

**NOTICES OF
SANSKRIT MSS 2D
SER. VOLUME XI**

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Notices of Sanskrit MSS 2d ser. Volume XI by Haraprasad Sastri

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HARAPRASAD SASTRI

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OF
SANSKRIT MSS.

BY
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From

HARAPRASAD SASTRI,

To

C. R. WILSON, Esq.,

Honorary Secretary to the Asiatic Society of Bengal,

Dated, Naihāti, the 18th November, 1894

SIR,

With reference to Bengal Government letter No. 1236, General, (Education), dated the 5th April, to your address, conveying the sanction of the Government of India to the continuation of the grant for the conservation of Sanskrit MSS., up to 31st March, 1895, I beg to submit the following report of the operations in search of Sanskrit MSS. for the last three years, and request that you will kindly lay it before the Council of the Asiatic Society.

I was appointed to take charge of the operations in search of Sanskrit MSS., by the Council, which met in July, 1891, immediately after the death of Rājā Rājendralāl Mitra. I submitted a report on the 28th January, 1892, for a period of three years from the date of the Rājā's last report. It included the history of a portion of my work from August to January. For convenience' sake I would begin my present report from the date of my appointment, thus treading over some ground already traversed.

East Bengal was the area selected by me for the search of MSS. The District of Maimensing has been surveyed, with the exception of the Sub-division, Tangail. One of my travelling paṇḍits visited Tippara thrice, and remained there for about five months. The little work that was expected at the town of Barissal has been done. In Dacca, Sonārgaon and Vikrampur have been carefully surveyed, with the exception of a few collections which require my presence for examination. Besides these operations in East Bengal, two sub-divisions in Midnapore, one in Burdwan, and two in Bankúra have been surveyed. In Chāprā, the Hatwa Rāj has been surveyed, with the exception of the collections, the owners of which were not present when I or my travelling paṇḍit was there. Though Rājshāhī absorbed the greater part of the attention of Rājā Rājendralāl Mitra, yet my paṇḍit found so much work there as to occupy him fully for two months. One excursion was made into Manbhūm, but the result being very unsatisfactory it was not repeated. Excursions were also made into several places in Metropolitan districts, sometimes with eminent success.

The areas inhabited by higher class Hindus in Ancient Bengal are divided into *Samājas* or communities, for the purposes of Hindu social and religious celebrations. On the occasion of any ceremony requiring the presence of learned Brahmans, those belonging to the local *Samāj* only were invited. But on exceptionally grand ceremonies Brahmans from other *Samājas* too, used to be invited. As may be expected, Nadia and Vikrampur, the Ancient Hindu capitals of Bengal, were regarded as the most important *Samājas*. Trivenī, in Hughli; Kumārhatta, in 24-Pargānās; and Krishnanagar, in Hughli; Rājapore, in 24-Pargānās; Caudradvīpa, in Barissal; Vishnupur in Bankūra, were regarded as *Samājas* less in importance than the first two, but having completely independent existence. Each *Samāj* had some learned families at its head, from whom other Brahmans would be proud of receiving instruction. My object from the beginning was to survey these *Samājas* and I have entirely succeeded with Vikramapur, Khānākul, and Vishnupur. The survey of these places was almost a house-to-house survey. Not a single family, in whose possession MSS. could be expected, has been left unvisited, except for some special reason. The survey of the Hatwa Raj, too, has been a house-to-house survey. The result of these surveys, both as regards collection of notices of MSS., and acquisition of MSS., will be given in the following pages.

The travelling paṇḍits were furnished each with a copy of the "Catalogus Catalogorum," with printed lists of MSS. noticed by Rājā Rājendralāl Mitra, a MS. list of MSS. purchased by him, and a copy of Mahāmahopādhyāya Maheṣa Candra Nyāyaratna, C. I.E.'s report on the *Ṭols* of Bengal. The list of paṇḍits in the latter report, though not complete, was a great help to the travelling Paṇḍit, by pointing out to him where to go. Several learned Paṇḍits and respectable gentlemen in the Mofussil afforded willing help to the Paṇḍits and gave them much assistance. Of these, my thanks are principally due to Paṇḍits Prasanna Kumār Vidyāratna, the Secretary to the Sārasvat *Samāj*, Dacca, and Paṇḍit Čambhu Candra Vidyāratna, brother of the late lamented Paṇḍit Içvara Candra Vidyāsāgara, Bharat Rāmānuj Dūs, the Mohanta of Candra Konā, Babu Dīneç Candra Sen, Head Master, Victoria School, Comilla and to Babu Girīndrauāth Datta, Superintendent, Hatwa Rāj. Paṇḍit Kālīkṛṣṇa Vidyāvīnd of Kṛṣṇapurā, Sonārgong, went so far as to send me 20 notices of MSS., prepared by himself, from various parts of Dacca, where my Paṇḍits failed to obtain access. Paṇḍit Bahuballabh Chatterji, of Benares, also sent some notices to help me, and the Council has been pleased to appoint him in their Meeting of February last, to write notices on contract.

MSS. are found with two classes of men, namely, with wealthy men and with Paṇḍits. Of the collections with rich men, five were examined under review, *viz.*, Hatwa Rāj collection, Candra Kona collection, Roail collection, Mājpurā collection, and the Črīnagara collection.

I myself examined the Hatwa collection, kept in the Temple of

Gopālji, in a hall named *Sarasvatī Bhavan*, the abode of Sarasvatī, the goddess of learning, kept apart for the library, and for the study of the *Vedas*. There are about 400 bundles, but many of these contain printed books, there being a superstition prevalent in that part of the country, that Sanskrit works should not remain without covers. The Collection is new, made during the Mahārājā's lifetime, who takes a lively interest in them and knows almost every MS. by name, and often gives interesting accounts of the places from, and the circumstances under which, the originals were collected. There are two scribes employed by the Mahārājā, one a Kāshmirī and the other a Hindustānī Brahman, who copy MSS. for him. There are many *Purāṇas*, but there is no new feature in them. There is an interesting collection of MSS. of the *Māhātmyas*, i.e., on the sacredness of different places of pilgrimage. Wherever the Mahārājā goes on pilgrimage he takes particular care to obtain a copy of the *Māhātmyas* of the place. Of these, the *Miçrita Māhātmya* is extremely interesting. Dadhīci agreed to give his own heart-bone to the gods, to make the thunder with, for the destruction of their great foe, Vṛtra. There was no time to lose, but Dadhīci desired to bathe in all the *Tīrthas* before expiring. The gods, therefore, asked all the *Tīrthas* to come together where Dadhīci was, in the Naimisha forest on the Gomatī, and the *Tīrthas*, in coming together, mixed up their waters, thus giving rise to the *Miçrita Tīrtha*. There are some works of the Nimbārka School of the Vedānta philosophy, such as, *Svadharmāmṛta-sindhu*, *Vedāntaratnamālā*, by Ananta Bhaṭṭa, not known to Aufrecht, and some valuable commentaries by Keçava Bhaṭṭa. There is a more valuable collection of works of the Nimbārka School, in the Monastery at Koiladeva, which has not been as yet examined owing to the absence of the Mohānta at Vṛndāban. The Mahārājā's library is in charge of one of the Paṇḍits of the Mahārājā's Sanskrit College, kept within the temple compound. It has a nominal catalogue for convenience of reference.

The Roail family of Dacca have been known for the last four or five generations as the great encouragers of Sanskrit learning. Old paṇḍits still speak in high praise of the munificence of Rājmoḥan Rāy. In this family, about 400 bundles of MSS. have been preserved. There are some *Tāntrik* works in this collection which are unique. Of these, *Çivādwaita Tarāṅginī* and *Tīkshṇīkalpa*, are unknown to Aufrecht. There is, however, a very interesting work, entitled *Sabhā Kaustubha*, by Rāmnārāyana Mitra Dāsa, a Kāyastha, a work in nearly 5,000 Çlokas. This was composed in Aurangzeb's time, under the order of Harinārāyan Rāy, who held the important position of Bangādhiikārī at Dacca. The present codex was transcribed in 1679, A.D. It gives a faithful idea of what an amount of knowledge was expected from an educated Bengali gentleman of those days. The MSS. are kept in a masonry room, and great care is taken for their preservation.

A third collection was examined at Çrīnagara, in Dacca, in the house of the local zemindar, Babu Rājendranārāyaṇ Basu, in which was found one unique work, *Kāçītattva Prakāçikā*, by Raghunāthendra Çiva Yogī, not known to Aufrecht. There are about 500 codices in

this collection. It contains a unique grammar, *Kalāpasāra*, by a modern Paṇḍit, Rāmkumāra Vidyābhūṣaṇa.

The collection at the *Math* at Candrakopā, in the Ghāntāl Sub-division of Midnapore, contained about 500 bundles, kept with great care in the *Math* building. The Mohānta, Bharata Rāmānuja Dās, as the name shows, belongs to the Rāmānuja School of Vedāntists. He has some love for collecting MSS., and was assiduous in helping the travelling Paṇḍit in obtaining information of, and getting access to, private collections. Among other works, *Nārāyanārccārainamālā*, by Gosvāmin, *Upavanavinoda*, *Jānakīgītā*, by Ṣrīhari Ācāryya, in imitation of Gītagovinda, *Adhikāra Saṃgraha*, by Venkaṭanātha Vedāntācāryya, with a commentary entitled *Vratabodhavṛtti*, by Vaiṣṇava, are not found in Aufrecht's "Catalogus Catalogorum."

At Mājipārā, in Dacca, in the family of Babu Rāsavihārī Rāy, a relation of Babu Tārkiṇor Rāy, the Deputy Inspector of Schools, Dacca, were found some very rare *tāntrik* works, namely, *Āgamatattva-vilās*, by Raghunāth Tarkavāgīṣa; and *Kālīsarvasva Samputa*, by Ṣrīkrṣṇa Vidyālaṅkāra, *Kālasaṃhītā* and *Mahāmokṣatantra*.

Of the MSS. in the possession of Paṇḍits and Vaidyas, the largest collection was found in the house of Paṇḍit Candrakānta Tarkālaṅkāra, of Serpore in Mymensing. It is kept in a mat-house, but is taken great care of. It contains a large number of works on the Kalāpa School of Sanskrit Grammar. *Aṣaucadīpikā*, by Ṣyāmasundar, and *Mṛtyunjaya-gītā*, are unique.

The late Paṇḍit Rāma-nirāñjana Svāmī, of Ṣiṣva, in Hatwa, possessed a large collection of MSS., which is now in the hands of Rāghavaprasād Miṣra. Rāmanirāñjan renounced the world and became a Sannyāsī, and the Mahārājā had the highest regard for him. His *Tol*, or the hut in which he used to teach, has been converted by the Mahārājā into a respectable masonry building, for the teaching of Sanskrit. The MSS. are kept in a big wooden chest, and number about 200. The collection contains many unique works, such as *Nirayāmṛta*, by Rām Candra, *Bhaiṣajya-rusāmṛta Saṃhītā*, by Upendra, *Manohārīnī*, by Udayakara, a complete Commentary on *Naiṣadha Carita*, *Datta Śiddhānta Moñjarī*, by Vālakṣṇa.

Paṇḍit Jagadev, of Harapur, in Hatwa, has a large collection of *Jyotiṣa* works, of which *Muhūrttabhūṣaṇa*, by Rāma-sevaka Trivedī; *Dairajña-manohar*, by Lakṣmīdhar, are unknown to Aufrecht.

Gopāl Cakravartī, the commentator of *Ṣrīmad-bhāgavat* and *Adhyātmya Rāmāyaṇa* is a well-known person in Midnapore. He flourished about 150 years ago, at Jadupore, in the Ghāntāl Sub-division. With this family was found a large collection of MSS., in the possession of Rājendra Gosvāmī. The collection is remarkable for the large number of *Purāṇas* and *Tantras* it contains. It contains a large work on *Jyotiṣa*, entitled *Jyotiratna*, which is unique.

Nyāya Sūtroddhāra, by Vācaspati Miṣra, is a very remarkable work, showing the *Sūtras* of Gautama, which Vācaspati considered as authentic. It has been found at Kuran, in the Ghāntāl Sub-division, with Paṇḍit Anubikācaran Vidyāsāgara. With this

Paṇḍit has also been found a work, entitled *Nāyadharmā Pradīpa*, by Kṛpārāma, who flourished, near Calcutta, in the last century.

Tārārahasya, by Rājendra, unknown to Aufrecht, was found at Ajavanagar, in the collection of Paṇḍit Içān-candra Vācaspati.

Çuddhi Muktvāli, by Bhīm; *Jyotihsāra* and *Çuddhipradīpikā*, by Kṛṣṇadeva Smārtavāgiça, were found with Paṇḍit Guruprasanna Vidyaratna, in Rūdhānagar, Parganā Bāgdi.

The Garbeta Sub-division of Midnapore was long celebrated as the headquarters for the study of *Jyotiṣa* in Bengal, and the village of Khunveḍā was long regarded as the chief place in the Parganā for its study. *Aṅkadarça*, by Kṛpārāma; *Aṅkacūḍāmaṇi*, by Barāhamihira; *Arthakaumudī*, a commentary on the *Çuddhidīpikā*, of Çṛinivāsa, by Gaṇapatibhaṭṭa; *Dīpikāprakāça*, by Viṣṇudatta, a commentary on the *Çuddhidīpikā*, of Çṛinivāsa; *Bhāvārtha Mañjarī*, a commentary on the *Jātakapaddhati*, of Çṛipati, by Acyuta; *Ayuhprabodhinī*, by Rādhākṛṣṇa, are works on *Jyotiṣa* found in this place, unknown as yet to the learned world even by name. *Nakārapradīpa*, by Sarasvatī Kaṇṭhābharāṇa a work on Grammar; *Tantravāḍya*, by Kāçirām Vācaspati, were also found at the same place.

Khānākul-Kṛṣṇanagar, in the Jāhānābād Sub-Division of the Hugli District, was long regarded as the head of a Paṇḍit *Samāj* in Western Bengal. Nārāyaṇa Banerji, and his son Kṛṣṇadeva, raised the *Samāj* to great eminence by their numerous works on modern *Smṛti*. *Smṛtisarvasva*, by Nārāyaṇa Banerji, is regarded as a hand-book for reference by those who follow Raghunandan. Khānākul is still regarded as a place of Sanskrit learning. Our work at this place is still incomplete, because the travelling Paṇḍit visited the place during last year's inundations, and at a time when one of the chief family of Paṇḍits was plunged in deep sorrow, owing to the loss of an only son. *Tantra Samkṣiptacandrikā*, by Bhavūnīçankar, and *Kṛtpādavivarāṇa*, by Raghuvīra Banerji; *Tīthivivekaśikā*, by Çṛinātha Acāryya Cūḍāmaṇi *Vāsantiviveka*, by Çūlapāṇi, in *Jyotiṣa*, were the only unique works as yet found there.

Bhaktijayārṇava, by Raghunandan, *Çigulochan*, by Mukundarāma, *Guṇarivrtiviveka*, by Vidyāvāgiça; *Dattakatattvanirṇaya*, by Harināth Miçra, *Kāçibhāsyāmṛta*, by Rāmaratna; and *Smṛtitattvanirṇaya*, by Rāmbhadra, were unique works found in Maimensing. *Gupta Vrindāvanarahasya*, by Haricaraṇ; *Govinda Kalpalatā*, by Çamīrācāryya, *Çaitanya vilāsāmṛta*, by Nandakunār Gosvāmī; *Mantraratnāvalī*, by Vidyādhara; *Bhaktivasārṇava*, by Kṛṣṇadās, were found at Viṣṇupur in Bankura. *Jāyārthasāra*, by Kṛṣṇa, an elaborate treatise on the various topics of the Hindu *Çāstras*; *Jātakadīpa*, by Lauhityeçvara Sen, *Cikitsāratna*, by Jagannātha Datta, and *Cikitsāsārādīpikā*, by Harānanda; *Mugdhabodha*, by Raghunandan—three works on Hindu Medicine, *Narajanma-lakṣan*, by Vidhyārṇava, *Sarvasādhārana Pramāṇatattva*, and *Vākyagovinda*, by Rāmeçvara Sen, *Vararucivṛtti*, by Vararuci; *Vaidya-manoramā*, by Rāmkrṣṇa Bhaṭṭa, *Vaidyavallabh*, by Çṛikānta Dās, *Harikelikalāvati*, a poem; *Jogakalpalatikā*, by Rāngati Sen; *Rahasyārthaprakāça*, by Jagadīça;