lived in the time of Hammīra (1301 to 1365 A. D.); and one belonging to the Anchala gachchha, who wrote in Samvat 1436. See Bhandarkar's Report, 1884-6, p. 130.

**Jayasoma śūri—**

Author of the Vichāratnasangraha, which he compiled in Samvat 1657. Pupil of Pramodamānikyasūri, and guru of

Guṇavinaya. Jayasomasūri was assisted in his task by his gurubrātar Dayāraṅga. These writers lived in the city Seruṅā. 3, App. p. 310. The Guṇavinaya mentioned here is the writer who composed in Samvat 1646 a Damayantīka-thāṭikā. See Aufrecht under Guṇavijayagani, corrected in Errata.

#### Jayāditya—

Joint author with Vāmana of the Kāśikā Vṛitti. 1, p. 29.

#### Jinakīrti—

One of the five pupils of Somasundara. See the entry Jayachandra. 3, App. p. 227. This writer is the author of the Champakaśreshṭhikathānaka, which has been edited and translated by Weber (also by Böhlingk). See Weber, II. p. 1109. No. 279 in my Collection 1882-3, is a Dhanyaśālicharitra by him (the date, Samvat 1497, given as the date of the MS., must be the date of the composition of the book). He composed the commentary to his own Namaskārastava in Samvat 1494. Klatt, On. from L. VIII. pp. 245-6. Klatt gives two more works by this writer, the Dānakalpadruma (Gough, Pap. p. 92, n. 200) and the Śrīpālagopālakathā (Bhau Daji Mem. p. 42).

#### Jinakubala—

Mentioned as in the vanśa of Jinavallabha, Jinadatta, Jinachandra (Nos. 44, 45, and 46 with Klatt). He is therefore Klatt's No. 50 of the Kharatara gachchha (born, Samvat, 1337: dikshā, Samvat 1347: sūrimantra, Samvat 1377: died, Samvat 1389). 3, App. p. 314. He gave āchāryapada to Tarunaprabha, the author of the Srāvakaṭikramapaśūtravivarāṇa. 3, App. p. 222. Author of the Chaityavandanakulavṛitti, Kielhorn's Report, 1880-1, p. 13.

#### Jinachandra—

Pupil of Jineśvara in the Kharatara gachchha. (Jineśvara and Jinachandra are Nos. 40 and 41 with Klatt.) Mentioned

as pupil of Jineśvara and Buddhisāgara and author of the *Samvegaraṅgāśā*. 3, App. p. 305. See also pp. 64, 309 and 314. Klatt says that this Jinachandra is mentioned in the last verse of the *Śrāvakaiddhi*, Peterson 1, App. p. 49, v. 22, but that is doubtful. Jinachandra there does not seem to be the name of a śūri.

#### Jinachandra gaṇi—

Of the Ukeśa gachchha. Pupil of Kakkasūri. Author of the *Navapaya*. 1, App. pp. 28, 46, 62 (in this last place Kakkasūri is wrongly given as the author of the work). 3, App. p. 12. See also 3, App. p. 281. Afterwards called *Devaguptasūri*, under which name he wrote, in Samvat 1073, a Sanskrit commentary (*Śrāvakaśāstra*) on his own *Navapaya*. 3, App. p. 304. He boasts of a third title, *Kulachandra*. 3, App. p. 304. At 3, App. p. 283, there is the following lineage from Jinachandra (*Devagupta*) in the Ukeśa gachchha :—

- (1) *Devagupta*. Our author.
- (2) *Kakkasūri*. Author of the *Mīmāṃsā*, *Jinachaitya-vandanavidhi* and *Panchapramāṇi*.
- (3) *Siddhasūri*.
- (4) *Devagupta*.
- (5) *Yaśodeva*, previously called *Dhanadeva*. He wrote in Samvat 1174.

According to the *paṭṭāvali* of the *Upakeśa gachchha* published by Hoernle, *Ind. Ant.* XIX. p. 233, the author of the *Navapadaprakaraṇa* was succeeded by *Siddhasūri*, who was succeeded by *Kakkasūri*, who was succeeded by *Dêvaguptasūri*, who was succeeded by *Siddhasūri*.

#### Jinachandra—

Pupil of Jinadatta in the *Kharatara gachchha*. (*Jinadatta* and *Jinachandra* are Nos. 44 and 45 with Klatt.) 3, App. p. 221: "sanmaṇimaṇḍitabhālah." 3, App. p. 314: App. p. 323. "Born, samvat 1197; dikshā, samvat 1203; āchārya-pada, samvat 1211; died, samvat 1223." *Ind. Ant.* XI. p. 248.

**Jinachandra (Sri Jinachandra)—**

Guru of Āmradevasūri and pupil of Nemichandra. This last was the author of an Ākkhānayamaṇikośa, on which Āmradevasūri wrote a commentary in Samvat 1190 (date of the composition of the work, not of the MS. as Klatt puts it). 3, App. p. 81.

**Jinachandra—**

Pupil of Jinaprabodha in the Kharatara gachchha. (Jinaprabodha and Jinachandra are Nos. 48 and 49 with Klatt.) "Born, Samvat 1326 : dīkshā, Samvat 1332 : padamahotsava, Samvat 1341. He converted four kings and went under the biruda of Kalikālakevalin. Died, Samvat 1376." Klatt, He gave dīkshā to Taruṇaprabha, who wrote in Samvat 1411. 3, App. p. 221.

**Jinachandra—**

Of the Kharatara gachchha. Mentioned as the guru of Jinasāgara, in acknowledgment of whose teaching a copy of Haribhadrasūri's Āvaśyākabṛihadvṛitti was made at the expense of certain śrāvakas in the city of Devakulapātaka in Mewar, Kumbhakarna reigning, in Samvat 1492. 3, App. p. 203. Klatt, Onomasticon, identifies this Jinachandra with No. 53 in his list. But that teacher died in Samvat 1415. A successor of his can hardly have been alive in Samvat 1492.

**Jinadatta sūri—**

Succeeded Jinavallabha in the Karatara gachchha (Jinavallabha and Jinadatta are Nos. 43 and 44 with Klatt). 3, App. p. 221 : "Ambādattayngapradhānapada," 3, App. p. 314 : 3, App. p. 323. "Born, Samvat 1132 ; mūlanama, Somachandra ; dīkshā, Samvat 1141, dīkshānama Prabodhachandraganin ; sūripada from Devabhadrāchārya at Chitrakūṭa (Chittore), Samvat 1169. He propagated the Jain religion by miracles which he performed in many cities ; he composed the Sandehadolāvalī and many other works, and died at Ajmere, Samvat 1211." Klatt. See also Bhandarkar's Report, 1882-83, pp. 48-49.

**Jinadatta śrī—**

Guru of Amarachandra, the author of the 'Srijinendracheritra. 1, App. p. 2. This is the author of the Vivekavilāsa. See Bhandarkar's Report, 1883-84, p. 156. "About Samvat 1265-85, of the Vāyaḍa gachchha, pupil of Rāsila and Jivādeva. Jina-dattasūri of the Vāyaḍa gachchha was present at the pilgrimage (Samvat 1277) of Vastupāla, see Sukṛitasankīrtana ed. Bühler, pp. 25, 48, v. 11, Merutunga, Prabandhachintāmani, p. 258, l. 1." Klatt, On.

**Jinadāsa gaṇimahattara—**

Author of an Anuyogachūri. 3, App. p. 185. "Pupil of Pradyumnakshamaśramaṇa, niśīthavrihatkalpabhāshyāvā-śyakādichūṛṇikārāḥ, older than Haribhadra (Samvat 585), *Ind. Ant.* XI. 253<sup>a</sup>, l. 3—4; Weber, II. 1004 l. 5—6." Klatt, On. See also Kielhorn's Report, p. 22.

**Jinadharmā śrī—**

As Klatt, On. p. 23, has already pointed out, this name, at 3, App. p. 130, is a mistake. A copy of Siddharshi's commentary on the Upadśamālā of Dharmadasagaṇi got for Government this year shews that the right reading is "nijadharmā-sūraye." The gloss "haribhadrasūraye" is written above. Compare 3, App. p. 148, where the verse recurs with the reading "haribhadrasūraye."

**Jinapati—**

Pupil of Jinachandra and guru of Jineśvara in the Kharatara gachchha. (These three writers are Nos. 45, 46 and 47 with Klatt.) 3, App. pp. 222, 323. Author of a commentary on the Panchalingiprakarāṇa of Jineśvara (No. 40 with Klatt), 3, App. p. 250. "Born, Samvat 1210: dīkshā, Samvat 1218: padasthāpāna (by Jayadevāchārya), Samvat 1223: died, Samvat 1277." *Ind. Ant.* XI. p. 248. In the Tirthakalpa of Jinaprabha (No. 1256 of this Report's Collection) it is mentioned that Jinapati "vikramapuravāstavya" consecrated a statue of Mahāvīra in the city of Kalyāṇa in Samvat 1233. Author of the Charchar! No. 148 in Kielhorn's Collection of

1873-4. Author also of a vṛiddhaṭikā on the Sanghaptāka (Weber, II. p. 928, V. 3) and a Sāmācharipattra (Bikaner Cat.) Klatt, On. He converted Nemichandra, author of the Shashṭisāta (Bhandarkar's Report, 1883-4, p. 149). Klatt, On.

### Jinaprabhasūri—

Author of a commentary on the Bhayaharastotra, which he composed in Sāketapura in Samvat 1365. Pupil of Jinasinhasuri. 1, pp. 52 and 88. Weber, II. p. 933, has a copy of this commentary in which the name of the author's guru is given as Jinahansa. Author also of a commentary on the Ajitasāntistava of Nandishena, which he composed in the city of Dāsarathi (= Sāketapura = Ayodhyā) in Samvat 1365 (read śara for śira, p. 231, l. 10). Mention is made of his guru Jinasinha. 3, App. p. 230. Ratnasēkharasūri, author of the Nyāyakandalīpanjikā, studied under him. 3, App. p. 273. Author of the Sūrimantrapradsāvivarāṇa. 3, App. p. 365. Helped Mallishenasūri with his commentary on the Syādvāda-manjari of Hemachandra, Śaka 1214 (= Samvat 1349). 3, App. p. 207. Author of a Tīrthakalpa, 2, p. 79. (No. 596 of my Collection, 1883-84, and 1256 of this Report's Collection.) The Apāpāvrihatkalpa, No. 235 of my Collection, 1882-83, is a part of the Tīrthakalpa, which was written in Devagirinagara in Samvat 1327 (No. 1256 of this Report's Collection). The city called Apāpā was called Pāpā after Mahavīra's death there. Author of a Panchaparameshṭistava, No. 349 of my Collection, 1882-3. See Klatt's Onomasticon for a list of the known works of this writer. His known dates range from Samvat 1349 to Samvat 1369. His guru Jinasinhasūri founded the Laghukharatara gachchha in Samvat 1331. Of the works attributed to Jinaprabha which are cited by Klatt note that the Tīrthanāmasangrahakalpa is the same as the Tīrthakalpa; the Nāsakakalpa is part of the Tīrthakalpa.

### Jinaprabha—

Of the Rudrapallīya gachchha. Mentioned as his "vidyā-guru" by Sanghatilaka, who wrote a commentary on the Samyaktvasaptatikā. Sanghatilaka tells us that Jinaprabha

converted (read "nirṇiya" for "nirmāya") Sāhi Mahammada "śakakulakshmāpālachūḍāmaṇi," reigning at Delhi, by his Shaddarśani. This sovereign must be Mohammed Toghlok, who reigned Samvat 1381-1407. Rājasekhara, who was a pupil of our writer, based his Shaddarśanasamuchchaya on Jinaprabha's Shaddarśani. I, p. 92. (No. 1352 of this Report's Collection).

At Weber, II. p. 1085, there is a commentary on Jayakīrti's Śilvāṣamālā by Somatilakasūri, pupil of Sanghatilakasūri, in the colophon of which our Jinaprabha is described as "śakakshitipabodhakṛit" (write so for "prabodhakṛit").

Jinaprabha's date is, therefore, as Klatt has it, about Samvat 1400.

#### Jinaprabodha—

Pupil of Jineśvara in the Kharatara gachchha. (Jineśvara and Jinaprabodha are Nos. 47 and 48 with Klatt.) 3, App. p. 222. "Born, Samvat 1285: dīkshā, Samvat 1296: when he received the name Prabodhamurti: padasthāpana, Samvat 1331: died, Samvat 1341." Klatt. Kielhorn's No. 44 (Palm-Leaf MSS.) is a copy of this writer's Panjikadurgapada-prabodha, a commentary on Trilochanadāsa's Kātantravṛittivivaraṇapanjikā. No. 748 of the India Office Collection is the same book (correct Eggeling's "Leśaprabodha"). The author is referred to there by his spiritual name Prabodhamūrti. See Klatt in his Onomasticon, where he notes also that Jinaprabodhasūri is mentioned in an inscription at Girnar in connection with the date Samvat 1333.

#### Jinabhakti sūri—

Mentioned as the pupil of Jinasaukhyasūri and guru of Jinalābhasūri in the Kharatara gachchha. (These three writers are Nos. 66-8 with Klatt.) 3, App. p. 315. See under Jinalābha. "Born, 1770: dīkshā, Samvat 1779, when he received the name Bhaktikshema: sūripada, Samvat 1780: died, Samvat 1804." Klatt. He was made sūri then at the age of 10, and this is according to rule, eight years being the minimum required.

**Jinabhadra gaṇikshamāstramaṇa—**

Mentioned among the yugapradhānas, 3, App. p. 308. Praised, 3, App. p. 91 ("vākyair viśeshātisayair viśvasandehahāribhīḥ"). Author of a Sankshiptajitakalpa, which he extracted out of the "Mahāśrūta" (the Purva), 3, App. p. 277. Author of the Kshetrasamāsa, 1, App. p. 26; Kielhorn's No. 16 Palm-Leaf MSS. is a copy of this book with the commentary of Malayagiri author of the Dhyānaśataka. 1, App. p. 43. This is the 14th chapter of the Āvaśyakaniryukti. See Weber, II. p. 756. In the Tapāgachchhapattāvālī it is stated that Jinabhadragaṇi was looked upon as *blinna* on account of his Dhyānaśataka. *Ind. Ant.* XI. p. 253. Author of Vrihat-saṅgrahīṇī, 1, App. p. 51. No. 1336 of this Report's Collection is a copy of his Viśeshāvaśyakabhāshya. Weber, II. p. 787. "Samvat 585-645, tenth yugapradhāna, between Hārillasūri and Umāsvāti, 14 years householder, 30 monk, 60 pontiff, total 104." Klatt, On.

**Jinabhadra—**

Mentioned as one of the three pupils of Jineśvara, the other two being Jinachandra and Abhayadeva, in the Kharatara gachchha. (Jineśvara, Jinachandra, and Jinachandra's laghugurubhrātar Abhayadēva are Nos. 40-2 with Klatt.) Compare Weber, II. p. 463. 3, App. p. 302. Author of a Surasundarikathā. Klatt, On. with a reference to Jinadattasūri's Gaṇadharaśārḍhaśataka, v. 70. His mūlanāman was Dhaneśvaramuni. *Ibid.* p. 992.

**Jinabhadra munindra—**

Pupil of Sālibhadra. Author, in Samvat 1204, of a - - - mālāpagaraṇakahā (perhaps Gajasukumālāpagaraṇakahā). Klatt notes that Kielhorn's No. 13 is a copy of the Kalpachūṛṇi, which was written for "Jinabhadrāchārya" in Samvat 1218. 1, App. p. 83.

**Jinabhadra—**

Mentioned along with Jinakuśala as in the line of Jinachandra, pupil of Jinadatta (Nos. 44 and 45 of the Kharatara gachchha with Klatt. The Jinakuśala referred to is No. 50. Our Jinabhadra is No. 56). 3, App. p. 314.



**Jinaratna sūri—**

Mentioned as pupil of Jinarājasūri and guru of Jainachandra-sūri in the Kharatara gachchha. (These three writers are Nos. 63-5 with Klatt.) 3, App. p. 315. "Sūripada, Samvat 1699; died at Agra, Samvat 1711." *Ind. Ant.* XI. p. 250. His original name was Rupachandra. His mother took dīkshā along with him. Klatt, On. Weber, II. p. 1053.

**Jinarāja sūri—**

Mentioned as pupil of Jinasinha and guru of Jinaratna in the Kharatara gachchha. (These three writers are Nos. 62-4 with Klatt.) "Born, Samvat 1647; dīkshā, Samvat 1656, when he received the name Rājasamudra: sūripada, Samvat 1674. He made many pratishthās, for example, erected 501 statues of Rishabha and other Jinas on the Satrunjaya, Samvat 1675, composed a vṛitti on the Naishadhiyakāvya, called Jainarāji, and other granthas, and died at Pattana, Samvat 1699." Klatt, *Ind. Ant.* XI. p. 250. Samayasundara compiled his Gāthāsahasrī in Samvat 1686, "when Śri Jinarāja was reigning." 3, App. p. 200. Jinarāja is mentioned as guru of Jayasāgara, 2, p. 126: as pupil of Jinasinha and guru of Jayasāgara, 2, p. 127.

**Jinalābha—**

Author of the *Ātmabodha* (*Ātmaprabodha*), which he composed in "Srimanirākhyabindira" (the last word is the Anglo-Indian *bunder*) in Samvat 1833. He gives his spiritual genealogy as follows:—

In the line of Sudharmaganabhṛit, in the puro Chāndra kula, in the Suvihita paksha, there arose—

- (1) Udyotana.
- (2) Vardhamāna.
- (3) Jinśvara. Obtained in Samvat 1080 from the king the *biruda* kharatara.
- (4) Jinachandra and his younger brother in the faith, Abhayadevasūri, the commentator on the nine *angas*.
- (5) Jinavallabha.
- (6) Jinadatta.
- (7) Jinachandra.

In their line there subsequently arose Jinakuśala, Jinabhadrā and others. Then Jainachandra. He converted Akbar. He was succeeded by (tadanvaye ?)—

- (1) Jinasinbasūri.
- (2) Jinarāja.
- (3) Jinaratna.
- (4) Jainachandra.
- (5) Jinasaukhya.
- (6) Jinabhakti.
- (7) Our author. 3, App. p. 314.

“Born, Samvat 1784: dīkshā, Samvat 1796, when he received the name Lakshmīlābha: padasthāpana (at Māṇḍavibindira), Samvat 1804: died, Samvat 1834.” Klatt, *Ind. Ant.* p. 250. He was born at Bikaner. His original name was Lālachandra. In Samvat 1819 he made a pilgrimage with 75 sādhus to an unnamed shrine of Gauḍī-Parāveśa (Pārśvanāth): in Samvat 1821 he conducted a similar company of 85 sādhus to Mount Abu, &c., &c. Klatt, *On. Weber*, II. pp. 1054-5, pp. 53 and 93.

#### Jinavallabha—

Author of the Piṇḍaviśuddhiprakaraṇa. 1, App. pp. 63, 71, 101; 3, App. pp. 9, 31. Mentioned as the pupil of Abhaya-devasūri and guru of Jinadattasūri in the Kharatara gachchha. (These three writers are Nos. 42-4 with Klatt.) 1, p. 93; 3, App. pp. 221, 314, 323. Author of the Gaṇadharaśārdhasataka. 3, App. p. 304. Author of the Shadaśīti (called also Āgamikavastuvichārasāra). 1, App. pp. 28, 99. (In the latter place accompanied by a commentary which bears date Samvat 1172.) Author of a Karmagrantha. 2, p. 126, v. 3. Author of a Karmādīvichārasāra. 1, App. p. 100. Nos. 55 (Vichārasāra) and 77 of Kielhorn's Collection of 1880-81. Author of a Vardhamānastava. 3, App. p. 216. This has been published in the Kāvya-mālā, 1890. For other works by Jinavallabha see the list in Klatt's Onomasticon. For an account of this writer, see Bhandarkar's Report, 1882-3, p. 47. “Samvat 1167 he was consecrated sūri by Devabhadraśāhārya and died six months afterwards, *Ind. Ant.* XI. 248<sup>b</sup>; Weber, II. 1040. Samvat 1145 or 1150 pravachanabāhya, *ib.* p. 1005, No. 39.

Founder of the Vidhisangha (Kharatara gachchha), *Ind. Ant.* XI. 254<sup>a</sup>, l. 1, f. b, 254<sup>b</sup>, l. 9-11; Weber, II. 1006-7." Klatt Onomasticon. "Jinavallabha's pupil Râmadeva wrote the Shadaśītikachûrni in Samvat 1173. In that work it is stated that Jinavallabha inscribed all his chitrakûvyas on the stones of the Virachaitya at Chitrakûta [Chittore], and the Dharmasīkshâ and Sanghapattaka on both sides of the doors of the chaitya. Among these was also inscribed what goes by the name of Jinavallabhaprasasti or Aśṭasaptatikâ which Jinavallabha composed in Samvat 1164." Bhandarkar's Report, 1883-4, p. 152.

#### Jinasâgara—

Was teaching in Samvat 1492. See the entry Jinachandra, guru of Jinasâgara. 3, App. p. 203.

#### Jinasinha sūri—

Of the Pûrnimâ gachchha. Pupil of Muniratnasûri, who wrote his Amamasvâmicharitra in Samvat 1252. 3, p. 39; App p. 96. He is the author of the prasasti attached to that book in the Cambay Palm-Leaf copy, 3, App. p. 99.

#### Jinasinha sūri—

Mentioned as the guru of Jinarâjasûri in the Kharatara gachchha. 3, App. p. 315. (These two writers are Nos. 62 and 63 with Klatt.) "Born, Samvat 1615: dikshâ, Samvat 1623: sūripada, Samvat 1670: died, Samvat 1674." Klatt. "Jinachandra is mentioned as transferring, at the suggestion of Akbar, his spiritual rule over Lahore to Jinasinha (Samvat 1649; *Ind. Ant.* XI. p. 250) accompanied by religious festivities to which the minister Karmachandra contributed. During the joint spiritual sovereignty of these two and the political sovereignty of Sûrasinha at Yodhapura, Vallabhagaṇi composed his commentary on Hemachandra's Nâmamâlâ in Samvat 1667." Bhandarkar's Report, 1883-4, p. 126.

#### Jinasundara—

Mentioned as one of the five pupils of Somasundara and gurus of Ratnasekhara (Samvat 1496). 3, App. p. 227. See the entry

Jayachandra, pupil of Somasundara. Somasundara, guru of Jinasundara, is No. 50 in the Tapágachchhapattāvālī with Klatt. Author of a Dipālikākālpa (Gough. Pap. p. 93) and of an Ekūdaśāngisūtrarthadhāraka (colophon of Śrāddhavidbhivīnśchaya, Brit. Mus. No. 2120). Klatt, On. No. 201 of G B C Coll. of 1870-71 is a copy of Jinasundara's Dipālikākālpa.

### Jinabekhara sūri—

Mentioned as the pupil of Jinavallabha and the guru of Padmachandra, 1, pp. 53 and 93. This is the teacher who, in Samvat 1204, founded at Rudrapallī, the Rudrapallīyakharata. raśākhā, the 2nd gachchhabhera. *Ind. Ant.* IX p. 248<sup>b</sup>, No. 44 i Weber, II. p. 1040, No. 44. With the colophon of the Samyaktva-saptatikā in our place compare for Jinaśekhara the colophon of the Śilatarangiṇī, Weber, II. p. 1088, v. 4, and that of the Praśnottararatnamālāvrittī, *ib.* p. 1122, v. 6. (No. 1299 of this Report's Collection is a copy of this last book).

### Jinasena sūri—

Mentioned at the head of those who were proficient in the fragment of the sacred text left after the time of Subhadra Yaśobhadra, Yaśobāhu and Lohārya, sages who were conversant with the Āchārāṅga (compare *Ind. Ant.* XX. p. 349). 3, App. p. 256. This is apparently the author of the Ādipurāṇa and Harivanśa. See Bhandarkar's Report, 1883-4, p. 118. No. 1502 in this Report's Collection is a copy, written in Samvat 1580, of Jinasena's Harivanśa which contains the praśasti of which Bhandarkar has quoted a verse in his Early History of the Deccan. Supplement, p. 1. Jinasena wrote in Śaka 705. Indrāyudha ruling in the North, Śri Vallabha, son of king Kṛishna, in the South, Vatsarāja,\* king of Avanti in the East, and the hero Jayavarāha, over the country of the Sauryas-

\* My MS. वत्सादिराजे which ought not to be corrected to वत्साधिराजे वत्सादिराजे and अययुते (Bh. "victorious") are expedients for getting unmetrical names into the verse. Compare e. g. जिनादिकुसल for जिनकुसल. 3, App. p. 222, v. 9.

**Jinasaukhya sūri—**

Mentioned as pupil of Jinachandra (Jinachandra *metri'gratīā*) and guru of Jinabhakti in the Kharatara gachchha. (These three teachers are Nos. 65-7 with Klatt.) 3, App. p. 315. Born, Samvat 1739: dikshā, Samvat 1751: sūripada, Samvat 1763: died, Samvat 1780. Klatt, *Ind. Ant.* XI. p. 250. Pāri-shasāmdāsa, of the Chopada gotra, in Surat, celebrated his padamahotsava at an expense of 11,000 rupees. Klatt, *On. Weber*, II. p. 1954.

**Jinsharsha—**

Composed, at the request of Kanakavijayagaṇi, in Pattana, a bālāvabodha on Subhaśilagaṇi's Snātṛipanchāśikā. Klatt, *On.* p. 54, is disposed to assign this Kanakavijayagaṇi to Samvat 1850. 3, App. p. 235.

**Jineśvara sūri—**

Mentioned as the pupil of Vardhamāna in the Chāndra kula and the guru of Jinachandra, Abhayadeva and Jinabhadrā (Vardhamana, Jineśvara, Jinachandra and Abhayadeva are Nos. 39-42 with Klatt.) Buddhisāgara was his "bandhu" or kinsman in the faith. 3, App. p. 302. See also I, p. 92; 3, App. p. 64. The Kharatarasādhusantati sprung from him. 3, App. p. 305. Composed his Ashtakavṛitti in Samvat 1080, being at the time resident in Jāvālapura. 3, App. p. 309. Received from the king after a victory in a controversial tournament the biruda kharatara. 3, App. p. 314. Author, in the reign of Durlabharāja of Gujarat, of the Panchalingiprakarāṇa. 3, App. 251. Author of Viracharita, 1, App. p. 93 (cf. सुविहितयह there with सुविहितयेण॥ विरःशेखर : 1, p. 92). 3, App. p. 64. Composed, Samvat 1092, in Āśāpallī a Līlāvatīkathū, and in Diṇḍiyānakagrama a Kathānakakośa. Bhandarkar's Report, 1882-3. "Original name Siveśvara, son of the brāhmaṇa Soma, received at the dikshā the name Jineśvara, went with his brother Buddhisāgara from Marudeśa to Gurjaradeśa, to debate with the chaityavāsins. In Samvat 1080 in a rājāsabbhā of Durlabha, king of Anahillapura, after the passages on the sādhvāchāra were read from a copy of the Daśavaikālika-sūtra which had been brought from the 'Sarasvatībhaṇḍāgāra,

he overcame the chaityavāsins, and received the biruda of kharatara, *Ind. Ant.* XI. 248a, Nos. 39-40, Weber; II, 1036—8 Nos. 39-40." Klatt, *Onomasticon*. See Forbes' *Bas Mala*, I, p. 20.

At I, p. 24, there is a work by one Vāmadeva who was pupil of Jinesvarasūri.

#### Jinebvara sūri—

Mentioned as the pupil of Abhayadevasūri and guru of Ajitasenasūri in the Rāja gachchha, Vajra śākhā ("santatichūlikā") Kotika gaṇa. Seventh in ascent from Māṇikyachandra, who wrote in Samvat 1276. Our author was a contemporary of king Munja (Samvat 1050). 3, App. p. 159. Klatt identifies this Jineśvarasūri with the Dhaneśvarasūri, at the court of Munja, pupil of Abhayadevasūri and guru of Ajitasinhasūri who is mentioned in Weber, II. p. 851, v. 3.

#### Jinebvara—

Appointed by Muniratnasūri (Samvat 1252) to succeed (the dead) Sūraprabha, who had been joint-guru with Muniratnasūri in the Pārṇimā gachchha. 3, p. 39; App. p. 96.

#### Jinebvara—

Mentioned as pupil of Jinapati and guru of Jinaprabodha in the Kharatara gachchha. (These three teachers are Nos. 46-8 with Klatt.) 3, App. p. 222. "Born, Samvat 1245: dīkshā, 1255, when he received the name Viraprabha: sūripada, Samvat 1258: died, Samvat 1331." Klatt. This is probably the Jineśa out of regard for whose teaching the Śrāvaka Lāshana, in Samvat 1299, caused the Cambay palm-leaf copy of Haribhadrasūri's Samarādityacharitra to be written. 3, App. p. 123. Author of a Chandraprabhasvāmicharitra. Klatt, *On.* with a reference to Flor. G. 43, f. 2<sup>o</sup> 3<sup>a</sup>. "His pupil Abhayatilakagaṇi composed, Samvat 1312, a commentary on the Dvāśrayakośa, *Ind. Ant.* IV. p. 269; VI. p. 182. His pupil Jinaprabodhasūri, in the colophon of Jinaprabodha's Panjikādurgapadaprabodha, Kielhorn's Report, p. 26. His pupil Jinasinhasūri in Jinasūristavana, Prak-ratn II. p. 256, v. 13. At the head of the Laghukharataraśākhā, preceptor of

Jinasinhasūri who founded the Sakhā in Samvat 1831." Klatt On. No. 404 in the GBC. Collection of 1879-80 is a copy of Abhayatilakagaṇi's commentary on the Dvāśrayakośa.

**Jitavijaya—**

Mentioned as twin-guru with Nayavijaya by Yaśovijaya, the pupil of the latter and author of the Jnānabinduprakaraṇa-3, App. p. 192.

**Jiyadhara—**

The sthaviṛāvali. 3, App. p. 303.

**Jaiyaṭa—**

Father of Mammaṭa. 1, p. 94.

**Jñānatilaka gaṇi—**

Author, in Samvat 1660, of the Gautamakulukavṛitti. Pupil of Padmarājagaṇi. 3, App. p. 223.

**Jñānavimala gaṇi—**

Composed, in Samvat 1654 (1694, 2, p. 65, is a mistake), a commentary on the Śabdaprabheda of Maheśvara. 2, pp. 65 and 124. This writer is probably to be identified with the Jñānavimala whose pupil Śrīvallabha wrote a gloss, called a durgapadaprabodha, on Hemachandra's commentary on his own Nāmamālā, in Samvat 1661, in Yodhapura under king Sūryasinha. Weber in his Index of authors separates the two. But the date given there for our Jñānavimalagaṇi, Samvat 1590, is a mistake. See Weber, II. p. 264.

**Jñānasāgara—**

Mentioned as the first of the five pupils of Devasundara in the Tapāgachchha. (Devasundara is No. 49 with Klatt.) 3, App. p. 226. "Born, Samvat 1405: vrata, Samvat 1417: sūripada, Samvat 1441: died, Samvat 1460; wrote avachūrnis on the Avaśyaka and Oghaniryukhi and on other books, Śrīmuni-suvratastava, Ghaṇaughanavakhaṇḍaparśvanathastava, etc." Klatt, *Ind. Ant.* XI. p. 255. Jñānasāgara composed his work on the Oghaniryukti in Samvat 1439. Weber, II. p. 819.

No. 1214 of this Report's Collection is a copy of this book (anonymous there). His *avachârni* on the *Āvaśyaka* is the same as the *Chaityavandanavidhi*, Weber, II. p. 805. No. 1240 in this Report's Collection is a copy of that book.

**Jñānasāgara—**

Mentioned as pupil of Ratnasinha, and guru of Labdhisāgara who wrote in Samvat 1557. 3, App. p. 220.

**Jyeshṭhabhūti—**

1400 from Vira: in his time the *Kalpavyavahāra sūtra* disappeared. 3, App. p. 22.

**Jyeshṭhānka—**

Mentioned among the *yugapradhānas*. 3, App. p. 308.

**Jyotirīśvara (Jyotirīśa)—**

Called also *Kaviśekhara*. Son of *Dhīrēśvara*, and grandson of *Rūmēśvara*. Author of the *Panchasāyaka*. 2, p. 110. Author of the *Dhurtasamāgamaprahasana*. No. 80 in my collection of 1883-4.

**Jaruṇaprabha sūri—**

Author of the *Śrāvaka-pratikramana-sūtravivarana*. *Taruṇa-prabhasūri* gives his spiritual lineage as follows. In the *Chandra kula* there arose:—

- (1) *Abhayadevasūri*. The commentator on nine of the *angas*.
- (2) *Jayavallabha*.
- (3) *Jinadatta*.
- (4) *Jinachandra*.
- (5) *Jinapati*.
- (6) *Jinēśvara*.
- (7) *Jinaprabodha*.
- (8) *Jinachandra*.
- (9) *Jinakuśala*.

Our author *Taruṇaprabhasūri* was one of *Jinakuśala's* pupils. He received *dīkṣhā* and *āchāryapada* from *Jinakuśala*. *Yasaḥ-kīrti* and *Rājendrachandrasūri* were his teachers. In v. 13



read लिखिते सुगमा. Taruṇaprabha wrote this book in Samvat 1411. 3, App. p. 221. Taruṇaprabha gave sūrimantra to Jinapadma and Jinalabdhi the two successors in that order of Jinakuśala. Weber, II. pp. 1047-8. And padasthūpana to Jinodaya, who succeeded Jinalabdhi, at Cambay in Samvat 1415. Weber, II. p. 1048.

#### **Tilaka āchārya—**

Author of an *Āvaśyakalaghuvṛitti*, which he wrote in Samvat 1296. He gives his spiritual lineage as follows. In the Chandra gachchha there arose:—

- (1) Chandraprabha.
- (2) Dharmaghosha. King Jayasinha (Sidharāja) was one of this teacher's disciples.
- (3) Chakreśvarasūri.
- (4) Sivaprabha.
- (5) Tilakāchārya.

Padmaprabhasūri assisted this last in his task : and Yaśaṣṭilaka paṇḍita, one of Tilakāchārya's pupils, wrote out the first copy of the book. 1, p. 60, App. p. 6. Author of a commentary on the *Daśavaikālikasūtra*. 3, App. p. 49. Author of the *Pratyekabuddhacharitra*. 3, App. p. 109. This book, according to a statement in a paṭṭāvalī purchased this year, was composed in Samvat 1261. No. 1182 of this Report's Collection is a *Pratikramasūtralaghuvṛitti* by this writer.

#### **Tilaka sūri—**

Mentioned as the pupil of Padmadeva and the guru of the Rājasekhara, who was the author of a *panjikā* to Sridhara's *Nyāyakandali*. 3, App. p. 275.

#### **Tilakachandra—**

Mentioned as the third of the three pupils of Samudraghosha the other two being Suraprabha and Muniratna (Samvat 1252). 3, App. p. 96.

#### **Tisaṭadeva—**

Author of the *Chikitsākalikā*, otherwise called *Yogamālā*. Son of Vāgbhaṭa. 2, p. 133, &c. See Ox. p. 357<sup>b</sup>, where

Aufrecht notices a commentary on the work composed by the author's son, Chandratā. See also Bik. p. 636 and L. No. 3051. Weber's No. 946 would seem to be another book altogether. Tīsatā refers to a book called Yogasamuchchaya, apparently as an elementary work on the subject he himself treats of.

**Tungāra (Bhaṭṭatungāra)—**

Praised as his teacher by the author of the Śārasvatamaṇḍana, 3, App. p. 205.

**Dayātilaka—**

Mentioned apparently as the teacher of one Chandramantrideva, who assisted Jayasoma, the author (Samvat 1657) of the Vichāratnasangraha. 3, App. p. 309.

**Dāmodaragupta—**

Author of the Sambhalimata (not Sumbhalimata) or Kuṭṭanīmata (Kuṭṭinīmata). 1, p. 65; App. p. 19. Printed in Kāvya-mālā, 1887. In Rājataranginī, 4, 495, Dāmodaragupta is called Jayāpīḍakavi Kuṭṭanīmata-kārin. Jayāpīḍa reigned in Kashmir from 779 to 813 A. D.

**Dinna sādhu—**

20,900 years from Mahāvira. In the lifetime of this sādhu, the Daśavaikālika sūtra will be lost. 3, App. p. 22.

**Dinna—**

In the line of Ārya Suhastin. This is Klatt's No. 14. 3, App. p. 303.

**Dinnaginna—**

1250 from Vira. In his time the Bhagavatisūtra and the six angas in their original state were lost. 3, App. p. 21.

**Dipaka—**

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7.

**Duḥprasaḥayati—**

In the time of this yati, 21,000 from Vira, all remnants of the meaning of the Daśavaikālikasūtra will be lost. 3, App. p. 22. Mentioned among the yugapradhānas. 3, App. p. 308.

**Durgadeva—**

Author of the Shasṭhisamvatsari, part of an Arghakāṇḍa (so correct). 3, App. 241. Aufrecht in C. C. notes that there is also a Samvatsaraphala by Durgadeva at B. 4, p. 264.

**Durgasvāmin—**

Mentioned as pupil of Dellamahattara by Siddharshi who was his garubrūtar (both received dīkshā from Gargarshi) and successor. Durgasvāmin left a house stored with wealth to become a Jain monk, an example which led to the conversion of many. He died in Bhillamāla, and was succeeded by Siddharshi, who wrote in Samvat 962. The first copy of Siddharshi's work was written for him by Gaṇā, a female disciple of Durgasvāmin. 3, App. p. 147.

**Devakumāra—**

Was teaching in Samvat 1295. 3, App. 124.

**Devagupta—**

Another name of Jinachandra. See that entry.

**Devagupta—**

Mentioned as the pupil of Siddhasūri, who was the pupil of Kakkasūri, who was the pupil of Devagupta (Jinachandraṇi). This second Devagupta was guru of Yaśodeva who wrote in Samvat 1174, 3, App. p. 283, and of Siddhasūri who wrote the Vṛihatksheṭrasamāsavṛitti in Samvat 1192. 3, App. p. 193.

**Devachandra—**

Mentioned as the author of a Sāntināthavṛitta in Prākṛit which Munidevasūri condensed and put into Sanskrit. Munidevasūri says of his author that he was the teacher of the great Hemachandra. Compare Bühler's Hemachandra, p. 7. Ras Mālā, p. 145. Weber, II. p. 1006. 1, App. p. 5.

**Devachandra gaṇi—**

Mentioned by Yaśodevasūri, who wrote in Samvat 1180, as twin pupil, with Yaśodeva's guru Chandrasūri, of Vīragaṇi in the Chandra kula. 3, App. p. 129. May be the same as the last.

**Devachandra sūri—**

Mentioned as pupil of Pradyumnasūri and guru of Mānadova and Pūṛachandra, in whose time, Samvat 1292, a copy of Hemachandra's Yogasūtravivarāṇa was written. 1, App. p. 22.

**Devachandra gaṇi—**

Flourished in Samvat 1648, in which year he wrote out a copy of the Yamakastuti with commentary for the use of his pupil Munichandra. 3, App. p. 312.

**Devanāga—**

Guru of Govindagaṇi, the author of the Karmastavatikā. 3, App. p. 5.

**Devaprabha (Susiddhahasta)—**

Mentioned as guru of Pradyumnasūri, the author of the Vichārasāraprakaraṇa. He was the pupil of Padmaprabha. 3, App. 271.

**Devaprabha—**

No. 253 of the Cambay Palm-Leaf MSS. (3, App. 86) is a copy of Nemichandra's commentary on the Uttarādhyayana which was written in Samvat 1308 (correct the entry 1380) at the expense of Kātuka, who with all his house had listened to this teacher expounding the book. Kātuka went to this expense for the spiritual betterment of his father and mother, and he was careful to defray it out of his self-acquired money. Devaprabha's spiritual lineage is given as follows. In the Chandra gachchha there arose :—

- (1) Nannasūri.
- (2) Amitayaśovādisūri.
- (3) Sarvadēva.
- (4) Pradyumnasūri.

When these sages had become but a name there arose in the same gachchha :—

- (1) Bhadrésvara.
- (2) Dévabhadra.
- (3) Siddhasena.
- (4) Yaśodêva.
- (5) Mânadêva.
- (6) Ratnaprabha.
- (7) Dévaprabha.

**Devaprabha sūri (Maladhārin)—**

Author of the Pāṇḍavacharitra. Devaprabha gives his spiritual lineage as follows.

In the Koṭika gaṇa, Madhyama sâkhâ, Sriprasnavâhana kula, Harshapuriya gachchha, there arose :—

- (1) Abhayadevasūri.
- (2) Hemasūri. A contemporary of Siddharāja.
- (3) Vijayasinhāsūri.
- (4) Chandrasūri.
- (5) Munichandrasūri.

Our author, Devaprabhasūri, was one of the disciples of Munichandrasūri. That teacher's successor was, however,

- (6) Devânandasūri.

Yaśobhadra and Narachandra corrected the Pāṇḍavacharitra for Devaprabha. 3, App. p. 131; 1, App. p. 98; 3, App. p. 275, where Devaprabha is called the "kramika" of Munichandrasūri, and is succeeded by Narachandra. A Mṛigavāṭīcharitra by Maladhāridevaprabhâchârya is among the books bought for Government this year.

**Devaprabhu (Devaprabha ?)—**

Mentioned as the guru of Padmaprabha who wrote the Muni-suvratacharitra in Samvat 1294. 3, p. 14, App. p. 302. The relations between Devânanda on the one hand, and Devaprabha, Vibudhaprabha and Padmaprabha on the other are not clear; but the three latter are not the pupils of Devânanda. Perhaps Devânanda was succeeded by the twin-pupils, Devaprabha and Vibudhaprabha, and they by Padmaprabha.

**Devabhadra—**

Mentioned as the pupil of the second Abhayadeva (founder of the Rudrapalliya gachchha) and guru of Prabhānanda. 1, p. 93. Mentioned along with Devendrasūri and Vijaya-chandrasūri as teaching in Samvat 1287, 3, App. p. 114 ; in Samvat 1292, 3, App. p. 36 ; in Samvat 1295, 3, App. p. 124 (where he is called Tapādevabhadragani); in Samvat 1296, 1, App. p. 35; in Samvat 1301, 3, App. p. 73; and in Samvat 1307, 3, App. p. 61. "Abhayadevasūri's pupil Devabhadrasūri in an inscription, dated Samvat 1296, see *Arch. Survey of India*, v. p. 183. Bühler, *Epigr. Ind.* Part III. April 1887, pp. 118-9." Klatt, On.

**Devabhadra—**

Mentioned as pupil of Bhadreśvara and guru of Siddhasena in the Chandra gachchha. 3, App. p. 87. This Siddhasena wrote in Samvat 1242 a commentary on the Pravachana-sāroddhāra, in the praśasti of which he calls himself the pupil of Devabhadra, who was the pupil of Ajitasinha, who was the pupil of Bhadreśvara (unless we are to understand that Ajitasinha and Devabhadra were twin-pupils of Bhadreśvara). See Weber, II. p. 850. Siddhasena tells us that Devabhadra was the author of a Pramānaprakāśa, a Sreyānsacharitra and other books.

**Devabhadra—**

Mentioned as a contemporary of king Bhoja. 3, App. p. 91, v. 23.

**Devabhadra—**

Author of the Pāsanāhachariya (Pārśvanāthacharitra). Devabhadra gives his spiritual genealogy as follows. In the Chandra kula, Vajra śākhā there arose :—

- (1) Vardhamāna.
- (2) Jineśvara and Buddhisāgara.
- (3) Jinachandra and Abhayadeva (the commentator).
- (4) Prasannachandra.

- (5) Devabhadra. Our author. He mentions his upādhyāya Sumati. He speaks of three other works of his own, the Samvegarangaśālā (so correct at 3, App. p. 64) an āradhanaśāstra (compare the Samvegarangaśālā written by Jinachandra, No. 3 in the above list, in Samvat 1125. Bhandarkar's Report, 1882-3, p. 46), the Virachariya and the Kahārayaṇakosa (Kathāratnakośa). He wrote this book, his Pāsanāhachariya, at Broach (a city glorious with the temple of Munisuvrata topped with golden spires) in Samvat 1168. Amalachandra wrote the first copy. 3, App. p. 64. No. 288 of the Cambay Palm-Leaf MSS. is Devabhadra's Kahārayaṇakosa. He speaks there also of his guru Prasannachandra, and his "vāchakā" Sumati. He mentions his Virachariya and his Samvegarangaśālā. His Kahārayaṇakosa was written in Broach in Samvat 1158. Amalachandra, as in the latter case, wrote the first copy. 3, App. p. 141. Mentioned as the pupil of Prasannachandra and the author of four books. 3, App. p. 302. Compare Weber, II. p. 1040, where it is stated that Devabhadra in Samvat 1167 by order of Abhayadeva consecrated Jinavallabha in the great temple of Vira of Chittore.

**Devabhadra sūri—**

Author of a ṛitti on the Sangrahaṇi of his guru Chandrasūri. 1, App. p. 3. Compare Weber, II. p. 189.

**Devabhadra—**

Mentioned (perhaps) as the author in connection with an Upadesaratnakośatikū. 1, App. p. 71.

**Devamitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Devardhi—**

Pupil of Lohitya and Dûshagaṇi. The sthavira. 3, App. p. 303. "Vira, 980 V., the Siddhânta was reduced to writing by Devarddhigaṇikshamaśramaṇa, the pupil of Lohityasûri (otherwise called Devavâchaka and pupil of Dûshagaṇi) at the council of Valabhi. In Devarddhi's time only one pûrva remained." Klatt, *Ind. Ant* XI. p. 247.

**Devasundara—**

Mentioned as the guru of five pupils Jnânasâgara, Kulamaṇḍana, Guṇaratna, Somasundara, and Sîdhuratna. Devasundara was succeeded by Somasundara, who in his turn had five pupils. Ratnaśekharasûri, who studied under these five pupils of Somasundara, wrote his Srâddhapatikranâṇasutrayṛitti in Samvat 1496. Devasundara belonged to the Tapâ gachchha, and stood in the line of Jagachchandra. 3, App. p. 226. Devasundara's pupil Sâdhuratna composed his Yatijîta-kalpavṛitti in Samvat 1456 (correct १५५६). 3, App. p. 279. No. 1253 of this report's collection is a copy of this book. Devasundara was teaching in Samvat 1447. 3, App. p. 71. Referred to by Amaraprabha as his "vâchanâchârya." 3, App. p. 228. Devasundara is No. 49 of the Tapâ gachchha with Klatt. "Born, Samvat 1396: vrata, 1404, at Maheśvara-grâma: sûripada, 1420, at Aṇahillapattana; had five pupils (same as in our entry)." Klatt, *Ind. Ant* XI. p. 255.

**Devasûri—**

Author of the Jaîdînachariyâ (Satidinacharyâ). 3 App. p. 216.

**Devasûri—**

Mentioned as pupil of Munichandrasûri and guru of the Ratna-prabhasûri who wrote an Upadeśamâlâtîka in Samvat 1238. Reference is made to his victory over the Digambaras in the matter of the salvation of women at the court of king Jayasinha, 3, App. p. 167. Cf. 1, App. p. 5, v. 12, where Devasûri "vâdavidyavân" is declared to be greater than the guru of the gods (Devasûri, i. e. Bṛihaspati), on the ground that the latter has not yet left school (lekhasââlâ='the writing school' as



well as 'the hall of the immortals'). At 1, p. 59, summarizing this praśasti I have made Devasūri, Hemachandra's teacher. But that was Devachandra, v. 13. Mentioned as the guru of Ajitasūri. 3, App. p. 79. As one of the predecessors of Amara-prabha. 3, App. p. 228. "A pupil of Munichandra was Devasūri, who conquered the Digambara Kumudachandrāchārya in a dispute before Jayasinhadeva (*alias* Siddharāja, who reigned Samvat 1150-99. The dispute took place Samvat 1181), king of Anahillapaṭṭana, and thereby hindered the entrance of the Digambaras into that town. In Samvat 1204 Devasūri founded a chaitya and raised a *bimba* at Phalavarddhigrāma [Phalodi], and made a Nemināthpratisṭhā at Ārūsana. He composed Syādvādaratnākara, a pramāṇagrantha. [Cf. No. 361 in my collection of 1882-3. Among the works purchased for Government this year are the sūtras of the Syādvādaratnākara, and a commentary on them, called Ratnākara-vatārikā by Devasūri's pupil Ratnaprabhasūri.] Devasūri was born, Samvat 1143: dikshā, 1152: sūripada, 1174: svarga, 1226." Klatt, *Ind. Ant.* XI. p. 254.

#### Devasūri—

Mentioned as pupil of Mānadeva. 3, App. p. 68.

#### Devasena—

Mentioned as the pupil of Virasena ("māthurānām yaminām garishṭhaḥ") and guru of Amitagati. 3, App. p. 294.

#### Devasena (Bhaṭṭarakadevasena)—

Author of the Daśanāsāra (Darśanasāra). He calls himself pupil of Rāmasena, and states that he wrote the Darśanasāra in 990. 3, App. p. 374. According to the statements of a commentator Devasena was born in Samvat 951, and wrote the Darśanasāra in Samvat 990. He was author also of the Bhāvasaṅgraha, the Tattvasāra and the Ārāhaṇasāra, three books written in Prākṛit. His Nayachakra (No. 519 of my collection of 1884-6. See also Weber, II. p. 929) and Ālāpapaddhati were composed in Sanskrit. His Dharmasaṅgraha was in Sanskrit and Prākṛit. 3, App. p. 22.

**Devasena gaṇi—**

Mentioned as pupil of Yaśobhadra and guru of Pṛithvichandrasūri (see that entry), the author of a Paryuṣhaṇākālpaṭīpanaka. 3, App. p. 307. See also 3, App. p. 16, and 1, App. p. 69.

**Devānanda sūri—**

Mentioned as the author of a Siddhasārasvata grammar by Pradyumnasūri, who was the pupil of Kanakaprabha, who was the pupil of Devānanda. 1, App. p. 6. Cf. 3, App. p. 103, v. 15. A copy of Hemachandra's Yogaśāstra was written for Devānanda's use in Samvat 1294. 3 App. p. 8. In Jinaprabhasūri's Tīrthakalpa (No. 1256 of this Report's Collection) it is stated that Devānandasūri made a pratishṭhā in Samvat 1266.

**Devānanda—**

Mentioned as the pupil and successor of Munichandra. Twin-pupil of Devaprabha, the author of the Pāṇḍavacharitra. See the article Devaprabha. 3, App. p. 133.

**Devendra—**

Mentioned as the pupil of Jagachchandra and guru of Vidyānanda. 3, App. p. 169. Author of the Karmagrantha or the six Karmagranthas. Devendra is the author of the text of the first five, and part author of the text of the sixth. He is the author also of the commentaries on the first five: Malayagiri's commentary is on the sixth, called Saptati, only. Cf. Weber, II. p. 83), and correct my entry at 3, App. p. 70. The book there is the sixth Karmagrantha only. No. 1220 of this Report's Collection is a copy of Devendra's five Karmagranthas with his own commentary. (This is distinct from his avachūri. No. 1221). 1, App. p. 29. No. 1218 of this Report's Collection is a copy of the text of the six Karmagranthas—Karmavipāka, Karmastava, Bandhasvāmitva, Shaḍaśītika, Śataka, and Saptatikā. At the end of this last Devendra states that that tract is the work of Chandramahattara, to which he has himself added 19 gāthās, bringing the total number up to 89. Author of the Śrāddhadinakṛitya and Śrāvakadinakṛitya, text and commentary. 1, App. p. 41.

No. 266 of the Cambay Palm-Leaf MSS. is a copy of Vāmanūchārya's Lingānūsāsana which was written in Vljūpura, by the righteous instruction of Devendrasūri, Vijayachandra-sūri and Devabhadragāṇi, in spite of the fact that the work was a heretic's (parasūtrapustikā), in Samvat 1287. 3, App. p. 114. No. 57 of the Cambay Palm-Leaf MSS. is a copy of the chūrṇi and the vṛitti on the Pakshikapratikramasūtra which was written at the same place, at the instigation of the same three teachers (write "vijayachandra") in Samvat 1296. 1, App. p. 35.

No. 247 of the Cambay Palm-Leaf MSS. is a book that was written in Pahlanpore at the instigation of the same three teachers in Samvat 1301 (write "devabhadragāṇi"). 3, App. p. 73. Mentioned as the guru of Dharmaghosha. 3, App. p. 312. Devendra is No. 45 of the Tapā gachchha with Klatt: Jagachchandra being No. 44, and Dharmaghosha No. 46. "At his time lived Vijayachandra, who had been a lekhyakarmakṛin mantri in the house of Vastupāla and was made sūri by Jagachchandra [Devendra's predecessor] . . . . Devendra wrote the following works:—Srāddhadinakṛityasūtravṛitti, Navyakarmagranthapanchakasūtravṛitti, Siddhapanchāśīkāsūtravṛitti, Dharmaratnavṛitti, Sudarśanacharitra, tripi bhāshyāṇi, siriUsahavaddhamānaprabhritistavādayaḥ. Devendra died Samvat 1327 in Mālava, and his appointed successor Vidyānandasūri thirteen days after him at Vidyāpura; therefore, the brother of the latter Dharmakīrtypādhyāya received the sūripada under the name Dharmaghosha." Klatt, *Ind. Ant.* XI. p. 255. Compare for some of these statements the extract from No. 1223 of this Report's Collection. See also Weber, II. pp. 535 and 837. Also pp. 882 and 951, where his pupil and successor refers to him as Devendramuniśvara.

The Devendrasūri, of the "Chivālava" gachchha, mentioned as the author of a Sudarśanakathā (= Sudarśanacharitra in above list), must be the same teacher. 3, App. p. 289.

#### Devendra munīśvara—

Mentioned as twin-pupil with Somatilaka of Sanghatilaka in the Rudrapallīya gachchha. 1, p. 93. No. 1299 of this

Report's Collection is a *Prasānottararatnamālāvṛitti* by this writer, which he composed at the request of his two brothers, *Bhola* and *Khetta*. Compare the entry *Sanghatilaka*.

**Devendra—**

Mentioned as the *guru* of *Bhadreśvara*. 3, App. p. 101.

**Devendrasinha—**

Mentioned as the pupil of *Ajitasinhāsūri* and *guru* of *Dharma-prabha*. According to *Merutunga's Shatpadi* (No. 1340 of this Report's Collection) this teacher was born, *Samvat* 1299; *dīkshā*, 1306; *sūripada*, 1323; *gachchheśvara*, 1339; died, 1371 in *Pahlanpore*. 3, App. p. 220. Compare the entry *Anchala gachchha*.

**Devendra gaṇi—**

Afterwards called *Nemichandra*. Author of a commentary on the *Uttarādhyayanasūtra*. 1, App. p. 41; 1, App. p. 83; 3, App. p. 71; 3, App. p. 77; 3, App. p. 80, v. 10. *Devendragani* composed this commentary in *Samvat* 1129. *Bhandarkar's Report*, 1883-4, p. 441. Author of the *Akkhāṇayamaṇikosa* (*Ākhyānakamaṇikośa*). His commentator *Āmradevasūri* says that he intimates by the use of his name *Devindasādhu* in the last *gāthā* that he wrote the book after he had become a *sādhu*. His previous name was *Nemichandra* (*saiddhāntika-śiromaṇi*). He is often styled *Nemichandrasaiddhāntika*. *Āmradevasūri* gives the following account of the line in which both he and *Devendragani* were. Out of the *Bṛihad gachchha* there arose, as jewels from the ocean:—

*Pārijāta*, in the shape of *Devasūri*.

*Dhanvantari*, in the shape of *Ajitasūri*.

*Airāvata* in the shape of *Ānandasūri*.

The horse (*Uchchaiḥśravāḥ*), in the shape of *Nemichandra*. The author of this book (*Akkhāṇayamaṇikosa*), a commentary on the *Uttarādhyayana*, and a *Viracharita*.

The moon, in the shape of *Jinachandra*.

Jinachandra had two pupils, our commentator *Āmradevasūri* and *Chandrasūri*. 3, App. p. 78. Author of the *Tilayasundarīrayanachūḍakahā*. He here traces his spiritual genealogy to the three sūris Deva, Nemichandra and Udyotana (Nos. 36, 37 and 38 in the *Kharatara gachchha* with Klatt). He then praises Yaśodeva, Pradyumna and Mānadeva as three illustrious men in their *gachchha*. He himself, he says, was the pupil of *Āmradeva*, who was the pupil of Udyotana. Cf. Bhandarkar's Report, 1883-4, p. 441. Cf. also Weber, II. p. 844. *Devendragaṇi* is the *Devendrasādha* of 3, App. p. 10, author of the *Uvaśsakulaya*. He speaks of himself by that name, 3, App. p. 78, l. 2, from foot. In a collection of *kulakas* bought for Government this year I find this *kulaka* under the designation *Bhāvanakulaya*, which is therefore probably the right name for it.

Author of the *Pavayanasāruddhāra*. In the *praśasti* to that work he tells us that he was the second of three pupils of *Āmradeva*, his elder brother in the faith being *Vijayasena*, and his younger *Yaśodeva*. *Āmradevasūri* he styles the pupil of *Jinachandra*. 1, App. p. 88. (Correct 1, 68 where I have a wrong order).

Author of the *Panchasangraha*. 1, App. p. 74.

Author of a *Dāna*—and other *kulakas*. 3, App. p. 217.

Author of the *Dāna*—, *Sīla*—, *Tapah*— and *Bhāvana*—*kulakas*. 3, App. p. 218.

### Dyā Dvivedi—

Author of the *Nīti Manjarī*. 2, pp. 8 and 102. The date assigned by me at p. 8 to *Dyā Dvivedin* is wrong. The commentary shows that the line in which the date is given is to be read

विद्युत्तरसारेकेन निते संवति दुर्बुधे ।

वत्सरे नावशुक्लाश्वकरोद्धा तियादिनाम् ॥

*Dyā Dvivedin* therefore wrote in *Samvat* 1550, and *Kielhorn* (*Ind. Ant.* 1876, p. 116) was right in pointing out that he often uses *Sāyana*. See *Ulwar Catalogue* No. 37.

### Dṛiḍhamittra—

Mentioned among the *yugapradhānas*. 3, App. p. 308.

**Dellamahattara—**

Mentioned as pupil of Sûrâchârya and guru of Durgasvâmin by Siddharshi, the author of the *Upamitibhavaprapanchâ*. A MS. of this work obtained for Government this year shows that Siddharshi's reference to Sûrâchârya and Dellamahattara should run as follows :—

द्योतिताखिलभावार्यः सद्गुणैश्चप्रबोधकः ।

सुराचार्योभवहीमः साक्षादिव दिवाकरः ॥ १ ॥

स निवृत्तिकुलोद्भूतो लाटदेशविभूषणः ।

भाचार्यपंचकोद्युक्तः प्रसिद्धो जगतीतले ॥ २ ॥

अभूद्भूतहितो धीरस्ततो रत्नमहत्तरः ।

ज्योतिर्निमित्तसाक्षरः प्रसिद्धादेशविस्तरः ॥ ३ ॥

Siddharshi goes on to say that Durgasvâmin (the pupil of our Dellamahattara) took with himself *dikshâ* from Garga. This last is noted as a Jain astronomer : and it is possible that we are to understand that Dellamahattara ("jyotirnimittasâstrajna") and Garga are the same. 3, App. p. 147.

**Dronâcharya—**

Of the Nirvṛitika kula. He was at the head of the pandits who corrected Abhayadeva's commentary on the *Juâtâdharmakathâ* in Samvat 1120. 1, App. p. 36. v. 10. Compare Weber, II. p. 401, p. 819, p. 992, l. 18. *Indische Studien*, XVI. p. 277. Also our entry Abhayadeva. Dronacharya himself wrote a commentary on the *Oghaniryukti* (No. 1213 of this Report's collection is a copy of that work. Also No. 95 of Bühler's collection of 1872-73, Gough, p. 109).

**Dhananjaya—**

Author of the *Dhanjayî Nâmamûlâ*. A Jain writer. 3, App. p. 217. He is called in the colophons *Dhananjayakavi*. He may therefore be the same as the poet whose skill in "dvisandhâna" poetry is, according to an extract in the *Harihâravali*, praised by Râjâsekhara. 2, p. 59, Nos. 511—2 in my collection of 1884-86 are copies of a "dviṣandhâna" *kavya*, called *Râghavapâṇḍavîya*, by Dhananjaya (No. 511 with the commentary of Nemichandra). Cf. 2, p. 61 note.

**Dhanapāla—**

Author of the *Rishabhpanchāsikā*. This has been edited by Klatt in the Journal of the German Oriental Society xxxiii, p. 45 fig. 1, App. pp. 85 and 92. 3, App. p. 28. Mentioned as the author of the *Tilakamanjarī*. 3, App. p. 91 (where Dhanapāla is styled "a king's favourite"). This book, which is almost certainly in existence, has not yet been recovered. It is mentioned by *Subhāśīlagāṇi*, Weber, II., p. 1117. Aufrecht, in C. C., notes that it is quoted by Nami on *Kāvya-lankāra* 16, 3. (Mr. Bhagvandas Kevaldas informs me at the time of writing that an incomplete copy does exist at Surat). According to a beautiful story in *Merutunga's Prabandhachintamaṇi* the poet called his book after his own daughter in the following circumstances. He composed it from day to day and handed over each day's work to his patron Bhoja. When his patron and he fell out, the incomplete work was by order of the king destroyed, and Dhanapāla saw no means of recovering what had cost him so much labour, or of finishing the work. Sitting sorrowful he was accosted by his daughter who asked him the cause of his grief. He told her, when she smiled and said that she knew all of his poem that had been composed by heart, so carefully had she committed it to memory from day to day. This proved to be the case, and the grateful poet called the poem by her name. Shastri Ramchandra's edition, p. 99. (The Dhanapāla of 3, App. p. 138 may be our poet. Devabhadra, the author of the *Kathāratnakośa* was a poet in Bhoja's court. 3, App. p. 91.)

Dhanapāla was the author also of a *Payalachchhī Namamālā*, which he wrote in Samvat 1229. This has been edited by Bühler. No. 859 of this Report's collection is a copy of this rare book. Dhanapāla tells us that he wrote this book for his sister Sundarī "who was walking in the blameless way," *i. e.*, who had turned her back upon the world. It would seem as if Dhanapāla, who was a convert to Jainism, was, so to say, converted with all his house. (Bühler differently.)

**Dhanavijaya vāchaka—**

Author of a *Bhāshāvṛitti* on the *Lokanālikasūtra*, which he wrote apparently in Samvat 1141. When he wrote *Vijaya-*

devasuri was at the head of his gachchha, and Vijayasinha was flourishing. This last must be the Vijayasinha who, in Samvat 1183, wrote a Śraddhapratikramaṣasūtravritti. See Weber, II, p. 8891. 3, App. p. 223.

**Dhanasinha—**

Mentioned among the yugapradhanas. 3, App. p. 307.

**Dhanesvara sūri—**

Of the Viśavāla gachchha. Author of a commentary on the Śārdhhaśataka of Jinavallabha, which he wrote in Samvat 1171.

**Dhammila—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Dharma—**

One of the seven āchāryas of the Koṭika gaṇa. 3, App. p. 308.

**Dharmakumara sādhu—**

Author of the Śālibhadracharitra, which he wrote in the year "Jinātīśayayaksha." Dharmakumārasādhu gives his spiritual genealogy as follows. In the Nāgendra gachchha there arose:—

- (1) Hemaprat̥hasūri.
- (2) Dharmaghosha.
- (3) Somaprabha.
- (4) Vibhudharabha.

Our author was one of the pupils of this last. Another teacher by name Pradyumna corrected it. The first copy was written out by Prabhāchandra. 3, App. p. 174.

**Dharmagupti—**

A mistake for Dharmamurti. 3, App. p. 220.

**Dharmaghosha—**

Mentioned among the yugapradhānas. 3, App. p. 308.



**Dharmaghosha—**

Author of twenty-eight stūtis described as "antiryatiparyāntavinyastayamakāḥ." His Sanghāchāra is mentioned. Pupil of Devendra and guru of Somaprabha. (These three writers are Nos. 45-7 in the Tapā gachchha with Klatt). 3, App. p. 312, v. 2, Compare 3, App. p. 168, where (beginning at foot of page) there is a praśasti stating how No. 316 of the Cambay Palm-Leaf MSS. was the present of certain śrāvakas who had listened to the teaching of Vidyānanda and Dharmaghosha, the two pupils of Devendra. No. 21 of the Cambay Palm-Leaf MSS. (1, App. p. 14) is a copy of this writer's Sanghāchāra, written before he attained sūripada, under his upādhyaya name Dharmakīrti. In Samvat 1302 Devendra converted Vīradhavaḷa and Bhīmasinha, sons of the Mahebhya Jina-chandra at Ujjayini, and in Samvat 1323 (kvachit 1304) gave to Vīradhavaḷa the sūripada under the name of Vidyānandasūri and to Bhīmasinha the upādhyayapada under the name of Dharmakīrti . . . . Devendra died Samvat 1327 in Mālava, and his appointed successor Vidyānandasūri thirteen days after him at Vidyāpura; therefore the brother of the latter, Dharmakīrtynpādhyāya received the sūripada under the name Dharmaghosha." *Ind. Ant.* XI. p. 255. No. 1227 of this Report's Collection is this writer's Kālasattari.

**Dharmaghosha sūri—**

Mentioned as pupil of Śilabhādrasūri in the Chandra kula, and guru of Yasobhadra by Prithvīchandra, whose guru Devasenagaṇi was the pupil of Yaśobhadra. Described as "vādimadahaṛaḥ." Mention is made of his conversion of the king of Śākambhari. 3, App. p. 15. See also 3, App. p. 307. Compare 3, App. p. 262, where the praśasti starts from this Dharmaghosha, whose victory over his opponents in the immediate presence of the king of Sapādalaksha (Śakambhari) is referred to. Also 1, App. p. 69. The Dharmaghoshasūri ("vaddiyachūḍāmaṇi" = vādichūḍāmaṇi?) of 3, App. p. 270 whose first pupil was Padmaprabha, is perhaps the same.

**Dharmaghosha sūri—**

Mentioned as pupil of Chandraprabha, in the Koṭika gana, Vajra śākhā, Chandra gachchha, and guru of Samudraghosha. He gave the dignity of sūri to twenty pupils. He was the author of a grammar which apparently was called 'Sabdāsiddhi. He was praised by Siddharāja. 3, App. p. 25. Compare 1, App. p. 8, where he is mentioned as the guru of Chakreśvara-sūri, and his connection with King Jayasinha is again referred to. Mentioned as the pupil of Chandraprabha and grandpupil of Jayasinha. By Jayasinha's orders he founded the Purṇimā gachchha. 3, App. p. 40. Compare Bhandarkar's Report, 1883-84, where an account is given of the founding of the Paurṇamīyakapaksha in Samvat 1149 by Chandraprabha.

**Dharmaghosha—**

Pupil of Jayasinha in the Anchala gachchha. He composed the 'Satapadikā in Samvat 1263. His pupil Mahendrasūri made an easier recension of it in Samvat 1294. 1, App. p. 12. Compare 3, App. p. 219, where the succession (1) Aryarakshita, (2) Jayasinha, (3) Dharmaghosha is given. No. 1340 of this Report's Collection is a copy of a 'Satapadikasā-roddhāra by Merutunga, with a prasasti in which Merutunga says of Dharmaghosha that he was born in Marudeśa in Mahapura in Samvat 1208. His father's name was Chandra and his mother's Rājalede. Vrata, Samvat 1216: sūripada, Samvat 1224: svarga, Samvat 1268, at the age of 60. Merutunga also says that this Dharmaghosha converted "Prathamarāja" in 'Sākambhari.

**Dharmaghosha sūri—**

Mentioned as the pupil of Hemaprabha, in the Nūgendragachchha, and guru of Somaprabha. 3, App. p. 174.

**Dharmaghosha—**

Author of a Maharisikula. 3, App. p. 28.

**Dharmachandra gani—**

Mentioned as the sister's son of Mānatunga, author (in Samvat 1260) of the Siddhajayantīcharitra. 3, App. p. 42.

**Dharmadāsa gaṇi—**

Author of the *Uvaṅsamāla*. 1, App. pp. 9, 13, 32, 45, 55, 61, 64, 71, 90, 95, 103; 3, pp. 24, 27, 130 (a commentary of *Siddhasādhū*. The *gāthā* quoted there as the first is really the second. See Kielhorn's Report, 1880-81, p. 51), 165 (commentary of *Ratnaprabha*). See Weber, II. p. 1119, where *Dharmadāsa gaṇi* is quoted by Devendra (Samvat 1429): and p. 1082, where there is a copy of *Jayaśekharaśūri's avachūri* on the book. (At p. 1084 there is a fragment of another commentary.)

**Dharmaprabha śrī—**

Mentioned as pupil of Devendrasinha in the *Anchala gachchha*, and guru of *Sinhatilaka*. 3, App. p. 220. This writer was born in Samvat 1331: *dīkshā*, Samvat 1341: *sūripada*, Samvat 1359: *gachcheśapada*, Samvat 1371: *svarga*, Samvat 1393, at the age of 63. See under *Merutunga*.

**Dharmamūrti—**

Mentioned as the guru of *Sivasindhusūri* in the *Vidhipaksha gachchha*, *Chāndra kula*. Fourth in ascent from *Udayasāgara*, who wrote in Samvat 1304. 3, App. p. 238. Mentioned as the guru of *Kalyāṇasāgaramunindra* (= *Sivasindhusūri*. See entry *Kalyāṇasāgara*). 3, App. p. 220. (Write "dhammamutti.")

**Dharmasinha—**

Mentioned among the *yugapradhānas*. 3, App. p. 308.

**Dharmasinhāchārya—**

A mistake for *Dharmahansa charya*. 3, App. p. 329, l. 18.

**Dharmasena—**

Mentioned as one of the knowers of the twelve *angas*. 3, App. p. 256.

**Dharmasena gaṇi mahattara—**

Author of the second and third *khaṇḍas* of the *Vasudevahinḍi*. 3, App. pp. 197-199. I have secured for Government during the present year an old copy of these two *khaṇḍas* of the *Vasudevahinḍi*.

**Dharmahansachârya—**

So read for "Dharmasinhâchârya," I. 18. Mentioned as the guru of the anonymous commentator on Indrânandin's Nigamastavana. 3, App. p. 327.

**Dharmottarâchârya—**

Author of the Nyâyabinduṭikâ. 3, p. 33; App. p. 33.

**Dhritishena—**

Mentioned as one of the knowers of the twelve angas. 3, App. p. 256.

**Dhruvasena—**

Mentioned as one of the knowers of the eleven angas.

**Nakshatra—**

Mentioned as one of the knowers of the eleven angas. 3, App. p. 256.

**Naga—**

Mentioned as one of the knowers of the twelve angas. 3, App. p. 256.

**Nandin—**

Mentioned as one of the five "śrutapârâgas." 3, App. p. 256.

**Nandimitra—**

Mentioned as one of the five "śrutupârâgas." 3, App. p. 256.  
As one of the yugapradhânas. 3, App. p. 307.

**Nandîla—**

One of the sthâviras. 3, App. p. 303.

**Nandishena—**

Author of the Ajitasântistava. 1, p. 88; App. p. 10; 3, App. pp. 8 and 230.

**Nanna sūri—**

Mentioned as in his time at the head of the Chandra gachchha, and guru of Sarvadeva (read "amitayaśā vādīsūriḥ" v. 2). 3, App. p. 87. Govinda and Nanna were, according to the Bappasūricharitra (No. 297 of my collection of 1883-4), the two pupils of Bappabhaṭṭisūri (died, Samvat 895).

**Nami—**

Author, in Samvat 1125, of a commentary on Rudraṭa's Kāvyaḷankāra. 1, pp. 14 and 84. He wrote a Shadāvaśyaka-ṭikā in Samvat 1122. He was a pupil of Śālisūri. 3, p. 13.

**Nayachandra sūri—**

A mistake for Jayachandrasūri. 3, App. p. 229, bottom line.

**Nayavijaya gaṇi—**

Mentioned as the guru of Yaśovijaya, the author of the Jnānabinduprakaraṇa. Nayavijayagaṇi and Jitavijayagaṇi were twin-pupils of Lābhavijayagaṇi. 3, App. p. 192.

**Narachandra sūri—**

Mentioned as the pupil of Devaprabhasūri and the guru of Narendraprabha, in the Harshapuriya gachchha. He is referred to as the author of a commentary on the Anarghyarāghava (Nos. 238, 239 of Kielhorn's Collection, 1880-1), of a commentary on the Nyāyakandali, of a Jyotishsāra (l. 2798), and of a Prākṛitadīpika. 3, App. p. 275. Mentioned as correcting (removing all impurities as the fruit of the Kataka plant purifies water. Cf. Manus. 6, 67) the Pāṇḍavacharitra of his guru Devaprabhasūri. 3, p. 28; App. p. 134. Corrected Udayaprabha's Dharmābhyudayamahākāvya. 3, App. p. 19.

**Narasinha—**

Mentioned as the son of Rāmeśvara and the father of Mallinātha. This last was the father of Narahari (born, Samvat 1298). 1, pp. 25 and 74.

**Narahari—**

Author of a Kāvyaṣṭakā. He gives his genealogy as follows. In the Āndhra deśa, and the Vatsa gotra there arose :—

- (1) Rāmeśvara.
- (2) Narasinha.
- (3) Mallinātha.
- (4) Nārāyaṇa and Narahari.

Narahari was born in Samvat 1298. When he became an ascetic he took the name Sarasvatīrtha, and under that name composed this ṭīkā in Kāśī. Aufrecht in C. C. says that Narahari Sarasvatīrtha was the author of a commentary on the Meghadūta, of which there is a copy in the Cambridge University Library. 1, pp. 25 and 74.

**Narendraprabha—**

Mentioned as the pupil of Narachandra in the Harshapuriya gachchha. He was the author of an Alankāramahodadhī and a Kākutsthakeli. 3, pp. 28 and 275.

**Nāgarāja—**

Author of the Bhāvaśataka. He gives his genealogy as follows. In the Karpaṭi gotra there arose :—

- (1) Vidyādhara.
- (2) Jālapa. Described as "Ṭākavanśaprasāsyah."
- (3) Nāgarāja. "Ṭākavanśāvatansa." 3, pp. 21 and 338.

Compare Bhandarkar's Report, 1882-83, pp. 9 and 198. "The Ṭāka race here mentioned is probably the same as that to which Madanapāla, the patron of the author of the Madanapūrijāta, noticed above, belonged. It was a family of petty chiefs whose capital was, as stated in the introduction to the latter, a town of the name of Kāshṭhā situated as the Yamunā to the north of Delhi."

**Nāgastin—**

The sthavira. 3, App. p. 303. Mentioned among the yuga-pradhānas. 3, App. p. 308.

**Nāgārjuna—**

The sthavira. 3, App. p. 303. Mentioned among the yuga-pradhānas. 3, App. p. 308. The reputed author of the Yogaratnamālā. 3, p. 17; App. p. 313 (where the work is variously called Yogaratnamālā, Āśchāryaratnamālā and Yogaratnāvalī).

**Nārāyaṇa—**

His Venīsanhāra is quoted by Kshemendra. 1, p. 7.

**Nārāyaṇa—**

Author of the Padmalīlāvilāsini. 2, p. 131.

**Nārāyaṇa—**

Called Sāmudrika. Author of a commentary on the Tājika-tantrasāra. 2, p. 130.

**Nārāyaṇa—**

Author of the Dharmaprayṛitti. Aufrecht in C. C. notes that Nārāyaṇa's Dharmaprayṛitti is quoted in the Sanskārakau-stubha and the Vyavahāramayūkha. 2, p. 118.

**Nārāyaṇa—**

Elder brother of Narahari, the author (born Samvat 1298) of a Kāvya prakāśaṭka. 2, p. 74.

**Nārāyaṇa—**

Mentioned as the father of Rāmākṛishnabhaṭṭa, who was the father of Kamalākara, who was the father of Ananta, the author of the Rāmakaḷpadruma. 1, p. 107.

**Nṛisinha bhaṭṭa—**

Author of the Vidhānamālā. 2, p. 102. Aufrecht in C. C. ascribes to this writer a Soma(Āpastamba)ṛitti on Aptor-yāmaprayoga (Rv.), a Chayanapaddhati, l. 46, &c., a Prayoga-pārijāta, and a Sanskāra ("a part of the Prayogaparijāta?").

**Nṛisinha—**

Author of a ṭippana, called Sūktiratnākara, on the Mahābhāshya. He was the son of Rāula Jīvadeva, who was the son of

Raghunâtha. In the line of Ambâchârya, who was in the line of Vatsa. 2, p. 104.

**Nemikumâra muni—**

Flourished in Samvat 1295. 3, App. p. 124. Is this the father of Vâgbhaṭa?

**Nemichandra—**

See under Devendra.

**Nemichandra—**

Mentioned as the pupil of Vairasvâmin and the guru of Sâgarendumuni, by Mânikyachandra, Sâgarendumuni's pupil, who wrote in Samvat 1276. He was a great teacher of Tarka, in which science he combatted the views of Kanâda. 3, App. pp. 160, 322.

**Nemishena—**

Mentioned as the pupil of Amitagati of the Mâthura sect of Digambara Jains, and the guru of Mâdhavasena. His conversion of one Kamalâkara appears to be referred to. 3, App. p. 294.

**Pakshila—**

Another name of Vâtsyâyana, the author of the Nyâyasûtra-bhâshya. Aufrecht in C. C. with a reference to Ox. 247<sup>a</sup>. Referred to as an authority on Nyâya. 3, App. p. 205.

**Padmachandra—**

Mentioned as the pupil of Dharmasûri and the guru of the pâṭhaka Râjavallabha, who wrote the Chitrasenapadmavâti-charitra in Samvat 15——. 3, App. p. 215.

**Padmachandra upâdhyâya—**

Mentioned as belonging to the Srikrishnarâjarshi gachchha. Prabhânandasûri, who flourished in Samvat 1391 (see below under Prabhânanda), is said to have been in his line. 3, App. p. 144.



**Padmachandra—**

Mentioned as the pupil of Jinaśekhara and the guru of Vijayendu in the Chandra gachchha. 1, pp. 53, 54, 93. Cf. Weber, II. p. 1088.

**Padmadeva sūri—**

Pupil and successor of Mānatungasūri. No. 36 of the Cambay Palm-Leaf MSS. is a copy of Hemachandra's Yogaśāstravivarāṇa which was caused to be written for this teacher, and presented to him in Samvat 1292, by a Jain nun. 1, p. 65; App. p. 23. The praśasti at 3, App. p. 104, gives the following account of a Padmadevasūri who is probably the same. In the Prāgvāṭa vanśa (Porvād banias) there arose Sida, who had Vīradēvi to wife. To them was born Pūrnadeva. Pūrnadeva and his wife Vāhlavi listened to the teaching of Vijayasinha-sūri. Vāhlavi is described as receiving from Vijayasinha himself the garland she won by performing the upadhāna penance. To this couple were born eight sons, two of whom they dedicated to a sādhu's life.

1. The first son was Brahmadeva, who had Pohiṇi to wife. Brahmadeva built a chaitya in the city Chandrāvati. His wife Pohiṇi presented Vijayasinha with a copy of the Ādināthacharitra (part of the Trishashtīśalākāpurushacharitra), which she had caused to be written at her expense.

2. The second son was Bohaḍi, who had Ambī to wife. They had four sons, and one daughter—

- (1) Vilhāṇa, who had Rūpiṇi to wife.
- (2) Ālhāṇa.
- (3) Jalhāṇa, who had Nāūjā to wife. They had three sons—Vīrapāla, Varadeva, and Vairisinha.
- (4) Malhāṇa.
- (5) Mohini.

3. Vahudeva. This son took dīkshā and sūripada, and received the name Padmadeva. This is our sūri.

4. Āmaṇa.

5. Varadeva.

6. Yaśovira. This son took dīkshā and sūripada, and received the name Paramānanda.

7. Virachandra.

8. Jinachandra.

Going back now to Vilhaṇa, first son of Bohaḍi, and grandson of Purnadeva, to him and his wife Rūpiṇi were born four sons and one daughter—

- (1) Āśāpāla, who had Khetukā to wife. They had four sons—Sajjana, Abhayasinha Tejāka, and Sabaja.
- (2) Sīdhunāma, who had Soharā to wife.
- (3) Jagatsiṅha. This man took dikshā and sūripada, and received the name Ratnaprabha. His elder brother Āśāpāla listened to his instruction, and caused to be written for his use in Samvat 1322 the copy of Bālachandra's commentary on the Vivekamañjarī of Āsaḍa, which is No. 260 in the Cambay Palm-Leaf MSS.
- (4) Padmasiṅha, who had Vālū to wife. They had a son called Nāgapāla, who, instigated thereto by the teaching of his uncle Ratnaprabha (Jagatsiṅha), erected an image of Sumatinātha in a chaitya in Dāhūpadrapura.
- (5) Viri. 3, App. p. 104.

No. 225 in the Cambay Palm-Leaf MSS. is a copy of the Kalpasūtra which was written for the use of the pupils of Padmadevasūri, successor of Vijayasinha, in Broach, in Samvat 1247, Bhimadeva reigning, Sobhanadeva being his governor in the Lāṭa country, and Ratnasinha being employed under Sobhanadeva. For Sobhanadeva compare Rās Mālā. 3, App. p. 51.

#### Padmadeva—

In the Nārachandrasūrivansa. Mentioned as the guru of Tilakāchārya (Samvat 1261-1296), who was guru of the Rājasekhara who wrote a panjikā on the Nyāyakandall of Śīdhara. 3, App. p. 275.

**Padmanābha—**

Son of Balabhadra and Vijayaśrī. Brother of Govardhana-miāra (Aufrecht in C. C.) and Viśvanātha, the latter being an elder brother. Author of the Vīrabhadradevachampu, which he composed in Samvat 1648. 1, p. 101. And of the Kaṇā-darahasya, a commentary on his own Rāddhāntamuktāhāra. 3, App. p. 261.

**Padmaprabhadēva—**

Author of the Pārśvastavana. 3, App. p. 212.

**Padmaprabha—**

Author of a Munisuvratacharitra, which is quoted in the Vichāraratnasangraha. He gives his genealogy as follows. In the Chāndra kula there arose :—

- (1) Vardhamāna.
- (2) Jineśvara and Buddhisāgara.
- (3) Jinachandra, Abhayadeva (guru, navāṅgīvr̥ttikāra), Jinabhadra.
- (4) Prasanna (*i. e.*, Prasannachandra), pupil of Jinachandra.
- (5) Devabhadra, "granthachatnuṣṭayisphuṭamatih." See under Devabhadra.
- (6) Devānanda.
- (7) Devaprabha, Vibudhaprabha and Padmaprabha.

Padmaprabha composed his Munisuvratacharitra in Samvat 1294. 3, App. p. 302. Tilakāchārya mentions at the end of his laghuvr̥titi on the Āvaśyakaniryukti, written in Samvat 1296, that he was assisted in the composition of that work by his pupil Padmaprabhasūri. 1, App. p. 9.

**Padmaprabha paṇḍita—**

Mentioned as pupil of Dharmaghosha. Devaprabha is mentioned in the same context. Pradyumnasūri says that these two were among his teachers. The pupil of Dharmaghosha is perhaps, therefore, to be identified with the pupil of Tilakāchārya and of Devānanda. 3, App. p. 271.

**Padmameru—**

Mentioned as pupil of Ānandameru and guru of Padmasundara, the author, in Samvat 1615, of the Rāyamallābhyudayamahākāvya. 3, App. p. 257.

**Padmarāja gaṇi—**

Mentioned as pupil of Puṇyasāgara and guru of Jnānatilakaṇi, the author, in Samvat 1660, of the Gautamakulakavṛitti. 3, App. p. 223.

**Padmavijaya—**

Mentioned as his brother in the faith by Yaśovijayaṇi, author of the Jnānabinduprakaraṇa. See under Yaśovijaya, 3, App. p. 192.

**Padmasundara—**

Author, in Samvat 1615, of the Rāyamallābhyudayamahākāvya. He describes himself as the pupil of Padmameru, who was the pupil of Ānandameru. 3, App. p. 255. Bhandarkar, Report, 1882-83, p. 43, notes that Harshakīrti, the author of a Dhātupāṭha, mentions, in a list of eminent persons belonging to the Nāgapuriya branch of the Tapāgachchha, "Padmasundaraṇi, who defeated a great paṇḍit in argument at the court of Akbar [Samvat 1612 to 1661], and was rewarded by the emperor with a garment, a village, an easy chair (sukhāsana), and other things." Aufrecht, in Oxford Catalogue, p. 392a, has a Pārsvanāthakāvya by Padmasundara, the MS. of which he dates Samvat 1622. This must be (also, or as an alternative) the date of the composition of the work. At Weber, II. p. 1016, there is a Jambusvāmīkathānakam (in Prakṛit) by our author. No. 29 of GB. Collection of 1869-70, and No. 350 of GB. Collection of 1871-2 are copies of this book.

**Padma sūtri—**

Of the Bṛihadgachchha. Mentioned as one of those who revised Bālachandra's commentary on the Vivegamanjarī of Āśaḍa. 3, App. p. 103.

**Pañharavaṇa muni—**

Author of the *Yoga-prābhṛita*. 1, p. 91.

**Paramānanda chakravartin—**

Author of a commentary, called *Vistārikā*, on the *Kāvya-prākāśa*. He mentions his guru *Īśāna*. 2, p. 108.

**Paramānanda —**

Author of a commentary on the *Kammavivāga* of *Garga*. He gives his spiritual genealogy as follows:—

- (1) *Bhadreśvarasūri*.
- (2) *Sāntisūri*.
- (3) *Abhayadevasūri*.
- (4) *Paramānanda*.

See the article *Abhayadevasūri*. We are probably to understand that *Sāntisūri* and *Abhayadevasūri* were twin-pupils of *Bhadreśvarasūri*. 3, App. p. 7. Mentioned as flourishing in *Samvat* 1221, *Kumārapāla* reigning, in which year the copy of the *Tilayasundarīrayaṇachūḍakahā* of *Dēvendragaṇi*, which is No. 240 of the *Cambay Palm-Leaf MSS.*, was written at the expense of certain *śrāvakas* who had profited by his instructions. 3, App. p. 69. His name in the flesh was *Yaśodeva*.

**Paramānanda—**

The sixth son of *Pūrnadeva*. See the entry *Padmadeva*, 3, App. p. 107. At *Weber*, II. p. 895, there is a *Sāmāyārīvihā* by this writer.

**Parimāla—**

Quoted by *Kshemendra*. 1, p. 7.

**Paṇḍu—**

Mentioned as one of the knowers of the eleven *angas*. 3, App. p. 256.

**Pāṇini—**

*Kshemendra* notes this poet's fondness for the *npajāti* metre. 1, p. 10. Quoted in *Subhāshitāvali*. 1, p. 40.

**Pādalīpta (Pālitta)—**

Author of a concise *Satranjayakalpa*, which professes to be a compendium of previous works by Bhadrabāhu and Vajrasvāmin. 3, App. p. 206. Mentioned as the author of a collection of tales called *Tarangavatī* "apūrvāḥ śrutasaṅgarāḥ | yasmāt tarangavatīākhyam kathāśroto viniryayau. 3, App. p. 91. Referred to as a great poet by Vijayasinhaśūri (read "pālittakai"). 1, App. p. 38. Compare, with Weber, the reference to "the author of the *Tarangavatī*." Weber, II, p. 706. See also the note at Weber, II. p. 574, where Pādālīpta's connection with an alteration in the commencement of the series of *nakshatras* is referred to. Also *Indische Studien*, 16, p. 404.

**Pārsvachandra—**

Author, in Samvat 1597, of a *vārttika* on the *Chatuḥśaraṇa-prakīrnaka* of Vīrabhadrasādhu. 3, App. p. 214. This must be the Pārsvachandra who wrote *bālāvabodhas* (translations into Gujarathi) of the first two *angas*, and of other works. Weber, II. pp. 355 and 371.

**Pārsvadeva gaṇi—**

Author, in Samvat 1169, of a *pañjikā* on the *Nyāyapraveśa* of Haribhadra. 1, App. p. 81. Mentioned as one of three *gaṇi* who assisted Āmradevasūri, in Samvat 1190, in writing his commentary on the *Ākhyānamāṇikōśa* of Nemichandra. 3, App. p. 82.

**Pārṣvanāga—**

Author, in Samvat 1042, of the *Ātmānuśāsana*. 3, p. 31. App. p. 9.

**Pālakāpya—**

Author of the *Gajāyurveda* (*Gajachikitsā*, *Gajavaidya*, *Hastyāyurveda*). 1, App. p. 98. Aufrecht in C. C. notes that Pālakāpya is quoted by Kshīrasvāmin on *Amarakośa*, Hemādri in *Vratākhaṇḍa*, in the *Sūrngaddharapaddhati*, and by Mallinātha.

**Puṇyasāgara mahopādhyāya—**

Mentioned as the pupil of Jinahansa and guru of Padmarājagaṇi, who was the guru of Jnānātilakagaṇi, the author, in Samvat 1660, of the Gautamakulakavṛitti. 3, App. p. 223. This is the author of the Anjanāsundarisambandha. Weber, II. p. 1077. No. 330 of GB. Collection of 1871-2 is a copy of a Gujarathi version.

**Purushottama mahāśābdika—**

Author of the Hārāvāli, "a vocabulary of uncommon words" (Aufrecht in C. C. notes that it is quoted in the Medinikośa, in the Asālatiprakāśa, and in the Sivakośa). 3, App. p. 363. "In the Hārāvāli he states that Janamejaya and Dhṛitisinha were his contemporaries." Aufrecht.

**Pushpadanta—**

Mentioned as one of those to whom the Yoniprābhṛita gave pleasure. 1, p. 91. This is the sage who, according to the tradition of the Digambaras, reduced the sacred lore to writing. See Jacobi, Kalpasātra, p. 30. His Tisatṭhimahāpurisaguṇānkārapurāṇa is No. 370 in the GB. Collection of 1879-80.

**Pushpamitra—**

Mentioned among the yugapradhānas. 3, App. p. 309.

**Pushya muni—**

In his time the Uttarādhyayana was lost. 3, App. p. 22.

**Pārnachandra—**

Mentioned as the second of two pupils of Devachandra, the other being Mānadeva. 1, App. p. 22. Mānadeva was succeeded by Mānatunga, who was succeeded by Padmadeva. No. 36 of the Cambay Palm-Leaf MSS., 1, App. p. 22, was presented to this Padmadeva in Samvat 1292.

**Pārnasāla—**

Helped to correct Muniratnasūri's Anamasvāmicharitra in Samvat 1252. 3, App. p. 99.

**Prithvichandra sūri—**

Author of a Paryuṣhaṅkalpaṭippanaka. He gives his spiritual lineage as follows. In the Chandra kula there arose :—

- (1) Silabhadra.
- (2) Dharmaghosha. He converted the king of Śākambhari.
- (3) Yasobhadra.
- (4) Dēvasenagaṇi.
- (5) Our author. 1, App. p. 69 (correct Dēvasenagaṇi) ; 3, p. 17, App. pp. 15 and 307.

**Prithvichandra sūri—**

Mentioned as in the line of Padmachandra in the Rājārshi gachchha, and guru of Prabhānanda. No. 295 of the Cambay Palm-Leaf MSS., 3, App. p. 144, was written at the expense of certain śrāvakas in Samvat 1391, who had listened to Prabhānanda's teaching.

**Prajñānanda—**

Pupil of Prajñāsvarūpa. Author of a Tattvālokaṭikā called Tattvaparakāśikā. 3, App. p. 208. He is the author also of a Tripuṭīprakaraṇaṭikā. L. No. 163 (Aufrecht in C. C.).

**Pratāparudra Gajapati—**

("Son of Puroshottamadeva, grandson of Kapileśvaradeva, patron of Viśvanāthasena." Aufrecht in C. C.) Referred to by Sri Vidyābhūṣaṇa. 2, pp. 10 and 99.

**Pradyumna sūri—**

Of the Rāja gachchha. Mentioned as the guru of Abhayadeva in that gachchha. His prowess in tarka is referred to. Using the medicine of his words he made his opponents sweat, and so cured them of the fever of their pride. Reference is made to his victory over the Digambaras, by means of which he recovered for his own sect the city Venka. 3, App. p. 158. Eighth in ascent from Māṇikyachandrasūri, who wrote the Pārsvanāthacharitra in Samvat 1276. He is said to have composed eighty-four books, and to have pleased by them the kings of Sapādalaksha, Tribhuvanagiri, and other countries. Ib. p. 162.



**Pradyumna sūri—**

Author of the *Mūlasudhiprakaraṇa*. 1, App. pp. 46 and 64.  
This is perhaps the same as the last.

**Pradyumna sūri—**

Of the Chandra gachchha. Mentioned as the pupil of Sarva-  
deva. 3, App. p. 87.

**Pradyumna sūri—**

Helped to correct Bālachandra's commentary on the *Viveka-*  
*manjari* of Āsaḍa. This commentary was finished on Monday  
the eighth day of the dark half of Kārttika, Samvat 1322.  
This gives us Pradyumnasūri's date. Compare Bühler's  
*Ueber das Leben des Jaina Monches Hemachandra*, note 1,  
where Pradyumnasūri, pupil as here of Kanakaprabha-  
hasūri, who was pupil of Dēvānanda, is found doing a  
similar service for another book. For a third case, see  
1, App. p. 5. Again at 3, App. p. 175, Pradyumnasūri does  
the same for Dharmakumārasādhu's *Sālibhadracharitra*, a  
book composed in Samvat 1334.

**Pradyumna sūri—**

Author of the *Vichārasāraprakaraṇa*. He is apparently  
described as the pupil of Devaprabha who, with Padmaprabha,  
was pupil of Dharmaghosha. 3, App. p. 270.

**Pradyumna sūri—**

Mentioned as pupil of Yaśodeva and guru of Mānadeva in the  
Chandra gachchha. 3, App. p. 68. These three teachers are  
Nos. 31, 32 and 33 of the Tapā gachchha with Klatt. Ind.  
Ant. XI. p. 253. Mānadeva was succeeded by Vimalachandra,  
and Vimalachandra by Udyotana, who was consecrated in  
Samvat 994.

**Pradyumna sūri—**

Mentioned as the pupil of Buddhisāgara and guru of Deva-  
chandra in the Chandra gachchha. 1, App. p. 22.

**Prabhava—**

The sthavira. 3, App. pp. 303 and 308.

**Prabhāchandra—**

Mentioned as the pupil of Lokachandra and the guru of Nemi-chandra in a Digambara paṭṭāvalī. 2, App. p. 164. These three teachers are Nos. 15-7 in Hoernle's list, Ind. Ant. XX. p. 351. Mentioned as one of the seven kavīs who come after the śrutakevalins and sūris. 2, App. p. 160.

**Prabhāchandra deva—**

Mentioned in a Digambara paṭṭāvalī as pupil of Ratnakīrti and guru of Padmanandin, who was succeeded by Śubhachandra. 2, App. p. 164. These four teachers are Nos. 82-5 in Hoernle's list, Ind. Ant. XX. p. 354. In our place it is mentioned that Prabhāchandra wrote a commentary on the Pūjyapādīyāśāstra. Hoernle gives his date as 1310. A commentary on the śāstra of Pūjyapāda is attributed also to the first Prabhāchandra, Samvat 453.

**Prabhāchandra sūri—**

Wrote in Samvat 1334, the first copy of Dharmakumārasādhu's Śālibhadracharitra. 3, App. p. 175. This must be the author of the Prabhāvākacharitra, and our passage therefore confirms Bühler's date for that book. Bühler's Hemachandra, note 1.

**Prabhāchandra—**

Pupil of Pṛithvīchandra. Was teaching in Samvat 1391. 3, App. p. 145. Author, in Samvat 1390, of a commentary on Haribhadra's Jambudvīpasangrahini. 3, App. p. 254. He belonged to the Kṛishna gachchha. Cf. Weber, II. p. 596.

**Prabhānanda sūri—**

Mentioned as the pupil of Devabhadra and guru of Chandrasūri and Vimalasūri in the Chandra gachchha. 2, p. 93. Cf. Weber; II. p. 1089.

2 \*

**Prasannachandra sūri—**

Mentioned as the pupil of Abhayadeva, the commentator on nine of the angas, and guru of Sumati. 3, App. pp. 64 and 306. Called pupil of Jinachandra, Abhayadeva's elder "brother." 3, App. p. 302. Praised, with a reference to his "sevaka" Sumati. 3, App. p. 140.

**Pritikara—**

Author of an Ūbagānadarpaṇa and an Ūhyagānadarpaṇa. 2, p. 112. Aufrecht in C. C. adds his Sāmavedaprakāśana and his Veyadarpaṇa.

**Proshṭhila āchārya—**

One of the knowers of the twelve angas. 3, App. p. 256.

**Phalgumitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Bappabhaṭṭi sūri—**

Praised as an incomparable poet along with Pādalipta and Haribhadra. 1, App. p. 38. Author of the Sarasvatistotra. 3, App. p. 212. His date given as 1300 after Mahāvira's nirvāṇa. 3, App. p. 272. Compare 3, App. p. 285, v. 102. See also Weber, II. p. 1004, where Bappabhaṭṭi's dates are given as Vira 1270, Vikrama 800 (birth) and Vira 1365, Vikrama 895 (death): and where his conversion of Amarāja is referred to. See also ib. pp. 932 and 1116.

**Baṇa—**

Quoted by Kshemendra. 1, p. 7. Praised by Lakshmaṇa. 3, App. p. 56.

**Bālachandra—**

Author, in Samvat 1322, of a commentary on the Vivekaman-jari of Āśaḍa. 3, p. 39; App. p. 100. In Kielhorn's Palm-Leaf MSS. Report No. 6 is a commentary by Bāla-chandra on the Upadeśakandali, another work by Āśaḍa.

**Bālasarasvatī—**

A name under which Rājada, son of Āśada, was known. 3, App. p. 102.

**Bālesvara—**

One of the compilers of the Vivādārnabhanga. 2, p. 118.

**Budhila—**

One of the knowers of the twelve angas. 3, App. p. 256.

**Buddhisāgara—**

Mentioned as twin-pupil with Jineśvara of Vardhamāna in the Chandra kula. 3, App. pp. 302 and 305. Compare Klatt in Ind. Ant. XI. p. 248. "Vardhamāna converted the two sons Siveśvara and Budhisāgara, and the daughter Kalyānavatī, of the Brāhmaṇa Soma. Siveśvara received at the dikshā the name of Jineśvara."

**Buddhisāgara—**

Mentioned as the guru of Pradyumnasūri in the Chandra kula. 1, App. p. 22.

**Bhaktivijaya—**

Author of the Gujarathi translation of the Chitrasenapadma-vaticharitra. Pupil of Nayavijaya. Wrote in Samvat 1522. 3, App. p. 215.

**Bhadrakīrti—**

Praised as a friend of Āmarāja. This is the name of the king who was converted by Bappabhaṭṭi. 3, App. p. 91.

**Bhadragupta—**

Mentioned among the yugapradhānas. 3, App. p. 308. "After Sinhagiri had taught him (Vajra No. 16 of the Kharataragachchha) the eleven angas, Vajra went from Daśapura to Bhadragupta at Avantī (Ujjayini) to learn the twelfth, viz., the Drishtivādānga." Klatt in Ind. Ant. XI. p. 247. Compare Jacobi's Introduction to his edition of the Parīśiṣṭa-parvan, pp. 75 and 80.

**Bhaṭṭoji dikshita—**

The well-known grammarian. Author of a Sandhyāmantra-vyākhyāna. 2, p. 106.

**Bhadrabāhu svāmin—**

Author of ten Niryuktis. The texts thus commented on by him are—(1) the *Āvaśyakasūtra*, (2) the *Daśavaikālikasūtra*, (3) the *Uttarādhyanasūtra*, (4) the *Āchārāngasūtra*, (5) the *Sūtrakṛitāngasūtra*, (6) the *Daśāsrutrāskandhasūtra*, (7) the *Kalpasūtra*, (8) the *Vyavahārasūtra*, (9) the *Sūryaprajnaptisūtra*, and (10) the *Ṛishibhāshitasūtra*. 1, App. p. 15. His *Āvaśyakaniryukti*, with the commentary of Tilakāchārya. 1, App. p. 7. For other copies see Index of Books in Third Report. His *Daśavaikālikasūtraniryukti*, 1, App. pp. 51 and 97; 3, App. p. 165 (with the commentary of Haribhadra: write *āchāryaharibhadreṇa*). His *Āchārāngasūtraniryukti*. 3, App. p. 89. His *Sukṛitāngasūtraniryukti* (with the commentary of Silāchārya. 3, App. p. 70. His *Daśāsrutakandasūtraniryukti* (*Āyāradasanijjuti*), 3, App. p. 182. Praised by Muniratnasūri, who compares his ten niryuktis to the ten maṇḍalas of the Rigveda. 3, App. p. 90. Malayagiri, author of a commentary on the *Sūryaprajnaptisūtra*, states that in his time Bhadrabāhu's niryukti on that text had disappeared. 3, App. p. 173. Referred to as one of the five "śrutapāragas." 3 App. p. 266. His *Śatrunjayakalpa* is referred to. 3, App. p. 306. Mentioned among the *yugapradhānas*. 3, App. p. 308.

For Bhadrabāhu see Klatt, Ind. Ant. XI. p. 246. "7 and 8, Sambhūtivijaya and his laghugurubhrātar Bhadrabāhu: the former of the Māthara gotra, lived 42 years in gṛiha, 40 in vrata, 8 as yugapradhāna, died at the age of 90, in 156 V. Bhadrabāhu, of the Prāchīna gotra, composed the *Upasargaharastotra*, the *Kalpasūtra* and niryuktis on ten śāstras, lived 45 years in gṛiha, 17 in vrata, 14 as yugapradhāna, died in 170 V., at the age of 76." This is from the *Kharataragachchhapattāvalli*. In the *Tapāgachchhapattāvalli Sambhūtivijaya* and *Bhadrabāhu* are bracketted as No. 6. Compare Weber, II. p. 999.

**Bhadreśvara sūri—**

Mentioned as the guru of Devabhadra in the Chandra gachchha. Bhadreśvara and Devabhadra arose in that gachchha when the older sūris Nanna, Amitayasāh, Sarvadeva and Pradyumna had become only a memory. 3, App. p. 87. Devabhadra was succeeded by Siddhasena. At Weber, II. p. 850, there is a commentary on the Pravachanasāroddhāra which was composed by this Siddhasena in Samvat 1242. Siddhasena gives his lineage as follows :—

- (1) Abhayadeva. This is the Abhayadeva of the Rāja gachchha. See that entry.
- (2) Dhanesvarasūri. A contemporary of king Munja.
- (3) Ajitasinha.
- (4) Vardhamāna.
- (5) Devachandra.
- (6) Chandraprabha.
- (7) Bhadreśvara. (Our author.)
- (8) Ajitasinha.
- (9) Devabhadra. Called in our passage the pupil of Bhadreśvara.
- (10) Siddhasena.

At 3, App. p. 101, Bālachandra, author of a commentary on Āsaḍa's Vivekamanjarī, tells us that Āsaḍa, who wrote in Samvat 1248, was the pupil of Abhayadeva, who was the pupil of Bhadreśvara, who was the pupil of Devendra. Āsaḍa (S. 1248) then is third from Bhadreśvara, and Siddhasena (S. 1242) is third or fourth. The dates agree, but the name of Bhadreśvarasūri's guru is different in the two lists. (At 3, p. 39, I have wrongly transferred the epithets for Devendra in the passage to his pupil Bhadreśvara). Bhadreśvara, the guru of Abhayadeva, is mentioned by Paramānanda, pupil of Abhayadeva, who, however, inserts a Śāntisūri between Bhadreśvara and Abhayadeva. 3, App. p. 7.

**Bhadreśvara sūri—**

Mentioned as pupil, along with Ratnaprabhasūri of Devasūri the contemporary of king Jayasinha. Ratnaprabhasūri wrote his commentary on the Upadesāmālā of Dharmadāsagaṇi to please his fellow-pupil in Samvat 1238. 3, App. p. 167. May be the same as the last.

**Bharanimitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Bharata —**

Described as the author of the kārīkās in the Kāvya-prakāśa. 2, pp. 12 and 99.

**Bharatesvara sūri—**

Mentioned as pupil of Silabhadra and guru of Vairasvamin, by Māṅkiyachandra. See that entry. 3, App. p. 159 and p. 321.

**Bhartṛimentha—**

Quoted by Kshemendra in his Suvṛittatilaka. 1, pp. 7 and 9. Kshemendra preserves the first verse of his Hayagrivavadha. 1, p. 9.

**Bhavabhūti—**

Quoted by Kshemendra. 1, p. 7. Kshemendra notes his fondness for the śikharinī metre. 1, p. 110.

**Bhāvadeva sūri—**

Author of a Kālikāchāryakathānaka. 1, App. p. 30.

**Bhāvasāgara—**

Mentioned as pupil of Siddhāntasāgara, and guru of Gunanidhāna in the Anchala gachchha. 3, p. 220. In the Anchalagachchhapatṭāvall the following dates are given for Bhāvasāgara. Birth, Samvat 1510: dikshū in Cambay from Jayakeśarisūri, Samvat 1520: āchāryapada, Samvat 1560: death, Samvat 1583.

**Bhīmasena—**

Author, in Samvat 1779, of a commentary on the Kāvya-prakāśa, which he called Sudhāsāgara. 1, p. 94. He was the author also of a commentary on the Ratnāvallī. Aufrecht in C. C.

**Bhāravi—**

Quoted by Kshemendra in his Suvṛittatilaka. 1, p. 7. Kshemendra notes his fondness for the vanśastha metre. 1, p. 10.

**Bhuvanāsundara—**

Mentioned as third of the five pupils of Somasundara. 3, App. p. 227. Their pupil Ratnaśekharaśūri wrote in Samvat 1496. Cf. Klatt, Ind Ant. XI. p. 256, and Weber, II. p. 1012. In this latter place he is called Mahāvīdyātippanakakāraka.

**Bhūvanatunga sūri—**

Author of a Siyachariya. 3, App. p. 293.

**Bhūtadharmasri—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Bhūtābali—**

Mentioned in the Jagatsundariyogamālā. 1, p. 91. In a Digambara paṭṭāvalī purchased for Government this year Bhūtābali is assigned to Samvat 35. He was the pupil of Arhadbali.

**Bhūtadinna—**

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308. See Weber, II. p. 1004.

**Bhaumaka—**

Referred to by Kāhemendra as the author of a Rāvaṇārjunīyakāvya. 1, p. 8.

**Maṇiratha—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Mandana āchārya—**

Apparently referred to as the pupil for whose benefit the anonymous author of the Sārasvatamandana, pupil of Bhaṭṭatungāra, wrote. In my Index of books I have wrongly made Mandana the guru of the author. In C. C. Aufrecht ascribes the book to Mandana. 3, App. p. 205.

**Mātanga—**

Referred to as father of Pālakāpya. 2, p. 98.

**Madanendu—**

Mentioned as the pupil of Devaśūri (Vādīśvara). 1, App. p. 6.



**Mammaṭa—**

The author of the Kāvya prakāśa. 1, p. 21 and fg. p. 94  
2, p. 10 & fg. p. 106.

**Maladhārin—**

3, App. p. 32. A mistake or abbreviated expression for Mala-  
dhāri Chandrasūri.

**Maladhārin—**

Referred to as the guru of Narachandra, author of the Prā-  
kṛitaprabodha. 1, p. 91. Here also the name proper has  
probably fallen out.

**Malayakṛti—**

Was teaching in Samvat 1292. 3, App. p. 36. Also in  
Samvat 1295. 3, App. p. 124.

**Malayagiri—**

Author of a commentary on the Vyavahārasūtra. 1, App.  
p. 13; 3, App. pp. 63 and 157. Author of a commentary on  
the Pañchasangraha. 1, App. p. 24. Author of a Nandya-  
dhyayanāṭikā. 3, App. p. 35. See also 3, App. p. 33. Author  
of a commentary on the Karmaprakṛiti. 3, App. p. 49.  
Author of a commentary on the Saptatikā, the sixth karma-  
grantha. 3, App. p. 71. Author of a Prajnāpanāsūtraṭikā.  
3, App. p. 100. Author of the Chandraprajñaptisūtraṭikā.  
3, App. p. 154. Author of the Sūryaprajñaptiṭikā 3, App.  
p. 173. For this writer's Śabdānuśāsana, written in the reign of  
Kumārapāla, see Kielhorn's Palm-Leaf MSS. Report, p. 45.

**Malayaprabha sūri—**

Author of a commentary on the Siddhajayantīcharitra of his  
guru Mānatungasūri, which he wrote in Samvat 1260.  
3, App. p. 37 fg. Mentioned along with Mānatunga among  
the famous men of the Chandra kula. 3, App. p. 306.

**Mallinātha—**

Father of the Narahari who wrote a commentary on the  
Kāvya prakāśa (born Samvat 1298). He was son of another  
Narasinha. 1, p. 74.

**Mallishēṇa sūtri—**

Author of a commentary, which he called *Syādvādamanjarī*, on Hemachandra's hymn in thirty-two verses (and therefore called *Dvātrīṅśikā*) in praise of Vardhamāna (correct my entry). He was the pupil of Udayaprabhasūri (write so in v. 6). He composed this commentary in Saka 1214. He acknowledges assistance given by Jinabhadra. 3, App. p. 207.

**Mahāgiri—**

(Ārya Mahāgiri). Ārya Mahāgiri and Ārya Suhastin, according to Haribhadra, were two brothers originally called *Jayaśreṣṭhin* and *Vasubhūti*. 3, App. p. 46. These teachers are No. 10 and 11 in the *Kharatara gachchha* with Klatt. Ind. Ant. XI. p. 246.

**Mahādeva—**

Author of a *ṭippanī* on Bāṇa's *Kādambarī*. 2, p. 121.

**Mahimachandra—**

Mentioned as the pupil of Padmachandra and guru of Rājajallabha the author of the *Chitrasenapadmāvaticharitra*. 3, App. p. 215.

**Mahendraprabha sūtri—**

Mentioned as the pupil of Sinhatilaka and guru of Merutunga in the *Anchala gachchha*. 3, App. 220. In the *Anchalagachhapattāvalī* his dates are given as follows:—Birth, Samvat 1363: *dīkshā* in Vijayapur, Samvat 1375: *āchāryapada* in *Aṇahillapattāna*, Samvat 1393: *gachchhanāyaka* pada, in Cambay, Samvat 1398: death Samvat 1444.

**Mahendrasinha—**

Mentioned as pupil of Dharmaghosha and guru of Sinhaprabha. In the *Anchalagachchhapattāvalī* his dates are given as follows:—Birth, Samvat 1228: *dīkshā*, Samvat 1237: *āchāryapada*, Samvat 1263: death, Samvat 1309. 3, App. p. 220. Author of the *Satapadikā*, which he composed in Samvat 1294. He wrote to make a similar work written by his teacher Dharmaghosha in Samvat 1263 easier of understanding 1, App. p. 12.

**Mahendra sūri—**

Author of the *Anekārthakairavākarakanmudī*, a commentary on Hemachandra's *Anekārthasangraha*. 1, p. 51; App. p. 89. No. 181 in my collection of 1883-84 is a copy of part of a *Yantrarāja* by this writer. Aufrecht in C. C. adds a *Sivatāṇḍava* by him, with a reference to Oudh IV. 19. Author of a *Bhavishyadattākhyānaka* (so correct). 1, App. p. 67. The MS. is dated Samvat 1214. He was pupil of Hemachandra.

**Mahendra prabhu—**

Mentioned as fourth in ascent from Vijayasenasūri, who was the guru of Udayaprabhasūri, author of the *Dharmābhyudaya-kāvya*. Of the *Nāgendra gachchha*. He was guru of Sānti-sūri. 3, App. p. 17.

**Maheśvara—**

Author of the *Sabdabhedaparakāśa*. 2, pp. 64 and 124. "Son of Brahma, grandson of Kṛishna (Keśava)." Aufrecht in C. C. Aufrecht adds his *Viśvaprakāśa*, composed in Samvat 1167, and his *Sāhasānkacharita*, which is quoted in the preface to the *Viśvaprakāśa*.

**Maheśvara—**

Author of the *Vṛittasāta*. Son of Manoratha. Aufrecht in C. C. notes that he is quoted in *Mārtaṇḍavallabhā*, *Muhūrta-chintāmaṇiṭikā*, *Nirṇayasindhu*, and *Sanskāramayūkha*. 2, p. 131. For Maheśvara's lineage (Kṛishna, Dāmodara, Malhana, Keśava, Kṛishna, Śri Brahma) see Aufrecht, Oxford Catalogue, p. 187.

**Maheśvara sūri—**

Author of a *Kālikāchāryakathā*. Of the *Śri-Pallila gachchha*. 1, App. p. 29. Author of the *Sanyamamanjarī*. 1, App. p. 50. No. 1359 of this Report's Collection is a copy of Maheśvara's *Sanyamamanjarī* with a commentary by a pupil of Hemahansa.

**Maheśvara sūri—**

Author, in Samvat 1573, of the *Vichārarasāyanaprakaraṇa*. 3, App. p. 240.

**Mahesvara Achârya—**

Author of a commentary on Munichandrasûri's *Āvaśyakasaptati*. Pupil of Devasûri. He acknowledges the assistance of Vajrasena. 3. App. p. 243.

**Māgadha—**

Mentioned among the yugapradhânas. 3, App. p. 308.

**Māṇikyachandra—**

Author of the *Pârśvanâthacharitra*, a work which he completed on the Divali of the Samvat year 1276 in Devakûpaka by the sea (Divbandar) v. 36. He gives his spiritual lineage as follows. In the *Koṭika gana*, *Vajra śākhâ*, *Râja gachchha*, there arose—

- (1) Pradyumnasûri.
- (2) Abhayadevasûri, author of the *Vâdamahârnavâ*.
- (3) Jinesvara. A contemporary of king Munja.
- (4) Ajitasenasûri.
- (5) Vardhamâna. A great teacher of tarka.
- (6) Śilabhadra.
- (7) Bharatesvara.
- (8) Vâirasvâmin.
- (9) Nemichandra.
- (10) Sâgarendu (*Sâgarachandra*).
- (11) Our author.

He gives the history of his book as follows. Vardhamâna, son of Vira and grandson of Mehila, in the *Bhillamâlânvaya*, was a chief ornament of the sabhâ of kings Kumârâpâla and Ajayâpâla. His three sons by his wife Mâdû, Tribhuvanâpâla, Malha and Dehaḍa (*sachchakranandaka* and *priyasatya* do not seem to be proper names), also adorned that court. One day Dehaḍa with his son Palhaḍa (read *sripalhaḍena*) who was a poet, came to Māṇikya, and reminding him of the literary services rendered by his spiritual ancestors Pradyumna and Abhayadeva, asked him to do the like. On this request Māṇikyachandrasûri wrote this *Pârśvanâthacharitra*. 3, App. p. 157. Author also of the *Kâvyaprakâśasanketa*, which he wrote in Samvat 1277 (Vâmanâcharya in his edition of the *Kâvyaprakâśa* gives the date as 1160 A. D.). 3, App. p. 320. And of the *Nalâyana* or *Kuberapurâna*. 3, App. p. 357.

**Mānikyasundara āchārya—**

Corrected, in Samvat 1491, the commentary of Śilaratnasūri on Merutunga's Meghadūta. 3, App. p. 249. Among the books bought for Government this year is a Malayasundarīcharitra by Mānikyasundarasūri. At Weber, II. p. 1067, there is a Yaśodharācharitra apparently by this Mānikyasundara (of the Anchala gachchha). And at p. 175 a Prithvīchandra-charitra by the same.

**Mādhavasena—**

Mentioned as the pupil of Nemishēṇa and the guru of Amita-gati, author of the Dharmaparīkshā (Samvat 1070).

**Mānatunga—**

Referred to as a contemporary of king Śātavāhana. 3, App. p. 91.

**Mānatunga—**

Author of the Bhayaharastotra. 1, App. p. 30; 3, App. p. 29. With the commentary of Jinaprabhasūri (Samvat 1365). 1, pp. 52, 88. Author of the Bhaktāmarastotra. 3, App. pp. 29 and 32. With the commentary of Śāntisūri. 1, App. p. 96. With the commentary of Amaraprabhasūri. 3, App. p. 228. No. 159 of the Cambay Palm-Leaf MSS. contains a Parigrahapramāṇaprakaraṇa and (or) a Dvādaśa-vrattanirūpaṇa (both in Māgadhī) by a Mānatungasūri.

For Mānatunga compare Klatt in Ind. Ant. XI. p. 252. He is No. 20 in the Tapā gachchha with Klatt. "Mānatunga, 'Mālaveśvarachaulkyavayarasinhadevāmātya.' He converted the king, who was beguiled by the sorceries of Bāṇa and Mayūra, at Vārānasi, by the Bhaktāmarastavana, and convinced Nāgarāja by the Bhayaharastavana. He also composed a stavana beginning Bhattibhara." See also Weber, II. p. 932, note, where references are given to Bühler, Ind. Ant. 1, pp. 111-115; Jacobi in Ind. Stu. 14, p. 359, and the passage from Klatt. Weber adds the following later communication from Klatt. "The Prabhāvākācharitra (composed about Samvat 1250), in which Mānatunga's life (śringa 12) follows immediately after that of Bappabhāṭṭi (died Samvat 895) contains only the already known story of the controversy between Bāṇa, Mayūra and Mānatunga before king Harsha in Vānārasī.

In a paṭṭāvalī of the Vṛihad gachchha Mānatunga is called Mālaveśvarachanlukyavayarasinhadevāmātya. Prinsep, Useful Tables, ed Thomas, p. 251, has, from an inscription at Ujjain, dated Samvat 1036, the following succession of the kings of Malwa: Krishnarāja, Vairasinha, Siyaka, Amoghavarsha or Vākpati. In 'Kalpasutra translated into bhāshā' (Lucknow, 1875) the date of the composition of Mānatunga's Bhaktāmarastavana is given as Vikrama 800."

#### Mānatunga sūri—

Author of the Siddhajayantīcharitra. 3, App. p. 37. With the commentary of his pupil Malayaprabha, written in Samvat 1260. Malayaprabha gives the following account of the spiritual lineage of his teacher Mānatunga:—

In the Prāgvātānvaya there arose the famous gachchha known as the Vata or Vṛihad gachchha (compare Klatt, Ind. Ant. XI. p. 253). The root as it were of this gachchha tree was—

- (1) Sarvadeva. This is No. 36 of the Tapā gachchha with Klatt. The next name is perhaps not given as that of his immediate successor, but of one who sat in his seat some time after.
- (2) Jayasinha. He had three pupils.
- (3) Chandraprabha, Dharmaghosha, and 'Sīlagāṇa. The Pūrnimā gachchha began with these three.

Our author received dikshā from 'Sīlagāṇa. In Bhandarkar's Report, 1883-84, p. 147, the four co-teachers who founded the Pūrnimā gachchha are given as Chandraprabha, Munichandra, Mānadeva and 'Sānti. This enables us to identify our Mānatunga with the teacher of that name to whose pupil Pradyumnasūri, the copy of Hemachandra's Yogaśāstravivarana, which is No. 36 of the Cambay Palm-Leaf MSS., 1, App. p. 22, was presented in Samvat 1292. The spiritual lineage of that Mānatunga is given there as follows—Mānadeva, Mānatunga and Buddhisāgara were famous teachers in the Chandra kula. The descent of the second Mānatunga from Buddhisāgara is thus given:—

- (1) Buddhisāgara.
- (2) Pradyumnasūri.
- (3) Devachandra.

- (4) **Mânadeva** and Pûrnachandra.  
 (5) **Mânatunga**. Pupil of Mânadeva.  
 (6) **Padmadeva**, to whom the book was presented.

A **Mânatunga** is mentioned as the teacher of one **Âbhaḍa**.  
 3, App. p. 164. Cf. the entry **Yaśobhadra**.

**Mânadeva**—

For the two **Mânadevas** mentioned in connection with **Mânatunga** at 1, App. p. 22, see the last entry. A **Mânadeva** is mentioned as pupil of **Pradyumnasûri** and guru of **Devasûri**. 3, App. p. 68. This is No. 33 of the **Tapâ gachchha** with **Klatt**. Mentioned as the pupil of **Yaśodeva**, 3, App. p. 88, and guru of **Ratnaprabha**.

**Mânadeva**—

Author of the **Śântistava**. 1, App. p. 51 ; 3, App. p. 213.

**Mânanka**—

Author of the **Vṛindâvanakâvya** and of the **Meghâbhyudayakâvya**. 3, p. 11 ; App. p. 291. Also of a short commentary on the **Gîtâgovinda**. 3, App. p. 280. He describes himself there as king. **Aufrecht** in **C. C.** adds a **Mâlatîmadhavaṭikâ** by this writer, with references to **I. O.** 158, 895, and **Oxf. Cat.** p. 136.

**Munichandra sūri**—

Mentioned as the pupil of **Chandrasûri** and guru of **Devaprabhasûri** and **Devânandasûri**. 3, App. p. 133 ; 3, App. p. 275. He gave **dîkshâ** to the **Chaulukya** king **Ânala**.

**Munichandra sūri**—

Mentioned as the guru of **Devasûri** in the **Vṛihad gachchha**. 3, App. p. 167. Author of an **Âvaśyakasaptati**. 3, App. p. 243 (with the commentary of **Maheśvarâchârya**, another pupil of **Devasûri**).

**Munichandra sūri**—

Mentioned as co-pupil of **Devendragani** (otherwise called **Nemichandra**). 3, App. p. 69. Compare **Bhandarkar's Report**, 1883-84, p. 442. This is the **Munichandra** who is No. 40

of the Tapâ gachchha with Klatt. Assisted Udayaprabhasûri in his Vishamapadavyâkhyâ on Nemichandra's Pravachanasâroddhâra. 3, App. p. 263. See also p. 126. Author of a Gathâkosa. 3, App. p. 297. Called there a prabhu in the Purnimâ gachchha. A Munichandra is author of a Tîrthamâlâstavana. 3, App. p. 219. Author of a commentary on Haribhadrasûri's Dharmabindu. 3, App. p. 53. Cf. Weber, II. p. 909. Author of a Ratnatrayakuluka. 1, App. p. 60.

**Munichandra sūri—**

Mentioned as the guru of Ratnasinhasûri, whose pupil Vinayendusûri (Vinayachandrasûri) wrote in Samvat 1325. 3, App. p. 304. Compare Weber, II. p. 1209, who, against Klatt, is disposed to identify this Munichandrasûri with the teacher of Devasâri.

**Munichandra —**

A copy of Dharmaghosha's Yamakastuti was written for this teacher's use in Samvat 1648. 3, App. p. 312.

**Munideva sūri—**

Author of the Sântinâthacharitra. 3, App. p. 165. The writer and the book referred to. 1, App. p. 6.

**Munideva âchârya—**

Author of a Subhâshitaratnakośa. 1, App. p. 74.

**Muniratna sūri—**

Author of the Amamasvâmicharitra. 3, App. p. 90. At the end of the book there is a prasasti in which Jinasinhasûri, pupil of the author, gives the following account of the spiritual lineage of Muniratna. In the Kotiga gaṇa, Vajra sâkhâ, Chandra gachchha, there arose—

- (1) Chandraprabha. The founder of the Pûrṇimâ gachchha. (Samvat 1159. See under Chandraprabha.)
- (2) Dharmaghosha. He gave sūripada to twenty sūris, made in his own image.
- (3) Samudraghosha.
- (4) He had three pupils, Sûraprabha, Muniratna (our Author), Tilakachandra.



- (5) *Sūraprabha* predeceased *Muniratna*, and it fell to this latter to appoint a successor to him. He put *Jineśvara* in *Sūraprabha's* seat, and appointed *Jinasinha* (the author of the *praśasti*) to be his own successor: then shone between these two teachers like *Meru* with the sun on one side and the moon on another.

*Jinasinha* adds the following details about the history of the book. *Yasodhavala*, Treasurer of a *Chaulukya* king, of the *Śrīmāla kula*, adorned the city *Vārāhi*. (Cf. *Rās Mālā* ed. Bomb. 1878, p. 135.) His son was *Jagaddeva*; to whom *Hemasūri* gave the title *Bālakavi*. *Jagaddeva* was one, and the best, of the sixteen *śrāvakas* whom *Dharmaghosha* appointed to correct those who were in his time destroying the Jain faith. If *Sarasvati* always carries a book in her hand, it is through fear of the questions this man may puzzle her with. In his time *Muniratnasūri* was the best of the famous teachers in *Dharmaghosha's* *gachchha*.

In the 21st verse the influence exercised by *Muniratnasūri* over two converts from Brahmanism appears to be referred to. The one was the Minister *Nirnaya* (?), son of the Chief Astronomer of King *Kumāra* (the *Chaulukya* king already referred to), and the other was *Bhaṭṭa Sūdana*. These two spent large sums in furthering the Jain religion.

It was at the request of the Minister *Jagaddeva* (called *Bālakavi*) that *Muniratnasūri* wrote his *Amamasvāmi-charitra*. *Jagaddeva* reminded him of the praise he had won for his poetry from the delighted paṇḍits who were present on the occasion when he defeated *Vidyāśivavādin* at the court of King *Naravarman*, before his teacher *Samudraghosha*, in front of the great temple of *Mahākāla* in *Ujjayini*: and asked him to write a poem on the life of the coming *Amamasvāmin*. The first copy was written by *Sāgarachandra*, son of *Udayarāja*, who was son of *Udyotana*, of the *Gūrjara vanśa*. The book was written in *Samvat* 1252 at *Aṇahillapāṭaka*. It was corrected by *Kumara Kavi* (*Bālakavi*). After that it was read in the temple of *Śāntinātha*, in the same city, in the presence of *Sri Pūrṇapāla* (described as a great grammarian), *Yaśahpāla*,

Bâlakavi, Mîna and Mahânanda. Bâlakavi gave the poet great reward and kept festival.

Author also of the *Munisuvratacharitra*. 3, App. p. 144.

**Munivijaya—**

Author of the *Annikâchâryapushpachûlakathâ*. Pupil of Amaravijaya. 3, App. p. 213.

**Munisekhara—**

Author of a commentary on the *Pârsvastavana* of Padmaprabhadeva. 3, App. p. 212.

**Munisinhasûri—**

Mentioned as the guru of Udayaratnagaṇi of the *Āgama gachchha*, who wrote a copy of Ratnaśekharasûri's *Śripâla-charitra* in Samvat 1430.

**Munisundara—**

Mentioned as one of the five pupils of Somasundara. (These two teachers are Nos. 50 and 51 of the *Tapâ gachchha* with Klatt.) "Munisundara, biruda Kalisarasvatî, born, Samvat 1436; vrata, 1443; vâchakapada, 1466; sûripada, 1478; died, 1503. Composed the *Upadeśaratnâkara*, *Santikaram iti samahimâśântistava*, a *Gurvâvali*, etc." Ind. Ant. XI. p. 256. See also the references in Weber, II. At p. 1013, is an extract from *Dharmasâgaragaṇi*, according to which this teacher obtained from Muzaffar Khan (died 1410 A. D. at Cambay) the biruda *vadimgokulasanda*. No. 1168 of this Report's Collection is an *Adhyâtmakalpadruma* by this teacher. No. 1236 is his *Gurvâvali*.

**Murâri—**

Praised by Lakshmaṇa. 3, App. p. 55.

**Mûka kavi—**

Author of the *Kâmâkshîstutiśataka* (*Devipanchasati*). 1, p. 73.

**Mûladeva—**

A teacher of the *Kîmasâstra*. Quoted in the *Panchasâyaka*. 2, p. 110.

**Meghavijaya upādhyāya—**

Author, in Samvat 1757, of a commentary on Hemachandra's Sabdānūsāsana, which he called Chandraprabhā. 3, p. 10.

**Medhāvin—**

Pupil of Jinachandra. Author of a praśasti attached to Vasunandin's Āchāravṛitti (a Digambara book). 2, p. 136. No. 1430 of this Report's Collection has a praśasti by the same writer in which his date is given as Samvat 1519.

**Merutunga—**

Mentioned as pupil of Mahendraprabha and guru of Jayakirti in the Anchala gachchha. 3, App. p. 220. Author of the Sūrimantrakalpasāroddhara. 3, App. p. 364. Author of a commentary on the Meghadūta. 3, App. p. 248. In the Anchalagachehapaṭṭāvalī the dates for this teacher are given as follows:—Birth, Samvat 1403; dikshā, Samvat 1418, āchāryapada, Samvat 1426; gachchhanāyaka, Samvat 1446; death, Samvat 1471. Compare Weber, I. p. 297. Guru of Mānikyachandrasūri. 1, p. 123. (No. 262.)

**Merutunga—**

Author of the Mahāpurushacharitra, otherwise called Upadeśaśata. 3, App. p. 266. He refers to his guru Chandraprabha, as he does also in the beginning of his Prabandhachintāmaṇi. A third name for the present book is Dharmopadeśa. (No. 1269 of this Report's Collection. Insert the author's name.) Compare Weber, II. p. 1024. "According to Bhau Daji, Journal of the Bombay Branch Royal Asiatic Society, 9, p. 147 (1867), Merutunga composed also a Therāvalī, which Bhau Daji gives there, a Shaddarśanavichāra, and the Prabandhachintāmaṇi. This last book composed Samvat 1367, according to Bühler (Life of Hemachandra) rather Samvat 1362, at Vardhamānapura or Vadvana in Kattiwar." Weber. Compare 2, p. 87. The Prabandhachintāmaṇi has been published with a translation into Gujarathi by Mr. Dinanath Ramchandra Sastri (Bombay, 1888).

**Modha rishi—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Yakshadeva muni—**

Author of five verses attached to a copy of the *Anekāntajayapatākā* of Haribhadrasūri. He describes himself as a pupil of Sangamasinhasuri, and says that he had left Nagpore to profit by the teaching of Jayasinhasūri. 3, App. p. 192.

**Yasaḥkalasa upādhyāya—**

Younger brother of Somakalaśavāchaka. Wrote the first copy of a commentary on the *Samyaktvasaptatikā* in Sarasvatipattana, in Samvat 1422. 1, p. 93.

**Yasaḥkara—**

A Kashmirian. Author of a *Devīstotra* contained in his *Alan-kāraratnākaraodāharaṇa*. 1, p. 81.

**Yasaḥkīrti—**

Mentioned as the vidyāguru of Taruṇaprabhasūri (Samvat 1411). 3, App. p. 222.

**Yasaḥtilaka paṇḍita—**

Pupil of Tilakāchārya. Wrote the first copy of that writer's *Āvaśyakaniryuktiṭīkā* (Samvat 1296). 1, p. 62, 1, App. p. 9.

**Yasaḥpāla—**

Was present at the sabhā in the temple of Śāntinātha at Aṇahilapāṭaka at which the *Amamasvāmīcharitra* of Muniratnasūri was read for the first time, in Samvat 1252. 3, App. p. 89. This is probably the same as the Mantri Yasaḥpāla who was author of the *Moharājaparājayanāṭaka*. 3, App. p. 208. See Kielhorn's *Palm-Leaf MSS. Report*, p. 32. "An allegorical play in five acts, celebrating the support given by Kumārapāla to the Jain religion: composed by Yasaḥpāla, the son of the minister Dhanadeva and of Rukmini, of the Modha family, and himself minister of king Ajayadeva. The play is represented as having been first acted at Thārāpadrapura, the capital of Marwar."

**Yasodeva gaṇi—**

Author of the *Pārāṭhasaṅḥīe*. He styles himself dharmapātri of Pradyumnasūri. 1, App. pp. 3, 90 and 98. In

the last of the three places he is described as pupil of Udyotanasuri and co-pupil with Munichandra. He wrote the tract in the village Vaddavali. Mentioned as pupil of Udyotanasûri and guru of Pradyumnasûri. 3, App. pp. 68, 69.

**Yasodeva sūri—**

Author of a Pākshikasūtravṛitti. He wrote it in Aṇahilapāṭaka in the reign of king Jayasinha, in Samvat 1180. He gives the following account of his spiritual lineage. In the Chandra gachchha there arose

- (1) Vīragani.
- (2) Chandrasûri and Devachandra.
- (3) Yaśodeva. Pupil of Chandrasûri.

3, App. p. 128. No. 45 of Kielhorn's Palm-Leaf MSS. Report is a copy of this book. No. 47 of the same Report is a copy of the Piṇḍaviśuddhi of Jinavallabhagani, with a commentary by our author, which he wrote in Samvat 1176. He may be the same as the Yaśodeva, formerly called Dhanadeva, pupil of Devagupte, who in 1174 composed at Aṇahilapāṭaka a commentary on the Navatattvaparakaraṇa.

**Yasodeva—**

Mentioned as the pupil of Siddhasena and the guru of Mānadeva. 3, App. p. 87.

**Yasodeva sūri—**

Author of a Dharmopadesamālā. 1, App. pp. 25 and 47.

**Yaśodeva—**

Author of a Vandanaçhūrni. 1, App. p. 76. This is part of the Prathamapanchāśakachūrni by Yaśodeva mentioned at Weber, II. p. 844. This Yaśodeva was brother of Nemichandra, author of the Pravachanasāroddhāraparakaraṇa, and a contemporary of Abhayadevasûri. See Weber, notes 2 and 5. See also Klatt, Ind. Ant. XI. p. 253.

**Yasobahu—**

Mentioned as one of the four knowers of the Āchârāṅga. 3, App. p. 256.

**Yasobhadra—**

Mentioned in the same way as Yaśobāhu. 3, App. p. 256.  
Mentioned among the sthaviras. 3, App. p. 303. Among  
the yugapradhānas. 3, App. p. 308.

**Yasobhadra sūri—**

Mentioned as the pupil of the Dharmaghoshasūri who converted the king of Śākambhari. 1, App. p. 69. See also 3, App. p. 15, where Pṛithvichandra says that his guru Devasenagaṇi was the pupil of Yaśobhadra, who was the pupil of Dharmaghosha. See also 3, App. p. 262. (3, App. p. 307.)

**Yasobhadra sūri—**

Corrected the Pāṇḍavacharitra of Devaprabhasūri. 3, App. p. 134.

**Yasobhadra sūri—**

Teacher of the five sons and three daughters of Mārtanḍa, king of Nandanipura and Sobhanā his wife. 3, App. p. 164. Abhaḍa, son of Yaśāschandra and grandson of Mārtanḍa, was instructed by Mānatunga.

**Yasobhadra sūri—**

Author, in Samvat 1182, of a Pratyākhyānasvarūpa. This may be No. 39 in the Tapagachchha. 1, App. p. 76.

**Yasomitra—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Yasovijaya—**

Author of the Jnānabinduprakaraṇa. Pupil of Nayavijaya. 3, App. p. 192. Author of a Mahāvīrastavana. 3, App. p. 194.

**Ratnakarṇa—**

Mentioned in connection with Yaśakara's Devīstotra. 1, p. 81.

**Ratnachandra gaṇi—**

Author of the Nanditādhyachchhandahśūtra and its commentary. Pupil of Devāchārya the author of 108 prakaraṇas. 3, App. p. 224.

**Ratnaprabha sūri—**

Mentioned as pupil of Mānadeva and guru of Devaprabha in Samvat 1308. 3, App. p. 88. Was teaching in Cambay, Samvat 1295. 3, App. p. 124.

**Ratnaprabha sūri—**

Author of a commentary on the Upadesāmālā of Dharmadāsagaṇi, which he wrote in Samvat 1238. He gives his spiritual descent as follows. In the Bṛihad gachchha there arose

- (1) Munichandrasūri.
- (2) Devasūri. The victor over the Digambaras at the court of king Jayasinha.
- (3) Bhadreśvarasūri.
- (4) Our Author.

He wrote the book to please Bhadreśvarasūri, and in payment of the debt he owed to Vijayasenaśrī, the "brother" of Devasūri's śishya, i. e., Bhadreśvara. The book was written in Broach, in the Aśvabodhatīrtha. Compare Weber, II, p. 922, note 7. Weber takes vasulokārkavarsha to mean 1278.

**Ratnayogindra—**

Author of the Nāgakumāracharitra. 3, App. p. 125.

**Ratnasekhara sūri—**

Author of a commentary on the Śrāddha (or Srāvaka) pratikramasūtra, which he wrote in Samvat 1496. He gives his spiritual descent from Devasundara (No. 49 in the Tapā gachchha with Klatt) as follows:—

- (1) Devasundara.
- (2) The five pupils of Devasundara, viz., Jñānasāgara, Kulamandana, Guṇaratna, Somasundara, and Sādhuratna. Of these it was Somasundara who succeeded Devasundara.
- (3) The five pupils of Somasundara, viz., Munisundara Jayachandra, Bhuvanāsundara, Jinasundara, and Jinakirti.

- (4) Our Author, Ratnaśekharamaṇi. Lakshmiśhadra corrected the work for him. He called his commentary Arthadīpikā. 3, App. p. 226. Compare Weber, II. p. 883.

This teacher is No. 52 of the Tapa gachchha with Klatt. "Ratnaśekhara (biruda Bālasarasvatī), born, Samvat 1457 (*kvachit* 1452); vrata, Samvat 1463; panditapada, Samvat 1493; vāchakapada, Samvat 1493; suripada, Samvat 1502; died, Samvat 1517 Pausa vadi 6: composed Śrāddhapratikramaṇavṛitti, Śrāddhavidhivṛitti, and Āchārapradīpa." Ind. Ant. XI. p. 256.

**Ratnaśekhara sūri—**

Author of the Sripālacharitra. Pupil of Hematilaka, who succeeded Vajrasena. He dictated his book in Samvat 1428 to his pupil Hemachandra. The Cambay copy was written in Samvat 1430 by Udayaratnagaṇi, pupil of Munisinhasūri. Compare Weber, II. p. 1022. 3, App. p. 203. Vajrasena and Ratnaśekhara occur in the list of eminent persons belonging to the Nūgpurīya branch of the Tapā gachchha given by Bhandarkar, Report, 1882-83, p. 43, from Harshakīrti. "Ratnaśekhara to whom Perojasahi gave valuable garments... Perojasahi must be Phero Shah Taghlak who reigned at Delhi from 1351 to 1388." Bhandarkar. No. 1348 of this Report's collection is a copy of Ratnaśekhara's book (correct the entry).

**Ratnaśekhara sūri—**

Author of a Guṇasthānakramārohaṇaprakaraṇa. 3, App. 214.

**Ratnasinha sūri—**

Mentioned as pupil of Jayatilaka and guru of Udayavallabha. 3, App. p. 220. See the entry Labdhisāgara.

**Ratnasinha sūri—**

Guru of Vinayendu (Vinayachandra) sūri, who, in Samvat 1325, composed a short commentary on the Kalpasūtra. He was the pupil of Saiddhāntika Śrī Munichandra. 3, App. p. 304. Compare Weber, II. p. 1209, where Weber mentions Klatt's conjecture that this Ratnasinhasuri is the author of



the Pudgalashattrinsîkâ, Weber, II. p. 464. Author of a commentary on a Nigodashattrinsîkâ ascribed there to Abhaya-devasûri. 3, App. 212. Compare Weber, II. p. 937, where in a collection of stavas there is a Nigodavichâragâthâshattrinsîkâ with a commentary by Ratnasinhasuri, pupil of Munichandra. Weber is disposed to take this Munichandra to be No. 40 in the Tapâgachchhapattâvali, died Samvat 1178.

**Ratnâkara—**

Called Vidyâdhipati. Son of Amṛitabhânu, a descendant of Durgadatta. Lived under Avantivarman of Kashmir. Author of the Vakroktipanchâsîkâ. Author also of the Dhvanigâthâpanjikâ and the Haravijayakâvyâ. See Bühler's Kashmir Report, p. 42 fg. The Haravijaya has now been printed in the Kâvyamâlâ.

**Ratnâkara sūri—**

Pupil of Devaprabhasûri. Author, in Samvat 1308, of a praśasti giving the circumstances under which No. 253 of the Cambay Palm-Leaf MSS. was copied. 3, App. p. 86 (correct the date given there).

**Ratnesvara—**

Author of a commentary on the Sarasvatikanthâbharana, 3, App. p. 350. The nominal author Râmasinhadeva must be his patron.

**Rathamitra—**

Mentioned among the yugapradhânas. 3, App. p. 308.

**Ravi—**

Author of a commentary on the Kâvyaprakâśa, which he called Madhumati. Son of Ratnapâṇi, grandson of Achyuta, who was minister of Śivasinha, king of Mithila. 3, p. 20. App. p. 332.

**Ravigupta Achârya—**

Author of the Lokasamvyavahâra, a sâhityasâstra. 1, App. p. 68. A poet of that name was author of a Chandraprabhavijayakâvyâ. See Introduction to Subhâshitâvali.

**Ravideva—**

"One of the claimants for the Nalodaya." Aufrecht in C. C. 3, App. p. 335. Son of Nârâyana from Malwa. The Râkshasakâvya is also ascribed by some to him, as also a commentary on the Nalodaya called Jaṭāvabodhini.

**Raviprabha sūri—**

Mentioned as the pupil of Yasobhadra and the guru of Udayaprabhasūri, the author of a vishamapadavyākhyā to the Pravachanasūroddhāra. 3, App. p. 263.

**Ravimitra—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Rahasuya—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Râjamukutamani—**

Author of a Laghustava and its commentary. 3, App. p. 264.

**Râjavallabha pāṭhaka—**

Author of a Chitrasenapadmâvatīcharitra, which he wrote in Samvat 1524. Pupil of Mahimachandra. 3, App. p. 215.

**Râjabekhara sūri—**

Author of a panjikā on the Nyâyakandali of Śrīdhara. He gives his spiritual descent as follows. In the Praśnavâhana kula, Koṭika gaṇa, Madhyamâ śâkhâ, vanśa of Sthûlibhadra, Harshapuriya gachchha, there arose—

- (1) Abhayadevasūri. This teacher attained the biruda Maladhârin from Karṇa, king of Gujarat.
- (2) Hemachandra. A contemporary of Siddharâja.
- (3) Śrīchandra and Vibudhachandra (Vibudhendu).
- (4) Munichandra. Pupil of Śrīchandra.
- (5) Devaprabhasūri. Author of the Pāṇḍavâyanacharitra and a Dharmasârasâstra.
- (6) Narachandra. Author of ṭippanas on the Anarghyarâghavaśâstra, and the Nyâyakandali, a Jyotiḥsâra and a Prâkritadîpikâ.
- (7) Narendraprabha. Author of an Alankâramahodadi, and the Kûkutsthakeli.

In the line of the Narachandra of this list there arose—

- (i) Padmadeva.
- (ii) Tilakasûri.
- (iii) Râjasekhara. Our author.

3, p. 28, App. p. 274. At Weber, II, p. 259, there is an Ekâksharanâmamâlâ by a pupil (Śudhakalaśa) of this Râjasekhara. Compare also Weber, II, p. 1207, where Râjasekhara's date is given as Samvat 1405, with a reference to Bühler, Journ. Bombay Br. R. A. S. 10, p. 31.

**Rajendrachandra sūri—**

Mentioned as one of the teachers of Taruṇaprabhasūri. 3, App. p. 222.

**Râma ṛishi—**

Author of a commentary on the Nalodaya which he composed in Samvat 1664. Son of Vṛiddhavyâsa, and brother of Nimbâditya and Harivanśa. 3, p. 20; App. p. 334. Aufrecht notes that Ramarshi wrote also a commentary on the Bhartrihariśataka (Gu. 4. Jac. 597) and a Vṛindâvanakâvyatîkâ (I. O. 2079).

**Râmakrishna bhāṭṭa—**

Son of Nârâyaṇabhāṭṭa. 1, p. 107.

**Râmakrishna bhāṭṭa—**

Son of Mâdhavabhāṭṭa. 1, p. 102.

**Râmachandra kavi—**

Author of the Nirbhayabhîmavyâyoga. Described as prabandhaśatakakarṭri. This then is the famous one-eyed pupil of the great Hemachandra. See Bühler's Hemachandra, pp. 19 and 44. His Raghuvilâsanâṭaka (so correct the title) is in GBC. Bühler's Collection of 1875-6, No. 760. At Weber, II, p. 943, there is a Vihâraśataka by this Râmachandra. The other ninety-seven works on which his fame rested have still to be found. For a further account of this writer see body of this Report.

**Rāmasinhadeva—**

King of Avanti. Patron of Ratneśvara, who composed a commentary of the *Sarasvatikaṇṭhābharana* in the king's name. 3, App. p. 350. Compare Ox. Cat. p. 209.

**Rāmeśvara—**

Great grandfather of Narahari. See that entry.

**Rāhu śchārya—**

Mentioned as guru of Vijaya. 3, App. p. 196.

**Rudraṣa—**

Author of the *Kāvya-lankāra*. 1, p. 14, fg., and 84. He was the son of Vāmuka, and had the surname Śātānanda.

**Rudra sarman tripāṭhin—**

Author of the *Chañḍivilāsanāṭaka* and its commentary. 3, p. 20; App. p. 334.

**Revatimitra—**

The sthavira. 3, App. p. 308.

**Lakshmaṇa—**

Compiler of a *Sūktāvali*. 3, App. p. 54. Aufrecht has a *Lakshmaṇa paṇḍita* to whom he ascribes a *Sārachandrikā Rāghavapaṇḍaviyalikā*, and a *Sāktimuktāvali* (Bh. 25), adding the remark "Whether the *Sūktāvali* mentioned by Peterson is the same anthology remains for the present uncertain."

**Lakshmidhara—**

Author of the *Kṛityakalpataru* (*Kṛityaratnākara*). Son of Hṛidayadhara (so correct), minister of Govindarāja, or Govindachandradeva, king of Kanyakubja. 1, p. 108.

**Lakshmitvijaya sūri—**

Author of a *Dhūṇḍhakotpatti*. 3, App. p. 313.

**Lakshmiśena—**

Author of a short commentary on the Sanghapaṭṭaka of Jina-vallabhasūri. 3, App. p. 209.

**Labdhisāgara sūri—**

Author of 'Sripālakathā (a work originally in gāthās, which are here translated by him into ślokas), which he wrote in Samvat 1557. He gives the following account of his spiritual descent. In the Tapā gacchha there arose

- (1) Jayatilaka.
- (2) Ratnasinha.
- (3) Udayavallabha.
- (4) Jnānasāgara.
- (5) Udayasāgara.
- (6) Labdhisāgara.

3, App. p. 2, 220.

**Labhavijaya—**

Mentioned as the fellow-pupil of Yaśovijaya. 3, App. p. 192.

**Lili—**

Author of the praśasti attached to the Cambay Palm-leaf MS. copy of the Upamitibhavaprapanchāsamuchchaya. 3, p. 30 ; App. p. 3.

**Lohāchārya—**

Mentioned among the knowers of one anga. 3, App. p. 256.

**Lauhityāchārya—**

The sthavira. 3, App. p. 303.

**Vaṭṭakera āchārya—**

Author of a Digambara Āchārasūtra. 2, p. 134.

**Vaniputta—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Vajra—**

Mentioned among the yugapradhānas. 3, App. p. 307. Said to have been born in the Koṭika gaṇa. 3, App. pp. 94, 158, 308. Described as in the line of Suhastin. 3, App. p. 303. An old Śatrunjayakalpa attributed to him. 3, App. p. 206. Born five hundred years after Vira. 3, App. p. 284. Account of him by Hemachandra in that writer's Parisiṣṭaparvan. 3, App. p. 51.

This is the sage who is No. 16 of the Kharatara gachchha and No. 13 of the Tapā gachchha with Klatt. "Vajra, of the Gautama gotra, son of Dhanagiri and Sunandā, who dwelt at Tumbavanagrāma, born 496 V., lived 8 years in grīha, 44 in vrata, 36 as sūri, died at the age of 88 in 584 V. After Sinhagiri had taught him the eleven angas, Vajra went from Daśapura to Bhadragnpta at Avanti (Ujjayinī), to learn the 12th, viz., the Dṛiṣṭivāda. He was the last who knew the complete ten pūrvas (vajrasvāmito daśamapūrvachaturthasanhananādivyuchchedaḥ), and he extended the Jain religion southward in the kingdom of the Bauddhas. From him arose the Vajrasākhā." Ind. Ant. XI, p. 247. Cf. ib. p. 252. See also Jacobi, preface to his edition of the Parisiṣṭaparvan.

**Vajrasena—**

Mentioned as the guru of Hematilaka, who was the guru of Ratnaśekharasūri, author of a Śripūlacharita. 3, App. p. 204. Cf. Weber, II, p. 1023. Assisted Maheśvara with that writer's commentary on the Āvaśyakasaptati of Munichandrasūri. 3, App. p. 245. Vajrasena is one of the eminent teachers of the Nāgapuriya branch of the Tapā gachchha mentioned by Harshakīrti. "Vajrasena, to whom, at the suggestion of Sihaḍa, the emperor Allāvadi gave a valuable garment and Pharmāna (firman) in the town of Rūpā." Bhandarkar, Report, 1882-3, p. 43. See also Weber, II, pp. 207, 859.

**Vararuchi—**

The Śrutabodha ascribed to him. 3, App. p. 225.

**Varāhamihira—**

Author of the Brihajjātaka (or Horāsāstra). 1, App. p. 87.  
Author of the Yogayātrā. 1, p. 100.

**Vardhamāna sūri—**

Author of the *Upamitibhavaprapanchānāmasamuehchaya*. 3, p. 30, App. p. 3. See also 1, p. 92 (*dharanendravandyacharaṇaḥ*): 3, App. pp. 64, 305, 314, 309, 302. "Vardhamāna, the first sūri peculiar to the Kharatara gachchha, was at first the pupil of the Chaityavāsin Jinachandra, but passed over to Uddyotana. He converted the two sons Śiveśvara and Buddhisigara and the daughter Kalyāṇavati of the Brāhmaṇa Soma. Śiveśvara received at the dīkshā the name of Jineśvara." Klatt, *Ind. Ant.* XI. p. 248. Klatt goes on to quote the passage in the *paṭṭāvalī* describing how Vardhamāna consecrated Vimalasaha's temple on Mount Abu in Samvat 1068, and shortly afterwards starved himself to death.

**Vardhamāna gaṇin—**

Pupil of Hemachandra. Author of a *Kumāravihāraprasastikāvya*. He mentions the minister Vāgbhaṭa, 3, App. p. 316.

**Vardhamāna sūri—**

Of the Rāja gachchha. Pupil of Ajitasenasūri, and guru of Śīlabhadra. 3, App. p. 159. According to the *Kharataragachchhapattāvalī* the Rājagachchha arose in the time of Jinaśāla (born Samvat 1326).

**Vallaṭa bhāṭa—**

Quoted by Kshemendra in his *Suvṛittatilaka*. 1, p. 86.

**Vallabhadeva—**

Author of a commentary on the *Vakrokti*panchāśikā of Ratnākara. Aufrecht refers to his commentaries on the *Kumārasambhava*, *Meghadūta*, *Raghuvansā*, *Śiśupālavadhā*, *Sūryasataka*, and our book. "Son of Ānandadeva, father of Chandraditya, grandfather of Kayyāṭa (who wrote a commentary on Ānandavardhana's *Devisataka* in 977 A. D.). *Kāvya*mālā, 1,101. He is quoted by Mallinātha, *Ox. Cat.* p. 113." Aufrecht in C. C. Vallabhadeva calls his father "amātyavara."

**Vallabhadeva—**

The compiler of the Subhashitâvali. (Printed in the Bombay Sanskrit Series). Aufrecht in C. C. assigns him to the 16th century, and says that he has laid the Śarnagaddharapaddhati under contribution. 1, p. 30 fg.

**Vasunandin—**

Author of a commentary on the (Digamabara) Âchârasûtra. 2, p. 134.

**Vâkpati—**

Author of the Gaṇḍavadhakâvya. 1, App. p. 103. See Shankar Pandit's edition in the Bombay Sanskrit Series.

**Vâmadeva—**

Author of a dîpikâ on the Panchasangraha of Nemic handra Pupil of Jineśvara. 1, App. p. 74.

**Vâmadeva kavi—**

Praised in the Suktâvali of Lakshmana. 3, App. p. 55. Aufrecht notes that he is quoted in the Sûktikarnâmṛita.

**Vâmana âchârya—**

Author of the Lingânusûsana. 3, p. 40; App. p. 110. "Whether the Sûtrapâṭha, Uṇâdisûtra, Lingasûtra belong to the same Vâmana [the joint author of the Kâsîkâvrittî] is by no means certain. He quotes the Panjikâ and Jainendra." Aufrecht in C. C.

**Vâlmiki—**

Praised by Lakshmaṇa. 3, App. p. 55.

**Vasudeva—**

Author of the Yudhishtîravijayakâvya. 3, App. p. 355.

**Vâhari ganin—**

Śilânga at the end of his commentary on the Sûtrakṛitânga calls himself Vâhariganisahâya. 1, App. p. 37. Compare Weber, II. p. 1200. So also at the end of his commentary on the Âchâraṅga he styles himself Vâharisâdhusahâya. Weber, II. p. 367.



**Vijaya—**

Pupil of Rāhu āchārya. 3, App. p. 196. Mentioned among the knowers of the twelve angas. 3, App. p. 256.

**Vijayachandra sūri—**

The copy of a Sūtrapāṭha, Uṇādi, and Lingānusāsana by Vāmanācharya which is No. 266 of the Cambay Palm-Leaf MSS. was written at the expense of certain śrāvakas who had listened to the instruction of this teacher along with others in Samvat 1287. 3, App. p. 114. Devendrasūri whose name is also given was the guru of Vijayachandra. See 3, App. p. 61 (Devabhadragaṇi is also mentioned in both places). Compare Klatt, Ind. Ant. XI. p. 255. "In the time of Devendra (No. 45 of the Tapa gachchha) lived Vijayachandra, who had been a lekhyakarmakṛin mantri in the house of Vastupāla, and was made sūri by Jagachchandrā." Compare Weber, II. p. 1008. No. 247 of the Cambay Palm-Leaf MSS. was in the same way caused to be written by certain śrāvakas who had profited by the instruction of the same three teachers in Samvat 1301. 3, App. p. 73.

**Vijayachandra (Vijayendu)—**

Mentioned as the pupil of Padmachandra and guru of Abhayadeva (styled the second). 1, p. 93.

**Vijayadeva sūri—**

Was "reigning" in Samvat 1142. 3, App. p. 223.

**Vijayasinha sūri—**

Was "reigning" along with Vijayadevasūri in Samvat 1142. 3, App. p. 223. No. 225 of the Cambay Palm-Leaf MSS. is a copy of the Kalpasūtra which was written in Samvat 1247 for a pupil of Padmadevasūri, who was pupil of Vijayasinhasūri. 3, App. p. 51. Mentioned as pupil of Maladhāri Hemachandra and guru of Chandrasūri. 3, App. p. 133. Compare Weber, II. p. 923.

**Vijayasena sūri—**

Mentioned as the pupil of Haribhadrasūri and guru of Udaya-  
prabhasūri in the Nāgendra gachchha, author of the Dharmā-  
bhyudayamahākāvya. 3, App. p. 18. Assisted to correct the  
Vivekamanjarī of Āsaḍa. 3, App. p. 103. Dharmasāgaragaṇi  
calls the Vijayasinha who is No. 42 in the Tapā gachchha  
“vivekamanjarīśuddhikrit.” See Weber, II. p. 1007, and  
compare Klatt in Ind. Ant. XI p. 254.

**Vijayananda—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Vidyānanda sūri—**

Mentioned as the chief pupil of Devendrasūri. 3, App. p. 169.  
See the extract from Klatt given under Devendra.

**Vidyābhūṣaṇa—**

Author of the Sāhityakaumudī. 2, pp. 10 and 99. Aufrecht  
in C. C. says that this writer's Utkalikāvallarīṭikā was  
written in 1765 A. D.

**Vidyāsāgara—**

Mentioned as pupil of Amarasāgara (Amarābdhi) and guru  
of Udayasāgara (Udayodadhi), author, in Samvat 1304, of  
the Snātṛipanchāśikā. See the entry Udayasāgara. 3, App.  
p. 239.

**Vinayakusala—**

Author of the Śrīmaṇḍalaprakaraṇa. 3, App. p. 240.

**Vinayachandra (Vinayendu) sūri—**

Pupil of Ratnasinhasuri. Author, in Samvat 1325, of a  
nirukta to the Kālpasūtra. 3, App. p. 304, 302. (For Vinaya-  
chandra in 1, App. p. 35, read Vijayachandra.)

**Vinayamitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Vibudhachandra (Vibudhendu)—**

Mentioned along with Chandramunindra as a "vanśya" of Hemachandra. 3, App. p. 275. Compare Weber, II. p. 800, where a passage is cited in which Hemachandra acknowledges the assistance given to him by Vibudhachandra and others in his "Śishyahitâ."

**Vibudhaprabha sūri—**

Mentioned as the pupil of Somaprabhasūri and the guru of Dharmakumarasādhu, author of the Śālibhadracharitra. 3, App. p. 175.

**Vibudhaprabha sūri—**

Mentioned as the pupil of Devānandasūri. 3, App. p. 302.

**Vimala gani—**

Author of a commentary on the Darśanaśuddhi of Chandraprabhasūri. Pupil of Dharmaghoshasūri. 1, App. p. 41. Abhayadeva acknowledges the help of a pupil of his of this name at the end of his commentary on the fifth anga. Weber, II. p. 463.

**Vimala sūri—**

Author of the Padmācharitra or Rāmācharitra. Pupil of Vijaya. His date is given as 530 after Vira's nirvāṇa. At 3, p. 44, this writer is wrongly identified with the author of the Praśnottararatnamālikā. 3, App. p. 194.

**Vimala sūri—**

Mentioned as guru of Chandrakirti. See that entry. 1, App. p. 33.

**Vimalachandra—**

Author of a Praśnottararatnamālikā. 1, App. p. 15. For other copies of the book see Index of Books. Compare Weber, II. p. 1118, and the references given there. Klatt

notes there that in a *Bṛihadgachchhagurvâvalî* (Decc. Coll. p. 66, No. 245) *Vimalachandra* is described as the *bhrâtri* and *bandhu* of *vâdi-Devasûri* (Samvat 1226), fol. 18: *vâdi-Devasurîṇâṃ paṭṭe Vimalachandraḥ pâṭhako, yena "praṇipatyâ Jinavarendraṃ praśnottararatnapaddhatiṃ vakshye iti praśnottararatnamâlâgranthaḥ kritâḥ pravartate."*

**Vimalachandra—**

Mentioned as pupil of *Prabhâchandra*. See under *Sanghatilakasûri*. 1, p. 93.

**Vimalavijaya—**

Author of a *Chaturvîṣatîjinastotra*. 3, App. p. 213.

**Visâkha âchârya--**

Mentioned as pupil of *Bhadrabâhu*. 3, App. p. 256.

**Visvanâtha—**

Author of the *Śatruśalyakâvya*. Son of *Vaidya Nârâyana*. 3, App. p. 342. Author of the *Jagatprakâśa*. 3, App. p. 354. Author of the *Kośakalpataru*. *Aufrecht* in C. C. notes that he mentions the *Medinikośa* as one of his sources. 2, p. 123.

**Viśveśvara bhaṭṭa—**

"Surnamed *Gâgâbhaṭṭa*. Son of *Dinakara*, son of *Râmakṛishna*, son of *Nârâyana*, son of *Râmeśvara*, nephew of *Kamalâkara* (1612 A. D)." *Aufrecht* in C. C. His commentary on the *Chandrâlaka*, called *Râkâgama*. 2, p. 109.

**Vishnu—**

Author of a *Śankyâyanasûtrapaddhati*. Son of *Śrîpati Śarman*, who was son of *Jagannâtha Dvivedin*. *Aufrecht* cites the book from the Catalogue of Sanskrit MSS. in the Sanskrit College of Benares, and says that it is called *Kratu-ratnamâlû* and that its author was *Vishnu Kavi*. 2, p. 101.

**Vishnu muni—**

In his time the *Āchārāngasūtra* in its original shape was lost  
3, App. p. 22.

**Virabhadra—**

The reputed author of the *Chauśaraṇa*, the first *pāinna*.  
1, App. p. 11, &c. For other copies see Index of Books.  
For *Virabhadra* see 1, p. 50, and compare Weber, II.  
p. 608.

**Virabhadra—**

Of the *Vaghela* dynasty. Son of *Rāmachandra*, who was son  
of *Virabhānu*, who was son of *Vīrasinha*, who was son of *Śāla-*  
*vāhana*, the founder of their house. Author, in *Samvat 1633*,  
of the *Kandarpachuḍāmaṇi*, 2, pp. 63 and 132. See under  
*Padmanātha* for a *Virabhadradevachampū* which was written  
in praise of this king. *Aufrecht* in C. C. notes that king  
*Virabhadra* was the patron of *Pradyotana bhāṭṭa* (*Chandrā-*  
*lokaṭīkā*).

**Vira gaṇi—**

Mentioned as guru, of *Chandrasūri* in the *Chandra kula*.  
3, App. p. 128.

**Vira gaṇi—**

Author of a *laghu Ajitastava*. 3, App. p. 29. May be the  
same as the guru of *Chandrasūri*.

**Viradeva—**

Gave *mantravidyā* to *Abhayadeva* (*Maladhārin*). 3, App.  
p. 155. Compare Weber, II. p. 694.

**Virasena—**

*Amitagatī*, author of the *Dharmaparīkshā* (a *Digambara* work),  
begins his spiritual genealogy with *Virasena*, head in his  
time of the *Māthura sangha*. 3, App. p. 294. Compare  
Weber, II. p. 1112.

**Vega rāja—**

Author, in *Samvat 1558*, of the *Vegarājasanhitā* in the reign of  
*Sikandara*. 2, p. 105.

**Venkaṭanātha vaidikasarvabhauma—**

Son of Ranganāthārya, grandson of Sarasvatīvallabha.  
Author of the Smṛitiratnākara. 2, p. 104.

**Vaidyanātha—**

Son of Rāmachandra (Rāmabhaṭṭa), grandson of Viṭṭhala.  
Author, of a Kāvya prakāśodāharaṇachandrikā which, according to Aufrecht in C. C., he wrote in Samvat 1739.

**Vaira svāmin—**

Mentioned as pupil of Bharateśvara and guru of Nemichandra  
in the Rāja gachchha. 3, App. p. 160. See also 3, App.  
p. 321.

**Vaiśākha—**

Mentioned among the yugapradhānas. 3, App. p. 308. In his  
time the Niśītha sūtra was lost. 3, App. p. 22.

**Vyāsa—**

Reputed author of the Vyāsasiddhanta. 2, p. 105.

**Sankara (Oḍḍasankara) kavi—**

Son of Sudhākara by Madhumatī. Grandson of Śuchikara.  
Author of the Smritisudhākara, a samvatsarakṛityanibandha.  
2, p. 105. Author also of a Granthavidhānadharmakusuma.  
Aufrecht in C. C. with a reference to Lahore 14.

**Sambhu kavi—**

Author of the Rājendrakarnapūra. 1, p. 82. "A poet of  
Kashmir, father of Ānanda vaidya (Śrīkaṇṭhaচারিতা, 25, 97)." Aufrecht in C. C. Author also of the Anyoktimuktālatā.  
1, p. 81, where and at p. 118 it is called Muktālatāśataka.  
The Rājendrakarnapūra is a poem in praise of Harshadeva of  
Kashmir.

**Sankhadhara—**

(So correct). Author of the Kavikarpaṭikā (or Kavikarpaṭī),  
a work on alankāra. 3, p. 21; App. p. 340. Author also of  
the Laṭakamelanaprahasana. 2, pp. 57 and 122. He was  
court poet of Mahāmandalikādhirājagovindanṛpati.

**Satrughna karman—**

Author of the *Mantrārthadīpikā*, which he composed at the request of Dharmachandra, son of King Rāmachandra. 2, p. 114. Aufrecht, who notes that Satrughna is quoted by Keśavamiśra in the *Dvaitaparīśiṣṭa*, adds two other works of his, a *Rudrajapabhāṣya*, and the *Vedavilāsinī*.

**Sayyambhava—**

The reputed author of the *Daśavaikālikasūtra*. 3, App. p. 49. Compare Klatt in *Ind. Ant.* XI. p. 246. "5. Sayyambhava, from Rājagṛiha, of the Vatsya gotra, was converted by the appearance of an image of Śānti, composed for his son Mānaka the *Daśavaikālikasūtra*, lived 28 years in gṛiha, 11 in vrata, 23 as āchārya, died, 98 V., at the age of 62." Praised by Muniratnasūri. 3, App. p. 90. Mentioned as a *athavira* and among the *yugapradhānas*. 3, App. pp. 303 and 308.

**Sāntichandra gaṇi—**

Pupil of Sakalachandravāchaka. Author of an *Ajitasāntistava*, which he wrote in Samvat 1651, Akbar ruling, and *Hiravijaya* "reigning" over the Vidhi (*suviḥita*) paksha. 1, App. p. 72. At Weber, II. p. 587, there is a commentary on the sixth upānga by this writer.

**Sānti sūri—**

Of the *Khandella gachchha*. Author of a commentary on the *Bhaktāmara* and other stotras. 1, App. p. 96.

**Sānti sūri—**

Author of a commentary on the *Dharmaratnasāstra*. 1, App. p. 60.

**Sānti sūri—**

Mentioned as the pupil of Bhadrēśvara and guru of Abhayadeva (unless we are to suppose that Sāntisūri and Abhayadeva were twin pupils of Bhadrēśvara). 3, App. p. 7. See under *Paramānanda*.

**Sinti sūri—**

Mentioned as pupil of Mahendraprabhu and guru of Ānanda and Amarachandrasūri in the Nāgendra gachchha. 3, App. p. 17.

**Santi sūri (Santyaçhārya)—**

Author of a commentary on the Uttarādhyayanasūtra. 3, App. p. 63. "Samvat 1096 died Sāntisūri, named Vādivetāla, of the Thūrāpadra gachchha, who wrote a ūkā on the Uttarādhyayanasūtra (conf. Prabhāvākachar. śringa XVI." Klatt in Ind. Ant. XI. p. 253. Compare Weber, II. p. 1005, and Bhandarkar, Report for 1883-4, p. 129.

**Sālibhadra sūri—**

Mentioned as guru of Jinabhadrasūri (Samvat 1204). 1, App. p. 83.

**Sālihotra—**

The reputed author of the Turungaśāstra. 1, p. 95.

**Siva jyotirvid—**

Author of the Muṇḍitaprahasana. 2, p. 122.

**Sivaprabha sūri—**

Mentioned as the pupil of Chakreśvarasūri and guru of Tilākāchārya (Samvat 1296). 1, App. p. 8.

**Sivabhadra—**

Author of the Sivabhadrakāvya. (No. 167 of my Collection of 1882-3.) 3, App. p. 292. Aufrecht notes that the Sivabhadrakāvya is quoted by Nami 4, 4, and by Rāyamukṭa.

**Siva sarman—**

Referred to as (part) author of the Karmagrantha. 3, App. p. 70. Compare Weber, II. p. 919. See also ib. p. 837 and Indische Studien, 16, p. 354.

**Sivasindhū sūri—**

Mentioned as pupil of Dharmamūrti and guru of Amarābdhi (Amarasāgara) in the Chandra kula, Vidhipaksha gachchha. 3, App. p. 238.



**Silagana sūri—**

Mentioned as an ornament of the Chandra gachchha. 3, App. p. 304. Mentioned as the pupil of Jayasinha. 3, App. p. 41.

**Silabhadra sūri—**

Mentioned as pupil of Vardhamāna and guru of Bharateśvara in the Rāja gachchha. 3, App. p. 159. See also 3, App. p. 321.

**Silabhadra sūri—**

Mentioned as guru of the Dharmaghosha who converted the king of Sākhambharī. 3, App. pp. 15 and 307.

**Silamitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Silaratna sūri—**

Author of a commentary on Merutunga's Meghadūta, which he wrote in Samvat 1491, in Anahillapātaka. He describes himself as pupil of Jayakīrti who was pupil of Merutunga. 3, App. p. 248.

**Silanka—**

Author of a commentary on the Āchārāngasūtra. 1, p. 68 ; App. p. 39 ; 3, p. 36 ; App. p. 89. He bases his work on an older commentary by Gandhahastin. He wrote his book in Śaka 784 or 798. Compare Klatt in Ind. Ant. XI. p. 247. "The MSS. quote further Jinabhadragaṇikshamāśramaṇa, composer of Viśeshāvaśyakādibhāshya, and his pupil Śilanka, called Koṭyāchārya, composer of vṛittis on the first and second angas." In a note Klatt says that, according to Prabhāvākachar. (XIX. v. 105 fg.). Śilanka wrote vṛittis on eleven angas, which with the exception of two have been lost. "The Āchārāṅgavṛitti contains the date of its composition, Śaka 798. But as the verse which contains the date has been added after the colophon of the MS. it seems to be of no great weight." The first of the two Cambay copies, which was written in Samvat 1303 in Anahillapātaka, while Viśaladeva was reigning, at the expense of the minister Tejahpāla, has no date. But the second copy, which was written in Samvat 1327 or

only 24 years later, has the verse with the date, but the date is 784. For the verse see Weber, II. p. 370.

Author also of a commentary on the Sūtrakṛitāngasūtra. 1, App. p. 37; 3, App. p. 70. This he wrote with help of Vāharigani.

#### Subhastla gaṇi—

Author of a Snātṛipanchāśikā. Pupil of Munisundara of the Tapā gachchha. 3, App. p. 235. This is the author of the Panchasatiprabodhasambandha, (Weber, II. p. 1112), pupil both of Laksmisāgarasūri (No. 53 of the Tapā gachchha with Klatt) and of Munisundarasūri (No. 51 of the same list). He wrote his Panchasatiprabodhasambandha in Samvat 1521.

#### Śobhana—

Author of the Śobhanastuti. 1, App. p. 101; 3, App. p. 22. Compare Weber, II. p. 944. Śobhana was a brother of Dhana-pāla, author of the Ṛishabhpanchāśikā. He wrote in the second half of the tenth century A. D. According to Prabhāvakacharitra (śṛiṅga 17, v. 314 fg.) Dhana-pāla wrote a commentary on the stuti of his brother (Weber from Klatt). The Śobhanastuti has been edited and translated by Jacobi, Journal of the German Oriental Society, XXXII. pp. 509-534. "Fourteen groups of four verses each: the first in praise of the twenty-four tīrthankars, the second in praise of all the Jinas, the third in praise of the Jain doctrine, and the fourth in praise of various deities."

#### Śobhākaramitra—

Son of Trayīśvaramitra. Author of the Alankāraratnākara and Udāharana. 1, pp. 12 and 77. (Also No. 71 of my Collection of 1882-3.)

#### Śyāmala bhāṭṭa—

Quoted by Kshemendra. 1, App. 87. In the Subhāshitāvali he is called Śyāmālaka.

**Syāmārya—**

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308. "993 V. Kālaka transferred the Paryushanāparvan from Bhādrapadaśuklapanchamī to chaturthī. Here the MSS. intercalate that before him there were two other saints of the same name, of whom the one called Śyāma, author of the Prajnāpanā and interpreter of the Nigodas, lived 376 V., the other, the expeller of Gardabhilla, 453 V." Klatt in Ind. Ant. XI. 247. Compare ib. p. 251, where it is stated from the Tapāgachchhapattāvalī that Śyāmārya (author of the Prajnāpanā, died 376, according to others 386 V.) was a pupil of Svāti. Compare Weber, II. p. 1034.

**Srīgupta (Koṭikanāma)—**

Mentioned among the yugapradhānas. 3, App. p. 308. According to the Tapāgachchhapattāvalī Srīgupta died 548, or according to some 584 V. Klatt, loc. cit. p. 252. Compare Weber, II. pp. 1001-2.

**Srichandra sūri—**

Mentioned as co-pupil with Vimalachandrasūri of Prabhānandasūri. See under Prabhānanda. 1, p. 93; 3, App. p. 275.

**Sridatta—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sridhara—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sridhara—**

Author of the Nyāyakandalī, a commentary on the Padārthadharmaśāstra. 3, p. 26; App. p. 272. "Son of Baladeva and Abbokā, grandson of Bṛihaspati, lived in the village Bhūrisṛishṭi in Dakṣiṇarādhā, under a prince Paṇḍudāsa, and wrote in 991 (according to BP. 313 in 989) A. D." Aufrecht in C. C. He notes that the Nyāyakandalī is quoted in the Sarvadarśanasāstra (Ox. Cat. p. 247). Compare Bühler's Kashmir Report, p. 76.

**Srinivāsachārya—**

Mentioned as the guru of the anonymous author of the *Jālandharapīṭhamāhātmya*. 2, p. 116. No. 22 of my Collection of 1883-4.

**Sriprabha—**

Mentioned among the *yugapradhānas*. 3, App. p. 307.

**Srirāma—**

Author of the *Kansavidhanakāvya*. 3, App. p. 355. This poet's name should have been entered as *Rāma*.

**Srivatsalānchhana (Vatsavarman)—**

Author of a commentary, called *Sārabodhinī*, on the *Kavya-prakāśa*. 2, p. 130. No. 103 of my Collection of 1883-4. Aufrecht ascribes to this writer three other works, *Kāvya-parīkshā*, *Kavyāṃṛita*, and a *Rāmodayanāṭaka*.

**Srutakīrti—**

Author of a commentary on the *Pārsvanāthāshtaka* of *Indranandin*. 3, App. p. 264.

**Srutasāgara—**

Author of a commentary on the *Shatprābhṛita* of *Kundakundāchārya*. Pupil of *Vidyānandin*, who was pupil of *Devendrakīrti*, who was pupil of *Padmanandin*. He wrote the work at the repeated request of *Mallibhūshana*. 2, pp. 80 and 158. For this writer see *Bhandarkar's Report*, 1883-4, p. 117. *Bhandarkar* has there a *Jainendrayajnavidhi* by *Srutasāgara*, at the end of which there is the same succession from *Padmanandin*. *Srutasāgara* also wrote a *Tattvārthadīpikā*. His date can be deduced from a statement of *Nemidatta*, who wrote in *Samvat* 1585. *Nemidatta's* teacher *Sinhanandin* had the following lineage:—

- (1) *Padmanandin*, High-priest of the *Sārasvatīya* *gachchha* of the *Mūla sangha*.
- (2) *Devendrakīrti*.
- (3) *Vidyānandin*.
- (4) *Mallibhūshana*. Teacher of *Sinhanandin*, who was the teacher of *Nemidatta* (*Samvat* 1585).

“Nemidatta describes himself as ‘devoted to the service of Śrutasāgara and other yatis.’ So that Śrutasāgara’s literary activity must be referred to about the year 1550 Samvat or 1494 A. D.”

**Sangatimitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sangamasinha sūri—**

Mentioned by Yakshadeva, apparently as one of his teachers. 3, App. p. 192.

**Sangatilaka sūri—**

Of the Rudrapalliya gachchha. Author, in Samvat 1442, of a commentary on a Samyaktvasaptati (in Prākṛit) of an anonymous author. Sangatilakasūri gives his spiritual descent as follows. In the Chandra gachchha there arose—

- (1) Vardhamāna. “Dharanendravyacharanaḥ.”
- (2) Jineśvara. “Suvihitaśreṇīśiraḥśekharaḥ.”
- (3) Abhayadevasūri.
- (4) Jinavallabha.

So far the list has followed that of the Kharataragachchhapattāvalī, except that Jinachandra, Abhayadeva’s elder brother in the faith, is passed over. In the Kharataragachchhapattāvalī Jinavallabha is succeeded by Jinadatta. Our list starts now from another pupil and successor of Jinavallabha—

- (5) Jinaśekhara. The founder of the Rudrapalliya gachchha.
- (6) Padmachandra.
- (7) Vijayendu.
- (8) Abhayadeva. “Vādīsinha.” A second Abhayadeva not inferior to the first, under whom the Rudrapalliya gachchha attained to great splendour.
- (9) Devabhadra.
- (10) Prabhānanda.
- (11) Chandrasūri and Vimalāśāsi guru (Vimalachandra sūri).
- (12) Guṇaśekhara.

- (13) Sanghatilakāchārya. Our Author. He wrote the book at the request of his pupil Devendramuni, brother in the faith of another pupil Somatilakāchārya. 1, pp. 53 and 92.

Compare Weber, II. p. 1085, where a work by the Somatilakasūri mentioned here is described.

**Sanghadāsa kshamābramaṇa—**

Author of a Mahatpanchakalpabhāshya. See Weber, II. p. 826; 3, App. p. 178. Compare Weber, II. p. 919. Author of the first khaṇḍa of Vasudevahiṇḍi. 1, App. p. 4; 3, App. p. 196. Compare Weber, II. p. 919.

**Sanghavira gaṇi—**

Mentioned as pupil of Ānandavīragaṇi and guru of Udayavīragaṇi, by Udayavīragaṇi's pupil Udayasingha, who flourished Samvat 1646. 3, App. p. 227.

**Sambhūtivijaya—**

The sthavira. 3, App. 303. In his time the Samarāyāṅga was lost. 3, App. p. 22. Mentioned among the yugapradhānas. 3, App. p. 308. "7 and 8. Sambhūtivijaya and his laghugurubhrātar Bhadrabāhu; the former of the Māthara gotra, lived 42 years in gṛiha, 40 in vrata, 8 as yugapradhāna, died at the age of 90, in 156 V." Klatt in Ind. Ant. XI. p. 246. Compare ib. p. 251 (Sambhūtavijaya).

**Sakalachandra gaṇi—**

Mentioned as pupil of Jinachandragañādhipa and guru of Samayaasundara (Samvat 1686). 3, p. 3; App. p. 290. Compare Weber, II. pp. 587, 1063, where works by Śāntichandra (a contemporary of Akbar), a scholar of this Sakalachandra, and by a pupil of Śāntichandra are described.

**Sandila—**

The sthavira. 3, App. p. 303. Compare Weber, II. p. 673.

**Satyamitra—**

Mentioned among the yugapradhānas. 3, App. p. 308. Compare Weber, II. p. 1003, where Dharmasāgaragaṇi states that Satyamitra lived 1000 V., and that in his time there was pūrvavyavachchheda. See Klatt in Ind. Ant. XI. p. 252.

**Satyahansa sūri—**

Mentioned as pupil of Ratnasekharasūri (died Samvat 1517). 3, App. p. 227.

**Samayasundara—**

Author of the Gāthāsahasrī, which he compiled in Samvat 1686. He describes himself as the pupil of Sakalachandragāṇi, who was the pupil of Jinachandraganādhipa. He wrote when Jinarāja was "reigning," and when Jinasāgara had obtained the title of āchārya. 3, App. p. 284. The Jinarāja mentioned here is the teacher of that name who is No. 63 of the Kharatara gachchha with Klatt, and whose dates run from Samvat 1647 to Samvat 1699. "Samvat 1686 (the date of our book) originated the Laghvāchāryakharataraśūkhā from āchārya Jinasāgarasūri, occasioned by Harshanandana, pupil of Samayasundara; this is the eighth gachchhabheda." Klatt in Ind. Ant. XI. p. 250. Compare Weber, II. p. 1053. Author also of the Visamvādasataka, which he wrote in Samvat 1685. 3, App. p. 290.

**Samarasinha—**

Of the Prāgvāṭa vansā. Son of Kumārasinha, who was son of Sāmanta, who was son of Sobhanadeva, who was son of Chaṇḍasinha, who was minister of one of the Chalukya princes of Gujaraṭ. Author of the Tājikatantarasāra. 2, p. 130. "The author traces his descent to Chaṇḍasinha of the Prāgvāṭa family, who was a minister of the Chalukya kings of Gujaraṭ. He was probably the same person as Chaṇḍapa, who, as stated by Someśvara in the Kīrtikaumudī, (III. 1-4), also belonged to the Prāgvāṭa family and was a mantrin or counsellor and ancestor of Vastupāla." Bhandarkar, Report, 1882-3, p. 32.

**Samudra (Āryasamudra)—**

The sthavira. 3, App. p. 303. See Weber, II. p. 984, and compare the same, p. 673.

**Samudra sūri—**

Mentioned as the guru of Vijayasinhaśūri. 1, App. p. 38.

**Samudraghosha sūri—**

Mentioned as pupil of Dharmaghoshasūri (a contemporary of Siddharāja) and guru of Suraprabha, Ratnasūri, and Tilakachandra. Described as overcoming all opponents at the courts of King Naravarmadeva of Dhārā, the king of the Gohrada country, and Siddharāja, king of Gujarat. 3, App. p. 95.

**Sarasvatitīrtha—**

See under Narahari.

**Sarvadeva—**

Mentioned as the root of that tree which is the Vāṭa gachchha, otherwise called the Vṛihad gachchha. He was succeeded by Jayasinhaśūri. 3, App. p. 40. For the establishment, in Samvat 994, of the Vṛihad or (Vāṭa) gachchha under a large fig-tree (vāṭa) on Mount Abu, see under Uddyotana. Sarvadeva is No. 36 in the Tapā gachchha with Klatt. See the Sanskrit extract there, Indian Antiquary, XI. p. 252.

**Sarvadeva sūri—**

Mentioned as the pupil of Vādisūri and the guru of Pradyumnasūri in the Chandra gachchha. 3, App. p. 87.

**Sarvadeva sūri (Tārkika)—**

Author of the Pramāṇamanjari. 3, App. p. 265. No. 395 of Bühler's Collection of 1875-76 is a copy of this book.

**Sarvamitra—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Sahajakusala—**

Perhaps alluded to as the author of the Śrutāsivāśikṣā. 3, App. p. 270.

2 \*



**Sāgarachandra (Sāgarendu)—**

Mentioned as pupil of Nemichandra and guru of Māṅikya-chandra, author of the Pārivanāthacharitra and the Kāvya-prakāśasanketa. 3, App. pp. 161 and 322. The Pārivanāthacharitra was composed in Samvat 1276: so that the Sāgarachandra who wrote out in Samvat 1252 at Pattan the first copy of the Amamasvūmicharitra, 3, App. p. 98, is probably to be identified with Māṅikyachandra's guru.

**Sāgarendu (Sāgarachandra)—**

Mentioned as pupil of Amaraprabha and guru of Guṇasāgara. 3, App. p. 228.

**Sādhuratna sūri—**

Author of a Yatijītakalpavṛitti, which he wrote in Samvat 1456 (so correct). Pupil of Devasundarasūri (No. 49 of the Tapāgachchha, suripada, Samvat 1420). In his introductory verses he refers to Jinabhadraganikshamāsramaṇa as the author of a "sankshipta" jītakalpa. Somaprabha expanded the book; and Somatilaka wrote a commentary on it. 3, App. p. 277. Mentioned as one of the five pupils of Devasundara and author of the Yatijītakalpavṛitti. 3, App. p. 226.

**Sāmba—**

Author of the Sāmbapanchāsikā or Sūryastotra. 1, pp. 13 and 85. (No. 212 of my Collection of 1892-3.) Aufrecht in C. C. ascribes, from Burnell, two other works to him, a Sūryadvādaśāryā and a Sūryaseptaryā.

**Sāhila—**

Quoted by Kshemendra in the Suvṛittatilaka. 1, App. p. 87.

**Sinha—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sinhagiri—**

The sthavira. "In the line of Suhastin." 3, App. p. 303. He is No. 15 of the Kharatara gachchha with Klatt, with the entry "jātismaraṇajñānavān." His birth was a sleep without forgetting. A contemporary of Vikramāditya. Ind. Ant. XI. p. 247.

**Sinhatilaka sūri—**

Mentioned as pupil of Dharmaprabhasūri and guru of Mahendraprabhasūri in the *Anchala gachchha*. 3, App. p. 220.

In the *Anchalagachchhapattāvali* the following dates are given for this writer: born, Samvat 1345; *dīkshā*, Samvat 1352; *āchāryapada*, Samvat 1371; *gachchhanāyaka*, Samvat 1393; died, Samvat 1395, in Cambay.

**Sinhaprabha sūri—**

Mentioned as pupil of Mahendrasinha and guru of Ajitasinha-sūri in the *Anchala gachchha*. 3, App. p. 320.

In the *Anchalagachchhapattāvali* the following dates are given for this writer: born, Samvat 1283; *dīkshā*, Samvat 1291; *āchāryapada*, Samvat 1309; died Samvat 1313.

**Sinhāchārya—**

The *sthavira*. 3, App. p. 303.

**Siddharshi (Siddha ṛishi)—**

Author of the *Upamitibhavaprapanchā*, which he wrote in "the year" 962. From the fact that he tells us, 3, App. p. 148, that Haribhadra wrote his *Lalitavistara* for his edification it would appear that this is a *Vīra* date, and that the book was therefore written in 962 V. = Samvat 492 = A. D. 436. The first copy was written for him by the nun Gaṇa, a disciple of Durgasvāmin. Siddharshi gives his spiritual descent as follows—

- (1) Sūrāchārya.
- (2) Dellamahattara.
- (3) Durgasvāmin.
- (4) Saddarsin.
- (5) Siddharshi.

It is mentioned incidentally that it was the sage Garga who gave *dīkshā* to Durgasvāmin and Siddharshi. 3, App. p. 146. p. 42. No. 7 of Kielhorn's *Palm-Leaf Collection* is a copy of this book. Referred to as author of the *Upamitibhavaprapanchā*. 3, App. p. 91, v. 21. Author also of a commentary on the *Uvaēsamālā* of Dharmadāsagaṇi. Describes himself

as the dust of the feet of Saddarśin who was pupil of Durgasvāmin. 3, App. pp. 180; 172, 184, 25. Ratnaprabha refers to him. 3, App. p. 168.

#### Siddha sūri—

Of the Ukeśa gachchha. Author of a Vṛibatkshetrasamāsa-vṛitti, which he wrote in Samvat 1192. He gives the following account of his spiritual descent. In the Ukeśapurīya gachchha there arose—

- (1) Kakka sūri.
- (2) Siddha sūri.
- (3) Devagupta sūri.
- (4) Siddha sūri. Our Author. He had been instructed in the subject-matter of the book by his guru's brother Yaśodeva. 3, App. p. 193.

#### Siddha sūri—

The teacher who in the last entry is described as pupil of Kakka sūri and guru of Devaguptasūri. 3, App. p. 193. Cf. ib. p. 283.

#### Siddhasena—

Author of a commentary on the Pravachanasāroddhāra. 1, p. 66, and App. p. 25. Correct the entry Siddhasenadivākara there. This Siddhasena wrote his commentary in Samvat 1242. See Weber, II. p. 850 (with correction at p. 1214). Also at 1, App. p. 88. According to Weber's extract Siddhasenasūri's spiritual genealogy runs as follows. In the Chandra gachchha there arose—

- (1) Abhayadevasūri. Author of the Vādamahārṇava. This is the pupil of Pradyumnasūri. See that entry.
- (2) Dhaneśvarasūri. Called Puṇḍarīka. Obtained the favour of king Munja.
- (3) Ajitasinhasūri. At our 3, App. p. 159, Ajitasenasūri (sic: probably a mistake for Ajitasinhasūri) is preceded by Jineśvarasūri, pupil of Abhayadevasūri, who is absent from this list. Jineśvara and Dhaneśvara were probably twin-pupils of Abhayadeva.

- (4) Vardhamāna sūri.
- (5) Devachandra sūri.
- (6) Chandraprabha sūri.
- (7) Bhadrésvara sūri. In our list, loc. cit. Vardhamāna is succeeded by Śilabhadra, and Śilabhadra by Bharatésvara, etc. The two lists diverge from Vardhamāna.
- (8) Ajitasinha.
- (9) Devabhadra sūri.
- (10) Siddhasena sūri. Our Author.

See 3, App. p. 87, where Siddhasenasūri is mentioned as the pupil of Devabhadra and guru of Yaśodeva.

#### Siddhasena gaṇi—

Author of a commentary on the Tattvārtha of Umāsvāti. He gives his spiritual genealogy as follows—

- (1) Dinna gaṇi. He taught the word that proceeded out of the mouth of Mahāvira without need of books. This is No. 14 of the Kharatara gachchha and No. 11 of the Tapā gachchha with Klatt.
- (2) Sinhasūri. “Jnātākhillārthāgamah.” This is the Sinhagiri who follows in both lists. See under Sinhagiri.
- (3) Bhā svāmin.
- (4) Siddhasena gaṇi. Our Author.

3, App. p. 84. From this it would appear that the author of the Tattvārthatīkā is to be identified with Siddhasenadivākara, who in the Kharataragachchhapattāvallī is represented as the pupil of Vṛiddhavādīsūri, a contemporary of Sinhagiri. (See next entry.) Klatt in Ind. Ant. XI. p. 247.

#### Siddhasena divākara—

Author of the Kalyāṇamandirastotra. 1, App. p. 93; 3, App. p. 227. “At that time (the time of Sinhagiri) lived Pādaliptāchārya, Vṛiddhavādīsūri and the pupil of the latter, Siddhasendivākara, who received the dikshanāman of Kumudachandra (Prabhāvākachar. VIII. v. 57). The last mentioned split the lingam of Rudra in the temple of Mahākāla at

Ujjayinī, and called forth an image of Pārīvanātha by the Kalyāṇamandirastava. He converted Vikramāditya, 470 after Vira's nirvāna." Klatt in Ind. Ant. p. 247. Compare 1, p. 66 (though the Siddhasena of the book there described is not Siddhasenadivākara). Mentioned 3, App. p. 272.

**Siddhasena sūri—**

Author of the Ekavinsatisthānaprakaraṇa. 1, App. 31; 3, App. p. 48. Author also of a Śāsvatajinastuti. 1, App. p. 31. Author also of a Mahāvīradvātrinsikā. 3, App. p. 217. Also of an Arhatstava. 3, App. p. 328. Compare Kielhorn, Palm-Leaf MSS. Report, p. 20. Hemachandra's work of the same kind was modelled on this earlier work by Siddhasena. See Weber, II. p. 940.

**Siddhāntasāgara sūri—**

Mentioned as pupil of Jayakeśarin and guru of Bhāvasāgara in the Anchala gachchha. 3, App. p. 220. In the Anchala-gachchhapattāvalī the following dates are given for this writer: born, Samvat 1506; dīkshā, Samvat 1512; āchāryapada, Samvat 1541; gachchhanāyaka, Samvat 1542; died, Samvat 1560.

**Siddhārtha—**

Mentioned among the yugapradhānas. 3, App. p. 308. As one of the knowers of the twelve angas. 3, App. p. 253.

**Sukirti—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sukhākara—**

Author of a Kādambarīpradeśavivṛitti. 2, p. 121.

**Sudarśana āchārya(ārya)—**

Called also Darśanāchārya or Darśanārya. Author of the Ḡṛihyatatparyadarśana or Sudarśanasanhitā. 2, p. 101. No. 33 of my Collection of 1884-6. He was the son of Vāgvijaya. He is also called Naināra. Aufrecht in C. C. from Hall.

**Sudharman—**

1, App. p. 5; 3, App. pp. 256, (gaṇadhara), 303, and 308.  
This is the fifth gaṇadhara, whose succession alone is left.  
Klatt in Ind. Ant. XI. p. 246.

**Subandhu—**

Author of the Vāsavadattā. Praised by Lakshmaṇa. 3, App.  
p. 55.

**Subalasaḥa—**

The sthavira. 3, App. p. 303.

**Subhadra śchārya—**

Mentioned as one of the knowers of the first anga. 3, App.  
p. 256.

**Sumangala—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sumati vāchaka—**

Mentioned as the guru of Devabhadrasūri. 3, App. p. 140.  
Mentioned as the guru of Chandrasūri. 3, App. p. 306.

**Sumitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Suramitra—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Sutrata—**

Author of the Turangaśāstra (Āyurvedaparakāśa). 2, p. 95.

**Suhastin—**

The sthavira. 3, App. p. 303. Mentioned among the yuga-  
pradhānas. 3, App. pp. 271 and 308. His other name was  
Vasubhūti. 3, App. p. 46.

**Sūraprabha sūri—**

Mentioned as one of the pupils of Samudraghosha. 3, App.  
p. 95.

**Sūra śāhārya—**

Mentioned as the guru of Dellamahattara. 3, App. p. 147. According to Klatt, Vien. Or. Jour. IV. 67, the Prabhāvaka-charitra places Surāchārya (of Nirvṛitigachchha, teacher of Gargarshi, p. 64) in the time of the Kings Bhīma and Bhoja.

**Somakalāsa upādhyāya—**

Helped Sanghatilaka with his commentary on the Samyak-tvasapatati (Samvat 1422). 1, p. 93.

**Somachandra sūri—**

Author, in Samvat 1504, of the Kathāmahodadhi. Pupil of Ratnāsekharā (No. 52 of the Tapā gachchha with Klatt, Samvat 1457 to 1517). Compare Weber, II. p. 1101.

**Somatilaka sūri—**

Mentioned as pupil of Sanghatilaka (Samvat 1422). 1, p. 93.

**Somatilaka sūri—**

Author of a commentary on the Yamakastuti of Dharmaghoshasūri. 3, App. p. 310. He gives his spiritual lineage as follows:—

- (1) Devendra.
- (2) Dharmaghosha. Author of the text of the work.
- (3) Somaprabha.
- (4) Somatilaka. Our author.

These four teachers are Nos. 45-8 of the Tapā gachchha with Klatt. Compare Weber, II. p. 1085, where a Silatarangini composed by our author in Samvat 1394 is described. "Born, Samvat 1355: dīkshā, Samvat 1369: sūripada, Samvat 1373: died, Samvat 1424: composed Vṛihannavyakshetra-samāsasutram [our 1, App. p. 93], Sattarisayathānam, Yatrā-khila° Jaya Vṛishabha° Sastāsarma° vṛittayal, Śrītirtharāja° chaturarthā stutis tadvrittīś cha, Śubhabhāvanataḥ° Śrīmad-vīraṃ stuve ityādi kamalabandhastava, Śivaśirasi° śrī Nābhisambhava° Śrīśaiveya ityādini bahūni stavanāni." Ind. Ant. XI. p. 255. Mentioned as the author of a commentary on the Jitakalpa. 3, App. p. 278.

**Somadeva—**

Author, in Śaka 881, of the Yaśastilaka. 2, pp. 33 fg. and 147 fg. Somadeva gives his spiritual descent as follows:—

- (1) Devasanghatilaka.
- (2) Yaśodeva.
- (3) Nemideva.
- (4) Somadeva.

**Somadeva—**

“Śrīkaravālabhairavapuravarapati.” Author of the Rasendrachudāmaṇi. 1, p. 81. No. 153 of my Collection of 1882-3.

**Somaprabha sūri—**

Mentioned as pupil of Dharmaghōṣhasūri and guru of Somatilakasūri. 3, App. p. 312. These three teachers are Nos. 46-8 of the Tapā gachchha with Klatt. “47. Somaprabha, born, Samvat 1310: took vrata, Samvat 1321: sūripada, Samvat 1332: died, Samvat 1373. His works are as follows: Namidūna bhanaī evam ityādyārādhanaśūtram, Savistarayatijītakalpasūtram, Yatrakhīletyādi 28 stutayaḥ, jinena yeneti stutayaḥ, Śrīmachchharmetyādayaḥ. He gave the sūripada, Samvat 1357, to his pupil Vimalaprabha, and after the death of the latter to his pupils Paramānanda and Somatilaka, the last mentioned of whom succeeded him.” Klatt, Ind. Ant. XI. p. 255. Referred to as the author of an expanded Jītakalpavṛitti. 3, App. p. 278.

**Somaprabha sūri—**

Mentioned as pupil of Dharmaghōṣha, who was pupil of Homaprabha, and as guru of Vibudhaprabha in the Nāgendra gachchha. 3, App. p. 174.

**Somavimala sūri—**

Mentioned as the guru of the Hemasomasūri who was at the head of the Tapā gachchha in Samvat 1646. 3, App. p. 227.

**Soma sūri—**

Author of a Paryantārāadhanaprakaraṇa. 3, App. p. 214.



**Somasundara sūri—**

Mentioned as fourth of the five pupils of Devasundara. He succeeded Somasundara and in his turn had five pupils—Munisundara, Jayachandra, Bhuvanasundara, Jinasundara, and Jinakīrti. 3, App. p. 226. Devasundara, Somasundara, and Munisundara are Nos. 49, 50, and 51 of the Tapā gachchha with Klatt. "Somasundara, born, Samvat 1430: vrata, Samvat 1437: vāchakapada, Samvat 1450: sūripada, Samvat 1457: died, Samvat 1499. Wrote bālāvabodhas on Yogasāstra, Upadeśamālā, Shadāvaśyaka, Navatattva, &c. His pupils were Munisundara, Jayasundara (in a note Klatt says that this pupil is in colophons of MSS. and otherwise called Jayachandra) with the biruda Kṛishnasarasvatī, Bhuvanasundara, and Jinasundara, author of Dipālikakalpa." Ind. Ant. XI. p. 256. He was the author of a commentary on the first pāinna. Weber, II. p. 612. Of a commentary on the Pratyākhyanaśāhya. Weber, II. p. 803.

**Skandila Achārya—**

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308. This is the name of the guru of the Vṛiddhavādisūri, whose pupil Siddhasenadivākara converted Vikramāditya. See Weber, II. p. 938, note, and the references given there.

**Sthūlabhadra (Sthūlabhadra)—**

The sthavira. 3, App. p. 303. Mentioned among the yugapradhānas. 3, App. p. 308. In his time the fourteen pūrvas were lost. 3, App. p. 21. Sthūlabhadra is No. 9 of the Kharatara gachchha and No. 7 of the Tapā gachchha with Klatt. "9. Sthūlabhadra, from Pātuliputra, of the Gautama gotra: his father was Śakadāla, mantrin of the ninth Nanda, and his mother Lāchchhaladevī (variants: Śakatāla and Lakshmivatī). He converted the veśyā Kośā, and was the last who knew the fourteen pūrvas, but with this modification:—daśa pūrvāṇi vastudvaye nyūnāni sūtrato 'rthataś cha papāṭha antyāni chatvāri pūrvāṇi ta sutrata evādhitavān anarthata iti vṛiddhaprāvadaḥ. He lived 30 years in grīha, 20 in vrata, 49 as suri, died 219 V., at the age of 99." Ind.

Ant. XI. p. 246. In the *Tapâgachchhapatiâvalli* it is stated that the year of Sthûlabhadra's death coincided with the year in which the ninth Nanda was killed by Chandragupta. *Ib.* p. 251. According to a statement in Hemachandra's *Parisish-taparvan* part of the *Âchârânga* was revealed to an elder sister of Sthulabhadra's by the Jina Simandhara. Weber, II. p. 370, note 2.

#### **Svâti —**

The sthavira. 3, App. p. 303. A date 1250 from Vira is assigned to a teacher of the name. 3, App. p. 285.

#### **Hariprasâda—**

Author, in Samvat 1784, of the *Kâvyâlôka*. Son of Gangeśa ("mâthuramiśra"). 3, App. p. 356. Author also of a *Sad-dharmatattvâkhyâhnika* (*mâsâdinirnayaprakaraṇa*). No. 68 of my Collection of 1883-4.

#### **Haribhadra sūri—**

Author of—

- (1) The *Anekântajayapatîkâ*. 3, App. p. 191; *ib.* p. 194 (a *tiṭṭhana* on). No. 362 of Kielhorn's Collection of 1880-1 is a copy of this book, with the commentary of Munichandrasūri.
- (2) An *Âvaśyakaṭîkâ*, called *Śishyahitâ*. 3, App. p. 202 (also *ib.* p. 154). For an account of this book see Weber, II. pp. 763 to 786. Weber, p. 764, note, points out that the anonymous *Âvaśyakaṭîkâ* which is No. 275 of the Cambay Palm-Leaf MSS. begins in the same way as his MS., but is apparently of lesser bulk. The colophon of the *Âvaśyakaṭîkâ* should apparently run thus (my p. 202 compared with Weber, p. 786) — "Samâptâ cheyam śishyahitânâmâvaśyakaṭîkâ. Kritih sitûmbarâchâryajina-bhaṭanigadanusârino vidyâdharakulatilakâchâryajinadattaśishyasya dharmato jainî (i. e. yâkinî: cf. 3, App. p. 165, where "harichandrena" is a misprint for "haribhadrena") mahattarasunor alpamater âchâryaharibhadrasya."

- (3) The Upadeśapada. 1, App. p. 34; 3, App. p. 46.
- (4) A Chaityavandanavṛitti (Lalitavistara). Siddharshi (Vira 962) states that Haribhadra wrote this commentary for his (Siddharshi's) benefit. 3, App. p. 148. The Chaityavanadanavidhipan-chāsaka, 1, App. p. 16, may be the same book.
- (5) The Jambudvīpasangrahaṇī. 1, App. p. 49; 3, App. pp. 213, 253 (with the commentary of Prabhānanda-sūri), 276 (with the commentary of Prabhānanda-sūri). For a description of this book see Weber, II. pp. 593-6.
- (6) A Jnānapanchakavivarāṇa. Quoted by Samaya-sundara in his Gathāsahasrī. 3, App. p. 285.
- (7) A Darśanasaptatikā. 3, App. p. 13. No. 275 of my Collection of 1882-3.
- (8) A Daśavaikālikaniryuktiṭikā. 3, App. p. 165 ("hari-chandrena" in the extract is a misprint for "haribhadrena"). In the colophon to this work he is described as the dharmaputra of Yākinī. In the list of Haribhadra's writings given in the Gaṇadharmasūrdhaśataka (Weber, II. p. 987) he is credited with a bṛihadvṛitti and a laghuvṛitti to the Daśavaikālikasūtra. At Weber, II. p. 807, will be found a description of an avachūri on the Bṛihadvṛitti of Haribhadra on the Daśavaikālikasūtra.
- (9) A Dikshāvidhipan-chāsaka. 1, App. p. 16.
- (10) The Dharmabindu. 1, App. p. 44; 3, App. p. 53.
- (11) The Nānāchitrika. 1, App. p. 48 (Nānūitta: I take the title from Klatt, Onomasticon, who refers to Weber, II. p. 987).
- (12) A Panchāsaka. 1, App. p. 16. No. 742 of Bühler's Collection of 1875 is a Panchāsikāvṛitti by Haribhadra.
- (13) A Munipaticharitra. No. 314 of my Collection of 1882-3. Flor. G 196 A (Klatt).
- (14) A Lagnakuṇḍalika. 1, App. p. 88.

- (15) A Vedabâhyatânirâkaraṇa. No. 291 of my Collection of 1882-3.
- (16) A Srâvakadharmavidhipanchâśaka. 1, App. p. 16.
- (17) A Samarâditya-charitra. 3, App. p. 118. Compare Weber, II. p. 987 (list in Gaṇadharasârdhaśataka). Klatt takes "Arhachchhrîchudâmani Samaraditya-charita" to be the name of one book. A copy of this book is among the Pattan Palm-Leaf Manuscripts described in the body of the present Report.
- (18) A Yogabinduprakaraṇavṛitti. 3, App. p. 327. There is a Yogadrishtisamuchchhaya in the list in the Gaṇadharasârdhaśataka. Weber, II. p. 987. Weber refers to the Shaddarśanasamuchchhaya of Haribhadra. Weber, II. p. 180.
- (19) Panchasûtravṛitti. 3, App. p. 293. Malayagiri, the commentator of the Nandisûtra refers to a previous work of the kind by Haribhadra. 3, pp. 35-6; App. p. 36. A Panchavastuka by Haribhadrasûri is quoted in the Gâthâsahasrî. 3, App. p. 286. (Panchavastuṭîkâ, Gough Pap. p. 110, n. 115; Weber, II. p. 987, l. 17; Panchavastuka, l. 23: Panchavastukavṛitti.)

For other known works of Haribhadrasûri see Klatt, Onomasticon. He is said to have protected the Word of the Arhats like a mother by his 1,400 works. 3, App. p. 91. See also 1, App. p. 5 (correct the number "1114" at 1, p. 59. He used the word "viraha" as his mark in the last verse of each of his works. 3, p. 34. Praised with Pâdalipta and Bappabhaṭṭi, as an incomparable poet by Vijayasinhasûri. 1 App. p. 38. In the Gachchhotpattiprakîrnaka (quoted in the Gâthâsahasrî) the date of his death is given as 535 Vikrama. 3, p. 3; App. p. 284. Cf. 3, App. p. 272.

#### Haribhadra sûri—

Mentioned as the pupil of Ânandasûri and Amarachandrasûri and guru of Vijayasenâsûri in the Nâgendra gachchha. Called Kalikâlagantama. 3, p. 32; App. p. 18. So also 3, p. 40; App. p. 103. Klatt refers to Bühler's Sukṛitasankîrtana, pp. 24-5. This Haribhadrasûri must be the same as the

“Haribhadrasūri, about Samvat 1225, pupil of Amarachandrasūri (about Samvat 1150-92), pupil of Śāntisūri (Samvat 1150-99), of the Nāgendra gachchha, author of Tattvaprabodha, Brit. Mus. Or. Nr. 2112,” whom Klatt distinguishes from him (assigning “about Samvat 1260,” to our author).

**Harisohandra (Harichandra) bhaṭṭāraka—**

Author of the Dharmasarmābhyudaya-kāvya. 2, pp. 77 and 141.

**Harishena—**

Author of the Jagatsundariyogamālā. 1, p. 91.

**Harissaha—**

Mentioned among the yugapradhānas. 3, App. p. 307.

**Harila—**

Mentioned among the yugapradhānas. 3, App. p. 308.

**Himavan—**

The sthavira. 3, App. p. 303.

**Hemachandra (Maladhārihemachandra) sūri—**

Pupil of the Abhayadevasūri who founded the Maladhāri line. See that entry. Author of—

- (1) The Jivasamāsa. 1, p. 63 (where I have wrongly confounded this Hemachandra with the better known teacher of that name); App. p. 18. The copy there is the book written by Hemachandra with his own hand, Samvat 1164. No. 151 of Kielhorn's Collection of 1873-4.
- (2) The Bhavabhāvana. 3, App. p. 155. (For other copies see Index of Books.) In the colophon Hemachandra assigns his teacher Abhayadeva and himself to the Praśnavāhana kula, Madhyama śākhā, Harshapurīya gachchha.

- (3) *Uvaġsamāla*. 1, App. p. 91. At 3, App. p. 176, there is an *Upadesamālavṛitti* which Bühler (*Life of Hemachandra*, p. 75) conjectures may be a commentary in Sanskrit by the author himself. See also 3, App. pp. 71 and 89. (For other copies of the text see Index of Books.)
- (4) An *Anuyogasūtraṭikā*. 3, App. p. 36. Weber, II. p. 692. To these Bühler (*loc. cit.*) adds—
- (5) *Satakavṛitti Vineyahitā*. Kielhorn's Palm-Leaf Report, p. 41. The *praśasti* there is identical with the *praśasti* to the *Anuyogasūtraṭikā*.
- (6) *Sishyahitāvṛitti*, a Sanskrit commentary to *Jinabhadra's bhāṣya* on the *Āvaśyasūtra*. Weber, II. p. 787.

Referred to as pupil of Abhayadeva and honoured by Siddharāja. 3, App. p. 133. So also 3, App. p. 274.

### Hemachandra—

Pupil of Devachandra of the Vajra śākhā. For all that is known of this famous teacher the student must be referred to Bühler, "Ueber das Leben des Jaina Monches Hemachandra." What follows here is a conspectus of the references to this Hemachandra in my three reports. Author of—

- (1) A *Śabdānuśāsana*. Called *Siddhahemachandra* (*i. e.* composed by Hemachandra by request of Siddharāja). For copies see Index of Books. For a description of the work and the literature that grew round it, see Weber, II. pp. 208 to 254.
- (2) An *Abhidhānachintāmaṇi* or *Nūmamālā*. 3, App. pp. 53 and 109, with a commentary by the author. 3, App. pp. 109 and 154.
- (3) The *Anekārthasangraha*. With a commentary by the author's pupil Mahendrasūri. 1, p. 51; App. p. 89.
- (4) The *Dvāśrayamahākāvya*. 3, p. 19; App. p. 322 (with a commentary by the author). See Kielhorn's Palm-Leaf MSS. Report, p. 15.

- (5) The Trishashtīśālākapurushacharita, with the appendix called Parisishtaparvan. For copies see Index of Books. For an account of the book see preface to Jacobi's edition (in the Bibliotheca Indica) of the Parisishtaparvan.
- (6) The Yogaśāstra. For copies see Index of Books. With a commentary by the author.
- (7) The Śyādvādamanjarī. A hymn in praise of Vardhamāna in 32 verses which Hemachandra modelled after the earlier work of the kind by Siddhasenadīvākara. 3, App. p. 206. See Weber, II. p. 940.

Referred to as the pupil of Devachandra. 1, App. p. 5. As the bandhu of Pradyumnasūri. 3, App. p. 209.

**Hemachandra—**

Mentioned as the pupil of Ratnasekharasūri (Samvat 1428). 3, App. p. 204.

**Hematilaka sūri—**

Referred to as the pupil of Vajrasenaganadhara. 3, App. p. 204.

**Hemaprabha sūri—**

Mentioned as the guru of Dharmaghosha, who was the guru of Somaprabha, in the Nâgendra gachchha. 3, App. p. 174.

**Hemasoma sūri—**

Was teaching in Samvat 1646. 3, App. p. 227.

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**EXTRA NUMBER.**

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*A Fourth Report of Operations in search of Sanskrit MSS.  
in the Bombay Circle. April 1887—March 1892. By  
PROFESSOR PETERSON.*

The chief feature of the present Report must be the foregoing Index of Authors, in which an endeavour has been made to present in a form convenient for reference all the information about the various writers that can be gleaned from the extracts furnished with my first three Reports. That information has been supplemented, wherever it was possible and seemed desirable, from other sources, so that the whole forms, it is hoped, a pretty complete Onomasticon of the writers dealt with. I cannot hope to have escaped mistakes. The ground is one which it is difficult to traverse without tripping. But I trust it will be thought that due care has not been wanting, and that the list is calculated to be of some little service. As the work of printing the extracts for the present Report went on *pari passu* with the Index it has not been possible to include any reference to them. They will be dealt with, in Index form, in my next Report.

The list of manuscripts purchased is for the period from April 1887 to March 1892. During the whole of that long period I had



not—with one exception, which did not prove fruitful—any opportunities such as I previously enjoyed of travelling about the country personally in search of manuscripts. In the Christmas vacation of the year of writing, however (1893), I was able to carry out a long-cherished project of a visit to Anhilvad Patan, the results of which were in some respects so noteworthy that I propose to give here a short conspectus of them. My chief object in visiting that once flourishing and ever-famous town was to endeavour to obtain access to what may be called the Hemachandra bhandar or library, which has not yet been seen by any of our officers. The attempt failed, as all previous attempts have done. The owner or guardian was absent; and before leaving he had not only locked the door of the treasure he loves too well, but, to make assurance doubly sure, had run up a brick wall in front of it. My cordial thanks are due to the Gaikwar authorities at Baroda and Patan itself, who had done all in their power to guard against such a mischance. I have great expectations with their continued assistance of meeting with better luck another time. But the hope of turning over with my own hands the books which fed the marvellous knowledge of one of India's greatest writers had for the time at least to be abandoned.

The Hemachandra library, however, is not the only collection of those palm-leaf manuscripts which are the sole glory now of a city which was once the capital of an Empire of Gujarat. In his Report for 1883-4 my colleague Bhandarkar gives a list of eleven bhandars, all of which are reputed to contain palm-leaf books. It is convenient to produce his list.

1. Bhandar of Phophaliâpâdo, belonging to the Tapâgachchha.
2. Another (smaller) one in the same ward do.
3. Bhandar of Bhâbhânopâdo, belonging to the Vimalagachchha.
4. Do. Sanghavînopâdo.
5. Do. Râjavijaya Dayâvijaya.
6. Do. Limrinopâdo.
7. Do. Vâçî Pârśvanâtha Mandira.
8. Do. Rûpasâgarji.
9. Do. Ratanvijaya, Khetarsi Mahâl.
10. Do. Makâmodia Vâpiâ.
11. Do. Hemachandra, in the charge of Svarûpachandra Yati.

A reference to Bhandarkar's account will show the difficulties that have to be contended with by those desirous of inspecting books that are in all probability of unique importance. Svarûpachandra Yati (whose recent death, be it said in passing, was the reason why I ventured to hope for success where Bühler and Bhandarkar had failed) positively refused to show his books. The owners or guardians of other bhandars had, in anticipation of his visit, removed their persons or their books from Patan. In the end Bhandarkar and his companion got access among others (Nos. 2, 3 and 4) to the large bhandar in the Phophaliâpâdo; and if I have been able to glean something there after them it is for a reason which I will state, as it was stated to me, without vouching for the truth of it. Since his visit it has been discovered that a large box in that bhandar, supposed to contain only vestments, is really a library in itself. It is full of palm-leaf manuscripts of great antiquity. These were all freely exhibited to me by the people in charge, who treated me throughout with the greatest courtesy; and, thanks to the exertions of Ramchandra Shastri and assistants procured in the place itself, I secured extracts from upwards of 200 books of the kind I was most anxious to inspect. These will be given *in extenso* in my next Report, which is already in hand. In the meantime the following is a brief account of the more notable discoveries made in one of the eleven bhandars which Patan boasts. It is not too much to say that they raise curiosity as to what still remains to be discovered at Patan to a very high pitch; and I will not leave that side of the matter without urging on the authorities concerned the extreme importance of taking all legitimate steps to overcome the reluctance of the jailors of these books to let them see the light.

By a strange chance my most important discovery at Patan is closely connected with what must, I think, have been regarded at the time as the most important of the Cambay books described in my Third Report. I refer to the Nyâyabinduîkâ of Dharmottara, a commentary by a Buddhist writer, well known previously by name, on the Buddhist logical sutras. It will be remembered that while it was known from Tibetan sources, made available at Peking, that Dharmottara had written such a book, the Cambay copy was at the time of its

A commentary on the Nyâyabinduîkâ by Mallavâdyâchârya.

discovery the only copy known to exist in India. No. 14 of the Phophaliāpādo bhandar collection is a commentary (tippana) on this work of Dharmottara's, by one Mallavādyāchārya. The MS. is dated Samvat 1231=A. D. 1175. Now the name Mallavādin, Malla the Disputant, has been known to us previously by tradition only, and tradition which has been regarded very sceptically. The Jain legend with regard to him is thus given in the Prabandhachintāmaṇi (Ramchandra's edition, p. 273). Once upon a time the Śvetāmbara Jains and the Buddhists, calling King Śilāditya to preside, and binding themselves by the usual vow that the party worsted in the fight would leave the country, held a great theological tournament. Victory on this occasion lay with the Buddhists: the Śvetāmbaras went into exile, and the great figure of Ādināth on Mount Satrunjaya was thenceforth worshipped under the style of Buddha. Śilāditya's sister's son Malla, was only a youth at the time of these events; and the victorious Buddhists thought it safe not to insist on his exile. Sprung as he was of the warrior caste Malla brooded over the injury done to his faith. He applied himself night and day to study in the hope of confuting in his turn the enemies of the religion he clung to. Once in the middle of the night he heard a voice asking him what food he ate. He looked and saw no speaker, but answered "valla grain." Six months passed, and again the Goddess of Speech, for it was she who had been his visitant, came and said "with what?" Malla remembered, and said simply "with guḍaghṛita." Pleased at the faithful memory of the boy Sarasvatī gave him a boon; and he asked for a book which should enable him to overthrow in argument the hated Buddhists. The Goddess gave him (inspired him to write) the Nayachakra. Armed with this Malla sought and obtained from his uncle a renewal of the war of words. He conquered in this fight, and the Śvetāmbara faith became again the established religion. Malla was called in consequence Vādin.

In the Prabhāvākacharitra (Klatt, Vienna Oriental Journal, Vol. IV. p. 67) it is stated that Mallavādin was the author of a Padmacharitra, and a date Vira 884 is assigned to him.

The Patan book therefore restores to his long vacant place in India's literary pantheon a prince and sage who probably dates from A. D. 858.

No. 26 of the Pattan books is a copy of the Upamitabhavaprapan-  
 The Upamitabhavapra- chakathâ of Siddharshi, which contains  
 panchakathâ of Siddharshi. the prasasti already given, Third Report,  
 Appendix, p. 146, but in a more correct form. The MS. is dated  
 Samvat 1294, A.D. 1238. The account Siddha gives here of himself  
 agrees in the main with the account Klatt gives, in the paper just  
 now referred to, from the Prabhâvakacharitra. In particular it is  
 stated in both places that it was Gargarshi who initiated Siddha.  
 In this colophon Siddha states that Haribhadra composed his Lali-  
 tavistara for Siddha's benefit. Klatt takes this to mean that Siddha,  
 who long wavered between Buddhism and Jainism, found conviction  
 on reading this book by a long deceased author. But that is  
 certainly not the natural meaning of Siddha's own words. I cannot  
 say how far Klatt is right in saying that the context of the corre-  
 sponding passage in the Prabhâvakacharitra lends itself to the inter-  
 pretation he favours. Haribhadra is said to have died in Samvat  
 585. It appears to me that it has been too hastily taken for grant-  
 ed that the date Siddha gives for the composition of his Upamitibha-  
 vaprapanchakathâ is a *Vikrama* date. Take it to be a *Vîra* date  
 and the whole difficulty of the reference to Haribhadra vanishes,  
 for the book then goes back to Samvat 592, only seven years after  
 Haribhadra's death. This speculation has an important bearing on  
 a date it is of even more importance to know, that namely  
 of the poet Mâgha, the author of the *Śīsupālavadhā*. As against  
 Jacobi, who (*Vienna Oriental Journal*, Vol. III. p. 121) from internal  
 evidence places Mâgha after Bhâravi (not later than A.D. 634)  
 and before Subandhu and Bâna, Klatt, assuming that Siddha's date  
 is Samvat 962, places his cousin Mâgha at the same late time.  
 Durgaprasâda has already shown that this is impossible, inasmuch  
 as Mâgha is quoted by Anandavardhana (flourished under Avanti-  
 varman 855-884). But if Siddha's date is not a *Vikrama* date, there  
 is a strong probability, in the case of so famous a Jain writer, of  
 its being a *Vîra* date. And in that case we have good reason for  
 placing Mâgha in the end of the sixth of the *Vikrama* centuries,  
 A.D. 536. This gives us also a *terminus ad quem* for Bhâravi a  
 hundred years earlier than our present earliest date. Of the fact  
 that Siddha and Mâgha were cousins there appears to be no reason-  
 able doubt. Their common grandfather was Suprabhadra, minister  
 of the king of the time of Śrīmâla in Gurjaradessa. Suprabhadra

had two sons, Datta and Śubhankara. Māgha (who tells us himself that he was the son of Dattaka and the grandson of Suprabhadra) was the son of the one, and Siddha the son of the other (Klatt, *loc. cit.* from the Prabhāvākācharitra).

No. 49 is an old copy, unfortunately, however, not dated, of the *Mahāvīracaritra* of Hemachandra. From the colophon it would appear that the manuscript originally included the whole of the *Trishashtśalākāpurushacaritra*, of which the *Mahāvīracaritra* is the tenth and last parvan. After the colophon comes a *prāśasti* in which the spiritual descent of Hemachandra is traced from Jambū. Jambū, Prabhava, Śayambhava, Yaśobhadra, Sambhūta and Bhadrabāhu, follow each other in the well established order (see Klatt in *Indian Antiquary*, XI, p. 246). Sthūlabhadra succeeded Sambhūta. He was the last who knew the fourteen pūrvas. His pupils and successors Mahāgiri and Suhastin knew only ten. Suhastin had an illustrious convert in King Samprati, who set up Jain temples in every town, village and ākāra of this "Ardha Bharata." Sūsthita and Supratibuddha succeeded Suhastin. With Sūsthita originated the Koṭīka gṛāṃ. The *prāśasti* here leaps to Vajrasūri (No. 16 with Klatt: Sūsthita being No. 12). He was the vajra (thunderbolt) of the Vajra Śākhā, which arose under him in the glorious Tumbavanapattana. On the occasion of a great famine this sage placed the community on a carpet, which he then raised into the air with his lotus hand, and carried through the sky to Mahāpuri, where food in abundance was to be had. (Compare Klatt: "He extended the Jaina religion southwards in the direction of the Bauddhas.") The Vajra śākhā ranged itself alongside of the previously existing Uchchanāgarika and Mūkhya śākhās. The Chandra gachchha was an offshoot of the Vajra sakha. In it arose—

(1) Yaśobhadra. His death on Mount Girnar ("Nemijinendrapāvitaśirasyadrau") is described. After the manner of Jain saints he at the end starved himself to death, fasting for thirteen days, with the additional mortification of refraining from the slightest movement of any of his limbs ("sanlekhanam kṛitvā" cf. the common "ālikhita iva"). In this way the sage attained to pure knowledge and died. By this exploit he rendered the similar tales told of old sages credible to an unbelieving generation. He was succeeded by

(2) Pradyumna. He was succeeded by

(3) Gunasena (Senānin). He was succeeded by

- (4) Devachandra. This teacher's Sthānakavṛitti (a commentary on the Sthānāṅga) and Śāntīcharita are mentioned. He was succeeded by
- (5) Hemachandra.

This account of Hemachandra's spiritual lineage agrees with Rājaśekhara's statements in his Prābandhakosha (see Bühler's Hemachandra, p. 10). Rājaśekhara says that the Yaśobhadra of the list was a Rāṇa of Vatāpadra, who was converted by Dattasūri. No. 9 of the Cambay Palm-Leaf MSS. is a Śāntīcharitra by Devasūri, who acknowledges his obligations to a Prakrit poem on the same theme by Devachandra. The praśasti goes on to relate the circumstances under which Hemachandra composed the Trishasṭīśālākāpuruṣacharitra. One day Kumārapāla (Conqueror of Chedi, Daśārṇa, Mālava, Mahārāshtra, the Kurus and the Sindhus) the Chaulukya king of the race of Mūlarāja, a convert to Jainism, said to Hemachandra, "At thy request I have forbidden hunting, gaming, and other deadly sins throughout my dominions, and have abandoned the claims my predecessors made to the property of persons dying childless. I have adorned the earth with temples of your faith, and am become the equal of King Samprati. To please my predecessor Siddharāja you wrote your grammar and the commentary thereon. For me you have written the Yogasāstra. For the people you have written your Dvāśraya, Chhandolankṛiti, Nāmasaṅgraha and other works. Now I request you to write, that you may thereby make other converts like unto me, the lives of the Jain saints.

This Patan copy of the book was written by Gaṇadeva, son of Bohittba, who was son of Puna, in the Pallīvāla kula, and deposited in the Paushadha śālā at Cambay.

No. 50 of these Patan books is a gigantic life of the twentieth Jain Tīrthankar, in 10,994 gāthās, the last charitra of Śrīchandraasūri. The Munisuvratasvāmin of which came from the author's mind in the Śrāvana month of the Vikrama year 1121 = A. D. 1065, during the sacred Paryūshana season. The author is Śrīchandraasūri, commonly, though apparently wrongly, called Chandrasūri (as in my Index, where correct). He gives the following account of his spiritual lineage. After reverence done to the five last Tīrthankars, Munisuvratasvāmin, Neminātha, Nemanātha, Pārśvanātha and Mahāvira, he begins his own genealogy with

(1) Jayasinha, of the Praśnavāhana kula and the Harshapurīyagachchha. He was succeeded by

(2) Abhayadeva. Among this sage's many virtues it is specifically mentioned that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without as he was pure and purifying within. Hence his title Maladhārin, the Filthy One. He was held in high honour by the chief men of Āmaṇa and Anahillavāḍa cities; and at his request King Bhuvanapāla remitted the taxes levied on the worshippers in Jain temples. At his request King Jayasinha ordered that throughout all his dominions no living thing should be put to death on these five days, the eighth and the tenth of the bright and the light halves of the month, and the fifth of the light half. Pṛithvirāj, King of Śākhambharī, was one of those who listened to his teaching; and it was at his suggestion that that sovereign adorned with a golden pot the Jain temple at Raṇasthambapura (Raṇasthambore, near Ajmere). There is a long and very poetical description of Abhayadeva's self-imposed death, and the grief caused thereby to the citizens, in the course of which it is mentioned that Śālibhadra was at the head of the monks, not his immediate pupils, who thronged the room where the sage was slowly starving himself to death. They carried him to the burning place in a lordly way. He was placed on a chariot of sandalwood, and in every house in the town one man only remained, the rest accompanying Abhayadeva's funeral procession. King Jayasinha himself, accompanied by his court, stood at the western battlements of Anahillavāḍa to watch the procession go past. It started with the rising of the sun; but it was afternoon before the burning place was reached. His ashes were distributed among the eager people standing round, for a protection against fever and evils of every sort. Those who could not get part of the ashes were fain to be satisfied with part of the soil on which the pyre had stood. This was the end of Abhayadeva. He was succeeded by

(3) Hemachandra. A description is given of the crowds who assembled to hear this sage expound Siddha's Upamitibhavaprapancho. No single one among them failed to understand this difficult book. His Upadeśamālā, Bhāvabhavana, Anuyogadvāravṛitti, Jīvasamāsa, Śatakavṛitti, Mūlāvaśyakavṛitti and Viśeshakasūtravṛitti, the last two of 5,000 verses and 28,000 verses respectively, are referred to. King Jayasinha came in person to attend his lectures. He

obtained from Jayasinha protection for his co-religionists at Dhandhuka and Satyapura, who were being oppressed by the orthodox Hindoos. On one occasion Hemachandra led a great crowd of pilgrims from Anahillavâda to Girnar. The wealth of the caravan excited the cupidity of King Khengar, and things would have gone hard with the pilgrims had not Hemachandra sought and obtained an audience, in the course of which he induced the king to let the assembly go. Hemachandra starved himself to death at Śatrunjaya. He was succeeded by—

(4) Śrīchandrasūri, Vibudhachandra and Tinni (?), of whom Śrīchandrasūri was the first in rank. He was staying at Broach when the Nagar Seth of the town, one Dhavala, and other pious Jain laymen came to him with Jinachandra at their head and asked him to compose a life of Munisuvrata. Hence the present book. He wrote it in the city Âsāvalli, being the guest of the merchant Nagila of the Śrīmâla kula. The first copy was written by Pârsvadevâgani.

This manuscript is dated Samvat 1418. The commentator tells us that he wrote in Samvat 1286, finishing his task when but two ghaṭikas were left of the tenth day of the dark half of Kârtika. He gives the following account of the text of the work. In the Chandragachcha there arose

(1) Sarvadevasūri. He was succeeded by the two teachers  
 (2) Suprabhadevasūri and Somaprabhasūri. The first of these is the author of Udayasinha's text, and he composed himself a commentary on it. In Samvat 1253 this commentary was lost (nashṭa). Suprabhadevasūri had four pupils and successors

(3) Bhuvanaratnasūri, Nemiprabhasūri, Mâṅkiyaprabhasūri, and Mahimachandrasūri. With all these our commentator Udayasinhāsūri stood in a relation which he specifies. The first was his dīkshâguru. The second was his maternal uncle. The third was his śikshâguru. The third was his padapratishṭhâguru. He adds that he was the servant of the third, Mâṅkiyaprabhasūri. His new commentary on the Dharmavidhi was corrected for him by Vinayachandra, the pupil of Raviprabhasūri. He acknowledges the assistance given to him by Vimalachandragani. The first copy of the book was written out by the pious woman Râjîmati, daughter of Somadeva, in the city Chandravatî. This Patan copy was written in the temple of Kach-



chhulipārśvanatha in the village Kachchhuli lying below Mount Abu. There the scribe tells us Mānikyaprabhasūri died; and there UJayasinha was born. This manuscript is written on cloth with black ink, the leaves being 13 inches long and five inches broad. It is in beautiful preservation.

The manuscripts under review add something, as was to be expected, to our at present scanty knowledge with regard to Devachandra, the teacher who laid the foundations of Hemachandra's learning. According to Jain accounts (Bühler's Hemachandra, p. 7 fg.) Hemachandra was born in the Vikrama year 1145=A. D. 1089, on the full moon day of the month Kārtika. His parents were of the Bania caste, Châchigâ and Pâhini. The mother was a pious disciple of the monk Devachandra. Once upon a time she dreamed a dream, and seemed to herself to be presenting to her honoured teacher the "chintâmaṇi" stone, that grants all desires. Devachandra expounded this dream as meaning that she would bear a son who would be the Kaustubha jewel, as it were, in the ocean of Jain learning. Time passed and the son was born, but the dream and its interpretation were forgotten. When the young Chângadeva—for such was Hemachandra's baptismal name, so to speak—was five years old, he accompanied his mother to the temple, and to the surprise of all sat down on Devachandra's seat. When Devachandra heard that this youth was Pâhini's son he reminded her of the dream, and claimed the child. He took him to Cambay, where, on the fourteenth day of the light half of the month Mâgha of the Vikrama year 1150=A. D. 1085, a Sunday, Chângadeva received the first initiation and the new name Somachandra. This legend undoubtedly means, as Bühler points out, that Devachandra, anxious to secure a successor, induced Pâhini and her husband to part with the boy, that he might become a yati. In theory, the ranks of yatis are recruited from persons who have been awakened to a sense of the idleness of worldly things, and who seek shelter from temptation in the quiet of the monastery. In practice it was and is different. The community procure the children of poor parents and present them to the yatis, that the line of teachers may be kept up. The illegitimate children of Brahminical widows are frequently the objects of their choice: their mothers are willing and anxious to part with

them, and the stock of which they come gives promise of intellectual power. What took place in Hemachandra's case it is impossible to say; but there is, at all events, no inherent probability in the account given by all the authorities as to his transfer from his parents to Devachandra at a very early age. Râjâśekhara tells us that Devachandra belonged to the Pûrnachandra gachchha and the line of Yaśobhadra, a Râga of Vaṭapadra, who had been converted by Dattasûri. Yaśobhadra was succeeded by Pradyumnasûri, the author of many books; and Pradyumnasûri's scholar Gunasena was the teacher of Devachandra. Râjâśekhara adds that Devachandra was the author of a Commentary on the Sthânânga and a "life of Śântinâtha." This last, a Śântinâthacharitra in Prakrit by Devachandra is referred to by the author of a later work in Sanskrit on the same theme, Devasûri (My First Report, p. 59; App. p. 4. See under Devasûri for correction). No. 50 of the Patan books is this Prakrit work of Devachandra. After due meed of respect to his teacher, whom he styles Guṇasûri, Devachandra mentions *honoris causa* the following Jain sages. 1. Indrabhûti. This is the first disciple of Mahāvira, otherwise called Gautama. 2. Bhadrâbhu. Of this sage (No. 7 with Klatt) Devachandra asserts that he composed in a book of 100,000 slokas a Vasudevarâjacharitra. 3. Haribhadra. His Samarâdityacharitra (in Prakrit) is referred to. The Samarâdityacharitra hitherto known is a work in Sanskrit (No. 1361 of this Report's Collection. By Pradyumnasuri). That Haribhadra wrote such a work of the name was known from the list given at Weber II. p. 987 from the Gaṇadharasârdhaśataka. A copy of it is among the books we are considering. 4. Indrasûri. Author of a Kuvalayamâlâ. 5. Siddhasûri. Author of the Upamitibhavaprapanchakathâ.

The granthâgra of the book is given at 12,100. This copy was the property of Śrî Devaprabhasûri, the pupil of Śrî Yaśobhadrasûri, who was the pupil of Śrî Vijayachandrasûri. The scribe was a disciple of Śrî Jinachandra.

This is a complete copy of one of the old books quoted by Jayasomasûri in his Vichâraratnasandhâra (Third Report, p. 13). The author's name is not Guruchandragani (as at p. 17 and in foregoing Index) but Guṇachandragani. Our

Vraohariya (Mahavira-  
charitra) by Gunachandra.

Jayasomasûri in his Vichâraratnasandhâra (Third Report, p. 13). The author's name is not Guruchandragani (as

at p. 17 and in foregoing Index) but Guṇachandragani. Our

author, who wrote in Samvat 1139, gives the following account of his spiritual ancestry. Beginning with Sudharman and Jambû, the genealogy leaps to Vairasvamin, in whose Śākhâ (the Vajra Śākhâ) arose the Chandra kula. In the Chandra kula arose

(1) Vardhamāna. He had two pupils and successors

(2) Jineśvara and Budhisāgara. Of Budhisāgara it is said that he was the author of a grammar and a work on metres. These two teachers were succeeded by

(3) Jinachandra, whose authorship of the Samvegarangaśāla is referred to. He was succeeded by his fellow-pupil

(4) Abhayadeva. He was succeeded by

(5) Prasannachandra. It was at the request of this teacher that Guṇachandragauṇi, pupil of Sumati, wrote this account of Mahāvīra. The book was composed under the following circumstances. Jīva-devasūri had a pupil, Jinadattasūri, who converted the merchant Govardhana of Kappadavanijapura. Govardhana built fifty-two shrines to his new faith. His wife was called Sodhâ. They had four sons, Amṛita, Siddha, Jajjanaga, and Nanna. After the death of Govardhana his first three sons migrated to the city of Chhatravalli. Nanna remained in his native town. The book was written to Siddha's order.

This is a Prakrit poem on the conversion to the Jain faith of Kumarapāla. At the end there is a praśasti in Sanskrit. The work consists of five prastāvas. The account of the lineage of the author starts with these

Kumārāpālapratibodha-  
mahākāvya by Somapra-  
bhāchārya.

“two wheels of the chariot of righteousness”

(1) Munichandra and Mānadeva. They were succeeded by

(2) — tadevasūri (? Ajitadevasūri). He had many pupils, of whom the first in rank was

(3) Devasūri. He was succeeded by

(4) Vijayasinhasūri. He was succeeded by

(5) Somaprabhāchārya.

Somaprabhāchārya wrote his poem in the house of Śrīsiddhapāla, one of the court poets of Kumārāpāla, as his father Śrīpāla had been one of the court poets of Siddharāja. Mention is made of

the fact that Siddharaja called Śrīpāla kavindra and brother. (This is the Śrīpāla kaviraja of the Śārngaddharapaddhati). The poem was recited to Hemachandra's pupil Mahendramuni. This is the author of the Anekārthakairavakaumudī (First Report, p. 51).

It was recited also to Vardhamāna and Guṇachandragaṇi.

The date Samvat 1241 is that of the composition of the work. It was written in Gurjarendrapura, i. e., Patan. The number of the slokas is 1,800. The copy now at Patan was written at Cambay by one Kheta to the order apparently of a disciple of Jatyatilaka.

Forty-eight of these manuscripts are dated, as follows :—

No. 1. Saptatikāchūrni. Samvat 1118=A.D. 1062. This is twenty years older than the oldest book in the Government of Bombay Collection of Palm-Leaf MSS.

No. 2. Yogadṛṣṭīssmuchchaya. By Haribhadra. With a commentary. Samvat 1146=A. D. 1090.

No. 3. Oghaniryukti. Samvat 1154=A.D. 1098.

No. 4. Pratikramaṇachūrni. Samvat 1178=A.D. 1122.

No. 5. Oghaniryukti. Samvat 1181=A.D. 1125.

No. 6. Jinadattākhyānam. Samvat 1186=A.D. 1130.

No. 7. Parigrahapramāṇa. This is the notebook of the merchant Dhavala, containing the substance of the instruction Dharmaghosha gave him as to the duties incumbent upon the pious layman. Samvat. 1186=A.D. 1130.

No. 8. Bhagavatītikā. By Abhayadeva. Samvat 1187=A. D. 1131. Abhayadeva composed this book in 1128, and died in Samvat 1135, so that this copy was written only fifty-two years after the author's death.

No. 9. Śabdānuśāsanaṭikā. By Hemachandra. Samvat 1216=A. D. 1160. Hemachandra was alive when this copy of his grammar was written at Pattan, where it has remained ever since. He died in Samvat 1229. Bühler puts the composition of his Śabdānuśāsana in Samvat 1194-7, or only twenty years before this copy was written.

No. 10. Karmastavaṭikā. By Govindasūri. Samvat 1218=A. D. 1162. See my Third Report, App. p. 5.

No. 11. The Same. Samvat 1226=A. D. 1170.

- No. 12. Vāgbatālakāra Samvat 1227 = A. D. 1171.
- No. 13. Uttarādhyayanatīkā. By Nemichandra. Samvat 1228 = A. D. 1172.
- No. 14. A ṭīpanna on the Nyāyabinduṭīkā of Dharmotarāchārya. By Mallavādyāchārya. Samvat 1231 = A. D. 1175.
- No. 15. Kumārapālapratibodhamahākāvya. By Somaprabhācharya. Samvat 1241 = A.D. 1185.
- No. 16. Daśavaikālikaṭīkā. By Haribhadra. Samvat 1248 = A.D. 1192.
- No. 17. Nāgānandanātaka. By Śrīharsha. Samvat 1258 = A. D. 1202.
- No. 18. Dharmaratnalaghuvṛitti. By Śāntisūri. Samvat 1271 = A. D. 1215.
- No. 19. Lingānuśāsana. With the Commentary. By Vāmana. Samvat 1273 = A.D. 1217.
- No. 20. Nighaṇṭṭusēsha. By Hemachandra. Samvat 1280 = A. D. 1224.
- No. 21. Śabdānuśāsanavṛitti. By Hemachandra. Samvat 1288 = A. D. 1232.
- No. 22. Rīshabhadevacharitra. By Vardhamānasūri. Samvat 1289 = A.D. 1233.
- No. 23. Vṛihatkalpasūtra and Chūri. Samvat 1291 = A.D. 1235.
- No. 24. Yogasāstraṭīkā. By Hemachandra. Samvat 1292 = A. D. 1236.
- No. 25. Piṇḍaviśuddhi. By Jinavallabha. Samvat 1293 = A. D. 1237.
- No. 26. Upadeśamālātīkā. By Siddharshi. Samvat 1294 = A. D. 1238.
- No. 27. Upadesakandali. By Āsada. With the Commentary of Bālachandra. Samvat 1296 = A. D. 1240. See my Third Report, p. 40.
- No. 28. Śatapadi. By Mahendrasūri. Samvat 1300 = A.D. 1244. The book was composed in Samvat 1263.
- No. 29. Śrāvakaṭīkā. By Vijayasinha. Samvat 1317 = A.D. 1261. See Bhandarkar's Report 1833-4, where it is

mentioned, from Ratnaśekhara, who wrote a commentary on the Śrāvaka-pratikramana-sūtra, that Vijayasinha wrote his chūri on that work in Samvat 1183.

No. 30. Niśīthabbāshya. By Jinadāsamahattara. Samvat 1320 = A.D. 1264. See Klatt, Indian Antiquary, XI., p. 253, and Kielhorn's Palm-Leaf MSS. Report, p. 22.

No. 31. Pākahikasūtravṛitti. By Yaśodevasūri. Samvat 1327 = A.D. 1271. This book was composed in Samvat 1180. See my Third Report, App. p. 128.

No. 32. Upadeśamālāṭīkā. By Siddharshi. Samvat 1331 = A.D. 1275.

No. 33. Chaturvinśatījinastotra. By Narachandra. Samvat 1334 = A.D. 1278.

No. 34. Kalpasūtra with Kālikāchāryakathā. Illustrated. Samvat 1336 = A.D. 1280.

No. 35. Uttarādhyayanaṭīkā. By Śāntyāchārya. Samvat 1343 = A.D. 1287.

No. 36. Kalpasūtra with Kālikāchāryakathā. Samvat 1344 = A.D. 1288.

No. 37. Daśavaikālikasūtra. Samvat 1352 = A.D. 1298.

No. 38. Kalpasūtra. Samvat 1354 = A.D. 1298.

No. 39. Hemakumāra (i. e., Hemachandra and Kumārapāla) charitra. By Somaprabhāchārya. Samvat 1368 = A.D. 1312.

No. 40. Śabdānuśāsanalaghuvṛitti. By Hemachandra. Samvat 370 = A.D. 1314.

No. 41. Kalpasūtra with Kālikāchāryakathā. Samvat 1377 = A.D. 1321.

No. 42. Śāntināthacharitra. By Ajitaprabha. Samvat 1384 = A.D. 1328. A teacher of this name was lecturing in Samvat 1292. See Index.

No. 43. Śabdānuśāsanalaghuvṛitti. By Hemachandra. Samvat 1403 = A.D. 1347.

No. 44. Upadeśamālāvṛitti. By Hemachandra (Maladhārin). Samvat 1425 = A.D. 1369.

No. 45. Āvaśyaka-vṛihadvṛitti. By Haribhadra. Samvat 1442 = A.D. 1384.

No. 46. *Sûtrakṛitāṅgaṭikā*. By Śilānkâchârya. Samvat 1455 = A.D. 1399.

No. 47. *Anuyogadvârachûrni*. By Mahâsena. Samvat 1456 = A.D. 1400.

No. 48. *Śrâvakâtichâra*. Samvat 1466 = A.D. 1410.

Of the palm-leaf manuscripts in the smaller Phophaliâ Pâdo bhandar, the following seven are dated.

No. 1. *Upamitibhavaṣaprapanchakathâ*. By Siddharshi. Samvat 1261 = A.D. 1205.

No. 2. *Jitakalpachûrni*. With the Commentary of Śrîchandra. Samvat 1284 = A.D. 1223.

No. 3. *Antarâṅgasandhî*. By Ratnaprabha. Samvat 1392 = A.D. 1336.

No. 4. *Śabdânusâsana*. By Hemachandra. Samvat 1297 = A.D. 1241.

No. 5. *Vitarâgastotra* and other prakaraṇas, including the *Vivekamanjari* of Āsaḍa. Samvat 1372 = A.D. 1316.

No. 6. *Kâvyânusâsanavṛitti* and *Chhandonusâsanavṛitti*. By Hemachandra. Samvat 1390 = A.D. 1334.

No. 7. *Pratyekabudhacharitra*. Samvat 1398 = A.D. 1342.

The library in the Sanghavînopâdo at Pâtan is known to be peculiarly rich in palm-leaf manuscripts. A list, with extracts, was prepared for Dr. Bühler by Narayana Shastri of Surat; but it has not been thought expedient to publish it in the absence of further examination *in situ* of the manuscripts themselves. I hope I may be able to present it, after such examination, in my next report. On the present occasion I was unable to obtain admission to this bhandar on account of the absence of the priest in whose charge it is. His people showed me, however, the books contained in a box that was lying in the outer court of the bhandar; and by good luck four of these were palm-leaf ones. Two are incomplete, and seem to be fragments of different books. A third is a copy of the

The *Raghuvilâsanâ-taka* of Râmachandra.

drama by Râmachandra, the famous one-eyed pupil of Hemachandra, which was first brought to notice by Dr. Bühler. (No. 760 in his collection of 1875-6.

Compare also his Hemachandra, p. 44). The copy in the Government collection is probably a copy of that in the Sanghavînopâdo bhandar at Pâtan; but I am able from inspection of the latter to correct the title, which Bühler's Shastri gave incorrectly as Raghuvilâpanâṭaka. In the prologue Râmachandra boasts, according to the manner of Indian dramatists, of being the author of four other works, a Dravyâlankâra, Râghavâbhyudaya, Yâdavâbhyudaya and a Nalavilâsa. That Râmachandra was one-eyed appears to be a historical fact. Two legends are current with regard to the circumstance. According to the one, Râmachandra was one day taken before the sage Jayasinha, who bade him "have a single eye" to the furthering of the Jain faith. On this Râmachandra lost one of his bodily eyes! According to the other legend, the loss was a punishment for criticism passed by Râmachandra, in spite of the warning of his teacher, on a poem of Śrîpâla's. There appears to me to be an interesting reference to his semi-blindness in the opening verse of the Raghuvilâsa. It will remind the English student of the line:

"So much the rather Thou Celestial Light"

by a greater poet. The verse runs—

Satâm yaḥ kevalam dṛishtiṃ hṛitâm atyugrakarmaṇâ  
Tîrtvâ mohâbhdhim anaishid Vîrâyasmai namo namaḥ.

"All glory to that Vîra who, when their sins had removed the eye of faith of the good, crossed the ocean of illusion and brought it back."

The fourth of these books is a copy of a Yogasâra by an author whose name is not given. The manuscript is dated. It was written by the scribe Vâmakîrti for Amalakîrti, the pupil of Jayakîrti, in Samvat 1192, A. D. 1136.



*EXTRACTS FROM MSS. PURCHASED  
FOR GOVERNMENT.*

No. 1.

अग्निब्राह्मणम् ।

आ०—ॐ अग्निर्ब्रह्मः प्रजापतिः सोमो य-णस्तष्टांगिरसः पूषा  
सरस्वतीर्ब्रामी इडा निधनानि पदनिधनानीकारनिधनानीत्याग्नेयानि ।

च०—य एवं वेद दुष्टता दुरुपयुक्ता न्यूनाधिका च सर्वस्मात्स्व-  
स्ति देवऋषिभ्यश्च ब्रह्म सत्यं च पातु मामिति ब्रह्म सत्यं च पातु  
मामिति ॥ ४ ॥ इत्यग्निब्राह्मणं समाप्तम् ॥

No. 2.

अनुवाकपरिशिष्टम् ।

आ०—अथानुवाकान्वक्ष्यामि ब्रह्मणा विहितान्पुरा ।

विप्राणां यज्ञकालेषु जपहोमार्चनादिषु ॥ १.

इषे त्वैका व्रसोः पवित्रं तिस्रोऽग्ने व्रतपते सप्त पवित्रे स्थो हे ।

च०—एकीकृत्य समाख्यातं तु त्र्यधिकं शतत्रयं तु त्र्यधिकमि-  
त्यनुवाकसंख्या समाप्ता ॥ इत्यनुवाकपरिशिष्टम् ॥

No. 4.

आज्यशस्त्रादिः ।

आ०—अथाज्यशस्त्रं अध्वर्युः पराङ्मुखो भवति तदा होता  
जपति ।

च०—शुभदमे सुवीर्यं वर्षिष्ठमनुपक्षिता ३ त्रि ।

आ०—अथ प्रउगशस्त्रं हिं ३ भूर्भुवःस्वरो ३ शौं ३ सार्वो ३  
वायुरमे गायज्ञपीः साकं ।

च०—धियो विश्वा विराजन्तो ३ त्रिः ।

आ०—अथ मैत्रावरुणशखं हिं रे भूर्भुवःस्वरो रे शौं रे सावो रेमानो मित्रावरुणा घृतैर्गव्यूतिमुक्षतं ।

च०—ते स्याम देव वरुण ते मित्र सूरिभिः सह इषं स्वध धीमहो रे त्रिः ।

आ०—अथ ब्राह्मणाच्छंसि शखं । हिं रे भूर्भुवःस्वरो रे शौं रे सावो रेमायाहि ।

च०—शिवः सखा श्रावज्ञोमण्यवमत् उरुधारे वदो हतो रे त्रिः ।

आ०—अथाच्छावाकशखं । हिं रे भूर्भुवःस्वरो रे शौं रे सावो रे मिद्रामी आगतं ।

च०—इंद्रामी शर्म यच्छतो रे शौं रे सावो रे गोमद्विरण्य-वहस्र यद्दामश्वा वदामहे इंद्रामी तद्वने महो रे त्रिः । इति प्रातःसवनम् ॥

आ०—अथ मध्यंदिनसवनं । हिं रे भूर्भुवःस्वरो रे मध्वर्यो शौं रे सावो रे मा त्वा रथं यथोतये छन्नाय वर्त्तयामसि...

अथ निष्क्रेवल्यशखं । हिं रे भूर्भुवःस्वरो रे मध्वर्यो शौं रे सावो रे मभित्वा शूनो नुग्मो बुग्धा इव धेनवः...

अथ मैत्रावरुणशखं । हिं भूर्भुवःस्वरो रे मध्वर्यो शौं रे सावो रे कयानश्चित्र आभुवदूती सदा वृधः सखा...

अथ ब्राह्मणाच्छंसि शखं । हिं भूर्भुवःस्वरो रे मध्वर्यो शौं रे सावो तं वोदस्ममृतीषहं वसोर्मन्दानमधसः...

अथाच्छावाकशखं । हिं भूर्भुवःस्वरो रे मध्वर्यो शौं रे सावो रे तरोभिर्वो विदद्वस्रमिद्रं सबाध ऊतये ...

च०—प्रतं वृत्राणि संजितं धनानो रे त्रिः । इति मध्यं-दिनसवनम् ॥

आ०—हिं ३ भूर्भुवःस्वरो ३ मध्वर्यो शो ३ सार्वो ३  
तस्सवितुर्वृणीमहे वयं देवस्य भोजनं

च०—अभिभ्रवो माहि न यज्जरित्रो ३ त्रि इति तृतीयसवनं  
समाप्तम् ॥

### वृषाकपिशखम् ।

आ०—अथ वृषाकपिशखं । हिं ३ भूर्भुवःस्वरो ३ मध्वर्यो  
शोशो ३ सार्वो ३ वयमुत्त्वामपूर्यस्यूरत्नकञ्चिद्भरं तो वस्यवः ॥

च०—बाहुभ्य आसंगमेभ्यः । एष मे देवेषु वसुत्रार्याय । सूक्ता  
ब्रूहि ॥ इति वृषाकपिशखं समाप्तम् ॥

No. 11.

### इष्टकापूरणस्य भाष्यम्—याज्ञिकदेवः ।

आ०—ॐ नम----- नमस्कृत्य----- दायकम् ।  
इष्टकापूरणस्याहं कुर्वे विवृतिमुज्ज्वलाम् ॥ १ ॥ अथातः छप - -  
----- कातीयसूत्रशेषं ऋजुपक्षस्यानुव्याख्यास्यामः । अत्रायशब्दो  
मंगलार्थः । आनन्तर्यार्थो वा...

इति पूरणभाष्ये याज्ञिकदेवकृतौ प्रथमा कण्डिका ॥

चयनमवचने यथायोगं योगशब्देन वर्षीयस्यो बाह्या इत्यादिवक्ष्य-  
माणयुक्तिरभिधीयते योगमनतिक्रम्य यथायोगम् ...

इति याज्ञिकदेवकृतौ पूरणभाष्ये द्वितीया कण्डिका ॥

लोकं पृणाः विविच्य कथ्यन्त इति शेषः—द्विसाहस्री प्रथमा...

॥ ३ ॥ इति याज्ञिकदेवकृतौ पूरणभाष्ये तृतीया कण्डिका ॥

द्वितीयायाः सक्तिषु जंघामात्री द्वितीयायां त्रितौ सर्वास्तु छस्र-  
क्तिदश...

- ॥ ४ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये चतुर्थी कण्डिका ॥  
 प्रथमया तृतीयोक्ता तृतीया चितिः प्रथमया चित्या उक्तः...
- ॥ ५ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये पञ्चमी कण्डिका ॥  
 द्वितीयावच्चतुर्थी चतुर्थी चितिर्द्वितीयावद्भवतीति शेषः ...
- ॥ ६ ॥ इति श्रीयाज्ञिकदेवकृते पूरण- - - - - (अस्मात् पत्र-  
 मेकं गतम् )
- ॥ ७ ॥ इति श्रीयाज्ञिकदेवकृते पूरणभाष्ये सप्तमी कण्डिका ॥  
 अथ धिष्णानां पूरणमुच्यते । सू० । धिष्ण्येषु न पादलोकाः ...
- ॥ ८ ॥ इति श्रीयाज्ञिकदेवकृतौ पूरणभाष्ये अष्टमी कण्डिका ॥  
 सू० अथातः सर्वासां पक्केष्टकानां समासेन संख्यां प्रमाणान्यनु-  
 व्याख्यास्यामः ।

च०—शास्त्रान्ते भंगलमाचरति ।

अयुतं च सहस्रं च शतं च सप्रतिस्तथा ।

संख्यैषा शांडिलस्याग्नेस्तस्मै च मुनये नमः ॥

इति श्रीसम्राट् स्थपत्यभिचिदेकोनत्रिंशत्कृतुत[कृ]न्महायाज्ञिकप्र-  
 जापतिसूनुना याज्ञिकदेवेन कृतं पूरणभाष्यं समाप्तम् ॥ संवत् १५६७  
 अषाढादि भावणकृष्णद्वितीयायां तिथौ मृगशशिलांछनवासरे धनि-  
 ष्ठानक्षत्रे अद्येह श्रीमदिलमहादुर्गाभ्यन्तरनागरज्ञातीयामिचिस्सम्राट्  
 स्थपतिमहायाज्ञिकश्रीगोपालसुतदेवीदासेन आत्मनां अध्यापनाय अ-  
 न्येषामीक्षणाय च पूरणभाष्यं स्वयमेव लिखितम् । महाराजाधिरा-  
 जश्रीभीमेन्द्रस्य साम्राज्ये । लेखकपाठकयोः स्वस्त्यस्तु ॥

No. 58.

भैगोयानामृक्षु दैवतम् ।

आ०—३ नमः सामवेदाय ॥ ३ अथार्धमार्चिकस्याग्नेभिरेहि  
 2 \*

त्वामग्ने भरद्वाजो बार्हस्पत्योभिर्मेधातिथिः काण्वः प्रेष्ठमुशकाव्य-  
स्त्वन्नः छदीतिर्बाह्निरसः सौहोत्रः पुरुमीढो वा तेवदयः कण्वोमे  
द्वमित्रो वाध्यश्चो वध्यश्चो वानूपः ॥ १ ॥...

प्रथमः प्रपाठकः ।

पुरुदीर्घतमा औतथ्यः प्रहोत्रेभ्येयजिष्ठो विश्वामित्रो गायिनेभ्ये  
राहूगणो गोतमो जज्ञानखित आत्य उत इरिंबिठिः काण्व इडिध्व-  
नस्तस्य भ्रुष्टीव्यश्मनावैयश्चोपभरद्वाजौ बार्हस्पत्यः ॥ १ ॥ ...

द्वितीयः प्रपाठकः ।

उच्चा प्रगाथः काण्वो गिर्वणो विश्वामित्रो गायिनः ...

तृतीयः प्रपाठकः ।

इमे वशिष्ठो मैत्रावरुण इमे शौनको गृत्समद ...

चतुर्थः प्रपाठकः ।

गृणे प्रगाथः काण्वो यस्य भरद्वाजो बार्हस्पत्य ऐंन्नृमेध ...

पञ्चमः प्रपाठकः ।

उपसद्मे भमहीयुरांगिरसः पुनानो बृहन्मतिरांगिरस आविशन्न-  
सितः । ...

षष्ठः प्रपाठकः ॥ इति छंदस्यार्षम्—

इंद्रशंयुर्बार्हस्पत्य इंद्रो वशिष्ठो मैत्रावरुणो यस्येदमुच्छुशेप ...

आरण्यकमार्षं समाप्तम् ।

अथोत्तरमुपासितः काश्यपो देवलो वादविकश्यपो मारीचः ...

इति नैगेयानामृक्षुमार्षं समाप्तम् ।

इति प्रथमः प्रपाठकः ।

ॐ नमः ॥ वेदविद्भ्यो नमस्कृत्य नैगेभ्यस्तु विशेषतः ॥

तृचर्चार्चपादानां तेषां वक्ष्यामि दैवतम् ॥ ...

च०—तृतीये देवाश्चतुर्थे एकादशे चाभिः सप्तमे भद्रं द्वे वैश्व-  
देव्यौ ॥ २२ ॥ नैगेयानामृक्षु दैवतं समाप्तम् । द्वितीयः प्रपाठकः ।  
ग्रन्थसंख्या ३५६ संवत् १७२० वर्षे द्वितीयचैत्रवदी १ शनौ  
सूरजीसुतमाधवजी लिखितम् ॥

No. 60.

पाशुकानि चातुर्मास्यानि ।

आ०—ॐ नमः शिवाय ॥ अथ चातुर्मास्यानि द्वात्रिं लिख्यते ।  
वैश्वानरपर्जन्येष्टिः । सप्तदश सामिधेन्यः ।

च०—पत्नीसंजायादि पूर्ववत् । हृदयभूलोपस्थानांतं कर्म ॥ इति  
पाशुकानि चातुर्मास्यानि समाप्तानि । संवत् १७३९ वर्षे फाल्गुन-  
शुदि १ शनौ लिखितं । दी । अनन्तेन ।

No. 99.

शुल्वसूत्रवृत्तिः—रामचन्द्रः ।

आ०—रामो निमिषवास्तव्यः सोमपीथी गुरून् हरिम् ।  
प्रणम्य वृत्तिमाधत्ते शुल्वसूत्रेष्वविस्तराम् ॥ १ ॥  
उद्धृत्य सारभूतार्थं स्वकृताच्छुल्ववार्त्तिकात् ।  
सूत्रार्थविवृतिद्वारा बालेभ्यः प्रददे स्फुटम् ॥ २ ॥  
रज्जुसूत्रं वक्ष्यामः ॥

च०—शुल्वे क्रतुकृतां नेत्रे मखदशप्रकाशके ।  
अबोधव्याधिकलिते वृत्तिर्भेषजमस्त्विदम् ॥ १ ॥  
उच्छेत्तुं जनमोहपानवि[नि]रतं त्रातुं महीदेवता  
देवैर्द्वाभ्रमनामराम उदभूतस्यानुकंपापदम् ।  
सम्प्राडन्वयगोपयाज्ञिकसुतर्भनैयजः कृष्ण इ-  
त्यास्ते तस्य कृते कृतेति विवृतिः शुल्वस्य रामः स्फुटम् ॥ २ ॥

इति निमिषीयसोमसुब्रामचंद्राचार्यकृतायां भुल्लक्षत्रवृत्तौ षष्ठी  
कंडिका समाप्ता ॥ संवत् १६३४ वर्षे त्रैलोक्यभौमे भयेह रेवाती-  
रवास्तव्यनागरज्ञातीययाज्ञिकश्रीविश्वक - - - - -

No. 105.

सामप्रकाशनम्—प्रीतिकरः ।

आ०—यो गजवदनचरणकमलं नत्वा सामप्रकाशनं पंथम् ।  
विरचयति सामसमूहात्प्रीतिकरस्सारमुद्धृत्य ॥ १ ॥  
च०—।७।मिश्रितमिदमिति सुखदं कौतुकसहितं च दुर्घटं भोक्तैः ।  
प्रीतिकरेण यथाक्रममुदितं गानस्य सर्वस्वम् ॥  
समाप्तमिदमिति सामप्रकाशनाख्यपंथम् ॥  
श्वरामशरसंख्यापु[स्त]कं ग्रंथः प्रीतिकरेरितः ।  
सामप्रकाशनाख्योयं सम्यक्संपूर्णसामगान्  
[ संपूर्णतामगात् ] ॥

No. 106.

सामब्राह्मणम् ।

आ०—प्रजापतिर्वा इदमेक आसीन्नाहरासीन्न रात्रि-  
च०—मूर्धा यत्सर्वामृद्धिमृधुवंति य एतदुपनयंति ॥ १८ ॥  
इति पंचमः प्रपाठकः समाप्तः ॥ संवत् १४६० वर्षे

No. 117.

सामरथन्तराणि चत्वारि ।

आ०—॥ <sup>२५</sup> उँ नमः सामवेदाय । रथंतराणि चत्वारि ॥ आ भि  
र र र ४ १ २ र र र र  
त्वा भूर नो नु मो वा । आ दुग्धा इष धेनव ई शा नमस्य  
१ १ र २ १ ४ १  
जगतः स्र वा २३ ईशाम् । आ इशा नमा २३ ईद्रा ३ । स्र

<sup>४ २ २ ५</sup> <sup>२ १</sup> <sup>२</sup>  
 स्थू २३४ वा नु वा ६ । हा उ वा । ई शो वा । नार्मिद्र छ-  
<sup>२ २ २</sup> <sup>१</sup> <sup>१ २</sup>  
 स्थुषो न त्वा वाऽ अन्यो दिवि यः । न पा २३ र्थिवाः । न जा  
<sup>२ २ १</sup> <sup>४</sup> <sup>१</sup> <sup>२ २ ५</sup> <sup>५</sup>  
 तो ना २३ जा रे । ना ईष्या २३४ ता । उ वा ६ । हा उवा ।  
<sup>२ १</sup> <sup>२ २ २ २</sup> <sup>१</sup> <sup>२</sup>  
 न जो वा । तोन जनिष्यते अश्रायतो मघवन्नो । इ वा २३ जिनाः ।  
<sup>१ १ १</sup> <sup>४</sup> <sup>१</sup> <sup>२ २ ५</sup> <sup>५</sup>  
 गद्यं तस्त्वा २३ हा रे । वा मा २३४ हा उ वा ६ । हा  
 उवा ॥ दु ॥ १ ॥

<sup>२</sup> <sup>१ २</sup> <sup>४ ५</sup> <sup>२</sup>  
 च०—३ पा यि । अ मू ३ । चाथाः । पवमान महा २३  
<sup>१</sup> <sup>१ २</sup> <sup>१ १ १ १ १ १ १</sup>  
 होइ । त्वा ना ३१३ वा २३ इ ट् इ डा २३४ ५७ इति षष्ठः  
 प्रपाठकः । संवत् १७०२ वर्षे पोषसुद ८ भोमे त्रवाडी कीकासुत  
 जीवा तथा गणेश तथा गोपालजी तथा नारायणजी हरजी मुकु-  
 दजी । त्र० गोपालजीयेन लिखितम् ॥

No. 120.

सोमोत्पत्तिः ।

आ०—अभिहोत्रं हुतासीनं गार्थं वृद्धि[द्धं] महामुनिम् ।

विनये[विनयेनो]पसंक्रम्य भागुरिः परिपृच्छति ॥ १ ॥

च०—इति सोमोत्पत्तिः । संवत् १७४४ वर्षे शाके १६०९  
 प्रवर्त्तमाने उत्तरायणगे मासोत्तम अषाढमासे कृष्णपक्षे पञ्चमी श-  
 निवासरे अध्याह्न शिवरामेण लिखितं त्रवाडि जागेश्वरपठनार्थम् ।

No. 203.

दत्तकसिद्धान्तमञ्जरी—बालकृष्णः ।

आ०—प्रणम्य पर(मात्मानमद्वै)तानंदविग्रहम् ।

क्रियते युक्तिमुक्ताभिर्दत्तसिद्धान्तमंजरी ॥ १ ॥



मान्यान्प्रणम्य विहितौजलिरेष भूयो  
भूयो विधाय विनयं विनिवेदयामि ।  
दूष्यं वचो मम परं निपुणं विभाव्य  
भावावबोधविहितो न दुनोति दोषः ॥ २ ॥

ष०—इति शौनकरीत्या पुत्रप्रतिग्रहविधिः ॥  
सतां संतोषसिद्धयर्थं दत्तसिद्धांतमंजरी ॥  
अकारि बालकृष्णेन तेन तेषां मुदेऽस्तु सा ॥ ॥

इति श्रीमत्परमहंसपरिभ्राजकाचार्यसर्वतंत्रस्वतंत्रश्रीमद्वैतानंदम-  
गवत्पादारविंदभृंगायमानांतःकरणेन श्रीमत्पल्हनीटकरकुलोत्तंसश्री-  
मद्देवभट्टदीक्षितपंडितात्मजेन बालकृष्णशर्मणा विरचिता दत्तसिद्धांत-  
मंजरी समाप्ता ।

No. 246.

[ प्रवरमंजरीसारोद्धारः—शंकरद्वैतज्ञः ।

आ०—विघ्नौघध्वांतविध्वंसमार्तंडं सिंदुराननम् ।  
ब्रह्मादिविबुधैः सेव्यपादपद्मं भजाम्यहम् ॥ १ ॥  
रणत्र[ च्छू ]पुरसंस्कारैः कण्ठीणादिवादनैः ।  
जातहर्षा प्रफुल्लास्यां भारतीं भावयाम्यहम् ॥ २ ॥  
बौधायनादिसूत्राणां व्याख्याकृद्भिः पुरातनैः ।  
प्रपंचितं विस्तरेण तत्संक्षिप्य मयोच्यते ॥ ३ ॥  
विवाहसिद्धयै किल वैदिकानामुर्वीक्षतानामबहुभुतानाम् ।  
संदोहगोत्रप्रवरानुपूर्व्या विरच्यते शंकरतांत्रिकेण ॥ ४ ॥

ष०—इत्थं सगोत्रप्रवरः संदोहः परिगुंफितः ।

आदरेण बुधैर्भाव्यः क्षम्यतां मम साहसम् ॥

इति श्रीमच्छिवात्मजशंकरद्वैतज्ञविरचिते प्रवरमंजरीसारोद्दारे  
गोत्रप्रवरनिर्णयः समाप्तः ॥ ॥

No. 281.

रुद्रकल्पद्रुमः—अनन्तदेवः ।

आ०—सिद्धिवृद्धिप्रदातारं विघ्नव्यूहविदारणम् ।  
 महागणपतिं वंदे लक्ष्मीविष्णवादिभिर्वृतम् ॥ १ ॥  
 सच्चिदानंदरूपाय शिवादेवार्धधारिणे ।  
 नम उँकारवाच्याय शिवायाभीष्टदायिने ॥ २ ॥  
 श्रीनृसिंहं रमानाथं सच्चिदानंदविग्रहम् ।  
 विधीन्द्रोपासितं वंदे भक्तकल्पमहीरुहम् ॥ ३ ॥  
 कात्यायनान्गुरून्त्रत्वा श्रीमदुद्धवस्तुना ।  
 तन्यतेऽनंतदेवेन रुद्रार्चापद्धतिर्मया ॥ ४ ॥  
 पद्धत्यो विविधा अन्या स्फुटाः संतीह यद्यपि ।  
 ताभ्यस्तस्या विशेषो यः पंडितैः सोऽवधार्यताम् ॥ ५ ॥

अथ काण्वमाध्यंदिन्यादिवाजसनेयीशाखानुसारेण रुद्राभिषेक-  
प्रयोग उच्यते ॥.....

पत्रे ४६ इति श्रीमद्वि्वेदी उद्धवस्तुना द्विवेदीदेवानुजेन द्विवेदी  
 श्रीमदनंतदेवेन विरचिते श्रीरुद्रकल्पद्रुमे रूपकाख्याणरुद्राभिषेक-  
 पद्धतिः समाप्तिमगमत् ॥ अथ द्वितीयो रुद्र उच्यते ॥

च०—धीमतानंतदेवेन श्रीमदुद्धवस्तुना ।  
 त्रैवेशमोढसंज्ञेन काशीपुरनिवासिना ॥ १ ॥  
 भुतिस्मृतिभ्य उद्धृत्य रुद्रकल्पद्रुमोर्षितः ।  
 मदीयनाथयोर्विष्णुवंशयोः शिवपादयोः ॥ २ ॥  
 मुहुर्मुहुः प्रार्थयेहं सज्जनान् भुद्धमानसान् ।  
 मयोक्तमिह संशोध्यं विचार्य सदसद्य यत् ॥ ३ ॥

यथ भ्रमः समुत्पन्नो मंथस्यास्य विलेखने ।  
 सर्वात्मा तेन विश्वेशः प्रीयतां परमः शिवः ॥ ४ ॥  
 इति श्रीमद्विवेदी उद्धवसूनुना द्विवेदीभ्रीदेवानुजेन द्विवेदी अनन्त-  
 देवेन -----

No. 285.

लघुकारिका--कर्काचार्यः ।

आ०—श्रीदेवदत्तोष्ठाविनायकः पुरा  
 माध्यंदिनीयोप्यथ गौडवासी ।  
 श्रीविष्णुशर्मा इति तस्य नंदनः  
 स कारिकाकारवया बभूव ॥ १ ॥  
 च०—चतुर्विंशतितंतूनां वशिष्ठो वाक्यमन्नवीत् ।  
 अधिकारी सपत्नीको दंपत्योरुपविष्टयोः ।  
 जलेशाभिमुखी दद्यात्प्राङ्मुखा यः [ऽपः] प्रयोगतः ॥ २७१ ॥  
 इति श्रीकर्काचार्यविरचिते लघुकारिकायां यजुर्वेदब्रह्मसूत्रे ---  
 प्रकाशः ॥

No. 296.

विष्णुभक्तिचन्द्रोदयः—नृसिंहारण्यमुनिः ।

आ०—वंदेहं श्रीनृसिंहेशं पुण्यारण्यं प्रभूपमम् ।  
 च०—श्रीमन्नृसिंहमुनिना ख्यातो धर्मप्रकाशकः ।  
 विचार्य धर्मशास्त्राणि चक्रे मंथं महामुनिः ॥  
 बुद्धिप्रेरककृष्णस्य पादपद्मं प्रसीदतु ।  
 ध्यानासमर्थजीवानामस्माकं सर्वदा स्वतः ॥  
 इति श्रीश्रीमन्नृसिंहारण्यमुनिविरचिते श्रीविष्णुभक्तिचन्द्रोदये  
 एतादृश्यादिमाहात्म्यं निर्णयबोडशकलाप्रकरणम् ॥

No. 386.

## भागवतामृतम् ।

आ० श्रीगोपकुमार उवाच ॥

ब्रह्मलोकादिमां पृथ्वीभागच्छन् वृष्टवानहम् ।

पूर्वं यत्र यदासीत्तद्गंधोऽप्यस्ति न कुत्रचित् ॥

च०—अथ श्रीरामेण प्रवरकरुणाकोमलहृदय

जगच्चित्तज्ञेन प्रणयमृदुनाश्रास्य वचसा ।

ब्रज द्वारावत्यां सुखमिति समादिश्य गमितः

समं तां भङ्गुकावलिपरिवृढेनाहमचिरात् ॥

इति श्रीभागवतामृतनाम्नीतिहासे गोलोकमाहात्म्यखंडे वैकुण्ठनामा  
चतुर्थोऽध्यायः ॥

No. 402.

## हरिलीला—बोपदेवः ।

आ०—नमः कृष्णाय नित्यैकसच्चिदानंदमूर्त्तये ।

जगत्सर्गविसर्गादिसाक्षिणेऽर्चित्यशक्तये ॥ १ ॥

श्रीमद्भागवतः स्कंधाध्यायार्थादि निरूप्यते ।

विदुषा बोपदेवेन मंत्रिहेमात्रितुष्टये ॥ २ ॥

आनंदस्य हरेर्लीलां वक्ता भागवतागमः ।

स्कंधैर्द्वादशभिः शाखाः प्रतन्वन् द्विजसेवितः ॥ ३ ॥

ज्ञा च द्वितीये दशमे दशधाऽर्द्दश तद्यथा ।

अत्र सर्गो विसर्गश्च स्थानं षोडशमूतयः ॥ ४ ॥

मन्वंतरेशानुकथा निरीधो मुक्तिराश्रयः ।

सर्गादयस्तृतीयादिस्कंधेषुक्ता दश क्रमात् ॥ ५ ॥

श्रीतुर्वक्तुश्च लक्ष्माणे द्वितीये भवणे विधिः ।

इतीदं द्वादशस्कंधं पुराणं दशलक्षणम् ॥ ६ ॥

च०—इति भागवते लीलानुक्रमणी रमणी कृता ।

विदुषा बोपदेवेन विद्वत्केशवसूनुना ॥ १७५ ॥

हरिलीलाविवेकोऽयं हरिभक्तैर्विलोक्यताम् ।

भस्याबिलोकनादेव हरौ भक्तिर्धिवर्धते ॥ १७६ ॥

अतश्चे तस्त्वधीर्येषां तस्त्रे चातस्त्वधीर्नृणाम् ।

न तानानन्दयन्त्वेता बोपदेवस्य सूक्तयः ॥ १७७ ॥

यस्य व्याकरणे वरेण्यघटनाः स्फीताः प्रबंधा दश

प्रख्याता नव त्रैद्यकेऽपि तिथिनिर्धारार्थमेकोद्भुतः ।

साहित्ये त्रय एव भागवततत्त्वोक्तौ त्रयः सस्यभु-

व्यन्तर्वाणिशिरोमणेरिह गुणाः के के न लोकोत्तराः ॥ १७८

इति श्रीबोपदेवपण्डितविरचिता हरिलीला समाप्ता ।

No, 448.

न्यायसारः—माधवदेवः।

आ०—नत्वा विश्वेश्वरं देवं गुरुं श्रीलक्ष्मणाभिधम् ।

ब्रव्यादीनां पदार्थानां विवेकः क्रियतेऽधुना ॥ १ ॥

च०—इति धारासूरनिवासिलक्ष्मणदेवात्मजमाधवदेवविरचितो  
न्यायसारः समाप्तो ज्यम् ॥

श्रीमन्माधवदेव इत्यभिहितो ब्रह्मांडभांडोदरे

सूरिः सूर्यनिभः शरत्कुमुदिनीबंधुप्रभाधीरभूत् ।

तत्रब्राविडधीकृताखिलजगच्छ्रीमाधवः सूरिराट्

तत्रार्थं निखिलं विचार्य विदधौ श्रीन्यायसारं सुधीः ॥१॥

गोदातीरविभूषणं पृथुयज्ञाः श्रीलक्ष्मणाख्यः सूरौ

धारासूरपुरे स्थितोऽखिलजगद्भ्योर्जुनानुग्रही ।

तत्त्वदुखिपुरारिराजनगरे श्रीन्यायसाराभिधं

प्रथं माधवदेवपण्डित इमं ज्ञात्वाकरोदाकरम् ॥ २ ॥

No. 481.

उक्तिरत्नाकरः—साधुसुन्दरः ।

आ०—स्मृत्वा श्रीभारतीं देवीं गुरुपादांश्च भक्तितः ।

उक्तीनां संग्रहं वक्ष्ये स्वान्ययोर्हितहेतवे ॥ १ ॥

च०—खरतरेभूषाद्य[तरमतपायो]राशिवृद्धौ मृगांका

यन्नपतिसभायां ख्यापितार्हन्मताज्ञाः ।

प्रहतकुमतदर्पाः पाठकाः साधुकीर्त्ति-

प्रवरसदाभिधानापिवासिंहा [नाःसिंहतुल्या] जयंतु ॥

तेषां शास्त्रसहस्रसारविदुषां शिष्येण शिक्षाभृता

भक्तिस्थेन हि साधुसुन्दर इति प्रख्यातनाम्ना मया ।

मंथोयं विहितः कवीश्वरवचोबुद्धचोक्तिरत्नाकरः

स्वान्यानां हितहेतवे बुधजनैर्मान्यश्चिरे नंदतु ॥

इति श्रीउक्तिरत्नाकरः संपूर्णः ॥

No. 485.

कातन्त्रदौर्गसिंहीवृत्तिष्टीकासमेता ।

मू० आ०—राज्याभिषेके कनकाचलस्यः

सर्वीगदिव्याभरणाभिरामः ।

त्रियेऽस्तु वो मेरुशिरोवतंस-

कल्पद्रुकल्पः प्रथमो जिनेन्द्रः ॥ १ ॥

देवदेवं प्रणम्यादौ सर्वज्ञं सर्वदर्शिनम् ।

कातंत्रस्य प्रवक्ष्यामि व्याख्यानं शार्वर्वात्मिकम् ॥ २ ॥

सिद्धो वर्णसमाम्नायः । सिद्धः खलु वर्णनां समाम्नायो वेदितव्यः । न  
पुनरन्यथोपदेष्टव्य इत्यर्थः । सिद्धशब्दोत्र नित्यार्थो निष्पन्नार्थः प्रसिद्धा-  
र्थो वा । यथा सिद्धमाकाशं सिद्धमन्नं कांपील्ये सिद्धो देवदत्त इति ॥

टी० आ०—उँकारं बिंदुसंयुक्तं यं ध्यायंतीह योगिनः ।

कामदं मोक्षदं तस्मै उँकाराय नमो नमः ॥ १ ॥

अविरलशब्दमयौघा प्रक्षालितसकलभूतलकलंका ।

मुनिभिरुपासिततीर्था सरस्वती हरतु दुरितं नः ॥ २ ॥

पट्टकं निश्चलं कृत्वा यथा मेरुं स्रनिश्चलम् ।

स्वोपाध्यायं नमस्कृत्य ततो व्याख्यानमारभेत् ॥ ३ ॥

देवदेवं प्र० ४

प्रणम्य योगिभिर्वीथं जिनं सज्ज्ञानभास्करम् ।

शब्दशास्त्रप्रणेतारं वक्ष्ये मुग्धप्रबोधकम् ॥ १ ॥

दिवूच् क्रीडाजयेच्छापणिश्रुतिस्तुतिकांतिगतिषु । दिव् दीव्यंति  
क्रीडंति स्वर्गेऽप्सरोभिः सह विलसंतीति देवाः ।

मू० च०—दौवारिकः द्वौवा[द्वा]रपालिकः सौवरः [श्वः] एवम-  
न्येप्यनुसर्त्तव्याः । इति दौर्गसिद्धां वृत्तौ तद्धितप्रकरणं समाप्तम् ॥

टी० च०—द्वारे नियुक्तो दौवारिकः तेन दी० कण्प्र० पश्चात्  
अनति० द्वारादीनां चा(वा)पदाद्योरपि वृद्धिः । इति दौर्गसिद्धां वृत्तौ  
तद्धितप्रकरणं दुंडकम् ॥ ॥

No. 486.

कातन्त्रशिक्षासंदोहः—वा—कलापव्याकरणसूत्राणि ।

आ०—उक्तानुक्तदुरुक्तानां चिंता यत्र प्रवर्त्तते ।

तच्छास्त्रं वार्तिकं प्राह्ववार्तिकज्ञा विपश्चितः ॥ १ ॥

च०—कृताकृतप्रसंगि यल्लक्षणं तच्चित्यं लक्षणसन्निपाते तदनुपरो-  
ध्य कार्यमिति । कातन्त्रे परिभाषासूत्रसंदोहः समाप्तः ॥

उँ नमः पार्श्वनाथ ॥ अष्टौ स्थानानि वर्णानां...

हकारं पंचमैर्युक्तमंतस्थाभिश्च ' [मंतःस्यैश्चाभि]संयुतम् ।

उरस्थं तं विजानीयात्कंठघमाह्वरसंयुतम् ॥ १ ॥

इति कातंत्रे शिक्षासंदोहः समाप्तः ॥ इति कलापव्याकरणसू-  
त्राणि संपूर्ण[र्णानि] ॥

No. 487.

कातन्त्रोत्तरं सिद्धानन्दापरनामकम्—विजयानन्दः ।

आ०—नाम्नां । वस्तुवाचीनीति । ननु किं भावरूपमयाभावरूपं  
यदि बोभयरूपमाहोस्विद्भावाभावविनिर्मुक्तं वस्त्विति ।

च०—अयः शिरसां वेदतिस्यं । अयः स्यन्दं तिरस्यन्दि नम-  
स्करोति पुंस्करोति च वृद्धयते । बोषवति तु नेदं लक्षणम् । अथो  
भोजनमित्यादि ॥

इति विजयानन्दविरचिते कातन्त्रोत्तरे सिद्धानन्दापरनाम्नि  
समासप्रकरणं समाप्तम् ॥

No. 495.

दशब्रलकारिका ।

आ०—ये धातवः संति गणांतरेषु वर्णार्थनिर्देशपरदैरभिन्नाः ।

विभिन्नशब्दप्रतिपादनार्थं रूपाणि तेषां समुदाहरिष्ये ॥ १ ॥

च०—यः शक् शक्तौ कथितो दिवादौ

स तु प्रसिद्धः स्वरितानुबन्धः ।

रूपद्वयं शक्यति शक्यते च

शक्नोति नङ् यस्य तु शक्नुते च ॥ ३६ ॥

हात्रिंशत्ता श्लोकनिबन्धनेन

धातूनसौ स्वीकृतवान्महाधीः ।

स व्यापकोयं सुतरां प्रसिद्धो

बलौतरो विंशतितुल्यभागः ॥ ३७ ॥



दृष्टिस्ते विषमा तनौ विरचिता भूतिर्मुखे पंचता  
पाणौ ब्रह्मशिरो गले च गरलं दोषाकरो मस्तके ।  
एतेनैव परिच्छदैः पशुपते के त्वां नमस्कुर्वते  
यद्येषा स्रुवृंदवंदितपदा मौलौ न भागीरथी ॥ ३८ ॥  
इति दशबलकारिका समाप्ता ॥ संवत् १७८३.

No. 500.

न्यायार्थमञ्जूषा—हेमहंसगणिः ।

आ०—उरूपाय नमः श्रीमद्द्वैमव्याकरणाय च ।

श्रीसोमसुंदरगुरुत्तंसाय च नमो नमः ॥ १ ॥

अथ ये तु शास्त्रे सूचिता लोकप्रसिद्धाश्च न्यायास्तदर्थं यत्नः  
क्रियते ।

स्वरूपं शब्दस्याऽशब्दसंज्ञा ॥ १ ॥

सुसर्वार्थदिक्शब्देभ्यो जनपदस्य ॥ २ ॥

च०—श्रीसूरीश्वरसोमसुंदरगुरोर्निशेषशिष्टामणी-

र्गच्छेद्रः प्रभुरत्नशेखरगुरुर्देदीप्यते सांप्रतम् ।

तच्छिष्याभ्रमहेमहंसगणिना न्यायार्थमञ्जूषिका-

वक्षस्कार इहांतिर्मोऽबुधिमितः सऽयायरत्नैर्भृतः ॥ ४ ॥ ...

श्रीमच्छांद्रकुले पुराजनि जगच्चन्द्रो गुरुर्यस्तपा-

चार्यख्यातिमवाप तीव्रतपसा तस्यान्वये जायते ।

प्रौढश्रीवरदेवसुंदरगुरुस्तत्पट्टपूर्वागिरेः

शृंगे श्रीप्रभुसोमसुंदरगुरुर्भानुर्नवीनोभवत् ॥ ७ ॥

यतः ।

भानोर्भानुशतानि षोडश लसंत्येकत्र मास्याश्विने

यच्छिष्यास्तु ततोऽधिका अपि महीमुद्योतयन्ते सदा ।

तस्याहं चरणानुपासिषि सदा श्रीमत्तपागच्छप-  
क्षोणीविभ्रुतसोमसुंदरगुरोश्चारित्रिचूडामणे(ः) ॥ ८ ॥

अपि च ।

मारिरेन निवारिता सुरकृता संसूय शान्तिस्त्वं  
स श्रीमान्मुनिसुंदराभिधगुरुर्दक्षागुरुर्मेऽभवत् ।  
यस्य इयामसरस्वतीति बिरुदं विख्यातमुर्वीतले  
गुर्वी श्रीजयचंद्रसूरिगुरुरप्याधात्पसक्ति स मे ॥ ९ ॥  
सांप्रतं तु जयंति श्रीरत्नशेखरसूरयः ।  
नानाग्रंथकृतस्तेपि पूर्वाचार्यानुकारिणः ॥ १० ॥  
एतानाचार्यहर्यक्षान्प्रत्यक्षानिब गौतमान् ।  
वीतमायं स्तुवे स्फीतश्रीतपागच्छनायकान् ॥ ११ ॥

किंच ।

हैमव्याकरणं महार्णवमित्र व्यालोद्य मंजूषिका-  
संपूर्तिप्रमितान्यऽमून्यधिनवं सङ्गयायरत्नानि यत् ।  
तत्सर्वं यद्व्याप्रबोधकणिकासिद्धौषधीजुभितं  
विद्यासिद्धिमिमं हृदि प्रणिदधे चारित्ररत्नं गुरुम् ॥ १२ ॥  
चिन्मयानां मयामीषामृषीणां सुप्रसादतः ।  
हेमहंसाभिधानेन वाचनाचार्यतायुजा ॥ १३ ॥  
श्रीमद्विक्रमवत्सरे तिथितिथौ १९१९ शुक्रद्वितीयातिथौ  
पूर्वाह्णे मृगलांछने मृगशिरःशृंगारशृंगारिणि ।  
शुक्रस्थाहनि शुक्रमासि नगरे श्रीसागरेऽहम्मदा-  
वादे निर्मितपूर्तिरेष जयताद्वयः सुधीवल्लभः ॥ १४ ॥

इति श्रीतपागच्छपुरंदरश्रीसोमसुंदरसूरिस्वदीक्षागुरुश्रीमुनिसुंदर-  
सूरिश्रीजयचंद्रसूरिप्रमुखश्रीगुरुसांप्रतविजयमानश्रीगच्छनायकपरमगु-

रुश्रीरत्नशेखरसूरिचरणकमलसेविना महोपाध्यायश्रीचारित्ररत्नग-  
णिप्रसादप्राप्तविद्यालयेन वाचकश्रीहेमहंसगणिना स्वपरोपकाराय  
संवत् १५१५ वर्षे ज्येष्ठसुदि द्वितीयायां त्रिभितेयं न्यायार्थमंजूषा-  
नाम्नी न्यायबृहहृत्तिधिरं नंदतात् ॥

प्रत्यक्षरं गणनया ग्रंथेऽस्मिन्मानमागतम् ।

सहस्रत्रितयी पंचाशीतिः श्लोकाश्च साधिकाः ॥ १५ ॥

ग्रंथायं श्लोकाः ३०८५ अक्षर २१ ॥ श्रीन्यायार्थमंजूषानाम्नी  
न्यायबृहहृत्तिः संपूर्णा । सूत्रसहितवृत्तिग्रंथायं श्लोका ३१५४ ॥

No. 502.

परिभाषाभास्करः—अभिहोत्री हरिभास्करः ।

भा०—आखण्डलादिसुरमण्डलमण्डनं त-

मुण्डकोकविरहानलदण्डचण्डम् ।

ईडे ऽहमत्र बह्वशोधितपद्मकाण्डं

मार्त्तण्डमंधतमसं प्रति कालदण्डम् ॥ १ ॥

श्रीगुरुन् पितरौ नस्वाऽभिहोत्री भास्कराभिधः ।

भास्करं परिभाषाणां तनुते बालबुद्धये ॥ २ ॥

युक्तायुक्ताभिज्ञं वन्धं भूयो २ विद्वहृन्दम् ।

नामं नामं याचे मंदो मांघं चेदं शोध्यं सम्यक् ॥ ३ ॥

मऽक्षी मऽक्षीकया तुल्या खरैरिव खलैर्यदि ।

नावृतेयं कृतिस्तस्मादस्माकं हानिरस्ति का ॥ ४ ॥

च०—अव्यभिचारि सत्त्वम् । अत्रोत्पत्तिमत्स्वपि पदार्थेषु स-  
च्छब्दः संबन्धं न व्यभिचरतीति तत उत्पन्नो भावप्रत्ययः ॥ क्रिया-  
संबन्धेनाहापितु सामान्यम् । इदं च भर्तृदरेर्वचनम् । यत्तु मथुरा-  
नाथभट्टाचार्या वदन्ति पाणिनिवचनमिदमिति तदतिरभसादिति ध्येयम् ।

केचित्तु व्याख्यानतो विशेषप्रतिपत्तिरित्यादि सर्वा परिभाषा व्या-  
डिमुनेना रचिता इत्याहुः ॥

परिभाषाकमलिनीर्युक्तिरुग्भिर्विकाशयन् ।

भास्करः पंडितालीनां स्वांतमानंदयत्वयम् ॥

इति श्रीमदभिहोत्रिवंशावतंसहरिभट्टात्मजापाजिभट्टद्वयतपरामि-  
भानहरिभास्करकृतः परिभाषाभास्करः समाप्तिमगात् ॥ १ ॥

No. 530.

लघुसारस्वतम्—कल्याणसरस्वती ।

आ०—मातरपितरौ श्रीशौ नत्वा केन त्रिदं गुरुम् ।

लघुसारस्वतं कुर्वे श्रीकल्याणसरस्वती ॥ १ ॥

च०—आदेशाच्छ्रीसरस्वत्या गुरुपादानुवंदनात् ।

बालानां शीघ्रबोधाय कृतं सारस्वतं लघु ॥ १ ॥

इति श्रीलघुसारस्वतं संपूर्णम् ॥

No. 540.

सारस्वतटिप्पणम्—क्षेमेन्द्रसूरिः ।

आ०—उं नमः सरस्वत्यै ॥

तदर्थतत्त्वाभिनिविष्टबुद्धि-

गर्वप्रतिक्षेपकयुक्तिलेशैः ।

अल्पैः पदैर्व्याकरवाम कामं

सारस्वतं व्याकृतमन्यदीयैः ॥ १ ॥

प्रारिप्सिताविघ्नसमाप्तिशिष्टाचारावनाभ्यां प्रणतेष्टदेवाः ।

श्रोतृप्रवृत्तयै विषयादि तावदाचार्यधुर्या इह संगिरंते ॥ १ ॥

प्रणम्य० सारस्वतीं प्रक्रियामृजुं कुर्वे इत्यन्वयः ।

च०—लोकाच्छेषस्य सिद्धिरिति सूत्रबलादस्माभिर्दिङ्मात्रमुक्तम् ।

स यतिः प्रक्रियां शुभामिति ऋजुमित्यर्थः ॥ ६९

कृष्णा ( भय ) श्रीचरणोपसत्तिमवाप्य संप्राप्तमतिप्रकर्षः ।  
क्षेमैर्द्रस्वरिर्हरिभद्रस्तनुः सारस्वते टिप्पणमभ्यधत्त ॥ १ ॥  
व्याख्यागुणात्परीक्षेह चिरं नंदंतु -----

No. 575.

परमार्थबोधः—मुकुन्दः ।

आ० ॥ ॐ नमः परमात्मने पुराणपुरुषोत्तमाय ॥  
अगुणाय गुणाद्याय स्वात्मनेऽनन्तरूपिणे ।  
शुद्धाय स्वप्रकाशाय श्रीराममुनये नमः ॥ १ ॥  
निर्गुणस्याप्रमेयस्य भुद्धस्याप्यमलात्मनः ।  
कथं सर्गादिकर्तृत्वं ब्रह्मणोऽप्युपपद्यते ॥ २ ॥

च०—इति मुकुन्दमुनिना वेदांतविवेकविरचितं श्रीरामचंद्रनाथप्रसा-  
देन माध्यंदिनीशाखायां परमार्थबोधपूर्वकांडं समाप्तम् ॥

No. 661.

अलंकारमञ्जरी—निर्मलः ।

आ०—कपोललंबिरोलंबविंबकोलाहलाकुलम् ।  
अंबालंबानुरागाब्ध्यालंबे लंबोदराननम् ॥ १ ॥  
ज्ञातुमिच्छंत्यलंकारानल्पेन अवणेन ये ।  
कुर्वंतु कर्णयोरुच्चैः कर्णालंकारमञ्जरीम् ॥ २ ॥

च०—अर्थालंकारजातं हि मुख्यमेतावदेव हि ।  
अन्ये वैकल्पिकाः सर्वे विज्ञेयाः किमु तद्भवाः ॥ ४३ ॥  
काव्यां वल्लभभट्टस्य पुत्रेण निरमाय्यसौ ।  
निर्मिता त्रिम्म[निर्म]लाख्येन रम्यालंकारमंजरी ॥४४॥  
॥ इत्यर्थालंकारमंजरी समाप्ता ॥

No. 676.

किरातकाव्यं सटीकम्-मू०भारविः,टी०मल्लाहयः ।

टी०भा०—नत्वा परं ज्योतिः शिवं गणेशं  
 वाणीं भवानीं च गुर्वह्निपद्मम् ।  
 भाशापुरां स्वां कुलदेवतां च  
 भिलाख्यकाव्यस्य वृत्तिं रचिष्ये ॥ १ ॥  
 श्रीवच्छ[त्स]लः पुष्करवंशवर्यो  
 ज्योतिर्विदां सुज्ञः द्विजामगण्यभूत् ॥  
 जयरामनामा तत्सूनुरासी-  
 त्तर्कादिविद्याकुशलोऽतिविद्वान् ॥ २ ॥  
 तदात्मजो राजसभासु माम्यः  
 पुराणविद्यातिदक्षः शुकाहः ।  
 कृतेयं सुज्ञातनुजेन तस्य  
 मल्लाहयेनैव स्वबोधनाय ॥ ३ ॥

वृत्तयः प्रचुराः संति अस्यामे भारविकृतेः ।  
 तथापि तन्यतेऽस्माभिर्नूतना बालबोधिनी ॥ ४ ॥  
 घंटापथमतं गृह्य स्वात्मबुद्धयनुसारतः ।  
 श्रीमनोहरजित्तस्य गुरोः पुनरनुज्ञया ॥ ५ ॥  
 छंदसो लक्षणं नोक्तमलंकारस्य चात्र वै ।  
 शुद्धार्थप्रकाशिनी चेयं ज्ञातव्या विबुधोत्तमैः ॥ ६ ॥

च०—इति श्रीकिरातार्जुनीये महाकाव्ये लक्ष्म्यंके श्रीभारविकृतौ  
 तस्य व्याख्यायां बालबोधिनीसमाख्यायां अर्जुनसंवरप्रदानो नामा-  
 ष्टादशः सर्गः समाप्तमकाणीत् ॥

No. 698.

चिमनीचरितम्—नीलकण्ठः ।

भा०—आसीदासी[शि]र्वचनविषयः पश्यतामामनाज्वं [भाननाञ्ज]

सोदर्यो[सौदर्या]तःकरणमवनीकौतुकं काव्यतत्त्वम् ।

स्कूर्तेर्मूर्त्तिर्मदनमहिमा भारतीभागधेयं

क्रीडास्थानं रसिकमनसां श्रीदयादेवशर्मा ॥ १ ॥

चेतोऽनुदान्यलहविरदीखानसीमंतिनीनां

यस्मिन्नमौ शलभकुलवज्जेजिरे झंपपातान् ।

विभ्राणो यः किमपि ललितं लोचनालेखमोजः

स्त्रीणामासीदवनिवलये मोहनो मोहिनीनाम् ॥ २ ॥

सोऽयं देवादलहविरदीखाननामानमेत्य

म्लेच्छाधीशं प्रकटितगुणः स्वीचकाराञ्जवृत्तिम् ।

तत्राप्येषः स्मरसहचरे वर्त्तमानो वयस्य-

प्युत्सुको[उत्सुक्तां]तःपुरमृगदृशां पाठनस्याधिकारी ॥ ३ ॥

का[का]स्तौ विप्रः क्व च परिचर्योतःपुरस्त्रीषु योयं

नीरूपाणां गलितवयसां युक्त उक्तोऽभियुक्तैः ।

इत्यज्ञानादपरिगणयन्म्लेच्छराजोऽन्वजाना-

देतत्पार्श्वे पठितुमनिशं मानिकामां नताङ्गी(म्) ॥ ४ ॥

च०—रस एव स ईश्वरः श्रुता-

विति निर्णीतमतोऽभिधीयते ।

चिमनीचरिते रसाभयं

वचनं चेभम[वेतन]मभ्रमः भ्रमः ॥ १०२ ॥

रिक्तीकृते निजतया भवभूतिमुख्यै-

भिक्षाटनं कृतवता[तः] पुनरुच्छवृत्त्या ।

क्षेत्रे यदत्र खननेन ममार्थलाभो  
 यः कोप्यभूदिह महेशकृपैव हेतुः ॥ १०३ ॥  
 भुङ्क्वजनार्दनपुत्रो वच्छा[त्सा]चार्यस्य दौहित्रः ।  
 पठितालंकृतशास्त्रो भर्तृश्रीमंडनच्छात्रः ॥ १०४ ॥  
 हीराभिधानपातिव्रतमहसि प्राप्तनिजन्मना[ निजजन्मा ] ।  
 कविनीलकण्ठशर्मा निरमास्त्रिमनीचरित्रमिदम् ॥ १०५ ॥  
 महिस्मुनीन्द्रदु [महीमुनीन्द्र] मितेऽदेऽतिक्रांते विक्रमादित्यात् ।  
 शिवरात्रौ शिवपदयोर्निजकृतिराधायि नीलकण्ठेन ॥ १०६ ॥  
 इति श्रीनीलकण्ठकविकल्पितं चिमनीचरितं समाप्तम् ॥

No. 711.

नलोदयकाव्यं सटीकम्—मूर्खविदेवः ।

टी० प्रज्ञाकरमिश्रः ।

टी०आ०—कंकणफणिराजमणिं दीपधिया वदनमारुतैरसकृत् ।  
 निर्वापयति कुमारे सगिरिसुतो जयति सस्मितः शंभुः ॥ १ ॥  
 नलोदयस्य सहसा दुरूहस्य सुबोधिनीम् ।  
 क्रियमाणस्य मे कुर्वद्वूपोस्तु शरणं शिवः ॥ २ ॥  
 तत्रभवान् कालिदासः प्रारिप्सितग्रंथसमाप्तिप्रतिबंधकविघ्नविघाताय  
 श्रीकृष्णस्मरणरूपमंगलमादौ निबध्नाति । हृदयेति ॥  
 टी०च०—श्रीमिश्रानंदकस्त्वासीन्महोपाध्यायलक्षितः ।  
 पुण्यग्रामसभाजेता यथा वाणीमयः सुधीः ॥ १ ॥  
 वेदेनैव विधिं कविं नयरुतैस्तर्केण वाचस्पतिं  
 वेदान्तेन शिवं मनुस्मृतिगणैर्ज्योतिश्चयैर्भास्करम् ।  
 व्याकृत्येन फणाधरं क्षितिधरं नागाधिपं छंदसा  
 धर्मो यस्य विजेतुमंचति परं सांख्येन चार्वाकपम् ॥ २ ॥



तत्सूनुः सुकृती क्षितीश्वरकृपापात्रः सुहृत्पालको  
 नानाशास्त्ररतो महापद्मयुतोपाध्यायसंज्ञान्वितः ।  
 सत्कर्मायतकाननोद्यतचलद्वादींद्भ्रदंतावल-  
 भ्रेणीमर्दनचातुरीचणहरिर्विद्याकरो मैथिलः ॥ ३ ॥  
 तस्याप्रजोऽभूद्विबुधाप्रगंता प्रभाकरः सज्जनतापहर्ता ।  
 गुणालयश्रीशपदानुमंता शास्त्रेषु दक्षः कुधियांनियंता ॥ ४ ॥  
 स्वल्पेन वयसा तेन कृता टीका सुबोधिनी ।  
 पूर्वाचार्यकृतीर्वीक्ष्य सुधियां पश्यतां मुदे ॥ ५ ॥  
 इति श्रीमैथिलप्रज्ञाकरमिश्रप्रणीतायां नलोदयटीकायां सुबोधिन्यां  
 चतुर्थ उच्छ्वासः ॥ ४ ॥ समाप्तेयं सुबोधिनी टीका ॥  
 नलोदयकाव्यं सावचूरि-मू० रविदेवः ।  
 च०-४४ ॥ इति नारायणसुतश्रीरविदेवविरचिते नलोदय-  
 काव्ये चतुर्थोल्लासः समाप्तः ॥ ४ ॥

No. 715.

नेमिदूतकाव्यम्-विक्रमः ।

आ०-प्राणित्राणप्रवणहृदयो बंधुवर्गं समग्रं  
 हित्वा भोगान्सह परिजनैरुपसेनात्मजां च ।  
 श्रीमान्नेमिर्विषयविमुखो मोक्षकामश्चकार  
 क्षिग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ १ ॥  
 च०-तदुःखार्थं प्रवरकविना कालिदासेन काव्या-  
 दंत्यं पादं सुपदरचितान्मेघदूताद्गृहीत्वा ॥ २ ॥  
 श्रीमन्नेमेश्वरितविशदं सांगणस्यांगजन्मा  
 चक्रे काव्यं बुधजनमनःप्रीतये विक्रमाख्यः ॥ १२६ ॥  
 इति मेघदूतांत्यपादविरचितं नेमिदूताभिधानं काव्यं समाप्तम् ॥

No. 716.

## नैषधस्य टीका-लक्ष्मणः ।

आ०-सर्गस्थित्युदितं सुवर्णघटितप्रासादलंकारिता-  
 मापन्नं कमनीयवृत्तरचितश्लोकं प्रकांडाकृतिम् ।  
 कल्पोद्धोषकृदन्वयांचितपदं सद्दर्शनीयस्थितिं  
 श्रीवलमीकभुवः प्रबंधमिव तं श्रीरामभद्रं भजे ॥ १ ॥  
 श्रीपंक्तिरथपादाञ्जरोलंबीकृतविग्रहम् ।  
 पितरं रामकृष्णाख्यं नौमि विद्याविशारदम् ॥ २ ॥  
 स्वर्धामग्निनिवेशादुमया प्राप्तामुमासमाख्यां ताम् ।  
 शुनदीनिर्मलचित्तां मातरमेकां सतीं सदा वंदे ॥ ३ ॥  
 भा पूर्वाचलमा च पश्चिमगिरेरूर्वाभृतां शेखर-  
 प्रोताधिष्ठितप्रान्तमद्भुतवपुः श्रीलक्ष्मणाग्रांचितम् ।  
 वंदे विष्णुपदाभ्रयं दिनकरं स्वभ्रातरं सर्वदा  
 सत्कर्मप्रतिपादनार्थमुदितं प्रक्षिप्तदोषागमम् ॥ ४ ॥  
 गणेशाय नमस्कृत्य पितृभ्यामप्यजन्मने ।  
 करोमि नैषधव्याख्यामन्यादृष्टपथानुगाम् ॥ ५ ॥  
 संति यद्यपि सद्यःख्या बुधानां नैषधे शतम् ।  
 तथाप्यमुष्या वैदग्धीं केचिद्विज्ञातुमीशते ॥ ६ ॥

सर्गः १.

No. 725.

## पद्यतरंगिणी-सटीका-व्रजनाथः ।

आ०टी०-गुरुचरणसरोजद्वंद्वमाधाय चित्ते  
 किमपि तदनुकंपालब्धबुद्धिप्रभावः ।

इह सुलालितभयान्योक्तिपद्यानि सम्यक्

परिकलनरहस्यान्यर्थतः सूत्रयामि ॥ १ ॥

अ०मू०—खद्योतो द्योतते तावद्यावन्नोदयते शशी ।

उदिते तु सहस्रांशौ न खद्योतो न चंद्रमाः ॥ १ ॥

च०मू०—धन्यः स ते विधाता धन्यो वंशः स यत्र जातोसि ।

जीवयसि मूर्च्छितमपि न जगत्प्राणदानेन ॥ १०२ ॥

इति पद्यतरंगिण्यां व्रजनाथकृतश्लोकसंग्रहे द्वादशस्तरंगः ॥ २३ ॥

च०टी०—यस्तीक्ष्णांशुकुले बभूव विमले श्रीमान्धराधीश्वरः

पृथ्वीराज इति प्रभावमहितः प्रत्यर्धिजेता रणे ।

श्रीकूर्मान्वयभूषणं नरहरिप्रेमैकपात्रं श्रियो-

लीलासद्म गुणैकधाम सकलक्षोणीशचूडामणिः ॥ १ ॥

तद्देशे सततावदातचरितः प्रौढप्रतापानल-

ज्वालाजालविदीपितारिनिवहः सच्छास्त्रनिष्णातधीः ।

देवब्राह्मणपूजकोऽतियशसा कुर्वन्सितं भूतलं

जातः श्रीजयसिंह इत्यभिधया खयातो धराधीश्वरः ॥ २ ॥

के नाभवन्नृपतयो बत विक्रमाद्याः

केनाप्यकारि नहि तेषु तुरंगमेधः ।

अस्मिन्युगे निखिलभूपतिसार्वभौम-

स्तथाशकृद्विजयते जयसिंह एकः ॥ ३ ॥

पारीक्षितोपि विदधे हयमेधमुच्चै-

स्तत्रापि शापमयमुत्तमपूरुषोपि ।

राजाधिराजजयसिंहनृपथकार

निर्विघ्नमेनमधुना भगवत्प्रसादात् ॥ ४ ॥

योऽदाहनीपककुलेषु सुवर्णपूगा-

नभःकणानिव नभःस्थितवारिवाहः ।

वेदोदितेन विधिना ह्यमेधमुच्चै-  
 श्चक्रे तथा क्रतुशतानि महाधनानि ॥ ५ ॥  
 भासन् पूर्वं मानसिंहादयो ये  
 भास्वह्वंश्याः क्षोणिपालाः कियंतः ।  
 चक्रुर्भूमिं भूमिपालान्वशे ते  
 श्रौते मार्गे नैव निष्ठामवापुः ॥ ६ ॥  
 राजाधिराजो जयसिंह एव  
 तह्वंशजः प्राक्तनपुण्यपुंजात् ।  
 संभावितो दक्षिणदिग्बिजैः  
 भद्रालुरासीच्छ्रुतिधर्म एव ॥ ७ ॥  
 पपाठ वेदं विदधेऽग्निहोत्रं  
 चकार यज्ञान्विविधान्सदैव ।  
 धनं ददौ ब्राह्मणपुंगवभ्यो  
 ग्रामान् गजांश्चापि तुरंगमांश्च ॥ ८ ॥  
 बभौ स तस्य क्रतुराट् तदानीं  
 महेंद्रसंस्पर्धिसमृद्धिभाजः ।  
 भत्रागतश्चेन्न[स्र]कुलः स दैवा-  
 स्स्वर्णार्धिपार्श्वोऽथ भविष्यदेव ॥ ९ ॥  
 वेदव्यासतनुः पुराणमनने तर्कागमे गौतमो  
 वेदांतार्थविवेचने विधिसुतः काव्येषु काव्योऽपरः ।  
 शेषो व्याकरणे कलाह्यकुशलो गर्गस्तथा ज्यौतिषे  
 नानाशास्त्रविचक्षणो जयहरिः क्षोणीशमुख्योऽभवत् ॥ १० ॥  
 तस्मादजायत गुणैकनिधिर्वरेण्यो  
 विद्यानिधिर्विनयवारिधिरुद्धतारिः ।

श्रीमाधवो लसदुमाधवमाधवाञ्ज-

योनिष्वभेदमतिरद्भुतदानशक्तिः ॥ ११ ॥

काष्ठं कल्पतरुः सुमेरुरचलश्चितामणिः प्रस्तरः  
कामं कामगवी पशुः सुरपतिर्वृद्धभवा गोत्रभित् ॥  
चंद्रो हंत कलंककीलिततनुः क्षारान्वितः सागर-  
स्तेनार्यं जगतीनिरुपमतमः श्रीमाधवः क्षमाधवः ॥ १२ ॥

यश्चोर्वीतलसार्धमौममुकुटालंकारहीरायितः  
स्फूर्जद्विव्ययशःसुधांशुविसरत्रोचिच्छटाभासुरः ।  
मध्याह्नार्ककरप्रकर्षविजयिपोद्यत्पतापोदयो  
दानोद्रेकातिरस्कृतामरतरुस्वर्धनुश्चितामणिः ॥ १३ ॥

मूर्त्तो धर्म उदेयिवान्किमथवा निष्पारिजातोऽभव-  
त्स्वर्गः किं सकलः कलानिधिरगात्कर्णोऽवतीर्णः किमु ।  
पार्थोऽयं किमुपागतः पृथुरथो पृथ्वीवियोगातुरो  
यं वीक्ष्येति निरंतरं कविमुखादर्वति वाग्वीचयः ॥ १४ ॥  
युधिष्ठिरो भीमसेनस्तथैव यशसार्जुनः ।

नकुलातिक्रमी भाति सहदेवोऽच्युतो रणे ॥ १५ ॥

यं प्रोद्दंडबिलेशयेशविलसद्दंडचंडीभव-  
त्कोदंडं रणमूर्ध्नि खंडपरशोराक्रम्य भासं स्थितम् ।  
आलोक्यालसलोचनाः सरभसं नृत्यंति देवांगनाः  
कंपंते हरयश्चलंति गिरयत्त्रस्यंति सर्वे रथः [वेऽरयः] ॥ १६ ॥  
प्रोद्यत्कीर्त्तितानमायिडत [मंडित] नवब्रह्मांडभांडोदरे  
यस्मिन्भूमिपतौ प्रशासति भुवं सौभाग्यभव्यायुषि ।  
चांचल्यं चपलासु चंद्रवदनानेत्रांचले तीक्ष्णता  
चंद्रे लक्ष्म करग्रहः परिणये लोकेषु नैवाभवत् ॥ १७ ॥

आवासो निधिसंपदां रणभुवि त्रासः प्रतिक्षमाभृता-  
 मुद्दासः प्रतिभाजुषामतिमहान्व्यासः सभासंपदाम् ।  
 विन्यासः स्रजनाशिषां प्रतिलवं रासः कुरंगीवृशां  
 विश्वासः प्रणयातमनां [यात्मनां] विजयते श्रीमाधवः क्षमाधवः १८  
 कवीश्वराणामय [मय] पंडितानां प्रकाशयती विमलांतराणि ।  
 देशेष्वगम्येष्वपि संचरंती विभाति सिद्धेव यदीयकीर्त्तिः ॥ १९ ॥  
 भूमंडले यद्यशसा विलिप्ते काका अभूवन्बकतुल्यभासः ।  
 किं चापणेऽज्ञायत गंधभेदात्कूपूरकस्तुरिकयोर्धिभेदः ॥ २० ॥  
 उष्णत्वमुच्चैर्वदतां कवीनां यस्य प्रतापे मतिमोह एव ।  
 यतो दधत्कंबलमद्रिदर्या वसन्प्रकंपं न जहाति शत्रुः ॥ २१ ॥  
 येनार्थिसार्थार्थितपूरणार्थमर्थे [र्थ] जलं चोभयमाददाने ।  
 सुवर्णशैलांबुनिधिस्वरूपनाशप्रसंगाद्ययतुः प्रकंपम् ॥ २२ ॥  
 शौर्ये पार्थ इवापरो वितरणे देवद्रुमो वाङ्मय-  
 व्यापारे सुरराज्जुर्वसुमतीरक्षासु विश्वंभरः ।  
 धर्मे धर्मद्वतः कवित्वकलने काव्यः प्रसादे शिवः  
 सोयं कूर्मकुनैकभूषणमणिर्जीयाच्चिरं माधवः ॥ २३ ॥  
 यस्याच्छाच्छप्रविततयशोगीतबद्धप्रबंध-  
 प्रक्षिप्रांतःकरणविवशीभूतभास्वत्तनूनाम् ।  
 क्रीडंतीनां वनभुवि गले गोपसीमंतिनीनां  
 गुंजाहारः समजनि जवात्कोपि मुक्ताच्छहारः ॥ २४ ॥  
 शिरःकुसुमभूषणीकृतकलानिधिस्तारका-  
 च्छलात्कलितमौक्तिकाभरणभासुरा सर्वतः ।  
 विभाति वसुधापतेर्गगनमंदिरे चंद्रिका-  
 वपुश्चपललोचना विमलकीर्त्तिसीमंतिनी ॥ २५ ॥

कुंताभिप्रोतदंताधिकबलनिहतद्वेषिदंतावलौघ-  
 श्वितासंतानसंतापितारिपुवनिताभाग्यसौभाग्यहंता ।  
 श्रीरंता यस्य नित्यं निवसति विपदंताय इत्कर्णिकायां  
 सोनंताधीश्वरोऽयं प्रतपतु सुचिरं माधवः क्षमाधवेशः ॥ २६ ॥  
 अस्मिन्भूवलये चिरस्य कति नो जाता धराधीश्वरा  
 येषां कीर्त्तिभरैरभूद्दवलितं भूमीतलं सर्वतः ।  
 यत्काचाभरणानि पंडितवधूस्तेषु [धूक्तेहेषु] मुक्ताफलं-  
 त्येतद्दानविधानकीर्त्तिरतुला यत्रैव दृष्टाद्भुता ॥ २७ ॥  
 यत्प्रतापोष्णकिरणप्रतप्तो विद्विषां गणः ।  
 शिशिरीकर्तुमात्मानमाश्रितः शिशिराचलम् ॥ २८ ॥  
 कुंदाभः स्वच्छचंद्रादपि समधिकभा वैरिवृंदावमंता-  
 मंदानंदानुभावो निजजनदृश्यांभोजवृंदावनश्रीः ।  
 नित्यं यश्चारावंदासन [श्चारविंदासन]भुवनगतो  
 वाद्यवंदारुगीनः [ वाद्यवृंदोरुगीतः ]  
 स्वच्छंदं यस्य लोके विलसति नितरामद्भुतः कीर्त्तिपूरः ॥ २९ ॥  
 देवैर्ब्रह्मिण्यदंति निर्जरसरित्पूरंति कुंदंत्यथो  
 मार्तण्डैर्ब्रह्मरदंति चारुचमरीवालंति फेनंति च ।  
 देवाधीशहयंति केतकलसत्पुष्पंति सर्पाधिपं-  
 त्यृक्षंत्यत्रिकुलेश्वरंति च सुधासारंति दुग्धंति च ॥ ३० ॥  
 कर्पूरंति हरंति मौक्तिकलसद्धारंति हीरंत्यथो  
 कैलासंति बिसंति मुग्धदशनज्योत्स्नांति हंसंति च ।  
 क्षीरोदंति हिमंति चंद्रकिरणग्रामंति रामंत्यपि  
 श्रीमन्माधवभूमहेंद्रमुकुटालंकारकीर्त्तिच्छटाः ॥ ३१ ॥  
 कालिंदीसलिलंति दुर्धरतमःपुंजंति श्लेषत्य[श्लेषंत्य]थो  
 नीलांभोजकुलंति गारुडमहारत्नंति भृंगंति च ।

काकोलंति पिकंति कञ्जलमहाशैलंति दंतावलं-  
 त्येवं यस्य च विद्विषामपयशस्तोमाः कलंकंति च ॥ ३२ ॥  
 दानं दातुमिहोद्यतेत्र सततं यस्मिन्धराधीश्वरे  
 स्वर्णाद्रिर्निजदेहदारणभयात्तस्तः परं कंपते ।  
 देवाः स्वस्वनिश्चासनाश्चकिताः शक्रादयो विभ्यति  
 प्राज्यानंदसमुद्रसांद्रहृदया हृष्यंति चक्राहृयाः ॥ ३३ ॥  
 अनुरक्तः सुहृद्गर्भो द्विषतो मलिनीकृताः ।  
 सितीकृतं जगत्सर्वं यदीययशसा भृशम् ॥ ३४ ॥  
 पूर्यन्नर्थिनामर्थान्विदुषः परिपालयन् ।  
 विद्विषः संहरन्सर्वाश्चिरं जीयात्स भूपतिः ॥ ३५ ॥  
 तत्तुष्ट्यै व्रजनाथेन रम्या पद्यतरंगिणी ।  
 निबद्धा शोधनीयेयं सद्भिः सारानुरागिभिः ॥ ३६ ॥  
 जयंति के वा न मनोज्ञरूपा वाङ्मात्मदाद्याः खलपक्षिभूपाः ।  
 क्षीरांबुनोः सारविवेचने तु पुरस्क्रियंते किल राजहंसाः ॥ ३७ ॥  
 नंदाश्रवसुशीतांशु १८०९मितेऽब्दे मासि पौषके ।  
 एकादश्यां रविदिने ग्रंथः संपूर्णतामगात् ॥  
 इति पद्यतरंगिण्यां नृपवंशवर्णनम् ॥

No. 742.

महिम्नः स्तोत्रस्य टीका—श्रीकृष्णनृपः ।

आ०—अत्र तावत्कश्चित्पुष्पदंतनामा श्रीमन्महादेवस्य गणः ईश्व-  
 रनूजानिमित्तं कस्मिंश्चिदधिष्ठाने आकाशमार्गेणागत्य उद्यानोपवनवा-  
 टिकायाः सर्वपुष्पाण्यांहार्यांतरिक्षेगैवागच्छति । तदनु दिनानुदिनमेवं  
 पुष्पाण्याददानस्य कापि पदपद्धतिः केनापि महता यत्नेनापि न वृद्ध्यते ।  
 ततश्च कस्यापि महात्मनः उपदेशेन पुष्पवाटिकायां सर्वत्र आरामिकैः



शिवनिर्माल्यमाकीर्यत । ततोऽथ शिवनिर्माल्योऽङ्घनदोषेण पुष्पाण्या-  
दाय गच्छतो गतेर्भगः संजातः । ततश्चारामपालकैर्दृष्टो गृहीतो निबद्धश्च ।  
मारणाय संजातराजवाक्ये तेन राजपुरुषानित्यूत्रे । यदहं राजवा-  
क्यादवश्यं व्यापादनीयः परं यदि भवंतो मां संस्त्राप्य ईश्वरदर्शनं  
कारापयत । ततोऽहमीश्वरं संस्तूय परलोकं साधयामीत्युक्ते तैश्च राज-  
पुरुषैस्तदनुष्ठितम् । तेनापि कृतस्त्राने(न) ईश्वरपुरतः स्तुतिरियं हरि-  
हरयोरभेदेनाकारि । ततश्च स्तुस्त्यन्ते तेषां राजपुरुषाणां पश्यतामप्या-  
काशमार्गेण हरिहरसकाशं संप्राप्तश्चेति किंवदन्ती श्रूयते । ततःप्रभृति  
सत्रोऽयं लोक इमां स्तुतिं सादरं सत्रिशेषां पठत्येव । महिम्न इति ॥

च०—इति श्रीकृष्णनृपविरचिता महिम्नः टीका समाप्ता ॥

N. 743.

मुन्कुदमहिमस्तवः—पुरुषोत्तमप्रसादः ।

आ०—श्रीमुकुदं जगद्योनि गोपीकांतं रमापतिम् ।

ब्रह्मेशानादिभिर्ध्येयं शास्त्रयोर्नि नमाम्यहम् ॥ १ ॥

अनंततां श्रीभगवन्महिम्नो

यतः श्रुतिः प्राह ततो न कोपि ।

कात्स्न्येन वेत्तुं वदितुं च शक्तो

मुकुद तेऽहं नम एव कुर्वे ॥ २ ॥

च०—श्रीमन्मुकुदमहिमस्तवमेतमर्थं

यः कृष्णपादकमले यदि रागमिच्छन् ।

नित्यं पठेत्प्रयतमानस आदरेण

स श्रीमुकुदकरुणामृतभाजनं स्यात् ॥ १ ॥

इति श्रीभगवद्वाद्याचार्यनियमानंदसंतत्याभयेण श्रीपुरुषोत्तमप्रसा-  
देन विरचितः श्रीमन्मुकुदमहिमाख्यस्तवः समाप्तः ।

N. 748.

मेघदूतटीका—श्रीवत्सव्यासः ।

आ०—उपास्महे गणेशं तं सर्वविघ्नोपशान्तये ।

यस्य प्रसादात्प्राप्यते महिमादिविभूतयः ॥ १ ॥

कश्चित्कांतेति ॥

ष०—इति श्रीकालिदासकृतौ मेघदूतकाव्ये श्रीवत्सव्यासकृता  
शिभुहिनैषिणी टीका समाप्ता ॥

N. 756.

रघुवंशटीका—उदयाकरपण्डितः ।

आ०—यस्य भृंगावलिः कंठे वदनांभोजराजिते ।

भाति रुद्राक्षमालेत्र स वः पायाङ्गणाधिपः ॥ १ ॥

कालिदासोक्तयः कुत्र व्याख्यातारो वयं क्व च ।

तदिदं मंददीपेन नाट्यवेद्यप्रकाशनम् ॥ २ ॥

तथापि क्रियतेऽस्माभिः पंजिका रघुवर्णने ।

टीकाविरहखेदार्त्तसाधुसार्थप्रवर्त्तने ॥ ३ ॥...

इति श्रीरघुकाव्ये कालिदासकृतौ पंडितोदयाकरविरचितं रघु-  
काव्यस्य प्रथमसर्गस्य विवरणं समाप्तम् ॥ १ ॥...

अपूर्णा ।

No. 760.

रघुवंशार्थदीपिका—हरिदासमिश्रः ।

आ०—श्रीमन्मदनगोपालं नत्वा तन्त्रार्थदायकम् ।

सर्वविघ्नापहर्तारं दातारं सर्वसंपदाम् ॥ १ ॥

विष्णुदासतनूजेन हरिदासेन धीमता ।

विरच्यते यथानुद्धि रघुकाव्यार्थदीपिका ॥ २ ॥

च०—इति श्रीमन्महोदारांतःकरणमिश्रविष्णुदासात्मजहरिदास-  
मिश्रकृतायां रघुकाव्यार्थप्रकाशिकायां दिलीपप्रतोपदेशो नाम प्रथमः  
सर्गः ॥ १ ॥

No. 764.

रसप्रदीपः सटीकः—प्रभाकरः ।

भा०—स्वर्द्धिमं बाकुचकुं भर्द्धिबे विलोकमानं प्रतिर्द्धिबमानम् ।  
प्रचंडशुंडां परितः क्षिपतं हेरं बमालंबनमाश्रयामः ॥  
कलयतु कल्याणत्रयं रघुकुलतिलकः कुलोपास्यः ।  
यस्य प्रसादलेशात्कपिभिरकूपारलंघनं विहितम् ॥  
मंथांतराहिशेषो यः स्यादस्मिन्नसौ तु गुणगृहैः ।  
अवधार्यतां रसश्चैरश्चैरितरैर्नैर्मम किम् ॥

इह तावत्काव्यस्यानेकप्रयोजकत्वेपि रससंवेदनजन्यं सुखमेव  
मुख्यं प्रयोजनम् ॥

च०—विस्तरेण चैयं वृत्तिरस्माभिरलंकाररहस्ये प्रसाधितेत्युप-  
रम्यत इति ॥

श्रीमत्पुरारिपुटभेदनवासपूतः

श्रीरामचंद्रपदसारसचंचरीकः ।

श्रीविश्वनाथविबुधप्रतिपन्नविद्यः

श्रीमान्प्रभाकर इमं व्यतनोत्प्रबंधम् ॥ १ ॥

भवतु कृरिरियं विदेहपुत्री-

परिवृष्टपादपयोजयोर्मदीया ।

कठिनविपिनभूमिरेणुखंड-

क्षपणपटुः सरसामृतोर्मिधारः ॥ २ ॥

व्योमाकूपारभूमीशागणे(य)खरवत्सरे ।  
 एकोनविंशवर्षे वि [ ण ] प्रबंधेयं कृतो मया ॥  
 दोषापहारिरुचिरो विलोलरससंचितः कोपि ।  
 विलसतु रसप्रदीपो यावत्कल्पं जगज्जितये ॥

इति श्रीमर्दिदुवंदारकवृंदवंदनीयपादारविंदभूधरपुरंदरगजगुरुम-  
 हामहोपाध्यायभट्टमाधवतनूजनिप्रभाकरोच्चीते रसप्रदीपे व्यंजनानिरू-  
 पणो नाम तृतीयालोकः समाप्तः ॥ ॥

No. 784.

विदग्धमुखमण्डनं सटीकम्—मू० धर्मदासः। टी० दुर्गदासः।

टी०—भा०—विघ्नौघद्विपमर्मेदनलसत्कंठीरवं प्रोल्लस-  
 द्विभ्रेशांघ्रिसरोजयुग्ममरणं सौभाग्यसौरभ्यदम् ।  
 तल्लोभभ्रमणोत्सुकभ्रमरसहृदोपगीतं मुह-  
 र्षदे युक्तिपरागराजितमतिप्राचुर्यकार्यन्वहम् ॥ १ ॥  
 नीरक्षीरविवेकिनः परममी हंसा जयति क्षितां[ता-]  
 वाचामंति पयः पयः पुनिरिदं निंदति नो निंदिताः ।  
 धिक् दुष्टान् परदोषदुष्टदयान् किंवाऽनया चिंतया  
 युक्तायुक्तविदस्त एव मम चेदालंबनं जापति ॥ २ ॥  
 कणादिशास्त्रार्थज्ञाः संति यद्यपि वादिनः ।  
 गुणं तथापि कवयो जानंति कविसत्कृते(ः) ॥ ३ ॥  
 यो ऽर्थः कथितः प्रथितो गुरुभिः श्रीभट्टदेवचंद्राख्यैः ।  
 उत्कंठितं स्वशक्त्या विरचयितुं मे मनस्तमेवार्थम् ॥ ४ ॥  
 यद्यत्पदं स्थगयते स च धर्मदास-  
 स्तत्तन्न को(पि) कलयेदिति दुर्गदासः ।

श्रीवासुदेवतनयो विनयी तनोति

मुग्धां विदग्धमुखमंडनन्यटीकाम् ॥ ९ ॥

मंथकृत्र्यादाविह शिष्टाचारपालनार्थं प्रवचनं जानन्नेव वस्तु का-  
व्यमुखं प्रस्तौति ॥ सूत्रं ॥ सिद्धौषधानि भव-

च०-७७ इति द्युतदत्ताक्षरा जातिः ॥

इति दुर्गकविकृतायां विदग्धमुखमंडनस्य टीकायाम् ।

वर्गोऽजनिष्ट चतुर्थः क्लिष्टपरिच्छेदवान् परिच्छेदः ॥ १ ॥

समाप्तेयं विदग्धमुखमंडनटीका ॥

No. 815.

साहित्यरत्नाकरः-धर्मसुधीः ।

भा०-भालिग्य गाढमुदरं पितुरर्धजाने-

दत्संगवर्त्यवतु बालगजाननो वः ।

यत्कुंभयोर्गिरिसुताकुचपार्श्वभाजोः

स्तन्यं पिपासति गुहखिभिराननाब्जैः ॥ १ ॥

श्रेयो मे विदधातु शारदशशित्रीभासुरा भासुरा-

हारासारनिरासकारिमधुरव्याहारिणी हारिणी ।

मुक्ताभूषणपोषणस्मितलवत्रीः साधुना साधुना

(ला)वप्येन निजेन निर्मितवती रंभारती भारती ॥ २ ॥

नमस्तमःकर्दमदुर्दमांबुधिप्रणष्टचेष्टाखिलजंतुसंततिम् ।

प्रसार्यमाणैः पटुदीर्घरदिमभिर्जगन्नीमुद्धरते विवस्वते ॥ ३ ॥

लक्ष्मीं वक्षसि तारहारबलये तस्याः प्रियं सोदरं

बिभ्रच्छुभ्रमणिं परं च नयने नामौ च भद्रासनम् ।

ऊरुभ्रूगलनाभिरोमलतिकामिन्त्राणि पंचायुधा-

न्याञ्छिव्यन् करपंकजैरवतु नः कश्चिन्महाकामुकः ॥ ४ ॥

अनंतमस्यंतविभुद्धविषहं  
 महश्चिदानंदमयं निरामयम् ।  
 अशेषवेदांतविचित्यवैभवं  
 प्रशस्तमस्ति प्रविभास्वरं स्वतः ॥ ५ ॥  
 तद्व्ययं ज्योतिरनाद्यविद्यया  
 वृतं रजःसस्वतमोगुणाद्यया ।  
 प्रजापतिश्रीपतिपार्वतीपति-  
 प्रपंचरूपाणि मुहुः प्रपद्यते ॥ ६ ॥  
 तदेकदात्मन्यखिलं चराचरं  
 निधाय नारायणनामकं महः ।  
 फणींद्रपर्यंकजले पयोनिधौ  
 चिराय रेमे निजयोगनिद्रया ॥ ७ ॥  
 ततो ऽस्य नाभीसरसः सरोरुहं  
 समुद्ययौ यस्य समस्तमंबरम् ।  
 वितन्वर्दिदीवरशावत्रिश्रमं  
 दलांतरालेषु चिरं व्यलीयत ॥ ८ ॥  
 ततस्ततस्तामरसात्समुद्यत-  
 धतुर्मुखस्तद्रजसेव राजसः ।  
 जगत्सिद्धक्षुर्जगदीशशासना-  
 त्समाधिसंपन्नमना मनागभूत् ॥ ९ ॥  
 अस्मात्समाधिसचिवान्मनसस्तदीयात्  
 पुत्रा मरीचिपुलहप्रमुखाः प्रसूताः ।  
 यत्पुत्रपौत्रतदपत्यपरंपराभि-  
 रापूरितोभवदजांडकटाहगर्भः ॥ १० ॥

तेस्वंगिरोमुनिवरादुदयं प्रपदे  
 भास्वानिवोदयगिरेर्हरितो मुनीन्द्रः ।  
 दोषानुषंगरहितश्च नभोगमार्ग-  
 भ्रांतो निराकृततमाः शुचियोगदीप्तः ॥ ११ ॥  
 गोत्रे च तस्य समभूदभिजातवंशो  
 वाराणसीत्युपपदेन भुवि प्रसिद्धः ।  
 तत्राभवन्बुधवराह्निपुरारिसोम-  
 यज्वालयः शुभवपुःश्रुतिशीलवृत्ताः ॥ १२ ॥  
 देवान् हविर्भिरतिथीनशनैश्च शिष्या-  
 न्विद्योपदेशविधया परितोषयद्भिः ।  
 वाराणसीविहितनित्यनिवासदीप्तै-  
 र्यैः पंडितैर्भरतखंडमंडि पुण्यैः ॥ १३ ॥  
 सर्वज्ञतः शमितकामरुषो गिरीशा-  
 च्छ्रीपार्थतीप्रियतमाभिपुरारिनाम्नः ।  
 तस्माद्बुधाद्बहुमुखोद्गतवाग्बिभूति-  
 र्धर्माह्वयस्समुदभून्महितः कुमारः ॥ १४ ॥  
 नागांबिकां शुभगुणां प्रतिगृह्य कन्या-  
 मेकां गृहाभ्रमनिवासकृते चिरं यः ।  
 अन्यप्रतिग्रहभयो निगमागमानां  
 सत्संप्रदायमकरोदवनावखंडम् ॥ १५ ॥  
 शंभोर्यदीयशतरुद्रकृताभिषेक-  
 तोयैर्ललाटगलजाप[ताप]हरैः कपर्दे ।  
 गंगात्मना परिणतैर्दधिरेवासिक्ता  
 नूनं जटावलिलता शशिपुष्यशोभा ॥ १६ ॥

यः सप्तवारविहितैर्वर(दप्रसा)दा-  
(त्प्रासाद)मंत्रसुपुरश्वरणैर्महेशात् ।

भासप्रमाह्वरमगात्रिजवंशजात-

विच्छेदभून्यविमलाखिलशास्त्रबोधम् ॥ १७ ॥

विधिवदनुष्ठितकर्मा धर्माख्यसुधीसुसंस्फुरद्धर्मा ।  
जनयांबभूव तनयास्नारायणपर्वतेशरामाख्यान् ॥ १८ ॥

पदक्रमपदाक्षरक्रमजटाक्रमारोहणा -

वरोहविषमक्रमाक्रममुखावधानाधुनिम् [नाध्वनि] ।

परिक्रमणत्रक्रवर्त्यभिधयाष्टदिमूढया

चचार बहुशः क्षितौ द्विजरयेन नारायणः ॥ १९ ॥

जित्वा रामावधानिप्रमुखमुखमरुद्देगवद्देवर्चा-

गोष्ठ्या नारायणार्थः सदसि बुधशतैः स्नाप्यमानावदानः ।

संतुष्टाद्धर्मभूपादलभत शिबिकां चामरञ्छत्रपूर्व

गर्वाखर्वावधानीश्वरसरभघटागंडभेदंडचिह्नम् ॥ २० ॥

तस्यानुजः पर्वतनाथसूरि-

रासीदशेषागमपारवृश्वा ।

ऐकात्म्यलीलायितमादिमानां

षड्दर्शनीजन्मकृतां मुनीनाम् ॥ २१ ॥

एकं कोपि सुदर्शनं भ्रमकरं पाणौ ललाटे दधौ  
कश्चित्कामविघातकं पदतले कश्चिच्छिवक्षोभकम् ।

निःशेषभ्रमभंजिकां शिवकरीं कामपदां पर्वता-

धीशार्यः समदर्शयत्रसनया षड्दर्शनीमद्भुतम् ॥ २२ ॥

वाग्मित्वश्रुतिशुद्धिविष्णुभजनाभीष्टार्थविभ्राणनै-

स्तस्मिन्विस्मयमावहृत्यहिपतौ निस्थैकता वारिता ।



द्वित्वं पुष्पवतोः कृशानुषु गतं त्रित्वं चतुष्ट्वं चिरा-  
 दुत्सन्नं सनकादिषु प्रशमितं पंचत्वमिन्द्रद्रुषु ॥ २३ ॥  
 येन स्वैरमभाणि पाणिनिमतं प्राणादि काणादवाग्-  
 गुफे स्पष्टमघट्टि भट्टगुरुवागुक्तीकितं कुट्टिमे ।  
 निःशंकं निरटंकि शंकरमतं चाक्षोदि चाक्षांभ्रिवाग्-  
 ध्वन्यध्वन्युदलास्यखंडि निखिला पाखंडखंडाटवी ॥ २४ ॥  
 यो वादेन जनार्दनाह्वयबुधं मध्येविपश्चित्सभं  
 जित्वाऽवेदत वादिकेसरिपदं प्रौढं तदीयं स्वयम् ।  
 मायावादिभयंकराख्यबिरुदादस्यूजितादर्जितां  
 किं चोदं चयति स्म कीर्त्तिमतुलां प्रख्यापयन्वैष्णवम् ॥ २५ ॥  
 भाटोपोद्भटनाटघूर्जटिजटाकोटीरकोटीनट-  
 ङ्गातुंगतरंगरिगणभरप्रस्पर्धिवाग्वैभवः ।  
 सोयं (स्त्र)प्रतिभादृषन्निकषणप्रोक्षामषट्दर्शनी-  
 रत्नस्रङ्मयक्रंधरो यदनुजो रामाह्वयः पंडितः ॥ २६ ॥  
 तस्मात्पर्वतनाथसूरिजलधेः श्रीपल्लमांबाविय-  
 ङ्गासंगजुषो लसद्गुणमणेर्लब्धोदयश्चंद्रवत् ।  
 सोयं धर्मसुधीर्गवां विलसितैः कर्तुं रसालंक्रिया-  
 संस्फूर्त्तिं समुदंचयेयमधुना साहित्यरत्नाकरम् ॥ २७ ॥

च०—इति श्रीमन्निभुवनपवित्रहरितगोत्रावतंसवाराणसीवंशपद्मा-  
 करभानुना पदवाक्यप्रमाणपारावारपारीणश्रीमहोपाध्यायपर्वतनाथपं-  
 डितमलेश्वरसूर्यसूनुना श्रीपल्लमांबागर्भरत्नाकरपारिजातेन निर्मलाचा-  
 रपूरितेन चतुर्दशविद्यास्थानसिद्धांतरहस्यविज्ञानवता श्रीधर्मसंख्यावता  
 विरचिते श्रीमद्रघुकुलतिलकगुणगणमगिधाम्नि साहित्यरत्नाकरना-  
 मालंकारशास्त्रे रसनिरूपणं नाम दशमस्तरंगः ॥ १० ॥

आस्थामंदिरमिंदिराप्रणयिनो देवस्य रामात्मन-  
 स्त्वंगत्तुङ्गतरङ्गारिङ्गणभरैरङ्गीकृताडंबरः ।  
 तावद्भिर्नर्मलधर्मसूरिकविताकल्लोलिनीवेल्लनैः  
 पूर्णः कर्णमनोहरो विहरते साहित्यरत्नाकरः ॥ १ ॥  
 प्राचीनानुभवप्रवृद्धविहितमंथानुसंधायिना  
 सोयं साहसिकेन संप्रति मया नूलः प्रबंधः कृतः ।  
 कः स्तुष्येदमुनाधुनात्यसुलभो बोद्धा च निर्मत्सरः  
 सर्वज्ञो गतमत्सरोस्ति हि रमारामः स संतुष्यतु ॥ २ ॥  
 भो मातः कविते हितं मम वचनः किञ्चित्समाकर्णय  
 श्रीमद्रामगुणस्तवामृतवतो मर्त्यस्तुतिं मा कृथाः ।  
 कस्तूरीघनसारचंदनरसन्यासोत्सवास्वादवि-  
 त्तो बीभीत्सवसास्त्रपूयपिशितालेपाभिलाषी भवेत् ॥ ३ ॥  
 संजातो हरितान्वये महतपः [ऽमलतपाः] श्रीपर्वतेशः सुधीः  
 षण्णां दर्शनकारिणां सुमनसामैकात्म्यलीलाकृतिः ।  
 धर्माख्येन मनीषिणा विरचितस्तत्सुनुना तावृशा  
 सोयं यावद्विलातलं विजयतां साहित्यरत्नाकरः ॥ ४ ॥

संपूर्णश्चायं ग्रंथः ॥

No. 838.

संगीतसारोद्धारः—कीकराजः ।

भा०—आनंदाब्धिमानेकजन्मसुकृतप्राप्तैकलव्यं मुनिं  
 प्रोद्यन्मानसराजहंसमनघं त्रैकुण्डकंडीरवम् ।  
 ब्रह्मेन्द्रादिद्वुरार्चितांभियुगलं सद्भक्तिक्रिंतामणिं  
 नाविंदं कलवेणुवादनपरं दिव्यांगरागं भजे ॥ १ ॥

भासीदुष्यदुदारधीरचरितः श्रीमान्कपोलान्वये  
 साधुः(ः) सज्जनसंश्लोकः कृतिजनप्रोद्गीयमानोदयः ।  
 उद्भूता विविधप्रदानजलधेरापूर्य भूमंडलं  
 प्राप्ता विष्णुपदं विभाति भुवने यत्कीर्त्तिभागीरथी ॥ २ ॥  
 तदात्मजनिरंजसा विबुधगीतकीर्त्तिः सदा  
 क्षितीश्वरगणार्चितो जगति कीकराजः कृती ।  
 परस्परजिगीषया वसति यत्र विद्यात्रय-  
 धतुर्भुजपरायणो जयति शारदानंदनः ॥ ३ ॥  
 यशोदयांकिततनुः सत्यासक्तमनाः सदा ।  
 सुदर्शनप्रियः कीकराजः कृष्णांशसंभवः ॥ ४ ॥  
 भरतकव्यपदत्तिलयाष्टिका-  
 र्जुनसमीरणतुंबुदनारदाः ।  
 मुनिमतंगविशाखिलकंबलां  
 श्वरतप[कंबलाश्ववन]कोहलराहलरावणाः ॥ ५ ॥  
 व्याख्यातारो भारतीये ये चान्ये लोल्लाटादयः ।  
 भगाधबोधमथेन तेषां मतपयोनिधिम् ॥ ६ ॥  
 सम्यगालोच्य कृतिना सज्जनानन्ददायिनी ।  
 कीकराजेन संगीतसारोद्धारो विधीयते ॥ ७ ॥

च०-१७० इति श्रीश्रीमत्कपोलवंशावतंसमधुश्रीसज्जनात्मज-  
 सकलविद्याविशारदमहनीयचरितमहायशशारदानंदकीकराजविर-  
 चिते संगीतसारोद्दारे नृत्यप्रकरणं सममं समाप्तम् ॥

No. 869.

वृत्तरत्नाकरः सटीकः-मू०केदारभट्टः । टी०सुल्हणः ।  
 टी०भा०-श्रीकंठप्रभया युतं सचिरयां प्रोद्गासितं गंगया  
 नानावस्त्रविराजितं शाशिकलापीडोच्छ्र्यालंकृतम् ।

आर्योपेतमुपस्थिताखिलगणनञ्जपूजितं सर्वदा  
 छंदःशास्त्रमिवेश्वरस्य जयति त्रैलोक्यबंधं वपुः ॥ १ ॥  
 कृष्णात्रेयस्य गोत्रे समजनि पुरा दाक्षिणात्याग्रणीयो  
 वेलादित्याभिधानः सुकविरभवद्गास्करस्तस्य स्रुतः ।  
 तत्पुत्रः सुल्हणाख्यः सुललितपदां वृत्तरत्नाकराख्य-  
 छंदोवृत्तिं स चक्रे सुकविहृदयानंदिनीनामधेयाम् ॥ २ ॥

च०—सहृत्तरत्नाकरनामधेयशास्त्रस्य वृत्तात्रधिकार एषः ।  
 प्रस्तारमुख्योत्र तु सुल्हणाख्यविनिर्मितायामजनिष्ट षष्ठः ॥ १ ॥  
 प्रमादादौत्सुक्यात्कचिदनवबोधेन यदि वा  
 ममास्यां वृत्तौ ( यत् ) सहृदयजनाः कोमलमतेः ।  
 भवद्यं चेदिकचिद्भवति भवतामंजलिरयं  
 प्रसादं कृत्वा तत्प्रगुणमतिभिः शोधयमखिलम् ॥ २ ॥  
 यावच्चंद्रमसश्छलेन विलसशीपप्रदीपांचिते  
 रम्येऽनुक्षपमंतरिक्षफलके बद्धोत्सवं खेलति ।  
 तारासारदुरोदरेण निखिलं दिक्कामि(नीमंडलं)  
 जीयात्तावदियं मनोहरपदा वृत्तिः प्रसादात्सताम् ॥ ३ ॥  
 इति श्री०

No. 887.

गणकमण्डनम्—नन्दिकेश्वरः ।

आ०—नत्वा दुर्गा गणेशं च श्रीमद्देवांगरायजः ।  
 नंदिकेश्वरसंज्ञाहं वक्ष्ये गणकमंडनम् ॥ २ ॥  
 च०—श्रीमद्गूर्जरदेशेऽस्ति विप्रवृंदविभूषितम् ।  
 श्रीस्थलाख्यं पुरं रम्यं पुरुहूतपुरोपमम् ॥ १२ ॥

तत्रासीच्छ्रुतिशास्त्रज्ञो रत्नभट्टाह्वयो द्विजः ।  
 तज्जः श्रीतिगलाभट्टः सर्वविद्यामहोदधिः ॥ १३ ॥  
 तत्पुत्रोमालजित्संज्ञो वेदवेदांगपारगः ।  
 येन वेदांगरायेति प्राप्तं द्विल्लीश्वरात्पदम् ॥ १४ ॥  
 पितृभक्तिरक्षप्राज्ञस्तत्सूनुर्नैदिकेश्वरः ।  
 ( सतां ) प्रीत्यै व्यधाद्ग्रथममुं गणकमंडनम् ॥ १५ ॥  
 ज्योतिर्निबंधमखिलं च तथा मुहूर्त्त-  
 चिंतामणिं गणक्रभूषणरत्नमाला[ ले ] ।  
 ज्योतिर्विदाभरणसज्जनवल्लभाख्यै [ ख्ये ]  
 वृष्ट्या त्रिविक्रमशतादि मयेदमुक्तम् ॥ १६ ॥

इति श्रीगणकमंडने गणितप्रकरणांतमष्टमोऽध्यायः ॥

इति पदशाक्यप्रमाणज्ञभट्टश्रीरत्ना तत्पुत्रभट्टतिगला तस्मात्पुत्रा(त)  
 वेदांगरायस्तत्पुत्रेण नैदिकेश्वरेण बालविनोदनाय गणकमंडनसंज्ञो  
 ग्रंथो विरचितः संपूर्णतां प्राप्तः ॥

No. 889.

गिरिधरानन्दः—वेदाङ्गरायः ।

आ०—नत्वा श्रीभुवनेश्वरीं गणपतिं विष्णुं च रुद्रं द्विजान्नूनं  
 ग्रंथपयोनिधीन् वृढधिया निर्मथ्य धीवृद्धिदम् ।  
 ग्रंथं गौडकुलोद्भवस्य नृपतेरानंदसिद्धिप्रदं  
 वक्ष्ये बालविनोदनाय विमलं वेदांगराजाह्वयः ॥ १ ॥  
 सृष्टा ये चतुराननेन च नृपास्ते राजपुत्रादयः  
 शूरा धर्मरताः स्वधर्मनिपुणाः पूर्वादिदेशस्थिताः ।  
 वर्षैस्तैः कतिभिर्बलोत्कटभटैर्मध्यप्रदेशोद्भवं  
 धात्र्याः(ः)प्रीतिपरैर्विभज्य सकलं स्थानं स्वकीयं कृतम् ॥ २ ॥

तेषां ये गौडदेशीया राजपुत्रा यशस्विनः ।  
 भजमेरपदं तैस्तु गृहीतं पुण्यभूमिजम् ॥ ३ ॥  
 गौडा नृपेद्रा द्विजदेवभक्ता भरातिचक्राक्रमणेऽतिदक्षाः ।  
 लोकानुरूपाः सुतरां सुरूपास्तुरंगहेमांबरकुंजराद्याः ॥ ४ ॥  
 तत्रासीच्छ्रुतिशास्त्रमार्गनिपुणो धीरोतिशूराग्रणी-  
 र्येशोजित्ति नृपोत्तमः सकलजिह्वीर्येण भूभृत्पतिः ।  
 गांभीर्येण सरित्पतिर्धनपतिर्लक्ष्म्या गुणैः स्वर्पतिः  
 कांत्या रात्रिपतिर्धिया दृढगतिः सद्द्विषया वाक्पतिः ॥ ५ ॥  
 तत्सूनुर्द्विजदेवभक्तनिरतो भूपानुकंपान्वितो  
 योगाजीति नृपो ह्यभूत्सुमतिमान् योगीन्द्रसेवापरः ।  
 भूरः साहसिको रणांगणरतो दानेतिदक्षः सदा  
 नूनं सर्वजनप्रियोऽतिचतुरः सौजन्यरत्नाकरः ॥ ६ ॥

तस्यात्मजो धर्मरतोतिवीरो  
 गोपालदासो नृपतेर्बभूव ।  
 दीप्तिश्रवाद्येन च नामधेयं  
 मांधातृराजेंद्र इति प्रलम्भम् ॥ ७ ॥

सोऽयं पंडितमंडितोतिनिपुणो देवद्विजाचरितः  
 स्वाचारेण मुनीश्वरो गुणनिधिः कारुण्यधराधरः ।  
 वेदाज्ञापरिपालको दृढमतिर्मांधातृनामा नृपो  
 येनेदं प्रकटीकृतं हरिपदं श्रीकीर्तिवह्याः फलम् ॥ ८ ॥

शिवेन सार्धं हि सदा यथेश्वरी  
 भुभावहा सिंधुस्रता च विष्णुना ।  
 तथैव मांधातृनृपेण सत्कुला  
 सदा कुमारीस्वभिधा पतिव्रता ॥ ९ ॥

सा पट्टराज्ञी खलु षट् तनूजान्  
 सौभाग्यसिंधुन् द्रुषुवे च तस्मात् ।  
 स्वशक्तिसंपन्नमहाप्रभावान्  
 प्रायः पुमर्थानिव मूर्त्तिभाजः ॥ १० ॥  
 तत्रात्मजो ज्येष्ठतमोऽतिशूरो  
 दाक्षिण्यसिंधुर्गुरुदेवभक्तः ।  
 अखर्वगर्वः परगर्वहंता  
 विष्णुप्रियोऽभूद्भूलिरामनामा ॥ ११ ॥  
 तस्माल्लघुः सत्यपरः सहिष्णुः  
 पदाभिषिक्तो नृपतिर्वदान्यः ।  
 राजात्मजश्रीरमणीसुखाद्यः  
 स्याद्वाजते विड्वलदासभूपः ॥ १२ ॥  
 द्विजहरिहरभक्तो युद्धकार्येशिक्तो  
 धनगजहययुक्तो विड्वलेशाल्लघुर्यः ।  
 ननु गिरिधरदासो भूमिपः सत्यवक्ता  
 परिजनसुखतुष्टः शोभते चातिदृष्टः ॥ १३ ॥  
 वैरिवर्गविजयस्ततो लघुः  
 ख्यातिमान् विजयरामसंज्ञिकः ।  
 बंदिबृन्दधनदो विराजते  
 संकटेपि न च खेदमेत्यसौ ॥ १४ ॥  
 सत्कर्मधर्मनिरतोऽतितरां प्रवीण-  
 स्तस्माल्लघुः सकलसौख्ययुतो वदान्यः ।  
 सत्यप्रियः स च मनोहरदासभूपः  
 संशोभते सकलवित्खलु धर्मरूपः ॥ १५ ॥

तस्माल्लघीयान् द्विजदेवभक्तः  
 प्रद्युम्नसंज्ञो नृपतिः स्वरूपः ।  
 सौख्यान्वितः सर्वजनप्रियोऽसौ  
 स्याद्वाजमानेन विराजमानः ॥ १६ ॥

श्रीमन्मांघातृभूपात्सकलगुणयुताश्चान्यदारोद्भवा ये  
 पुत्रास्तेषां मुकुन्दो गुरुरतिनिपुणः श्रीमुरारिस्ततोऽन्यः ।  
 स्तदन्यो[तस्मादन्यो]त्रिहारी धनजनसहितो रामसिंहस्ततः स्या-  
 द्भूतं श्रीभावसिंहस्तदनु वृद्धतरो विष्णुसेवापरश्च ॥ १७ ॥

देवर्षिभक्तो ह्य[र]णञ्जोडरामो  
 भीष्मस्ततो भीष्मपराक्रमः सः ।  
 श्रीवीरभद्रोत्तितरां हि वीर-  
 धाष्टौ द्युताश्चैव मतिप्रगल्भाः ॥ १८ ॥  
 भूरोतिधीरः द्युतरां वदान्यो  
 धर्मप्रियः श्रीबलिरामसूनुः ।  
 श्रीमद्रमोमाचरणेषु रक्तो  
 जीवात्सदासौ शिवरामनामा ॥ १९ ॥

जातः श्रीविह्वलेन्द्रो नरपतिविदितश्चानिरुद्धाभिधानः  
 भूरो येनातिवीर्यं स्वभुजबलवशात्संनिरुद्धं रिपूणाम् ।  
 तद्दृष्ट्वान्योऽर्जुनाख्यो विजितरतिपतिर्देहकांत्यातिधीरो  
 दानैः श्रीकर्णतुल्योऽर्जुनसमबलवाग्निर्मलः स्याद्यशोभिः ॥ २० ॥

सुकृतकृत्परतापहरो लघु-  
 र्हरियशाख्य इति प्रबलस्ततः ।  
 तदनु धीरतरो ननु भीमजि-  
 त्सुजनपूजनभुद्धतनुः सदा ॥ २१ ॥



जातः शिवप्रसादेन श्रीमद्गिरिधरेश्वरात् ।  
 धर्मकर्मान्वितः भूरः पुत्रो हरिजनाह्वयः ॥ २२ ॥  
 श्रीमन्मुकुन्दजो भाति ज्यायानुदयभानुकः ।  
 कनिष्ठो हरिभानुश्च कुलोद्योतकरौ च तौ ॥ २३ ॥  
 अन्वेपि मांधातृनृपस्य वंशे  
 पुत्राः प्रपौत्रा बहुशश्च भूराः ।  
 धर्मप्रियाः संति चिरायुषस्ते  
 भूयाद्भारित्यं खलु भाविनश्च ॥ २४ ॥  
 यद्दोर्दण्डप्रयुक्तोऽरिकुलगजघटाकुंभित्त्वङ्गभागः  
 पीत्वा रक्तं समंताद्भ्रमति बहुतरं कीर्तिकर्पूरमेव ।  
 तस्य श्रीगौडभूपप्रबलगिरिधरस्याज्ञया चारु कुर्वे  
 मयं सत्संहिताभिः कलितगिरिधरानंदनामानमिष्टम् ॥ २५ ॥  
 इति श्री० श्रीमद्गिरिधरानंदे नानामुनिमतान्विते ।  
 कुलवर्णनसंज्ञेयमध्यायः प्रथमोभवत् ॥ १ ॥  
 च०-७१ ॥ इति संक्षेपेण स्त्रीजातकम् ॥  
 भासीर्गुर्जरदेशमंडलमणिः श्रीवत्सगोत्रोद्भवः  
 श्रौतस्मार्तविचारसारचतुरस्त्वौदीच्यचूडामणिः ।  
 वेदांताखिलशास्त्रवासरमणिः श्रीश्रीस्थलाख्ये पुरे  
 रत्नाभट्ट इति प्रसिद्धमहिमा सद्दर्शरक्षामणिः ॥ ७२ ॥  
 तत्सूनुः कवितालतासुरतरुः साहित्यवारांनिधि-  
 र्मीमांसाप्रखरार्यपंकजवने भासांनिधिः प्रोक्तः ।  
 भट्टः श्रीतिगलाभिधो गुणनिधिः श्रीयज्ञविद्यायुतः  
 स्वच्छाचारकुमुदश्च शीतकिरणः प्राचां विधाने विधिः ॥ ७३ ॥  
 तत्पुत्रः क्षत्रवंशाखिलनृपनिवहाभ्यर्चितः स्वच्छपादो  
 नाम श्रीमालजीति स्फुरदखिलगुणं प्राडुरार्याः प्रवर्थाः ।

यं दिल्लीनायकोऽयं वरचत विबुधोऽमवेदांगरायं  
 सोयं गौर्देवभूपप्रवरगिरिधरस्याश्यामुं चकार ॥ ७४ ॥  
 वृद्धा ये लघवो हि यत्र निपुणास्तान्वच्चि नत्वादरात्  
 क्षंतव्यं मम तैर्मया यदधुना न्यूनाधिकं कीर्तितम् ।  
 नानानंदभरैः छकाव्यकुशलैः सुशैर्गुणशैर्धिया  
 यत्किंचिद्भ्रमतस्तथात्र पतितं शोध्यं महद्भिस्तु तत् ॥ ७५ ॥  
 इति० श्रीमद्गिरिधरानंदे नानासुनिमित्तान्विते ।  
 जातकाद्योयमध्यायो ग्रंथोऽपि पूर्णतां गतः ॥

No. 917.

ताजिककौस्तुभः—बालकृष्णः ।

भा०—ध्यात्वा तत्सपयःपयःप्रदनिभं विंध्याद्विसंस्थं महे  
 यथासीत्सकलागमार्थकलनः श्रीरामजित्पंडितः ।  
 तद्वंशोद्भवभट्टयादवसुतः श्रीबालकृष्णाभिधः  
 कुर्वे ताजिककौस्तुभं सुललितं विद्वद्बृदाभूषणम् ॥ १ ॥  
 सत्ये विधिः शास्त्रमधान्न(वि) मुधा  
 त्रेतायुगे यन्मुनिवादरायणः ।  
 यद्वापरे गर्गकृतं यथाऽभव-  
 त्तिष्ये तथा ताजिकशास्त्रजं फलम् ॥ २ ॥  
 च०—या ताप्युत्तरतीरसंभ्रयवती ख्याता प्रकाशा पुरी  
 यथासीदिह याज्ञवल्क्यतिलकः श्रीरामजित्पंडितः ।  
 षट्शास्त्राध्ययनाधिराट् समभवन्नारायणस्तत्सुत-  
 स्तत्सुनुर्यवेदवित्समभवद्यो रामकृष्णाभिधः ॥ १५ ॥  
 तदंगजो यादवभट्टनामा  
 नानागमार्थाकलितो बभूव ।

साहित्यपीयूषसुपोषितांग-

श्रितप्रकाशो जगति प्रसिद्धः ॥ १६ ॥

इह यादवभट्टजातजन्मा

कृतजंबूसर आलयस्ततान ।

स हि ताजिककौस्तुभाभिधानं

कमनीयं भुवि बालकृष्णभट्टः ॥ १७ ॥

श्रीनारायणशंकरस्तवनके स्तोत्रं शिवायास्ततो

यंत्रोद्धारयुतं महागणपतेः स्तोत्रं त्रिवेण्यास्ततः ।

योगिन्यष्टदशाक्रमश्च तरणेः संक्रांतिजो निर्णयः

पष्टया यस्य विराजते कृतिरियं पांडित्यचिंतामणिः ॥ १८ ॥

एनं नरस्ताजिककौस्तुभं यः

कंठे विदध्यात्स मनीषिमान्यः ।

सर्वसहामंडलमंडनाय

भवेन्नरेशामगजाश्ववित्तः ॥ १९ ॥

नात्यर्थ्यते चंद्रिकायां चकोरा-

श्रंभ्रेणायो कल्पपुष्पैर्न भृंगाः ।

तद्वत्स्यादस्मिन्गुणोत्कर्षलेशः

कश्चिन्नूनं पंडिताः संतु सक्ताः ॥ २० ॥

यावृशो मम मतेः परिपाक-

स्तन्निदानवशतोऽयमकारि ।

शोधनं त्विह बुधा यदभुद्धं

प्रार्थनां सफलयंतु ममैनाम् ॥ २१ ॥

इति श्रीमद्भट्टयादवात्मजबालकृष्णभट्टविरचितस्ताजिककौस्तुभः

समाप्तिमगमत् ॥

No. 939.

प्रश्नरत्नम्—नन्दराममित्रः ।

आ०—यमक्षरं ब्रह्म वदन्ति विज्ञा  
 सिद्धास्तुरीयं वमकर्तृ सांख्याः ।  
 तं सत्यमानंदनिधिं स्मरामि  
 श्रीनंदसुतं श्रुतिभिर्विमृष्यम् ॥ १ ॥  
 ज्योतिःशास्त्रे पंच शाखाप्रतानाः  
 सत्यस्तेषां यश्चमत्कारकारी ।  
 श्रीदत्तोक्तः केरलिस्तं तु सम्बक्  
 जानातीशस्तत्प्रसादाज्जनोज्यः ॥ २ ॥  
 ज्ञात्वा किञ्चित्तत्र कुर्वे प्रबंधं  
 श्रीगोपालप्रेरणात्प्रभरत्नम् ।  
 स्वर्णैर्वृत्तैर्भातु कंठे बुधानां  
 नित्यं भूमीपालविहत्सभासु ॥ ३ ॥

यद्यपि बहुप्रबंधाः भुङ्क्ष्वपटैः पंडितमन्यैः ।  
 रचितास्ते न हि रम्या भवन्ति मयायं समासतः क्रियते ॥ ४ ॥  
 श्रीमच्छिवेनोक्तामिदं रहस्यं तत्त्वं परं ये श्रुतितत्त्वहीनाः ।  
 बौद्धादयो वा यवनादयो वां तेभ्यो न दद्याद्यदि धर्मकामः ॥ ५ ॥  
 च०—सिद्धाष्टचंद्रवर्षेऽभियुजः सितपक्षसप्तमगम् ।  
 पूर्तिमगाद्ग्रथोऽयं पूगाब्धिद्विपमितैर्वृत्तैः ॥ ६४८ ॥  
 इति मिश्रनंदरामकृतं केरलिशास्त्रे प्रश्नरत्नं नाम समाप्तम् ।

No. 945.

प्रश्नसुधाकरः—लालमणिः ।

आ०—सिद्धरारक्तशुंडं सकलबुधजनानन्दकन्दं प्रचण्डं  
 माद्यन्मातंगवक्त्रं प्रकटकटलसद्धानपूराभिरामम् ।

कामं भृंगांगनाभिर्धिरचितसरसोन्नीतसंशोभिगंडं  
प्रत्यूहध्वांतधारातरुणिमतरणिं वक्रतुंडं नमामि ॥ १ ॥

ज्ञानप्रदीपादय प्रभ्रदीपात्संवित्प्रकाशादय विष्णुतन्त्रात् ।  
आदाय सारं मिहिरादिशास्त्राह्वीम्यहं प्रभ्रसुधाकराख्यम् ॥ २ ॥

च०—मज्जहीर्वाणकन्याकुचकलशतटापातसंचूर्णितांभाः

संभोगासक्तरंभाद्यमरपुरत्रधूनव्यजंभारिकर्त्री ।  
प्रौढाहंभावभाजामपि सकलनृणां हंत दंभादिशत्रु-  
च्छेदस्वच्छांबुपुरा विलसति भुवने सा त्रिवेणीकृपाणी ॥ २८ ॥  
यत्संपर्कात्मयागः समजनि सहसा तीर्थराजाभिधानो  
यस्मिन्पद्मासनोपि प्रतिदिनमकरोदश्वमेधीयदीक्षाम् ।  
यस्मिन्प्रमोदधृक्षः प्रलयजलनिधिस्थायिशय्या मुरारे-  
र्वेदो यस्यैव गाथां मथयति सहसा मुक्तात्पर्यवक्त्रीम् ॥ २९ ॥  
तस्मात्तीर्थोपिराजात्सकलवसुमतीस्वर्गसोपानमार्गा-  
द्याम्ये भागेऽथ विंध्याभिधरणिधरादुत्तरस्मिन्प्रदेशे ।  
आस्तेऽलर्काभिधानं नगरमतिलसत्सूर्यकन्यासमीर-  
स्फारोन्मीलद्विलासं सकलवसुमतीमंडनीभूतलोकम् ॥ ३० ॥  
ज्योतिर्विद्याविलासप्रणयपटुमतिर्भूमिदेवावतंस-  
स्तत्राभूत्कोपि तत्त्वं समधिगतमथो येन वाग्देवतायाः ।  
गंगारामाभिधानः सकलनृपसभामौलिमंदारवल्ली-  
मालानिर्यन्मरंदव्यतिकररचितापूर्वपद्यादिपूजः ॥ ३१ ॥  
क्षीराम्भोधेः कलावानिव विमलयशाः प्रादुरासीत्तदीयः  
सूनुः सर्वानवद्याकृतिरचितजगद्गामनामा मनीषी ।  
यस्य स्फारैश्चरित्रैरिदमजनि जगत्कौतुकोत्तानिताक्षं  
यद्वाचा पूर्णकामाः कथमिव कथयंत्वर्थिनः काकुवाचम् ॥ ३२ ॥

कृष्णाराधनलब्धबुद्धिविभवपख्यातकीर्तिः सुधीः  
 श्रीमल्लालमणिर्वभूत्र तनयस्तेनापि कौतूहलात् ।  
 यत्प्राचां वचनप्रपंचरचनामालंग्य भव्योक्तिभिः  
 प्रभ्रमंथविदां मुदे विरचितः श्रीप्रभ्रसौधाकरः ॥ ३३ ॥  
 इति श्रीज्योतिर्विज्जगद्रामात्मजज्योतिर्विलालमणिकृते प्रभ्रसुधा-  
 करे उत्पाताध्यायः संपूर्णः ।

No. 974.

यन्त्रचिन्तामणिः—चक्रधरः ।

आ०—नत्वा भवानीं प्रमथाधिनाथं रविं गुरोरंध्यरविंदयुगमम् ।  
 यंत्रं च वक्ष्ये गणितानपेक्षं यथाशुबोधः समयादिकानाम् ॥१॥  
 च०—आसीदयजराजवंदितपदः श्रीवाहनो विभ्रुतो  
 ज्योतिःशास्त्रमहार्णवामृतकरः तत्सूक्तिरत्नाकरः ।  
 तत्सूनुः क्षितिपालमौलिविलसद्रत्नं ग्रहज्ञापणी-  
 श्रक्रे चक्रधरः कृती सविवृतिं सद्यंत्रचिन्तामणिम् ॥ २६ ॥  
 इति यंत्रचिन्तामणौ प्रकीर्णाधिकारश्चतुर्थः ॥ ४ ॥

No. 975.

यन्त्रप्रकाशः सटीकः—मू० टी० रामचन्द्रः ।

आ०—शंभोः पदांभोजयुगं प्रणम्य  
 स्पष्टार्थतां गूढपदानि नेतुम् ।  
 यंत्रप्रकाशस्य निजाहितस्य  
 करोति टीकां कविरामचन्द्रः ॥ १ ॥  
 विघ्नोपशमनाय विघ्नराजं प्रणमति ।  
 व्याकोशनाय मतिकैरवकोरकाणां  
 विघ्नांधकारपटलीदलनाय पुंसाम् ।

नानामनोरथचकोरकुलस्य पूर्त्यै

बिभ्रज्जयत्यमृतरश्मिकलां गणेशः ॥ १ ॥

व्याकोशनाय फुल्लत्वकरणाय कैरवं कुमुदं...

अथ स्त्रेष्टदेवते उमामहेशौ सकलवाञ्छितार्थसिद्धये प्रणमति ।

संप्राप्त्यासुः [शु] प्रणतमनुजामामितो [अनुजाभ्यामिवो] माभितः श्री-  
वाग्देवीभ्यां कनकरजताभासिनीभ्यामितीव ।

स्वस्वांगाभांकितमचलजाशर्वयोः पादपद्म-

द्वंद्वं वन्दे मिलितवपुषोश्चपकेहाभकांत्योः ॥ २ ॥...

अथ कविर्निजपूर्वजमहत्वपकटनच्छलादात्मनस्तावृशत्वं सूचय-  
न्प्रामाणिकप्रणीतो यंथ आदरणीय इति भंग्याह ।

भासीन्मालवदेशमंडनमणिः श्रीश्रीधराचार्य इ-

त्युद्गीतो भुवने समाधिसमये साक्षात्कृतोमापतिः ।

श्रीवत्सान्वयसागरामृतकरः श्रुत्यब्धिकुंभोद्भवः

कैवल्यावगतेरवाप्तमनुजालभ्याखिलप्रत्ययः ॥ ३ ॥

कुंभोद्भवोऽगस्तिमुनिस्तेन यथा प्रागब्धिः कुक्षौ क्षिप्तस्तथानेन  
श्रुतयः...

सूनुः संक्रमदर्पणो गुणगणस्यास्याभवत्कोविदो

विख्यातः शिवदासमिभ्र इति तत्पुत्रो विभाति क्षितौ ।

वेदांभोनिधिपारगः पृथुयशाः श्रीसूर्यदासाभिधो

वंश्यांभोरुहवंदवासरमणिः श्रौताभिसेवापरः ॥ ४ ॥

अस्य सूनुस्य गुणगणस्य संक्रमदर्पण इत्यस्य ...

अथ गुरुं प्रणमन् भक्त्या जनन्याथ नाम प्रकाशयन् चिकीर्षितं  
प्रतिजानीते ॥

नत्वा हीरस्वामिनमनुग्रहात्तस्य लब्धविशदमतिः ।

कुर्वेऽथ विशालाक्षीतनयो यंत्रप्रकाशमहम् ॥ ६ ॥

अथ सतो विज्ञापयन्नसतां चेहानधिकार एवेत्यधिकेषमाह ।

सद्भिः सृजद्भिरसतोपि च सत्त्वमस्म-

त्संप्रार्थनेन कृतिराद्रियतामियं नः ।

किं दुर्जनान्प्रति वदामि सुदुर्लभैव

स्वप्नेपि येषु सदसत्त्वविवेकवार्त्ता ॥ ७ ॥

अथ सदसद्विलक्षणानामज्ञानां शिक्षामाह ॥

अज्ञैर्ज्ञातुं सद्ब्रह्मस्यमभसंगाच्छीततां मनाक् ।

ज्ञात्वोरःसु चिरात्सद्भिः संसृज्यं प्रियमिच्छुभिः ॥ ८ ॥

प्रियं हितमिच्छुभिरज्ञैः ग्रंथस्य रहस्यमन्यद्वा रहस्यं विज्ञातुं सद्भिः संसृज्यं सद्भिः सह संसर्गः कार्यः । संसृज्यमिति 'ऋदुपधाद्या-कूपि चृतेरिति क्यप्' । किं कृत्वाप्संगाच्छीततां मनागुरःसु ज्ञात्वा जलसंसर्गाच्छैत्यं भवतीत्येवं किञ्चित् हृदये विचार्य तद्दृष्टांतवशात्संसर्गात्सत्त्वं भविष्यतीति सत्सर्गे यत्नः कार्यः । "शीततां मनागिति पदांतस्येति परसवर्णाभावपक्षे रूपम् । 'उरःसु इति' वा शरीरिति विसर्जनीयपक्षे रूपम्" । तेनात्र श्लोकस्य प्रथमपादाद्याक्षरेण द्वितीयपादद्वितीयाक्षरेण तृतीयपादतृतीयाक्षरेण चतुर्थपादस्य चतुर्थाक्षरेण पुनः पंचमाक्षरेण पुनस्तृतीयषष्ठाक्षरेण पुनर्द्वितीयपादसप्तमाक्षरेण पुनराद्यपादाष्टमाक्षरेण आत्मनो विशिष्टं नामोक्तम् । षष्ठी च तस्येयं कृतिरिति शेषाभिप्रायेण तस्य ग्रंथोपनिबद्धं रहस्यं वा विज्ञातुमज्ञैः सद्भिः संसृज्यमिति संबंधाभिप्रायेणोक्ता ॥

च०-वत्सस्यास्ते महर्षेः प्रयततरकुले सर्वत्रि(द्यावि)दग्धः

सद्बुद्धिः शैवदासीर्बुधनलिनरविर्वीक्षितः सूर्यदासः ।

तत्सूनु रामचंद्रो गुरुगुरुकृपयाध्यायमेतं तु षष्ठं

वैशालाक्षेय आधाद्बहुलकुतुककृच्चानुयंत्रप्रकाशे ॥ ७३ ॥



सावित्री शिशुनैव यच्चिरमभूद्ध्याता मया भक्तितः  
 कार्यां स्पर्शमदाच्च कथनं सुरो यच्छ्रीभवान्याः पुरः ।  
 शैवाजोपि च पर्यचाययदलं यद्दीक्षया श्रीगुरु-  
 स्तत्तद्वैभवतो ममामलमतौ श्रीभारती भासते ॥ ७४ ॥  
 मीमांसाद्वयमूलया फणिपतिप्रोक्षीतभाष्यामृता-  
 साराभ्युक्षितपाणिनीयधरणौ साहित्यबीजोत्थया ।  
 सांख्यन्यायपुराणपल्लवितया श्रीरामधीवीबुधा [धीविद्यया]  
 वेदांगादिफलैः सदुक्तिकुसुमैः को वा न संतोष्यते ॥ ७५ ॥  
 इति श्रीमहेश्वराचार्यश्रीरामचंद्रविरचितयां स्वविरचितयंत्रप्र-  
 काशटीकायां कुतूहलयंत्रप्रकाशनो नाम षष्ठोऽध्यायः समाप्तः ॥

No. 984.

राजविजयः—रणहस्ती ।

आ०—वरदपाशरदांकुशविस्फु-  
 त्करनतास्यसरोरुहभास्करः ।  
 दिशतु नः श्रियमंबुरुहासनः  
 शाशिकलांकितमौलिरिभाननः ॥ १ ॥  
 यत्पादपंकजयुगप्रणतिप्रसादा-  
 त्सद्यस्तिरस्कृतबृहस्पतिवाग्विलासः ।  
 मूकाननेऽपि चतुरा विकसन्ति वाचो  
 वंदे गिरीशदयितां जगदंबिकां ताम् ॥ २ ॥  
 बालं कुमारं परिदृत्य येन  
 भानुं युवानं च विलोक्य सद्यः ।  
 त्रयी पुरामेकशरेण भिन्ना  
 वंदे गुरुं सस्वरमीश्वरं तम् ॥ ३ ॥

भासीत्समस्तनृपमौलिकिरीटकोटि-  
 रत्नप्रभानिकरंरंजितपादपद्मः ।  
 प्रत्यर्थिभूपतरुणीकरुणापयोधि-  
 वृद्धचै हिमांशुरिह सिंहणदेवभूपः ॥ ४ ॥  
 तस्य सूनुरभूहीरो हम्मीरः सङ्गुणाकरः ।  
 प्रतीपभूपमत्तेभकुंभदारणकेसरी ॥ ५ ॥

जयत्युदारक्षितिपावतंसस्तन्नंदनश्रीमदनक्षितीशः ।  
 वर्णाभ्रमस्याचरणैकहेतुः प्रतीपभूपालकुलैककेतुः ॥ ६ ॥

तेनासकृत्कनकरत्नदुकूलत्राजि-  
 ग्रामातपत्ररुचिराभरणैरनेकैः ।  
 संमानितः स्वरविदुन्मदराजदुर्ग-  
 केतुः क्षितौ विजयते रणहस्तिनामा ॥ ७ ॥  
 ब्रह्मेशविष्णुरचितामलयामलेभ्यः  
 सारं विचिंत्य गिरिजादिमतानुसारम् ।  
 आरच्यते स्वरविदामखिलार्थसिद्धयै  
 तेनेह राजत्रिजयो रणहस्तिसंज्ञः ॥ ८ ॥  
 रक्षा सतां नृपधनाहरणेन चेष्टो  
 धर्मस्त्वयत्न इति दिग्विजयोद्यतस्य ।  
 भूवल्लभस्य दुरितं द्विषतो निहंतु-  
 र्न स्यान्मलेष्विव पशून्विधिनोदितेन ॥ ९ ॥

उत्साहप्रभुमंत्रशक्तिसहितः श्रीमान् विनीतेन्द्रियो  
 नित्यायव्ययवित्क्षमी त्वनलसः प्राज्ञः प्रभारंजकः ।  
 धीरः सच्चरितः स्वरैरनुदिनं विशातलोकस्थिति-  
 र्नित्योद्योगपरः क्षितीशतिलकः स्यात्संपदामास्पदम् ॥ १० ॥

अपूर्णः ।

No. 969.

लघ्नसारसमुच्चयः ।

आ०—अथातः संप्रवक्ष्यामि लघ्नसारसमुच्चयम् ।

येन विज्ञानमात्रेण त्रैलोक्यं दृश्यते स्फुटम् ॥ १ ॥ . . .

मूर्ते नवमे स्थाने सर्वोत्तमबलो ग्रहो भवति प्रस्तावात्संख्यैर्दिनै-  
र्मासैर्वर्षैर्वा तत्प्रयोजनं भवत्येव । यथा संवत् १६६६ वर्षे आषढ  
शुदि १५ शुके वृश्चिकलभे वहमाने पाश्चात्ये सार्धप्रहरोद्देशे पृच्छ-  
कस्यापि अमुको बन्दिगृहान्मोक्षयते इति ।

च०—यल्लभं चंद्रराशिप्रथमार्धे भवति केन्द्रस्थो दृश्यते तदा  
देवदत्तोपि गृहेऽस्ति कथनीयम् । विपरीते विपरीतम् ॥ ८ ॥ इति  
लघ्नसारसमुच्चयः संपूर्णः ॥

No. 1001.

लोकमनोरमा-गर्गः ।

आ०—प्रणम्यानंदरूपं तमानंदैकनिकेतनम् ।

गर्गे बुद्धिमतां प्रीत्यै प्रभविष्यामथाकरोत् ॥ १ ॥

च०—इत्येवमेकत्रिंशद्भिः श्लोकैर्लोकमनोरमा ।

प्रभविष्या मया प्रोक्ता देया शिष्याय साधवे ॥ ३३ ॥

तथा विशेषेण ।

उक्तेऽप्यनुक्ते मूलांके तद्वत्क्षेप्यं सदा बुधैः ।

स्वानुभृत्या विशेषोऽर्थं मोहनेन विचारितः ॥ ३४ ॥

सितं रक्तं तथा पीतं कृष्णं चित्रं हरीतकम् ।

शुष्कमार्द्रं तथा द्वाभ्यां भक्ष्याभक्ष्यमिदं क्रमात् ॥ ३५ ॥

इति श्रीगर्गाचार्यविरचितश्लोकमनोरमा संपूर्णा ।

No. 1026.

हिल्लाजव्याख्या—रामेश्वरः ।

आ० रामो भैरवपद्युगं गुरुवरं तातं तथा श्रीपतिं  
 गोविंदाख्यगुरुं प्रणम्य कृतिनं दैवज्ञचूडामणिम् ।  
 योऽकार्षीदुरुसंहिताब्धितरणिं पीयूषधाराभिधां  
 चूडामण्यभिधां विचार्य कुरुते हिल्लाजटीकां कृती ॥ १ ॥  
 सृष्ट्यादौ कमलोद्भवेन गदितं सूर्यं प्रति प्रांशु त-  
 छापान्म्लेच्छगतोऽथ रोमकपुरे म्लेच्छेषु यद्विष्टवान् ।  
 शाखं ताजिककं ततस्तदभिधं पश्चात्सुपद्योरितं  
 श्रीमद्रोमककेन तन्मतमभूत्सत्यत्ययं तत्ततः ॥ २ ॥  
 खिंदाख्यः कृतवान्सुपद्याललितौर्हिल्लाजसंज्ञं शुभं  
 ज्ञात्वा रोमकजं पुरान्यपठितं जन्माब्दपृच्छात्मकम् ।  
 तन्नष्टे त्वधुना तथापि च तदायुर्दायपद्यात्सतो  
 दुर्बोधात्सुजनस्य बोधविषये स्पष्टं तु कर्तुं सुधीः ॥ ३ ॥

ननु हिल्लाजस्य आयुर्दायाद्यर्थं प्रवृत्तिः स च जातकपद्धतिरेव  
 सिद्धम् । एवं सति हिल्लाजस्याऽप्रवृत्तिविषयत्वात् । तत्र तद्विवर-  
 णकर्तुः सुतरां प्रवृत्तिर्लघीयसीति चेन्न । जातकपद्धत्युक्तायुर्दायस्या-  
 ऽघटकत्वात् । तथा च हिल्लाजभाष्ये ।

ताजकजातकजनितं जन्मफलं कीर्त्तयेन्न शक्यजातेः।

तस्मात्पद्धतिमार्गं स्फुटं न षटते फलं तेषाम् ॥ १ ॥

दृष्टिर्मेत्रं वा दृग्ग्रहवीर्यं पंचवार्गिकापूर्वम् ।

सर्वं दलीलसंज्ञं होराशास्त्राद्विसंवादी ॥ इति ।

पूर्वपद्यस्यायं भावः । यस्मात्पद्धतिमार्गजनितं फलं स्फुटं न  
 षटते तस्मात्सोक्तानां शक्यजातेस्ताजकजातकजनितं जन्मफलम् ।

कोर्यः । यवनव्यतिरिक्तोक्तजातकताजकफलमित्यर्थः । तं न कीर्त्तयेत् । तर्हि केनोक्तं फलं कीर्त्तयेदित्यत्राह । वृष्टिरिति । वृष्ट्यादि सर्वमेतदलीलसंज्ञं यवनसंज्ञं यवनोक्तमित्यर्थः । दलील इति भाषया यवनोक्तलक्षकम् । यद्वा । दलील इति हिल्लाजोपलक्षकम् । एतत् होराशास्त्रादिसंवादि । - - - -पुण्यसहस्रं तत्पती पर्वलमतत्पती क्रूरविभुद्ध्या द्रष्टव्यावित्यर्थः । अमुना प्रकारेणैषां चतुर्णां मध्ये यस्यैव संभवः तद्माद्यं तद्धिल्लाजसंज्ञं भवतीत्यर्थः । हिल्लाजशब्देन शरीरमुच्यते । चतुर्णां मध्ये यदा एकस्यापि हिल्लाजसंभवो नास्ति तदा तज्जन्मस्यं अल्पजीवितं स्यादित्यर्थः । - - - -अत्रोदाहरणम् । चतुर्दशशतचतुःषष्टिवर्षाधिके शालिवाहनशके १४६४जाते कार्तिक शुद्ध षष्ठी शनौ सूर्योदयाह्नतघटी एकोनपंचाशत् घटी ४९ नवपलानि ९ । श्रीमत्सप्तमस्तपृथ्वीमंडलाधिप अङ्कबरसाहस्य जन्मकालः ।...वामनजातके दर्शितः । यथा । रसांगाष्टशरा पंच- - - - -संज्ञातन्त्रे दर्शिताः आद्याः कुजाद्या रवितोपि मध्यमाः...

इति श्रीक्षीरसागरोपनामकश्रीपतिभट्टांगजराभेश्वरविरचितायां हिल्लाजव्याख्यायां चूडामण्यभिधायामायुर्दायप्रकृतिः समाप्ता ॥ १ ॥

च०—इति श्रीरामेश्वरविरचितायां हिल्लाजव्याख्यायां चूमण्यभिधायं प्रभायुर्दायः समाप्तः ।

No. 1029.

हेरामकरन्दः—गुणाकरः ।

भा०—उदयशैलभुजंगफणामणि-

र्दिवसभूरुहनूतनपल्लवः ।

दिशतु नः स गिरं महसां निधि-

र्षुसरसीसरसीरुहमुल्लसन् ॥१॥

जयति विबुधशंसन्मानसावासहंसी  
 वचनमयशरीरा भारती हारगौरा ।  
 तदनु च विजयते सूर्यमुख्या महेंद्रा-  
 स्तदपि च पदपद्मद्वन्द्वमस्मद्गुणाम् ॥१॥  
 यो बादरायणवशिष्ठपराशाराद्यै-  
 ह्योराविधिर्विरचितो विविधांस्तदर्थान् ।  
 विज्ञाय सम्यग्धुना वयमप्यविज्ञा  
 यत्कुर्महे किमपि भोत्र गुणास्तदीयाः ॥३॥

जडात्मके मज्जदर्यैदुर्विबे संमूर्च्छिता मोहमहांधकारम् ।  
 निरस्य शश्वन्मुदमावहंत्यो जयंति रम्या मिहिरस्य गावः ॥४॥  
 होरोत्पले राजमृगांकगोभिर्विकासिते सत्यमलाभिरत्र ।  
 पुष्पंधयस्येव ममानुगीतिरियं सतां भ्रोतृसुखाय किं तु ॥५॥  
 स्वतातपादांबुजचंचरीको गुणाकरः संप्रतिमुच्चिनोति ।  
 इयं हि होरामकरंदमाद्यानवद्यहोरासुभनधयेभ्यः ॥ ६ ॥

च०—श्रीनारायणसंज्ञको द्विजवरो विद्यावधूवल्लभः

भौतो येन विधिः कलौ कृतयुगोत्कर्षं परं प्रापितः ।

ग्रामोऽवतिविभूषणैकतिलकः खर्जूरनामाह्वय-

स्तस्मिन्सद्गुणकेलिभूसुर[भूषण]मभूत्कौडिन्यगोत्रोद्भवः ॥१६॥

तस्माद्भूदमलसद्गुणरत्नसिंधोः श्रीश्रीपतिर्गणकैरवशीतरदिमः ।

गोचक्रवालममलं ह्यमनधकोरा यस्यानिशं भ्रवणचंचुपुटैः पिबंति ॥१७

श्रीब्रह्मपुत्रार्यभटोत्पलाख्यवराहलक्षेषु दिवं गतेषु ।

निराभयेयं समवेक्ष्य वाणी विलासवासं रचयांचकार ॥१८॥

दृष्ट्वा यद्यशसेंदुपादमहसा शुक्लं त्रिलोकीतलं

ज्योत्स्नापानधिया धरंति परितो मुग्धाधकोरांगनाः ।

तत्पुत्रेण गुणाकरेण गणकानर्देदुना जातकं  
 श्रीहोरामकरंदसंज्ञमरचि ज्योतिर्विदां प्रीतये ॥ १९ ॥  
 यदज्ञानाच्चोक्तं कुकृतमिह यद्दाल्पमतितो  
 विदोषं तत्कर्तुं स्वयमपि यतंते ह्यमनसः ।  
 विनाशे दोषाणामभिलषति या द्रात [पद्यानि]सविता  
 न पर्जन्यः सम्यक् जनपदनिदाषक्षयकृते ॥ २० ॥  
 इति श्रीगुणाकरविरचिते होरामकरंदे जातके नष्टजातकनामै-  
 कत्रिंशोऽध्यायः समाप्तः ।

No. 1030.

होरारत्नम्—बलभद्रः ।

आ०—होरापायोनिधेः पारं दुःपारं तर्तुमिच्छतः ।  
 महागणपतेः शुंडावलंबाय प्रजायते ॥ १ ॥  
 अस्ति श्रीमत्कान्यकुब्जाभिधानं सद्भिप्राणां संभवे यच्चिदानम् ।  
 तत्रैवाभूच्छ्रीभरद्वाजवंशे श्रीमल्लालः कीर्त्तिविद्याविशालः ॥ २ ॥  
 तदात्मजोऽभूत्कृतिदेविदासो विद्यारमाकीर्त्तिसुखैकवासः ।  
 सत्पद्धतौ श्रीपतिनिर्मितायां व्यक्ते च टीकामकरोद्विचित्राम् ॥ ३ ॥  
 तस्माल्लघुज्योतिषशास्त्रविज्ञः श्रीखेमकर्णः समभूद्विधिज्ञः ।  
 नारायणोऽभूच्च ततः कनिष्ठः सर्पाधिपेक्तौ सुतरां पटिष्ठः ॥ ४ ॥  
 ततोऽभवन्मिभ्रचतुर्भुजाख्यः सत्तर्कवेदांतविदमग्न्यः ।  
 समस्तभूमीपतिलम्भमानः श्रीरामभक्तौ विहितैकतानः ॥ ५ ॥  
 ततोऽभवद्भूपसभास्वजेयः कृती च दामोदरनामधेयः ।  
 श्रीभास्करोक्तावकरोन्मनोज्ञां टीकामपूर्वा बुधवृंदयोग्याम् ॥ ६ ॥  
 दामोदरस्य पुत्रौ जातौ बलभद्रहरिरामौ ।

बलभद्रेण कृतं प्राक् सवासनं टिप्पणं च मकरंदे ॥ ७ ॥

तद्विष्णुं भास्करीये च बीजे कृतं जातके वर्षरत्नं त्वपूर्वम् ।  
 निबंधं गुरोः पादपद्मप्रसादाद्यतो जातके सन्निबंधं करोमि ॥८॥  
 यद्यपि कृता निबंधाः सुविस्तरा जातके पूर्वैः ।  
 विद्वन् ततो विशेषा मयोदिता बुद्धिपूर्वकं वीक्ष्य ॥ ९ ॥  
 नत्वा दामोदरं तातं गुहं श्रीरामसंज्ञकम् ।  
 होराबलं विन्मुदे[वितनुते] बलभद्रः सतां मुदे ॥ १० ॥  
 च०—वाशिष्ठगर्गादिमुनिप्रणीतान्वराहकल्याणकृतान्निरीक्ष्य ।  
 सज्जातकान् जन्मफलक्रमार्थं सुसंप्रदायाद्ब्रूयितं मयेदम् ॥१॥  
 औदार्यगांभीर्यविराजमानः स्वतेजसा[रिप्रह] ताभियानः ।  
 बलान्वितः सद्गुणतामिधानः पृथ्वीपतिः साहयुताधिनाथः ॥२॥  
 तदंतिकस्थेन कृतं मयैतत्त्वचंद्रसर्पेदुमितेऽब्दकाले ।  
 मधौ चतुर्थ्यां सितपक्षजायां विमत्सराणां कृतिनां सुखाय ॥३॥  
 इति श्रीमहैवज्ञवर्षपंडितदामोदरात्मजबलभद्रविरचिते होरार-  
 त्ने स्त्रीजातकाध्यायो दशमः । समाप्तोऽयं मंत्रः ॥

No. 1115.

### कौतुकरत्नावली ।

भा०—अथ कौतुकरत्नावली लिख्यते । पर्वतरत्नावली तच्चिकित्सा  
 लिख्यते । संयोगादीत(र)द्विविधं शौर्यवता राज्ञा व्यसननिर-  
 सनकौतुकावलोकनेनैव कालयापनं कर्तव्यमित्युक्तवन्तः । प्राप्ता-  
 वसराणि कौतुकानि संक्षेपतो निरूप्यन्ते । तान्येव कौतुकानि  
 द्विविधानि । एके अर्थरूपाणि । अपरे शब्दरूपाणि । तत्र प्रथम-  
 मर्थरूपाणि स्तंभनवशीकरणवाजीकरणकृत्रिमवस्तुकरणजनादृ-  
 द्यकरणवृक्षदोहदादिभेदान्यनेकप्रकाराणि । शब्दरूपाणि । द्विती-  
 यानि तु शब्दालंकारकृतगद्यपद्योभयात्मककाव्यरूपाणि...



No. 1120.

## गौतमीयतन्त्रम् ।

भा०—सिद्धाश्रमे वसन्धीमान्कदाचिद्गौतमो मुनिः ।

तपःस्वाध्यायनिरतो भक्तिमान्पुरुषोत्तमे ॥ १ ॥

च०—अस्यालोकनतश्चित्ते कृष्णात्मा संप्रसीदति ॥ १११ ॥

इति गौतमीयतन्त्रे सर्वतन्त्रोत्तमे द्वात्रिंशत्तमोऽध्यायः ॥३२॥

No. 1137.

## मन्त्रचन्द्रिका—जनार्दनः ।

भा०—आरक्ताभं त्रिनेत्रं पृथुतरजउरं वेदहस्तान्दधानं

बिभ्राणं मौलिदेशे हिमकरशकलं दानधाराप्रकुंभम् ।

ब्रह्मैन्द्राद्यैः समस्तैरमरपरिवृष्टैः सेवितं शुभ्रदंतं

भोगीन्द्राढ्यं प्रसन्नं सकलशुभकरं तं भजेऽहं गजास्यम् ॥ १ ॥

उदितदिवाकरदेहां पुरहरवामांगकृतगेहाम् ।

परिपूरितभक्तेहां सखेहां शैलजां वंदे ॥ २ ॥

पीयूषांशुकलां मनोश्चमुकुटां शैवालतुल्यालकां

भालश्रीविजिताष्टमीशशधरां नीलारविदेक्षगाम् ।

चापं बाणगुणांकुशान्मृदुतरैः संबिभ्रती बाहुभिः

प्रत्यंगं ह्यमनोरमामरुणभां वंदे गिरीन्द्रात्मजाम् ॥ ३ ॥

कर्लिदीकलकूलकेलिकलनानंदाकुलैः संततं

संवीतं शिशुवृंदकैर्मुनिवदैर्गीतं गुणैकालयम् ।

लीला(नाशित)विश्वविश्वभयदाशेषास्रपानीककं

संसरैकमहाद्रुमस्य रुचिरं कंदं मुकुंदं भजे ॥ ४ ॥

मुरलीरवरंजितविश्वजनस्तनुभाविजितोत्तमनव्यवनः ।

चलद्बृक्षपलानिचयेन वृतस्तनुतां मम शर्म मुकुंदहितः ॥ ५ ॥

फुल्लंति वारिजगणा विहरति कोकाः  
 कामं चरंति विहगाः सकलासु दिक्षु ।  
 शिष्याः पठंति च भवंति शुभानि लोके  
 यस्योदये तमहमाशु रविं नमामि ॥ ६ ॥  
 यः पंगुसारधिरथो रथमेकचक्र-  
 मारुह्य तत्र विनियोज्य च सप्त सप्तीन् ।  
 लोकत्रयेप्यटाति चित्रचरित्रकारी  
 भानुः स भानुभिरहो मम पातु देहम् ॥ ७ ॥  
 यो योगिनामपि मनश्चपलीचकार  
 पुष्पेषुभिर्व्यथयति स्म यवीयसो यः ।  
 तं मंक्षु नेत्रशिखिना शमयांचकार  
 मारं हरं तमहमाशु नमामि भक्त्या ॥ ८ ॥  
 चलच्चरणताडितक्षितितलं सुपर्वापगो-  
 च्छलज्जलभृतांतरं भ्रमितभीमनेत्रत्रयम् ।  
 जटापटलभेदितोपरिचरांबुदं धूर्जटे-  
 स्तनोतु पटुतांडवं मम नवं नवं मंगलम् ॥ ९ ॥  
 आसीदागमशास्त्रकीरवसतेः सत्पजरः सज्जन-  
 व्यूहानंदकरः कलानिधिकलाभालप्रियाकिंकरः ।  
 नानाशास्त्रविचारचारुकावितासंदोहविज्ञाखिल-  
 प्राज्ञस्तोमपरिदुतो बुधवरः श्रीश्रीनिवासः कृती ॥ १० ॥  
 आसीदशेषनरपालविशालभाल-  
 जालप्रमार्जितमनोरमसत्ययोजः ।  
 सर्वागमांबुनिधिमंथनमंदरात्रिः  
 श्रीश्रीनिवासतनयस्तु जगन्निवासः ॥ ११ ॥

तच्चंदनाः सुकृतिनः करुणार्द्रचित्ताः ।  
 शैलैर्द्रजाचरणपंकजचंचरीकाः ।  
 ज्येष्ठः शिरोमणिरिति प्रथितः कनिष्ठ-  
 स्तस्माज्जनार्दन इति एनुचक्रपाणिः ॥ १२ ॥  
 जनार्दनाभिधस्तेषु यथामति कुतूहलात् ।  
 तांत्रिकात्यंतबोधाय कुरुते मंत्रचंद्रिकाम् ॥ १३ ॥  
 मंत्राणि यानि ह शिवाचर्चनचंद्रिकायां  
 श्रीश्रीनिवासकृतिना प्रकटीकृतानि ।  
 सर्वाणि तानि मुनिचिंतनयुक्षडंग-  
 युक्तान्यविस्तरतयेह वदामि साधु ॥ १४ ॥  
 आदौ गणपतेर्मंत्राःशिवायास्तदनंतरम् ।  
 ततः कृष्णस्य सूर्यस्य शंभोश्चोक्ता यथाक्रमम् ॥ १५ ॥

च०—इति मंत्रचंद्रिकायां द्वादशः प्रकाशः ।  
 यावत्सूर्यश्च सोमश्च यावत्तिष्ठति देवताः ।  
 तावदास्तां धरामध्ये रुचिरा मंत्रचन्द्रिका ॥

No. 1167.

अजितशान्तिजिनस्तवटीका—जिनप्रभसूरिः ।

च०—संवह्निक्रमभूपतेः शरऋतूदर्चिःशशांकैर्मिते  
 पौषस्यासितपक्षभाजि शनिना युक्ते द्वितीयातिथौ ।  
 श्रीमाञ्श्रीजिनसिंहसूरिसुगुरोः पादाञ्जपुष्पंधयः  
 पुर्यां दाशरथेर्जिनप्रभगुरुर्जग्रन्थ टीकामिमाम् ॥ १ ॥

No. 1169.

अध्यात्मबिंदुः सटीकः—मू०टी० हर्षवर्धनः ।

टी०आ०—भनंतविज्ञानविभूतिशाली  
 सत्प्रातिहार्याद्भुतभूतिमाली ।

तीर्थातरीयानवबुद्धयोगा-

गमार्थदेशी जयताञ्जिनैः ॥ १ ॥

अथातः शुद्धात्मानुभवरसिकानामनेकक्रदागमार्थभ्रवणकुदृष्ट्युपा-  
सनसंस्तवनादिक्रियाभासप्रक्रियापर्याप्तात्मतत्त्वविप्रतिपत्तीनां भव्यस-  
त्वानामुपकाराय शुद्धात्मस्वरूपप्रतिपादनपटिष्ठाध्यात्मबिंदुप्रथमद्वात्रिं-  
शकाविवरणं स्पष्टमुपक्रम्यते । तस्य चेदमादिपद्यम् ।

मू० आ०—ब्रूमः किमध्यात्ममहत्त्वमुच्चै-

र्यस्मात्परं स्वं च विभज्य सम्यक् ।

समूलघातं विनिहंत्यघानि

नाभेयभूः केवलमाससाद ॥ १ ॥

मू० च०—इत्येवं संप्रथार्यं द्रुततरमखिलं भेदसंविद्वलेन

जीवाजीवप्रपंचं विदलति किल यो मोहराजानुवृत्तिम् ।

ज्ञानानंदस्वरूपे भगवति भजत्यात्मनि स्थैर्यमाभु

प्रक्षिप्याज्ञानभावं स भवति न चिराच्छुद्धबुद्धस्वरूपः ॥ ३२ ॥

टी० च०—ज्ञानस्य परिपूर्णात्मसचेतनाभावात्परिपूर्णस्यैकस्यात्म-  
नोपि ज्ञानं न सिद्धयेदिति ॥ ३२ ॥

इति स्वोपज्ञाध्यात्मबिंदुविवरणे सदुपाध्यायश्रीमद्दर्भवर्धनविरचिते  
प्रथमा द्वात्रिंशिका समाप्ता ।

No. 1174.

अष्टलक्ष्मी वा अर्थरत्नावली—समयसुन्दरः ।

आ०—श्रीसूर्यः श्रेयसे भूयाद्भक्तितत्परभूस्पृशाम् ।

यस्य नामसहस्रस्य जपः पापहरो भवेत् ॥ १ ॥

सांनिध्यं कुरुते ब्राह्मी देवता वरदायिनी ।

सेवका यत्प्रसादेन साधयंतीप्सितं फलम् ॥

राजा नो ददते सौख्यमिति श्लोकैकपादस्य मया निजबुद्धि-  
द्धिनिमित्तं अर्थाः क्रियन्ते । तत्र प्रथमं श्रीसूर्यदेववर्णनमाह ।

राजा नो ददते सौख्यम् ॥

सावित्री भविता राजा विसृजो विघृणो विराट् ।

सप्तार्चिः सप्ततुरगः सप्तलोकनमस्कृतः ॥ १ ॥

इति स्कन्दपुराणे श्रीसूर्यसहस्रनामांतर्भणितत्वात् । राजा  
श्रीसूर्यः नोऽस्माकं सौख्यं ददते ददाति ।

च०-अष्टलक्षार्थी संपूर्णा । अघटिताविसंवादिनी च ज्ञेया ।

सर्वे ८०००० ॥ अथ प्रशस्तिः ॥

वर्धमानो जिनो जीयाद्वर्धमानो गुणव्रजैः ।

नीर्यं यदीयमद्यापि जागर्ति जगतीतले ॥ १ ॥

श्रीगौतमाद्या गणधारिवर्या

यच्छंतु मे वाञ्छितमच्छबुद्धयः ।

यद्वाक्यमुक्ताफलदाम रामं

कुर्वति कंठे कृतिनः प्रकामम् ॥ २ ॥

श्रीहरिभद्रमुनीन्द्रप्रमुखा मां पूर्वसुरयः पांतु ।

इमंजुण[भुद्धहृदयमंजूष]मध्ये यद्गुणरत्नानि धार्यते ॥ ३ ॥

श्रीमद्देवाचार्याः पूर्वाचार्या प्रभूतगुणवर्याः ।

समभूवन्भवसागरतरणे वरतरणचरणयुगः ॥ ४ ॥

तत्पट्टमलंचक्रे नेमिचंद्राख्यसूरिराट् ।

यद्ब्रह्मोऽमृतपानेन प्राप्नुर्निर्जरतां मराः ॥ ५ ॥

तदनु द्योतविद्योती सूरिरुद्योतनोऽभवत् ।

उषाद्विहारविख्यातः प्रद्योतन इवाद्भुतः ॥ ६ ॥

यकशोधर्थमासवै[यकःशोधयामास वै]सूरिमंत्रं  
गिरीं ब्राह्मदस्वाद्भुते भृंगभागे ।

विधायाष्टमं संनमन्नामनाय-

स्ततोवर्धमानाभिधः सूरिरासीत् ॥ ७ ॥

श्रीमद्दुर्लभराजराजसदसि श्रीपत्तने पत्तने

वादं श्वेतपटैः प्रभूतकपटैः साकं सदा लंपटैः ।

कृत्वा यः प्रकटीचकार वसतेर्मार्गं मनोहारिणं

सूरिजयो[सूरिभूरिजयो]जिनेश्वरगुरुर्जातो

जगद्भिभुतः ॥ ८ ॥

संवेगरंगशाला येन कृता जगति लोकहितहेतुः ।

जातः श्रीजिनचंद्रः सूरिस्तत्पट्टम[ग]धंद्रः ॥ ९ ॥

अतिचंगनत्रांगवृत्तिकार खरतरगणनायक सुगणधीर ।

यशसायुत जय चिरमभयदेव भूरीश्वरकृतचरणसेव ॥ १० ॥

कृत्वा समीपेऽभयदेवसूरि[रे ]र्येनोपसंपद्ग्रहणं प्रमोदात् ।

पपौ रहस्यामृतमागमानां सूरिस्ततः श्रीजिनब्रह्मभोऽभूत् ॥ ११ ॥

जिग्यिरे येन योगिन्यश्चतुःषष्टिर्यतीदुना ।

सूरिः श्रीजिनदत्तोऽभूत्तत्पट्टांबुजभास्करः ॥ १२ ॥

ततस्तनुभृतां प्रियः समजनिष्ट शिष्टक्रियः

प्रणष्टतिमिरोत्करः सुजिनचंद्रसूरीश्वरः ।

कवित्त्रसुममालिको नरमणीमनोज्ञालिको

तमभि[ततो नि]खिलनायकः प्रबलसौख्य-

संदायकः ॥ १३ ॥

जिनपतिसूरिजिनेश्वरसूरीश्वरजिनप्रबोधजिनचंद्राः।

तत्पट्टानुकमतोऽभूवन्भूषीठविख्याताः ॥ १४ ॥

यस्यादेशाहरतरवसत्याख्यचैत्यं प्रचक्रे  
तेजःपालो विपुलविभवोपि स्वयं तत्र चैत्ये ।

यः प्रातिष्ठन्निभुवनगुरोः शांतिनाथस्य विंबम् ॥ १५ ॥  
सोऽभूच्छ्रीमज्जिनकुशलराट् सूरिराजीतुराषाट्

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(प्राप्या)नेकविवेकसेकविलसत्समापालजंबालज-  
प्रत्यप्रप्रतिबोधबंधुररविः प्रत्यर्थिभूभृत्पविः ।  
चक्रुर्बालसरस्वतीति सुतरां ख्यातिं क्षितौ प्राप्य न

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तदनु विगततंद्राः पश्चिमांभोधिमंद्रा  
कुशलकुमुदचंद्रा प्रतम[द्राःपूर्वभृ]त्यांगिभद्राः।  
प्रणमदमरचंद्रा निर्जितश्लोकचंद्रा  
इह भुवि जिनचंद्राः सूरिराजीसुरेंद्राः ॥ १८ ॥  
यहीक्षिताः समभवन् यतिनः सुशिष्याः  
श्रीह्रास्य[श्राद्धाश्च]संघपतयोर्पितवासयोगात् ।  
प्राप्तोदयः प्रवरलब्धिसमृद्धिसिद्धेः  
पात्रं ततोऽजनि जिनोदयसूरिराजः ॥ १९ ॥  
रेजिरे राजराजास्या राजराजिनमस्कृताः ।  
श्रीजिनराजसूरेंद्रा भव्यराजीवभास्कराः ॥ २० ॥  
श्रीमज्जेसलमेरुदुर्गनगरे जावालपुर्या तथा  
श्रीमद्देवगिरौ तथा अहिपुरे श्रीपत्तने पत्तने ।

भांडागारमबीभरद्वरतरैर्नानाविधैः पुस्तकैः  
 स श्रीमज्जिनभद्रसूरिसुगुरुर्भाग्याद्भुतोऽभूद्भुवि ॥ २१ ॥  
 ततः क्रमाच्छीजिनचंद्रसूरिः  
 समुद्रसूरिर्जिनहंससूरिः ।  
 माणिक्यसूरिर्गुणरत्नसूरि-  
 र्जातस्ततः सारविचारसूरिः ॥ २२ ॥  
 तदीयपदपूर्वाद्भिप्रकाशनरविप्रभाः ।  
 श्रीजिनचंद्रसूरींद्रा जयंति जयिनोऽधुना ॥ २३ ॥  
 येभ्यो मुदादायि युगप्रधानपदं प्रभुश्रीमदकम्बरेण ।  
 प्रभूतभाग्योदयसुप्रसिद्धा जयंतु ते श्रीजिनचंद्रसूरयः ॥ २४ ॥  
 श्रीसाहिवाक्याद्गुरुभिः प्रमोदा  
 (ये सं)यमाचार्यपदे प्रतिष्ठिताः ।  
 जाग्रद्यशोराशिविराजमाना  
 जयंतु ते श्रीजिनचंद्रसूरयः ॥ २५ ॥  
 तच्चारुचरणांभोजचंचरीकमनाः सना ।  
 गणिः सकलचंद्राख्यो विख्यातो मुख्यशैक्षकः ॥ २६ ॥  
 तच्छिष्योऽभ्यस्तिवृद्धचर्यं गणिः समयसुंदरः ।  
 वाचकः संव्यधातृयक्षिम [दष्टलक्षीं] रत्नावलीमिमाम् ॥ २७ ॥  
 श्रीजिनसिंहमुनीश्वरवाचकवरसमयराजगणिराजाम् ।  
 मद्भिषैकगुरूणामनुग्रहो मेऽत्र विज्ञेयः ॥ २८ ॥  
 मत्सरेणाहतो मूर्खोऽसहमानः परोन्नतिम् ।  
 सच्छास्त्रं दूषयत्येव वारिकुंभमरिष्टवत् ॥ २९ ॥  
 मात्सर्यमुत्सार्य विचार्य सम्यग्  
 ज्ञात्वा प्रयासं समदुष्करत्वम् ।



कृत्वा प्रसादं कवयो गुणज्ञाः  
 प्रमाणयंतु स्फुटमेतदर्थान् ॥ ३० ॥  
 वदत्र काव्ये मतिमांशदोष-  
 वशादभुदं किमपि स्फुटं स्यात् ।  
 विशोधयंतूप्रधियो प्रसङ्ग[धियःप्रसङ्ग]  
 तृणं यथा निर्मलसौधकुण्डन् [डात्] ॥ ३१ ॥  
 श्रीविक्रमनृपवर्षात्समये रसजलधिरागसो[गो]समेते ।  
 श्रीमल्लामपुरेऽस्मिन् वृत्तिरियं पूर्णतां नीता ॥ ३२ ॥  
 अर्थरत्नावलीवृत्तिः कविकंठावलंबिनी ।  
 वाच्यमाना चिरं नंयाद्यावच्चंद्रदिवाकरौ ॥ ३३ ॥

No. 1175.

आचाराङ्गदीपिका—जिनहंससूरिः ।

आ०—॥ अहं ॥ शासनाधीश्वरो जीयाद्बर्धमानो जिनेश्वरः ।  
 भवन्ति सुखिनो भव्या यदीयवचनामृतैः ॥ १ ॥  
 शीलाङ्गाचार्यरचिता वृत्तिरस्ति सविस्तरा ।  
 श्रीआचाराङ्गसूत्रस्य दुर्विगाहा परं ततः ॥ २ ॥  
 अनुग्रहार्थं सभ्यानां व्याख्यातृणां सुखावहा ।  
 श्रीजिनहंससूरिन्त्रैः क्रियते स्म प्रदीपिका ॥ ३ ॥  
 च०—श्रीबृहत्खरतरगच्छे श्रीजिनसमुद्रसूरिपट्टालंकारश्रीजिनहंस-  
 सूरिविरचितायां श्रीआचारांगदीपिकायां द्वितीयः श्रुतस्कंधः  
 समाप्तः ॥

श्रीवीरशासने क्लेशनाशने जयिनि क्षितौ ।

सुधर्मस्वाम्यपत्यानि गणाः सन्ति सहस्रशः ॥ १ ॥

No 1178.

आराधनापताका-वीरभद्राचार्यः ।

आ०-नियसुचरिबगुणमाहस्पदिष्पक्षररायरिद्धिवित्थारो ।

जयइ क्षररायपूइयगुणमाहणो महावीरो ॥ १ ॥

च०-इय सुंदराहं वीरभद्रभणियाहं पवयणाहितो ।

चिरमुच्चिणि सुए एसा रहभा आराहणापडिया ॥ ८ ॥

वण्णाणमाणुपुठवी गाहइपयाण पाययाणं च ।

कृत्यइ कहिंचि रहया पुव्वपसिद्धाण समईए ॥ ८६ ॥

आराहणापसत्थंमि एत्थ सत्थंमि गंधपरिमाणं ।

नडयाहं नवसयाहं अत्था गाहंमि गाहाणं ॥ ८७ ॥

विक्रमनिवकालार्डे अतुक्करिमे समासहस्संमि ।

पसा सव्वं गिहिआ गहिया गाहाहि सरलाहि ॥ ८८ ॥

मोहेण मंदमइणा इमंमि जमणागमं मए लिहियं ।

ते महारिसिणो मरिसितु अहवा सारहितु करणाए ॥ ८९ ॥

भवगहणभमणरीणा लहंति निव्वुइसुहं जमल्लीणा ।

तं कप्पहुमसुहयं नंदउ जिणसासणं सुइरं ॥ ९० ॥

आराधनापताका कृतिरियं श्रीवीरभद्राचार्यस्य ॥ ६ ॥

No 1182.

आवश्यकलघुवृत्तिः-तिलकाचार्यः

च०-महोदयपदावाप्तिरिति ॥ ६ ॥

इति श्रीश्रीतिलकाचार्यविरचितायामावश्यकलघुवृत्तौ प्रत्याख्या-  
नाध्ययनं समाप्तम् ॥ ६९६ ॥ तत्समाप्तौ समाप्तेयमावश्यकलघुवृत्तिः ।

तीर्थे वीरविभोःसुधर्मगणभृत्संतानलब्धोन्नति-

धारिशोऽज्ज्वलचंद्रगणजलधिभोऽसाश्रीतश्रुतिः ।

साहित्यागमतर्कलक्षणमहाविद्यापगासागरः  
 श्रीचंद्रप्रभस्वरिरद्भुतमहावादीभसिंहोऽभवत् ॥ १ ॥  
 तत्पट्टलक्ष्मीश्रवणावर्तसाः श्रीधर्मघोषप्रभवो बभूवुः ।  
 यत्पादपत्रे कलहंसलीलां दधौ नृपः श्रीजयसिंहदेवः ॥ २ ॥  
 तत्पट्टोदयशैलभृंगमभजत्तेजस्विचूडामणिः  
 श्रीचक्रेश्वरस्वरिरित्यभिधया कोऽप्यत्र भानुर्नयः ।  
 संप्राप्ताभ्युदयः सदैव तमसा नो ज्ञातु विच्छायितो  
 नैवोच्छंडरुचिः कदाचिदपि न प्राप्तोपरागस्ततः ॥ ३ ॥  
 विललास स्वैरं तत्पट्टप्रासादचंद्रशालायाम् ।  
 श्रीमान् शिवप्रभुगुरुः संयमकमलाकृतासक्तिः ॥ ४ ॥  
 श्रीशिवप्रभस्वरीणां तेषां शिष्येस्मि मंदधीः ।  
 नाम्ना श्रीतिलकाचार्यः भुताराधनगृद्धिभाक् ॥ ५ ॥  
 एतां वृत्तिं लघुमविषमां सोहमावश्यकीयां  
 तत्पादाब्जस्मरणमहसा मुग्धधीरप्यकार्षम् ।  
 तद्यत्किंचिद्रभसवशातो दृग्धमस्यामभुद्धं  
 तत्संशोधयं मयि कृतकृपैः स्वरिभिस्तत्त्वविद्भिः ॥ ६ ॥  
 वृत्तिं रचयता चैतां सुकृतं यन्मयार्जितम् ।  
 भवे भवेहं तेन स्यां भुताराधनतत्परः ॥ ७ ॥  
 शतद्वादशकेऽब्दानां गते विक्रमभूभुजः ।  
 संवत्सरे षण्णवतौ वृत्तिरेषा विनिर्ममे ॥ ८ ॥  
 शिष्या नः शस्यचारित्राः सर्वशास्त्राब्धिपारगाः ।  
 अस्यां सहायकं चक्रुः श्रीपद्मप्रभस्वरयः ॥ ९ ॥  
 शिष्योस्माकमिमां वृत्तिमखिलः शास्त्रतत्त्ववित् ।  
 अलिखत्यथमादर्शो यशस्तिलकपंडितः ॥ १० ॥

संस्यस्यां द्वादशश्लोकसहस्राःसचतुःशताः ।  
 प्रत्यक्षरेण संख्यानाविति निश्चितवानहम् ॥ ११ ॥  
 बावद्विजयते तीर्थं श्रीमद्गीरजिनेशिनः ।  
 तावदेषा मरालीव खेलतास्कृतिमानाम[मानसे] ॥ १२ ॥

No. 1187.

उत्तराध्ययनसूत्रटीका-कीर्त्तिवल्लभगणिः ।

आ०-अहं भिक्षोर्विनयं प्रादुःकरिष्यामि प्रकटीकरिष्यामि भानु-  
 पूर्या क्रमेण मे मम विनयं कथयतो वदतो यूयं शृणुत ।

च०-२७२-इति समाप्तौ ब्रवीमि । सुधर्मस्वामी जंबूस्वामिनं  
 प्रति प्राह । इत्युक्तं षट्त्रिंशाध्ययनं जीवो जीवविभक्त्याख्यम् ॥ ३६ ॥

इति श्रीउत्तराध्ययनवृत्तिः संपूर्णा ।

आसीच्छ्रीवीरपट्टे प्रवरगणधरः श्रीसुधर्माभिधान-  
 स्तत्पट्टे स्वामिजंबूप्रभवमुखमहासूरिराजा बभूवुः ।  
 सर्वेषां ( मेव धाम्नां ) स्फुटपट्टपदवीभारधर्ता महेंद्रः  
 सूरिद्राणामशेषक्षितितलविदितो मेरुतुंगो मुनीन्द्रः ॥ १ ॥

तत्पट्टांबुजराजहंससदृशो विद्यावतामीश्वरः  
 श्रीमच्छ्रीजयकीर्त्तिसूरिसुगुरुस्तत्पट्टचूडामणिः ।  
 सूरिः श्रीजयकेसरिप्रभुगुरुस्तत्पट्टधस्त्रेश्वरः  
 सिद्धांतानुगसागरो विजयते सूरेश्वरः सांप्रतम् ॥ २ ॥

तद्विषयो ननु कीर्त्तिवल्लभगणिर्मुग्धापणी मोहतो  
 स्पष्टव्याकरणोक्तिवृत्तिमलिखन्मुग्धप्रबोधप्रदाम् ।  
 पूर्वैर्निर्मितदीपिकादिकमहाप्रधानुसारी स्वक-  
 प्रज्ञावेदनथ [नतो ह]सौ वसुगुरुप्रौढप्रसत्तेः पुनः ॥ ३ ॥

संवत्पंचदशे द्विपंचगणिते वर्षे च हर्षप्रदे  
 मृश्रीभद्रदवादनाम्नि नगरे दीपोत्सवे निर्मिता ।  
 यावच्छ्रीजिनशासनं विजयते सर्वोत्सर्वं (सर्वं) त-  
 स्तावन्नदत्तु वृत्तिका कविजनैः(सं) वाच्यमाना सदा ॥ ४ ॥

कार्यैस्त्वृत्तया मया पुनरियं संशोधिता नास्ति भो  
 विद्महिस्तु परोपकारनिरतैः शोध्या त्रिभुद्धात्मभिः ।  
 बुद्धेस्तुच्छतया यदत्र किमपि न्यूनं तथा बाधिकं  
 तत्सर्वं क्षमितव्यमुत्तमतमैर्बद्धं विरुद्धं च यत् ॥ ५ ॥

अष्टौ सहस्रा द्विशती च षष्टिः श्लोकास्ततश्चोपरि पंचवर्णाः ।  
 प्रत्येकवर्णं परिमाणमेतद्ग्रन्थस्य विज्ञायममेयशोभैः ॥ ६ ॥

इति उत्तराध्ययनवृत्तिः संपूर्णा ॥

No. 1204.

उपदेशसप्ततिका—सोमधर्मगणिः ।

आ०—श्रीसोमसुंदरगुरुज्ज्वलकीर्त्तिपूरः

श्रीवर्धमानजिन एष शिवाय वामः ।  
 भव्या भवन्ति सुखिनो यददाहृतं श्री-  
 चारित्ररत्नममलं परिपालयंतः ॥ १ ॥

श्रीरत्नशेखरगुरुप्रवरा जयंतु  
 नैकक्षमाधरनिषेव्यपदारविदाः ।

ऐदंयुगीनमुनिषु प्रवरक्रियेषु

श्रीसार्धभौमपदवीं दधतेऽयुना[ता]युः ॥ २ ॥

कथाप्रबंधादिषु भूरिविस्तरेष्वनादरं ते दधते ऽपमेधसः ।

हिताय तेषामुपदेशसप्ततिः प्रारभ्यते सर्वजनोपयोगिनी ॥ ३ ॥

च०—एवं देवज्ञानसाधारणादि ब्रह्मं व्यक्त्या स्थापनीयं सुयुक्त्या ।  
 व्यापार्य च भावकैस्तत्त्वविज्ञैर्निर्लेपत्वं स्यात्तथा चिंतनीयम् ॥ ३ ॥  
 इति पंचमेऽधिकारे सप्तदश उपदेशाः । मूलतः कथाः ॥ ७५  
 इति श्रीपरमगुरुतपाश्रीसोमसुंदरसूरिक्रमकमलमरालमहोपाध्याय-  
 श्रीचारित्ररत्नगणितद्विनेय पं० सोमधर्मगणिविरचितायां श्रीउपदेशसप्ततौ  
 पंचमोऽधिकारः । समाप्ता चेयं श्रीउपदेशसप्ततिका ॥ मंथामं ३००० ॥

No. 1205.

उपसर्गहरस्तोत्रं सटीकम्—मू० भद्रबाहुः टी० पार्श्वदेवगणिः ।  
 टी० आ०—धरणेद्रं नमस्कृत्य श्रीपार्श्वं मुनिपुंगवम् ।  
 उपसर्गहरस्तोत्रवृत्तिं वक्ष्ये समासतः ॥ १ ॥  
 मू० आ०—उवसग्गहरं पासं पासं वंदामि कम्मघणमुक्कं ।  
 विसहरविसनिच्चासं मंगलकल्लाणभावासं ॥ १ ॥  
 मू० च०—इयं संयुतं महायस भस्मिभरनिभरेण हियएणं ।  
 ता देव देसु बोहिं भवे भवे पासजिणचंदो ॥ ५ ॥  
 टी० च०—सर्वकल्याणं संपद्करि यंत्रं भवति । द्विजपार्श्वदेवगणि-  
 विरचिते यत्किमपि धरणेद्रपार्श्वयक्षपद्मावतीप्रमुखाभिः स्वदेवताभिर्मम  
 क्षमितव्यमिति । यच्च किंचिद्द्विरुद्धयंत्रं मंसित [मंत्रितं] सर्वस्य मिथ्या  
 दुष्कृतमिति ॥ ॥ इति श्रीउवसग्गहरस्तोत्रस्य वृत्तिः समाप्ता ॥  
 संवत्सरे विक्रमनृपतौ सप्तनंदकाय भूयुते । वर्षे आश्विनमासे शुभ्रपक्षे  
 दुर्गाष्टम्यां त्रिथौ लिपितं जगजीवनर्षिणा स्वात्महेतवे ॥

No. 1209.

ऋषिमण्डलवृत्तिः—शुभवर्धनः ।

आ०—योऽभूषुगादौ शिवशुद्धमार्गप्रकाशकत्वाद्भविरेव साक्षात् ।  
 गोभिः स्वकीयैः प्रहरंस्तमांसि स नाभिभूर्भूरिबिभूतये वः ॥ १ ॥

पत्रे ४१६ इति श्रीतपागच्छाधिराजे श्रीसोमसुंदरसूरिसंताने श्री-  
लक्ष्मीसागरसूरिश्रीसुमतिसाधुसुरिपट्टप्रतिष्ठपरमगुरुश्रीहेमविमलसूरि-  
विजयमानराज्ये पंडितप्रकांडमंडलीशिरोमणिपंडितश्रीसाधुविजय-  
गणेशिव्यपरमाणुपंडितशुभवर्धनगणिप्रणीतायां ऋषिमंडलवृत्तौ द्वित-  
त्यखंडे श्रीहल्लविहल्लर्षिसंबंधः ।

च०—भवसर्षिण्यां चरमं दुःसहं मुनिवृषभं दुःषमाचार्यं वंदे ।  
ऋषिमंडलवृत्तिः संपूर्णा ।

इति श्रीतपागच्छाधिराजश्रीसोमसुंदरसूरिसंताने -----  
----- मंथाद्यं १८०००.

No. 1213.

आवर्णिर्युक्तिः सटीका । मू०भद्रबाहुः । टी० ब्रह्मचार्यः ।  
टी०आ०—नमो भरिहंताणं...

अर्हंतस्त्रिभुवनराजपूजितेभ्यः

सिद्धेभ्यः स्रुतघनकर्मबंधनेभ्यः ।

आचार्यभुतधरसर्वसंयतेभ्यः

सिद्धयर्थी सततमहं नमस्करोमि ॥ १ ॥

मू०आ०—भरहंते वंदित्ता चउदसपुष्पी तदेव दसपुष्पी ।

एकारसंगसुत्तत्यधारण सव्वसाहू य ॥ १ ॥

मू०च०—एसा समायारी कहिया धीरपुरिसपन्नता ।

संजमतवट्टगाणं निग्गंथाणं महरिसीणं ॥

टी०च०—सुगमा०—इय उँघसमायारि जुंजंता चरणकरणमाउत्ता ।

साहू खवंति कम्मं अणेगभवसंचियमणंतं ॥

सुगमा०—एसा अणुग्गहत्था फुडवियडाविसुद्धवंजणाइत्ता ।

इत्तारसहिं सएहिं एगुणवत्तेहिं सम्मत्ता ॥

सुगमा०—उँघनिर्युक्तिटीका समाप्ता ॥ कृतिरियं ब्रह्मचार्यस्येति ।

No. 1216

कथारत्नाकरः—उत्तमर्षिः ।

आ०—पार्श्वनाथं जिनं नत्वा सद्गुरुं च विशेषतः ।

कथारत्नाकरं नाम क्रियते शर्महेतवे ॥ १ ॥

पत्रे ७३ इति श्रीधर्मकथारत्नाकरोद्दारे श्रीमत्पवरपंडिते[तैः] स-  
कलशाखज्ञश्रीमदुत्तमर्षिभिः द्वितीयखंडस्संपूर्णकृतः ॥ २ ॥

च०—इति साधुनिंदायां रुक्मिणीपूर्वभवकथा २०९

अपूर्णः ।

No. 1218.

कर्मग्रन्थः—मा० देवेन्द्रसूरिः ।

च०—अहसुहरसयलजगसिहरगरुयनिरुत्रमसहावसिद्धिस्तथा ।

अरिहा निष्वावाहा तिरियं संसारअ[म]णुहवंति ॥ १० ॥

दुरहिगमनिउणपरमत्यरुहिरबहुभमिदिद्विवाया ।

अत्याणुसरियत्रा बंधोदयसंतकम्माणं ॥ ११ ॥

जो जत्य अपडिपुत्तो अत्यो अप्पागमेण बद्धुत्ति ।

तं खमिऊण बहुसुया पूरेऊणं परिकहंतु ॥ १२ ॥

गाहगं सयरीए चंदमहत्तरमयाणुसारीए ।

टीकाइ नियमियाणं एगुणं होइ नवईउ ॥ १३ ॥

इति सप्तशतिकासूत्रं समाप्तम् ।

षट्कर्मग्रंथमिदं । संवत् १५६३ वर्षे आसाढवदि ५ दिने ।

No. 1223.

कल्पसूत्रम्—सावचूरि ।

च० ग्रं० १२१६ ॥ इति कल्पसूत्रं संपूर्णं लिखितं उंसारि-  
यामे प० लावण्यभद्रगणिना ॥



नागपुरनेमिभवनप्रतिष्ठया महितपाणिसौभाग्यः ।

अभवद्दीराचार्यत्रिभिः शतैः समधिकै राज्ञः ॥ १ वि० ३०० ॥

वत्सो नरसिंहसूरिरासीदतोऽखिलमंथपारगो येन ।

यक्षो नरसिंहपुरे मांसरतिं त्याजितः स्वगिरा ॥ २ वि० १०५५ ॥

खोमाणराजकुलजो व समुद्रसूरि-

र्गच्छं शशास किल यः प्रवरः प्रमाणी ।

जित्वा तदा क्षपणकान्स्ववशं वितेने

नागह्रदे भुजगनाथनमस्यतीर्थे ॥ ३ ॥

विद्यासमुद्रहरिभद्रमुनीन्द्रमित्रं

सूरिर्बभूव पुनरेव हि मानदेवः ।

मांशात्प्रयातमपि योनघसूरिमंत्रं

लेभेबिकामुखगिरा तपसोज्जयंते ॥ ४ वि० १११५ ॥

दिनकृत्य ५ कर्ममंथसिद्धपंचाशिकासूत्रवृत्तयः धर्मरत्नवृत्तिस्तु-  
दर्शनाचरित्रभाष्यादयः स्वकृताः ॥ पूर्वं श्रीविजयचंद्रसूरिणा ।  
श्रीदेवेंद्रसूरिषु मालवकदेशं गतेषु गच्छावर्जननिमित्तं समस्तगी-  
तार्थं पृथक् २ वल्लपुट्टलिकाप्रदानं १ नित्यंविनद्ध ? त्यनुज्ञा २ ची-  
वरक्षालनं ३ फलशाकग्रहणं ४ नीवीप्रत्याख्याने निर्वि तक ? ग्र-  
हणं ५ साधूनां द्विविधाहारप्रत्याख्यानं ६ आर्यिकाविहृतभोगः  
७ गृहस्थप्रतिक्रमणकारापणं ८ संविभागदिने गृहे गीतार्थगमनं ९  
लेपसांनिध्यभावं १० तत्कालोष्णोदकग्रहणं ११ इति गोत्रिकवृद्धशा-  
लीयसमाचारी ॥ वि० ९९३ वि० ५२३ कालिकाचार्येण चतुर्थ्यां  
पर्युषणापर्वानीतं ९९४ तस्य स्वर्गः वि० १००० सुमित्रे १०  
पूर्वविच्छेदः ॥

No. 1227.

कालसप्ततिः—सावचूरिः । मू० धर्मघोषः ।

आ०टी०—देवेंद्रनतं विद्यानंदमयं धर्मकीर्तिकुलभवनं

आ०मू०—देविदणयं विज्जाणंदमयं धम्मकित्तिकुलभवनं

च०मू०—इय बारसारचक्रं कप्पो तेणंतपुग्गलपरावट्ठो ।

तेऽणंतातीअद्धा अणेगयऽद्धा अणंतगुणा ॥ ७३ ॥

सिरिदेविंदमुणीशरविणेअसिरिधम्मघोससूरीहिं ।

अप्पपरजाणणद्वा कालसरूवं किमवि भणिअं ॥ ७२ ॥

इति कालसत्तरीसूत्रम् ।

च०टी०—कल्पो भवति तैरनंतैः पुहुलपरावर्तः तेऽनंता अतीताद्वा ।

ततोऽप्यनंतगुणा अनागताद्वा ॥ ७२ ॥ कालसप्तत्यवचूरिः ।

No. 1230.

कुमारपालप्रबन्धः—जिनमण्डनः ।

आ०—ॐ नमः श्रीमहावीरजिनेंद्राय परात्मने ।

परब्रह्मस्वरूपाय जगदानंददायिने ॥ १ ॥...

सक्तं च ।

आज्ञावर्तिषु मंडलेषु विपुलेष्वष्टादशस्वादरा-

दब्दान्येषु चतुर्दश प्रसृमरां मारिं निवार्यैजसा ।

कीर्तिस्तंभनिभान् चतुर्दशशतीसंख्यान्विहारान्स्थथा

कृत्वा निर्मितवान् कुमारनृपतिर्जनो निजैनोव्ययम् ॥ १ ॥

च०—संवत् ११४५ कार्तिकपूर्णिमानिशि जन्म श्रीहेमसूरीणां  
संवत् ११५४ दीक्षा सं० ११६६ छरिपदं सं० १२२९ स्वर्गः ।...

प्रबंधो योजितः श्री(मत्)कुमारनृपतेरयम् ।

गणपद्यैर्नवैः कैश्चित्कैश्चित्प्राक्तननिर्मितैः ॥ ६ ॥

श्रीसोमसुंदरगुरोः शिष्येण यथाश्रुतानुसारेण ।

श्रीजिनमंडनगणिना ब्यंक १ ४ ९ २ मनुप्रमितवत्सरे रुचिरः ॥७

इति श्रीसोमसुंदरसूरीश्वरशिष्यश्रीजिनमंडनोपाध्यायैः श्रीकुमा-  
रपालप्रबंधो यथादृष्टश्रुतानुसारेण योजितः चिरं जीयात् ॥

No. 1232.

क्षुल्लकभवावलिका—सावचूरिः—तथा

पुद्गलपरावर्त्तस्तोत्रं सावचूरि ।

आ० टी०—वंदिता० सुगमा नवरं क्षुल्लकभवानामावलिकानां च  
स्वरूपं कियंतो भवाः कियंत्यो वा आवलिका उच्छ्वासादौ कथं वा  
संभवन्ति

आ० मू०—वंदिता सिरिवीरं देविदनरिंदमहियपयकमलं ।

खुडुभवाण सरूवं आवलिआणं च वुच्छामि ॥१॥

च० मू०—एगभवावलिगुणिआ हरिआ विभ निभनिआवलिआ  
२४ खुडुआ०

च० टी—सप्तसप्ततिगुणाकृता हताश्च निजनिजस्तोकावलिका भवन्ति  
यथा २४ खुडुआ० क्षुल्लकविचारोन्यथाभूतो विपरीतः शोध्यः ॥ २५

इति क्षुल्लकभवावलिकावचूरिः समाप्ता ।

आ० टी०—हे श्रीवीतराग हे भगवन् मे मम पुद्गलावर्त्ता अभवन्  
कस्मिन्

आ० मू०—श्रीवीतरागभगवंस्तव समयालोकनं विनाभूवन् ।

द्रव्ये क्षेत्रे काले भावे मे पुद्गलावर्त्ताः ॥ १ ॥

च० मू०—नानापुद्गलपुद्गलावलिपरावर्त्ताननंतानहं

पूरं पूरमियच्चिरं कियदशं वाढं वृढं नोडवान् ।

दृष्टादृष्टिचरं भवंतमधुना भक्त्यार्ययामि प्रभो  
तस्मान्मोचय रोचय स्वचरणं भ्रयःभ्रियं प्रापय ॥ ११ ॥

इति पुद्गलपरावर्त्तस्तोत्रं समाप्तम् ।

च०टी०—भ्रणयस्ता येन दृष्टादृष्टिचरं किं प्रार्थयामि तदेवाह ।  
असुखान्मोचय स्वचरणं रोचय मां भ्रयःभ्रियं प्रापय ॥ ११ ॥

इति श्रीपुद्गलपरावर्त्तस्तोत्रस्यावचूरिः समाप्ता ॥

No. 1239.

चन्द्रप्रभचरित्रम्—देवेन्द्राचार्यः ।

आ०—दृष्टोपि दृष्टजनलोचनचंद्रकांत-

मभ्रांतमांतरजलाविलमादधानः ।

चंद्रप्रभोर्जयति चंद्र इवेशमित्रं

चित्रं पुनः शुभशताय यदष्टमोपि ॥ १ ॥

च०—सुपार्श्वस्वामिनिर्वाणात् श्रीचंद्रप्रभनिर्वृतिः ।

शतेष्वर्णवक्रकोटीनां व्यतीतेषु नवस्वरात् ॥ ३२

इति श्रीदेवेन्द्राचार्यविरचिते श्रीचंद्रप्रभस्वामिचरिते भवत्रयवर्ण-  
नो नाम द्वितीयः परिच्छेदः ॥ २ ॥ ॥ समाप्तं चेदं चंद्रप्रभस्वा-  
मिचरित्रम् ॥

नागैर्ब्रह्मच्छे विख्याताः परमा(रा)न्वयोत्तमाः ।

श्रीवर्धमाननामानः सूरयोऽस्तारयोऽभवन् ॥ १ ॥

गुणधामाभिरामोऽथ रामसूरिर्बभूव सः ।

यदास्यकमलक्रोडे विक्रीडुर्वचनाभियः ॥ २ ॥

सिद्धांतादित्यमाभित्य कलापूर्णः सुवृत्तभाक् ।

चंद्रवल्मीतिदः सोऽभूच्चंद्रसूरिस्ततः परम् ॥ ३ ॥

विद्यावल्लीवृक्षः संयमप्रतिमारथः ।  
 संसाराग्धिमहायानं देवसूरिगुरुस्ततः ॥ ४ ॥  
 सिद्धविद्यारसस्पर्शात्सुवर्णत्वमुपागतम् ।  
 शिवायाभयसूरीणां वचस्तारमुपास्महे ॥ ५ ॥  
 निर्वास्यान्यगिरश्चित्तान्यवष्टभ्य स्थिता नृणाम् ।  
 यद्वाक् सोऽभूज्जगत्ख्यातः श्रीमद्धनेश्वरः प्रभुः ॥ ६ ॥  
 यद्वाग्गंगा त्रिभिर्मार्गैस्तर्कसाहित्यलक्षणैः ।  
 पुनाति जीयाद्विजयासिंहसूरिः स भूतले ॥ ७ ॥  
 श्रीधनेशपदे सूरिर्देवेन्द्राख्यः स्वभक्तितः ।  
 पुण्याय चरितं चक्रे श्रीमच्चन्द्रप्रभप्रभोः ॥ ८ ॥

अपूर्णम् ।

No. 1241.

चैत्यवन्दनवृत्तिः—हरिभद्रः ।

भा०—प्रणम्य भुवनालोकं महावीरं जिनोत्तमम् ।  
 चैत्यवन्दनसूत्रस्य व्याख्येयमभिधीयते ॥ १ ॥  
 अनंतगमपर्यायं सर्वमेतज्जिनागमे ।  
 सूत्रं यतोऽस्य कात्स्न्येन व्याख्यां कः कर्तुमीश्वरः ॥ २ ॥  
 यावत्तथापि विज्ञातमर्थजातं मया गुरोः ।  
 सकाशादल्पमतिना तावदेव ब्रवीम्यहम् ॥ ३ ॥  
 ये सत्त्वाः कर्मवशातो मत्तोपि जडबुद्धयः ।  
 तेषां हिताय गदतः सफलो मे परिश्रमः ॥ ४ ॥

च०—चित्तामणिरत्रेपि सम्यग्ज्ञानगुण एव श्रद्धाद्यतिशयभावतोऽ  
 विधिविरहेण महाकल्याणसिद्धिः । इत्यलं प्रसंगेन ।

आचार्यहरिभद्रेण वृष्ट्या सङ्गयायसंगता ।  
 चैत्यवन्दनसूत्रस्य वृत्तिर्ललितविस्तरा ॥ १ ॥  
 य एनां भावयत्युच्चैर्मध्यस्थेनांतरात्मना ।  
 स वंदनां सबीजं वा नियमादधिगच्छति ॥ २ ॥  
 पराभिप्रायमज्ञात्वा तत्कृतस्य च वस्तुनः ।  
 गुणदोषौ सन्तौ वाच्यौ प्रश्न एव तु युज्यते ॥ ३ ॥  
 प्रष्टव्योऽन्यः परीक्षार्थमात्मनो वा परस्य च ।  
 ज्ञानस्य चाभिवृद्धार्थं त्यागार्थं संशयस्य च ॥ ४ ॥  
 कृत्वा यदर्जितं पुण्यं मयैनां शुभभावतः ।  
 तेनास्तु सर्वलोकानां मात्सर्यविरहः परः ॥ ५ ॥  
 ललितविस्तरा नाम चैत्यवन्दनवृत्तिः समाप्ता ।  
 कृतिरियं याकिनीधर्मसूनोराचार्यहरिभद्रस्येति ।  
 मंत्राप्रमनुष्टुपञ्चदसा श्लोकशतानि द्वादश सप्तत्या समन्वितानि ॥

No. 1242.

जगत्सुन्दरीप्रयोगमाला—मुणिजसइत्ति ।

आ०—अथ कौतूहलाधिकारे योगा केचिदुच्यन्ते ॥

तियसगुरुजिणणाहं सिद्धत्थणरेदकुलदीवं ।

सिद्धद्वणमुवगयं वीरं सिरसा णमिऊणं ॥ १ ॥ ...

प० १३७—इय जगसुंदरिपउगमालाए मुणिजसइत्ति विरइए

कोऊहलाहियारो णाम पंचतीसमो परिछेउ सम्म-

त्तो ३५ ॥ १५६ ॥ ...

प० १४३—इय ... मुणिजसइए जालागहाहियारो णाम छत्ती-

समो ...

- प० १४७—इय... मुणिजसहसि विरइए लूआदिआरो णाम  
सत्ततीसमो परिच्छेउ सम्मतो १६४२
- प० १६२—इय...मुणिजसहसि विरइए [ज]ईणायाहियारो णाम  
अडतीसमो सम्मतो ॥३८ । १८१६ ॥  
अथ विषसमणप्रयोगाः केचित् ॥ ...
- प० १७३—इय ... विसत्तत्तसूअगु णाम एऊणवालीसमो-  
हियारो समत्तो ३९ । २००४ ॥  
अथ वदयाधिकारे प्रयोगाः केचित्
- प० १८०—इय ... कामतच्चस्यंउ णाम चालीसमोहियारो  
समत्तो ॥ ४० । २१३३ ॥  
अथ स्त्रीबंध्याधिकारः[रे]प्रयोगः[गाः]केचित् ...
- प० १९६—इय... तियज्जहियारो णाम इक्कतालीसमो सम्म-  
त्तो ॥ ४१ । २३६६ ॥
- प० २०९—इय ... गंधजुत्ती करणाहियारो णाम बायाली-  
समो सम्मतो ॥ ४२ । २६४० ॥
- प० २६६—इय जगसुंदरिपउगमालाए मुणिजसहसि विरइए  
सरोपइहो व एस वण्णणो णाम तेयालीसमोहियारो  
परिच्छेउ सम्मतो ।

अपूर्णम् ।

No. 1248.

जयन्तकाव्यम्—अभयदेवः ।

आ०—भ्रेयांसि विश्राणयतादजहं नाभेयदेवस्य पदांबुजं वः ।  
समस्तसंपन्मधुबद्धरागा यत्र त्रिलोकी भ्रमरीव भाति ॥१॥

७३ ॥ इति श्रीश्वेतांबरश्रीमदभयदेवाचार्यविरचिते जयंतविजयनाम्नि  
महाकाव्ये श्रीशब्दांके प्रस्तावनादिस्वरूपनिरूपणः प्रथमः सर्गः ॥ १ ॥

६२ ॥ इति... पुत्रार्चितादिस्वरूपनिरूपणो नाम द्वितीयः सर्गः २

१०२ ॥ इति... नमस्कारप्रभाववर्णनो नाम तृतीयः सर्गः ३

६९ ॥ इति... सुरयोगीन्द्रविजयधृत्यः सर्गः ४

७३ ॥ इति... योगीन्द्रस्वरूपनिरूपणः पंचमः सर्गः ५

१०३ ॥ इति... पुत्रजन्मोत्सवः षष्ठः सर्गः ६

७८ ॥ इति... वसंतवर्णनः सप्तमः सर्गः ७

७६ ॥ इति... दोलाविलासपुष्पावचयजलकेलिसूर्यास्तचंद्रादयोऽ-  
ष्टमः सर्गः ८

७३ ॥ इति... दूतोक्तिवर्णनो नाम नवमः सर्गः ९

७५ ॥ इति... हरिराजपराजयो नाम दशमः सर्गः १०

९२ ॥ इति... दिग्बिजयो नाम एकादशः सर्गः ११

६१ ॥ इति... कुमारधर्मप्रतिपत्तिवर्णनो नाम द्वादशः सर्गः १२

११३ ॥ इति... विवाहोत्सववर्णनस्त्रयोदशः सर्गः १३

१११ ॥ इति... दिव्यास्त्रायुधवर्णनो नाम चतुर्दशः सर्गः १४

७७ ॥ इति... नरेंद्रसम्यक्प्रतिपत्तिवर्णनो नाम पंचदशः सर्गः १५

९७ ॥ इति... स्वयंवरवर्णनो नाम षोडशः सर्गः १६

६५ ॥ इति... नरेंद्रपूर्वभववर्णनो नाम सप्तदशः सर्गः १७

६८ ॥ इति... ऋतुत्रयवर्णनो नाम अष्टादशः सर्गः १८

८६ ॥ इति... नरेंद्रराजस्थितिर्वर्णनो नाम एकोनविंशः सर्गः १९

अंथापं २२२० ॥

आसीच्चंद्रकुलांबरांबरमणिः श्रीवर्धमानप्रभोः

पादांभोरुहचिंचिरीकचरितभारित्रिणाममणीः ।



स श्रीसूरिजिनेश्वरस्त्रिपयगापाथःप्रवाहैरिव  
स्त्रैरं वस्य यशोभरैस्त्रिजगतः पावित्र्यमासूत्रितम् ॥ १ ॥

अभवदभयदेवः सूरिरस्मात्स यस्य  
प्रभुरभजत तोषं स्तंभने पार्श्वनाथः ।  
प्रकटितविक्रटार्थं संघसाम्राज्यवृद्धयै  
व्यधित निधिसमानां यश्च वृत्ति नवांग्याः ॥ २ ॥

तच्छिष्यौ जिनवल्लभः प्रभुरभूद्विश्वंभराभामिनी—  
भास्वद्भालललामकोमलयशस्तोमः शमारामभूः ।  
यस्य श्रीनरवर्मभूपतिशिरःकोटीररत्नांकुर-  
ज्योतिर्जालजलैरपुष्यत सदा पादारविद्वयौ ॥ ३ ॥

कश्मीरानपहाय संततहिमव्यासंगत्रैरागतः  
प्रोन्मीलद्गुणसंपदा परित्रिते यस्यास्यपंकेरुहे ।  
सांद्रामोदतरंगिता भगवती वाग्देवता तस्थुषी  
धारालामलभव्यकाव्यरचनाव्याजादनृत्यच्चिरम् ॥ ४ ॥

तुंगस्तदंहिकमले जिनशेखराह्वः  
सूरिस्तपःप्रशमवर्मितकाययष्टिः ।  
जिग्ये जगज्जयजयप्रयतोपि येन  
वीरव्रतं कलयता रतिजीवितेशः ॥ ५ ॥

वैराग्यं याति रागे भजति विधुरतां क्रोध-----

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--प्येषां जयाशां निभृतमपसृतं मोहराजेन दूरम् ॥ ६ ॥

प्रगुणितकरुणः क्षमया विराजितश्चारुविग्रहस्तदनु ।  
अजनि वशीकृतविषयपामः पद्मेन्दुमुनिराजः ॥ ७ ॥

उल्फुल्लमल्लीप्रतिमल्लकांतिः  
 कीर्तिर्धमंती भुवनेषु यस्य ।  
 भ्रिया समं सौहृदकाक्षयैव  
 मुष्णाति विष्णोरपि कृष्णभावम् ॥ ८ ॥  
 विश्वत्रयप्रथितकीर्तिलतस्य तस्य  
 शिष्यः प्रशस्यमहिमाभयदेवसूरिः ।  
 काव्यं जयंतत्रिजयं रचयांचकार  
 सारस्वतप्रसृमरप्रतिभाविलासः ॥ ९ ॥

दिक्कुरिकुलगिरिदिनकरपरिमितविक्रमनरेश्वरसमायाम् ।  
 द्वाविंशतिशतमानं शास्त्रमिदं निर्मितं जयतु ॥ १० ॥

No. 1251.

जिनशतकं सटीकम्—मू०जम्बूः। टी०शम्बसाधुः।

टी०आ०—निष्क्रांतौ कृतपंचमुष्टिककचोत्पाटस्य ये संस्थिताः  
 मू०आ०—श्रीमद्भिः स्वैर्महोभिर्भुवनमविभुवत्तापयत्येष शश्वत्  
 मू०च०—युष्मान्मान्याप्रगस्याननवनजशया वागसौ द्वाग्विधे-  
 यात् ॥ २५ ॥

टी०चं०—युष्मान् दैन्यभून्यान्विधेयादिति ॥ २५ ॥

इति शंभसाधुविरचितायां जिनशतरूपंजिकायां वाग्वर्णनो नाम  
 चतुर्थपरिच्छेदः समाप्तः ॥

जंबूर्नाम गुरुर्गुरुत्तमगुणोऽभूच्चंद्रगच्छान्वये  
 विद्वत्संसदि लब्धगौरवपदः साधुक्रियासूद्यतः ।  
 किं वा तस्य निगद्यते मतिगुणो यस्येदृशी निर्गता  
 सुश्लिष्टा पदसंधिभिः सुघटितैः स्पष्टाक्षराली मुखात् ॥ १ ॥

तत्कृतस्यास्य शास्त्रस्य गंभीरार्थस्य मंदधीः ।

मादृशः कुरुते वृत्तिं किमस्मादस्ति दुष्करम् ॥ २ ॥

अशक्यानुष्ठानमिति भावः ।

किं त्वेषा बालकेनेव सन्मार्गेण थियासुना ।

अभ्यासशक्त्यभावेपि क्रियते केवलं मया ॥ ३ ॥

ततश्च ।

ख्यातो भट्टिकदेशसंहि[धि]षु सदाभूत्पार्श्वनागाभिधः

श्राद्धस्तस्य सुतोऽत्र मल्हन इति ख्यातिं गतः सर्वतः ।

तत्पुत्रेण च दुर्गकेण सुधिया प्रोत्साहितेनादरा-

च्छ्रीनागेंद्रकुलोद्भवेन मुनिना सांबेन वृत्तिः कृता ॥ ४ ॥

यदत्र मात्रादिभिरर्थतो वा मया विहीनं विहितं कथंचन ।

मनीषिभिस्तत्परिशोधनीयं परोपकाराय सतां हि जीवितम् ॥ ५ ॥

शरदां संपन्नविंशे शतदशके १०२५ स्वातिभे च रविवारे ।

विवरणमिदं समाप्तं वैशाखसितत्रयोदश्याम् ॥ ६ ॥

लीलावेशितलोचने[नां]बुजयुगं या पुस्तकं वाचयं-

त्यालोच्येव सदर्म[समर्म] वस्तु दधती स्मेरं मुखं राजते ।

भक्त्या नम्रशिरोवतंसकपतत्पुष्पार्चितांह्रिष्टया

देवस्त्रीभिरसौ सदा विजयतां वाग्देवता विश्रुता ॥ ७ ॥

इति श्रीजिनशतकपंजिकायां प्रशस्तिरियं समाप्ता सूत्रवृत्तिसमन्वि-  
ता । ग्रंथामं श्लोकसंख्यया १५५० ग्रंथकारेण कृतमस्ति ॥ शुभं भवतु ॥  
संवत् १६४१ वर्षे भाद्रवा सुदि ४ शनौ ॥

No. 1256.

तीर्थकल्पः—जिनप्रभस्तरिः ।

भा०—दिवश्रीपुंडरीकाख्यभूभृच्छिखरशेखरम् ।

अलंकरिष्णुः प्रासादं भिनाभेयः भ्रियेस्तु वः ॥ १ ॥

- प० ६—श्रीविक्रमाब्दे बाणाष्टविश्वेदेवामिते शितौ ।  
सप्तम्यां तपसः काव्यदिवसेऽयं समर्थितः ॥ १३३ ॥
- इति श्रीजिनप्रभसूरिविरचितः श्रीशत्रुंजयकल्पः समाप्तः ॥
- प० ९—उज्जयंतकल्पः समाप्तः ॥ ( मागधी )
- प० ११—रैवतककल्पः ॥ ( मा० )
- प० १२—॥ ४१ ॥ इत्युज्जयंतस्तवः ॥ ( जिनप्र० )
- प० १४—श्रीअंबिकादेवीकल्पः ॥ ( मा० )
- प० १५—कपर्दियक्षकल्पः ॥ ( मा० )
- प० १८—॥ ७४ ॥ इति श्रीपार्श्वनाथस्य कल्पसंक्षेपः ॥ ( मा० )
- प० २०—अहिच्छत्राकल्पः ॥ ( मा० )
- प० २१—राजानकश्रीधांधूके क्रुद्धं श्रीगूर्जरेश्वरम् ।  
प्रसाद्य भक्त्या तं चित्रकूटादानव्य[नीय] तन्निरा ॥३९॥  
वैक्रमे वसुवस्वाशा १०८८ मितेऽब्दे भूरिरैव्ययात् ।  
सत्पासादं सविमलवसत्याहं व्यधापयत् ॥ ४० ॥...  
वैक्रमे वसुवस्वर्क १२८८ मितेऽब्दे नेमिमंदिरम् ।  
निर्ममे लूणिगवसत्याह्वयं सचिर्वेदुना ॥ ४३ ॥  
कषोपलमयं विंबं श्रीतेजःपालमंत्रिराट् ।  
तत्र न्यास्थत्स्तंभतीर्थे निष्पन्नं वृक्सुधांजनम् ॥ ४४ ॥  
मूर्त्तिः स्वपूर्ववंश्यानां हस्तिशालं च तत्र सः ।  
न्यवीविशद्विशांपत्युः श्रीसोमस्य निदेशतः ॥ ४५ ॥  
अहो शोभनदेवस्य सूत्रधारशिरोमणेः ।  
तच्चैत्यरचनाशिल्पाज्ञाम् लेभे यथार्थताम् ॥ ४६ ॥...  
तीर्थह्वयेऽपि भग्नेऽस्मिन् दैवान्म्लेच्छैः प्रचक्रतुः ।  
अस्योद्धारं द्वौ शकाब्दे वह्निवेदार्कसंमिते १२४३-४८ ॥

तत्राद्यतीर्थस्योद्धर्ता लल्लो महणसिंहभूः ।

पीथडस्त्वितरस्याभूव्यवहृच्छंडसिंहजः ॥ ४९ ॥

कुमारपालभूपालशैलुक्यकुलचंद्रमाः ।

श्रीवीरत्रैत्यमस्योत्रैः शिखरे निरमीमपत् ॥ ५० ॥ ...

५२ श्रीअर्बुदकल्पः समाप्तः ॥ ( जिनप्र० )

प० २५—तेण आमरायसेविअकमकमलेण सिरिबप्पहड्डसूरिणा  
अड्डमहुराए ठाविअं अड्डसयछवीसे विक्कमसंवच्छरे सिरविंबं

प० २६—श्रीमथुराकल्पः समाप्तः । जिनप्र० ( मा० )

प० २९—अश्ववबोधकल्पः जिनप्र० ( मा० ) ...

वर्षे सिद्धा सरद्रस [स्तुतिः षड्स] शिखिकुमिते वैक्रमे तीर्थमौलेः( )  
सेवाहेवाकिनां श्रीवितरतरोद [श्रीवितरद्वरतरोर्दे] वतासेवितस्य ।

वैभारक्षोणिभर्तुर्गुणगणभणनव्यापृता भक्तियुक्तैः

सूक्तिर्जैनप्रमीयं मृदुविशदपदा धीयतां धीरधीभिः ॥ २९ ॥

इति वैभारगिरिमहातीर्थकल्पः ॥ (जिनप्र०) श्लोकबद्धः ॥

प० ३१—कौशंबीकल्पः । जिनप्र० ( मा० )

प० ३३—श्रीअयोध्याकल्पः समाप्तः ॥ ( मा० )

प० ३३—॥ ४ इति श्रीअपापाकल्पः ॥

प० ३४—इति कलिकुंडेश्वरकल्पः । जिनप्र० ( मा० )

प० ३५—इति श्रीहस्तिनापुरतीर्थकल्पः समाप्तः ॥ ( मा० )

प० ३७—सच्चउरे वीरमुक्खाउ छव्वाससएहिं महंतं कारिअं अम्भं-  
लिहसिहरं चेइअं । तत्थ पइड्ढाविआ पित्तलमई सिरिमहा-  
वीरपडिमा जज्जिगसूरीहिं

प० ३८—तेण य सन्नेण विक्कमारुअं अड्डहिं सएहिं पणयालेहिं वरि-  
साणं गएहिं भंजिऊण सो राया मारिउं गर्हं सड्डाणं

हम्मीरो तर्त अन्नया भन्नो गज्जणवई गुज्जरं भंजित्ता तर्त  
चलंतो पत्तो सच्चउरे स(त्त)सयइक्कासीए विक्रमवरिसे मच्छ-  
रार्त-दिइं तत्थ मणोहरं वीरभवणं पविहा हणहणत्ति भणि  
रामिलभिरकुणा तउ गयउरे ज्जुत्तित्वा वीरसामी ता  
णिउं... अल्लावदीणराएण सो चेव अणप्पमाहप्पो भयवं  
वीरसामी तेरसय सत्तसइे विक्रमाइच्चसंवच्छरे ढिल्लीए  
आणित्ता भासायणाभायणं कउ ...

प० ३८—इति श्रीसत्यपुरकल्पः ॥

प० ४०—२४ श्रीअष्टापदमहातीर्थकल्पः कृतिरियं श्रीधर्मघोषसू-  
रीणाम् ॥ ( संस्कृते श्लोकबद्धः )

प० ४१—अज्जमहागिरिसीसो कोडिसगुत्तो असामित्तो सिरिवीरनि-  
व्वाणउं वीसुत्तरे वाससयदुगे—वोलीणे... चउत्थो निह्ण-  
वो जाउ... इति श्रीमिथिलातीर्थकल्पः ॥

प० ४३—इति श्रीधर्मनाथजन्मभूमिरत्नपुरतीर्थकल्पः ( जिनप्र०  
सं० गद्य० )

प० ५१—सत्तरिसमहिए वाससए गए थूलिभदांमि सग्गड्डिए...

मह मुक्ख गमणार्तं पालयनंदचंदगुत्ताइराईच्च वोलीणेच्च  
चउसय सत्तरे[रि]हि विक्रमाइच्चो राया होही, तत्थ सङ्घी-  
वरिसाणं पालगस्स रज्जं पणपणं सयं नंदाणं अट्टोत्तरं सयं  
मोरियवंसाणं तीसं पूसमित्तस्स सङ्घी बलमित्तभागुमित्ताणं  
वात्रीसं नरवाहणस्स तेरस गर्दभिहस्स चत्तारि सगस्स  
तर्त विक्रमाइच्चो सो साहियच्चवण्णपुरिसो पुहविं अरिणं  
काउं नियसंवच्छरं पवत्तेही ।

तह गइभिह्हरज्जस्स च्छेयगो कालगायरिउं होही ।

तेवण्णचउसएहिं गुणसयकलिउं च्छअपउत्तो ॥ १ ॥ ...

१०५९—इय पावापुरिकप्पो दीवमह्वप्पसिभणगरमणिज्जो ।  
 जिणप्पहसूरीहिं कर्उं ठिएहि सिरिदेवगिरिनयरे ॥ १ ॥  
 तेरहसत्तासीए विक्रमवरिसंमि भववयवहूले ।  
 पुसक्कवारसीए समत्थिउ पसमत्थिकरो ॥ २ ॥

समाप्तोयं श्रीभपापाबृहत्कल्पो दीपोत्सवकल्पो वा ॥...॥

चा(वा)लदेसावयंसे कण्णा[ल्ला]णयनयरे विकम्मपुरवात्थव्व-  
 पट्टजिणवहसूरितुल्लपिउं साहु माणदेवकाराविभ[आ]वा-  
 रहसयत्तित्तीसे विक्रमवरिसे आखाड्डसुद्धशमीगुरुदिवसे  
 सिरिवहसूरीहिं अह्म ज्ञेय पुव्वायरिपहिं पइड्डिया । ... ।  
 बारहसय अड्याले विक्रमाह्वसंवच्छरे चाह्याणकुलपईपुड-  
 विरायनरिंदसुरत्ताणसाहवदीणेण नीए रज्जपहाणेण परमसा-  
 वए(ण) सिद्धिरामदेवेण सावयसंघस्स लेदो पेसिउं जहा तुरथ  
 रज्जसंज्जासं जायं सिरि महावीरपडिमा पच्छच्चं धारियव्वा ।

द्वि०५०५९—दिल्लीसाहापुरे खरयरगच्छालंकारसिरिजिणसिंहसूरिप-  
 रिड्डिया सिरिजिणप्पहसूरिणो कमेण महारायसभाए पंडिय  
 गुड्डिए एत्थु आसको नाम विसिद्धयरा पडिउत्ति । रायरायेण  
 पुट्टे जोइसि धाराधरेण तेसिं गुणत्थुई पारखा । ...

६१ श्रीकात्यायनीयमहावीरकल्पः वा कल्याणपुरकल्पः ॥ ॥...॥  
 अन्वितत्रिनवतेर्नवशत्या अत्ययेत्र शरदां जिनमोक्षात् ।  
 कालको व्यधित वार्षिकमार्थः पूर्वभाद्रपदशुक्लचतुर्थ्याम् ॥ ४ ॥..  
 शातवाहनपुरःसरा नृपाशित्रकारिचरिता इहाभवन् ।  
 देवतैर्बहुविधैरधिष्ठिते चासन्नसदनान्यनेकशः ॥ ५ ॥  
 कपिलात्रेयबृहस्पतिपंचाला ह महीभृदुपरोधात् ।  
 न्यस्तस्वस्वचतुर्लक्षमंथार्यश्लोकमेकमप्रथन(म्) ॥७॥

## ॥ स चायं श्लोकः ॥

जीर्णे भोजनमात्रेयः कपिलः प्राणिनां दया ।

बृहस्पतिरविश्वासः पंचालः स्त्रीषु मार्दवम् ॥ १ ॥

प० ६२—१५ श्रीप्रतिष्ठानपत्तनकल्पः ॥ (जिनप्र०) श्लोकबद्धः ।

प० ६४—(४८) नंदीश्वरकल्पः ( पूर्ववत् )

प० ६५—कप्पं पढंतु असढा इय भणइ जिणप्यहो सूरी ॥ १ ॥ [१३]

श्रीकांपिल्यपुरकल्पः ॥ ( मा० गद्यबद्धः । )

प० ६६—बंभाणगच्छमंडणसिरिजसोमइसूरिणो खंभाइत्तो नयरो-  
वरि विहरंता तत्थ भागया लोगेहिं विन्नवियं भयवं तित्थं  
उंल्लयिउ गंतुं न कप्पइ पूरुं तैहि सूरीहिं तत्थ तार्ड नमं-  
सियाउं पडिमार्ड मग्गसिरिपुन्निमाए धयारोवे मइसव-  
पुवं कर्ड । अज्ज वि पइवरिसं तमेव दिणे धयारोवो  
कीरइ । सो धयारोवमइसवो विक्रमाइच्चारुं पंचसु सए  
दुरत्तेसु वरिसाणं अइकंतेसु संवुत्तो ॥ तर्ड अइसयेसु  
दुरुत्तरेसु विक्रमवासेसु भणहिंल्लगोवालपरिक्खियए एसो  
लक्खारहाणो पइणं चउक्कडवंसमुत्ताहलेण वणरायराहणो  
निवेसिअं । तत्थ वणरायजोगरायखेमरायभूअडवयरसीह-  
रयणाइच्चसामंतसीहनामाणो सव्वचाउक्कडवंसरायणो जाया,  
तर्ड तत्थेव पुरे चालुक्कवंसे मूलरायत्तामुंडरायवल्लहरायदु-  
ल्लहरायभीमदेवकन्नजयसिंहदेवकुमारपालदेवाजयदेवमूल-  
रायभीमदेवाभिहाणा एगारसनरेंदा । तर्ड वाषेला अन्नए  
लूणयसा य वीरधवलवीसलदेवसारंगदेवकण्णदेवनरिंदा  
संजाया । तत्तो अल्लावदीणरसुत्ताणेण गुज्जरधरित्तीए  
आणा पयइहा ॥...॥ अरिष्टनेमिकल्पः ॥ (जिनप्र०) ॥



- ५० ६७—श्रीशंखपुरकल्पः ॥ (मा०) ॥
- ५० ७०—श्रीनासिकपुरकल्पः ॥ जिनप्र० ॥ (मा०)
- ५० ७१—हरिकंखीनगरकृतवसतेः श्रीपार्श्वनाथस्य कल्पः ॥  
जिनप्र० ॥ (मा०)
- ५० ७२—कपर्दियक्षकल्पः ॥ जिनप्र० (मा०)
- ५० ७३—शुद्धदंतीपार्श्वनाथकल्पः ॥ जिनप्र० ( मा० )
- ५० ७४—अभयकीर्त्तिभानुकीर्त्तिअंबाराजकुलास्तत्रमठपत्याचार्य-  
यश्चैत्यर्चितां कुर्वतः । अथ प्राग्वाटोवशावतसेन महात्मना  
साधुहालाकेन निरपत्येन पुत्रार्थिना विरचितमुपयाचितक-  
मिदम् । मम स्रुनुर्जनिता तदात्र चैत्यमुच्चैस्तरमिति । क्रमे-  
णाधिप्रायकत्रिदशसांनिध्यतः पुत्रस्तस्योदपद्यत कामदे-  
वाख्यः तथा चैत्यमुच्चैस्तरशिखरमचीकरत्साधुहालाकः  
क्रमात्साधुभावञ्चस्य दुहितरं परिणायितः कामदेवः पित्रापि  
ज्जाहमामादाद्भूय मलयसिंहादयो देवार्चकाः स्थापिताः...
- ७५ श्रीअभिनन्दनस्य कल्पः ॥ जिनप्र० ॥
- ७८ इति प्रतिष्ठानपत्तनकल्पः ॥ ( शातवाहनराजोत्पत्तिः )
- ८४ तत्रैव—शातवाहनकथालेश्च ॥
- ८५ विक्रमादित्यवर्षेषु षष्ठ्यधिकत्रयोदशशतेष्वतिक्रांतेषु ल-  
क्षणावती हम्मीरश्रीसुरत्राणसमदीनः शंकरपुरदुर्गोपयोगि-  
पाषाणग्रहणार्थं प्रतोलीं पातयित्वा कषाटसंपुटमग्रहीत् ॥
- ८६ चंपापुरकल्पः ॥ जिनप्र० ॥
- ९१ पाटलीपुत्रपुरकल्पः ॥ जिनप्र० ॥ ( पाटलीपुत्रपुरोत्पत्तिः )
- ९३ आवस्तीकल्पः ॥ जिनप्र० ॥ ( मा० )
- ९७ वाराणसीकल्पः ॥ जिनप्र० ॥
- १०० इति श्रीमहावीरगणधरकल्पः ॥ ( मा० )

प० १०१—इत्येव चेह्य परिसरति एहिं इत्येहिं फलही चिद्  
इति खणिरूप लब्धा फलही कारियं निरुवमरुवं पासनाय-  
बिंबं वारससयच्छासङ्गे विक्रमसंवच्छरे देवाणंदसूरिहिं  
पइद्विभं ठाविभं चेहए पसिद्धं च कोकापासनाहुत्ति ॥  
कोकापार्श्वनाथकल्पः समाप्तः ॥ ( मा० )

प० १०२—कोटिशिलातीर्थकल्पः ॥ ( मा० )

प० १०४—वस्तुपालतेजपालयोः कल्पः १०४ ॥ जिनप्र० ॥

प० १०९—चेल्लणापार्श्वनाथकल्पः ॥ जिनप्रभः—तत्कृतस्तोत्रान्ते  
शशधरदृषीकाक्षिक्षोणीमिते शकवत्सरे  
गृहमणिमहे संघान्विता उपेत्य पुरीमिमाम् ।  
मुदितमनसस्तीर्थ[र्येशस्य]प्रभावमहोदधि-  
रिति विरचयांचक्रुःस्तोत्रं जिनप्रभसूरयः ॥ ९ ॥

॥ टिंपुरीस्तोत्रम् ॥

प० १११—समाप्तस्तीर्थनामधेयसंग्रहकल्पः ॥ जिनप्र० ॥ (मा०)

प० ११३—समवसरणरचनाकल्पः ॥ जिनप्र० ॥ ( मा० )

प० ११५—सरोडाप्रभृतिप्रामाणां षट्पंचाशतं श्रीकुंडगेश्वरऋषभ-  
देवाय शासनेन स्वनिभेयसार्यमदात् ॥ ततः शासन-  
पट्टिका ॥ श्रीमदुज्जयिन्यां संवत् १ चैत्रसुदि १ गुरौ  
भाद्रदेशी महाक्षपटलिकपरमार्हतभेतांबरोपासकः ब्राह्मण-  
गौतमसुतकात्यायनेन राजाऽलेखयत् ॥ ...

श्रीकुंडगेश्वरयुगादिदेवकल्पः ॥ जिनप्र० ॥

प० ११६-१४—इति व्याप्रीकल्पः संस्कृतश्लोकबद्धः ॥ जिनप्र० ।

प० १२०—इति अष्टापदकल्पः ॥ ( मा० ) ( तदति )

नदानेकपशक्तिशीतगुमिते श्रीविक्रमोर्वापते—  
 वर्षे भाद्रपदस्य मास्यवरजे सौम्ये दशम्यां त्रिथौ ।  
 श्रीहम्मीरमहम्मदे प्रतपति क्षमामंडलाखंडले  
 यथोऽयं परिपूर्णतामभजत श्रीयोगिनीपत्तने ॥ १ ॥

प० १२१ इत्थं पृथक् [ थक्क ] विषयार्कमिते शकाम्बे  
 वैशाखमासि सितपक्षगषष्ठतिथ्याम् ।  
 यात्रोत्सवोपनतसंघयुतो यतीन्द्रः  
 स्तोत्रं व्यधाद्गजपुरस्य जिनप्रभाख्यः ॥ २० ॥

इति हस्तिनापुरस्तवनकृतिः श्रीजिनप्रभसूरीणाम् ॥

अह विज्जातिलयमुणी आरसा संघतिलयसूरीणं ।  
 परिसेसलवं जंपह वस्राणय वीरकप्पस्स ॥ १ ॥

प० १२२ ताणं चेव गुरुणं सीसुत्तमेहिं रायसभामंडणेहिं  
 गुरुगुणालंकिअदेहेहिं सिरिजिणदेवसूरीहिं

प० १२४ पातसाहिणा तउ तेरससयनवासियवरिसे आसाढ  
 कण्हसत्तमीए मुमहत्ते महं सयं नरिदेणदाविज्जमाणम-  
 हादानं गाइज्जमाणमंगलं पविद्धा पोसहसालं भट्टारया ॥

प० १२६ कात्यायनीयश्रीमहावीरकल्पः ॥ ( मा० )

१२८ श्रीआरामकुंडपद्मावतीदेवीकल्पः ॥ जिनप्र० ॥

प० १३०—माणिक्यदेवकल्पः ॥ जिनप्र० ॥ ( मा० )

प० १३२—अंतरिक्षपार्श्वनाथकल्पः ॥ जिनप्र० ॥ ( मा० )

प० १३४—स्तंभनकल्पशिलोढः ॥ ( मा० )

प० १३५—कलिकुंडकुकुडेश्वरकल्पः ॥ जिनप्र० ॥ ( मा० )

प० १३६ एगारससएसु इक्कासीहसमहिएसु विक्रमाहवरिसेसु  
 अइकंतेसु रायगच्छमंडणसिरिसीलभहसूरिपट्टपइड्विएहिं मह-

वाह्दिअंवरगुणवंदविजयपत्व[ हृ ]पहृष्टेहिं सिरिधम्मघोससूरिहिं  
पासनाहचेईअसिहरे चउठिहसंघसमरक्खं पइइहा कया ॥ इति फल-  
वार्धिपार्श्वनाथकल्पः । जिनप्रभकृतः ॥ मा० ॥

प० १३८ कोहंडीयदेवकप्पो ॥ ( मा० )

प० १३९ अंबियदेवीकप्पो ॥ ( मा० )

इति खरतरगच्छालंकारजिनप्रभसूरिविरचितस्तीर्थकल्पः  
समाप्तः ॥

No. 1263.

दशाश्रुतस्कन्धचूर्णी ।

आ०-वंदामि भह्वाहुं पार्हणं चरिमसयलसुयनाणिं ।

सुत्तस्स कारगमिस्सिं दसासुक्कप्पे य ववहारो ॥ १ ॥

आउविवागज्झयणाणि भावउ दव्वउ

च०-नालंधो वा जात्यंधः सेसं कंठं । जावणियाव जावकर-  
गणउ । सव्वेस्सिंपि णयाणं गाथा० ॥ दशानां चूर्णीं सम्मत्ता ॥

No. 1268.

धर्मपरीक्षाकथा-रामचन्द्रः ।

आ०-प्रणिपत्य जिनं भक्त्या स्याद्वादवरनायकम् ।

कथां धर्मपरीक्षाख्यामभिधास्ये यथागमम् ॥ १ ॥

च०-वासुपूज्यकेवलिनं स्तुत्वा स्वावासं गतौ सुखेन स्थितौ ।

इति श्रीरामचंद्रेण मुनिना गुणशालिना ।

ख्याता धर्मपरीक्षा सा कृता कृतिरियं ततः ॥ १ ॥

श्रीपूज्यपादसङ्घंशे जातोऽसौ मुनिपुंगवः ।

पद्मनदी इति ख्यातो भव्यव्यूहप्रवर्दितः ॥ २ ॥

तच्छिष्यो देवचंद्राख्यो भद्रभारुगुणान्वितः ।

वेदिता सर्वशास्त्राणां ख्यातो धर्मरताशयः ॥ ३ ॥

स च शुद्धम्रतोपेतः समयादिविवर्जितः ।  
 समयः सर्वसत्त्वानां तत्कार्यनवशाद्वरः ॥ ४ ॥  
 यावद्योऽस्मि प्रवर्त्तते शशांकरवितारकाः ।  
 तावद्धर्मपरीक्षयं वर्त्तिष्यति सदाशये ॥ ५ ॥  
 पद्मनिवासभूता हि कथा पद्मायनी घरा ॥  
 तथा धर्मपरीक्षा च मिथ्यात्वाज्ञानध्वंसिनी । ६ ॥  
 इति धर्मपरीक्षा कथा समाप्ता ।

No. 1271.

नमस्कारस्तवः सटीकः—मू०टी०जिनकीर्त्तिस्वरिः।

- टी० आ०—जिनं विश्वत्रयीवृणमभिवृण विधीयते ।  
 परमेष्ठिस्तवव्याख्या गणितप्रक्रियान्विता ॥ १ ॥  
 तत्रादावभिधेयगर्भी समुचितेष्टदेवतानमस्काररूपमंगलप्रति-  
 पादिकां गाथामाह ॥ परमिद्वि० ॥ व्याख्या । परमेष्ठिनोऽ  
 ईदादयस्तेषां नमस्कारः ।
- मू० आ०—परमिद्विनमुक्कारं युणामि भत्तीह तन्नवपयाणं ।  
 पत्यार१ भंगसंख्या२ नहु३ दिद्वा४ इ५ कहणेण ॥ १ ॥
- मू० च०—तवगच्छमडणार्णं सीसो सिरिसोमसुंदरगुरूणं ।  
 परमपयसंपत्थी जंपह नवपयथयं एअं ॥ ३० ॥  
 पंचनमुक्कारथयं एयं सेयं करंति संहमवि ।  
 जोडापह लहह सो जिणकित्थियमहिमसिद्धिसुहं ॥ ३१ ॥  
 ॥ इति० ॥
- टी० च०—श्रीमत्तपागणनभस्तरणेर्विनेयः  
 श्रीसोमसुंदरगुरोर्जिनकीर्त्तिस्वरिः ।

स्वोपज्ञपंचपरमेष्ठिमहास्तवस्य  
 वृत्तिं व्यधाज्जलधिन्दमनुप्रमेऽन्दे ॥ १ ॥  
 इति जिनकीर्त्तिसूरिविरचितनमस्कारस्तववृत्तिः ॥

No. 1272.

नयप्रकाशाष्टकं सटीकम्—मू०टी०पद्मसागरः ।

आ०टी०—गंगाप्रवाहा इव वाग्बिलासा  
 जयंति यस्य स्फुरदंगिरंगाः ।  
 स्वयं पवित्रा इति पूतविश्वाः  
 सोस्तु श्रिये श्रीजिनवर्धमानः ॥ १ ॥

आ०मू०—तस्मै नमः श्रीजिनशासनाय  
 सत्सप्तभंगीनयवासनाय ।  
 आसाथ माद्यंति यदीयदेश-  
 मप्यक्षपादादिकदर्शनानि ॥ १ ॥

च०मू०—जगत्यसौ श्रीजिनशासनस्तवः  
 साद्वादतात्पर्यनि(बंध)बंधुरः ।  
 नयप्रकाशाष्टकनामधारकः  
 स्वार्थं कृतः पंडितपद्मसागरैः ॥ १ ॥

च०टी०—सुकरमेवेदं नवमवृत्तमिति समाप्रेयं श्रीनयप्रकाशवृत्तिः।  
 स्याद्वादवादनिष्णातचक्रिचक्रशिरोमणिः ।  
 भुतुच्छस्वच्छसङ्गच्छतपोगच्छप्रभुं प्रभुः ॥ १ ॥  
 श्रीहीरविजयाभिख्यः सूरिर्जयति भूतले ।  
 यद्गुणधामपीयूषास्वादवान्विबुधो जनः ॥ २ ॥  
 राज्ये तदीयेऽखिलशास्त्रवेदिनः श्रीवाचकामेसरधर्मसागराः ।  
 जयंति तेषां चरणप्रसस्या नयप्रकाशो विहितो मयायम् ॥ ३ ॥

चक्रे शास्त्रमिदं यत्नात् त्र्यभिषट्चंद्रवत्सरे ।  
पद्मसागरसंज्ञेन बुधेन स्वात्मबुद्धये ॥ ४ ॥

No. 1278.

नेमिनिर्वाणकाव्यम्—वाग्भट्टः ।

आ०—श्रीनाभिसूतोः पदपद्मयुग्म-

नखाः सुखानि प्रथयंतु ते वः ।

समन्ना [ समानमन्ना ]किशिरःकिरीट-

संघट्टविभ्रस्तमणीयितं यैः ॥ १ ॥

च०—सर्वास्तु दिक्षु विरचय्य स धर्ममेव-

मेकातपत्रमवसादितमोहशत्रु(ः) ।

विच्छिन्नकर्मनिगडः सह मुक्तिवध्वा

भेजे सुखानि भगवानविनश्वराणि ॥ ८४ ॥

इति श्रीनेमिनिर्वाणे वाग्भट्टविरचिते महाकाव्ये मुक्तिगमनवर्णनो  
नाम पंचदशः सर्गः ॥

No. 1279.

पञ्चकल्पभाष्यम्—संघदासः ।

आ०—वंदामि भव्वाहुं पार्श्वं चरिमसयलस्रयुगानीं ।

सुत्तत्थकारगमिसिं दसाणकप्पे य ववहारे ॥

कप्पति णाम णिप्पण्णं महत्थं वज्जु कामतो ।

णिज्जूहगस्स भत्तीयं मंगलद्वा य संथुई ।

च०—कप्पपणगस्स भेदो पराविउ मोक्खसाहणद्वाए ।

जं चरिऊण सुविहिया करेति दुक्खक्खयं धीरा ॥

पंचविहस्रसक्तकप्पाण विभासावित्थरं पमोसुणं ।  
 गहिया सीसहियद्वा भव्वोच्छित्तद्वा चेव ॥  
 महत्पंचकल्पभाष्यं संवदासक्षमाश्रमणविरचितं समाप्तमिति ॥६९  
 गाहग्गेणं पंचवीससयाई चउहत्तराई ॥ २५७४ श्लोक मंथायं  
 ३१८५६९

No. 1280.

पञ्चसूत्रं सटीकम्—हरिभद्रः ।  
 टी०आ०—प्रणम्य परमात्मानं महावीरं जिनेश्वरम् ।  
 सत्पंचसूत्रकव्याख्या समासेन विधीयते ॥ १ ॥  
 आह किमिदं पंचकसूत्रकं नाम उच्यते । पापप्रतिघातगुणबीजा-  
 धानसूत्रादीनि पंचसूत्राण्येव । तद्यथा । पापप्रतिघातगुणबीजाधान-  
 सूत्रम् १ । साधुधर्मपरिभावनासूत्रम् २ । प्रव्रज्याप्रहणविधिसूत्रम् ३ ।  
 प्रव्रज्यापरिपालनासूत्रम् ४ । प्रव्रज्याफलसूत्रमिति ५ ॥  
 मू०—आ०—णमो वीभरागाणं सव्वण्णुणं देविदपूहआणं  
 मू०—च०—तिलोयनाहबहुमाणेणं निस्सेअससाहिंगत्ति  
 पवज्जाफलसूत्तं ५ समाप्तं पंचसूत्रकम् ।

कृतं चिरंतनाचार्यैर्विवृतं च जाकिनीमहत्तरासूनुश्रीहरिभद्राचार्यैः ॥  
 टी०च०—सर्वानुभावादौचित्येन मे धर्मे प्रवृत्तिर्भवतु सर्वे सत्त्वाः  
 सुखिनः संतु ॥ इति पंचसूत्रटीका समाप्ता । कृतिः श्रेतांबराचार्यह-  
 रिभद्रस्य धीमतः । जाकिनीमहत्तरासूनोः । मंथायमनुष्टुप्छंदोदेशतः  
 शतान्यष्टावशीत्यधिकानि ॥

No. 1281.

पद्मचरित्रम्—विमलः ।  
 आ०—सिद्धं सुरनरकिंनरदणुवहभुयर्गेदचंदपरिमहिभं ।  
 उत्तमं जिणवरवसभं उवसप्पणिआइतित्थवरं ॥ १ ॥...



गामावलिनिबद्धं आयरियपरंपरागयं तत्त्वं ।

वोष्ठाभि पउमचरियं जहाणुपुर्व्वि समासेण ॥ ८ ॥

को वणिऊण तीरह नीसेसं पउमचरियसंबंधं ।

मोचूण केवलिजिणं तिकालणाणं हवति जस्स ॥ ९ ॥

जिनवरमुहाउ अत्थो जो पुर्व्वि णिग्गउ बहुवियप्पो ॥

सो गणधरेहि धरिउं संखेवमिणो अ उवदिहो ॥ १० ॥...

एअं अड्डमरामदेवचरियं वीरेण सिद्धं पुरा

पच्छा उत्तमसाहवेहि धरियं लोगस्स उम्भासियं ।

एत्ताहे विमलेण पायडफुडं गाहाणिबद्धं कयं

सुत्तत्थं णिच्चणंतु संपइ महापूतं पविच्चखरं ॥

इति श्रीपउमचरिए सुत्तत्थविहाणो णाम उद्देशो पढमो-  
सम्मत्तो ॥ ॥...

एवं वीरजिणेण रामचरिअं सिद्धं महत्त्वं पुरा

पच्छाखंडलभूतिणा उ कहिअं सिस्साण धम्मासयं ।

भूयो साहुपरंपराइ सयलं लोए ठिअं पायडं

एत्ताहे विमलेण सुत्तसाहिअं गाहाणिबद्धं कयं ॥ २ ॥

पंचेव य वाससया दुसमाए तीसवरिससंजुत्ता ।

वीरेहि सिद्धिमुवगए तउं निबद्धं इमं चरिअं ॥ ३ ॥

हलहरचक्रहराणं समयं लंकाहिवेण जं वृत्तं ।

विसयामिससत्ताणं इत्थिनिमित्तं रणं परमं ॥ ४ ॥

चउजुवतिसहस्सेहि ण य पत्तो उवसमं मयणमूढो ।

सो विद्याहरराया गतो अ णरयं असिमिअप्पा ॥ ५ ॥

जाणे अ पईणीहिं णालिज्जंतो वि ण गतो तित्तिं ।

कह पुण अण्णे तुहिं उच्चिहिति थोवात्रेलयाहिं ॥ ६ ॥

जे विसयसुहासत्ता पुरिसा तवनिभमसंजमविहूणा ।  
 ते उज्झिऊण रयणं गिण्हंति ह कागणीं मूढा ॥ ७ ॥  
 एअं वेरनिमित्तं परनारीसंसिअं सुणे ऊणे ।  
 होह परलोगकंखा परविलयं चेव वा वज्जह ॥ ८ ॥  
 सुकयफलेण मनुस्सो पावति ठाणं सुसंपयनिहाणं ।  
 दुकयफलेण य कुगतिं लहति सहावो इमो लोए ॥ ९ ॥  
 ण य देति कोति कस्सति [देति कोवि कस्सवि]  
 आरोग्गधणं तहेव परमाउं ।  
 जे होंति सुरा लोए तेहे किं दुक्खिआ बहवे ॥ १० ॥  
 कामत्थधम्ममोक्खो एत्थ पुराणंमि वणिआ सव्वे ।  
 अगुणे मोत्तूण गुणे ण्ह हंजे तुम्ह हिअजणणे ॥ ११ ॥  
 बहुएण किं व कीरइ अत्तो भणिअव्वएण लोणंमि ।  
 एकपयम्मि विसया उज्जमह जिणवरमयंमि ॥ १२ ॥  
 ऊणं अतिरित्तं वा जं एत्थ कयं पमायदोसेणं ।  
 तं से पडिपूरेउं खमंत मह पंडिआ सव्वं ॥ १३ ॥  
 बहुनामा आयरिउ ससमयपरसमयगहिअसम्भावो ।  
 विजउ तस्स उ सीसो नाइल्लकुवलवंसणंदिअरो ॥ १४ ॥  
 सीसिण तस्स रइअं राहवचरिअं तु सूरि विमलेणं ।  
 सोऊणं पुव्वगए णारायणरामचरिआइं ॥ १५ ॥  
 जेहिं सुअं वव्वगमच्छरेहिं सम्भत्तिभाविअमणेहिं ।  
 ताणं त्रि देउ बोहिं सुत्तिमलचरिआण जिणयंदो ॥ १६ ॥  
 श्रीपउमन्नरियं संमत्तं ॥

No. 1286.

पार्श्वनाथचरित्रम्—भावदेवसूरिः ।

नाभेयाय नमस्तस्मै यस्य क्रमनखांशवः ।

मौलौ दधति नम्राणां मांगन्यामक्षतत्रियम् ॥ १ ॥

च०—विश्वातिशायिमहिमा धरणोरनेन्द्र-

पद्मावतीसततसेवितपादपीठः ।

अंतर्बहिश्च दुरितच्छिदनंतशर्मा

देव(ः)क्रियादुदयिनीं शुभभावलक्ष्मीम् ॥ ७४ ॥

इति कालिकाचार्यश्रीसंतानीयश्रीभावदेवविरचिते श्रीपार्श्वनाथ-  
चरित्रे महाकाव्ये अष्टसर्गे भावांके भगवद्विहारवर्णनो नाम अष्टमः  
सर्गः ॥ संवत् १५३२ वर्षे आश्विनशुद्धि ११ सोमवासरे अवंत्यां  
श्रीतपापक्षे श्रीलक्ष्मीसागरक्षरि०

No. 1291.

प्रतिक्रमक्रमविधिः—जयचन्द्रः ।

अ०—श्रीवर्धमानमानम्य श्रीगुरुंश्च गुणैर्गुरुन् ।

प्रतिक्रान्तेः क्रमः कोपि यथावगममुच्यते ॥ १ ॥

च०—इत्युक्तं निरतिचाराणामपि प्रतिक्रमणकारणम् । एताः  
श्लोकमय्यो दृष्टान्तकथाः श्रीभावद्वयकलघुवृत्तितो लिखिता ज्ञेयाः ।

इत्थं सहेतुककथाक्रमसूत्रयुक्त्या

साधुः प्रतिक्रमणकृच्चिजकर्मजालम् ।

सद्यो विभिद्य वृतकेवलिविक्रमेण

मुक्तिं भजेत भृशमक्षयसौख्यलक्ष्मीः ॥ १ ॥

श्रीजयचंद्रगणींद्रैः प्रतिक्रमक्रमविधिर्यथावगमम् ।

लिखितस्तत्रोत्सृजं यन्मिथ्या दुष्कृतं तस्य ॥ २ ॥

एवं भीयुतसोमसुंदरगुरुश्रीपट्टपूर्वाचला-

दित्यश्रीजयचंद्र (सूरि) गुरुभिः श्रीमत्तपागच्छपैः ।

किंचिद्देतुमयः प्रतिक्रमविधिर्ष्वैरसद्योतिथि १५०६

संख्यैर्दाक्षजनप्रबोधविषये कृत्प्रथिरं नंदतात् ॥ ३ ॥

No. 1293.

प्रतिक्रमणसूत्रलघुवृत्तिः—तिलकसूरिः।

आ०—श्रीवीरजिनवरेंद्रं वंदित्वा चैत्यवंदनादीनि ।

अल्परुचिसत्त्वहेतोर्विवरिष्ये गमनिकामात्रम् ॥ १ ॥

इह चैत्यवंदनादीनां वृत्तिरारब्धा परं हरियावहिष्वाफ अप्पडिहुं-  
ताए न क्कपइ किंचि चेइय वंदण सज्जाया इत्यागमात् प्रथममी-  
र्यापायिकीसूत्रं व्याख्यायते, तच्चैदं इच्छामीत्यादि ॥

च०—नमस्करोमीत्यर्थः ॥ ५० ॥प्रतिक्रमणविवरणम् ॥

चक्रेशसूरिगुरुरूपदृमडो[हो]दयात्रि-

प्रद्योतनोपमशिवप्रभसूरिशिष्यः ।

श्रीप्राक्पदस्तिलकसूरिरधीधनोपि

भ्रातृप्रतिक्रमणसूत्रमिदं विवत्रे ॥ १ ॥

इति श्रीतिलकाचार्यविरचिता श्लोकशतद्वयप्रमाणा प्रतिक्रमणसूत्र-  
लघुवृत्तिः समर्थयांचक्रे [ समाप्ता ] ।

No. 1299.

प्रश्नोत्तररत्नमाला सटीका—मू० विमलसूरिः।

टी० देवेन्द्रसूरिः।

टी०आ०—श्रीनाभिभूर्जिनवरःकुशलाय वः स्या-

द्यस्यांसयोरुपरि कुंतलभारदंभात् ।

भव्यांगिनां भवसमुद्भवतापशांत्यै

कादंबिनी किमु समुन्नतिमाततान ॥ १ ॥

द्वाविंशतिस्तोर्थकृतोऽजिताद्याः

पार्श्ववसाना ददतु भियं वः ।

यन्नाममंत्रस्मृतिमात्रतोपि

प्रयाति पापाहिभयं भियेव ॥ २ ॥

चरमतीर्थकरोस्तु सदा मुदे  
यदवदानकदंबकमंजसा ।  
अवणसंपुटमध्यमुपागतं  
वद तनोति न कस्य चमत्कृतिम् ॥ ३ ॥

श्रीगौतमस्तान्मम लब्धिसिद्धयै  
यः केवलज्ञानपयोधिपुत्र्या ।  
स्वयं वियुक्तोपि परं परेषा-  
मेतत्प्रदोऽहो महतां स्वभावः ॥ ४ ॥

विश्वप्रशस्यगुणरत्नसमुद्ररुद्र-  
पल्लीयगच्छगगनांगणशीतभासः ।

चारित्रपात्रमतिमात्रशमैकसत्रं  
श्रीसंघपूर्वतिलका गुरवो जयंति ॥ ५ ॥

तत्पट्टांभोजतिग्मांशुः श्रीदेवैर्ब्रमुनीश्वरः ।  
भोलाखेताभिधभ्रातृयुगेनात्यर्थमर्थितः ॥ ६ ॥

प्रभोत्तररत्नमालां विमलाचार्यनिर्मिताम् ॥  
विवृणोति सुदृष्टांतैर्ह्युपकारी सतां भ्रमः ॥ ७ ॥

च० -नरं नारीं वा शृंगारयतीत्यार्यार्थः ( २९ ) समाप्ता चैयं  
प्रभोत्तररत्नमालावृत्तिः ॥ ॥ ग्रंथसंख्या ७९२२ ॥

No. 1304.

भक्तामरस्तवः सटीकः—मू० मानतुङ्गाचार्यः ।

टी० कनककुशलः ।

भा० टी०—प्रणम्य परमानंददायकं परमेश्वरम् ।

वृत्तिं भक्तामरस्याहं कुर्वे बालहितैषिणीम् ॥१॥

च०—टी०—मानतुंग इति स्वनामानिबंधननिगडाद्युपद्रवनाशो  
राजप्रसादश्चास्त्विति ॥ समुपैति समंतात्पार्श्वमायातीति मंगलम् ॥४४॥

एतां कथां वितनुते स्म नवांबरेषु  
 चंद्रप्रमाणसमये किल विक्रमार्कात् ॥ ६ ॥  
 भरहेसरबाहुबली वृत्तिः शुभशीलविबुधरचितेयम् ।  
 शोभ्या ह्यबुद्धिसद्भिर्विबुधैः कूटापसारणतः ॥ ७ ॥  
 अनाभोगादिना किञ्चिद्यदत्रोत्सृजरोपणम् ।  
 चक्रे तदस्तु मे मिथ्यातमोऽर्हदादिसाक्षिकम् ॥ ८ ॥

इति श्रीमत्तपागच्छाधिराजश्रीमुनिसुंदरसूरिशिष्यपंडितश्रीशुभ-  
 शीलगणित्विरचिते भरहेसरबाहुबलीवृत्तिनाम्नि कथाकोशे द्वितीयो  
 महासत्यधिकारः संपूर्णः ॥

No. 1318.

रत्नशेखरनरपतिकथा—जिनहर्षः ।

आ०—अर्हं ॥ कल्लाणत्थिनिलयं नमिऊणं वद्धमाणजिनचंदं ।  
 पव्वतिहीण विभारं भणामि अ णिआनुसारेण ॥ २ ॥  
 च०—सुणिऊणमेव मेयं चरिअं सिरिरयणसेहरनिवस्स ।  
 पंचसु पव्वेसु सया कायव्वो उज्जमो धम्मो ॥ ३९ ॥  
 एवं रयणवर्हेए चरिअं तह रयणसेहरनिवस्स ।  
 निसुणिज्जंतं जायइ भविभागं बोहिलाभइं ॥ ४० ॥  
 सिरि चित्तकूटनयरे जिणभवणसएहिं सव्वउं भरिए ।  
 सिरिजयचंदमुणीसरसीसेण ह्यअस्स भत्तीए ॥ ४१ ॥  
 पागयबंधेण कहा लिहिआ जिणहरिससाहुणा एसा ।  
 ता नंदउ जियलोए जाव जयइ वीरजिणतित्थं ॥ ४२ ॥  
 इति श्रीरत्नशेखरनरपतिकथा संपूर्णा ॥ संवत् १६१४

No. 1322.

लोकतत्त्वनिर्णयः—हरिभद्रः ।

आ०—प्रणिपत्यैकमनेकं केवलरूपं जिनोत्तमं भक्त्या ।  
 भव्यजनबोधार्थं नृतत्त्वनिगमं प्रवक्ष्यामि ॥ १ ॥

श्रीमत्पगणगगनांगणदिनमणिहीरविजयसूरीणाम् ।  
 शिष्याणुना विरचिता वृत्तिरियं कनककुशलेन ॥ १ ॥  
 नयनशररसेंदुमिते १६५२ वर्षे विराट्नाम्नि वडनगरे ।  
 बालजनविबोधनार्थं विजयदशम्यां हि समाप्ता ॥ २ ॥ युग्मम् ।  
 श्लोकानां षट्शती षोडशोत्तरा समजायत ॥  
 प्रत्यक्षरं गणनया वृत्तौ संख्या निवेदिता ॥ १ ॥

No. 1306.

भरतेश्वरबाहुबली वृत्तिः—शुभशीलगणिः ।  
 आ०—युगादौ व्यत्रहाराध्वा सर्वो येन प्रकाशितः ।  
 स श्रीवृषभयोर्गीद्रो दद्याद्द्वोऽव्ययसंपदम् ॥ १ ॥  
 घ०—श्रीमतीकथा तपसि समाप्ता ।

श्रीचंद्रगच्छांबरभूषकोभू-

त्पगणो सानुविह्वदीप्ति [भानुरिवातिदीप्तिमान्] ।

प्रबोधयन् भव्यजनांबजालां [ऽबुजानि]

स्वगोविलासैरिव साधुवर्गम् ॥ १ ॥

तत्राभवन् वरगुणगणमणिरोहणमहीधरप्रतिमाः ।

परमगुरुसोमसुंदरगुरवः संयमरमायतयः ॥ २ ॥

तच्छिष्या मुनिसुंदरगुरवो जयचंद्रसरयोऽभूवन् ।

पारंगतागमजलनिधिपारं गता रुचिरगुणनिलयाः ॥ ३ ॥

तच्छिष्या विजयंते दधते श्रीसूरिमंत्रमहिमभरः [रम्] ।

श्रीयुक्तरत्नशेखरगुरव उदयनंदिसूरिवराः ॥ ४ ॥

लक्ष्मीसागरसूरीशाः सोमदेवाहसूरयः ।

विजयंते लसद्विद्यावार्धिमंथनमंदराः ॥ ५ ॥

श्रीमन्मुनीशमुनिसुंदरसूरिराज-

शिष्या[ष्यो] मनीषिशुभशील इति प्रमूर्खः ।

ततः श्रीशक्रनृस्तुत्यः श्रीसोमतिलकाह्वयः ।  
 सूरिभूरियशा जज्ञे विश्लेषु प्रथितो धुरि ॥ ९ ॥  
 श्रीदेवसुंदरगुरुर्गुरिमांबुराशि-  
 वित्रासितारिरभवद्भुवनातिशायी ।  
 तत्पट्टपंकजरविः पाणितैजी [प्रथितोरुतेजा]  
 भूजानिवंदितपदः शिवमार्गदर्शी ॥ १० ॥  
 सूरिर्युगोत्तमसमोऽजनि तस्य पट्टे  
 श्रीसोमसुंदरगुरुर्गुरुभाग्यशाली ।  
 यं श्रीसुधर्मगुरुणा गणभृत्पुरोगं  
 सर्वांगचंगिमगुणैस्तुलयन्ति संतः ॥ ११ ॥  
 तच्छिष्यः प्रथमः समर्थमहिमा त्रैविद्यगोष्ठीगुरुः  
 सूरिः श्रीमुनिसुंदरः सूरगुरुः ख्यातः क्षितौ प्रज्ञया ।  
 अस्ति प्रास्ततमोभरस्तदपरः सूरिस्तु भूरिप्रभा-  
 शाली श्रीजयचंद्र इत्यभिधया सर्वत्र लब्धोदयः ॥ १२ ॥  
 यो विश्वाद्भुतलब्धिभिः सुमनसामार्थ्यकृद्भिः कलौ  
 सौभाग्यांबुधिराससाद पदवीं श्रीगौतमस्वामिनः ।  
 स श्रीमद्गुरुसोमसुंदरपदांभोजाकराहर्षति-  
 र्जायाच्छ्रीजयचंद्रसूरिरचना[रवनौ]सूरीश्वरग्रामणीः ॥ १३ ॥  
 विशतिस्थानकाचारविचारामृतसंग्रहः ।  
 गच्छेशश्रीजयचंद्रसूरिशिष्येण निर्मितः ॥ १४ ॥  
 वीरमगामाख्यपुरे युग्मश्रयोर्मेदुपंचभिः ।  
 प्रमिते वत्सरे हर्षाज्जिनहर्षेण साधुना ॥ १५ ॥  
 ग्रंथस्यास्य पवित्रस्य वाचनश्रवणादिभिः ।  
 लभन्ते प्राणिनः गौडां श्रीजिनेश्वरसंपदम् ॥ १६ ॥



च० - तस्मादनाद्यनिधनं व्यसनोरुभीमं  
 जन्मारदोषदृढनेमि च रागतुंबम् ।  
 घोरं स्वकर्मपवनेरितलोकचक्रं  
 भ्राम्यत्यनारतमिदं हि किमीश्वरेण ॥ १३७ ॥  
 इति लोकातत्त्वनिर्णयः । भगवतः श्रीहरिभद्रसूत्रेः कृतिरियम् ॥  
 मं० २२१

No. 1328.

विंशतिस्थानकविचारामृतसंग्रहः—जिनहर्षगणिः ।

आ०—श्रीभूर्भुवः स्वस्त्रितयं पुनाना  
 ब्रह्माभिधानाकृतिभावरूपैः ।  
 त्रिकालवर्त्तस्थितयो जिनेन्द्रा  
 सृजंतु सर्वाद्भुतसौख्यलक्ष्मीम् ॥ १ ॥  
 जिनेन्द्रपदवीप्राप्तिनिमित्तं सुदृशां तपः ।  
 विंशतिस्थानकाह्वानं जयति श्रीजिनागमे ॥ २ ॥  
 च०—तपागच्छेऽभवद्भ्रमा महिष्ठा विश्वविभ्रुतः ।  
 जगच्चंद्रगुरुः श्रीमान् सम्यग्ज्ञानक्रियानिधिः ॥४॥  
 श्रीदेवैर्ब्रगुरुस्तस्य पट्टेऽभूत्प्रकटप्रभुः ।  
 रादेना [वादेनास] समाजेशवस्तुपालसभापतिः ॥ ५ ॥  
 तस्य शिष्याः क्षितिख्याता विद्यानंदमुनीश्वराः ।  
 अजायंत जगत्पूज्या योगज्ञानक्रियागुणैः ॥ ६ ॥  
 तत्पट्टोदयभास्त्रानासीन्निःसीमतेजसां राशिः ।  
 श्रीधर्मघोष मेणमृत[ऋषिराट्]सच्चक्रानंदिगोविभवः ॥७॥  
 ततश्च श्रीसोमप्रभ सूरिंहत्याः [रिः] सीमा महात्मनाम् ।  
 व्यधाद्विगौतमं वीरशासनं यो निजभिया ॥ ८ ॥

No. 1334.

विवेकविलासः—जिनदत्तस्वरिः ।

च०—१३३०॥ मंथायं सर्वसंख्यया ॥ १३६१ ॥

इति श्रीजिनदत्तस्वरिविरचिते द्वादशोक्षांसे श्रीविवेकविलासे  
 मंथस्य प्रशस्तिः । संपूर्णोऽयं विवेकविलासः ॥ संवत् १६८५ वर्षे  
 फाल्गुनमासे शुक्लपक्षे द्वितीयातिथौ सोमवासरे मीनलम्बे वहमाने  
 शुभवेलायां भङ्गारकभी १९ श्रीविजयदेवस्वरिराज्ये श्रीशत्रुंजयकर-  
 मोचनाद्यनेकशुभकृतकारि श्री श्री श्री श्री श्री भानुचंद्रगणित-  
 च्छिष्यसोमचंद्रगणिनाऽलेखि ॥

No. 1340.

शतपदीसारोद्धारः—मेरुतुङ्गाचार्यः ।

आ०—श्रीभर्तृ तं जिनं नत्वा भग्यानां हितकाम्यया ।

शतपद्याः समुद्धृत्य लिख्यते सारसंग्रहः ॥ १ ॥

इह यद्यपि परमार्हतश्रीकुमारपालभूपालप्रगतपादारविंदकलि-  
 कालसर्वज्ञशुभुश्रीहेमाचार्यप्रतिष्ठितविधिपक्षमुख्याभिधानसिद्धांतप्रणीत-  
 सामाचारीप्रधाननिर्निदानतपःक्रियारंजितचक्रेश्वरीशासनदेवताविहित-  
 सात्विध्यसुधासेकसंजायमानशतशाखाविस्तारसारश्रीमदंचलगच्छना-  
 यकप्रभुश्रीधर्मघोषसूरिसुगुरुविरचितः शतपदीनामा प्रतिपदमनेकसि-  
 द्धांतालापकबहूलो विशत्युत्तरशतप्रश्नोत्तरविचाररुचिरो द्विपंचाश-  
 च्छतप्रमाणो महाग्रंथः समस्त्येव । तथापि संक्षेपरुचिसत्त्वानुकंपया  
 शतपदीग्रंथादुद्धृत्य कतिपयानि विशेषोपयोगीनि लिख्यंते ॥

च०—तत्र श्रीआर्यरक्षितसूरीणां दंताणीग्रामे श्रे० द्रोणः पिता  
 आ० देदी माता सं० ११३६ जन्म ११४२ व्रतं १२२६ प-

मथोष्टाविंशतिशतानुमितः सर्वसंज्ञया ।

जीयादयं बुधभ्रेणिवाच्यमानो निरंतरम् ॥ १७ ॥

इति श्रीविंशतिस्थानकत्रिचारात्मृतसंग्रहः संपूर्णः ॥

No. 1333.

विधिमार्गप्रपा—जिनप्रभसूरिः ।

आ०—नमिय महावीरजिणं सम्मं सरिउं गुरूवएसं च ।

सावयमुणिकिच्चाणं समायारीं लिहामि अहं ॥ १ ॥

च० —जिणदत्तसूरिसंताणतिलयजिणसिंहसूरिसीसेण ।

गुत्तिरसकिरियडाणप्पमिए विक्कमनिवइवरिसे ॥ १ ॥

विजयदसमीइ एसा सिरिजिणपहसूरिणा समायारी ।

सवरोवयारहेउं समाणिया कोसलानयरे ॥ १० ॥

सिरिजिणवल्लहजिणदत्तसूरिजिणचंदजिणवइमुणिदा ।

सुगुरुजिणेसरजिणसिंहसूरिणो मह पसीयंतु ॥ ११ ॥

वाइयसयलसुएणं वाणायरिएण अह्मसीसेण ।

उदयाकरेण गणिणा पढमायरिसे कया एसा ॥ १२ ॥

जीए पसायाउ नरा सुकईसरसत्थवल्लहा हुंति ।

सा सरसई य पउमावई य मे दिंतु सुयरिदिं ॥ १३ ॥

ससिसूरपईवा जाव भुवणभवणोदरं पभासेंति ।

एसा समायारी सफलिज्जउ ताव सूरीहिं ॥ १४ ॥

पच्चक्खरगणणाए पाएण कयं पमाणमेईए ।

अउहत्तरीसमहिया पणतीससया सिलोयाणं ॥ १५ ॥

विहिमग्गपन्नानामं सामायारी इमा चिरं जयउ ।

पल्हायंती हिययं सिद्धिपुरीपंथियजणाणं ॥ १६ ॥

संवत् १६६६ अंकतोपि मंथायं ३५७४

सर्वायुर्वर्ष ५७ ॥ तत्पट्टे श्रीदेवैर्ब्रह्मसूरयः यद्व्याख्यानश्रवणार्थमने-  
कदेशेभ्यः समेत्याचार्योपध्यायादिभिरेव पूर्णायां सभायामेत्य श्रोतृणां  
स्थानमेव नाभवत् । पाल्हणपुरे व्य० सांतुपिता आ० संतोषश्रीमाता  
१२९९ जन्म १३०६ दीक्षा १३२३ सूरिपदं १३३९ गच्छेशत्वं  
१३७१ स्वर्गः सर्वायुर्वर्ष ७२ ॥ ततः श्रीधर्मप्रभसूरयः येषां स-  
मयाधिविशिष्टतपःक्रियावतां चरणोदकेनापि सर्वदोषव्याधिशां-  
तिरजनिष्ट । प्रसन्नतया प्रोक्तेन वचसापि सर्वार्थसिद्धिश्च । भिन्नमा-  
ले व्य० लीबा पिता व्य० बीजलदेवी माता संवत् १३३१ जन्म  
१३४१ दीक्षा १३५९ सूरिपदं १३७१ गच्छेशपदं १३९३ स्वर्ग-  
सर्वायुर्वर्ष ६३ ॥ ततः श्रीसिंहतिलकसूरयः । आदित्यवाटके अ०  
भासधरपिता चांपलदेवी माता संवत् १३४५ जन्म १३६२ दीक्षा  
१३७१ सूरिपदं १३९३ गच्छेशपदं १३९५ स्वर्गः सर्वायुर्वर्ष ५१ ॥  
तेषां पट्टे पूज्याराध्यश्रीमहैर्ब्रह्मसूरयः वड्यामे परी० आभा  
पिता परी० लीबिणि माता संवत् १३६३ जन्म १३७५ दीक्षा  
१३९३ सूरिपदं १३९८ गच्छेशपदं १४४३ स्वर्गः सर्वायुर्वर्ष ८१  
यैश्च संवत् १४०९ वर्षे नागीग्रामे वर्षास्त्रनागतासु ४० दिनैर्विभ्रं  
विज्ञाय सर्वत्र धर्मध्यानं कारयद्भिः अश्वयुग्त्रदि ८ रात्रौ कालसर्पदष्टैः  
श्रीपार्श्वनाथचैत्ये सूरिमंत्रध्यानात्सत्रांगप्रसृतं दशभिर्यामैर्दुष्टविषं मुखे-  
नैव वातं । ततः प्रातः सहसैवोत्थितेषु येषु सहस्रसंख्ये मिलिते लोकेऽहो  
कलिकालेपि सम्यक् ध्यानानुभाव इति भावनां भावयति महोत्सव-  
पूर्वकं सं० चूणामुख्यभावकैः शीलव्रतस्त्रीकारादि पुण्यलाभोऽप्राहि ।  
सहसापि प्रोक्तं यैर्वचः कस्य नाम न फलितम् । ये च स्वभावतः कल्प-  
बुमादिभ्योऽप्यधिकमाहात्म्यभाजो जगति व्यजयंतः ॥ तत्पट्टकमले  
राजमराला इव सांप्रतं श्रीमेरुतुंगसूरींद्रा जयंति जगतीतले ॥ १ ॥

सुकुमारमतीनां तैः सुखाय व्यरचि स्वयम् ।

द्युतपद्याः समुद्धारस्त्रिपंचाशीतिवत्सरे ॥ २ ॥

रलोकः सर्वयुर्वर्ष ९१॥ श्रीजयसिंहसूरीणां सोपारके श्री० दाहड-  
 पिता भे० नेढा माता संवत् ११७९ जन्म ११९७ व्रतं १२०२  
 सूरिपदं १२५८ स्वर्गः सर्वयुर्वर्ष ८० ॥ तत्पट्टे धर्मघोषसूरीणां  
 मरुदेशे माहवपुरे श्रीचंद्रः पिता श्री० राजलदे माता संवत् १२०८  
 जन्म १२२६ व्रतं १२३४ सूरिपदं १२६८ स्वर्गः सर्वयुः ७६  
 तेषां पदे प्राप्त आगमकलामुखबिरुदा मुखपाठेनैव सर्वसिद्धांता-  
 ध्यापकाः श्रीमहेंद्रसुरयो ऽजायंत । यैस्तिमिरवाटके ग्लानवासस्यैर्वै-  
 दनार्थमागतस्य जावालीगुरीयसंघस्य व्यशीतिः संदेहा पृष्ठा भय्येक-  
 व्याख्यानेनैव भद्रा द्वौ संदेहौ त्वेकांते भद्राविति । तेषां च सरनगरे  
 सा० देवप्रसादः पिता सा० स्थिरदेवी माता । संवत् १२२८ जन्म  
 १२३७ दीक्षा १२६३ सूरिपदं १२७१ गच्छेशपदं १३०९ स्वर्गः  
 सर्वयुर्वर्ष ॥ ८२ ॥ तत्पट्टे श्रीसिंहप्रभसूरयः यैः प्रव्रज्यार्थमुत्सह्य  
 दीक्षाक्षगेविरक्ते ज्येष्ठभ्रातरि सिंहपराक्रमेण दीक्षां स्वीकृत्य सूत्राण्यधी-  
 यद्भिः प्रतिपदं प्रतिलोमसूत्रपरावर्त्तनेन दाक्षिणात्यो महावादी जिग्ये ।  
 तेषां वीजापुरे भे० भरिसिंहः पिता प्रीतिमती माता संवत् १२८३ जन्म  
 १२९१ दीक्षा १३०९ सूरिपदं १३१३ स्वर्गः सर्वयुर्वर्ष ३१ ॥  
 ततः श्रीभजितसिंहसूरयः जावालिपुरे यद्वंदनार्थमागच्छद्भिरपूर्वा-  
 पूर्वेः श्रावकसंघैः प्राभृतेषु क्रियमाणेषु किमि( मे )तदिनि पृच्छते[ता]  
 राडलसमरसिंहेन षष्ठाष्टमविकृतित्यागादि घोरं यत्तपः श्रुत्वा  
 नंतुमागच्छता प्रबुद्धेन स्वदेशे सत्त्वमात्रामारिः कारिता।भात्रार्यादीनि  
 च महतोत्सवेन पंचदशपदानि स्थापितानि । ततश्च राज्ञि धर्मिष्ठे  
 सर्ववर्णानां गलितांभोव्यापारे नमस्कारस्मरणादिधर्मकृत्ये प्रव-  
 र्तत्वात् शाणादियामा धर्मक्षेत्राणीत्यद्यापि प्रसिद्धा इति । डोड-  
 ग्रामे सा० जिनदेवः पिता जिनमती माता संवत् १२८३ जन्म  
 १२९१ दीक्षा १३१४ सूरिपदं १३१६ गच्छेशपदं १३३९ स्वर्गः

तद्विवरणमंजूषामनुसृत्य पदार्थमात्रसारेयम् ।

सांक्षिप्ररुचिहितार्थं विधिरत्नकरंडिका क्रियते ॥ ५ ॥

इह हि परोपकारकृतधियो विशुद्धसिद्धांताचारशृंगारितचारित्र-  
भ्रियः श्रीजिनदत्तसूरयस्तथाविधविषमदुःखमासमुल्लसदसदुपदेशदा-  
यकत्रचनभ्रवगान्यान्यक्रियानुष्ठानदर्शनोद्भूतप्रभूतसंदेहावर्त्तपतितलो-  
कमालोक्य कतिचित्तमुद्धर्त्तुमनसः स्वपरसंभावितप्रभतदनुसारिता-  
दृगुत्तरदानप्रधानसंशयपदप्रभोत्तरनामकं संदेहदोलावली तद्धिती-  
यनामप्रसिद्धं प्रकरणमकार्षुः ॥ अत्र चायं वृद्धवादः । श्रीवीठण-  
हिंडानगरवास्तव्या काचित्पुण्यमती परमखरतरभाविकत्मात्मगुरुप-  
दिष्टधर्मानुष्ठाननिरता वसति स्म । अथ त्रिविधगच्छवासिसाधु-  
जननवनवोक्तिभिः संशयापन्ना सती सम्यगुत्तरलाभार्थं कानिचित्सं-  
देहपदानि विश्लेषिकायां लिखित्वा श्रीमदंबिकादेवताप्रकाशितयुगप्र-  
धानतावभासितनाम्नां श्रीजिनदत्तसूरीणां पादमूले प्रेषितवती श्रीपू-  
ज्यश्च तद्वाचनानंतरं तत्कालमेव तस्या भाविलोकानां चोपकारा-  
सार्धं शतगाथाप्रमाणमिदं प्रकरणं विरचितमिति ॥ तत्रादौ शिष्टस-  
मथपरिपालनार्थमभीष्टदेवतानमस्कारादिव्रितयप्रतिपादनार्थं गाथा ह-  
यमाहुः ॥

पडिबिंबियपणयजयं जस्संहिरुहोरुमउरमालासु ।

सरणागयं व नज्जइ तं नामिय जिणेसरं वीरं ॥ १ ॥

कइवयसंदेहपयाणमुत्तरं सुगुरुसंपयाएण ।

बुच्छं मिच्छत्तमओतमन्नहा होइ संसइयं ॥ २ ॥ व्याख्या ०

च०—युगप्रवरागमजिनवल्लभसूरिशिष्येणोक्तमन्यथा तु सकल-  
जगत्कल्याणकामकुभेन त्रिभुवनस्पृहणीयमहामहिम्ना सर्व-  
त्रातिख्यातिमारूढेन श्रीजिनदत्तसूरिनाम्नैव साध्यसिद्धिः  
संपनीपद्यत इति भावः ॥ १५० ॥

इति शतपदीमंथसमुद्धारः ॥ मंथामं १६७०  
 अस्मिन् पंचदशश्लोकशती सप्ततिसंयुता ।  
 शतपथाः समुद्धारे मंथमानं विनिश्चितम् ॥१॥ संवत् १६१०

No. 1348.

श्रीपालचरित्रम्—मा०—हेमचंद्रः ।

आ०—अरिहाहं नवपयाहं हाहसा हिययकमलमज्झमि ।  
 सिरिसिद्धचक्रमाहप्पमुत्तमं किंपि जंपेमि ॥ १ ॥  
 च०—सिरि वज्जसेणगणहरपट्टप्पहुहेमतिलयसूरीणं ।  
 सीसेहिं रयणसेहरसूरीहिं हमा ऊण संकलिया ॥ ३८ ॥  
 तस्सीसहेमचंदेण साहुणा विक्रमस्स वरिसंमि ।  
 चउदस अट्ठावीसे लिहिभा गुरुभत्तिकुलिपणं ॥ ३९ ॥  
 सायरमेरू जा महियलंमि जा नहवलंमि ससिद्धर ॥  
 वट्टंति ताव नंदउ वाहज्ज्यंता कहा एसा ॥ ४० ॥  
 इति श्रीश्रीपालचरित्रं श्रीसिद्धचक्रमहिमायुतं समाप्तम् ॥

No. 1358.

संदेहदोलावलीप्रकरणं लघुटीकासहितम्—

मू०जिनदत्तसूरिः । टी०जयसागरोपाध्यायः ।

आ०—जयति जगज्जितयगुरुः सकलमनोवाञ्छितार्थकल्पतरुः ।  
 लंभभवोदधितीरस्तच्चज्ञाता महावीरः ॥ १ ॥  
 तदनु गुरुसंप्रदायः सदुपायः सर्वथापि निरपायः ।  
 मम विमलहृदयकमले कलयतु कलहंस इव केलिम् ॥२॥  
 श्रीजिनदत्तयतीन्द्रा युगप्रधानागमा जयंत्येते ।  
 संदेहतिमिरतरणि धैरेतत्प्रकरणं चक्रे ॥ ३ ॥  
 जीयासुः भुतवृद्धाः प्रबोधचंद्रगणिवाचनाचार्याः ।  
 तस्मिन्विदधुर्विवरणमंजूषामर्थमहतीं ये ॥ ४ ॥

No. 1359.

संयममञ्जरी-मू० मा० महेश्वरद्वारिः ।

टी० हेमहंससूरिशिष्यः ।

टी० भा०—श्रीभरिहंताय नमः

सिरिरिसहाइजिणिदे सासयसासहसव्यजिणञ्चदे ।

केवलकमलालोए तिजयविजयसिरितिलयं ॥

अहसयसयपाडिहेरगुणनिलयं निमिरसुपाससुपासं

-----सिरिपासं नमउं सिरिपासं ॥ १ ॥

सरसहसरससुवयणे सुवयणि

वियरेसु मञ्ज मयनयणि ।

सुररमणि मणिपमोहणि

कवि जणणि अ हंसगयगमणि ॥ २ ॥

सिरिपुञ्जचंदसुरीसरपट्टेवयपचयंमि सहसयरा ।

सिरिहेमहंससूरिवर सुपसन्ना हुंतु सहसपथं ॥ ३ ॥

तेसि सुगुरुणचरणंभोअपसाएण सीसलेसोवि ।

संजममंजरिसंजमरि वित्ति भणामि अहं ॥ ४ ॥

तथा हि

उपसमासमाभिरामा[उपशमशमाभिरामं] संवेगरंगशालविशाल-  
 प्रस्तरणं विद्वज्जनमनोवशीकरणं भव्यजनहृदयानंदसमुल्लासनसुधा-  
 करकिरणं कषायप्रततिततिसमूलोन्मूलनकरिणं श्रोतृजनरंजितकरणं  
 चातुर्गतिकभवभ्रमणदुःखांभोधिप्रवहणं निर्जितजन्मजरामरणं सकर्णज-  
 नरंजितभ्रवणं मिथ्यात्वांध्यध्वान्तविध्वंसनतरुणतरणि संयममंजरिप्र-  
 करणं यैः स्वसमयपरसमयविद्वद्भिश्चिदमितरहस्यप्रज्ञास्याद्भुतरसोह्ला-  
 सप्रमुद्भिः श्रीमहेश्वरद्वारिभिर्विरचितमासीत्तस्याः संयममंजर्या विवरणं  
 किंचिल्लवलेशमात्रं यथात्मधियाऽज्ञानतया स्वस्य स्वांतस्य धृतिम-  
 तिहेतवे परेषामपि सुखावबोधाय विरच्यते । अत्र प्रकरणे श्रीमहेश्व-



इति विधिरत्नकरंडिका नाम संदेहदोलावलीलघुटीका समाप्ता ।

विक्रमतः पंचनवत्यधिकत्रतुर्दशशतेषु वर्षेषु १४९६ ।

प्रथितेयं श्लोकैरिह पंचदशशतानि सार्धानि ॥ १ ॥

अंकतोऽपि ॥ १५५० ॥

भासीदिह चंद्रकुले नवांगसिद्धांतविवरणविधातुः ।

श्रीअभयदेवसूरेः संताने सूरिजिनराजः ॥ २ ॥

ज्ञानदर्शनचारित्र्यत्रयी येन समर्पिता ।

पितामहायेव नमस्तस्मै हितविधायिने ॥ ३ ॥

तदंतेवास्युपाध्यायो नाम्ना श्रीजयसागरः ।

स इमां विदधे टीकां विधिरत्नकरंडिकाम् ॥ ४ ॥

विधिरत्नकरंडिकया करतलगतयानया रयादेव ।

श्रुतसंमतविधिनाढ्यंभविष्णवः संतु मुनयोपि ॥ ५ ॥

तस्मिंश्च प्रकरणे यदहंकृतवान् विवरणमणीयः ।

सोयं ममा[हा]नुभावः प्रागभिहितमूलवृत्तिकृतः ॥ ६ ॥

जैनेन्द्रागमतत्त्ववेदिभिरभिप्रेतार्थकल्पद्रुभिः

सद्भिः श्रीजिनभद्रसूरिभिरियं वृत्तिविशुद्धीकृता ।

तद्वृत्तार्किकचक्रिभिः श्रुतपथाध्वन्यैर्महावादिभिः

प्रामाण्यं गमिता विचार्य च तपोरत्नैः पुरावाचकैः ॥ ७ ॥

सोमकुंजरनामास्ति विनेयो विनयी हि नः ।

न्यधित प्रथमादर्शं प्रथमेनमनाकुलः ॥ ८ ॥

असंशयं धर्मपदं दधानः यथास्थितार्थप्रथनैकताना ।

संदेहदोलावलीलघुटीकाप्रशस्तः कृतिरियं जयसागरोपा-

ध्यायानाम् । संवत् १६५२ वर्षे ज्येष्ठवदि ९ तिथौ गुरुवारे  
लिखिता ॥

रसूरिभिः श्रीपार्श्वजिनेश्वरस्य नमस्कारगर्भिता प्रथमगाथा प्रकाशि-  
तास्ति सा प्रोच्यते । तथा हि ।

निमिऊण नभिरतिअसिंदविंदसिरिमउडलीडपयबीढं ।

पासजिणे संयमसुखसंकित्तणं काहं ॥ १ ॥

टी० व०—अथ संयममंजर्यप्रकरणस्य समाप्तिदोधकमाह ।

समणहभूसण गयवसण संजममंजरि एह ।

[सिरि]महेसरसूरिगुरुकन्नि कुणंत छुहेण ॥ १४० ॥

इति संयममंजरीवृत्तिः समाप्ता ॥ सं० १५६१ मार्गशुदि - -

श्रीपिप्पलगच्छे तालध्वजीयभट्टारक श्रीश्रीशांतिसूरिभिर्लिखापिता ।  
श्रीगंधारमंदिरे ॥ स्वास्ति

यैश्च प्रोन्नतिकारकैर्जिनमतस्योद्धृत्य साधुक्रियां

नूलं श्रीविधिपक्षगच्छमचिरात्संस्थाप्य च प्रोष्य(मात्)।

नानानेकजनाः सुबोधसहिताः आदीकृता लक्षश-

स्ते श्रीसूरिवरार्यरक्षितगणाधीशा बभूवुर्भृशम् ॥

तदन्ववाये

श्री(म)ज्जैज्जदिवाकरा वसुमतीप्रीतिं समुल्लासय-

न्ते[तो]विद्दज्जनकोटिमौलिमुकुटा मोहारिसंमर्दनाः ।

शश्वत्सिद्धिसमृद्धिवृद्धिसुविधिप्रोद्धिसंसेविता-

स्ते सूरिंद्रवरप्रभा गणधराः श्रीमेरुतुंगोत्तराः ॥

No. 1360.

दानशीलतपोभावनाप्रकरणम्—अशोकमुनिः

संवेगचूडामणिश्च ।

आ०—देवाहिदेवं नमिऊण वीरं संपत्तसंसारसमुत्तीरं ।

बन्नेमिदाणं गुणसंनिहाणं पात्रेभि जेणं सिवसुक्खउणं ॥१॥

- च०—छंदाइ सत्येण अयाणएणं  
 असोगनामा मुनिपुंगवेणं ।  
 सिद्धंतनिस्सायरयेमि जेणं  
 हीणाहियं सूरि खमंतु एणं ॥ ५० ॥  
 इति श्रीदानशीलतपोभावनाप्रकरणम्
- आ०—नभिऊण तित्थनाहं भगउ वड्ढमाणजिणवसहं ।  
 संवेगसरूवाणं वोछामि गुरूवएसेणं ॥ १ ॥
- च०—धम्मेण चेह जयइ धम्मेण दुरुत्तरं न भवउहं ।  
 धम्मेणमणंतसुहं लहइ जीउ सासयं ठाणं ॥ ५२ ॥  
 इति संवेगचूडामणिप्रकरणं संपूर्णम् ॥

No. 1361.

समरादित्यचरित्रं श्लोकबद्धम्—पशुसूरिः ।

- आ०—चित्रभानुद्वधाभानुचंडभानुप्रभाधिकम् ।  
 शाश्वतं जयति ज्योतिः परमं पथमंगलम् ॥
- च०—चंद्रप्रभप्रभुरभूदिह चंद्रगच्छे  
 तस्माद्गुरुश्च समभूत्पुरि पद्मदेव्याः ।  
 श्रीमान्धनेश्वर इति प्रथितोऽस्य शिष्यः  
 श्रीशांतिसूरिरभवज्जितवादिविद्यः ॥ ६४ ॥  
 अक्षावलिप्रवरपुस्तकधर्मचिह्न-  
 श्वेतांबुजस्वरविपंचि करे यदीये ।  
 छाब्दानुशासनविरंचिरितः स देवा-  
 नंदप्रभुः पुरुषरूपगिरीश्वरोभूत् ॥ ६५ ॥  
 श्रीरत्नप्रभपरमानंदौ कनकप्रभप्रभुस्तस्मात् ।  
 श्रीपरमानंदविभोर्जगति जयसिंहसूरि(रुदि)याय ॥ ६६ ॥

व०—गच्छे श्रीमति भास्वरां[राः] खरतराचार्याभिधे विभ्रति  
 स्याद्वादेप्यतिगाधलिप्सुनिपुणा धर्मार्थमोक्षप्रदाः ।  
 भूपालप्रभृतिप्रसिद्धयशसस्साक्षाद्धि कल्पद्रुमाः  
 श्रीमंतो जिनचंद्रसूरिगुरवोऽभूवन्सतां प्रीतये ॥ ३० ॥  
 तत्पद्माद्विविरोचनाः प्ररुचिराचारप्रचारक्रियाः  
 प्रोद्योतप्रकृतिप्रभावपटलप्रारंभकास्सर्वदा ।  
 धर्मध्यानत्रिधानबुद्धिविभवास्सर्वज्ञधर्मादरा  
 ह्यासन् श्रीजिनपूर्वकोदयगणाधीशाः जगद्भ्रतलाः ॥ ३१ ॥  
 तत्पट्टे विदितागमार्थनिधयः श्रीहेमसूरीश्वराः  
 राजंते महनीयकीर्त्तिविभवास्संघस्त मांगल्यदाः।  
 तत्पादांबुजचंचरीकसदृशदिशप्योहमेनां भुभां  
 पद्यैस्वल्पतरैश्चकार कृतिमान्सिद्धांतरत्नावलीम्॥ ३२ ॥  
 इति श्रीसिद्धांतरत्नावली संपूर्णा ॥

No. 1382.

स्याद्वादमञ्जरी सटीका—मू० हेमचन्द्रः । टी० मल्लिषेणः।

टी० भा०—यस्य ज्ञानमनंतवस्तुविषयं यः पूज्यते देवतैः...

इह हि विषमदुःखमारजनितिरस्कारभास्करानुकारिणा वस्तुभात-  
 लावतीर्णसुधासारणीदेश्यदेशनाबितानपारमार्हतीकृतकुमारपालहमा-  
 पालप्रवर्तिताभयदानाभिधानजीवानुसंजीवितनानाजीवप्रदसाशिर्वाद-  
 माहात्म्यकल्पावधिस्यायिविशदयशःशरीरेण निर्विद्य[ निरवद्य ]चा-  
 तुर्विद्यनिर्माणैकब्रह्मणा श्रीहेमचंद्रसूरिणा जगत्प्रसिद्धश्रीसिद्धसेनदि-  
 वाकरविरचितद्वात्रिंशद्द्वात्रिंशिकानुसारिश्रीवर्धमानजिनस्तुतिरूपम-  
 योगव्यवच्छेदान्ययोगव्यवच्छेदाभिधानं द्वात्रिंशिकाद्वितयं विद्वज्जन-  
 मनस्तत्त्वावबोधनिबन्धनं विदधे । तत्र प्रथमद्वात्रिंशिकायाः सुखोच्चे-

शिष्यः श्रीकनकप्रभस्य सुकविः श्रीबालचंद्रानुजो  
 ज्यायान् श्रीजयसिंहतः प्रतिभया श्रीवस्तुपालस्तुतः ।  
 विश्वाल्हादनठकुरान्वयगुरुर्गत्या सभासंभर्त[तः]  
 सोमु[सोयं ग्रंथ] कवित्वशोधनविधौ प्रद्युम्नसूरी रविः॥६७॥  
 वर्षे वारिधिपक्षयक्षणणीते[यक्षलक्षणमिते]श्रीवर्धमानस्थित-  
 श्चक्रेमुं प्रथमं लिलेख तु जगच्चंद्रः सुधीः पुस्तके ।  
 प्राग्वाटान्वयमंत्रिचाहडसुतश्रीराणिगस्यांगजो  
 ग्रंथार्थे रणमल्लसेगविये[सिगविजयौ]स्वं प्रार्थयेतां गुरुम्॥६८॥  
 यावद्ग्रंथरथाश्चतुर्दशशती श्रीहारिभद्रा इमे  
 वर्त्तन्ते किल पारियात्रिकतया सिद्धचध्वयानेङ्गिनाम् ।  
 तावत्पुष्परथः स एष समरादित्यस्य मन्त्रिमितः  
 संक्षेपस्तदनुग्रवः प्रचरतु क्रीडाकृते धीमताम् ॥ ६९ ॥  
 यस्मिंश्चक्राणि रत्नत्रितयमृषिगृहिभ्रैयसीबोधिगुयं  
 कारुण्यं स्थालमुच्चैरितरयमचतुष्काष्ठिकागाढनद्धम् ।  
 संवेगः स्वच्छभावः शिखरकलसकः शुद्धबुद्धिः पताका-  
 साधुभ्रातृौ च धुर्यौ जयति शमयुगः स्यंदनः सैष शास्त्रम्॥७०॥  
 त्रिलोकवसुदेवांके चिह्निवृद्धिमिहाधिकाम् ।  
 आद्यंतयोश्चतुर्युक्तां सप्ताशीतिमनुष्टुभाम् ॥७१॥ ४८७४

No. 1374.

सिद्धान्तरत्नावली—हेमसूरिशिष्यः ।

आ०—यः कुमाहनिवारणे पटुतरस्साक्षान्निरा गीष्पतिः  
 सरसिद्धांतनिरूपणैकरसिको भव्यात्मनां शर्मदः ।  
 स्याद्वादासृत्पानरक्तमनसामानंदवल्लीघन-  
 स्तं वंदे गुणसागरं निजगुहं श्रीहेमसूरीश्वरम् ॥ १ ॥

यत्वाभ्याख्यानमुपेक्ष्य द्वितीयस्यास्तस्या निरुशेषदुर्वादिपरिषद्भिस्तेषु-  
दक्षायाः कतिपयपदार्थविवरणकरणेन स्वस्मृतिबीजप्रबोधविधिर्विधी-  
यते । तस्याश्वेदमादिकाव्यम् ॥

मू०—आ०—अनंतविज्ञानमतीतदोषमबोधयसिद्धांतममर्त्यपूज्यम् ।

मू०—च०—तदुद्धर्तुं शक्तो नियतमविसंवादिबचन-

स्त्वमेवातस्त्रातस्त्वयि कृतसपर्याः कृतधियः ॥ ३२ ॥

टी०—च०—कृतसपर्याः आराध्यांतरपरित्यागेन त्वय्येव सेवाहे-  
वाकितां परिशीलयतीति शिखरिणीछंदोलंकृतकाव्यार्थः ।

समाप्ता चेयमन्ययोग्यवच्छेदद्वारिंशकास्तवनटीका ।

येषामुज्ज्वलहेतुहेतिरुचिरः प्रामाणिकाध्वसृष्टां

हेमाचार्यसमुद्भवस्तवनभूरर्थः समर्थः सखा ।

तेषां दुर्नयदस्युसंभवभयात्स्पष्टात्मनां संभव-

त्यायासेन विना जिनागमपुरप्राप्तिः शिवश्रीप्रदा ॥ १ ॥

चातुर्विद्यमहोदधेर्भगवतः श्रीहेमसुरैरिंरां

गंभीरार्थविलोकने यदभवद्दृष्टिः प्रकृष्टा मम ।

ब्राधीयःसमयादराप्रहपराभूतप्रभूतावमं

तच्चूनं गुरुपादरेणुकणिकासिद्धांजनस्योर्जितम् ॥ २ ॥

अन्योन्यशास्त्रतरुसंगतचित्तहारि-

पुष्पोपमेयकतिचिन्निचितप्रमेयैः ।

दृग्धां मयांतिमजिनस्तुतिवृत्तिमेनां

मालामिवामलद्दो हृदये बहंतु ॥ ३ ॥

प्रमाणसिद्धांतविरुद्धमत्र

यत्किंचिदुच्छं मतिमांशदोषान् ।

मात्सर्यमुत्सार्य तदार्यचित्ताः

प्रसादमाधाय विशोधयन्तु ॥ ४ ॥

उर्व्यामेष सुधाभुजां गुरुरिति त्रैलोक्यविस्तारिणो  
यत्रेयं प्रतिभाभरादनुमितिर्निर्दममुज्जृम्भते ।

किंचामी विबुधाः ह्यधेति वचनोद्धारं यदीयं मुदा  
शंसन्तः प्रथयन्ति तामतितमां संवादमेदस्विनीम् ॥ ५ ॥

नागेंद्रगच्छगोविंदवक्षोलंकारकौस्तुभाः ।

ते विश्ववंद्या नंद्यासुररुदयप्रभसूरयः ॥ ६ ॥

श्रीमल्लिषेणसूरिभिरकारि तत्पट्टगगनदिनमणिभिः ।

वृत्तिरियं मनुरविमितशाकाब्दे दीपमहसि शनौ ॥ ७ ॥

श्रीजिनप्रभसूरीणां साहाय्योद्भिन्नसौरभा ।

भ्रुतावुत्तंसतु सतां वृत्तिः स्याद्वादमंजरी ॥ ८ ॥

विभ्राणे कलिनिर्जयाज्जिनतुलां श्रीहेमचंद्रप्रभौ

तद्वृद्धस्तुतिवृत्तिनिर्मितिमिषाद् भक्तिर्मयाविष्कृता ।

निर्णेतुं गुणदूषणे निजगिरां तन्नार्थये सज्जनान्

तस्यास्तत्त्वमकृत्रिमा बहुमतिः सास्त्यत्र सम्यग्यतः ॥ ९ ॥

इति स्याद्वादमंजरीप्रथः समाप्तः ॥ संवत् १९२० वर्षे

No. 1389.

कर्मग्रन्थान्तर्गतशतकप्रकरणम्—मा० शिवशर्मसूरिः ।

भा०—अरहन्ते भगवन्ते अणुत्तरपरक्रमे पणमिऊणं ।

बंधसयगे निबद्धं संगहमिणमो पवक्खामि ॥१॥

सुणह इह जीवगुणे संति एह गणेसु सारजुत्ताओ ।

वोळं कइवइयाओ गाहाओ दिट्ठिवायाओ ॥२॥

जीयाज्जिनेशसिद्धांतो मुक्तिकामप्रदीपनः ।  
 कुभृत्यातपतप्रानां सांद्रो मलयमारुतः ॥ २ ॥  
 चूर्णयो नावगम्यंते सप्ततेर्भदबुद्धिभिः ।  
 ततः स्पष्टावबोधार्थं तस्याष्टीकां करोम्यहम् ॥ ३ ॥

अहर्निशं चूर्णिविचारयोगान्  
 मंदोपि शक्तो विवृतिं विधातुम् ।  
 निरंतरं कुंभनिघर्षयोगाद्-  
 यावोपि कूपे समुपैति घर्षम् ॥ ४ ॥

इह यच्छास्त्रं प्रकरणं वा सर्वविन्मूलं तत्प्रेक्षात्रतामुपादेयं भ-  
 वति नान्यत् । ततः सप्ततिकाख्यं प्रकरणमारभमाण आचार्यः प्रेक्षा-  
 वतां प्रकरणविषये उपादेयबुद्धिपरिग्रहार्थं प्रकरणस्य सर्वविन्मूलतां  
 तथा सर्वविन्मूलत्वेपि न प्रेक्षापूर्वकारिणोऽभिधेयादिपरिज्ञानमंतरेण  
 यथाकथंचित्प्रवर्त्तते प्रेक्षावत्साक्षतिप्रसंगात् । ततस्तेषां प्रवृत्त्यर्थमभिधे-  
 यादिकं च प्रति पिपादयिषुरिदमाह ॥

मू०—सिद्धपण्डि महत्थं बंधोदयसंतपयडिगणाणं ।

वोच्छं सुण संखेवं नीसंदं दिड्ढिवायस्स ॥ १ ॥

मू०—त्र०—नो जत्थ अपडिपुत्तो अत्थो अप्पागमेण बद्धोत्ति ।

तं खमिऊण बहुसुया पूरेऊणं परिकहंतु ॥ (१२) ॥

टी०—त्र०—परिपूर्णमर्थं पूरयित्वा शिष्येभ्यः कथयंतु ॥ (१२) ॥

निरुपममनंतमनघं शिवपदमधिरूढमपगतकलंकम् ।

दार्शितशिवपुरमार्गं वीरजिनं नमत परमशिवम् ॥१॥

यस्योपांतेपि संप्राप्ते प्राप्यते संपदो ऽनघाः ।

नमस्तस्मै जिनेशश्रीवीरसिद्धांतसिधवे ॥ २ ॥



उवभोगा जोगविही जेसु य हाणेसु जत्तिया अत्थि ।  
 जं पणइओ बंधो होइ जहा जेसु ठाणेसु ॥ ३ ॥  
 बंधउदयमुदीरणविहिं च तिण्हंपि तेसु संजोगं ।  
 बंधविहाणे य तहा किंवि समासं पवक्खामि ॥४॥

च०—एसो बंधसमासो पिंडक्खवेण वप्पिउ कोइ ।  
 कम्मप्पवायसुयसागरस्स निस्संदमित्तोउ ॥१०६॥  
 बंधविहाणसमासो रइउ अप्पमंदमइणासु ।  
 तं बंधमोक्खनिउणा पूरेऊणं परिकहेति ॥१०७॥  
 इय कम्मयडिप गयं संखेवुडिइ निच्छयमहत्यं ॥  
 जो उवउंनइ बहुसो सो नाही बंधमोक्खत्यं ॥१०८॥

No. 1390.

तस्यैव भाष्यं गायारुद्रम् ।

आ०—नमिऊण जिणं वुच्छामि बंधसयगे चउविहवंधाणं ।  
 दाराणि तहा संखामित्तनिविट्ठा य पयडीउं ॥ १ ॥  
 च०—सुखगइ असायचउरो सुराउ नरयाउ नारयदुगाणि ।  
 दुन्निउ आहारदुगं पंचसुए वेदुव्विदुगतित्था ॥ २५ ॥  
 शतकभाष्यं समाप्तम् ॥

No. 1391.

कर्मग्रन्थान्तर्गतसप्ततिकाख्यं प्रकरणं सटीकम्—

मू० मा०—टी० मलयगिरिः ।

टी० आ०—अशेषकर्माशतमःसमूह-  
 क्षयाय भास्वानिव दीप्रतेजाः ।  
 प्रकाशिताशेषजगत्स्वरूपः  
 प्रभुः स जीयाञ्जिनवर्धमानः ॥ १ ॥

यैरेषा विषमार्था समतिका छुस्फुटा कृता सम्यक् ।  
 अनुपकृतपरोपकृतधूर्णिकृतस्तान्नमस्कुर्वे ॥ ३ ॥  
 प्रकरणमेतद्विषमं समतिकाख्यं विवृण्वता कुशलम् ।  
 यदवापि मलयगिरिणा सिद्धिं तेनाश्रुतां लोकः ॥ ४ ॥  
 अर्हतो मंगलं सिद्धान्मंगलं संयतानहम् ।  
 अशिभियं जिनाख्यातं धर्मं परममंगलम् ॥ ५ ॥

श्रीसत्तरीवृत्तिः । सं० ३७८० ॥ सं० १४९० वर्षे चैत्र  
 शुदि १० शनौ श्रीमति श्रीस्तंभतीर्थे श्रीखरतरगच्छे श्रीजिनराज-  
 सूरिपट्टे श्रीजिनभद्रसूरिराज्ये सा० गूर्जरसुत सा० धरणाकेन  
 सत्तरीवृत्तिर्लिखापिता । पु० हरीयाकेन लिखितं । शुभं भवतु ॥

No. 1392.

शतकवृत्तिः—हेमचन्द्रः ।

आ०—See Dr. Keilhorn, Report 1881, Page 41.  
 च० -श्रीहेमचंद्रसूरिभिरियमनुरचिता शतकवृत्तिः॥ १० ॥  
 मंथार्थं ३७०० शतकसूत्रप्रथगाथा ११० ॥ शतकभा-  
 व्यगाथा ॥ २५ ॥ मंथार्थं सर्वसंख्या ३८६६ ॥ शुभं  
 भवतु ॥ सं० १४९० वर्षे चैत्रसुदि पंचम्यां तिथौ रवि-  
 वारे श्रीमति श्रीस्तंभतीर्थे अविचलत्रिकालज्ञानापालन-  
 पटुतरे विजयिनि श्रीमत्खरतरगच्छे श्रीजिनराजसूरिपट्टे  
 लब्धिलीलानिलयबंधुरबहुबुद्धिबोधितभूत्रलयकृतपापपूरप्र-  
 लयचारुचारित्रचंदनतरुमलययुगपत्रोपममिथ्यात्रतिमिर-  
 निकरदिनकरप्रसरसमश्रीमद्गच्छेशभट्टारकश्रीजिनभद्रसूरी-  
 श्वराणामुपदेशेन परीक्ष्यसा० गू० जरसुतेन रेखाप्राप्तसुभा-  
 वकेन सा० परीक्ष्य धरणाकेन पुत्र सा० साह्यासहि-  
 तेन श्रीसिद्धांतकोशो लेखितः स्वभ्रयेसे ॥

यावन्मेरुः पवित्रो जिनवरजनस्नानसंभूततौयै-  
 र्यावद्विव्या विमानस्थितिरतिमुखादा सिद्धिस्तथाथ सिद्धाः ।  
 यावल्लोकप्रकाशं सकलजनहितं जैनसिद्धांततत्त्वं  
 विद्वद्भिर्वाच्यमानं चिरमवनितले पुस्तकं तावदास्ताम् ॥  
 श्रीसंघस्य कल्याणः ॥

No. 1395.

अध्यात्मकमलमार्तण्डः—राजमल्लः ।

आ०—प्रणम्य भावं विशदं चिदात्मकं  
 समस्ततत्त्वार्थविदं स्वभावतः ।  
 प्रमाणसिद्धं नययुक्तिसंयुतं  
 विमुक्तदोषावरणं समंततः ॥ १ ॥  
 अनंतधर्मं समयं ह्यतीन्द्रियं  
 कुषादिवादप्रहतस्वलक्षणम् ।  
 ब्रुवे ऽपवर्गस्य च हेतुमद्भुतं  
 पदार्थतत्त्वं भवतापशांतये ॥ २ ॥ युग्मम् ।

ब०—अर्थाश्चाणवसानवर्जितनवः सिद्धाः स्वयं मानत-  
 स्तल्लक्ष्मप्रतिपादकाश्च शब्दा[श्च नियमा]न्निष्पन्नरूपाः किला  
 भो विज्ञाः परमार्थतः कृतिरियं शब्दार्थयोश्च स्वतो  
 नश्यं काव्यमिदं कृतं न विदुषा तद्राजमल्लेन हि ॥२०॥

इति श्रीमदध्यात्मकमलमार्तण्डाभिधाने शास्त्रे सप्ततत्त्वनवप-  
 दार्थप्रतिपादकधनुर्थः श्रुतस्कंधः समाप्तः ॥ ४ ॥

मंथाप्रसंख्या २०५ संवत् १६६३ वर्षे वैशाखसुदि १३  
 शनिवासरे भगारकश्रीगुणभद्रस्वरिदेवतत्पट्टेभगारकश्रीभानुकीर्तिदेव-

तत्पट्टे भट्टारकश्रीकुमारसेणि तदाघ्राये अमोतकान्वये गोइलगोत्रे  
साहुपीथू तद्भार्या सूरारी तत्पुत्र पंडित छजमल अध्यात्मकमलकी  
प्रसि लिक्षापितं । लिखितं पंडित सोहिलु ॥

ज्ञानवान् ज्ञानदानेन निर्भयो ऽभ्यदानतः ।

अन्नदानात्सुखी नित्यं निर्व्याधिर्भेषजाद्भवेत् ॥ १ ॥

No. 1396.

अनन्तनाथपूजा-गुणचन्द्रः ।

आ०-श्रीसर्वज्ञं नमस्कृत्य सिद्धं साधुंलिधा पुनः ।

अनंतप्रतमुख्यस्य पूजां कुर्वे यथाक्रमम् ॥ १ ॥

च०-इत्यनंतविधेः पूजां व्यरचहुणचंद्रकः ।

श्लोकसप्तशतीं पंचसप्तन्यूनां यतीश्वरः ॥ १ ॥

संवत्षोडशत्रिंशत्तैष्यपलके पक्षेवदाते त्रिथौ  
पक्षत्यां गुरुवारके पुरुजिनेट्श्रीशाकमार्गे पुरे ।

श्रीमद्बुडवंशपद्मसविता हर्षाख्यदुर्गा वणिक्  
सोयं कारितवाननंतजिनसत्पूजां वरे वाग्वरे ॥ २ ॥

श्रीमूलसंघे ऽषविधातिनीह

प्रद्योतमाने ऽन्यमतानि नेशुः ।

सारस्वतो गच्छ इहैव नंथा-

च्छ्रीमद्भलात्कारगणाभियुक्तः ॥ ३ ॥

श्रीरत्नकीरभगवज्जगतां वरेण्य-

धारित्ररत्ननिवहस्य बभार भारम् ।

तद्दीक्षितो यतिवरो यशकीर्तिकीर्ति-

धारित्ररंजितजनोद्दहितासुकीर्षिः ॥ ४ ॥

तच्छिष्यो गुणचंद्रसूरिरभवच्चारित्रचेतोहर-  
 स्तेनेर्द वरपूजनं जिनवरानंतस्य युक्तयाऽरचि ।  
 येत्र ज्ञानविकारिणो यतिवरास्तैः शोध्यमेतद्ध्रुवं  
 नंथादारविचंद्रमक्षयतरं संवस्य मांगल्यकृत् ॥ ९ ॥  
 इत्याचार्यगुणचंद्रविरचिता श्रीअनंतनाथपूजा उद्यापनसहिता  
 समाप्ता ॥ श्रीमदनंतव्रतस्योद्यापनं समाप्तम् ॥

No. 1400.

उपदेशरत्नमाला—सकलभूषणः ।

आ०—वंदे श्रीवृषभं देवं दिव्यलक्षणलक्षितम् ।  
 प्रीणितप्राणिसङ्घं युगादिपुरुषोत्तमम् ॥ १ ॥  
 च०—श्रीमूलसंघतिलके वरनंदिसंघे  
 गच्छे सरस्वतिस्त्रनाम्नि जगत्प्रसिद्धे ।  
 श्रीकुंदकुंदगुरुपट्टपरंपरायां  
 श्रीपद्मनंदिमुनिपः समभूज्जिताक्षः ॥ २६ ॥  
 तत्पट्टधारी जनचित्तहारी  
 पुराणमुख्योत्तमशास्त्रकारी ।  
 भट्टारकः श्रीसकलादिकीर्तिः  
 प्रसिद्धनामाऽजनि पुण्यमूर्तिः ॥ २७ ॥  
 भुवनकीर्तिगुरुस्तत ऊर्जितो  
 भुवनभासनशासनमंडनः ।  
 अजनि तीव्रतपश्चरणक्षमो  
 विबुधधर्मसमृद्धिद्वेशकः ॥ २८ ॥  
 श्रीज्ञानभूषापरिभूषितांगः  
 प्रसिद्धपांडित्यकलानिधानः ।

श्रीज्ञानभूषाख्यगुरुस्तदीय-  
 पद्मोदयाद्भाविव भानुरासीत् ॥ २९ ॥  
 भट्टारकश्रीविजयादिकीर्त्ति-  
 स्तदीयपट्टे परिलम्बकीर्त्तिः ।  
 महामना मोहसुखाभिलाषी  
 बभूव जैनावनिपार्श्वपादः ॥ ३० ॥  
 भट्टारकश्रीशुभचंद्रसूरि-  
 स्तत्पट्टपंकेरुहतिग्मरदिमः ।  
 त्रैविष्टविष्टः सकलप्रसिद्धो  
 वादीभसिंहो जयताडरिच्याम् ॥ ३१ ॥  
 पट्टे तस्य प्रीणितप्राणिवर्गः  
 शांतो दांतः शीलशाली सुधीमान् ।  
 जीयात्सूरिः श्रीसुमत्यादिकीर्त्ति-  
 र्गच्छाधीशः कन्नकांतिः कलावान् ॥ ३२ ॥  
 तस्याभूच्च गुरुभ्राता नाम्ना सकलभूषणः ।  
 सूरिर्जिनमते लीनमनाः संतोषपोषकः ॥ ३३ ॥  
 तेनोपदेशसद्ब्रह्ममालासंज्ञो मनोहरः ।  
 कृतः कृतिजनानंदनिमित्तं ग्रंथ एषकः ॥ ३४ ॥  
 श्रीनेमिचंद्राचार्यादियतीनामाद्यहात्कृतः ।  
 सद्बर्धमानाटोलादिप्रार्थनातो मयैषकः ॥ ३५ ॥  
 सप्तविंशत्यधिके षोडशशतवत्सरे सुविक्रमतः ।  
 भ्रात्रणमासे शुक्लपक्षे षष्ठ्यां कृतो ग्रंथः ॥ ३६ ॥  
 न मया ख्यातिनिमित्तं न चाभिमानेन विरचितो ग्रंथः ।  
 धर्मरतानां गृहिणां हिताय च स्वस्य पुण्याय ॥ ३७ ॥

यावत्सिद्धाः सिद्धिधामप्रपन्ना

मेर्वाथा वै भूरिधरा भूरिसंख्याः ॥

चंद्रादित्याद्याश्च खे ऽसंख्यसंख्या

संतिष्ठते तावदास्तां ममायम् ॥ ३८ ॥

श्रीवीरगौतमाद्यैश्च श्रेणिकस्य पुरः पुरा ।

यदुक्तं तच्च संक्षिप्य मयापीह निरूपितम् ॥ ३९ ॥

सिद्धांतशब्दयुक्त्यादिविरुद्धं यन्मयोदितम् ।

क्षमितव्यं मुनीशैस्तत्सर्वशास्त्राब्धिपारगैः ॥ ४० ॥

न्यूनमक्षरमात्राद्यैरज्ञानान्मयकात्र यत् ।

प्रोक्तं क्षमस्व तदेवि सारदे श्रीजिनास्यजे ॥ ४१ ॥

जिनसिद्धसूरिपाठकसाधुमुनींद्राश्चतुर्विधस्य संघस्य ।

विदधतु मंगलमतुलं भुक्तिं मुक्तिं च यच्छंतु ॥ ४२ ॥

सहस्रत्रितयं चैव त्रिशतं त्र्यशीतिसं[शी त्या]युतम् ।

अनुष्टुप्छंदसां चास्य प्रमाणं निश्चितं बुधैः ॥ ४३ ॥

इति श्रीभट्टारक श्रीभुभचंद्रशिष्याचार्य श्रीसकलभूषणविरचि-  
तायामुपदेशरत्नमालायां पुण्यषट्कर्मप्रकाशिकायां तपोदानमाहात्म्य-  
वर्णनोनामाष्टादशपरिच्छेदः संपूर्णः ॥ संवत् १७८३ वर्षे ज्येष्ठ-  
मासे शुक्लपक्षे सप्तम्यां तिथौ गुरुवासरे ॥ शुभं भवतु ॥ संवत्  
१७८३ वर्षे शाके १६४८ प्रवर्तमाने आषाढमासे कृष्णपक्षे पंच-  
मीतिथौ बृहस्पतिवारे श्रीसांगानेरनगरमध्ये महाराजाधिराजमहा-  
राजा श्रीसवाई जेसिंहजीचिरंजी० राज्ये प्रवर्तमाने पुस्तकं लिखापितं ।  
श्रीमूलसंघे बलात्कारगणे सस्वतीगच्छे कुंदकुंदाचार्यान्वये नंद्याम्नाये  
बलात्कारगणे भट्टारकश्रीचंद्रकीर्तिस्तत्पट्टे भट्टारकश्रीदेवेंद्रकीर्ति-  
स्तत्पट्टे भट्टारकश्रीनरेंद्रकीर्तिस्तत्पट्टे भट्टारकश्रीसुरेंद्रकीर्तिस्तत्पट्टे

शिष्यः तस्य जिनागमजलनिधिवेलातरङ्गधौतमनाः  
 सिस्सो तस्स जिणायमजलनिधिवेलातरंगधोयमणो ।  
 संजातः सकलजगति विख्यातः नेमिचन्द्र इति  
 संजाओ सयलजए विक्खार्उं णेमिचंदु त्ति ॥ ४४ ॥  
 तस्य प्रसादेन मया आचार्यपरंपरागतं शास्त्रं  
 तस्स पसाएण मए आयरियपरंपरागयं सत्थं ।  
 वात्सल्यादररचितं भविकानामुपासकाध्ययनम्  
 वच्छल्लायररइयं भवियाणमुवासयज्झयणं ॥ ४५ ॥  
 यत् किमपि अत्र भणितं भज्ञायमानेन प्रवचनविरुद्धं  
 जं किंपि एत्थ भणियं अयाणमाणेण पवणयविरुद्धं ।  
 क्षमित्वा प्रवचनानि शोधयित्वा तानि प्रकाशयन्तु  
 खमिऊण पवयणाणं सोहित्ता तं पयासंतु ॥ ४६ ॥  
 षट् शतानि पञ्चाशदुत्तराणि एतस्य मन्थपरिमाणं  
 छच्चसया पण्णसुत्तराणि एयस्स मन्थपरिमाणं ।  
 वसुनन्दिना निबद्धं विस्तरितव्यं विदग्धैः  
 वसुणंदिणा णिबद्धं त्रित्थरियञ्चं वियड्ढेहिं ॥ ४७ ॥  
 इत्युपासकाध्ययनं वसुनंदिना कृतमिदं समाप्तम् ॥

No. 1402.

उपासकाध्ययनं सटीकम्—मू० समन्तभद्रः । टी० प्रभाचन्द्रः ।  
 टी० आ०—समन्तभद्रं निखिलात्मबोधनं  
 जिनं प्रणम्याखिलकर्मशोधनम् ।  
 निबन्धनं रत्नकरंडके परं  
 करोमि भव्यप्रतिबोधनाकरम् ॥ १ ॥



भट्टारकभीजगत्कीर्तिजी तत्पट्टे भट्टारकभीश्रीदेवैन्द्रकीर्तिजी तदा-  
साये सावडागोत्रे -----

No. 1401.

उपासकाध्ययनम्-वस्तुनंदिः ।

आसीत् स्वसमयपरसमयविद् श्रीकुन्दकुन्दसंताने  
आसी ससमयपरसमयविद् सिरीकुंदकुंदसंताने ।  
भयजनकुमुदवनशिशिरकरः श्रीनन्दिनाम्ना  
भव्यणकुमुयवणसिसिरयरो सिरिणंदिणामेण ॥ ४१ ॥  
कीर्तिर्यस्येन्दुभुव्रा सकलभुवनमध्ये यथेच्छं भ्रमित्वा  
किन्ती जस्सिदुसुम्भा सयलभुवणमज्जे जहिच्छं भमिन्ता ।  
नित्यं सा सज्जनानां हृदयवदनश्रोत्रे निवासं करोति  
णिच्चं सा सज्जणाणं हिययवयणसोए णिवासं करेइ ।  
यः सिद्धान्ताम्बुराशिं सुनयतरणं आसाद्य लीलावतीर्णो  
जो सिद्धंतंबुरासिं सुणयतरणमासेज्ज लीलावतिष्णो ।  
वर्णयितुं कः समर्थः सकलगुणगणं तस्य प्रगल्भोऽपि लोके  
वण्णेउं को समत्थो सयलगुणगणं से वियड्डो वि लोए ॥ ४२ ॥  
शिष्यः तस्य जिनेन्द्रशासनरतः सिद्धान्तपारंगतः  
सिस्सो तस्स जिणिंदसासनरओ सिद्धंतपारंगओ  
क्षान्तिमार्दवलाघवादिदशधा धर्मे नित्योद्युक्तः  
खंतीमह्वलाहवाह्वदसहाधम्मम्मि णिच्चुज्जुओ ।  
पूर्णेन्दुज्ज्वलकीर्तिपूरितजगच्चारित्रलक्ष्मीधरः  
पुण्णिंदुज्जलकित्तिपूरियजओ चारित्तलच्छीहरो  
संजातः नयनन्दिनाममुनिः भव्याशयानन्ददः  
संजाओ णयनंदिनाममुणिओ भव्वासयाणंदओ ॥ ४३ ॥

कुंदकुंदाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवास्तत्पट्टे भट्टार-  
कश्रीशुभचंद्रदेवास्तत्पट्टे भट्टारकश्रीजिनचंद्रदेवास्तत्पट्टे-  
भट्टारकश्रीप्रभाचंद्रदेवाः द्वितीयशिष्यमंडलाचार्यश्रीभुवन-  
कीर्तिदेवास्तत्पट्टे मंडलाचार्यश्रीधर्मकीर्त्तिदेवास्तत्पट्टे मंड-  
लाचार्यविशालकीर्तिदेवास्तत्पट्टे मंडलाचार्यश्रीलक्ष्मीचंद्र-  
देवास्तत्पट्टे मंडलाचार्यश्रीसहस्रकीर्तिदेवास्तत्पट्टे मंडला-  
चार्यश्रीनेमिचंद्रदेवास्तत्पट्टे मंडलाचार्यविद्याप्रधानचारुचा-  
रित्रोद्दहनवादीभकुंभविदारणैककेसरिस्मरसारंगविदारणै-  
कमृगेंद्रपंचाचारचरणचतुरभेदाभेदरत्नयाराधकश्रीशशः-  
कीर्त्तिदेवास्तत्पट्टे मंडलाचार्यसर्वसत्यदयोपेताः शश्वद्धर्मो-  
पदेशका विकथादिविनिर्मुक्ताः तृणहेमसमोपमाः श्रीभानु-  
कीर्तिदेवास्तत्पट्टे मंडलाचार्यमौनव्रतधारणधीराः सर्वांग-  
श्रुतसागराः क्षमादिदशधाधर्मयुक्ता जितपरीषहाः सक-  
लगुणमणिगणाभरणभूषितविग्रहाः श्रीश्री १०८ श्रीश्री-  
भूषणजी, तदाम्नाये खंडेलवालान्वये राहणिवास्तव्ये पति-  
साह श्रीस्याहज्यहां विजयराजराज्ये राजाधिराजमहा-  
राजश्रीजसवंतसिंहराज्ये राडोडगोत्रे विख्यातविराज-  
माने धरातलविख्यातपाटणीगोत्रे साहडवर तस्य भार्या-  
डालमदे(वी)तयोः पुत्राः षट् ... श्रीभूषणजीतच्छिष्य-  
ब्रह्मरूपचंद्रः तस्मै प्रदत्तम् ॥

No. 1405.

आराधनाकथाकोशः—ब्रह्मनेमिदत्तः ।

भा०—श्रीमद्भव्याञ्जसद्भानुलोकालोकप्रकाशकान् ।

आराधनाकथाकोशं वक्ष्ये नत्वा जिनेश्वरान् ॥ १ ॥

मू०आ०—नमः श्रीवर्धमानाय निर्धूतकलिलात्मने ।

सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ १ ॥

मू०च०—जिनपतिपदपद्मप्रेक्षिणी वृष्टि लक्ष्मीः ॥ १४५ ॥

टी०च०—वृष्टिलक्ष्मीरपि गुणभूषा अष्टमूलगुणैरलंकृता सम्यक्  
पुनीतादिति ॥

येनाज्ञानतमो विनाश्य निखिलं भव्यात्मचेतोगतं

सम्यग्ज्ञानमहांभुभिः प्रकटितः सागारमार्गोऽखिलः।

स श्रीरत्नकरंडकामलरविः संसृत्सरिच्छोषको

जीयादेव समंतभद्रमुनिपः श्रीमत्प्रभेदुर्जिनः ॥१॥

इति प्रभाचंद्रविरचितायां समंतभद्रविरचितोपासकाध्ययनटीकायां  
पंचमः परिच्छेदः ॥ ॥

No. 1404.

ऋषभनाथचरित्रम्—सकलकीर्त्तिः ।

आ०—श्रीमंतं त्रिजन्माद्यमादितीर्थकरं परम् ।

फणीर्त्रैन्नरैर्द्रार्च्यं वदेऽनंतगुणार्णवम् ॥ १ ॥

च०—अष्टाविंशाधिका भोः षट्चत्वारिंशच्छतप्रमाः ।

अस्याद्यर्हच्चरित्रस्य स्युः श्लोकाः पिंडिता बुधैः ॥ १८१ ॥

इति श्रीवृषभनाथचरिते भट्टारकश्रीसकलकीर्त्तिविरचिते वृषभना-  
थनिर्वाणगमनवर्णनो नाम विंशः सर्गः ॥ मंथसंख्या ॥४६२८॥

स्वस्तिश्री । अथसंवत्सरेऽस्मिन् श्रीनृपतिविक्रमादित्यराज्ये संवत्

१७१० वर्षे शाके १५७६ प्रवर्त्तमाने मार्गशिर-

मासे कृष्णपक्षे प्रतिपदातिथौ बुधवासरे मृगशिरनक्षत्रे सि-

द्धियोगे श्रीमूलसंघे नद्याज्ञाये बलात्कारगणे सरस्वतीगच्छे

नमस्तस्मै[स्यै]सरस्वत्यै सर्वविज्ञानचक्षुषे ।  
 यस्याः संप्राप्यते नाम्ना पारं संज्ञानवारिधेः ॥ २ ॥  
 रत्नत्रयपवित्राणां मुनीनां गुणशालिनाम् ।  
 वंदेऽहं बोधसिंधूनां पादपद्मद्वयं सदा ॥ ३ ॥  
 इत्याप्तभारतीसाधुपादपद्मस्य चिंतनम् ।  
 अस्तु मे सत्कथारंभप्रासादकलशश्रिये ॥ ४ ॥  
 श्रीमूलसखे वरभारतीये  
 गच्छे बलात्कारगणेऽतिरम्ये ।  
 भीकुंदकुंदाख्यमुनींद्रवंशे  
 जातः प्रभाचंद्रमहायतींद्रः ॥ ५ ॥  
 देवेंद्रचंद्रार्कसमर्चितेन  
 तेन प्रभाचंद्रमुनीश्वरेण ।  
 अनुग्रहार्थं राचितः सुवाक्यै-  
 राराधनासारकथाप्रबंधः ॥ ६ ॥  
 तेन क्रमेणैव मया स्वशक्त्या  
 श्लोकैः प्रसिद्धैश्च निगद्यते सः ।  
 मार्गं न किं भानुकरप्रकाशे  
 स्वलीलया गच्छति सर्वलोकः ॥ ७ ॥  
 अथ श्रीजिनसूत्रेण कथ्यते विमलश्रिये ।  
 आराधनेति किं नाम सतां संतोषहेतवे ॥ ८ ॥  
 सम्यग्दर्शनबोधवृत्ततपसां संसारविच्छेदिनां  
 शक्त्या भक्तिभरेण सद्गुरुमतात्स्वर्गापवर्गश्रिये ।  
 उद्योतोद्यमने तथा च नितरां निर्वाहनं साधनं  
 पूतं निस्तरणं महामुनिवरैराराधनेतीरिता ॥ ९ ॥

च०—यातः[जातः]श्रीमति मूलसंघतिलके सारस्वते सच्चुभे  
 गच्छे स्वच्छतरे प्रसिद्धमहिमा श्रीकुंदकुंदान्वये ।  
 श्रीजैनागमसिंधुवर्धनविधुर्विह्वज्जनैः सेवितः  
 श्रीमत्सूरिमताल्लिका गुणनिधिर्जीयात्प्रभाचंद्रवाक्[चंद्रकः]॥६९  
 श्रीमज्जैनपदाब्जसारमधुकृच्छ्रीमूलसंघाप्रणीः  
 सम्यग्दर्शनसाधुबोधविलसच्चारित्रचूडामणिः ।  
 विद्यानंदिगुरुप्रपहकमलोह्लासप्रदो भास्करः  
 श्रीभट्टारकमल्लिभूषणगुरुर्भूयात्सदा शर्मणे ॥ ७० ॥  
 श्रीसर्वज्ञविशुद्धभक्तिनिरतो भव्यौषसंबोधकः  
 कामक्रूरकरींद्रदर्पदलने कंठीरवो निष्ठुरः ।  
 ज्ञानध्यानरतः प्रसिद्धमहिमा रत्नत्रयालंकृतः  
 कुर्याच्छर्म सतां प्रमोदजनकः श्रीसिंहनंदी गुरुः ॥ ७१ ॥  
 प्रोद्यत्सम्यक्त्वरत्नो जिनकथितमहासप्तभंगीतरंगै-  
 र्निधूतैकांतमिथ्यामतमलनिकरः क्रोधनक्रादिदूरः ।  
 श्रीमज्जैनेंद्रवाक्यामृतविशदरसः श्रीजिनेंदुप्रवृद्धि-  
 र्जीयान्मे सूरिवर्यो व्रतनिचयलसत्पुण्यपण्यःश्रुताब्धिः॥७२  
 तेषां पादपयोजयुग्मकृपया श्रीजैनसूत्रोचिताः  
 सम्यग्दर्शनबोधवृत्तपसामाराधनासत्कथाः ।  
 भव्यानां वरशांतिकांतिविलसत्कीर्तिप्रमोदं त्रियं  
 कुर्युः संरचिता विशुद्धशुभदाः श्रीनेमिदत्तेन वै ॥७३॥  
 इति कथाकोशे भट्टारकश्रीमल्लिभूषणशिष्यब्रह्मनेमिदत्तविरचिते  
 श्रीजिनपादपूजाफलदृष्टांतकथावर्णनायां चतुर्थः परिच्छेदः समाप्तः॥  
 संवत् १६१४ वर्षे महासुदि ८ भृगुवासरे

No. 1407.

करकण्डुचरित्रम्—जिनेन्द्रभूषणः ।

आ०—पार्श्वनाथजिनं वंदे विश्वविघ्नौघनाशनम् ।

कमठोपसर्गदैत्यारिनाशनं सौख्यकारणम् ॥ १ ॥

ब०—वक्तुं सर्वमिह क्षमः किल भवेत्कस्योत्तमा भारती ॥ १५ ॥  
 इति श्रीमुमुक्षुसिद्धांतचक्रवर्त्तिश्रीकुंदकुंदाचार्यानुक्रमेण श्रीभट्टार-  
 कविश्वभूषणपट्टाभरणश्रीब्रह्महर्षसागरात्मजश्रीभट्टारकजिनेन्द्रभूष-  
 णविरचिते श्रीमज्जिनेन्द्रपुराणांतर्गतभगवत्पूजाफलव्यावर्णने श्री-  
 करकण्डुसहस्रारकामिवर्णनो नाम चतुर्थोधिकारः संपूर्णः ॥

करकण्डुकथा संपूर्णा ॥

No. 1409.

कार्तिकेयानुपेक्षा सटीका—मू० मा० कार्तिकेयसाधुः ।

टी० शुभचन्द्रः ।

टी० आ०—शुभचंद्रं जिनं नत्वानंतानंतगुणार्णवम् ।

कार्तिकेयानुपेक्षायाष्टीकां वक्ष्ये शुभभ्रिये ॥ १ ॥

अथ स्वामिकार्तिकेयो मुनीन्द्रोऽनुपेक्षां व्याख्यातुकामः मलगालन-  
 मंगलावाप्तिलक्षणमाचष्टे ।

मू० आ०—तिहुवणतिलयं देवं वंदित्ता तिहुवणिंदपरिपुज्जं ।

वोढं अणुपेहाउ भवियजणाणंदजणणीओ ॥ १ ॥

मू० च०—बारस अणुवेक्खाउ भणिया इ जिणागमानुसारेण ।

जो पढइ छुणइ भावइ सो पावइ उत्तमं सोक्खं ॥ ४८८

टी० च०—श्रीमूलसंघेऽजनि नंदिसंघ-

धरो बलात्कारणः प्रसिद्धः ।

श्रीकुंदकुंदो वरसूरिवर्यो  
 विभाति भाभूषणभूषितांगः ॥ २ ॥  
 तदन्वये श्रीमुनिपद्मनदी  
 ततोऽभवच्छीसकलादिकीर्तिः ।  
 तत्पट्टधारी भुवनादिकीर्तिः  
 श्रीज्ञानभूषो वरचित्तभूषः ॥ ३ ॥  
 तदन्वये श्रीविजयादिकीर्ति-  
 स्तत्पट्टधारी भुभचंद्रदेवः ।  
 तेनेयमाकारि विशुद्धटीका  
 श्रीमत्सुमत्यादिसुकीर्तिकीर्तिः ॥ ४ ॥

सूरिभ्रीशुभचंद्रेण वादिपर्वतवधिणा ॥  
 त्रिविद्येनानुप्रेक्षाया वृत्तिर्विरचिता वरा ॥ ५ ॥  
 श्रीमद्विक्रमभूपतेः परिमिते वर्षे शते षोडशे  
 माघे मासि दशमवह्निमहिते ख्याते दशम्यां त्रिथी ।  
 श्रीमच्छ्रीमहिसारसारनगरे चैत्यालये श्रीगुरोः  
 श्रीमच्छ्रीभुभचंद्रदेवविदिता टीका सदा नंदतु ॥ ६ ॥  
 वर्णिश्रीक्षेमचंद्रेण विनयेन कृतार्थना ॥  
 भुभचंद्रगुरो स्वामिन् कुरु टीकां मनोहराम् ॥ ७ ॥  
 तेन श्रीशुभचंद्रेण त्रैविद्येन गणेशिना ।  
 कार्तिकेयानुप्रेक्षाया वृत्तिर्विरचिता वरा ॥ ८ ॥  
 तथा साधुसुमत्यादिकीर्तिना कृतप्रार्थना [प्रार्थना कृता] ।  
 सार्थकृता समर्थेन शुभचंद्रेण सूरिणा ॥ ९ ॥  
 भट्टारकपदाधीशा मूलसंघे विदांबराः ।  
 रमावीरिंदुचिद्रूपपुरवो हि गणेशिनः ॥ १० ॥

लक्ष्मीचंद्रगुरुः स्वामी शिष्यस्तस्य सुधीयशाः ।  
 वृत्तिर्विस्तारिता तेन श्रीभुभेदुप्रसादतः ॥ ११ ॥  
 इति श्रीस्वामिकार्त्तिकेयटीकायां त्रिविद्यविद्याधरषट्भाषाकवि-  
 चक्रवर्त्तिभट्टारकश्रीभुभचंद्रविरचितायां धर्मानुपेक्षायां द्वादशो-  
 ऽधिकारः ॥ १२ ॥

No. 1418.

जम्बूद्वीपप्रज्ञप्तिसंग्रहः—मा० पद्मनन्दिः।  
 आ०—देवास्तुरिंदमहिदे दसद्भूवूणकम्मपरिहीणे ।  
 केवलणाणालोए सद्धम्मुवएसदा अरुहे ॥ १ ॥...  
 ते वंदिऊण सिरसा वोछामि जहाकमेण जिणदिट्ठं ।  
 अयरियपरंपरया पणतिं दीवजलधीणं ॥ ६ ॥  
 घ०—विबुधवइमउडमणिगणकरसलिलसुद्धे[धो]यत्रारुपयकमलं ।  
 षरपडमणंदिणमियं वीरजिणंदं णमंसाभि ॥ १७५ ॥  
 इय जंबूदीवपणत्तिसंगहे पमाणपरिच्छेदो नाम तेरसो उहेसो-  
 सम्मत्तो ॥ १३ ॥

No. 1420.

जम्बूस्वामिचरित्रम्- जिनदासः।  
 आ०—श्रीवर्धमानतीर्थेशं वंदे मुक्तिवधूवरम् ।  
 कारुण्यजलधिं देवं देवाधिपनमस्कृतम् ॥ १ ॥  
 च०—श्रीकुंदकुंदान्वयमौलिरत्नं  
 श्रीपासनंदिर्विदितः पृथिव्याम् ।  
 सरस्वतीगच्छविभूषणं च  
 बभूव भग्यालिसरोजहंसः ॥ २३ ॥  
 ततोऽभवत्तस्य जगत्प्रसिद्धे  
 पद्मे मनोशे सकलादिकीर्त्तिः ।



महाकविः शुद्धचरित्रधारी  
 निर्घथराजा जगति प्रतापी ॥ २४ ॥  
 जयति सकलकीर्त्ति[तेः] पादपङ्केजभानु-  
 र्जगति भुवनकीर्त्तिर्विश्वविख्यातकीर्त्तिः ।  
 बहुयतिजनयुक्तः सर्वसावद्यमुक्तः  
 कुष्ठमशरविजेता भव्यसन्मार्गनेता ॥ २५ ॥  
 त्रिबुधजननिषेव्यः सत्कृतानेककाव्यः  
 परमशुणनिवासः सद्गतालीविलासः ।  
 विजितकरणमारः प्राप्रसंसारपारः  
 स भवतु गतदोषः शर्मणे वः सतोषः ॥ २६ ॥  
 षष्ठष्टमादेस्तपसो विधाता  
 क्षमाभिधः श्रीनिलयं धरित्र्याम् ।  
 जीयाज्जितानेकपरीषहारिः  
 संबोधयन् भव्यगणं चिरं सः ॥ २७ ॥  
 भ्रातास्ति तस्य प्रथितः पृथिव्यां  
 सद्गच्छचारी जिनदासनामा ।  
 तेनेति तेने चरितं पवित्रं  
 जम्वादिनामा [स्रो] मुनिसत्तमस्य ॥ २८ ॥  
 देशे विदेशे सततं विहारं  
 वितन्वता येन कृताः सुलोकाः ।  
 विशुद्धसर्वज्ञमतप्रवीणाः  
 परोपकारव्रततत्परेण ॥ २९ ॥  
 स ब्रह्मचारी किल धर्मदास-  
 स्तस्यास्ति शिष्यः कविबद्धसख्यः ।

सौजन्यवल्लीजलदः कृतोऽयं  
 तद्योगतो व्याकरणप्रवीणः ॥ ३० ॥  
 कविर्महादेव(इति)प्रसिद्ध-  
 स्तन्मित्रमास्ते द्विजवंशरत्नम् ।  
 महीतले नूनमसौ कृतश्च  
 साहाय्यतस्तस्य सुधर्महेतोः ॥ ३१ ॥  
 ग्रंथः कृतोऽयं जिननाथभक्त्या  
 गुणानुरागात्[रागाच्च]महामुनीनाम् ।  
 पूजाभिधानाद्ब्रह्मिणेन नित्यं  
 महाप्रशस्तः परमार्थबुद्ध्या ॥ ३२ ॥

ये शृण्वन्ति चरित्रमुत्तममिदं श्रीजंबूनाम्नो मुने-  
 र्नानाचित्रकथाविभूषितमतिप्रावीण्यसंबोधनम् ।  
 तेषां स्याद्बहुपुण्यकर्मनिपुणा बुद्धिः शुभं भूरि च  
 त्यक्त्वाशेषभवप्रसूतसुखसार्थस्याशु धर्मास्पदम् ॥ ३३ ॥  
 पठनीयं पाठनीयं शास्त्रमेतन्मुनीश्वरैः ।  
 जंबूस्वामिचरित्राढ्यं रोमांचजननं नृणाम् ॥ ३४ ॥  
 क्षंतव्यं शारदे देवि यदत्र स्खलितं मया ।  
 मोहप्रमादवशतः श्रुनाध्वौ[श्रुताब्धौ]को न मुह्यति ॥ ३५ ॥  
 जंबूस्वामी जिनाधीशो भूयान्मांगल्यसिद्धये ।  
 भवतां भुवि भो भव्याः श्रीवीरांतिमकेवली ॥ ३६ ॥  
 एकविंशप्रमाणानि शतानि च चरित्रके ।  
 त्रिंशद्युक्तानि श्लोकानां शुभानां संति निश्चितम् ॥ ३७ ॥  
 इति श्रीजंबूस्वामिचरित्रे विशुद्धरमहामुनिसर्वार्थसिद्धिगमनो  
 नामैकादशः सर्गः ॥११॥ सं० ३० वर्षे चैत्रशुद्धि १ रविवारे

No. 1423.

ज्ञानार्णवगद्यटीका—भ्रुतसागरः ।

भा०—शिवोऽयं वैनतेयश्च स्मरथास्यैव कीर्तितः ।

भणिमादिगुणानर्घ्यरत्नवार्धिर्बुधैर्मतः ॥ १ ॥

च०—भाचार्यैरिह शुद्धतस्वमतिभिः श्रीसिंहनंथाह्यैः

संप्रार्थ्य भ्रुतसागरं कृतिवरं भाष्यं शुभं कारितम् ।

गद्यानां गुणवत्पियं विनयतो ज्ञानार्णवस्यांतरे

विद्यानंदिगुरुप्रसादजनितं देयादमेयं सुखम् ॥

इति श्रीज्ञानार्णवस्थितगद्यटीका तत्त्वत्रयप्रकाशिनी समाप्ता ॥ ॥

No. 1429.

त्रिषष्टिलक्षणमहापुराणसंग्रहः—

गुणभद्राचार्यः ।

भा०—श्रीमान् जिनोऽजितो जीयाद्यद्भवांस्यमलान्यलम् ।

क्षालयन्ति जलानीव विनेयानां मनोमलम् ॥ १ ॥

च०—श्रीकालवर्षभूपाले पालयत्यखिलामिलाम् ।

तस्मिन्विध्वस्तनिःशेषद्विषि धर्मयशोजुषि ॥ ३१ ॥

पद्मालयमुकुलकुलं प्रविकाशस्त्वप्रतापतमहसि ।

श्रीमति लोकादित्ये प्रध्वस्तप्रचितशत्रुमत्तमसि ॥ ३२ ॥

चेष्टपताके चेष्टध्वजानुजे चेष्टकेतनतनूजे ।

जैर्नेत्रधर्मवृद्धैर्विधायिनि स्वविधुर्वीध्रपृथुयशसि ॥ ३३ ॥

वनवासदेशमखिलं भुंजति<sup>१</sup> निःकंटकं सुखं सुचिरम् ।तत्पितृनिजनामकृते<sup>२</sup> ख्याते वंकापुरे पुरेऽत्रधिके ॥ ३४ ॥

१ पद्मालया राजानस्त एव मुकुलकुलं कमलकुड्मलसमूहं. २ कर्पाटदेशं प्रतिपालयति सति राक्षि अत्रुपुत्रसहिते. ३ कालवर्षस्य पिता वंकराजः तस्य निजनाम्ना कृते वासिते.

यदि सकलकवींद्रप्रोक्तसूक्तप्रचार-

भ्रवणसरसचेतास्तत्त्वमेवं सखेऽस्याः ।

कविवरजिनसेनाचार्यवक्त्रारविद-

प्रणिगदितपुराणाकर्णनाभ्यर्णकर्णः ॥ ४१ ॥

धर्मः कश्चिदिहास्ति नैतदुचितं वक्तुं पुराणं महत्

भव्याः किं तु कथात्रिषष्टिपुरुषाख्यानं चरित्रार्णवः ।

कोऽप्यस्मिन्कवितागुणोस्ति कवयोऽप्येतद्वचोभ्यालयः

कोऽसावत्र कविः कवींद्रगुणभद्राचार्यवर्यः स्वयम् ॥४२॥

इत्यार्षे भगवद्गुणभद्राचार्यप्रणीते त्रिषष्टिलक्षणमहापुराण-

ग्रहे गुरुक्रमवर्णनो नाम सप्तसप्ततितमं पर्व ॥७७॥

समाप्तमिदं महापुराणम् ॥ १७७४ वर्षे

No. 1399.

स एव—स एव ।

च०—४२इत्यार्षे त्रिषष्टिलक्षणमहापुराणसंग्रहे भगवद्गुणभद्राचार्य-  
प्रणीते प्रशस्तिव्यावर्णनं नाम सप्तसप्ततितमं पर्व समाप्तं च महापुरा-  
णमिति ॥ संवत् १६३२ वर्षे मार्गसुदि एकादशी तिथौ रविवार-  
उत्तराभाद्रपदानक्षत्रे श्रीमूलसंघे नंदास्त्राये बलात्कारणे सरस्वती-  
गच्छे श्रीकुंदकुंदाचार्यान्वये भ० श्रीपद्मनंदिदेवास्तत्पट्टे भ० श्री-  
भुभचंद्रदेवास्तत्पट्टे भ० श्रीजिनचंद्रदेवास्तत्पट्टे भ० श्रीप्रभाचंद्रदे-  
वास्तच्छिष्यभ० श्रीधर्मचंद्रदेवास्तच्छिष्यभ० श्रीललितकीर्तिदेवास्त-  
च्छिष्यमंडलाचार्यश्रीचंद्रकीर्तिदेवास्तदास्त्राये खंडेलवालान्वये श्रीपा-  
र्शनाथजिनचैत्यालये मालापुरवास्तव्ये समस्तभाविकाभिः ज्ञानक-  
ल्याणकार्ये लेखाप्य भ० श्रीचंद्रकीर्तितच्छिष्यब्रह्मदासाय दत्तम् ॥

शकनृपकालाभ्यंतरविंशत्याधिकाष्टशतमिताम्हांते ।  
 मंगलमहार्थकारिणि पिंगलनामनि<sup>१</sup> समस्तजनसुखदे ॥ ३५ ॥  
 पंचम्यामाश्विने गोयुजि<sup>२</sup> दिवसवरे मंत्रिवारे<sup>३</sup> बुधांशे  
 पूर्वायां<sup>४</sup> सिंहलभे धनुषि धरणिजे<sup>५</sup> वृश्चिकार्के<sup>६</sup> तुलायाम् ।  
 सार्पे<sup>७</sup> शुक्रे कुलीरे<sup>८</sup> रविजघुरगुरौ<sup>९</sup> निष्ठितं भव्यवर्यैः  
 प्राग्नेज्यं शास्त्रसारं जगति विजयते पुण्यमेतत्पुराणम् ॥ ३६ ॥

यावद्धराजलनिधिर्गगनं हिमांशु-

स्तिग्मश्रुतिः सुरगिरिः ककुभां विभागाः ।

तावत्सतां वचसि चेतसि पूतमेत-

च्छ्रोतव्यतास्थितिमुपैति महापुराणम् ॥ ३७ ॥

धर्मोत्र मुक्तिपदमत्र ( कवित्वमत्र )

तीर्थेशिनां चरितमत्र महापुराणे ।

यद्वा कवीन्द्रजिनसेनमुखारविंद-

निर्यद्वाचांसि न मनांसि हरन्ति केषाम् ॥ ३८ ॥

महापुराणस्य पुराणपुंसः

पुरा पुराणे तदकारि किंचित् ।

कवीशिनानेन यथा न काव्य-

चर्चासु चेतोविकलाः कवीन्द्राः ॥ ३९ ॥

कविवरजिनसेनाचार्यवर्यार्यमासौ

मधुरिमणि न वाच्यं नाभिसूनोः पुराणे ।

तदनु च गुणभद्राचार्यवाचो विचित्राः

सकलकविकरींद्रव्रातसिंहो जयन्ति ॥ ४० ॥

१. एकपंचाशत्तमे संवत्सरे वर्त्तमाने. २. किरणयुक्त-अर्धाशाश्विनशुद्धप-  
 चम्याम्. ३. गुरुवारे. ४. कन्याख्ये-पूर्वाषाढनक्षत्रे. ५. धनराशौ मंगले स्थिते चंद्रे  
 च स्थिते सति. ६. वृश्चिकसंक्रातौ. ७. सार्पे राशौ सति बुधे च सति. ८. कर्कराशौ  
 शुक्रे सति. ९. रात्रिजेन शनिनोपलक्षितः सुरगुरुस्तस्मिन्.

No. 1430.

त्रैलोक्यप्रज्ञप्तिः—मू० मा० शुभचन्द्रः ।

आ०—भृगुविद्वक्त्रमवियला णिद्वियकज्जा पण्डसंसारा ।

दिद्वसयलत्थसारा सिद्धा सिद्धिं मम दिसंतु ॥ १ ॥

च०—तुण्णिसरूवं अत्थं करणसरूवपमाण होइ किं जत्तं ।

अद्वसहस्सपमाणं तिलोयपण्णत्तिणामाए ॥ ८० ॥ ८०००

एवमाह य परंपरागइ तिलोयपण्णत्तीए सिद्धो ।

लोयसरूवणिरूवणपण्णत्ती णाम णवमो महाहियारो सम्मत्तो

मग्गप्पभावणट्ठं पवयणभार्त्ति पवोधिदेन मया ।

भणिदं गंयं पवरं सोहंतु बहुसुद्धा हरिया ॥

तिलोयपण्णत्ती सम्मत्ता ॥

अथ प्रज्ञप्तिपाठः ।

वृषभो वः श्रियं कुर्याद्वृषभांको वृषामणीः ।

ध्वस्ता रागादयो येन दोषाः सिंहेन वा मृगाः ॥ १ ॥

चंद्रप्रभो जिनो जीयाच्चंद्राभोपि तनुश्रिया ॥

निःकलंकः कलानेको भ्रांतिहीनस्तमोगतः ॥ २ ॥

शांतिः शांतिकरो भूयात्षोडशस्तीर्थनायकः ।

चकार जगतः शांतिं यो धर्माभूतवर्षणैः ॥ ३ ॥

श्रीवीरं च महावीरं वर्धमानं च सन्मतिम् ।

महांतं प्रणमामीशं कलौ कल्पतरूपमम् ॥ ४ ॥

यदालंब्य जना यांति पारं संसारवारिधेः ।

अनंतमहिमाढ्यं तज्जैनं जयति शासनम् ॥ ५ ॥

जयंतु गौतमस्वामिप्रमुखा गणनायकाः ।

सूरयो जिनचंद्रांताः श्रीमंतः क्रमदेशकाः ॥ ६ ॥

वर्षे नवैकपत्रैक १५१९ पूरणे विक्रमेनतः ।  
 ज्येष्ठमासे सिते पक्षे पंचम्यां भौमवासरे ॥ ७ ॥  
 अधोमध्योर्ध्वलोकस्य यस्यां प्रज्ञापकं मतम् ।  
 तस्याल्लोक्यप्रज्ञमेर्वेशं लेखयितुर्नुवे ॥ ८ ॥

श्रीजंबूद्वीपपदे ... See my Secong Re fort P. 136

No. 1431.

त्रैलोक्यसारः सटीकः—मू० मा० नेमिचन्द्रः ।

टी०आ०—त्रिभुवनचंद्रजिनेंद्रं भक्त्या नत्वा त्रिलोकसारस्य ।  
 वृत्तिरियं किंविज्ञप्रबोधनाय प्रकाश्यते विधिना ॥१॥

मू०आ०—बलगोविंदसिहामणिकिरणकलावरुणचरणहकिरणं ।  
 विमलयरणेमिचंद्रं तिहुवणचंद्रं णमंसामि ॥ १ ॥

च०—उक्तार्थमेव विशेषतो गाथाद्वयेनाह ॥

वरमज्झिमभवरणं दलकमं भद्रसालणंदणगा ।

णंदीसरगविमाणगजिणालया ह्येति जेद्वा हु ॥ ९६९ ॥

इति त्रैलोक्यसारः संपूर्णः ॥

No. 1432.

धन्यकुमारचरित्रम्—ब्रह्मनेमिदत्तः ।

आ०—श्रीमंतं तं जिनं नत्वा केवलज्ञानलोचनम् ।

वक्ष्ये धन्यकुमारस्य वृत्तं भव्यानुरंजनम् ॥१॥

च०—गच्छे श्रीमति मूलसंघतिलके सारस्वतीये भुभे

विद्यानंदिगुरुप्रपट्टकमलोल्लासप्रदो भास्करः ।

ज्ञानध्यानरतः प्रसिद्धमहिमा चारित्रचूडामणिः

श्रीभट्टारकमल्लिभूषणगुरुर्जीयात्सतां भूतले ॥ ५२ ॥

इति श्रीधन्यकुमारचरिते भट्टारकश्रीमल्लिभूषणशिष्यब्रह्मनेमि-  
दत्तविरचिते धन्यकुमारमहामुनिसर्वार्थसिद्धिगमनो नाम पंचमोऽधि-  
कारः संपूर्णः ॥

No. 1434.

धर्मरत्नाकरः—जयसेनः ।

भा०—लक्ष्मीं निरस्तनिखिलापदमामुवंतो  
लोकप्रकाशरवयः प्रभवन्ति भव्याः ।  
यत्कीर्त्तिकीर्तनपरा जिनवर्धमानं  
तं नौमि कोविदनुतं स्वधिया सुधर्मम् ॥ १ ॥

च०—गोपी मंथानवद्या जगति विजयतां  
सा सखी मुक्तिलक्ष्म्याः ॥ ६६ ॥

इति धर्मरत्नाकरे उक्तानुक्तशेषविशेषसूचको विंशतितमोऽवसरः ।

श्रीवर्धमाननाथस्य मेदार्यो दशमोऽजनि ।  
गणभृद्दशधा धर्मो यो मूर्त्तो वा व्यवस्थितः ॥ १ ॥  
मेदार्येण महर्षिभिर्विहरता तेपे तपो दुश्चरं  
श्रीखंडिलकपत्तनांतिकरणाभ्यर्धिप्रभावात्तदा ।  
शाठचेनाप्युपतन्वता दुरतरुप्रख्यां जनानां श्रियं  
तेनागीयत ह्लाडवागड इति त्वेको हि संघोऽनघः ॥ २ ॥  
धर्मज्योत्स्नां विकिरति सदा यत्र लक्ष्मीनिवासाः  
प्रापुश्चित्रं सकलकुमुदायत्युपेता विकाशम् ।  
श्रीमान्सोभून्मुनिजननुतो धर्मसेनो गणीदु-  
स्तस्मिन् रत्नत्रितयसदनीभूतयोगींद्रवंशे ॥ ३ ॥  
भंजन्यादींद्रगानं पुरिपुरि नितरां प्राप्नुवन्नुद्यमानं  
तन्वन् शास्त्रार्थदानं रुचिरुचिरुचिरं सर्वथा निर्निदानम् ।



विद्यादर्शोपमानं दिशिदिशि विकिरन् स्वं यशो योऽसमानं  
तेभ्यः श्रीशांतिषेणः समजनि सुगुरुः पापधूलीसमीरः ॥४॥

यत्रास्पदं विदधती परमागमधी-

रात्मन्यमन्यत सतीत्वमिदं नु चित्रम् ।

वृद्धा च संततमनेकजनोपभोग्या

श्रीगोपसेनगुरुराविरभूत्स तस्मात् ॥ ५ ॥

उत्पत्तिस्तपसां पदं च यशसामन्यो रविस्तेजसा-

मादिः सद्गुणानां [सां] विधिः सुतरसामासीद्धिधिः श्रेयसाम् ।

आत्रासो गुणिनां पिता च शमिनां माता च धर्मात्मनां

न ज्ञातः कलिना जगत्सुबलिना श्रीभावसेनस्ततः ॥ ६ ॥

ततो जातः शिष्यः सकलजनतानंदजननः

प्रसिद्धः साधूनां जगति जयसेनाख्य इह सः ।

इदं चक्रे शास्त्रं जिनसमयसारार्थनिश्चितं

हितार्थं जंतूनां स्वमतिविभवाद्गर्वविकलः ॥ ७ ॥

यावद्योतयतः सुधाकररवी विश्वं निजांस्तूत्करै-

र्यावल्लोकमिमं विभर्ति धरणी यावच्च मेरुः स्थिरः ।

रत्नांशुच्छुरितोत्तरंगपयसो यावत्पयोराशय-

स्तावच्छास्त्रमिदं महर्षिनिवहैः स्तात्पठ्यमानं श्रिये ॥ ८ ॥

इति धर्मरत्नाकरः समाप्तः ।

No. 1441.

पञ्चास्तिकायप्राभृतं सटीकम्—

मू० कुंदकुन्दाचार्यः । टी० ब्रह्मदेवजी ।

टी० आ०—स्वसंवेदनसिद्धाय जिनाय परमात्मने ।

भुद्धजीवास्तिकायाय नित्यानंदचित्ते नमः ॥ १ ॥

No. 1447.

परमात्मप्रकाशः सटीकः--मू० योगीन्द्रदेवः ।

मू० भा० जे जाया ज्ञानगियए कम्मकलंक उहेवि ।  
णिच्चनिरंजणणमया ते परमप्पणवेवि ॥ १ ॥

मू० च० परमपयगयाणं भासउ दिव्वकाउ  
मणसि मुणिवराणं मुखदो दिव्वजोउ ।  
विसयसुहरयाणं दुल्लहो जो हु लोये  
जयउ सिवसरुवो केवलो कोवि बोहो ॥ ३४५ ॥

No. 1448.

परीक्षामुखं सटीकम्—मू० माणिक्यनन्दिः ।

भा०—नतामरशिरोरत्नप्रभाप्रोतनखत्विवे ।  
नमो जिनाय दुर्वारमारवीरमदच्छिदे ॥ १ ॥  
भकलंकवर्चोभोधेरुध्रे येन धीमता ।  
न्यायविद्यामृतं तस्मै नमो माणिक्यनन्दिने ॥ २ ॥  
प्रभेदुवचनोदारचंद्रिकाप्रसरे सति ।  
मादृशाः क्व नु गण्यते ज्योतिरिगणसन्निभाः ॥ ३ ॥  
तथापि तद्वचोऽपूर्वरचनारुचिरं सताम् ।  
चेतोहरं भृतं यद्वन्नद्या नवघटे जलम् ॥ ४ ॥  
वैजेयप्रियपुत्रस्य हीरपस्योपरोधतः ।  
शांतिषेणार्थमारब्धा परीक्षामुखपंजिका ॥ ५ ॥

श्रीमन्त्रयायावारपार [न्यायपारावार]स्यामेयप्रमेयरत्नसरस्यावगा-  
हनमव्युत्पन्नैः कर्तुं न पार्यत इति तदवगाहनाय पोतप्रायमिदं प्रकर-  
णमाचार्यः प्राह । तत्प्रकरणस्य च संबंधादित्रयापरिज्ञाने सति प्रेक्षावतां  
प्रवृत्तिर्न स्यादिति तन्नयानुवादपुरःसरं वस्तुनिर्देशपरं प्रतिज्ञाश्लोकमाह ।

अथ श्रीकुमारनंदिसैद्धांतद्वैवशिष्ये [ सैद्धांतिकद्वैवशिष्यैः ] प्रसिद्धकथान्यायेन पूर्वविदेहं गत्वा वीतरागसर्वज्ञसीमंधरस्वामितीर्थीकरपरमदेवं वृष्ट्वा च तन्मुखकमलविनिर्गतदिव्यवर्णश्रवणादवधारितपदार्थसमूहैः बुद्ध्यात्मतत्त्वादिसारार्थं गृहीत्वा पुनरप्यागतैः श्रीमत्कुंदकुंदाचार्यदेवैः पद्मनंद्याद्यपरनामधेयैरंतस्तत्त्वबहिस्तत्त्वगौणमुख्यप्रतिपत्त्यर्थम् । अथवा शिवकुमारमहाराजादिसक्षिपरुचिशिष्यप्रतिबोधार्थं विरचिते पंचास्तिकायप्राभृतशास्त्रे यथाक्रमेणाधिकारशुद्धिपूर्वकं तात्पर्यार्थव्याख्यानं कथ्यते । तद्यथा । प्रथमस्तावत्, इंदसयवंदियाणमित्यादि पाठक्रमेणैकादशोत्तरशतगाथाभिः पंचास्तिकायषड्ब्रह्मप्रतिपादनरूपेण प्रथमो महाधिकारः । अथवा स एवामृतचंद्रिकाटीकाभिप्रायेण अधिकशतपर्यंतश्च । तदनंतरमभिर्वंदिरुणशिरसा इत्यादि पंचाशद्गाथाभिः सप्ततत्त्वपदार्थव्याख्यानरूपेण द्वितीयो महाधिकारः । अथवा स एव टीकाभिप्रायेण षट्त्वारिंशद्गाथापर्यंतश्च । अथानंतरं जीवसहावो णाणं इत्यादि त्रिंशत्तिगाथाभिर्मौक्षमार्गमौक्षस्वरूपकथनमुख्यत्वेन तृतीयोधिकार इति समुदायेनैकाशीत्युत्तरशतगाथाभिर्महाधिकारत्रयं ज्ञातव्यम् ॥

मू० आ०—इंदसयवंदियाणं तिहुअणहितमधुरविसदवका[क्का]णं ।  
अंतातीदगुणाणं णमो जिणाणं जिदभयाणं ॥ १ ॥

मू० च०—एगो मे सस्स हो अप्पा णाणदंसणलक्खणो ।

सेसा मे बाहिरा भावा सव्वे संयोगलक्खणा ॥

टी० च०—समुदायेनैकादशोत्तरशतगाथाभिः पंचास्तिकायप्राभृतः  
समाप्तः ।

जिनबिंबं जिनागारं जिनपूजां जिनस्तुतिम् ।

यः करोति नरस्तस्य न किंचिद्दुर्लभं भवेत् ॥

इति श्रीपंचास्तिकायनीकी टीका ब्रह्मदेवजीकृता संपूर्णा ।

प्रमाणादर्थसंसिद्धिस्तदाभासाद्विपर्ययः ।

इति वक्ष्ये तयोर्लक्ष्म सिद्धमल्पं लघीयसः ॥ १ ॥

च०—अकलंकशशाकैर्यत्कटीकृतमाखिलमाननिभनिकरम् ।

तत्संक्षिप्तं स्तूरेभिरुमतिभिर्व्यक्तमेतेन ॥ १ ॥

इति परीक्षामुखलघुवृत्तौ प्रमाणाद्याभाससमुद्देशः षष्ठः परि-  
च्छेदः ।

श्रीमान्विजयनामाभूदग्रणीर्गुणशालिनाम् ।

बदरीपालवंशालिव्योमद्युमणिर्जितः ॥ १ ॥

तदीयपत्नी भुवि विभ्रुतासी-

न्नाणांबनामा गुणशीलधामा ।

यां रेवतीति प्रथितांबिकेति

प्रभावतीति प्रवदंति संतः ॥ २ ॥

तस्यामभूद्विश्रजनीनवृत्ति-

र्दानांबुवाहो भुवि हीरपाख्यः ।

स्वगोत्रविस्तारनर्भोभुमाली

सम्यक्त्वरत्नाभरणार्चितांगः ॥ ३ ॥

तस्योपरोधवशातो विशदोरुकीर्त्ते-

र्माणिक्यनंदिकृतशास्त्रमगाधबोधम् ।

स्पष्टीकृतं कतिपयैर्वचनैरुदारै-

र्बालप्रबोधकरमेतदनंतवीर्यैः ॥ ४ ॥

इति प्रमेयरत्नमालापरनामधेयपरीक्षामुखवृत्तिः समाप्ता ।

No. 1452.

पाण्डवपुराणम्—शुभचन्द्रः।

आ०—सिद्धं सिद्धार्थसर्वस्वं सिद्धिदं सिद्धसत्पदम् ।

प्रमाणनयसंसिद्धं सर्वज्ञं नौमि सिद्धये ॥ १ ॥...

भद्रबाहुर्महाभद्रो महाबाहुर्महातपाः ।  
 स जीयात्सकलं येन भुतं ज्ञातं कलौ विदा ॥ १२ ॥  
 विशाखो विश्रुता शाखा स्रुशाखो यस्य पातु माम् ।  
 स भूतले मिलन्मीलिहस्तभूलोकसंस्तुतः ॥ १३ ॥  
 कुंदकुंदो गणी येनोज्जयंतगिरिमस्तके ।  
 सोवताद्वादिता ब्राह्मी पाषाणघटिता कलौ ॥ १४ ॥  
 समंतभद्रो भद्रार्थो भातु भारतभूषणः ।  
 देवागमेन येनात्र व्यक्तो देवागमः कृतः ॥ १५ ॥  
 पूज्यपादः सदा पूज्यपादः पूज्यैः पुनातु माम् ।  
 व्याकरणार्णवो येन तीर्णो विस्तीर्णसङ्गुणः ॥ १६ ॥  
 अकलंकोऽकलंकः स कलौ कलयतु भुतम् ।  
 पादेन ताडिता येन मायादेवी घटस्थिता ॥ १७ ॥  
 जिनसेनयतिर्जीयाज्जिनसेनः कृतं वरम् ।  
 पुराणपुरुषाख्यार्थपुराणं येन धीमता ॥ १८ ॥  
 गुणभद्रभदंतोऽत्र भगवान् भातु भूतले ।  
 पुराणात्रौ प्रकाशार्थं येन सूर्यायितं लघु ॥ १९ ॥  
 तत्पुराणार्थमालोक्य धृत्वा सारस्वतं भुतम् ।  
 मानसे पांडवानां हि पुराणं भारतं ब्रुवे ॥ २० ॥

च०—श्रीमूलसंघे ऽजनि पद्मनंदी

तत्पट्टधारी सकलादिकीर्त्तिः ।

कीर्त्तिः कृता येन च मर्त्यलोके

शास्त्रार्थकर्त्री सकलापि चित्रा ॥ ६७ ॥

भुवनकीर्त्तिरभूद्भुवनाद्भुतै-

र्भुवनभासनचारमतिः स्तुतः ।

वरतपथरणोद्यतमानसो  
 भवभयाहिलगेट् क्षितिवत्समी ॥ ६८ ॥  
 विद्रूपवेत्ता चतुरशिरंतन-  
 श्चिद्रूपणार्चितपादपद्मकः ।  
 स्मरिश्च चंद्रादिचयैश्चिनोतु वै  
 चारित्र्यशुद्धं [दि] खलु नः प्रसिद्धिदम् [राम्] ॥ ६९ ॥  
 विजयकीर्त्तियतिर्मुदितात्मको  
 जितनतान्यमनःस्रुगतैः स्तुतः ।  
 भवतु जैनमतं सुमतो मतो  
 नृपतिभिर्भक्तो भक्तो विभुः ॥ ७० ॥

पट्टे तस्य गुणांबुधिर्भ्रतधरो धीमान् गरीयान् वरः  
 श्रीमच्छ्रीशुभचंद्र एष विदितो वादीभर्षिहो महान् ।  
 तेनेदं चरितं विचारसुकरं चाकारि चंचद्रुचा  
 पांडोः श्रीशुभसिद्धिसातजनकं सिद्धयै सुतानां सदा ॥७१॥

चंद्रनाथचरितं चरितार्थं  
 पद्मनाभचरितं शुभचंद्रम् ।  
 मन्मथस्य महिमानमतंद्रो  
 जीवकस्य चरितं च चकार ॥ ७२ ॥

चंदनायाः कथा येन दृत्वा [ ष्धा ] नांदीश्वरी तथा ।  
 आशाधरकृतार्चाया वृत्ति ( : ) सद्वृत्तिशालिनी ॥ ७३ ॥

त्रिंशच्चतुर्विंशतिपूजनं च  
 सद्वृत्तसिद्धार्चनमाव्यधत्त ।  
 सारस्वतीयार्चनमत्र शुद्धं  
 चिंतामणीयार्चनमुच्चरिष्णुः ॥ ७४ ॥

श्रीकर्मदाहविधिबुधुरसिद्धसेवां  
 नानागुणौघगणनाथसमर्चनं च ।  
 श्रीपार्श्वनाथवरकाव्यसुपंजिकां च  
 यः संचकार शुभचंद्रयतींद्रचंद्रः ॥ ७५ ॥  
 उद्यापनमदीपिष्ट पल्योपमविधेश्च यः ।  
 चारित्रशुद्धितपसश्चतुर्ब्रह्मादशात्मनः ॥ ७६ ॥  
 संशयवदनविदारणमपशब्दसुखंडनं परं तर्कम् ।  
 सतत्त्वनिर्णयं वरस्वरूपसंबोधिनीं वृत्तिम् ॥ ७७ ॥  
 अध्यात्मपद्यवृत्तिं सर्वार्थापूर्वसर्वतोभद्रम् ।  
 योऽकृत सव्याकरणं चिंतामणिनामधेयं च ॥ ७८ ॥  
 कृता येनांगप्रज्ञप्तिः सर्वार्थप्ररूपिका ।  
 स्तोत्राणि च पवित्राणि षड्भासाः श्रीजिनेशिनाम् ॥ ७९ ॥  
 तेन श्रीशुभचंद्रदेवविदुषा सत्पांडवानां परं  
 दीप्यद्भंशत्रिभूषणं शुभभरभ्राजिष्णु शोभाकरम् ।  
 शुभद्भारतनामनिर्मलगुणं सच्छब्दचिंतामणिं  
 पुण्यत्पुण्यपुराणमत्र सुकरं चाकारि प्रीत्या महत् ॥ ८० ॥  
 शिष्यस्तस्य समृद्धिबुद्धिविशदो यस्तर्कवेदी थ[प]रो  
 वैराग्यादित्रिशुद्धिवृंदजनकः श्रीपालवर्णा महान् ।  
 संशोध्याखिलपुस्तकं वरगुणं सत्पांडवानामिदं  
 तेनालेखि पुराणमर्थनिकरं पूर्वं वरे पुस्तके ॥ ८१ ॥  
 श्रीपालवर्णिना येनाकारि शास्त्रार्थसंप्रहे ।  
 साहाय्यं स चिरं जीयाद्भरविद्याविभूषणः ॥ ८२ ॥  
 ये शृण्वन्ति पठन्ति पांडवगुणं संलेखयंत्यादरा-  
 लक्ष्मीराज्यनराधिपत्यसुरता चक्रित्वशक्रेशिनाम् ।

No. 1454.

पुरुषार्थसिद्धचुपायः सटीकः—मू० अमृतचन्द्रसूरिः ।

टी० आ०—चंद्रप्रभजिनं वाणीं नत्वा गुरुपदांबुजम् ।

पुमर्थसिद्धचुपायस्य कुर्वे टीकां मनोहराम् ॥ १ ॥

अथ श्रीमन्निर्घंथाचार्यवर्यः श्रीमदमृतचंद्रमहारकः कलिकालगण-  
धरदेवः भव्यपुंडरीकेभ्यः पुरुषार्थसिद्धचुपायं प्रकाशयन्निष्टदेवता-  
विशेषमाशिर्वादात्मकमंगलं कथयन्नमस्करोति ।

अथ मूलसूत्रम् ॥

तज्जयति परं ज्योतिः समं समस्तैरनंतपर्यायैः ।

दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥ १ ॥

टी० च०—इत्यमृतचंद्रसूरीणां कृतिः पुरुषार्थसिद्धचुपायोऽयम् ।

नाम जिनप्रवचनरहस्यकोशः समाप्त इति ॥ २२७ ॥

अयं पुरुषार्थसिद्धचुपायः मंत्रः इति अमृतचंद्रसूरीणां अमृतचंद्र-  
महारकाणां इयं कृतिः इयं कर्त्तव्यता अस्य पुरुषार्थसिद्धचुपायस्या-  
एरनाम प्रवचनरहस्यकोशो वर्त्तते इति कथनेन समाप्त इति ॥ २२७ ॥

इति श्रीपुरुषार्थसिद्धचुपायः समाप्तः ॥

No. 1462.

भद्रबाहुचरित्रम्—रत्ननन्दी ।

आ०—सद्बोधभानुना भित्वा जनानामांतरं तमः ।

यः सन्मत्तित्वमापन्नः सन्मतिः सन्मतिं क्रियात् ॥ १ ॥

च०—वादीभेद्रमदप्रमर्दनहरेः शीलाभृतांभोनिधेः

शिष्यः श्रीमदनंतकीर्त्तिगणिनः सत्कीर्त्तिकांताजुषः ।

स्मृत्वा श्रीललितादिकीर्त्तिमुनिपं शिक्षागुरुं सद्गुणं

चक्रे चाह चरित्रमेतद्गणं रत्नादिनेदी मुनिः ॥ ७४ ॥



भुक्त्वा भोगमिदं पुराणमखिलं संबोभुवत्युन्नता  
 मुक्तौ ते भवभीमनिम्नजलधिं संतीर्य सातं गताः ॥८३॥  
 अर्हीतो ये जिनेन्द्रा वरवचनत्रयैः प्रीणयंतः सुभय्यान्  
 सिद्धाः सिद्धिं समृद्धिं ददत इह शिवं साधवः सिद्धिभुद्धाः।  
 वृक्सद्रोधं सुवृत्तं जिनवरवचनं तीर्थराड्मोक्तधर्म-  
 स्तत्सच्चैत्यानि रम्या जिनवरनिलयाः संतु नस्ते सुसिद्धयैः ॥८४॥  
 यावच्चंद्रार्कताराः सुरपतिसदनं तोयधिः शुद्धधर्मो  
 यावद्भूगर्भदेवाः सुरनिलयगिरिर्देवगंगादिनद्यः ।  
 यावत्संकल्पवृक्षास्त्रिभुवनमहिता भारते वै जगत्यां  
 तावत्स्थेयात्पुराणं भुभशतजनकं भारतं पांडवानाम् ॥ ८५ ॥  
 श्रीमद्विक्रमभूपतेर्द्विकहते स्पष्टाष्टसंख्ये शते  
 रम्येष्टाधिकवत्सरे १६०८ सुखकरे भाद्रे द्वितीयातिथौ ॥  
 श्रीमद्भागवतनीवृतीदमतुले श्रीशाकवाटे पुरे  
 श्रीमच्छ्रीपुरुषामिधे विरचितं स्थेयात्पुराणं चिरम् ॥ ८६

इति श्रीपांडवपुराणे भारतनाम्नि भ० श्रीभुभचंद्रप्रणीते ब्रह्मश्री-  
 पालसाहाय्यसापेक्षे पांडवोपसर्गसहनकेवलोत्पत्तिमुक्तिसर्वार्थसिद्धिग-  
 मनवर्णनं नाम पंचविंशतितमं पर्व ॥ २५ ॥ संवत् १६५३ वर्षे  
 सहस्रि मासे कृष्णपक्षे त्रयोदश्यां तिथौ भौमवासरे श्रीआदिनाथचै-  
 त्यालये श्रीमूलसंघे नंद्याम्नाये बलात्कारगणे सरस्वतीगच्छे श्रीकुंदकुं-  
 दाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवास्तत्पट्टे भ० श्रीभुभचंद्रदेवास्त-  
 त्पट्टे भ० जिनचंद्रदेवास्तत्पट्टे भ० श्रीप्रभाचंद्रदेवा मंडलाचार्यश्री-  
 धर्मकीर्त्तिदेवास्तत्पट्टे भ० विशालकीर्त्तिदेवास्तत्पट्टे भ० लक्ष्मीचंद्र-  
 देवास्तत्पट्टे भ० सहस्रकीर्त्तिदेवास्तत्पट्टे मंडलाचार्यश्रीनेमिचंद्र-  
 स्तस्मै सत्पात्राय जिनगृहवासिनी भाविका रुषी तथा इदं शास्त्रं  
 पांडवपुराणाख्यं ज्ञानावरणीयकर्मक्षयनिमित्तं लिखाप्य प्रदत्तम् ॥

मद्रदोधरितं वक्तुं शक्यतेऽल्पधिया कथम् ।  
 तथाप्यविस्तरं वृष्णं हरिकार्योपरोधतः ॥ ७५ ॥  
 श्वेतांशुकमतोद्भूतमूढान् ज्ञापयितुं जनान् ।  
 व्यरीरचमिमं ग्रथं न स्वपांडित्यगर्वतः ॥ ७६ ॥

इति श्रीभद्रबाह्वचरित्रे आचार्यश्रीरत्ननंदिविरचिते श्वेतंबरमतो-  
 त्पत्ति आपलीसंधोत्पत्तिवर्णनो नाम चतुर्थोऽधिकारः ॥ ४ ॥

No. 1463.

भावसंग्रहः—मा० देवसेनः ।

आ०—पणवि[मि]य सुरसेणुयं मुणिगणहरवदियं महावीरं ।  
 वोढामि भावसंग्रहमिणमो भव्वप्रबोहइं ॥ १ ॥  
 जीवस्स ति भावा जीवा पुण दुविहभेयसंजुत्ता ।  
 मुत्ता पुण संसारी मुत्ता सिद्धा निरुवलेवा ॥ २ ॥  
 च०—सिरिविमलसेणगणहरसिस्सो नामेण देवसेणुत्ति ।  
 अबुहजणबोहणत्थं तेणेयं विरइयं सुत्तं ॥ ६७ ॥  
 इति भावसंग्रहः समाप्तः । श्लोकसंख्या ९६० संपूर्णम् ।  
 संवत् १६२७ वर्षे फाल्गुनवदि ५ स्वातिनक्षत्रे बुधवारे ।

No. 1467.

यशोधरचरित्रम्—वादिराजः ।

आ०—श्रीमदारब्धदेवैर्द्रमयूरानंदनर्त्तनम् ।  
 सुव्रतांभोधरं वंदे गंभीरनयगर्जितम् ॥ १ ॥  
 अस्माकं जिनसिद्धश्रीसूर्युपाध्यायसाधवः ।  
 कुर्वंतु गुरवः सर्वे निर्वाणपरमभ्रियम् ॥ २ ॥  
 श्रीमत्समंतभद्राद्या काव्यमाणिक्यरोहणाः ।  
 संतु नः संततोत्कृष्टाः सूक्तिरत्नोत्करप्रदाः ॥ ३ ॥

इतिहाससमासोयमत्रावहितचेतसाम् ।  
 आभ्रवंति भुभान्युच्चैर्निर्जयंत्यभुभान्यपि ॥ ६ ॥  
 श्रीपार्श्वनाथकाकुत्स्थचरितं येन कीर्तितम् ।  
 तेन श्रीवादिराजेन वृष्था याशोधरी कथा ॥ ७ ॥

No. 1495.

वर्धमानचरित्रम्—भसगः ।

आ०—श्रियं त्रिलोकीतिलकायमाना-  
 मात्यंतिकीं ज्ञातसमस्ततत्त्वम् ।  
 उपागतं सन्मतिमुज्ज्वलोक्तिं  
 वंदे जिनेन्द्रं हतमोहतद्रम् ॥१॥

च०—ऋत्वाः कल्याणमुच्चैः सपदि जिनपतेः पंचमं तस्य कृत्वा  
 भूयाच्चोऽप्यस्य भक्त्या ध्रुवमनतिचिरात्सिद्धिसौख्यस्य सिद्धिः ।  
 इत्यंतश्चितयंतः स्तुतिमुखरमुखास्तं प्रदेशं परीत्य  
 प्रीताः शक्रादयः स्वं प्रतिययुरमरा धाम संप्राज्यसंपत् ॥१०१॥  
 इत्यसगकृते श्रीवर्धमानचरिते महाकाव्ये भगवन्निर्वाणगमनो  
 नामाष्टादशः सर्गः ॥ १८ ॥

मुनिचरणरजोभिः सर्वदा भूतधात्र्यां  
 प्रणतिसमयलम्बैः पावनीभूतमूर्धा ।  
 उपशम इव मूर्त्तः शुद्धसम्यक्त्वयुक्तः  
 पटुमतिरिति नाम्ना विभ्रुतः भावकोऽभूत् ॥१॥  
 तनुमपि तनुतां यः सर्वपर्वोपवासै-  
 स्तनुमनुपमधीः स प्रापयन् संचिनोति ।  
 सततमपि विभूर्ति भूयसीमन्नदान-  
 प्रभृतिभिरुपपुण्यं कुंदभुभ्रं यशश्च ॥ २ ॥

इति श्रीदुप[ श्रीमदु ]त्सर्गापवादत्रचनैकांतोपनिषत्सु विद्यातत्त्वे  
भारतीयोपदेशे त्रयोदशोऽध्यायः ॥

No. 1483.

संमेदशिखरिमाहात्म्यम्—दीक्षितदेवदत्तः ।

आ०—ध्यात्वा यत्पदपाथोजं भव्याः संसारपारगाः ।

सारात्सारं सदाधारं तमर्हंतं नमाम्यहम् ॥ १ ॥

गुरुं गणेशं वाणीं च ध्यात्वा स्तुत्वा प्रणम्य च ।

संमेदशैलमाहात्म्यं प्रकटीक्रियते मया ॥ २ ॥

जिनेन्द्रभूषणयतिर्यतिधर्मपरायणः ।

तस्योपदेशात्संमेदवर्णने मद्विरोत्सुका ॥ ३ ॥

भट्टारकपदस्थायी स यतिः सत्कविप्रियः ।

भवाब्धितरणयेह सत्कथापोतसज्जकः ॥ ४ ॥

माहात्म्यपूर्त्तिसिद्धचर्थं वंदे सिद्धगणं हृदि ।

सद्बुद्धिं ते प्रयच्छंतु वाणीं मे काव्यरूपिणीम् ॥ ५ ॥

संमेदशैलवृक्षांतो महावीरेण भाषितः ।

गौतमं प्रति भूयः स लोहाचार्येण धीमता ॥ ६ ॥

तत्सद्वाक्यानुसारेण देवदत्ताख्यसत्कविः ।

संमेदशैलमाहात्म्यं प्रकटीकुरुतेऽधुना ॥ ७ ॥

च०—११६ ॥ इति श्रीभगवत्सोहाचार्यानुक्रमेण श्रीभट्टारकजिनेन्द्रभूषणोपदेशाच्छ्रीमदीक्षितदेवदत्तकृते श्रीसंमेदशिखरिमाहात्म्ये समाप्तिसूत्रको नाम एकविंशतितमोऽध्यायः ॥ २१ ॥ समाप्तोऽयं ग्रंथः ॥

No. 1492.

सारसूक्तावलिः ।

आ०—वीरं विश्वगुरुं नत्वा कृत्वा यत्नेन संपहम् ।

सदोपकारिसूक्ताली स्वान्यपाठाय लिख्यते ॥ १ ॥

भक्तिं परामविरतां समपक्षपाता-  
 मातन्वती मुनिनिकायचतुष्टयेषु ।  
 वेरित्तिरित्यनुपमा भुवि तस्य भार्या  
 सम्यक्त्वशुद्धिरिव मूर्त्तिमती सदाभूत् ॥ ३ ॥  
 पुत्रस्तयोरसग इत्यवदातकीर्त्यो-  
 रासीन्मनीषिनिवहप्रमुखस्य शिष्यः ।  
 चंद्रांशुभुभ्रयशसो भुवि नागनंद्या-  
 चार्यस्य शब्दसमयार्णवपारगस्य ॥ ४ ॥

सद्वृत्तं दधता स्वभावमृदुना निःश्रेयसप्रार्थिना  
 साधूनां हृदयोपमेग भुञ्जिना संप्रेरितः प्रेयसा ।  
 एतत्सादरमार्थनंदिगुरुणा सिद्धयै व्यधत्तासगः  
 कीर्त्युत्कीर्त्तनमात्रचारुचरितं श्रीसन्मतेः सन्मतेः ॥ ५ ॥  
 इति वर्धमानचरित्रं समाप्तम् ॥

संवत् १६७९ वर्षे आश्विनमासे शुक्लपक्षे नवमीदिने सोमवारे  
 श्रीमूलसंधे सरस्वतीगच्छे बलात्कारगणे नंद्याघ्राये भट्टारकश्रीप्रभाचं-  
 द्रधर्मचंद्रललितकीर्त्तचंद्रकीर्त्यादीनां पदे श्रीमहर्षेर्वैश्वानरकीर्त्तिस्तत्प्रियांते-  
 वासिनो मंदीकृतमिथ्यावादिनो हर्षकीर्त्तिनाम्नो मुनेरिदं पुस्तकं चिरं  
 स्थेयात् ॥

No. 1477.

त्रिद्यातच्चे भारतीयोपदेशः ।

आ०—ॐ ऐं ह्रीं क्लीं ह्रौं दिव्यार्केन्द्रस्थानभयशैलशेखराय नमः ।  
 समुद्रसचंदनाचल(चल) द्विलोलहरीभराप्रावितपूर्वोत्तरप्रदेश—

च०—सत्पात्रदानपरपुरुषमंतरेण न केवलावबोधाचरणं पशुपाश-  
 निराकरणं च विदध्यात् ॥

ष०—वामनावतारे हि वामनेन श्रीरैवतके श्रीनेमिनाथाय(तने)  
बलिबंधसामर्थ्यार्थं तपस्तेषु इति तत्र (प्रभासपुराणे) कथा । इति  
श्रीसारसूक्तावली संपूर्णा ॥ संवत् १६५० वर्षे माघवदि ७ शुक्ले श्री-  
मंडपाचले पंडितप्रवर पं० श्रीमुनिचंद्रगणिकृते पं० शिवहर्सेन लिखिता ।

No. 1498.

सुभाषितार्णवः ।

आ०—उँ नमः सिद्धेभ्यः ॥ धर्मपद्धतिः ॥

चंद्रनाथं जिनं नत्वा जितघातिचतुष्टयम् ।

सुभाषितार्णवं वक्ष्ये ज्ञानविज्ञानकारणम् ॥ १ ॥

ष०—आदौ चित्ते ततः काये सतां संलीयते जरा ।

असतां तु पुनः काये चित्ते नैव कश्चन ॥ १३ ॥

इति सुभाषितार्णवग्रन्थः समाप्तः ॥ संवत् १६०९ वर्षे भाद्रपद-  
मासे शुक्लपक्षे पंचमीदिवसे बुधवासरे स्वातिनक्षत्रे ऐंद्रयोगे...

No. 1496.

सुदर्शनचरित्रम्-नेमिदत्तः ।

आ०—नत्वा पंचगुरून् भक्त्या पंचमीगतिनायकान् ।

सुदर्शनमुनेश्चारु चरित्रं रचयाम्यहम् ॥ १ ॥

ष०—श्रीमूलसंघे वरभारतीये

गच्छे बलात्कारगणेशेतिरम्ये ।

श्रीकुंदकुंदाख्यमुनींद्रवंशे

जातः प्रभाचंद्रमहामुनींद्रः ॥ ४७ ॥

पट्टे तदीये मुनिपद्मनंदी

भट्टारको भव्यसरोजभानुः ।

जातो जगन्नयश्चितो गुणरत्नसिंधुः  
 कुर्यात्सतां सारद्वयं यतीशः ॥ ४८ ॥  
 तत्पट्टपद्माकरभास्करोऽत्र  
 देवैर्ब्रह्मीर्षिर्मुनिचक्रवर्ती ।  
 तत्पादपकेजसुभक्तियुक्तो  
 विद्यादिनंदी चरितं चकार ॥ ४९ ॥

तत्पट्टेऽजनि मालिभूषणगुरुभारित्रचूडामणिः  
 संसारांनुधितारणैकचतुरर्थातामणिः प्राणिनाम् ।  
 सूरिः श्रीभ्रुतसागरो गुणनिधिः श्रीसिंहनंदी गुदुः  
 सर्वे ते यतिसत्तमाः श्रुभतराः कुर्वतु वो मंगलम् ॥५०॥  
 गुरुणामुपदेशेन सच्चरित्रमिदं शुभम् ।

नेमिदत्तो व्रती भक्त्या भावयामास शर्मदम् ॥ ५१ ॥

इति श्रीसुदर्शनचरिते पंचनमस्कारमाहात्म्यप्रदर्शके ब्रह्मनेमिद-  
 त्तविरचिते सुदर्शनमहामुनिमोक्षलक्ष्मीसंप्राप्तिव्यावर्णनो नाम द्वाद-  
 शोधिकारः समाप्तः ॥ १२ ॥

No. 1502.

हरिवंशपुराणम्— जिनसेनाचार्यः ।

आ०—सिद्धं ध्रौव्यव्ययोत्पादलक्षणं ब्रह्मसाधनम् ।

जैनं ब्रह्मसाधपेक्षातः साधनाद्यथ शासनम् ॥ १ ॥

शुद्धज्ञानप्रकाशाय लोकालोकैकमानवे ।

नमः श्रीवर्धमानाय वर्धमानजिनेशने ॥ २ ॥

च०—प्रतापवह्याखिलराजके नृपे

प्रशासति क्षमातलमुपशासने ।

जरत्कुमारे जनितादराः प्रजाः

प्रकाममापुः प्रमदं धरातले ॥ १ ॥

कर्लिंगराजस्य नृपस्य देहजा  
 जरत्कुमारस्य बधूर्वधूत्तमा ।  
 सुखेन लेभे जगतः सुखावहं  
 वसुध्वजं राजकुलध्वजं सुतम् ॥ २ ॥  
 स तत्र यूनि व्यवसायिनि क्षितिं  
 जरत्कुमारे हरिवंशशेखरे ।  
 निधाय यातस्तपसे वनं सतां  
 कुलव्रतं तीव्रतपोनिषेवणम् ॥ ३ ॥  
 सुतोऽभवच्चंद्र इव प्रजाप्रियो  
 वसुध्वजाच्चासुवसुर्वसूपमः ।  
 सभूमवर्मास्य कर्लिंगपालक-  
 स्तदन्वयेऽनीयुरनेकशो नृपाः ॥ ४ ॥  
 कपिष्ठनामान्वयभूषणस्त्वभू-  
 दजातशत्रुस्तनयस्ततोऽभवत् ।  
 स शत्रुसेनोऽस्य जितारिरंगज-  
 स्तदंगजोऽयं जितशत्रुरीश्वरः ॥ ५ ॥  
 भवान्न किं श्रेणिक वेत्ति भूपतिं  
 नृपेन्द्रसिद्धार्थकनीयसीपतिम् ।  
 इमं प्रसिद्धं जितशत्रुमाख्यया  
 प्रतापवंतं जितशत्रुमंडलम् ॥ ६ ॥  
 जिनेन्द्रवीरस्य समुद्भवोत्सवे  
 तदागतः कुंडपुरं सुहृदृतः ।  
 सुपूजितः कुंडपुरस्य भूमता  
 नृपोऽयमाखंडलतुल्यात्रिक्रमः ॥ ७ ॥



यशोदयायां द्युतया यशोदया  
 पवित्रया वीरविवाहमंगलम् ।  
 अनेककन्यापरिवारयाऽऽरुह-  
 त्समीक्षितुं तुंगमनोरथं तदा ॥ ८ ॥  
 स्थिते ऽथ नाथे तपसि स्वयंभुवि  
 प्रजातकैवल्यविशाललोचने ।  
 जगद्धिभूत्यै विहरत्यपि क्षिति  
 क्षितिं विहाय स्थितवांस्तपस्ययम् ॥ ९ ॥  
 अमुष्य याताथ तपोबलान्मुने-  
 रवाप्तकैवल्यफला मनुष्यता ।  
 मनुष्यभावो हि महाफलं भवे  
 भवेदयं प्राप्तफलस्तपःफलात् ॥ १० ॥  
 इतीरितेयं हरिवंशसत्कथा  
 समासतः श्रेणिक लोकविभ्रुता ।  
 त्रिषष्टिसंख्यानपुराणपद्धति-  
 प्रदेशसंबंधवती श्रियेऽस्तु ते ॥ ११ ॥  
 छगौतमात्पुण्यपुराणपद्धतिं  
 स पार्थिवैः श्रेणिकपार्थिवस्तदा ।  
 सुदृष्टिराकर्ण्य सकर्णतां गतो  
 गतः पुरं प्रीतमतिः कृतानतिः ॥ १२ ॥  
 चतुर्णिकायामरखेचरादयो  
 जिनं परीत्य प्रणिपत्य भक्तितः ।  
 यथायथं जग्मुरजन्मकांक्षिणः  
 प्रसिद्धसत्कर्मकथानुरागिणः ॥ १३ ॥

विदित्य पूज्योपि महीं महीयसां  
 महामुनिर्मोचितकर्मबंधनः ।  
 इयाय मोक्षं जितशत्रुकेवली  
 निरंतसौख्यप्रतिबद्धमक्षयम् ॥ १४ ॥  
 जिनेन्द्रवीरोपि विबोध्य संततं  
 समंततो भव्यसमूहसंततिम् ।  
 प्रपद्य पावानगरीं गरीयसीं  
 मनोहरोद्यानवरे तदीयके ॥ १५ ॥  
 चतुर्थकाले ऽर्धचतुर्थमासकै-  
 र्विहीनताविश्वतुरन्दशेषके ।  
 स कार्तिके स्वातिषु कृष्णभूतसु-  
 प्रभातसंध्यासमये स्वभावतः ॥ १६ ॥  
 अधातकर्माणि निरुद्धयोगको  
 विधूय घातीधनबद्धिबंधनः ।  
 विबंधनस्थानमवाप शंकरो  
 निरंतरायोरुस्रखानुबंधनम् ॥ १७ ॥  
 स पंचकल्याणमहामहेश्वरः  
 मसिद्धनिर्वाणमहे चतुर्विधैः ।  
 शरीरपूजाविधिना विधानतः  
 छुरैः समभ्यर्च्यत सिद्धशासनः ॥ १८ ॥  
 ज्वलत्प्रदीपालिकया प्रवृद्धया  
 सुरासुरैर्दीपितया प्रदीपया ।  
 तदा स्म पावानगरी समंततः  
 प्रदीपिताकाशतला प्रकाशते ॥ १९ ॥

तथैव च श्रेणिकपूर्वभूमजः  
 प्रकृत्य कल्याणमहं सहस्रजाः।  
 प्रजग्मुर्रिब्राथ स्रैर्यथायथं  
 प्रयाचमाना जिनबोधिमार्थिनः ॥ २० ॥  
 ततश्च लोकः प्रतिवर्षमादरा-  
 स्यासिद्धदीपालिकयात्र भारते ।  
 समुद्यतः पूजयितुं जिनेश्वरं  
 जिनेन्द्रनिर्वाणविभूतिभक्तिभाक् ॥ २१ ॥  
 त्रयः क्रमात्केवलिनो जिनात्परे  
 द्विषष्टिवर्षांतरभाविनोऽभवन् ।  
 ततः परे पंच समस्तपूर्विण-  
 स्तपोधना वर्षशतांतरे गताः ॥ २२ ॥  
 अशीतिके वर्षशते तु रूपयुक्  
 दशैव गीता दशपूर्विणः शते ।  
 इये च विशेषभृतोपि पंच ते  
 शते च साष्टादशके चतुर्मुनिः ॥ २३ ॥  
 गुरुः सुभद्रो जयभद्रनामा  
 परो यशोबाहुरनंतरस्ततः ।  
 महार्हलोहार्यगुरुश्च ये दधुः  
 शसिद्धमाचारमहांगमत्र ते ॥ २४ ॥  
 महातपोवृद्धिनयंधरःश्रुता-  
 मृषिभुक्तिं गुप्तपदादिकां दधन् ।  
 मुनीश्वरोऽन्यः शिवगुप्तसंज्ञको  
 गुणैः स्वमहद्दत्तिलिख्यधात्पदम् ॥ २५ ॥

समंदरार्योपि च मित्रती रवि  
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 [विवर्धमानत्रिकरत्नसंयुतः]  
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 सुमंगलं मंगलकारिणामिदं  
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महोपसर्गे शरणं द्युशांतिकृत्  
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 धनार्यवर्याः सहिताः सपर्यया  
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 स्वभावतो विश्वभरक्षमाविदः ।

पयोधरोन्मुक्तमिवांबु भूधरा  
विध्या[घा]य मूर्ध्नि प्रथवंतु भूतले ॥ ४९ ॥

स्रष्टुमुत्सृष्टमुदात्तशब्दै-  
र्नवं पुराणं च पुराणवारि सत् ।  
महानुकूलैर्जनतासरित्कुलै-  
धतुःसमुद्गांतमिदं प्रतन्यते ॥ ४९ ॥

जयंति देवाः सुरसंघसेविताः  
प्रजातिशांतिप्रदशांतशासनाः ।  
विशुद्धकैवल्यविनिब्रह्मृष्टयः  
सुरष्टतस्त्वा भुवने जिनेश्वराः ॥ ५० ॥

जयत्वजय्या जिनधर्मसंततिः  
प्रजास्विह क्षेम सुभिक्षमस्त्वतः ।  
सुखाय भूयात्यतिवर्षवर्षणैः  
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शाकेष्वम्बुशतेषु सप्तसु दिशं पंचोत्तरेषूत्तरां  
पार्तीत्रायुधनाम्नि कृष्णनृपजे श्रीवल्लभे दक्षिणाम् ।  
पूर्वा श्रीमदवंतिभूभृति नृपे वत्सादिराजेऽपरां  
सौर्याणामथ मंडलं जययुते वीरे वराहेऽवति ॥ ५२ ॥

कल्याणैः परिवर्धमानविपुलश्रीवर्धमाने पुरे  
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पश्चाद्दोस्तटिकाप्रजाप्रजनितप्राज्यार्चनावर्च[र्ज]ने  
शांतेः शांतिनृहे जिनेश्वरचिते वंशो हरीणामयम् ॥ ५३ ॥

व्युत्सृष्टापरसंघसंततिबृहत्पुष्पाटसंघान्वये  
प्राप्तः श्रीजिनसेनसूरिकविना लाभाय बोधेः पुनः ।



दृष्टो[ब्धो]ऽयं हरिवंशपुण्यचरितः श्रीपार्वतः सर्वतो  
 व्याप्ताशामुखमंडलः स्थिरतरः स्थेयान् [ त् ]पृथिव्यां चिरम् ६४  
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 कमलवर्णनो नाम षट्षष्टितमः सर्गः ॥ ६६ ॥



## LIST OF MSS. ACQUIRED FOR GOVERNMENT.

नं०.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- या.	अक्षरा- णि.	संवत्.	अपूर्णादि वाच्यम्.
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नं.बर.	ग्रन्थनाम.	कर्तृनाम.	पत्राणि.	पङ्क्त- यः	अक्षरा- णि.	संवत्	अपूर्णादि वाच्यम्.
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४२८	सैव .....	स एव	२७	१३	३६	...	
४२९	तर्कभाषाटिप्पणी .....	बलभद्रः	२६	१७	५३	...	
४३०	तर्कभाषाविवरणम् .....	माधवभद्रः	१०	१५	५०	...	
४३१	तर्कसंग्रहटीका (बालबोधिनी)	रामनारायणः	८	१४	४५	...	
४३२	तर्कसंग्रहटीका (न्यायबोधिनी)	रत्ननाथः	५३	१०	२६	...	
४३३	तर्कसंग्रहटीका (न्यायबोधिनी)	गोवर्धनः	१६	१४	३६	१८८२	



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४३४	तर्कसंग्रहटीका (शीपिका).....	अन्नम्भहः	२५	११	३२	१७७६	
४३५	तर्कसंग्रहटीका (सिद्धान्तव- श्लोकाः)	कृष्णधूर्जटिः	३१	९	३६	...	
४३६	स एव .....	स एव	१३	१४	४२	...	अपूर्णा.
४३७	तर्कसंग्रहफकिका .....	.....	१५	१५	४८	...	
४३८	तर्कसंग्रहोपन्यासः .....	.....	३२	१०	३२	१८७४	
४३९	तर्कामृतम् .....	अगदीशभट्टः	८	१३	५२	१८४२	
४४०	तर्कामृततरङ्गिणी .....	मुकुन्दभट्टः	२५	१२	४०	...	
४४१	नञ्चावः.....	सात्तिकशिरो- मणिः	३	१०	३५	१७९९	
४४२	तस्य विवरणम्.....	सार्वभौमः	५	१०	३६	...	
४४३	नञ्चिवेकः.....	रामकृष्णः	७	१३	५३	...	
४४४	नञ्चमतविचारः .....	.....	२१	१०	५०	...	
४४५	न्यायवद्वेनसूत्राणि .....	गौतमः	२२	९	३२	...	
४४६	न्यायभाष्यम् .....	वात्स्यायन- मुनिः	३	११	६४	...	सुटितम्
४४७	न्यायसारः.....	भाषासर्वज्ञः	४२	१०	४८	...	
४४८	न्यायसारः.....	माधवदेवः	६६	११	४४	१७५१	
४४९	न्यायसिद्धान्तरीपः वा द्वादशधर- प्रकरणम्	द्वादशधरः	६९	१३	३३	...	
४५०	पक्षतावादः.....	महादेवः	५७	१०	३४	...	अपूर्णा.
४५१	पदवाक्यरत्नाकरः .....	गोकुलनाथः	११६	१०	५६	...	
४५२	प्रामाण्यवादः.....	.....	७	११	४८	...	
४५३	भाषापरिच्छेदः वा परिभाषावली वा कारिकावली वा न्यायका- रिका.	विश्वनाथभ- ट्टाचार्यः	६	१०	३६	१७४१	
४५४	स एव .....	स एव	१२	७	४०	१८६८	
४५५	स एव .....	स एव	२८	४	४०	...	
४५६	तस्यैव व्याख्यासिद्धान्तमुक्ता- वली	स एव	४२	१५	४८	१७५८	
४५७	सैव .....	स एव	८८	७	४०	...	
४५८	तस्या एव व्याख्या .....	महादेवः	१४८	१०	४०	...	
४५९	सैव .....	स एव	११	११	४८	...	अपूर्णा.
४६०	शंखवादः.....	रामभद्रसार्व- भौमः	२७	११	४०	...	

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४६१.	लैङ्गिकभावविचारः.....	.....	२६	१२	४०	...	
४६२	वाक्यवादः वाक्यवर्षापिकासाहितः	टी०यशोमिश्रः	२८	१०	४८	...	
४६३	व्याप्तिप्रहोपायरहस्यम् .....	.....	१६	१६	४८	१७२७	
४६४	च्छुत्पत्तिवादः .....	गदाधरः	२२८	९	३२	...	प्रथमपत्राणि ९ न सन्ति.
४६५	तस्यैव टीका .....	श्रीकृष्णः	४६	१६	५६	...	
४६६	शक्तिवादः .....	गदाधरभट्टः	४५	११	४२	..	
४६७	सप्तपक्ष्यां .....	शिवाचित्यः	८	१०	३६	१८८५	
४६८	तस्याटीका ( पदार्थचान्द्रिका )	श्रीशोपानन्दः	२८	१३	५२	१६६५	
४६९	तस्या एव टीका (मितभाषिणी)	माधवसरस्वती	४०	१३	४०	...	
४७०	सैव .....	स एव	३३	१५	४२	...	
४७१	सैव .....	स एव	२४	१५	५७	१६७९	
४७२	सामान्यनिरुक्तिः.....	मथुरानाथः	७	११	३२	...	
४७३	सिद्धान्तमञ्जरी .....	ज्ञानकीनाथः	६०	९	२८	१७४२	
४७४	तस्याटीका टीपिका.....	श्रीकण्ठः	५२	११	४०	...	प्रत्यक्षखण्डस्य
४७५	" " सैव .....	स एव	७	९	४५	१७७९	उपमानखं०
४७६	" " सैव .....	स एव	१७४	१०	४०	...	वाच्यखण्डस्य.
४७७	" " सैव .....	स एव	१७८	९	४०	...	तस्यैव.
<b>व्याकरणम्.</b>							
४७८	अभिन्नारिकाविवरणम् .....	क्षमामाणिक्यः	४	१२	३२	...	
४७९	अष्टाध्यायी .....	पाणिनिः	६५	८	३२	१७४३	
४८०	सैव .....	स एव	६४	११	२८	...	
४८१	उक्तिरस्माकरः संस्कृतमञ्जरी च	साधुमुन्वरः	१८	१५	४४	१७७९	
४८२	उपादिश्रुतिः .....	उज्ज्वलशक्तः	८८	१०	४०	१६७८	
४८३	उपादिश्रुतिः .....	हेमचन्द्रः	१८	१५	४५	...	अपूर्णा.
४८४	कातन्त्रम्- सूत्रपाठः वार्तिकपा- ठश्च	.....	११	१०	२८	...	
४८५	कातन्त्रशौर्गसिद्दीश्रुतिः टीकास- मेता.	.....	१०४	१८	३२	...	तखिलान्ता.
४८६	कातन्त्रशिक्षासंग्रहः .....	.....	२५	९	३२	...	
४८७	कातन्त्रोत्तरं सिद्धान्तपरनाम- कम्	विजयानन्दः	३०	१०	३२	१८००	
४८८	कारकार्थनिरूपणम् .....	त्रिलोकनाथः	२०	६	२८	...	
४८९	क्रियाकलापः .....	विद्यानन्दः	१०	१६	३५	...	

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४९०	किवारक्षसमुच्चयः .....	गुणरत्नसूरिः	५८	१५	४८	...	
४९१	गणपाठः .....	.....	१०	१७	५४	...	
४९२	गणरत्नमहोदधिदृष्टिः .....	वर्धमानसूरिः	९४	१५	५१	...	
४९३	चङ्गवृत्तिः .....	चङ्गवासः	३	९	४०	...	
४९४	तत्त्वबोधिनी .....	ज्ञानेन्द्रसर- स्वती	६८९	११	४०	...	
४९५	वशाबलकारिका .....	.....	५	८	३२	१७८३	
४९६	दानभागवतम् .....	कुबेरानन्द- वर्णा	३३	१०	३२	१७९२	द्वितीयपरि- च्छेदः
४९७	धातुकल्पलतिका .....	धनजित्	१७	१३	३२	...	
४९८	धातुपाठः .....	.....	८७	९	३२	...	
४९९	धातुरूपावली .....	.....	२३	२०	६४	...	
५००	न्यायार्थमञ्जूषा .....	हेमहंसगणिः	६४	१७	४६	१६५७	
५०१	परिभाषाप्रकरणम् .....	.....	६	१०	३२	...	
५०२	परिभाषाभास्करः .....	हरिभास्करः	४१	१०	४०	...	
५०३	परिभाषेन्दुशेखरः .....	नागोजीभट्टः	५४	१२	३४	...	
५०४	तत्त्वैव टीका .....	भवदेवपुत्रः	९८	१४	४५	...	अपूर्णा.
५०५	प्रक्रियाकौमुदी .....	रामचन्द्रा- चार्यः	१६८	११	३६	...	
५०६	सैव .....	स एव	१०९	८	३२	१६२६	प्रथमपत्राणि ७ न सन्ति. अपूर्णा.
५०७	तस्या एव टीका (प्रसावनादी) .....	विठ्ठलाचार्यः नृसिंहाचार्य- पुत्रः	११७	१७	५६	...	
५०८	प्रक्रियाभूषणम् .....	श्रीनिवासः	५५	११	३४	...	
५०९	प्रक्रियासूत्रम् .....	.....	१०२	१३	३६	...	
५१०	प्रबोधचन्द्रिका .....	वैजलभूपतिः	४०	११	३४	१८८८	
५११	प्रयोगविवेकसंग्रहः .....	वररुचिः	८	२०	४०	...	पटलानि ३
५१२	प्राकृतप्रकाशः .....	स एव	३२	९	३६	...	
५१३	बालबोधः .....	नरहरिः	१३	१२	३२	...	
५१४	भावप्रकाशिकाध्याख्या .....	.....	५१	१२	६६	...	अपूर्णा.
५१५	मञ्जूषा .....	नागेशः	५०	१०	५१	...	अपूर्णा.
५१६	मध्यकौमुदी .....	वरदराजः	२२१	८	२४	...	
५१७	तस्या ध्याख्या (उत्तरार्धम्) .....	रामशर्मा	११७	१०	२६	१९०६	
५१८	मध्यकौमुदीविलासः .....	जयकृष्णः	५१	११	४०	...	शुद्धितः

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५१९	मनोरमा वा प्रौढमनोरमा—सि- द्धान्तकौमुदीटीका (पूर्वार्धम्)	भट्टोजीदीक्षितः	२०१	१२	४०	१८२१	
५२०	सैव सटीका .....	मू०स एव टी० हरिदीक्षितः	२२४	१२	४०	१८९०	कारकान्ता.
५२१	सस्वा एव व्याख्या लघुशास्त्र- स्नाख्या	स एव	२०२	१०	४२	१८८८	सुबन्तान्ता.
५२२	महाभाष्यम्.....	पतञ्जलिः	२७०	२४	५६	१७२१	
५२३	सर्वे .....	स एव	७०	१७	४४	१७४५	तृतीयचतुर्थी- व्यायौ.
५२४	सर्वे टीका (कैट्यट) साहितम्	मू०पतञ्जलिः टी०कैट्यटः	१६२	१२	४८	...	प्रथमाध्यायस्य प्रथमपादः
५२५	सर्वैव व्याख्यानं शाब्दकौस्तुभः	भट्टोजीदीक्षितः	३६२	९	३५	१८८६	नवाङ्किकप- र्यन्तम्
५२६	यङ्लुगन्तप्रकरणम् .....	.. ..	८	१८	६४	...	
५२७	लघुशाब्देन्दुशेखरः .....	नागोजीभट्टः	६७६	८	३६	...	तिङन्तपर्यन्तः
५२८	स एव .....	स एव	७६	११	४५	...	कृदन्तमात्रः
५२९	सर्वैव टीका चिदस्थिमाला...	वैद्यनाथः पा- यगुण्डाख्यः	२२५	९	४०	...	अपूर्णा,
५३०	लघुसारस्वतम् .....	कल्याणसर- स्वती.	२२	१०	२६	१८९८	
५३१	वाक्यप्रकाशः सटीकः .....	उदयधर्मसूरिः रत्नसिंहसूरि- शिष्यः	१४	२०	३६	१९०७	
५३२	वैयाकरणभूषणसारः .....	कौण्डभट्टः	३३	१७	४०	...	
५३३	शाब्दसंचयः (रूपावली).....	.....	७	१७	६४	...	
५३४	स एव .....	.....	३४	९	२८	...	
५३५	शाब्दहृदयम् .....	.....	१६	७	१६	...	
५३६	शाब्दानुशासनबृहद्भूतिः .....	हेमचन्द्रः	६४	१३	४४	...	अपूर्णा.
५३७	सैव (अ० ६-७) .....	स एव	१०२	१९	५७	...	
५३८	शाब्दार्णवःसटीकः .....	मू०टी० सहज- कीर्तिः	४६	१७	५२	...	शुद्धितः
५३९	सारसिद्धान्तकौमुदी .....	वरहराजः	३४	१०	४०	१७३९	
५४०	सारस्वतटिप्पणम् .....	क्षेमेन्द्रसूरिः	१०	१९	६४	...	
५४१	सारस्वतटीका .....	माधवः	१००	१९	६०	...	

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५४२	सैव समूला .....	स एव	६७	१८	४८	...	शब्दाधिका- रात् स्त्रीप्रत्य- वपर्यन्ता.
५४३	सारस्वतशीपिका .....	चन्द्रकीर्तिः	१४५	१७	४५	१८९२	
५४४	सिद्धान्तरसनाकरः ( कौमुदी टीका )	रामकृष्णः	९६	१२	५६	...	अपूर्णः
५४५	हेमलघुन्यासः .....	हेमचन्द्रः	८१	१३	५२	...	द्वितीयाध्या- वपर्यन्तः
५४६	हेमलघुप्रक्रिया .....	विजयगणिः	६४	१३	५०	१७१०	
	वेदान्तशास्त्रम् .						
५४७	अधिकारसंग्रहः वा रहस्यत्रयसारः	वेङ्कटनायः	१२	९	३०	...	
५४८	अध्यात्मोपदेशविधिः .....	शंकराचार्यः	८	१८	४८	...	
५४९	स एव .....	स एव	१९	९	३८	...	
५५०	स एव .....	स एव	१९	१२	३२	...	
५५१	अवधूतगीता .....	इत्तात्रेयः	४७	७	२२	...	
५५२	अष्टावक्रसूक्तं सटीकम् .....	टी० विश्वेश्वरः	५४	९	२२	१७२१	
५५३	तदेव .....	„ स एव	४५	१०	४८	१७३२	
५५४	आत्मतत्त्वप्रदीपः सटीकः टी० नाम ईश्वरविलासशीपिका	मू० टी० भूवे- वशुक्लः	१३८	१६	४६	१७७८	
५५५	आत्मबोधः सटीकः टीकानाम बालबीधिनी	मू० शंकराचा- र्यः टी० नारा- वपतीर्थः	२२	१२	३६	१७४२	
५५६	आत्मानात्मविवेचनम् .....	शंकराचार्यः	३	९	२८	...	
५५७	ईश्वरप्रसादप्रबन्धः सटीकः .....	मू० टी० भूवेवः श्रीरामाक्षिण्यः	११	१०	२८	...	
५५८	उत्तरमीमांसासूत्राणि .....	व्यासः	१७	८	२३	...	
५५९	तान्येव .....	स एव	१२	११	२८	...	
५६०	उपदेशसाहस्री .....	शंकराचार्यः	३९	१०	३२	...	
५६१	खण्डनखण्डखाद्यम् .....	श्रीहर्षः	१०६	१५	४५	१६७२	
५६२	तदेव सटीकम् .....	मू० स एव टी० शंकरभट्टः	५६	१६	६४	...	अपूर्णम्
५६३	गीतासारः सटीकः .....	टी० गुणवि- जयगणिः	४	११	५६	...	
५६४	तत्त्वत्रयचूलिकार्यसंग्रहः .....	वरदनायः वे- दान्ताचार्या- परनाम ।	१३	११	४८	१८१२	

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५६५	तत्त्वमुक्तावली वा मायावाक्- शतवृषणी	पूर्णानन्दः	१	१४	५०	१७३५	
५६६	तत्त्वविवेकदीपिका .....	नृसिंहाभम- मुनिः	१४०	११	३६	१६७४	
५६७	तत्त्वानुसंधानम् .....	महादेवानन्द- सरस्वती	२१	११	४०	...	
५६८	तदेव .....	स एव	५३	८	३२	...	
५६९	वृत्तगीता .....	वृत्ताचेयः	११	१०	२३	...	प्रथमपत्राणि ४ न सन्ति.
५७०	१ द्वादशमहावाक्यविवरणम् २ षोडशमहावाक्यस्मरणम् ३ तत्त्वविवेकः	शंकराचार्यः	४१	११	२८	१८६५	
५७१	द्वादशवाक्यसिद्धान्तः (आथर्व- णवेदान्तगतः)	.....	३१	९	२१	१८७८	
५७२	न्यायकलिका .....	.. ..	३	९	२८	१७१०	
५७३	पञ्चदशी पदवीपिकासहिता ...	मू० विद्यारण्यः टी० रामकृष्णः	१८२	१३	४५	...	
५७४	सैव .....	स एव	१२८	१०	६४	...	२० प्रभृति ४० प- र्यन्तानि पत्रा- णि न सन्ति.
५७५	परमार्थबोधः .....	मुकुन्दः	१७	११	३६	१७३४	
५७६	प्रबोधमञ्जरी .....	विष्णुः वैकुण्ठा- भमशिष्यः	७	१३	४८	१७४५	
५७७	प्रज्ञप्रकाशचन्द्रोदयः (भाषायाम्)	.....	१२	९	२४	...	
५७८	प्रज्ञोत्तररत्नमाला .....	शंकराचार्यः	३	१०	२१	...	
५७९	महावाक्यविवरणम् .....	शंकराचार्यः	४१	११	२४	१८२६	
५८०	मानसोल्लासः वा शशिणामूर्तिस्तो- त्रार्थप्रबन्धः सटीकः	.....	४४	१५	४०	...	मुद्रितः
५८१	योगवासिष्ठसारः .....	.....	२४	७	२४	...	
५८२	स एव सटीकः .....	टी० महीधरः	३६	८	४०	...	
५८३	योगवासिष्ठसारविवरणम् .....	महीधरः	३	३४	८०	...	
५८४	योगवासिष्ठसारोद्धारटीका ...	परमानन्द- मिश्रः	८५	८	५६	१६४५	
५८५	रत्नत्रयपरीक्षा सटीका .....	मू० टी० नील- कण्ठः	३१	१५	३२	...	

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५८६	लघुवाक्यवृत्तिः .....	.....	५	१०	२०	१७९७	
५८७	वशिष्टगीता ( भाषावाम् ).....	नरसिंहः ( मेता )	६१	८	३०	१६७७	
५८८	विद्वन्मोक्षतरङ्गिणी .....	चिरंजीवीभ- ट्टाचार्यः	३५	१०	३८	...	
५८९	विष्णुसहस्रनामस्तवनं सभाष्यम् मू० महाभारतस्थम्	भा०शंकरा- चार्यः	५९	१०	४५	१६५०	
५९०	तदेव .....	स एव	३७	१६	५०	१८३६	
५९१	वेदान्ततत्त्वसंग्रहः.....	विन्धेश्वराश्रमः	२६	१४	३४	१८९८	
५९२	वेदान्तपरिभाषा .....	धर्मराजशी- क्षितः	४२	१०	३६	...	
५९३	तस्याष्टीका (वेदान्तशिखामणिः)	कृष्णाध्वरी	१३५	११	४०	१७७९	
५९४	वेदान्तमीमांसाभाष्यम् .....	.....	२७	१३	५३	...	अपूर्णम्
५९५	वेदान्तविलासः .....	भार्गभट्टः	१३	९	४०	१७४०	
५९६	वेदान्तसारः .....	सदानन्दपरि- ब्राजकः	१८	१०	३०	...	
५९७	वेदान्तसारटीका पञ्चरत्नं च...	नृसिंहसरस्वती	४६	१२	३२	...	
५९८	सैव .....	स एव	४०	१३	४०	१८४३	
५९९	वेदान्तस्यमन्तकम् .....	रूपगोस्वामी	२४	९	३६	...	
६००	वेदान्तार्थप्रकाशः .....	.....	२१	१४	३८	...	
६०१	शारीरकभाष्यम् .....	शंकराचार्यः	३२०	११	३२	...	अपूर्णम्
६०२	तस्य टीका ( रत्नप्रभा ) ...	.....	६९	१३	३२	१८२४	अपूर्णा.
६०३	शास्त्रसिद्धान्तलेशसंग्रहः .....	अप्यवशीक्षितः	४९	१२	३६	...	प्रथमाध्यायः
६०४	स एव .....	स एव	७७	१२	४०	...	परिच्छेदाः १, २, ३, ४.
६०५	सनत्सुजातीयं सटीकं मूलं महाभारतस्थम्	टी०शंकरा- चार्यः	३४	१३	३६	१६७७	
६०६	सारसंग्रह उपदेशकाण्डः ( भा- षायाम् )	त्रिविक्रमा- नन्दः	८३	१२	३२	...	
६०७	सिद्धान्तशुक्तावली सटीका ...	मू० प्रकाशा- नन्दः टी० त- च्छिष्यः ना- नाशीक्षितः	५९	१०	२९	...	
६०८	सैव .....	स एव	७७	१२	४८	...	अपूर्णा-

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६०९	सिद्धान्तसारः.....	वत्तशर्मा	१४	८	३९	...	अपूर्णः
६१०	स्वाध्यायपदेशः.....	वत्तशिवः	२०	७	३२	१८९०	
६११	हरिमीडेस्तोत्रं सटीकम् .....	मू० शंकराचार्यः टी० आन- न्दगिरिः	२०	९	२८	...	
६१२	हस्तमलकं सटीकम् .....	मू० हस्तामल- काचार्यः टी० शंकराचार्यः	२	२३	४०	१६९९	
<b>साङ्ख्यम्.</b>							
६१३	समाससाङ्ख्यसूत्राणि सवृत्तानि	.....	७	१४	४६	...	
६१४	तान्त्रिकसूत्रम् .....	.....	१४	९	३२	१८९४	
६१५	सांख्यसप्ततिः सटीका टीकाना- म सांख्यतत्त्वकौमुदी	मू० ईश्वरकृ- ष्णाचार्यः टी०वाचस्प- तिमिश्रः	३८	१०	४८	१८९०	
६१६	तत्त्वाटीका तत्त्वसूत्रप्रकाशिनी	राघवानन्द- सरस्वती	३२	१२	४८	१८९१	
६१७	सांख्यसूत्राणि.....	कपिलः	१३	१०	२९	...	
६१८	तेषामेव भाष्यम् .....	विज्ञानाचार्यः	१३७	१०	४८	१८५५	
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६१९	गोरक्षतन्त्रम् .....	गोरक्षः	१०	१३	३२	...	
६२०	हठप्रदीपिका .....	आत्मरामः	३२	८	२५	...	
६२१	स एव .....	स एव	१६	१६	२८	...	
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६२२	अर्थसंग्रहः .....	लौगाक्षिभा- स्करः	२२	१०	२८	...	
६२३	जैमिनिन्यायमालाविस्तरः .....	भट्टमाधवः	४०४	१०	४०	...	
६२४	भाट्टमतप्रदीपिका .....	कौण्डदेवः	४२	१०	४०	...	
६२५	मीमांसान्यायप्रकाशः ... ..	आपदेवः	२९	१६	४८	...	
६२६	स एव .....	स एव	१०६	८	२६	...	
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६२७	अतिमानुषस्तोत्रम् .....	कूरनाथः	११	९	२२	...	



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६२८	उत्सवमाला... ..	गोकुलचन्द्रः	१६	९	४०	१८४९	
६२९	दुर्जनमुखचपेटिका .....	रामाश्रमः	९	७	२३	...	
६३०	त्रिविधनामावली .....	वल्लभाचार्यः	१५	८	१९	१८४८	
६३१	नवरत्नप्रकाशः .....	विठ्ठलेश्वरः	११	७	२८	...	
६३२	प्रभुप्रादुर्भावविचारः .....	हरिदासः	१२	९	२२	...	
६३३	प्रेमभक्तिचन्द्रिका .....	.....	५	३३	३२	...	
६३४	भक्तमाला सटीका (भाषायाम्)	मू० नाथास्वामी टी० प्रियदासः	१४२	११	३५	...	वङ्गलिपिः
६३५	भक्तिरसाक्षतसिन्धुः सटीकः टीकानाम दुर्गमसंगमनी	मू० रघुनाथः	११७	१४	४०	...	प्रथमपत्राणि ४६ न सन्ति.
६३६	भक्तिरसायनम् .....	मधुसूदनसरस्वती	३१	८	४४	...	प्रथम उल्लासः
६३७	भक्तिरहस्यम् .....	सोमनाथः	३१	१३	३२	१८०२	
६३८	भक्तिहंसः मुख्यशक्तिस्तोत्रम् वल्लभाभावाष्टकं च	विठ्ठलदीक्षितः हरिदासः	१४	९	२८	...	प्रथमं पत्रं नास्ति.
६३९	भगवद्भक्तिरत्नावली .....	विष्णुपुरी	४९	१०	२०	१५५५	
६४०	मधुराष्टकविवृतिः .....	घनश्यामजी	४	१२	४३	१७८३	
६४१	महावाणी ( भाषायाम्) .....	हरिव्यासः	२९	११	३२	...	
६४२	यतिराजविंशतिः .....	.....	२	१२	३२	...	
६४३	वल्लभाष्टकविवरणम् .....	वल्लभः	११	९	३२	१७३४	
६४४	विवेकधैर्याभयटीका .....	गोकुलोत्सवः	२८	८	३२	...	
६४५	वैकुण्ठगद्यम् .....	रामानुजाचार्यः	१६	८	२७	...	
६४६	वैष्णवगीता .....	.....	८	११	२४	१७५८	
६४७	शिक्षापत्राणि .....	हरिदासः	२१	१२	३२	...	अपूर्णाणि.
६४८	सारसंग्रहः .....	कल्याणरायः	२७	१०	३५	...	
६४९	सिद्धान्तशुक्तावलीयोजना ...	बालकृष्णः लालुभट्टोपनामा	१४	१२	३०	...	
६५०	सिद्धान्तरहस्यविवरणम् .....	पुरुषोत्तमः	२३	९	३२	...	
६५१	सिद्धान्तरहस्यविवृतिः .....	.....	९	१०	३२	...	
६५२	सेवाफल सटीकम् .....	मू०.वल्लभाचार्यः टी० कल्याणरायः	९	६	२२	...	
६५३	सेवाफलविवृतिटिप्पणी .....	बालकृष्णः	१५	९	२६	...	
६५४	स्वरूपनिर्णयः ( भाषायाम् ) ...	.....	२१	१२	३२	१९१८	

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	<b>काव्यनाटकालङ्कारादि.</b>						
६५५	अनर्घराघवटीका .....	अिनहर्षगणिः	१३	१३	४६	१५३५	
६५६	अमरुघातकम् .....	शंकराचार्यः	१८	८	२७	...	
६५७	अलङ्कारवृत्तिः .....	.....	३	१४	६४	...	
६५८	आनन्दलहरी .....	.....	४	८	२८	१८६६	
६५९	आर्षा .....	मुत्तलभट्टः	६	११	३६	१७३१	
६६०	कथासरित्सागरः .....	सोमदेवः	७१०	१४	४०	...	
६६१	कर्णालङ्कारमञ्जरी .....	त्रिमलः	८	११	१०	१९०९	
६६२	कर्पूरमञ्जरीसदृशं सटीकम् ...	मू० राजशे- खरः टी० वा- सुदेवः	३६	१२	४६	...	
६६३	कविकर्पटिका .....	कविशेखरः	८	११	३६	...	
६६४	कामधेनुकाव्यम् .....	विजयपालः	६२	१०	३२	...	
६६५	कामसूत्रं सभाष्यम् .....	मू० वास्वदा- यनः भा० म- हर्षवः	१२६	१३	६०	१८८४	
६६६	तस्यैव वृत्तिः .....	नृसिंहः	६४	१०	४२	...	अपूर्णा.
६६७	काव्यकल्पलतासूत्रम् .....	अमरचन्द्रः	९	१७	५२	...	
६६८	काव्यकल्पलतावृत्तिः .....	अमरचन्द्रः	४८	१८	६४	...	
६६९	काव्यप्रकाशः .....	मम्मटः	८९	१०	३२	...	
६७०	स एव .....	स एव	१४	१२	३२	...	
६७१	स एव टिप्पणसहितः .....	स एव	६९	१२	४८	...	
६७२	तस्य टीका (सुबोधिनी) .....	टी० श्रीवत्स- लाञ्छनः	११६	१३	४०	...	पञ्चमोहास- रास्ति.
६७३	तस्यैव टीका (काव्यप्रसीपः) ...	गोविन्दः	३२	११	४८	...	उहासाः ३
६७४	काव्यप्रकाशकारिका .....	.....	१२	१०	२६	...	
६७५	सैव .....	.....	६	१४	३६	...	
६७६	किराताकुर्वीनीयं सटीकम् टी- (बालबोधिनी)	मू० भारविः टी० महाह्वयः	२३७	१२	४८	१८३३	
६७७	कुमारसंभवकाव्यम् .....	कालीदासः	५०	९	२६	१६५०	सर्गाः ८
६७८	तदेव सटीकम् .....	मू० काली- दासः टी० गोपालदासः	३९	१४	५२	...	सर्गाः ३
६७९	कुवलयानन्दः .....	अप्पययी- क्षितः	५८	१३	३७	...	

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६८०	स एव .....	स एव	६१	१२	४४	१८४४	
६८१	तत्त्वटीका (अलङ्कारचन्द्रिका)	वेद्यानाथः	५१	१८	४८	...	
६८२	कुशलखानन्यकारिकाटीका ...	.....	१८	११	४०	...	
६८३	क्षमाषोडशी .....	वेदान्ताचार्यः	५	१	२४	...	
६८४	गङ्गालहरी सटीका .....	मू० अगला- थः टी० इल पतिरामः	२०	८	४०	१९०१	
६८५	सैव तथैव .....	स एव	२८	१२	३२	...	
६८६	सैव तथैव .....	स एव	२४	१०	४४	...	
६८७	गङ्गाष्टकम् .....	कालीवासः	४	६	२८	...	
६८८	गङ्गापरीक्षा .....	.....	३०	१५	४४	...	
६८९	गीतगोविन्दकाव्यम् .....	जयदेवः	२३	०	३६	...	
६९०	तथैव सटीकम् .....	मू० स एव टी० वनमाली	८८	१३	३६	...	पञ्चमं पत्रं नारित.
६९१	गोवर्धनसप्तशती .....	गोवर्धनः	७४	१	२४	१८७३	
६९२	सैव .....	स एव	७२	०	२५	...	
६९३	सैव सटीका .....	मू० स एव	३३	१३	३९	...	अपूर्णा.
६९४	तस्त्वा एव टीका (ध्वज्ज-चार्यबो- धिनी)	अनन्तः तिम- जीपण्डितस्व पुत्रः	३४	१६	४८	...	अपूर्णा.
६९५	षट्खपरं सटीकम् .....	षट्खपरः	०	१०	...	१८९६	
६९६	चन्द्रालोकः .....	जयदेवः	१५	१०	३२	१६४८	
६९७	त्रिचमीमांसा .....	अप्यशीक्षितः	५०	१६	४०	१७६४	
६९८	विमनीचरित्रम् (सं०) भावनाविलासश्च (भाषा) ...	नीलकण्ठः } हेमराजः }	१०	१६	४०	१८००	
६९९	अगाधिनोवकाव्यम् दुर्गाभक्तिच- न्द्रिका च (भाषायाम्)	ज० पद्माकरः कविः दु० कु- लपतिमिश्रः	१६३	१८	१६	१८९५	
७००	वण्डकम् .....	तुलसीदासः	१५	०	३२	...	
७०१	वमवन्तीचम्पूः .....	त्रिविक्रमभट्टः	४१	१४	५६	...	प्रथमपत्राणि ९ न सन्ति.
७०२	सैव .....	स एव	११०	६	३०	...	अपूर्णा.
७०३	तस्त्वा विवरणम् .....	वण्डपालः	४५	१५	४८	१६६२	
७०४	तस्त्वा एव विवरणम् .....	गुणविजयः	१७४	१७	४८	१७२०	चतुर्थपत्रादि- ष्टादशपर्य- न्तानि न.

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७०५	दशकुमारचरित्रम् .....	दण्डी	५०	१२	५२	१८८०	
७०६	दशरूपकं सावलोकम् .....	मू० धनञ्जयः टी० ध्वनिकः	१०२	८	३८	१६८३	
७०७	दुर्गाभक्तिचन्द्रिका (भाषाव्याह)	कुलपतिमिश्रः	५०	९	३४	१८७९	
७०८	दुर्घटकाख्यं सटीकम् .....	.....	१४	१०	४८	१८४८	
७०९	दुर्घटश्रीकाः सटीकाः .....	.....	१९	१६	१९	१८८६	
७१०	धर्मविजयनाटकस्य व्याख्या...	भवानीशंकरः	३७	१०	२८	१८३२	
७११	नलोदयं सटीकम् .....	मू० राधेशिवः टी० प्रताकरामिश्रः	६५	८	५०	...	
७१२	नलोदयकाख्यं साव्यूरिकम् ..	मू० स एव	९	१०	४८	१४९४	
७१३	तस्त्रैवाव्यूरिः .....	.....	१६	१५	६०	१७१७	
७१४	नृसिंहचम्पूः .....	केशवः	१४	१०	४०	...	
७१५	नेमिदूतकाख्यम् .....	विक्रमः सा- ङ्गः पुत्रः	२२	७	३०	...	
७१६	नेषधटीका (गुहार्थप्रकाशिका)	लक्ष्मणः राम- कृष्णपुत्रः	३१	१५	५०	१७८६	सर्गः प्रथमः
७१७	नेषधटीका .....	नारायणः	७२	१४	५०	...	२, ३, ४, सर्गाः
७१८	नेषधटीका (भावद्योतनिका)	शेषरामचन्द्रः	८५	१९	६०	...	१७-१९ सर्गाः.
७१९	पञ्चतन्त्रम् .....	विष्णुशर्मा	९७	१५	५१	१६६१	
७२०	पञ्चाख्यानाम् (भाषाव्याह) ..	.....	९३	१७	५०	...	
७२१	पञ्चसायकः .....	.....	१२	१२	३२	१८६८	प्रथमं पत्रं नास्ति.
७२२	पत्रप्रशस्तिका .....	बालकृष्णः	१७	९	४८	...	
७२३	सैव (तत्रापि भेदः) .....	स एव	५	१९	६२	...	
७२४	पद्यतरङ्गिणी सटीका .....	स्रजनाथः	२३	६	५६	...	
७२५	सैव .....	स एव	२८	८	३६	१८०९	
७२६	पद्यरचना .....	लक्ष्मणः	५४	१२	४०	१७९७	
७२७	पद्यावली .....	सुकुन्डः	२०	१९	३६	...	
७२८	पार्थपराक्रमव्यायोगः (धनंज- यव्यायोगः)	प्रह्लादनपुत्र- राजः	४	२०	७८	१४९२	
७२९	पुरुषपरीक्षा .....	विद्यापतिः	६५	१२	४०	१७२०	
७३०	प्रबोधचन्द्रोदयः .....	श्रीकृष्णमिश्रः	५९	८	३२	...	
७३१	स एव .....	स एव	३७	१४	३२	१६८८	
७३२	प्राणाभरणं, पद्यानि, आख्यावि- का च	जगन्नाथः	२३	८	३२	...	

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७३३	भट्टिकाव्यम् .....	भट्टिः	४६	८	४८	१७९०	४ सर्गपर्वन्तम्
७३४	तदेव सटीकम् .....	मू० भट्टिः टी० जयमङ्गलः	२३८	१०	४८	१८९४	
७३५	तदेव सटिप्पणम् .....	भट्टिः	१२	३३	४०	१६५१	
७३६	भट्टहरिश्चतकचयम् (भाषायाम्)	प्रतापसिंहः	४३	१७	१५	...	
७३७	भामिनीविलासः .....	अगन्नाथः	४६	३०	३६	१८१९	
७३८	स एव .....	स एव	२९	८	२८	१८५१	
७३९	स एव सटीकः .....	मू० स एव	५१	१०	३२	...	२, ३, ४ वि- लासाः
७४०	भोजप्रबन्धः .....	बल्लालः	८७	३०	२६	...	
७४१	स एव .....	स एव	१०७	८	२६	...	
७४२	महिषटीका .....	श्रीकृष्णः	१५	१४	४५	...	
७४३	मुकुन्दवहिनस्तवः .....	पुरुषोत्तमम- सायः	९	११	३२	१८८२	
७४४	मेघवृत्तं सटीकम् .....	मू० कालीदासः	३८	१२	४०	१८३२	
७४५	तदेव सटीकम् .....	मू० स एव टी० मञ्जीनाथः	३६	१६	३६	...	
७४६	तदेव सटीकम् .....	मू० स एव	२३	२०	६२	...	
७४७	तत्स्यैव टीका (कल्पलता) ...	.....	१६	१७	५८	...	
७४८	तत्स्यैव टीका (शिष्टाहितैषिणी)	श्रीवत्सः	३१	११	४०	..	
७४९	तत्स्यैव टीका	.....	६८	१२	२८	१९०८	
७५०	{ मेघाञ्जुवकाव्यम् वृन्दावनकाव्यं च	केलिकविः मानाङ्ककविः	३	२०	५६	...	
७५१	वसुनाटकम् .....	देवाचार्यः नि- म्बाकाशिष्यः	३	७	१४	...	
७५२	वद्यस्तिलकम् .....	सोमदेवः	३११	९	३६	...	
७५३	वाचनराजनीतिशतकम् .....	.....	१२	१२	४०	...	
७५४	रघुनाथविलासः (भाषाजाम्)..	.....	१०	१८	५८	...	
७५५	रघुवंशं सटीकम् .....	मू० कालीदासः टी० सुमतिवि- जयः	७१	२०	४८	...	सर्गाः ८, ९, १०, १३, १४, १५
७५६	रघुवंशटीका .....	उदभाकरप- ण्डितः	१२१	१६	४८	१८५६	सर्गाः १५
७५७	रघुवंशदर्पणम् .....	हेमाद्रिः	२०	११	३२	...	त्रुटितम्
७५८	रघुवंशपञ्चिका .....	वल्लभदेवसूरिः	१०३	१७	४८	...	अपूर्णा.

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७५९	रघुवंशबीजकम् .....	.....	७	१३	४०	१६०९	
७६०	रघुवंशार्थदीपिका.....	हरिवासमिन्ः विष्णुसासा- त्मजः	२४	१०	४०	...	सर्गः १
७६१	रतिरहस्वम्.....	कोकः	३१	१२	३६	...	
७६२	रत्नावली नाटिका .....	श्रीहर्षः	३८	८	४०	...	अपूर्णा.
७६३	रत्नावलीस्यमाकृतस्व व्याख्या	.....	१३	१०	३८	...	प्रथमपत्राणि ३ न सन्ति.
७६४	रसप्रदीपः .....	प्रभाकरः	२२	११	४८	१८१२	
७६५	रसमञ्जरी .....	भानुवत्सः	३१	७	३५	१८२५	
७६६	सैव सटीका-टीकानाम च्च- ङ्ग-वार्थकौमुदी	मू० भानुवत्सः टी० अनन्तः स्वस्वकपुत्रः	६८	१२	४८	१८९१	
७६७	सैव सटीका .....	मू० भानुवत्सः	४४	१०	४०	...	अपूर्णा.
७६८	तत्त्वाटीका (परिमलः) .....	चिन्तामणिः	५८	१५	२८	...	
७६९	रसरत्नः (भाषावाम्).....	कविमतिरामः	३८	१२	१६	...	
७७०	रसार्णवः (भाषावाम्).....	सुखदेवः	५२	१३	३२	...	
७७१	राघवपाण्डवीयं सटीकम् .....	मू० कधिराजः टी० छायाधरः	१५२	१०	४८	...	
७७२	राधाविनोदकाव्यं सटीकम् ...	मू० रामचन्द्रः टी० नारायणः	१५	१०	२८	१७७८	
७७३	तदेव सटीकम्.....	स एव	७	१८	३२	१८६६	
७७४	तदेव सटीकम्.....	स एव	१२	८	४०	...	
७७५	रामकृष्णकाव्यं वा विलोमका- व्यम्	मूर्धकविः	८	२५	३२	१८४४	
७७६	तदेव सटीकम् .....	स एव	२०	९	३८	...	अपूर्णा.
७७७	रामार्वा-मुद्रलायो .....	मुद्रलभट्टः	११	११	११	...	
७७८	ता एव सटीकाः .....	मू०स एव टी० कार्कभट्टः	२३	१३	४३	...	
७७९	लघुकाव्यप्रकाशः सटीकः .....	.....	४६	९	४८	...	उ. ४ पर्वन्तः
७८०	वाग्भट्टालङ्कारः.....	वाग्भट्टः	१५	११	३२	...	
७८१	वासवदत्ता सटीका .....	मू० सुबन्धुः टी०सिद्धच- न्द्रगणिः	४६	११	५७	...	
७८२	विदग्धमाधवनाटकम्.....	.....	१६४	१४	२४	...	वज्रनाक्षरे.

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७८३	विदग्धमुखमण्डनम् .....	धर्मदासः बो- खाचार्यः	११	१३	३२	१८५५	
७८४	तदेव सटीकम् .....	म० स एव टी० दुर्गदासः	४२	१७	४८	...	
७८५	विद्यापरिचयननाटकम् .....	आनन्दराय- मखी तृप्ति- हापरिपुत्रः	४०	१२	४०	१९१५	
७८६	विदग्धपत्रम् .....	बालकृष्णः	१०	१३	४०	१८३७	
७८७	तस्यैव व्याख्या .....	मधुसूदनभट्टः	४७	१६	४८	१८३४	
७८८	विहारिसप्तशती भाषायाम् .....	विहारिदासः	१८	१५	३७	१७८०	
७८९	वृन्दावनकाव्यटीका .....	काशीनाथः	९	१२	३२	...	प्रथमपत्राणि ४ न सन्ति.
७९०	वृन्दावनघातकम् (भाषाबाम्) ..	.....	८	१२	२८	१८८२	
७९१	वेणीसंहारनाटकम् .....	नारायणः	७२	९	३२	१७९९	
७९२	तदेव .....	स एव	१९	११	३६	...	अपूर्णम्.
७९३	वेतालपञ्चविंशती .....	शिवदासः	६९	१०	३२	१७३५	
७९४	सैव .....	स एव	६९	८	३०	...	
७९५	घातकचर्यं सटीकम् .....	मूः भट्टहरिः टी० धनसारः	५३	१५	४६	१७४५	
७९६	तदेव भाषाटीकोपेतम् .....	मू० स एव टी० रूपचन्द्रः	११	१२	४४	१८२७	आरम्भपत्र- द्वयं नास्ति.
७९७	शार्ङ्गधरपञ्चतिः .....	शार्ङ्गधरः	२३४	१०	३२	...	
७९८	सैव .....	स एव	४०३	८	२८	...	
७९९	सैव .....	स एव	२०५	८	४०	...	
८००	सैव .....	स एव	२३७	११	३२	...	१३९ आरम्भ- १४६ पर्वन्ता; निपत्राणि न.
८०१	सैव .....	स एव	६०	१०	४४	...	कुटिता.
८०२	शिशुपालवधकाव्यम् .....	भाषः	१३७	९	३२	१७३८	
८०३	तस्य टीका .....	मल्लीनाथः	४१६	११	३३	...	आरम्भे द्वौ स- र्गौ न स्तः
८०४	तस्यैव टीका .....	वल्लभदत्तः	५२	२०	५६	...	सर्गाः ७
८०५	शिशुबोधिनी शाकलमल्लकवि- कृतस्थीशाररायवस्य टीका..	महीदत्तः	७	२०	५४	...	कुटिता.
८०६	शिष्यशिक्षा चर्पटघातकं च ...	शंकराचार्यः	५	१५	३६	१६८८	
८०७	शुकसंवादाख्यारः .....	.....	४	२९	६४	..	

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८०८	शुङ्गारतिलकम् .....	रुद्रभट्टः	२१	८	२०	...	अन्ते पु०
८०९	शुङ्गारतिलकम् .....	कालिदासः	३	१०	३५	...	
८१०	शुङ्गारमञ्जरीसङ्घकम् .....	विन्धेश्वरः	१५	१६	४०	...	
८११	संयोगहार्त्रिधिका (भाषायाम्).	मानकविः	५	१६	४०	१०३१	
८१२	संस्कृतमञ्जरी .....	.....	०	१०	३५	१८१५	
८१३	संस्कृतमञ्जरी .....	अनन्तः	१	१	२६	...	
८१४	संस्कृतमञ्जरी .....	उद्धवदासः	१४	१	२८	१८४३	
८१५	साहित्यरत्नाकरः .....	धर्मसुधीः	११०	१	१८	१८१०	
८१६	सिंहासनहार्त्रिधिका .....	.....	२८	११	२६	...	प्रथमं पत्रं न.
८१७	सुवर्णनशातकम् .....	कूरनारायणः	२३	१	१८	...	
८१८	सुन्दरशुङ्गारः ( भाषायाम् ) ...	महाकविः	६२	१०	१४	...	
८१९	सुभाषितशुक्लावली .....	.....	५२	१६	३२	१६८०	
८२०	सुभाषितसर्वस्वम् .....	गोपीनाथः	४२	१२	२०	...	
८२१	सूक्तावली .....	.....	१	१२	४०	१८१४	
८२२	सूर्येष्टातकम् .....	मयूरः	८	१५	३०	...	
८२३	तस्यैव टीका .....	मधुसूदनः	४५	८	३४	...	अपूर्णा.
८२४	सौन्दर्यलहरी सटीका .....	मू०शंकरान्धर्वः	५३	१२	५६	१८४४	
८२५	सौव .....	टी० लक्ष्मीधरः	.....	.....	.....	.....	
८२६	हनुमत्पाठकम् .....	कैवल्याश्रमः	६०	१०	४१	...	
८२७	तदेव सटीकम् .....	हनुमान्	२४	१६	४८	...	
८२८	हरविजयटीका .....	मू०स एव टी०	२२०	१२	४०	३८४९	
८२९	हरिभक्तिकल्पलता .....	मोहनदास- मिश्रः	.....	.....	.....	.....	अपूर्णा. अपूर्णा.
८३०	हितोपदेशः .....	भलकः	१२०	१२	५१	...	
८३१	कामन्दकीबर्नीतिसारः .....	महीधरः	४०	८	३२	...	
८३२	स एव .....	विष्णुधर्म	५२	११	५१	...	
८३३	चाणक्यनीतिः .....	.....	.....	.....	.....	.....	
८३४	शुद्धचाणक्यनीतिः .....	.....	.....	.....	.....	.....	
८३५	कामन्दकीबर्नीतिसारः .....	कामन्दकः	७१	१०	३२	...	
८३६	स एव .....	स एव	११८	८	२३	...	
८३७	चाणक्यनीतिः .....	चाणक्यः	११	८	२८	१८९८	
८३८	शुद्धचाणक्यनीतिः .....	स एव	६	२०	३२	१८६४	



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	<b>शिल्पशास्त्रम्.</b>						
८३५	क्षीरार्णवः .....	विश्वकर्मा	१	१०	३५	...	
८३६	राजवह्निः अनुवादसहितः ...	.....	५८	११	५६	...	
	<b>संगीतशास्त्रम्.</b>						
८३७	संगीतदर्पणः .....	शमोवरः	२१	१७	३७	...	अपूर्णः.
८३८	संगीतसारोद्धारः .....	कीकराजः	१६	१५	४५	...	
	<b>कोशाः.</b>						
८३९	अनेकध्वनिमञ्जरी सपर्याया ...	महाक्षपणकः	३१	८	४०	...	
८४०	सैव .....	स एव	७	१३	४५	...	
८४१	सैव एकाक्षरमाला च .....	स एव	८	१५	४०	...	
८४२	सैव तथैव .....	स एव	११	८	२८	१८३	
८४३	सैव सट्टिप्यपीका .....	स एव	२७	६	२५	...	
८४४	अनेकार्यसंग्रहः .....	हेमचन्द्रः	६०	१३	४०	१६६७	
८४५	अभिधानचिन्तामणिः .....	हेमचन्द्रः	४३	१७	४८	१४८०	
८४६	तत्सैव टीका .....	स एव	३२०	१५	४०	...	
८४७	स एव भाषार्थबुक्तः.....	.....	१०६	१४	३४	...	
८४८	अभिधानरत्नमाला .....	हलायुधः	४२	११	३२	१६६८	प्रथमं पत्रं नास्ति.
८४९	अमरकोशः सटीकः.....	मू०अमरसिंहः टी० भानुशी- क्षितः	५११	१२	३६	...	
८५०	तत्सैव प्रथमः काण्डः सटीकः	मू० स एव टी० स एव	१७	१२	४०	...	
८५१	तत्सैव द्वितीयकाण्डस्व टीका	स एव	१६६	१५	४०	१८००	
८५२	अमरचन्द्रिका .....	राजमुकुटः	३१५	१	३२	...	
८५३	उपाधिकोशः .....	महादेवः	३१	११	२८	१८०२	
८५४	एकाक्षरकोशः.....	.....	१	२१	५६	...	
८५५	एकाक्षरी नाममाला .....	.....	११	७	२६	१८८६	
८५६	द्वेषीनाममाला सटीका .....	मू० टी० हेम- चन्द्रः	४५	२२	५४	...	
८५७	तस्मा एव अकाराद्यनुक्रमः ...	विमलः	१८	२१	२८	...	नवीनम्
८५८	नाममाला ( भाषायाम् ) .....	.....	८	१५	४०	१७५१	प्रथमं पत्रं नास्ति.

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८५९	पावलच्छीनाममाला.....	धनपालः	८	१३	५४	...	
८६०	मेदिनीकोशः.....	.....	१६४	९	२८	...	
८६१	लिङ्गानुशासनविवरणम् .....	कल्बापसा- गरसुरिः	६	१५	४०	...	प्रथमपत्राणि ५ न सन्ति.
८६२	शब्दभेदप्रकाशः .....	महेश्वरः	२०	११	२३	...	
८६३	तस्यैव लिङ्गभेदः व्याख्यानयुक्तः छन्दः	.....	१६	१३	४६	...	शुद्धितः
८६४	छन्दःकौस्तुभः .....	राधाशमोहरः	८	१३	४४	...	
८६५	छन्दःसारः (भाषायायम्).....	.....	१०	१४	४०	...	
८६६	पिङ्गलच्छन्दाश्चरितः.....	हलायुधः	४३	१३	३६	१७८३	
८६७	पिङ्गलटीका .....	पद्मपतिः	३७	८	४०	१५८०	प्रथमपत्राणि ८ न सन्ति.
८६८	रूपरीपकपिङ्गलम् (भाषायायम्)	.....	१२	९	२६	...	
८६९	वृत्तारत्नाकरः सटीकः .....	मृ० केदारः टी० सुहृणः	३०	१६	५६	...	
८७०	तस्यैव टीका .....	सोमचन्द्रः	१९	१७	५६	१३२९ नि.का.	
८७१	श्रुतबोधः .....	कालिदासः	३	१४	४२	...	
	<b>ज्योतिःशास्त्रम्.</b>						
८७२	अक्षाचिन्तामणिः .....	.....	७	११	४६	...	
८७३	आद्यमन्त्रः .....	.....	७	४	४०	...	
८७४	आरम्भसिद्धिः .....	उदयप्रभदेवः	९	१७	५२	...	विमर्षाः ५
८७५	इष्टदर्शनोदाहरणम् .....	नन्दराममिश्रः	७	१२	३२	१८३२	
८७६	उज्ज्वलप्रदीपः सटीकः.....	टी० लक्ष्मीपतिः	२६	१०	४०	...	
८७७	स एव सविवरणः .....	.....	४	१२	५६	१९०८	
८७८	स एव सविवरणः .....	.....	६	१२	४०	...	
८७९	करणकुमुदहलम् .....	भास्कराचार्यः	२२	८	२०	१८३५	
८८०	कर्णविवेकः .....	.....	११	१६	४४	...	
८८१	कामधेनुः .....	.....	७	१२	३०	...	
८८२	कालचक्रजातकम् वा चक्रसार- स्व सारोद्धारः	.....	६	१३	४०	...	
८८३	कालचक्रजातकम् (रुद्रबामलो- कतम्)	.....	९	९	५०	...	
८८४	कुण्डलीकल्पतरुः .....	बागेश्वरः	३०	८	४४	१९३८	

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८८५	स एव .....	स एव	३२	१२	२६	...	
८८६	गणकमण्डनम् .....	नन्दिकेश्वरः	११	११	३२	१८४३	
८८७	तदेव .....	स एव	६५	७	२५	१८७१	
८८८	गणितरत्नमाला .....	हरिवन्तः	१४	९	१८	१८९४	
८८९	गिरिधरानन्दः .....	वेङ्कटरायः	४३	१३	४०	१८००	
८९०	गौरीजातकम् .....	.....	४	१०	४२	१८१७	
८९१	महचिन्तामणिः .....	श्रीनाथः	८	११	२४	१६८१	
८९२	महालाघवटीका टीकानाम सि- द्धान्तरहस्योद्धारणम्	विश्वनाथः	५१	१४	३५	१८४७	
८९३	महालाघवटीका .....	मल्लारिविषयः	१३६	१२	३२	१८४६	
८९४	महासांख्यी .....	त्र्यम्बकभट्टः	७१	१६	३४	...	
८९५	चन्द्रोन्मीलनम् .....	.....	६०	१२	२४	१९२२	
८९६	तदेव .....	.....	४८	११	३२	...	
८९७	तदेव सटीकम् .....	.....	३२	१२	२५	...	अपूर्णम्
८९८	चमरकारचिन्तामणिः सटीकः	म० नारायण- चार्यः टी० धर्मेश्वरः	३०	१०	३५	१७९३	
८९९	जगन्मोहनः .....	.....	४२१	९	३२	...	अपूर्णः
९००	जन्मपत्रिकालेखनक्रमः .....	विश्वनाथः	३३	११	३४	...	
९०१	अथवात्रा .....	नेत्रानन्दः	१५	९	४०	...	
९०२	जातकचन्द्रिका .....	याज्ञिकनाथः	३३	८	२६	...	
९०३	जातकपद्धतिटीका .....	केशवः	५५	७	२६	...	
९०४	जातकरत्नम् .....	काशीनाथः	१६	१०	३४	...	
९०५	जातकरत्नाकरः .....	.....	६	८	३२०	...	
९०६	जातकलक्षणम् .....	कालेश्वरः	८	९	२८	...	
९०७	जातकसारावली .....	कल्याणवर्मा	८६	१७	३२	...	कुटिता
९०८	जातकाभरणम् .....	दुण्डिराजः	१७	१२	३२	१८७७	
९०९	जैमिनीसूत्रं सटीकम् .....	टी० नीलकण्ठः	३१	१२	४८	...	अध्यायद्वयम्
९१०	तदेव .....	स एव	३५	१०	३२	...	अध्यायः ३
९११	ज्योतिर्मञ्जरी .....	रघुनाथः	१८	९	२४	...	तृतीयप्रकरणम्
९१२	ज्योतिष्केशरः .....	कृपाशंकरः	६	९	४२	...	अपूर्णः
९१३	स एव सटीकः .....	म० स एव टी० त्रिंशोवभट्टः	२८	१२	४८	१७७३	अपूर्णः
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११७	ताजिककौस्तुभः .....	बालकृष्णः	६३	८	३२	१८१७	
११८	ताजिकतन्त्रसारं मनुष्यजातकं	समरासिंहः	२८	८	४८	...	
११९	स एव .....	स एव	३०	१४	२८	१८७२	
१२०	ताजिकनीलकण्ठी सटीका ..	मू०नीलकण्ठः टी०विश्वनाथः	१४१	१४	३२	१८४५	
१२१	ताजिकयोगसुधानिधिः .....	यादवसूरिः	५४	९	२६	१७२४	
१२२	स एव .....	स एव	३४	१५	४८	...	अपूर्णः
१२३	ताजिकसारः .....	हरिभद्रः	५७	८	२६	१६७३	
१२४	तस्यैव टीका .....	सामन्तः	२५	१८	४०	...	
१२५	तस्या एव टिप्पणिका .....	.....	३८	९	२६	१८४६	
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१२७	नरपतिजयचर्चा .....	.....	३१९	१०	२४	१९०२	
१२८	तस्याटीका जवलाक्षीः .....	हरिचंद्रपाठकः	१३५	११	४८	१९०९	
१२९	नारचन्द्रास्त्रज्योतिःसारसंग्रहः सटिप्पणः	मू० नरचन्द्रसू- रिः टी०सागर- चन्द्रः	८९	१६	४२	१६९८	
१३०	पञ्चपक्षिनिरूपणम् जातकरत्ना- करस्य	.....	६	८	२०	...	द्वितीयपत्रं नास्ति.
१३१	पञ्चपक्षिनिरूपणम् .....	नरपतिः	३०	१०	३०	१९०४	
१३२	पद्यकोशः वा मणिलयजातकः	गोवर्धनः	६	१२	४४	१८१३	
१३३	पवनविजयनामकस्वरशास्त्रम्	.....	१३	१४	४०	...	प्रथमं पत्रं नास्ति.
१३४	तदेव भाषाटीकासाहितम् .....	.....	४२	९	३२	...	उद्धृतम्
१३५	तदेव तथैव .....	.....	२९	१२	२६	...	
१३६	पातसारणीविवृतिः .....	विश्वनाथः	१०	१२	२४	...	
१३७	पाद्यककेरली .....	.....	२७	८	१७	१८२१	
१३८	पाद्यककेरली .....	.....	७	८	१८	...	उद्धृता.
१३९	प्रभरत्नम् .....	नन्वरामः	३३	१०	४०	...	
१४०	तदेव सटीकम् .....	मू०टी० स एव	५१	१०	३२	१८४७	
१४१	प्रभ्रवैष्णवम् .....	नारायणदासः	३१	१४	४२	१८३५	
१४२	प्रभ्रसंग्रहः हंसचक्रं च .....	प्र० हरिभद्रः हंसिधिवः	१२	१०	२४	१८३५	
१४३	स एव तदेव च .....	प्र० स एव हं० स एव	९	९	३२	...	
१४४	प्रभ्रसारः .....	कविचूडामणिः	२६	१३	२१	१८७६	

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१४५	प्रमसुधाकरः .....	लालमणिः	५८	१०	३६	...	
१४६	प्रसादार्थः .....	.....	१३	१०	४४	...	अपूर्णः
१४७	बालविवेकिनी .....	.....	४	८	३६	१७८८	
१४८	बृहज्जातकं सटीकम् .....	म० वराहमिः टी० महीधरः	८१	१२	४८	...	
१४९	तदेव सटिप्पणम् .....	म० स एव टी० स एव	४६	१६	६६	१११०	
१५०	तदेव सटिप्पणम् .....	म० स एव टी० उत्पलभट्टः	१४३	११	३२	१८४७	
१५१	तदेव सविस्तरणम् .....	स एव	२३०	११	३०	१८५५	
१५२	बृहत्पाराशरसारः .....	.....	३२	११	४०	...	अपूर्णः
१५३	ब्रह्मसुल्योदाहरणम् .....	.....	३३	१३	४०	...	अपूर्णम्
१५४	ब्रह्मसुल्योदाहरणानि .....	विश्वनाथः	३७	१५	३६	१७७६	
१५५	ब्रह्मसुल्यवहारः .....	त्रिविक्रमः	४	१७	३६	...	
१५६	भागवततज्ज्योतिःशास्त्रयोर्भूगोल- खगोलविरोधपरिहारः	.....	१३	१३	४०	...	अपूर्णः
१५७	भावाध्यायः रत्नजातकीयः ...	.....	७	१०	३२	...	
१५८	भुवनशीपकः सटीकः .....	म० पद्मभस्वरिः	४६	११	३८	१८७३	
१५९	स एव सटीकः .....	म० स एव टी० गङ्गाधरः	१६	१६	३०	...	
१६०	मकरन्दटिप्पणम् .....	पुरुषोत्तमः	५	१८	५२	...	
१६१	मधुराचिन्तकम् .....	नारदः	१५	१२	३२	१८७७	
१६२	तदेव .....	स एव	१९	१३	३०	१८९८	
१६३	महामार्गवाक्यम् ( भाषायाम् ) ...	.....	२	३७	६०	...	
१६४	मुहूर्तकल्पद्रुमः .....	विह्वलाचार्यः	५४	११	३२	१८६५	
१६५	मुहूर्तचिन्तामणिः सटीकः टी- कानाम पीडूषधारा	म० रामवैवज्ञः टी० गोविन्दः	२३४	१६	४०	...	
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१६७	मुहूर्तमार्तण्डः .....	नारायणः	११	११	४०	...	
१६८	मुहूर्तमाला .....	रघुनाथः	५०	९	४३	...	अपूर्णा.
१६९	मुहूर्तमुक्तावली .....	भास्करः	६	१०	३२	१७२२	
१७०	मुहूर्तसंचयः .....	क्षेमरामः	१८	१३	४२	...	
१७१	मेघमाला .....	महेश्वरः	३०	१२	२८	१७५९	
१७२	मेघमाला .....	... ..	२०	१०	२८	...	
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१७५	अन्वयप्रकाशः सटीकः .....	रामचन्द्रः	७१	१२	४०	...	
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१७८	स एव तथैव .....	मू० स एव टी० स एव	७२	१०	२४	...	
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१८०	योगार्णवः .....	स एव	११	१३	४०	...	
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१८३	रमलामृतम् .....	जयरामः	१८	१०	२५	...	
१८४	राजविजयः .....	रणहस्ती	१३५	८	२०	...	
१८५	राममहः .....	.....	१९	१०	३२	१७३६	प्रथमपत्रे २ न स्तः.
१८६	रामविनोदः.....	रामवैवन्तः	१८	१२	३२	१७१३	
१८७	रेखानिर्णयः आतकसुभाकरस्व.	.....	१२	१३	३२	...	
१८८	रत्नचन्द्रिका .....	काशीनाथः	४५	१६	२३	...	
१८९	रत्नसारसमुच्चयः .....	.....	१	१८	५३	...	
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१९१	रघुजातकटीका .....	महेश्वरः	८	१२	२८	१८४४	
१९२	रघुञ्जोतिःसारोद्धारः टड्यास- हितः	.....	१८	६	२८	...	
१९३	रघुबोधः .....	.....	११	१२	२६	१७६१	
१९४	लीलावती सटीका .....	मू० भास्करा- चार्यः टी० ग- ज्जुगधरः	६७	१५	३२	...	
१९५	वसन्तराजटीका .....	.....	२८	१४	४०	१६४३	
१९६	विवाहपदलम् .....	शौनकः	२२	९	२४	...	
१९७	वीरविजये चक्राध्यायः.....	.....	१६	११	२९	...	
१९८	वृत्तघटकं सटीकम् .....	महेश्वरोपा- ध्यायः	२३	१३	३०	१५३८	दुटितः प्रथमपत्रे २ न स्तः तथा ११ आरभ्य १४ प- र्वन्तानि पञ्चा- पि न सन्ति.

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१११	वृद्धवदनस्त्रीजातकम् .....	.....	१४२	६	१४	...	
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१००१	श्रीकवनीरवा .....	गर्गः	२	१२	३५	...	
१००२	षट्पञ्चाशिका सटीका .....	मू० पृथुवद्याः टी० भट्टोत्पलः	१	१०	६०	१००८	
१००३	सैव तथैव .....	स एव	२४	८	३२	...	
१००४	संविद्यकाशः सटीकः .....	गोविन्दः	५९	१६	२८	...	अपूर्णः
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१०४४	कालज्ञानम् .....	.....	८	१	२६	१७९१	
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१०६५	स एव .....	स एव	८०	१०	४०	१९१३	
१०६६	स एव .....	स एव	७५	११	१९	१८४८	
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१०६९	मोगराजपद्धतिः .....	मागचन्द्रदेवः	२४४	१५	४३	...	मुद्रिता.
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१०८३	रससारः ज्ञातकं सामुद्रिकं च ...	र० गोविन्दा- चार्यः	७०	१२	२८	...	
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११२३	ताराभक्तितरङ्गिणी.....	विमलानन्द- नाथः	१०६	८	३०	१९०८	
११२४	त्रिपुरार्चनपद्धतिः .....	शिवरामः	१३	१०	४५	१७८२	
११२५	त्रिपुरास्तोत्रम् .....	लक्ष्मणार्यः	१७	१०	३०	...	
११२६	दुर्गास्तोत्रम् .....	छिन्ननाथः	५	८	३२	...	
११२७	देवीकवचम् वा ब्रह्मकवचम् च- ण्डीपाठान्तर्गतम्	.....	५	१०	२६	१८०८	
११२८	देवीपूजनसंभवावः कुमारीपूजन- म् योगप्रक्रिया.	कृष्णानन्दः	४५	१०	१६	१८८७	
११२९	देवीसूक्तं रुद्रयामलस्यम् .....	.....	१०	७	२८	१८०२	
११३०	पञ्चदेवीविधानम् .....	.....	१०	११	२२	...	
११३१	परमहंसस्तवराजः रुद्रयामलोकतः	.....	४७	९	२०	१८८०	आरम्भे ५ प- त्राणि न सन्ति.
११३२	पीताम्बरपूजापद्धतिः .....	महादेवः	३३	१३	३२	...	
११३३	प्रयोगरत्नाकरः .....	प्रेमनिधिः	२३४	१०	४०	१८७९	
११३४	बगलामुखीपद्धतिः .....	.....	३१	९	२५	१७४०	
११३५	बहुरूपगर्भस्तोत्रम् स्वच्छन्दत- न्त्रस्यम्	अभिनवगुप्तः	७	२२	२१	...	घाटसालिपिः
११३६	भुवनेश्वरीवृत्तिः .....	पद्मनाथकविः	६	१९	४८	१७६९	
११३७	मन्त्रचन्द्रिका .....	जनार्दनः	१५७	६	३६	...	
११३८	मन्त्रमहोदधिः .....	महीधरः	१५९	१०	३६	१८४६	
११३९	मन्त्रशुद्धिप्रातिप्रकरणानि .....	.....	४८	१३	३६	...	
११४०	यन्त्रचिन्तामणिः .....	शामोहरः	५९	९	२८	१९१८	
११४१	रत्नावलीस्तोत्रम् .....	.....	७	१०	२४	...	
११४२	राज्ञीपञ्चाङ्गम् .....	.....	२५	२४	२१	...	
११४३	रामपद्धतिः .....	रामानुजः	३५	७	२८	...	
११४४	रामार्चनसौपानः .....	शिवलालशर्मा	४६	९	३४	...	

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११४५	रुद्रवामलस्य धानुकल्पः.....	.....	१०	१०	२०	...	
११४६	लक्ष्मीहृदयस्तोत्रम् आयर्वेणरह- स्यस्थम्	.....	२०	६	२४	...	
११४७	ललितस्वच्छन्दम् आनन्देश्वरप- त्रिका च	.....	{ १०९ १२	{ १६ १६	{ २२ २२	{ ... ...	धारशालिपिः
११४८	ललितार्चनपद्धतिः .....	.....	६२	९	२०	...	
११४९	विज्ञानभैरवः .....	.....	२२	८	१९	...	धारशालिपिः
११५०	विश्वालोकेश्वरतन्त्रम् .....	.....	८	९	२६	...	
११५१	शल्यतन्त्रम् .....	.....	४६	९	१६	...	
११५२	धारशालिकटीका .....	राघवभट्टः	१५९	१६	४४	१७९४	प्रथमपत्रं नास्ति.
११५३	शिवताण्डवीययन्त्रावल्याटीका	नीलकण्ठः	६८	८	२८	..	
११५४	शिवाम्बुविधिकल्पनम् .....	.....	१४	८	२४	..	
११५५	शुद्धविद्यादिमन्त्राः .....	.....	११	१२	४०	१८५४	
११५६	श्यामलाण्डकस्तोत्रम् .....	कालीदासः	७	१०	१६	...	
११५७	श्यामारहस्यम् .....	पूर्णानन्दः	१०४	११	३६	१७६२	
११५८	श्रीविरिवस्था .....	.....	६२	१०	२७	१७७५	आरम्भपत्रं नास्ति.
११५९	श्रीविद्याविशेषपूजापद्धतिः ...	.....	१०	१५	५४	...	
११६०	षडान्नाथपद्धतिः .....	.....	२५	९	२८	१८४९	
११६१	साधनरीपिका .....	नारायणभट्टः	४२	१३	४८	...	
११६२	सिंहसिद्धान्तसिन्धुः .....	शिवानन्दभट्टः	२६	१०	३५	..	
११६३	सुवर्चनसंहितायां कवचन्यासः	.....	८	९	२८	...	
११६४	सुवर्चनसंहितायां हनुमत्पटलम्	.....	१५	१०	३६	१७६०	
११६५	सुभगार्चारत्नम् .....	.....	५८	८	२४	...	
११६६	शोमविधिः मन्त्रमहोवधुक्तः ...	.....	१३	६	३२	...	
<b>द्वितीयपुस्तकानि.</b>							
११६७	अजितशान्तिस्तवः सटीकः ...	मू० मा० नन्दि- शेषः टी० जि- नप्रभसुरिः	१३	१०	५६	...	
११६८	अध्यात्मकल्पद्रुमः सखालाव- बोधः	मू० मुनिछन्दरः बा० हंसरत्न- मुनिः	५३	१०	५१	...	
११६९	अध्यात्मविन्दुः सटीकः .....	मू० टी० हर्षवर्ध- नः वा हंसराजः	१०	१६	५०	...	

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११७०	अनुयोगद्वारवृत्तिः .....	हेमचन्द्रः	१०७	१५	६२	...	
११७१	अन्वोक्तिमुक्तावली .....	हंसविजयग- णिः विजया- नन्दाशिष्यः	११	१५	३४	...	
११७२	अम्बडरासः .....	मुनिरत्नः	८११	१४	३४	...	
११७३	अर्जुनपताकायन्त्रविधिः .....	.....	७	३१	३५	...	
११७४	अष्टलक्षी वा अर्थरत्नावली ...	समथसुन्दरः	२५	११	५१	...	
११७५	आचारार्जु-शीपिका .....	जिनहंससूरिः	२२२	१५	४८	...	
११७६	आनन्दाविश्रावकचरित्रम् (मा०)	.....	१३	१३	४५	...	अपूर्णम्
११७७	आद्यपरीक्षा, इष्टोपदेशश्च ...	विद्यानन्दः	१०	१०	३७	...	
११७८	आराधनापताका(मा०).....	वीरभद्राचार्यः	१२	१७	५८	..	
११७९	आलोचनाविधिः .....	.....	१४	१२	४०	...	
११८०	आवहकनिर्बुक्तिः (मा०).....	भद्रबाहुः	४३	१७	६४	...	
११८१	सैव सटीका .....	भू० स एव टी० हरिमद्रः	३८०	१६	५६	...	
११८२	तस्या एव लघुटीका.....	तिलकाचार्यः	२१६	१७	४०	...	
११८३	तस्या एव चूर्णिका.....	.....	११८	१८	६४	१५१६	
११८४	इलाकुमाररासः .....	ज्ञानसागरः	६	१७	४५	१७३०	
११८५	उत्तमकुमारचरित्रम् .....	विनयचन्द्रः	३६	१६	३०	...	
११८६	उत्तराध्ययनटीका .....	देवेन्द्रगणिः	२२६	१५	५६	...	
११८७	उत्तराध्ययनवृत्तिः .....	वल्लभगणिः	२८४	१३	४०	...	
११८८	उपदेशपदवृत्तिः ..	हरिमद्रसूरिः	२६८	१७	५८	...	
११८९	उपदेशप्रासादः टठ्ठासाहितः(स्त म्भः २)	लक्ष्मीसूरिः	६४	५	३५	...	
११९०	" " (स्तम्भः ४)	"	८३	५	३६	...	
११९१	" " (स्तम्भः ५)	"	७९	५	३२	...	
११९२	" " (स्तम्भः ९)	"	८५	५	३२	...	
११९३	" " (स्तम्भः १०)	"	७५	५	३२	...	
११९४	" " (स्तम्भः ११)	"	६६	५	३२	...	
११९५	" " (स्तम्भः १८)	"	१११	५	४०	...	
११९६	" " (स्तम्भः २०)	"	१२९	५	३२	...	
११९७	" " (स्तम्भः २१)	"	८०	५	४०	...	
११९८	" " (स्तम्भः २२)	"	३९	५	३२	...	प्रथमपत्रे २ न स्तः
११९९	" " (स्तम्भः २४)	"	९३	५	३८	...	...

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१२००	उपदेशमालाया धर्मशासनाधिकृ- ताया अवचुरिः	.....	२४	२०	६०	...	
१२०१	उपदेशमाला अथवा पुष्पमाला सावचुरिः	सू०हेमचन्द्रः	१९	१३	५०	१९१९	
१२०२	सैव विवरणसहितम् .....	सू०स एव वि०अभवदेवः	३६०	१३	५०	...	
१२०३	उपदेशरसालम् (भाषा) .....	.....	११०	१३	३६	...	आविपचानि ३१ न सन्ति.
१२०४	उपदेशसप्तिका .....	सोमधर्मगणिः	५८	१०	४८	...	
१२०५	उपसर्गहरस्तोत्रं सटीकम् .....	सू०भद्रबाह्वृटी पार्श्वदेशगणिः	६	१४	४४	...	
१२०६	उपासकव्याविपस्तुष्याणि स- टीकानि. अन्तकृष्टशा. अनुत्तरोपपातिकशा. प्रसन्नवाकरणम्. विपाकः	टी० अभवदेव- सुरिः	} १:२	१०	६४	१९५२	
१२०७	ऋषिदत्तारासः .....	अभवन्तसुरि		३२	११	३६	१६४३
१२०८	ऋषिमण्डलटीका .....	हर्षनन्दनः	१०२	१०	४२	१७९६	नि.का.
१२०९	ऋषिमण्डलटीका .....	शुभवर्धनः	५०६	१३	४३	१६००	उपासकं पत्र- द्वयं नास्ति.
१२१०	ऋषिमण्डलटीका .....	पद्ममन्दिरग- णिः	१५०	१०	४८	१९५५	
१२११	ऋषिमण्डलस्तवः सावचुरिः ...	.....	१०	१०	४६	...	
१२१२	भोचनिर्मुक्तिः .....	.....	४०	१३	३६	१७२०	
१२१३	भोचनिर्मुक्तिटीका .....	श्रीपाचार्यः	१६२	१४	५४	१४३६	
१२१४	भोचनिर्मुक्तिस्तवचुरिः .....	.....	३८	१९	६४	...	
१२१५	कथाकोशः .....	शुभशीलः	११९	१५	६०	...	
१२१६	कथारत्नाकरः .....	उत्तमार्थः	१३०	१०	४०	...	
१२१७	कपूर्वप्रकरस्तव कथाकोशः .....	.....	१२	१०	६०	...	अपूर्णः
१२१८	कर्ममन्यः (मागधी) .....	देवेन्द्रसुरिः	१८	१२	४०	१९६२	
१२१९	स एव .....	स एव	७	१३	३२	...	अव एव.
१२२०	स एव सटीकः .....	सू०टी०स एव	३०५	१५	३४	१८२८	
१२२१	स एव सटीकः .....	टी० मलज- गिरिः	५०	१०	६८	...	सप्ततिकाव्य- वृत्तकर्ममन्यः

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१२२२	कल्पसूत्रं सटीकम् टीकानाम किरणावली	टी०धर्मसागरः	१२७	१५	६०	...	
१२२३	कल्पसूत्रं सावचूरी .....	.....	३५	११	६०	१५६८	
१२२४	कल्पान्तर्वाच्यम् .....	.....	२५	१५	६८	१५९८	
१२२५	कल्याणमन्त्रिस्तोत्रटीका ..	हर्षकीर्तिः	१३	१४	४८	...	
१२२६	कल्याणमन्त्रिस्तोत्रं सावचूरी	मू०सिद्धसेनः	१५	१२	३७	...	
१२२७	कालसप्ततिः सावचूरी:.....	मू०धर्मघोषः	३	२०	६०	...	
१२२८	कालिकाचार्यकथा गद्यबद्धा	.....	१५	१३	३२	१९३४	
१२२९	कालिकाचार्यकथा (मागधी)	.....	३	१५	६४	...	
१२३०	कुमारपालप्रबन्धः.....	जिनमण्डनः	१०	१५	५१	१५०१	
१२३१	कुर्मापञ्चकथानकम् .....	जिनभाषिण्यः	१३	११	३२	...	
१२३२	भुल्लकभवावली सावचूरी; पुत्र- लपरावर्तस्तोत्रं च सावचूरी	.....	३	२०	६०	...	
१२३३	गच्छाचारसूत्रं सावचूरी:.....	.....	१०	१८	४८	१६४६	
१२३४	गच्छाचारपईमं तंडुलवेद्यालयं देविदृश्यक भक्तपरिजापईमं सं- धारगपईमं महापञ्चस्थानं	.....	१६	२२	६०	...	
१२३५	गुणमालाप्रकरणम् .....	रामविजय- गणिः	१०३	१३	३६	१९०४	
१२३६	गुर्वावली .....	मुनिसुन्दरसूरीः	१३	१७	५६	...	
१२३७	ग्रन्थसारसमुच्चयः .....	कुलभद्रः	५	१७	६४	१९९५	
१२३८	चन्द्राविजयम् .....	.....	१	१२	३६	...	
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१२४०	चैत्रवन्दनभाष्यम् } गुरुवन्दनभाष्यम् } सावचूरी प्रत्याख्यानभाष्यम् }	.....	१६	१७	६४	...	
१२४१	चैत्रवन्दनवृत्तिः ( ललितवि- स्तरा )	हरिभद्रसूरीः	३८	१३	४५	१८२५	
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१२४३	जम्बूद्वीपप्रज्ञप्तिसूत्रं सटीकम्	टी० हीरविज- यसूरीः	४०२	१५	५४	...	
१२४४	सदेव तथैव .....	टी० शान्ति- चन्द्रः	३८७	१५	४८	१६६०	
१२४५	जम्बूद्वीपसंग्रहणी .....	हरिभद्रसूरीः	१	१६	४४	...	
१२४६	जम्बूद्वीपमिथ्याचरित्रम् ( भाषा )...	.....	५	१५	५३	१५५६	
१२४७	जयतिहुअप्तोत्रं सटीकम् ...	मू० अभजदेव- सूरीः	१	१५	३२	...	

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१२४८	अवन्तकाव्यम् .....	अभवदेवः	७३	१३	३६	...	
१२४९	अथविजयकथानकम् .....	.....	१७	१५	३२	...	
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१२५१	जिनघातकं सटीकम्.....	मू० अम्बुनामा टी० शम्भुसाधुः	३१	१५	६८	१६४१	
१२५२	जिनस्मृतिः.....	सोमसुन्दरसूरिः	८	१५	५६	...	
१२५३	जीतकल्पवृत्तिः मूलमिभिता..	मू०सोमप्रभसूरिः टी०साधुरभः	१२५	१३	६०	१४५६	
१२५४	ज्ञानसारः वा अष्टकानि .....	बसोविजय- गणिः	६	१५	५३	...	
१२५५	तत्त्वतरङ्गिणी सटीका.....	मू० मा० टी० सं० धर्मसा- गरगणिः	१८	१८	५३	...	
१२५६	तीर्थकल्पः.....	जिनप्रभसूरिः	१३९	११	३६	...	
१२५७	त्रिषष्टिशालाकापुरुषचरित्रे प- द्यचरित्रं वा रामचरित्रम्.	हेमचन्द्रः	१३५	११	४२	१६६१	
१२५८	तत्रैव .....	स एव	३२	१८	४८	...	
१२५९	तत्रैव ( नेमिनायचरित्रम् ) ...	स एव	११	१५	५६	...	
१२६०	तत्रैव ( महावीरचरित्रम् ).....	स एव	१०७	१५	५६	...	
१२६१	पद्यावैकालिकसूत्रस्य निर्बुद्धितः	.....	१०	१७	५६	१४९२	
१२६२	तस्यैवावचूरिः.....	.....	२१	१९	५६	...	
१२६३	दशाश्रुतस्कन्धचूर्णिः मूलसहिता	.....	८३	१७	४८	१६६१	
१२६४	सैव .....	.....	३८	१५	५७	...	
१२६५	द्वार्त्तिसंस्तुत्तलिकाकथा अथवा सिंहासनद्वार्त्तिका (भाषा)	गुणविजय- गणिः	४५	१६	५४	...	
१२६६	द्व्याभयवृत्तिः श्लोकबद्धा .....	अभयतिलक- गणिः	११	१४	५०	...	
१२६७	धनारासः (भाषा) .....	जिनवर्धनः	३०	१३	३७	१८०५	
१२६८	धर्मपरीक्षाकथा .....	रामचन्द्रः	१६	१७	५४	...	
१२६९	धर्मोपदेशः .....	.....	२५	१७	२६	...	
१२७०	नन्दिसूत्रटीका .....	मलयगिरिः	१६४	१६	५०	...	
१२७१	नमस्कारस्तवः सवृत्तिः.....	मू० मा० वृ० सं० जिनकी- र्तिसूरिः	६	१९	५४	...	
१२७२	नयप्रकाशाष्टकं सटीकम् .....	मू० टी० पद्म- सागरः	१७	१५	४६	...	

प्रथमं पत्रं न.



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१२७३	नवतस्वप्रकरणं सावयूरि, वि- चारपट्टाधिकारिका सटीका, जी- वाविचारप्रकरणं सटीकं च	वि० मू० टी० अिनसारगणिः जी० मू० छा- न्तिसूरिजी० टी० क्षमाक- ल्याणः	२३	१७	४८	...	
१२७४	नवतस्वप्रकरणं सटीकम् .....	.....	४	...	...	...	
१२७५	नवतस्वप्रकरणं भाष्यसटीकाभा- सहितम्.	मू० देवशुभसूरिः भा० अभयदेव- सूरिः टी० व- शोदेवसूरिः	४१	१५	५५	...	
१२७६	नवतस्वशालावबोधः .....	हर्षवर्धनगणिः	१२	१८	५६	१५८१	
१२७७	निरवावलीटीका .....	चन्द्रसूरिः	१	११	६०	...	
१२७८	नेमिनिर्वाणकाव्यम् .....	वाग्भट्टः	५५	१०	४७	...	
१२७९	पञ्चकल्पभाष्यम् ( मागधी )...	सङ्घरासः	८१	१३	४४	...	
१२८०	पञ्चसूत्रं सटीकम् .....	हरिभद्रसूरिः	२७	१६	४०	१८४२	
१२८१	पद्यचरित्रम् ( मागधी ) .....	विमलसूरिः	२३३	१४	४८	...	
१२८२	परमालम्बकाष्टाः ( भाषा ) .....	धर्ममन्विर- गणिः	४०	१३	३२	...	
१२८३	परिशिष्टपर्यं .....	हेमचन्द्रः	५३	११	६०	१६६१	
१२८४	पाक्षिकसूत्रवृत्तिः .....	वशोदेवसूरिः	६३	१४	५३	...	
१२८५	पाक्षिकसूत्रसावयूरिः .....	.....	१०	२०	६८	...	
१२८६	पार्श्वनाथचरित्रम् .....	भावदेवसूरिः	१२१	१५	४८	१५३२	
१२८७	पुरन्दरकथा भाषाबद्धा .....	मालदेवः	१६	१२	३८	...	
१२८८	प्रज्ञापनासूत्रटीका .....	मलयगिरिः	२८५	१५	५६	...	
१२८९	प्रतिक्रमणं भाषासहितम् .....	.....	१८	६	३८	१८२४	
१२९०	प्रतिक्रमणक्रमः .....	जयचन्द्रः	२३	१३	५१	...	
१२९१	स एव .....	स एव	१६	१७	५६	१५०६	
१२९२	प्रतिक्रमणसूत्रं भाषार्थसहितम्	...	७	१३	३२	...	
१२९३	तस्त्रैव लघुवृत्तिः ... ..	तिलकसूरिः	२०	१३	४५	...	
१२९४	प्रतिष्ठाकल्पः .....	सकलचन्द्र- गणिः	५३	१४	२३	१८७७	
१२९५	प्रत्येकबुद्धरासः .....	समदसुन्दरः	४०	१३	३२	१६१८	
१२९६	प्रवचनसारोद्धारः ( मागधी ) ..	नेमिचन्द्रसूरिः	३४	१७	५६	१५१७	
१२९७	स एव सावयूरिः .....	.....	७३	१७	३६	१६३२	

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१२९८	प्रभोत्तरमन्यः (भाषा).....	जिनसिंहसूरिः	६२	१२	४४	१९२६	
१२९९	प्रभोत्तररत्नमाला सटीका ...	मू० विमलः टी० हेवेन्द्रसूरिः- सिंहसिलकसूरी	२३१	१३	४३	१६४४	
		रुद्रपलवीब- गच्छीबस्व शिष्यः					
१३००	सैव .....	स एव	१३८	१५	४२	...	अपूर्णा.
१३०१	प्रियमेलकरासः .....	समयसुन्दरः	७	१६	४०	१७६३	
१३०२	बन्धस्वामिस्वसूत्रम् .....	हेवेन्द्रसूरिः	७	१३	३२	...	
१३०३	भक्तामरस्तोत्रं सटीकम् .....	मू० मानसुङ्ग- सूरिः टी० गु- णाकरः	११	९	३२	...	
१३०४	तदेव सटीकम् .....	मू० स एव टी० कनककुशलः	११	११	५४	...	
१३०५	तदेव सटीकम् .....	मू० स एव टी० अमरप्रभसूरिः	१८	३०	४०	१८८३	
१३०६	भरतेश्वरबाहुबलीवृत्तिः .....	शुभशालिगाणिः	३४१	१३	३७	...	
१३०७	सैव टट्वासहिता .....	मू० स एव	८१६	६	३५	१९०५	
१३०८	महानिर्घाथसूत्रम् .....	.....	२६८	६	३६	...	
१३०९	मुनिपतिचरित्रम् ( मागधी ) ...	.....	५७	१३	४७	...	अपूर्णम्
१३१०	मूलदेवाधिक्या मा० सं .....	.....	३८	१९	६४	...	
१३११	मृगावतीरासः .....	समयसुन्दरः	३१	१३	४४	...	
१३१२	यशोभद्रसूरिचरित्राधिक्याः ...	.....	२२	२०	६४	१६८३	
१३१३	योगदृष्टवसूरिः .....	साधुराजगाणिः	७	१९	५६	...	
१३१४	योगरत्नमाला सटीका .....	मू० नागार्जुनः टी० गुणाकरः	२५	११	२१	...	अपूर्णा.
१३१५	योगशास्त्रम् .....	हेमचन्द्रः	३३	१३	४०	१७५२	
१३१६	तदेव .....	स एव	१०	१५	४८	...	प्रकाशाः ४
१३१७	तस्यैव विवरणम् .....	हेमचन्द्रः	४१	१२	४०	...	पञ्चमप्रका शासारभ्य म पूर्णम्
१३१८	रत्नशेखरनरपतिकथा (मा०)...	जिनहर्षसाधुः जयचन्द्रमु- निशिष्यः	२१	१५	४८	१६१४	

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१३१९	रत्नसंचयसूत्रं टब्बासहिताम् मू० (मा०)	.....	४८	६	३६	१९१५	
१३२०	रत्नसाररासः .....	देवचन्द्रः	७३	१३	३५	१९१४	
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१३२३	लोकनालिकाचरितः .....	धर्मनन्दनः	४	१५	४८	...	
१३२४	लोकप्रकाशः .....	बघोविजयः	१२१	१६	३८	...	प्रपञ्चलोकः
१३२५	वनस्पतिसप्ततिः ( भागधी ) ...	चन्द्रसूरिः	२	१४	४४	...	
१३२६	बसुदेवकुमाररासः .....	हर्षकुलः	१५	१४	४०	१७३२	
१३२७	वासुपूज्यचरितचरितः .....	.....	३	१९	६४	१४८७	
१३२८	विद्यतिस्थानकविचारासुतसंग्रहः	जिनहर्षगणिः	६०	१५	६७	...	
		जबचन्द्रस्य					
		शिष्यः					
१३२९	विक्रमरासः .....	हीरानन्दः	१२	१५	५२	१७००	
१३३०	विक्रमावित्यचरित्रम् ( भाषा ) ...	भानुविजय-गणिः	१५६	१५	४०	१८७६	
१३३१	विद्यालयः ( भागधी विज्ञान-लड )	जबदलभसूरिः	२३	१५	५५	...	भाषान्तकमि-तम्.
१३३२	स एव .....	स एव	१३	१५	५६	१५९७	
१३३३	विधिभागप्रपा ( भागधी ) ...	जिनप्रभसूरिः	८२	१५	५३	१६६६	
१३३४	विवेकविलासः .....	जिनसत्तसूरिः	३८	१३	५२	१६८५	
१३३५	स एव .....	स एव	४५	११	३८	...	
१३३६	विशेषावश्यकसूत्रभाष्यम् .....	जिनभद्रगणिः	८४	१५	५३	...	
१३३७	वीतरागस्तोत्रम् ...	हेमचन्द्रः	६	१४	४८	...	
१३३८	ध्यवहारसूत्रम् .....	.....	१५	१३	५२	१५६३	
१३३९	व्रतकथापर्वविचारश्च .....	दयावर्धनग-णिः	३९	१५	४४	१८१३	
१३४०	शतपदीसारोद्धारः .....	मेरुलङ्काचार्यः	३२	१५	४८	१६१०	
१३४१	स एव .....	स एव	३५	१५	३७	१६६५	
१३४२	शत्रुञ्जयकल्पः सभाषः .....	मू०पावलिसा-चार्यः	१२	६	३२	१७४५	
१३४३	शत्रुञ्जयमाहात्म्यम् ( भाषा ) ...	जिनहर्षः	१५४	१८	४८	...	
१३४४	शान्तिनाथरासः .....	रामविजयः	३५८	१४	३४	...	
१३४५	शालिभद्रचरित्रम् .....	धर्मकुमारः	२६	१५	५२	...	
१३४६	शान्दप्रतिक्रमणसूत्रं सावचरि	.....	२२	१६	४०	...	
१३४७	तदेव सटीकम् .....	.....	५८	१५	५५	...	

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१३४८	श्रीपालचरित्रम् .....	हेमचन्द्रसाधुः रत्नघोस्वरसूरिः	५३	१४	३२	१८२०	
१३४९	तदेव .....	शिष्यः					
१३५०	पद्मार्च्य अल्पसंभवः .....	स एव	४५	१३	४६	१५०४	प्रथमपत्रं न
१३५१	पद्मार्च्य अल्पसंभवः .....	भावविजय- गणिः	८८	११	३१	१६८१	
१३५२	पद्मार्च्यसंवादः ( भाषा ) .....	नरसिंहदासः	१४	१४	२४	...	
१३५३	पद्मार्च्यसंवादः .....	राजघोस्वरः	८	१५	३२	...	
१३५४	पद्मार्च्यसंवादः सटीकः .....	मू० हरिभद्रः	८	२०	११२	...	
१३५५	पद्मार्च्यकविवरणम् .....	अयोभद्रसूरिः	४३	१६	४५	१८२८	
१३५६	पद्मार्च्यकृतिः .....	अभयदेवः	३६	१५	४८	...	
१३५७	संक्षेपकोचसमासः .....	.....	३	१४	४०	...	
१३५८	संक्षेपणी सावसूरिः .....	मू० मा० चन्द्र- सूरिः मलधारि हेमचन्द्रशिष्यः	२५	१२	५८	...	
१३५९	संक्षेपणी सावसूरिः .....	मू० मा० जिन- वत्ससूरिः टी० जयसागरः	२६	१०	६०	१६५२	
१३६०	संक्षेपणी सावसूरिः .....	मू० मा० महेश्वर- सूरिः टी० हेम- हंससूरिशिष्यः	१४८	१४	४८	१५६३	
१३६१	संक्षेपणी सावसूरिः .....	.....	५	७	५६	१८५५	
१३६२	संक्षेपणी सावसूरिः .....	प्रद्युम्नसूरिः	१२१	१४	४८	१८४४	
१३६३	संक्षेपणी सावसूरिः .....	टी० अभयदेव- सूरिः	८१	१५	५३	१५८३	
१३६४	संक्षेपणी सावसूरिः .....	.....	६०	१२	३६	...	
१३६५	संक्षेपणी सावसूरिः .....	.....	७८	१०	३२	१०९३	
१३६६	संक्षेपणी सावसूरिः .....	.....	११	१८	६४	...	द्वितीया.
१३६७	संक्षेपणी सावसूरिः .....	.....	४	९	३६	...	
१३६८	संक्षेपणी सावसूरिः .....	हेवेन्द्रसूरिः	५	१८	५०	१७८८	
१३६९	संक्षेपणी सावसूरिः .....	.....	३	२२	६८	...	
१३७०	संक्षेपणी सावसूरिः .....	जयानन्दसूरिः	५	१६	५०	१६५७	
१३७१	संक्षेपणी सावसूरिः .....	.....	२५	१५	४३	...	

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१३७१	सिंहासनद्वारिष्यक्या .....	.....	२३	१६	४०	१६४६	
१३७२	सैव .....	.....	२७	१५	५१	...	
१३७३	सिद्धपञ्चाशिकासूत्रं सटीकम्. मू० देवेन्द्रसूरिः	.....	२५	९	३४	...	
१३७४	सिद्धान्तसारावली .....	हेमसूरिशिष्यः	३	१२	४०	१९३४	
१३७५	सिद्धान्तसारसमुच्चयः (भाषा) .....	.....	६०	९	३०	...	
१३७६	सिन्दूरप्रकरणम् .....	सोमप्रभसूरिः	५	१०	५२	...	
१३७७	तस्यैव सवालवबोधम् .....	.....	४३	१५	४६	...	
१३७८	सूक्तमन्त्राचारगाथा सटीका ...	.....	४	...	...	...	
१३७९	सूक्तकृताङ्ग-सीपिका .....	.....	१४८	१५	५०	...	
१३८०	स्तोत्रविधिपञ्चविंशतिः टट्ट्या- सहितः	सेजसिंहः	}	५	४०	(१६७७)	
१३८१	स्थाविरावलिकाया अवधूरिः ...	.....					३
१३८२	स्थाहारमञ्जरी सटीका .....	मू० हेमचन्द्रः टी० मल्लिषेणः	५०	१८	५७	१५२०	
१३८३	हंसराजवच्छराजरासः .....	जिनोदयसूरिः	३०	१४	४३	...	
१३८४	हरिवलप्रबन्धः (भाषा) .....	राजरत्नसूरिः	७	२२	६४	१६४५	
१३८५	हरिवाहनकथा .....	.....	५	२०	५२	...	
१३८६	हस्तसंजीवनम् .....	.....	११	१४	४८	...	
१३८७	हीरसौभाग्यकाव्यं सटीकम् ...	देवविमलः	१८०	१६	५४	...	
१३८८	इण्डिनामकप्रतिभाप्रतिपादक- ग्रन्थः	.....	४९	१६	४०	१६०६	
<b>तालपत्रपुस्तकानि.</b>							
१३८९	कर्मग्रन्थान्तर्गतघातकप्रकरण- म् (मागधी)	शिवधर्मसूरिः	१५०	३-६	१६	१४९०	
१३९०	तस्यैव भास्वं गाथावद्धम् गाथा २५	.....	...	...	...	...	
१३९२	तस्यैव टीका विनयेहिता .....	हेमचन्द्रः अ- भय देवसूरि- शिष्यः हर्षपु- रीयगच्छे	...	...	...	...	
१३९१	सप्ततिकाख्यप्रकरणस्य टीका	मलयगिरिः	१९६	३-६	१६	१४९०	
<b>दिगम्बरपुस्तकानि.</b>							
१३९३	अकलङ्गाष्टकम् .....	.....	२	१०	४०	...	
१३९४	अक्षयनिधानम् .....	.....	४	१०	६६	...	

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१३१५	अध्यात्मकमलमार्तण्डः.....	राजमल्लः	१८	८	२४	१६६३	
१३१६	अनन्तनाथपूजा .....	गुणचन्द्रः	२२	१०	४५	१८१७	
१३१७	आचारसूत्रं सटीकम्.....	मू०मा० वट्टेर- काचार्यः टी० वसुनन्दिः	३४८	१२	४०	...	
१३१८	आत्मानुशासनं भाषासहितम्.	मू० गुणभद्रः	१४०	११	४०	१८६१	
१३१९	उत्तरपुराणम् वा त्रिपष्टिलक्षण- महापुराणसंग्रहः	जिनसेनाचार्यः	३१७	१०	३२	१६३२	
१४००	उपवेशारत्नमाला .....	सकलभूषणः	१३६	११	३६	१७८३	
१४०१	उपासकाध्ययनम् (मागधी) ...	वसुनन्दिः	४९	७	३२	१८२०	
१४०२	उपासकाध्ययनं सटीकम्.....	मू० समन्त- भद्रः टी० प्र- भाचन्द्रः	८६	८	४०	१६०३	
१४०३	ऋषभजिनेन्द्रस्तुतिः ( २लोक- वज्रा)	जिनसेना- चार्यः	४	१०	३६	...	
१४०४	ऋषभनाथचरित्रम् .....	सकलकीर्तिः	१८४	११	३८	१७११	
१४०५	कथाकोशः .....	नेमिचन्द्रः म- क्षिभूषणधि- प्यः	२३४	१०	३०	१६१४	२२ आरभ्य ६० पर्यन्तानि २४० आरभ्य २४५ पर्यन्ता- नि च पत्राणि न सन्ति.
१४०६	स एव .....	स एव	१००	७	२१	...	अपूर्णः
१४०७	कर्कण्डुचरित्रम् .....	जिनेन्द्रभूषणः	५४	९	३०	...	
१४०८	कर्मग्रहणपूजाविधिः .....	.....	४	११	४०	...	
१४०९	कार्तिकेयानुप्रेक्षा सटीका.....	मू०मा० कार्ति- केयसाधुः टी० शुभचन्द्रः	३२७	९	३६	...	
१४१०	क्षेत्रपालपूजा .....	विश्वसेनः	१०	१५	४८	१९०२	
१४११	गर्भाधानाविधिः .....	... ..	११	१४	४३	१५३८	प्रथमं पत्रं न.
१४१२	चतुर्विंशतिजिनपूजा ( भाषा )	चौधरीरामच- न्द्रः	७३	१०	४०	१८८६	
१४१३	चतुर्विंशतितीर्थङ्करपूजा ( सं० )	.....	४९	१०	३७	...	
१४१४	चतुर्विंशतिस्थानकं सटीकम् ...	नेमिचन्द्रसै- द्धान्तिकः	१२३	१३	४४	...	प्रथमपत्रे न स्तः

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१४१५	चतुर्विंशतिस्थानकम्.....	.....	२०	१०	४८	१०२९	
१४१६	चन्द्रनक्षत्रीपूजा .....	.....	११	११	३०	...	
१४१७	चन्द्रप्रभकाव्यस्य द्वितीयः सर्गः .....	.....	११	४	३८	...	
१४१८	अम्बुहीपप्रज्ञसंग्रहः ( मा० ) .....	पद्मनन्दिः	१४४	९	३४	...	
१४१९	अम्बुस्वामिचरित्रम् .....	अिनवस्तः	६६	१४	४०	१७३०	
१४२०	तदेव .....	स एव	१११	१०	३२	...	
१४२१	अलयात्राविधिः .....	.....	२	१०	३५	...	
१४२२	जैनविवाहविधिः .....	.....	६	१२	२६	...	
१४२३	ज्ञानार्णवगद्यटीका (तत्त्वत्रयप्र- काशिनी ) .....	श्रुतसागरः	१२	११	२८	...	
१४२४	तत्त्वार्थः वृत्तिसमेतः.....	.....	४७	१८	४०	१०६३	
१४२५	स एव सबालावबोधः .....	मू० उमास्वाति- वाचकः बा० भा० जैवन्तः	११८	९	३८	१७१५	
१४२६	तत्त्वार्थसारसीपकः .....	सकलकीर्तिः	६६	१२	४०	१८२७	
१४२७	तत्त्वार्थसूत्रस्य राजवार्तिकम् ...	.....	२४	१०	२०	...	
१४२८	तीसचौविंशीपूजा ( भाषा ) ...	वृन्दावनः	१४१	८	३४	११०५	
१४२९	त्रिषष्टिलक्षणमहापुराणम् .....	गुणभद्राचार्यः	५८४	८	२८	१७७४	
१४३०	त्रैलोक्यप्रज्ञप्तिः समग्रस्तिः ...	मू० मा० शु- भचन्द्रः प्र० सं० मेधाविप- ण्डितः	२३१	१२	५६	...	
१४३१	त्रैलोक्यसारः सटीकः .....	मू० मा० नेमि- चन्द्रः	२४१	१०	३२	...	
१४३२	धन्यकुमारचरित्रम् .....	ब्रह्मनेमिस्तः	१९	१०	३२	...	
१४३३	धर्मपरीक्षा ( भाषा ) .....	मनोहरः	१०४	१२	६४	...	
१४३४	धर्मरत्नाकरः .....	जयसेनः	१२९	१०	२८	१८२७	
१४३५	धर्मशास्त्रोद्भवम् (एकोनविंशति- तमसर्गस्य टिप्पणेन सहितम् ) .....	हरिश्चन्द्रः	५६	१७	५४	...	
१४३६	धर्मामृतं सटिप्पणम्.....	आशाधरः	१६३	७	३०	१८९०	
१४३७	नागकुमारकथा .....	धर्मधरः	५३	१०	३२	...	
१४३८	न्यायसीपिका .....	धर्मभूषणा- चार्यः वर्षे- मानभट्टार- काशिष्यः	१६	१७	५३	...	

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१४३९	पञ्चमेरुपूजनं (भाषायाम्).....	.....	६	५	२०	...	
१४४०	पञ्चस्तुतं सटीकम् .....	.....	४०	१४	४०	१८८६	
	भक्तामरस्तोत्रं सावच्चरि ...	मानसुङ्गा- चार्यः					
	कल्याणमन्दिरम्.....	कुमुदचन्द्रा- चार्यः					
	एकीभावस्तोत्रम् .....	बाणिराजसूरिः					
	विषाणहरस्तोत्रम् .....	धर्मजयसूरिः					
	भूपालचतुर्विंशतिका .....	.....					
१४४१	पञ्चास्तिकायटीका .....	देवजित्	१६७	९	३४	...	
१४४२	पद्मनन्दपञ्चविंशतिःभाषायुक्ता	मू०कुन्दकुन्दा- चार्यः	१८७	११	३८	...	
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	दानपञ्चाशात्—पद्य० ५४						
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१४४९	पल्लविधानपूजा .....	रत्ननन्दी	३०	९	३२	...	
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१४७९	शान्तिनाथचरित्रम् .....	सकलकीर्तिः	१५१	१५	३२	...	
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१४८४	सप्तव्यसनक्रयामकम् .....	सौमकीर्तिः	८४	१२	३६	१८१५	
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१४८९	समयसारणस्तोत्रम् .....	विष्णुसेनः	५	१०	३६	...	
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१४९२	सारसूक्तावली .....	.....	१३	१३	३६	१६५०	
१४९३	सिद्धान्तसारः ( मा० ) .....	जिनचन्द्रः	८	८	२८	...	
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१४९५	सिद्धिमिबस्तोत्रं भाषासमेतम्...	भा० रामच- रिः	१८	९	३२	१७२७	
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१४९७	सुभाषितरत्नावली .....	सकलकीर्तिः	२९	८	३२	१६२४	
१४९८	सुभाषितार्णवः.....	.....	७७	८	३०	१६०९	

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१२०४	हरिकपरीक्षा .....	.....	३	१५	६२	१८८३	

PROCEEDINGS OF THE BOMBAY BRANCH OF THE  
ROYAL ASIATIC SOCIETY.

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(AUGUST 1889 TO MAY 1891.)

A general meeting of the Society was held on Tuesday, the 3rd December 1889, for the revision of the list of newspapers and periodicals taken by the Society.

Mr. C. E. Fox, one of the Vice-Presidents, in the Chair.

It was resolved to discontinue from the beginning of 1890—

*The Bombay Guardian,*  
*Native Opinion,*  
*Investors' Monthly Manual,*

and to subscribe from the same date to—

*The Advocate of India,*  
*The Quarterly Journal of Veterinary Science in India,*  
*The English Historical Review,*  
*The Indian Standard.*

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A meeting of the Society was held on Monday, the 15th July 1890.

Mr. C. E. Fox in the Chair.

The Hon'ble Mr. Justice Telang read a paper entitled "Gleanings from the Shariraka Bhashya of Śāṅkarāchārya."

The Hon'ble Mr. Javerilal Umiashankar Yajnik said, it seemed to him that the chief value of Mr. Justice Telang's paper consisted in the fact that it threw many side-lights on a very important, but much neglected, portion of Indian history, namely, the Hindoo period. In illustration of this remark he pointed to the instance of Śāṅkarāchārya, and asked what did they really know of Śāṅkarāchārya and of his times? It is quite true that Śāṅkarāchārya holds a pre-eminently high place in Indian domestic history, in Sanskrit literature and philosophy; that he was an earnest theologian and a great religious reformer. His commentaries, or Bhāshyas, on the Brahma Sūtras of Vyāsa, on the ten Upanishads, and on the Bhagavadgita, as well as his numerous other works, all inculcating the Vedantic doctrine of the one true

God, are studied by Pandits in India from one end of the country to the other. His name and fame, as the expounder of the Adwait philosophy, has been handed down to us from generation to generation. While such is the case, it is sad to relate that the incidents relating to his birth and the characteristics of the times in which he flourished are unknown to us. No doubt the learned author of the paper just read had, in another paper of his, ably discussed the question of the date of Śankarâchârya, and the conclusion he had come to was that Śankarâchârya must have flourished about the latter half of the sixth century of the Christian era. But the fact that scholars in India and Europe are still divided in opinion on this head shows the extreme uncertainty in which questions of chronology were left by Sanskrit writers. One might naturally look to the biography of Śankarâchârya for clearing up the question of his date. There were four such biographies of Śankarâchârya—all known under the name of "Śankarvijaya," or "The Victories of Śankar;" but while they gave accounts of Śankar's intellectual feats and religious campaigns, they have left this point of the date of his birth and death undetermined. To understand properly the nature of the times in which Śankara flourished you have to go upon circumstantial evidence, and this is what Mr. Telang has done. From the passages in the *Śrirak-bhâshya*, the learned author of the paper has given us an insight into the political, social, and religious condition of India at the period when Śankarâchârya flourished. Śankarâchârya, for instance, held that in his time there was no Śârvabhauma Rajah or Emperor of the whole of India, but kingdoms like Ayodhya, Magadha, and others existed. This statement is confirmed by Elphinstone in his history of India. But the fact receives further confirmation from what Hwen-Tsang—the Chinese traveller—says. Hwen-Tsang says that in his time there were seventy kingdoms in India. Other testimonies show that even at the commencement of the Mahomedan invasion India was parcelled out into many principalities. Another point brought out in the paper is reference to the custom of people making presents to the king, he extending his protection to them by furnishing guides, who thus remove the difficulties of travelling. It is noticeable that Śankara's opinion of idolatry was different from what it is at the present day. He held that the idol was not the deity it professed to represent, but a symbol. Mr. Telang thinks that the popular views that Śankara favoured Siva worship is not correct, but that Śankara was a Vaishnava. Mr. Javerilal

thought that Śankara was neither a Shaiva or a Vaishnava, but that he accepted all that was best in either Shaivism or Vaishnavism and that Siva, or Vishnu, or Brahma represented to him under either name that omnipotent or omnipresent Being who was not limited by space or time. It seemed to the speaker that Mr. Telang had very satisfactorily refuted by references to the *Śārirak-bhāshya* the notion held by Professor Tawney that the idea of veneration for the cow had been subsequent to the time of Bhavabhuti. The last point made in the paper was that the Vedantic doctrine had been handed down through *guruparamparā*, or an unbroken series of teachers, to Śankarāchārya. Mr. Telang holds that this is not quite correct, and the reason he assigns in support of his view is that Śankara gives alternative interpretations to some of the Sūtras. But he (the speaker) did not quite see how this system of tradition about the Vedant doctrines being handed down through an unbroken series of teachers was at all inconsistent with the fact of alternative interpretations put upon Sūtras by Śankara. On the whole, he was prepared to own that the paper elucidated many interesting points bearing on the political, social, and religious aspects of the period of Śankarāchārya. He moved that the thanks of the meeting were due to the Hon'ble Mr. Justice Telang for his very learned and interesting paper.

The motion, being seconded by Mr. W. A. Modak, was carried by acclamation.

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A meeting of the Society was held on Monday, the 25th August 1890.

Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary announced to the meeting that His Excellency Lord Harris had done the Society the honour of accepting the office of patron.

The Honorary Secretary then read a paper on "Mount Abu and the Jain Temples of Dailwada."

In response to a call from the chairman on the members present to discuss the paper which they had just heard read, Mr. W. E. Hart said he would not presume to attempt in any way to improve on or supplement the very interesting and valuable paper read by Mr. Yajnik. But with reference to his suggestion—no doubt a good one—that artists should be sent for the purpose of reproducing the treasures

of Dailwada in such manner as to make them accessible to all in Bombay, he must say that it was the duty of all in Bombay to go and see the originals for themselves. In all respects the journey was one full of interest and instruction to any person who took an intelligent interest in anything. As an instance he would mention that he had himself visited the Dailwada temples in company with Sir W. W. Hunter, Dr. Peterson, and the Bishop of Bombay. It would be hard to assort a quartette of educated men of more different opinions or more varied tastes, yet every one in his own way expressed equal delight and derived equal interest and instruction from his visit. Only with his urgent appeal to his hearers to make the journey themselves, the speaker would couple a caution that they should start from the Abu Road Station in good time to reach the summit before nightfall. Apart from the danger of contracting such a fever as he had himself caught in traversing those malarious jungles in the chill of the evening was the fear of being devoured by wild beasts. When the speaker himself made the journey, it was a terrible story, still fresh in his memory of how a popular Collector in those parts, benighted on the road up, was forced to climb a rock to escape a pair of bears who kept him a prisoner on that "bad eminence" all night, for whenever he tried to get down on the other side and run away, there was always one of the bears ready for him. Anxious to avoid such a fate, the speaker took care to start early in the afternoon to ride up the long winding road of which they had heard on a wonderfully dilapidated little pony. But such was the beauty of the way, he was compelled frequently to draw rein to admire it. On one such occasion he halted for a moment at the edge of a precipice looking into the densely-wooded ravine below, when suddenly he heard a low growl just beneath him. Remembering the Collector and the bears, and in a panic at the thought of panthers, he clapped spurs to his steed and cantered a good half mile further up the steep ascent. Thinking he must then have distanced the panther, he again stopped to enjoy a look round, when again that growl, now increased to a muffled roar, met his ear. Again he urged upon his wild career to escape the horrible fate that seemed to pursue him. Again he halted, and again that roar, which he then at last discovered not to be the voice of a hungry beast of the forest, but a sound proceeding from the internals of the steed he bestrode, which had a constitutional infirmity, aggravated by rapid travelling up-hill, that caused the strange rumblings beneath the saddle,

which he had mistaken for the roaring of carnivora in the jungle below the road. But let them once be free from the thought of perils such as these, and he thought every one present, no matter what his tastes, would find in almost every yard of the way a fresh interest, or a fresh pleasure, the very memory of which would abide with him through after years, *ktypeaesi*, &c., "a thing of beauty and a joy for ever." For the geologist there were those fantastic rocks of which Mr. Yajnik had just spoken, masses of some amygdaloidal granite or syenite, on which the first effect of the weather was to excavate the spots of softer substance, so that even a perpendicular face of the rock, after a few years' exposure to water trickling down its surface, was pitted as if with small-pox. Longer exposure resulted in the mass being irregularly weathered into strange fantastic shapes, for it was neither so compact nor so hard as granite proper. As instances of what he meant he would mention the "Toad Rock," which you saw on your left front as you entered the station of Mount Abu, squatted on an eminence above the lake. At the other end was the "Darwadja," a pair of colossal gate-posts of rock, between which wound the road down to the plains of Rajputana, beyond which on a clear day could be seen the Ruin of Cutch. Again, on the Dailwada side, was the "Nun Rock," like a huge sculptured effigy of a long-robed female figure kneeling in prayer. Close by the roadside on the way to Dailwada were chambered rocks still used as human habitations, which reminded one of the dolmens of Europe: and beyond Dailwada, on the way to Guru Sikkur, was the "Elephant Rock"—a very faithful representation of the "snake-handed jungle monster." The harder portions the weathered masses of rock assumed these fantastic shapes. The softer, by their detrition, yielded the clay found in the hill-side valley which furnished to the potters of Abu the materials for their plastic art; and the speaker thought that, having regard to the granitic formation of the hill, it should be possible to find there felspar enough to improve the texture of our Bombay pottery, for the design and artistic finish of which Mr. Terry had done so much. But it was not the geologist alone who would be repaid by a visit to Mount Abu. For the zoologist the woods were full of interest; as were also the waters, for the speaker remembered seeing in the lake, while "not looking for anything particular and thinking of nothing at all," a species of otter, the exact like of which he had never seen elsewhere. Then the botanist would find in the fields and forests on the hill many



strange plants and beautiful flowers new to the dweller in the plains. Characteristic of the station was a beautiful sweet-scented single white rose, originally perhaps escaped from garden cultivation, but now growing everywhere in wild luxuriance. The same might be said of a handsome red hibiscus, with a narrow cream-coloured margin to its petals. But a very characteristic tree, and one evidently wild and indigenous, was an acacia with beautiful bright yellow flowers and cruel thorns. Then for the archæologist, architect, artist, sculptor, —nay, he would say for all and everyone alike, were those wonderful temples of which they had just heard at length from Mr. Yajnik, but of which he was bold to say no cultured man with eyes to see or ears to hear could ever see or hear too much. The fairy-like tracery of that delicate marble carving had been aptly described as "lace-like" in the paper which they had just heard. The speaker remembered himself comparing it to that fine filagree work in silver for which Malta is so famous—a comparison, by the way, which Sir W. W. Hunter was so pleased with that he instantly appropriated it. But, to whatever they compared it, such was the exquisite gossamer-like delicacy of its minute perfection that the last thing it suggested to the mind was the material in which it was really wrought—stone. It was not a thing that *deserved* to be seen, but a thing that *ought* to be seen, and so he would conclude, as he had begun, by saying "Go and see it!"

The chairman then moved a vote of thanks to Mr. Javerilal for the interesting paper he had read, which was carried by acclamation.

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A meeting of the Society was held on Friday, the 26th September 1890; Dr. Atmaram Pandurang in the Chair.

The minutes of the last meeting were read and confirmed.

#### GEOLOGICAL AND MINERALOGICAL SPECIMENS IN THE SOCIETY'S MUSEUM.

The Honorary Secretary said that the Society had in its Museum some 10,000 to 12,000 geological and mineralogical specimens which had not been properly classified or catalogued. He accordingly wrote, under the directions of the Committee, to Government, enquiring whether they would be pleased to make the services of a competent geologist in the public service available for the purpose. He was glad to inform the meeting that Government had kindly permitted Mr. H. M. Page, Head Master in the College of Science, Poona, to

undertake the duty during the coming vacation of the College when the task would not interfere with his College work, the Society making the requisite arrangements with that gentleman. Mr. Page called at the Society's rooms and proposed arrangements for the work.

#### AN ILLUMINATED MS. COPY OF DANTE'S "DIVINA COMMEDIA."

The Honorary Secretary, in laying on the table an illuminated MS. copy in parchment of Dante's "Divina Commedia" in the possession of the Society, said that he had much pleasure in exhibiting the MS. to the meeting. The immediate occasion for its exhibition arose from an inquiry made by Sir George Birdwood as to the existence of this MS. copy in the Society's Library. Members were doubtless aware that in the July number of the "Journal of Indian Art" to hand by the mail before the last, Sir George Birdwood had published his valuable report on the old records and relics of the East India Company, with illustrations of charters, grants, facsimile letters, views, &c. Remarking on his discovery of a copy of D'Kerhelob's "Bibliotheque Orientale" out of a Parsee's godown in Bombay, Sir George Birdwood makes the following reference to the MS. copy now on the table:—"On becoming secretary to the Bombay Branch of the Royal Asiatic Society, I went up under the roof of the Town Hall and began kicking up my heels among the heaps of rubbish lying all about the place, just on the chance of stumbling on some 'hid treasure,' when presently I struck 'thud' against a large vellum quarto. It turned out to be an illuminated MS. of Dante's poems, with a miniature of the poet, all painted within thirty years of his death, and certified by the secretary of the Ambrosian Library at Milan to be one of the noblest MSS. of Dante extant. There was no record of the volume to be traced anywhere, until after going back for years in the minute-books of my predecessors I found that it had been presented to the Society in, if I remember rightly, 1827, by the Hon'ble Mountstuart Elphinstone." Mr. Javerilal said that in a letter, dated the 22nd August, he had from Sir George Birdwood, the learned Doctor asked to let him know if the copy was all right still. "It is worth," says Sir George, "a lakh of rupees, and I made a regular shrine of it, showing it to all distinguished strangers. Every learned Jesuit that passed through Bombay used to be shown it; and I recollect one of them saying that it was absolutely priceless, and that £10,000 would be given for it at once in Italy. I shall be very grateful, indeed, if you will take the trouble to inform me on the

subject." In reply to this inquiry, the speaker said he wrote back to Sir George to say that on receipt of his letter he (Mr. Javerilal) examined the MS. copy very carefully. It was also shown to the Hon'ble Mr. Justice Candy, Mr. Macdonell, of Messrs. Wallace and Co., Mr. W. E. Hart, and Mr. Westlake, who were probably not aware till then of the existence of this literary curiosity in the Library. They all thought that the MS., which was more than five hundred years old, was preserved in good order and condition. There were, indeed, a few pages in the beginning which had some holes here and there made into them, but the bulk of the copy was remarkably neat, clean, and free from the ravages of white ants. Powdered camphor was constantly put into the body of the leaves. The flyleaf of the copy bears on it the words: "To the Bombay Literary Society, presented by the Hon. Mountstuart Elphinstone, President of the Society." The inside of the leather binding has on it an inscription in Italian, of which Dr. DaCunha has kindly furnished the following translation:—

"Magnificent book in parchment of the Divina Commedia of Dante Alighieri which equals in preservation and in beauty those existing in the leading libraries of Europe, especially that existing in the Ambrosian Library of Milan, with which it has been compared. The form of the characters shows that its date is near the middle of the XIV. Century—that is, thirty years after the death of Dante, which took place in 1321, at the age of 56. The miniatures at the head of each canto allude to the contents of each canto, and indicate the style of the art of the XIV. Century in a way that renders this book highly precious."

Mr. Jivanji Jamshedji Mody read a paper on the game of Ball Bat among the ancient Persians as described in the epic of Firdousi.

Dustor Dorab Peshotan Sanjana supplemented Mr. Mody's paper with the following remarks:—

"The references to the game in question extracted by Mr. Mody from the 'Shahnameh' cannot be regarded as the oldest indications of its existence among the ancient Persians. Pehlvi writings, which are much older than the epic of Firdousi, also point to this physical exercise; especially the old fragments entitled 'Karnamak-i-Artakhshir-i-Papakan,' which record some of the meritorious feats of the famous Sassanian Kings, Ardeshir Shahpur and Hormuz. These fragments relate to three principal sports in which an Iranian prince or young warrior was trained, and whoever excelled in these three physical

requirements, was reputed to be a prince or hero of high promise. These pursuits are named in Pehlvi (1) 'chupaan,' a species of hockey on horseback played by means of a ball and a concave staff or racket; (2) 'nakhchir,' the art of hunting; and (3) 'asbarih,' the art of riding (from which is derived the old Iranian title of honour 'aspoharkan,' knights or chevaliers). The game called 'chupaan' in Pehlvi, and alluded to in the 'Karnamak' mentioned above, was played between Artakhshir and the son of 'Ardwan.' In the heading, as well as throughout the whole paper, Mr. Mody uses the English word 'bat' or the modern Persian "chugan." I think that this word does not clearly convey to us generally the idea of a concave instrument suitable for holding or throwing the ball high up in the air while riding on an uneven surface. I would rather have the word 'racket' to signify the Persian 'chugan,' since the original game of Iran seems to be a combination of English polo and lawn-tennis. There is a philological interest also attached to the appellation of the game. The modern Persian name 'chugan' may well be identified with the Avesta word 'chakava,' which comes from a root 'chaku,' to resist. By an interchange of consonants this 'chakava' becomes 'chavak' or 'chuk' just as the Av. 'chakhra' and 'sukhra' become 'charkh' and 'surkh' in modern Persian. The Pehlvi form, when read 'chuvakan,' may also be traced from the same Avesta noun; but for its variant 'chupaan' a probable derivation could be suggested from the Pehlvi 'chipa,' or 'chibah,' which means a piece of timber or a stick. By-the-bye, I may mention that although no clear allusions to this game of rackets could be raked out from the Avesta, still there are some remarkable passages in which great stress is frequently laid upon the strict preservation of bodily strength and health. The angel Hauma is often implored to keep away sickness and death. Soundness of body and purity of spirit, which are merely the results of good physical and spiritual training, form the principal motive of Zoroastrian edification. The special importance given to physical strength is even manifested in the earnest entreaties of unmarried girls to 'Ardvi-sura' to procure for them strong and valiant men as husbands. Such was the vigour of the doctrine of Zoroaster that most of the present civilized habits of the West had no doubt obtained in Iran as well as India in prehistoric times."

On the proposition of Dustoor Dorab, seconded by the honorary secretary, a vote of thanks was passed to Mr. Mody for his paper.

A general meeting of the Society in accordance with article XX. of the rules was held on Friday, the 28th November 1890 for the revision of the list of newspapers and periodicals taken by the Society.

Mr. C. E. Fox, in the chair.

At the meeting it was resolved to discontinue the *Advocate of India* and to subscribe to *India*, *Indian Textile Journal* and *L'Art*, from the beginning of 1891.

A meeting of the Society was held on Monday, the 19th January 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary read the following paper :—

The "Sudarshana," or Beautiful Lake of the Girnar Inscriptions, B.C. 309—A.D. 450. By Khan Bahadur Ardeseer Jamshedjee, with introduction by Dr. Oliver Codrington.

At the conclusion of the paper the Honorary Secretary read the following note from Mr. J. M. Campbell, who was unable to attend the meeting on account of other engagements.

It seems to me highly satisfactory that the site, both of the earlier and of the later Sudarshana Lake, should be fully identified, and that Mr. Ardeseer's evidence should have been checked on the spot, and his conclusions confirmed by so good an authority as Dr. Codrington.

The Inscription Rock at Girnar is the most interesting and valuable monument in Western India. Mr. Ardeseer seems to me to have earned the thanks of our Society and of all interested in the antiquities of Western India by settling the puzzling and disputed question of the site of the Sudarshana Lake.

The details of the north bank sluices and conduits strike me as especially useful. They explain several passages in the inscriptions which were hard to understand, and of which the translations seem hopelessly at variance. It is a special satisfaction that the facts ascertained seem to bear out the correctness of the translation made by Pandit Bhagwanlal who, I am satisfied, would have welcomed Mr. Ardeseer's identification of the site of the lake, being aware what strong objections could be urged against the site in the Bhawanath Gorge.

The Dewan of Junagadh, Rao Bahadur Haridas Veharidas, with his usual care for all that may add to the interest of Junagadh, has had

photographs taken of the foundations of the dam and of the remains of the conduits. The photographs will be received in a few days and presented to the Society.

The interest shown by the Junagadh Durbar in the antiquities of their State is well-known. So far as possible they have secured the Inscription Rock against decay. Now that their importance has been established it may be hoped that the Durbar will prevent the removal of the remains of what is probably the oldest building in Western India. It may even be possible that the attention which Mr. Ardeser's discoveries have drawn to the suitability of the site may induce H. H. the Nawab to rival the achievements of ancient rulers, and for a third time to throw a dam across the river and turn the hollow of the Sourekha into a lake as fair as either of the Ancient Sudarshana, enriching his capital by an abundance of water and by adding the loveliness of a lake to the grandeur of the citadel crags and battlements, and the majesty of Girnar complete the beauty of the most picturesque scene in Western India.

The Hon. the President, in moving a vote of thanks to Khan Bahadur Ardeser Jamshedjee and to Dr. Codrington and Mr. J. M. Campbell, said that, though it was difficult for any one who had not visited the spot to offer any remarks on the paper, there was no doubt that it was a contribution of permanent value to the Society. The identification by Mr. Ardeser of the lake Sudarshana with the description given in the inscription on the Girnar rocks, two thousand years old, was very striking. This identification was confirmed by Dr. Codrington and Mr. Campbell, who were equally entitled to their thanks. As to the remark of Mr. Campbell that H. H. the Nawab of Junagadh would enter on a new enterprise of having another lake for the third time, he (the President) would say that, though the proposal would be viewed with satisfaction by the Public Works Department of the State, he trusted that the State would not venture to undertake an enterprise of the kind without making sure that the treacherous nature of the ground would not endanger its safety.

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The annual meeting of the Society was held on Monday, the 2nd February 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The Honorary Secretary read the Annual Report for 1890.

ABSTRACT OF THE SOCIETY'S PROCEEDINGS,

Rao Bahadur Y. M. Kelkar proposed that the report be adopted and thanks voted to the Committee of Management for their services during the year.

The President then made remarks on the report.

On the proposition of Mr. Jeewanji Jamsetji Mody, seconded by Mr. Vandravandas Purshotamdas, the following Committee of Management and auditors were appointed for 1891.

COMMITTEE OF MANAGEMENT, 1890.

President.—The Hon'ble Sir Raymond West, M.A., F.R.G.S., K.C.I.E.

Vice-President.—C. E. Fox, Esq., M.A., the Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E., the Hon'ble Mr. F. L. Latham, M.A., and the Hon'ble Mr. Justice Birdwood, M.A.

Members.—The Hon'ble Javerilal Umiashanker Yajnik, Messrs. Kharsetji Rastamji Kama, Atmaram Pandurang, G.G.M.C., J. Gerson da Cunha, M.R.C.S., M.R.A.S., John Westlake, and D. MacDonal, M.D., Mrs. Pechey-Phipson, M.D., Messrs. Dastur Darab P. Sanjana, B.A., and J. Griffiths, Rev. Dr. D. Mackichan, M.A., Mr. M. Macmillan, B.A., and Mr. G. A. Kittredge, M.A.

Honorary Secretary.—The Hon'ble Javerilal Umiashanker Yajnik.

Joint-Honorary Secretary.—(Numismatics and Archæology).—Dr. J. Gerson da Cunha.

Honorary Auditors.—Rao Bahadur Yeshwant Moreshwar Kelkar and Mr. D. R. Chichgar.

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A meeting of the Society was held on Thursday, the 5th March 1891.

The Hon'ble Sir Raymond West, President, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. W. R. Macdonell read a paper on the MS. of Dante's "Divina Commedia" in the Library of the Society.

Dr. J. Gerson da Cunha, after proposing a vote of thanks to the author of the paper for his interesting contribution to the literature of the "Divina Commedia," said that he availed himself of this opportunity to enter a mild protest against the fuss that has for some months been made about this manuscript. In order to reduce to its due proportions the somewhat exalted notion prevailing here for some time regarding its rarity and high commercial value,—for in the statement of its being

worth £10,000 a little exaggeration may not unreasonably be suspected even by one not conversant with such matters,—it was necessary to give a few details. It was well known that the “*Divina Commedia*” had already secured for the famous Florentine the admiration of his contemporaries as great perhaps as that of posterity, which had rendered the work so highly popular. The elder Alexander Dumas writes that on completing the poem at Ravenna two thousand copies were made and distributed throughout Italy. His precise words are:—“*Enfin il alla à Ravenne; c’est dans cette ville qu’il publia son poëme tout entier. Deux mille copies en furent faites à la plume et envoyées par toute l’Italie.*” (*Revue des Deux Mondes*, 1836, p. 532.) This may be an exaggeration, and Corrado Ricci in his article “*La prima copia della Divina Commedia*” thinks so. (*Rassegna Settimanale*, 1880, p. 106). But the fact remains that the text was extensively copied both during the life and soon after the death of Dante Alighieri.

Then as early as 1373, or about 50 years after his death, a chair was established in Florence, first occupied by Boccaccio, for the express purpose of explaining the Dantesque philosophy, which must have certainly created some demand for copies, when the art of printing was not yet invented, and the monasteries were full of scribes.

Passing on now from the written to the printed copies, the earliest edition known is that of Milan of 1478. The Academicians of the *Crusca* in fixing the text had collected numerous copies for collating and giving various readings.

There are in this Library two editions—the Venetian of 1757 by Count Zapata, and the Florentine reprint of the Paduan edition, called “*Della Minerva*,” of 1830. Both contain foot-notes giving the variants and the commentary of the celebrated Lombardi. Each of these editions mentions many MS. copies, and Zapata says that “good men” in Italy, before the printing press was known, were too glad to make copies and scatter them throughout the world. These are his exact words: “*Ne minore ossequio mostravono verso tanto Poeta quei buoni uomini, che prima della stampa applicavano a far copie a penna di questa divina opera, perchè sempre più si spargesse pel mondo.*” P. XXI. Then he mentions 30 copies, which according to Inferigno are 40, in the Laurentian Library of Florence alone, the latter adding that the Academicians had consulted 52 others for their edition of 1592. The Paduan edition also mentions some other old copies extant, both in Italy and abroad, among others the *Codice Caetano*, of which



Dr. da Cunha said he would speak more at length hereafter, and the *Codice Vaticano*, said to have been written by Boccaccio and annotated by Petrarcha.

Now with regard to the present MS.; he thought that though it might be precious, it bore neither the date nor the name of the copyist. Its authenticity was guaranteed by a short note prefixed to the text, which is in semi-gothic characters in modern cursive letters, and was unsigned—stating that the codex from its writing and the style of the art of the allegorical miniatures at the beginning of each canto may be referred to the middle of the 14th Century. This statement was misleading, as the miniatures are only two or three. Nor had it any extrinsic merit, such as the illustrations of Michael Angelo, or the marginal notes of Petrarcha to justify the fabulous price of more than a lakh of rupees.

This copy was, moreover, examined both by Senator Mantegazza and Count De Gubernatis, when they were in Bombay some years ago, and it did not strike them as containing anything extraordinary. It may be added that they are both of them quite competent to judge of its value.

The later phase of the criticism of the "Divina Commedia" has brought to light several other new copies, such as the Chigian, belonging to the Prince Chigi of Rome, that of the *Bibliothèque du Roi*, which is one of the earliest, besides those mentioned in the Mortara Catalogue of the Italian MSS. in the Bodleian Library of Oxford, and many others, which were scarcely known until a few years ago.

The allusion made above to the *Codice Caetano* referred to the one possessed by Don Enrico, Duke of Sermoneta, which was transmitted in course of time to Don Michael Angelo Caetani, the next duke of the same name, who was a devoted student of Dante's works. He published six extremely valuable tables, illustrative of the "Divina Commedia," designed by his own hands, and three learned glosses or commentaries, copies of which, presented by the late Duke of Sermoneta to Dr. da Cunha, with the autograph of that great Roman Dantist,—a term that has the sanction of antiquity, for it has been found in use amongst scholars for more than 400 years,—were then shown to the members of the Society, as both these works are very rare, and they might interest some of the gentlemen present.

Dr. Gerson da Cunha concluded by saying that his remarks about the MSS. did not detract in the least from the merit of the very elaborate and instructive paper just read.

Mr. R. G. Oxenham, in seconding the motion of thanks observed that the Society should keep the MS. and not think of parting with it especially as it was presented to them by so great a statesman as the Hon'ble Mountstuart Elphinstone, and that steps should be taken to gradually make a collection, as suggested by Mr. Macdonell, of standard works on Dante.

The President then made remarks on the paper, and put the vote of thanks to the meeting, which was carried by acclamation.

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A meeting of the Society was held on Monday, the 13th April 1891. The Hon'ble Mr. Justice K. T. Telang, C.I.E., Vice-President, in the chair.

The minutes of the last meeting were read and confirmed.

Mr. K. B. Pathak read a paper on Dharmakīrti and Shamkarâchârya:

The chairman in moving a vote of thanks to Mr. Pathak for the interesting paper he had read, observed that it was full of a number of facts not known to scholars. So far they required to be carefully considered for the purpose of settling the date of Shankarâchârya, He himself was one of those who held a different view from that of the author of the paper and that was because the facts now brought forward were not available to him. The whole question would now have to be re-considered in the light of the information supplied by Mr. Pathak. He had, however, no doubt, that whatever decision might ultimately be arrived at, the facts were of great value.

The vote of thanks was unanimously carried.

Mr. R. P. Karkaria then read his paper on the Assyrian Relics in the possession of the Society.

On the motion of the Honorary Secretary seconded by Mr. J. J. Mody, a vote of thanks was passed to Mr. Karkaria for his paper.

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## LIST OF PRESENTS TO THE LIBRARY.

(APRIL 1889 TO MAY 1891.)

- ACCOUNT of the Kurnool District. By the Madras Government.
- ACTS of the Governor-General of India in Council, 1889 and 1890.  
By the Government of India.
- ADMINISTRATION Report, Baluchistan Agency, 1887-88. By the  
Government of India.
- Bengal, 1888-89 and 1889-90. By the  
Bengal Government.
- Baroda State, 1886-87. By the Baroda  
State.
- Bombay Presidency, 1888-89 and 1889-90.  
By the Bombay Government.
- Bombay Jails, 1888-89. By the Bombay  
Government.
- Central India Agency, 1889-90. By the  
Government of India.
- Central Provinces, 1888-89 and 1889-90.  
By the Chief Commissioner, C. P.
- Hyderabad Assigned Districts, 1888-89  
and 1889-90. By the Resident, Hyderabad.
- Madras Presidency, 1888-89. By the  
Madras Government.
- Meteorological Department of the Gov-  
ernment of India, 1888-89. By the Government of India.
- N. W. Provinces, 1889-90. By the  
Government N. W. P.
- P. W. D., Bombay, 1888-89 and 1889-90.  
By the Bombay Government.
- Punjab, 1888-89 and 1889-90. By the  
Punjab Government.
- Railways in India, 1888-89 and 1889-90.  
By the Government of India.
- Rajputana States, 1889-90. By the  
Government of India.
- Salt and Continental Customs Department,  
Bombay Presidency, 1888-89. By the Bombay Government.

- ADMINISTRATION** Report, Salt Department, Sind, 1888-89 and 1889-90. By the Bombay Government.
- ANGLO-INDIAN** Worthies; Principal Nations of India and other Pamphlets. By the Madras Christian Vernacular Society.
- ANNALES** de Musée Guimet, Vol. 4. By the Musée Guimet.
- ANNALS** of the Royal Botanical Gardens, Calcutta. Appendix to Vol. I. and Vol. II. By the Superintendent, Royal Botanical Gardens.
- ANTIQUITIES** of Dabhoi. J. Burgess and H. Cousins. By H. H. the Guicowad's Government.
- APPENDICES** to the Report of the Public Service Commission of 1886-87. By the Government of India.
- ARABIC** and Persian Coins. O. Codrington. By the Author.
- ARCHÆOLOGICAL** Survey of India, New Series, Vol. I., North-West Provinces and Oudh. By the Government of India.
- ARCHÆOLOGICAL** Survey of Mysore. Inscriptions at Shravan Belgola. By the Mysore Government.
- BALUCHISTAN** Code. By the Government of India.
- BENGAL** Code, Vol. II. By the Government of India.
- BOMBAY** Government, Selections from the Records of. Description of Arabia. C. Niebuhr. By the Bombay Government.
- BOTANY** of Socotra. Professor B. Balfour. By the Royal Society, Edinburgh.
- BRIEF** Sketch, Meteorology, Bombay Presidency, 1889-90. By the Bombay Government.
- BURMA** Code. By the Government of India.
- CATALOGUE** of Coins, Madras Museum. By the Madras Government.
- of Cuneiform Tablets, British Museum. Vol. I. By the Trustees of the Museum.
- of Hindustani Books in the Library of the British Museum. By the Trustees of the Museum.
- of Minerals, Ores, &c., in the Madras Museum. By the Government of Madras.
- of Oriental Coins, British Museum. Vol. IX. By the Trustees of the Museum.
- of Sanskrit MSS., Oudh. By the North-West Provinces Government.
- in the Library of the India Office. Part II. By the Secretary of State for India.

- CATALOGUE of the Arabic MSS. in the Berlin Library. By the Berlin Library.
- of the Turkish MSS. in do. By do.
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- FINANCE and Revenue Accounts, Government of India, 1889-90. By the Government of India.
- GRAMMAR of the Kwaguti Language. A. G. Hall. By the Royal Society of Canada.
- GREAT Trigonometrical Survey of India Operations, Vols. 11-13. By the Surveyor-General of India.
- HAND Book of Cyclone Storms in the Bay of Bengal. By the Government of India.
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- IRRIGATION** Revenue Report, Sind, 1887-88 and 1888-89. By the Bombay Government.
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- MONOGRAPH** of the Horny Sponges. By the Royal Society, Edinburgh.
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- to Revision Survey Settlement of villages in Shrigonda Taluka, Ahmednagar. By the Bombay Government.
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- to Revision Survey Settlement, 123 villages, Daskroi Taluka, Ahmedabad. By the Bombay Government.
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- to Revision Survey Settlement of certain villages in three talukas, Bijapur Collectorate. By the Bombay Government.
- to Revision Survey Settlement of villages in Copergaon and Sangamner Talukas, Ahmednuggar Collectorate. By the Bombay Government.
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- Veterinary College, 1888 and 1889-90. By the Bombay Government.
- Civil Justice, Punjab, 1889. By the Punjab Government.
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- Conference on Indian Wheat Impurities. By the Secretary of State for India.

- REPORT, Customs Administration, Port of Bombay, 1888-89 and 1889-90.** By the Bombay Government.
- **Dispensaries, Punjab, 1888-89.** By the Punjab Government.
- **Director of Land Records, Bombay Presidency, 1889-90.**  
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- **Director of Public Instruction, Bombay Presidency, 1888-89 and 1889-90.** By the Director of Public Instruction.
- **East India (Civil Servants), 1890.** By the Secretary of State for India.
- **Excise Administration, Punjab, 1889-90.** By the Punjab Government.
- **External Land Trade, Sind, 1889-90.** By the Bombay Government.
- **Punjab, 1889-90.** By the Punjab Government.
- **Forest Administration, Bombay Presidency, 1888-89 and 1889-90.** By the Bombay Government.
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- **from Select Committee on East India (Civil Servants).**  
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- **India Office Records.** By Sir George Birdwood.
- **Government Central Museum, Madras, 1889-90.** By the Madras Government.
- **Khandesh Experimental Farm, 1890.** By the Bombay Government.
- **Internal Land Trade, Sind, 1888-89.** By the Bombay Government.
- **Land Revenue Administration, Punjab, 1887-88 and 1888-89.** By the Punjab Government.
- **Lunatic Asylums, Punjab, 1888-89.** By the Punjab Government.



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- **Northern India Salt Revenue Department, 1888-89 and 1889-90.** By the Government of the North-West Provinces.
- **Opium Department, Bombay Presidency, 1887-88 and 1888-89.** By the Bombay Government.
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- **of the Sanitary Commissioner for the Government of Bombay for 1888 and 1889.** By the Bombay Government.
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- **on Civil Hospitals and Dispensaries, Bombay Presidency.** By the Bombay Government.
- **on Municipal Taxation, Bombay Presidency, 1887-88, and 1888-89.** By the Bombay Government.
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 \_\_\_\_\_ Trade and Navigation, Aden, 1888-89. By the Bombay Government.  
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 \_\_\_\_\_ Rail-borne Trade, Bombay Presidency, for 1889-90. By the Government of Bombay.  
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- SETTLEMENT** Records, Hyderabad Division, Hyderabad, Sind. By the Government of Bombay.  
 ----- Larkana Division, Sind. By the Bombay Government.  
 ----- Sehwan Division, Kurrachee Collectorate. By the Bombay Government.  
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 ----- Report, Hoshiapur District, 1879-84. By the Punjab Government.
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- SMITHSONIAN** Miscellaneous Collections, Vols. 32 and 33. By the Smithsonian Institute.  
 ----- Report, 1886 and 1887. By the Smithsonian Institute.
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 ----- Trade of British India, 1883-84 to 1887-88. By the Government of India.
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- SURVEY** Settlement, Mokhada, Shahapur Taluka, Thana. By the Bombay Government.

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- TIDE** Tables, Indian Ports, 1890 and 1891. By the Government of India.
- TRADE** and Navigation Report, Bombay Presidency. By the Bombay Government.
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## PROCEEDINGS OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

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(FROM JULY 1891 TO AUGUST 1892.)

A meeting of the Society was held on Wednesday, the 29th July 1891. The Hon'ble Mr. Justice K. T. Telang, C.I.E., Vice-President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. Peterson read a paper on Courtship in Ancient India.

The Chairman made some remarks on the paper and moved a vote of thanks to Dr. Peterson for his paper, which was carried by acclamation.

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A meeting of the Society was held on Monday, the 31st August 1892. The Hon'ble Mr. Justice K. T. Telang, Vice-President, in the Chair.

The minutes of the last meeting were read and confirmed.

THE LATE RAJA RAJENDRALAL MITRA, LL.D.

Dr. Peterson said :—Before Mr. Karkaria reads his paper, I ask leave to discharge a duty which the Honorary Secretary has laid upon me by moving the Society to put on its records its sense of the loss it has sustained in the death of Raja Rajendralal Mitra. Dr. Rajendralal's career has been the theme of many pens since his lamented death, and I will not endeavour to do more than glance at the main features of his life. A scholar and the son of a scholar, he was early appointed to the office of Librarian of the Asiatic Society, Calcutta, and it was there that he laid the foundations of his wide reading, and there that he began a long career of patient study. He died at the age of 67, after a life of single devotion to the studies he has done so much to adorn. I will ask leave to quote the words used by the Vice-Chancellor of the Calcutta University on the occasion of Dr. Rajendralal's obtaining the honorary degree of LL.D. The Hon'ble Sir Arthur Hobhouse, the then Vice-Chancellor, said:—  
“There is no European Society of Oriental scholarship to whom he is

not honourably known, and there are many who have been glad to admit him as a member and a colleague. He has thrown light on many a dark corner of the history, antiquities, and language of this country." Max Müller also has written thus of Rajendralal: "He is a Pundit by profession, but he is, at the same time, a scholar and a critic in our sense of the word. He has edited Sanskrit texts, after a careful collation of manuscripts, and in his various contributions to the Journal of the Asiatic Society of Bengal, he has proved himself completely above the prejudices of his class, freed from erroneous views on the history and literature of India in which every Brahman is brought up, and thoroughly imbued with those principles of criticism which, men like Colebrooke, Lassen, and Burnouf have followed in their researches into the literary treasures of his country. His English is remarkably clear and simple, and his arguments would do credit to any Sanskrit scholar in England \* \* \* Our Sanskrit scholars in Europe will have to pull hard if, with such men as Raja Rajendralal in the field, they are not to be distanced in the race of scholarship." His countrymen do well to honour such a career and such a man; and if I have been willing to be their spokesman here, it is partly because my own studies and occupations have given me special opportunities of appreciating the solid character of Raja Rajendralal's work; partly, I will confess, because Raja Rajendralal, in my opinion, did not always receive from English critics the courtesy and consideration to which his honesty of purpose and his devotion to learning entitled him. I do not think that Raja Rajendralal so much as replied to the attacks on him to which I am referring: and I think the dignity with which he bore the abuse heaped on him by archæologists, whose fantastic theories he had presumed to criticise, was in marked and dignified contrast to the spirit in which they dealt with him. Mr. Chairman, I beg to move "that the Society puts on record their sense of the loss which they and the Parent Society, as well as the country generally, have sustained in the death of Raja Rajendralal Mitra, honorary member of the Society."

The Hon'ble Mr. Javerilal, in seconding the proposition, said he had the pleasure of knowing Raja Rajendralal personally. He made the Raja's acquaintance when the Raja was in Bombay about twelve years ago. He remembered a meeting held by this Society on the 4th November 1879, under the presidency of General White, R.E., of Her Majesty's Mint. Dr. Rajendralal was invited to this meeting

and an Address of welcome was presented to him. This Address recounted his multifarious labours in Oriental researches, in Sanskrit literature, and Indian archæology. The meeting at the same time did him the honour of electing him an honorary member of the Society. Dr. Rajendralal had an important share in the publication of that extremely useful series of Oriental works, the *Bibliotheca Indica*, which was undertaken under the auspices of the Asiatic Society of Bengal. This series was the means of disseminating a knowledge of the most standard works on religion and history in Sanskrit, Arabic, Persian, and Urdu. In this series Dr. Rajendralal edited the text and published the translation into English of the Chândogya Upanishad and other useful works. The contributions he made to the Journal of the Bengal Asiatic Society from time to time he collected and published in two volumes under the title of "Indo-Aryans." They are perhaps the most valuable contributions to the history of ancient and mediæval India. By scholars in India and Europe he was held in high esteem. Scholars in Europe found it difficult to successfully combat his views. The University of Calcutta recognised his eminent claims by conferring on him the honorary degree of LL.D. as soon as the power to confer such distinction was granted to it by the Legislature. The Government of India also conferred on him various distinctions from time to time. That one should have done so much work in the interests purely of literature and scholarship was a marvel to most people. Our Society pays, in my opinion, a humble but just tribute to the memory of this distinguished scholar when it places on record this resolution of the country having sustained an irreparable loss by his death.

The Chairman, in putting the proposition to the vote, remarked that he fully concurred in the observations made by the proposer and seconder in support of it. He knew Dr. Rajendralal personally, and could therefore bear his own testimony to the scholarship and worth of the deceased.

The proposition was unanimously carried.

Mr. Karkaria then read a paper on Carlyle's hitherto unpublished lectures on the periods of European culture as preserved in the Anstey MS. in the possession of the Society.

In proposing a vote of thanks to Mr. Karkaria for the interesting paper he had read, Prof. Macmillan said he hoped the lectures would some day be printed.

Dr. J. Gerson da Cunha seconded the proposition, which, on being put to the vote, was carried by acclamation.

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A meeting of the Society was held on Tuesday, the 29th September, 1891. Dr. P. Peterson was in the Chair.

The minutes of the last meeting were read and confirmed.

The Hon'ble Mr. Justice K. T. Telang read a paper on "Subandhu and Kumarila."

The Hon'ble Mr. Javerilal Umiashankar Yajnik moved a vote of thanks to Mr. Telang for the interesting and learned paper he had read, which, on being seconded by the Chairman, was carried by acclamation.

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A meeting of the Society was held on Tuesday, the 10th November 1891. Dr. J. Gerson da Cunha was in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. R. P. Karkaria then read the second part of his paper on the Anstey MS. of Carlyle's Lectures in the Library of the Society.

The Honorary Secretary moved a vote of thanks to Mr. Karkaria for the interesting paper he had read, which, on being put to the vote, was carried by acclamation.

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A general meeting of the Society was held on Tuesday, the 24th November 1891, in accordance with Article XX. of the Rules for the revision of the List of Newspapers and Periodicals taken by the Society. Mr. C. E. Fox in the Chair.

At the meeting it was resolved to subscribe to the *Review of Reviews*; *Forum*; *International Journal of Ethics*; *Journal of Economics*; *London, Edinburgh and Dublin Philosophical Magazine and Sanitary Record*.

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A meeting of the Society was held on Tuesday, the 1st December 1891. Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. J. Gerson da Cunha read a paper entitled "A Brief Sketch of the History of the Portuguese and their Language in the East."

On the motion of Dr. Peterson, seconded by Mr. Penny, a vote of thanks was passed to Dr. da Cunha for the interesting paper he had read.

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A meeting of the Society was held on Friday, the 26th February 1892.



The Hon'ble Sir Raymond West, K.C.I.E., President in the Chair.  
The minutes of the last meeting were read and confirmed.

Mr. Jivanji J. Modi read a paper entitled "The Divine Comedy of Dante, and the Viraf-nameh of Ar dai Viraf."

Dr. J. Gerson da Cunha offered a few remarks on the paper, which he said was a valuable contribution to Dante Literature, and hoped that it would be published in the Journal of the Society.

The President then made observations on the paper, and moved a vote of thanks to Mr. Mody for the interesting paper he had read.

A meeting of the Society was held on Monday, the 4th April 1892.  
Mr. C. E. Fox in the Chair.

The minutes of the last meeting were read and confirmed.

The business before the meeting being the election of a Trustee of the Society's Government Paper in the place of Mr. C. E. Fox, who is retiring from the Trusteeship, the Honorary Secretary proposed that Mr. John Griffiths be appointed a Trustee in the place of Mr. Fox.

The proposition being seconded by Dr. Atmaram Paudurang was unanimously carried.

Mr. Fox then endorsed the notes amounting in all to Rs. 9,200 to the three Trustees and handed the same over to them.

A meeting of the Society was held on Thursday, the 14th April 1892.

Mrs. Pechey-Phipson in the Chair.

The minutes of the last meeting were read and confirmed.

The Honorary Secretary reported the proceedings of the Managing Committee in reference to a fund raised with a view to a memorial to the Hon'ble Sir Raymond West, K.C.I.E., and informed the Society that the fund up to that date amounted to Rs. 2,090.

The following propositions, proposed and seconded respectively by Mr. Dinshaw Edulji Vacha and Dastur Darab P. Sanjana, by Dr. Bhalchandra and Mr. J. J. Mody, and by Mr. B. N. Scervai and Mr. R. P. Karkaria, were placed before the meeting, and on being put to the vote were unanimously carried:—

(1) That the amount raised with a view to a memorial of the Hon'ble Sir Raymond West be devoted to the purchase for the use of the Society's Library of a collection of standard works in different

departments of literature, to be designated "The Sir Raymond West Testimonial," the selection of such works being made by Sir Raymond himself.

(2) That a farewell Address be presented to the Hon'ble Sir Raymond West before his departure, and that a Committee of the following gentlemen be appointed to draw up the Address:—

The Hon'ble Mr. Justice Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary.

(3) That a meeting of the Society be called at an early date for the presentation of the Address to the Hon'ble Sir Raymond West.

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A meeting of the Society was held on the 21st April 1892, for the purpose of electing the Hon'ble Sir Raymond West, K.C.I.E., who retired from the office of President of the Society, an Honorary Member of the Society, and of presenting him with a farewell Address. The Hon'ble Sir Raymond West occupied the Chair.

Mr. C. E. Fox said:—Mr. Vice-President and Gentlemen,—I have great pleasure in proposing, under Article 5 of the Rules and Regulations of the Society, that our retiring President, the Hon'ble Sir Raymond West, be elected an Honorary Member of the Society. There is a homely proverb that "Good wine needs no bush," and the career and attainments of Sir Raymond West are so well-known to all of you that it seems unnecessary for me to enlarge on them. A distinguished member of a distinguished service, he for many years held a high judicial office in this Presidency, and in addition to the exemplary discharge of his duties as a Judge, devoted himself to a profound study of Hindu Law, and is a much valued authority on all questions connected with it. For the last five years he has been a Member of the Council of the Government of Bombay. He has won the highest prizes open to his service, and has succeeded not by a courtier's arts, but by independence of character, honesty of purpose, and unremitting devotion to the service of the State. His motto has been "to scorn delights and live laborious days," and he has never spared himself in the performance of his public duties. But, gentlemen, while we are proud to have had as our President one of such distinction, our regard for him in view of the proposal now before the meeting is based mainly upon his intimate connection with this Society for many years past, and upon the great services rendered by him both as President and Chairman of the Committee

of Management. As President, he has furthered the interests of the Society in every way in his power, while his culture and literary attainments have largely contributed to the discussion of papers read before the Society. As Chairman of the Managing Committee, his business capacity and ripe judgment have materially aided the prosperity of the Society. We must needs feel his severance from us, and in electing him an Honorary Member of the Society, we are not only conferring on him the small honor which it is in our power to bestow, but have the satisfaction of feeling that we are to some extent bridging over the distance which must for the future separate him from us. He will still be one of us, and we may hope that with renewed health and learned leisure he may be inclined now and then to remind us of his kindly interest by contributing to the Society's Journal. Gentlemen, I beg to propose that the Hon'ble Sir Raymond West, K.C.I.E., be elected an Honorary Member of the B. B. R. A. Society, and feel confident that the meeting will pass the proposal with acclamation.

The Hon'ble Mr. Justice Telang said he had occasion at a sister institution so recently to express the high opinion he had always held of the great services of Sir Raymond West to learning and education in Western India, that it was hardly necessary for him to address that meeting at any considerable length. As he said in the institution he had just mentioned, so he would say in the one in which they were present, he had had the pleasure and the privilege and the honour of being associated with Sir Raymond West in the administration of the affairs of the Bombay Branch of the Royal Asiatic Society, and he could not but bear testimony before the assembled members of the institution to the very great service which Sir Raymond West had rendered to that branch of the Society. In him they had a President whose wide culture, and extensive acquaintance with learning, had enabled him to throw considerable light on many matters in the course of the debates which had taken place at their meetings from time to time. He was sure that it would be very long indeed before they got a President of the Society able to perform the duties of the office, he would not say as well, but even nearly so well as he had discharged them. (Applause.) His extensive learning—not the extensive learning which was co-existent with superficiality, for his learning was both extensive and deep—had enabled him to discharge the duties much better than any one he could think of. The pursuits to which Sir Raymond West had applied himself had been pursuits kindred to

those with which that Society was in sympathy. His profound study of Hindu Law and the institutions connected with it was a field in which he had worked most successfully, and one with which this Society was very specially identified. In that field he stood first amongst all the workers they had had in Western India, indeed, in India generally. He thought those were grounds on which the motion Mr. Fox had moved should be accepted with enthusiasm. (Applause.)

Mr. R. P. Karkaria said it was his pleasing and honourable duty to support the motion as was required by the rules. He re-echoed the excellent sentiments of those gentlemen who had so ably moved and seconded the motion. Their learned President had received, and deservedly received, so many honours, that he was afraid the small honour they were conferring upon him would not have much attraction, but he hoped that what lacked in attractiveness was, perhaps, made up for by the lively sense of gratitude and loving admiration with which it was offered. What the old Roman poet said about his friend and patron might be applied to their President with peculiar appropriateness, and they might say that they lost in their retiring President their "*Præsidium et dulce decus*," and though as a *præsidium* he had unfortunately ceased to be, by the honour they proposed to confer upon him that evening, they might preserve him as their *dulce decus* for ever, or at least as long as their corporation should last. (Applause.)

The President then said he had great pleasure in announcing that the Committee had elected the Hon'ble Mr. Justice Telang as his successor until the next annual meeting, when, he had no doubt, he would be elected again in a more permanent way. He was sure they would all hail with pleasure the fact that Mr. Telang had been elected.

Sir Raymond West then vacated the chair, and the newly elected President commenced the duties of his office.

Mr. Javerilal Umiashankar Yajnik then read the Address, which was beautifully engrossed on parchment, surrounded by an artistically illuminated border. The Address was as follows :—

To the Hon'ble Sir Raymond West, LL.D., K.C.I.E.

Honourable Sir,—We, the undersigned Members of the Bombay Branch of the Royal Asiatic Society, beg, on the eve of your departure from India, to assure you of our regard and esteem for your character and abilities, and our regret at your retirement from the office of President which you have held for the last twelve years. We are well aware how much we are indebted to you as Chairman of the Managing

Committee for the advice you have, from time to time, given on questions which have arisen in regard to the management of the Society, and we are conscious that the activity of the Society owes much to the high literary attainments of you as its President. We are desirous that you who have done so much to uphold the reputation of the Society should not leave without some special acknowledgment of our appreciation of your acknowledged abilities and varied learning.

Accordingly, with a view to perpetuating your connection with the Society, the Committee of Management have invited the members of the Society to subscribe to a fund to be devoted to the purchase of books as a memorial of the important services rendered by you to the Society as its President for many years past, and subscriptions have been collected amounting to the sum of about Rs. 2,200.

At a general meeting of the Society, held on the 15th instant, the following resolutions were passed :—

“That the amount raised with a view to a memorial of the Honourable Sir Raymond West be devoted to the purchase, for the use of the Society’s Library, of a collection of standard works in different departments of literature to be designated the ‘Sir Raymond West Testimonial,’ the selection of such works being made by Sir Raymond West himself.

“That a farewell Address be presented to the Honourable Sir Raymond West before his departure, and that a Committee of the following gentlemen be appointed to draw up the Address :—The Hon’ble K. T. Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary. That a meeting of the Society be called at an early date for the presentation of the Address to the Hon’ble Sir Raymond West.”

While regretting your separation from us, we have the satisfaction of thinking that while absent you will continue to take as keen and kindly an interest in the welfare of the Society as you have always shown while in India, and in conclusion would express our earnest hope that you may have in store for you in England many years of health, happiness, and prosperity.

We have the honour to be,

Honourable Sir,

Yours faithfully,

*Bombay, the 21st day of April 1892.*

Sir Raymond West said : Amongst the many indications of kindly feeling and generous appreciation of my simple services, as a public man, of which I have been the recipient during the last few weeks of my career in this country, none has gone more deeply home to my feelings than the Address which has just been read to me, and the evidently hearty feeling by which the reading of the Address has been accompanied. I have indeed spent many happy hours in the rooms of this building, where we are now assembled, and if I could have imbibed one-tenth of the learning, archaeological, historical, and literary, set forth in the various papers read before the Society during my presidency, I should be now in some measure deserving of a portion of the eulogiums which have been poured out on me by the mover, seconder, and supporter of the motion which immediately preceded my resignation of the chair. I am deeply grateful to those gentlemen for what they have said. Two of them, at least, are old associates of mine ; we have toiled together on many occasions in what we trusted was a high and worthy purpose, sometimes succeeding, and then our joy has been in common, sometimes not quite succeeding or failing, and then in our mutual sympathy we have found a source of consolation and a source of hope for the future, because on considering our separate views and comparing notes with one another of what we expected and what we accomplished and discovering the reason of failure, we have generally arrived at a resolute purpose that what was good in what we had determined upon, should not be allowed to fail, and a hope and determination that so far as we could, we would still push on a good and worthy cause, whenever it had fallen into our keeping. These associations are the bonds of the truest and purest friendship, and I trust, however wide oceans may divide us, and however different our lots may be cast, still the kindly feelings which have associated me for so long with Mr. Telang and Mr. Fox will never part from our thoughts, and to the end of our lives be the same true friends as now. (Applause.) I thank also the kindly supporter of the motion, and I trust that the younger members of the Society, whom he so worthily represents, will maintain the traditions of this Society and be working members of it, and consider it their duty to contribute, so far as their vocations will allow, to the proceedings of the Society something which will make it live in history as a source of those materials on which historians build, and out of which the ideal frame-work of a society is developed and material found for those building to grasp all the circumstances under which men

grew, lived, and became a nation, or ceased to be a nation. These are grand studies to be engaged in, and I call upon the younger members of the Society to exert themselves in this field. It may have struck members that I am perhaps the last person who should offer advice of this kind, and I might be twitted and asked: "What have you done in this way?" I must confess that in the proceedings of the Society I have been barren and almost useless, except perhaps in offering a few words of criticism and comment on papers read by various members at meetings of the Society. But yet, as my honorable friend, Mr. Telang, has observed, it has not been for want of interest in archæology or the other matters in which the Society interests itself, but I have been something like the stars of which Matthew Arnold speaks, "In their own task all their powers pouring," and having taken up the study of Hindu Law I have from day to day and year by year poured into that study a miscellaneous mass of reading and light gathered from the Greek, Latin, English, and Continental languages which at any rate has brought me into close, kindred communion, and interest with the members of this Society. Many of the papers I have prepared for the work, which I look upon as the chief monument of my capability and lawyer-like capacity, and I may at some time be able to cull one or two papers for the Society, and I trust life and strength will be allowed me for the purpose, and nothing will give me greater pleasure than to renew my association with friends so dear to me, and to imagine in a distant land their faces kindling not only at what is laid before them in the way of views on subjects, but also with kindly recollections of their past President. (Applause.) Gentlemen, during the years I have presided over this Society, although from time to time it might have occurred to us that we were not doing much to justify our existence, yet if we take the aggregate we will find that we have had about seventy papers laid before the Society, and these seventy most important papers containing a mass of learning which in itself is to give the Society eminence amongst other societies of a like kind. I may be allowed to mention a few of our contributors during my time, and I am happy to say that when I read many of those names, the mere mention of them as associated with myself reflects a certain lustre and emineuce on my own name as President of the Society, and makes me feel proud and happy to occupy that position, and occupy it to your satisfaction, so long. I will mention those contributors who have past from amongst us first. Everyone will

recognise a scholar and archæologist in Pandit Bhagvanlal. He contributed papers on the "Antiquarian Remains of Sopara," and on the remains in our Museum. These papers give us a position amongst scholars, antiquarians, and archæologists, which may well make us feel proud of our Society. He also gave us a paper on the "Copper-plate grant of the Chalukya dynasty from Nasik," and other papers, which I need not detail, but I mention his name to show the importance of the work done by the Society. Another member who has passed away, a man of remarkable learning, is the eccentric Mr. E. Rehatsek. We all remember several of the papers he read, for they took us into fields to which none of us had access and even very few living scholars had access. I will mention one or two of his papers just to recall the services which he rendered to our Society. There was his paper, for instance, "Alexander Myth of the Persians," and "Specimens of pre-Islamitic Arabic Poetry," and "Emporia, Ports of Arab and Indian International Commerce before the Christian Era," the latter a paper of remarkable learning, and probably he was the only man living who could have produced it. Another most interesting and remarkable paper was "Metempsychosis and Incarnation among Mahomedan Sects." Undoubtedly the Society was greatly enriched by him, and we must regret that in the last years of his life he withdrew from us. He has carried with him to the grave a mass of learning of a peculiar kind which perhaps could not be supplied by the learning of any other man living. I next refer to some of the contributions by some of our office-holders. Dr. Codrington gave us some valuable papers on coins, notably on the hoard of coins found at Broach, and also on the coins in our own cabinet. Another of our secretaries, Dr. Peterson, contributed during recent years eight or ten different papers, all of them of great learning and full of interest. I may mention his "Three Reports on the Search for Sanskrit Manuscripts," and his varied and interesting remarks on Sanskrit literature, and his last paper on "Courtship in Ancient India" was particularly interesting and instructive. Another eminent member of the Society is Prof. Bhandarkar, whom I am happy to call one of my oldest friends in this Presidency and who has never written a paper for the Society which has not been of distinct value and worthy of preservation. His paper on the "Relations between Sanskrit, Pali, the Prakrits, and the Modern Vernaculars," is a most valuable and important paper, and another is his paper on the "Sanskrit Inscriptions from Central Java." Another member of our



Society contributing valuable papers is the gentleman on my right, Dr. da Cunha. He has given some valuable papers, seven or eight at least, four on "Indo-Portuguese Coins," and he made those coins the means of illustrating history in a happy and instructive manner. "The Marriage of Infanta D'Catherina of Portugal to Charles II." was a paper in which I felt personally interested, and other members recollect that paper very well, and still recall the glow of admiration with which they show the fruits of Dr. da Cunha's learning. Our present Secretary, Mr. Yajnik, has also contributed papers, one of which is worthy of mention, "Mount Abu and the Temples of Dailwada," which was gratefully received by the Society. We all remember the papers read by Dastoor Darab Sanjana, on the "Next of Kin Marriages in Old Iran." I may also mention Mr. Fleet, whose name is well-known in the Society, as having contributed many papers on copper-plate grants, and various other documents relating to Indian Archæology and History, which have enriched the Proceedings of the Society. To go into another field outside India itself, Mr. Karkaria has given us some valuable papers on the Assyrian Relics of this Society, and showed his remarkable versatility by reading a paper on Carlyle before he committed those documents into book-form. Mr. Macdonell gave us a most interesting paper on the MS. of Dante in the Library, which we regard as one of our greatest treasures. Mr. Mody gave us a good paper on the "Game of Ball and Bat amongst the Ancient Persians," in which he showed good reason for thinking that the game of polo, so much in vogue now amongst our young military officers at such a cost of life and limb, took its rise from the Persians in ancient days, whose chief accomplishments were "to draw the bow, ride, and tell the truth." I trust their successors and descendants in this country will always continue to speak the truth, ride well, and when they draw the bow not to let it be the long bow. (Laughter.) One paper of immense interest I have not mentioned is M. E. Senart's paper on "A New Edict of Asoka," a newly-discovered inscription. The fact that that gentleman, during a residence of a few short months in this country, was able to make so remarkable and interesting a discovery, shows us that it is still possible to find a diamond in what appears to be an exhausted field, and all ought to resolve to search the field from time to time for such diamonds worthy of preservation in our archives. I have not yet by any means exhausted the list of papers read before me during my presidency, but I have indicated enough to show that this

Society has been doing a good or useful work which entitles it to a high rank amongst societies of the same class in other parts of the world. No one need bend his head or blush when he hears the Bombay Branch of the Royal Asiatic Society mentioned. We have done our share, and if any one should reproach us with having done less than he might, I should like a member to answer, "You master all the subjects dealt with in the last twelve years during the presidency of Sir Raymond West, and when you have mastered all those subjects, and are prepared to discuss the whole of them, then you may utter some reproach, but till then you may well be silent." There is one set of papers which I have reserved till the last—those papers read to the Society by my distinguished and honorable successor and President of this institution, Mr. Telang. I am sure you will feel that the author of papers such as those, and of such learning in Sanskrit literature, is in every way fitted for the office which he now occupies. I am sure he will be able to do much for this Society, and whenever he retires from the presidency, he will leave behind material enough to make the Society distinguished for generations to come. I congratulate the Society most heartily on my being succeeded by Mr. Telang, and my own light will shine dimmer by contrast with his. I identify myself so much with the honour and career of this Society that I have no feeling of envy, however much cause there may be for it, and I feel already in anticipation a glow of delight in feeling that this Society will be so worthily presided over and stimulated to work by this gentleman. For the kind words expressed towards me, I cannot sufficiently thank you. They are words which I feel I do not deserve, and that they spring from personal friendship and attachment. However that may be, it would be ungracious not to accept this testimonial to my worth, such as it is, which you have kindly presented to me. I accept it with deep gratitude, and I thank you from my heart, and assure you that I shall always look back to this time with kind and tender feelings and with great pleasure, and shall never fail for one moment to feel great interest in the prosperity of this Society, and shall not fail in doing whatever is in my power to further the interests and welfare of the Bombay Branch of the Royal Asiatic Society. (Loud applause.)

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A meeting of the Society was held on Tuesday, the 28th June 1892. The Hon'ble Mr. Justice K. T. Telang, C.I.E., President, in the Chair.

The Minutes of the last meeting were read and confirmed.

The following papers were then read :—

(1) *Bhartrihari and Kūmarila*. By Mr. K. B. Páthak, B.A.

(2) The so-called Pehelvie origin of the story of the Sindibad-namah. By Mr. J. J. Modi, B. A.

The President made remarks on the papers and moved a vote of thanks to the writers, which was unanimously carried.

A meeting of the Society was held on Saturday, the 30th July 1892.

The Hon'ble Mr. Justice K. T. Telang, C.I.E., President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. R. G. Bhandarkar read a paper on Transcripts and Translations with remarks of the following copper-plate grants :—

(a) Of Krishna III. of the Rashtrakūta dynasty of the Deccan, dated 862 Saka or 940 A.D., found near Wardha in the Central Provinces, and forwarded to the Society by the Deputy Commissioner, Wardha.

(b) Of Indra II. or Nityavarsha of the same dynasty, dated 836 Saka or 915 A.D., found in the Naosari District, Baroda Territory.

(c) Of Soma of the Kalaohuri dynasty of the Deccan, dated Saka 1096, which was in the possession of the Desai of Kokahnur in the Belgaum District.

The Honorary Secretary with his observations moved a vote of thanks to Dr. Bhandarkar for the interesting and learned paper he has read.

The President then made remarks on the paper and put the vote to the meeting, and it was carried by acclamation.

A meeting of the Society was held on Tuesday, the 23rd August 1892.

The Hon'ble Justice K. T. Telang, C.I.E., President, in the Chair.

The minutes of the last meeting were read and confirmed.

Dr. Peterson then read a paper on a First Century account of the Birth of Buddha.

The President made remarks on the paper, and moved a vote of thanks to Dr. Peterson, which was carried by acclamation.

At the conclusion of the proceedings, Dr. Peterson referred to the lamented death of Prof. V. S. Apte, of the Fergusson College, and suggested that a note be made of the loss Sanskrit Literature and higher education in Western India had suffered by the sad event.

The President also made sympathetic remarks.

## LIST OF PRESENTS TO THE LIBRARY.

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- ACTS, Government of India, 1891. By the Government of India.
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- Hyderabad Assigned Districts, 1890-91. By the Resident at Hyderabad.
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- CONSUMPTION** of Opium in India. By the Secretary of State for India.
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- CUSTOMS** Administration, Bombay, Report, 1890-91. By the Bombay Government.
- CYCLONE** Memoirs, Part IV. By the Government of India.
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- DINKARD.** By Peshotan Dastur Behramji Sanjana. By Jehangir Cowasji Jehangir, Esq.
- DISPENSARIES, Punjab, Report, 1890 and 1891.** By the Punjab Government.
- EAST India, Accounts and Estimates, 1891-92 and 1892-93.** By the Secretary of State for India.
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- **(Factory Act).** By the Secretary of State for India.
- **(Estimates) 1890-91.** By the Secretary of State for India.
- **Financial Statement, 1891-92 and 1892-93.** By the Secretary of State for India.
- **Home Accounts.** By the Secretary of State for India.
- **Hunza Expedition.** Do.
- **(Indigo Cultivation).** Do.
- **Loans raised in India.** Do.
- **(Manipur).** Do.
- **Opium Licenses.** Do.
- **(Opium). Articles on Opium by Dr. Watt.** By the Secretary of State for India.
- EDICTS of Asoka in Mysore. L. Ricc.** By the Mysore Government.
- EXCISE Administration, Punjab, 1890-91.** By the Punjab Government.
- EXTERNAL Land Trade, Punjab, 1890-91.** By the Punjab Government.
- FINANCE and Revenue Accounts, Government of India, 1890-91.** By the Government of India.
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- INCOME Tax Administration, Punjab, 1890-91.** By the Punjab Government.
- **Report, Bombay Presidency, 1890-91.** By the Bombay Government.
- INDEX to Next of Kin, &c.** By Messrs. Dougal & Co.
- INDIAN Factory Workers.** K. N. Bahadurji. By the Author.
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- MONOGRAPH on Fibrous Manufactures, Punjab.** By the Punjab Government.



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- OPIMUM Department, Report, Bombay, 1890-91.** By the Bombay Government.
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- REVIEW** of the Trade of India, 1890-91. By the Government of India.
- REVISED** Settlement Report, Sirsa District, Punjab. By the Punjab Government.
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- SELECT** Writings of the Rev. Dr. Meurin. By the Rev. Father Dalhoff.
- SELECTIONS** from Settlement Records, Sakrand Taluka. By the Bombay Government.

- SETTLEMENT** Records, Jerruk Division, Kurrachee. By the Bombay Government.
- Rohri Division, Shikarpur, Sind. By the Bombay Government.
- SIND** Salt Department, Report, 1890-91. By the Bombay Government.
- SMITHSONIAN** Miscellaneous Collection. By the Smithsonian Institution.
- Report, 1888. By the Smithsonian Institution.
- STAMP** Department, Bombay, Report, 1890-91. By the Bombay Government.
- Punjab, Report, 1890. By the Punjab Government.
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——— **Rail-borne and River-borne, Bombay Presidency, 1890-91.**  
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**UPANISHADS.** By Tukaram Tatia, Esq.

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——— **Geological Survey Report, 1888-89.** By the United States Geological Survey Department.

**VACCINATION Report, Punjab, 1890-91.** By the Punjab Government.

**VICTORIA Jubilee Technical Institute, Report, 1890.** By the Institute.

**VOYAGE of Francois Leguat, (Hak. Society.)** By the Bombay Government.

**YEAR Book of Australia, 1888-90.** By Messrs. Kegan Paul, Trench, Trübner & Co.

# PROCEEDINGS OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

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(FROM SEPTEMBER 1892 TO MARCH 1894.)

A general meeting of the Society was held on Friday, the 18th November 1892, in accordance with Article XX. of the Rules for the revision of the list of Newspapers and Periodicals taken by the Society.

The Hon'ble Mr. Justice K. T. Telang, President, in the Chair.

At the meeting it was resolved to subscribe to the *Lancet* and to discontinue *International Journal of Ethics, Economic Journal* and *Sanitary Record*.

At the conclusion of the general meeting an ordinary meeting was held when the minutes of the last meeting were read and confirmed, and Mr. Jewanji Jamsetji Mody read a paper on the Irish Story of Cucullin and Conloch, and the Persian Story of Rustam and Sohrab.

Mr. James MacDonald moved a vote of thanks to Mr. Mody for the interesting paper he had read.

The President then made remarks on the paper and the motion was unanimously carried.

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The Annual Meeting of the Society was held on Wednesday, the 22nd February 1893.

Dr. J. Gerson da Cunha, one of the Vice-Presidents, in the Chair.

The Honorary Secretary read the following Report of the Society for 1892.

## ANNUAL REPORT FOR 1892.

### MEMBERS.

*Resident*.—40 gentlemen were elected members of the Society during the year under review. 11 members withdrew, 16 retired 7 died, and 4, having left Bombay, were placed on the list of

non-resident members. The total number of members at the end of the year was thus 219, including 12 life members, against 217 at the end of 1891. Of these, 24 are absent from India.

*Non-Resident.*—7 gentlemen were admitted as members under this class; 7 resigned, 1 died, and 4 were transferred from the list of Resident members. The number at the close of the year on the roll was 67, while that at the end of 1891 was 64.

### OBITUARY.

The Society have to announce with regret the loss by death during the year of the following members:—

#### *Resident.*

Framji Nasserwanji Patel, Esq.

Brigade-Surgeon W. Dymock.

H. Curwen, Esq.

C. Taylor, Esq.

G. R. Kirloskar, Esq.

G. Carstensen, Esq.

W. E. Hart, Esq.

#### *Non-Resident.*

His Highness Bahadur Khanji, Nabob of Junagad.

#### *Original Communications.*

The following papers were contributed to the Society during the year:—

The Divine Comedy of Dante and the Viraf-Nameh of Ardai Viraf.  
By J. J. Mody, Esq.

Bhartrihari and Kumarila. By K. B. Pathak, Esq.

The So-called Pehelvi Origin of the story of the Sindibad-Namah.  
By J. J. Mody, Esq.

Transcripts and Translations with remarks of the following Copperplate Grants. By Dr. R. G. Bhandarkar :—

- (a) Of Krishna III. of the Rashtrakūta dynasty of the Deccan, dated 862 Saka or 940 A. D., found near Wardha in the Central Provinces, and forwarded to the Society by the Deputy Commissioner, Wardha.
- (b) Of Indra II. or Nityavarsha of the same dynasty, dated 836 Saka or 915 A. D., found in the Naosari district, Baroda Territory.
- (c) Of some of the Kalachuri dynasty of the Deccan, dated Saka 1096 or 1174 A. D., which was in the possession of the Desai of Kokahnur in the Belgaum district.

A First Century Account of the Birth of Buddha. By Dr. P. Peterson.

The Irish story of Cucullin and Conloch, and the Persian story of Rustam and Sohrab. By J. J. Mody, Esq.

## LIBRARY.

### ISSUES OF BOOKS.

The issues of books during the year under report were 15,174 volumes of new works, including periodicals and 9,439 of old books. The issues during the year preceding were 13,271 volumes of new books and 8,685 of the old.

A detailed statement of the monthly issues is given below :—

	Old Books.	New Books.		Old Books.	New Books.
	No. of Volumes.	No. of Volumes.		No. of Volumes.	No. of Volumes.
January ... ..	506	881	July ... ..	786	1,313
February ... ..	806	1,278	August ... ..	832	1,312
March ... ..	796	1,345	September ... ..	862	1,500
April ... ..	1,028	1,467	October ... ..	1,049	1,243
May ... ..	552	1,261	November ... ..	762	1,864
June ... ..	872	1,102	December ... ..	636	1,113

The issues of each class of books, new and old, during the year, are shown in the following table:—

CLASSES.	Old.	New.
Theology and Ecclesiastical History ... ..	185	147
Natural Theology, Metaphysics and Moral Philosophy	75	29
Logic, Rhetoric, and Works relating to Education ...	25	67
Classics, Translations and Works illustrative of the Classics ... ..	75	47
Philology, Literary History and Bibliography ... ..	71	115
History, Historical Memoirs and Chronology ... ..	409	458
Politics, Political Economy and Statistics ... ..	252	254
Jurisprudence ... ..	90	64
Public Records, Statutes, &c. ... ..	63	5
Biography and Personal Narratives ... ..	502	1,031
Antiquities, Numismatics, Heraldry and Genealogy ...	91	98
Voyages, Travels, Geography and Topography ... ..	393	714
English Poetry and Dramatic Works ... ..	210	462
Novels, Romances and Tales ... ..	4,904	2,523
Miscellaneous, and Works on several subjects of the same Authors ... ..	410	723
Foreign Literature ... ..	267	7
Natural Philosophy, Mathematics, Mechanics and Astronomy ... ..	61	47
Fine Arts and Architecture ... ..	84	55
Science of War and Works on Military Subjects ... ..	10	52
Natural History, Mineralogy, Geology and Chemistry ...	58	291
Botany, Agriculture and Horticulture ... ..	82	1
Medicine, Surgery, Physiology &c. ... ..	71	160
Transactions of Learned Societies, Encyclopædias and Periodical Works ... ..	578	2
Dictionaries, Lexicons, Vocabularies and Grammatical Works ... ..	40	20
Oriental Literature ... ..	499	97
Periodicals, Magazines, &c. ... ..	.....	7,704
	9,439	15,174

#### *Additions to the Library.*

The additions to the Library during the year comprise 907 volumes. Of these 702 were purchased and 205 were received as presentations.

#### *Purchase of Books.*

The total number of books purchased during the year was 622 in 702 volumes compared with 477 works in 532 volumes purchased in the year before.

#### *Presents of Books.*

187 works in 205 volumes were presented to the Society against 194 works in 228 volumes presented in 1891. The donors being the



Bombay Government, the Government of India, the Secretary of State for India, and other Governments and individual authors.

The number of volumes of each class of books added to the Library during the year under review by purchase and presentation is shown in the following table:—

CLASSES.	Purchased.	Presented.
Theology and Ecclesiastical History ... ..	16	.....
Natural Theology, Metaphysics and Moral Philosophy	7	.....
Logic, Rhetoric, and Works relating to Education ...	2	.....
Classics, Translation and Works illustrative of the Classics ... ..	8	.....
Philology, Literary History and Bibliography... ..	19	2
History, Historical Memoirs and Chronology ... ..	82	1
Politics, Political Economy and Statistics ... ..	43	2
Jurisprudence ... ..	2	4
Public Records, Statutes, &c. ... ..	12	146
Biography and Personal Narratives ... ..	90	.....
Antiquities, Numismatics, Heraldry and Genealogy ...	12	8
Voyages, Travels, Geography and Topography ... ..	47	4
English Poetry and Dramatic Works ... ..	34	.....
Novels, Romances and Tales ... ..	166	.....
Miscellaneous, and Works on several subjects of the same Authors ... ..	66	1
Foreign Literature... ..	6	.....
Natural Philosophy, Mathematics, Mechanics and Astronomy ... ..	6	.....
Fine Arts and Architecture ... ..	8	2
Science of War and Works on Military Subjects ... ..	10	.....
Natural History, Mineralogy, Geology and Chemistry	18	3
Botany, Agriculture and Horticulture ... ..	4	3
Medicine, Surgery, Physiology, &c. ... ..	25	1
Transaction of Learned Societies, Encyclopædias and Periodical Works ... ..	23	14
Dictionaries, Lexicons, Vocabularies and Grammatical Works ... ..	12	1
Oriental Literature... ..	19	15

Besides the books presented to the Society, Journals and Transactions of learned Societies, &c., in Asia, Europe and America are received in exchange for the Society's Journal.

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals and Journals of learned Societies subscribed for and presented to the Society during 1891 were:—

Literary Monthlies, 9 ; Illustrated, 11 ;

Scientific, 36 ; General, 4 ; Reviews, 12 ;

English Newspapers, 15 ; English Registers, Army Lists and Directories, 14 ; Foreign Literary and Scientific Periodicals, 19 ; American

Literary and Scientific Periodicals, 12; Indian Newspapers, 14; Indian Journals, Reviews, &c., 23; Australian Newspaper, 1.

In accordance with Article XX. of the Rules, a meeting of the Society was held in November for the revision of the list of Newspapers and Periodicals taken by the Society. At this meeting it was resolved to subscribe to "Lancet" and to discontinue "Sanitary Record," "International Journal of Ethics," and "Economic Journal" from the beginning of 1893.

*Coin Cabinet.*

42 Coins were added to the cabinet during the year under review. Only 5 of these were purchased and the rest were acquired under the Treasure Trove Act. Of the latter 4 were received from the Bombay Government, 7 from the Punjab Government and 26 from the Durbar of Gwalior through the Indian Museum. Of the total 42, 6 are gold, 35 silver, and 1 lead.

A detailed descriptive list is subjoined.

*Presented by the Bombay Government:—*

- 1 Gold Fanam of Southern India, found in the Dharwad District.
- 1 Lead Indo-Portuguese Coin, Roda of Tutenag, 16th Century A. D., found in the Thana District.
- 1 Silver Gaddhia Coin found in the Nasik District.
- 1 Silver Gupta, found in the Kheda District.

*By the Punjab Government:—*

- 3 Silver Gujerat Coins of Muzaffar Shah, found in the Saugor District.
- 4 Silver Pathan Coins of Shir Shah found in the Saugor District.

*Presented by the Durbar of Gwalior through the Indian Museum:—*

Silver coins of different types of the following Emperors found near Baugh, Central India:—

- 18 of Jehangir.
- 5 of Aurangzeeb.
- 2 of Shah Jehan.

Purchased—5 gold coins issued by the Kadamba dynasty of Banavasi, 7th Century A. D., found in the Bijapur District.

*Journal.*

Number 49, being Part II., of Volume XVIII. of the Journal is just published, and will be issued in a few days. It contains the following papers and the proceedings of the Society from July 1891

to August 1892, together with a list of books presented to the Society during the period :—

*Courtship in Ancient India.* By P. Peterson, M. A.

Carlyle's hitherto unpublished Lectures on the Periods of European Culture as preserved in the Anstey MS. in the possession of the Society. Part I. By R. P. Karkaria, B. A.

*Sobandhu and Kumarila.* By the Hon'ble Mr. Justice K. T. Telang, M. A.

A brief sketch of the Portuguese and their Language in the East. By J. Gerson da Cunha, M. R. C. S., L. R. C. P., &c.

*Divine Comedy of Dante and the Viraf Nameh of Ar dai Viraf.* By Jivanji Jamshedji Modi, B. A.

*The So-called Pehelvi Origin of the Sindibad-Nameh.* By Jivanji Jamshedji Modi, B. A.

*Bhartrihari and Kumarila.* By K. B. Pathak, B. A.

*Transcripts and Translations with remarks of Rashtrakuta and Kalachuri Copper-plate Grants.* By Dr. R. G. Bhandarkar.

*A First Century Account of the Birth of Buddha.* By Dr. P. Peterson.

#### ACCOUNTS.

A detailed statement of the receipts and disbursements for 1892 is appended. The total amount of subscriptions received during the year, including arrears Rs. 537-8-0, was Rs. 8,941-13-4 against Rs. 9,005-0-4 in 1891. There were besides Rs. 620 received on account of life subscriptions from a Resident and a non-Resident member. This sum has been invested in Government securities as required by Article XVI. of the Rules.

The balance to the credit of the Society at the end of the year was Rs. 3,630-10-7, including Rs. 2,210 on account of the Sir Raymond West Testimonial Fund, and the arrears of subscription on the same date, Rs. 1,140.

The invested funds of the Society amount to Rs. 9,200.

#### *Sir Raymond West Testimonial.*

At the beginning of the year, when it was known that Sir Raymond West, President of the Society, was about to retire, a meeting of the Committee was called to consider whether any, and, if so, what steps should be taken to connect his name with the Society in some permanent form. At this meeting it was resolved that a fund be raised in connection with the Society for the purchase of books as a memorial of the Honorable Sir Raymond West's services to the Society as its President for a period of 12 years.

A subscription list was accordingly circulated among the members of the Society and Rs. 2,210 were collected.

The proceedings of the Managing Committee in reference to the fund were reported at a meeting of the Society held on the 14th April 1892, when the following resolutions were passed:—

That the amount raised with a view to a memorial of the Honorable Sir Raymond West be devoted to the purchase, for the use of the Society's Library, of a collection of standard works in different departments of literature, to be designated "The Sir Raymond West Testimonial," the selection of such works being made by Sir Raymond himself.

That a farewell address be presented to the Honorable Sir Raymond West before his departure, and that a committee of the following gentlemen be appointed to draw up the address:—

The Honorable Mr. Justice K. T. Telang, C.I.E., Mr. C. E. Fox, Mr. J. Griffiths, and the Honorary Secretary.

That a meeting of the Society be called at an early date for the presentation of the address to the Hon'ble Sir Raymond West.

A meeting was accordingly convened on the 21st April 1892, at which, on the proposition of Mr. C. E. Fox, Sir Raymond was elected an Honorary Member of the Society and a farewell address was presented to him. In acknowledging the address Sir Raymond made a long and eloquent speech, reviewing the literary progress of the Society during 12 years he had been its President.

A silver casket of exquisite workmanship for enclosing the address, prepared under the superintendence of Mr. J. Griffiths at the School of Art, is now ready, and it will shortly be forwarded to England.

Sir Raymond has been written to about the books to be selected for the Testimonial, and as soon as a reply from him is received, the books will be purchased.

#### OFFICE OF THE SECRETARIES.

Mr. Javerilal Umiashankar Yajnik was Honorary Secretary, and Dr. J. Gerson da Cunha, Joint Honorary Secretary, during the year. Mr. Gunpatrao K. Tiwareker has continued as Assistant Secretary and Librarian.

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Surgeon-Captain Grayfoot, in proposing the adoption of the report, alluded to the death of Brigade-Surgeon W. Dymock, a former member, who always took very great interest in the Society. The members, no doubt, regretted his death, which deprived the

Society of one who they all felt was a great loss. Another gentleman, whom they had all known very well, was Mr. Curwen, late editor of the *Times of India*, whose ability as a journalist was so well-known in India that it needed no words on his (the speaker's) part to emphasise the great loss his death was to the Society. He thought they all had very good reasons to be exceedingly gratified with the annual report before them, and if they would look at the statistics of books they would see that a long list of romances and novels headed it. They ought to remember the fact that the unofficial members of the Society were very fond of this kind of reading. In fact, he thought they all appreciated a good novel. The additions to the Library, as they would see, had been exceedingly good as compared with past years, and when they looked at the statement of accounts they must feel specially grateful because it spoke volumes in praise of their Honorary Secretary to whom the sound financial condition of the Society was chiefly due. (Hear, hear.) Their Honorary Secretary took the utmost personal interest in the affairs of the Society, and his unsparing exertions spoke volumes for his ability, and certainly deserved their thanks. In alluding to the Hon'ble Sir Raymond West, Dr. Grayfoot said they could not help regretting, though his mantle had fallen upon the shoulders of the Hon'ble Mr. Justice Telang, the absence of one who had as President so ably guided the affairs of their Society. He (the speaker) would say one or two words in regard to one regrettable instance which they had, no doubt, read in one of the dailies. They were all doubtless aware that about two weeks ago there was a reference made to their Honorary Secretary in relation to the way in which he chose books for the Society. He did not know who the writer of the article was, but he evidently considered himself a judge of books, but we would require to know something more of him, before we could accept his *ipse dixit* on the subject of books. But they would no doubt agree with him that their Honorary Secretary had made a very good selection of books, since a very large number of persons took all the new books. There was hardly a new book on which there were not five or six names for a demand, and he, therefore, thought this was an exceedingly good test of the ability of their Honorary Secretary in respect of books chosen. No doubt, every one had his own ideas about choosing books, and when members came to the library, they, of course, would naturally look for some special kind of book. He felt confident that if it were possible to indent upon

the Almighty for a chooser of books, that some one of us would have the temerity to question the quality of the books chosen through Divine agency. There was one thing about the criticism in the paper, which he thought was manifestly unfair to their Honorary Secretary. (Hear, hear.) It had been the practice for years for the Honorary Secretary to choose the books for the Society, owing to the members leaving, through indifference, the whole matter in his hands, and after he had given us the benefit of his labour and brains in choosing our books, it was not fair for us to be captious. Their Honorary Secretary had really done his work well, and, in his opinion, it was unjust for some discontented member to rush into print and start a criticism which was unfair to their Honorary Secretary, who had devoted so much of his energy on behalf of the Society. He (the speaker) considered it was not right to hold up the Honorary Secretary to such criticism. As the report had been read, he hoped it would be approved and adopted, and they would express their perfect confidence in the Managing Committee and the Secretary for the way in which they had managed their affairs in every detail, especially in the choice of books.

Dr. Peterson said he should like to ask whether there was any precedent for a rider to this resolution. He did not believe there was a precedent for the purpose of adopting a vote of confidence, which, he thought, was somewhat of an injurious character. He thought it was out of order to consider the question of criticism which appeared anonymously in one of the dailies. For his part he was dissatisfied, as well as some of the other members, with the way in which the books were chosen, and if there was any support, he should be glad to move an amendment to only express their thanks to the Committee (or the manner in which they had managed the business of the Society.

Mr. Marshall seconded the amendment.

Dr. Peterson asked to hear the vote passed last year in reference to the annual meeting.

Mr. Kittredge considered they should shut their eyes to any criticism which had appeared in the dailies against their Honorary Secretary, who should not take any notice of it.

Mr. Wacha was of the same opinion.

Mr. Javerilal explained to the meeting that in the selection of new books he was only following the practice of his predecessor (Dr. Peterson). But he went further. Before purchasing a new book he took care to see what the reviewers had to say on it. He read

the reviews upon it as they appeared in the *Academy*, the *Athenæum*, the *Times*, the *Spectator*, the *Saturday Review*, and other English papers, and made up his mind as to whether or not it would be useful to have it for the Society. He found from experience that this was a most suitable method to follow, because he saw that neither he nor the Managing Committee had received one single complaint throughout the year on the subject, and because he observed that no sooner were selected books placed on the shelf of the Society's table than there were applicants for almost every one of them. Such applicants at times numbered more than a dozen. He thought there could be no surer test of the soundness of the selections made than this. At all events he knew of no better test.

Dr. Grayfoot said that he was responsible for the wording of the resolution, and his object in proposing a vote of confidence was to invoke a discussion on the subject, and as that object had been accomplished, and every one seemed to agree with his remarks about the Honorary Secretary, he was quite willing to accept Dr. Peterson's amendment, as he had no wish to spring a new procedure on the members of the Society. He then moved that the report be adopted, and a vote of thanks be accorded to the Committee of Management and the Honorary Secretary for their services during the year.

Mr. J. MacDonald seconded the proposal, which was passed.

Mr. D. E. Wacha proposed that the following gentlemen form the Committee of Management for 1893:—

The Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E., President; Dr. J. Gerson da Cunha, M.R.C.S., Mrs. Pechey-Phipson, M.D., Dr. P. Peterson, M. A., and the Hon. Mr. Justice Candy, Vice-Presidents; Mr. Javerilal U. Yajnik, Mr. Kharsetjee R. Kama, Dr. Atmaram Pandurang, Mr. J. Westlake, Dr. D. MacDonald, Dastur Darab P. Sanjana, Mr. J. Griffiths, Professor M. Macmillan, B.A., Mr. Geo. A. Kittredge, M.A., Mr. W. R. Macdonell, M.A., Rev. R. Scott, M.A., and Mr. James Macdonald, members; Mr. Javerilal Umiashankar Yajnik, Honorary Secretary; Dr. J. Gerson da Cunha, Joint Honorary Secretary (Numismatics and Archæology); Rao Bahadoor Y. M. Kelkar and Mr. D. R. Chichgar, Honorary Auditors.

At the suggestion of Dr. Peterson, Mr. J. M. Campbell, C.I.E., and the Rev. Mr. Gray were added to the list of the new Committee of Management.

The proposition being seconded by Mr. J. J. Mody was carried.

The usual vote of thanks to the Chairman concluded the proceedings.

**BOMBAY BRANCH OF THE**

**Dr. GENERAL STATEMENT of Receipts and Disbursement**

	Rs.	a.	p.	Rs.	a.	p.
Balance of last year .....	.....			1,076	0	9
Subscription of Resident Members.....	7,876	13	4			
Do. of Non-Resident Members .....	727	8	0			
Do. in Arrears .....	587	8	0			
Do. of Life Members .....	620	0	0			
Government Contribution.....	4,200	0	0			
Sale-proceeds of Journal Numbers .....	12	0	0			
Interest on Society's 4 per cent. Government Paper.....	371	18	5			
Sir Raymond West Testimonial Fund .....	2,210	0	0			
					16,355	11 0
<b>Total.....</b>	<b>Rs.</b>	<b>.....</b>	<b>.....</b>		<b>17,431</b>	<b>11 9</b>

Examined and found correct.

**Y. M. KELKAR,**  
**D. E. CHICHGAR,**  
 Honorary Auditors.



**ROYAL ASIATIC SOCIETY.**

*from 1st January to 31st December 1892.*

**Cr.**

	Rs. a. p.	Rs. a. p.
Books purchased in Bombay .....	2,740 3 4	
Remittances to Messrs. Kegan Paul, Trench, Trübner & Co., on account of Books (£65-5-7) and English Newspapers and Periodicals (£115-13-9), in all (£180-19-4), equivalent of...	2,882 0 10	
Subscriptions to Newspapers paid in India .....	306 14 5	
Printing .....	453 6 0	
Binding .....	493 8 0	
General Charges (including Rs. 412-8-0 on account of new shelves for newspapers) .....	623 3 11	
Stationery .....	106 9 3	
Postage and Receipt Stamps .....	67 0 4	
Shipping and Landing Charges .....	29 5 7	
Coins purchased.....	20 0 0	
Gas Charges .....	171 3 4	
Office Establishment.....	5,247 15 2	
Government 4 per cent. Paper purchased .....	600 0 0	
		13,801 1 3
Balance in Bank of Bombay, including Rs. 2,210 on account of Sir Raymond West Testimonial Fund Subscription.....	3,585 4 7	
Do. in hand .....	45 6 0	
		3,630 10 7
<b>Total.....Rs.</b>	.....	17,431 11 9
<b>ARREARS.</b>		
Ordinary Subscriptions .....	640 0 0	
Life Subscriptions.....	500 0 0	
		1,140 0 0

## BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

*Patron.*

His Excellency the Right Honourable LORD HARRIS, G.C.I.F.,  
Governor.

*President.*

The Hon'ble Mr. Justice K. T. Telang, M.A., C.I.E.

*Vice-Presidents.*

Dr. J. Gerson da Cunha, M.R.C.S.		Dr. P. Peterson, M.A.
Mrs. Pechey-Phipson, M.D.		The Hon'ble Mr. Justice Candy.

*Committee of Management.*

Javerilal U. Yajnik, Esq.		Prof. M. MacMillan, B.A.
Kharsetji R. Kama, Esq.		Geo. A. Kittredge, Esq., M. A.
Dr. Atmaram Pandurang.		W. R. Macdonell, Esq., M.A.
J. Westlake, Esq.		Rev. R. Scott, M.A.
Dr. D. MacDonald.		James MacDonald, Esq.
Dastur Darab P. Sanjana.		Rev. R. M. Gray.
J. Griffiths, Esq.		J. M. Campbell, Esq., C.S.

*Honorary Secretary.*

Javerilal Umiashankar Yajnik, Esq.

*Joint Honorary Secretary.*

(*Numismatics and Archæology.*)

Dr. J. Gerson da Cunha.

*Honorary Auditors.*

Rao Bahadoor Y. M. Kelkar.

D. R. Chichgar, Esq.

# LIST OF MEMBERS.

## *Resident.*

Year of Election.	Year of Election.
1855 Vinayakrao Wasudeva, Esq.	1873 J. MacDonald, Esq.
1862 Kharsetji Rastamji Cama, Esq. ( <i>Life Member</i> ).	1874 H. Conder, Esq.
„ Kharsetji Fardunji Parak, Esq.	„ Hon'ble Mr. Justice Kasi- nath Trimbak Telang, M.A., LL.B., C.I.E. ( <i>Life Member</i> ).
„ Hon'ble Mr. H. M. Bird- wood, M.A.	„ Byramji Nusserwanji Ser- vai, Esq. ( <i>Life Member</i> ).
1864 Hon'ble Mr. Justice L. H. Bayley.	„ G. A. Barnett, Esq.
„ G.A. Kittredge, Esq., M.A.	„ P. Peterson, Esq., M. A. D.Sc.
„ Nowroji Maneckji Wadia, Esq.	„ Pirozshah Merwanji Jiji- bhai, Esq. ( <i>Life Member</i> ).
„ R. G. Oxenham, Esq.	„ Javerilal Umiashankar Yajnik, Esq.
1865 Sorabji Framji Patel, Esq.	„ Grattan Geary, Esq.
„ Atmaram Pandurang, Esq.	1875 Sir Jamsetji Jijibhai, Bar t
1866 Vandravandas Purshotam- das, Esq.	„ Rev. Dr. D. Mackichan M.A.
„ E. B. Carroll, Esq.	1876 The Right Rev. L.G. Mylne, D.D., Bishop of Bombay ( <i>Life Member</i> ).
1867 J. Westlake, Esq.	„ J. M. Campbell, Esq.
„ R. M. A. Branson, Esq.	1877 Maneckji Barjorji, Esq.
1868 C. E. Fox, Esq., M.A.	1878 Darasha Ruttonji Chichgar, Esq.
„ Surgeon-General J. Pin- kerton.	„ J. Janni, Esq.
1869 L. P. DoRozario, Esq., M.	„ Dr. E. H. R. Langley.
1870 Hon'ble Mr. Justice John Jardine.	„ James Jardine, Esq., M.A.
1873 J. Gerson da Cunha, Esq., M.R.C.S., M.R.A.S.	„ Bezonji Rattonji Kotewal, Esq.
„ Sir Dinshah Manockji Pitit, Bart.	

Year of Election.		Year of Election.	
1879	Harischandra Krisna Joshi, Esq.	1884	Hon'ble Mr. Justice C. F. Farran.
	„ D. Mac Donald, Esq., M.D., B.Sc.		„ Bhaishankar Nanabhoy, Esq.
1880	N. S. Symons, Esq.		„ Perozsha Merwanji Mehta, Esq., M.A.
	„ Rustam K. R. Cama, Esq., B.A. ( <i>Life Member</i> ).		„ Goculdas Kahandas, Esq., LL.B.
	„ Rev. W. Black, M.A.		„ Jehangir Nasserwanji Mody, Esq. ( <i>Life Member</i> ).
	„ Vijbhuckandass Atmaram, Esq.	1885	Dastur Darab Peshotan Sanjana, B.A.
	„ H. C. Kirkpatrick, Esq., M.A.		„ Ganpatrao Shri Krishnaji, Esq.
1881	Damodar Thakersi Mooljee, Esq.	1886	M. R. Wyer, Esq.
	„ M. MacMillan, Esq., B.A.		„ Frank De Bovis, Esq.
	„ Major G. Martin, F.C.S.		„ R. N. Mant, Esq.
	„ C. H. B. Forbes, Esq.		„ F. Rathbone, Esq.
1882	Louis Penny, Esq.		„ Harkissondas Narotandas, Esq.
	„ A. F. Beaufort, Esq.		„ Rao Bahadur Yeshwant Moreshwar Kelkar.
	„ Rev. R. Scott.	1887	D. A. De Monte, Esq., M.D.
	„ E. M. Slater, Esq.		„ J. Marshall, Esq.
	„ A. Abercrombie, Esq.	1888	Hon'ble Mr. Justice H. J. Parsons.
	„ Surgeon-Major K. R. Kirtikar, L.R.C.P., M.R.C.S.		„ Sitaram Vishnu Sukathan- kar, Esq.
1883	Jehangir K. R. Cama, Esq., B.A. ( <i>Life Member</i> ).		„ Surgeon A. J. Collie.
	„ J. M. Drennan, Esq.		„ John Black, Esq.
	„ R. H. Baker, Esq.		„ Murarji Goculdas Dewji, Esq.
	„ Major H. O. Selby, R.E.		„ Prince Shri Samatsingji.
1884	R. B. Sedgwick, Esq.		„ G. Cotton, Esq.
	„ Mrs. Pechey-Plipson, M.D.		
	„ J. Griffiths, Esq.		
	„ Surgeon-Major T. S. Weir.		

Year of Election.	Year of Election.
1888 W. Bullock, Esq.	1889 W. Hughes, Esq.
„ J. Westall, Esq.	„ A. H. Nazar, Esq.
„ R. V. Reid, Esq.	„ C. H. Armstrong, Esq.
„ F. A. Reddie, Esq.	„ Lieut.-Col. W. Osborn.
„ W. Murray, Esq.	„ Veerchand Deepchand, Esq.
„ Karsandas Vallabhdas, Esq.	„ F. W. Stevens, Esq., C.I.E.
„ Narondas Purahotamdas, Esq.	„ Jagmohandas Vandrawandas, Esq.
„ J. H. Symington, Esq.	„ W. R. Macdonell, Esq.
„ Jiwanji Jamshedji Mody, Esq.	„ Rastomji Pestonji Karkaria, Esq.
„ C. E. Kane, Esq.	„ G. W. F. Playfair, Esq.
„ J. Avent, Esq.	„ Gowardhandas Goculdas Tejpal, Esq.
„ R. S. Campbell, Esq.	„ J. C. E. Branson, Esq.
„ F. C. Remington, Esq.	„ Miss Macdonald.
„ E. Wimbridge, Esq.	„ Rev. J. F. Gardner.
„ J. B. K. Macbeth, Esq.	„ N. S. Glazebrook, Esq.
„ Damodardas Tapidas, Esq.	„ Dinshaw Edalji Vacha, Esq.
„ Gowardhandas Khatao Makanji, Esq.	„ I. O'Callaghan, Esq.
„ W. N. Fleming, Esq.	„ Narayan Ganesh Chandawarkar, Esq.
„ Dr. K. N. Bahadurji.	„ J. Darling, Esq.
„ Rupsing Mathuradas Lowji, Esq.	„ Surgeon B. B. Grayfoot.
„ Framji Dinshaw Petit, Esq. ( <i>Life Member</i> ).	„ Hon'ble Mr. Justice Candy.
„ Jeewandas Mulji, Esq.	1890 His Excellency the Right Hon'ble Lord Harris, G.C.I.E.
„ Bomanji Dinshaw Petit, Esq. ( <i>Life Member</i> ).	„ Manmohandas Ramji, Esq.
„ Rev. R. McOmish.	„ H. A. Acworth, Esq.
„ A. C. Parmenidas, Esq.	„ Rev. Dr. W. M. Alexander.
„ J. P. Phythian, Esq.	„ Framji Rastamji Vicaji, Esq., LL.B.
„ Badrudin Tyabji, Esq.	„ Philip B. Savile, Esq.
„ Rao Saheb Wasudeva Jagonath Kirtikar.	„ Lieut. R. T. R. Lawrence, R.E.
„ J. Stiven, Esq.	
1889 Lord Colin Campbell.	

Year of Election.	Year of Election.
1890	1891
Lient.-Col. B. V. Riddell, R.E.	Shankar Prasad Hari Prasad, Esq.
„ Dharamsi Murarji Goculdas, Esq.	„ W. G. Treacher, Esq.
„ Mulji Bhowanidas Barbhaya, Esq.	„ Captain J. C. Swann.
1891	„ Jamsetjee N. Tata, Esq.
Rev. Dr. B. DeMonte.	„ Fakirchand Premchand, Esq.
„ Dharamsey Sundardas Mulji, Esq.	„ Ibrahim Ahmedi, Esq.
„ Arthur Leslie, Esq.	„ The Hon'ble Fazalbhai Visram.
„ Hugh Rowbotham, Esq.	„ Surgeon-Major F. F. MacCartie.
„ W. D. McKewan, Esq.	1892
„ Daji Abaji Khare, Esq.	C. K. Desai, Esq.
„ Dr. Balchandra Krishna Bhatawadekar.	„ Cawasji Dadabhoy Dubash, Esq.
„ Rev. R. M. Gray.	„ M. C. Turner, Esq.
„ A. M. Dhurumsey, Esq.	„ R. W. Playfair, Esq.
„ R. Gilbert, Esq.	„ Prabhuram Jivanram Vaidya, Esq., ( <i>Life Member</i> ).
„ H. Kennard, Esq.	„ O. V. Muller, Esq.
„ J. H. Sleigh, Esq.	„ Nowroji Byram Suntooki, Esq.
„ F. York Smith, Esq.	„ W. Doderet, Esq.
„ Maneksha J. Talyarkhan, Esq.	„ Major I. Burne-Murdoch.
„ G. R. Johnston, Esq.	„ S. R. Bhandarkar, Esq.
„ W. Munro, Esq.	„ R. C. Chapman, Esq.
„ T. W. Cuffe, Esq.	„ Dababhoy Merwanji Dallal, Esq.
„ Sarabhai Vajeshankar, Esq.	„ F. W. Eicke, Esq.
„ Vajeshankar Gowrishankar, Esq.	„ Rahimtulla Khairaz, Esq.
„ N. A. Moos, Esq.	„ V. N. Bhagvat, Esq.
„ L. J. Robertson, Esq.	„ Tribhuvandas Varjivandas, Esq.
„ W. H. Sharp, Esq.	„ H. R. H. Wilkinson, Esq.
„ W. L. Harvey, Esq.	„ Cursetji N. Wadia, Esq.
„ W. C. Rand, Esq.	
„ J. Y. Munro, Esq.	

Year of Election.	Year of Election.
1892 Major A. Hildebrand.	1892 A. H. King, Esq.
„ H. W. Uloth, Esq.	„ K. B. Setna, Esq.
„ Karimbhai Ibrahim, Esq.	„ Burjorji Nowroji Apyakhtiar, Esq.
„ J. L. Symons, Esq.	„ A. M. T. Jackson, Esq.
„ Rao Saheb Dalpatram Pranjiwanram.	„ J. Douglas, Esq.
„ R. Gilbert, Esq.	„ Major C. J. Blomfield.
„ T. J. Bennet, Esq.	„ R. E. Melsheimer, Esq.
„ Sadanand Trimbak Bhandare, Esq. ( <i>Life Member</i> ).	„ Captain T. J. Grier.
„ C. H. Jopp, Esq.	„ John A. Douglas, Esq.
„ James Kenyon, Esq.	„ L. R. W. Forrest, Esq.
	„ Hormasji Dorabji Padamji, Esq.
<i>Non-Resident.</i>	
1865 Professor R. G. Bhandarkar, M.A.	1876 G. C. Whitworth, Esq., C.S.
1868 G. B. Reid, Esq., C.S.	„ J. A. Baines, Esq., C.S.
„ J. C. Lisboa, Esq., G.G.M.C.	„ Rev. Thomas Foulkes.
„ H. H. the Thakore Saheb of Bhavnagar.	1876 G. W. Forrest, Esq., B.A.
„ H. H. the Jam Saheb of Nawanagar.	1878 Sadashiva Visbwanath Dhurandhar, Esq., LL.B.
„ H.H.Ramchandrarao Appa Saheb, Chief of Jamkhandi.	1879 Sayad Hassan Bilgrami, Esq., B.A.
„ Dr. G. Bühler.	1879 Surgeon-Major C. T. Peters, M.B., L.S.M.
„ H. H. the Thakore Saheb of Morvi.	1882 W. P. Symonds, Esq., C.S.
„ H. H. Shrinivasraoji Pant Prathinidhi.	„ E. H. Moscardi, Esq., C.S.
„ The Hon'ble Krishnaji Laxumon Nulkar, C.I.E.	„ Kabi Raja Samuldas.
1869 J. F. Fleet, Esq., C.I.E.	„ W. W. Loch, Esq., C.S.
„ Bomanji Jamaspji, Esq., C.I.E.	„ E. H. Fulton, Esq., C.S.
1871 R. E. Candy, Esq., C.S.	1883 Rev. J. H. Mackay.
1875 Cowasji Karsetji Jamsetji, Esq.	„ John R. Greaves, Esq.
	„ Yeshwant Wasudev Athale, Esq., M.A.
	1884 Lieut.-Col. J. Hibbert.
	1885 Nowroji Pestonji Vakeel, Esq.
	„ R. H. Gunion, Esq., B.A.

Year of Election.	Year of Election.
1886 A. A. de S. C. Coutinho, Esq.	1891 Rao Saheb Balwantrao Bhuskute.
„ Rao Bahadur Shankar Pandurang Pandit ( <i>Life Member</i> ).	„ Rev. Mr. Dobie.
„ Rev. J. Bambridge.	„ H. H. Dhruva, Esq.
1887 A. W. Crawley-Boevey, Esq., C.S.	„ Hon'ble M. G. Ranade, C. I. E.
1888 R. W. E. Parker, Esq.	„ Bal Gangadhar Tillak, Esq.
„ Francis Xavier Pereira, Esq.	„ Vinayacrao Yaddhow Vanikar, Esq.
„ Prabhashankar Gowrishankar, Esq.	„ Shrimant Aba Saheb, Chief of Visalgad.
„ Syed Ikhal Ali, Esq.	„ Shrimant Narayanrao Govindrao Ghorepade, Chief of Ichal Caranji.
„ Khan Bahadur Dr. Homanji Sorabji.	„ Kharsetji Rustomji Thanawala, Esq.
„ Syed Ali Bilgrami, Esq.	1892 Sertorio Coelho, Esq. ( <i>Life Member</i> ).
1889 C. G. Dodgson, Esq.	„ T. W. Arnold, Esq.
„ Aziz Mirza, Esq.	„ C. Biddulph, Esq.
„ E. M. Pratt, Esq.	„ Vithalrao Narayan Nattu, Esq.
„ M. H. Nazar, Esq.	„ Kavasji Dadabhai Naigamwala, Esq.
„ Mancharji Pestonji Kharegat, Esq., C.S.	„ Surgeon-Major J. H. Newman.
1890 Raja Murli Manohar Bahadur.	„ Rao Saheb P. B. Parakh.
„ P. P. De Andrade, Esq.	„ A. C. Logan, Esq., S.C.
„ K. B. Pathak, Esq.	
1891 Arthur Hill, Esq., C.E.	
„ Charles E. J. F. Ferrière, Esq.	

*Honorary.*

1835 A. S. Walne, Esq.	1866 Dr. A. Weber.
1845 M. le Marquis de Ferriere de Vayer.	„ J. H. Rivara da Cunha.
1848 M. le Vicomte Eugène de Kerckhove.	1879 Olivet Codrinton, Esq., M.D.
1849 B. Hodgson, Esq.	1892 Sir Raymond West, M. A., K.C.I.E.
1862 H. J. Catter, Esq., F.R.S.	



A meeting of the Society was held on Saturday, the 25th February 1893.

Dr. J. Gerson da Cunha in the Chair.

The Minutes of the last Meeting were read and confirmed.

Dr. Paul Deussen, Prof. of Philosophy, Kiel (Germany), then gave an address on the Philosophy of the Vedanta in its relation to Occidental Metaphysics.

Mr. Javerilal U. Yajnik, the Honorary Secretary and Prof. MacMillan, made remarks on the paper.

Mr. MacMillan then proposed a vote of thanks to Dr. Deussen for the learned discourse he had delivered, and it was carried by acclamation.

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A Meeting of the Society was held on Tuesday, the 28th March 1893.

Rao Bahadoor Y. M. Kelkar in the Chair.

Mr. K. B. Pathak read a paper entitled—Was Bhartrihari a Buddhist?

Mr. Javerilal U. Yajnik, the Honorary Secretary, made remarks on the paper.

Mr. Kelkar then proposed a vote of thanks to Mr. Pathak for his interesting paper which was unanimously carried.

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A Meeting of the Society was held on Friday, the 15th September 1893.

Dr. J. Gerson da Cunha in the Chair.

The Minutes of the previous Meeting having been read and confirmed.

The Hon'ble Mr. Javerilal Umiashankar Yajnik, the Hon. Secretary, read the following letter from Sir Raymond West:—East India United Service Club, St. James's Square, S. W., 30th June, 1893. Dear Mr. Yajnik,—Last Monday I received at the hands of H. H. the Maharaja of Bhowuggur the handsome address forwarded to me by the Bombay Branch of the Royal Asiatic Society. The occasion was a most happy one, especially as affording me an opportunity of publicly expressing the gratitude I feel towards the Society and my interest in its welfare and my hopes for its future. I can assure the Committee and the members at large that I shall never forget the time when we worked hand in hand or the too handsome

acknowledgment of my small services with which they have honoured me. To Mr. Griffiths I am especially beholden for the beautiful design and workmanship of the casket in which the address was enclosed. I shall preserve it as a token of his personal affection as well as of the kindness of the subscribers. Believe me, yours sincerely — (Sd.) R. WEST.

THE LATE MR. TELANG.

Professor Bhandarkar said it was his painful duty that evening to move the following resolution :—“ That we place on record the Society's deep sense of the loss they have incurred in the death of their distinguished President, the late Mr. Justice K. T. Telang, C.I.E.” So much, he observed, had been written and spoken with reference to the late Mr. Telang during the last fortnight that he need say nothing whatever to induce his hearers to adopt the motion he placed before them, and if he himself said anything at all, it would simply be to add his testimony to that of many others who had written and spoken of his numerous qualities. The first time he (the speaker) saw Mr. Telang was when he presented himself for his F.A. Examination in November 1866. His appearance then was boyish, but his countenance beamed with intelligence, and his performance at the examination did not belie what his countenance expressed. Question after question was put to him, and all were so satisfactorily and readily answered, that the examiners accorded him the highest marks. In the next year he passed his B.A. Examination; a year later he passed his M. A., and went on successfully through the course by about 1870. Then, after he had finished the whole course and passed his LL.D. and qualified himself to be admitted an advocate of the High Court, he turned his attention to antiquarian work and the work of making researches into the history of India, and into the development of Indian thought. The very fact of devoting himself to this subject and doing a great deal of work which would stand, involved much. In the first place one who entered into that field was required to be a man of exceptional intelligence; a man with a clear head and very acute and keen reasoning powers. The next requisite—and a very essential requisite—was that there must be curiosity in him; and the third requisite was that there must be a freedom from bias and a thorough impartiality in forming an opinion on any question that came forward. The difficulty of finding a combination of those qualities which was so essential to anyone who pursued those

studies was so great, that notwithstanding the fact that, during the last thirty or thirty-five years in which their University had admitted Sanskrit into its course of studies, they only had four or five graduates who had applied themselves to that branch, although there were about one thousand Sanskrit graduates in connection with the University. Therefore, to be one out of the four belonging to the thousand, as was Mr. Telang, was in itself a great honour, and implied that the man so honoured must be one of very high calibre. The speaker having referred at some length to Mr. Telang's many well-known contributions to the world of literature, proceeded to say that he did not remember any death that was so deeply, so sincerely, and so widely regretted as that of Mr. Telang, and that certainly was due to the rare combination of the best qualities of head and heart which he possessed. In the first place, he possessed a clear and powerful mind; in the next place, his manners were always very simple and gentle; but amiability and gentleness of manners were not always consistent with the strict exercise of the higher virtues of truth and justice. Mr. Telang, however, harmonised them both, and while he did not cease to be amiable and gentle, he never swerved from the right path. He was not an opinionated man, conceiving certain ideas and clinging to them to the last moment, but he always observed and was always ready to learn. After having worked for a long time in the political field, his views in that respect were a great deal sobered down, and he (the speaker) had no doubt that if he had been living at the present time he would have been of the greatest use in sobering down the views of other people who were sometimes very wild in giving expression to what they called their aspirations. Mr. Telang was deeply read in English literature and gave expression to his thoughts in elegant English, while his modesty of manner, combined with his vast accomplishments, accounted for his great popularity amongst Europeans, that popularity being of a kind which he (the speaker) did not remember any other Native having enjoyed.

Professor Peterson, in seconding the motion, said he was sure they were all very grateful to Professor Bhandarkar for the pains he had taken at the cost, no doubt, of some repressed emotion, to be their chief spokesman on that melancholy occasion, and it gave him a melancholy satisfaction to stand side by side with Professor Bhandarkar in the discharge of the sad duty that had fallen upon him. Mr. Telang was one of his oldest friends in this country. They had been drawn together by a common interest in the country's past, but

they soon discovered that they thought alike in this country's present and this country's future, than which Cicero had said there could be no stronger bond of friendship between men. But there was about the deceased a culture and winningness which would have rendered even that bond superfluous. He must not, however, linger on the thought that the eminent man, whose death they now deplored, was a close personal friend of his own, and he had many claims on his fellow-countrymen and those who were fellow-citizens with him in this great empire. Mr. Telang was one whose whole life was devoted with a single eye to the discovery of the truth, and he lived up to the measure of the truth he found. In the papers contributed by him to the Society's Journal and in the many important communications outside that Journal, they would search in vain for a passage in which it was not apparent that the writer's one aim was to find out the truth so far as it was ascertainable. It was his (the speaker's) privilege to work with him for many years in the University, and for a shorter space of time on the Corporation, and he could not recall a single occasion upon which he gave rise to a suspicion in the mind of anyone that there was any other motive actuating him than the desire of ascertaining what was the best course to be adopted in the interest of those he represented and of using an eloquence unsurpassed amongst them for the purpose of leading others to his own conclusions. It was no common man that they had lost. His life, and lives like his, formed a precious bond between the Hindoo and other communities. The things that divided them lay on the surface and caught the eye: the things in which they united lay deep down in the foundations of their common nature, and a life such as Mr. Telang had lived in the face of all of them was a slight testimony, if testimony were needed, that virtue and honour were the dearest things to the best men of all communities. He was the first Native President of their Society, and as such his name was added to a death-roll which contained more than one illustrious name, and he was persuaded, and he knew they would all agree with him, that it would be the duty and pride of the Society to hand down his name in equal honour and in equal fame. (Hear, hear.)

The motion was then carried.

The Hon. Mr. Javerilal Umiashankar Yajnik then moved—"That a letter enclosing a copy of the Society's resolution be forwarded to the father of the Hon'ble Mr. Justice K. T. Telang, with the expression of the Society's sincere sympathy with him and his family in their

bereavement." Mr. Javerilal said it seemed to him that it would be some consolation to the aged parents of Mr. Telang, in the midst of their overpowering grief, to know that their bereavement had evoked sympathy among a very wide circle of friends, admirers, and acquaintances. It was about sixteen months ago that Mr. Justice Telang succeeded Sir Raymond West as President of this Society. It was a rare good fortune for a Native gentleman in this Presidency to combine in himself the honours of two high offices of Vice-Chancellor of the University and President of this Society. In speaking of Mr. Telang's qualifications for the office of President, the retiring President, Sir Raymond West, bore testimony as under:—"There is one set of papers which I have reserved till the last—those papers read to the Society by my distinguished and honourable successor and President of this institution, Mr. Telang. I am sure you will feel that the author of papers such as those, and of such learning in Sanskrit literature, is in every way fitted for the office which he now occupies. I am sure he will be able to do much for this Society, and whenever he retires from the Presidency, he will leave behind material enough to make the Society distinguished for generations to come. I congratulate the Society most heartily on my being succeeded by Mr. Telang, and my own light will shine dimmer by contrast with his. I identify myself so much with the honour and career of this Society, that I have no feeling of envy, however much cause there may be for it, and I feel already in anticipation a glow of delight in feeling that the Society will be so worthily presided over and stimulated to work by this gentleman." To Sir Raymond West and to all of them here in that hall it must be a matter of the deepest regret that the hopes entertained of their new President were not destined to be realized owing to his being cut off in the midst of his useful career. But he had left to the Society enough of a legacy of very useful work in the shape of papers contributed to the journal of their Society to make it distinguished for many a long year to come. Mr. Telang joined the Society in 1874. It seemed to Mr. Javerilal that Mr. Telang's labours in the advancement of Sanskrit scholarship and original research might be classed under three heads. Under the first head he would include those contributions of Mr. Telang in which he reviewed points of divergency in the opinions of European and Indian Sanskrit scholars in respect of the origin and antiquity of works of established reputation in Sanskrit literature. In this category, he would, for instance, place two at least of

Mr. Telang's papers, one entitled, "Is the Ramāyan copied from Homer?" and the other, the introduction appended to his translation into English blank verse of the Bhagavadgita. Mr. Telang went elaborately into arguments and proofs, and the conclusion at which he arrived was that the antiquity of the Ramāyan yet remained to be disproved. And, similarly, in his introduction to the versified translation of the Bhagavadgita he combated the views of Dr. Lorinser that the author of the Bhagavadgita borrowed his doctrines from the New Testament. Under the second head, Mr. Javerilal included papers in which Mr. Telang indicated the results of the constructive method by attempting to fix the dates of important works and notable authors in Sanskrit literature, such as his note on the age of Kusumanjali, his note on the age of Madhusudan Saraswati, on Bādarāyan, and Shri Harsha. Under the third head he included Mr. Telang's critical editions of Bhartrahari's Nitisataka and Vairagysataka and Visbakhdatta's Mudrarākhasa in the Bombay series of Sanskrit classics. Here he would say that Mr. Telang was one of the two Sanskrit scholars in India who had the honour of being invited by Professor Max Müller to translate works from Sanskrit into English for his series of the Sacred Books of the East, the other being his learned and eminent friend, Professor R. G. Bhandarkar. One work in preparation, and the early publication of which was announced by Messrs. Longman, of London, had a melancholy interest. It was entitled, "The Mahrattas, or the History of the Deccan to the Fall of the Peishwa, 1818." Though a student all his life, Mr. Telang was not a recluse. He loved to study life in different grades and in different phases. In private life he was a dutiful son, a kind father, an affectionate brother, a generous friend, and a patriotic and enlightened citizen. In him great learning was combined with great humility and gentleness of character. If he had his weakness—and who had not?—his weakness leaned to virtue's side. Taking him all in all, it will be difficult to find his like again. It was not too much to say that India was much the poorer by the loss of a man so great and so good.

Mr. N. G. Chandavarkar seconded the motion, and in doing so referred especially to the vast and valuable influence the late Mr. Telang's example and advice had had upon the younger generation. There was a tendency on the part of some of the rising generation to jump at conclusions without examining thoroughly all the information and facts obtainable, and there were some people who thought that patriotism consisted in holding up their own possessions, customs and

manners as being superior to those of others, but Mr. Telang was one of the few men who always fought against that tendency, and, as far as possible, brought his influence to bear upon those classes who were attracted to him by his scholarly attainments, affability of manner, and the purity of his life. Scholarly as he was, Mr. Telang was always very humble in his conversation with his friends: he never tried to show that he was a very great man and to make it appear that those before him knew nothing. On the contrary, he entered into conversation with them as if he tried to learn more than to teach. In fact, the whole of his life might be summed up in the words "He died learning."

The proposition was then adopted.

Dr. J. Gerson da Cunha subsequently read a paper on "The Diary of a French Missionary in Bombay, from November 8th, 1827, to May 12th, 1828."

On the motion of Dr. R. G. Bhandarkar, seconded by Dr. P. Peterson, a vote of thanks was passed to Dr. da Cunha for the interesting paper he had read.

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A General Meeting of the Society was held on Friday, the 24th November 1893, in accordance with Article XX of the Rules for the revision of the list of newspapers and periodicals taken by the Society. Dr. P. Peterson, President in the Chair.

At this meeting it was resolved to subscribe to the *Strand Magazine*; the *Pall Mall Magazine*; *Black and White*; the *Statist*; *Westminster Gazette*; *Dublin Quarterly Review*; and the *Economic Journal* from the beginning of 1894.

At the conclusion of the General Meeting, an Ordinary Meeting was held, when the minutes of the last Meeting were read and confirmed, and Dastur Dáráb Peshotun Sanjáná read a paper\* on "the Existing MSS. of the Pahlavi Nirangistán."

A vote of thanks was passed to Mr. Sanjana for the paper he had read.

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\* The paper will be published in the next number of the Journal.

The Annual Meeting of the Society was held on Thursday, the 25th January 1894.

*Present :*

Dr. J. Gerson da Cunha, Vice-President, in the Chair.

*Members :—*The Hon'ble Mr. H. M. Birdwood, the Hon'ble Mr. Justice Candy; H. H. The Aga Khan; Messrs. Geo. A. Kittredge, H. R. H. Wilkinson, K. R. Kama and James MacDonald; the Hon'ble Mr. W. R. Macdonell; Messrs. J. P. Phythean, J. J. Mody, R. P. Karkaria, O. N. Haridas and J. Avent; Dr. De Monte; Rev. Dr. B. De Monte, Mr. O. V. Muller; Rev. Mr. Abbott; Messrs. B. R. Kotewal, Darasha R. Chichgar, M. H. Nazar and H. S. Dixit; Rao Saheb D. P. Kharkhar and Messrs. Robert Pescio and D. E. Vacha and the Hon'ble Mr. Javerilal U. Yajnik, Honorary Secretary.

The Honorary Secretary read the Report for 1893.

## ANNUAL REPORT FOR 1893.

### MEMBERS.

*Resident.*—37 gentlemen were elected members during the year under report, and 2 non-resident members came on the resident list, one of whom compounded for his future subscription by the payment of a lump sum of Rs. 500. Four members withdrew, three retired, four died, one was removed from the list, and one having left Bombay, was placed on the non-resident list. The total number at the end of the year was thus 245, including 13 life members, against 219 at the end of the preceding year. Of these 42 were absent from India.



*Non-Resident.*—6 gentlemen were elected under this class, and one was transferred from the list of resident members. Three resigned, one died, two were added to the resident list, and the names of seven were struck off the roll for non-payment of subscription. The number at the close of 1893 was 63, while that at the end of 1892 was 69.

*Life Members.*—His Highness the Chief of Ichalkaranji, Mr. Rastamji Nanabhai Byramji and Kumar Shri Buldevji, of Dharampore, became life members of the Society during the year.

### OBITUARY.

The Society announce with regret the loss by death of the following members :—

#### *Resident.*

The Hon'ble Mr. Justice K. T. Telang, C.I.E., President  
Damodar Thakarsi Mulji, Esq.

Rao Bahadur Yeshwant Moreshwar Kelkar.

Hugh Rowbotham, Esq.

#### *Non-Resident.*

The Hon'ble Mr. Krishnaji Laxuman Nulkar, C.I.E.

At a meeting held on 15th September last, the Society placed on record the expression of their deep sorrow for the great loss they sustained by the untimely death of their esteemed President, the Hon'ble Mr. Justice K. T. Telang, C.I.E., and their testimony to his brilliant talents, eminent abilities, and varied accomplishments, and to his valuable services in the elucidation of the literature, history, and antiquities of India. He always evinced the warmest interest in the affairs of the Society and advanced the cause of original research by contributions to its Journal.

These contributions consisted of the following papers :—

1. A New Chalukya Copper-plate with remarks.
2. A Note on the Age of Madhusúdan Saraswati.

3. Three Kadamba Copper-plates.
4. A Note on Bádaráyana; the Author of Brahma Sutra.
5. Purnavarmá and Sankarácharya.
6. Gleanings from the Śáriraka Bháshya of Śankarácharya.
7. Subandhu and Kumarila.

He joined the Society in 1874, was made a Member of the Committee of Management in 1879, and a Vice-President in 1887, and in 1892, when Sir Raymond West retired, was elected President in succession to him. Mr. Telang was the first native gentleman who was chosen for the important post of President of this Society.

Rao Bahadur Yeshwant Moreshwar Kelkar, who joined the Society in 1886, acted for several years as one of its Honorary Auditors.

#### *Original Communications.*

The papers read before the Society during the year were:—

- (1) The Philosophy of the Vedánta in its relation to occidental metaphysics. By Dr. Paul Deussen, Professor of Philosophy, Kiel (Germany).
- (2) Was Bhartrihari a Buddhist? By K. B. Pathak, B. A.
- (3) The Diary of a French Missionary in Bombay from November 8th, 1827, to May 12th, 1828. By Dr. J. Gerson da Cunha.
- (4) The extant MSS. of the Pahlavi Nirangistan. By Dastur Darab Peshotan Sanjana, B. A.

#### LIBRARY.

##### ISSUES OF BOOKS.

The issues of books during the year under report were 16,004 volumes of new works including periodicals and 9,976 of old books. The issues during 1892 were 15,174 volumes of new books and 9,439 of the old.

A detailed statement of the monthly issues is given below:—

	Old Books.	New Books.		Old Books.	New Books.
	No. of Volumes.	No. of Volumes.		No. of Volumes.	No. of Volumes.
January ... ..	700	1,346	July ... ..	899	1,609
February ... ..	863	1,552	August ... ..	729	1,594
March ... ..	804	1,479	September... ..	853	1,316
April ... ..	1,076	1,377	October ... ..	845	1,170
May ... ..	754	995	November... ..	866	1,091
June ... ..	731	1,435	December ... ..	856	1,140

The issues of each class of books, new and old, during the year, are shown in the following table:—

CLASSES.	Old.	New.
Theology and Ecclesiastical History ... ..	249	160
Natural Theology, Metaphysics and Moral Philosophy... ..	98	63
Logic, Rhetoric, and Works relating to Education ... ..	40	106
Classics, Translations and Works illustrative of the Classics ... ..	116	49
Philology, Literary History and Bibliography ... ..	104	102
History, Historical Memoirs and Chronology ... ..	442	465
Politics, Political Economy and Statistics ... ..	276	304
Jurisprudence ... ..	85	18
Public Records, Statutes, &c. ... ..	94	24
Biography and Personal Narratives ... ..	414	1,040
Antiquities, Numismatics, Heraldry and Genealogy ... ..	130	49
Voyages, Travels, Geography and Topography .. ..	404	608
English Poetry and Dramatic Works ... ..	229	396
Novels, Romances and Tales ... ..	4,929	3,137
Miscellaneous, and Works on several subjects of the same Authors ... ..	567	645
Foreign Literature ... ..	147	90
Natural Philosophy, Mathematics, Mechanics and Astronomy ... ..	103	38
Fine Arts and Architecture... ..	61	57
Science of War and Works on Military Subjects ... ..	31	38
Natural History, Mineralogy, Geology and Chemistry... ..	115	257
Botany, Agriculture and Horticulture ... ..	89	1
Medicine, Surgery, Physiology, &c. ... ..	93	78
Transactions of Learned Societies, Encyclopædias and Periodical Works ... ..	577	6
Dictionaries, Lexicons, Vocabularies and Grammatical Works ... ..	82	5
Oriental Literature ... ..	501	82
Periodicals, Magazines, &c. ... ..	.....	8,186
	9,976	16,004

*Additions to the Library.*

The total number of volumes added to the Library during the year was 840. Of these 541 were purchased and 299 presented, compared with 702 volumes purchased and 205 presented in the year before. The presents of books were received chiefly from the Bombay Government, the Secretary of State for India, the Government of India, the other local Governments and individual authors.

The number of volumes of each class of books added to the Library during the year under review by purchase and presentation is shown in the following table:—

CLASSES.	Purchased.	Presented.
Theology and Ecclesiastical History ... ..	14	.....
Natural Theology, Metaphysics and Moral Philosophy ... ..	6	.....
Logic, Rhetoric, and Works relating to Education ...	2	.....
Classics, Translations and Works illustrative of the Classics ... ..	7	3
Philology, Literary History and Bibliography ...	12	.....
History, Historical Memoirs and Chronology ..	36	.....
Politics, Political Economy and Statistics ... ..	74	23
Jurisprudence ... ..	5	3
Public Records, Statutes, &c. ... ..	11	213
Biography and Personal Narratives ... ..	58	.....
Antiquities, Numismatics, Heraldry and Genealogy.	12	8
Voyages, Travels, Geography and Topography ...	32	3
English Poetry and Dramatic Works ... ..	19	2
Novels, Romances and Tales ... ..	115	.....
Miscellaneous, and Works on several subjects of the same Authors ... ..	42	4
Foreign Literature .. ..	11	1
Natural Philosophy, Mathematics, Mechanics and Astronomy ... ..	6	2
Fine Arts and Architecture ... ..	7	.....
Science of War and Works on Military Subjects ...	2	.....
Natural History, Mineralogy, Geology and Chemistry ... ..	13	2
Botany, Agriculture and Horticulture ... ..	4	.....
Medicine, Surgery, Physiology, &c. ... ..	13	2
Transactions of Learned Societies, Encyclopædias and Periodical Works ... ..	21	20
Dictionaries, Lexicons, Vocabularies and Grammatical Works ... ..	2	3
Oriental Literature ... ..	17	10

## NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals, and Journals of learned Societies subscribed for and presented to the Society during 1892 were :—

Literary Monthlies	...	...	...	...	9
Illustrated	...	...	...	...	14
Scientific	...	...	...	...	35
General	...	...	...	...	3
English Newspapers	...	...	...	...	15
Reviews	...	...	...	...	12
English and French Registers, Army Lists, Directories, &c.	...	...	...	...	14
Foreign Literary and Scientific Periodicals	...	...	...	...	19
American Literary and Scientific Periodicals	...	...	...	...	12
Indian Newspapers	...	...	...	...	15
Indian Journals, Reviews, Army Lists, Directories, &c.	...	...	...	...	24
Australian Newspaper	...	...	...	...	1

At a meeting of the Society held under Article 20 of the Rules, in November last, it was resolved to subscribe to the following additional Newspapers and Magazines from the beginning of 1894 :—

Strand Magazine.  
 Pall Mall Magazine.  
 Black and White.  
 Statist.  
 Westminster Gazette.  
 Dublin Quarterly Review.  
 Economic Journal.

## COIN CABINET.

The Society's Coin Cabinet received an accession of 137 coins during the year under review. Of these, 65 were presented by Lt.-Col. Hunter, Political Agent, Mahikanta, and the rest were received from different Governments under the Treasure Trove Act—

4 from the Bombay Government.  
 13 from the Bengal Government.

4 from the Government of Assam.

32 from the Punjab Government.

19 from the Government, Central Provinces.

Of the total 137, 7 are gold, 36 silver, 88 copper, and 6 of mixed metal.

A detailed descriptive list is subjoined :—

Presented by the Bombay Government—

- 1 silver coin of Shah Jehan, found at Nasurpur, Sind.
- 1 silver coin of Aurangzeeb, found at Nasurpur, Sind.
- 1 silver coin of Jehangir, found at Nasurpur, Sind.
- 1 silver coin of Mahamad Shah, Mogul Emperor, found buried in a house at Ahmedabad.

By Lt.-Col. J. M. Hunter, Political Agent, Mahikanta, 65 copper coins of the Mahomedan kings of Gujarat, mostly of Mahomad Shah, of dates varying from 888 to 920 Hijra, found at Barmuvádá in the Mahikanta State.

By the Bengal Government :—

- 6 silver coins of Jehangir, found in the Champaran District, Bengal.
- 3 silver coins of Shah Jehan, found in the Champaran District, Bengal.
- 1 silver coin of Shah Jehan, found in the Cuttack District, Bengal.
- 2 silver coins of Akbar, found in the Champaran District, Bengal.
- 1 silver coin of Nasir-ud-din Mahammad Shah, found in the Bhagalpur District, Bengal.

By the Government of Assam :—

- 1 silver coin of Sikandar Shah of Bengal, found in the Kamrup District, Assam.
- 2 silver coins—  
(Imperial Delhi Issue), of Ala-ud-din Mahamad Shah,  
(Independent Bengal Issue), of Ala-ud-din Husan Shah,  
found in the Sibsagar District, Assam.

*By the Government of Assam:—*

1 silver coin of Ghiyas-ud-din Azam Shah, found in the Kamrup District, Assam.

*By the Punjab Government:—*

3 silver old Hindu coins (Kuninda variety), found in the Kangra District, Punjab.

10 copper coins of the following Pathan Sultans of Delhi, found in the Hissar District, Punjab:—

Ghiyas-ud-din.

Ala-ud-din Mahamad Shah.

Qutub-ud-din Mubarak Shah.

Ghiyas-ud-din Taghlak Shah.

1 silver Bactrian of Apollodotus, found in the Kangra District, Punjab.

1 Moghul gold coin of Jehangir, found in the Delhi District, Punjab.

1 silver coin of Muzz-ud-din Kaigobad, Pathan Sultan of Delhi, found in the Palaman District, Punjab.

8 silver and copper coins of the following Pathan Sultans of Delhi, found in the Hissar District:—

Ala-ud-din Mahamad Shah.

Qutub-ud-din Mubarak Shah.

Ghiyas-ud-din Taghlak Shah.

Mahammad II. bin Taghlak.

4 gold coins of Aurangzeeb, found in the Delhi District, Punjab.

2 silver old Hindu coins (Kuninda variety), found in the Kangra District, Punjab.

2 gold coins of Shah Jehan, found in the Delhi District, Punjab.

*By the Government, Central Provinces :—*

13 copper coins of the Āndhrabhṛitya dynasty, found in the Chanda District, C. P.—

Shri Satakani Gotamiputra.  
Shri Padumavi Vasethi Putra.  
Shri Satakani Gotamiputra II.

6 coins of mixed metal, of the following kings of the so-called Kalachuri dynasty of Chedi, found in the Chhatisgarh District, C. P.—

Jajalla Deva.  
Ratna Deva.

*Journal.*

Number 49, forming Part II. of Volume XVIII. of the Journal, was issued during the year. Number 50 is in the Press. This would complete the Volume, and will be issued with an index and title page and the facsimiles to accompany Dr. Bhandarkar's paper on copperplate grants, appearing in No. 49, which have now been received from the Photozincographic Office.

*Accounts.*

A statement of receipts and disbursements during 1893 is appended. It will be seen from it that the total amount of subscriptions, including arrears of Rs. 265 collected during the year, was Rs. 9,423-5-4, against Rs. 8,941-13-4 in 1892. There were, besides, Rs. 1,620 received on account of life subscriptions from one non-resident and three resident members. Of this, Rs. 600 have been duly invested in Government Securities as required by Article XVI. of the Rules, and Rs. 1,000 received towards the close of the year will shortly be invested.

The balance to the credit of the Society at the end of the year was Rs. 3,162-0-0 (including Rs. 952 on account of the Sir Raymond West Memorial Fund and Rs. 1,000, the amount



of life subscriptions, which remains to be invested), the net balance being Rs. 1,149-12-4 and the arrears of subscriptions Rs. 230.

*Sir Raymond West Memorial.*

As stated in the last year's report, the Address voted by the Society to Sir Raymond West was enclosed in a silver casket prepared at the School of Art and forwarded to him in March last.

H. H. the Maharaja of Bhowngger, who is a member of the Society, and who happened to be in England at the time, presented on June 26th, at 46, Queen's Gate, his temporary residence, the Address of the Society to Sir Raymond, in the presence of a select assembly of ladies and gentlemen, whom he had specially invited for the occasion.

A list of books suggested for the Memorial, which was sent to Sir Raymond, has come back from him with his approval, which is communicated in the following letter to the Honorary Secretary:—

“I have been giving a good deal of attention lately to the list of books you sent to me as proposed for purchase and inclusion in the Memorial collection. I shall, I assure you, feel highly honoured by having my name attached to such a collection as your list indicates, and I do not on consideration think I should do any material good by attempting to re-cast the list. I found when I attempted speculating to frame a better list in my mind that I was drawn off towards a multitude of works, the cost of which would be far beyond any sum you can have to dispose of. I will only, therefore, venture to suggest as additions, should additions be possible, two or three works as indications of my interest in economic science. These might be

Dictionary of Political Economy. I. Palgrave.  
Public Finance. Bastable.  
Philosophy of Political Economy. Bonar.  
Agricultural Insurances. Pillayet.

All these are valuable books, and if there is money enough, will be useful elements of the collection."

An order has been given to Messrs. A. J. Combridge & Co. for the purchase of the books, which will be received in the course of a month or two. These will be placed in a case by themselves headed the "Sir Raymond West Memorial."

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Proposed by Mr. J. Avent and seconded by Prof. O. V. Müller and carried unanimously—

That the report be adopted, and a vote of thanks accorded to the Committee of Management, the Honorary Secretaries and the Auditor for their services during the year.

The Hon'ble Mr. Justice Candy proposed that the following gentlemen form the Committee of Management for 1894:—

*President.*

The Hon'ble Mr. H. M. Birdwood, M.A.

*Vice-Presidents.*

Dr. P. Peterson, M.A.

Dr. J. Gerson da Cunha.

The Hon'ble Mr. Justice Candy.

The Hon'ble W. R. Macdonell,  
M.A.

*Committee of Management.*

The Hon'ble Mr. J. U. Yajnik.

Kharsetji R. Kama, Esq.

Dr. Atmaram Pandurang.

J. Westlake, Esq.

Dr. D. Macdonald.

J. Griffiths, Esq.

Prof. M. MacMillan, B.A.

Geo. A. Kittredge, Esq., M.A.

Rev. R. Scott, M.A.

James MacDonald, Esq.

Rev. R. M. Gray.

Dr. J. M. Campbell, C.I.E.

The Hon'ble Mr. Justice M. G'  
Ranade, C.I.E.

N. G. Chandawarkar, Esq., LL.B.

Major A. B. Mein.

Surgeon-Captain B. B. Grayfoot.

*Honorary Secretary.*

The Hon'ble Mr. Javerilal Umiashankar Yajnik.

*Joint Honorary Secretary.*

(*Numismatics and Archæology.*)

Dr. J. Gerson da Cunha.

---

*Honorary Auditors.*

Darasha Rattanji Chichgar, Esq.

H. R. H. Wilkinson, Esq.

The proposition being seconded by Mr. R. Pescio, was unanimously carried.

**BOMBAY BRANCH OF THE**

**Dr. GENERAL STATEMENT of Receipts and Disbursements**

	Rs. a. p.	Rs. a. p.
Balance of last year (including Rs. 2,210 on account of Sir Raymond West Testimonial Fund Subscription) ... ..	.....	3,690 10 7
Subscription of Resident Members ... ..	8,460 13 4	
Do. of Non-Resident Members ... ..	687 8 0	
Do. in Arrears ... ..	265 0 0	
Do. of Life Members ... ..	1,630 0 0	
Government Contribution ... ..	4,200 0 0	
Sale-proceeds of Journal Numbers ... ..	50 13 0	
Do. of Waste Papers ... ..	2 0 0	
Do. of Catalogues ... ..	9 13 0	
Do. of Duplicate Books ... ..	30 0 0	
Interest on Society's 4 per cent. Government Paper ... ..	178 2 8	15,514 1 0
Total..... Rs.	.....	19,144 11 7

Examined and found correct.

**DARASHA RATTANJI CHICHGAR,**

Auditor.

**ROYAL ASIATIC SOCIETY.**

*from 1st January to 31st December 1893.*

**Cr.**

	Rs. a. p.	Rs. a. p.
Books purchased in Bombay ... ..	3,001 13 0	
Remittances to Messrs. Kogan, Paul, Tronch, Trübner & Co. on account of Books (£ 34-15-8) and English Newspapers and Periodicals (£ 122-5-8) in all (£ 157-1-2), equivalent of...	2,504 15 4	
Subscriptions to Newspapers paid in India ...	450 14 8	
Printing, including Rs. 358-10-0 on account of Supplementary Catalogue for 1892 and Supplements from 1874 to 1880 ... ..	781 4 0	
Binding ... ..	808 11 0	
General Charges ... ..	653 8 10	
Stationery ... ..	100 13 0	
Postage and Receipt Stamps ... ..	74 5 6	
Shipping and Landing Charges .. ..	51 0 5	
Gas Charges ... ..	118 4 9	
Office Establishment ... ..	5,539 7 0	
Government 4 per cent. Paper purchased ...	600 0 0	
		14,725 1 6
<b>Sir Raymond West Testimonial Fund—</b>		
Amount advanced to Messrs. Cambridge & Co. on account of Books ordered for the Memorial ... ..	1,000 0 0	
Amount paid for Silver Casket and for forwarding the same to England ...	257 10 0	
		1,257 10 0
<b>Balance in Bank of Bombay, including Rs. 500 on account of Life Subscription and Rs. 952-6-0 on account of Sir Raymond West Testimonial Fund Subscription ... ..</b>	<b>2,002 2 4</b>	
<b>Do. in hand ... ..</b>	<b>559 13 9</b>	
		<b>3,162 0 1</b>
<b>Total.....Rs.</b>	<b>.....</b>	<b>19,144 11 7</b>
Arrears of Subscriptions ... ..	230 0 0	
		230 0 0
<b>INVESTED FUNDS.</b>		
Government 4 per cent. Paper of the Society ...	6,800 0 0	
Premchand Roychand Government 4 per cent. Loan Fund ... ..	3,000 0 0	
		9,800 0 0

JAVERILAL UMIASHANKAR YAJNIK,

Honorary Secretary.

## BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

*Patron.*

His Excellency the Right Honourable LORD HARRIS, G.C.I.E.,  
Governor.

*President.*

The Hon'ble Mr. H. M. Birdwood, M.A.

*Vice-Presidents.*

Dr. P. Peterson, M.A.	The Hon'ble W. R. Macdonell,
Dr. J. Gerson da Cunha.	M.A.
The Hon'ble Mr. Justice Candy.	

*Committee of Management.*

The Hon'ble Mr. J. U. Yajnik.	James MacDonald, Esq.
Kharssetji B. Kama, Esq.	Rev. R. M. Gray.
Dr. Atmaram Pandurang.	Dr. J. M. Campbell, C.I.E.
J. Westlake, Esq.	The Hon'ble Mr. Justice M. G.
Dr. D. MacDonald.	Ranade, C.I.E.
J. Griffiths, Esq.	N. G. Chandawarkar, Esq., LL.B.
Prof. M. MacMillan, B.A.	Major A. B. Mein.
Geo. A. Kittredge, Esq., M.A.	Surgeon-Captain B. B. Grayfoot.
Rev. R. Scott, M.A.	

*Honorary Secretary.*

The Hon'ble Mr. Javerilal Umiashankar Yajnik.

*Joint Honorary Secretary.*

(*Numismatics and Archaeology*).

Dr. J. Gerson da Cunha.

*Honorary Auditors.*

Dáráshá Ratanji Chichgar, Esq.

H. R. H. Wilkinson, Esq.

*Assistant Secretary and Librarian.*

Mr. Ganpatrao K. Tiwariakar.

## LIST OF MEMBERS.

*Resident.*

Year of Election.	Year of Election.
1855 Vinayakrao Wasudeva, Esq.	1874 P. Peterson, Esq., M. A., D.Sc.
1862 Kharsetji Rastomji Cama, Esq. ( <i>Life Member</i> ).	„ Pirozshah Merwanji Jijibhai, Esq. ( <i>Life Member</i> ).
„ Kharsetji Fardunji Parak, Esq.	„ The Hon'ble Mr. Javerilal Uminshankar Yajnik.
„ Hon'ble Mr. H. M. Birdwood, M. A.	„ Grattan Geary, Esq.
1864 Hon'ble Mr. Justice L. H. Bayley.	1875 Sir Jamsetji Jijibhai, Bart.
„ G. A. Kittredge, Esq., M.A.	„ Rev. Dr. D. Mackichan, M.A.
„ Nowroji Maneckji Wadia, Esq.	1876 The Right Rev. L. G. Mylne, D. D., Bishop of Bombay ( <i>Life Member</i> ).
„ The Hon'ble Mr. R. G. Oxenham.	„ J. M. Campbell, Esq.
1865 Sorabji Framji Patel, Esq.	1877 Maneckji Barjorji, Esq.
„ Atmaram Pandurang, Esq.	1878 Darasha Ruttonji Chichgar, Esq.
1866 Vandravandas Purshotamdas, Esq.	„ Dr. E. H. R. Langley.
„ E. B. Carroll, Esq.	„ James Jardine, Esq., M.A.
1867 J. Westlake, Esq.	„ Bezonji Rattonji Kotewal, Esq.
„ R. M. A. Branson, Esq.	1879 Harischandra Krishna Joshi, Esq.
1869 L. P. De Rozario, Esq., L.M.	„ D. MacDonald, Esq. M.D., B.Sc.
1870 Hon'ble Mr. Justice John Jardine.	1880 N. S. Symons, Esq.
1873 J. Gerson da Cunha, Esq., M.R.C.S., M.R.A.S.	„ Rustam K. R. Cama, Esq., B.A. ( <i>Life Member</i> ).
„ Sir Dinshah Manockji Petit, Bart.	„ Rev. W. Black, M.A.
1873 J. MacDonald, Esq.	„ Vrijbhuckandass Atmaram, Esq.
1874 H. Conder, Esq.	
„ Byramji Nusserwanji Sirvni, Esq. ( <i>Life Member</i> ).	
„ G. A. Barnett, Esq.	

Year of Election.	Year of Election.
1880 H. C. Kirkpatrick, Esq., M.A.	1886 Harkissondas Narotamdas, Esq.
1881 M. MacMillan, Esq., B. A. " Major G. Martin, F. C. S.	1887 D. A. De Monte, Esq., M.D. " J. Marshall, Esq.
1882 Louis Penny, Esq. " A. F. Beaufort, Esq. " Rev. R. Scott. " E. M. Slater, Esq. " A. Abercrombie, Esq. " Surgeon-Major K. R. Kir- tikar, L.R.C.P., M.R.C.S. " E. H. Fulton, Esq.	1888 Hon'ble Mr. Justice H. J. Parsons. " Sitaram Vishnu Sukathan- kar, Esq. " Surgeon A. J. Collie. " John Black, Esq. " Murarji Goculdas Dewji, Esq. " Prince Shri Samatsingji. " G. Cotton, Esq. " W. Bullock, Esq. " J. Westall, Esq. " R. V. Reid, Esq. " F. A. Reddie, Esq. " W. Murray, Esq. " Karsandas Vallabhdas, Esq. " Naroudas Purshotamdas, Esq. " J. H. Symington, Esq. " Jiwaji Janshedji Mody, Esq. " C. E. Kane, Esq. " J. Avent, Esq. " R. S. Campbell, Esq. " F. C. Remington, Esq. " E. Wimbridge, Esq. " J. B. K. Macbeth, Esq. " Damodardas Tapidas, Esq. " Gowardhandas Khatao Ma- kanji, Esq. " Dr. K. N. Bahadurji. " Framji Dinshaw Petit, Esq. ( <i>Life Member</i> ).
1883 Jehangir K. R. Cama, Esq., B.A. ( <i>Life Member</i> ). " J. M. Drennan, Esq. " R. H. Baker, Esq. " Major H. O. Selby, R.E.	
1884 R. B. Sedgwick, Esq. " Mrs. Pechey-Phipson, M.D. " J. Griffiths, Esq. " Surgeon-Major T. S. Weir. " Hon'ble Mr. Justice C. F. Farran. " Bhaishankar Nanabhoy, Esq. " The Hon'ble Mr. Perozsha Merwanji Melita, M.A. " Goculdas Khandas, Esq., L.L.B. " Jehangir Nasserwanji Mody, Esq. ( <i>Life Member</i> ).	
1885 Dastur Darab Peshotan Sanjana, B.A.	
1886 M. R. Wyer, Esq. " Frank De Bovis, Esq. " R. N. Mant, Esq. " F. Rathbone, Esq.	



Year of Election.	Year of Election.
1888 Jeewandas Mulji, Esq.	1890 His Excellency the Right Hon'ble Lord Harris, G. C. I. E.
„ Bomanji Dinshaw Petit, Esq. ( <i>Life Member</i> ).	„ Manmohandas Ramji, Esq.
„ Rev. R. McOmish.	„ H. A. Acworth, Esq.
„ A. C. Parmeindes, Esq.	„ Rev. Dr. W. M. Alexander.
„ J. P. Phythian, Esq.	„ Framji Rastamji Vicaji, Esq.
„ Badrudin Tyabji, Esq.	„ Philip B. Savile, Esq.
„ Rao Saheb Wasudeva Jagonath Kirtikar.	„ Lieut. R. T. R. Lawrence, R.E.
„ J. Stiven, Esq.	„ Lieut-Col. R. V. Riddell, R.E.
1889 Lord Colin Campbell.	„ Dharamsi Murarji Goculdas, Esq.
„ W. Hughes, Esq.	„ Mulji Bhowanidas Barbhaiya, Esq.
„ A. H. Nazar, Esq.	1891 Rev. Dr. B. DeMonte.
„ C. H. Armstrong, Esq.	„ Dharamsey Sundardas Mulji, Esq.
„ Lieut.-Col. W. Osborn.	„ Arthur Leslie, Esq.
„ Veerchand Deepchand, Esq.	„ W. D. McKewan, Esq.
„ F. W. Stevens, Esq., C.I.E.	„ Daji Abaji Khare, Esq.
„ Jagmohandas Vandrawandas, Esq.	„ Dr. Balchandra Krishna Bhatavadekar.
„ The Hon'ble Mr. W. R. Macdonell.	„ Rev. R. M. Gray.
„ Rustom Pestonji Karkaria, Esq.	„ A. M. Dharamsey, Esq.
„ G. W. F. Playfair, Esq.	„ H. Kennard, Esq.
„ Gowardhandas Goculdas Tejpal, Esq.	„ J. H. Steigh, Esq.
„ J. C. E. Brauson, Esq.	„ F. York Smith, Esq.
„ Miss Macdonald.	„ Maneksha J. Talyarkhan, Esq.
„ Rev. J. F. Gardner.	„ W. Munro, Esq.
„ N. S. Glazebrook, Esq.	„ T. W. Cuffe, Esq.
„ Dinshaw Edalji Vacha, Esq.	„ Sarabhai Vajeshankar, Esq.
„ I. O'Callaghan, Esq.	„ Vajeshankar Gowrishankar, Esq.
„ Narayan Ganesh Chandawarkar, Esq.	
„ J. Darling, Esq.	
„ Surgeon-Captain B. B. Grayfoot.	
„ Hon'ble Mr. Justice Candy.	

Year of Election.	Year of Election.
1891 N. A. Moore, Esq.	1892 Dadabhoy Merwanji Dallal, Esq.
„ L. J. Robertson, E-q.	„ F. W. Eicke, Esq.
„ W. H. Sharp, Esq.	„ Rahimtulla Khairaz, Esq.
„ W. L. Harvey, Esq.	„ V. N. Bhagvat, Esq.
„ W. C. Rand, Esq.	„ Tribhuvandas Varjivandas, Esq.
„ J. Y. Munro, E-q.	„ H. R. H. Wilkinson, Esq.
„ Shankar Prasad Hari Prasad, Esq.	„ Cursetji N. Wadia, Esq.
„ W. G. Treacher, Esq.	„ Major A. Hildebrand.
„ Captain J. C. Swann.	„ H. W. Uloth, Esq.
„ Jamsetjee N. Tata, Esq.	„ Karimbhai Ibrahim, Esq.
„ Fakirchand Premchand, Esq.	„ J. L. Symons, Esq.
„ Ibrahim Ahmedi, Esq.	„ Rao Saheb Dalpatram Pranjivaram Kharkhar.
„ The Hon'ble Fazalbai Visram.	„ R. Gilbert, Esq.
„ Surgeon-Major F. F. MacCartie.	„ T. J. Bennet, Esq.
„ Shrimant Narayanrao Govindrao Ghorapaday, Chief of Ichalkaranji ( <i>Life Member</i> ).	„ Sadanand Trimbak Bhandare, Esq. ( <i>Life Member</i> ).
1892 Cawasji Dadabhoy Dubash, Esq.	„ C. H. Jopp, Esq.
„ M. C. Turner, Esq.	„ James Kenyon, Esq.
„ R. W. Playfair, Esq.	„ A. H. King, Esq.
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A meeting of the Society was held on Tuesday, the 20th March 1894.

Professor O. V. Muller in the chair.

Minutes of the last meeting were read and confirmed.

Dr. J. Gerson da Cunha read a paper "Madame Duplex" and the "and the Marquise de Falaisau."

On the motion of the honorary Secretary a vote of thanks was passed to Dr. J. Gerson da Cunha for the interesting paper he read.

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A meeting of the Society was held on Friday, the 30th March 1894.

Dr. J. Gerson da Cunha, Vice-President, in the chair.

Minutes of the last meeting were read and confirmed.

Mr. H. H. Dhruva then read the following Papers\* :—

(1) Páskara Grihya Sutas.

(2) A Nadole Inscription of King Alhanadeva, of Vikram Samvat year 1218.

On the motion of the Honorary Secretary, seconded by Mr. J. J. Modi, a vote of thanks was passed to Mr. H. H. Dhruva for the interesting paper he read.

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\* The papers will be published in the next Number of the Journal.

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CATALOGUE of Coins, Lahore Museum.	Punjab Government.
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CLINICAL Lectures on Diseases of the Eye.	By Dr. DaGama. The Author.
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CROP Experiments, Bombay Presidency, 1890-91.	Director of Agriculture.
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————— (Silver Question).	Secretary of State for India.
EXCISE Report, Punjab, 1891-92.	Punjab Government.
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MAGNETICAL and Meteorological Observations, Bombay, 1890.	Bombay Government.
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MONOGRAPH, Pottery and Glass Industries, Punjab, 1890-91.	Punjab Government.
MUNICIPAL Taxation and Expenditure, Bombay Presidency, 1890-91.	Bombay Government.
NALOPAKHYANA. Translated into Latin.	Sirdar Vinayakrao Wassudeva.
NOTES on Vaccination, Bombay Presidency, 1891-92.	Bombay Government.
N.-W.P. and Oudh Code, 3rd Edition.	Government of India.
POLICE Administration, Punjab, 1891.	Punjab Government.
PORT Trust Report, Bombay, 1891-92.	Chairman of the Port Trust.
POUDANG Inscription.	Bombay Government.
PRISON Congress, St. Petersburg; June 1890, Report.	United States Government.
PUBLICATIONS, British India, Report, 1891.	Government of India.



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SURVEY Settlement, Julgaum Taluka, Khandesh.	Bombay Government.
----- Khaunpur Taluka, Sattara.	Bombay Government.
STATEMENT, Trade and Navigation, British India, 1891-92, Vol. I.	Government of India.
STATISTICAL Abstract, British India, No. 26.	Secretary of State for India.
TRADE of India, Review. 1891-92.	Government of India.
— — and Navigation Returns, Aden, 1891-92.	Bombay Government.
----- Report, Bombay Presidency, 1891-92.	Bombay Government.
Uber den Vajapeya. Weber	The Author.
VICTORIA Jubilee Technical Institute Report, 1891-92.	The Institute.

## (FROM JANUARY 1893 TO MARCH 1894.)

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ADMINISTRATION Report, Bengal, 1891-92 and 1892-93.	Bengal Government.
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AJMEREE Code, 2nd Edition.	Government of India.
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ARCHAEOLOGICAL Survey of India, South Indian Inscriptions, Vol. II. Part II.	Government of India.
BOMBAY Gazetteer, Vol. XXVI. Bombay, Town and Island.	Bombay Government.
----- Port Trust Report, 1892-93.	Chairman, Port Trust.
----- University Calendar, 1893-94.	Bombay University.
B. B. & C. I. Railway Guide.	General Traffic Manager, B. B. & C. I. Railway.
BOWER MS.	Government of India.
CATALOGUE of Arabic MSS., Berlin Library.	Berlin Library.
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----- Report. <i>J. A. Paines.</i>	Secretary of State for India.
CIVIL Justice, Punjab, 1892.	Punjab Government.
COORG Code, 2nd Edition.	Government of India.
CROP Experiments, Bombay Presidency, 1891-92 and 1892-93.	Bombay Government.
ÇUKASAPTATI.	Deutsch-chen Morgenlandischen Gesellschaft.
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———— Social Reform.	The Author.
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———— Weather Review, 1891-92.	Government of India.
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