

The adyar library Bulletin

1960

May - 24 - 1-2.

December - 24 - 3-4.

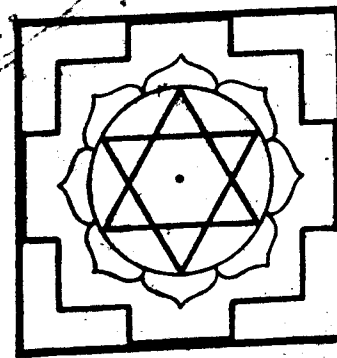
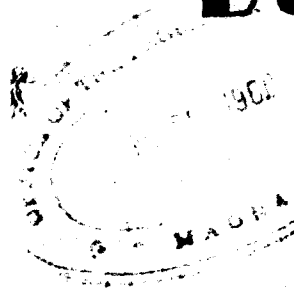


JL
QM 2, N37
N60.24.1-4
94 386

ब्रह्मविद्या

327

THE ADYAR LIBRARY BULLETIN



INDEX TO VOLUMES I—XXIII

Vol. XXIV, parts 1-2

May 1960

Vol. XXIV. Parts 1-2
May 1960

THE ADYAR LIBRARY BULLETIN

327

VOL. XXIV, PARTS 1-2, MAY 1960

2/2

THE ADYAR LIBRARY AND RESEARCH CENTRE
ADYAR, MADRAS, INDIA

INDEX
TO
THE ADYAR LIBRARY BULLETIN

VOLUMES I—XXIII
BY
SEETHA NEELAKANTAN



Published by Seetha Neelakantan, Librarian, The Adyar Library and Research
Centre; Printed by K. Ramanathan at the Vasanta Press,
Adyar, Madras 20, India

THE ADYAR LIBRARY BULLETIN

Vol. XXIV, parts 1 - 2

May 1960

Editorial Board:

N. SRI RAM
V. RAGHAVAN
K. KUNJUNNI RAJA
RADHA BURNIER

CONTENTS

	PAGE
PREFACE	v
OLD SERIES	
Articles and Editorial Notes	.. 1
Manuscript Notes	.. 26
Reviews	.. 40
Texts and Studies	.. 56
NEW SERIES	
Articles	.. 65
Texts and Studies	.. 73
Notes and Reviews	.. 76
CATALOGUE OF PUBLICATIONS	.. 83

PREFACE

THE Adyar Library Bulletin, *Brahmavidyā*, is now entering the twenty-fourth year of its existence. It was started by Professor C. Kunhan Raja on 17 February 1937 which was the anniversary of the passing away of the Founder of the Library, Colonel H. S. Olcott. The coming year will mark the Silver Jubilee of *Brahmavidyā* and the seventy-fifth anniversary of the founding of the Library, and a special issue of the Bulletin is being planned to commemorate the occasion.

The first seventeen volumes of the Bulletin were edited by Professor C. Kunhan Raja and the Bulletin appeared four times a year. The special features of these volumes were the serial publication of critical editions of texts, translations and studies, detailed manuscript notes, and articles by the leaders of the Theosophical Society, dealing with the general aspects of religion and philosophy. Besides these, the journal included research articles and book reviews.

The New Series was started in 1954 with an altered format. Serial publications and articles by Theosophical leaders were discontinued. Each issue consists now of three sections: Articles, Texts and Studies, and Notes and Reviews. The Bulletin appears twice a year, in May and in December.

From its commencement in 1937 no index has been published for *Brahmavidyā*. As we have received inquiries at various times, a complete index for volumes 1-23 is now being issued.

In view of the differences in pattern and contents between the Old and New Series, the present index is prepared in two sections. Page numbers are not given for the serial publications of the Old Series as they were paged separately. Reviewers' names are not included in either of the sections. Many of the serial publications were later brought out in the Adyar Library Series, and some of the smaller texts in the Adyar Library Pamphlet Series. A complete list of the Adyar Library publications is printed at the end of the volume.

EDITORS

INDEX TO
THE ADYAR LIBRARY BULLETIN
OLD SERIES

ARTICLES

Abhidharma Problems—Aiyaswami Sastri, N.,	17. 65-80
Adam, Philosophical Significance of,	14. 134-8
Adyar Library, Address at the Opening Ceremony on 28.12.1886—Olcott, H. S.,	2. 9-16
Adyar Library and Col. H. S. Olcott,	15. 46-8
Adyar Library Bulletin, <i>see</i> Ourselves	
Adyar Library Diamond Jubilee, 1947,	12 Sup.
Adyar Library Jubilee (Sanskrit Address)—Chinnaswami Sastri, A.,	12. 62-8
Adyar Library, New Acquisitions to the—Aiyaswami Sastri, N.,	1. 115-22
Adyar Library, <i>see</i> Opening of the Oriental Library	
Adyar Library was Founded, How the—Kunhan Raja, C.,	1. 6-16
Aeronautics in Ancient India—Srinivasa Murti, G.,	16. 213-4
Āgami Rāmacandra, Vilāsaratnākara of—Madhava Krishna Sarma, K.,	12. 24-8
AIYASWAMI SASTRI, N.	
—Bodhicaryāvatāra with its Pañjikā, Chap. IX,	17. 36-44
—New Acquisitions to the Adyar Library,	1. 115-22
—Notes on Pramāṇasamuccaya of Diñnāga,	1. 26-32; 57-68
—Some Abhidharma Problems,	17. 65-80
All-India Oriental Conference, XIII—Kunhan Raja, C.,	10. 241-7
All-India Oriental Conference, XVI, 1951,	15. 213-7
Alphabet and Script for our State Language— Guha. S. C.,	15. 102-13
Amaruśataka Commentary by Caturbhuja Miśra— Gode, P. K.,	7. 69-74
Analytical and Applied Psychology in the Bhagavad- gītā—Divanji, P. C.,	11. 233-54

Ānandalahari of Āśānanda—Madhava Krishna Sarma, K.,	12. 206-9
Anantabhaṭṭa—Madhava Krishna Sarma, K.,	10. 51-4
Anantakrishna Sastri, R. (Obituary Notice),	14. 210
Ancient Astronomy of the Hindus—Sephariel,	15. 49-58
Ancient Indian Civilization Series, The—Kunhan Raja, C.,	3. 136-44; 4. 86
Annamalai Chettiyyar, Raja Sir (Obituary Notice),	12. 177
Annamalai Chettiyyar, Raja Sir (Obituary Notice)—Kunhan Raja, C.,	13. 69-73
Anūparatnākara of Vidyānātha—Madhava Krishna Sarma, K.,	10. 106-8
Anup Sanskrit Library, Fort, Bikaner, The—Kunhan Raja, C.,	4. 51-68
Anup Singh, Mahārāja, Works of—Madhava Krishna Sarma, K.,	11. 18-28
Anup Singhji, Mahārāja, a Further Study—Madhava Krishna Sarma, K.,	12. 89-95
Aristotle's Katharsis and Bharata's Sthāyi Bhāvas—Kunhan Raja, C.,	12. 1-16
Art, True, Key of—Besant, Annie,	17. 57-64
ARUNDALE, GEORGE S.	
—Annie Besant,	1. 73-5
—Dr. Besant as Teacher,	14. 121-7
—Ideals of Education,	9. 136-42
—National Education,	13. 197-201
—National Education in India,	4. 115-21
—New Education in the New World,	7. 229-37
—Nobility of War, The,	3. 129-35
—On the Use of Leisure,	12. 193-4
—Path of Greatness, The,	6. 263-85
—Pendulum of Evolution, The,	11. 225-7
—Racial and Individual Memory,	15. 167-73
—Sovereign Remedy,	8. 168-9
—Spiritual Power that is Happiness, The,	14. 179-82

ARUNDALE, GEORGE S. (<i>continued</i>)	
—Splendour of Indian Culture, The,	10. 226-30
—Weaving on Nature's Loom,	8. 163-8
—Wisdom of China, The,	16. 159-64
Arundale, Dr., as Thinker—Solovsky, Elena,	5. 157-62
„ „ Glimpses of—Davidge, J. L.,	9. 128-35
„ George S., Master Passages from the Works of,	2. 139-46
„ „ (Obituary Notice),	9. 81; 127
„ „ : World Personality, A—Davidge, J. L.,	1. 107-14
ARYA ASANGA	
—God or Nature,	6. 286-305
—Man-Made, God-Named,	7. 9-22
—Natural Religion,	7. 157-85
Āśānanda, Ānandalahari of—Madhava Krishna Sarma, K.,	12. 206-9
Asceticism—Olcott, H. S.,	7. 1-8
Aṣṭapadopaniṣad—Madhava Krishna Sarma, K.,	8. 29-33
Astral Bodies—Dialogue with Madame Blavatsky, A,	7. 59-68
Balasubrahmanya Aiyar, T. K. (Obituary Notice),	11. 203-4
Basavalingayya, M. S. (Obituary Notice),	7. 32
BESANT, ANNIE	
—Brotherhood of Man, The,	8. 137-40
—Colonel H. S. Olcott,	16. 3-5
—Colonel Henry Steel Olcott,	4. 1-6
—Colonel Henry Steel Olcott, His Life and Its Lessons,	6. 1-7
—Future of India, The,	9. 82-4
—God Manifesting as Society,	12. 133-41
—Great War of 1914-8, The,	3. 88-94
—H. P. B. as I Knew Her,	8. 64-8
—I Have been a Pioneer, not a Politician,	11. 157-60
—Key of True Art, The,	17. 57-64
—Law of Sacrifice, The,	2. 95-102
—Liberation or Salvation,	13. 125-32
—Message for Wartime,	4. 79-85

BESANT, ANNIE (<i>continued</i>)	
—Our Twentieth Anniversary,	11. 163-73
—Place of Religion in National Life, The,	7. 147-52
—Practical Mystic, The,	15. 97-101
—Reconstruction—A Nobler Social State,	5. 109-16
—Relativity of Hindu Ethics, The,	6. 139-46
—Time had Come, The,	11. 160-2
—Unity Underlying All Religions, The,	10. 153-84
—What is Right Devotion?	16. 99-103
Besant, Annie—Arundale, G. S.,	1. 73-5
„ „ —Olcott, H. S.,	11. 153
„ „ Grateful Homage to—Srinivasa Murti, G.,	4. 79
„ „ Greeting, A—Massey, Gerald,	1. 75-6
„ „ Homage to—Srinivasa Murti, G.,	3. 87
„ „ Maṅgala Śloka on,	11. 145-9
„ „ <i>see</i> Vasantā Mātā Priyatām,	
„ Dr., as Teacher—Arundale, George S.,	14. 121-7
Bhagavadgītā and the Mīmāṃsā—Kunhan Raja, C.,	10. 9-22
Bhagavadgītā, Ethics of—Shivaram, Ratna,	10. 23-35
Bhagavadgītā, Psychology in—Divanji, P. C.,	11. 233-54
BHAGAWAN DAS	
—National Language of India,	12. 142-6
Bhakti and Mukti in the Śvetāśvataropaniṣad—	
Krishna Warriar, A. G.,	17. 81-104
Bharata, Moral Element in Literary Art according to	
—Kunhan Raja, C.,	15. 114-37
Bhāratapraśasti—Kunhan Raja, C.,	14. 7-18
Bhāratavarṣa, Purāṇic—Srinivasa Raghava Aiyangar,	
A. N.,	13. 151-8
Bhāsa and His Early Affiliations—Venkatakrishna	
Rao, U.,	16. 194-212
BHASKARAN, R.—Srinivasachari, C. S.,	15. 138
Bhaṭṭoji Dīkṣita, a Rare MS. of the Veda Bhāṣyasāra	
—Gode, P. K.,	5. 176-80
Bhāvabhaṭṭa—Madhava Krishna Sarma, K.,	13. 141-50

Bhāvā Gaṇeśa and Vijñānabhikṣu, Chronology—	
Gode, P. K.,	8. 20-8
Bhūpālavallabha—Madhava Krishna Sarma, K.,	8. 89-91
Bikaner, Maharaja of (Obituary Notice)—Kunhan	
Raja, C.,	7. 27-9
BLAVATSKY, H. P.	9. 41-7
—Chelas and Lay-Chelas,	5. 49-56
—Fall of Ideals, The,	10. 77-86
—Genius,	2. 37-52
—Kosmic Mind,	11. 57-67; 13. 57-68
—Land of Mystery, A,	6. 73-80
—Tidal Wave, The,	16. 53-8
—What is Theosophy?	17. 29-35
Blavatsky, H. P.—Jinarājādāsa, C.,	8. 64-8
„ „ As I Knew Her—Besant, Annie,	8. 59-68
„ „ Messenger of Truth—Besant, Annie	
and Mead, G. R. S.,	1. 49-52
„ „ On Oriental Occult Tradition—	14. 65-9
Ransom, Josephine,	
„ Madame—Stead, W. T.,	12. 73-80
„ „ Character Sketch, A—Sinnott,	7. 59-68
A. P.,	
„ „ Dialogue with, A,	
Bodhicaryāvatāra, Epitome of the—Aiyaswami	17. 36-44
Sastri, N.,	8. 141-2
Brahmacintanam, Note on—Sastry, K. R. R.,	6. 172-7
Brahmendra Sarasvatī—Gode, P. K.,	12. 195-205
Brāhmī Upaniṣat in the Kena—Divanji, P. C.,	11. 1-10
Brotherhood and Theosophy—Olcott, H. S.,	8. 137-40
Brotherhood of Man, The—Besant, Annie,	5. 1-8
Buddha, Life of, and Its Lessons—Olcott, H. S.,	13. 3-6
Buddhism and Colonel Olcott—Jinarājādāsa, C.,	
Buddhism, Individualism and Humanitarianism in—	16. 164-7
Jinarājādāsa, C.,	12. 14-23
Caṇaka and Caṇakāmla—Gode, P. K.,	

Candradūta of Vimalakīrti—Madhava Krishna Sarma, K.,	11. 182-8
Caturbhūja Mīśra of Kāmpilya, Commentary on the Amaruśataka and its Chronology—Gode, P. K.,	7. 69-74
Chelas and Lay-Chelas—Blavatsky, H. P.,	9. 41-7
China, Wisdom of,	16. 159-64
CHINNASWAMI SASTRI, A.—Adyar Library Jubilee (Sanskrit Address),	12 Sup.
Chintamani, T. R. (Obituary Notice),	11. 202
Chronology of Vijñānabhikṣu and his Disciple Bhāvā Gaṇeśa—Gode, P. K.,	8. 20-8
Citpāvan Brahmins of Benares—Gode, P. K.,	8. 20-8
Civilization that India Needs, The—Olcott, H. S.,	8. 1-11
Coomaraswamy, Ananda Keith (Obituary Notice)—Cousins, James H.,	12. 29-32
Correct Reading of a Passage in the Kundamālā, The—Kunjūni Raja, K.,	16. 111-2
Cosmetics and Perfumery, Indian—Gode, P. K.,	9. 143-51
COUSINS, JAMES H.	
—Abanindranath Tagore,	15. 218
—Ananda Keith Coomaraswamy,	12. 29-32
Cultural Unification of Iran and India—Kunhan Raja, C.,	15. 75-8
DANDEKAR, R. N.	
—Carlo Formichi, Stanislaw Schayer, H. Lüders and Th. Stcherbatsky,	8. 103-6
Danielou, Alain (Our New Curator),	17. 105-6
Dasgupta, S. N. (Obituary Notice),	17. 27-8
Datta, Hirendranath (Obituary Notice)—Davidge, J. L.,	6. 259
DAVIDGE, J. L.	
—Francis Lee Woodward,	16. 139-42
—Glimpses of George S. Arundale,	9. 128-35
—Hirendranath Datta,	6. 259
—Johan van Manen,	7. 139-43
—World Personality: George S. Arundale,	1. 107-14

Devotion, Right—Besant, Annie,	16. 99-103
Dharmaśāstra, History of (An Appreciation)—Rangaswami Aiyangar, K. V.,	8. 75-86
Dharmatattvakalānidhi of Mahārāja Pṛthvicandra, The—Madhava Krishna Sarma, K.,	7. 75-8
Dhruva, A.B. (Obituary Notice),	6. 262
Dhūṇḍirāja—Madhava Krishna Sarma, K.,	10. 189-93
Dietetics, Chapter on, from the Rājavinoda of Sadāśiva Bhaṭṭa—Madhava Krishna Sarma, K.,	12. 153-64
Dikshit, K. N. (Obituary Notice),	10. 221
” ” ” — Gode, P. K.,	10. 248-53
DIKSHITAR, V. R. R.	
—Krishnaswami Aiyangar, S.,	10. 285-6
Dikshitar, Dandapaniswami (Obituary Notice),	7. 154
Diṇḍima Inscriptions from Mullandram, Two—Krishna Aiyangar, A. N.,	5. 59-68
Diṇṇāga, Pramāṇasamuccaya,	1. 26-32; 57-68
DIVANJI, P. C.	
—Analytical and Applied Psychology in the Bhagavadgītā,	11. 233-54
—Appeal for an All-India Critical Ed. of the Rāmāyaṇa,	14. 202-4
—Brāhmī Upaniṣat in the Kena,	12. 195-205
Doppelgangers—A Dialogue with Madame Blavatsky,	7. 59-68
Doubtful Passage in the Locana, A—Kunhan Raja, C.,	16. 112-4
Dutch Manuscript in the Anup Library, A—Madhava Krishna Sarma, K.,	15. 6-8
Editor Honoured—Narahari, H. G.,	10. 287-90
Editorial Notes—2. 1-8; 88-92; 145-50; 4. 7-16; 122-30; 5. 9-12; 57-8; 118-9; 163-6; 6. 8-13; 7. 144-6; 153; 279-8; 8. 12-9; 9. 16; 85; 176-8; 10. 73-6; 11. 11-7; 205-6; 281-4; 12. 65-72; 125-32; 189-92; 241-56; 13. 180-92; 237-56; 14. 61-3; 82-95; 149-56; 211-6; 15. 4-5; 75-8; 159-66; 208-17; 16. 6-11; 157-8	
Education, Ideals of—Arundale, George S.,	9. 136-42
Education, National—Arundale, George S.,	13. 197-201

- Education, National, in India—Arundale, George S., 4. 115-21
 Education, New, in the New World—Arundale, George S., 7. 229-37
 Education, Theosophical—Jinarājādāsa, C., 12. 192
 Epitome of the Bodhicaryāvatāra with its Pañjikā, Chap. IX—Aiyaswami Sastri, N., 17. 122-30
 Ethics of the Bhagavadgītā, The—Shivaram, Ratna, 10. 23-35
 Evolution, Pendulum of—Arundale, G. S., 11. 225-7
 Fall of Ideals, The—Blavatsky, H. P., 5. 49-56
 FILLIOZAT, JEAN
 —Inde et l'Indologie Française, L', 13. 159-68
 Formichi, Carlo (Obituary Notice)—Dandekar, R. N., 8. 106
 Four Cardinal Points of Truth, The—Jinarājādāsa, C., 11. 227-32
 Frei, Henri (Obituary Notice), 11. 280
 Future of India, The—Besant, Annie, 9. 82-4
 Gajendramokṣa, An Identification—Krishna Aiyangar, A. N., 8. 146-52; 170-3
 Gajendramokṣam, Further Information on—Krishna Aiyangar, A. N., 9. 99-100
 Genius—Blavatsky, H. P., 10. 77-86
 Gīrvāṇa Utsava (Sanskrit Season) (An Appeal), 13. 193-6
 Glance at India, Past, Present and Future, A—Olcott, Colonel Henry S., 17. 1-8
 God Manifesting as Society—Besant, Annie, 12. 133-41
 God or Nature—Arya Asanga, Bhikkhu, 6. 286-305
 Godavarma, K. (Obituary Notice), 16. 142
 GODE, P. K.
 —Chronology of Vijñānabhikṣu, etc., 8. 20-8
 —Commentary of Caturbhuja Miśra of Kāmpilya on the Amarśataka and Its Chronology, The, 7. 69-74
 —Date of Rāmatīrtha Yati, 6. 107-10
 —Date of Viṣṇubhaktikalpalatā of Puruṣottama, 5. 13-6
 —Dikshit, K. N., 10. 248-53

- GODE, P. K. (*continued*)
 —Gleanings from the Jñānakāṇḍa of the Kāśyapasaṃhitā of the Vaikhānasas, 13. 133-40
 —Identification of Gosvāmi Nṛsiṃhāśrama with Brahmendra Sarasvatī, etc., 6. 172-7
 —Oldest Dated MS. of Puñjarāja's Commentary on the Sārasvataprakriyā, 5. 120-4
 —Rare MS. of the Vedabhāṣyasāra of Bhaṭṭoji Dikṣita, A., 5. 176-80
 —Śṛṅgāra-kallola, a Love-poem by Rāyabhaṭṭa, 10. 185-8
 —Studies in the History of Indian Cosmetics and Perfumery, 9. 143-51
 —Use of Caṇaka at an Aśvamedha in the Rāmāyaṇa, of Caṇakāmla in Rasavidyā, 12. 14-23
 —Vanamālī Miśra, a pupil of Bhaṭṭoji Dikṣita, 10. 231-5
 —Vidyāvilāsa of Śivarāma Tripāṭhin, 15. 62-7
 Gode, P. K. *see* Scholar's Record, A, 15. 71-4
 Grahaṇasūci—Madhava Krishna Sarma, K., 3. 88-94
 Great War of 1914-18 as Dr. Besant Saw It, 15. 1-3
 Great Yogī Visits Colonel Olcott, A—Olcott, H. S., 6. 263-85
 Greatness, Path of—Arundale, G. S.,
 GUHA, S. C.
 —Alphabet and Script for Our State Language, 15. 102-13
 Hamerster, A. J. (Obituary Notice), 15. 79
 Har Dutt Sharma (Obituary Notice), 6. 306
 Harijīvanamiśra, Prahasanas of—Madhava Krishna Sarma, K., 15. 68-71
 Hindu Ethics, Relativity of—Besant, Annie, 6. 139-46
 Hindu Religion and Hindu Customs—Kunhan Raja, C., 14. 21-48
 Hindu Temples and Their Rôle in the Future Life of the Country, The—Kunhan Raja, C., 11. 29-40
 Hirananda Sastri (Obituary Notice), 10. 221
 Hiriyanna, M. (Obituary Notice), 14. 171
 History of Dharmaśāstra (An Appreciation)—Ranga-swami Aiyangar, K. V., 8. 75-86

Hittites, In the Land of the—Kunhan Raja, C.,	16. 23-36
Homage to Dr. Annie Besant,	3. 87
Horoscope of Sri C. Jinarājādāsa, The—Srinivasa Raghava Aiyangar, A. N.,	15. 174-7
Hosiṅga Kṛṣṇabhāṭṭa, Praśnasiddhāntamālā of —Madhava Krishna Sarma, K.,	8. 142-5
Hosiṅga Rāma alias Mudgala—Madhava Krishna Sarma, K.,	9. 86-93
How an Epoch-Making Book was Written—Olcott, H. S.,	14. 1-6
H. P. B. as I Knew Her—Besant, Annie,	8. 64-8
H. P. B. on Oriental Occult Tradition—Ransom, Josephine,	1. 49-52
I have been a Pioneer, Not a Politician—Besant, Annie,	11. 157-60
Ideals, Fall of—Blavatsky, H. P.,	5. 49-56
Ideals of Education—Arundale, George S.,	9. 136-42
Identification of Gosvāmi Nṛsiṃhāśrama of Dara Shukoh's Sanskrit Letter with Brahmendra Sarasvatī of the Kavindra Candrodāya, The—Gode, P. K.,	6. 172-7
In the Land of the Hittites—Kunhan Raja, C.,	16. 23-36
Inde et l'Indologie Française, L'—Filliozat, Jean,	13. 159-68
India, Civilization that It Needs—Olcott, H. S.,	8. 1-11
India, Future of—Besant, Annie,	9. 82-4
India, Past, Present and Future—Olcott, H. S.,	17. 1-8
Indian Artistic Life, Temples as Centres—Ramaswami Ayyar, C. P.,	15. 59-61
Indian Culture, Splendour of—Arundale, George S.,	10. 226-30
India's Cultural Role in the World—Kunhan Raja, C.,	13. 205-25
Individualism and Humanitarianism in Buddhism—Jinarājādāsa, C.,	16. 164-7
Indo-Roman Transliteration—Venkatarama Sastri, T. R.,	13. 74-80
Inscriptions of Uttaramerūr—Krishna Aiyangar, A. N.,	7. 79-88; 186-91; 259-66; 8. 93-9; 177-82; 9. 13-5; 94-8
Iran and India—Kunhan Raja, C.,	15. 75-8

<i>Isis Unveiled</i> , How it was Written,	14. 1-6
Īśvaragītābhāṣya of Sabhāpatimiśra and the Aṣṭapado-paniṣad—Madhava Krishna Sarma, K.,	8. 29-33
IYENGAR, H. R. R.	
—Vādaividhi and the Vādaividhāna, The,	17. 9-19
Jayamādhavamānasollāsa of Jayasimha—Madhava Krishna Sarma, K.,	14. 128-33
Jayasimha, Jayamādhavamānasollāsa of—Madhava Krishna Sarma, K.,	14. 128-33
"Jayati-Jayate" Controversy, New Light on—Krishna-murti Sarma, B. N.,	14. 70-2
Jha, Mahāmāhopādhyāya Sir Ganganath (Obituary Notice)—Rangaswami Aiyangar, K. V.,	5. 166-9
JINARAJADĀSA, C.,	
—Colonel Olcott and Buddhism,	13. 3-6
—Four Cardinal Points of Truth, The,	11. 227-32
—H. P. Blavatsky,	17. 29-35
—Individualism and Humanitarianism in Buddhism,	16. 164-7
—Mephistopheles on the Economic Depression,	14. 173-9
—Message,	11. 150-2
—Note on Theosophical Education, A,	12. 192
—Prison-House, The,	13. 202-4
—Scholarship and Antiquarianism,	10. 223-6
Jinarājādāsa, C. Kunhan Raja, C.,	17. 119-24
Horoscope of—Srinivasa Raghava Aiyangar, A. N.,	15. 174-7
(Obituary Notice),	17. 106-11
(Our President)—Kunhan Raja, C.,	10. 87-9
Johnston, E. H. (Obituary Notice),	7. 32
Jones, Sir William, Bicentenary—Srinivasa Murti, G.,	10. 55-6
Jyotpattisāra of Vidyānātha,	9. 156
Kalā, A Note on,	1. 25
Kālahasti Temple, Four Documents relating to—Nilakanta Sastri, K. A. and Venkataramayya, M.,	6. 14-34

- Kalki(n), The Name—Schrader, O. F., 1. 17-25
 Kāmaprabodha, Kārṇatoṣa and Ṣaḍbhāṣāmayapatra
 —Madhava Krishna Sarma, K., 10. 236-40
 KANGA, D. D.
 —Right Adjustment, 3. 53-62
 —Where Theosophy and Science Meet, 2. 55-70
 Kanga, R. D. (Obituary Notice), 14. 172
 Kārṇatoṣa of Mudgala—Madhava Krishna Sarma, K., 10. 236-40
 Kārṇavilāsa *see* Kārṇatoṣa
 Kāśyapasaṃhitā of Vaiṣṇāsanās, Gleanings from—
 Gode, P. K., 13. 133-40
 Kavindra Candrodāya of Brahṃendra Sarasvatī—
 Gode, P. K., 6. 172-7
 Keith, A. B. (Obituary Notice), 8. 190
 Kena, Brāhmī Upaniṣat in the—Divanji, P. C., 12. 195-205
 Key of True Art, The—Besant, Annie, 17. 57-64
 Kiraṇāgamavṛtti—Vedantachari, S. S., 11. 97-104
 Kosmic Mind—Blavatsky, H. P., 2. 37-52
 Krishna, M. H. (Obituary Notice), 12. 65
 KRISHNA AIYANGAR, A. N.
 —Further Information on Gajendramokṣam, 9. 99-100
 —Gajendramokṣa, An Identification, 8. 146-52; 170-3
 —Inscriptions of Uttaramerūr, 7. 79-88; 186-91; 259-66;
 8. 93-9; 177-82; 9. 13-5; 94-8
 —Srinivasa Aiyangar, T. R., 10. 69-72
 —Tiruvāḍi of Rājanātha, The, 8. 100-2
 —Two ḍiṇḍima Inscriptions from Mullandram, 5. 59-68
 Krishna Iyer, T., of Negapatam, List of MSS., 6. 178-215
 KRISHNA WARRIER, A. G.—Bhakti and Mukti in
 Śvetāśvataropaniṣad, 17. 81-104
 Krishnamacharlu, C. R. (Obituary Notice), 11. 204
 Krishnamacharya, R. V. (Obituary Notice), 7. 154
 KRISHNAMURTI SARMA, B. N.
 —New Light on “Jayati-Jayate” Controversy, 14. 70-2

- Krishnaswami Aiyangar, Dr. S. (Obituary Notice) 10. 285
 —Dikshitar, V. R. R.,
 Kundamālā, Correct Reading of a Passage in—
 Kunjunni Raja, K., 16. 111-2
 KUNHAN RAJA, C.
 —All-India Oriental Conference, The, 13th Session, 10. 241-7
 —Ancient Indian Civilization Series, The, 3. 136-44; 4. 86
 —Annamalai Chettiyar, Raja Sir, 13. 69-73
 —Anup Sanskrit Library, The, 4. 51-68
 —Aristotle's Katharsis and Bharata's Sthāyi Bhāvas, 12. 1-16
 —Bhagavadgītā and the Mīmāṃsā, 10. 9-22
 —Bhārataprasasti, 14. 7-18
 —Cultural Unification of Iran and India, 15. 75-8
 —Doubtful Passage in the Locana, A, 16. 112-4
 —Editorial Notes, 2. 1-8; 88-92; 145-50; 4. 7-16; 122-30;
 5. 9-12; 57-8; 118-9; 163-6; 6. 8-13; 7. 144-6; 153;
 279-8; 8. 12-9; 9. 16; 85; 176-8; 10. 73-6; 11. 11-7;
 205-6; 281-4; 12. 65-72; 125-32; 189-92; 241-56;
 13. 180-92; 237-56; 14. 61-3; 82-95; 149-56; 211-6;
 15. 4-5; 75-8; 159-66; 208-17; 16. 6-11; 157-8
 —Hindu Religion and Hindu Customs, 14. 21-48
 —Hindu Temples and Their Role in the Future Life
 of the Country, The, 11. 29-40
 —How the Adyar Library was Founded, 1. 6-16
 —In the Land of the Hittites, 16. 23-36
 —India's Cultural Role in the World, 13. 205-25
 —Jinarājādāsa, C., 17. 119-24
 —Jinarājādāsa, C. (Our President), 10. 87-9
 —Kuppuswami Sastry, S., 7. 205-12
 —Lakshman Sarup, 10. 260-2
 —Maharaja of Bikaner, The, 7. 27-9
 —Moral Element in Literary Art according to
 Bharata, 15. 114-37
 —Pādasāṅkhyā, 11. 79-96; 189-201
 —Poem on Persepolis, A, 17. 125-34

KUNHAN RAJA, C. (*continued*)

- Ramapisharoti, K., 10. 257-9
 —Saṃskṛtagranthivighaṭanam, 12. 81-8
 —Sarvānukramaṇīpadyavivṛtti, 7. 238-50
 —Sivaswamy Aiyar, P. S., 10. 253-7
 —Srinivasa Murti, G., 10. 56
 —Śrutis, Svaras and Grāmas, 9. 48-53
 —Sumanoramaṇi, 9. 5-7
 —Suryanarayana Sastri, S. S., 7. 29-31
 —Vasantā Mātā Priyatām, 11. 207-8
 —Vedas as the Foundation of Indian Civilization, 15. 178-98
 —Was Soma an Intoxicating Drink of the People? 10. 90-105
 —Where Ancient Thought and Modern Science Meet, 16. 59-86
 Kunhan Raja, C., Felicitations to, 14. 118-20
 „ see Editor Honoured
 KUNJUNNI RAJA, K.—Correct Reading of a Passage in the Kundamālā, 16. 111-2
 Kuppuswami Sastri (Obituary Notice), 7. 154
 „ „ „ —
 „ „ „ Kunhan Raja, C., 7. 205-12
 Kuppuswami Sastri Memorial (An Appeal), 8. 69-71
 Land of Mystery, A—Blavatsky, H. P., 11. 57-67; 13. 57-68
 Language, National, of India, 12. 241-56
 Language, National, of India—Bhagawan Das, 12. 142-6
 Language Problem in India, The, 12. 217-32
 Law of Sacrifice, The—Besant, Annie, 2. 95-102
 Leisure, On the Use of—Arundale, G. S., 12. 193-4
 Let Us Honour the Great—Srinivasa Murti, G., 10. 55-6
 Liberation or Salvation—Besant, Annie, 13. 125-32
 Life of Buddha and Its Lessons, The—Olcott, H. S., 5. 1-8
 Locana, Doubtful Passage in the—Kunhan Raja, C., 16. 112-4
 Lüders, H., Dr. (Obituary Notice)—Dandekar, R. N., 8. 103-4
 Madame Blavatsky—A Character Sketch—Sinnott, A. P., 12. 73-80

Madanaratnapradīpa, New Light on the Author of—

- Madhava Krishna Sarma, K., 14. 128-33
 MADHAVA KRISHNA SARMA, K.
 —Ānandalahari of Āśānanda, 12. 206-9
 —Anantabhaṭṭa, 10. 51-4
 —Anūparatnākara of Vidyānātha, 10. 106-8
 —Bhāvabhaṭṭa, 13. 141-50
 —Candradūta of Vimalakīrti, 11. 182-8
 —Chapter on Dietetics from the Rājavinoda of Sadāśiva Bhaṭṭa, A, 12. 153-64
 —Dharmatattvakalānidhi of Mahārāja Pṛthvīcandra, The, 7. 75-8
 —Dutch Manuscript in the Anup Library, A, 15. 6-8
 —Hosiṅga Rāma alias Mudgala, 9. 86-93
 —Īśvaragītābhāṣya of Sabhāpatimīśra and the Aṣṭapadopaniṣad, 8. 29-33
 —Jayamādhavamānasollāsa of Jayasimha, 14. 128-33
 —Kāmaprabodha, Karṇatoṣa and Śaḍbhāṣā-mayapatra, 10. 236-40
 —Madanaratnapradīpa, Author of, 14. 128-33
 —Mahārāja Anupsinghji—A Further Study, 12. 89-95
 —Pāṇḍityadarpaṇa of Śvetāmbara Udayacandra, 11. 68-78
 —Pantobhaṭṭa, Dhunḍhirāja and Vaidyanātha, 10. 189-93
 —Prahasanas of Harijīvanamīśra and Grahaṇasūci, 15. 68-74
 —Prašnasiddhāntamālā of Hosiṅga Kṛṣṇabhaṭṭa, 8. 142-5
 —Rāmakathā, 14. 183-5
 —Rasānandatarāṅgiṇī of Mohana, 13. 226-8
 —Rāthod Śyāmaladās and the Mātṛkā Śṛṅgāragāthakośa, 8. 174-6
 —Two Sarvodaya Works, 8. 87-92
 —Vidyānātha, 9. 152-7
 —Vilāsaratnākara of Āgami Rāmacandra, 12. 24-8
 —Vīramitrodaya, 9. 54-6
 —Vīrasimhagaṇaka, 9. 7-12
 —Vṛttasārāvalī of Yaśodhara, 11. 255-6

MADHAVA KRISHNA SARMA, K. (<i>continued</i>)	
—Works of Mahārāja Anup Singh,	11. 18-28
MADHAVA MENON, N.—Varrier, P. S.,	8. 35-6
Making of a President of the Theosophical Society— Peterson, A. H.,	12. 1-13
Malaviya, Madan Mohan (Obituary Notice)— Rangaswami Aiyangar, K. V.,	11. 125-44
Maṅgala Śloka (on Annie Besant),	11. 145-9
Man-Made, God-Named—Arya Asanga, Bhikkhu,	7. 9-22
Mānamanohara of Vādi Vāgīśvara—Raghavan, V.,	6. 35-40
MASSEY, GERALD—Annie Besant: A Greeting,	1. 75-6
Master Passages from the Works of Dr. Arundale,	2. 139-46
Māṭṛkā Śṛṅgāragāthākośa of Śvetāmbara Viracandra —Madhava Krishna Sarma, K.,	8. 174-6
MEAD, G. R. S. —H. P. Blavatsky, Messenger of Truth,	8. 59-64
Meghasandēśa Commentary, Sumanoramanī	9. 5-7
Memory, Racial and Individual,	15. 167-73
Mephistopheles on the Economic Depression— Jinarājādāsa, C.,	14. 173-9
Message for Wartime—Besant, Annie,	4. 79-85
Mīmāṃsā, Bhagavad-gītā and the—Kunhan Raja, C.,	10. 9-22
Mohana, Rasānandatarāṅgiṇī of—Madhava Krishna Sarma, K.,	13. 226-8
Moral Element in Literary Art according to Bharata —Kunhan Raja, C.,	15. 114-37
Morality and Pantheism,	3. 45-52
Mudgala, Hosiṅga Rāma alias—Madhava Krishna Sarma, K.,	9. 86-93
Mudgala, Karṇatoṣa of—Madhava Krishna Sarma, K.,	10. 236-40
Mukti and Bhakti in the Śvetāśvataropaniṣad—Krishna Warrier, A. G.,	17. 81-104
Mysteries, The—Olcott, H. S.,	10. 1-8
Mystic, Practical—Besant, Annie,	15. 97-101

NARAHARI, H. G.—Editor Honoured, —Yogavāsiṣṭha and the Doctrine of Freewill, The,	10. 287-90 10.36-50 7. 154
Narayanacharya Swamin, Saumya (Obituary Notice),	13. 197-201
National Education—Arundale, George S.,	4. 115-21
National Education in India—Arundale, G. S.,	12. 241-56
National Language of India,	12. 142-6
National Language of India—Bhagawan Das,	7. 157-85
Natural Religion—Arya Asanga, Bhikkhu,	7. 229-37
New Education in the New World—Arundale, G. S.,	
NILAKANTA SASTRI, K. A. —Four Documents relating to Kālahasti Temple,	6. 14-34 7. 251-8
—Sir Aurel Stein	
Nṛsiṃhāśrama, Gosvāmi, Identification with Brahmendra Sarasvatī—Gode, P. K.,	6. 172-7 6. 35-40
Nyāya Lakṣmī Vilāsa of Vādi Vāgīśvara—Raghavan, V.,	3. 1-16
Occult Sciences, The—Olcott, H. S.,	
Occult Tradition, Oriental, H. P. Blavatsky on—Ransom, Josephine,	1. 49-52
Ode to India <i>see</i> Bhāratapraśasti	
OLCOTT, H. S. —Address at the Opening Ceremony of the Adyar Library on 28.12.1886,	2. 9-16 11. 153-7
—Annie Besant (Annabai),	7. 1-8
—Asceticism,	8. 1-11
—Civilization that India Needs, The,	17. 1-8
—Glance at India, Past, Present and Future, A,	14. 1-6
—How an Epoch-Making Book was Written,	5. 1-8
—Life of Buddha and Its Lessons, The,	10. 1-8
—Mysteries, The,	3. 1-16
—Occult Sciences, The,	9. 1-4
—Power in the World for Good, A,	11. 1-10
—Theosophy and Brotherhood,	
Olcott, Colonel, on Aeronautics in Ancient India —Srinivasa Murti, G.,	17. 45-6

Olcott, Colonel, H. S.—Subramania Iyer, S., and Besant, Annie,	16. 1-5
„ „ Henry Steel—Besant, Annie,	4. 1-6; 6. 1-7
„ H. S., and Buddhism—Jinarājadāsa, C.,	13. 3-6
„ „ and the Adyar Library,	15. 46-8
„ „ Great Yogi Visits,	15. 1-3
„ „ His Life and Its Lessons—Besant, Annie,	6. 1-7
„ „ Meets His Master,	13. 1-3
„ „ see Making of a President of the Theo- sophical Society	
On the Use of Leisure—Arundale, George S.,	12. 193-4
Opening of the Oriental Library,	11. 174-81
Oriental Occult Tradition, H. P. B. on—Ransom, Josephine,	1. 49-52
Our Honorary Editor Honoured—Srinivasa Murti, G.,	12. 96-8
Our Twentieth Anniversary—Besant, Annie,	11. 163-73
Ourselves,	1. 1-5
Pādasāṅkhyā—Kunhan Raja, C.,	11. 79-96; 189-201
Paṇḍitapariṣad,	12 Sup.
Pāṇḍityadarpaṇa of Śvetāmbara Udayacandra —Madhava Krishna Sarma, K.,	11. 68-78
Pantobhaṭṭa, Dhunḍirāja and Vaidyanātha—Madhava Krishna Sarma, K.,	10. 189-93
Paramēśvara's Commentary on Meghasandēśa, Sumanoramaṇi,	9. 5-7
Paraśurāmopadeśa—Madhava Krishna Sarma, K.,	8. 91-2
Path of Greatness, The—Arundale, G. S.,	6. 263-85
Pendulum of Evolution, The—Arundale, George S.,	11. 225-7
Persepolis, A Poem on—Kunhan Raja, C.,	17. 125-34
PETERSON, A. H.—Making of a President of the Theo- sophical Society, The,	12. 1-13
Philosophical Significance of Adam, The—Srinivasa Raghava Aiyangar, A. N.,	14. 134-8
Place of Religion in National Life—Besant, Annie,	7. 147-52

Plea for Archaeological Research made 67 years ago see A Land of Mystery	9. 1-4
Power in the World for Good, A—Olcott, H. S.,	15. 97-101
Practical Mystic, The—Besant, Annie,	15. 68-71
Prahasanas of Harijivanamiśra—Madhava Krishna Sarma, K.,	1. 26-32; 57-68
Pramāṇasamuccaya of Diṇnāga, Notes on—Aiya- swami Sastri, N.,	8. 142-5
Praśnasiddhāntamālā of Hosiṅga Kṛṣṇabhaṭṭa— Madhava Krishna Sarma, K.,	13. 202-4
Prison-House, The—Jinarājadāsa, C.,	7. 75-8
Pṛthvīcandra, Mahārāja, Dharmatattvakalānidhi, Puṇjarāja's Commentary on the Sārasvataprakriyā— Gode, P. K.,	5. 120-4
Purāṇic Bhārata Varṣa, The—Srinivasa Raghava Aiyangar, A. N.,	13. 151-8
Puruṣottama, Viṣṇubhaktikalpalatā, Date of—Gode, P. K.,	5. 13-6
Racial and Individual Memory—Arundale, George S.,	15. 167-73
RAGHAVAN, V.—Works of Vādi Vāgīśvara, Rājanātha, Tiruvaḍi of—Krishna Aiyangar, A. N.,	6. 35-40
Rājavinoda of Sadāśiva Bhaṭṭa,	8. 100-2
Rajawade, V. K. (Obituary Notice),	12. 153-64
Rāmacandra, Āgami, Vilāsaratnākara of—Madhava Krishna Sarma, K.,	9. 80
Rāmakaṇṭha, Kiraṇāgamavṛtti of—Vedantachari, S. S.,	12. 24-8
Rāmakaṭhā—Madhava Krishna Sarma, K.,	11. 97-104
Ramalinga Reddy, C. (Obituary Notice),	14. 183-5
Ramapisharoti, K. (Obituary Notice)—Kunhan Raja, C.,	15. 80
RAMASWAMI AYYAR, C. P.—Temples as Centres of Indian Artistic Life,	10. 257-9
Rāmatīrtha Yati, Date of—Gode, P. K.,	15. 59-61
	6. 107-10

Rāmāyaṇa, Appeal for an All-India Critical Edition— Divanji, P. C.,	14. 202-4
RANGASWAMI AIYANGAR, K. V.	
—History of Dharmasāstra (An Appreciation),	8. 75-86
—Mahāmahopādhyāya Sir Ganganath Jha,	5. 166-9
—Pandit Madan Mohan Malaviya,	11. 125-44
—Scholar's Record, A,	5. 153-6
Rangaswami Aiyangar, K. V. <i>see</i> Our Honorary Editor	
Honoured	
RANSOM, JOSEPHINE—H. P. B. on Oriental Occult Tradition,	1. 49-52
Rare Manuscript of the Vedabhāṣyasāra of Bhaṭṭoji Dīkṣita, A—Gode, P. K.,	5. 176-80
Rasānandatarāṅgiṇī of Mohana—Madhava Krishna Sarma, K.,	13. 226-8
Rāṭhoḍ Śyāmaladās and the Mātṛkā Śṛṅgāragāthakośa of Śvetāmbara Viracandra—Madhava Krishna Sarma, K.,	8. 174-6
Rāya Bhaṭṭa, Śṛṅgāra-Kallola of—Gode, P. K.,	10. 185-8
Reconstruction—A Nobler Social State—Besant, Annie,	5. 109-16
Relativity of Hindu Ethics, The—Besant, Annie,	6. 139-46
Religion in National Life, Place of—Besant, Annie,	7. 147-52
Religion, Natural—Arya Asanga, Bhikkhu,	7. 157-85
Religions, Unity Underlying—Besant, Annie,	10. 153-84
Rhys Davids, Mrs. C. A. F. (Obituary Notice),	6. 306
Right Adjustment—Kanga, D. D.,	3. 53-62
Right Way of Living, The—Spinoza, B. de,	6. 81-105
Rūpacandra, Śaḍbhāṣāmayapatra of—Madhava Krishna Sarma, K.,	10. 236-40
Sabhāpati Miśra, Īśvaragītābhāṣya of—Madhava Krishna Sarma, K.,	8. 29-33
Sacrifice, Law of—Besant, Annie,	2. 95-102
Sadāśiva Bhaṭṭa, Rājavinoda,	12. 153-64
Śaḍbhāṣāmayapatra of Rūpacandra—Madhava Krishna Sarma, K.,	10. 236-40

Śakuna Śāstra <i>see</i> Svarodaya	
Saṃskṛtagranthavighaṭanam—Kunhan Raja, C.,	12. 81-8
Saṅkṣepaśārīraka, Commentary on—Gode, P. K.,	6. 107-10
Sanskrit in India	12. 98-100
„ „ —Srinivasa Murti, G.,	12. 178-88
Sanskrit in Schools: Plea for Change in Government's Attitude—Venkatarama Sastri, T. R.,	12. 147-52
Sanskrit, An Appeal to Lovers of,	13. 193-6
Santanam Aiyar, N. (Obituary Notice),	9. 158
Śāntideva, Bodhicaryāvatāra of—Aiyaswami Sastri, N.,	17. 36-44
Śāntisudhākara of Vidyānātha—Madhava Krishna Sarma, K.,	9. 152-7
Sārasvataprakriyā, Puñjarāja's Commentary—Gode, P. K.,	5. 120-4
Saraswati Bhavan Library,	12. 66-72
Sarup, Lakshman (Obituary Notice)—Kunhan Raja, C.,	10. 260-2
Sarvānukramaṇipadyavivṛtti—Kunhan Raja, C.,	7. 238-50
SASTRY, K. R. R.—Note on Brahmacintanam,	8. 141-2
Schayer, Stanislaw (Obituary Notice)—Dandekar, R. N.,	8. 105-6
Scholar's Record, A—Rangaswami Aiyangar, K. V.,	5. 153-6
Scholarship and Antiquarianism—Jinarājādāsa, C.,	10. 223-6
SCHRADER, O. F.—Message for the Diamond Jubilee,	12 Sup.
„ —Name of Kalki(n), The,	1. 17-25
SEPHARIAL—Ancient Astronomy of the Hindus,	15. 49-58
Seshadri Sarma, T. R. (Obituary Notice),	11. 203
Shama Sastri, R. (Obituary Notice),	8. 34
SHIVARAM, RATNA—Ethics of the Bhagavadgītā, The,	10. 23-35
Siddhānta-Kaumudī, Commentary—Gode, P. K.,	15. 62-7
SINNETT, A. P.—Madame Blavatsky: A Character Sketch,	12. 73-80
Śivarāma Tripāthin, Vidyāvilāsa of—Gode, P. K.,	15. 62-7
Sivaswami Aiyar, P. S. (Obituary Notice)—Kunhan Raja, C.,	10. 253-7
SOLOVSKY, ELENA—Dr. Arundale as Thinker,	5. 157-62
Soma, An Intoxicating Drink of the People?—Kunhan Raja, C.,	10. 90-105
Some Abhidharma Problems—Aiyaswami Sastri, N.,	17. 65-80

- Some Cultural Gleanings from the Jñānakāṇḍa of the
Kāśyapasaṃhitā of the Vaikhāṇasas—Gode, P. K., 13. 133-40
- Soul of Things, The, 4. 45-50
- Sovereign Remedy—Arundale, George S., 8. 168-9
- SPINOZA, B. DE
- Right Way of Living, The, 6. 81-105
- Way to Freedom or Happiness, The, 6. 147-71
- Spiritual Power that is Happiness, The—Arundale,
George S., 14. 179-82
- Splendour of Indian Culture, The—Arundale,
George S., 10. 226-30
- SRINIVASA AIYANGAR, T. R.
- Pandit S. Subrahmanya Sastriyar, 5. 170-5
- Srinivasa Aiyangar, T. R. (Obituary Notice)—Krishna
Aiyangar, A. N., 10. 69-72
- Srinivasachari, C. S. (Obituary Notice)—Bhaskaran, R., 15. 138
- SRINIVASA MURTI, G.
- Aeronautics in Ancient India, 16. 213-4
- Colonel Olcott on Aeronautics in Ancient India, 17. 45-6
- Grateful Homage to Dr. Besant, 4. 79
- Homage to Dr. Annie Besant, 3. 87
- Kunhan Raja, C., 10. 56
- Let us Honour the Great, 10. 55-6
- Our Honorary Editor Honoured, 12. 96-8
- Sanskrit in India, 12. 178-88
- Sir William Jones Bi-centenary, 10. 55-6
- Srinivasa Murti, G., 13. 181-2; 14. 61-4
- SRINIVASA RAGHAVA AIYANGAR, A. N.
- Horoscope of Sri C. Jinarājādāsa, The, 15. 174-7
- Philosophical Significance of Adam, The, 14. 134-8
- Purāṇic Bhārata Varṣa, The, 13. 151-8
- Srinivasa Sastri, V. S. (Obituary Notice), 10. 139
- Sri Ram, N. (Our New President), 17. 47-8
- Śṛṅgāra-Kallola, A Love-poem by Rāyabhaṭṭa—
Gode, P. K., 10. 185-8

- Śrutis, Svaras and Grāmas—Kunhan Raja, C., 9. 48-53
- Stcherbatsky, Th. (Obituary Notice)—Dandekar, R. N., 8. 104-5
- STEAD, W. T.—Madame Blavatsky, 14. 65-9
- Stein, Sir Aurel—Nilakanta Sastri, K. A., 7. 251-8
- Studies in the History of Indian Cosmetics and
Perfumery—Gode, P. K., 9. 143-51
- Subbaraya Sastri, Mahāmahopādhyāya Tāta
(Obituary Notice), 8. 190
- Subrahmanya Sastriyar, S., Pandit of Tanjore
(Obituary Notice)—Srinivasa Aiyangar,
T. R., 5. 163-5; 170-5
- SUBRAMANIA Iyer, S.—Colonel H. S. Olcott, 16. 1-3
- Sukthankar, V. S. (Obituary Notice), 7. 32
- Sumanoramanī—Kunhan Raja, C., 9. 5-7
- Suryanarayana Sastri, S. S. (Obituary Notice)—Kunhan
Raja, C., 7. 29-31
- Svarodaya Works, Two—Madhava Krishna Sarma, K., 8. 87-92
- Śvetāśvataropaniṣad, Bhakti and Mukti in—Krishna
Warrier, A. G., 17. 81-104
- Swaminatha Aiyar, U. V. (Obituary Notice), 6. 262
- Tagore, Abanindranath (Obituary Notice)—Cousins,
James H., 15. 217
- Temples as Centres of Indian Artistic Life—Rama-
swami Ayyar, C. P., 15. 59-61
- Theosophical Education, A Note on—Jinarājādāsa, C., 12. 192
- Theosophical Society, Twentieth Anniversary—Besant,
Annie, 11. 163-73
- Theosophy and Brotherhood—Olcott, H. S., 11. 1-10
- Theosophy, What is—Blavatsky, H. P., 16. 53-8
- Tidal Wave, The—Blavatsky, H. P., 6. 73-80
- Time Had Come, The—Besant, Annie, 11. 160-2
- Truth, Four Cardinal Points of—Jinarājādāsa, C., 11. 227-32
- Two Diṇḍima Inscriptions from Mullandram—Krishna
Aiyangar, A. N., 5. 59-68
- Two Svarodaya Works—Madhava Krishna Sarma, K., 8. 87-92

- Udayacandra, Śvetāmbara, Pāṇḍityadarpaṇa of—
 Madhava Krishna Sarma, K., 11. 68-78
 United Nations—Kunhan Raja, C., 16. 157-8
 United Nations Organization, 12. 64
 Unity Underlying all Religions, The—Besant, Annie, 10. 153-84
 Use of Caṇaka at an Aśvamedha in the Rāmāyaṇa, of
 Caṇakāmla in Rasavidyā—Gode, P. K., 12. 14-23
 Uttaramerūr, Inscriptions of—Krishna Aiyangar, A. N.,
 7. 79-88; 186-91; 259-66; 8. 93-9; 177-82; 9. 13-5; 94-8
 Vādaavidhi and the Vādaavidhāna of Vasubandhu—
 Iyengar, H. R. R., 17. 9-19
 Vādi Vāgīśvara, Works of—Raghavan, V., 6. 35-40
 Vaidyanātha—Madhava Krishna Sarma, K., 10. 189-93
 Vaikhāṇasas, Kāśyapaśaṃhitā of—Gode, P. K., 13. 133-40
 Vanamāli Miśra, A Pupil of Bhaṭṭoji Dikṣita—Gode, P.K., 10. 231-5
 Van Manen, Johan (Obituary Notice)—Davidge, J. L., 7. 139-43
 Varrier, P. S. (Obituary Notice)—Madhava Menon, N., 8. 35-6
 Vasantā Mātā Priyatām—Kunhan Raja, C., 11. 207-8
 Vasubandhu, Vādaavidhi and Vādaavidhāna of—Iyengar,
 H. R. R., 17. 9-19
 Vedabhāṣyasāra of Bhaṭṭoji Dikṣita—Gode, P. K., 5. 176-80
 VEDANTACHARI, S. S.—Kiraṇāgamavṛtti, 11. 97-104
 Vedas as the Foundation of Indian Civilization—
 Kunhan Raja, C., 15. 178-98
 VENKATAKRISHNA RAO, U.—Bhāsa and His Early
 Affiliations, 16. 194-212
 VENKATARAMA SASTRI, T. R.
 —Indo-Roman Transliteration, 13. 74-80
 —Sanskrit in Schools: Plea for Change in Govern-
 ment's Attitude, 12. 147-52
 Venkatarama Sastri, T. R. (Obituary Notice), 17. 111
 VENKATARAMAYYA, M.
 —Four Documents relating to the Kālahasti Temple, 6. 14-34
 Vidyānātha, Anūparatnākara, 10. 106-8
 Vidyānātha—Madhava Krishna Sarma, K., 9. 152-7

- Vidyāvilāsa of Śivarāma Tripāṭhin—Gode, P. K., 15. 62-7
 Vijñānabhikṣu and Bhāvā Gaṇeśa, Chronology—Gode, P.K., 8.20-8
 Vilāsaratnākara of Āgami Rāmacandra—Madhava
 Krishna Sarma, K., 12. 24-8
 Vimalakīrti, Candradūta of—Madhava Krishna
 Sarma, K., 11. 182-8
 Viracandra, Śvetāmbara, Māṭṛkā Śṛṅgāragāthakośa of—
 Madhava Krishna Sarma, K., 8. 174-6
 Viramitrodaya—Madhava Krishna Sarma, K., 9. 54-6
 Virasimhagaṇaka— „ „ „ 9. 7-12
 Viṣṇubhaktikalpalatā of Puruṣottama, Date of—Gode, P.K., 5. 13-6
 Vṛttasārāvali of Yaśodhara—Madhava Krishna
 Sarma, K., 11. 255-6
 Vyāsa Janārdana, Kāmaprabodha of—Madhava
 Krishna Sarma, K., 10. 236-40
 War, Nobility of—Arundale, George S., 3. 129-35
 Was Soma an Intoxicating Drink of the People?—
 Kunhan Raja, C., 10. 90-105
 Way to Freedom or Happiness, The—Spinoza, B. de, 6. 147-71
 Weaving on Nature's Loom—Arundale, George S., 8. 163-8
 What is Right Devotion?—Besant, Annie, 16. 99-103
 What is Theosophy?—Blavatsky, H. P., 16. 53-8
 Where Ancient Thought and Modern Science Meet—
 Kunhan Raja, C., 16. 59-86
 Where Theosophy and Science Meet—Kanga, D. D., 2. 55-70
 Wisdom of China, The—Arundale, George S., 16. 159-64
 Woodward, Francis Lee (Obituary Notice)—Davidge,
 J. L., 16. 139-42
 Yantracintāmaṇi of Vidyānātha—Madhava Krishna
 Sarma, K., 9. 157
 Yaśodhara, Vṛttasārāvali of—Madhava Krishna
 Sarma, K., 11. 255-6
 Yogavāsiṣṭha and the Doctrine of Freewill, The
 —Narahari, H. G., 10. 36-50

MANUSCRIPT NOTES

Abhijñānaśākuntala, Commentary attributed to Mallinātha—Kunjunni Raja, K.,	11. 107-8
Abhijñānaśākuntala, Three Variant Commentaries on the Prākṛt Passages—Narahari, H. G.,	6. 55-7
Abhinava's Paramārthasāra, Commentator on,	4. 106
Abhinavagupta, Bhairava Stotra,	2. 16
Abhinavavāsavadattā of Narakaṇṭhirava,	8. 153-4
Adhikaraṇādarśa of Bābādeva—Krishnamacharya, V.,	14. 49-55
Advaitajalajāta—Narahari, H. G.,	5. 196-7
Adyar MS. XXIII. H. 29—Raghavan, V.,	4. 17-19
Agastya Saṃhitā—Raghavan, V.,	1. 92-5
Aitareya Brāhmaṇa, Commentaries on—Kunhan Raja, C.,	3. 17-25; 63-7; 145-51
Alaṅkāramuktāvali by Kṛṣṇayajvan—Krishna- macharya, V.,	7. 115-22
Alaṅkārasarvasva of Kṛṣṇa—Narahari, H. G.,	15. 142-4
Amarapāñcikā, Malayalam, Author and Date— Madhava Krishna Sarma, K.,	5. 27-9
Amarapāñcikā, Tamil, Authors of—Madhava Krishna Sarma, K.,	5. 30
Āṇḍapillai and Sudarśanasūri, Chronology,	4. 74-5
Appayya Dikṣita, Pañcaśloki,	11. 218-9
Arthaprakāśikā of Nilakaṇṭha—Kunjunni Raja, K.,	11. 212-77
Āryabhaṭṭiyavyākhyā of Raghunātha Rāja— Madhava Krishna Sarma, K.,	6. 217-27
Āśvalāyanagr̥hyamantrabhāṣya—Kunhan Raja, C.,	2. 17-24; 71-2
Āśvalāyanagr̥hyasūtrabhāṣya of Devasvāmin— Kunhan Raja, C.,	2. 107-14
Ātreya Smṛti—Krishna Aiyangar, A. N.,	6. 307
Ayyā Dikṣita, Varṇanāsārasaṃgraha,	5. 125-8
Bābādeva, Adhikaraṇādarśa,	14. 49-55

Bālavyyutpattikāriṇi of Śokkanātha—Kunjunni Raja, K.,	10. 109-22
Bhāgavata Kṛṣṇa Kavi's Śarmiṣṭhāyayātiya— Madhava Krishna Sarma, K.,	4. 73-4
Bhāgavata Kṛṣṇa, Śarmiṣṭhāyayātiya,	15. 39-40
Bhairava Stotra of Abhinavagupta—Raghavan, V.,	2. 116
Bhallāṭa Śataka,	4. 17-8
Bhānudatta, Rasamañjarī,	15. 93-4
Bhāradvājaśikṣā, Commentary on—Madhava Krishna Sarma, K.,	5. 189
Bhāradvājaśikṣā, Commentary on—Dikshitar, V. R. R.,	6. 66-9
Bhāskara, Kṛṣṇodanta,	8. 107-10
Bhaṭṭa Bhāskara, Kauśika, Note on the Date of —Madhava Krishna Sarma, K.,	3. 31-2
Bhāvajñāna Prakāśana—Raghavan, V.,	1. 85-9
Bhoja, Rājamṛgāṅka,	4. 95-105
Bhūdānaśāsanaprati,	11. 263-6
Bhūtiविष्णु, Sūryasiddhāntavyākhyā,	5. 77-83
Bilvamaṅgala, Kṛṣṇakarmāmṛta,	8. 37-46
Brahmāṇḍapurāṇa—Krishna Aiyangar, A. N.,	11. 41-6
Candrāloka, Commentary on,	5. 35-6
Candraśekhara, Mithyāpavādhavidhvamsa,	14. 157-62
Caturdaśalakṣaṇī,	4. 18
Caturvedasvāmin and Rāvaṇa, Dates of—Narahari, H. G.,	5. 141-3
Chandovicītiṣṭi by Peṭṭāśāstrin—Kunhan Raja, C.,	2. 103-7
Cidānandanātha, Svarūpaprakāśavyākhyā Svarūpa- vimarśinī,	12. 101-5
Cirañjivibhaṭṭa, Kāvyaṇilāsa,	6. 53-5
Dhūrjaṭa Stotra—Raghavan, V.,	1. 129-30
Dikshitar, V. R. R.—Author of a Commentary on the Bhāradvājaśikṣā,	6. 66-9
Ekāgnikāṇḍa, Haradatta's Commentary on—Madhava Krishna Sarma, K.,	3. 151-2
Gaṇeśa Bhiṣak, Śabdamaṇḍalā,	16. 215-7
Gautama Dharma Sūtra MSS.—Krishna Aiyangar, A. N.,	10. 199-208

- Gautama-Dharma-Sūtra-Parīṣiṣṭa,—Krishna
Aiyangar, A. N., 12. 33-7
- Gitagovinda, Commentary on—Narahari, H. G., 11. 105-6
- Gitagovinda, A South Indian Imitation of—
Narahari, H. G., 15. 199-201
- Govindacarita of Vāsudeva—Narahari, H. G., 9. 61-4
- Guṇapatāka, Another Allusion to—Narahari, H. G., 9. 64-5
- Haradatta's Commentary on Ekāgnikāṇḍa, 3. 151-2
- Haribhadra, Śaḍdarśana-samuccaya, 4. 107-14
- Harihara, Veṇiṣaṃvaraṇaprākṛtavākhyāna, 6. 52-3
- Hariharamahārāya Cakreśvara Nighaṇṭu—Raghavan, V., 1. 89-91
- Hārīta Smṛti—Krishna Aiyangar, A. N.,
4. 147-51; 5. 17-26; 69-76; 144-8; 6. 58-65; 7. 48-9
- Harivilāsa of Lolimbarāja, A Variant Version—
Madhava Krishna Sarma, K., 4. 139-46
- Hemādri, Raghuvamśadarpaṇa, 7. 215-6
- Jayatīrtha's Pramāṇa-paddhati, Commentary on, 16. 87-9
- Jyotirribandha, Date of—Madhava Krishna Sarma, K., 4. 106-7
- Jyotiṣprakāśa, Date of—Madhava Krishna Sarma, K., 4. 106-7
- Karmadhara, Kātantravṛttiprakāśa, 10. 265-73
- Karpūramañjarivyākhyā of Siṃharāja—Krishnama-
charya, V., 9. 161-4
- Kāśikāvṛtti, Early Malayalam MS.—Madhava Krishna
Sarma, K., 5. 30-1
- Kātantravṛttiprakāśa by Karmadhara—Krishnama-
charya, V., 10. 265-73
- Kauśika Bhaṭṭa Bhāskara, Date of—Madhava Krishna
Sarma, K., 3. 31-2
- Kauśikavarāha, Kriyākairavacandrikā, 5. 34
- Kavikaṇṭhābharaṇa of Śrīkaṇṭha—Kunjunni Raja, K., 16. 39-43
- Kavindrācārya as a Hindi Scholar—Madhava Krishna
Sarma, K., 7. 33-6
- Kavirākṣasiya, Longer Recension of—Narahari, H. G., 10. 264
- „ Variant Version—Narahari, H. G., 10. 195-8
- Kāvya prakāśa of Mammaṭa, Commentaries on, 8. 187-90; 9. 17-20

- Kāvya prakāśa, Two Rare Commentaries—
Krishnamacharya, V., 8. 187-90; 9. 17-20
- Kāvya vilāsa of Cirañjivibhaṭṭa, Abridgement by Vāsu-
deva—Narahari, H. G., 6. 53-5
- Keśavadhyānāmṛtatarāṅgiṇī of Keśava, 15. 199-201
- Keśava, Keśavadhyānāmṛtatarāṅgiṇī, 15. 199-201
- KRISHNA AIYANGAR, A. N. 6. 307-13
- Ātreya Smṛti, 11. 41-6
- Brahmaṇḍapurāṇa, 11. 266-6
- Copy of a Private Grant from Nellikere, 10. 199-208
- Gautama Dharma Sūtra MSS., 11. 33-7
- Gautama-Dharma-Sūtra-Parīṣiṣṭa, 9. 57-60
- Mārkaṇḍeya Smṛti, 4. 147-51; 5. 17-26; 69-76;
—Hārīta Smṛti, 144-8; 6. 58-65; 7. 48-9
- KRISHNAMACHARYA, V. 14. 49-55
- Adhikaraṇādarśa of Bābādeva, 7. 115-22
- Alaṅkāramuktāvalī of Kṛṣṇayajvan, 10. 123-33
- Commentaries on the Saṃkalpasūryodaya, 9. 161-4
- Karpūramañjarivyākhyā by Siṃharāja, 10. 265-73
- Kātantravṛttiprakāśa by Karmadhara, 8. 111-6
- Nyāyalilāvativyākhyā, Anunaya, 12. 233-8
- Saṃgītaraghunandana and its Commentary, 10. 63-8
- Śāstradīpikāvyākhyā: Prabhāmaṇḍala, 12. 101-5
- Svarūpaprakāśavyākhyā: Svarūpavimarśinī, 12. 101-5
- Two Rare Commentaries on the Kāvya-
prakāśa, 8. 187-90; 9. 17-20
- Two Rare Commentaries on the Śāstradīpikā, 11. 257-61
- Unmattarāghavam by Virūpākṣa, 7. 45-7
- Vālivijaya of Yogānanda, 14. 97-9
- Vedāntadīpa of Śrī Rāmānuja, 15. 139-41
- Krishnaraja Wadiyar, III, Copy of Private Grant from
Nellikere—Krishna Aiyangar, A. N., 11. 262-6
- Kriyākairavacandrikā of Kauśikavarāha—Madhava
Krishna Sarma, K., 5. 34
- Kṛṣṇa, Alaṅkāra-Sarvasva, 15. 142-4

- Kṛṣṇa Carāṇa Paricaryā Vivṛti—Raghavan, V., 3. 29-30
 Kṛṣṇadeva, Padārtharatnamāñjūṣā, 7. 269-72
 Kṛṣṇakarnāmṛta of Bilvamaṅgala, Early MS.—Narahari, H. G., 8. 37-46
 Kṛṣṇakarnāmṛta, Pāpayallayasūri's Commentary, 4. 28-30
 Kṛṣṇavilāsa of Puṇyakoti—Narahari, H. G., 11. 209-11
 Kṛṣṇayajvan, Alaṅkāramuktāvali, 7. 115-22
 Kṛṣṇodanta of Bhāskara—Narahari, H. G., 8. 107-10
 Kucara Grāma Dāna Patra—Raghavan, V., 3. 28-9
 KUNHAN RAJA, C.
 —Āśvalāyanagrhyamantrabhāṣya, 2. 17-24; 71-2
 —Āśvalāyanagrhyasūtrabhāṣya of Devasvāmin, 2. 107-14
 —Author of the Niruktavārtika, 8. 191
 —Chandovicitivr̥tti of Peṭṭāśāstrin, 2. 103-7
 —Commentaries on the Aitareya Brāhmaṇa, 3. 17-25; 63-7; 145-51
 —R̥gvedabhāṣya of Skandasvāmin, 1. 123-8
 —Vārarucaniruktasamuccaya, 1. 33-42; 81-4
 KUNJUNNI RAJA, K.
 —Arthaprakāśikā of Nilakaṇṭha, 11. 212-7
 —Bālavutyutpattikāriṇi of Śokkanātha, 10. 109-22
 —Commentary on the Abhijñānaśākuntala, 11. 107-8
 —Kavikaṇṭhābharāṇa of Śrikanṭha, 16. 39-43
 Liṅganirṇaya—Madhava Krishna Sarma, K., 3. 154-5
 Lolimbarāja, Harivilāsa, 4. 139-46
 MADHAVA KRISHNA SARMA, K.
 —Āryabhaṭṭiavyākhyā of Raghunātharāja, 6. 217-27
 —Author of a Commentary on the Bhāradvājaśikṣā, 5. 189
 —Author of Vāsudevamanana, 5. 30
 —Authors of the Tamil Amarapañcikā, 5. 30
 —Bhāgavata Kṛṣṇa Kavi's Śarmiṣṭhāyātiya, 4. 73-4
 —Date and Works of Puruṣottamatīrtha, 5. 31-3
 —Date of Mādhavasarasvatī, 5. 181-8
 —Dates of the Jyotiṣprakāśa and Jyotirribandha, 4. 106-7
 —Early Malayalam MS. of the Kāśikāvṛtti, 5. 30-1

- MADHAVA KRISHNA SARMA, K. (Continued)
 —Hitherto Unknown Colophon to Haradatta's
 Commentary on the Ekāgnikāṇḍa, 3. 151-2
 —Kavindrācārya as a Hindi Scholar, 7. 33-6
 —Kriyākairavacandrikā of Kauśika Varāha, 5. 34
 —Liṅganirṇaya, 3. 154-5
 —Malayalam Amarapañcikā, 5. 27-9
 —Mr̥ṣisaura, 5. 83-5
 —Murāripaṇcikā and Nārāyaṇabhaṭṭa, 4. 74-5
 —Note on the Date of Kauśika Bhaṭṭa Bhāskara, 3. 31-2
 —Note on the Text of the Taittirīya Āraṇyaka, 3. 68-72
 —Padārtharatnamāñjūṣā of Kṛṣṇadeva, 7. 269-71
 —Pāpayallayasūri's Commentary on the Kṛṣṇa-
 karnāmṛta, 4. 28-30
 —Pramāṇamañjarī of Sarvadeva, 6. 111-22
 —Rājamrgāṅka of Bhoja, 4. 95-105
 —Rudrabhāṣyas, 4. 135-8
 —Sāmavedasarvānukramaṇi, 5. 128-35
 —Sandhyāvandana-Bhāṣya, 3. 152-3
 —Śaradarāma or Śaradāgama, 5. 35-6
 —Śatpañcāśikā, 5. 41-51
 —Some New Light on Śrīpati's Father and Place, 5. 34
 —Sphoṭasiddhi, 4. 131-4
 —Śrināmavilāsa of Sāhibakaula, 4. 20-7
 —Textual Divisions of the Sāmaveda Brāhmaṇas, 4. 69-72
 —Virabhaṭṭi of Revanāsiddha, 4. 27-8
 —Vitastāpuri in Aufrecht's Catalogus Catalogorum, 4. 106
 Mādhavasarasvatī, Date of—Madhava Krishna
 Sarma, K., 5. 181-8
 Madhusūdanasarasvatī, Date of, 5. 181-8
 Mahānāṭaka, A New Recension—Narahari, H. G., 6. 227-33
 Mahīdhara, Date of, 4. 135-8
 Mammaṭa's Kāvya prakāśa, Commentaries on, 8. 187-90; 9. 17-20
 "Mārka", Origin of the Caste-Name—Narahari, H. G., 14. 157-62
 Mārkaṇḍeya Smṛti—Krishna Aiyangar, A. N., 9. 57-60

- Mithyāpavādaavidhvamsa of Candrasekhara—Narahari,
H. G., 14. 157-62
- Mṛṣisaura—Madhava Krishna Sarma, K., 5. 83-5
- Mukundapaṇḍita—Satpadyamuktāvali, 10. 57-62
- Murārīpañcikā and Nārāyaṇabhaṭṭa—Madhava Krishna
Sarma, K., 4. 74-5
- Nāḍiparikṣā, 5. 90-2
- Naiṣastha Rāmacandra, Date and Works, 5. 37-40; 86-92
- Naiṣadhacarita of Śrī Harṣa, a Rare Commentary on—
Narahari, H. G., 9. 20-4
- NARAHARI, H. G.
- Abhinavavāsavadattā of Narakaṇṭhīrava, 8. 153-4
 - Abridgement of the Kāvyaṇilāsa of Ciraṇjīvivibhaṭṭa, 6. 53-5
 - Advaitajalajāta, 5. 196-7
 - Alaṅkārasarvasva of Kṛṣṇa, 15. 142-4
 - Anonymous Commentary on the Raghuvamśa, 7. 213-4
 - Another Allusion to the Guṇapatāka, 9. 64-5
 - Another Important MS. of the Nītidviṣaṭikā, 10. 263
 - Date and Works of Naiṣastha Rāmacandra, 5. 37-40
 - Date of the Padavākyaṛthapañcikā, 9. 159-6
 - Dates of Caturvedasvāmin and Rāvaṇa, 5. 141-3
 - Early MS. of the Kṛṣṇakarmāmṛta, 8. 37-46
 - Govindacarita of Vāsudeva, 9. 61-4
 - Harivilāsa of Lolimbarāja, 4. 139-46
 - Incidents in the Life of Vādirāja, 16. 143-5
 - Kṛṣṇavilāsa of Puṇyakoṭi, 11. 209-11
 - Kṛṣṇodanta of Bhāskara, 8. 107-10
 - Longer Recension of the Kavirākṣasiya, 10. 264
 - New Commentary on the Gītagovinda, 11. 105-6
 - New Commentary on the Pramāṇapaddhati, 16. 87-9
 - New Recension of the Mahānātaka, 6. 227-33
 - New Version of the Nītidviṣaṭikā, 10. 133-8
 - On the Author of the Saṅgrahadīpikā, 11. 106
 - On the Origin of the Caste-name “Mārka”, 14. 157-62
 - Padārthadīpikā of Nārāyaṇa, 9. 101-6

NARAHARI, H. G. (continued)

- Prākṛt Passages of the Abhijñānaśākuntala, 6. 55-7
 - Prašābhinnottarāvali of Śrīnivāsakavi, 16. 37-9
 - Raghupatirahasyapradīpikā of Śrīmuni, 5. 190-5
 - Raghuvamśadarpaṇa of Hemādri, 7. 215-6
 - Raghuvamśavṛtti of Samayasundara, 7. 123-7
 - Rare Commentary on the Naiṣadhacarita, 9. 20-4
 - Rare Commentary on the Raghuvamśa, 7. 272-4
 - Rare Commentary on the Yudhiṣṭhiravijaya, 12. 106-7
 - Śabdalingārthacandrikā of Sujana, 7. 37-45
 - Śabdamālā of Gaṇeśa Bhiṣak, 16. 215-7
 - Śaḍdarśana-samuccaya of Haribhadra, 4. 107-14
 - Śarmiṣṭhāyayātiya of Bhāgavata Kṛṣṇa, 15. 39-40
 - Satpadyamuktāvali of Mukundapaṇḍita, 10. 57-62
 - Smaratattvapraśāsikā of Sosale Revanārādhyā, 7. 217-20
 - Some Early Poligars of Ūrkāḍ, 6. 123-9
 - South Indian Imitation of the Gītagovinda, 15. 199-201
 - Svātmanirūpaṇavyākhyā, 8. 183-6
 - Two Rare Commentaries on the Vāgbhaṭālaṅkāra, 14. 205-7
 - Variant Version of the Kavirākṣasiya, 10. 195-8
 - Veṇiṣamvaraṇaprākṛtavākhyāna, 6. 52-3
 - Virūpākṣayajvan: His Works and Date, 6. 314-7
 - Vṛttaratnāvali: Its Author and His Date, 5. 136-41
- Narakaṇṭhīrava, Abhinavavāsavadattā of—Narahari,
H. G., 8. 153-4
- Nārāyaṇa, Padārthadīpikā, 9. 101-6
- Nārāyaṇabhaṭṭa and Murārīpañcikā, 4. 74-5
- Nārāyaṇopaniṣad Bhāṣya—Raghavan, V., 3. 26
- Navakuṇḍavidhi of Naiṣastha Rāmacandra, 5. 37-40
- Nellikere Grant, 11. 262-6
- Nilakaṇṭha, Arthaprakāśikā, 11. 212-7
- Nilakaṇṭha Dīkṣita see Ayyā Dīkṣita
- Niruktavārtika, Author of—Kunhan Raja, C., 8. 191
- Nītidviṣaṭikā, Another Important MS.—Narahari,
H. G., 10. 263

- Nitidviṣaṣṭikā of Sundarapāṇḍya, A New Version—
Narahari, H. G., 10. 133-8
- Nṛsiṃha Campū of Daivajña Sūrya Paṇḍita—
Raghavan, V., 1. 42-7
- Nṛsiṃhaviṇṇāpana of Śrī Nṛsiṃhasvāmin—Raghavan, V., 1. 42-7
- Nyāyalilāvativyākhyā Anunaya by Padmanābhamiśra—
Krishnamacharya, V., 8. 111-6
- Padārthadīpikā of Nārāyaṇa—Narahari, H. G., 9. 101-6
- Padārtharatnamāñjūṣā of Kṛṣṇadeva—Madhava Krishna
Sarma, K., 7. 269-72
- Padavākyaṛthapañcikā of Ācārya Viśveśvara, Date of—
Narahari, H. G., 9. 159-60
- Padmanābhamiśra, Nyāyalilāvativyākhyā: Anunaya, 8. 111-6
- Pañcabāṇavijaya Bhāṇa, 4. 18-9
- Pañcaśloki of Appayya Dīkṣita—Raghavan V., 11. 218-9
- Pāṇḍuraṅga, Date of, 5. 196-7
- Pāpayallayasūri's Commentary on the Kṛṣṇakarmāmṛta—
Madhava Krishna Sarma, K., 4. 28-30
- Paramārthasāra of Abhinava, Commentator on, 4. 106
- Poligars of Ūrkāḍ, Some Early—Narahari, H. G., 6. 123-9
- Prabhāmaṇḍala, Śāstradīpikāvyākhyā, 10. 63-8
- Pradyotanabhadra *see* Pradyotanabhaṭṭa
- Pradyotanabhaṭṭa or Pradyotanabhadra, 5. 35-6
- Prajñānāśramabhikṣu, Svātmanirūpaṇavyākhyā, 8. 183-6
- Pramāṇamañjarī of Sarvadeva—Madhava Krishna
Sarma, K., 6. 111-22
- Pramāṇapaddhati of Jayatīrtha, Commentary—
Narahari, H. G., 16. 87-9
- Prasābhinnottarāvali of Śrīnivāsakavi—Narahari, H. G., 16. 37-9
- Puṇyakoṭi, Kṛṣṇavilāsa, 11. 209-11
- Puruṣottamatīrtha, Date and Works—Madhava Krishna
Sarma, K., 5. 31-3
- RAGHAVAN, V.
—Adyar MS. XXIII. H. 29, 4. 17-9
—Adyar MS. Pañcaśloki of Appayya Dīkṣita, 11. 218-9

- RAGHAVAN, V. (*continued*)
- Agastya Saṃhitā, 1. 92-5
- Bhairava Stotra of Abhinavagupta, 2. 116
- Bhāvajñāna Prakāśana, 1. 85-6
- Dhūrjaṭa Stotra, 1. 129-30
- Hariharamahārāya Cakreśvara Nighaṇṭu, 1. 89-91
- Kṛṣṇa Carāṇa Paricaryā Vivṛti, 3. 29-30
- Kucara Grāma Dāna Patra, 3. 28-9
- Nārāyaṇopaniṣad Bhāṣya, 3. 26
- Nṛsiṃha Campū of Daivajña Sūrya Paṇḍita and the
Nṛsiṃhaviṇṇāpana of Śrī Nṛsiṃhasvāmin, 1. 42-7
- Rāmāyaṇa Campū of Śivarāma Sūri 1. 130
- Śakti Sūtra, 1. 95
- Sandhyāvandana Bhāṣya by Tirumala Yajvan, 3. 26-8
- Saundaryalaharī Bhāṣya, 1. 130
- Some Stotra MSS., 2. 114-6
- Śrīvidyādīpikā, 1. 95-6
- Tattvacintāmaṇi Prakāśa ascribed to Timmabhū-
pāla, 1. 91-2
- Varṇanā Sāra Saṃgraha of Ayyā Dīkṣita, 5. 125-8
- Vāsiṣṭha Tattvabodhinī, a Commentary on the
Laghuyogavāsiṣṭha, 3. 103-7
- Raghunātha Rāja, Āryabhaṭṭiyavyākhyā, 6. 217-27
- Raghunātha, Vādirājavyṭṭaratnasāṅgraha, 16. 143-5
- Raghupati rahasyapradīpikā of Śrīmuni—Narahari, H. G., 5. 190-5
- Raghuvamśa, Anonymous Commentary on—Narahari,
H. G., 7. 213-4
- Raghuvamśa, Rare Commentary on—Narahari, H. G., 7. 272-4
- Raghuvamśadarpaṇa of Hemādri, Date of—Narahari,
H. G., 7. 215-6
- Raghuvamśavṛtti of Samayasundara—Narahari, H. G., 7. 123-7
- Rājamṛgāṅka of Bhoja—Madhava Krishna Sarma, K., 4. 95-105
- Rāmacandra, Date of, 5. 181-8
- Rāmacandra, Naimiṣastha, Date and Works—Narahari,
H. G., 5. 37-40; 86-92

Rāmānuja, Vedāntadīpa,	15. 139-41
Rāmāśrama, Sandhyāvandana Bhāṣya,	5. 85
Rāmāyaṇa Campū of Śivarāma Sūri—Raghavan, V.,	1. 130
Rasamañjarī of Bhānudatta, Rare Commentary on— Narahari, H. G.,	15. 93-4
Rāvaṇa, Date of,	5. 141-3
Revaṇārādhyā, Sosale, Smaratattvaparakāśikā,	7. 217-20
Revaṇasiddha, Virabhaṭṭiya,	4. 27-8
R̥gveda, Two Commentators on,	5. 141-3
R̥gvedabhāṣya of Skandasvāmin—Kunhan Raja, C.,	1. 123-8
Rudrabhāṣya-s—Madhava Krishna Sarma, K.,	4. 135-8
Śabdalingārthacandrikā of Sujana—Narahari, H. G.,	7. 37-45
Śabdamālā of Gaṇeśa Bhiṣak—Narahari, H. G.,	16. 215-7
Ṣaḍdarśanasamuccaya of Haribhadra—Narahari, H. G.,	4. 107-14
Sāhibakaula, Śrīnāmavilāsa,	4. 20-7
Sāhityasūksmasaraṇi, Author of—Narahari, H. G.,	15. 143-4
Śaktisūtra—Raghavan, V.,	1. 95
Samarasāra,	5. 87-9
Sāmaveda Brāhmaṇa-s, Texts and Textual Divisions— Madhava Krishna Sarma, K.,	4. 69-72
Sāmavedasarvānukramaṇi—Madhava Krishna Sarma, K.,	5. 128-35
Samayasundara, Raghuvamśavṛtti,	7. 123-7
Samgītaraghunandana and its Commentary by Viśva- nātha Siṃha—Krishnamacharya, V.,	12. 233-8
Samkalpasūryodaya, Commentaries on—Krishna- macharya, V.,	10. 123-33
Sandhyāvandana Bhāṣya—Madhava Krishna Sarma, K.,	3. 152-3
Sandhyāvandana Bhāṣya by Tirumala Yajvan— Raghavan, V.,	3. 26-8
Sandhyāvandana Bhāṣya of Rāmāśrama—Madhava Krishna Sarma, K.,	5. 85
Sangrahadīpikā, Author of—Narahari, H. G.,	11. 105-6
Śāṅkhāyanagṛhyasūtrapaddhati,	5. 86
Śaradāgama see Śaradarāma	

Śaradarāma or Śaradāgama—Madhava Krishna Sarma, K.,	5. 35-6
Śarmiṣṭhāyayātiya of Bhāgavata Kṛṣṇa—Narahari, H. G.,	15. 39-40
Śarmiṣṭhāyayātiya of Bhāgavata Kṛṣṇa Kavi,	4. 73-4
Sarvadeva, Pramāṇamañjarī,	6. 111-22
Śāstradīpikā, Two Rare Commentaries on—Krishna- macharya, V.,	11. 257-61
Śāstradīpikāvyaḥkhyā: Prabhāmaṇḍala—Krishna- macharya, V.,	10. 63-8
Satpadyamuktāvali of Mukundapaṇḍita—Narahari, H. G.,	10. 57-62
Ṣaṭpañcāśikā—Madhava Krishna Sarma, K.,	6. 41-51
Saundaryalaharī Bhāṣya—Raghavan, V.,	1. 130-1
Siṃharāja, Karpūramañjarivyākhyā	9. 161-4
Smaratattvaparakāśikā of Sosale Revaṇārādhyā— Narahari, H. G.,	7. 217-20
Śokkanātha, Bālavutpatikāriṇi,	10. 109-22
Sosale Revaṇārādhyā, Smaratattvaparakāśikā,	7. 217-20
Sphoṭasiddhi—Madhava Krishna Sarma, K.,	4. 131-4
Śrī Harṣa, Naiṣadhacarita,	9. 20-4
Śrikanṭha, Kavikanṭhābharana,	16. 39-43
Śrīmuni, Raghupatirahasyapradīpikā,	5. 190-5
Śrīnāmavilāsa of Sāhibakaula—Madhava Krishna Sarma, K.,	4. 20-7
Śrīnivāsa, Author of Sāhityasūksmasaraṇi,	15. 143-4
Śrīnivāsakavi, Praśnābhinnottarāvali,	16. 37-9
Śrīpati's Father and Place—Madhava Krishna Sarma, K.,	5. 34
Śrīraṅga, Śrīṅāra Śrīṅātaka,	4. 18-9
Śrīvidyādīpikā—Raghavan, V.,	1. 95-6
Śrīṅāra Śrīṅātaka,	4. 18-9
Stotra MSS.—Raghavan, V.,	2. 114-6
Sudarśana Sūri and Āṇḍapillai, Chronology of,	4. 74-5
Sujana, Śabdalingārthacandrikā,	7. 37-45
Śulbapariśiṣṭavyākhyā,	5. 86-7

Śulbasūtravārtika,	5. 87
Sundarapāṇḍya, Nitidviṣaṣṭikā,	10. 133-8
Sūryasiddhāntavyākhyā of Bhūti viṣṇu—Madhava Krishna Sarma, K.,	5. 77-83
Svarūpaprakāśavyākhyā Svarūpavimarśini by Cidānanda- nātha—Krishnamacharya, V.,	12. 101-5
Svātmanirūpaṇavyākhyā of Prajñānāśramabhikṣu— Narahari, H. G.,	8. 183-6
Taittirīya Āraṇyaka, Note on the Text of—Madhava Krishna Sarma, K.,	3. 68-72
Tattvacintāmaṇi Prakāśa Ascribed to Timmabhūpāla— Raghavan, V.,	1. 91-2
Timmabhūpāla, Tattvacintāmaṇi Prakāśa,	1. 91-2
Tripuradahana, Commentary on,	11. 212-7
Unmattarāghavam by Virūpākṣa—Krishnamacharya, V.,	7. 45-7
Ūrkād, Early Polygars of,	6. 123-9
Vādirāja, Incidents in the Life of—Narahari, H. G.,	16. 143-5
Vāgbhaṭālaṅkāra, Commentaries—Narahari, H. G.,	14. 205-7
Vālivijaya of Yogānanda—Krishnamacharya, V.,	14. 97-9
Vārarucaniruktasamuccaya—Kunhan Raja, C.,	1. 33-42; 81-4
Varṇanāśārasaṃgraha of Ayyā Dīkṣita—Raghavan, V.,	5. 125-8
Vāsiṣṭha Tattvabodhini, a Commentary on Abhinanda's Laghuyogavāsiṣṭha—Raghavan, V.,	3. 103-7
Vāsudeva, Govindacarita,	9. 61-4
Vāsudeva, Yudhiṣṭhiravijaya,	10. 109-22; 12. 106-7; 16. 39-43
Vāsudevamanana, Author of—Madhava Krishna Sarma, K.,	5. 30
Vāsudeva's Kāvya vilāsa abridgement,	6. 53-5
Vedāntadīpa of Rāmānuja, New Light on—Krishnama- charya, V.,	15. 139-41
Veṇiṣaṃvaraṇaprākṛtavvyākhyāna of Harihara— Narahari, H. G.,	6. 52-3
Veṅkaṭanātha, Date of,	4. 135-8
Virabhaṭṭiya of Revaṇasiddha—Madhava Krishna Sarma, K.,	4. 27-8

Virūpākṣa, Unmattarāghavam,	7. 45-7
Virūpākṣayajvan, Works and Date—Narahari, H. G.,	6. 314-7
Viśvanātha Sīṃha, Commentary on Saṃgīta- raghunandana,	12. 233-8
Viśveśvara, Ācārya, Padavākhyārthapañcikā,	9. 159-60
Vitastāpurī in Aufrecht's Catalogus Catalogorum— Madhava Krishna Sarma, K.,	4. 106
Viṭṭhala, Date of,	5. 181-8
Vṛttaratnāvalī, Its Author and His Date—Narahari, H. G.,	5. 136-41
Yantraprakāśa,	5. 89-90
Yogānanda, Vālivijaya	14. 97-9
Yudhiṣṭhiravijaya, Commentaries on—Kunjunni Raja, K.	10. 109-22; 16. 39-43
Yudhiṣṭhiravijaya of Vāsudeva, Rare Commentary on— Narahari, H. G.,	12. 106-7

REVIEWS

Abhidharmasamuccaya of Asaṅga—Pradhan, Prahlad,	16. 48
Āchārya Dhruva Smāraka Grantha, Parts II and III,	15. 157
Adhyātmāsūktimañjarī of Sivananda Sarasvati— Subba Rao, Y.,	2. 162
Age of Imperial Unity, The—Majumdar, R. C. and Pusalkar, A. D.,	16. 90
Agni and Other Poems and Translations— Subramanya Bharati, C.,	1. 70
Ahorātravāda—Ojha, Madhusudan,	16. 95
Akabarāsāhi-Śṛīgāradarpaṇa—Madhava Krishna Sarma, K.,	8. 194
Ākhyāṣaṣṭi with Commentary by Śrīdhara Venkaṭeṣa,	13. 104
Alaṃkārasaṃgraha of Amṛtānandayogin— Krishnamurti, P.,	15. 42
Amaramaṇḍana of Kṛṣṇasūri—Raghavan, V.,	15. 204
Ānandaraṅgavijayacampū of Śrinivāsa Kavi— Raghavan, V.,	15. 206
Anantacharlu, P.—Sundararaghavan, K.,	8. 129
Ancient Races and Myths—Chakraberty, C.,	7. 135
Ancient Vijñaptipatras—Hirananda Sastri,	7. 129
Anekārtha-Tilaka of Mahīpa—Patkar, M. M.,	12. 45
Annual Bibliography of Indian History and Indology, Vol. II, 1939—Fernandes, B. A.,	6. 247
Anup Sanskrit Library, Catalogue, Fasciculi I, II, III & IV, V—Kunhan Raja, C. and Madhava Krishna Sarma, K.,	9. 72; 10. 276; 12. 120; 15. 207
Anup Sanskrit Library, Catalogue of the Rajasthani Manuscripts,	11. 272
Anūpasamhaguṇāvātāra by Viṭṭhalakṛṣṇa, The —Kunhan Raja, C.,	7. 276
Anyoktyaṣṭakasaṅgraha—Trivedi, P. D.,	11. 113

INDEX: REVIEWS

41

Apartheid in South Africa—Joshi, P. S.,	16. 51
Approach to the Rāmāyaṇa, An—Narayana Menon, C.,	7. 222
Archaeological Department, Baroda State, Annual Report, 1937-8, 1938-9,	4. 156; 5. 42
Archaeological Department, Cochin, Annual Report, 1944-5, 1945-56—Achan, Anujan,	11. 270; 12. 119
Archaeological Department, Government of Travancore, Administration Report, M. E. 1117, 1118, and 1120—Vasudeva Poduval, R.,	8. 157; 9. 70; 10. 280
Archaeological Department, Nizam's Dominions, Annual Report, 1936-7,	5. 93
Archaeological Survey of Mysore, Annual Report, 1938, 1939 and 1940,	6. 237; 6. 244
Archaeology in Baroda—Gadre, A. S.,	11. 273
Art and Faith—Coleman, John,	14. 117
Aryan Path—Vol. XI, XXI,	4. 36; 14. 164
Āryā Śataka of Appayya Dikṣita—Gore, N. A.,	8. 192
Āsanas, Part I—Kuvālayānanda,	14. 103
Aṣṭottaraśatanāmastotrāṇi—Dhanvantari Publications,	15. 207
Astrological Magazine, Annual, 1950, 1953,	14. 109; 17. 23
Atrikhyāti—Ojha, Madhusudan,	16. 95
Autobiography of a Yogi—Yogananda, Paramhansa,	12. 57
Āyurveda Darśanam—Tripathi, Narayana Datta,	2. 158
Baroda State Museum and Picture Gallery, Bulletin, Vol. 1. 1,	9. 170
Benares Hindu University, Journal, Vol. 1. 1,	1. 69
Bhagavadgītā and Indian Philosophy—Ananta Krishna Sastri,	9. 78
Bhagavadgītā Laghukośa, Śrīmad—Gokhale, L. R.,	9. 173
Bhagavad Gita of Bhagavan Sri Krishna, Sreemad— Suddha Dharma Tract No. IV,	3. 158
Bhagavad-Gītā, Śrīmad—Satwalekar, S. D.,	13. 45
Bhagavad-Gītā, Śrīmad—Bhakti Pradīpa Tīrtha, Gosvāmi,	5. 149

Bhagavadgītā, Śrīmad, with Sarvatobhadra—Chintamani, T. R.,	5. 201
Bhagavadgītā with Commentary of Santaśreṣṭha Tukārām—Bendrey, V. S.,	15. 150
Bhagavad Gītā with Gloss of Śrīdharasvāmi—Vireswarananda,	14. 209
Bhagavadgītā with the Vijñānabhāṣya of Madhusūdana Śarma—Giridhara Sarma,	15. 150
Bhāgavatham, Srimath—Ganapatirama Iyer, T. R.,	1. 139
Bhagawati Besant Smarak Grantha—Mehta, Prabhakar H.,	15. 41
Bhakti Yoga of Vivekananda—Subba Rao, Y.,	2. 161
Bhārati Vidyā—Bharati Vidya Parishad,	17. 25
Bhāratiya Vidyā, Vol. 1, 5,	4. 32; 10. 209
Bhāratiya Vidyā, Vol. 9—K. M. Munshi Diamond Jubilee Volume,	14. 116
Bhāratiya Vidyā Bhavan, Progress Report, 1939-40,	5. 44
Bhāsa—Pusalkar, A. D.,	8. 121
Bhashyam Aiyangar, V.—Sundararaghavan, K.,	8. 126
Bhāṭṭadīpikā of Khaṇḍadeva with Commentary—Subrahmanya Sastri, S.,	17. 116
Bibliography of the Published Works of P. K. Gode,	11. 267
Bibliography of the Rāmāyaṇa, A—Gore, N. A.,	7. 128
Biographical Dictionary of Purāṇic Personages, A—Akshaya Kumari Devi,	7. 136
Bombay Karnatak Inscriptions, Vol. 1. 1,	4. 155
Brahmasūtra Śāṅkara Bhāṣya with Five Commentaries, Part III—Ananta Krishna Sastri,	7. 55
Bṛhatkathakośa of Hariṣeṇācārya—Upadhye, A. N.,	8. 130
Burmese Drama—Maung Htin Aung,	2. 126
Caitanya-Jyoti—Satyananda Sarasvati,	16. 149
Caitanya Mahāprabhu, Sri—Tirtha, B. P.,	4. 39
Candralekhaśaṭṭaka of Rudradāsa—Upadhye, A. N.,	10. 210
Candraśekhara bhāratiswāmīgaritram—Krishnaswami Aiyar, R.,	16. 49

Cataloguing, Arrangement and Filing of Special Material in Special Libraries—Collison, Robert L.,	16. 94
Catalogus Catalogorum, New,	2. 30; 84
Catechism of Enquiry, A—Ramanasramam,	3. 110
Catechism of Instruction, A—	3. 110
Cāturvarṇyaśikṣā—Divedi, Durga Prasad,	16. 96
Cera Kings of the Sangam Period—Sesha Iyer, K. G.,	1. 134
Chang-Chen Lung, Karatalaratna by Ācārya Bhāvaviveka—Aiyaswami Sastri, N.,	15. 156
Child in Ancient India, The—Kamalabai Deshpande,	1. 48
Chitrālayam, Administration Report, M. E. 1120—Government of Travancore,	11. 278
Chitrālayam, Administration Report, M. E. 1122—Madhava Menon, K.,	12. 240
Cittaviśuddhiprakaraṇa of Āryadeva—Patel, P. B.,	15. 156
Compromises in the History of Advaitic Thought—Kuppuswami Sastri, S.,	11. 220
Conquest of Sorrow—Sachidanand, Swami,	3. 161
Contribution to a Bibliography of Indian Art and Aesthetics—Mitra, Haridas,	15. 154
Creative Morality—Reid, L. A.,	2. 118
Critical Examination of the Philosophy of Religion, The—Santinatha, Sadhu,	3. 157
Critical Word Index to the Bhagavadgītā—Divanji, P. C.,	10. 219
Critique of the Brahmasūtra, Part I—Modi, P. M.,	11. 109
Ḍamarukam of Ghanaśyāma—Subrahmanya Sastri, P. P.,	5. 149
Daśavādarahasya—Ojha, Madhusudan,	16. 95
Dattalahari—Ramananda Brahmendra Swamigal,	16. 49
Dayal Dasri Khyat, Part II—Sadul Oriental Series, Vol. II,	14. 118
Deccan College Research Institute, Bulletin,	4. 34
Deccan College Research Institute, Bulletin—K. N. Dikshit Memorial Volume, pts. 1, 2,	13. 177; 14. 163
Delhi: A Historical Sketch—Spear, Percival,	1. 135

Devavandī Varadarāja—Raghavan, V.,	12. 240
Dharmopadeśamālā-Vivaraṇa of Jayasimhasūri— Gandhi, Lalchandra Bhagavandas,	15. 149
Dhūrtākhyāna of Śrī Haribhadrasūri—Vijaya Muni, Jina,	9. 25
Dhvanyāloka with Locana and Kaumudī—Kuppuswami Sastriyar, S.,	9. 118
Digvijayamahākāvya by Meghavijayagaṇi—Saha, Ambalal Premchand,	10. 278
Discourses on the Pūrva-Mīmāṃsā System—Sathe, P. B.,	3. 77
Divine Songs of Zarathushtra, The—Taraporewala, I. J. S.,	15. 202
Divyaprabandamum Divyārthadīpikā Uraiyum—Srinivasa Mudaliyar, V. M.,	14. 59
Dmitri Shostakovich, The Man and His Work—Martynov, Ivan,	12. 116
Dvaita Philosophy and Its Place in the Vedānta, The— Raghavendrachar, H. N.,	6. 256
Dvaitapradīpa and Tattvaśikṣa—Vasudevacharya, D.,	8. 125
Early Aryans in Gujarāṭa—Munshi, K. M.,	6. 325
Early Gaṅgas of Talakāḍ—Srikantha Sastri, S.,	17. 25
Early History of Kerala, The—Krishnamachari, T. M.,	9. 166
Eastern and Indian Studies, Volume Presented to F. W. Thomas—Katre, S. M. and Gode, P. K.,	3. 156
Economic Development, Vol. II—Sarkar, Binoy Kumar,	14. 116
Eight-Hundred Year Old Book of Indian Medicine and Formulas—Sharpe, Elizabeth,	2. 156
Elephant in the Tamil Land, The—Varadaraja Iyer, E. S.,	15. 206
English-Sanskrit-Hindi Dictionary—Raghu Vira,	15. 154
Erotic Principle and Unalloyed Devotion, The—Sanyal, N. K.,	5. 150
Essays and Other Prose Fragments—Subramania Bharati, C.,	1. 70
Essential Unity of all Religions—Bhagawan Das,	4. 152
Five Tamil Idylls—Somasundaram Pillai, J. M.,	11. 223
Foundation and Outlines of a World Culture—Divanji, P. C.,	14. 208
Founders of Vijayanagara—Srikantayya, S.,	2. 130

Four Essays on Suddhayoga—Janardana,	6. 71
From Beethoven to Shostakovich—Graf, Max,	12. 113
Gandhi Triumphant—Muzumdar, H. T.,	3. 117
Ganges Calls Me, The—Noguchi, Yone,	3. 118
Gāthās of Zarathushtra, The—Taraporewala, I. J. S.,	12. 121
Gaurāṅgasmaranamaṅgalaśloka—Bhaktivinoda,	5. 151
Gitamañjarī—Anup Sanskrit Library,	8. 198
Gitāvāṇi, Vol. 1. 6,	16. 152
Glory that was Gūrjaradeśa, The, Part I, III—Munshi, K. M.,	9. 75; 9. 36
Golden Jubilee Souvenir (Sri Ramanasrama)—Niranjana nanda Swami,	11. 117
Gopa Hampāṇṇa—Raghavan, V.,	11. 124
Gorakhnath and Mediaeval Hindu Mysticism—Mohan Singh,	2. 117
Grammar of Līlātilaka—Ramaswami Aiyar, L. V.,	10. 217
Greatness of Sringeri, The—Balasubrahmanya Aiyer, T. K.,	15. 207
Guide to the MSS. Collections in the Govt. Oriental Manuscripts Library—Subrahmanya Sastri, P. P.,	3. 75
Hand-book of Classical Sanskrit Literature, A—Venkata Krishna Rao, U.,	11. 120
Handbook of Viraśaivism, A—Nandimath, S. C.,	7. 51
Harappa and Mohenjo Daro—Hariprasad G. Shastri,	17. 21
Highways and Byways of Literary Criticism in Sanskrit— Kuppuswami Sastri, S.,	10. 146
Hindu View of Culture, A—Guru Dutt, K.,	7. 57
Hiriyanna Commemoration Volume,	16. 146
Historical Grammar of Apabhraṃśa—Tagare, G. V.,	14. 115
Historical Grammar of Inscriptional Prakrits—Mahendāle, M. A.,	13. 172
Historical Method in Relation to the Problems of South Indian History—Nilakanta Sastri, K. A.,	6. 320
Historical Tamil Reader—Subrahmanya Sastri, P. S.,	9. 165
History of Gujarat—Commissariat, M. S.,	3. 121

History of Orissa—Sahu, L. N.,	11. 53
History of Sanskrit Literature, A—Akshaya Kumari Devi,	5. 101
Hitabhashini, Vol. I—Muthukrishna Sastrigal, R.,	12. 117
Iconography of Śrī Vidyārṇava Tantra—Srikanta Sastri, S.,	9. 166
Immortality—Keyserling, Count Hermann,	2. 123
Important Inscriptions from the Baroda State, Vol. I—Gadre, A. S.,	8. 155
Important Inscriptions from the Baroda State, Vol. II—Yazdani, G.,	8. 156
India: A Conflict of Cultures—Motwani, Kewal,	12. 51
India Can Lead—Motwani, Kewal,	11. 116
India in Kālidāsa—Upadhyaya, B. S.,	12. 38
India in World Politics—Khanna, B. N.,	3. 165
India Reveals Herself—Mathews, B.,	1. 103
Indian Culture, Its Strands and Trends—Datta, Hirendranath,	6. 234
Indian Equivalent Terms (4 Dictionaries)—Raghu Vira	14. 107
Indian Literatures of To-day—Kumarappa, Bharatan,	15. 204
Indian Philosophical Congress, Proceedings of 18th Session—Mahadevan, T. M. P.,	12. 173
India's Quest for Reality—Jackson, R. J.,	3. 160
Indo-Asian Culture, The, Vol. 1. 1,	16. 218
Indo-Iranian Studies, I and II—Tavadia, J. G.,	16. 222
Indravijaya—Ojha, Madhusudan,	16. 95
Inside India—Sundararaja Iyengar, B. V.,	16. 151
Inspiring Messages for All—Sivananda,	6. 130
Introduction to Indian Textual Criticism—Katre, S. M.,	6. 254
Jagadvijayacchandās—Kunhan Raja, C.,	10. 142
Jaiminiyanyāyamālā of Mādhavācārya with the Nyāyamālāvistāra, Part I,	2. 159
Jainism and Kārṇāṭaka Culture—Sharma, S. R.,	7. 275
Jānāśrayī by Janāśraya—Ramakrishna Kavi, M.,	16. 45
Jayapuravaibhava—Mathurānāthasāstri, Bhaṭṭa,	16. 44

Jñānadīpikā, Commentary on Mahābhārata by Devabodha—Dandekar, R. N.,	8. 124
Journey Within—Rolland, Romain,	12. 61
Kāmasūddhi—Raghavan, V.,	10. 284
Kamsavaho of Rāmapāṇivāda—Upadhye, A. N.,	5. 46
Kannada Nāḍina Kathegaḷu—Narayana Sarma,	7. 137
Karma in Ancient and Modern Thought—Ljungström, Oscar,	3. 162-3
Kārṇāṭaka Mahābhārata by Kumāra Vyāsa, Vol. IX, Kārṇa Parva,	7. 55
Kāśyapa-Jñānakāṇḍa—Bhattachar, R. Parthasarathy,	13. 103
Kaumudī-Śabda-Rūpāvali—Parthasarathi Ayyangar, S.,	16. 151
Kauṭaliya—Ramaswami Sastri, V. A.,	10. 217
Kāvya-lamkāra-Sūtravṛtti (trans.)—Kunjunni Raja, K.,	13. 178
Kāvyaśamudaya—Venkataramaniah, C.,	8. 200
Kavya-vichar—Gujarati Sahitya Parishad,	10. 282
Koṅgadeśa Rājākkal—Ramachandran Chettiyar, C. M.,	19. 95
Krishnaswami Aiyangar Commemoration Volume,	3. 33
Kṛṣṇārjunavijayanāṭakam—Venkataramayajvan,	10. 283
Kṣetrayya Padamulu—Appa Rao, V.,	16. 152
Kuppuswami Sastri Commemoration Volume,	1. 99
Laghumānasa of Muñjalācārya with Commentary of Parameśvara—Anandasrama Sanskrit Series No. 123,	9. 79
Lalitāṣṭottaraśatanāmastotra, Śrī—Ramachandra Sarma, V.,	7. 277
Lalitā-triśati-stotra, Śrī, with Tamil Commentary—Subramanya Ayyar, N.,	3. 40-1
Law, B. C., (Commemoration) Volume, Part I—Bhandarkar, D. R., and Others,	10. 150
Lectures on Patañjali's Mahābhāṣya, Vol. I—Subrahmanya Sastri, P. S.,	9. 76
Lectures on the Bhagavad Gita—Sarma, D. S.,	2. 76
Lexicon of Travancore Inscriptions—Vasudeva Poduval, R.,	12. 174
Life in Ancient India as depicted in the Jain Canons—Jain, J. C.,	13. 50

Life-sketch of Srimant Pratapseth and a Brief Account of the Advaitic System of Thought, A— Malkani, G. R.,	17. 49
Lilāvai of Koūhala—Upadhye, A. N.,	15. 149
Līngadhāraṇacandrikā of Nandikeśvara—Sakhare, M. R.,	7. 52
Līngānuśāsana of Durgasimpha—Koparkar, Dattatreya Gangadhar,	17. 114
Linguistic States in a Regional Plan—Murti, A. S. N.,	16. 151
Literary Committee of the L. E. Association, Dharwar, Journal,	6. 71
Lord at Seevaram, The—Ramaswamy Aiyangar, D.,	11. 277
Madanaratnapradipa—Kane, P. V.,	16. 52
Madras Government Oriental MSS. Library, Guide to the MSS. Collections—Subrahmanya Sastri, P. P.,	3. 75
Madras University, Journal of Oriental Research, Vol. 1,	1. 97
Mahābhārata—Bhandarkar Oriental Research Institute,	13. 33
Mahabharata Thatparyanirnaya of Ananda Theertha— Gururaja Rao, B.,	6. 70
Mahākavi-Bhartṛhari-Viracita-Śatakṛayādi-Subhāṣita- saṅgraha—Kosambi, D. D.,	13. 229
Maharshi's Gospel, Books 1 and 2,	7. 129
Mahāyāna—Bhadant Santi Bhikṣu,	16. 95
Mahayana Buddhism—Suzuki, Beatrice Lane,	3. 113
Marma-Vijñān—Pathak, Ramakrishna,	15. 145
Marriage and Family in Mysore—Srinivasa, M. N.,	7. 221
Maxims of Ali—Chapman, J. A.,	2. 76
Maya's Veil—Kirtane, M. D.,	11. 224
Mayūrasandēśa of Udaya—Kunhan Raja, C.,	9. 66
Mīmāṃsāparibhāṣā—Kinjavadekar Sastri, R. D.,	3. 164
Minor Works of Sri Sankaracharya—Subrahmanya Sarma, Y.,	7. 227
Monumenta Niponica, Vol. 1. 1—Sophia University,	2. 134
Mudrārākṣasanāṭakakathā of Mahādeva—Raghavan, V.,	10. 216
Mudrārākṣasapūrvasaṅkathānaka—Dasharatha Sharma,	10. 142
Munisuvratākāvya of Arhaddāsa—Bhujabali Sastri,	5. 150

Mūnṛām Kulottuṅga Śolan—Ramachandra Dikshitar, V. R.,	5. 96
Music Academy, Journal, Vol. 5, 9,	2. 34; 4. 38
Music of Orient and Occident—Cousins, M. E.,	1. 101
Mysore Archaeological Department, Annual Report, 1934, 1935,	1. 132; 2. 32
Mysore Archaeological Department, Annual Report, 1941—Krishna, M. H.,	8. 56
Mystic Shrine, The—Agarwala, Jagadish Saran,	16. 50
Nārada's Aphorisms on Bhakti—Subrahmanya Sarma, Y.,	3. 164
Naukācarita by Venkaṭasūri—Rajagopala Ayyar, P. K.,	13. 179
Nepal Bharata Sanskritik Kendra,	17. 26
New Approach to the Vedas—Coomaraswami, A. K.,	2. 73
New Catalogus Catalogorum,	2. 30; 84
New India Antiquary, The, Vol. 1,	4. 31
Nibandhasaṅgraha—Bharatiya Vidya Bhavan,	10. 212
Nitya-Grantha of Ramanuja with Āhnika Kārikā by Vaṅgi Vamśeśvara—Anantacharya, V.,	6. 134
Number of Rasas, The—Raghavan, V.,	5. 98
Nyāyakalāpasamgraha—Srinivasaraghavan, A.,	5. 103
On a Thesaurus Linguae Sanskritae—Katre, S. M.,	6. 254
Only Way, The—Barth, Karl,	12. 62
Outlines of Roman Law—Ali, Hamid,	17. 113
Palani, The Sacred Hill of Muruga—Somasundaram, J. M.,	7. 134
Pañcaprakriyā of Sarvajñātman with Commentaries— Chintamani, T. R.,	12. 239
Pāṇineeeya Pradyotham, Vol. I—Chakko, I. C.,	9. 33
Panipat 1761—Shejwalkar, T. S.,	11. 47
Paramārthacintāmaṇi—Subrahmanya Sarma, Y.,	6. 318
Pārsi Kāgada Patraḡaḷu—Kittur Channamma Rani Itihasa Mandala	12. 176
Pearls—Kandaswami Mudaliar, V.,	17. 23
Perennial Fount, The—Nanalal,	17. 54

Philosophy of the Self—Malkani, G. R.,	3. 108
Picture Album of the Practical Apparatus for the Scientific Study of Pūrva-Mimāṃsā—Mimāṃsā Vidyālaya,	3. 82
Plan for Tiruchendur, A.—Somasundaram Pillai, J. M.,	11. 124
Play of the Infinite, The—Mehta, Rohit,	17. 51
Popular Essays in Indian Philosophy—Hiriyanna, M.,	17. 113
Practical Lessons in Yoga—Sivananda Saraswati,	2. 121
Prakriyāsarvasva of Nārāyaṇa Bhaṭṭa—Kunhan Raja, C.,	5. 200
Prakriyāsarvasva of Nārāyaṇa Bhaṭṭa, Part III— Ramaswami Sastri, V. A.	13. 234
Prāṇyāma, Part I—Kūvalayananda,	16. 49
Praśnopaniṣad—Varadachari, K. C., and Tatacharya, D. T.,	16. 97
Problem of Sanskrit Teaching, The—Huparikar, G. S.,	15. 148
Quest after Perfection, The—Hiriyanna, M.,	17. 113
Racial History of India, The—Chakraberty, Chandra,	9. 69
Rāghavayādaviya of Viñjamūri Someśakavi—Venkanna- pantulu, Vinjamuri,	16. 94
Rājasthāni Vira-Gītā, Part I—Anup Sanskrit Library,	10. 149
Ramakrishna and His Mission—Ramakrishnananda,	11. 55
Rāmāyaṇa of Vālmīki (in its N. W. Recension): Sundara Kāṇḍa—Visva Bandhu Shastri,	6. 248
Rāsalilā—Raghavan, V.,	9. 80
Rasaratnapradīpikā of Allarāja—Dandekar, R. N.,	10. 280
Ratnasamuccaya—Lachhman Das, Meher Chand,	3. 125
Ratneśvaraprasādāna—Subrahmanya Sastri, P. P.,	5. 152
Reflections on Current Educational Problems,	11. 121
Religion in the Twentieth Century—Ferm, Vergilius,	13. 106
Renaissance of Hinduism, The—Sarma, D. S.,	9. 107
R̥gvedasamhitā with Commentary of Sāyaṇācārya, Vols. I and II, and III—Tilak Maharashtra University, Vaidika Saṃśodhana Maṇḍal,	2. 25; 6. 255
Rise and Fall of Muhammad Bin Tughluq, The— Husain, A. M.,	6. 240

Riṣṭasamuccaya of Durgadevācārya—Gopani, A. S.,	10. 213
R̥julaghvi of Pūrṇasarasvatī—Gore, N. A.,	8. 117
Rubaiyat-I-Sarmad—Asiri, Fazl Mahmud,	15. 156
Ruins of Dabhoi or Dharbhāvatī in Baroda State, The— Hirananda Sastri,	5. 94
Rūpakapariśuddhi—Tatacharya, D. T.,	13. 175
Sadasadvāda—Ojha, Madhusudan,	16. 95
Sāgnicitsarvapṛsthāptroyamayāga—Lavate, K. B.,	3. 80
Sāhityavaibhava—Mathurānāthasāstri, Bhaṭṭa,	16. 44
St. Margaret of Cartona—Mauriac, François,	14. 117
Śaiva Siddhānta—Paranjoti, Violet,	2. 75
Sambandhanirṇaya of Gopāla Nyāyapañcānana—Poona Oriental Series No. 85	9. 79
Samgīta-Sāra-Saṃgrahamu—Raghavan, V.,	5. 151
Śaṃkarasiddhānta—Subba Rao, Y.,	4. 159
Śaṃkaravilāsam—Cidambaranāthakavi,	16. 153
Sāṃkhyakārikā of Īśvara Kṛṣṇa—Suryanarayana Sastri, S. S.,	6. 255
Samśayataducchēdadvāda—Ojha, Madhusudan,	16. 95
Samkṣeparāmāyaṇam—Dhanvantari Publishers,	15. 45
Samskāras: The Genius behind Sacramental Rites—Hamsa Yogi,	15. 151
Sanatsujātīyam, Śrīmat, with the Commentary of Vādirāja Svāmin—Gururajah Rao,	5. 47
Sandeśarāsaka of Abdul Rahman—Jina Vijaya Muni and Bhayani, Harivallabha,	10. 214
Saṅganūlkalam Vaidikamārgamum—Subrahmanya Sastri, P. S.,	16. 98
Saṅgīta Sārāmṛta of King Tulaja of Tanjore— Subrahmanya Sastri, S.,	7. 50
Śaṅkaragurukulam, Journal, Vol. I,	3. 123
Sanskrit Comic Characters—Parikh, J. T.,	16. 225
Sanskrit Literature—Chandrasekharan, K., and Subrahmanya Sastri, V. H.,	16. 150

Sarabhendrar Vaidya Muraigal—Vasudeva Sastri, K., and Venkatarajan, S.,	13. 169
Śārādiyākhyā Nāmamālā of Harṣakīrti—Patkar, Madhukar Mangesh,	15. 152
Śārirakavimarśa—Ojha, Madhusudan,	16. 95
Śārirakaviññānabhāṣya—Ojha, Madhusudan,	16. 95
Sarvārthasiddhi of Pūjyapāda—Chainsukhdas,	16. 46
Śatakṛatrayam of Bhartṛhari—Kosambi, D. D.,	11. 123; 13. 229
Śatapatha Brāhmaṇam, Part I—Chinnaswami Sastri, A.,	2. 151
Schools of Vedānta, The—Nagaraja Rao, P.,	8. 159
Secrets of Spiritual Life—Mohan Singh,	7. 138
Secrets of the Heart, The—Gibran, Kahlil,	12. 59
Secrets of the Kaula Circle, The—Sharpe, Elizabeth,	1. 140
Selections from the Orme Manuscripts— Srinivasachariar, C. S.,	17. 49
Seyda-k-kādi Noṇḍi-Nāṭakam—Muhammad Hasayn Nainar, S.,	7. 225
Śilpaśrī, 1939,	3. 82
Śivānanda-Digvijaya—Satyananda Sarasvati,	16. 149
Sociology: A Comparative Study—Motwani, Kewal,	12. 51
Some Early Sovereigns of Travancore— Sundaram Pillay, P.,	8. 53
South Indian Epigraphy, Annual Report, 1938— Krishnamacharlu, C. R.,	8. 54
Spotlights on Vivisection—Bayly, Beddow,	13. 174
Śramaṇa Bhagavān Mahāvīra, Vols. I-IV— Ratnaprabhavijaya, M.,	8. 52
Sree Guru Thathwa Vimarsam—Subramanya Aiyar, N.,	2. 87
Śrīmadbhāgavatam—Ramaswami Sastrulu and Sons,	3. 73
Srīmath Bhāgavatham—Ganapatirama Iyer,	1. 139
Śrīnagaravimarśam: Durvāsa's Lalitastavaratnam— Subramanya Aiyar, N.,	1. 138
Śrī-vidyā-saparyā-paddhati—Subrahmanya Ayyar, N.,	3. 40
Śṛṅgarakallola of Rāyabhaṭṭa—Gore, N. A.,	11. 279

Studies in the Rāmāyaṇa—Sundarachariar, T.,	9. 114
Suddha Dharma, The, 1952,	17. 23
Suddha Dharma Mandalam: The Divine Hierarchy, Its Scope and Purpose,	16. 51
Suddha (Sanātana) Dharma—Suddha Dharma Mandalam Pamphlet No. 4,	2. 86
Sukthankar Memorial Edition, Vols. I and II— Karnatak Publishing House,	10. 140
Sundararama Aiyar, K.: His Life and Works— Ramaswami Sastri, K. S.,	9. 29
Svātmaprakāśikā—Subba Rao, Y.,	3. 162
Tantrasamuccaya of Nārāyaṇa—Ramaswami Sastri, V. A.,	10. 282
Tantrasamuccaya of Nārāyaṇa with Commentary— Ramaswami Sastri, V. A.,	11. 123
Tattvaśikṣa—Vasudevacharya, D.,	8. 125
Telugu Literature—Raju, P. T.,	9. 123
Telugu Literature Outside the Telugu Country— Ramakrishnaiyya, K.,	6. 322
Thirty Years of Historical Research—Gode, P. K.,	11. 267
Thomas, F. W., Presentation Volume— Katre, S. M., and Gode, P. K.,	3. 156
Three Great Sages—Motwani, Kewal,	15. 153
Timely Warning, A—Kanga, D. D.,	12. 55
Tirukkural (Poruṭpāl) with Commentaries— Venkateswara Oriental Series No. 14,	16. 153
Tirumurukarṇapaḍai—Ramachandra Aiyar, N. S.,	2. 162
Tiruveṇkaṭa Thalapurāṇam—Veeraraghavaswami Iyengar, M.,	14. 164
Tiruveṇkatavulā—Venkateswara Oriental Series No. 23	16. 153
Todarānanda, Vol. I—Vaidya, P. L.,	14. 167
Tran Prachin Gujarati Kratio—Krausé, Charlotte,	17. 55
Travancore University Oriental Manuscripts Library, Journal, Vol. 1. 1,	9. 121

Tulasi—Bedi, Ramesa,	11. 52
Twelve Religions and Modern Life—Har Dayal,	2. 153
United Asia, Sep. 1948,	13. 235
Universities and Their Future in India, The— Motwani, Kewal,	14. 100
Upaniṣattugaḷa Modalane Paricaya—Subrahmanya Sarma, Y.,	6. 318
Upapattinduṣekhara—Dvivedi, Durga Prasad,	16. 96
Uttarādhyayan Sūtra—Sandesara, Bhogilal J.,	17. 56
Vaḍamozhi Śruti Śūkti Mālai of Haradattācārya with Commentary—Cidambararamalingam Pillai, V.,	3. 37
Vajjālaggam—Gore, N. A.,	11. 269
Vajrasūci of Aśvaghoṣa—Mukhopadhyaya, Sujitkumar,	16. 47
Vākāṭaka Inscription in Cave XVI at Ajanta— Mirashi, V. V.,	6. 324
Vākyavṛtti and Laghuvākyavṛtti—Subba Rao, Y.,	2. 162
Vallabhacharya, Life, Teachings and Movement— Parekh, M. C.,	8. 47
Vāṇinibandhamanimālā—Nageswara Rao, K.,	5. 204
Vāsavakanyakāpurāṇa (with Telugu translation)— Āryavaiśyayuvajanasanḡha,	16. 97
Vedabhāṣyasāra of Bhaṭṭojidikṣita—Patankar, R. N.,	12. 108
Vedāntabālabodha—Subrahmanya Sarma, Y.,	7. 227
Vedāntasiddhāṇjanam—Ramananda Brahmendra Swamigal,	16. 49
Vedic Bibliography—Dandekar, R. N.,	10. 274
Veerashaiva Weltanschauung—Kumaraswamiji,	5. 203
Verbal Compositions in Indo-Aryan—Vale, Ramchandra Narayan,	13. 232
Vernal Blooms—Judge, W. Q.,	10. 284
Vimuttimagga and Visuddhimagga—Bapat, P. V.,	5. 102
Visvabharati Annals, Vol. I,	11. 279
Visvabharati Quarterly, Vol. 7, Tagore Birthday Number,	5. 198

Vyākaraṇa-Mahābhāṣya by Patañjali—Government Oriental Manuscripts Library, Madras,	14. 56
Who am I?—Ramana Maharshi,	3. 161
Women in Ṛgveda—Upadhya, B. S.,	6. 250
Yajñasarasvatī—Ojha, Madhusudan,	16. 95
Yatīndramatadīpikā by Śrīnivāsadāsa— Ādidevānanda,	14. 166
Yoga-Devi Eulogium—Janardana,	17. 22

TEXTS AND STUDIES

Acyutakṛṣṇānandatīrtha—Mānamālā,	15
Acyutarāyābhhyudaya—Rājanātha Ḍiṇḍima,	5-9
AIYASWAMI SASTRI, N.	
—Ālambanaparīkṣā and Vṛtti,	3-6
—Ārya Śālistamba Sūtra,	7-8, 10-13
—Bhavaśaṅkrānti Sūtra and Nāgārjuna's Bhava- śaṅkrānti Śāstra,	1-2
ADIKARAM, E. W.—Descriptive Catalogue of Pali MSS. in the Adyar Library,	10-12
Ālambanaparīkṣā and Vṛtti—Dinnāga,	3-6
Ālambanaparīkṣā—Amṛtānandayogin,	13
Amṛtānandayogin—Ālambanaparīkṣā,	13
Ānandarāya Makhin—Jivānandanam,	2-8
Ānandatīrtha—Pramāṇalakṣaṇa,	17
Āṅgirasasmṛti,	15-17
Āpastambasmṛti,	5-7
Appayāmātya—Daśakumārakathāsāra,	13
Apūrvārthapradarśikā—Horāśāstra Commentary,	7-14
Ārya Śālistamba Sūtra,	7-8, 10-13
Āśvalāyanagrhyasūtra with Commentaries,	1-6, 8
Bhagavadgītārthaprakāśikā,	4
Bhārata-Rāṣṭra-Saṅghaṭanā—Kunhan Raja, C.,	12
Bharatasvāmin—Sāmavedasamhitā Commentary,	2-5
Bhavaśaṅkrānti Śāstra,	1-2
Bhavaśaṅkrānti Sūtra,	1-2
Brahmasūtrabhāṣyasiddhāntasamgraha or Brahmasūtra- brahmatārasiddhāntavivṛti—Upaniṣadbrahmayogin,	13
CHARLU, C. R. K.—Cradle of Indian History, The,	10-11
Cradle of Indian History, The—Charlu, C. R. K.,	10-11
Dara Shukoh, Mohamed, Sanskrit Letter of,	4, 7
Daśakumārakathāsāra—Appayāmātya,	13

INDEX: TEXTS AND STUDIES

57

Descriptive Catalogue of Pali Manuscripts in the Adyar Library—Adikaram, E. W.,	10-12
Devasvāmin—Āśvalāyanagrhyasūtrabhāṣya,	1-6, 8
Dharmacauryarasāyanam—Gopālayogindra,	10
Dharmapāla—Ālambanaparīkṣā Commentary,	3-6
Dinnāga—Ālambanaparīkṣā and Vṛtti,	3-6
DURAI SWAMI AIYANGAR, M.	2-8
—Jivānandanam,	7
—Pāñcarātra Rakṣā, Śrī,	
Edicts of Aśoka (Priyadarśin) (trans.)—Srinivasa Murti, G. and Krishna Aiyangar, A. N.,	13-16
Ekāgnikāṇḍa, A Variant Version of the,	3
Future Role of Sanskrit, The—Kunhan Raja, C.,	13
Gautama-Dharma-Sūtra-Parīśiṣṭa,	12-14
Gopālayogindra—Dharmacauryarasāyanam,	10
Gītā (In Direct Sanskrit-English)—Sītā Devī, A.,	17
Haricarita—Paramēśvara,	11-13
Horāśāstra with Commentary,	7-14
Idea of Personality, The—Srinivasachari, P. N.,	14-15
In Defence of Mimāṃsā—Kunhan Raja, C.,	16
Influence of Indian Thought on French Literature— Renou, Louis,	12
Indian Cameralism—Rangaswami Aiyangar, K. V.,	11-14
Jayatīrtha—Pramāṇalakṣaṇa Commentary,	17
Jivānandanam of Ānandarāya Makhin,	2-8
Kallinātha—Samgītaratnākara Commentary,	4-6, 7
Keśavavaijayanti—Viṣṇusmṛtivyākhyā,	7-8
KRISHNA AIYANGAR, A. N.	5-9
—Acyutarāyābhhyudaya,	15-17
—Āṅgirasasmṛti,	5-7
—Āpastambasmṛti,	13-16
—Edicts of Aśoka (Priyadarśin), (trans.),	12-14
—Gautama-Dharma-Sūtra-Parīśiṣṭa,	7-8
—Viṣṇusmṛtivyākhyā,	1
—Vyavahāranirṇaya,	

KRISHNAMACHARYA, V.

—Alamkārasaṃgraha,	13
—Brahmasūtrabhāṣyasiddhāntasaṃgraha,	13
—Haricarita,	11-13
—Mānamālā,	15
—Pramāṇalakṣaṇa,	17
—Puruṣasūktabhāṣya,	17
—Saṃkalpasūryodaya,	11
—Sphoṭavāda,	8-10
—Unmattarāghava,	10
—Vedāntakārikāvali,	14-17
—Vedāntasāra,	16-17
—Yājñikyupaniṣadvivarāṇa,	13-14

KUNHAN RAJA, C.

—Sanskrit Letter of Mohamed Dara Shukoh, A,	4
—Āśvalāyanagr̥hya Sūtra, with Commentaries,	1-6, 8
—Bhārata-Rāṣṭra-Saṅghaṭanā,	12
—Future Role of Sanskrit, The,	13
—In Defence of Mīmāṃsā,	16
—Prākṛtaprakāśa,	9-11
—R̥gvedavyākhyā, Mādhavakṛtā,	1-3, 8
—R̥gvedabhāṣya by Skandasvāmin,	14, 16
—Sāmaveda Saṃhitā, with Commentaries,	2-5
—Saṃgītaratnākara, Chap. I, II, (trans.),	9, 10, 16
—Some Aspects of Education in Ancient India,	14-15
—Usāniruddham,	5

Language: Barrier or Bridge—Siitaa Devii, A.,	12, 14, 15, 16
Mādhava—R̥gvedavyākhyā,	1-3, 8
Mādhava—Sāmavedasaṃhitā Commentary,	2-5
MADHAVA KRISHNA SARMA, K.—Ekāgnikāṇḍa,	3
Mahāvaidyanātha Śivan—Melarāgamālikā,	1
Maitreyanātha—Bhavasāṅkrānti Tīkā,	1, 2
Mānāmālā—Acyutakṛṣṇānandatīrtha,	15
Melarāgamālikā—Mahāvaidyanātha Śivan,	1
Nāgārjuna—Bhavasāṅkrānti Śāstra,	1-2

Nāgeśabhaṭṭa—Sphoṭavāda,	8-10
Nanda Paṇḍita—Viṣṇusmṛtivyākhyā,	7-8
Nandini—Jīvānandanam Commentary,	2-8
NARAHARI, H. G.	13
—Daśakumārakathāsāra,	10
—Dharmacauryarasāyanam,	13-14
—Pādaavidhāna,	17
—Pramāṇalakṣaṇa,	7
—Viśeṣāmṛta,	15-17
—Vṛttaratnāvali (with trans.),	16-17
NARASIMHA AIYANGAR, M. B.—Vedāntasāra (trans.),	1-6, 8
Nārāyaṇa—Āśvalāyanagr̥hyasūtrabhāṣya,	5-7, 10
Nyāyakusumāñjali of Udayanācārya (trans.),	
Origin and Spread of the Tamils—Ramachandra	11
Dikshitar, V. R.,	13-14
Pādaavidhāna—Śaunaka,	
Pali Manuscripts in the Adyar Library, Descriptive	10-12
Catalogue—Adikaram, E. W.,	4-7
Pāñcarātra Rakṣā, Śrī—Vedānta Deśika,	11-13
Parameśvara—Haricarita,	11
Prabhāvali—Saṃkalpasūryodaya Commentary,	11
Prabhāvilāsa—Saṃkalpasūryodaya Commentary,	9-11
Prākṛtaprakāśa with Commentary,	17
Pramāṇalakṣaṇa—Ānandatīrtha,	17
Puruṣasūktabhāṣya—Raṅganāthamuni,	13-14
Puruṣottamānandatīrtha—Yājñikyupaniṣad-vivarāṇa,	3, 5
Rāja Dharma—Rangaswami Aiyangar, K. V.,	5-9
Rājanātha Ḍiṇḍima—Acyutarāyābhyudaya,	
RAMACHANDRA DIKSHITAR, V. R.—Origin and Spread of the	11
Tamils,	
RAMACHANDRA SARMA, K.	13
—Alamkāra-Saṃgraha,	9-11
—Prākṛtaprakāśa,	13-14
—Yājñikyupaniṣad-Vivarāṇa,	15
Rāmānanda—Mānamālā Commentary,	

Rāmānuja—Vedāntasāra (with trans.),	16-17
Rāma Pāṇivāda—Prākṛtaprakāśa Commentary,	9-11
" " —Usāṇiruddham,	5
Raṅganāthamuni—Puruṣasūktabhāṣya,	17
RANGASWAMI AIYANGAR, K. V.	
—Indian Cameralism,	11-14
—Rāja Dharma,	3, 5
—Viṣṇusmṛtivyākhyā,	7-8
—Vyavahāranirṇaya,	1
RAVI TIRTHA	
—Āśvalāyanagrhya Sūtra, with Commentaries,	1-6, 8
—Nyāyakusumāñjali (trans.),	5-7, 10
RENOU, LOUIS—Influence of Indian Thought on French Literature,	12
Rgvedabhāṣya—Skandasvāmin,	14, 16
Rgvedavyākhyā, Mādhavakṛtā,	1-3, 8
Rock Edicts of Priyadarśin <i>see</i> Edicts of Aśoka (Priyadarśin)	
Sāmaveda Saṃhitā with Commentaries,	2-5
Sāmānyavedānta Upaniṣad-s (trans.),	3-4
Samkalpasūryodaya—Veṅkaṭanātha,	11
Samgītaratnākara with Commentary,	4-7
Samgītaratnākara of Śārngadeva, Chap. I, II, (trans.)—Kunhan Raja, C.,	9-10, 16
Sanskrit Letter of Mohamed Dara Shukoh, A,	4, 7
Śārngadeva—Samgītaratnākara,	4-7
Śaunaka—Pādavidhāna,	13-14
SITTA DEVII, A.	
—Gītā (In Direct Sanskrit-English),	17
—Language: Barrier or Bridge,	12, 14-15
Simhabhūpāla—Samgītaratnākara Commentary,	4-7
Skandasvāmin—Rgvedabhāṣya,	14, 16
Some Aspects of Education in Ancient India—Kunhan Raja, C.,	14-15
Sphoṭavāda—Nāgeśabhaṭṭa	8-10

SRINIVASACHARI, P. N.—Idea of Personality,	14-15
Śrīkṛṣṇacaritam,	17
SRINIVASA AIYANGAR, T. R.	
—Sāmānyavedānta Upaniṣad-s (trans.),	3-4
—Vaiṣṇavopaniṣad-s (trans.),	5-8
—Yoga Upaniṣad-s (trans.),	1
—Edicts of Aśoka (Priyadarśin), (trans.),	13-16
—Jivānandanam,	
SRINIVASARAGHAVA AIYANGAR, A. N.—Horāśāstravyākhyā,	7-14
Subodhini—Sphoṭavāda Commentary,	8-10
SUBRAHMANYA SASTRI, S.	
—Melarāgamālikā,	1
—Sāmānyavedānta Upaniṣad-s (trans.),	3-4
—Samgītaratnākara of Śārngadeva,	4-7
—Usāṇiruddham,	5
—Vaiṣṇavopaniṣad-s (trans.),	5-8
—Yoga Upaniṣad-s (trans.),	1-4
Tryambakamiśra—Viśeṣāmṛta,	7
Udayanācārya—Nyāyakusumāñjali (trans.),	5-7, 10
Unmattarāghava—Virūpākṣa,	10
Upaniṣad Brahma Yogin	
—Bhagavadgītārthaprakāśikā,	4
—Brahmasūtrabhāṣyasiddhāntasaṃgraha,	13
Usāṇiruddham—Rāma Pāṇivāda,	5
Vaiṣṇavopaniṣad-s (trans.),	5-8
Varadarāja—Vyavahāranirṇaya,	1
Varāhamihira—Horāśāstra with Commentary,	7-14
Vararuci—Prākṛtaprakāśa,	9-11
Vedānta Deśika—Śrī Pāñcarātra Rakṣā,	4-7
Vedāntakārikāvali—Veṅkaṭācārya,	14-17
Vedāntasāra (with trans.)—Rāmānuja,	16-17
Veṅkaṭācārya—Vedāntakārikāvali,	14-17
Veṅkaṭanātha—Samkalpasūryodaya,	11
Veṅkaṭeśa—Vṛttaratnāvali (with trans.),	15-17
VENUGOPALACHARYA, T.—Śrī Pāñcarātra Rakṣā,	4-7

Virūpākṣa—Unmattarāghava,	10
Viṣeṣāmṛta—Tryambakamiśra,	7
Viṣṇusmṛtivyākhyā,	7-8
Vṛttaratnāvalī (with trans.)—Veṅkaṭeśa,	15-17
Vyavahāranirṇaya of Varadarāja,	1
Yājñikyupaniṣadvivarāṇa—Puruṣottamānandatīrtha,	13-14
Yoga Upaniṣad-s (trans.),	1-2

INDEX TO
THE ADYAR LIBRARY BULLETIN
NEW SERIES

ARTICLES

- Abhidhamma in Theravāda—van Zeyst, H. G. A., 23. 63-70
 Abhidharma Problems, Some—Aiyaswami
 Sastri, N., 18. 81-98; 217-28
 Abhinavabhāratī, Some Corrections and Emendations
 to the Text of—Raghavan, V., 18. 196-209
 Adyar Library and Research Centre—Danielou, Alain, 18. 1-5
 Adyar, Some Unpublished Masterpieces at, 20. 326-7
 AGRAWALA, R. S.
 —Image of Jivantasvāmī from Rājasthān, An, 22. 32-4
 —Some Important Mediaeval Images of Viṣṇu from
 Rājaputānā, 18. 257-63
 —Some Śaiva Antiquities from Rājasthāna, 20. 57-83
 —Some Sculptures of Durgā Mahiṣasuramardini
 from Rājasthāna, 19. 37-46
 —Unpublished Inscription from Khamnor,
 Rājasthān, An, 21. 80-2
 AGRAWALA, V. S.—Buddhist Art, Its Four Bases, 20. 318-25
 AIYASWAMI SASTRI, N.
 —Pañcavastuka Vibhāṣā of Bhadanta
 Dharmatrāta, 20. 234-47
 —Some Abhidharma Problems, 18. 81-98; 217-28
 Ākāṅkṣā: The Main Basis of Syntactic Unity—
 Kunjunni Raja, K., 21. 282-95
 Ākṛti and Jāti in the Mahābhāṣya—Sreekrishna
 Sarma, E. R., 21. 54-65
 Apsaras, New Interpretation of the Word, 21. 263-81
 ARTOLA, GEORGE T.
 —Bidpai Manuscripts from Istanbul and Tehran, 21. 37-53
 —Pañcatantra Manuscripts from South India, 21. 185-262
 Assyrian Records, Vedic Names in, 21. 1-36
 BAILEY, H. W.—Title of Kaniṣka, A, 20. 229-33

- Bengal, Kālī Worship in, 21. 296-303
 Bhagavad-gītā, Significance of the Terms 'Siddhi' and 'Siddha' in the, 22. 1-7
 Bhāgavata, Tenth Skandha, Commentary, 18. 55-60
 BHATTACHARYA, SIVAPRASAD
 —Manolaya: The Yogavāsīṣṭha Way to Ideal Life, 21. 66-79
 —Yogavāsīṣṭha Conception of the Essence of Divine Worship, The, 19. 52-74
 Bhāvanā, Meaning of, The—van Buitenen, J. A. B., 19. 3-19
 Bhāvaprakāśana of Śāradātanaya, Quotations in the—Raghavan, V., 19. 47-51
 Bidpai Manuscripts from Istanbul and Tehran—Artola, George T., 21. 37-53
 Brāhmaṇa-carāṇa-s, Pali Reference to, 20. 294-309
 Brahmasūtra, IV. 3, A New Study of—Modi, P. M., 18. 241-56
 Bṛhaspatismṛti on Possession held for Three Generations, 18. 171-7
 Buddha's Life in Stone, Some Scenes from the—Pott, P. H., 20. 310-7
 Buddhism, Orthodoxy and Originality of—Schuon, Frithjof, 20. 328-37
 Buddhist Art, Its Four Bases—Agrawala, V. S., 20. 318-25
 Buddhist Theory of Meaning, 18. 178-95
 Buddhological Texts and the Epics—Raghavan, V., 20. 349-59
 BURNIER, RADHA S.—Decimal Classification for a Library of Oriental Studies, Part II, Buddhism, 18. 229-40
 Chakravartī, Chintaharan—Kālī Worship in Bengal, 21. 296-303
 Chronology of the Works of Koṇḍabhaṭṭa, a Nephew of Bhaṭṭoji Dīkṣita, The—Gode, P. K., 18. 210-16
 Dakṣiṇāmūrti Images of Adyar, Two, 23. 39-40
 DANIELOU, ALAIN
 —Adyar Library and Research Centre, The, 18. 1-5
 —Decimal Classification for a Library of Oriental Studies, 18. 26-54
 —Ego and the Self, The (trans.), 19. 241-310
 Dastri Records in Jodhpur, Rājasthān, 19. 232-40

- Decimal Classification for a Library of Oriental Studies—Danielou, Alain, 18. 26-54
 Decimal Classification for a Library of Oriental Studies, Part II, Buddhism—Burnier, Radha S., 18. 229-40
 Dharmatrāta, Bhadanta, Pañcavastuka Vibhāṣā, 20. 234-47
 Dhvani dans la Poétique Sanskrite, Le—Renou, Louis, 18. 6-14
 Dhvani in Sanskrit Poetics (trans.), 18. 15-25
 DIVANJI, P. C.—Significance of the Terms 'Siddhi' and 'Siddha' in the Bhagavad-Gītā, 22. 1-7
 Durgā Mahiṣāsūramardini, Some Sculptures of, 19. 37-46
 Ego and the Self, The, (trans.)—Danielou, Alain, 19. 241-310
 Elliptical Sentence, The: Indian Theories—Kunjunni Raja, K., 22. 25-31
 Epics and Buddhological Texts, 20. 349-59
 "Everlasting Message, The"—Tendzin, Thubten (Marco Pallis), 20. 338-48
 GODE, P. K.
 —Chronology of the Works of Koṇḍabhaṭṭa, a Nephew of Bhaṭṭoji Dīkṣita, The, 18. 210-6
 —Rāmacandra Bhaṭṭa, a Protégé of King Pahārasimphadeva, 18. 55-60
 GURU DUTT, K.—Nāḍī Symbolism in Indian Thought, The, 18. 264-98
 HARIHARĀNANDA SARASVATĪ—Ego and the Self, The (trans.), 19. 241-310
 HARSHE, R. G.
 —New Interpretation of the Word Apsaras, A, 21. 263-81
 —Vedic Names in Assyrian Records, 21. 1-36
 HASURKAR, SHRINATH S.—Maṇḍana Miśra's Views on Eitor, 23. 19-38
 Image of Jīvantasvāmi from Rājasthān, An—Agrawala, R. C., 22. 32-4
 Indian Theories on Homophones and Homonyms—Kunjunni Raja, K., 19. 193-222
 Istanbul, Bidpai Manuscripts, 21. 37-53

- Jāti and Ākṛti in the Mahābhāṣya, 21. 54-65
 Jīvantasvāmī, Image from Rājasthān, 22. 32-4
 Jodhpur, Portfolio Files, 21. 304-12
 Journey of the Brahmajñānin on the Devayāna Path—
 Modi, P. M., 18. 241-56
 Jyeṣṭhadeva and His Identification as the Author of the
 Yuktibhāṣā—Sarma, K. V., 22. 35-40
 Kālī Worship in Bengal—Chakravarti, Chintaharan, 21. 296-303
 Kaṇṣka, A Title of—Bailey, H. W., 20. 229-33
 KARAPĀTRĪJĪ see Hariharānanda Sarasvatī
 KARUNARATNE, W. S.—Śūnyatā in Theravāda
 Buddhism, 23. 1-18
 Khamnor, Unpublished Inscription from, 21. 80-2
 Koṇḍabhaṭṭa, Chronology of the Works of—Gode,
 P. K., 18. 210-6
 KRISHNA AṆṆGAR, A. N.—Three Secrets (Rahasya
 Traya) of Viśiṣṭādvaita, The, 19. 223-31
 KUNHAN RAJA, C.—Old Persian Inscriptions, 18. 61-80
 KUNJUNNI RAJA, K.
 —Ākāṅkṣā: The Main Basis of Syntactic Unity, 21. 282-95
 —Elliptical Sentence, The—Indian Theories, 22. 25-31
 —Indian Theories on Homophones and
 Homonyms, 19. 193-222
 —Sphoṭa: The Theory of Linguistic Symbols, 20. 84-116
 —Theory of Meaning according to Buddhist
 Logicians, The, 18. 178-95
 —Theory of Suggestion in Indian Semantics, The, 19. 20-6
 —Transfer of Meaning: A Buddhist View, 20. 345-8
 LALOU, MARCELLE—Four Notes on Vajrapāṇi,
 Mahābhāṣya, Ākṛti and Jāti in, 20. 287-93
 Maṇḍana Miśra's Views on Error—Hasurkar,
 Shrinath S., 21. 54-65
 Mañjuśrī, Traditional Lore regarding, 23. 19-38
 Manolaya: The Yogavāsiṣṭha Way to Ideal Life—
 Bhattacharya, Sivaprasad, 19. 27-36
 21. 66-79

- Modern Sanskrit Writings—Raghavan, V., 20. 20-56
 MODI, P. M.—Journey of the Brahmajñānin on the
 Devayāna Path, 18. 241-56
 MUKHOPADHYAYA, ANJALI—Traditional Lore regard-
 ing Mañjuśrī, 19. 27-36
 Nāḍī Symbolism in Indian Thought, The—Guru
 Dutt, K., 18. 264-98
 New Interpretation of the Word Apsaras, A—Harshe,
 R. G., 21. 263-81
 Note on Portfolio Files, Archive Office, Jodhpur, A—
 Sharma, G. N., 21. 304-12
 Nyāyabhāṣya of Vātsyāyana, Sāṃkhya Theories in,
 Old Persian Inscriptions—Kunhan Raja, C., 22. 8-24
 Orthodoxy and Originality of Buddhism—Schuon,
 Frithjof, 18. 61-80
 20. 328-37
 18. 55-60
 Pahārasimhī, Bhāgavata Commentary,
 Pali Reference to Brāhmaṇa-carāṇa-s, A—Wijesekera,
 O. H. de A., 20. 294-309
 PALLIS, MARCO see Tendzin, Thubten
 Pañcatantra Manuscripts from South India—Artola,
 George T., 21. 185-262
 Pañcavastuka Vibhāṣā of Bhadanta Dharmatrāta—
 Aiyaswami Sastri, N., 20. 234-47
 Persian Inscriptions, Old—Kunhan Raja, C., 18. 61-80
 Possession Held for Three Generations by Persons
 Related to the Owner—Rocher, Ludo, 18. 171-7
 POTT, P. H.—Some Scenes from the Buddha's Life in
 Stone, 20. 310-7
 RAGHAVAN, V.
 —Buddhological Texts and the Epics, 20. 349-59
 —Modern Sanskrit Writings, 20. 20-56
 —Quotations in the Bhāvaprakāśana of Śāradā-
 tanaya, 19. 47-51
 —Some Corrections and Emendations to the
 Text of the Abinavabhāratī, 18. 196-209

- Rāmacandra Bhaṭṭa, a Protégé of King Pahārasimha-
deva—Gode, P. K., 19. 55-60
- RENOU, LOUIS
—Dhvani dans la Poétique Sanskrite, La, 18. 6-14
—Dhvani in Sanskrit Poetics (trans.), 18. 15-25
Reply in Hindu Legal Procedure, The—Rocher,
Ludo, 20. 1-19
- ROCHER, LUDO
—Possession held for Three Generations by Persons
Related to the Owner, 18. 171-7
—Reply in Hindu Legal Procedure, The, 20. 1-19
- SADHU RAM—References to Sāṃkhya Theories in
Vātsyāyana's Nyāya-bhāṣya, 22. 8-24
Śaiva Antiquities from Rājasthāna, Some, 20. 57-83
Sāṃkhya, Original and Classical—Schrader, F. Otto, 19. 1-2
Sāṃkhya Theories in Vātsyāyana's Nyāya-bhāṣya,
References to—Sadhu Ram, 22. 8-24
Sāmyuktāgama, A Fragment from the—
Waldschmidt, Ernst, 20. 213-28
Sanskrit Poetics, Dhvani in, 18. 6-25
Sanskrit Writings, Modern, 20. 20-56
Śāradātanaya, Bhāvaprakāśana, 19. 47-51
- SARMA, K. V.—Jyēṣṭhadeva and His Identification
as the Author of the Yuktibhāṣā, 22. 35-40
- SCHRADER, F. OTTO—Sāṃkhya, Original and Classical, 19. 1-2
- SCHUON, FRITHJOF—Orthodoxy and Originality
of Buddhism, 20. 328-37
- SHARMA, G. N.
—Note on Portfolio Files, Archive Office,
Jodhpur, A, 21. 304-12
—Some Material from the Dastri Records in
Jodhpur, Rājasthān, 19. 232-40
- Significance of the Terms 'Siddhi' and 'Siddha' in
the Bhagavad-gītā—Divanji, P. C., 22. 1-7
- Some Abhidharma Problems—Aiyaswami Sastri, N., 18. 81-98

- Some Corrections and Emendations to the Text of
the Abhinavabhārati—Raghavan, V., 18. 196-209
- Some Important Mediaeval Images of Viṣṇu from
Rājaputāna—Agrawala, R. C., 18. 257-63
- Some Material from the Dastri Records in Jodhpur,
Rājasthān—Sharma, G. N., 19. 232-40
- Some Śaiva Antiquities from Rājasthāna—
Agrawala, R. C., 20. 57-83
- Some Sculptures of Durgā Mahiṣāsūramardini from
Rājasthāna—Agrawala, R. C., 19. 37-46
- Some Unpublished Masterpieces at Adyar—
Yagneswara Sastri, N., 20. 326-7
- Sphoṭa: The Theory of Linguistic Symbols—
Kunjunni Raja, K., 20. 84-116
- SREEKRISHNA SARMA, E. R.
—Syntactical Meaning: Two Theories, 23. 41-62
—Words Akṛti and Jāti in the Mahābhāṣya, The, 21. 54-65
—Subhāśraya Prakaraṇa, The—van Buitenen, J. A. B., 19. 3-19
—Śūnyatā in Theravāda Buddhism—Karunaratne,
W. S., 23. 1-18
- Syntactical Meaning: Two Theories—
Sreekrishna Sarma, E. R., 23. 41-62
Tehran, Bidpai Manuscripts, 21. 37-53
- TENDZEN, THUBTEN (Marco Pallis)—“The Everlasting
Message”, 20. 338-44
- Theory of Meaning according to Buddhist
Logicians, The—Kunjunni Raja, K., 18. 178-95
- Theory of Suggestion in Indian Semantics, The—
Kunjunni Raja, K., 19. 20-6
Theravāda, Abhidhamma in, 23. 63-70
Theravāda Buddhism, Śūnyatā in, 23. 1-18
Three Secrets (Rahasya Traya) of Viśiṣṭādvaita,
The—Krishna Aiyangar, A. N., 19. 223-31
- Traditional Lore regarding Mañjuśrī—
Mukhopadhyaya, Anjali, 19. 26-36

- Transfer of Meaning: A Buddhist View—
Kunjunni Raja, K., 20. 345-8
- Two Dakṣiṇāmūrti Images of Adyar—
Yagneswara Sastri, N., 23. 39-40
- Unpublished Inscription from Khamnor, Rājasthān, An
—Agrawala, R. C., 21. 80-2
- Vajrapāṇi, Four Notes on—Lalou, Marcelle, 20. 287-93
- VAN BUITENEN, J. A. B.—Śubhāśraya Prakaraṇa and
the Meaning of Bhāvanā, The, 19. 3-19
- VAN ZEYST, H. G. A.—Abhidhamma in Theravāda, 23. 63-70
- Vātsyāyana's Nyāya-bhāṣya, Sāṃkhya Theories in, 22. 8-24
- Vedic Names in Assyrian Records—Harshe, R. G., 21. 1-36
- Viśiṣṭādvaita, Three Secrets of, 19. 223-31
- Viṣṇu, Mediaeval Images from Rājaputānā, 18. 257-63
- Viṣṇu Purāṇa, VI. 7, 19. 3-19
- WALDSCHMIDT, ERNST—Fragment from the Saṃyuktā-
gama, A, 20. 213-28
- WIJESEKERA, O. H. DE A.—Pali Reference to Brāh-
maṇa-caraṇa-s, A, 20. 294-309
- Words Ākṛti and Jāti in the Mahābhāṣya, The,
—Sreekrishna Sarma, E. R., 21. 54-65
- YAGNESWARA SASTRI, N.
—Some Unpublished Masterpieces at Adyar, 20. 326-7
—Two Dakṣiṇāmūrti Images of Adyar, 23. 39-40
- Yogavāsiṣṭha Conception of the Essence of Divine
Worship, The—Bhattacharya, Sivaprasad, 19. 52-74
- Yogavāsiṣṭha Way to Ideal Life—Bhattacharya,
Sivaprasad, 21. 66-79
- Yuktibhāṣā, Author of, 22. 35-40

TEXTS AND STUDIES

- Acyuta, Rāṣigolasphuṭāniti 18. 306-35
- Ambā Story in the Mahābhārata—Smith, Ronald M., 19. 85-171
- Bahvṛcopeniṣad (trans.)—Danielou, Alain, 18. 301-5
- BURNIER, RADHA S. 23. pts. 3-4
—Saṃgītaratnākara, Nṛttādhyāya (trans.), 20. 248-86
- COEDÈS, G.—Dhammakāya, 18. 301-5
- DANIELOU, ALAIN
—Bahvṛcopeniṣad (trans.), 18. 122-35
—Birth of Gaṇeśa, The (Brahmavaivarta Purāṇa), 18. 136-7
—Curse of Kaśyapa, The (Brahmavaivarta
Purāṇa), 19. 77-84
—Devī Upaniṣad (trans.), 18. 377-80
—Immanent Destruction, The (Viṣṇu Purāṇa), 18. 120-1
—Invocation (to Gaṇapati) (Padma Purāṇa), 18. 140-8
—Marriage of Gaṇeśa, The (Śiva Purāṇa), 18. 107-19
—Meaning of Gaṇapati, The, 18. 138-9
—Pārijāta Flower, The (Brahmavaivarta
Purāṇa), 19. 313-26
—Sītā Upaniṣad, The (trans.), 18. 365-80
—Stories from the Cycle of Viṣṇu (Bhāgavata
Purāṇa), 18. 336-64
—Viṣṇu, the Pervader, 19. 77-84
- Devī Upaniṣad (trans.)—Danielou, Alain, 20. 248-86
- Dhammakāya—Coedès, G., 22. pts. 3-4
- Dvaita Vedānta, Epistemology of,
Epistemology of Dvaita Vedānta, The—Nagaraja
Rao, P., 22. pts. 3-4
Gaṇapati, Invocation (trans.)—Danielou, Alain, 18. 120-1
Gaṇapati, Meaning of, The—Danielou, Alain, 18. 107-19
Gaṇeśa, Birth of, The (trans.)—Danielou, Alain, 18. 122-35
Gaṇeśa, Marriage of, The, (trans.)—Danielou, Alain, 18. 140-8

- Goladīpikā by Parameśvara—Sarma, K. V., 20. 119-86; 21. 87-144
- Immanent Destruction, The (trans.)—Danielou, Alain, 18. 377-80
- Invocation (Padma Purāṇa)—Danielou, Alain, 18. 120-1
- Kaśyapa, Curse of (trans.)—Danielou, Alain, 18. 136-7
- KRISHNAMACHARYA, V.
—Rgvarṇakramalakṣaṇa, 23. 73-111
—Tattvampadārthaikyaśataka, 21. 145-60
- KRISHNA WARRIER, A. G.
—Sarasvatīrahasyopaniṣad (trans.), 23. 115-27
—Tripurā Upaniṣad (trans.), 18. 101-6
- KUNJUNNI RAJA, K.
—Saṃgītaratnākara, Nṛttādhyāya (trans.), 23. pts. 3-4
Mahābhārata, Story of Ambā, 19. 85-171
Mahādevasūri, Maṇḍapadruma, 22. 119-57
Maṇḍapadruma of Mahādevasūri—Sreekrishna Sarma, E. R., 22. 119-57
- Mohini, The Enchantress (trans.)—Danielou, Alain, 18. 368-72
- NAGARAJA RAO, P.
—Epistemology of Dvaita Vedānta, The, 22. pts. 3-4
Narasimhasūri, Rgvarṇakramalakṣaṇa, 23. 73-111
Nilakaṇṭha Somayājīn, Siddhāntadarpaṇam, 19. 327-68
Parameśvara, Goladīpikā, 20. 119-86; 21. 87-144
Pārijāta Flower, The (trans.)—Danielou, Alain, 18. 138-9
- RAGHAVAN, V.
—Sarva-deva-vilāsa, The, 21. 315-414; 22. 45-118
—Tattvampadārthaikyaśataka, Introduction, 21. 145-50
- Rāmacandrendra Yogin, Tattvampadārthaikyaśataka, 21. 145-60
- Rāṣigolasphuṭāniti of Acyuta—Sarma, K. V., 18. 306-35
- Rgvarṇakramalakṣaṇa of Narasimhasūri—Krishnamacharya, V., 23. 73-111
- Śākta Upaniṣad-s (trans.), 18. 101-6; 301-5;
19. 77-84; 313-26; 23. 115-27

- Saṃgītaratnākara of Śārṅgadeva, Nṛttādhyāya (trans.)
—Kunjunni Raja, K., and Burnier, Radha S., 23. pts. 3-4
- Sarasvatīrahasyopaniṣad (trans.)—Krishna Warriar, A. G., 23. 115-27
- SARMA, K. V.
—Goladīpikā by Parameśvara, 20. 119-86; 21. 87-144
—Rāṣigolasphuṭāniti of Acyuta, 18. 206-35
—Siddhānta Darpaṇam, 19. 327-68
- Śārṅgadeva—Saṃgītaratnākara, Nṛttādhyāya (trans.), 23. pts. 3-4
- Sarva-deva-vilāsa, The—Raghavan, V., 21. 315-414; 22. 45-118
- Siddhānta Darpaṇam of Nilakaṇṭha Somayājīn—Sarma, K. V., 19. 327-68
- Sitā Upaniṣad, The (trans.)—Danielou, Alain, 19. 313-26
- SMITH, RONALD M.
—Story of Ambā in the Mahābhārata, 19. 85-171
- SREEKRISHNA SARMA, E. R.
—Maṇḍapadruma of Mahādevasūri, 22. 119-57
- Tattvampadārthaikyaśataka of Rāmacandrendra Yogin—Krishnamacharya, V., 21. 145-60
- Tripurā Upaniṣad, The (trans.)—Krishna Warriar, A. G., 18. 101-6
- Viṣṇu, Stories from the Cycle of—Danielou, Alain, 18. 365-80
- Viṣṇu, The Greatness of, (trans.)—Danielou, Alain, 18. 365-7
- Viṣṇu, The Pervader—Danielou, Alain, 18. 336-64
- Vṛka, The Titan, Story of, (trans.)—Danielou, Alain, 18. 373-6

NOTES AND REVIEWS

Ācāryavijaya-campū by Parameśvara (MS. Notes),	23. 137-9
Ācārya Vijayavallabhasūri Commemoration Volume— Mahavira Jaina Vidyalaya,	21. 174
Adyar Library, 70th Anniversary (Notes),	20. 366-7
Age of Imperial Kanauj, The— Majumdar, R. C., and Pusalkar, A. D.,	19. 374
Aitareya Brāhmaṇa with Vṛtti, Vol. III— Kunjan Pillai, Suranad,	21. 165
All-India Oriental Conference, 18th and 19th Sessions (Notes),	20. 189-90; 21. 418-9
Āṅgavijjā—Punyavijaya Muni,	23. 140
Annamalai University, Journal, Vol. 19,	19. 376
Approach to Reality—Javadekar, Anant Ganesh,	22. 170
Archaeological Society of South India, Transactions, 1955, 1956-7,	21. 175; 22. 173
Art Experience—Hiriyanna, M.,	19. 189
Aspects of Early Viṣṇuism—Gonda, J.,	20. 198
Astrology and Modern Thought—Raman, B. V.,	21. 179
Aśvaśāstra of Nakula, The—Gopalan, S.,	18. 393
Asya Vāmasya Hymn—Kunhan Raja, C.,	21. 420
Avantisundarikathāsāra—Harihara Sastri, G.,	21. 431
Avantisundarī of Daṇḍin—Mahadeva Sastri, K. S.,	18. 391
Bhagavad Gītā, Śrīmad, Commentary, Vol. III— Hamsayogin,	18. 400
Bhāratiya Tattvajñāna Rūparekhā, Parts I and II— Gujarat Vidya Sabha,	19. 381
Bhāvadyuti—Venkata Rao, Appala,	19. 186
Bhāvartha-dīpikā or Dnyāneśhwari of Dnyāndev, Vol. I— Bhagwat, R. K., and Pandit, S. V.,	18. 164
Bhramarasamdeśa—Mahalinga Sastri, Y.,	19. 379
Buddha Jayanti, The (Notes),	20. 190-1; 364-6

INDEX: NOTES AND REVIEWS

77

Buddhism and the Indian Outlook—Soni, R. L.,	20. 369
Buddhist Hybrid Sanskrit Grammar and Dictionary, Vols. I and II—Edgerton, Franklin,	18. 155
Buddhist Hybrid Sanskrit Reader—Edgerton, Franklin,	18. 155
Call of the Jagadguru, The—Krishnaswami Aiyar, R.,	22. 174
Classical Age, The—Majumdar, R. C.,	18. 383
Critical Study of the Bhagavad Gītā, A—Misra, Umesh,	19. 181
Critique of the Brahmasūtra, A, Part II—Modi, P. M.,	22. 163
Dharma Jyoti—Lakṣmī Narasimhayya, Panyam,	19. 186
Dharmasaṅgraha—Ramanujaswami, P. V.,	18. 399
Dharmasūtras and the Dharmasāstra, The— Ramaswami Sastri, K. S.,	18. 395
Din-i-Dus or Religion of Spiritual Atoms, —Bana, Jehangirji Rustomji,	20. 208
Divine Name, The—Raghava Chaitanya Das,	18. 399
Dravidyā-subhāṣitasaptati—Mahalinga Sastri, Y.,	20. 206
Etude sur les Sources et la Composition du Rāmāyaṇa de Tulsī-Dās—Vaudeville, Charlotte,	20. 203
Gharelu Davāiyām—Satyananda Sarasvati,	19. 383
Gīta Nididhyāsana—Mukhtarani,	19. 383
Godavari Palaeolithic Industry, The—Sankalia, Hasmukh D.,	19. 187
Gopala Menon, A., Commemoration Volume— Narayana Pillai, P. K.,	21. 176
Grahacāranibandhana of Haridatta—Sarma, K. V.,	19. 184
Gurusammatapadārthaḥ and Kaumārilamatopanyāsaḥ— Trivandrum Sanskrit Series 171,	18. 396
Harānāmāmṛta—Vidyadhara Sastri,	20. 205
Hindu Dharma and Bauddha Dharma—Mohta, Kausalya Devi	18. 400
Hong Kong University, Journal of Oriental Studies,	20. 202
Indian Philosophical Studies, Vol. I—Hiriyanna, M.,	21. 424
India's Ancient Literature—Motwani, Kewal,	21. 178
Introduction to the Vedārthasaṅgraha,	21. 166
Jain Āgamasāhityamā Gujarātī—Sandesara, Bhogilal J.,	18. 162

Jīvanme Saphalatākā Rahasya—Satyananda Sarasvati and Isvarananda Sarasvati,	19. 382
Jñānaprasthāna-Śāstra of Kātyāyanīputra, Vol. I, Books 1 and 2—Śānti Bhikṣu Śāstri,	20. 368
Kālidāsa: Human Meaning of His Works, The— Ruben, Walter,	21. 427
Kālidāsa: Menschliche Bedeutung Seiner Werke, Die— Ruben, Walter,	21. 427
Kālidāsa's Raghuvamśa, Tamil Commentary— Tatacharya, D. T.,	18. 398
Kaṇāda's Vaiśeṣika Darśana with Commentary— Viraraghavacharya, V. S.,	23. 142
Kandarpadarpaṇa Bhāṇa of Lokanāthādhvarin (MS. Notes),	23. 131-6
Karnāṭaka Mahābhārata, Vol. VI—University of Mysore,	21. 171
Kashmir Shaivism—Rudrappa, J.,	23. 148
Kauṇḍīya-Prahasana—Mahalinga Sastri, Y.,	20. 206
Kerala Studies—Narayana Pillai, P. K.,	21. 176
Kinkīṇīmālā—Mahalinga Sastri, Y.,	20. 206
Lac Spirituel, Le—Vaudeville, Charlotte,	20. 203
Lights on the Tantra—Pandit, M. P.,	22. 166
Līlālahari—Vidyādhara Śāstri,	18. 398
Lokanāthādhvarin, Kandarpadarpaṇa Bhāṇa (MS. Notes),	23. 131-6
Madhurāvijayam of Gaṅgā Devī—Thiruvēkatachārī, S.,	21. 433
Mahābhāskariya of Bhāskarācārya—Kuppanna Sastri, T. S.,	22. 164
Manuscript Notes,	21. 163-4; 23. 131-9
Munshi: His Art and Work, Vol. I—Majumdar, A. K., Shelat, J. M., and Mehta, N. C.,	21. 436
Nāṭya, Nṛtta and Nṛtya, Their Meaning and Relation— Varma, K. M.,	22. 172
Nigamāntārthacandrikā (MS. Notes),	21. 163
Nipātāvyayopasargavṛttiḥ—Somesvara Sarma, A.,	18. 161

Notes,	18. 151-2; 19. 175-6; 371-3; 20. 189-92; 363-7
Origin of the Sāṅkhya—Pandya, M. C.,	19. 376
Padmaprābhṛtakam, The—Loman, J. R. A.,	23. 144
Parameśvara, Ācāryavijaya-campū (MS. Notes),	23. 137-9
Pārameśvarasaṃhitā, Śrī—Govindacharya,	18. 158-60
Parikṣit Caritam, Śrī—Achyutha Pothuval, K.,	23. 145
Paryanta Pañcāśikā of Abhinavagupta, The— Raghavan, V.,	18. 386
Philosophy of Advaita, The—Mahadevan, T. M. P.,	22. 169
Philosophy of Jñānadeva, The—Bahirat, B. P.,	21. 177
Prakriyāsarvasvam, Part IV—Kunjan Pillai, Suranad,	21. 168
Pramāṇa-Vārttika-bhāṣyam of Prajñākaragupta—Rahula Samkṛtyayana,	20. 194
Pratyabhijñāhṛdaya—Rudrappa, J.,	23. 149
Prekṣaṇakatrāyī—Raghavan, V.,	21. 170
Public Libraries for Asia—Unesco,	21. 180
Raghavan, V., Honoured (Notes),	19. 176; 372-3
Ramayana—Rajagopalachari, C.,	21. 435
Religion of the Hindus, The—Morgan, Kenneth W.,	18. 153
Rk-Saṃhite, Part I—Chakravartthy, G. N.,	22. 168
Sāhityavimarśaḥ—Somesvara Sarma, A.,	18. 162
Śālihotra of Bhoja—Kulkarni, E. D.,	18. 397
Saṃskṛtapratibhā, Vol. 1. 1—Sahitya Akademi,	23. 142
Saṃskṛta Sāhityamāṃ Vanaspati—Vaidya, Bapalal,	19. 380
Sanskrit Commission, The (Notes),	21. 163-4; 417-8
Sanskrit Grammatik—Mayrhofer, Manfred,	18. 401
Sanskrit Studies—Hiriyanna, M.,	19. 190
Sanskrit Viśva Pariṣad, The (Notes),	19. 371-2
Serpent Power, The, 1958—Avalon, Arthur,	23. 149
Śeṣasamuccaya with Vimarsini—Narayana Pillai, P. K.,	18. 399
Seven Words in Bharata: What do they Signify?— Varma, K. M.,	23. 146
Siddhānta—Mishra, Gangashankar,	19. 384
Sino-Indian Studies, Vol. 5. 1—Bagchi, P. C.,	20. 368

Sino-Indian Studies, Liebenthal Festschrift, Vol. 5, Parts 3 and 4—Roy, Kshitis,	21. 421
Śivasūtragaḷu—Rudrappa, J.,	23. 149
Smṛtisandarbhā, Vols. I-IV—Haradatta Sastri, R.,	18. 165
Soma Hymns of the R̥gveda, The—Bhawe, S. S.,	22. 161
Some Fundamental Values of Buddhism—Soni, R. L.,	20. 369
Studies in Indian Literary History, Vols. I and II, and III—Gode, P. K.,	19. 179; 21. 172
Talks on Jñāna Yoga—Iṣwarānanda, Swami,	18. 394
Tattvamuktākālāpa of Vedāntadeśika, Vol. III —Srinivasagopalacharya, T. T.,	21. 426
Tattvaratnapradīpikā of Bālacandradeva—Santhiraja Sastri, A.,	22. 167
Thomas, F. W. (Obituary Note),	23. 192
Uṇādikośa—Kunjunni Raja, K.,	21. 169
Upaniṣad Brahma Yogin—Raghavan, V.,	23. 147
Vanalatā—Mahalinga Sastri, Y.,	20. 206
Vedantic Epistemology—Malkani, G. R.,	18. 387
Vedārthasaṅgraha (trans.)—Raghavachar, S. S.,	21. 166
Vidūṣaka, The—Parikh, J. T.,	19. 188
Vidyādharaṇīratnam—Vidyadhara Sastri,	22. 174
Vyājokti-Ratnāvali—Mahalinga Sastri, Y.,	20. 206
Yoga Yājñavalkya—Divanji, P. C.,	19. 177
Yuga Vibhūti Swami Sivananda—Akhila Vinaya,	19. 381

CATALOGUE OF PUBLICATIONS

CATALOGUES OF MANUSCRIPTS

A PRELIMINARY LIST OF THE SANSKRIT AND PRAKRIT MANUSCRIPTS IN THE ADYAR LIBRARY

by the PANDITS OF THE ADYAR LIBRARY
1910. 279 pp. (Ser. No. 1) Rs. 1.50

ALPHABETICAL INDEX OF SANSKRIT MANUSCRIPTS IN THE ADYAR LIBRARY

by PANDIT V. KRISHNAMACHARYA
1944. 217 pp. (Ser. No. 45) Rs. 20.00

A CATALOGUE OF THE SANSKRIT MANUSCRIPTS IN THE ADYAR LIBRARY

by the PANDITS OF THE ADYAR LIBRARY
A classified catalogue. 2 Parts.
1926 and 1928. 539 pp. (Ser. No. 11) Rs. 20.00

DESCRIPTIVE CATALOGUES OF SANSKRIT MANUSCRIPTS IN THE ADYAR LIBRARY:

UPANIṢAD

by DR. F. OTTO SCHRADER
Vol. IA 1908. 326 pp. (Ser. No. 2) Rs. 30.00

VEDIC

by K. MADHAVA KRISHNA SARMA
Vol. IB 1942. 451 pp. (Ser. No. 35) Rs. 40.00

ŚRAUTA, GRHYA

by PANDIT V. KRISHNAMACHARYA
Vol. II, Part I In Preparation

DHARMA ŚĀSTRA

by PANDIT V. KRISHNAMACHARYA
Vol. II, Part II In Preparation

KĀVYA, NĀṬAKA, ALAMKĀRA

by H. G. NARAHARI

Vol. V 1951. 633 pp. (Ser. No. 80)

Rs. 60.00

GRAMMAR, PROSODY, LEXICOGRAPHY

by PANDIT V. KRISHNAMACHARYA

Vol. VI 1947. 483 pp. (Ser. No. 60)

Rs. 40.00

SĀMĀKHYA, YOGA, VAIŚEṢIKA

by PANDIT V. KRISHNAMACHARYA

Vol. VIII

In Preparation

MĪMĀMSĀ AND ADVAITA-VEDĀNTA

by PANDIT V. KRISHNAMACHARYA

Vol. IX 1952. 557 pp. (Ser. No. 82)

Rs. 50.00

VIŚIṢṬĀDVAITA, DVAITA, ŚIVĀDVAITA, ANU-BHAVĀDVAITA and PRATYABHIJÑĀDARŚANA

by PANDIT V. KRISHNAMACHARYA

Vol. X

Ready for Press

VISVABHARATI COLLECTION

by DR. E. R. SREEKRISHNA SARMA

In Preparation

DESCRIPTIVE CATALOGUE OF THE PALI MANUSCRIPTS IN THE ADYAR LIBRARY

by DR. E. W. ADIKARAM

1947. 142 pp. (Ser. No. 62)

Rs. 10.00

A LIST OF MANUSCRIPTS

edited by DR. C. KUNHAN RAJA

A list of the MSS. in the private library in T. Krishna Iyer's house at Negapatam.

1942. 38 pp. (Ser. No. P. 5)

Rs. 1.25

VEDA**RGVEDAVYĀKHYĀ ऋग्वेदव्याख्या of Mādhava**

edited by DR. C. KUNHAN RAJA

A rare commentary on the *Rgveda*, the earliest known to exist. 2 Vols.

Vol. I 1939. 486 pp. (Ser. No. 22)

Out of print

Vol. II 1947. 353 pp. (Ser. No. 61)

Rs. 20.00

SĀMAVEDASAMHITĀ सामवेदसंहिता

edited by DR. C. KUNHAN RAJA

With the commentaries of Mādhava (6th century) and Bharatasvāmin (14th century).

1941. 430 pp. (Ser. No. 26)

Out of print

A VARIANT VERSION OF THE EKĀGNĪKĀṆḌA

edited by K. MADHAVA KRISHNA SARMA

Some hymns of the *Yajurveda* used for domestic ceremonies.

1939. 8 pp. (Ser. No. P. 1)

Out of print

PĀDAVIDHĀNA पादविधानम् of Śaunaka

edited by H. G. NARAHARI

An index of the difficult Pādas of the *Rgveda*, with an anonymous commentary.

1950. 34 pp. (Ser. No. P. 22)

Rs. 1.25

ĀTMAN IN PRE-UPANIṢADIC VEDIC LITERATURE

by H. G. NARAHARI

A thesis on the definite background of Upaniṣadic thought in the Samhitās.

1944. 322 pp. (Ser. No. 47)

Out of print

RGVARNĀKRAMALAKṢAṆA ऋग्वर्णकमलक्षणम्

of Narasiṃhasūri

edited by PANDIT V. KRISHNAMACHARYA

A short work on the pronunciation of *Rgvedic* mantras, with the author's own commentary.

1959. 45 pp. (Ser. No. P. 35)

Rs. 1.50

GRHYA

ĀŚVALĀYANA GRHYA SŪTRA अपस्तम्बगृह्यसूत्रम्

edited by SWAMI RAVI TIRTHA

A manual of household rituals and religious ceremonies, with the commentaries of Devasvāmin and Nārāyaṇa, the former commentary being published for the first time. Vol. 1 (Adhyāya 1 only).

1944. 238 pp. (Ser. No. 44)

Out of print

DHARMA ŚĀSTRA AND ARTHA ŚĀSTRA

VYAVAHĀRANIRŪPAṆAYA व्यवहारनिर्णयः of Varadarāja

edited by PROF. K. V. RANGASWAMI AIYANGAR and A. N. KRISHNA AIYANGAR

One of the three authoritative South Indian Law Digests. A 13th century work on judicial procedure. With introduction and index.

1942. 854 pp. (Ser. No. 29)

Rs. 30.00

GAUTAMA DHARMASŪTRA PARIŚIṢṬA गौतमधर्मसूत्रपरिशिष्टम् (Second Prāśna)

edited by A. N. KRISHNA AIYANGAR

The first Prāśna of the Pariśiṣṭa was published in the Mysore Oriental Series edition of the *Gautama Dharmasūtra*. The second Prāśna dealing with *Prāyaścitta* (expiation) is published here for the first time. With notes, introduction and index.

1948. 176 pp. (Ser. No. 64)

Rs. 12.00

ĀNGIRASASMṚTI अङ्गिरसस्मृतिः

edited by A. N. KRISHNA AIYANGAR

A minor Smṛti attributed to the sage Āṅgiras, concerned with ceremonies for the dead and the expiation of sins. With introduction and index.

1953. 228 pp. (Ser. No. 84)

Rs. 12.00

RĀJA DHARMA

by PROF. K. V. RANGASWAMI AIYANGAR

Lectures on some important aspects of Dharma Śāstra, dealing with royal duties.

1941. Reprinted 1953. 261 pp. (Ser. No. 27)

Rs. 5.00

INDIAN CAMERALISM

by PROF. K. V. RANGASWAMI AIYANGAR

Lectures on Artha Śāstra, making a comparative study of Indian and Western political theories.

Rs. 12.00

1949. 204 pp. (Ser. No. 66)

VIṢṆUSMṚTIVYĀKHYĀ KEŚAVAVAIJAYANTI विष्णुस्मृतिव्याख्या केशववैजयन्ती of Nanda Paṇḍita

edited by PROF. K. V. RANGASWAMI AIYANGAR and A. N. KRISHNA AIYANGAR

The only extant commentary on the *Viṣṇusmṛti*, now published for the first time. The commentator, Nanda Paṇḍita, who flourished in the 17th century, is a well-known authority on the subject.

Ready for Press

ĀGAMA

AHIRBUDHNYA SAMHITĀ OF THE PĀNCHARĀTRA

ĀGAMA अहिर्बुध्न्यसंहिता

edited by M. D. RAMANUJACARYA under the supervision of DR. F. OTTO SCHRADER

An old text of the Pāṇcarātra Āgama, dealing with occultism, theoretical and practical philosophy and other subjects, published for the first time. 2 Vols.

Out of print

1916. 690 pp. (Ser. No. 4)

INTRODUCTION TO THE PĀNCHARĀTRA AND THE AHIRBUDHNYA SAMHITĀ

by DR. F. OTTO SCHRADER

A monograph on the literature and philosophy of the Pāṇcarātra with a detailed study of the *Ahīrbudhnyā Samhitā*. With index and appendices.

Rs. 10.00

1916. 181 pp. (Ser. No. 5)

ŚRĪ PĀNCHARĀTRARAKṢĀ श्रीपाञ्चरात्ररक्षा of Vedānta Deśika

edited by PANDITS M. DURAISWAMI AIYANGAR and T. VENU-GOPALACHARYA

An authoritative 14th century exposition of the fundamental teachings of the Pāṇcarātra school, and of the discipline, the form of worship, and the way of life prescribed therein. With introduction and index.

Out of print

1942. 298 pp. (Ser. No. 36)

VARIVASYĀRAHASYA वरिवस्यारहस्यम् of Bhāskararāya Makhin

edited by PANDIT S. SUBRAHMANYA SASTRI

A classical treatise dealing with the secret of worship as set forth in the Śākta Āgamas, with the author's own commentary, English translation, introduction and index.

1941. Reprinted 1948. 183 pp. (Ser. No. 28)

Rs. 10.00

LAKṢMĪ TANTRA लक्ष्मीतन्त्रम्

edited by PANDIT V. KRISHNAMACHARYA

An important text of the Pāñcarātra Āgama relating to cosmology, metaphysics and ways of worship. It contains 3500 verses in 57 chapters. A critical edition with a Sanskrit gloss by the editor, introduction and indexes.

1959. vi, 56, 324 pp. (Ser. No. 87)

Bound: Rs. 30.00

Wrapper: Rs. 25.00

SANATKUMĀRA SAMHITĀ

edited by PANDIT V. KRISHNAMACHARYA

An important Pāñcarātra Āgama, of about 5000 verses, containing four sections entitled, Brahmārātra, Śivārātra, Indrarātra and Rājārātra.

In Preparation

UPANIṢAD

THE MINOR UPANIṢADS

Vol. I SAMNYĀSA UPANIṢADS संन्यासोपनिषद्:

edited by DR. F. OTTO SCHRADER

A critical edition with notes, introduction and index.

1912. 555 pp. (Ser. No. 3)

Rs. 14.00

THE 108 UPANIṢADS अष्टोत्तरशतोपनिषद्:

The ten major Upaniṣads and the ninety-eight minor Upaniṣads in seven volumes with the hitherto unpublished commentary of Upaniṣad-Brahma-Yogin interpreting them from the point of view of the Advaita school. The English translations listed below are based on the commentary.

1. DAŚOPANIṢADS दशोपनिषद्:

edited by the PANDITS OF THE ADYAR LIBRARY

Vol. I *Iṣa to Aitareya*

Vol. II *Chândogya and Bṛhadāraṇyaka*

1935, 1936. 516 pp. and 636 pp. (Ser. No. 15)

each volume Rs. 15.00

2. THE YOGA UPANIṢADS योगोपनिषद्:

Text

edited by PANDIT A. MAHADEVA SASTRI

Rs. 20.00

1920. 629 pp. (Ser. No. 6)

Translation

by T. R. SRINIVASA AIYANGAR, edited by DR. G. SRINI-

VASA MURTI

Rs. 16.00

1938. 2nd ed. 1952. 514 pp. (Ser. No. 20)

3. THE SĀMĀNYA VEDĀNTA UPANIṢADS सामान्य-वेदान्तोपनिषद्:

Text

edited by PANDIT A. MAHADEVA SASTRI

Rs. 20.00

1921. 561 pp. (Ser. No. 7)

Translation

by T. R. SRINIVASA AIYANGAR and PANDIT

S. SUBRAHMANYA SASTRI

Out of print

1941. 568 pp. (Ser. No. 24)

4. THE VAIṢṆAVA UPANIṢADS वैष्णवोपनिषद्:

Text

edited by PANDIT A. MAHADEVA SASTRI

Rs. 20.00

1923. Reprinted 1953. 438 pp. (Ser. No. 8)

Translation

by T. R. SRINIVASA AIYANGAR, edited by DR. G. SRINI-

VASA MURTI

Out of print

1945. 539 pp. (Ser. No. 52)

5. THE ŚAIVA UPANIṢADS शैवोपनिषद्:

Text

edited by PANDIT A. MAHADEVA SASTRI

Rs. 12.00

1925. Reprinted 1950. 244 pp. (Ser. No. 9)

Translation

by T. R. SRINIVASA AIYANGAR, edited by DR. G. SRINI-

VASA MURTI

Rs. 9.00

1953. 321 pp. (Ser. No. 85)

6. THE ŚAKTA UPANIṢADS शाक्तोपनिषदः

Text

edited by PANDIT A. MAHADEVA SASTRI
1925. Reprinted 1950. 132 pp. (Ser. No. 10) Rs. 8.00

Translation

by Dr. A. G. KRISHNA WARRIER
1961. (Ser. No. 89) In Press

7. THE SAMNYĀSA UPANIṢADS संन्यासोपनिषदः

edited by T. R. CHINTAMANI and the PANDITS OF THE
ADYAR LIBRARY

1929. 296 pp. (Ser. No. 12) Rs. 15.00

UNPUBLISHED UPANIṢADS अप्रकाशिता उपनिषदः

edited by the PANDITS OF THE ADYAR LIBRARY under the
supervision of DR. C. KUNHAN RAJA

71 Upaniṣads not included in the well-known 108, with index.
1935. 532 pp. (Ser. No. 14) Rs. 20.00

YĀJÑIKYUPANIṢAD-VIVARAṆAM याज्ञिक्युपनिषद्विवरणम् of
Puruṣottamānanda Tirtha

edited by PANDITS V. KRISHNAMACHARYA and K. RAMA-
CHANDRA SARMA

A 15th century commentary on the *Yājñikyupaniṣad* or *Nārāyaṇopaniṣad* of the
Tājurveda, an abridgement in verses of Sāyaṇa's commentary. With the
Upaniṣad text and index.

1949. 88 pp. (Ser. No. 71) Rs. 4.00

GĪTĀ

BHAGAVADGĪTĀRTHAPRAKĀŚIKĀ भगवद्गीतार्थप्रकाशिका of
Upaniṣad-Brahma-Yogin

edited by the PANDITS OF THE ADYAR LIBRARY

The *Bhagavad-Gītā* text and commentary With introduction by Dr. C. Kunhan
Raja.

1941. 496 pp. (Ser. No. 25) Rs. 15.00

MĪMĀṂSĀ

IN DEFENCE OF MĪMĀṂSĀ

by DR. C. KUNHAN RAJA

A paper on the place of Mīmāṃsā philosophy in Indian thought.
1952. 50 pp. (Ser. No. P. 28) Rs. 2.00

VEDĀNTĀ

BRAHMASŪTRABHĀṢYASIDDHĀNTASAMGRAHA ब्रह्मसूत्र-
भाष्यसिद्धान्तसंग्रहः of Upaniṣad-Brahma-Yogin

edited by PANDIT V. KRISHNAMACHARYA

A short metrical work of the Advaita school on the truths of the *Brahmasūtras*
and the *Pranava*.
1949. 24 pp. (Ser. No. P. 19) Rs. 2.00

VEDĀNTAPARIBHĀṢĀ वेदान्तपरिभाषा of Dharmarāja

edited by PROF. S. SURYANARAYANA SASTRI

A classical 17th century treatise on Advaita epistemology and ontology with
English translation and notes. Foreword by Dr. S. Radhakrishnan.
1942. 258 pp. (Ser. No. 34) Rs. 12.00

MĀNAMĀLĀ मानमाला by Acyutakṛṣṇānandatīrtha

edited by PANDIT V. KRISHNAMACHARYA

A short metrical work of the Advaita school elucidating the various means of
valid cognition (*pramāṇa*), with a commentary by Rāmānanda, a pupil of
the author.
1951. 24 pp. (Ser. No. P. 26) Rs. 2.00

VEDĀNTASĀRA वेदान्तसारः of Rāmānuja

edited by PANDIT V. KRISHNAMACHARYA

An easy and concise commentary on the *Brahmasūtras* by the expounder of the
Viśiṣṭādvaita system of philosophy, with English translation by M. B. Narasimha
Iyengar, introduction and index.
1953. 493 pp. (Ser. No. 83) Rs. 20.00

VEDĀNTAKĀRIKĀVALI वेदान्तकारिकावली of Bucci Venkaṭā-cārya

edited by PANDIT V. KRISHNAMACHARYA

A metrical epitome of the principles accepted in the Viśiṣṭādvaita school of Vedānta philosophy, with Sanskrit commentary and English translation by the editor, and index.

1950. 177 pp. (Ser. No. 75)

Rs. 8.00

THE PHILOSOPHY OF VIŚIṢṬĀDVAITA

by PROF. P. N. SRINIVASACHARI

A critical and comprehensive study of the main features of Viśiṣṭādvaita philosophy and its relation to other schools of Vedānta. With index, glossary and bibliography.

1943. Reprinted 1950. 692 pp. (Ser. No. 39)

Rs. 25.00

VĀDĀVALI वादावली of Jayatīrtha

edited by DR. P. NAGARAJA RAO

A polemic 14th century tract by the foremost disciple of Madhva, criticizing the Advaita doctrine of Mād̥. With English translation, introduction, notes and index.

1943. 256 pp. (Ser. No. 40)

Rs. 15.00

THE EPISTEMOLOGY OF DVAITA VEDĀNTA

by DR. P. NAGARAJA RAO

1958. 120 pp. Adyar Library Bulletin, Vol. 22, pts. 3-4.

Rs. 5.00

THE PHILOSOPHY OF BHEDĀBHEDA

by PROF. P. N. SRINIVASACHARI

A study of the Vedāntic philosophy of Bhāskara, with an estimate of its relation to other Vedāntic thought and to Western philosophy.

1950. 336 pp. (Ser. No. 74)

Rs. 9.00

A SYNTHETIC VIEW OF VEDĀNTA

by PROF. P. N. SRINIVASACHARI

A study of the universality and eclecticism of Vedānta philosophy.

1952. 173 pp. (Ser. No. 81)

Rs. 5.00

KASHMIR ŚAIVISM

PRATYABHIJÑĀHRDAYA प्रत्यभिज्ञाहृदयम् "The Secret of Recognition"

translated by K. F. LEIDECKER, with text edited by the PANDITS

OF THE ADYAR LIBRARY

One of the two compendiums used as religious textbooks by Kashmir Śaivas and held in great esteem by Śaivas from other parts of India. With English translation and notes based on the German translation of Emil Baer, introduction and index.

1938. 229 pp. (Ser. No. 18)

Rs. 10.00

NYĀYA

CATURDAŚALAKṢAṆĪ चतुर्दशलक्षणी of Gadādhara

edited by PANDIT SANTANAM AIYAR

"The fourteen definitions", a portion of one of the chapters dealing with inference in Gadādhara's commentary on the *Tattvacintāmaṇi* with the commentaries of Kṛṣṇambhaṭṭa, Raghunātha and Paṭṭābhīrāma.

Vol. I 1942. 267 pp. (Ser. No. 38)

Rs. 10.00

THE NYĀYAKUSUMĀNJALI of Udayanācārya

translated by SWAMI RAVI TIRTHA

An English translation of a classical Nyāya work proving the existence of God. Vol. I (Books i and ii). 1946. 132 pp. (Ser. No. 53)

Out of print

MAṆIKĀṆA मणिकणः

edited by DR. E. R. SREEKRISHNA SARMA

A Navya Nyāya manual, edited on the basis of a unique manuscript in the Adyar Library, with English translation and notes.

1960. (Ser. No. 88)

In Press

VAIŚEṢIKA

PRAMĀṆAMĀṆJARĪ प्रमाणमञ्जरी of Sarvadeva

edited by K. MADHAVA KRISHNA SARMA

A text of the Vaiśeṣika school of Indian Logic on the means of attaining correct knowledge.

1942. 12 pp. (Ser. No. P. 4)

Out of print

BUDDHISM

BHAVASANKRĀNTISŪTRA भवसङ्क्रान्तिसूत्रम् and Nāgārjuna's
BHAVASANKRĀNTISĀSTRA भवसङ्क्रान्तिशास्त्रम्

edited by PANDIT N. AIYASWAMI SASTRI

Buddhist works of the Mahāyāna school, restored into Sanskrit from the Tibetan and Chinese versions. With the commentary of Maitreyanātha, Tibetan versions, English translation, introduction and index.

1938. 156 pp. (Ser. No. 19)

Out of print

ĀLAMBANAPARĪKṢĀ आलम्बनपरीक्षा and Vṛtti by Dinnāga

edited by PANDIT N. AIYASWAMI SASTRI

A Buddhist work on Logic—an inquiry into the true nature of *ālambana* or 'object of consciousness'—restored into Sanskrit from the Tibetan and Chinese versions. With the commentary of Dharmapāla, English translation, Tibetan versions and notes.

1942. 147 pp. (Ser. No. 32)

Out of print

ĀRYAŚĀLISTAMBASŪTRA, PRATĪTYASAMUTPĀDA-
VIBHAṄGANIRDEŚASŪTRA and PRATĪTYASAMUT-
PĀDAGĀTHĀSŪTRA आर्यशालिस्तम्बसूत्रम्, प्रतीत्यसमुत्पादविभङ्ग-
निर्देशसूत्रम्, प्रतीत्यसमुत्पादगाथासूत्रम्

edited by PANDIT N. AIYASWAMI SASTRI

Three Buddhist works of the Mahāyāna school explaining *Pratītyasamutpāda* (Dependent Origination), one of the fundamental doctrines of Buddhism. Edited with Tibetan versions, notes, introduction and index.

1950. 154 pp. (Ser. No. 76)

Rs. 9.00

BUDDHA JAYANTI NUMBER OF BRAHMAVIDYĀ

Papers on Buddhism by well-known scholars.

1956. 160 pp. Adyar Library Bulletin, Vol. 20, pts. 3-4

Rs. 5.00

GRAMMAR

SPHOTA VĀDA स्फोटवादः of Nāgeśa Bhaṭṭa

edited by PANDIT V. KRISHNAMACHARYA

A classic work on the philosophy of Sanskrit grammar, with the editor's commentary, introduction and index.

1946. 155 pp. (Ser. No. 55)

Rs. 10.00

LEXICOGRAPHY

VIŚEṢĀMṚTA विशेषामृतम् of Tryambaka Miśra

edited by H. G. NARAHARI

A list of Sanskrit words with variant forms.

1943. 16 pp. (Ser. No. P. 7)

Out of print

POETRY

RUKMIṆĪKALYĀṆAMAHĀKĀVYA रुक्मिणीकल्याणमहाकाव्यम्
of Rājacūḍāmaṇi Dīkṣita

edited by T. R. CHINTAMANI and the PANDITS OF THE ADYAR
LIBRARY

An epic poem by the famous writer of the 17th century. With the commentary, *Mauktikamālikā*, of Bālayajñavedeśvara, introduction and index.

1929. 193 pp. (Ser. No. 13)

Rs. 5.00

ACYUTARĀYĀBHYUDAYA अच्युतरायाभ्युदयम् of Rājanātha
Dīṇḍima

edited by A. N. KRISHNA AIYANGAR

Sargas 7 to 12. The second part of a historical poem written in honour of one of the Vijayanagara kings, *Acyutarāya* (1529-42 A.D.), by his court-laureate. The first part (cantos 1 to 6) was published by the Vani Vilasa Press, Srirangam, in 1907. With introduction and index.

1945. 117 pp. (Ser. No. 49)

Rs. 5.00

HARICARITA हरिचरितम् of Parameśvara

edited by PANDIT V. KRISHNAMACHARYA

A short poem by a Kerala writer. The stanzas begin with chronograms used for determining the position of the moon. With introduction and index.

1948. 142 pp. (Ser. No. 63)

Rs. 7.50

DAŚAKUMĀRAKATHĀSĀRA दशकुमारकथासारः of Appayāmātya

edited by H. G. NARAHARI

An abridgement in verse of the classical prose romance, the *Daśakumāracarita* of Daṇḍin.

1949. 26 pp. (Ser. No. P. 18)

Rs. 2.00

DHARMACAURYARASĀYANA धर्मचौर्यरसायनम् of Gopāla-yogindra

edited by H. G. NARAHARI

A poetic dissertation on the ethics of stealing, in 279 verses.

1946. 38 pp. (Ser. No. P. 9)

Out of print

CAMPŪ

SARVA-DEVA-VILĀSA सर्वदेवविलासः

edited by DR. V. RAGHAVAN

A Campū Kāvya describing the City of Madras and the cultural life in it at the close of the 18th century, edited with historical introduction and notes.

1958. 103 pp. (Serial No. P. 33)

Rs. 3.50

DRAMA

UNMATTARĀGHAVA उन्मत्तराघवम् of Virūpākṣadeva

edited by PANDIT V. KRISHNAMACHARYA

A one-act drama of the Prekṣapaka type by a Vijayanagara king of the 14th century, portraying the hero, Rāma, distraught by separation from his beloved.

1946. 39 pp. (Ser. No. 57)

Rs. 2.75

JIVĀNANDANAM जीवानन्दनम् by Ānandarāya Makhin

edited by PANDIT M. DURAI SWAMI AIYANGAR

An allegorical Sanskrit drama embodying the teachings of Indian medical science (*Āyurveda*) and Vedāntic philosophy, with the editor's commentary, introduction and index.

1947. 568 pp. (Ser. No. 59)

Rs. 30.00

SAMKALPASŪRYODAYA संकल्पसूर्योदयः of Venkaṭanātha

edited by PANDIT V. KRISHNAMACHARYA

An allegorical drama embodying the teachings of Viśiṣṭādvaita philosophy. With the commentaries *Prabhāvilāsa* of Ahobala and *Prabhāvali* of Nṛsiṃharāja, Sanskrit introduction and index. Parts I and II.

1948. 1062 pp. (Ser. No. 65)

Rs. 45.00

POETICS

ALAMKĀRASAMGRAHA अलंकारसंग्रहः of Amṛtānandayogin
edited by PANDITS V. KRISHNAMACHARYA and K. RAMA-
CHANDRA SARMA

A comprehensive work of the 14th century on poetics and dramaturgy. With introduction and index.

1949. 329 pp. (Ser. No. 70)

Rs. 16.00

THE NUMBER OF RASAS

by DR. V. RAGHAVAN

A critical and comprehensive study of some of the important problems connected with the theory of *Rasa*. With bibliography and index.

1940. 214 pp. (Ser. No. 23)

Rs. 8.00

SOME CONCEPTS OF THE ALAMKĀRA ŚĀSTRA

by DR. V. RAGHAVAN

A critical and detailed historical survey of some of the important concepts in Sanskrit poetics.

1942. 332 pp. (Ser. No. 33)

Rs. 10.00

VṚTTARATNĀVALI वृत्तरत्नावलिः of Venkaṭeśa

edited by H. G. NARAHARI

A short poem in praise of the goddess Sarasvatī which defines and illustrates various Sanskrit metres. With an anonymous commentary and English translation.

1952. 76 pp. (Ser. No. P. 27)

Rs. 2.50

MUSIC

MELARĀGAMĀLIKĀ मेलरागमालिका of Mahāvaidyanātha
Śivan

edited by PANDIT S. SUBRAHMANYA SASTRI

Compositions illustrating the 72 Melakartās or fundamental musical scales on which South Indian music is based. With introduction and biographical sketch of the author.

1937. 122 pp. (Ser. No. 16)

Rs. 5.00

SAMGRAHACŪDĀMAṆI संग्रहचूडामणि: of Govinda

edited by PANDIT S. SUBRAHMANYA SASTRI

A musical work dealing with the basic principles of Śruti, Svara, Mela and Rāga in Karnatic and Deśī music. With the *Bāhattaramelakartā* of Venkata Kavi, introduction and index.

1938. 541 pp. (Ser. No. 17)

Rs. 15.00

SAMGĪTARATNĀKARA संगीतरत्नाकर: of Śārṅgadeva

edited by PANDIT S. SUBRAHMANYA SASTRI

One of the most important and authoritative treatises on Indian musical theory. Written in the 12th century, it is a summary of all earlier works on the subject and deals in detail with every branch of musical science and with dancing. With the commentaries of Kallinātha and Siṃhabhūpāla. 4 Vols.

Vol. I SVARAGATĀDHYĀYA (NOTES AND SCALES)**Text**

Chapter 1 with verse index

1943. 448 pp. (Ser. No. 30)

Rs. 20.00

Translation

by DR. C. KUNHAN RAJA

1945. 191 pp. (Ser. No. 51)

Rs. 4.00

Vol. II RĀGA, PRAKĪRṆA, PRABANDHA (MODES AND COMPOSITION)

revised by PANDIT V. KRISHNAMACHARYA

Chapters 2-4 with index of verses and technical terms.

1944. 2nd ed. 1959. 434 pp. (Ser. No. 43)

Bound Rs. 25.00

Wrapper Rs. 20.00

Vol. III TĀLA, VĀDYA (RHYTHM, INSTRUMENTS)

Chapters 5-6 with index of verses and technical terms.

1951. 616 pp. (Ser. No. 78)

Rs. 25.00

Vol. IV NARTANA (DANCE)**Text**

Chapter 7 with index of verses and technical terms.

1953. 632 pp. (Ser. No. 86)

Rs. 25.00

Translation

by DR. K. KUNJUNNI RAJA and RADHA BURNIER

1959. 262 pp. Adyar Library Bulletin, Vol. 23, pts. 3-4. Rs. 5.00

RĀGAVIBODHA रागविबोध: of Somanātha

edited by PANDIT S. SUBRAHMANYA SASTRI

A standard 17th century work on South Indian musical theory, with the author's own commentary, introduction and index.

1945. 308 pp. (Ser. No. 48)

Rs. 15.00

ASTROLOGY**VARĀHAMIHIRAHORĀŚĀSTRAM** बराहमिहिरहोराशास्त्रम्

edited by A. N. SRINIVASARAGHAVA AIYANGAR

A standard text on astrology with a detailed commentary by the editor, giving a new interpretation of the text. With introduction and index.

Vol. I (Adhyāyas 1-10) 1951. 532 pp. (Ser. No. 79)

Rs. 25.00

ASTRONOMY**RĀJAMRGĀṆKA** राजमृगाङ्क: of Bhoja

edited by K. MADHAVA KRISHNA SARMA

A short astronomical text of the 11th century.

1940. 11 pp. (Ser. No. P. 2)

Out of print

RĀŚIGOLASPHUṬĀNĪTĪ राशिगोलस्फुटानीति: of Acyuta

edited by K. V. SARMA

An astronomical text, with English translation and introduction by the editor.

1955. 30 pp. (Ser. No. P. 29)

Rs. 2.00

SIDDHĀNTADARPANA सिद्धान्तदर्पणम् of Nilakaṇṭha

Somayājīn

edited by K. V. SARMA

A short astronomical text, with English translation and introduction by the editor.

1955. 42 pp. (Ser. No. P. 30)

Rs. 2.00

CANDRAVĀKYAS चन्द्रवाक्यानि of Vararuci

edited by DR. C. KUNHAN RAJA

A practical guide for calculating the position of the sun and moon.

1948. 52 pp. (Ser. No. P. 11)

Rs. 3.00

GOLADĪPIKĀ गोल्दीपिका of Parameśvara

edited by K. V. SARMA

A short astronomical text by a Kerala astronomer. With translation, introduction and notes by the editor.

1957. 126 pp. (Ser. No. P. 32)

Rs. 3.00

ARCHITECTURE**ṢAṬPAÑCĀSIKĀ षट्पञ्चाशिका**

edited by K. MADHAVA KRISHNA SARMA

A manual of 56 verses on the architecture of residential buildings.

1942. 12 pp. (Ser. No. P. 3)

Out of print

PRAKRIT**PRĀKRṬAPRAKĀṢA प्राकृतप्रकाशः** of Vararuci

edited by DR. C. KUNHAN RAJA and PANDIT K. RAMACHANDRA SARMA

The basic text of Prakrit grammar, with the commentary of Rāmapānivāda, a Kerala scholar. With index.

1946. 216 pp. (Ser. No. 54)

Rs. 10.00

USĀNIRUDDHA उसाणिरुद्धम् of Rāmapānivāda

edited by PANDIT S. SUBRAHMANYA SASTRI and DR. C. KUNHAN RAJA

A poem in Prakrit by the Kerala scholar-poet about the marriage of Uṣā and Aniruddha. With Sanskrit version, introduction and index.

1943. 174 pp. (Ser. No. 42)

Rs. 9.00

TAMIL LITERATURE**TIRUKKURAL திருக்குறள்** of Tiruvalluvar

translated by PROF. V. R. RAMACHANDRA DIKSHITAR

An ancient Tamil classic celebrated for its moral and philosophical teachings. Text in Roman transliteration, with English translation.

1949. 290 pp. (Ser. No. 67)

Out of print

Text in Tamil script with English translation.

1949. 291 pp. (Ser. No. 68)

Rs. 12.00

INDIAN CIVILIZATION AND CULTURE**THE CRADLE OF INDIAN HISTORY**

by C. R. KRISHNAMACHARLU

A study of the accounts given in early Purāṇic literature about the home and expansion of the early Hindus.

1947. 110 pp. (Ser. No. 56)

Rs. 3.50

SOME ASPECTS OF EDUCATION IN ANCIENT INDIA

by DR. C. KUNHAN RAJA

Lectures given in the Madras University in 1949.

1950. 121 pp. (Ser. No. 73)

Rs. 2.50

ORIGIN AND SPREAD OF THE TAMILS

by PROF. V. R. RAMACHANDRA DIKSHITAR

Lectures on the origin of the Dravidians and their culture, with notes.

1947. 118 pp. (Ser. No. 58)

Rs. 3.50

THE INFLUENCE OF INDIAN THOUGHT ON FRENCH LITERATURE

by PROF. LOUIS RENOU

1948. 28 pp. (Ser. No. P. 15)

INDIA'S CULTURAL ROLE IN THE WORLD

by DR. C. KUNHAN RAJA

1949. 21 pp. (Ser. No. P. 20)

HINDU RELIGION AND HINDU CUSTOMS

by DR. C. KUNHAN RAJA

1950. 28 pp. (Ser. No. P. 23)

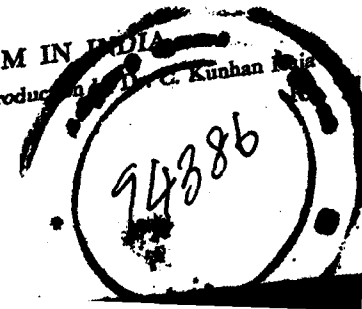
Re. 0.50

THE LANGUAGE PROBLEM IN INDIA

A symposium in Sanskrit with an introduction by Dr. C. Kunhan Raja

1948. 32 pp. (Ser. No. P. 13)

Rs. 1.00



THE FUTURE ROLE OF SANSKRIT

by PROF. LOUIS RENOU and DR. C. KUNHAN RAJA

Essays and addresses on Sanskrit language, literature, scholarship and scholars. 2 parts.

Part I 1949. 24 pp. (Ser. No. P. 16)

Out of print

Part II 1949. 40 pp. (Ser. No. P. 17)

Out of print

SANSKRIT IN INDIA

by DR. BHAGAWAN DAS, T. R. VENKATARAMA SASTRI and DR. G. SRINIVASA MURTI

Essays on the place of Sanskrit in modern India.

1948. 26 pp. (Ser. No. P. 14)

Rs. 1.00

INDOLOGY—GENERAL

EDICTS OF AŠOKA

edited by DR. G. SRINIVASA MURTI

The text of the famous edicts, with Roman transliteration and Sanskrit version. English translation by Dr. G. Srinivasa Murti and A. N. Krishna Aiyangar, and introduction by Prof. K. V. Rangaswami Aiyangar.

1950. Reprinted 1951. 198 pp. (Ser. No. 72)

Rs. 12.00

INTRODUCTION TO THE EDICTS OF AŠOKA

by PROF. K. V. RANGASWAMI AIYANGAR

Reprinted from *Edicts of Aśoka*.

1950. 32 pp. (Ser. No. P. 24)

Rs. 0.50

A SANSKRIT LETTER OF MOHAMED DARA SHUKOH

edited by DR. C. KUNHAN RAJA

A letter from the son of the Mughal Emperor Shah Jahan to Gosvāmi Nṛsiṃha Sarasvatī. With English translation and notes.

1943. 29 pp. (Ser. No. P. 8)

Out of print

BHĀRATAPRAŚASTI भारतप्रशस्तिः

by DR. C. KUNHAN RAJA

'An Ode to India' on the occasion of the Proclamation of the Indian Republic.

1950. 12 pp. (Ser. No. P. 21)

Rs. 0.50

BHĀRATARĀṢṬRASAMGHATANĀ भारतराष्ट्रसंघटना

by DR. C. KUNHAN RAJA

A translation in Sanskrit verses of part of the Constitution of India.

1948. 32 pp. (Ser. No. P. 12)

Rs. 1.50

SANSKRITAGRANTHIVIGHATANAM संस्कृतग्रन्थविघटनम्

by DR. C. KUNHAN RAJA

A plea, in verse, for simplifying Sanskrit.

1948. 8 pp. (Ser. No. P. 10)

Out of print

MODERN SANSKRIT WRITINGS

by DR. V. RAGHAVAN

Foreword by H. E. Sri Prakasa, Governor of Madras.

1956. 37 pp. (Ser. No. P. 31)

Rs. 2.00

IDEA OF PERSONALITY

by PROF. P. N. SRINIVASACHARI

From the point of view of Indian philosophy. Dr. Annie Besant Memorial Endowment Lectures, University of Madras.

1951. 96 pp. (Ser. No. 77)

Rs. 2.75

INDIAN THEORIES OF MEANING

by DR. K. KUNJUNNI RAJA

A detailed study on meaning according to the various Indian schools of thought.

Ready for press

DR. C. KUNHAN RAJA PRESENTATION VOLUME

A volume of Indological studies, published by the Adyar Library for the Dr. C. Kunhan Raja Presentation Volume Committee, Madras.

1946. 550 pp.

Rs. 10.00

MISCELLANEOUS

THE ANCIENT WISDOM OF WALES

by D. JEFFREY WILLIAMS

Excerpts from Druidic Fragments with essays on them.

1945. 58 pp. (Ser. No. 50)

Out of print

WHERE THEOSOPHY AND SCIENCE MEET

edited by PROF. D. D. KANGA

A collection of essays, with diagrams and index. 2 Vols.

Vol. I 1938. 2nd ed. 1949. 454 pp. (Ser. No. 21)

Vol. II 1938. 2nd ed. 1951. 650 pp. (Ser. No. 21)

Rs. 24.00

SPINOZIAN WISDOM OR NATURAL RELIGION

by JAMES ARTHUR

A study of Spinoza's philosophy with extracts from his works.

1943. 128 pp. (Ser. No. 41)

Out of print

LANGUAGE—BARRIER OR BRIDGE

by A. SIITAA DEVII

1951. 65 pp. (Ser. No. P. 25)

Rs. 3.25

THE PATH OF GREATNESS

by GEORGE S. ARUNDALE

A University Convocation address.

1942. 24 pp. (Ser. No. P. 6)

Re. 0.75

INDEX TO THE ADYAR LIBRARY BULLETIN, Vols. 1-23

by SEETHA NEELAKANTAN

1960. viii, 109 pp. Adyar Library Bulletin, Vol. 24, pts. 1-2

Rs. 5.00

CATALOGUES OF BOOKS

CATALOGUE OF THE ADYAR LIBRARY

A catalogue of books, original or translated, in Western languages. 4 Vols.

Part I Theosophy, Religion, Mythology.

1941. 289 pp. (Ser. No. 31)

Part II Philosophy, History, Literature.

1942. 669 pp. (Ser. No. 37)

Part III Arts, Science, Journals.

1944. 1119 pp. (Ser. No. 46)

Part IV French Books.

1949. 110 pp. (Ser. No. 69)

4 volumes Rs. 12.00

THE ADYAR LIBRARY SERIES

1. A Preliminary List of Sanskrit and Prakrit Manuscripts in the Adyar Library
2. Descriptive Catalogue of the Sanskrit Manuscripts in the Library, Vol. IA, Upaniṣad
3. The Minor Upaniṣads, Vol. I, Saṃnyāsa Upaniṣads
4. Ahirbudhnya Saṃhitā, 2 Vols.
5. Introduction to the Pāñcarātra and Ahirbudhnya Saṃhitā
6. The Yoga Upaniṣads
7. The Sāmānya Vedānta Upaniṣads
8. The Vaiṣṇava Upaniṣads
9. The Śaiva Upaniṣads
10. The Śākta Upaniṣads
11. A Catalogue of Sanskrit Manuscripts in the Adyar Library, 2 Parts
12. The Saṃnyāsa Upaniṣads
13. Rukmiṇīkalyāṇamahākāvya
14. Unpublished Upaniṣads
15. Daśopaniṣads, 2 Vols.
16. Melarāgamālikā
17. Saṃgrahacūḍāmaṇi
18. Pratyabhijñāhṛdaya with Translation
19. Bhavasamkrāntisūtra and Nāgārjuna's Bhavasamkrānti-śāstra
20. The Yoga Upaniṣads, Translation
21. Where Theosophy and Science Meet, 2 Vols.
22. Rgvedavyākhyā, Vol. I
23. The Number of Rasas
24. The Sāmānya Vedānta Upaniṣads, Translation
25. Bhagavadgītārthaprakāśikā
26. Sāmavedasamhitā
27. Rāja Dharma
28. Varivasyārahasya with Translation
29. Vyavahāranirṇaya

30. Saṃgītaratnākara, Vol. I, Svaragatādhyāya
31. Catalogue of the Adyar Library, Western Section, Part I
32. Ālambanaparīkṣā and Vṛtti
33. Some Concepts of the Ālankāra Śāstra
34. Vedāntaparibhāṣā
35. Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. IB, Vedic
36. Śrī Pāñcarātrarakṣā
37. Catalogue of the Adyar Library, Western Section, Part II
38. Caturdaśalakṣaṇī, Vol. I
39. The Philosophy of Viśiṣṭādvaita
40. Vādāvali
41. Spinozian Wisdom or Natural Religion
42. Usāniruddha
43. Saṃgītaratnākara, Vol. II, Rāga, Prakīrṇa, Prabandha
44. Ālvalāyana Gṛhya Sūtra, Vol. I
45. Alphabetical Index of Sanskrit Manuscripts in the Adyar Library
46. Catalogue of the Adyar Library, Western Section, Part III
47. Ātman in Pre-Upaniṣadic Vedic Literature
48. Rāgavibodha
49. Acyutarāyābhyudaya
50. The Ancient Wisdom of Wales
51. Saṃgītaratnākara, Vol. I, Translation
52. Vaiṣṇava Upaniṣads, Translation
53. The Nyāyakusumāñjali, Translation
54. Prākṛtaprakāśa
55. Sphoṭavāda
56. The Cradle of Indian History
57. Unmattarāghava
58. Origin and Spread of the Tamils
59. Jivānandanam
60. Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. VI, grammar, Prosody, Lexicography
61. R̥gvedavyākhyā, Vol. II

62. Descriptive Catalogue of the Pali Manuscripts in the Adyar Library
63. Haricarita
64. Gautama Dharmasūtra Parīṣiṣṭa
65. Saṃkalpasūryodaya
66. Indian Cameralism
67. Tirukkural, Roman Text with Translation
68. Tirukkural, Tamil Text with Translation
69. Catalogue of the Adyar Library, Part IV, Western Section
70. Ālankārasaṃgraha
71. Yājñikyupaniṣadvivaraṇam
72. Edicts of Aśoka
73. Some Aspects of Education in Ancient India
74. The Philosophy of Bhedābheda
75. Vedāntakārikāvali
76. Āryaśālistambasūtra, Pratītyasamutpādavibhaṅganirdeśasūtra and Pratītyasamutpādagāthāsūtra
77. Idea of Personality
78. Saṃgītaratnākara, Vol. III, Tāla, Vādyā
79. Varāhamihirahorāśāstram, Vol. I
80. Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. V, Kāvya, Nāṭaka, Ālankāra
81. A Synthetic View of Vedānta
82. Descriptive Catalogue of Sanskrit Manuscripts in the Adyar Library, Vol. IX, Mīmāṃsā and Advaita Vedānta
83. Vedāntasāra
84. Āṅgirasasmṛti
85. The Śaiva Upaniṣads, Translation
86. Saṃgītaratnākara, Vol. IV, Nartana
87. Lakṣmitantra
88. Maṇikāṇa
89. Śākta Upaniṣads, Translation

THE ADYAR LIBRARY PAMPHLET SERIES

1. A Variant Version of the Ekāgnikāṇḍa
2. Rājamṛgāṅka
3. Śaṭpañcāśikā
4. Pramāṇamañjarī
5. A List of Manuscripts
6. The Path of Greatness
7. Viśeṣāmṛta
8. A Sanskrit Letter of Mohamed Dara Shukoh
9. Dharmacauryarasāyana
10. Saṃskṛtagranthivighaṭanam
11. Candravākyas
12. Bhāratarāṣṭrasaṃghaṭanā
13. The Language Problem in India
14. Sanskrit in India
15. The Influence of Indian Thought on French Literature
16. The Future Role of Sanskrit (Sanskrit Language)
17. The Future Role of Sanskrit (Sanskrit Literature)
18. Daśakumārakathāsāra
19. Brahmasūtrabhāṣyasiddhāntasaṃgraha
20. India's Cultural Role in the World
21. Bhārataprasasti
22. Pādavidhāna
23. Hindu Religion and Hindu Customs
24. Introduction to the Edicts of Aśoka
25. Language—Barrier or Bridge
26. Mānamālā
27. Vṛttaratnāvalī
28. In Defence of Mīmāṃsā
29. Rāṣigolasphuṭānīti
30. Siddhāntadarpaṇam
31. Modern Sanskrit Writings
32. Goladīpikā
33. Sarva-deva-vilāsa
35. R̥gvarṇakramalakṣaṇa

THE ADYAR LIBRARY AND RESEARCH CENTRE

The Adyar Library was founded in 1886 by Henry Steel Olcott, first President of the Theosophical Society, for research in Eastern Civilization, Philosophy and Religion. Its aim is to promote understanding among men and nations through knowledge of the higher aspects of their respective cultures.

Advisers: Dr. G. Srinivasa Murti
Dr. V. Raghavan

THE ADYAR LIBRARY BULLETIN

The Adyar Library Bulletin has been published as a quarterly since 1937 presenting studies on religion, philosophy and various aspects of Sanskrit and other Oriental literature as well as ancient texts and translations.

	per annum	single copy
India and Ceylon	Rs. 8	Rs. 5
U. S. A.	\$ 3	\$ 2
Commonwealth countries	s. 15	s. 10
Other countries	Rs. 10	Rs. 6

All communications to be addressed to:

THE ADYAR LIBRARY,
Adyar, Madras 20, India.

vol. XXIV. Parts 3-4.
Decm-1960

THE ADYAR LIBRARY BULLETIN

VOL. XXIV, PARTS 3-4, DECEMBER 1960

THE ADYAR LIBRARY AND RESEARCH CENTRE

ADYAR, MADRAS 20, INDIA

THE ADYAR LIBRARY BULLETIN

Vol. XXIV, parts 3 - 4

December 1960

Editorial Board:

N. SRI RAM

V. RAGHAVAN

K. KUNJUNNI RAJA

RADHA BURNIER

CONTENTS

	PAGE
P. K. GODE	
<i>Massage of the Feet (Pādābhyāṅga) as described in the</i>	
<i>Mānasollāsa</i>	.. 109
WESLEY W. BOLLE	
<i>Remarks on Bhakti</i>	.. 113
K. KUNJUNNI RAJA	
<i>On the Date of Śaṅkarācārya and Allied Problems</i>	.. 125
R. C. AGRAWALA	
<i>A Sculpture of Kārttikeya</i>	.. 149
JUAN R. FRANCISCO	
<i>Sanskrit Loan-Words in the Philippine Languages</i>	.. 153
. . II. TEXTS AND STUDIES	
<i>The Guṇatrayaviveka of Svayamprakāśayati</i>	
edited by V. KRISHNAMACHARYA	.. 175
<i>Tripurātāpini Upaniṣad</i>	
translated by A. G. KRISHNA WARRIER	.. 185
III. NOTES AND REVIEWS	
<i>Notes</i>	.. 221
<i>Reviews</i>	.. 229
<i>Contributors</i>	.. 259

ABBREVIATIONS

ABORI	Annals of the Bhandarkar Oriental Research Institute
BIS	Bibliotheca Indica Series
BISM	Bhārata Itihāsa Saṃsodhaka Maṇḍal
CSS	Chowkhamba Sanskrit Series
GOS	Gaekwad's Oriental Series
IA	Indian Antiquary
IHQ	Indian Historical Quarterly
IsMEO	Istituto Italiano per il Medio ed Estremo Oriente
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society
JOR	Journal of Oriental Research
JRAS	Journal of the Royal Asiatic Society
JUPHS	Journal of the U.P. Historical Society
MBh	Mahābhārata
QJMS	Quarterly Journal of the Mythic Society

MASSAGE OF THE FEET (PĀDĀBHYAṄGA)
AS DESCRIBED IN THE MĀNASOLLĀSA

(C. A.D. 1130)

SOME TIME ago I published an elaborate paper¹ on the history of the art of massage in India and another paper² on the perfumes and cosmetics used in the royal bath (C. A.D. 1130). In these papers I have recorded some evidence of the practice of massage in which expert wrestlers (*malla-s*) were used by kings for massaging their bodies before a bath. This evidence was taken from the chapter on baths (*snāna-bhoga*) in the *Mānasollāsa* (or *Abhilaṣitārthacintāmaṇi*)³ composed by king Someśvara about A.D. 1130. This treatise also contains a small section on the massage of the feet after dinner, *pādābhyāṅga-bhoga* (vv. 1812-9)⁴ and supplements the evidence about massage recorded in my two papers referred to above. In fact the materials used for feet-massage as mentioned in this section are important for the history of massage as practised in mediaeval India in the twelfth century. The pertinent verses read as follows (p. 375):

¹ See ABORI, vol. XXXVI, pp. 85-113.

² See *International Perfumer*, vol. II, no. 8, pp. 111-3.

³ Part I, ed. by R. Shama Sastry, Mysore, 1926, pp. 284-7.

⁴ *ibid.*, pp. 375-6.

पादाभ्यङ्गयोगः

‘पादाभ्यङ्गस्य भोगोऽयमधुना परिकीर्त्यते ।
 वामे पार्श्वे शयानः सन् पादावभ्यङ्गयेत्सुखी ॥
 सर्पिषा शतघौतेन¹ नवनीतेन वा नृपः ॥
 दध्ना तैलेन पयसा तक्रेणामिषुतेन² वा ।
 श्रीखण्डक्षोदनीरेण बदर्याः फेनकेन³ वा ॥
 पादसंवाहदक्षाणां कामिनीनां मनोहरैः ।
 अशोकमल्लवप्रत्यैः करैरभ्यङ्गयेच्छनैः ॥
 वसन्ते सर्पिषा दध्ना शीतेन पयसापि वा ।
 निदाघे नवनीतेन काञ्जिकैः कोलफेनकैः ॥
 वर्षासु पयसाभ्यङ्गयेत्पादौ तक्रेण वा पुनः ।
 शतघौतेन शरदि सर्पिषा चन्दनोदकैः ॥
 हेमन्ते शिशिरे चैव तैलेनाभ्यङ्गयेत्पदे ।
 पश्चात्प्रक्षालयेत्पादौ सुखस्पर्शेन पायसा ॥
 मसूरयवपिष्टैश्च हरिद्राचूर्णमिश्रितैः ।
 उद्धृत्य⁴ च पुनः पादौ क्षालयेत्सुखवारिणा ॥
 एवं यः कारयेद्राजा भोजनादूर्ध्वमन्वहम् ।
 पादाभ्यङ्गस्य भोगोऽयं वर्णितः सोममूमुजा ॥’

The above extract gives us the following information about the massage of the feet:

- ¹ *Satadhauta*=purified a hundred times.
² *Abhiṣṭa*=sour gruel or the juice of the acid *Asclepias* (see Wilson's Sanskrit-English Dictionary, p. 57).
³ *Phenaka*=rice ground and boiled with water (ibid., p. 617).
⁴ *Udvarṭana*=rubbing and cleaning.

1. The king was to have the feet massaged after dinner.

2. At the time of this massage he was to lie on the left side of his body.

3. Charming ladies, expert in the art of massaging, were to do the massage gently with their tender hands.

4. Materials used for this massage were different for different seasons. These materials are:

- Ghee (*sarpis*). *Suśrutasamhitā* prescribes cow's ghee (*gavyaghrta*) for *abhyāṅga*
- Butter (*navanīta*)
- Curds (*dadhi*)
- Oil (*taila*). *Suśruta* prescribes *tilataila* for *abhyāṅga*
- Milk (*payas*)
- Buttermilk (*takra*)
- Water prepared with sandal powder (*śrī-khaṇḍa-kṣoda-nīra*)
- Foam of the jujube (*badarī-phenaka*), possibly a soap prepared from the jujube
- Sour gruel (*kāñjika*)
- Soap prepared from jujube or pepper (*kola-phenaka*)
- Sandal water (*candanodaka*)
- Flour of lentil and barley (*masūra-yava-piṣṭa*) mixed with powder of turmeric (*haridrā-cūrṇa*)

The above materials should be used for foot-massage in different seasons as follows:

1. Spring (*vasanta*): ghee, curds and cold water
2. Hot season (*nīdāgha*): butter, sour gruel and *kola-phenaka*
3. Rainy season (*varṣāḥ*): milk and buttermilk
4. Autumn (*śarat*): ghee and sandal water
5. Winter (*hemanta*): oil (*taila*)¹
6. Cold season (*śiśira*): oil (*taila*)

Among the materials used for massage as recorded above we find: *badarī-phenaka* and *kola-phenaka*. I have not been able to determine exactly the nature of these materials. Vātsyāyana in his *Kāmasūtra*² prescribes the use of *phenaka* every third day while dealing with the art of massage as one of the sixty-four arts. The word *phenaka* is translated by some scholars as 'soap' but this translation does not help us to understand exactly the ingredients of this soap.

I shall feel thankful if any scholar points out a detailed description of the massage of the feet from any source prior to A.D. 1100.

¹The oil used for massage was sesame oil, which was considered best. Narahari in his *Rājanighaṇṭu* (c. A.D. 1450) observes in this connection:

‘तैलं स्नेहोत्तमं प्रोक्तं तिलजं तिलसंभवम् ।
अभ्यञ्जनं मृक्षणं च तच्च मर्दनकं स्मृतम् ॥’

The properties of sesame oil are recorded by Narahari as follows:

‘स्नानाभ्यङ्गावगाहेषु तिलतैलं विशिष्यते ।
तद्वद्वस्तिष्पानेषु नस्यकर्णाक्षिपूरणे ॥’

(See p. 233 of *Rājanighaṇṭu*, Anandashrama Sanskrit Series No. 33, 1896).

² ed. by Kedarnath, N. S. Press, Bombay, 1900, p. 48.

KES W. BOLLE

REMARKS ON BHAKTI

^o
Towards a delineation of bhakti
Mistakes in understanding

USUALLY, some specialists in the humanities translate and annotate certain religious texts and others interpret them, depending on the translations made by the former. Historians of religions who are dealing with data of various religions have to depend on the translations of experts. It is less generally realized, however, that the experts also depend in many cases on something else: on generally accepted patterns of thought, on 'fashion'. Well known is the interpretation of the *liṅga* as nothing but the result of a primitive fertility-cult—an interpretation still held by some experts and, naturally, irritating to worshippers, who know better indeed. The reduction of the *liṅga* to *nothing but* a phallic symbol is due to an anthropological school which in fact saw the origin of well-nigh all religion in fertility-rites. Popularized in handbooks, such general interpretations become fashionable and the specialist may fall a victim to them. It requires some knowledge of various religions and religious structures to refute such an interpretation that has outlived itself and to state on a scholarly level what the devotee knows by intuition.

We have to deal with a similar problem when dealing with *bhakti*. It is a generally accepted idea

that religion is basically a matter of feeling, of inner experience, of something anti-rational or, at least, irrational. No one will deny that *bhakti* has a great deal to do with emotion; but the conclusion is too easily drawn that it can be associated or equated with religious emotions in all cases and at all times.

There is a great emotional element in the religious festivals, in the dance and music of all primitive tribes. Yet we would not easily use the word '*bhakti*' in most instances. We feel that there is too much 'collectivism' in many tribal ceremonies to justify such a designation. *Bhakti* may be expressed collectively (we may think of the Gopī-s), but it presupposes a 'personal' element. Again, a personal emotional element seems to us so basic to all religiosity that we can hardly imagine any type of religion without it. Serious students doubted for a long time as to whether totem-ceremonies of Australian aborigines could be called 'religious' at all or whether they should be categorized as social phenomena. They came to this uncertainty exactly because they found that a sense of devotion on the part of persons in regard to some personally conceived divinity was lacking. The conclusion that was finally drawn was that we cannot call a religion something else than a religion simply because our presuppositions are not there. At any rate, when a man searches for and expresses the ultimate meaning of his existence in ways other than personal emotion, but in accordance with his own sacred tradition, we have to take this into account.

We are reminded here of the simple fact that 'personal religious emotion', 'personal devotion', and 'piety' are not constant quantities. They originate in conformity with specific traditions and thus they take on their specific form. The personal appropriation of *liberation* in India is naturally tied up with the religiosity of release of the Upaniṣad-s, of Buddhism, of Yoga, and of later Hinduism. No matter how many different aspects of *bhakti* come to light in the development of Indian spirituality, in its entirety and influence it is unique. It is different from anything the West has ever known. When Nārada in his *Bhaktisūtra-s* states that one should heed the scriptures also after attaining firmness of conviction (as to the path of *bhakti*), it is obvious that he did not have in mind the Koran or the Bible. (12. *bhavatu niścayadārḍhyād ūrdhvaṃ sāstrarakṣaṇam*.) Some authors mention high forms of *bhakti* as synonymous with *jīvanmukti*. Such statements show at once that *bhakti* cannot easily be compared or associated with types of religious experience outside of India.

But is no comparison possible at all? *Bhakti* has been described by Westerners as trust, as worship (a word that is restricted to the English-speaking regions and that, to my knowledge, has no equivalent in the continental European languages), as piety, as love or as faith or devotion. Especially the words 'piety' and 'devotion' evoke for the Westerner ideas of pietism and the religious revival in the period of romanticism. In church history, pietism is described as the movement

that emphasized the 'religion of the heart' as against the one-sidedly rationalistic, dogmatic interest of the church. Subsequently, the holiness of life, sometimes rather legalistically, played a predominant role. The emphasis on the purification of the heart, on the 'conversion' of the individual, is well known through the Christian missionary enterprises that often found their origin in pietistic circles. It was only natural that many Western students of Hinduism associated 'piety' with *bhakti*. In both, there is the warmth of feeling, the friend-like or loving relation to God, the transformation of life. The mistake lies in the fact that this immediate association ignores the sources from which the religious experiences well up. Thus we are led to an understanding of a psychological character, not of a religious character. A sympathetic attitude on the part of the investigator is of course indispensable, but the investigation into a religion other than the investigator's own must show not only sympathy, but also understanding. Otherwise a study reveals more of the student than of the subject studied. The nature of the student's speculation on the universality of religious experience may be interesting, but it should tally with an empirical research. In other words, he should not force his own ideas or the structures of his own culture on the culture that he studies in order to make his speculation acceptable. It is hardly possible to see always in *bhakti* a reaction against a rationalistic orthodoxy. India's religious history has never known this type of orthodoxy, but rather an *orthopraxis* (Gonda), a predominant concern

not with the right ideas, but with the right ritual. If *bhakti* were to be understood as a reaction against something, it would certainly be of a variety quite different from Western, Christian devotionism. Perhaps a case could be made for some forms of *bhakti* as a reaction against ritualism. Some passages in texts like the *Bhāgavatapurāṇa* could, no doubt, lead us in that direction. But in what follows we shall pay no attention to that aspect. For firstly, this paper intends to give only a few remarks, and, secondly, it seems to us that the reactionary element of *bhakti* is negligible.

Summarizing: mere comparison of *bhakti* and Christian forms of piety is fruitless when we aim at religious understanding; we expect more understanding by paying attention to the forms and structure in which *bhakti* occurs.

Forms and Structure

We have already mentioned the influence of the Indian religiosity of release on the systematic treatises dealing with *bhakti*. The religious spirit that created the ideas of *karma* and *saṃsāra*, of *māyā* and of *nirvāṇa*, could not but affect its forms of devotion with these profound certainties.

But *bhakti* influenced and influences vastly more people than those who are philosophically concerned with its explanation. Also, *bhakti* is rooted in times long before the systematic *sūtra-s* of Śaṅḍilya and of Nārada were composed. Both mention the names of people who apparently were great authorities on the

subject before them. Dr. V. Raghavan has shown that even in the Vedic hymns we meet with forms of *bhakti* more abundant than those known in the classical *bhaktiśāstra*.¹

The oldest text in which we find the word *bhakti* with its specific, religious meaning is the *Śvetāśvatara Upaniṣad* (VI. 23): 'To him who has supreme *bhakti* in regard to God and in regard to his *guru* as much as to God, to him who is a *mahātman*, these things which have been told are manifest'.²

It is noteworthy that *bhakti* here means 'loving and faithful devotion'. But most important for our subject is the fact that *bhakti* in this early text relates both to God and to the *guru*. This may go without saying for the specialist on Indian religious texts. He knows that *gurubhakti* precedes all other forms of *bhakti*. Where *gurubhakti* is exalted we have to do with more than mere figures of speech. Not by coincidence is the *Gītā*, in which *bhakti* in the sense of loving, faithful devotion occurs frequently, given in the form of instruction by a divine Teacher to his disciple. The mere possibility of this form of teaching, however, makes *bhakti* quite different from the devotion *exclusively* to God and directed by scriptural teachings as the only rule and authority that we find in Christian pietism.

Nārada says significantly that *bhakti* is attained primarily through the grace of great men or through a

¹ 'The Vedas and Bhakti'.

² 'यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता श्रियाः प्रकाशन्ते महात्मनः ॥'

little of God's grace (sūtra 38, *mukhyatastu mahatkr̥payaiḥ bhagavatkṛpāśād vā*). Sūtra 39 states the difficulty in coming to know such great men, their incomprehensible and great effectiveness and sūtra 40 reiterates: 'yet it is attained by their grace' (*labhyate'pi tatkr̥payaiḥ*)—which doubtlessly includes also God's *kṛpā* of sūtra 38. Then follows the explanatory sūtra: 'for there is no difference between Him and His devotee' (41, *tasmīmstajjane bhedābhāvāt*).¹

The predominant place of the *guru* remains throughout the history of *bhakti*. It is noteworthy that the Upaniṣad cited contains one of the early treatises on *Yoga*, in which the *guru* is always an absolute condition for success.

This characteristically Indian feature is found also in the South Indian *bhakti*. We are not equipped for a discussion on the South Indian Vaiṣṇava and Śaiva saints, on the Ālvār-s and Nāyanār-s. Studies on them make clear, however, that their originality does not consist in symbolic and structural forms separate from the rest of India. On the contrary, their greatness is rather in the way they strengthened and revitalized the heritage of the whole of India. They flourished in those centuries in which South India made its greatest

¹ Swāmi Tyāgīānanda's translation seems to be an interpretation from a particular, philosophical standpoint: 'Because in God and His devotees there is no sense of difference between any two objects of the universe.'

But cf. A.-M. Esnoul: 'Car il n'y a nulle distinction entre Lui et Son serviteur zélé.'

contributions to Indian culture, in the dynamic centuries that gave rise to the philosophies of Śaṅkara and of Rāmānuja, to the *Sūtasamhitā* and to the *Bhāgavatapurāṇa*. The intimate relationship of the Ālvār-s to the total Indian heritage provides a profound reason why the Śrīvaiṣṇava-s place them many centuries before Christ.

* * *

It would be misleading to say that the devotion to the *guru* is purely a matter of the heart. Although hearing and singing the glory of the Lord is conducive to *bhakti* (*Nārada-bhāktisūtra*, 37), we realize now that more is needed than emotional experience. The devotion to the *guru* means also a mental choice, a decision on the part of the beginner on the path of *bhakti*.

Hence it is not quite accurate to describe the *nāmajapa*, the repetition of God's names, which is mentioned frequently by the Ālvār-s and which plays an outstanding role among *bhakta-s* as 'a kind of self-hypnotism losing oneself in rapturê', as something aiming at a 'giddy exhilaration' (Hooper). We should question above all the alleged anti-ritualism of the repetition of God's names.

When once we have listened to the penetrating tone of the *adhvaryu's* chant in *śrauta* and *grhya* ceremonies, we begin to doubt the universality of such 'giddy exhilaration' of *nāmajapa*. Is it not more likely that the repetition of God's names is connected

with the structure of the Vedic ritual? The Yajurvedic priest does not just recite, he does not just accompany the ritualistic acts, but he is the performer of the acts and effects the ritual with his enchanting *svara*. He realizes the ritual and guarantees its fruit.

Our hunch that we should look for the origin of *bhakti* in structures given in India's history becomes a certainty when we pay attention to the content of some Vedic *mantra-s*. The best example is given in the *Śaṭarudriya* litany (*Taittirīya Samhitā* 4. 5), a large section of which has the same form as the later *sahasra-nāma-s*: a homage to the Lord mentioning all His names and aspects. A famous passage, taken from Dr. V. Raghavan's translation:

'Obeisance to the gracious and ferocious, . . . Who is ahead as well as far, to Him who kills without ceasing. . . . 'Obeisance to the Redeemer, to the bringer of peace and happiness, to the producer of well-being and joy. Obeisance to Him who is the Auspicious one *par excellence*. . . . Obeisance to Him who is the ford and the bank, this and the other shore, the boat and the crossing.'

The only difference between this and the later *nāmastotra-s* is that the form of instruction typical of the latter is lacking here. Unmistakable, however, in both is the ritualistic structure.

It is perhaps not unlikely that the narratives relating the form of instruction owe much to Yoga influence. Each time a great teacher conveys his

teaching to a worthy *śiṣya* at the right moment: Bhīṣma instructs Yudhiṣṭhira (*Viṣṇusahasranāma*); Agastya instructs Rāma (*Ādityahṛdaya*); Hayagrīva instructs Agastya (*Lalitāsahasranāma*); etc. The ritual character is maintained in each *nāmajapa*. We should underline that by 'ritual' and 'ritual form' we do not mean 'mere ritualism'. We mean ritual as the basis of all rightly understood ritualistic acts. Every *homo religiosus* follows a ritual, which he experiences as the divinely prescribed way to live; he always lives or at least aspires to live a symbolic life. But in few cases are we able to perceive so clearly a ritualistic origin as in the *nāmajapa*, showing the inner consistency of Indian tradition.

The formal, ritual character of the *nāmajapa* is also confirmed by the following fact, of which the meaning is probably not always understood. Before the devotee begins his recitation, he pronounces, among other things, the *nyāsa*. He says, in accordance with the *sahasranāma* that he is about to recite: so and so (name of the *ṛṣi*) is the *ṛṣi*, such and such (name of the *chandas*) is the *chandas* (metre), so and so (name of the god or goddess) is the divinity of this (following) *mantra* of this *sahasranāma* (name of the *nāmastotram*), etc. When the *ṛṣi* is mentioned, the devotee touches the top of his head, when the name of the *chandas* is uttered he touches the tip of his nose and when saying the god's name he touches his heart.

At first sight it seems strange that a man setting out to praise God in some form of prayer deems it necessary to mention such details about the *mantra*

that goes with it. Frequently he worships alone or in the company of only his closest relatives. Who needs the information? It could hardly be necessary to tell God who the first seer of the *mantra* is, what the verse-form and who the divinity. The Christian pietist would here certainly be at a loss.

But here also attention to form and tradition may open a way for understanding. In the first place, the first words of the *nyāsa* indicated are structurally identical with the *saṃkalpa*-s that are pronounced at the outset of all ceremonies and worship. A *saṃkalpa* is a vow, a mental decision; the priest states solemnly his determination to perform a certain ritual. Obviously, it serves a practical purpose, when several or many people are present and more than one priest; moreover, it has a profound meaning in separating the preceding 'profane' time from the following 'sacred' time of the ritual, its holy acts and words.

This custom was handed down in tradition and, like all living religious elements, it was transformed here and there without losing in meaning. The *bhakta* reciting the *sahasranāma* of his choice may be less ritualistic, but is not less 'ritual' than the Vedic sacrificer. He may find it unnecessary to go through elaborate ritualistic ceremonies in this *Kaliyuga*, but habitually he will set certain hours apart for his devotion. He finds the divine presence everywhere, by experiencing it or yearning for it. By saying his *nyāsa* and touching the various parts of his body he sanctifies it ritually to receive God. For there also, especially there, God is

present. But he does not abandon the structures of the past. The structures of the past determine all ritual, the very existence also of *bhakti*. A study of the modes of adoration prescribed in the *kriyā* sections of the Āgama-s could add many examples to those we listed.

Literature:

- J. Gonda: *Inleiding tot het Indische denken*, Antwerpen-Nijmegen, 1948.
 G. van der Leeuw: *La religion*, Paris, 1948
 J. N. Bakhuizen van den Brink and J. Lindeboom: *Handbook der Kerkgeschiedenis*, II, 's Gravenhage, 1945
 A-M Esnoul: *La bhakti*, in Renou and Filliozat: *L'Inde Classique*, vol. I, Paris, 1947
 Gopī Nātha Kavirāja: *A New Bhakti Sūtra*, Princess of Wales Sarasvati Bhavana Studies, vol. II, 1923
 Swāmi Tyāgīśānanda: *Nārada Bhakti Sūtras*, Madras, 1955
 V. Raghavan: *The Indian Heritage*, Bangalore, 1958
 V. Raghavan: 'The Vedas and Bhakti', in *Vedanta Kesari*, vol. XLII, No. 8, 1955
 J. S. M. Hooper: *Hymns of the Ālvārs*, Calcutta, 1929
 Diwan Bahadur K. Rangachari: *The Śrīvaiṣṇava Brāhmaṇas*, Madras, 1931
 A. B. Keith: *The Veda of the Black Yajus School*, 2 vols., Cambridge, Mass., 1914

K. KUNJUNNI RAJA

ON THE DATE OF ŚAMKARĀCĀRYA • AND ALLIED PROBLEMS

ŚAMKARĀCĀRYA is one of the most prominent philosophers of India, but what we know definitely about the life and works of that great exponent of Advaita is very little. Incredible legends and stories have gathered round his name and it is very difficult to trace the facts on which they might have been based. Śaṅkara's date is one of the most discussed questions in the history of Indian philosophy; controversy on that problem has lasted already for about three quarters of a century, but it has not yet been possible to arrive at any satisfactory solution.¹ Yet it is an important problem and on its correct solution depends the right understanding of one of the most important periods of Indian history. During the last decade Professor Hajime Nakamura, who wrote the history of Vedānta philosophy in the Japanese language, has discussed this problem in detail and suggested that Śaṅkara's date should be shifted to the first half of the eighth century A.D.² A short summary of his arguments has now been given by Giuseppe Morichini in *East and West* (IsMEO, Rome, 1960, pp. 33-9). Some

¹ See Bibliography at the end.

² H. Nakamura, *Indo Tetsugaku Shisō—Shoki Vedānta Tetsugaku Shi* (The Philosophical Thought of India—History of Early Vedānta Philosophy), vol. I.

of the arguments need correction in the light of new research in allied fields, as pointed out by Giuseppe Morichini himself in his review. Hence a fresh study of the whole problem would be useful in resolving many of the questions connected with it and in finding out what can be said definitely about Śaṃkara's date.

Legends

There are several *Śaṃkaravijaya-s* professing to be biographies of Śaṃkara;¹ all of them are removed from the time of Śaṃkara by several centuries and are full of miraculous stories and ridiculous anecdotes. Professor S. K. Belvalkar pointed out that some of these *Śaṃkaravijaya-s* are also prejudiced in favour of one or the other Pontifical See and so contain tamperings of traditions and documents.² The stories about Śaṃkara narrated in books like the *Keralotpatti*, the *Koṅgudeśarājakkal*, the *Grāmapaddhati* and the *Nepal Vamśāvali* are also similar in nature and cannot be taken seriously.³ The geneology of the heads of Śṛṅgeri

¹ *Śaṃkaravijaya* of Mādhavācārya; *Śaṃkaravijaya* of Anandagiri; *Śaṃkaravijaya* of Vyāsācala; *Śaṃkarābhyudaya* of Rājacūḍāmaṇi-dikṣita; *Śaṃkaravijaya* of Cidvilāsa; *Śaṃkaravijaya* of Sadānanda; *Śaṃkarācāryacarita* of the Kerala poet Govindanātha; *Ācāryavijaya-campū* by Paramēśvara; *Punyaślokaṃjari* of Sarvajña Sadāśivabodha and its *Parīṣiṣṭa* by Ātmabodha; *Gururatnamālā* of Sadāśivabrah-mendra; *Guruvamśakāvyā*, etc. See also S. Kuppaswami Sastri, Introduction to *Brahmasiddhi*, p. lv.

² *Vedānta Philosophy*, Poona, 1929, p. 231 f.

³ For details see N. Bhashyacharya, *The Age of Śaṃkarācārya*, Adyar Library, 1915.

Maṭh found in the *Guruparamparā* is also much later than Śaṃkara and has only the value of a tradition.

Historical References

Historians have tried to find out references to historical personalities in the works of Śaṃkara. Pūrṇavarman mentioned in the *bhāṣya* on *Brahmasūtra* II. 1. 17, and Balavarman mentioned in the *bhāṣya* on *Brahmasūtra-s* II. 4. 1 and IV. 3. 5 were taken to be historical personalities and attempts were made to identify them.¹ The references to Srughna and Pāṭalīputra in the *bhāṣya* on *Brahmasūtra* II. 1. 17 were also made to yield suggestions regarding Śaṃkara's date.² In all such cases the tendency is to read more than what is intended in the context. The identifications are all arbitrary; there is no evidence to show that any historical figure is intended. The reference to Pāṭalīputra was possible even after the city had lost its importance.

Śaṃkara's Works

There are several works attributed to the great Śaṃkara; many of them are definitely later works. Paul Hacker goes to the extent of saying that writings are provisionally to be taken as spurious unless proved genuine.³ Since all the Jagadguru-s of Śṛṅgeri Maṭh,

¹ D. R. Bhandarkar, IA, vol. XLI, p. 200; K. T. Telang, IA, vol. XIII, pp. 95 ff.; Cunningham, Archaeological Report, 1879-80; S. Srikantha Sastri, QJMS, vol. XX, pp. 313 ff.

² K. T. Telang, loc. cit.

³ *New Indian Antiquary*, vol. IX, p. 175.

supposed to have been founded by Śaṃkara, bore the title Śaṃkarācārya, any literary or philosophical work composed by any of these Ācārya-s could legitimately be called a work of Śaṃkara. Anonymous texts used for teaching or for prayers in the various Śaṃkara Maṭhs might also have been considered as works of Śaṃkara. There are only four texts which we know definitely to be the works of the great Śaṃkara, on the evidence of his direct disciples: the *bhāṣya*-s on the *Brahmasūtra*-s, the *Bṛhadāraṇyakopaniṣad* and the *Taittirīyopaniṣad* and the independent work *Upadeśasāhasrī*.¹ The *bhāṣya* on the *Bhagavadgītā* and on some of the other major Upaniṣad-s popularly attributed to him might also be his.² The *Vivekacūḍāmaṇi* is definitely not by Śaṃkara.³ The various Stotra works like *Saundaryalaharī*⁴ seem to be the works of a different person. Arguments based on the doubtful works cannot be taken as evidence in determining the date of Śaṃkara. Thus the reference to *draviḍaśiṣu* in *Saundaryalaharī*,⁵ and to the author being eighty-five years old in *Devīparādhastotra*⁶ need not be taken into consideration

¹ D. H. H. Ingalls, ABORI, vol. XXXIII, pp. 1 ff. Padmapāda wrote the *Pañcapādikā* on the *Brahmasūtrabhāṣya*; and Sureśvara wrote *Vārttika*-s on the *bhāṣya*-s of the two Upaniṣad-s. *Upadeśasāhasrī* is quoted by Sureśvara in the *Naiṣkarmyasiddhi*.

² But see R. D. Karmarkar, 'Did Śaṃkarācārya write a *bhāṣya* on the *Bhagavadgītā*?', ABORI, vol. XXXIX, pp. 365-71.

³ Ingalls, loc. cit.

⁴ Norman Brown, Introduction to *Saundaryalaharī*, Harvard Oriental Series, 43.

⁵ ibid.

⁶ 'मया पञ्चाशीतेरधिकमपनीते तु वयसि ।'

here. We can base our arguments only on the works of Śaṃkara which are proved genuine.

Orthodox Tradition

According to some orthodox tradition the date of Śaṃkarācārya is the fifth century B. C.¹ Such an obviously absurd date does not deserve any consideration at all. Attempts to fix the date of birth of Śaṃkara on the basis of the positions of the planets described in the so-called biographies² are useless, for the hagiological descriptions are very late and not dependable.

Usually Accepted Date

In 1877 Prof. Tiele in his *Outlines of the History of Ancient Religions* placed Śaṃkara between A.D. 788 and 820 on the basis of Yajñesvara Sastri's *Āryavidyā-sudhākara* which refers to Bhaṭṭa Nilakaṇṭha's *Śaṃkara-mandārasaurabha*.³ K. B. Pathak found in an anonymous work some verses giving the chronograms for the dates of birth and death of Śaṃkara which supported this tradition.⁴ This has no more authority than

¹ T. S. Narayana Sastri, *The Age of Śaṃkara*, Madras, 1916.

² JRAS, 1916, pp. 153 ff.

³ See T. R. Chintamani, 'The Date of Śaṃkara', JOR, vol. III, pp. 39 ff.

⁴ 'The Date of Śaṃkarācārya', IA, vol. II, p. 175:

निधिनोमवह्वयन्दे विमवे शङ्करोदयः ।
अष्टवर्षे चतुर्वेदान् द्वादशे सर्वशास्त्रकृत् ॥
षोडशे कृतवान् माध्वं द्वात्रिंशे मुनिरम्यगात् ।
कस्यन्दे चन्द्रनेत्राङ्गवह्वयन्दे गुहामवेशः (?) ॥
वैशाखे पूर्णिमायां तु शङ्करः शिवतामगात् ॥'

the various other stories given by the hagiologists; but it was accepted as a working hypothesis by scholars like Max Müller, Macdonell, Keith, Winternitz and most of the later Indologists. There were some scholars, however, who felt that the date of Śaṃkara should be shifted back considerably. This view was set forth by K. T. Telang,¹ T. R. Chintamani² and others, and accepted by Professor S. Kuppuswami Sastri.³ Many of the arguments now given by Professor H. Nakamura⁴ have already been set forth by Chintamani; some of them need correction in the light of later research in the field.

Śaṃkara and Gauḍapāda

Tradition makes Gauḍapāda a *paramaguru*, or the preceptor's preceptor, of Śaṃkarācārya. Three Buddhist scholars are known to have quoted from Gauḍapāda's *Māṇḍūkyakārikā*:⁵ Bhāvaviveka or Bhāvya, Śāntarakṣita, and Kamalaśīla. Of these Bhāvaviveka lived in the first half of the sixth century A.D. While reviewing the systems of Vedāntin-s in his *Tarkajvālā* commentary on his own *Mādhyamakahrdayakārikā* (chapter VIII) Bhāvaviveka quotes four verses from Gauḍapāda;⁶ one of them is almost identical with

¹ 'The Date of Śaṃkara', JOR, vol. III, pp. 39 ff.

² 'The Date of Śaṃkarācārya', IA, vol. XIII, pp. 95 ff.

³ Introduction to *Brahmasiddhi*, Madras, 1937, p. lviii.

⁴ As can be gathered from the review by Giuseppe Morichini.

⁵ Vidhusekhara Bhattacharya, *The Āgamaśāstra of Gauḍapāda*; T. M. P. Mahadevan, *Gauḍapāda*, Madras University, 1952.

⁶ See Bhattacharya, op. cit., Introduction, for details.

one verse of the *Gauḍapādakārikā* (III. 5).¹ Influences of Buddhist scholars of the third and fourth centuries like Nāgārjuna, Āryadeva and Asaṅga are found in Gauḍapāda's work. Hence Gauḍapāda has to be assigned to the fifth century A.D.² This shows that the tradition making Gauḍapāda a *paramaguru* of Śaṃkara cannot be taken seriously, unless Śaṃkara is assigned to the sixth century A.D. It is possible to explain the term *paramaguru* as the 'supreme preceptor'.³ The Advaita doctrine of the conscious rejection of duality and difference as illusory, and of establishing Brahman, not positively, but by the denial of duality, is present in Gauḍapāda's *Māṇḍūkyakārikā*. Śaṃkara took these suggestions and built up his whole system of philosophy. Śaṃkara quotes verses from Gauḍapāda and refers to him as an Ācārya well versed in the traditional interpretation of Vedānta, though he does not refer to his name.⁴ There is a commentary attributed to Śaṃkara on the *Gauḍapādakārikā*-s; its authorship is doubtful, and therefore we cannot rely on that for finding out

¹ 'यथैकस्मिन् षट्कांशे रजोधूमादिमिर्युते ।

न सर्वे संप्रयुज्यन्ते तद्वत् जीवा मुखादिभिः ॥'

² S. K. Belvalkar thinks (*Vedānta Philosophy*, p. 183) that both Bhāvaviveka and Gauḍapāda might be quoting from some common source. This view is far-fetched.

³ As suggested by Dr. Mahadevan, op. cit., p. 15.

⁴ अत्रोक्तं वेदान्तसंप्रदायविद्भिर्नाचार्यैः

'मायामात्रमिदं द्वैतमद्वैतं परमार्थतः'

The verse 'Anādimāyayā . . .' is quoted in *Brahmasūtrabhāṣya* (II. 1. 9) and 'Mṛllohaṣṭhulīṅga . . .' is quoted in *Brahmasūtrabhāṣya* (II. 4. 14).

Śaṃkara's date.¹ Though Gauḍapāda's date does not help in fixing the date of Śaṃkara, it gives a limit to his date.²

Śaṃkara and Bhartṛhari

Śaṃkara is definitely later than Bhartṛhari, for he criticizes the Sphoṭa doctrine enunciated by that philosopher of language. The date of Bhartṛhari was for long considered to be one of the few settled points in the history of Indian philosophy.³ I-tsing, the Chinese traveller who visited India in A.D. 690, says that Bhartṛhari, a Buddhist grammarian who wrote a commentary on *Cūṛṇī*, a work on Vākya and the 'Pei-na' (Prakīrṇa), and who wavered seven times between the monastery and the world, had died forty years earlier.⁴ On the basis of this clear statement the date of Bhartṛhari's death was taken to be about A.D. 650. Scholars began to find discrepancies in I-tsing's statement.⁵ Professor C. Kunhan Raja pointed out that Bhartṛhari's date had to be shifted back.⁶ Punyarāja states, while commenting on the *Vākyapadīya*

¹ On this problem see D. R. Karmarkar, ABORI, vol. XXXVI, pp. 292 ff.

² Ingalls says (ABORI, vol. XXXIII): 'It is certain that the whole text is at least three centuries earlier than Śaṃkara'.

³ T. R. Chintamani (loc. cit.) refers to it as 'one of the irrefutable dates'.

⁴ J. Takakusu, Translation of I-tsing's Records.

⁵ Liebich, Introduction to *Kṣīrataraṅgiṇī*.

⁶ 'I-tsing and Bhartṛhari's Vākyapadīya', Dr. S. Krishnaswami Aiyangar Commemoration Volume, pp. 275-97.

(II. 486) that Vasurāta was a teacher of Bhartṛhari. We know that Vasurāta was a younger contemporary of Vasubandhu who was a teacher of Diñnāga. Vasubandhu's date has now been fixed as the first half of the fifth century A.D.¹ It has also been pointed out that two verses from Bhartṛhari are found in Diñnāga's *Pramāṇasamuccaya*² and that the *Traikālikaparikṣā* of Diñnāga profusely incorporates verses from the *Prakīrṇakāṇḍa* of the *Vākyapadīya*.³ Hence Bhartṛhari has to be assigned to the middle of the fifth century A.D.

Śaṃkara and Diñnāga

Śaṃkara quotes from Diñnāga and must therefore be later than that Buddhist philosopher. In the *bhāṣya*

¹ E. Frauwallner, *On the Date of the Buddhist Master of the Law Vasubandhu*, IsMEO, Rome, 1951.

² H. R. Rangaswami Iyengar, JBBRAS, vol. XXVI, pp. 147 f. See also Sadhu Ram, 'Date of Bhartṛhari', *Journal of the Ganganatha Jha Research Institute*, vol. IX (1952), pp. 135 ff.; Yudhisthiro Mīmamsak, *Saṃskṛt Vyākaraṇa kā Itihāsa*, p. 262; Sri Jambu Vijaya Muni, 'On the Date of Bhartṛhari, the Author of the Vākyapadīyā', *Summary of Papers for the All-India Oriental Conference*, XIV, part I, pp. 50-1; H. Nakamura, 'Tibetan Citations of Bhartṛhari's Verses and the Problem of his Date', *Professor Susumu Yamaguchi Presentation Volume*, Kyoto, 1955, pp. 122-36.

³ E. Frauwallner, 'Diñnāga, sein Werk und seine Entwicklung', *Wiener Zeitschrift*, vol. III (1959), pp. 83-164. He says that the *Traikālikaparikṣā* of Diñnāga consists almost entirely of verses taken from Bhartṛhari, but slightly modified by Diñnāga to suit his aim: 'Es zeigt sich nämlich, dass das ganze Werk mit Ausnahme weniger Verse einem Abschnitt aus dem Prakīrṇam des berühmten Grammatikers Bhartṛhari nachgebildet ist, nämlich *Saṃbandha-samuddesaḥ*, v. 53-85. Dabei ist die Übereinstimmung fast wörtlich', p. 107.

on *Brahmasūtra* II. 2. 28, Śaṅkara says: 'यत्प्रत्याचक्षाणा अपि बाह्यार्थमेव व्याचक्षते यदन्तर्ज्ञेयरूपं तद्वहिर्वदवभासते इति, तेऽपि सर्वलोक-प्रसिद्धां बहिरवभासमानां संविदं प्रतिलभमानाः प्रत्याख्यातुकामाः बाह्यमर्थं बहिर्वदिति वत्कारं कुर्वन्ति.' Kamalaśīla quotes this line¹ as that of the Buddhist philosopher Diñnāga: 'आचार्य-दिङ्नागपादैरालम्बनप्रत्ययव्यवस्थार्थमुक्तं "यदन्तर्ज्ञेयरूपं तद्वहिर्वदवभासते । सोऽर्थो विज्ञानरूपत्वान्न तत्प्रत्ययतापि च ॥"' This is from the *Ālambanaparīkṣā* of Diñnāga (6th verse). . Diñnāga flourished in the latter half of the fifth century, later than Bhartṛhari and earlier than Dharmakīrti. Hsüan Tsang refers to him as a great Buddhist teacher.

Śaṅkara and Dharmakīrti

Śaṅkara is later than Dharmakīrti whom he quotes. In the *Upadeśasāhasrī* Śaṅkara quotes a verse from the *Pramāṇaviniścaya* of Dharmakīrti:

‘अभिज्ञोऽपि हि बुद्ध्यात्मा विपर्यसितदर्शनैः ।

ब्रह्मग्राहकसंविच्चिमेदवानिव लक्ष्यते ॥’ (v. 142)

And in his *bhāṣya* on *Brahmasūtra* II. 2. 28, Śaṅkara says: 'अपि सहोपलम्भनियमादमेदो विषयविज्ञानयोरीप्सति ।'. Explaining this passage Vācaspatimiśra quotes Dharmakīrti's lines:²

¹ *Pañjikā* commentary on *Tattvasaṃgraha*, GOS 83, p. 582. This quotation by Śaṅkara was pointed out by Vidhusekhara Bhattacharya, *IHQ*, vol. VI, p. 169.

² The first line occurs in *Pramāṇaviniścaya* and the second in *Pramāṇavārttika*. See Vidhusekhara Bhattacharya, *IHQ*, vol. IX, p. 979.

‘सहोपलम्भनियमादमेदो नीलतद्विद्योः ।

मेदश्च भ्रान्तविज्ञानैर्दृश्यतेऽन्दाविवाद्ये ॥’

These two verses from Dharmakīrti are frequently quoted in Indian philosophical literature.

Hsüan Tsang does not refer to Dharmakīrti at all; but I-tsing mentions him as a great Buddhist logician. Hence Dharmakīrti may be assigned to the beginning of the seventh century A.D. Dharmakīrti defends Diñnāga against the criticisms of Udyotakara and is in turn criticized by Vācaspatimiśra. He is also later than Bhartṛhari whom he criticizes.¹

Śaṅkara and Kumārilabhaṭṭa

Traditions recorded in the various *Śaṅkaravijaya*-s make Śaṅkara a contemporary of Kumārilabhaṭṭa. Buddhist traditions consider Kumānila as a contemporary of Dharmakīrti.² This tradition does not seem to be unfounded; for Kaṇvakagomin says that Kumānila was a contemporary of Dharmakīrti. Explaining the *Pramāṇavārttika* verse

अपौरुषेयतापीष्टा कर्तृणामस्मृतेः किल ।

सन्त्यस्याप्यनुवक्तार इति चिक् व्यापकं तमः ॥

he says in his commentary: 'अपरेऽपीदानीं तन्मतानुसारिणः

¹ See *Pramāṇavārttika* and commentaries edited by Rahula. *Samkṛityayana* from Patna. Also K. B. Pathak, *Dharmakīrti and Śaṅkarācārya*, JBBRAS, vol. XVIII, p. 88.

² S. C. Vidyabhushan, *History of Indian Logic*, p. 304 f.

कुमारिलप्रभृतयः परीक्षकमन्याः एवमेतदनुवदन्तीति . . . ।¹ Internal evidence shows that Kumārila criticizes Bhartṛhari's Sphoṭavāda and quotes several verses from the *Vākya-padīya* and must therefore be later than Bhartṛhari.²

Kumārila is in turn criticized by Maṇḍanamīśra in the *Sphoṭasiddhi*,³ by Śāntarakṣita in the *Tattvasaṃgraha*, and by his disciple Kamalaśīla in the *Pañjikā* commentary on that. Professor Kunhan Raja has pointed out that Maheśvara quotes a verse from Kumārila's *Śloka-vārttika* in his commentary on the *Nirukta*, and that Maheśvara was a contemporary of Harisvāmin who wrote a commentary on the *Śatapathabrāhmaṇa* in A.D. 638.⁴ Hence Kumārila has to be assigned to a date not later than the beginning of the seventh century A.D.

¹ *Pramāṇavārttika*, Kitāb Mahal, Allahabad, 1943, p. 438.

² K. B. Pathak, 'Bhartṛhari and Kumārila', JBBRAS, vol. XVIII, p. 213 ff., where many of the quotations are traced.

³ Maṇḍana quotes from the *Śloka-vārttika* in the *Brahmasiddhi* also. Indian tradition makes Maṇḍana a disciple of Kumārila.

⁴ Introduction to the Descriptive Catalogue of Adyar Library Manuscripts, Vedic Section. In one manuscript of the commentary on *Śatapathabrāhmaṇa*, Harisvāmin gives the date of composition of the work as Kali 3740 equivalent to A. D. 638; he also refers to Skandasvāmin as his teacher. Maheśvara, commentator on the *Nirukta*, was also a student of Skandasvāmin and must therefore have flourished in the first half of the seventh century A. D. Maheśvara quotes verses from Kumārila's *Śloka-vārttika*. Hence Kumārila cannot be later than the beginning of the seventh century A.D. Sarup's attempt to bring down the date of Maheśvara is unconvincing (*Skandasvāmin and Maheśvara on the Nirukta*, Panjab University, Lahore, 1934, Introduction).

Uṃveka, supposed to be one of the students of Kumārila, who wrote a commentary on the *Bhāvanā-viveka* of Maṇḍana has been identified by some with the dramatist Bhavabhūti who was patronized by King Yaśovarman of Kanauj (A.D. 650-720). This identity is based only on a stray mention in one manuscript of the *Mālatīmādhava*,¹ and undue weight need not be attached to it, since the date of Uṃveka conflicts with such an identity. Perhaps Uṃveka is the same as Ubeyaka quoted by Kamalaśīla in his *Pañjikā* commentary.

Śaṅkara seems to refer to Kumārila-bhaṭṭa in his *bhāṣya* on *Brahmasūtra* I. 1. 3. Attacking the Mīmāṃsaka-s in the beginning of the *Taittirīyabhāṣya*, Śaṅkara says: 'काम्यप्रतिषिद्धयोरनारम्भात् आरब्धस्य चोपभोगेन क्षयात् नित्यानुष्ठानेन च प्रत्यवायाभावात् अयन्नत एव स्वात्मन्यवस्थानं मोक्षः । अथवा निरतिशयायाः प्रीतेः स्वर्गशब्दवाच्यायाः कर्महेतुत्वात् कर्मस्य एव मोक्ष इति चेत्, न ।' Explaining this passage, Sureśvara says in his *Vārttika*:

‘मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।

नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहासया ॥

इति मीमांसकमन्यैः कर्मोक्तं मोक्षसाधनम् ।

प्रत्याख्यायात्मविज्ञानं तत्र न्यायेन निर्णयः ॥’

¹ T. R. Chintamani, loc. cit. Prof. Nakamura also relies on this identification. But see Dās Gupta, *A History of Sanskrit Literature*, Calcutta, p. 278 n. The colophon first announced by S. P. Pandit makes Uṃveka a disciple of Kumārila-bhaṭṭa, and the author of *Mālatīmādhava*. In the commentary on *Bhāvanā-viveka*, Uṃveka draws attention to a large number of variations of the text, suggesting thereby that he was much later than Maṇḍana.

The first verse here actually occurs in the *Śloka-vārttikā*.¹ Hence the reference to Mīmāṃsakaṃmanya must evidently be to Kumārilabhaṭṭa. Thus, according to Sureśvara, Śaṃkara is attacking Kumārila in the passage cited. In the *Bṛhadāraṇyakopaniṣadbhāṣyavārttika*, Sureśvara again quotes two verses from Kumārilabhaṭṭa.² From these it is quite certain that Śaṃkara is later than Kumārila.

Śāntarakṣita and Kamalaśīla

Śāntarakṣita, author of the *Tattvasaṃgraha*, and his direct disciple and younger contemporary Kamalaśīla who wrote the *Pañjikā* commentary on the *Tattvasaṃgraha*, played important roles in the introduction of Buddhism in Tibet. In their works they quote extensively from several philosophers, both Buddhist and Hindu. From Chinese sources their dates had been fixed as A.D. 705-62 for Śāntarakṣita and A.D. 713-63 for Kamalaśīla.³ But from the recent publication of Demiéville's book,⁴ *Le Concile de Lhasa, Une controverse sur le quétisme entre Bouddhistes de l'Inde et de la Chine du VIIIe siècle de l'Ère Chrétienne*, 'one of the most learned contributions to the history of cultural relations between

¹ Pandit edition, p. 534; *Vārttika*, Ānandaśrama edition, p. 5.

² Chapter II, section 4. See K. B. Pathak, JBBRAS, vol. XIII, pp. 213 ff.

³ Bhattacharya, Introduction to *Tattvasaṃgraha* (GOS 30).

⁴ Bibl. Institut des Hautes Études Chinoises, vol. VII, Paris, 1952.

China and Tibet as yet undertaken',¹ it is now shown that the most probable date of the foundation of bSam yas and the official recognition of Buddhism as a State religion in Tibet was A.D. 775; Kamalaśīla arrived in Tibet in A.D. 779, and the great debate took place in bSam yas between A.D. 792 and 794. Kamalaśīla was probably killed immediately afterwards. Thus the dates of Śāntarakṣita and Kamalaśīla have to be shifted forward by about 45 years.

Śāntarakṣita and Kamalaśīla quote several authorities including Diñnāga, Bhartṛhari, Bhāmaha, Gauḍapāda, Dharmakīrti and Kumārila; but they do not refer to Prabhākara and Śaṃkara.² They refer to the Aupaniṣada school of philosophy, but it is not the Advaita as developed by Śaṃkara. It is clear that the teachings of Śaṃkara had not become popular and important at the time of these Buddhist writers. This shows that Śaṃkara cannot be much earlier than the middle of the eighth century. It must be admitted, however, that arguments based on absence of reference are not conclusive; in the case of Śāntarakṣita there is no reference to Gauḍapāda or Prabhākara in the *Tattvasaṃgraha*; yet he quotes Gauḍapāda in *Mādhymikā-lamkāra-kārikā*,³ and Prabhākara is earlier than

¹ G. Tucci, *Minor Buddhist Texts*, part II, IsMEO, Rome, 1958, Introduction, p. 8.

² Bhattacharya, loc. cit.

³ Vidhusekhara Bhattacharya, Introduction to *Āgamaśāstra of Gauḍapāda*, p. lxxvi n.

Śāntarakṣita since he is quoted by Harisvāmin in A.D. 638 in his commentary on the *Śatapathabrāhmaṇa*.¹

Jain Sources

In the *Aṣṭasāhasrī*, an elaborate commentary on the *Āptamīmāṃsā* of Sāmantabhadra, Vidyānanda quotes a passage from Sureśvara's *Bṛhadāraṇyakabhāṣyavārttika*. He mentions also Bhartṛhari, Dharmakīrti, Kumārila and Prabhākara. This Vidyānanda is referred to by Jinasena in the *Ādipurāṇa*. The date of Jinasena was given as A.D. 783, equivalent to Śaka 705 given at the end of the *Harivaṃśakāvya*. On the basis of this it was argued that the date of Śaṃkara must be shifted back.² Now it has been made clear that Jinasena, author of *Ādipurāṇa* is different from Jinasena, author of the Jaina *Harivaṃśakāvya*.³ The date of Vidyānanda is not definite, and his reference to Sureśvara does not help in fixing the date of Śaṃkara.

Muni Śrī Jinavijaya has established⁴ that the Jain writer Haribhadrasūri should be assigned to A.D. 700-70, since Uddyotana who composed his *Kuvalayamālā*

¹ 'अथवा सूत्राणि यथाविध्युद्देश इति प्रामाण्यः'. Manuscript reading quoted by Yudhisthira Mimamsak, op. cit., pp. 258 ff.

² K. B. Pathak, JBBRAS, vol. XVIII, pp. 88 ff.; T. R. Chintamani, JOR, vol. III, pp. 44 ff.; S. C. Vidyabhushan, *History of Indian Logic*, p. 187. Professor Nakamura also takes this view. See G. Morichini, loc. cit.

³ Nathuram Premi, *Jaina Sāhitya aur Itihās*, Bombay, 1942, pp. 420 ff., 497 ff.

⁴ Dr. A. N. Upadhye, Introduction to *Dhūrtākhyāna*, Bharatiya Vidya Bhavan, Bombay, 1944, p. xvi.

on 21st March 779, mentions Haribhadra as his teacher in philosophy. Haribhadra quotes Dinnāga, Bhartṛhari and Dharmakīrti, but 'he does not quote Śaṃkara who rose so high above all his contemporaries that Haribhadra could not have ignored him if he had lived at or after his time'.¹ This shows that the tradition placing Śaṃkara's life in A.D. 788-820 is not far wrong.

Śaṃkara and Bhāskara

Bhāskara, exponent of the Bhedābheda school advocating *Jñānakarmasamuccayavāda*, criticizes Śaṃkara severely; he says that he is writing the commentary on the *Brahmasūtra* to refute the arguments of the new commentator (Śaṃkara):²

‘सूत्राभिप्रायसंवृत्त्या स्वभिप्रायप्रकाशनात् ।
व्याख्यातं यैरिदं शास्त्रं व्याख्येयं तन्निरुत्तये ॥’

Bhāskara follows, or epitomizes, Śaṃkara wherever he does not disagree with him. There is no specific evidence to show that Śaṃkara knew Bhāskara; but the views of Bhāskara were known, since they represented the pre-Śaṃkara Vedānta views. Bhāskara may be considered as a younger contemporary of Śaṃkara.

Professor Ingalls has suggested³ that since Śaṃkara does not say definitely what the locus of *avidyā* is,

¹ Jacobi, quoted by A. N. Upadhye, *ibid.*, p. xvi.

² Bhāskara, *Brahmasūtrabhāṣya*, CSS 20.

³ 'Śaṃkara's Argument against the Buddhists', *Philosophy, East and West*, vol. III (1952).

Bhāskara's criticism on that point must be based on the explanations given by Śaṅkara's disciples Sureśvara and Padmapāda. Even though the exact locus of *avidyā* is not given by Śaṅkara, the two possibilities must have been known even to him. Maṇḍanamīśra who cannot be much later than Śaṅkara argues that *jīva* is the locus of *avidyā*, whereas Sureśvara holds that Brahman is both the locus and the object of *avidyā*.¹ Even if Bhāskara were a younger contemporary of Śaṅkara, it would have been possible for him to attack the doctrine of *avidyā* by pointing out that its exact locus cannot be satisfactorily explained. Bhāskara does not refer directly to Sureśvara or Padmapāda.

Śaṅkara and Maṇḍanamīśra

Maṇḍanamīśra was another contemporary of Śaṅkara. According to Amalānanda, Vācaspati defends Śaṅkara against the criticism of Maṇḍana.² As Professor Kuppuswami Sastri points out,³ Maṇḍana's attitude towards Śaṅkara is that of a self-confident Advaitic teacher towards a rival Advaitic teacher holding divergent views on certain questions. During the age of Śaṅkara and for some centuries following

¹ *ibid.* See also S. Kuppuswami Sastri, Introduction to *Brahmasiddhi*.

² Commenting on the *Bhāmātī* passage (pp. 958-9, Nirṇaya-sagar ed.) 'स्थितप्रज्ञश्च न साधकः' Amalānanda says: 'माध्वे स्थितप्रज्ञ-लक्षणनिर्देशो जीवन्मुक्तिसाधक उक्तः। तत्र स्थितप्रज्ञः साधको न साक्षात्कारवानिति मण्डनमिश्रैरुक्तं दूषणमुद्धरति—स्थितप्रज्ञश्चेति।'

³ *loc. cit.*, p. xlv.

it, Maṇḍana's authority on questions relating to Advaita was recognized to be at least as high and important as that of Śaṅkara himself.¹

Tradition identifies Maṇḍana with Sureśvara; Maṇḍana is said to be the earlier name of the scholar; after conversion he is said to have become a *saṃnyāsin* adopting the name Sureśvara. The question is not yet settled. Since it does not affect the date of Śaṅkara, the problem need not be discussed here.²

Śaṅkara and Vācaspatimīśra

Vācaspatimīśra, the great commentator on several works of philosophy belonging to the different systems, says at the end of his *Nyāyasūcīnibandha* that it was composed in the year A. D. 898.³

‘न्यायसूचीनिबन्धोऽसावकारि सुधियां मुदे ।

श्रीवाचस्पतिमिश्रेण वस्वङ्कवसुवत्सरे ॥’

This is usually taken to refer to the Saṃvat era, according to which the date of composition would be A. D. 841. Recently Professor Hacker suggested⁴ that the date given must refer to the Śaka era on which assumption the work will have to be assigned to A. D. 976. His argument is based on the reference to a

¹ *ibid.*, p. lix.

² On this problem see M. Hiriyanna, JRAS, 1923, pp. 259-63; Dr. C. Kunhan Raja *Presentation Volume*; S. Kuppuswami Sastri, *loc. cit.*, etc.

³ Appendix to *Nyāyavārttika*, BIS edition, p. 26.

⁴ *Schubring Presentation Volume*, Hamburg, 1951, pp. 160 ff.

Nyāyamañjarī found in Vācaspati's commentary *Nyāyakaṇikā* on Maṇḍana's *Vidhiviveka*. But Anantalal Thakur has pointed out¹ that Vācaspati's teacher Trilocana composed a work named *Nyāyamañjarī*, and that the reference may be to that rather than to the work of Jayantabhaṭṭa. Hence there is no need to reject the usually accepted date for Vācaspati. There is no reference to Jayantabhaṭṭa in the works of Vācaspati. It is true that Jayanta also does not refer to Vācaspati directly.

Vācaspati wrote the *Bhāmātī* commentary on Śaṅkara's *bhāṣya* on the *Brahmasūtra-s*; Amalānanda, author of the *Kalpātaru*, points out that Vācaspati has defended Śaṅkara against the attacks of Bhāskara² and Maṇḍana³ and has quoted Śaṅkara's disciple

¹ 'Nyāyamañjarī of Guru Trilocana—A Forgotten Work', *Journal of the Bihar Research Society*, vol. XLI, part 4 (1955). See also H. G. Narahari, 'Nyāyamañjarī Studies', *Poona Orientalist*, vol. XXII, pp. 77 ff.

² On the *Bhāmātī* passage (p. 178) 'न च प्राणमयादिषु विकारार्थ-त्वायोगात्स्वार्थिको मयडिति युक्तम्', Amalānanda says: 'भास्करोक्तमाशङ्क्याह न चेति'. Again on the *Bhāmātī* passage (p. 284), 'ये तु प्रधानं पूर्वपक्ष-यित्वानेन सूत्रेण परमात्मैवाधारमिति सिद्धान्तयन्ति', Amalānanda remarks: 'भास्करस्त्वस्थूलमित्यादेर्वर्णेष्वप्राप्तनिषेधत्वानुपपत्तेरधिकरणमन्यथयामास, तदनूय दूष-यति ये त्वित्यादिना।'. In one place Vācaspati has actually quoted a verse from Bhāskara's *Brahmasūtrabhāṣya*: 'यथाहुः—कार्यरूपेण नाना-त्वमभेदः कारणात्मना। हेमात्मना यथाभेदः कुण्डलाद्यात्मना भिदा॥' *Bhāmātī*, p. 118; *Brahmasūtrabhāṣya*, CSS 20, p. 18.

³ See note 2 on p. 142. Cf. also *Brahmasiddhi*, p. 130: 'स्थितप्रज्ञ-स्तावन्न विगलितनिखिलाविद्यः सिद्धः, किंतु साधक एवावस्थाविशेषं प्राप्तः स्यात्।'

Padmapāda.¹ He has also commented on the *Brahmasiddhi*² and the *Vidhiviveka* of Maṇḍana. Vācaspati quotes from Śālikanātha's *Prakaraṇapañcikā* in his *Tattvabindu*;³ Śālikanātha quotes from Maṇḍanamisra's *Brahmasiddhi*;⁴ and Maṇḍanamisra himself was a contemporary of Śaṅkara whom he criticized. This shows that Śaṅkara is at least one generation older than Vācaspati who wrote one of his works in A. D. 841. Hence the date of Śaṅkara cannot be later than A. D. 800.⁵

¹ He criticizes some of the views of Padmapāda. 'ये त्वाकाश-शब्दो ब्रह्मण्यपि मुख्य एव नभोवदित्याचक्षते, तैः "अन्याय्यश्चानेकार्थत्वम्" इति च "अनन्यलभ्यः शब्दार्थः" इति च मीमांसकानां मुद्राभेदः कृतः' (*Bhāmātī* on *Brahmasūtra* I. 3. 17). Amalānanda introduces it with the remark: 'पञ्चपुत्रां तु रुद्धिरुक्ता, तां दूषयति ये त्विति'.

² The commentary is called *Tattvasamīkṣā*. It is known only from references.

³ In *Tattvabindu* (p. 13) Vācaspati quotes the verse:

'वाच्यस्यार्थस्य वाक्यार्थे संबन्धानुपपत्तिः।
तत्संबन्धवशात्प्राप्तस्यान्वयाल्लक्षणोच्यते॥'

with the remark 'Aha kaścit' and criticizes it. The verse is found in Śālikanātha's *Prakaraṇapañcikā*, *Vākyārthamāṭrīkā* section.

⁴ See *Brahmasiddhi*, Appendix IV.

⁵ Nakamura and Chintamani argue that there must have been at least two generations between Śaṅkara and Vācaspati, namely, Suresvara and Bhāskara; but even according to Indian tradition Śaṅkara's disciples were not much younger than the teacher.

As Frauwallner says (*On the Date of . . . Vasubandhu*, p. 40): 'The difference of age between teacher and pupil allows of the most different possibilities. We know of cases in which masters and pupils were of the same age. I quote only the famous example of Dharmapāla and his pupil Śīlabhadra. It happened even that older men became the pupils of famous teachers, even

Archaeological Evidence from Cambodia

Professor G. Coedès pointed out¹ that Śaṃkara's name is mentioned in a ninth century inscription in Cambodia. The inscription records the foundation of a Śiva temple by a certain Śivasoma who was the preceptor of King Indravarman (A. D. 877-89). The date of the inscription is between A. D. 878 and 887.² Professor K. A. Nilakanta Sastri seems to support this view.³ The inscription only says that Śivasoma was a disciple of Śaṃkara.⁴ Since Śaṃkara is a common name, one cannot be quite certain about such an identification.

Conclusion

A detailed examination of all the evidence leads us to the following conclusion. Śaṃkara is later than Bhartṛhari, Diñnāga, Gauḍapāda, Dharmakīrti and Kumārila, and cannot be earlier than A. D. 650. Since Vācaspati wrote one of his works in A. D. 841, and since he is later than Śaṃkara by one or two generations, Śaṃkara has to be placed before A. D. 800. The absence of any reference to the philosophical system of

if these were younger. . . . The distance between master and pupil may oscillate between zero and sixty years.'

¹ *Inscriptions du Cambodge*, vol. I, pp. 36 ff.

² The number of the unitary digit is not clear.

³ 'A Note on the Date of Śaṃkara', JOR, vol. XI, p. 285.

⁴ 'येनाधीतानि शास्त्राणि भगवच्छङ्कराह्वयात् ।
निश्शेषसुरिर्मूर्धालिमालीढाङ्घ्रिपङ्कजात् ॥
सर्वविद्यैकनिलयो वेदविद्विप्रसंभवः ।
शासको यस्य भगवान्छुद्धो रुद्र इवापरः ॥'

Śaṃkara in the works of Śāntarakṣita and Kamalaśīla, even when they discuss an Advaitavāda under the heading of Upaniṣadvāda, and also in the work of Haribhadrāsūri shows that Śaṃkara's theories had not spread by the second half of the eighth century. Hence the works of Śaṃkara must have been composed towards the close of the eighth century A. D.

Bibliography

- Bhandarkar, D. R., 'Can We Fix the Date of Śaṃkarācārya more Accurately?', IA, vol. XLI, p. 200.
- Bhashyacharya, N., *The Age of Śaṃkarācārya*, Adyar Library, 1915.
- Bhattacharya, Dr. B., Introduction to *Taitvasaṃgraha* (GOS 30).
- Bhattacharya, Vidhusekhara, *Āgamaśāstra of Gauḍapāda*; 'Śaṃkara and Diñnāga', IHQ, vol. VI, p. 169.
- Chintamani, T. R., 'The Date of Śaṃkara', JOR, vol. III, pp. 39-56.
- Démiéville, *Le Concile de Lhasa*, Bibl. Institut des Hautes Études Chinoises, vol. VII, Paris, 1952.
- Fleet, F. J., 'A Note on the Date of Śaṃkarācārya', IA, vol. XVI, pp. 41 f.
- Frauwallner, E., *On the Date of the Buddhist Master of the Law Vasubandhu*, IsMEO, Rome, 1951; 'Dignāga, sein Werk und seine Entwicklung', *Wiener Zeitschrift*, vol. III (1959), pp. 83 ff.
- Hacker, Paul, 'Śaṃkarācārya and Śaṃkarabhagavatpāda', *New Indian Antiquary*, vol. IX, pp. 175 ff.; 'Beiträge zur indischen Philologie und Altertumskunde', *Walther Schubring zum 70 Geburtstag dargebracht von der deutschen Indologie*, Hamburg, 1951, p. 160 ff.
- Ingalls, D. H. H., 'Śaṃkara's Arguments against the Buddhists', *Philosophy, East and West*, vol. III (1952); 'The Study of Śaṃkarācārya', ABORI, vol. XXXIII, pp. 1-14.

- Jambuvijaya, Muni Śrī, 'Mallavādi on Bhartṛhari's Date', *Satyaparakāśa*, vol. XVII.
- Kunhan Raja, C., 'It-sing and Bhartṛhari's Vākyapadiya', *Dr. S. Krishnaswami Iyengar Commemoration Volume*; Introduction to Descriptive Catalogue of Adyar Library MSS, (vol. I, Vedic).
- Kuppuswami Sastri, S., Introduction to *Brahmasiddhi*.
- Mahadevan, T. M. P., *Gauḍapāda*, Madras University, 1952.
- Morichini, Giuseppe, 'History of Early Vedānta' (Review of Professor Nakamura's book), *East and West*, ISMEO, 1960, pp. 33-9.
- Nakamura, H., *Indo-Tetsugaku Shisō—Shoki Vedānta Tetsugaku Shi* (The Philosophical Thought of India—History of Early Vedānta Philosophy), vol. I; 'Tibetan Citations of Bhartṛhari's Verses and the Problem of His Date', *Prof. Susumu Yamaguchi Presentation Volume*, 1955, pp. 122-36.
- Narayana Sastri, T. S., *The Age of Śaṅkara*, Madras, 1916.
- Premi, Nathuram, *Jaina Sāhitya aur Itihās*, Bombay, 1942.
- Nilakanta Sastri, K. A., 'A Note on the Date of Śaṅkara', *JOR*, vol. XI, p. 285.
- Pathak, K. B., 'Dharmakīrti and Śaṅkarācārya', *JBBRAS*, vol. XVIII, p. 88; 'Bhartṛhari and Kumārila', *ibid.*, p. 213.
- Rangaswami Iyengar, H. R., *JBBRAS*, vol. XXVI, pp. 147 f.
- Sadhu Ram, 'Date of Bhartṛhari', *Journal of the Ganganath Jha Research Institute*, vol. IX (1952), pp. 135 ff.
- Telang, K. T., 'The Date of Śaṅkarācārya', *IA*, vol. XIII, pp. 95 ff.
- Upadhyaya, B., *Śrī Śaṅkarācārya* (Hindi), Allahabad, 1950.
- Vidyabhushan, S. C., *History of Indian Logic*.
- Yudhisthira Mimamsak, *Samskṛta Vyākaraṇa kā Itihās*, 1950, pp. 258-62.

R. C. AGRAWALA

A SCULPTURE OF KĀRTTIKEYA

AN UNNOTICED sculpture of Skanda-Kārttikeya is now preserved in the archaeological section of the State Museum at Lucknow.¹ It is a finished product of Gāndhāra (2nd-3rd century A.D.) art and presents the two-armed (*dvibāhu*) deity seated frontally astride a peacock (*mayūra*) and supporting a cock (*kukkuṭa*) on the fingers of his left hand. Some fourth century icons of two-armed Skanda from Taxila and Mathura (Mathura Museum no. 2332) also depict the cock supported by the left hand of the deity, but he is in the 'standing' pose in these sculptures and without the peacock (cf. R. C. Kar, *IHQ*, vol. XXX, pp. 81-5, plates I and II). The peacock is closely associated with the god Kārttikeya in early Sanskrit literature,² as for example in the *Bṛhatsaṃhitā* (ch. 57, v. 41: 'Skandah kumārarūpaśaktidharo barhiketuśca'), the *Mahābhārata*, the *Viṣṇudharmottara*, etc. The birth-story of Skanda, as narrated in chapter 229 of the Vana Parva of the *Mahābhārata*, refers to Agni, the god of Fire, presenting a big cock with a red comb to Skanda-Kumāra before his marriage with Devasenā.³

¹ I am obliged to Sri M. M. Nagar, Director of the Museum for permission to publish this paper.

² Cf. J. N. Banerjea, *Development of Hindu Iconography*, Calcutta, 1956, pp. 140 ff.

³ JUPHS, Old Series, vol. XXII, p. 140.

The absence of both the peacock and the cock in the Kuṣāṇa sculptures of 'standing' Skanda in the Mathura Museum is noteworthy (exhibit nos. 1022¹ and 2949; the latter, an inscribed image, has been beautifully illustrated by K. D. Bajpai in *Mathurā*, Hindi, Lucknow, 1955, plate 24). The absence of the cock is also striking in another Kuṣāṇa statuette in the same museum (exhibit no. 1579)¹ which shows the deity riding the peacock, facing front. The Gupta sculptures of seated Skanda preserved in the Museums at Mathurā² and Varanasi³ do not depict a cock on the left hand of Skanda or elsewhere; neither do the fifth century images of seated Kārttikeya from Kanauja⁴ and Nagar⁵ (Rajasthan). On the other hand, the cock is shown on the left hand of Gupta specimens of standing Skanda,⁶

¹ *ibid.*, loc. cit.

² Nos. 2794 (terracotta plaque) and 466 (a unique piece) noticed by V. S. Agrawala (*Handbook of Sculptures in the Curzon Museum of Archaeology, Muttra*, Allahabad, 1939, fig. 40) and D. B. Diskalkar (JUPHS, vol. V, part 1, fig. 48) respectively.

³ J. N. Banerjea, *op. cit.*, plate XVI. 2. 'The two-armed deity holds a spear and a citron fruit in his hands as in the contemporary figure of identical variety in the Caitya window of the Śiva Temple at Bhūmarā. *Memoirs of the Archaeological Survey of India*, no. 16, plate XIII. d; *The History and Culture of the Indian People*, vol. III: *The Classical Age*, Bombay, 1954, p. 444.

⁴ K. M. Munshi, *Saga of Indian Sculpture*, Bombay, 1957, plate 42.

⁵ Illustrated by R. C. Agrawala in *Lalitkalā*, Lalit Kala Akademi of India, nos. 3-4.

⁶ R. C. Kar in *IHQ*, vol. XXX.

but there the peacock is absent.¹ Hence the image in the Lucknow Museum can be considered to be unique among the early icons of the seated type of two-armed Kārttikeya.

In this relief, Skanda's right arm and the weapon² held in it are completely mutilated. Kārttikeya is shown as a grown-up man, whereas the Taxila relief³ mentioned above gives him a boyish appearance,

¹ The post-Gupta sculpture from Sāmālāji (U. P. Shah, *Journal of Indian Museums*, vol. IX, plate XV) is also an interesting representation of a two-armed 'standing' Skanda. The peacock is absent here. The position of the cock in the left hand is also different as it is held by Skanda from above. This feature can also be noticed in a mediaeval sculpture from Puri (Dr. Banerjea, *op. cit.*, plate XVII. 1) and the Gupta image of a standing deity in one of the caves at Udayagiri (Harihar Nath Dvivedi, *Gwalior Rājya meṃ Mūrtikalā*, Hindi, Edition I, fig. 52). The cock is of course absent in the post-Gupta relief from Tumain which presents the two-armed deity holding a spear in the left hand and feeding the peacock with the right (Dvivedi, *op. cit.*, fig. 53).

² The right arm must have held the most prominent of his weapons, the spear or *śakti*. The sculpture appears to agree with the following description of the god as given in the *Aṃśumadbhedāgama*, cited by T. G. Rao in *The Elements of Hindu Iconography*, vol. II, part 2, Appendix B, p. 205: *Dvibhujē kukkuṭaṃ vāme śaktir dakṣiṇahastake*.

³ Col. D. H. Gordon possessed a fourth century image of 'standing' Skanda, which is said to have been discovered at Sahri Bahlol, N. W. F. Province. It has been noticed briefly in *The Art of India and Pakistan* (edited by Leigh Ashton, London, 1950, p. 41). Here Skanda is shown without a *vāhana* (i.e., the peacock) though he holds the *śakti* in the right arm and a cock in the left, as in the case of the Taxila and Mathura reliefs of the period.

which is in accordance with the descriptions given in the *Pratimālakṣaṇa*. As regards other details, the deity wears beautiful ear-rings, anklets, bracelets, armlets, a flat necklace with a circular pendant, and a sacred thread across the left shoulder. A circular nimbus behind the head and a top-knot of hair (*jaṭā-jūṭa*) are shown in the traditional Indian style. The anatomical details of both the cock¹ and the peacock have been carved in a graphic manner. This sculpture of Kārttikeya in the Lucknow Museum stands unrivalled in the realm of contemporary Śaiva iconography, being the only extant unnoticed late Kuṣāṇa or early Gupta image of *Śikhi Paravāṇi* Kārttikeya, holding a cock in the left hand instead of the usual citron (*mātuliṅga*) fruit.

¹ It is not possible to agree with Mr. R.C. Kar (op. cit., p. 81, footnote 3) with regard to the absence of the cock in this relief. The cock can be clearly seen.

JUAN R. FRANCISCO

SANSKRIT LOAN-WORDS IN THE PHILIPPINE LANGUAGES *

THE PROFOUND influences of Indian culture, particularly South Indian, upon the culture of Champā, Cambodia, Siam, Malaya, and Indonesia have been brought to light by the masterly researches of British, Dutch, Indian, and French scholars. Indian influences in the Philippines group of islands are still a matter of conjecture. But little by little our knowledge of ancient India's influences via the intermediate regions is increasing, not only in the fields of ethnology and archaeology, but also in that of philology.

In the last quarter of the nineteenth century, four studies on the probable loan-words from Sanskrit in two of the major languages of the Archipelago—Tagalog¹ and Bisaya²—were published in various research

* Paper read at the All-India Oriental Conference, 20th session, Bhubaneswar, 1959.

¹ H. Kern, 'Sanskritsche woorden in het Tagala', *Bijdragen tot de Taal-, Land- en Volkenkunde van Ned. Indie*, vol. IV, 1880, pp. 535-64. Repr. in *Verspreide Geschriften*, vol. X, 1922, pp. 251-78; T. Minguella, 'Estudios Comparativos entre el Tagalo y el Sanscrito', *Exposicion de Filipinas: Coleccion de articulos publicados en EL GLOBO*, Madrid, 1887. (not available); T. H. Parde de Tavera, *El Sanscrito en la Lengua Tagalog*, Paris, 1887.

² H. Kern, 'Sanskritsche woorden in het Bisaya', *Bijdragen*, vol. V, 1881. Repr. in *Verspreide Geschriften*, vol. X, 1922, pp. 279-89.

journals. Within the first decade of the twentieth century, another paper on the same subject appeared, treating of Tagalog.¹ An examination of the studies available in India shows that some words have to be rejected, but some confirmed as having Sanskrit origins, on the basis of a comparison of cognate words, and their phonetic and semantic developments in the languages of the intervening regions: Malaya, Java, etc. On re-examination of the Tag. and Bis. lexicons, and on examination of the dictionaries of the Ilk. Mar. Bik. and Sulu languages, new Sans. loan-words were discovered.

A. Terms relating to religion

(1) Sulu, *agāma*, Mar., *agama*, Mal., *agama*, variant, *ugama*, 'religion' (also Jav., Sund., Mak., Bug., and Day.) < Sans., *āgama*, 'religious practice or spiritual knowledge, anything handed down or fixed by tradition'. The Mar. form follows the Mal. which has shortened the initial vowel of the Sans., but Sulu shifts the long value of the initial vowel of the Sans. to the medial. The final vowel retains its sound value. Apparently the word derives its meaning from the second meaning of the Sans., 'anything handed down or fixed by tradition'. The semantic shift is obvious via the intermediate Mal., etc.

¹ F. R. Blake, 'Sanskrit Loan-words in Tagalog', *Johns Hopkins University Circulars*, vol. XXII, no. 163, June 1903, pp. 63-5. (Not available.)

(2) Sulu, *shagra*, Mar., *ka-sorga-an* (< *sorga*, with native formative affixes), 'heaven, glory, spiritual heaven' (<? Mal. and Jav., *suwarga*, Mak., Sund., *surga*, id.) < Sans., *svarga*, 'the abode of light and of the gods, heaven; the heaven of Indra'. The semantic shift is not a problem. The Sans. *-va-* becomes a diphthong, *o*, in Mar. probably through the Mak., Sund. *-u-*. It is unlikely that Sulu borrowed the word via Mal. or Jav. (Sans. *-va-* > *-u-* > *-o-* may have followed a phonetic law of vowel shift in the Indonesian (M-P) languages. In the Sulu form, the Sans. dental *s* becomes *sh*, either palatal or cerebral, but it is more likely that it is the former. A metathesis of the Sans. *-rg-* conjunct occurs, hence Sulu *-gr-*, which shows no intermediate development, as Mal., Jav., Sund. and Mak. retain the Sans. *-rg-*, just as they do with the dental *s*.

(3) Sulu, *nērāka* 'hell' (cf. Mar., *naraka* 'nefarious, cursed of God, sinner') < Mal., *naraka*; Jav., Sund., Mak., and Day., *naraka*, id., < Sans., *naraka* 'a place of torment, hence, hell'. The shift of meaning from Sans. to Mar. is not evidenced in the Mal., Jav., or the other intervening languages. However, it is apparent that a direct shift is not involved. Phonetically, the Sans. is naturalized as it is: Sans., *naraka* > Mal. > Mar. While the Sans. does not suffer a shift in meaning in Sulu, it does so in its structure: Sans., *naraka* > Sulu, *nērāka*. Initial Sans. *a* > Sulu *ē*, which has almost the same value as the Sans. *e*; medial Sans. *a* > Sulu *ā*, one or half of a mora longer than the short *a*; final *a* retains its value in the borrowing language.

The Muslims of Basilan Island, to the North-East of the Sulu subarchipelago, have a concept of hell apparently more developed than the Mar. and the Sulus. They call 'hell' *naruk*. It may not be ill-considered to assume that *naruk* may be the Basilan for Sans., *naraka*: Sans. medial *a* > Bas. *u*, and the final *a* of the Sans. is syncopated. The hells of the Basilan Moros¹ are seven: (1) *naruk ya-hanna*, a place of confusion; (2) *naruk sacar* (*sakar?*), where are found contrivances and animals for inflicting torture; (3) *naruk sigmilti*, where torture by words is inflicted; (4) *naruk abus*, where mostly ugly things are seen; (5) *naruk janya*, a place where one is run through spears; (6) *naruk zaalt*, where one suffers from endless thirst; (7) *naruk jamia*, where torture by fire is inflicted.

(4) Tag., *parúsà*, 'punishment' < Sans., *paruṣa*, 'harsh, rough'; Jav., *prosa*, *prusa*, 'using violence'; Mal., *perusa*, 'domineering'. The meaning of the Tag. is related to 'sin' and 'hell', whereby the shift from Sans. through either Jav. or Mal. may be regarded as metaphorical. Sans. cerebral *ṣ* > Mal., Jav. and Tag. dental *s*. Where Mal. has *ə*, the other M-P languages have *a*; Tag., *tatlo*; Ilk., *tal'lo*; Pang., *talora*, 'three'; Mal., *təluh*; Bug., Mak., *suntara*, 'silk': Mal., *sutara*, etc. It is evident therefore that Tag., *parúsà* was naturalized through Mal. Final Sans. *a* becomes an unaccented *hamzah* (glottal stop) in Tag.: *à* or *a'*.

¹ Letter from Fr. Pablo Cavalleria to Fr. Francisco Sanchez, SJ, in B & R, vol. XLIII, p. 263. Dated December 31, 1886.

(5) Mar., *baratapa*, 'devoted to prayer, religious' < Sans., *vrata*, 'religious vow or promise' plus *tapas*, 'relating to religious austerity'.¹ Jav., *baratapa*, 'practice in asceticism'; Mal., *bərtapa*, id. The Sans. *v* > Mar. labial *b*, an anaptyctic (*svarabhakti*) *a* appears in between the consonant cluster *vr*; and one of the syllables, *ta*, is dropped by haplology. The *s* in *tapas* is lost in the naturalized word. The semantic shift does not present much change.

(6) Tag., *tyagá*, variant, *tiyagá*, 'persevering, sacrificing, diligent, etc.' < Sans., *tyāga* (*tyaj*), 'sacrificing one's self (life)' (RV, IV. 24. 3). No intermediate form is found in Jav., Mal., etc. Final Sans. *a* becomes an accented *hamzah* in Tag., and the initial vowel of the Sans. loses its long value in the naturalized word. An anaptyctic *i* appears in the variant: Sans., *tyāga* > Tag., variant, *tiyagá*.

(7) Sulu, *rahisa*, 'mystery, secret' < Sans., *rahasya*, 'secret, private, clandestine, mysterious'. Mal., *rahsia*, *rahasia*, 'secret', Old Jav. *rusiya*, Mak., *rahasiya*, id. In Old Jav. and Mak. an anaptyctic *i* appears in between the Sans. cluster *sy*, while the semi-vowel *y* changes to *i* in Mal. in both forms. It is probable that the older form of the Mal. is *rahasia*, and it underwent change to form the former with the syncopation of the medial *a*. This syncopated form possibly becomes the substratum of the Sulu *rahisa* with metathesis of *a* and *i*. Semantic change is insignificant.

¹ Cf. Tag., *balata*, 'abstinence' (Tavera); Bis., *balata*, 'promise, vow'. (Kern)

B. Superstition

(1) Bis., *sang-putana-n* (< *putana*, with native formative affixes: -n < an), 'doom, gloom'¹ < Sans., *pūtānā*, 'the female demon which kills children or infants, or causes a particular disease in children'.² Initial and final long vowels *ū* and *ā* respectively are shortened in the borrowing language. The change of meaning is from agent to consequence without the intervening act, although it can be postulated that the demoness herself implies doom and gloom. A metaphorical shift, therefore.

(2) Tag., *sakundā*, 'accident, misfortune; ominous, bad omen' < Sans., *śākuna*, *śakuna*, 'any auspicious object or lucky omen; rarely an inauspicious omen'. No intermediate form can be cited. Sans. palatal sibilant *ś* becomes dental as it is naturalized in the Philippine language. The dental value of the Tag., however, is not as distinct as the value of the Sans. for it assumes

¹ Cf. Tavera, loc. cit.: *patianak*, 'an evil spirit which is believed to cause abortion, etc.' < Sans., *punth*, 'to kill, to strike' plus Mal., *anak*, 'child'. Also F. C. Cole, in *Field Museum of Natural History*, Publ. 170, Anthropological Series, vol. XII, no. 2, 1913: *muntianak*, 'spirit of a child whose mother died while pregnant, and who for this reason was born in the ground. It wanders through the forest frightening people, but seldom assailing them.' Vide also 'The Other World' in *Philippines Free Press*, December 14, 1957. Cf. also Mal., *pontianak*, 'vampire ghost women who died in childbed'.

² Vide V. Raghavan, *Śrīmad Bhāgavata* (condensed text and transl.), Madras. *Kṛṣṇāvatāra*. Also P. C. Roy, *MBh.*, vol. III, *Vanaparva*, sec. 229. *Mārkaṇḍeya Samasyā Parvan: The Piśāca Sītā Pūtānā*, 'a fierce looking spirit causing abortion in women'.

the aspect of the palatal, (though quite indistinctly). The *a* final in Sans. becomes an accented glottal stop in Tag. The rare meaning of the Sans. becomes common in the borrowed word.

(3) Mar., *garahana*, 'to be eclipsed, eclipse' < Sans., *grahana*, 'eclipse'. It is not found in Mal. The cerebral *ṇ* in Sans. is transformed into a dental, and an anaptyctic *a* appears between *g* and *r* in the naturalized word. The semantic shift is not significant, for the borrowed term has the same meaning as the original.

C. Honorary titles

(1) Sulu, *purmassuri*,¹ 'name of a Sulu lady of exquisite beauty', *paramisuli*,² 'title given to the daughters of the rāja-s or sultans of Sulu; sometimes, a personal name'. Mal., *permaisuri*, 'queen of a lower rank than her lord, any queen' < Sans., *parameśvarī*, 'name of the consort of the Supreme Being or Lord, e.g., consort of Parameśvara: Śiva'. The shift of meaning from Sans. to Mal. and to Sulu is obviously pejorative. The latter Sulu orthography is far closer to the original than the former. I will therefore base my inquiry on this. Literary Jav., *prāmeśwari*—Middle and literary

¹ Charles Wilkes, *Narrative of the U. S. Expedition during the Years 1838-1842*, vol. V, pp. 342-90 in B & R, vol. XLIII, 1906, p. 177.

² Najeeb M. Saleeby, 'The History of Sulu', *Bureau of Science Division of Ethnology Publication*, vol. IV, part 2, Manila, 1908. From the Diagram of Sultans and Royal Datus of Sulu, facing p. 158.

Modern Jav., *sori* (*swari*)—‘queen consort’¹ does not seem to have influenced the development of Sulu. Mal., *pərmāsuri* > Sulu *paramisuli*. The initial *a* in Sans. becomes a neutral *ə* (*pəpət*) in Mal., and the second *a* is syncopated, while the Sans. *sandhi* form of *a* and *i*, namely, *e* is diphthongized in Mal., the palatal recedes to dental, a *u* replaces the Sans. *sv*, and the *ī* loses its long value. The Sulu retains the original in full except for the syncopation of the final *a* of the first part of the compound; the long value of the *ī* in the second part of the compound is also lost. As in Mal. the palatal becomes dental sibilant and *u* < *sv*. The *r* in Sans. is retained in Mal. but becomes *l* in Sulu by the simple process of rhotacism in the reverse.

(2) Sulu, *padukka*, ‘a title of Sulu sultans and datus’² < Mal., *paduka*, ‘(-foot) in titles; e.g., Seri P. Sultan (Sri P. S.), H. H. the S.’ < Sans., *pādukā*, ‘shoe, slipper’; generally used to address personages of high station (referring to their footwear since taboo is imposed on addressing them by name). As *pādukā*-s are worn by kings and religious leaders, they are the objects of worship and veneration by subjects and devotees. The term took the place of *pāda*, the more common suffix of reverence³ prevalent in classical Sanskrit poetry to describe gods, kings, and teachers as adorned with *pādukā*-s, which are worshipped by obedient devotees and followers. It is probable

¹ Gonda, *Sanskrit in Indonesia*, Nagpur, 1952, pp. 41, 245.

² Vide Saleeby, loc. cit.

³ e.g., *Bhaṭṭapāda*, etc.

that the meaning ‘shoe’ or ‘slipper’ has lost its meaning in Sulu, as suggested by the rarely used meaning in Mal. ‘foot’, but it is apparent that the Sans. word was already used for addressing personages of station when it reached the archipelago. Phonetic changes are: the production of a quasi-*hamzah* upon the duplication of the guttural *tenuis* and the long value of the initial and final *ā* is lost in the naturalized word. Cf. Ilk., *pal’luka*; Tag., *parukā*, ‘slippers, sandals’.

(3) Sulu, *batara*, *batarah* ‘title of sultans and datus’ < Mal., (arch.) *batara*, ‘title of Hindu gods and rulers of Majapahit’ < Sans., *bhaṭṭāra*, ‘noble lord, honourable’. Nobility is implied in the position occupied by sultans and datus, hence a figurative change in meaning. It is probable that the Sulu borrowed the title via the Javanese, not via the Malay. The Sans. aspirated labial *media* is de-aspirated in both Mal. and Sulu. The cerebral double *ṭ* is replaced by a single dental *t*, and in the variant of the Sulu a *visarga* (?) or *h* appears.

(4) Sulu, *ḥudiman*, ‘title of sultans and datus’¹ < Mal., *budiman*, ‘clever, discreet’ < Hindi, *buddhimān*, ‘wise, learned’ < Sans., *buddhi*, ‘intelligence, reason, judgment’. The *ḥman* must be the Sans. suffix *ḥmān* or *ḥmat*, which may show that the word must have been in this form when it was borrowed, e.g., *buddhimat*, ‘having intelligence or reason’: nom. sing. masc.

¹ Cf. Mar., *bodiman*, ‘talkative, fussy’.

buddhimān. The Hindi, however, may be the actual intermediary between Mal. and Sulu, and Sans. The aspirated dental *media* in Sans. is lost in Mal., while it is de-aspirated in Sulu. Does this suggest that there might have been an earlier form similar to the Sulu from which the latter (Mal.) naturalized its term, but which is simplified in the course of time? The long value of the Sans. final vowel is lost in the borrowing languages. A metaphorical semantic change is evident, as in no. 3, *supra*.

(5) Sulu, *maharaja' diraja*, 'title of a nobleman in the Sulu sultanate'. Mal., (*Dato' Paduka Sri*) *Maharaja' diraja*, 'title of a Mal. *mantri* (minister)',¹ < Sans., *mahārājādhirāja*, 'title of a supreme monarch in India, especially among the South Indian kings'. The shift of meaning from the Sans. to Mal., and finally to Sulu is evidently pejorative: supreme monarch > minister > nobleman. All the long vowels in Sans. lose their long value in the borrowing languages, and instead of the usual vowel *sandhi* in Sans. a *hamzah* (?) develops on the syncopation of the initial *a* of *adhirāja*. The aspirated dental *media* loses its aspiration.

(6) Sulu, *mantiri*, 'minister to the sultans of Sulu' < Mal., *māntari*, 'official rank of Malay state prime minister, a hereditary minister of state' < Sans., *mantrin*, 'king's counsellor, minister'. No obvious change in meaning can be pointed out. In Mal. it appears that *māntari* is used to refer to the minister as such, but the

¹ R. O. Winstedt, 'Malay Titles', JRAS-MB, vol. XVIII, part. 2, 1940, pp. 146-7.

original orthography, *mantri*, is retained when it is included in the entire title of the minister, thus: *Dato' Paduka Maha Mantri*, etc.¹ The Sulu must have borrowed from this un-reformed word, in which appears an anaptyctic *i* breaking the cluster *tr*.

(7) Bis. and Tag., *ginang*, 'a word of address for married ladies' < Sans., *gnā*, 'wife, woman'. It is quite improbable that this word is derived from Sans., *gnā*, which is almost confined to Vedic. Further, no intermediate forms are discoverable in Jav., Mal., etc. However, if in the future, a Jav. or Mal. form is found, it is possible that the problem of phonetic shift could be solved. For the present, I will tentatively set a possible change: the Sans. *ā* loses its long value in the Bis. and Tag. form, an anaptyctic *i* breaks the conjunct *gn*, and an epenthetic final nasal appears in the transformed word.²

D. Legal terms

(1) Sulu, *bichāra*, 'a case for trial'. Derivative: with prefix, *mak°*, 'to argue';³ with suffix: *bicharāhkan*, 'to negotiate, negotiation'; as a bound member of the phrase: *pandei bichāra* 'eloquent', *tābang bicharahkan*, 'an advocate'. (Mal., *bichara*; Jav., *wichara*, 'to discuss')⁴ < Sans., *vicāra*, 'examination, investigation,

¹ loc. cit.

² Cf. Gonda, op. cit., pp. 233-6: 'Spontaneous nasalization, etc.'

³ Cf. Mal. *ber°*, *mak°* or *mag°*, 'to talk, to address, etc.'

⁴ Vide JRAS-SB, vols. XVI and XVIII, Dec. 1885 and 1886.

etc.' The change of meaning from Sans. to Sulu via Mal. and Jav. does not show a very significant shift, although there appears to be a slight meliorative tendency from the lending to the borrowing languages. The Sans. semi-vowel *v* becomes a labial *media* in Sulu and in the intervening Mal. form, but *w*, which has almost the same sound value as Sans., appears in Jav. The palatal *tenuis* in Sans. shows an aspiration in Sulu (Mal. and Jav.). Sulu alone gives a long value to the medial short *a*. The phonetic changes in the derivatives are not due to borrowing, but to the internal peculiarities of the language. But note the *visarga* (?) before the guttural *tenuis* in the derivatives.

(2) Ilk., *sapatá*, 'swear, oath'; Sulu, *sāpāh*, 'oath, to swear'; Mar., *sapa* 'oath'. (Jav., *sapata*, 'curse', *supata*, 'oath, curse') < Sans., *śapatha*, 'curse, oath, etc.' and *śāpa*, 'oath'. Sans. *ś* > Ilk., Sulu, and Mar. *s*; Sans. *th* > Ilk. *t*; Sans. *ā* > Ilk. and Mar. *a*. Sulu, however, not only retains the long value of the Sans. *ā* in the initial vowel, but it also gives a long value to the final *a* of the Sans., a final *visarga* (?) appears in Sulu, a phenomenon rather unusual in the language (vide no. 3 in C., *supra*).

(3) Ilk., *dondon*, 'fine, redemption of a mortgage' < Sans., *daṇḍa*, 'fine, punishment' (cf. TBat., *daṇḍan*, 'fine, sum paid by the loser to the party gaining in a lawsuit'; Mal., *dānda*; Jav., *denda*, 'penalty, fine'.) The final nasal epenthesis in the Ilk. must have been due to the TBat. Sans. *a* > Ilk. *o*, the Sans. cerebral *n* and *ṇ* become dentals in the borrowing language.

F. B. J. Kuiper,¹ however, believes that Sans., *daṇḍa* is a Proto-Munda borrowing: Santali, *dāṇḍ* 'fine, mulct', beside *daṇḍan*, 'fine, mulct'.

E. Terms relating to the human body

(1) Tag., *kúbà*; Ilk., *kub'bó*; Bis., *kubong* < Sans., *kubja*, 'hunchback, bent, stooped, etc.' Also South Mang., *kaba*, id. Jav., *kubyaṅga*, 'the crooked and humpback, barred from priestly offices'. Sans., *kubja*, (and *aṅga*, 'limb'). While the palatal *media* becomes a semi-vowel in Jav., it disappears totally in the Philippine languages borrowing the word. Final *a* becomes an unaccented glottal stop (*hamzah*) in Tag., a diphthong, *o*, in Ilk.; a diphthong also in Bis., but with a final nasal (cf. no. 7 in C, *supra*). In South Mang., however, the initial vowel *u* is changed to *a*. A labial plosive is produced in the Ilk. on the assimilation of the palatal *media* by the preceding phoneme (labial) (cf. no. 2 in C., *supra*).²

(2) Tag., *kalbo*, 'bald head' < Sans., *khulva*, *kulva*, id. The Tag. is probably a borrowing through the Spanish, *calvo* < Latin, *calvus*. Kuiper³ writes that the

¹ 'Proto-Munda Words in Sanskrit', *Verhandeling der Koninklijke Nederlandsche Akademie van Wetenschappen, AFD, Letterkunde*, New Series, vol. LI, no. 3, 1948, pp. 75-6.

² Kuiper (ibid., pp. 42-3) assumes a Proto-Munda origin of the Sans. word: Santali, *ka'ba* > *Kabja*, *kubja*, 'crooked, bent' > *kobjo*, 'bent, stooping, crooked'. But Sans., *khubra*, 'hump-backed bull' is generally considered an inherited I-E word. . . . Hindi, *kubar* = *kub*, 'a hump on the back', *kubra* = *kub'ba* 'humpback'.
³ ibid., p. 51.

'Yajurveda word is *kūlva-*, *atikūlva-*, "too bald" . . . which however is an I-E word', which 'cf. Avestan, *kaurva*, Latin, *calvus*, etc. . . . Sans., *khalvāṭa*, "bald" . . .'

(3) Sulu, *capala*¹ (*kapala*), 'head' < Sans., *kapāla*, 'the skull, the cranium, the skullbone'. Mal., *kāpala*, 'head of a person, animal'. The Sulu probably refers more particularly to the human head than to the animal. The guttural *tenuis* in Italian is *c*, hence *capala*, as rendered by Pigafetta, the Italian chronicler of Magellan's expedition to the East which 'discovered' the Islands. The initial vowel becomes a neutral vowel, *a*, in Mal., while Sulu retains the *a* value of the Sans. The penultimate long vowel is shortened in both the borrowing languages.

(4) Ilk., *rūpa*, 'face' < Sans., *rūpa*, 'appearance, form, shape'. Mal., *rupa*, 'appearance, looks'. The shift of meaning is evidently by the process of metaphor, for it may be possible that with reference to appearance or looks as in Mal., it may have always meant the 'face', hence the Ilk. Even without the necessary phonetic sign, the Ilk. retains the long value of the initial vowel in Sans. Cf. Ilk., *laṅgā*, 'face, countenance, form, mark' < Sans., *liṅga*?, 'form, sign'. (Mal., *lingga*, 'a pillar erected as a mark'.)

F. Words pertaining to animals

(1) Bis., *pipila*, 'an ant; figuratively, few' < Sans., *pipila*, 'ant' (RV). The word is not found in Mal. or Jav.

¹ Antonio Pigafetta, *Il Primo Viaggio Intorno al Mondo* (Text and Transl.) in B & R, vol. XXXIV. (Words of Those Moro Peoples.)

Except for the loss of the long value of the penultimate vowel, the Bis. retains all the sound features of the Sans. The principal meaning does not manifest any shift from the lending to the borrowing languages. The figurative meaning in Bis. may have developed after the word has been introduced.

(2) Mar., *garoda*, 'vulture, a large bird of the eagle species' < Sans., *garuḍa*, 'a mythical bird of the eagle species'. Mal. *garoda*, *garuda*, 'Vishnu's eagle'; Jav., *garuda*, 'a mythical bird'. In the borrowing languages, the Sans. cerebral *ḍ* becomes a dental, while the initial and penultimate vowels also show changes. The initial and penultimate vowels in one variant of the Mal. becomes a neutral *a* and diphthong *o*, respectively, while in Mar., the penultimate vowel is like the Mal. Shift of meaning is insignificant.

(3) Tag., *nido* < Sans., *nīda*, 'nest'. It is used side by side with the native word: Tag., *pugad*. Cf. however, Latin, *nidus* > Spanish, *nido*, id., through which it is likely that the Tag. may have borrowed the word. In fact it is a gourmet's favourite: Spanish, *sopa de nido*, 'edible bird's nest soup'. Its introduction into the Philippine language cannot therefore be earlier than the sixteenth century A. D.

(4) Ilk., *sāra*, 'the horn', probably metaphorically, 'that which is used for butting, breaking or rending; the horn of an animal' < Sans. *śr*, 'to rend, to destroy'. The Ilk. may derive from the nominal form of the verb: *śara*, 'arrow, that which is used for cleaving', with the dentalization of the palatal *ś*.

Gonda¹ cites in Jav., Sans., *śara* in relation to loan-words used as verbs: *atiwikrama sañ saratama* (literally) which means 'his penis (*sara* < Sans., *śara* "reed, arrow" and *tama* < Sans., *uttama*, "superior") became erect'. It may not be likely that Ilk. borrowed through the Jav. The shift of meaning from Sans. to Jav. and Ilk. takes two turns: 'penis' and 'horn', respectively, yet both in a figurative sense.

G. Plants

(1) Ilk., *sarisa*; Tag., *sirisa* < Sans., *śirīṣa*, '*Mimosa sirissa*'. It is a tree whose leaves fold at evening time; its fruits are globule-like; red when ripe, with small sand-like seeds. The Sans. cerebral *ṣ* becomes dental in the borrowing languages. Initial vowel *i* changes to *a* in Ilk.

(2) Mar., *marisa*; Bis., *malisa*, 'pepper, black pepper'. Sans., *marica*, 'pepper, a kind of ocimum'.² So far no intermediate form in Jav. or Mal. has been found. Sans. *c* > *s* in both Mar. and Bis., while *r* > *l* in Bis.

(3) Sulu, *lābū*, 'gourd, pumpkin' < Sans., *alābū*, 'bottle gourd'.³ Mal., *labu*, 'bottle gourd, calabash, cucumber'.⁴ Both the borrowing languages syncopate

¹ op. cit., p. 335.

² *Piper nigrum*, Linnaeus.

³ *Lagenaria vulgaris*, Seringe.

⁴ *Lagenaria leucantha*. T. Burrow (*The Sanskrit Language*, p. 378) writes that with reasonable plausibility Sans., *alābū* is an Austro-Asiatic loan-word. Cf. Khmer, *lbow*, Bat., *labu*, etc.

Pigafetta (op. cit., in B & R, vol. XXXIV) lists this word in his book: *labu*, 'cucumber'.

the initial vowel. Sulu retains the long values of both the penultimate and final vowels, in contrast to Mal. which shortens the same.

(4) Sulu, *biji*, variant, *bigi*, 'seed, grain, stone of a fruit' < Sans., *bīja*, variant, *bījika*, 'seed' (Mal., *biji*, 'seed'; Old Jav., *wija*, 'seed, child'; Modern Jav., *wiji*, 'seed', literally, 'offspring'). It is obvious that the Sulu borrowed the word through the Mal. In its variant the Sans. palatal *media*, *j*, becomes the guttural *media*, while the long initial vowel is shortened in Mal., Modern Jav., and thence Sulu.

(5) Mar., *gola*, 'sugar'; Sulu, *gulla*, 'honey'.¹ < Sans., *gula*, 'raw unrefined sugar'. (Mar., *gula*, 'sugar'). The shift of meaning from Sans. to Sulu is meliorative. While Mar. naturalizes the initial vowel into a diphthong, *o*, Sulu retains *a* value of the Sans. and reduplicates the liquid producing an indistinct *hamzah*.

H. Miscellaneous

(1) Sulu, *bumi*, 'the earth' < Sans., *bhūmi*, 'the earth, the soil' > Mal., Sund., and Jav., *bumi*, id. The labial aspirate *meḍia* is de-aspirated, and the long value of the initial vowel is lost, in the borrowing languages.

(2) Tag., *bansā*; Sulu, *bāngsa*; Mar., *bangensa*, 'family, nation, race, lineage' < Sans., *vaṃśa*, id. (Mal., *bangsa*, variant, *bansa*, 'race'; Jav., *wongsa*, id.) The Tag. renders the *anusvāra* into dental nasal, but Sulu and Mar. show a guttural character. Sulu gives a long value to the initial vowel. Mar. shows an

¹ Pigafetta, op. cit., in B & R, vol. XXXIV.

epenthetic *en* between the guttural nasal and the dental sibilant, which is developed from the palatal *ś*, as in the intermediate languages.

(3) Ilk., *diso*, variant, *dis'so* 'quarter, region, place, point' < Sans., *diśaḥ*, *deśaḥ*, id. (Mal., *desa*, 'district'). It is likely that the Ilk. may have the Sans. form *diśaḥ* as its substratum. Sans. *ś* > Ilk. *s*. May be the Ilk. final *o* is derived from the formation of Sans. *aḥ* > *o* in *sandhi* by the influence of a following *a*, which in turn is replaced by an *avagraha* (?) The variant is more or less a verbal derivative: *dis'so*, 'to alight' (upon a place or point).

(4) Sulu, *bhāsa* (*bahasa*¹), 'dialect' < Sans., *bhāṣā*, 'speech, language; any of the Prākritic dialects'. Mar., *basa*, 'language, dialect'. Mal., *bahasa*, id. Whether *bhāsa* is an older orthography than the Pigafetta *bahasa* it is a matter of surmise, for Mal. has *bahasa*, and Jav. and the other languages have *basa*. It appears, however, that the form *bahasa* is a late variant, for in Mal. a verbal form with or without a prefix, *mem-bacha*, 'to read', and *bacha* has been derived by R. O. Winstedt from Sans., *bhāṣā*:² de-aspiration of the labial *media*; cerebral sibilant > palatal aspirate *tenuis*; Sans. *ā* > *a*. Sulu however retains almost the Sans. orthography, except the de-cerebralization of the sibilant to dental and the final Sans. *ā* > *a*. Mar. shows a total change: *bh* > *b*; *ā* > *a*; and *ś* > *s*.

¹ In Pigafetta, op. cit., B & R, vol. XXXIV: 'language'.

² Malay-English Dictionary, Edition 2, 1957.

(5) Sulu, *suala*, 'voice'; Mar., *suara*, 'voice, especially heavenly voice' < Sans., *svara*, 'sound, voice'. Mal., *suara*, id. Semantic shift is meliorative. Sans. *-va-*, Sulu, Mar., and Mal. *-ua-*; Sans. *r* > Sulu *l*; the semi-vowel is *ā* pure vowel though having still the quality of the original; (the trill > liquid).

(6) Bik., *ranga*, 'joy, comfort, bliss' < Sans., *raṅga*, 'diversion, mirth; a place for public amusement'. No intermediate form is found in Mal. or Jav. The shift of meaning shows no change.

(7) Ilk., *pitaka*, 'bag, woman's (vanity) bag' < Sans., *pitaka*, 'basket, box, bag.' Cf. Prākrit, *peṭṭa*, 'basket'; Hindi, Gujarati, *peṭa*, 'basket, bag': Tamil, *peṭṭi*, 'box', Jav., *peti*, 'chest, trunk'. Also, Min., and Gayo, *peti*, id. Except for the dentalization of the Sans. cerebral, *t*, in the borrowing language, Ilk. shows an almost perfect naturalization of the original.

Conclusion. Only a tentative conclusion can be drawn at this stage. It is evident that in the pre-Islamic history of the islands in general and of Sulu and Mindanao in particular, an Indo-Malay or Indo-Javanese period can be deduced from the philological evidences of Indian influences presented above. These philological evidences are not, however, confirmed by archaeology because no material finds, as extensive as those found in Java, Malaya, and Champa, are available. There are, however, three images of worth:¹ a bronze image of Śiva found in 1843; a copper figure

¹ H. O. Beyer and Jaime de Veyra, *Philippine Saga*, Manila, 1952, p. 28, illustration nos. 77-9.

of Gaṇeśa found in Mactan at the same time, which is exactly like the stone figure found in Singhasari, Central Java;¹ and the third, a golden statue of a female goddess (?) uncovered on the banks of Wawa River in Agusan, Mindanao. But these finds are insignificant in the total historical perspective of the Islands. It is probable, therefore, that Indian cultural penetration was yet in its early stages in the archipelago when Islam came, later followed by Christianity.

Abbreviations

B & R Blair and Robertson, Editor and Annotator, *The Philippine Islands from 1493-1898*, Cincinnati, Ohio, 1903-6, 55 Volumes.

MB Malayan Branch
 SB Straits Branch
 SJ Society of Jesus
 RV R̥g Veda
 I-E Indo-European
 M-P Malayo-Polynesian

Bas. Basilian
 Bat. Batak
 Bik. Bikol
 Bis. Bisaya
 Bug. Buginese
 Day. Dayak
 Ilk. Iloko
 Jav. Javanese (Old Jav.
 and Modern Jav.)
 Mak. Makassar

Mal. Malay
 Mang. Mangyar
 Mar. Maranaw
 Min. Minangkabaw
 Pamp. Pampanga
 Pang. Pangasinan
 Sans. Sanskrit
 Sund. Sundanese
 Tag. Tagalog
 T Bat. Toba Batak

II. TEXTS AND STUDIES

¹ Heinrich Zimmer, *The Art of Indian Asia*, vol. II, plate 504.

THE GUṆATRAYAVIVEKA

OF

SVAYAMPRAKĀŚAYATI

EDITED BY PANDIT V. KRISHNAMACHARYA

THE *Guṇatrayaviveka* published for the first time in the following pages is a short and simple monograph in fifty Anuṣṭubh verses. It gives a clear account of creation with appropriate illustrations and explains the variety of evolution caused by the influence of the three Qualities (*guṇa-s*): Sattva, Rajas and Tamas.

The author of the work, Svayamprakāśayati, was the pupil of Vāsudevendrayati, another of whose pupils was Upaniṣadbrahmayogin, the famous commentator on the 108 Upaniṣad-s.

The edition is based on the following manuscripts:

- | | |
|--|---------------|
| 1. Adyar Library MS. | No. 74023 (A) |
| 2. " " | No. 75590 (B) |
| 3. Madras Government Oriental MSS. Library MS. | DNo. 4575 (C) |
| 4. " " | RNo. 4209 (D) |

गुणत्रयविवेकः

स्वयंप्रकाशयतिकृतः

नत्वा गुरुं रामचन्द्रं निर्गुणं सत्यचित्सुखम् ।
 गुणत्रयविवेकोऽयं क्रियते तत्पदासये ॥ १ ॥
 श्रीरामचन्द्रे निर्माये सत्तात्सामान्यरूपिणि ।
 गुणत्रयात्मिका माया कल्पिता रज्जुसर्पवत् ॥ २ ॥
 कालत्रयेऽपि नास्त्येव मायामाये परात्मनि ।
 तथापि भ्रान्तबुद्धीनां जगद्रूपेण भाति सा ॥ ३ ॥
 सप्तविंशतिषा भिन्नायात्रिगुणमिश्रितम् ।
 जगद्धीरामचन्द्रस्तु जगन्मायाविकल्पाणः ॥ ४ ॥
 मायागुणमयं विश्वं निर्गुणं ब्रह्म सर्वगम् ।
 विश्वं मायामयं ज्ञात्वा विश्वातीतं समाश्रयेत् ॥ ५ ॥
 विश्वातीते रामचन्द्रे चित्तारोहाय योगिनाम् ।
 गुणत्रयं स्थूलसूक्ष्मविभागेन विविच्यते ॥ ६ ॥
 स्थावरं तामसांशः स्याद्राजसांशस्तु जङ्गमम् ।
 ब्रह्मादयः सत्त्वभागा ज्ञानविज्ञानमूर्तयः ॥ ७ ॥
 आदावेकं तमस्त्रेधा भिद्यते व्यवहारतः ।
 तथा रजस्तथा सत्त्वं नवधैवं विविच्यते ॥ ८ ॥
 तमस्तमोऽंशो भूयादिर्बुद्धादिस्तद्रजोमयः ।
 तमःसत्त्वविकारोऽयं सत्यधान्यादिरीरितः ॥ ९ ॥

¹ नत्वा बक्ष्ये रामचन्द्रं निर्गुणावासिहेतुकम् ।

गुणत्रयविवेकाख्यं नृणां निर्गुणलब्धये ॥—B. D.

² जगद्भाति यथार्थवत्—C. D.

रजस्तमोविकाराः स्युः स्वेदाण्डजलजन्तवः ।
 रजोरजोगुणमयाः सिंहव्याघ्रवराहकाः ॥ १० ॥
 रजःसत्त्वमया मर्त्या ब्रह्मविदूक्षत्रियादयः ।
 सत्त्वतामसभागा हि यक्षविद्याधरादयः ॥ ११ ॥
 देवर्षिवालखिल्याद्याः सत्त्वरजसभागिनः ।
 सत्त्वसत्त्वगुणोपेता विराट्सूत्रेश्वरादयः ॥ १२ ॥
 त्रिगुणं त्रिगुणीकृत्य नवधैवं विभाजितम् ।
 नवधा भाजितगुणाः कल्प्यन्तेऽयं पुनस्त्रिधा ॥ १३ ॥
 तमस्तमस्तमोभागा मल्लान्तरपर्वताः ।
 कूटका निर्जना घोरा भूतवेतालसेविताः ॥ १४ ॥
 तमस्तमोरजोभागा वीर्यवत्तरभूमयः ।
 सूदकाः सस्यशाल्मियो मनुष्यादिनिषेविताः ॥ १५ ॥
 तमस्तमःसत्त्वभागाः काशीकाञ्च्यादिभूमयः ।
 गङ्गादिपुण्यसलिला देवर्षिद्विजसेविताः ॥ १६ ॥
 तमोरजस्तमोभागा विष्कण्टकभूलाः ।
 छयापुष्पफलैर्हीनाः कुपिशाचनिषेविताः ॥ १७ ॥
 तमोरजोरजोभागा जम्बीरवटनिष्कवाः ।
 हरीतकीतमालाद्याः सफला नरसेविताः ॥ १८ ॥
 तमोरजःसत्त्वभागाः कदलीपनसाम्रकाः ।
 कपित्थाश्वत्थतुलसीचिन्तपङ्कजमल्लिकाः ॥ १९ ॥
 तमःसत्त्वतमोभागाः कृष्णधान्यकुलत्पकाः ।
 कोद्रवा यावनालाद्यास्तमोजननिषेविताः ॥ २० ॥
 तमःसत्त्वरजोभागाः स्थूलमीषादकास्तिलाः ।
 माषनिष्पावकेरण्डा रजोमर्त्यनिषेविताः ॥ २१ ॥

तमःसात्त्विकसत्त्वांशः शालिनीवारमुद्रकाः ।
 गोधूमयवधान्याद्याः सत्त्वमर्त्यनिषेक्ताः ॥ २२ ॥
 रजस्तमस्तमोभागा 'दंशवृश्चिकमक्षिकाः ।
 भूम्यन्तरिक्षसंभूताः स्वेदजा मशकादयः ॥ २३ ॥
 रजस्तमोरजोभागा मकरा नक्रवृश्चिकाः ।
 नानाविधप्राणिवर्गाः कूर्माद्या जलजन्तवः ॥ २४ ॥
 रजस्तमःसत्त्वभागाः काकचाषशुकादयः ।
 व्यालीमयूरगरुडहृयेनाद्या अण्डसंभवाः ॥ २५ ॥
 रजोरजस्तमोभागा 'मल्लका ग्रामसूकराः ।
 मूषिकाश्चानमार्जारसिंहव्याघ्रादिजन्तवः ॥ २६ ॥
 रजोरजोरजोभागाश्चमरीगजमर्कटाः ।
 अजा महिषकस्तूरीखुगन्धमृगजातयः ॥ २७ ॥
 रजोरजःसत्त्वभागाः कामधेनुकुलोद्भवाः ।
 गावः कपिलवर्णाद्याः कृष्णसारसृगादयः ॥ २८ ॥
 रजःसत्त्वतमोभागाः शूद्रचण्डालमुल्कसाः ।
 मधर्मासाशिनो घोराः किरातकटिकादयः ॥ २९ ॥
 रजःसत्त्वरजोभागाः स्त्रीगणाः क्षत्रियादयः ।
 कृषिगोरक्षवाणिज्यरता वैश्यादिजातयः ॥ ३० ॥
 रजःसात्त्विकसत्त्वांशः वेदाध्ययनशालिनः ।
 स्वाश्रमाचारसंपन्ना ब्राह्मणा ब्रह्मवादिनः ॥ ३१ ॥
 सत्त्वे तमस्तमोभागा नागगन्धर्वकिन्नराः ।
 कामरूपधरास्तुष्टा यक्षाः किंपुरुषादयः ॥ ३२ ॥

¹ दंशमक्षिकवृ°—C.

² मल्लक—C. D.

सत्त्वे तमोरजोभागा देवगन्धर्वजातयः ।
 आजानजाताः पितरो ऋषिष्वात्तादिनामकाः ॥ ३३ ॥
 सत्त्वे तमःसत्त्वभागाः कर्मणा साधयन्ति ये ।
 • देवत्वं कर्मदेवास्ते देवलोकनिवासिनः ॥ ३४ ॥
 सत्त्वे रजस्तमोभागाः सिद्धाः सिद्धिपरायणाः ।
 साध्यादयो वाल्मस्तित्यास्तपोनिष्ठास्तथा परे ॥ ३५ ॥
 सत्त्वे रजोरजोभागा ऋषयो मुनयोऽमलाः ।
 देवर्षयो नारदाद्या भगवन्नामजीविनः ॥ ३६ ॥
 सत्त्वे रजःसत्त्वभागा देवाः सेन्द्रपुरोगमाः ।
 विषणो विश्वकर्माद्याः प्रजापतिपदं गताः ॥ ३७ ॥
 सत्त्वसत्त्वतमोभागो विराट् स्थूलगणेश्वरः ।
 सविकल्पकविज्ञानमप्रमादसमुद्भवम् ॥ ३८ ॥
 सत्त्वसत्त्वरजोभागः 'सूत्रात्मा सूक्ष्मनायकः ।
 ब्रह्मविद्भिर्विकल्पाख्यसमाधिरपि तन्मयः ॥ ३९ ॥
 सात्त्विके सत्त्वसत्त्वांशः सर्वज्ञः परमेश्वरः ।
 ब्रह्मविद्भिर्यनिर्वर्त्यसमाधिरपि तन्मयः ॥ ४० ॥
 साम्यावस्था गुणानां या सैव साक्षित्वमागता ।
 विद्वरिष्ठगणैः सेव्यनिर्विकल्पोऽपि तन्मयः ॥ ४१ ॥
 तस्मात् परतरं ब्रह्म निर्गुणं सर्वतत्त्वतम् ।
 विरूपचिच्चविलयसमाधिरपि तन्मयः ॥ ४२ ॥
 रामचन्द्रात्मकं ब्रह्म तुर्यातीतं तदेव हि ।
 सप्तविंशतिषा भिन्नमायागुणविकल्पितम् ॥ ४३ ॥

¹ सूत्रमात्मा—D.

जगन्मायेति विज्ञाय मायागुणविलक्षणम् ।
 त्रिपाद्विभूतिनिलयं रामचन्द्राख्यमद्वयम् ॥ ४४ ॥
 'सत्तासामान्यचित्तसौख्यमायातत्कार्यवर्जितम् ।
 तद्ब्रह्मास्मीति विज्ञानान्मुच्यते त्रिगुणभ्रमात् ॥ ४५ ॥
 यो मयोक्तेन मार्गेण मायात्रिगुणमण्डितम्^२ ।
 बिभं मिथ्येति विज्ञाय विश्वातीतं निरञ्जनम् ॥ ४६ ॥
 'शान्ताविद्याद्वयपदं त्रिपात्तारायणामिधम् ।
 परं ब्रह्माहमस्मीति ब्रह्म संपद्यते हि सः ॥ ४७ ॥
 'इति श्रीवासुदेवेन्द्रपदपञ्चजसेविना ।
 स्वयंप्रकाशमुनिना ज्ञानवैराग्यशालिना ॥ ४८ ॥
 निजैगुण्यपरब्रह्मस्यस्वीकरणे पटुः ।
 गुणत्रयविवेकोऽयं कृतो हरिप्रसासये ॥ ४९ ॥
 गुणत्रयविवेकस्य निर्गुणप्रापकत्वनः ।
 ग्रन्थास्त्वेकोनपञ्चाशदिति ज्ञेयं विचक्षणैः ॥ ५० ॥
 ओं श्रीमद्विद्याविद्यानपरमगुरुरामचन्द्राय नमः ।

1 C. reads the following line instead of the whole verse 45:
 परं ब्रह्माहमस्मीति मावनान्मुच्यते भवात् ।

2 मायागुणसमुद्भवम् C. D.

3 C. omits this line.

4 C. has the following colophon instead of verses 48 to 50:
 इति श्रीमत्परमहंसपरिव्राजकाचार्यवासुदेवेन्द्रशिष्यस्वयंप्रकाशेन कृतः गुणत्रयविवेकः
 समाप्तः ।

गुणत्रयप्रयुक्तसृष्टिक्रमः

गुणाः	सृष्टयः
१ तामसाः	स्थावराः
२ राजसाः	जङ्गमाः
३ सात्त्विकाः	ब्रह्मादयः
तमः—१ तामसतामसाः	भूम्यादयः
२ तामसराजसाः	वृक्षादयः
३ तामससात्त्विकाः	सस्यादयः
रजः—१ राजसतामसाः	स्वेदजादयः
२ राजसराजसाः	सिंहादयः
३ राजससात्त्विकाः	ब्राह्मणादयः
सत्त्वम्—१ सात्त्विकतामसाः	यक्षादयः
२ सात्त्विकराजसाः	देवर्ष्यादयः
३ सात्त्विकसात्त्विकाः	विराडादयः
तमः—१ तामसतामसतामसाः	मरुकान्तारादयः
२ तामसतामसराजसाः	सस्यादिभूमयः
३ तामसतामससात्त्विकाः	काशीकाञ्च्यादयः
४ तामसराजसतामसाः	विषवृक्षादयः
५ तामसराजसराजसाः	जम्बीरादिवृक्षाः
६ तामसराजससात्त्विकाः	कदल्यादिवृक्षाः
७ तामससात्त्विकतामसाः	कृष्णधान्यादयः
८ तामससात्त्विकराजसाः	ब्रीह्यादयः
९ तामससात्त्विकसात्त्विकाः	नीवारादयः
रजः—१ राजसतामसतामसाः	दंशमक्षिकादयः
२ राजसतामसराजसाः	मकरादयः
३ राजसतामससात्त्विकाः	काकादयः
४ राजसराजसतामसाः	मल्लकादयः
५ राजसराजसराजसाः	चमर्यादयः
६ राजसराजससात्त्विकाः	कामधेन्वादयः

७ राजससात्त्विकतामसाः	शुद्धादयः
८ राजससात्त्विकराजसाः	क्षत्रियादयः
९ राजससात्त्विकसात्त्विकाः	ब्राह्मणादयः
सत्त्वम्—१ सात्त्विकतामसतामसाः	नागादयः
२ सात्त्विकतामसराजसाः	देवगन्धर्वादयः
३ सात्त्विकतामससात्त्विकाः	कर्मदेवादयः
४ सात्त्विकराजसतामसाः	सिद्धादयः
५ सात्त्विकराजसराजसाः	नारदादिमुनयः
६ सात्त्विकराजससात्त्विकाः	इन्द्रादयः
७ सात्त्विकसात्त्विकतामसाः	विराडादयः
८ सात्त्विकसात्त्विकराजसाः	सूत्रात्मादयः
९ सात्त्विकसात्त्विकसात्त्विकाः	परमेश्वरः
गुणत्रयसाम्यावस्था	साक्षी
निर्गुणावस्था	परं ब्रह्म

गुणानां पार्थिव्ये	३
गुणद्वयसमावेशे	९
गुणत्रयसमावेशे	२७

TRIPURĀTĀPINĪ UPANIṢAD

A ŚĀKTA UPANIṢAD

Translated by

A. G. KRISHNA WARRIER

THE TRIPURĀTĀPINĪ UPANIṢAD

THE FIRST UPANIṢAD

The real nature of Tripurā

Now, in this sphere [of nescience], the Lord [Sadāśiva], assuming the guises of Prajāpati, Viṣṇu, and Rudra, comes to be styled Goddess Tripurā. By His primeval Power are fashioned the three abodes—the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of *hrīm*, identical with the *māyā* of Hara, the divine *Hṛllekhā* permeates, with Her terrible might, the terminus of the three peaks [above the junction of the two eyebrows],¹ the seat of equilibrium of the three *guṇa*-s, and the region where the world of objects is dissolved. This selfsame divinity is called Tripurā. 1

The great mantra of Tripurā

On that adorable splendour
Of the divine Creator we
Meditate; may He our thoughts inspire—
Who beyond all darkness is. Om 2

¹ 'Terminus of the three peaks' is the literal translation of *trikūṭāvasāne*. It is identified with the region above the junction of the two eyebrows. An alternative explanation refers to the end of the three constituent parts of the great *mantra* of Tripurā, known as Vāgbhava-kūṭa, Kāmakūṭa, and Śaktikūṭa. For these terms, see below.

Let us for all-knowing Fire the soma press
 Who, of our foes, the wealth consumes;
 As boat over river, so may He help
 Us over all difficulties, all troubles. 3

Let us adore with sacrifice the three-eyed God,
 Fragrant increaser of earthly growth.
 Like cucumber fruit from its stalk released,
 Let me from death, find freedom unto
 immortality. 4

The supreme sovereign, the goddess of the three cities, is the embodiment of the three Veda-s and the supreme knowledge consisting of the 108 letters.¹ The first four divisions elucidate Brahman; the second pertains to Śakti or Power; and the third to Śiva, the Good. 5

Creation of the world by the union of Śiva and Śakti

It is recorded that the worlds, the Veda-s, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Śiva and Śakti [Goodness and Power].² 6

¹ The supreme knowledge, *paramā vidyā*, here refers to the *mantra*-s 2, 3, and 4. The constituent syllables of these *mantra*-s number 108.

² The reference is to the Śākta doctrine that the creative dynamism behind the cosmos is the union of the immutable principle of Śiva and the active principle of Śakti. Vide the first verse of the *Saundaryalahari*. Further, this concept implies that the cosmos is basically 'good', appearances notwithstanding.

The accord of Vāgbhavakūṭa with Gāyatri

Now we shall elucidate the supreme mystery of it [i.e., the *mantra* given above]. The syllable *tat* of the great *mantra* is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves, desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires [in truth] and impeccable, He holds sway. He puts forth [letters like] *a*, *ka*, *ca*, *ṭa*, *ta*, *pa*, *ya* and *śa*. Hence is the Lord named Desire. So, technically, [the Lord as] Desire pervades *ka*. Desire alone is this *tat*. Thus is *ka* understood. Hence it is the sense of *tat*. Whoso knows thus [becomes the Lord].¹ 7

Savitur vareṇyam. The root *ṣū* means 'to give birth to a living thing'. *Savitā* gives birth to living things; power gives birth. 8

This primeval power is Tripurā,
 The supreme sovereign, Tripurā;
 Goddess great with ear-rings adorned
 In sphere of fire² abiding. 9

¹ The philosophical principle invoked in section 7 as sanction for the affirmation, 'Desire is *tat* or the Lord', is that of the substantial identity of effect and cause, *kāryakāraṇayor aikyam*. Vide the *Varivasyārahasya*, II. 60, and commentary on it.

² Śricakra comprising the six centres, *mūlādhāra*, etc., and identified with the *suṣumnānāḍī* consists of three spheres, *trikhaṇḍa*, namely, those of the moon, the sun and the fire. The sphere of

Whosoever masters [this knowledge] pervades everything. The power of the triangle [the serpent power] creates with [the aid of the] exalted letter *e*. So only the letter *e* is taken. 10

Vareṇyam means the best, the adorable, the imperishable, worthy of obeisance. So *vareṇyam* is understood as the letter *e*. Whoso knows this [becomes the best]. 11

Bhargo devasya dhīmahi—this we shall expound: **Dhā** denotes bearing. By thought is the supreme Lord borne. **Bhargā** is the shining one that dwells in the centre; the imperishable fourth [letter], the immediate Fourth, the all, the inmost of everything. The fourth letter *ī* is in the middle of words. Thus is the form of *bhargā* expounded, they say. So the letter *ī* is understood as the equivalent of *bhargo devasya dhī*. 12

The exposition of **mahi**. The letter in which are present greatness, inertness and hardness is *mahi*. The letter *la* is the supreme abode. The letter *la* denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By *mahi* the goddess Earth is denoted. 13

Dhiyo yo naḥ pracodayāt. May the supreme Self, the primeval, transcendental Sadāśiva, inspire [our] thoughts, [our] luminous Self, with the steadfast letter

fire includes *mūlādhāra* and *svādhiṣṭhāna*, while the fire itself is located above this basic sphere. This location is otherwise known as *rudragranthi*. Vide Lakṣmīdhara's commentary on verse 14 of the *Saundaryalaharī*.

la towards the transcendental, undifferentiated Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate. 14

Paro rajase'sāvadom. Finally that [which is other than the Self] becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is [the same as] *hrīm*, whose abode is the heart. So the group of five letters, *Vāgbhava-kūṭa*, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus [reaps the results]. 15

The accord of Kāmakūṭa with Gāyatrī

Now the next group that has become Kāmaka-lā is called *Kāmakūṭa*, say the wise. In the utterance of the thirty-two sacred syllables, *tat savitur vareṇyam*, etc., *tat* is the supreme Self, Sadāśiva, the imperishable, the pure, the unconditioned. The syllable *ha*, setting forth the identity [with Śiva], has the form of Śiva; it is held to be unarticulated, [though] a syllable. Thus, remaining external, it [= *ha*] indicates the Power. 16

Along the line indicated earlier of *tat savitūḥ* the moon [whose seed-syllable is *sa*] must be placed next to the sun [whose seed-syllable is *ha*]. [The light of the sun] fills the region between the basic circle¹ and the sacred

¹ The statement in the text apparently differs from the view expressed in the commentary quoted above, namely, that the sphere of the sun includes only the *maṇipūra* and the *anāhata*. Cf. *mūlādhārādīṣaṭcakraṇḍam trikaṇḍam mātṛkācakram*. *ibid*.

orifice of the crown. The syllable *sa* is said to be unique. [He who is meditated on as *tat* and *savitṛ*] is the divine being whose essence is Śiva and Śakti.¹ 17

Śiva is the Supreme God
So [Brahman-knowers] say;
Śakti is all that is born;
Sun and moon united are
Hamsa—Brahman attributeless.² 18

From Śiva supreme, who creates
Desire's objects, wells up desire;
Lord of desires, the choice Light
Is described as the letter *ka*.³ 19

Tat Savitur vareṇyam bhargo devaḥ. The imperishable milk that wipes out the effects of acts and their agents, is worth imbibing. That imperishable [milk] is won through the union of the supreme Self and the individual self. That is the clear third syllable *ha*. It is indeed Sadāśiva, the flawless, the shining divinity.

¹ While affirming *advaita* of a sort, the Śākta school cannot dispense with two distinct principles, Śiva and Śakti, one absolutely static and the other dynamic. Their synthesis is of course impossible on the level of the intellect. Cf. verse 1, *Saundaryalahari*.

² The celebrated formula *tattvamasi* is here expressed in Śākta terms. The sun denoted by *ha* is identified with Śiva, the content of *tat*; the moon denoted by *sa* is identified with the individual soul whose essence is *prakṛti*. Eliminating the accidental attributes of both, the identity of the sun and the moon, *hamsa*, the attributeless Brahman, is affirmed.

³ The identification of Śiva and Desire denoted by *ka* is asserted, it seems, on the basis of the principle of nondifference between cause and effect.

The last syllable is thus expounded as the supreme abode. 20

Dhī denotes upholding; the upholding of inert matter is associated with **mahi**, denoted by the syllable, *la*. The sense of *la* coming after *ha* denoting Śiva is clearly [Brahman].¹ The last syllable is the supreme Spirit. May it inspire our thoughts! 21

Paro rajase'sāvadom: This group is the abode of Kāmakaḷā [i.e., the Vāgbhava group]. He who treads the six paths [such as the path of letters] reaches the seat of Viṣṇu. Whoso knows thus [reaches that seat]. Nothing besides this [exists], says the Lord. 22

The accord of Śaktikūṭa with Gāyatrī

After this the other, the third group, Śaktikūṭa, attains [accord] with the Gāyatrī of thirty-two syllables. 23

Tat savitur vareṇyam. From the Self [comes] the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitā is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, [*sa*], clearly, attains the form of the luminous Power. 24

Bhargo devasya dhī. With these words is counted the syllable [*ka*] denoting Śiva who contains [all]. With **mahi**, etc., [*la* is in accord]. With the desirable, lovely,

¹ The etymologizing to which *dhīmahi* is subjected is aimed to get at *la*, the seed-letter of earth, *mahi*, in *dhīmahi*. Next it is suggested that the inertness and changeability of *mahi* denoted by *la* must be eliminated. What survives as the sense of *la* is Brahman.

visible remainder [i.e., *dhiyo yo nah*, etc.], the desirable, lovely [*hrllekhā* is in accord]. Thus is Śaktikūṭa elucidated. 25

The fruit of this knowledge

Whoso repeats thus the fifteen-syllabled *mantra* of Tripurā attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Viṣṇu [the veil of Māyā], he reaches the supreme Brahman. 26

The citations of the twelve vidyā-s such as that of Śiva and Śakti

Having set forth the primeval *vidyā* [incantation], the Śakti group (*sa ka la hrīm*) and Power and Śiva [denoted by *sa ka*] [must be contemplated in the first abode, the wakeful state].¹ The Lopāmudrā incantation (*ha sa ka ha la hrīm*) [must be contemplated] in the second abode, [the dream state]. 27

In the third abode [or the collective sleep state] must be contemplated the previous incantation, the Power, *hrllekhā*, without the nasal sound (*sa ka la hrī*), the incantation on which Durvāsa, the wrathful sage, meditated. 28

The Vāgbhava group of the previous incantation is described as pertaining to Manu, Candra and Kubera. 29

¹ The parallel states of the microcosm and the macracosm referred to are based on the *Māṇḍūkya* and the *Nṛsiṃhatāpinī Upaniṣad*-s. All *vidyā*-s or mystic incantations are, of course, meant for imaginative contemplation.

After Madana [or *klīm*] comes the auspicious Vāgbhava; next is the Kāmakalā [*ka*, etc.]; next is the Śakti group, *sa*, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode [the Viśva state]. 30

[First] that which is styled Śiva and Śakti [namely, *ha*, etc.]; then Vāgbhava; again the Śiva and Śakti group; and the third [*sa*, etc.]—this incantation, adored of Candra, is to be contemplated in the fifth abode [the Taijasa state]. 31

The incantation of Śiva, etc., added to that of Candra is the incantation of Kubera; it must be contemplated in the sixth abode, [the Prājña state]. Who-so knows this [attains Kubera's wealth]. 32

Leaving out the fourth vowel *i*, and placing the sun and the moon [represented by *ha* and *sa*] in the beginning of all [groups], there results the *vidyā* [incantation] promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode [the Virāt state]. 33

In the incantation [of Agastya] given above, set in twofold manner, *ha ha*, representing the incantations beginning with Kāma and Madana; then *sa*, the seed-syllable of Śakti, and *ka*, the beginning of Vāgbhava. Of *sa* and *ka*, let the vowels be shortened into half-syllables. This is the incantation of Nandi [to be contemplated] in the eighth abode [the Sūtrātman state]. 34

The Vāgbhava group; the incantation of Agastya, consisting of words and meanings styled Kāmakalā;

[then] all the power of Māyā [the Śakti group]— [these, integrated, were adored by the sun and so] this is called the incantation of Prabhākara. [It must be meditated on] in the ninth abode [the state of the causal abode]. 35

Again the incantation of Agastya; [then] Vāgbhava; the seed-letter of śakti (*hrīm*); the seed-letter of Kāma (*klīm*); the seed-letters of Śiva and Śakti (*haṃsa*); [again] the seed-letter of Kāma (*klīm*); the seed-letter of the earth (*laṃ*); that of Māyā (*hrīm*); the abode of Kāmakaḷā (the six syllables beginning with *ha*); the seed-letters of the moon and the sun (*so'ham*); the seed-letter of Kāma (*klīm*); that of Śiva (*haṃ*); that of Mahimā (*sa*); the third (i.e., *haṃsa*, *soham* and *haṃsa*) —[integrated], this incantation, adored by Śaṇmukha must be meditated on in the tenth abode.¹ 36

Repeating the incantation of Agastya after that of Śaṇmukha, one gets the incantation of the supreme Śiva who rules over the last region. It must be meditated on in the eleventh abode [in the spirit of Anujñātr].² 37

Repeating the incantation of Agastya with Vāgbhava, the incantation of Kubera, the abode of Kāmakaḷā and the sovereign group of Śakti derived

¹ The *Oṭṭ-caitanya* is identified with the spiritual ground of the world, the positive substratum that persists when the individual and collective worlds that confront one in the wakeful state are negated. It is directed that the Śaṇmukhavidyā be meditated on in relation to this ground-spirit.

² The *Anujñātr-caitanya* is identified with the spiritual ground that sustains the totality of the dream worlds.

from the incantation of Lopāmudrā, one gets the incantation of Viṣṇu. It must be meditated on in the twelfth abode [in the spirit of pure Anujñā].¹ He who knows thus [becomes Viṣṇu]. 38

The method of meditating on the great Goddess of the three cities

The Lord [Sadāśiva] said to all the gods: Having listened to the incantation [set forth by Me] and made it clear to yourself, ['I am Brahman'], know [there is nothing other than Brahman] and reduce [whatever appears besides] to Brahman. Enthroned the supreme *vidyā*, the Divinity in the heart—the Divinity styled Kāma, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts [from

¹ The twelfth abode is identified with the spirit of Anujñā, the ground into which the whole world of the three states, wakefulness, dream and dreamless sleep, is resolved by sublation.

The sacred incantation known as *ādividyā* consists of the following syllables: *ka, e, i, la, hrīm*; *ha, sa, ka, ha, la, hrīm*; *sa, ka, la, hrīm*. The first group is known as the Vāgbhava-kūṭa; the second as the Kāmakaḷa; and the third as the Śaktikūṭa. The 12 *vidyā-s* or incantations referred to in the text are set forth below.

(i) The Śaktiśivavidyā is *sa ka*; (ii) The Lopāmudrāvidyā is, *ha sa ka ha la hrīm*; (iii) The *vidyā* of Durvāsas is *ha sa ka ha la hrīm*; (iv) The *vidyā* of Manu is *ha sa ka ha la hrīm ka e i la hrīm*; (v) The *vidyā* of Candra is *ha sa ka ha la hrīm ka e i la hrīm ha sa ka ha la hrīm sa ka la hrīm*; (vi) The *vidyā* of Kubera is *ha sa ka ha la hrīm ka e i la hrīm ha sa ka ha la hrīm sa ka la hrīm ha sa ka ha la hrīm*; (vii) The *vidyā* of Agastya is *ha sa ka e la hrīm ha sa ha sa ka ha la hrīm ha sa sa ka la hrīm*; (viii) The *vidyā* of Nandi is *ha ha sa ka ha*

prāṇa, vital breath, to *nāma*, name]; the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is uprisen; who comprises three groups; has three abodes, and is the supreme and most excellent Māyā; who is the supreme power of Viṣṇu. Enthroned in the pericarp of the heart's lotus the supreme, sacred, Lakṣmī, the Māyā ever uprisen; who controls the senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon's sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajāpati-s. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Mahālakṣmī, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikūṭā. She has a smiling face, is beautiful,

sa ka e la hrīm ha sa ha sa ka ha la hrīm ha sa sa ka la hrīm; (ix) The *vidyā* of Prabhākara is *ka e i la hrīm ha sa ka e la hrīm ha sa ha sa ka ha la hrīm ha sa sa ka la hrīm ha sa ka ha la hrīm sa ka la hrīm*; (x) The *vidyā* of Śaṇmukha is got by adding to Agastyavidyā and Vāgbhava the following: *hrīm klīm haṃsaḥ klīm lam hrīm ha sa ka ha la hrīm so'ham klīm haṃsaḥ hrīm haṃsaḥ so'ham haṃsaḥ*; (xi) The *vidyā* of Paramaśiva is: *hrīm klīm haṃsaḥ klīm lam hrīm ha sa ka ha la hrīm so'ham klīm haṃsaḥ hrīm haṃsaḥ so'ham haṃsaḥ ha sa ka e la hrīm ha sa ha sa ka ha la hrīm ha sa sa ka la hrīm*; (xii) The *vidyā* of Viṣṇu is: *ha sa ka e la hrīm ha sa ha sa ka ha la hrīm ha sa ka la hrīm ka e i la hrīm ha sa ka ha la hrīm ka e i la hrīm ha sa ka ha la hrīm sa ka la hrīm ha sa ka ha la hrīm ha sa ka ha la hrīm sa ka ha la hrīm*.

is the great Māyā, and is extremely fascinating. She is adorned with great ear-rings. She rests on the threefold seat and abides in the nameless sacred abode, Śrīpīṭha. She is the great Bhairavī, the power of Spirit, the great Tripurā. Meditate on Her through the great yoga of meditation. Whoso knows Her thus [fulfils his life]. This is the great Upaniṣad. 39

THE SECOND UPANIṢAD

Question regarding Tripurā Vidyā

Then,¹ therefore,² having uttered the verse, 'Let us for all-knowing Fire the soma press', etc., one achieves the realization of Tripurā. 1

The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle, and end of the glorificatory verse, 'Let us for all-knowing fire...' 2

Tripurā Vidyā

The Lord said to them: Utter the verse, 'Let us for all-knowing Fire the soma press', etc. Repeat backwards the last group of the *Ādividyā* [i.e., *sa ka la hrīm*]. Lengthen the first syllable of the first group [as *kā*] and that of the second group [as *hā*]. [Together we get *kā hā*]. 'Let us press the soma'. They say that

¹ The second Upaniṣad describes the steps leading to the realization of the goddess Tripurasundarī, the theme of the first Upaniṣad. 'Then' indicates sequence. Acquisition of eligibility is the first step; then the *sādhaka* proceeds to the next step.

² 'Therefore' means, since the realization of the goddess has not been achieved despite familiarity with the first Upaniṣad.

[this verse refers to the state in which] cosmic ignorance vanishes; it is competent [to extinguish all that has been imagined as other than Brahman]; it is the most excellent and blissful; it is the great glory.¹ 3

The first group [called Vāgbhava], the same as all prosperity, causes the sublation [of the world of objects]; the second group [named after Kāma] supports [the world of objects]; the third [named after Śakti] brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripurā, one utters the *mantra* 'Let us for all-knowing Fire the soma press', etc.; then [there dawns] the wisdom called the incantation of Mahāvidyeśvarī. 4

[Relying on] the incantation of Tripureśvarī, having uttered the word *jātavedase* ['for all-knowing Fire'] and associating the dot denoting the divine principle of Śiva with the vowels *a*, etc., of the *praṇava*, one gets the serpent-power that has become one with immortality and has assumed the triangular form [at the base of the spinal column]. 5

Thus, of the chief principle of *Ādividyā*, the first group [beginning with *ka*] is Vāgbhāva; the second [beginning with *ha*] is the Kāmakalā. With the utterance of the syllables *jāta*, the supreme Self is clearly expressed. 6

¹ The serpent-power *kuṇḍalinī* is said to propose: 'Let me proceed upwards, passing through the six centres in order and win the nectar of immortality that flows from the union of the sun and the moon in the thousand-petalled lotus.' *Kulam* in the text refers to the region above the centres. There all ignorance symbolized by *ku*, the earth, dissolves, *liyate*.

By the syllables *jāta*, etc., the supreme [undifferentiated] Self, Śiva, is denoted. 7

From birth onwards given to desires, one desires [Lordship]. [When desires are renounced] perfection [of one's nature results]. [So the knowers of Brahman] declare. 8

That very thing, [the perfect spirit of Śiva], we declare aright as installed in the three *la-s*,¹ the seed-letter of the earth. Clarifying the letters of the *mantra-s* in the light of the significance of the three *la-s* [which denote existence-knowledge-bliss absolute], each in the midst [of the three groups] the word *gotrā* must be understood. The principle of Śiva is said to have been installed in this *gotrā*. Thus has it been elucidated. Then follows the Kāmakalā [the second group beginning with *ha*]. The rest may be elucidated as before with reference to *vāmam* (competent).² The incantation thus explained is styled Sarvarakṣākārī, the All-protecting one. 9

The incantations of Tripureśī, of the Ātmāsana form and of the form of Śakti and Śiva

Thus having clarified this incantation of Tripureśī by means of the verse *jātavedase*, etc., there remains but the one supreme Divinity, the Light. Or [this results

¹ The word *gotrā* in the original denoting the earth points to the three *la* syllables in the *ādividyā*. *La* is the seed-syllable of the earth.

² The point is that the Spirit of Śiva is competent to assimilate into Itself all that seems to be other than Itself. Hence there is nothing but Śiva.

from] the incantation [consisting of the three groups]. Grant the boon of the Fourth [i.e., meditate on the fact that the three groups do not exist independently of Śiva]. Fully identify the 'I'-sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Ātmāsana form. Repeat the verse *jātavedase*, etc., and [once more] recall to mind the All-protecting incantation. Assign the form of Śiva and Śakti to the initial and final positions [of the All-protecting incantation]. Know that the syllable *sa* in the verse *jātavedase*, etc., has Śakti as its quintessence and that the word *soma* represents the prowess whose quintessence is Śiva. Whoso knows this becomes great. 10

The incantation which abides in Tripurā

Thus elucidate this incantation which abides in Tripurā and which is set forth in the circular seat. Repeat the verse *jātavedase*, etc., and also the incantation of Tripureśvarī which is ever ascendant and whose quintessence is Śiva and Śakti, as already set forth. *Jātavedas* symbolizes Śiva, and *sā* has the imperishable Śakti as its essence. Elucidate Tripurā, the ever-ascendant Mahālakṣmī, resting on the seat of *mantra-s* [symbolized by *ha* and *sa*], denoting the sun and the moon, pervading the three groups and subsisting in between Śiva and the primeval Power. Repeat the verse *jātavedase sunavāma somam*, etc., and call to mind the previous incantation associated with the seat of the

real Self. With the words *veda*, etc., [in the verse], essentially the same as the sun denoted by *ha*, is indicated the universal Power of the Spirit (*cicchakti*) ever-ascendant. Put over it the dot [denoting the Śiva principle]. Elucidate the incantation of Tripurā, garlanded, abiding in the seat of the Adept. Repeat the verse *jātavedase sunavāma somam*, etc. Relying on the enchanting Tripurā, contemplate [Her] in the syllables *ka la*. Elucidate the embodied incantation of Tripurā, the sovereign over all incantations. Repeat *jātavedase*, etc., and relying on Tripurā, the Lakṣmī, one consumes fire. 11

Elucidate the incantation of Tripurā, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire. 12

Thus with the words *sa naḥ parṣad ati durgāṇi viśvā*, She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way. 13

Thus these eight¹ incantations, the very limbs of the divine Mahāmāyā are elucidated. 14

The natural order of Śrīcakra

The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all

¹ The eight incantations are: Tripurāvidyā, Mahāvidyeśvarī, Sarvarakṣakarī, Tripureśī, Ātmāsanarūpiṇī, Śaktiśivarūpiṇī, Tripurāvāsini, Tripurāmbā.

quarters, and is the gateway to Liberation, by adoring which the Yogin-s cut through [the knot of differences] into the undifferented bliss of supreme Brahman. 15

To them the blessed Lord said: We shall elucidate the concept of Sricakra. 16

Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles. 17

Then, moving the line beyond the intermediary quarters, on the extremities of the eight-spoked wheel move the line for soliciting the Sādhyas, etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles. 18

In the same manner, again, the wheel with ten spokes takes shape. 19

The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines. 20

Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates. 21

Thus has the wheel been elucidated by the process of construction. 22

The reverse order of Śricakra

I enumerate in the reverse order [the elements of] the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size, etc.; has the eight mothers; has the decade beginning with the All-agitating force, etc.; is manifest, is occupied by Tripurā, and is characterized by the mystic mark of the All-agitating force. 23

The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with *sakāmā*. It is well protected, occupied by the sovereign Tripurā, and is characterized by the mystic mark of the All-scattering force. 24

The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripurā, and characterized by the mystic mark of the All-fascinating force. 25

The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force. 26

The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the *Kaula*; is occupied by Mahālakṣmī who is Tripurā, and is marked by the mystic mark of the greatly exciting force. 27

The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by

the garlanded Tripurā; and has the mark of the great goad. 28

The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the *khecari*. 29

The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripurā, and has the mystic mark of the seed. 30

The ninth master-wheel is replete with all delight and is associated with the triad such as Kāmeśvarī. It is exceedingly mysterious, occupied by the great Tripurā, the beautiful, and has the mystic mark of the triangle. 31

All the metres indeed have passed over as spokes into the wheel. This wheel is the Śrīcakra. 32

The worship of the great Tripurā, the beautiful, in the Śrīcakra

In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Om there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripurā, the beautiful. Petition Her with the single verse:

Goddess! in milk bathed, with sandal paste
Besmeared! Goddess! with *bilva* leaves
worshipped!

Durgā! I seek refuge in Thee.

Adore Her with the *mantra* of Māyālakṣmī. Thus spoke the blessed Lord. 33

The fruit of worship

With these *mantra-s* adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these *mantra-s* sees Brahman. He sees all things and achieves immortality—whosoever knows thus. This is the great Upaniṣad. 34

THE THIRD UPANIṢAD

The general definition of the mystic marks

The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks. 1

Definition of the mystic marks like the triangle

He who knows the mystic mark of the triangle attracts all; he knows all; he enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he [brings together] the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made [the triangle]. 2

The same with the middle fingers joined is the second [the seed]. 3

The third has the shape of the goad. 4

Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed [the great goad]. 5

The fifth [the great Deluder] is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers. 6

The same shaped at the tip like a goad is the sixth [the All-subduing]. 7

Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the *khecari* [the All-attracting]. 8

In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed [the All-scattering]. 9

The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle—thus is the ninth formed [the All-agitating]. 10

Definition of the mystic mark of the five arrows

Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear. 11

The explanation of the nine seed-syllables

Krom is the seed of the goad; [*ha*, *sa* are those of Śiva and Śakti; *kha*, of killing; *preṃ*, of enchantment];

ha, *sa*, *kha*, *preṃ* of *khecari*; *ha* [of the sun]; *straum* [of desire]; [*ka*] the first seed of Vāgbhava is the ninth. [*Ha*, the first seed of Kāmakūṭa] is the tenth. Whoso knows thus [becomes an adept in *mantra*]. 12

The wheel of Kāmakalā

Now, therefore, we shall expound the wheel that has become the *kāmakalā*. *Hrīm*, *klīm*, *aiṃ*, *blūṃ*, *straum*—these five desires pervade the whole wheel. Wrap up the middle desire, *aiṃ*, in the past [desire], *straum* [i.e., *aiṃ*, *straum*, *aiṃ*]. Let this group be put within *blūṃ*. Bind up twice the end sought with the two medial *aiṃ*-s and worship [setting them] in the birch-bark. Whoso knows this wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up [the wheel] in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized. Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes. 13

The worship of the Lord of the field

We invoke you, Leader of hosts,
Of poets, poet, most renowned;
Doyen of kings, among Brahmans
Lord of Brahmans, pay heed to us.
Come with protection to our homes.

Uttering this hymn, touch the body pronouncing *ga* with the dot above. Bow down to Gaṇeśa saying *gaṃ* to Gaṇeśa. Om, Bow unto the blessed Lord, with ash-smeared limbs, of formidable prowess. Kill ! kill !! burn ! burn !! consume ! consume !! subdue ! subdue !! erase ! erase !! Breaker up of the plough ! at the foot of the trident, secure the accomplishment of the symbol. Dry up ! Dry up !! the Eastern sea ! immobilize ! immobilize !! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up ! tear up !! cut up ! cut up !! *hrīm, phaṭ, svāhā*. With this worship the Lord of the field. 14

The worship of a maiden of noble descent

Oh maid of noble lineage!
We know, we contemplate a crore
Of *mantra-s*; so may Kula's¹ force
Inspire us ever.

¹ *Kula* is the *suṣumnā* or, alternatively, the six centres, along which the *kuṇḍalinī* passes to the *sahasrāra*, the thousand-petalled lotus above the six centres. The mistress of *kula* is of course the goddess manifest in the microcosm. Normally she resides in the *mūlādhāra*, the lowest centre.

Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus [wins the fruit]. This is the great Upaniṣad. 15

THE FOURTH UPANIṢAD

Advice about victory over death

The gods, verily, said to the blessed Lord: Lord! the heart of the most excellent Gāyatrī pertaining to Tripurā has been expounded to us. 1

In the hymn of *jātavedas*

Tripurā's eight¹ are limned.

Thus adoring Her, from the bonds
Of life the yogin is released. 2

Now tell us about Mr̥tyumjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the *anuṣṭubh* metre. 3

The explanation of words such as Tryambaka

Whence is the word *Tryambaka* derived? Being master of the three cities,² he is Tryambaka. 4

¹ The eight *vidyā-s* referred to have been enumerated in note 1, p. 201, above.

² The three cities symbolize the gross, the subtle, and the causal bodies both in their individual and collective aspects.

Why say: 'Let us sacrifice'? 'Sacrifice' means 'worship', 'extol' the real, by the two syllables *mahe*. By the immutable single letter *kaṁ* (after *Tryamba*) victory over Death is expressed. So it is said: 'Let us sacrifice'. 5

Now, why say 'fragrant'? He attains renown on all sides. Hence it is said 'fragrant'. 6

Why say 'increases growth'? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth. 7

Why say 'like cucumber fruit... let me find freedom'? As the cucumber is fast held by the stalk, so is [man] bound fast, and he is released from death, the bondage of transmigration; he becomes free. 8

Why say 'unto immortality'? One achieves immortality, achieves the imperishable; one becomes Rudra. 9

The mantra for the vision of Bhagavati

The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those *mantra-s* pertaining to Śiva, Viṣṇu, Sūrya, Gaṇeśa, by lauding with which Bhagavatī will reveal Herself. 10

The blessed Lord said:

With 'Tryambaka' in *śloka*-metre
Worship the Conqueror of Death;
'Tis laid down that the single letter¹
Is pervaded, as shown afore. 11

¹ The single letter is of course *Om*. Cf. '*Omītyekākṣaram viddhi*'.

One who worships with the *mantra* of the *Yajus*, 'Om, Obeisance to Śiva' attains the status of Rudra, and achieves blessedness. He who knows thus [does so]. 12

That supreme abode of Viṣṇu,
Like an eye across the heavens,
The wise always behold. 13

Viṣṇu faces all quarters. As oil surrounds and fills a ball of sesamum, He pervades [all things]. His supreme abode is the high sky. The wise, namely, gods like Brahmā, behold it, i.e., hold it for ever in the heart. Hence, Viṣṇu's own form is derived from His abiding, existing, in all beings. He is Vāsudeva [the god who dwells in all]. 14

'Om *namaḥ*' consists of three syllables: *Bhagavate* has four syllables. *Vāsudevāya* has five syllables. This is the twelve-syllabled *mantra* of Vāsudeva. He [who knows this] surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle. 15

The letters *a*, *u*, and *m* constituting the *Pranava* denote the inward bliss, the all-pervading Brahman. Putting them together, [there is formed] *Om*. 16

Swan sailing in pure sky,
Dweller in the atmosphere,
Sacrificer near the altar,
Guest walking into the house,
Dweller in men, in noble things,
In the right and in sky; in water born,

Born in the light, in the right, in mounts;
The Right, the great—[He is the Lord]. 17

All fruits he wins who repeats the previous *mantra* of the sun together with the Powers, namely, the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the *mantra* of the Sūrya is it upheld. Words like, 'in water born', etc., denote the Powers. 'He dwells in the high abode, the heavens, pertaining to the sun.' 18

Worshipping the Lord of hosts with the *mantra* given previously [III. 14], 'We invoke you, Leader of hosts', etc., in the *triṣṭubha* metre, together with the monosyllable, one achieves the status of Gaṇeśa. 19

Next have been laid down the Gāyatrī, the Sāvitrī, the unuttered *mantra* (*ajapā*), that of Sarasvatī, the *mātrkā* (or alphabet): By It, all this has been pervaded. 20

Aim, the Goddess of speech! we know; *klīm*, the Goddess of desire! we meditate; *sau*, May the Power inspire us. Thus, in the morn, Gāyatrī; at midday, Sāvitrī; and at dusk, Sarasvatī. The *ajapā*, 'haṃsa', the unuttered [is chanted] without break. The *mātrkā*, comprising fifty letters, from *a* to *kṣa*, pervades all worlds, all Śāstra-s, all Veda-s. The Goddess pervades all things. Obeisance, obeisance, unto Her! 21

The blessed Lord said to them: Whoso perpetually lauds the Goddess with these *mantra*-s beholds all things. He attains immortality—whoso knows this. This is the Upaniṣad. 22

THE FIFTH UPANIṢAD

Inquiry into Brahman without attributes

The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripurā with all related topics. Next tell us about the attributeless Supreme. 1

Description of the Supreme Self

The 'blessed Lord spoke to them: By means of the fourth and final Māyā,¹ has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons—that Self must be cognized. 2

In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman. 3

The control of the mind

In this context there are the following verses:

Hence the seeker after liberation

Must from objects his mind withdraw;

¹ The four Māyā-s or forms of the Power of Illusion are: 'error' or *avidyā*, knowledge or *jñāna*, specialized knowledge or *vijñāna*, and right knowledge or *samyagjñāna*. The last alone is related to the fundamental Reality or Brahman.

For, liberation is indeed
Mind's detachment from objects.

4

Two kinds of minds there are:
pure and impure;
Impure the mind, desire-ridden,
The pure of desires freed.

5

Mind alone is cause of man's
Bondage and release; bondage is
Clinging to objects; the mind
Withdrawn therefrom promotes release.

6

Shorn of attachment to objects,
And restricted to the heart,
Mind thus ceases to be mind—
Such is the state supreme.

7

Control the mind until
It quiescence reaches in the heart.
This is knowledge and meditation;
The rest is naught but words.

8

Brahman is not thinkable alone,
Nor unthinkable; think not;
Yet, only think; thus, surely,
Become Brahman, the same to all.¹

9

¹ The idea is: The thought of anything other than the Self must be eschewed. The thought that the Self is not should not be entertained. Neither of these two positions should be rigidly maintained. The abiding thought is that Brahman unopposed to and by aught alone is.

Yogin dissolves himself with self
In Being, through meditation [high];¹
Meditation on nonself is deemed
No meditation at all.

10

That Brahman has no parts,
Is beyond concepts, without blemish.
Knowing 'I am That', by slow degrees
One Brahman does become.

11

Knowing It as beyond concepts,
Endless, without cause or parallel;
Immeasurable and beginningless,
The man of wisdom is released.

12

There is no restriction, no origin;
None in bondage; none who strives;
None seeks liberation; aye, none
Liberated—this is truth.

13

Vision of the Self without adjuncts

In wakeful state, in dreams, in sleep
Know that the Self is only one;
For one who passes beyond these states
Rebirth there is none.

14

One real Self alone exists
In diverse beings; as one,

¹ The object of the lofty meditation is the Supreme Self, Brahman.

Or many is It seen, like
Moon in water's sheen. 15

As when a pot is moved,
The sky, pot-bound moves not—
So is the living Self unmoved,
Like sky when only pot has moved. 16

When repeated in different forms,
Like pot from pot distinct,
He knows not in these divisions,
And yet at all times knows. 17

As long as illusions of words
Encompass one, difference lasts;
When darkness is scattered,
It is unity one sees. 18

The lower Brahman is the Word;¹
The Eternal, when that wears off,
Remains; Its knower shall, for peace of mind,
On the Eternal meditate. 19

Two Brahman-s are to be pondered on:
The Word and Brahman Supreme;
In the Word well versed, one attains
Brahman Supreme. 20

The acute mind, after study of texts,
On knowledge and wisdom intent,

¹ The word is Om; it is at best a symbol of the lower causal Brahman. Vide the *Māṇḍūkyaopaniṣad*.

Must forsake all, as one who seeks grain
Forsakes the husk perforce. 21

The vision of the Supreme Self

Milk has but a single colour
Though drawn from diverse cows;
As milk is knowledge known,
Its sources are like cows. 22

Focussing the eye of knowledge
Evoke the thought: 'I am Brahman,
The great, supreme abode without
Parts or movement, the quiescent One.' 23

Whoso knows thus the one supreme form of
Brahman, the Fourth, abiding in all beings, dwells in
the imperishable supreme abode. 24

I seek refuge, for the sake of life, in this fourth
Power of Knowledge, the cause of the manifestation of
Brahman. . 25

The greatness of the wisdom of Śrī Kāmarāja

In the order of Ākāśa, etc., Ākāśa is the supreme
source of all these elements. All these beings, verily,
are born of Ākāśa, and they merge in Ākāśa. Because
of it they live, once they are born. So, know Ākāśa
to be the seed. 26

That very thing, know as the seat of Ākāśa, of air,
of fire, of water, of precious stones. Whoso knows this
attains immortality. 27

Therefore, whoever knows this fourth [Wisdom or *vidyā*] pertaining to the glory of Kāmarāja [the Self in liberation] with its elevenfold form as the imperishable Brahman attains the fourth state—whoever knows this. This is the great Upaniṣad.

28

III. NOTES AND REVIEWS

NOTES

OBITUARY NOTICE

The Adyar Library pays its homage to the memory of two great Indologists, closely associated with its academic activities for a long time as Honorary Editors, who passed away recently: Professor K. V. Rangaswami Aiyangar and Professor P. N. Srinivasachari. An eminent historian and educationist and an authority on Dharmaśāstra, Professor Rangaswami Aiyangar was one of the most active Honorary Editors and advisers of the Adyar Library, and has contributed to its series three works: *Rājadharmā*, *Indian Cameralism* and *Vyavahāranirṇaya*. Professor P. N. Srinivasachari was an authoritative writer on Indian philosophy, and himself a true philosopher; the Adyar Library has published the following important works of his: *The Philosophy of Viśiṣṭādvaita*, *The Philosophy of Bhedābheda*, *Idea of Personality*, and *A Synthetic View of Vedānta*. The following are detailed notices on these two scholars, written by their close associates, Sri A. N. Krishna Aiyangar of the National Archives of India and Dr. T. M. P. Mahadevan, Professor of Philosophy, University of Madras:

PROF. K. V. RANGASWAMI AIYANGAR

(1880-1960)

Professor K. V. Rangaswami Aiyangar was born on 23 February 1880 at Kurichi near Mannargudi in the Tanjore District as the only son of C. R. Viraraghava Aiyangar of Kumbakonam. He had a brilliant academic career and took a triple first class in the B. A. Degree Examination with the first place in History in 1899. This was crowned by an unprecedented First Class in M.A. (History, Economics and Politics) in 1901 with record marks in the annals of the Madras University. He joined the

staff of the Pachaiyappa's College, Madras, in 1900 and served the institution till 1901 as Tutor in English and Assistant Professor of History and Economics. In 1902 he joined the Maharaja's College, Trivandrum, as Assistant Professor of History and Economics. For a period of thirty-three years he served the Government of Travancore in various capacities such as Secretary to Government Education Department, Inspector of Schools, Professor of History and Economics, Principal of Arts and Training Colleges and finally as Director of Public Instruction. His assistance was utilized by the Government of Travancore in many matters and his advice sought. The Government nominated him to the Legislative Council for a period of 17 years (1914-30). He retired from the Travancore service in February 1935 and joined the Banaras Hindu University as Principal of the Central Hindu College, on a special invitation from the late Pandit M. M. Malaviya, for three years (1935-8). Under the auspices of the Tirumalai-Tirupati Devasthanam he organized the Venkateswara Oriental Research Institute at Tirupati, as its first Director (1939-40). He was a Fellow of the Royal Historical Society, London, and of the Asiatic Society of Bengal, Calcutta. He passed away at Bombay on 19 May 1960, leaving a gap in the world of scholars which it will be difficult to fill.

In the academic sphere, as a member of the Madras University Senate, Academic Council, Syndicate and the Boards of Studies, he had a substantial share in laying down the academic standards of the university. He raised the position of the teacher in the eyes of the world and himself remained an example. His report of the Travancore University Committee (1926) laid down the lines of development of the Kerala University. His was a life of dedication to learning and constant work. A distinguished scholar, a linguist with a mastery of three or four languages, a pioneer in Indian historical research and a walking cyclopaedia, Professor Aiyangar wielded a position and influence hardly commensurate with the position of a teacher. A fine flower of English education, he remained to the last, the most pious of Hindus.

Among his major literary contributions the following may be mentioned:

1. *A History of India*, Part 1: The Pre-Musalman Period; Longmans Green and Co., 1909.
2. *Some Aspects of Ancient Indian Polity* (Sir S. Subrahmanya Aiyar Lecture, 1914, University of Madras); 1916. 2nd ed. 1935.
3. *Aspects of Ancient Indian Economic Thought* (Manindra Chandra Lectures, 1927, Banaras Hindu University); 1934.
4. *Some Trends of Modern Public Finance* (Sir William Meyer Lectures, 1934, University of Madras); 1936.
5. *Rājadharmā* (Dewan Bahadur K. Krishnaswami Rao Lectures, 1938, University of Madras); Adyar Library, 1941.
6. *Political Ideals of the East and West* (Jubilee Lectures, 1939); Government Press, Ernakulam.
7. *The History of Jahangir* by Francis Gladwin (Edited 1930); B. G. Paul and Co., Madras, 1930.
8. Report of the Travancore University Committee, 1926.
9. *Kṛtyakalpataṛu of Lakṣmīdhara* (in 15 parts); Gackwad's Oriental Series; 13 parts are so far published.
10. *Bṛhaspati Smṛti*; Gackwad's Oriental Series, 1941.
11. *Vyavahāranirṇaya* of Varadarāja; Adyar Library, 1942.
12. *Indian Cameralism* (Readership Lectures, 1934, Calcutta University); Adyar Library, 1949.
13. *Some Aspects of the Social and Political System of Manu Smṛti* (R. K. Mookerjee Lectures, 1946, Lucknow University); 1949.
14. *Some Aspects of the Hindu View of Life according to Dharmaśāstra* (Sayaji Rao Memorial Lectures, 1947-8, Baroda); 1952.

A. N. KRISHNA AIYANGAR

PROFESSOR P. N. SRINIVASACHARI

(A Tribute)

In the passing away of Professor P. N. Srinivasachari on 4 November 1959, the world of Indian philosophy has suffered an irreparable loss. His contribution to Indian thought was as varied as it was great; and he served the cause of philosophical studies in India, with utter devotion and unswerving loyalty. In the face of heavy odds he stood by the subject of his choice and pleaded for its preservation and growth with a missionary zeal; for he was convinced that the only field in which India could contribute to the progress of the modern world was her spiritual philosophy with a genius for synthesis.

As a teacher of philosophy, Professor Srinivasachari was superb: consecutiveness of thought and lucidity of expression characterized his class-lectures; subdued humour and judicious reiteration served to fix what he taught in the minds of his students. Even abstruse points in metaphysics became simple and clear when dealt with by him. The intricate complexities of Bosanquet's Logic, for instance, were resolved by him in the classroom with marvellous dexterity. In the teaching of Indian philosophy, he was on a ground which was dear to his heart. The success that attended Professor Srinivasachari as a teacher was due to his austere habits of study and thinking which remained with him till the end. He was a lover of good books and built up a precious private library which he gifted away to the Ramakrishna Math after retirement from service.

As Principal of Pachaiyappa's College during a difficult period in the history of that institution, Professor Srinivasachari proved himself to be an efficient administrator with the gentle touch. The manner in which he ran the college when it was in his charge and his unremitting exertions which eventually resulted in shifting the college from crowded George Town to its present spacious grounds in Chetpet revealed a side of Professor Srinivasachari's personality which came as a pleasant surprise

even to his intimate friends. As principal he kept a detailed diary of the college activities, which, if published, will be of immense benefit to the managements of collegiate institutions, besides being an interesting record by itself.

Most of Professor Srinivasachari's books were written in the years of his retirement. The most outstanding contribution that he has made to our knowledge of Indian thought lies in the area of Viśiṣṭādvaita. His aim was to separate the philosophy of Viśiṣṭādvaita from its theology, and present it as an easily intelligible school of thought. With his wealth of knowledge in western as well as Indian philosophy, and facility in writing the English language, it is needless to say that he succeeded in achieving this aim in an eminent way. He was also the first to expound in English the schools of Bhedābheda on a comparative basis. His early training in the practice of *advaita-sādhana* made him a lover of Advaita; and he has given luminous accounts of Advaita in his books. Adopting a Kantian distinction, he used to make a difference between the Pure Advaita which is for the few and the Practical Advaita which is for the many; and it was his view that there was very little difference between the Practical Advaita of Śaṅkara and the Viśiṣṭādvaita of Rāmānuja.

Professor Srinivasachari was essentially a man of the inward life. It was this that made him seek the company of holy men. He was deeply religious without being dogmatic, keenly spiritual without being narrow, and an acute metaphysician without any intolerance towards other points of view. His Presidential Address to the Indian Philosophical Congress in 1943 at Lahore reflects the genius for synthesis that he had in such abundance. He pleads there for keeping alive India's synthetic philosophic outlook by removing the barriers of isolation and exclusiveness on the one hand, and the evils of the slavish imitation of alien ideas on the other: he pleads for not more philosophy, but more philosophers who would, as heirs of India's cultural heritage, consecrate their lives to the pursuit of philosophic thinking and set an inspiring example to others in their views and ways of life:

he pleads for true synthesis which is discerning unity amidst diversity and is different from the eclecticism of soapy misfs. Professor Srinivasachari's own life was a lucid commentary on these glorious words.

T. M. P. MAHADEVAN

ADYAR LIBRARY BUILDING

The foundation stone of the new Adyar Library building was laid on 30 December 1960 by Sri N. Sri Ram, President of the Theosophical Society, at 8.40 a.m. The site chosen is within the estate of the Theosophical Society, in quiet and beautiful surroundings, ideal for study and easily accessible to readers.

As long as forty years ago it was foreseen that the Adyar Library would have to have a building of its own to house suitably its growing collections. Today the Library contains about 17,300 manuscripts and about 66,000 books and journals. The present quarters of the Library are hardly sufficient for these and allow no room for expansion. The Library is also situated at present in premises which were not constructed for the purpose and which therefore create many difficulties in administration, preservation, etc. The new building will be suitably planned with sufficient accommodation for the holdings and for the research work. It is hoped to have air-conditioned rooms for the manuscripts and books which will ensure their long life. As funds become available, the Library will also have lecture rooms, places for visiting scholars to stay in and so on.

The function began with the prayers of different religions and a large gathering was present. Dr. V. Raghavan, Adviser to the Library, said that even though *Brahmavidyā* and the other publications of the Library have contributed much to Indian culture, more remains to be done, as for example the carrying out of a programme once envisaged of a thirty-volume series on Indian culture. Dr. Raghavan welcomed on behalf of all scholars this project for a new and well-equipped building with the aid of which he said the Library could become one of the brilliant centres of scholarship.

Concluding the proceedings after some others had spoken, Sri N. Sri Ram said: 'Our thoughts naturally go back to the year 1886 when the Adyar Library was founded by Colonel Olcott. That occasion seems to have been a notable one which attracted many visitors and friends, both Europeans and Indians. Colonel Olcott spoke eloquently about his hopes, referring to the role of other libraries which exist in the world and saying that this particular Library was to be of a special nature because it is meant to further the Second Object of the Theosophical Society which in those days was "To promote the study of Aryan and other eastern literature, religions and sciences." Although in order to keep pace with the development of the times we have put the words of the Second Object in a more cosmopolitan form, namely, a comparative study of religion, philosophy and science, yet the principal work of the Society and the Library remains as the study of the Ancient Wisdom which is to be found in the Aryan and other eastern literatures, religions and sciences. . . .

'It is hoped that there will be provision for many scholars from different parts of the world to come here, stay for some time, and carry on such research work as they may desire. We should try to expand the work of the Library in all ways possible, so that the Library may come into its own. This particular project of a new building is one which has been thought of for years and years, but its execution has long been deferred, partly for want of finances. I express my own hope that the Library will develop and fulfil the object for which it has been established, to the maximum possible degree.'

The happy function terminated with the chanting of benedictory verses from the Veda.

MANIKANA

We have very recently published, as No. 88 in the Adyar Library Series, a short and lucid Navya-nyāya manual called *Manikana*, based on a single manuscript available in the Adyar Library. It has been critically edited by Dr. E. R. Sreekrishna

Sarma, with a faithful English translation, detailed introduction and exhaustive notes. This work is an epitome of the celebrated *Tattvacintāmaṇi* and is concerned solely with the principles discussed therein. The manual it is hoped will be of great help to those who desire an easy introduction to the Navya-nyāya.

DESCRIPTIVE CATALOGUES

We are glad to announce that the Adyar Library is now in a position to publish further volumes of the Descriptive Catalogues of manuscripts, thanks to promised aid from the Government of India for the purpose. The next volume to be published will deal with Viśiṣṭādvaita, Dvaita, Śivādvaita, Anubhavādvaita and Pratyabhijñā manuscripts. It has been prepared by Pandit V. Krishnamacharya and we expect it to be out of the press during the coming year. Further volumes are being prepared and will be published in the course of the next few years.

OTHER PUBLICATIONS

Government aid has also been promised for other publications besides the Descriptive Catalogues of manuscripts. It will therefore be possible for the Adyar Library to publish shortly some major works, the first of which may be Nanda Paṇḍita's commentary on the *Viṣṇusmṛti* called *Keśavavaijayanti*. It has been edited by the late Professor K. V. Rangaswami Aiyangar assisted by Sri A. N. Krishna Aiyangar.

JUBILEE ISSUE OF BRAHMAVIDYĀ

The next issue of *Brahmavidyā* will be a special Jubilee volume to commemorate the seventy-fifth anniversary of the founding of the Adyar Library and the twenty-fifth anniversary of the Bulletin. It will contain contributions from well-known scholars all over the world.

REVIEWS

THE CONTRIBUTION OF KERALA TO SANSKRIT LITERATURE, by K. KUNJUNNI RAJA, M.A., PH.D. (MADRAS), PH.D. (LONDON), Reader in Sanskrit, University of Madras. Madras University Sanskrit Series No. 23, Madras, 1958. Pages xix, 310. Price Rs. 9.00.

This is the first doctoral thesis of Dr. K. Kunjunni Raja prepared under the guidance of Professor C. Kunhan Raja. The work is unique inasmuch as it presents in English the results of an intensive study of the development of Sanskrit literature in a particular region which has been an important centre of Sanskrit learning down the centuries. One might hope with Dr. V. Raghavan, the General Editor of the Series, that this work of Dr. Raja will lead 'to the production of similar detailed regional studies in the field of Sanskrit literature'.

In Kerala, Sanskrit learning has always enjoyed generous patronage from royal families. The somewhat peculiar and well-knit social system of the region had made it possible, even in old days, to impart Sanskrit learning to the so-called lower castes which in other parts of the country could not dream of having higher learning. Even during this century, it was Kerala which first threw open the doors of a well-known Sanskrit College (at Pattambi) to all eager students without considering their caste or religion. The fact that many an important Sanskrit manuscript of antiquity is found only in Kerala speaks for the genuine interest taken by the people of that region to preserve the ancient literature and wisdom. Thus it is only fitting that this study of the contribution of Kerala to Sanskrit literature should be a pioneer work in the field.

The general scheme of the thesis is to present the history and growth of Sanskrit literature in the different centres of learning in Kerala. The authors and their works are classified according to

the royal families whose patronage and encouragement they enjoyed. Thus the work begins with the Kulasekhara-s of Mahodayapuram and the authors who enjoyed their patronage. The celebrated Bilvamaṅgala, Nārāyaṇabhaṭṭa and Rāmapāṇivāda are allotted one chapter each. The Kolattiri royal family, Mānavikrama of Kozhikode, Mānaveda and later Zamorins, the Cochin royal family and the Travancore royal family form the topics of five other chapters. The works not included in the above are described subjectwise, as Mahākāvya-s, dramas, and minor works. The last chapter entitled 'Modern Poets' gives an exhaustive account of Kerala writers in Sanskrit down to 1958. The thesis is also appended with a select bibliography and index.

As it is not a simple task to write a detailed history of Sanskrit literature such as this, the author is to be congratulated on his success. Regarding the arrangement of the contents there could be different opinions, but Dr. Raja has convincingly set forth his reasons for adopting the particular arrangement chosen. He has undoubtedly derived much help from Malayalam books on the same subject; but they do not however give evidence of the modern scientific approach which characterizes Dr. Raja's work. Dr. Raja's keen and exhaustive observations and honest presentation of facts should serve as a lesson to historians of literature. There is hardly any criticism to be levelled against the book except that an important work such as this should not have a long list of addenda and corrigenda.

Dr. Raja has confined himself to the field of pure literature. As there has been a wealth of Śāstraic works in Kerala, it is to be hoped that he will turn his attention to that side and complete the laudable task he has begun.

E. R. SREEKRISHNA SARMA

STUDIES IN INDIAN CULTURAL HISTORY, Vol. II, by P. K. GODE. Prof. P. K. Gode Collected Works Publication Committee, Poona 4, 1960. Pages 293. Rs. 25.00.

Professor P. K. Gode is an eminent Indologist who has published hundreds of authoritative and fascinating research articles on various little-known subjects of interest connected with ancient Indian literary and cultural history. His articles are characterized by a comprehensive, thorough and open-minded approach, and contain extensive quotations from all relevant source material, making it easier for readers to appreciate the arguments. Most of these papers are well known to scholars; but since they are scattered in various research journals some of which are not easily available, and since a series of papers are written on the same topic in different journals, the need had long been felt for collecting all his research papers in handy volumes with proper indices. Three such volumes of his studies in Indian literary history have already been reviewed in *The Adyar Library Bulletin* (Vol. 19, p. 179; Vol. 21, p. 172).

The book under review is the fifth volume of Prof. P. K. Gode's collected works, and contains twenty articles on various interesting topics such as the Hindu nose-ornament, the use of fire-arms, mounted bowmen, the stirrup, the sling, the Bhavāni sword of Shivaji, the Bhagwā Zeṇḍa of the Marathas, the bullock cart and the Dīvālī festival. An article on 'The Nose-ring in the Old Testament' by R. T. S. Miller is included as a supplement to the series of articles on the nose-ornament.

Prof. Gode has shown that the nose-ornament makes its appearance in Indian history and culture about A.D. 1000, not earlier; he says that 'any work containing references to the nose-ornament is later than A.D. 1000'. Regarding the reference to the *muktāmaṇi* on the nose of the Goddess in the *Saundaryalaharī* (verse 61) he suggests two explanations; but since Norman Brown has shown in his critical edition of the text that the verse is not an interpolation, the only possible view is that the poem is not a genuine work of Śaṅkara, and is later than A.D. 1000.

Regarding the reference to the nose-ornament in the *Kṛṣṇa-karṇāmṛta* (कस्तूरीतिलकं . . . नासाग्रे नवभौकिकं . . .) Prof. Gode seems to accept Dr. S. K. De's view that the second and third cantos of the work are later interpolations. I have shown elsewhere [*The Contribution of Kerala to Sanskrit Literature*, chapter II] that it is only a hypothesis which has not been proved. But Prof. Gode's thesis can stand even if the verse is taken to be genuine, for the date of *Līlāsuka* may be one or two centuries later than the ninth century. There is another ancient reference to the nose-ornament which Prof. Gode seems to have missed; the *Lalitāsahas'ānāma* which claims to be part of the *Brahmāṇḍapurāṇa* refers to the ornament thus:

नवचम्पकपुष्पाभनासादण्डविराजिता ।
ताराकान्तिरिस्कारिनासामरणमासुरा ॥

It is true that there is no reference to the nose-ornament in Vedic or epic literature, in the *Nāṭyaśāstra* or the *Amarakośa*, in the ancient *Mahākāvya*-s or even in the Tamil Saṅgam literature. But it has not been proved that it was introduced from outside; the possibility of its coming into fashion from the aboriginal tribes might also be considered. It seems that the final word has not yet been said about the exact origin of the Hindu nose-ornament.

To the many references to the use of fire-arms in India given by Prof. Gode, I wish to add the following. In the *Bhramara-saṁdeśa* written about A. D. 1620 the poet Vāṣudeva refers to the fight between the king of Cochin and the Zamorin of Calicut at Cranganore, and tells the bee that it may be mistaken for a gun-shot by the soldiers who might then fall on the ground and be objects of ridicule thereby:

तस्यां स्फोटस्फुटितगुलिकावर्षिदिङ्मण्डलायां
त्वय्युत्कृज्ज्वरितगमने निष्पतत्यम्बरेण ।
त्वामप्येते श्रुतिरि गुलिकां प्रापुषीमपतन्तीं
मत्वा लीनाश्चकितम्वनौ हास्यतां दर्शयेयुः ॥

(TSS. No. 128)

In Kerala the use of fire-arms was introduced by the Portuguese. Two men from Milan deserted the Portuguese in A. D. 1503 and constructed for the Zamorin of Calicut field guns and bullets; in 1505 four Venetians came to Kerala and manufactured guns in large numbers. The Malayalam term *pitrāṅki* for the field gun is derived from *Feringhee* referring to the Portuguese. There is a Malayalam work on pyrotechnics, *Vetikkampavidhi*, by Nilakaṇṭha, the well-known author of *Mātāṅgalīlā*; it has been edited by K. V. Sarma in the *Annals of Oriental Research*, University of Madras (vol. X, part 2). The use of small mortar called *katina* in Malayalam is a common form of worship in several temples of Kerala, like Triprayar and Śabarimala; it is possible that this type of mortar was introduced there even earlier than the advent of the Portuguese. Detailed study of other modern Indian language sources might reveal further interesting details on the use of gun-powder and fire-arms.

We eagerly await the publication of the remaining volumes of Prof. Gode's collected works.

K. KUNJUNNI RAJA

THE ATHARVAVEDIC CIVILIZATION by DR. V. W. KARAMBELKAR. Nagpur University, Nagpur, 1959. Pages xiv, 315. Price Rs. 10.00.

In this comprehensive and well-documented doctoral thesis, Professor V. W. Karambelkar traces the cultural history of the ancient Āryans on the basis of an analytical study of the *Atharvaveda* and the works attached to it. The author has made use of earlier studies on the subject, like those of Bloomfield, Whitney and Macdonell, for his detailed account of the Āryan civilization as revealed in the *Atharvaveda*. He has shown that the Atharvan civilization indicates a stage of the Āryan culture more advanced than the R̥gvedic civilization; there are many common points between the two; the difference is mainly due to the fact that the *Atharvaveda* depicts the secular and private life of the people,

whereas the other three Veda-s are liturgical in character; thus 'the picture of the Vedic civilization is to be completed with the help of the *Atharvaveda*'.

The first chapter, giving a detailed analysis of the contents of the *Saunakiya* recension of the *Atharvaveda*, is based on Bloomfield's work. The second chapter describes the Paippalāda text, a unique manuscript of which was discovered by Von Roth from Kashmir in 1875. The third chapter on the Atharvan civilization is the largest (pp. 55-162) and the most important. It gives a detailed study of the civilization of the people as revealed from the *Atharvaveda*, and deals with Home and Society, Woman, Kingship, Disease and Medicine, Magic and Witchcraft, Religion-Cosmology, Cosmogony, Gods, Individual Gods, Semi-divine Beings, Eschatology, Myths and Legends, Philosophy, Beliefs, Customs, Literature, etc. The fourth chapter is on the ritual of the *Atharvaveda*; the author has made use of the *Kausikasūtra* and the *Vaitānasūtra* to give a picture of the rituals. The Atharvan connection with sacrifices and rituals is very meagre. 'Supported by its ritual text, the *Kausikasūtra*, it brings to light quite unexpectedly the picture of the ancient Āryan in his external nature as a devout worshipper of the Brahmanic gods and also in his inner nature which was "rapacious, fear-ridden, hateful, lustful, and addicted to sorcery"' (p. 265). The fifth chapter discusses the relation between the *Atharvaveda* and the *Trayi*. The last chapter deals with the sages of the *Atharvaveda*. This is followed by a detailed bibliography, comparison between the Avestan and Atharvan civilizations, and a note on the Sumerian element in the *Atharvaveda*. There is also a short index. In the body of the work references to ancient literature other than the *Atharvaveda* are given as marginal notes to show the common points between the *Atharvaveda* and the rest of the ancient literature. References to the passages in the *Atharvaveda* and relevant works are given as footnotes.

'The Atharvan civilization shows an advanced stage of the Indo-Āryan culture. In it the Brahmins call themselves "gods";

the caste-system has assumed a rigid form; distinction is made between the Ārya and Śūdra; the countries of Magadha and Aṅga are mentioned by name; the river Yamunā is mentioned for the first time; the Bengal tiger is mentioned as a thing of terror; it [the civilization] exhibits an advanced knowledge of human and animal anatomy; XI. 7 gives a complete catalogue of the Śrauta sacrifices; the gods Savitr, Tvaṣṭr and Prajāpati are fused together; it mentions the system of Nakṣatras, the planet Rāhu, the boar incarnation of Viṣṇu . . . ' (p. 265)

It is from the *Atharvaveda* that we get a glimpse of the medical knowledge of the Vedic Āryans. The *Samhitā* contains references to more than a hundred diseases; the theory of three Doṣa-s (Vāta, Pitta and Kapha) does not appear in the text, but only in the *Parīkṣā*. The diseases are attributed to demons and other supernatural powers, and charms are described for curing them.

The author has collected all available details about the Atharvan civilization, and arranged them carefully and clearly, pointing out the references to the source. He deserves our congratulation for bringing out such a useful and handy volume on the Atharvan civilization.

In such a research publication the use of *ch* and *chh* for *c* and *ch* seems odd. On page 226 the author says that 'Kālidāsa had no other intention in making Vasiṣṭha as *Atharvanidhi* (*Raghuvamśa* 1-59) than heighten the effect of the couplet by contrast'. The epithet is very apt, and is purposely used by Kālidāsa to suggest that Vasiṣṭha was an authority on the auspicious Atharvan rites like *Sānti* and *Paṇṭika*, and hence a fit priest to help the king.

K. KUNJUNNI RAJA

PURĀṆA, Vol. 1, No. 1. All India Kasi Raja Trust, Fort Ramnagar, Varanasi, July 1959. Pages 114. Annual subscription Rs. 6.00 or s. 10.

We have great pleasure in welcoming this new research journal exclusively devoted to the study of the Purāṇa-s, started by the

All India Kasiraja Trust, Banaras, under the able editorship of Professor V. Raghavan and Professor V. S. Agrawala. 'It is hardly necessary to emphasize to scholars the importance or interest of the Purāṇas which constitute not only the single largest branch of Sanskrit literature but a veritable encyclopaedia-complex of Indian culture.' The Kasiraja Trust has undertaken the publication of the *Matsya-purāṇa*, and the first issue of the journal contains many studies on the textual problems and other critical considerations of that Purāṇa, besides papers on other topics. We wish the journal all success.

A.

ŚRĪMAD-VIṢṆU-TATTVA-VINIRŪPA of ŚRĪ MADHVĀCĀRYA with English Translation by S. S. RAGHAVACHAR. Sri Ramakrishna Asrama, Mangalore, 1959. Pages xxi, 98. Price Rs. 3.00.

The *Viṣṇutattvavinirūpa* is an important treatise among Śrī Madhvācārya's Prakaraṇa works, known as *Dasaprakaraṇa* and noted for their brevity and terseness. The main purpose of the work is to elucidate the essential nature and characteristics of Lord Viṣṇu, identified with the Upaniṣadic Brahman and to prove thereby His excellence and supremacy over all other entities, both sentient and non-sentient. The first chapter is entirely devoted to refuting certain views held by other schools of philosophy. Contesting the Buddhists, it is argued that objects in the world are not momentary (*kṣaṇika*) but steady and lasting. The doctrine of the Naiyāyikas that the existence of the Universal Lord Īśvara can be proved by means of mere inference is rejected and the scriptures are taken as valid in their own nature. Against the Prābhākara view that scriptural authority is only about commands or prohibitions, it is asserted that it can also apply to statements about Brahman, which is an established fact (*siddha*). Refuting the monists, the chapter defends radical pluralism and the concept of Bheda (difference) and Vīṣeṣa (speciality); criticizes the theory of the inexplicability of error and tries to establish theism, realism and

radical pluralism. The second chapter treats of the supremacy of Lord Viṣṇu by abundantly quoting scriptural authority. In the third and concluding chapter, Śrī Madhva proves that Lord Nārāyaṇa is free from even the slightest taint of evil and that he is full of infinite good and auspicious qualities.

The learned scholar, S. S. Raghavachar, has rendered very valuable service to the scholarly world and fulfilled a long-felt want by providing a readable and trustworthy English translation of this important work. The division of the textual passages into various paragraphs according to the topics dealt with is useful to readers. This publication is indeed a fitting companion to the translation of Śrī Rāmānuja's *Vedārthasaṅgraha* by the same author, which was published in 1956.

Para 4. The traditional reading supported by Bhaṭṭa Bhāskara is *Sarvānubhūm* and not *Sarvānubhūm* as printed. Para 54. The word *prāmāṇya* means 'validity' and not truth. Para 156. The term *sadasadvilakṣaṇa* means 'distinct from the existent and non-existent', and not inexplicability.

V. KRISHNAMACHARYA

HISTORY OF ŚAIVA CULTS IN NORTHERN INDIA FROM INSCRIPTIONS (A. D. 700 to A. D. 1200) by DR. V. S. PATHAK. University of Saugar, Saugar, 1960. Pages 57, in, 2.

It is usual to trace the history of religious movements of the historical period with the help of literary sources. Generally the evidence of archaeology, epigraphy, numismatics and sculpture is not fully utilized for a study of such subjects. In this short essay which is part of Dr. Pathak's doctoral thesis on the major Brahmanical systems of Northern India, he traces the history of the Śaiva cults during a restricted period of five centuries (A. D. 700-1200) and strikes new ground by utilizing the information supplied by epigraphical records which, as Dr. Raj Bali Pandey

remains, show a good deal of evidence that the spiritual and practical aspects of Śaivism were not only the early medieval period of Indian history, but also corroborate and supplement the literary material and considerably widen the horizon of knowledge about Śaivism. The treatment of the subject is lucid and objective.

Dr. Pathak mentions four important schools with their subjects that were prevalent in the country, namely, the Śaiva or more precisely the Śaivasiddhānta school, the Kālānana also known as Kāraṇa school, the Pāśupata and the Kāpālīka with its associate cult of the Soma. Dealing with the Pāśupata school he attempts to prove that its founder was Śrīkaṇṭha and not Lakulīśa. This view seems to have much in its favour. The exact relation between the Kāpālīka-s who were probably the same as the Mahāvratika-s (p. 19) and the Kālamukha-s and Kālānana-s could have been more clearly treated. The Somasiddhānta school seems to have been founded by Somaśarma. Having lost its hold for some time, it was revived later in the thirteenth century. It was popular in Nepal and Gujarat and its followers worshipped the Candraśekhara aspect of Śiva. The Siddha school was another that was influential from the eleventh century onwards. The Kaula school seems to have been founded by an ascetic called Allaṭa who was a disciple of Viśvarūpa who belonged to the Pañcārṭika school of the Pāśupata-s. But a very important Śaiva school that had considerable influence during the period is believed to have been founded by one Guhāvāsīn mentioned as one of the twenty-eight incarnations of Śiva. To spread this school of philosophy there were a number of *maṭha*-s in the country. Many of the ascetics who belonged to this school were reputed scholars. One cannot, however, be very sure that Vāmadeva was a contemporary of Yuvarājadeva II who has been identified by the author with Sāhasika of the legends mentioned in the *Prthvirājaviṃśaya*. The author's attempt to identify Vāmadeva and Vāmaśambhu requires more evidence to be convincing. The book ends with an account of the Mīśra school and the cult of the Pentad. Dr. Pathak

thinks that the Pentad of the Smārta cult of the Mīśra Pāśupata school, namely the worship of Śiva, the Sun, Śakti, Gaṇeśa and Viṣṇu, was the same as the *pañcadeva upāsana*. His treatment of the evolution of the Pentad is interesting and informative.

The book on the whole gives very valuable information on the history of Śaivism as revealed by epigraphy. Similar attempts may be made for the study of the history of religious cults in different parts of the country. A study of the evolution of many of the religious cults of South India based on archaeological evidence will certainly bear good results.

T. V. MAHALINGAM

BHĀRATA-ITIHĀSA-SAMŚODHAKA-MANḌALASTHA-HASTALIKHITA-GRANTHĀNUKRAMANIKĀ. Edited by G. H. KHARE. Bharata Itihasa Samsodhaka Mandal, Poona, 1960. Pages 17, 348. Price Rs. 15.00.

Established in 1910, the Bharata Itihasa Samsodhaka Mandal, Poona, has had for its primary object the collection and publication of basic data bearing on the history of India. During the fifty years of its existence, it has done substantial work in this field. It has published numerous works and its collection of manuscripts now exceeds 18,000. An alphabetical catalogue of this rich collection of manuscripts has now been published with the help of the Central Government and the Government of Bombay.

It is of interest to note the devices employed in this catalogue to economize space without leaving out any essential detail. The volume is in crown quarto, with two columns on each page. Each entry contains as many as eight items about the manuscript in question: accession number, title (in bold type), author, date of the work, scribe, date of the MS., subject and miscellaneous details. The page is not divided into separate columns for the different items as is ordinarily done but the items are printed consecutively in a regular sequence, the absence of any particular item

like the name of the scribe or the date being indicated by a hyphen. Commentaries and commentators are given in brackets after the titles and authors respectively. The Miscellaneous section gives such information as the extent of the MS. and the language if other than Sanskrit. The subject of a work is not given when it is easily understood from the title. The physical dimensions and peculiarities of the manuscripts are not given, as also their material. This arrangement, coupled with the use of easily intelligible abbreviations, makes it possible to index sixty to seventy manuscripts per page.

Laudable as this scheme is as far as it goes, the reviewer would suggest the addition of three more items of information, which without sacrificing the economy of space achieved, would add to the utility of the catalogue: serial numbers for the entries, to facilitate easy reference to individual manuscripts, indication of the material of the manuscript if it is not paper, and of the script if it is not Devanāgarī. Abbreviations could be used for the last two items. Further economy of space can be effected by the use of ditto marks.

It is stated in the Sanskrit Preface that the titles of works and the names of authors have been entered exactly as they are found in each manuscript, so that quite often the same work might be distributed in different places and the name of the same author spelt differently or omitted altogether if the manuscript does not give it for any reason such as being incomplete. Instead of depending on the vagary of scribes and obliging the reader to look up all possible titles to get full information regarding a particular work, the catalogue should have brought all manuscripts of the same work under one title or at least given full cross-references. Similarly some kind of uniformity might have been observed in the case of authors, any addition by the cataloguer being indicated by square brackets. Further confusion has been caused by indexing commentaries under their own names instead of bringing them under the texts on which they comment and giving cross references where necessary. The Mandal may also think of issuing

a companion volume to the present catalogue containing an Author Index and also extracts from manuscripts which are rare.

K. V. SARMA

VIŚWAKARMA VĀSTUŚĀSTRAM (with commentary), edited with Introduction by K. VASUDEVA SASTRI and N. B. GADRE. Tanjore Sarasvati Mahal Series No. 85, Tanjore, 1958. Pages x, lxxvi, 819. Price Rs. 15.00.

Unlike *Mayamata* and *Mānasāra* which exist only in a single version, several texts are known professing to have come down from Viśvakarman, the legendary architect of the Gods. The *Viśvakarmīya Śilpa* in seventeen chapters, in Tantric style, said to be revealed to Viśvakarman by Śiva (MS. Tanjore, 15447), *Śilpaśāstra Viśvakarmīya* (Madras, D. 13057), *Viśvakarmaviśālālaya* (Trivandrum Palace, 1080-B) and *Viśvakarma-prakāśa* in thirteen chapters, mostly of astrological and ritualistic content (printed in Bombay), belong to this category. Though attributed to Viśvakarman, in language and content these texts appear to be late compilations. The book reviewed here forms yet another of such works. Composed in Tantric style, it depicts Lord Śiva as blessing Viśvakarman with insight into the science of architecture and the latter as expounding it to Indra. Of all the works ascribed to Viśvakarman, the present one is the longest and the most elaborate. In eighty-seven chapters it deals with a variety of subjects related to the construction of public and private residences, forts, palaces, theatres, towers, temples and lakes, villages and towns, rathhouses and parks, and lastly idols of various deities. The chapters on palaces take into consideration all their appurtenances, the residences of the different dignitaries, the zenana, court of justice, banquet hall, rest resorts, ornamental approaches, thrones, treasury, arsenal and fortifications. The sections on the park and the zoo (ch. 37), educational institutions (ch. 40), doorways and ornamental porches (chs. 25-6) and *sandhibandhana*, joining of stones, wood, etc. (ch. 61) are particularly interesting. So also is

the section on the construction of libraries (ch. 29). Different kinds of roofing are described in chapter 62. The text (and also the commentary) refer to various styles of architecture: *Atga* (p. 188), *Dvāṇī* (425, 547, 614, 655), *Kāṇḍī* (614, 653), *Kosalt* (425, 547, 582), *Māgadhī* (547, 582, 666), *Pāṇḍī* (547), *Sauraseni* (425, 547, 582, 614), and *Vaṇḍī* (188, 425, 547, 666). It is interesting to note that some of the general directions given in the text bear comparison with modern views on these subjects: space should be provided in cities for public gatherings and outdoor entertainments (p. 186); a disorderly admixture of roofing in the main streets is not desirable; in cities the cremation grounds should be located away from residential quarters.

In the beginning of chapter 18, the text gives a list of earlier authorities whom the work is supposed to follow (pp. 325-6). Some of them are unknown not only in the literature on architecture, but in general literature as well: the sages Citratoyaka, Timyaloka, Dirghadarśin, Puṇḍarika, Punarvasu, Yogasāra and Lokadarśaka. The commentary does not give additional information concerning these sages either. Here the commentary raises the question of the extent of the work; it observes that some hold the view that Viśvakarman's main work, *Vāstusāstra*, ends with the previous chapter (17), and that the contents of chapters 18-87 form an accessory work, *Śilpalakṣaṇa*; the commentary holds, however, that even the latter chapters are within the purview of *Vāstusāstra* (p. 327).

From the lexicographical point of view the work is noteworthy on account of the numerous terms, technical and otherwise, which occur, some of which are rare: *kanthālaka* (roadside supports for loads, p. 671), *mirṇikā* (lock, pp. 489, 583), *ceri* (habitat of caṇḍāla-s p. 185), *talavāra* (low hall, p. 237), *vārsthala* (open space, p. 610), *śāvala* (tile, p. 616, 627); the commentary too adds to this list, for example, *kāvāṇī* (improvised shed, p. 470). It might be worthwhile investigating if some of these words cannot be traced to the local languages. *Nalika* is referred to twice (pp. 182, 192), and the commentary explains it merely as, *śatahanya*, 'hundred-killer'.

The commentary edited here, the *Pramāṇabodhinī* of Ananta-kṛṣṇa Bhaṭṭāraka, though not elaborate and digressive (as one might desire for a technical text of this kind), is also not scrappy or evasive; it closely follows the text and expounds it in a succinct and lucid manner. On occasions it elaborates on a point (pp. 466, 470), indicates points of special significance (pp. 89, 310, 349), and sometimes also suggests further lines of investigation (pp. 129, 137-9). Where the text lacks in information on details, the commentary indicates where such detail might be looked for (pp. 30, 69, 525). It does not refer to authorities extensively, the works and authors it cites being not more than twenty-five in number, but frequently it speaks of *anye*, *koci* and *granthāntara*. Of the works referred to by the commentator a few deserve special mention: the *Mahālakṣmīratnakōśa* to which he refers for details about the weapons of deities (p. 352; MSS. Madras, Tanjore), *Mūrtidhyāna*, for the weapons of Goddesses (pp. 767, 772, 780; MSS. Madras, Tanjore), and *Rathalakṣaṇa*, on the construction of temple chariots (p. 801; MS. BISM, Poona). He also mentions a more elaborate work of his, a commentary on a work on architecture *Śilpakalāḍīpikā* (pp. 30, 69, 241, 244, 574), manuscripts of which are yet to be discovered. Where the current practice differed from what is prescribed in the text, he points it out: cf. *arūḍhāṇḍ*, *navinānām āśṛyaḥ* (pp. 211, 752, 787, 794). The commentary also provides charts of architectural plans wherever necessary to illustrate the text. • •

In a number of places the commentary stresses the need to consult, on the subject of the construction of and worship in temples, the *Bhaṭṭāraka-s* and *Dīkṣita-s* (obviously the communities of Vaiṣṇava and Śaiva temple-priests of South India) who officiate in temples and are conversant not only with actual worship but with traditional practices too. It is not unlikely that the commentator himself belonged to the Vaiṣṇava priest class, *Bhaṭṭāraka-s*, as indicated by his surname and his proficiency in architecture and matters pertaining to temples. Though it is not possible to state anything definite with regard to the date of the

text, it is not difficult to fix the upper limit of the date of the commentary; for it mentions Raghunātha Navahasta's work on dietetics, *Bhojanakutāhala*, which was written about A.D. 1680.

The text and the commentary are edited from single manuscripts, which in spite of a few lacunae in both (the text pp. 86, 305, 441 and the commentary pp. 2, 114, 588, 595), preserve a pure and correct text. The Introduction merely gives a descriptive summary of the contents of the text.

The usefulness of this publication would have been enhanced if the editors had supplied an index of technical terms and rare words, and an index of the subjects dealt with and the items described. The Introduction makes mention (p. xviii footnote) of an Appendix containing illustrative charts, but it has not been added to this book.

This well-edited publication will be a useful addition to the existing literature on Indian architecture.

K. V. SARMA

MANU DHARMA ŚĀSTRA, by KEWAL MOTWANI. Ganesh & Co. (Madras) Private Ltd., Madras 17, 1958. Pages xxviii, 384. Price Rs. 15.00.

Dr. Kewal Motwani is a well-known sociologist and an enthusiastic advocate of Indian culture, who has to his credit many books and pamphlets intended to disseminate Indian wisdom and to bring about the reconciliation of the East and the West. The present publication is a completely revised and enlarged version of his earlier work on Manu for which he received a doctorate from the Iowa University in 1934. This excellent analysis giving a simple, connected and consistent exposition of Manu's social theory in the modern scientific terminology of American sociology has been well received by the world of scholars here and abroad. To this revised version is added a second part

entitled, 'Manu: A Forgotten Page of Human History', tracing the influence of Manu on the different countries of the ancient and modern world.

The first part, 'Manu's Social Theory', contains nine chapters. The importance of Manu's theory as a synthesis of all aspects of human life and aspiration is pointed out in the introductory chapter, which also deals with the scope of the work. The significance of the title 'Mānava Dharma Śāstra' is indicated in the next. The third chapter emphasizes the totality of the evolutionary process, consisting of five major movements: physical, vital, mental, social and spiritual. The cosmological and philosophical background is treated in the next. The following chapters deal with the contents and the purpose of the four major social institutions: education, family-economics, state and religion. The last chapter discusses the concept of social progress in terms of Manu's thought.

'Manu's theory regarding four stages of the life of the individual (*āśrama-s*), four types of personalities easily forming four natural divisions of society (*varṇa-s*), both coalescing to form the social order, constitutes the main body of the book.'

The second part is intended to show 'how the sociological system associated with the name of Manu has had world-wide ramifications and proliferations'. This survey takes the author to the different civilizations of the world, starting from about 5000 B.C. and ending with A.D. 500 and covering the whole of Asia and parts of Europe and Africa. The discussions deal not merely with references to Manu and his social system, but also with the migrations of Aryans and the diffusion of their culture-complex in all parts of the world. Manu Vaivasvata in India is 'Vaivahant in ancient Iran, Mina in Egypt, Minos in Crete, all circa 5000-3000 B.C. Manu's daughter Illa and his sons are mentioned in Assyria, 1600 B.C. Manu becomes Manes or Mens in Ionia in 1200 B.C. and, according to some scholars becomes Moses in Palestine about the same time, and later Menes in Greece.' The last chapter gives the views of some modern thinkers on Manu.

Dr. Motwani quotes from the writings of historians and archaeologists as well as spiritual leaders like Aurobindo and H. P. Blavatsky in support of his arguments. Dependence on other writers is inevitable in dealing with such a vast field. But in his zeal to find evidence of Indian influence in other countries, sometimes Dr. Motwani accepts even unreliable authorities. On pages 271-3 he quotes as an authority Wilford's paper on 'Egypt and Other Countries adjacent to the Cali River or Nile of Ethiopia' (*Asiatic Researches*, vol. III, pp. 295-468) which helped Lt. J. H. Speke in the discovery of the source of the Nile; but that paper was the result of a hoax played on Wilford by a pandit; in *Asiatic Researches*, vol. VIII (p. 248) Wilford himself apologized for it. Dr. Motwani seems to accept (p. 306) Lutovitch's statement about the existence of a manuscript in a Tibetan monastery which gives a complete account of the years Jesus Christ spent in India. Some may hesitate to accept as genuine the discovery of an electric battery on the site of ancient Parthia, 250 B. C. (p. 222), though referred to in *Science Digest*. Research scholars may not accept all that is given in the second part of the book, but the cumulative effect of the arguments is strong enough to focus attention on Manu as one of the most outstanding law-givers of mankind.

Dr. Motwani's style is fluent and lucid; his approach to the subject is sympathetic and reverential; and he is imbued with a missionary zeal in advocating Manu's social theory which he has successfully put in modern occidental garb. Special mention must be made of the neat printing in bold type and the pleasant appearance of the book.

When the Indian caste system is being criticized from all quarters, it is interesting to hear Professor Ernest Wood speaking in favour of it in his Foreword to this book. He says: 'It is even now a question whether it would not be a good thing to put the four orders or functions of society, as Manu did or tried to do, on an hereditary basis for the sake of constant improvement of social skills, and of peaceful settlement of duties in social planning. Man

is still perhaps too passionate to permit logic and science to rule these matters to the extent which Manu propounded, though we do here and there in western countries give preference or priority of admission to the sons of members in some of the trade unions.'

K. KUNJUNNI RAJA

A HISTORY OF INDIAN POLITICAL IDEAS (The Ancient Period and the Period of Transition to the Middle Ages) by U. N. GHOSHAL. Oxford University Press, 1959. Pages xxii, 589. Price Rs. 30.00.

In this revised and much enlarged version of *A History of Hindu Political Theories* (first published in 1923), Dr. Upendra Nath Ghoshal has produced a definitive and masterly work of immense value to Indologists as well as students of comparative politics. He has done for Indian political thought, ancient and mediaeval, what the Carlyles did for western political theory of the Middle Ages and earned the gratitude of scholars of the present and the future.

The new book is rearranged chronologically and the brief and compact first chapter sets out the author's considered judgment of the basic characteristics of the Indian mind and the influence of the historical development of the Indian people on their ideas and institutions. The author states and refutes popular criticism of Indian political thought and has made good use of the insights of Sri Aurobindo in this context. One wishes for a fuller treatment of the alleged confusion between law and religion as a feature of Hindu and oriental thinking.

The second chapter is a detailed examination of the *Saṁhitā-s*, the *Brāhmaṇa-s*, and the principal *Upaniṣad-s* with reference to the ideas of social order and political authority discernible in them. This is a well-worked field and Dr. Ghoshal has put forth defensible conclusions in a very acceptable way. The third chapter, dealing with the *Dharmasūtra-s*, raises problems of government and ethics as understood by early *Smṛti* writers, and the footnotes including

references to Kane and V. P. Varma bring the discussion up to date. This area of research is still intriguing and no consensus is in sight among students working in it. The fourth chapter on the Pali canon and the *Jātaka-s* collects the ideas relating to kingship, political justice and world-rulership.

The next part of the work, relates to the Mauryan period and the chapters (V, VI and VII) dealing with the predecessors of Kauṭilya and the *Arthasāstra*. All the topics are dealt with—state structure, foreign policy, warfare, judicial and administrative principles—in a very comprehensive way. Dr. Ghoshal argues strongly for his interpretation of the *Arthasāstra* and the place of Kauṭilya in the history of Indian political thought and states his objections to the views of Dr. Bhandarkar, Professor K. A. Nilakanta Sastri, P. Masson-Oursel and P. V. Kane. The comparison of Kauṭilya and Machiavelli is not very illuminating and the assessment of the influence of Kauṭilya on later Indian writers would be more convincing if more certain evidence were to be turned up in the future.

Manu and Yājñavalkya are discussed in chapters VIII and IX and the *Mahābhārata* furnishes the material for four following chapters. These six chapters are more diffuse and cover the old topics as they emerge in these works. The scheme of organization, inspired by that adopted by the Carlyles, though practical and useful to the assiduous student, has very definite drawbacks from the point of view of the general reader. Ideas have to be repeated in the new contexts and there is a certain tedium inseparable from the process. The extracts from the texts are copious and can serve to lighten the labour of students, and the conclusions based on the excerpts are fair and tenable.

Chapter XV is on the ideas of the *Rāmāyaṇa* and the *Pañcatantra* and there is here a four-page addendum on the works of Tamil classical literature which contains some short extracts from the *South Indian Polity* of Dr. T. V. Mahalingam.

When we come to 'historical references to political ideas' and the 'political ideas and conceptions of Aśoka Maurya'

(chap. XVI) we are rather disappointed by the meagre treatment which does little justice to the caption.

The fifth part of the work commencing with chapter XVII is devoted to the period of the Imperial Gupta-s and their successors, and in six chapters the Sanskrit material from the Purāṇa-s, Buddhist literature, and the classical poets, dramatists and prose writers is scanned, as well as works on polity like the *Niśīkṣa* of Kāmaṇḍaka. In part six, the same order of sources for the period of 'Transition to the Middle Ages' is maintained and the more interesting chapters in this part to a student of polity are those on Somadeva and Hemacandra (chap. XXVII) and the *Sakuntalīkṣa* (chap. XXVIII).

The general summary and conclusion in the last chapter (chap. XXX) reflect the author's mature views on Hindu theories of government, authority, political obligation, property, citizenship, and the relations of church and state. These deserve to be studied in their own right as the reflections of a life-long student of ancient Indian polity which deserve respectful attention from the student of Indian politics. Dr. Ghoshal's postulates and conclusions can form the basis for further argument and disputation, but they are sustained by an impressive marshalling of available evidence in this long and well-constructed book. The task of the student has been lightened by the painstaking generosity of this veteran scholar.

R. BHASKARAN

THE NĀṬAKALAKṢANARATNAKOŚA OF SĀGARANANDIN. Translated by MYLES DILLON, MURRAY FOWLER and V. RAGHAVAN. Transactions of the American Philosophical Society, New Series, Volume 50, Part 9. The American Philosophical Society, Independence Square, Philadelphia 6, November 1960. Demy Quarto, Pages 74. Price \$ 2.00.

The text of the *Nāṭakalakṣanaratnakōśa* was edited by Myles Dillon in 1937 on the basis of a single manuscript discovered by his

teacher, Professor Sylvain Lévi, in Nepal in 1922. The present translation of the work is the result of the collaboration of M. Dillon, Murray Fowler and V. Raghavan: the draft was prepared by M. Dillon and revised by the other two scholars. This accurate, fluent and lucid translation of an important treatise on the Indian theatre is sure to be welcomed not only by students of Indology but also by those interested in dramaturgy and stage-craft.

No other manuscript of the work has been discovered till now; hence the many corrupt and doubtful readings in the text cannot easily be corrected. Dr. Raghavan has examined the text minutely and made many corrections and emendations. Some of them have been incorporated in the translation; others discovered later are given in the notes. A complete list of corrections and emendations is supplied at the end. This as well as the critical introduction and detailed notes is the work of Dr. Raghavan alone, and bear the stamp of his intimate acquaintance with the literature in the field, his thorough mastery of the subject and his vast experience in editorial work.

Very little is known about the author Sāgaranandin and his date. He quotes the ninth century dramatist Rājasekhara. Those who quote him, like Rucipati and Raṅganātha are later writers. Dr. Raghavan has shown that the *Ratnakosa* quoted by some early commentators on the *Amarakosa* is a different work, and that there is no evidence to show that Sarvānanda quotes Sāgaranandin. He suggests that 'Sāgaranandin came after Bhoja and Abhinavagupta, and before Śāradātanaya, not earlier than the thirteenth century.' He rejects as baseless the view that Sāgaranandin was a Buddhist.

The *Nāṭyakalakṣaṇaratnakosa* is an important manual on the technique of the stage and, as the name indicates, contains the views of different writers representing diverse traditions of the dramatic art. The views of Bharata, Kōhala and Mātṛgupta are quoted. 'He does not enter into a discussion of any of the major questions of aesthetics relating to drama, such as the definition of drama or of *rasa*, the number of *rasa*-s, their nature or process of

realization. As the title of the work implies, his purpose was to collect together different theories and opinions, and in this he has performed a distinct service.' Topics like the use of historical figures as heroes for dramas, and the introduction of eleventh-hour tragic complication are interesting even to the general reader.

The work is important even from another point of view. Quotations from numerous plays are given as illustrations; some of these like *Vepīśaphāra* and *Nāgānanda* are well known, but there are many non-extant dramas. A complete list of the plays and acts of plays cited in the text is given by Raghavan as an appendix. Like the *Abhinavabhāratī*, the *Śṛṅgāraprakāśa* and the *Bhāṇaparakāśa*, this work also helps in the reconstruction of some of the lost dramas in Sanskrit.

The American Philosophical Society deserves congratulations on including in its Transactions such an important manual on Indian dramaturgy.

K. KUNJUNNI RAJA

UCCHIṢṬA-GAṆEŚA-SAHASRANĀMASTAVA, edited by DR. V. RAGHAVAN of the Madras University, 1959. Pages iii, 24.

The worship of Gaṇapati is very popular among Hindus and held as indispensable in the beginning of every religious ceremony. His Sahasranāmastotra and Nāmāvali are believed to be the essential parts in this worship. Ucchiṣṭa Gaṇapati is one of the various forms of the deity. His worship is of Tantric origin and not Purāṇic.

There are two forms of worshipping Ucchiṣṭa Gaṇapati, one prescribed in the *Rudrayāmala Tantra* and the other in the *Hara-mekhālā Tantra*, each having a distinct Sahasranāman. In 1931 the Venkateswara Press, Bombay, published the *Ucchiṣṭa Gaṇapati Sahasranāmastotra* of the former variety in a collection of texts on the worship of the deity; the latter variety had till now remained unpublished. Dr. Raghavan has been able to secure a unique manuscript of the latter work from the University Collection of

Manuscripts in Trivandrum and has ably edited it with his usual care.

The term *ucchiṣṭa*, occurring in the name of the deity, has yet to be satisfactorily interpreted. Monier Williams explains the term thus in his dictionary: '(opposed to Śuddha Gaṇapati). Gaṇeśa as worshipped by the Ucchiṣṭas (men who leave the remains of food in their mouths during prayers)'.

V. KRISHNAMACHARYA

INDEX OF PAPERS SUBMITTED TO THE ALL-INDIA ORIENTAL CONFERENCE, SESSIONS XIII TO XVII (1945-1954), by K. VENKATESWARA SARMA. The All-India Oriental Conference, Poona 4, 1959. Pages xiv, 297. Price Rs. 10.00 (Rs. 5 for members).

This second volume of the Index of Papers submitted to the All-India Oriental Conference deals with the Sessions XIII to XVII (1945-54) of the Conference, and follows the general pattern of the first volume. It includes an Author Index and a Title Index, and lists all the papers submitted to the various sections of the conference for the five sessions. In the case of papers which have not been published in the *Proceedings* of the Conference 'an attempt has been made to trace their publication elsewhere', and relevant references have been given. When the titles of papers need explanation, brief notes are added below the titles. Cross references have been supplied wherever necessary; and the same title is given under all the important words in it, so that the Title Index almost serves the purpose of a subject index. A *résumé* of the work of each session of the Conference is also given in a brief Introduction with tables containing the names of sectional Presidents, Secretaries, venues of sessions, etc., as Appendices. This very useful index prepared by Sri K. V. Sarma with great care under the direction of Professor V. Raghavan will be welcomed by students of Indology.

R.

THE THRONE OF TRANSCENDENTAL WISDOM, by K. R. VENKATARAMAN. Published by the author, 3 Varadaraja Perumal Koil Street, Kothaval Chavadi, Tiruchirapalli 8. Pages x, 176. Price Rs. 5.00.

This is a sympathetic and well-documented history of the great spiritual centre Śārādā Pīṭha at Sringeri established by Śaṅkarācārya, which 'in the midst of many vicissitudes, has played a dominant role in the religious development of the country for well over a thousand years since its foundation'. Its author K. R. Venkataraman is a well-known scholar, and was formerly Director of Public Instruction and Officer in charge of research in Pudukottai. He gives a brief account of the lives of the various Ācārya-s who adorned 'the throne of transcendental wisdom' at Sringeri, and their contribution to the spiritual enlightenment of the country. He rejects the identity of Maṇḍana with Sureśvara, and of Vidyāranya with Bhāratīrtha. Śaṅkara's date is given as the beginning of the ninth century; but the statement (on page 6) that Śaṅkara quotes a line from Kamalaśīla needs correction, for in the relevant passage Kamalaśīla says clearly that the line is a quotation from Dīnāga. (See *IHQ*, VI, 169). It was in the 14th century that Sringeri Maṭha came to great prominence; Bukka and Harihara made grants of lands to the Maṭha in A.D. 1346; later rulers of the Vijayanagaram Empire also gave their allegiance to the Ācārya-s of Sringeri. The rulers of Mysore and Maratha have added to the properties of the Maṭha. Sri Venkataraman gives an account of the administration of the properties, and the religious celebrations in the many temples under the Maṭha.

The book contains many illustrations, a Foreword by H. H. Ramavarma Parakkal of Cochin, an Introduction by Dr. C. P. Ramaswami Aiyar and messages from other eminent people.

K. KUNJUNNI RAJA

THE SOMA HYMNS OF THE R̥GVEDA, PART II, (RV. 9. 16-50) by S. S. BHAWE, M.A., L.L.B., PH.D. Mahafaja Sayajirao University of Baroda Research Series No. 5. Oriental Institute, Baroda, 1960. Pages ix, 152. Price Rs. 5.50.

The first part of the book containing hymns 1-15 of the ninth Maṇḍala of the *R̥gveda* translated by S. S. Bhawe was published in 1957 as Research Series No. 3 and was reviewed in *The Adyar Library Bulletin*, vol. XXII, Parts 1-2 (1958). This is the second part containing hymns 16-50 of the ninth Maṇḍala. The general principles of interpretation and translation are the same as those adopted in the first part except for the absence of a translation according to Sāyaṇa, which is indeed a great handicap for a comparative study of the hymns. However it is hoped that this will soon be supplied as promised in the author's preface. The critical etymological notes are carefully prepared and deserve appreciation from Vedic scholars, especially from grammarians of the Pāṇinian school. The new Sanskrit commentary on the hymns 9-16 by Pandit Manisankar V. Upadhyaya which is appended to the volume is informative, referring as it does to the relevant Pāṇinian rules.

On page 77, paragraph 2, the citation of Pāṇini's rule III. 4. 6 as *chandasi luhlīlīṭaḥ* and its elucidation as 'the imp. aor. and pres.', should be corrected to *chandasi luhlāṇlīṭaḥ* and 'the aor. imp. and perf.'.

V. KRISHNAMACHARYA

YOGASAMGRĀM by SHAIKH MOHAMMAD. Published by P. P. H. Bookstall, 190-B Khetwadi Main Road, Bombay 4. Pages 242. Price Rs. 6.00.

Yogasamgrām is a poetical work written in A.D. 1645 in Marathi, which is divided into twenty sections or *prasaṅga-s*. The author, Shaikh Mohammad Bābā of Shri Gonde was a Muslim saint who lived between A.D. 1560 and A.D. 1660 and was looked

upon with great veneration by both Hindu and Muslim seekers and saints. Sri V. S. Bendre of Poona, the editor of this interesting and remarkable poem, is a well-known and devoted student of Maratha history and has already published several critical studies including two on the well-known Maratha saint, Tukārām. The present publication is a new and scholarly edition of *Yogasamgrām*, a manuscript of which he was fortunate in securing, along with other poetical works of the saint, from the Maṭh of Mohammad Bābā at Shri Gonde. The editor has collated the text with previous publications and readers of literature on the Maratha saints will thank him especially for his critical and informative introduction of forty-nine pages, in which he has collected details of the life and writings of the saint and given a summary of the whole poem. Shaikh Mohammad Bābā, though a Muslim by birth, was the disciple of a Hindu saint, Chānd Bodhale, and has described in allegorical form the conquest of the lower nature of an aspirant to spiritual realization, through the persistent fight by the soul to subdue the mind and curb the passions and desires. One cannot help being impressed by the liberal and catholic outlook of Mohammad Bābā.

G. R. BHADBHADRE

THE CATALOGUING-IN-SOURCE EXPERIMENT; Library of Congress, Washington, 1960. Pages xxiv, 199.

The Library of Congress was given the funds by the Council on Library Resources, Inc., to conduct a daring experiment to ascertain whether it was possible and practicable to have included in newly published books a printed classification that could be photographed or copied on library cards. Naturally such a service would be welcomed by libraries, as assisting their classification department, even where they did not use the Library of Congress classification in full, and for small libraries who had no expert classifiers, such a service would be a boon.

With the co-operation of 157 publishing concerns and government agencies, 1,203 publications were so classified, thus proving it was possible for the Library of Congress to catalogue books from page proofs before they are published and have these printed in the book itself.

But for a number of reasons the experiment cannot become a full-scale programme, the principal ones being 'the very high cost of the proposed programme to both publishers and the Library of Congress, disruptions of publishing schedules, the high degree of unreliability of catalogue entries based on texts not in their final form, and the low degree of utility which would result from the copying of these entries, because of the variations in their format as printed, their unreliability, and the need for adapting them to the requirements of individual libraries'.

However the Library of Congress still continues its excellent service of issuing classification cards based on a review copy sent them by the publishers, and often these cards can be obtained even before the book has been released.

This publication can be obtained free from the 'Card Division, Library of Congress, Washington 25, D. C'.

A. P. SITTAA DEVII

POLITICAL WORKS OF CONCEALED AUTHORSHIP, during the Administrations of Washington, Adams and Jefferson, 1789-1809 with Attributions. Compiled by PIERCE WELCH GAINES. Yale University Library, 1959. Pages 148. Price \$ 4.00.

A BIBLIOGRAPHICAL CHECKLIST OF THE WRITINGS OF THORNTON WILDER. Compiled by J. M. EDELSTEIN. Yale University Library, 1959. Pages 62. Price \$ 2.50.

Both these books show keen and exhaustive research into their respective subjects, the Thornton Wilder bibliography including books and pamphlets, contributions to other volumes, periodical publications and miscellaneous publications—programmes, exhibition catalogues, etc.

Political Works of Concealed Authorship has especial value to those interested in 'the tempestuous politics of those days—an era when political conditions were more heated and violent than at any other period in our history (save possibly immediately prior to the Civil War)'. These authors who wished to preserve their anonymity include six Presidents, fifteen cabinet members, twenty senators, thirty-four congressmen, governors, judges, state legislators, clergymen and so forth, and the names are ones to conjure with. The author index gives valuable biographical data. Surely this compilation which has been taken from so much reliable source material, some not heretofore explored, will fulfil the desire of its author 'to conserve a measure of nervous energy for bookmen and historians'.

A. P. SITTAA DEVII

CHETANA'S CATALOGUE. Chetana Ltd., 34 Rampart Row, Bombay 1. Price Rs. 3.00.

Though primarily intended as a catalogue of available books on Indian philosophy, religions and culture, the Chetana catalogue is 'carefully arranged subjectwise, and will serve as a book of reference for students of Indology. It is divided into four sections: Classical Hinduism, Post-Classical Cults, Non-Vedic Religions, and Miscellaneous. The Introduction says that the catalogue 'aims to provide the elements for a spiritual direction', and is intended to bring to notice books as 'harbingers of ideas that transcend mental barriers and physical boundaries.' We welcome this useful and handy catalogue.

K. R.

UNESCO BULLETIN FOR LIBRARIES

[The following information has been received from Mr. Sandor Maller, Head, Section for Bibliography, Documentation and Exchange of Publications, UNESCO, Paris.]

The *Unesco Bulletin for Libraries* is now published at two-monthly intervals instead of eight times a year. This change makes it possible for the size of each annual volume to be increased and the contents improved without increasing the subscription rates. This year the *Bulletin* will include a greater number of authoritative articles on current library and documentation problems of international interest, plans and photographs of new library buildings, and digests of the reports of various studies and experiments in the field of librarianship and related activities commissioned by Unesco—for example, a survey of possible alternatives to the scientific periodical by Ralph H. Phelps and John P. Herling, of the Engineering Societies Library, New York, which appears in the March-April issue; other issues will include an article on libraries in South Asia by Frank M. Gardner, Borough Librarian, Luton (U. K.), studies of the present position of the Universal Decimal Classification by Barbara Kyle, Social Sciences Documentation, London, and B. C. Vickery, Imperial Chemical Industries, London, a short manual on the efficient organization and management of documentary reproduction services by F. Donker Duyvis, The Hague, etc. Also, as in the past, the *Bulletin* will continue to include descriptive articles on library activities in rapidly developing countries.

The annual subscription to the *Bulletin* is \$3.50, 17s. 6d., 10 NF (single copies: \$0.70, 3s. 6d., 2 NF) or the equivalent in local currency.

CONTRIBUTORS

DR. P. K. GODE, well-known Indologist, has been the Curator of the Bhandarkar Oriental Research Institute, Poona, for over thirty-five years. His research papers are being collected in handy volumes, four of which have already been published. A volume in his honour, *P. K. Gode Commemoration Volume*, was presented to him recently.

KEES W. BOLLE, studied Theology in the University of Leiden; later in the History of Religions' Department, University of Chicago; was a Rockefeller scholar working on Tantrism in the University of Madras.

DR. K. KUNJUNNI RAJA, Reader in Sanskrit, University of Madras, is a member of the Editorial Board of *The Adyar Library Bulletin*; author of *The Contribution of Kerala to Sanskrit Literature* (Madras University).

R. C. AGRAWALA, Superintendent of Archaeology and Museums in Jodhpur; author of several papers on historical and iconographical subjects.

JUAN R. FRANCISCO, Lecturer in the College of Liberal Arts of the Philippine Christian Colleges, Manila; was a Government of India Research Scholar in the Sanskrit Department of the

Madras University, where he has submitted a thesis on *Indian Influences in the Philippines*.

PANDIT V. KRISHNAMACHARYA, member of the Adyar Library staff; formerly teacher in the Presidency College, Madras, and Senior Pandit, Government Oriental MSS. Library, Madras; has edited numerous texts including several for the Adyar Library Series.

DR. A. G. KRISHNA WARRIER, Professor of Sanskrit, University College, Trivandrum; author of *The Concept of Mukti in Advaita Vedānta* (Madras University). His translation of the *Śākta Upaniṣads* will be published as Adyar Library Series, No. 89.

THE ADYAR LIBRARY AND RESEARCH CENTRE

The Adyar Library was founded in 1886 by Henry Steel Olcott, first President of the Theosophical Society, for research in Eastern Civilization, Philosophy and Religion. Its aim is to promote understanding among men and nations through knowledge of the higher aspects of their respective cultures.

Advisers: Dr. G. Srinivasa Murti
Dr. V. Raghavan

JL

Q.M. 2, N37

160-24.1-4

THE ADYAR LIBRARY BULLETIN

The Adyar Library Bulletin has been published as a quarterly since 1937 presenting studies on religion, philosophy and various aspects of Sanskrit and other Oriental literature as well as ancient texts and translations.

	per annum	single copy
India and Ceylon	Rs. 8	Rs. 5
U. S. A.	\$ 3	\$ 2
Commonwealth countries	s. 15	s. 10
Other countries	Rs. 10	Rs. 6

All communications to be addressed to:

THE ADYAR LIBRARY,
Adyar, Madras 20, India

