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5. The Adyar library – A Centenary Growth. In the Adyar Libray and Research Centre: Centenary Souvenir, 1986. p.9


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1. S.V. University Oriental Research Institute, Tirupati. In S.V. University Oriental Journal. V.40. 1977 parts 1&2, p.185


3. Ibid. p.359


5. Ibid. p.32

REFERENCES:


3. Ibid. p.363


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2. K.K.Raja: The Contribution of Kerala to Sanskrit Literature, p.130


4. This name is yet to be indentified. There were several Vainateyas (probably belongings to Tarksya family) See: Dr.V.Raghavan, Introduction to the Sahendravilasa, Tanjore Saraswati Mahal Series No.54, p.44

5. Vide R.No. 1843 of the Madras Government Oriental MSS. Library Catalogue. According to New Catalogus Catalogorum this was Venkatapati III who ruled from 1632-42

6. Ibid.

7. The last but one verse of the covering letter indicates this. Raghunatha Nayak ruled between 1614 and 1633.

8. History of Classical Sanskrit Literature, p.245


10. This author’s family name was Vinjimuri. He was a disciple of one Dvivedi. See R.No.1859 of Madras Govt. Oriental MSS Library Catalogue.

11. According to new Catalogus Catalogorum, vol. III. p.348, it is a grammatical work.

13. Natakam saprakaranam bhanaha prahasanam dimaha /
   vyayogasamavakarou vidyankehamruga dasha //

   Prataparudriyam, III,2


15. Vritti prayoga bharati / Sahityadarpana, VI. p.230, Kane’s Ed.


17. Bharati Samkruthaprayoo vagvaparo natsrayaha / Dasaprupaka, III.
   p.6

18. Yekavidyo vitaha / ibid. III. p.9

   p.158

20. Sambhogahinasampadhitasthu dhurthaha kalaikadeshagnaha /
   veshopacharakushalo vagmi madhurotha bahumatho gostatham //

   Sahityadarpana, III. p.41


22. Ekhamukhenaiva bhanyante ukthimanthaha kriyanthe / Apravista api
   patravishesa yathreti Bhanaha / Abhnavabharati on VV. 108-9, Ch. XVIII.

23. Introduction of KPa. p.10

24. Later than A.D. 1400. Introduction to KPa. p. 10

25. Cannot be earlier than 14th century. ibid.

27. KM. p.7, para.2 – KPK. p.10, para.2; KM. p.12, para 1. KPK. p.21, para 3, etc.

28. Na cha divyanayakakruthaha karyo rajarshinayakanibadhaha /

yudhaniyudhadharshana samgharshakruthasha karthavyaha // (12)

Yevamvighasthu karyo vyayogo dipthakavyarasayonihi / The

Natyasastra, Ch. XVIII.

29. Nos. R. 1367 and 7530 give this as 8th day, which corresponds to Tuesday the 6th August 1844. The difference is only one day.


Vijayavikramavyayoga, Sri Venkateswara University, Oriental Research Institute, Tirupati. Verse: 12.


32. Ibid. Verse : 15.


34. Ibid. Verse : 39.

35. Ibid. Verse : 42.


38. Ibid. Verse : 103.
39. Ibid. Verse : 86.

40. Ibid. Verse : 34.

41. Ibid. Verse : 45.

42. Ibid. Verse : 24.


44. Ibid. Verse : 101.

45. Ibid. Verse : 100.

46. Ibid. See prose after Verse : 113.

47. Ibid. Verse : 27, 48 and 54.


54. For details, see *the sage of Kanchi*, pp.82-83 by T.M.P.Mahadevan (Secunderabad, 1983) who rendered into English a discourse in Tamil Delivered by His Holiness Jagadguru Sri Chandrasekharendra Sarasvati of the Kanchi Kamakoti Peetham on the 13th of October, 1932 in Madras.

55. See, Contribution of Andhra to Sanskrit Literature of P.Sri Ramamurthi.

57. *New Catalogus Catalogorum*, vol. VI. p.26


59. For further details on authorship. Etc. please see ‘the Literary Notes’ by V.Raghavan in the Annals of the *Bhandarkar Oriental Research Institute*, vol.18, 1937, pp.198-201.

60. Introductory verse 16.

61. Ibid. verse 17.

62. ratyalamkarasamgitasabdasastravicaksanaiah /

    vilokaniya vidvadbhih vyakhyasau srutirunjani // ibid. verse 19.


64. Taduktam anenaiva dasamasarge jayatu padmavatiramana-jayadeva-kavi-bharatiphanitam iti, p.7. Here it may also be noted that Laksmanasuri prefers jayatu to the traditional reading jayati, which he retains in his text (p.224).
65. Even then, in order to honour the tradition, he treats *dhisamire karayugasayi as dhruvapada* and comments accordingly; cf. *athapi tena sahaiva dhruvapadam vyakhyayate* (p.132).


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2. While Yamuna and Ramanuja laid the philosophical foundation of the Visistadvaita school, Periyavaccanpillai, Pillailokacarya, Vedantadesika and others have contributed through their *Sampradayagranthas* to the development of religion. The *Sampradayagranthas* ‘traditional works’ are further subdivided into *Rahasyagranthas* ‘secret works’ and monographs. The *Rahasyagranthas*, written in Manipravala ‘Hybrid Tamil-Sanskrit’, give information necessary for one who aspires liberation (*moksa*).


4. ...*asesavasthocitasesasesatesairkritirupakainkaryapraptyapeksaya*..., *Srirangagadya*, 1.

5. *Bhagavantam nityakinkaratam prarthaye, Srirangagadya*, 3


8. K.A.A. Venkatachari, op. cit. p. 55
9. In the Rgveda Visnu is compared to kucara moving on mountains with wide
strides; cf. *pra tadvisnuh stavate uiryena mrgo na bhimah kucaro giristhah*,
RV.1.154.3

10. The poet is however aware of the different Vijayanagara kings who
constructed various temples, as he mentions *rayabhupa* in plural while
mentioning the Kalyanavenkatesvara temple at Nagalapuram: *rayabhupaih krtam ramyasalavrtam*, 6.170

11. The *puskarini* ‘lotus pond’ at Tirumala comprises of various compartments
with different types of wells and pools in different depths to obtain supply of
water in the pond in all seasons. In the middle of water in the pond in all
seasons. In the middle of the pond is the is the mantapa, ‘pavilion’ which is
made use of during *jalakridamantapotsava* (4.77), etc. To the south of this
mantapa, the pond is called Svamisarovara and to the north is called
*Varahaka*. In the Svamisarovara there are six wells sunk. These six wells are
now covered with mud; but their masonry lines are still seen when the water
is dried during summer for cleaning the pond. The name *Varahaka* for the
northern half of the tank is because it lies opposite to the Varahasvami
temple. In this Varahaka pool, there is a small pool lined lined with masonry
in granite stone. Depending upon the depth it is conceived as composing of
three pools. Thus in total there are nine *tirthas* ‘sacred pieces of water’ in the
*puskarini*. The elaborate and strenuous efforts to ensure water storage
through natural springs of water on mountains stand testimony to the zeal of
the bygone devotees.


Mahatmyam*, introduction, 2006. Sri Venkateswara University, Oriental
Research Institute, Tirupati.