

## MISCELLANY

### Trivandrum Sanskrit Series

Oriental studies in Travancore owe their birth to the genius of His Highness Rama Varma Maharaja G. C. S. I. (1880-85) who, among various administrative measures introduced during his short but glorious reign, planned also the scheme of organising the Palace Manuscripts Library and of preparing a catalogue of the manuscripts in several private collections within the State. Since the recognition by western scholars, a century and a half ago, of the cultural attainments of the Sanskrit language, a number of rare Sanskrit works has been published in India alone in the form of "Series", such as, the Bibliotheca Indica, the Benares and the Bombay Sanskrit Series ; while the West has not altogether been idle in this matter. In spite of these activities for the better appreciation of the Sanskrit language, a good many manuscripts in the Palace Library and in the libraries of ancient families in the State had not seen the light of day ; and it was with a view to obviate this serious handicap that in the year 1908, the enlightened Government of His Highness the Maharaja created this department for the preservation of oriental literature, and selected with rare foresight Mahāmahopādhyāya T. Gaṇapati Śāstrī as the Curator. The department has had an eventful life of nearly 17 years, and has more than justified the royal interest that had been responsible for its genesis.

The number of manuscripts acquired for preservation during the period comes to about 1400, and a catalogue in seven parts has been published. The collection can be said to be one of the richest in India, containing as it does, valuable materials for an intelligent construction of the history of Sanskrit literature. As an account of this collection is beyond the scope of this note, we shall confine our attention mainly to the publications issued by the department, under the name of the "Trivandrum Sanskrit Series".

The works are selected from the mass of Sanskrit literature representing a wide range of culture, such as the literary subjects, poetry, drama, rhetoric and grammar ; the philosophical subjects, Nyāya,

Vedānta, Mīmāṃsā and other Darśanas ; the secular subjects, polity, law, architecture, etc. Eighty four volumes of the Series have been issued up to date.

Foremost among the publications of the department are the thirteen plays of Bhāsa discovered by Dr. T. Gaṇapati Śāstrī, which have created quite a lively stir in literary circles. These plays, which had slumbered in the manuscript libraries almost neglected and forgotten, have now become so popular as to have been translated into almost all the important vernaculars of the East and the West; and have, in addition, exercised the talents of scholars in unending discussions on the authenticity and date of their composition.

The *Mañjuśrīmūlakalpa*, a work on Mahāyāna Buddhism, is another interesting publication. This work was hitherto known only through its Tibetan and Chinese translations and its Sanskrit original was believed to have been irretrievably lost in the land of its birth. The discovery of the original therefore from a corner of Travancore was indeed a surprise to scholars interested in the history of Buddhism ; while the fact that the manuscript was copied by one Paṇḍita Ravi-candra, the head of the Śrīmūlavāsa-Vihāra adds importance to the find. Śrīmūlavāsa, a Buddhist colony is said to have been once in existence on the west coast near Thrikkunnapuzha, 30 miles north of the modern Quilon and that it was subsequently washed away by the sea. There are also other important works in the Series some of which are noticed here in brief.

It is a peculiar feature of the Series that it has not neglected the important though less popular subjects like Śilpa, Āgama, Tantra, etc. which have not so far come under the scrutiny of modern critical scholarship. There are four works on architecture in the Series of which the *Mayamata* is the most ancient and comprehensive one, having been quoted as an authority by subsequent treatises on the subject. Another work of note on architecture is the *Śilparatna*, a popular and extensive compilation by a Kerala author Śrīkumāra.

In Āgama, the *Īśānaśivagurudevapaddhati* by the Śaiva teacher Īśānaśiva who wielded great influence on Kulthunga Chola (12th century A. D.) is an encyclopædic work dealing with the various religious and secular subjects of the vast Āgama literature. To this class of works also belongs the *Tantrasamuccaya* (lit. a collection of Tantras) written by a Nambuthiri Brahmin of north Travancore in the 16th century which deals with the temple worship and allied subjects. This work is accepted as an authority in all temples in Kerala

at the present day, and has a peculiar interest to students of Hindu Iconography. The *Tantrasūddhaprakaraṇa* tries to vindicate the Pāñcārātra school against the charges the Vedic followers level at it as being outside the pale of Vedic religion.

Among dramatic compositions both major and minor published by the department, comes next in point of age the interesting farce called the *Mattavilāsaprahasana*. Its author Mahendra Vikrama I, the Pallava king of the first half of the seventh century A. D., who played a prominent part in the shaping of South Indian culture. This farce in particular is the earliest work of its kind in Sanskrit literature and is also of considerable importance in throwing light on the state of religion in the sixth century A. D. in South India.

Three other plays are noted for the great interest they have for the historians of South India. Kulaśekhara Varman, the author of the *Tupatī-saṃvaraṇa* and *Subhadrū-Dhanañjaya* have been considered to be identical with the famous Cera Kulaśekhara-Alvar, the saint king of the Vaiṣṇava hagiology. Another play, the *Pradyumnābhya-daya* was composed by Ravi Varma, Saṅgrāma Dhīra, the famous king of Travancore of the 14th century A. D. Besides being a great warrior, having extended his conquest as far as Conjeeveram during the troubled times of the first Muhammadan invasion in Southern India, the author was also a great patron of Sanskrit learning; and many learned men including Samudrabandha, the commentator on the *Alaṅkārasarvasva*, are said to have graced his court.

Among the works on Alaṅkāra, the *Vyaktiviveka* is admittedly of supreme importance. It is an erudite treatise on literary criticism by the great Rājānaka Mahima-Bhaṭṭa who is placed in the middle of the eleventh century A. D. The author combats the system of Dhvani (the sustained resonance of sense or word) elaborately dealt with in the *Dhvanyāloka* by Ānandavardhanācārya by attributing all the characteristics claimed for Dhvani to reasoning (Anumāna). The author, a bold rationalist in the domain of art tries to find out the "fundamental principle of art in a conscious reason rather than in a mysterious enthusiasm". In spite of all adverse criticism of Mahima-Bhaṭṭa, the system of Ānandavardhana still holds the field, having been adopted by all writers that followed him.

The *Kumārasambhava* and *Meghadūta* with the learned commentaries of Aruṇācalanātha and Dakṣiṇāvartanātha are noteworthy additions to the belles-letters of Sanskrit literature.

Among the works on Grammar published in the series, the *Daiva*

with the commentary *Puruṣakūra* and *Durghatavṛtti* are useful for higher studies in grammar. These two works have brought to light the names of a good many hitherto unknown authors and works testifying to the extent of grammatical studies pursued in ancient days.

The *Siddhānta-siddhānjana* a voluminous polemical work on the Advaitavedānta ; *Maṇisūra* and *Maṇidarpaṇa* on mediæval logic ; the commentary of Śrī-Śaṅkarācārya on the Adhyātma-pāṭala of Āpastamba Dharma, and the short synopsis of all the Hindu and Buddhist thoughts named *Sarvamatusaigraha* are noteworthy contributions to the philosophical literature.

The department has published two works on the Pratyabhijñā school or "Kashmir Saivism" viz. *Mahārathamañjarī* and *Virūpākṣa-pañcāśikā* with the commentaries of Vidyācakra-vartin and Maheśvarānanda, who, it may be noted, belonged respectively to the Karṇāṭa and the Cola country. As large elements of Kashmir Saivism are found in the Tantric worship of Kerala and as many manuscripts of the vast literature of that school have also been discovered in the libraries of the west coast, the two extremities of India can be said to have been brought into connection by ties of religion.

The *Tattvapra-kūṣa* of Bhoja Deva is the only work on the philosophy of the Āgamānta school of Saivism published in the Series. This work is largely quoted as an authority by Mādhavācārya in the Śaiva Darśana of his *Sarvadarśanasamgraha*.

So much about the works already published.

Among the works in the press, the *Bharata-carita* a small poem by Kṛṣṇa Kavi on the story of Bharata, son of Śakuntalā, is to be issued soon to mark the change in the administration of the State, having been dedicated to Her Highness the Maharani Regent. And three other works namely the *Saṅgītasamayāsāra* by Pārśvadeva, the *Viṣṇu-saṁhitā*, an original work on the Vaiṣṇavāgama and two learned commentaries by Śrī-Vidyācakra-vartin and Bhaṭṭa Gopāla on the *Kāvya-prakūṣa* are awaiting publication. Besides the *Vivaraṇa*, a commentary on the *Horā* of Varāhamihira, and Sucarita-Miśra's *Kāśikā-ṣikā*, an elaborate commentary on the *Śloka-vārtika* of Kumārila Bhaṭṭa are passing through the press, and will be published in parts during the course of the year.

Two works on medicine have also been sent to the press, of which the *Rasavaiśeṣikasūtra* is of interest as the production of Bhadanta Nāgārjuna. It will be issued with the *Bhāṣya* of Nṛsiṅha.

Among the works that are being prepared for the press, two works

on grammar deserve mention. One is the *Sarasvatī-Kaṇṭhūbharāṇa* of Bhoja Deva with the Vṛtti of Nārāyaṇa-Daṇḍanātha and the other is the *Prakriyāsarvasva* of Nārāyaṇa Bhaṭṭa, the prolific author of Kerala.

From the foregoing it will be seen that the Trivandrum Sanskrit Series has published some of the best books in Sanskrit literature. All credit is due to Mahāmahopādhyāya Dr. T. Gaṇapati Śāstri, who has been in charge of the department ever since its inception and whose untiring energy has borne noble fruits in the publication of the Trivandrum Sanskrit Series and who has bequeathed to his successor sufficient material in manuscripts to carry on this much-needed, but ill-recognised, branch of research.

G. HARIHARA SASTRI

### On the Materials for the History of Rajputana

The history of Rajputana is a fascinating study. How an inhospitable land bred and nurtured princes whose spirit of independence would have done honour to any country, how small jagirdars settling upon some favourable spot carved out kingdoms for themselves as large as many of the countries in Europe, how they defended themselves against ambitious emperors and powerful neighbours, and last of all how they proved first the support and then the ruin of the great Mughal empire, is a theme well worth studying. Yet the misfortune of the subject is that workers in ancient Indian history regard it as a subject set apart for those studying mediæval India, while the latter busy in their study of Mughal India relegate it again to those interested in the achievements of the Hindus: it goes a-begging. It is a significant commentary on our interest in the subject that though the output of original historical work by Indian scholars during the past decade or two has been large, very little of it concerned itself with the history of the Rajputs. It is not to be supposed that this means that there is no work to be done in this field, that all possibilities of adding to our historical knowledge have been exhausted by Todd's monumental work, and that no historical revisions need be attempted in this field. It plainly and simply means one thing; despite the romantic thrills of the story, our interest has not been sufficiently roused in the subject.

There are however other difficulties with which most of those