

**A CATALOGUE OF
SANSKRIT MANUSCRIPTS
AT THE D.H.A.S.**

Compiled & Edited by :
P. C. CHOUDHURY, M.A., PH.D. (LONDON.)

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DEPARTMENT OF
HISTORICAL AND ANTIQUARIAN STUDIES IN ASSAM
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PUBLISHED BY THE GOVERNMENT OF ASSAM WITH THE GRANT-IN-AID
FROM THE UNION GOVERNMENT OF INDIA IN THE DEPARTMENT OF
HISTORICAL AND ANTIQUARIAN STUDIES.

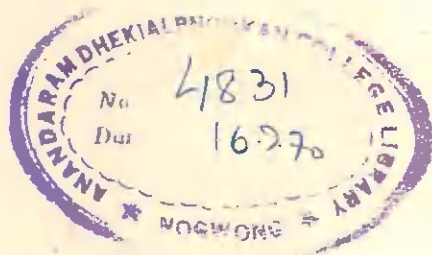
FIRST EDITION : 1961.

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PRICE : Rs. 15.00.

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PRINTED BY SRI K. C. PAL AT THE NABAJIVAN PRESS,
66, GREY STREET CALCUTTA-6.

PREFACE

The publication of a Descriptive Catalogue of manuscripts, composed in Sanskrit, Assamese and Tāi languages, preserved at this Department has long been felt by ourselves and the research students alike. Three members of the Sanskrit Commission, appointed by the Government of India, Dr. R. N. Dandekar, Dr. V. Raghavan and the *paṇḍita* V. S. Ramchandra Sastry, visiting this Institute on the 18th March 1957, instructed me to publish one such Catalogue of particularly the Sanskrit manuscripts in the interest of the research students from all over India, and I have been looking forward for the day when such an essential work would see the light of day.

The task of editing the Sanskrit manuscripts is, however, laborious and beset with difficulties, not only because the editor is required to be well-equipped with the details and contents of the varied subjects, but also because the folios of most manuscripts have been found mixed up, and that too without folio numbers in some of them. Added to this, wrong entries have in certain cases been made in the Accession Register in naming some manuscripts and in classifying others, a task which could have suitably been performed by an expert alone. The primary work involved in cataloguing has, therefore, been in sorting out and separating the folios of a particular manuscript from the huge mass of mixed up folios. Some manuscripts are found worn out and damaged due evidently to the negligence of the owners, and partly because of the ravages wrought by the climatic conditions. And, moreover, one is to deal with the copies of the treatises, full of mistakes, composed at different times in old Assamese characters, with which if not conversant with and if printed editions are not available for comparison, he is sure to commit mistakes in editorial works. Another difficult part of decipherment of the script and the contents is related to the dates of composition or transcription, given not in digits but in *akṣaras* or words, which may be expected to be done only by a *paṇḍita* of the older school. The dates are to be counted usually from left to right, but there are variations as well, and one is at a loss when such anomalies occur. Then again, different readings may be possible for expressions like *diśa* (quarters), standing for numerals 4, 8 and 10 or *abdhi* (ocean), standing for 4 and 7. I have tried, however, to overcome these difficulties as far as possible and to complete the compilation work within the scheduled time.

I am extremely pleased to state here that the publication of this Catalogue has been possible because of the kind financial assistance given to this Institute by the Union Government of India in the Ministry of Scientific Research and Cultural Affairs under their scheme of grants-in-aid to such Institutions for the publication of Catalogues of manuscripts, and this and many other constructive schemes which the Government have taken in hand under the Five Year Plans would no doubt offer immense scope for the study of this ancient language and be of help in preserving the country's traditional lore through resuscitation of the Sanskrit learning and its renovated, all-pervasive culture.

In the preparation of the Catalogue every care has been taken to follow the instructions laid down by the said Ministry. The manuscripts have conveniently been classified under the subjects: *Abhidhāna*, *Āyurveda*, *Chanda*, *Darśana* (*Dharma-tattva*), *Jyotiṣa*, *Kāvya*, *Kriyā-kāṇḍa*, *Nāṭaka*, *Nīti*, *Purāṇa*, *Pūjā-vidhi*, *Smṛti*, *Stotra*, *Tantra* and *Vyākaraṇa*.

Under the subject-head *Abhidhāna* have been included not only the works on *Śabda-koṣa* or *Koṣa*, eg. the *Amara Koṣa* by Amara Sinha but also treatises dealing with the use of words with different explanations like the unpublished manuscripts *Śabda-bheda Prakāśa* and the *Aṅkurāvalī Koṣa* by the noted grammarian MM Puruṣottama Vidyā-vāgīśa Bhaṭṭācāryya or the treatises: the *Uṣma-tritaya Dīpikā*, containing the use of *śa śa* and *sa* by one Melaghutta or the *Nakāra-bheda* of Jayakṛṣṇa, showing the use of *na* in words. These small unpublished works have a special value of their own from the stand point of both *Vyākaraṇa* and lexicography.

The treatises of *Āyurveda* covering almost every branch of the science like *Kāya-cikitsā* (Practice of Medicine); *Agada Tantra* (Toxicology); *Kaumārabhṛtya* (Diseases of children); *Bhūta vidyā* (Psycho-therapy); *Rasāyana Tantra* (Rejuvenation); *Vājikaraṇa Tantra* (Virilification) and *Śailya* (Surgery) bearing on the treatment of diseases of both the human beings and the animal life have been listed. The voluminous *Vaidya Sārodhāra* by Brajanātha Śarmā is such a work dealing with the origin, nature and treatment of diseases in general and the preparation of medicines. The *Cikitsā Samhitā* by Sāranga-dhara is a scientifically treated work, based on the *Samhitās* of Caraka and Suśruta. There are works dealing primarily with medicines, eg., the *Dravyaguṇa* by Nārāyaṇadāsa Kavirāja. The work: *Pathyāpathya Vivoda* of Keyadeva deals mainly with the usefulness of a particular type of food in a particular disease. There are treatises as well, containing valuable instructions for the diseased like the *Bhāva Prakāśa* by Bhava Miśra. Most manuscripts, however, are found to have contained details of almost all the sectional subjects listed above, and peculiarities, if any, have been noted in Column 11. Of particular significance is the subject of *tantra-mantra* which most manuscripts, like the unpublished work: *Rasamañjarī* by Śālinātha, composed most probably in Assam deal with. The subject of *mantra* had, in fine, a special place in the *Āyurvedic* treatment in Assam.

Under the subject-head *Chanda* have been listed works on both *Chanda śāstra* and *Alaṅkāra*. The treatise: *Kavikalpalatā* by Deveśvara is a work on the latter, and this has been noted in the appropriate place. The manuscripts which may ordinarily be classed as *pūjā-vidhi* or *kriyā-kāṇḍa* have also been included in *Chanda* in view of their importance in this respect. Such is the treatise: *Gāyatrī-Pāṭha*, it is being primarily a *Chanda* composition, containing explanations of the *mantra* (*Mīmāṃsā*).

Darśana includes treatises on *Nyāya-Mīmāṃsā*, *Vaiśeṣika* and the *Vedānta-Upaniṣads*, as also those bearing on *tattva-jñāna*. The specifications regarding a particular branch of study in which a manuscript has been found composed, have been noted in their proper places. The *Padārtha-dharma Saṁgraha* of Praśasta-pādācāryya, is a work on *Dravya-bhāṣya* of the *Vaiśeṣika Sūtra* by Kaṇāda; but it is basically a subject of *tattva-jñāna*. Works on *bhakti-tattva* have also

been listed under the same subject-head. The *Nāmaghoṣā*, a compilation work by Śrī Mādhavadeva, based on the noted religious scriptures, though considered as a specimen of lyric poetry (devotional poetry) at least in its Assamese rendering, is fundamentally a treatise on *Bhagavad-bhakti*. A work of the same category is the *Śaraṇa Samhitā*, ascribed traditionally to Śukadeva, which, though ordinarily be classed as an *Āgama* literature, has been listed here in view of its bearing on philosophical subjects. Whereas the *Bhāgavata* has been placed under the subject-head *Purāṇa*, the noted works like the *Bhāgavata bhāvārtha Dīpikā* by Śrīdhara Svāmī or the *Bhagavad-bhakti Viveka* by Bhaṭṭa-deva have been included in this head, because they are found to have explained the *bhakti-yogādi tattva* centering round the God-head. So is the case with the well-known *Śrīmadbhagavadgītā*, dealing primarily with the *jñāna-bhakti-karma yogas*, based on the *Bhāgavata*, the *Vedānta* and the *Upaniṣads*. The *Śiva-Gītā*, another treatise, though based on the *Purāṇas*, has been placed under the same subject-head, because of its bearing on *bhakti-tattva* and *yoga-dhyāna*.

The manuscripts on *Jyotiṣa* include those on Astrology, Astronomy and Almanac, as also on *Praśna-vidyā*, *Svapnādhyāya* and *Adbhuta*. Certain texts which from their first appearance may otherwise be taken as those of *Smṛti*, have been included in this head for the subjects of *jyotiṣa* they deal with. The *Suddhi Dīpikā* by Śrīnivāsa or the *Smṛti Sagāra* by Dāmodara Miśra, the *Vidyālaṅkāra* or even *Akāla-bhāskara* by Mathurānātha are such works, dealing with astrological topics as well. The *Samayāmṛta* by Mathurānātha are more often than not found to have contained details of common topics, and these have been classed on consideration of the treatises on *Jyotiṣa* and *Smṛti* are more often than not found to have contained details of common topics, and these have been classed on consideration of the more important details they discuss bearing on a particular subject. Works on Arithmetic and Algebra have also been placed under this head. The (*Lilāvati*) *Pāṇiganita* by Bhāskarācāryya, based on the *Siddhānta-Śiromaṇi* by the same writer, is such a treatise, listed here. The details of the sectional topics have been noted in their proper places.

Under the subject-head *Kāvya* have been listed the works called *Mahākāvya*, *Kāvyas* in general and the lyric poems. There is a tendency to class the Epics, the *Mahābhārata* and even the *Rāmāyaṇa* as *Bhārata-itihāsa* literature, but primarily, irrespective of their contents, they are super poetry (*Mahākāvya*) and have, therefore, been placed in this head. Treatises, based on the Epics and have also been listed here, eg., the *Bhārata Sāvitrī* and the *Pāṇḍavī Gītā*, based on the *Mahābhārata* or the *Adhyātma Rāmāyaṇa*, divided into *Kāṇḍas*, though its story forms part of the *Brahmaṇḍa Purāṇa*, as these works are primarily *Kāvya* composition. While Kālidāsa's *Kumāra-sambhava* is called a *kāvya* literature, the *Gīta-Govinda* of the poet Jayadeva is taken as a specimen of lyric poetry; but all these are *kāvya* works in general, and their special characteristics have been noted.

The manuscripts on *kriyā-kāṇḍa* include those on the *daśa-karma vidhi* including *sandhyā-snānādi* of a Brāhmaṇa, performed from his birth till death excluding the treatises on *pūjā-vrata* which have been listed separately under *Pūjā vidhi*. Other *kriyā-kāṇḍas* like *śrāddha*, *vivāha*, etc., common to the Hindus in general, have also been included under the same subject-head. Treatises dealing with other topics, but related to the *samskāras* have also been

listed here, eg., the work : *Vṛṣotsarga Vidhi* by Raghunandana Bhaṭṭācāryya or the *Go-yāga Paddhati* by Dhareśa, connected with the *preta-śrāddha*.

Only a few manuscripts have been listed under the subject-head *Nātaka*. So also are the works on *Nīti*. Stories, real or otherwise, based on the *Mahā-bhārata*, but having didacticism, have been placed under the latter head, eg., the treatise *Itihāsa Samuccaya*, containing all important stories from the Epic. So also is the work *Hitopadeśa* of Nārāyaṇa, which, like the *Pañcatantra* of Viṣṇu Śarmā, is sometimes taken as a specimen of *gadya-kāvya*, but has been listed here, as these are works on moral precepts.

The *Purāṇa* includes texts, based on the *Purāṇas* as well. The *Bhāgavata*, the source from which the *Bhagavad-bhakti tattva* has been drawn, is called a *Mahā-Purāṇa*; and in the same class is to be placed the (*Kathā*) *Bhāgavata* by Bhaṭṭadeva, being an original collection with Assamese rendering, a specimen of early Assamese literature of the 16th century A.D. Though these works are basically philosophical, in contents they are the *Purāṇas*. The treatises like the *Devi-māhātmyam*, based on the *Mārkaṇḍeya Purāṇa* and the *Gajendra mokṣaṇa*, based on the eighth *skandha* of the *Bhāgavata*, have also been listed here, as their source materials are the *Purāṇas*.

Treatises bearing on *pūjā*, *mantra-kavaca*, *homa-japa-nyāsa*, etc., have been listed under the same subject-head *Pūjā Vidhi*. Moreover, the manuscripts on *pūjā-mantra*, based on the Vedic hymns, eg., the *Viṣṇu Pūjā Vidhi*, containing among others the *Puruṣa sūkta*, the *Nārāyaṇa sūkta*, etc., or the *Śiva Pūjā Vidhi* with the *mantras* from the *Kālāgni Rudropaniṣad*, compiled by Śrī Śaṅkarācāryya, have been included here, as these are treatises on *pūjā vidhi*.

The subject of *Smṛti* includes the manuscripts, based on the *Dharma Sāstras*, bearing on *kṛtyākṛtyādi vicāra*. Certain texts on *Śuddhi Tattva* and *Prāyaścitta*, which may ordinarily be taken as those of *Kriyā-kāṇḍa*, have been placed under this head because of their importance in this respect, and as their source materials have been drawn from the *Dharma Sāstras*. Such works are the *Prāyaścitta Nirghaṇṭa* of Keśavācāryya or the *Śuddhi Tattva* by Raghunandana or the *Āsaṅga Nirṇaya* by Gopāla Pañcānana Bhaṭṭācāryya.

Under the subject-head *Stotra* have been included treatises, based on the *Purāṇas* and other texts as well as the Vedic *Sūtras* or the hymns, like the *Rudrādhyāya* or the *Rudrabhāṣya* by Sāyaṇācāryya; manuscripts on *mantra-kavaca*, connected with the subject, have also been placed under the same head.

Not only the *Tantras* but also the later *Saṃhitas* or the *Āgama* works, eg., the treatise : *Śālagrāma Nirṇaya*, based on the *Mahākāla Saṃhita*, have been listed under the subject of *Tantra*. Treatises on *yoga*, *mudrā* and *yantra* Śarmā or the *Yoga Prakaraṇa*, dealing with yogic *dhyāna* are such works. So is the treatise *Mudrā Paṭala*, which, though connected with *pūjā*, is essentially a *Tāntrik* work.

Under the subject-head *Vyākaraṇa* have been listed treatises on grammar and composition including what is known as *Bhāṣā-pariccheda*, eg., the *Kārikāvali* by Viśvanātha Pañcānana. This particular treatise is no doubt a *Nyāya* work,

dealing with *padārtha* having seven characteristics, which have rather been explained grammatically. The *Patra Kaumudī*, attributed to Vararuci, listed here in, is a work on composition, but it has a bearing on *śabda-prayoga*. Included under this are also the texts on the grammatical use of words and expressions as in a poetic style. The *Vidagdha-mukhamāṇḍana* by Dharmadāsa and the *Jāti-saṃkṣhepa* which explains the four characteristics of words : *jāti*, *dravya*, *guṇa* and *kriyā* are works of this category. The special characteristics of each volume have been noted.

While the subjects have broadly been divided as above, specifications regarding a particular subject, i.e., whether a work on *Jyotiṣa* is astrological or astronomical or whether a work on *Chanda* is really a *Chanda Śāstra* or that of *Alaṅkāra*, etc., have been given not in column 1 where only the subject headings have been inserted in the beginning, followed by the serial numbers, but in column 11. The details with regard to contents in a particular manuscript volume have also been noted in the said column. This procedure has been followed mainly because of the fact that the names or the titles of the manuscripts are found to have given almost in all cases the exact idea in regard to a branch of learning or the topics they have discussed. In regard to the valuable and rare manuscripts about which further materials have been furnished in the Appendix, letter 'E' has been inserted in this column I immediately after the serial numbers.

The numbers in column 2 indicate this Department library accession numbers. Where manuscripts on different subjects have been found in a particular volume, these have been numbered -1, -2, -3 and so on. Titles or names of manuscripts have been inserted in column 3, and alternate titles, if any, have also been noted in column 11. The published texts or those based on the printed editions have been indicated with an asterisk mark, and variations, if noticed, have been pointed out in column 11. The names and the languages of the commentary have, as instructed, been inserted in this column 3, and after the name, the abbreviation 'C' for commentary and 'Cc' for super-commentary have been added. As for the manuscripts in general, no necessity for mentioning the language was felt, all these being in Sanskrit language, as is evident from the extracts in the Appendix. The names of the authors and the commentators, where noticed, have been given in columns 4 and 5 respectively.

As given in column 6, it is of particular interest to indicate that while the old manuscripts in other parts of India are found mostly to have been written on palm leaves, in Assam two kinds of writing materials have been in use. One variety is the *sāñci-pāt* from aloe wood (*aquilaria agallocha*), the preparation of the leaves of which seems to entail a laborious process of curing, seasoning and polishing the raw, rough materials before the leaves could be expected to retain the ink. The leaves were of various dimensions and thickness and the folios are found numbered, the figures being occurring at the second page. The big-sized leaves, sometimes with border paintings, were used in writing treatises on mostly religious subjects and chronicles recording the history of the royal dynasties. The *pūjā-mantra* puthis were usually of small size. Thicker leaves, dear skin, cloth and wood pieces were used as wrappers, and wooden boxes, occasionally painted, were used as containers. But, in process of time, as

noticed from the existing manuscripts catalogued here, the covers are destroyed or found missing. Additional leaves recording change of ownership or other important contemporary and post contemporary historical events or details about topics other than a particular subject on which a manuscript is written, are found in most volumes of such treatises. Another variety is *tulā-pāt*, leaves of which were made by pressing cotton, this art being prevalent in Assam even today. The leaves are of different dimensions and thickness, and it is not surprising that copies of treatises dating from the 17th century A.D., if not earlier, have been found in good condition, indicating that this type of writing material is by no means inferior to the modern paper, manufactured by machines. The ink that was used in writing the old treatises was invariably prepared from special ingredients. The usual preparation consisted of *śilikhā* (*terminalia citrina*) and bull's urine. The durability of the ink and its glossy character have been evidenced by the fact that we have manuscripts written as early as the 14th-15th century A.D. The pen used was goose or peacock quill, reed, pointed bamboo or wooden piece or mettalic substance.

As shown in column 7, all the manuscripts listed in the Catalogue are in old Assamese script, and not a single one is found composed in *Devanāgarī* script, though the use of the latter script may be found from the copper plate inscriptions, rock inscriptions, coins and other royal charters. The early evolution of the Assamese script may explain for its universal use at least with the beginning of the 13th century A.D. The characters of the Kānāivaraśi Rock inscription (North Gauhahi), dated *śaka* 1127 (A.D. 1205-6), (Plate II) recording the defeat of Bakhtiyar Khiliji, gives a clue to the gradual transition from the *Devanāgarī* to the early Assamese script, which was marked by at least four schools: *Gargayān*, *Bāmuñiā*, *Lakheri* and *Kāithālī*, which in process of time merged into one another producing more or less a common script. We have already noted that even the decipherment of this old script may rightly be done by an expert of the older school, it being a *kuṣiḷa* variation of the *Devanāgarī*. Many *akṣaras* of the old manuscripts tend to be almost similar with the latter script, and the older the manuscripts are, the more marked are the similarities with the *Devanāgarī* alphabets. Such *akṣaras* are: *a, ā, u, ka, ga, gha, ṇa, ḍa, tha, da, na, ba, ma, ya, la, śa, ṣa* and most *yukta-varṇas*, as may be compared from the printed folio of the manuscript (Plate I).

The study of the script furnishes as well a definite clue to its evolution from *Devanāgarī*, developing along independent lines, and, therefore, the subject is of importance from the standpoint of palaeography.

The size of the manuscripts has been given in centimetres, and other details with regard to number of folios, lines per page, etc. have been inserted in the same column 8. Complete manuscripts have been indicated by the letter 'C' and the incomplete ones by 'Inc' in column 9; condition of the manuscripts, i.e. whether these are good or old, recent or damaged, etc. has been noted in column 10. The dates of composition or transcription along with the names of the scribes have been given in the same column. All other important details of the manuscripts along with their contents and particular topics they deal with, special features like illustrations, if any, differences in reading from the printed editions,

historical particulars of the authors or the scribes including their age, colophonic and post-colophonic matters, etc. have been incorporated in column 11.

The volume contains an Appendix of extracts from all important manuscripts, which have been indicated by the letter 'E' under column 1. It also includes extracts of the opening and closing lines, particulars about the authors and the copyists, colophonic and post-colophonic matters along with the details of the texts on which a manuscript volume is based or its source material has been drawn. The marginal numbers in this Section stand for the serial numbers, inserted under column 1. As per instruction, the extracts have been given in *Devanāgarī* script, the manuscripts being composed in the Sanskrit language, though certain works contain explanations in Assamese as well.

An alphabetical list (index) of works, authors, commentators, scribes including those cited in the works, listed here, appears separately.

Barring a few worn out manuscripts and those without folio numbers, all existing works numbering 443 have been listed in the Catalogue. Most of the manuscripts are found to have been composed or transcribed during the 17th-18th century A.D., though there are works which were composed as early as the 14th-15th century A.D. The manuscripts are dated in *śaka*, and there are only a few copies with *B.S.* and *Nrpa śaka*. The universal use of the *śaka* era was because of its all India importance. It should not, however, be supposed that there was no local era, current at the time. There was the *Śaṅkarābda*, starting from the date of birth of Śrī Śaṅkaradeva in A.D. 1449, and at least one manuscript contains this *abda*. The *Nrpa śaka* is really such an old *abda*, and it was evidently started in about A.D. 594 by the illustrious king of Kāmarūpa, Bhāskaravarman on his accession to the throne. One inscription of his feudatory, Lokanātha of Tripurā containing 44 (*E.I.*, xv, pp. 301-312) may rightly be supposed to have been dated in this era, started by the Kāmarūpa king, (P. C. Choudhury, *H.C.A.*, pp. 179, 194-195) or who knows if the so called *B.S.* (*Bāṅgālā sana*) is not this Bhāskara era or *Bhāskarābda*, known also as Kāmarūpa era from a manuscript: *Kāmarūpar Purāvrta* (Kāmarūpa Burañji, ed. Dr. S. K. Bhuyan, p. 99), started by the said king? This assumption is based on the fact that the starting point of both the *B.S.* and the *Bhāskarābda* or the Kāmarūpa era wonderfully tallies. That the *B.S.* was the era, started by Bhāskaravarmā is further corroborated by the historical fact that this Kāmarūpa king held sway over Kārnasuvārṇa, the capital of Śaśāṅka of Gauda, and major portion of what was then known as *Puṇḍravardhana bhukti*—(*Nidhānpur grant of Bhāskara*, *E.I.*, xii, pp. 65 f; *ibid*, xix, pp. 118 f; 245-50; P. C. Choudhury, *H.C.A.* pp. 187-192). It was as a mark of this victory over Śaśāṅka that this Kāmarūpa era was circulated there; but our memory being short and we being habituated to make a caricature of the established facts of history, new theories have been invented to give quite a different reading to this well known fact. It is to be admitted, however, that this Kāmarūpa era has been in use on rare occasions, or we have not as yet noticed a sufficient number of works inserting this era.

The extant copies of the manuscript volumes indicate that the writers and the scribes covered almost every branch of learning known to the Indian writers.

The list also shows that in writing or compiling the texts a link with the Indian traditional system was largely maintained, and there are volumes of all India importance as well. The voluminous and the all-exhaustive work on *vyākaraṇa*, like the *Proyoga Ratnamālā Vyākaraṇa* by MM Puruṣottama Vidyāvāgiśa Bhaṭṭācāryya is such a classic work on the subject which may be compared with any other text from other parts of India. His *Laukika Padamañjarī* is another unpublished work on the subject. He equally contributed to the science of lexicography by his composition of small works like the *Ratna Koṣa* and the *Aṅkurāvalī Koṣa*. In the same category may be placed the texts on *Smṛti* by MM Pitāmbara Siddhānta-vāgiśa Bhaṭṭācāryya and Dāmodara Miśra. Though the treatises were composed in Indian traditional lines, there are others where local characteristics have predominated. This influence may be noticed in subjects like *Āyurveda*, *Jyotiṣa*, *Smṛti* and *Tantra*. The treatises on *Āyurveda*, for example, contain references to *tantra-mantra* invariably, a subject of *āsura vidyā*. In *Jyotiṣa* as well local characteristics are found to have prevailed over others. Astronomical calculations are found to have been based on what is called *Khaṇḍ-sādhya* calculation, drawn from an early work on the subject: the *Kāmarūpa Nibandhanīya Khaṇḍa-sādhya*, ascribed to the 7th century A.D.—(J.A.R.S., x, pp. 73 f; P. C. Choudhury, H.C.A., p. 397). There are works no doubt on the subject, based on the early *Saṁhitās* and the *Siddhāntas*. The *Smṛti* writers MM Pitāmbara Siddhānta-vāgiśa Bhaṭṭācāryya, Dāmodara Miśra and others whose many works have been listed in the Catalogue, developed what may be called a Kāmarūpa school of *Smṛti* other than or different from the Smṛta system or as a rival of the school of Raghunandana Bhaṭṭācāryya. It is reported that there is in the possession of a Zaminder of Mymensing a treatise embodying the doctrines of the Kāmarūpa school of *Smṛtis*, known as the *Kāmarūpa Smṛti Gaṅgājāla*. This work may have been compiled in Kāmarūpa by the said Smṛti writer Dāmodara Miśra, during the 14th century A.D. It is in this, as in *Āyurveda* and *Jyotiṣa*, therefore, that a different school developed here, as evidenced by the extant manuscripts on the subjects.—(P. C. Choudhury, *Kāmarūpi Systems of Āyurveda, Astrology and Almanac*, published in Aspects of the Heritage of Assam, I.H.C., 22nd Session, Gauhati, 1959, pp. 22-30; the *Kāmarūpi System of Indigenous Medicine*, published in *Āyurvedic Medicine in Assam*, 6th Session of the Assam Āyurveda Mahāsabhā, 1961, pp. 5-13).

A surprise may be expressed in certain quarters as to how this land being an *Anupa deśa* or a land with predominantly non-Aryan and even non-Hindu population could at the same time claim as a centre of Brāhmaṇical learning. But it is a historical fact. The wave of this culture entered Assam very early. This is proved by both the archaeological and the literary evidence beginning with the period of the Epics, if not earlier. It is equally true that Prāgyjyotiṣa-Kāmarūpa, the name by which this land of Assam was known, was a noted centre of learning, and both *vidyā* and *kalā* including the Vedic studies were equally cultured here. The manuscripts, listed here, are in good evidence of this. The royal creation of the *agrahāras* for the Brāhmaṇas in different localities helped in the spread of the Brāhmaṇical culture and Sanskrit learning. Bhūti-varman, a ruler of the 6th century A.D. donated lands to Brāhmaṇas numbering 205 families (Nidhānpur grant of Bhāskarvarman, E.I. xii, pp. 65 f; *ibid*, xix,

pp. 118, 245-50). Such grants were made by the individual rulers throughout the long period of Assam's history, the purpose behind which was nothing but the diffusion of the Brāhmaṇical culture. The Khonāmukhi grant of the Kāmarūpa ruler Dharmapāla of the 11th century A.D.—(JARS, viii, pp. 113 f) records that the king made a gift of land to a Brāhmaṇa from Madhyadeśa. King Jayapāla of the 12th century A.D. made a similar grant to Prahāsa, a Brāhmaṇa from Puṇḍra (North Bengal)—(Silimpur grant, V 22).

Scholars from this land were equally honoured by the contemporary rulers of India, evidently because of their scholastic attainments. The biography of Yuan Chwang states that a learned scholar from Kāmarūpa went to the University of Nālandā to engage in a religious controversy with the Buddhist scholars there.—(Life of Yuan Chwang, pp. 161-165). Viṣṇusomācāryya, a Brāhmaṇa from Kāmarūpa was honoured with a gift of land by the Gaṅga king Anantavarman of Kalinga of the 10th century A.D.—(E.I., xxvi, pp. 62-68). A Paramāra grant of the 10th century A.D. states that the king Vākpatirāja's brother granted lands to Vāmanasvāmī (E.I., xxiii, p. 109), who was evidently from Kāmarūpa. Besides, some noted scholars of all India repute flourished here. It is rightly believed that the Buddhist scholar Abhinava Gupta belonged to this place, and it was because of his reputation that a versatile *paṇḍita* like Śrī Śaṅkarācāryya, came here to engage with him in a controversy.—(C. N. K. Aiyar, Śrī Śaṅkarācāryya, p. 56). Kumārilabhaṭṭa, another Brāhmaṇa scholar of about the same period, is also said to have belonged to this land. This is based on the *Śaṅkaravijaya* of Mādhavācāryya (*ibid*, p. 26; also P. C. Choudhury, H.C.A., pp. 398 and fn. 51, 412). Even Viśākhadatta, the writer of the *Mūdrārākṣasa* is said to have belonged to Kāmarūpa.—(JPASB, xxvi, pp. 241-45). That Kāmarūpa was a noted centre of learning is evidenced among others by the notes left by the Chinese pilgrim who observed thus: Men of high talents visited the kingdom and the king Bhāskaravarman was fond of learning, the subjects following his example.—(Beal, *Buddhist Records of the Western World II*, pp. 195 f; Watters, *On Yuan Chwang's Travels in India*, II, pp. 185 f.)

It was, however, the royal patronage that helped in the diffusion of Sanskrit learning. Not only that, the rulers themselves composed verses and treatises in Sanskrit. The King Bhāskaravarman sent to Harṣavardhana of Kanauij "volumes of fine writing with leaves made of aloe bark and of the hue of the ripe pink cucumber"—(*agaru valka kalpita sañcayāni subhāsitabhāñji pustakāni pariṇīta pātala poṭolaviṁṣi*)—(Cowell & Thomas, Bāṇa's *Harṣacarita*, vii, p. 214). The contents must have been written in Sanskrit, composed by the king himself. The Gauhati grant of the king Indrapāla of the 10th century A.D. credits Purandarapāla with the epithet *sukavi*. The *Nitikusuma*, a work on *State-craft*, based on the *Sukra Nīti*, was composed by him; but unfortunately the copy is not available here. The king Harṣapāla of the same period is credited with the composition of a verse. The anthology of Śrīdharadāsa, the *Saduktikarṇāmṛta* (Rāmavatāra Śarmā, *The Punjab Oriental Series*, xv, 1933, No. 162, p. 63) presents us with no less than ten verses, composed by Dharmapāla, a Kāmarūpa ruler of the 11th century A.D.—(JARS iv, pp. 56-57). In his Puṣpabhadra grant, V 8 (P. Bhaṭṭācāryya, *Kāmarūpa Śāsanāvalī*, pp. 168-84).

the said king is described as *kavicakravāla cūdāmaṇi*, and eight verses of the grant were composed by him. The composition of the noted work *Ratnāvalī* is also ascribed to the King Harṣadeva of Kāmarūpa of the eight century A.D. Though he has been identified with the different rulers of the same name (see H.C.A. pp. 397-98), the clue to the identification of the author may be found in the opening verses of the work which runs as follows :

*jita Muḍupatinā namaḥ surebhyo—
dvija vṛṣabhā nirupadravā bhabantu /* (S. R. Roy's edition, pp. 18-19)

The expression '*Muḍupati*' refers to Kṛṣṇa. As given in the *Viṣṇu Purāṇa* (229, 16-21), Muḍu was the defender of the city of Prāgyotiṣa ruled by Narakāsura, and when the former was killed by Kṛṣṇa, Naraka resisted the attack in which he was also killed. The reference is significant, as the king Harṣadeva of Kāmarūpa is given in the inscriptions as belonging to the dynasty of Naraka. In the Paśupati Rock inscription of the Nepal King Jayadeva II, this Harṣadeva is credited with the conquests of *Gauḍa, Oḍra, Kalinga, Kośala* and other lands.—(I.A. ix, pp. 178 f). In the fourth act of the drama, we find a description of the conquest of Kośala. Bāṇa in his *Harṣacarita* (III, 141) speaks of the wine-flushed cheek of the Mālava women; this is depicted also in the first canto of the *Ratnāvalī*. This indicates that the drama was composed in about the 7th-8th century A.D., and not later than the 9th century A.D., as it is quoted to fit in with the age of Harṣadeva of Kāmarūpa, and, therefore, it is not improbable that the drama was composed by this ruler.—(J. C. Ghosh, *JARS*, III, pp. 5-9). The Koch King Śukladhvaja composed a good commentary of the *Gīta Govinda* of Jayadeva, and two copies of the same have been listed in this Catalogue.

It was again under the royal patronage of the Koch king Naranārāyaṇa of the 16th century A.D. that the great grammarian Puruṣottama Vidyā-vāgīśa wrote his noted work on *Vyākaraṇa* : the *Prayoga Ratnamālā* and other lexicons. MM Pitāmbara Siddhānta-Vāgīśa wrote many treatises on *Jyotiṣa* and *Smṛti* under the patronage of the said ruler. Some of his unpublished works are : the *Grahaṇa Kaumudī*, composed in *śaka* 1522; *Samkrānti Kaumudī*, composed in *śaka* 1498; *Daśa-karma Kaumudī*; *Pitr-kṛtya Kaumudī*; *Udbāha Bhāskara*, etc. The poet Ratnākara Kandali wrote a good commentary of the *Gīta Govinda* under the orders of the king Śukladhvaja. Kavi Karṇapura composed his *Chanda śāstra* : *Vṛttamālā* under the orders of Naranārāyaṇa. The prolific Vaiṣṇava writer Bhaṭṭadeva translated the *dvādaśa skandhas* of the *Bhāgavata* and composed his famous work : *Bhagavadbhakti Viveka* in *śaka* 1543 probably under the patronage of Naranārāyaṇa or his son Lakṣmīnārāyaṇa. Kavirāja Cakravartī composed the treatise on *jyotiṣa* : *Dina Kiraṇāvalī* in *śaka* 1645 and other *kāvya* texts under the patronage of the Āhom King Śiva Siṃha (*śaka* 1636-1666). Ananga Kavirāja wrote his noted Āyurveda work : *Vaidyakalpataru* under the patronage of the Āhom King Lakṣmīnātha Siṃha (*śaka* 1691-1702). These instances indicate the extent of royal patronage extended to the learned *paṇḍitas* who were given special facilities for producing works on varied subjects. Not only that, the scribes were employed for transcription of the valuable treatises and expert painters were maintained at the royal court for illustrating the treatises.

This Department is in possession of a profusely illustrated manuscript : the *Hastividyārṇava*, a manuscript on elephant lore, composed in A.D. 1734 by Sukumār Barkāth under the orders of the Āhom king Śiva Siṃha and his queen Ambikā Devī, the pictures being painted by Dilbar and Dosai. Another beautifully illustrated manuscript is the *Śaṅkhacūḍa-vadha kāvya*, composed by Kavirāja Cakravartī under the orders of the said king. The *Dharma Purāṇa* is another profusely illustrated treatise, a photostat copy of which has been obtained from the British Museum, London. A copy of the *Saila Parvan* of the *Mahā-bhārata* with floral border paintings has been preserved here. But, all these manuscripts are in Assamese language. Kavirāja Cakravartī, however, produced an illustrated copy of the *Gīta Govinda* with Assamese rendering under the orders of the king Rudra Siṃha (A.D. 1696-1714). The specimens indicate that Assamese painting had a tradition of its own, and it was highly developed at least with the period of renaissance in literature and fine arts, brought about by the Vaiṣṇava reformers of the 15th-16th century A.D.

No systematic arrangement appears to have been made to preserve the manuscripts as in a library. This inference is based on the fact that the extant copies have been collected from the individual owners, and a few from the *satra* institutions, where also no systematic attempt was made to preserve the same, except perhaps those reserved for reading, placed on a *guru-āsana* or a *śarai*. The Āhom rulers, however, took steps for the preservation of at least the chronicles and the royal documents, for the special care of which an officer, named Gandhīyā Baruā was employed. There was another officer in charge of the scribes as well. This is a good evidence to show that royal patronage was extended also to the scribes as to the art of preservation.

It may be stated here that some noted works, listed in the Catalogue, were composed in Assam. The *Hastāyurveda* by Pālākāpya muṇi is said to have been compiled "in the region where the river Lauhitya flows from the Himalayas to the sea".—(Ānandāśrama Sanskrit Series, *JBORS*, v, iii, 311). The author was, therefore, from Kāmarūpa. The *Kālikā Purāṇa* is another work, composed in Assam. On the basis of Hemādri's quotation from this treatise in his work *Caturvarga Cintāmaṇi*, it is held that there was an earlier text, composed by Smārta Śākta in between A.D. 650-900 and the present work, called an *Upa-Purāṇa* placed in about the 10th-11th century A.D. (V. Raghavan, *JOR*, xii, pp. 331-360; P. K. Gode, *ibid*, x, pp. 289-94; Hazra, *ABORI*, xxi, pp. 38 f; *ibid*, xxii, pp. 1-17), was definitely composed in Assam, probably under the patronage of the Pāla king, Dharmapāla.—(J. C. Roy, *Bhāratavarṣa*, xvii, ii, p. 677). This assumption is based on the fact that the treatise contains a detailed geography and history of ancient Assam. The composition of a few Tantrik works, though not in pure Sanskrit but in old Kāmarūpī-Maithili dialect, is attributed to a few Tantrik *siddhas*, who hailed from Kāmarūpa. Most works of this category were recovered from Nepal, and noticed by MM Haraprasāda of this category is the *Dākṛṇava*, embodying *Vajrayāna* doctrine, said to have been compiled in Eastern India, most probably in Assam. The *siddha* Nāgārjuna of the 10th-11th century A.D. who was the disciple of Saraha or Rāhula, composed two works : *Yogaśataka*, a medical treatise containing one hundred prescriptions and the other one is the *Boodhi-cittavivarṇana*

(P. C. Bagchi, *I.H.Q.*, vii, pp. 740-41 ; P. Patel, *I.H.Q.*, viii, pp. 790-93). The name of Nāgārjuna is intimately connected with indigenous medical treatment (Assamese pharmacopoea) and is further associated with the *sādhana*, centering round Ugratārā, a temple of the same name having been existed in the heart of the town of Gauhati. It was installed here evidently under the patronage of some Pāla ruler of Assam.—(*H.C.A.*, pp. 399, 408, 452-53). The *Kaulajñāna-nirṇaya*, *Akulavīratāntra* and *Kāmākhyāgūhya-siddhi* are attributed to Mīnanātha who was also from Kāmarūpa (G. Tucci, *JPASB*, xxvi, pp. 132 f). The treatises like the *Gorakṣa Saṁhitā*, and the *Kāma-ratna Tantra* are attributed to Gorakṣanātha, a disciple of Minanatha, and his activities are closely associated with this land. Sahajayoginīcintā, a female *siddha*, who was also from Kāmarūpa, wrote another treatise : *Vyaktabhāvānugatatattvasiddhi*, one manuscript copy of which has been preserved at the Oriental Library of Baroda.—(B. Bhaṭṭa-cāryya, *Introduction to Buddhist Esoterism*). The noted Tāntrik works like the *Yoginī Tantra* and the *Hara-Gaurī Saṁvāda*, where in so much historical and cultural materials about Assam are found incorporated, must have been composed in Assam during the 17th-18th century A.D. The former treatise for instance contains a detailed description on Assam, given in what is called *Kāmarūpādhikāra*. The *Laukika-Padamañjarī*, a voluminous unpublished work on grammar by MM Puruṣottama Vidyā-vāgīśa, composed in the 16th century A.D., is another valuable collection. The unpublished works : *Vaidya sāroddhāra* on Āyurveda, composed in Assam in śaka 1772 by Brajanātha Śarmā, is another valuable contribution to the subject. So are the unpublished works : *Vyādhi-Saṁhāra* and the *Dravya-Guṇa* by Nārāyaṇadāsa Kavirāja and the *Rasendrakalpadrūma* and the *Sārvalī* by Rāmacandra Bhaṭṭa, composed in Assam in about the same period. The *Smṛti Sāgara* by Dāmodara Miśra, a writer of the 14th century A.D. and the *Jyotirmālā* by Lakṣmīpati Dvija, composed in Assam in śaka 1613 are the two other noted unpublished important works listed in the Catalogue. So are the two unpublished works on *Jyotiṣa*, the *Dīpikā Prakāśa* of Rāghava and the *Jyotiṣa Sūtra* by Śrīkṛṣṇa Cakravartī. The *Kīcaka-vadha-kāvya* by Nītivārman, composed probably in Assam during the 12th-13th century A.D. is a splendid work on the subject. The *Smṛti Sāgara* of Rucīra Miśra is another important treatise, composed in Assam. These unpublished works require to be edited and published in the interest of Sanskrit studies and for the benefit of those engaged in research in varied subjects. The extant manuscripts, catalogued in this volume, point definitely to one conclusion : that Sanskrit learning constituted one of the main subjects in the scheme of cultural attainments of the people of this part of India and that scholars could claim no mean a share in contributing to the advancement of the Indian life and conditions.

But, as has been noted, this Department's collection of Sanskrit manuscripts is rather meagre, as compared to a large number of Assamese manuscripts, which shall have to be catalogued in a separate volume. There are besides institutions which have preserved Sanskrit manuscripts, and it would have been better if all these could have been edited and published in a single volume and made available for reference in research studies. And so far as our information goes, a large number of such manuscripts have been lying with the individual

owners for generations, which, if not, recovered in time, will sooner or later, get damaged beyond recognition. Our experience shows that the collection of manuscripts is a very difficult task, the main reason being, the owners desire to retain them as heir-looms, lest misfortune will befall them if these are parted with. In any case it is high time for the intensification of the measures institutionally as under the auspices of both the Central and the State Government for early collection of these national treasures. It is heartening to note that a Scheme for the collection and preservation of the manuscripts and valuable past records has been sponsored by the Central Government, and this Institute has been entrusted with the work. If per chance only a sizable number can be collected from the scattered places, it is not improbable that this State would claim to have possessed a large number of manuscript treasures indicating to what extent concrete steps were taken by the individual writers and the scribes to preserve the cultural heritage of the people and the country and to enhance its traditional lore.

At the end I have to state that though every care has been taken in editing and bringing out this Catalogue on scientific lines in accordance with the instructions laid down by the Ministry of Scientific Research and Cultural Affairs, Government of India, it is possible that perceptibly or otherwise mistakes have crept into the volume, which may kindly be corrected by those for whom it is intended. I have a pleasant duty to express my gratitude to the Union Government in the said Ministry for their kind grant-in-aid in bringing out the Catalogue.

My acknowledgment of gratitude is also due to all owners of manuscripts who were kind enough to hand over the same to this Department or from whom these were collected, to Sri Hem Kanta Sarma, Sanskrit teacher, Collegiate High School, Gauhati, and to all members of the staff of the Department of Historical and Antiquarian Studies for their kind assistance in the compilation work of the Catalogue, and the last but not the least to Sri K. C. Pal, the Proprietor of the Nabajiban Press, Calcutta, in printing the volume within a short period of time.

D.H.A.S., GAUHATI
Septembr 30, 1961.

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ABBREVIATIONS

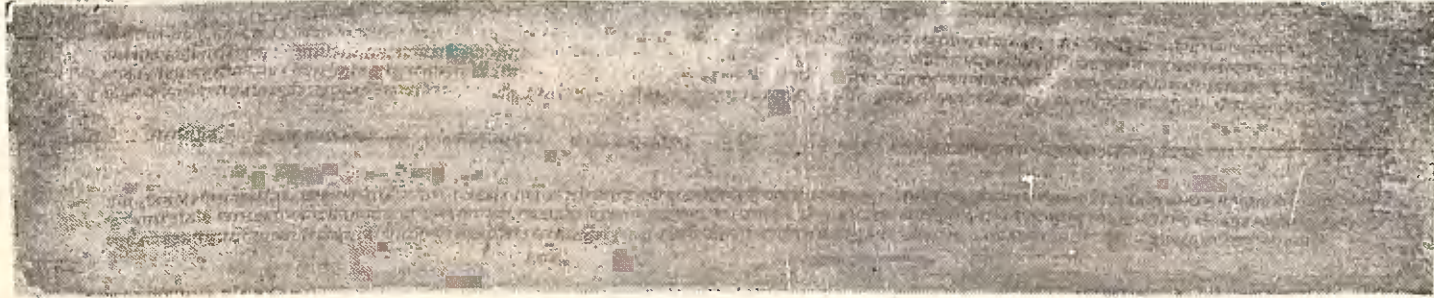
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C.	... Complete, (colume 9 only).
C., Com.	... Commentary
Cc.	... Commentary (Super)
D.H.A.S.	... Department of Historical and Antiquarian Studies
E.I.	... Epigraphica Indica
E.	... Extract
H.C.A.	... History of Civilisation of Assam
I.A.	... Indian Antiquary
Inc.	... Incomplete
I.H.C.	... Indian Historical Congress
I.H.Q.	... Indian Historical Quarterly
J.A.S.B.	... Journal of the Asiatic Society of Bengal
J.A.R.S.	... Journal of the Assam Research Society
J.O.R.	... Journal of Oriental Research
J.P.A.S.B.	... Journal and Proceedings of the Asiatic Society of Bengal
MS.	... Manuscript
M.M.	... Mahāmahopādhyāya
P.	... Paper
SP.	... Sāñcipāt
TP.	... Tulāpāt

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- I. First page from the mannscrip *Suvodhanī*, a com. of Śrīmadbhagavadgītā by Śrīdharasvāmī, dated Śaka 1288 (?).
- II. Kānāi-Varaśī Rock Inscription of North Gauhati, dated Śaka 1127.

Plate I



First page from the Ms. *Suvodhanī*, a com. of the Śrīmadbhagavadgītā
by Śrīdharasvāmī, dated Śaka 1288 ?

D.H.A.S., Gaubati

A CATALOGUE OF

Serial No. and Subject	Library Accession or collection number, if any.	Title of Work.	Name of Author.	Name of commen-tator.	Material or Substance.	Script.
1	2	3	4	5	6	7
<i>Abhi-dhāna</i>						
1	28I-1	*Amara Koṣaḥ	Amara Siṅha		SP	A
2E	284	*Amara Koṣaḥ	Amara Siṅha		SP	A
3	553	*Amara Koṣaḥ	Amara Siṅha		SP	A
4E	642	*Amara Koṣaḥ	Amara Siṅha		SP	A
5	667	*Amara Koṣaḥ	Amara Siṅha		TP	A
6E	736	*Amara Koṣaḥ C (Sanskrit)	Amara Siṅha		SP	A
7	893	*Amara Koṣaḥ	Amara Siṅha		SP	A
8	911-2	*Amara Koṣaḥ	Amara Siṅha		TP	A

SANSKRIT MANUSCRIPTS

ABHIDHĀNA

Size ; number of folios or leaves ; lines per page & Number of letters per line.	Extent.	Condition and age.	Additional Particulars.
8	9	10	11
32 × 8 ; 12 ; 8 ; 53	C	Good	The copy is with <i>svarga</i> , <i>pātāla</i> and <i>bhūmi</i> <i>vargas</i> .
33 × 8 ; 57 ; 9 ; 48	C	Good and old	Contains all the three <i>svarādi</i> , <i>bhūmi</i> and <i>sāmānya kāṇḍas</i> . The original copy was composed by the noted lexicographer Amara Siṅha, one of the nine gems at the court of Vikramāditya (Chandra Gupta II) of the fifth century A. D. ; it has since been published.
36 × 9 ; 52 ; 7 ; 62	C	Good and old	Do
40 × 10 ; 67 ; 7 ; 60	C	Good ; copied by Naranāth Śarmā in <i>Saka</i> 1712	The copy is also called <i>Trikāṇḍa Śeṣa</i> in what is called <i>Nāmalingānuśāsana</i> ; but it is not the work of Puruṣottama who wrote a supplement to Amara Koṣaḥ.
37 × 11 ; 63 ; 8 ; 48	C	Good ; copied in <i>Saka</i> 1738	Do
43 × 10 ; 61 ; 13 ; 80	C	Good ; copied by Kandarpa Śarmā in <i>Saka</i> 1723	The copy is a good commentary on the three <i>Kāṇḍas</i> of the treatise ; the name of the commentary is not known.
37 × 8 ; 62 ; 6 ; 54	Inc	Good and old	Contains up to <i>dvitīya adhyāyas</i> of the <i>sāmānya kāṇḍa</i> .
38 × 9 ; 67 ; 7 ; 50	Inc	Old	Contains the first two <i>kāṇḍas</i> and a portion of the third one. It has since been published.

A CATALOGUE OF

1	2	3	4	5	6	7
Abhi- dhāna 9	940	*Amara Koṣaḥ C (Sanskrit)	Amara Siṅha	Rai Mukuta	TP	A
10 E	1084-1	Uṣma-tritaya Dīpikā	Melaghutta		TP	A
11 E	1084-2	Nakāra-bhedah	Jayakṛṣṇa		TP	A
12 E	1084-3	Śabda-bheda Prakāśaḥ	M M Puruṣottama Vidyā-vāgīśa Bhaṭṭācāryya		TP	A
13 E	1084-4	Ratna Koṣaḥ			TP	A
14 E	1084-5	Aṅkurāvali Koṣaḥ	M M Puruṣottama Vidyā-vāgīśa Bhaṭṭācāryya		TP	A
15 E	1226	Amara Koṣaḥ C (Sanskrit)	Amara Siṅha		SP	A
Āyur- veda 16 E	81	Vaidya Sāroddhārah	Brajanātha Śarmā		SP	A
17 E	110	Vaidya Kalpataru	Ananga Kavirāja		TP	A

SANSKRIT MANUSCRIPTS

ĀYURVEDA

8	9	10	11
40 × 13 ; 15 ; 80	C	Good ; copied by Lakṣmīpati in Śaka 1777	The copy is a good commentary on the three <i>kāṇḍas</i> of the treatise ; the name of the commentary is not known.
37 × 9 ; 14 ; 8 ; 75	C	Good	A treatise on words showing use of <i>uṣma-varṇākṣaras</i> : <i>śa, ṣa, sa</i> .
37 × 9 ; 4 ; 8 ; 64	C	Good	Contains illustrations showing use of <i>ṇa</i> in words. The author was a court <i>pāṇḍita</i> of the Koch king Prāṇanārāyaṇa.
37 × 9 ; 3 ; 8 ; 70	C	Good	A valuable treatise showing use of the same words with different meaning. The author was a court <i>pāṇḍita</i> of the Koch king Naranārāyaṇa of the sixteenth century A.D.
37 × 9 ; 5 ; 8 ; 60	C	Good	A good treatise with select words having more than one meaning.
37 × 9 ; 10 ; 8 ; 64	C	Good	The treatise contains explanatory mean- ing of words and expressions.
40 × 11 ; 62 ; 11 ; 88	C	Good and old	The copy is an incomplete commentary on the treatise. The name of the commen- tator is not known.
41 × 11 ; 120 ; 10 ; 54	C	Good ; compiled in Śaka 1772	The treatise is the author's original copy ; it contains a substance of the Āyur- vedic treatment of diseases with herbal and other preparations, and deals also with <i>pathyāpathya</i> . There are a few statements in Assamese.
48 × 10 ; 184 ; 10 ; 78	C	Good and old ; Copied by Ramananda Śarmā	A voluminous treatise on the subject ; it deals in the beginning with <i>nāḍi-jñāna</i> and makes an exhaustive treatment on the application of herbal and other medicinal preparations in various diseases, and also on <i>pathyāpathya</i> . Reference is made to the <i>mantras</i> as well. The original copy was written during the reign of the Āhom king Lakṣmīnātha Siṅha (Śaka 1691-1702).

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Āyur-veda</i>						
18	219	*Cikitsā Samhitā	Śaragadhara		SP	A
19 E	224	*Nidana-lingah			SP	A
20 E	231	Ātañka Darpanah (Sanskrit)			SP	A
21 E	244	Śārātsārah	Vaidyanātha	Vaidya Vacaspāti	SP	A
22 E	281-2	*Cikitsā Samhitā	Śaragadhara		SP	A
23 E	136	*Bhāva Prakāśah	Bhava Miśra		SP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
37 × 11 ; 18 ; 13 ; 52	Inc	Good and old	It deals with <i>nāḍī parīkṣā</i> and determination of diseases on an examination of their <i>lakṣaṇa</i> . The treatise is divided into <i>adhyāyas</i> bearing on the preparation of <i>ariṣṭas</i> , <i>Cūrṇa-vatikās</i> and <i>lepas</i> , applicable in various diseases. It has since been published.
39 × 9 ; 30 ; 9 ; 55	Inc	Old	A treatise dealing with the causes and nature of diseases, laying down instructions to be followed by the diseased. The MS. is based on the <i>Samhitās</i> of Caraka and Suśruta. The work has since been published, probably under the name of <i>Mādhavanī-dānam</i> .
44 × 10 ; 9 ; 13 ; 50	Inc	Old	A good incomplete commentary of <i>Nidāna linga</i> on the causes and nature of diseases, as given in the original text.
27 × 6 ; 65 ; 8 ; 43	C	Good	A treatise on medicinal preparations, <i>rasas</i> or <i>ariṣṭas</i> in particular, prescribed in different kinds of diseases. There are statements also in Assamese.
31 × 8 ; 47 ; 9 ; 46	C	Good and old	It deals with <i>nāḍī parīkṣā</i> and determination of diseases on an examination of their <i>lakṣaṇa</i> . The treatise is divided into <i>adhyāyas</i> bearing on the preparation of <i>ariṣṭas</i> , <i>cūrṇa-vatikās</i> and <i>lepas</i> , applicable in various diseases. It has since been published.
33 × 8 ; 110 ; 5 ; 34	Inc	Good and old	A voluminous treatise on the subject, dealing with <i>prātaḥ kṛtyādi</i> and incorporating instructions on appropriate <i>pathya</i> ; it treats exhaustively on <i>guṇāguṇa</i> of <i>pathya</i> and the application of medicinal preparations in various diseases. The work has since been published.

1	2	3	4	5	6	7
<i>Āyur veda</i>						
24 E	562-1	Vyādhi Śamkaraḥ	Nārāyaṇadāsa Kavirāja		SP	A
25 E	568-2	Dravya-guṇa	Nārāyaṇadāsa Kavirāja		SP	A
26 E	685-1	Pathyāpathya Vivodhaḥ	Keyadeva		SP	A
27 E	685-2	Rasamañjarī	Śalinātha		SP	A
28 E	686	Rasendra Kalpadrumaḥ	Rāmacandra Bhaṭṭa		SP	A
29 E	844	Vaidya Sāroddharaḥ	Brajanātha Śarmā		SP	A
30 E	1240	Sāravali	Rāmacandra Śarmā		SP	A

8	9	10	11
43 × 11 ; 19 ; 8 ; 54	Inc	Good and old	The treatise is based primarily on <i>pathyā- pathya vicāra</i> in different kinds of diseases.
43 × 11 ; 14 ; 9 ; 57	Inc	Good ; copied by Prāṇesvara Śarmā in Śaka 1739	The MS. is based on the <i>Rajavallabha</i> ; it deals with <i>prātaḥ kṛtyādi</i> and the treat- ment of different kinds of diseases with herbal and other preparations. It deals also with <i>guṇāguṇa</i> of <i>pathya</i> .
50 × 13 ; 72 ; 13 ; 70	Inc	Good and old	A systematically treated work, dealing with varieties of food and medicinal prepara- tions, applicable in diseases along with their <i>guṇāguṇa</i> . It is based on the <i>Nāma Ratnā- kara</i> by the same author.
50 × 13 ; 13 ; 12 ; 62	Inc	Old ; written in Śaka 1655	The copy is the author's original treatise. Contains details about medicinal preparation from the <i>aṣṭa-dhātus</i> . Reference is also made to <i>mantras</i> , bearing on <i>āsura vidyā</i> .
43 × 11 ; 57 ; 11 ; 80	C	Good and old	The copy is with 18 extra folios, dealing with <i>mala-mūtra parīkṣā</i> and <i>nāḍi jñāna</i> , based on the <i>Nāḍi Prakāśa</i> by Śamkara Sena. A valuable work on the subject, divided into <i>adhikāras</i> bearing on medicinal pre- parations, <i>arīṣṭas</i> in particular, applicable in various diseases.
42 × 8 ; 40 ; 8 ; 72	Inc	Old	The treatise contains a substance of the Āyurvedic treatment of diseases with herbal and other preparations and deals also with <i>pathyāpathya</i> ; the copy includes upto <i>bhrama cikitsādhikāra</i> .
46 × 10 ; 89 ; 8 ; 76	C	Good and old	A good work on the subject, dealing with the treatment of diseases like <i>vāta</i> , <i>kapha</i> , <i>pittādi</i> with <i>arīṣṭas</i> , <i>cūrṇa-vatīkās</i> , <i>taila</i> , etc.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Āyur-veda</i> 31E	1241	Śarīra-dōṣa Samgrahah			SP	A
<i>Chanda</i> 32 E	786	*Vṛttamañjarī	MM Dhīreśva- racāryya		P	A
33 E	1024	*Kavi Kalpalatā	Deveśvara		SP	A
34 E	1082-2	*Śruta-vodhah	Kalidāsa		TP	A
35 E	1084-8	Kavi Kalpalatā C (Sanskrit)	Deveśvara	Kandarpa Śarmā	TP	A
36 E	1092-3	*Gāyatrī Paṭha			TP	A
37 E	1114-3	*Vṛttamālā	Kavi Karpapura		SP	A
38	1119-3	*Kavi Kalpalatā	Deveśvara		TP	A

SANSKRIT MANUSCRIPTS

CHANDA

8	9	10	11
36 × 9 ; 84 ; 12 ; 70	Inc	Good and old	A voluminous treatise on the Āyurvedic treatment of both <i>Mahāroga</i> and <i>Kṣudra-roga</i> , relating to every part of the body with herbal and other preparations. It deals also with <i>nāḍī</i> and <i>mala-mūtra parīkṣā</i> and <i>stri</i> and <i>vāla rogas</i> ; contains a few <i>mantras</i> as well.
17 × 22 ; 348 ; 20 ; 20	C	Good ; Com- posed by the author in <i>Śaka</i> 1801	A classical work on Sanskrit poetical metres. The MS. is the author's own copy ; it contains seven <i>stavaka</i> . References have been made to early writers on metres like Pingala, Halāyudha, etc. The treatise has since been published by the DHAS in 1961.
38 × 8 ; 22 ; 8 ; 60	Inc	Good and old	A treatise on rhetoric and poetic style ; it deals up to <i>pañcama kusuma</i> of the third <i>stavaka</i> . The author is known also as Devendra. It has since been published.
39 × 6 ; 3 ; 5 ; 90	C	Good and old	A short treatise one <i>chanda lakṣaṇa</i> of the <i>kāvya</i> s. The work is attributed also to Vararuci. It has since been published. The author flourished during the fifth century A. D.
37 × 9 ; 94 ; 10 ; 78	Inc	Fairly good	A commentary on rhetoric and poetic style ; contains up to third <i>stavaka</i> . The name of the commentary is not known ; it is in Sanskrit.
44 × 9 ; 4 ; 10 ; 70	C	Recent	Contains explanations of 24 <i>akṣaras</i> of <i>Gāyatrī mantra</i> . It has since been published.
25 × 4 ; 8 ; 4 ; 51	C	Good and old	A small work on <i>chanda lakṣaṇa</i> . The author was a court poet of the Koch ruler Naranārāyaṇa. It has since been published.
35 × 8 ; 13 ; 5 ; 42	Inc	Good and old	A treatise on rhetoric and poetic style ; contains only the first <i>stavaka</i> . It has since been published.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Dar- śana</i>						
39 E	135	*Nāma Ghoṣa			SP	A
40 E	138	*Vedānta-sāraḥ	Sadananda Yogindra		SP	A
41	161	*Śrīmadbhagavad- Gītā			SP	A
42 E	184	*Suvodhanī Co (Sanskrit)		Śrīdhara Svāmī	SP	A
43 E	458	Śaraṇa Samhitā			P	A
44E	509	*Śrīmadbhagavad- Gītā			SP	A

DARŚANA (DHARMA TATTVA)

8	9	10	11
27×9; 13; 10; 34	C	Good; copied in Śaka 1804	The copy contains 229 ślokas from the <i>Bhāgavata Purāṇa</i> and other <i>Purāṇas</i> ; <i>Bhāgavata-bhāvārtha Dīpikā</i> by Śrīdhara Svāmī; <i>Bhakti Viveka</i> ; <i>Bhakti-Ratnāvalī</i> , by Viṣṇupuri; <i>Bhakti-Ratnākara</i> by Śrī Śaṅkaradeva and other religious scriptures. These were translated into Assamese by Śrī Mādhavadeva in the 15th century A.D. in his noted work on <i>Bhakti-tattva : Nāma Ghoṣā</i> , which has since been published.
49×7; 10; 6; 86	Inc	Good and old	The treatise contains an essence of the work : <i>Vedānta Darśana</i> by Vyāsadeva; the copy contains upto <i>Jīvana-mukta lakṣaṇa</i> . It has since been published.
25×7; 54; 6; 40	C	Good and old; copied by Paraśurāma Vipra	A philosophical treatise, dealing mainly with <i>jñāna</i> , <i>bhakti</i> and <i>karma yoga</i> , as revealed to Arjunā by Śrī Kṛṣṇa; the copy contains all the eighteen <i>adhyāyas</i> . It has since been published.
36×8; 75; 11; 54	C	Good; copied in Śaka 1288 ?	A good commentary, called <i>suvodhanī</i> on the full text of the <i>Gītā</i> . It has since been published. Śrīdhara Svāmī was born at Valabhi in Gujarāt and lived in the fourteenth century A.D.
33×11; 23; 8; 51	C	Good	A treatise on <i>Bhagavat bhakti</i> , based on the <i>Bhāgavata</i> and the <i>Purāṇas</i> , containing seven <i>adhyāyas</i> , e.g. <i>guruśiṣya śaraṇa</i> , <i>pūjā</i> , <i>mūlā japādi</i> , <i>bhakti</i> and <i>satūm nirṇaya</i> .
27×7; 50; 6; 46	C	Good; copied by Viṣṇudatta Dviya in Śaka 1271 ?	A philosophical treatise, dealing mainly with <i>jñāna</i> , <i>bhakti</i> and <i>karma yoga</i> , as revealed to Arjuna by Śrī Kṛṣṇa; the copy contains all the eighteen <i>adhyāyas</i> . It has since been published.

1	2	3	4	5	6	7
<i>Dar- śana</i>						
45E	540-3	*Śiva Gītā	Vyāsadeva		SP	A
46E	569	*Śrī Harismṛti Sudhānkura	Raghunandana Bhaṭṭācāryya		P	A
47	572-1	*Śrīmadbhagavad- Gītā			SP	A
48	577	*Śrīmadbhagavad- Gītā			SP	A
49E	607-1	*Bhāgavata- Bhāvartha Dīpikā Cc (Sanskrit)	Śrīdhara Svāmī		SP	A
50 E	609	*Bhagavad-bhakti Vivekaḥ	Bhāgavata Bhaṭṭā- cāryya Kaviratna Bhaṭṭādeva		TP	A

8	9	10	11
43×10 ; 17 ; 9 ; 60	Inc	Good and old	The copy is with eleven <i>adhyāyas</i> . Based on the <i>Padma Purāṇa</i> , the work deals with <i>bhakti vairāgya</i> , <i>Śiva prādurbhāva</i> , <i>sastra prāpti</i> , <i>vibhūti</i> , <i>viśvarūpa darśana</i> , <i>śarīra nirupāṇa</i> , <i>jīva svarūpa nirupāṇa</i> and <i>upāsana māhātmyādi</i> . It has since been published.
36×11 ; 29 ; 11 ; 70.	Inc	Good ; copied by Viṣṇudatta Dvija in Śaka 1765	The MṢ describes the greatness of Hari in and through His activities and explains <i>bhakti-tattva</i> to be realised through <i>nāma-kīrtana</i> . It has since been published. The author, a noted <i>Smūrta paṇḍita</i> , flourished during the fifteenth century A. D.
26×7 ; 51 ; 6 ; 46	C	Good ; copied in Śaka 1702	A philosophical treatise, dealing mainly with <i>jñāna</i> , <i>bhakti</i> and <i>karma yoga</i> , as revealed to Arjuna by Śrī Kṛṣṇa ; the copy contains all the eighteen <i>adhyāyas</i> . It has since been published.
33×6 ; 44 ; 5 ; 57	C	Good and old	Do
35×9 ; 15 ; 14 ; 78	C	Good ; copied by Aniruddha in Śaka 1620	A valuable treatise, being a commentary of the twelfth <i>skandha</i> of the <i>Bhāgavata</i> in thirteen <i>adhyāyas</i> . It has since been published.
37×9 ; 55 ; 8 ; 65	C	Good ; composed in Śaka 1543	A valuable treatise on <i>bhakti-tattva</i> , based on the <i>Saṁhitās</i> , <i>Bhāgavata</i> , the <i>Epics</i> and the <i>Purāṇas</i> ; it deals with <i>sthāna</i> , <i>guru śiṣya</i> and <i>śaraṇa nirṇaya</i> , <i>nāma māhātmya</i> , <i>bhakti</i> , <i>sat sanga</i> , <i>śravaṇa</i> , <i>kīrtana</i> , <i>smaraṇa</i> , <i>pūda-sevā</i> , <i>pūjā</i> , <i>namas-kūra</i> and <i>dāsyā nirṇaya</i> in fifteen <i>paricchedas</i> . The MS. is the author's original one. It has since been published.

1	2	3	4	5	6	7
Dar- śana						
51	912	Śaraṇa Saṁhitā	Śukadeva		SP	A
52 E	1084-6	*Padārtha dharma Saṁgrahaḥ	Praśasta Pādācāryya		TP	A
53	1124	*Śrīmadbhagavad- Gītā			*SP	A
54 E	1209	*Suvodhanī Co (Sanskrit)				
Jyotiṣa 55E	158	Jyotiṣa-sāgara Śaraḥ	Bhojadeva	Śrīdhara Svāmī	SP	A
					SP	A
56E	165	Jyotiṣa Śāstram				
57E	185	*Jyotiṣa Ratnamālā	Varāha-mihira		SP	A
					TP	A

JYOTIṢA

8	9	10	11
31×16 ; 19 ; 16 ; 50	C	Worn out and old	A treatise on <i>Bhagavat bhakti</i> , based on the <i>Bhāgavata</i> and the <i>Purāṇas</i> , containing seven <i>adhyāyas</i> , e.g. <i>guru-śiṣya śaraṇa</i> , <i>pūjā</i> , <i>mūlā japūdi</i> , <i>bhakti</i> and <i>satām nirṇaya</i> .
39×9 ; 5 ; 8 ; 60	C	Old and Indistinct	A good work on <i>Dravya bhāṣya</i> ; the treatise is more than a mere commentary on the <i>Vaiśeṣika Sūtra</i> of Kaṇāda. The writer may have belonged to about the fifth century A.D. It has since been published.
22×7 ; 33 ; 9 ; 50	C	Good and old	A philosophical treatise, dealing mainly with <i>jñāna</i> , <i>bhakti</i> and <i>Karma yoga</i> , as revealed to Arjuna by <i>Śrī Kṛṣṇa</i> ; the copy contains all the eighteen <i>adhyāyas</i> . It has since been published.
43×11 ; 63 ; 10 ; 86	C	Good ; copied in Śaka 1724	A good commentary, called <i>suvodhanī</i> on the full text of the <i>Gītā</i> . It has since been published.
26×6 ; 46 ; 6 ; 38	C	Good and old	A good treatise on the subject ; it is divided into five chapters dealing with <i>vāra-tithi-nakṣatra yogādi kathana</i> , <i>vivāha</i> , <i>jātakādi karma</i> , <i>dvādaśa rāsi-stha graha valāvala</i> , <i>yātrā prakaraṇa</i> , etc. The author was probably the King Bhojadeva of Dhara, who flourished during the 11th century, A.D.
22×5 ; 28 ; 7 ; 28	C	Good and old	A small MS. containing 64 diagrams for explaining good or evil omens in the life of a person.
40×13 ; 124 ; 8 ; 50	C	Good ; copied by Amurāma in Śaka 1806	A voluminous work dealing with <i>vivāha prakaraṇa</i> , <i>jātakādi karma</i> , <i>dvādaśa rāsi-stha graha valāvala</i> , extraordinary events with their effect, <i>tithi-vrata-yogādi</i> , <i>pañ-jikā gaṇanā</i> , etc. The author being a court astrologer at the court of the Gupta King Candragupta II, flourished during the fifth century A. D. It has since been published.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
58 E	187	Adbhuta Caritraṃ			TP	A
59 E	233	Jyotiṣaḥ			SP	A
60	240	Jyotiṣaḥ			SP & TP	A
61	256	<i>Adbhuta Sagarah</i>			P	A
62	260-1	Jyotiṣaḥ			SP	A
63 E	360-2	Sauramāna Jyotiṣaḥ			SP	A
64	279	*Svapnādhyayaḥ			TP	A
65	280	*Rajamartandaḥ	Bhojadeva		SP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
40 × 13 ; 8 ; 10 ; 48	C	Good ; copied by Amurāma in Śaka 1806	A treatise on inauspicious omens caused by the entry of owls, hawks, etc into one's house along with their propitiatory rites.
25 × 16 ; 18 ; 7 ; 38	Inc	Good ; copied in Śaka 1748	Contains details about <i>yātrā</i> and extra- ordinary events along with their propitia- tory rites. There are occasional explana- tions in Assamese.
25 × 6 ; 44 ; 6 ; 42	Inc	Fairly good and old	A short note on miscellaneous subjects, dealing mainly with strange events, <i>dvādaśa</i> <i>rāsistha graha valūvala</i> , <i>praśna</i> , etc. ; con- tains explanations in Assamese as well.
26 × 7 ; 6 ; 5 ; 32	Inc	Recent	A small treatise on strange events and <i>aśubha darśana</i> ; there are a few folios on <i>sambatsara gaṇanā</i> .
33 × 7 ; 50 ; 7 ; 47	Inc	Partly damaged	Contains details about <i>dvādaśa rāsistha</i> <i>phalūphala</i> , <i>vivūha</i> , <i>jātaka karmādi</i> , <i>aśu- bha darśana</i> , <i>yātrā</i> , etc.
34 × 8 ; 30 ; 7 ; 45	C	Partly worn out	A treatise on the calculation of solar eclipses.
26 × 7 ; 6 ; 5 ; 28	Inc	Worn out ; copied by Ghanaśyāma Śarmā in Śaka 1780	A small MS. on dreams and their indi- cations. It has since been published.
40 × 9 ; 11 ; 9 ; 50	Inc	Fairly good ; copied in Śaka 1640	A valuable treatise, composed originally by Varāha-mihira. The copy deals with <i>rāsi-nakṣatrādi kathana</i> , <i>nārī rajasvalū</i> , <i>lagnādīstha graha valūvala</i> , etc. It has since been published. The author was probably the king of Dhara, who flourished during the 11th century A. D.

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
66 E	285	Sambatsara Gaṇanā			SP	A
67 E	421	Horāphala Gaṇanā			SP	A
68	425	Jyotiṣaḥ			SP	A
69	427	*Jyotirmuktāvali	Vaṁśīvadana Dviḥja		SP	A
70	438	Sambatsara Gaṇanā	Kṛṣṇadeva Miśra		TP	A
71	506	Praśna Cakraḥ			SP	A
72 E	507	Praśna Cakraḥ			TP	A
73	561	*Rājanārtanḍaḥ	Bhojadeva		SP	A
74	565	*Daśa Gaṇanā			SP & TP	A

8	9	10	11
28 × 8 ; 9 ; 6 ; 36	C	Good ; com- piled in Śaka 1733	A small MS. on the calculation of the <i>śubhāśubha</i> days in a year according to the position of the <i>grahas</i> .
27 × 9 ; 26 ; 9 ; 37	C	Good ; composed in Śaka 1698	A treatise on <i>graha manda</i> , <i>sañcūra</i> , <i>sphuṭa</i> , <i>graha bhukti</i> , etc.
30 × 9 ; 27 ; 11 ; 45	Inc	Fairly good	The MS. deals with <i>rāsi-nakṣatrādi</i> <i>kathana</i> , <i>lagnādīstha graha valāvala</i> , <i>riṣ-</i> <i>tādi</i> , <i>vivāha yogūdi</i> , etc.
22 × 9 ; 41 ; 9 ; 42	Inc	Good ; copied by Dayārāma Dviḥja in Śaka 1720	A good treatise on the subject ; the copy contains <i>tithi nakṣatrādi yogas</i> , <i>rāsi-lagna</i> <i>nirūpaṇa</i> , <i>śubha yogūdi</i> . It has since been published. The author flourished probably during the 16th—17th century A. D.
28 × 9 ; 12 ; 7 ; 35	Inc	Good and old	A small MS. on the calculation of the <i>śubhāśubha</i> days in a year, caused by the <i>Graha-rājas</i> ; citations are made from the <i>Samayāmṛta</i> on <i>rājādi prabhāvādi</i> by Mathurānātha Vidyālaṅkāra.
24 × 6 ; 16 ; 7 ; 58	C	Good and old	A treatise containing 64 diagrams resem- bling the signs of the Zodiac, explaining answers to questions.
24 × 7 ; 20 ; 6 ; 25	C	Good ; copied in Śaka 1749	Do.
39 × 12 ; 90 ; 10 ; 48	C	Good ; copied in Śaka 1734	A valuable treatise, composed originally by Varāha-mihira. It deals with <i>rāsi-</i> <i>nakṣatrādi kathana</i> , <i>nārī rajasvalā</i> , <i>lagnā-</i> <i>dīstha graha valāvala</i> , <i>vivāha</i> , <i>śubha karma-</i> <i>vratādi</i> according to <i>tithi-nakṣatra</i> , etc. It has since been published. The author was probably the king of Dhara of the 11th century A.D.
32 × 9 ; 19 ; 7 ; 46	Inc	Fairly Good	The MS. deals with the <i>graha-daśa phalā-</i> <i>phala</i> according to the <i>Vimśottorīya</i> method. It has since been published.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
75	610-1	Pañji karaṇam				
76	610-4	Jyotiṣa-sāra Samgrahaḥ (Smṛti Sāgaraḥ)	Dāmodara Miśra		TP	A
77 E	662-1	Sat-Kṛtya Muktāvalī	Raghunātha		TP	A
78 E	662-2	*Prašna Vidyā C (Horā Śāstram)	Prthu (son of Varāha- mihira)	Utpala Bhaṭṭa (Śrīmad Bhaṭṭ- otpala)	TP	A
79E	666	*Jyotirmuktāvalī	Vaṁśivadana Dviḥja		TP	A
80	705-1	*Jyotirmuktāvalī	Vaṁśivadana Dviḥja			
81 E	705-2	Jyotiṣa Sārah			SP	A
					SP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
34 × 9 ; 5 ; 5 ; 40	C	Good and old	A small treatise on <i>Koṣṭhī karaṇa</i> on the determination of the <i>lagna</i> .
38 × 9 ; 21 ; 8 ; 70	Inc	Good and old	Known also as <i>Smṛti Sāgara</i> , the work deals with <i>śubha karma-vratādi</i> according to <i>tithis</i> , <i>śrāddhādi karma-kāṇḍas</i> , <i>mala māsa</i> , etc. The author flourished probably during the 14th century A.D.
38 × 10 ; 43 ; 7 ; 60	C	Good and old ; copied by Mohanadeva Śarmā.	The MS contains details about <i>drekkāna</i> , <i>navāmśa</i> , <i>dvādaśāmśa</i> , <i>triśāmśa</i> , <i>rāsi-varga gaṇa</i> , <i>vivāha yogādi</i> , <i>graha-śubhāśubha vicāra</i> , etc. Nothing is known about the author.
38 × 10 ; 18 ; 8 ; 70	C	Good and old	The treatise is from <i>Horā Śāstram</i> by Varāha-mihira, which was compressed by his son. The present copy is a commentary on the subject, dealing with <i>śubhāśubha vicāra</i> in accordance with one's <i>lagna</i> , <i>drekkāna</i> , <i>navāmśa</i> , <i>horā</i> , <i>dvādaśāmśa</i> and <i>triśāmśa</i> , <i>praśna</i> relating to <i>yātrā</i> , <i>jaya-parājaya</i> , <i>pravāsa eintā</i> , etc. The name of the commentary is not known ; it is in Sanskrit and has since been published.
32 × 12 ; 31 ; 9 ; 45	C	Good ; copied in Śaka 1782	A good treatise on the subject, dealing with <i>tithi-nakṣatrādi yogas</i> , <i>rāsi-lagna nirupana</i> , <i>graha riṣṭa</i> , <i>śubha yogādi</i> , <i>jātaka karmādi</i> , <i>yātrā praśna</i> , etc. It has since been published.
28 × 7 ; 29 ; 7 ; 45	Inc	Fairly good and old	Do
40 × 10 ; 31 ; 7 ; 40	C	Good ; com- piled in Śaka 1754	The Ms. is with border paintings ; it deals with <i>rāsi-lagnādi gaṇanā</i> , <i>praśna</i> , <i>yātrā</i> , <i>vivāha yogādi</i> , <i>yoginī</i> , etc., and contains occasional explanations in Assamese.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
82 E	727	*Śuddhi Dīpikā	Śrinivāsa		SP	A
83 E	735	*Horā-phalaṁ (Śāstram)	Varāha-mihira		SP	A
84 E	737	*Rajamārtandah	Bhojadeva		SP	A
85 E	738	Pañjikāryyā			SP	A
86 E	746	Jyotiṣaḥ			SP	A
87	748	Jyotiṣaḥ			SP	A
88	749-1	*Śuddhi Dīpikā	Śrinivāsa		SP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
36 × 7 ; 42 ; 6 ; 65	C	Good ; copied by Rāmadatta Dviṣa in Śaka 1722	The treatise deals with <i>lagnādīstha</i> <i>graha valūvala</i> , <i>candra-tūrū śuddhi</i> , in <i>vivāhādi śubha karmas</i> and in <i>yātrādi</i> in eight separate <i>adhyāyas</i> . It has since been published.
27 × 6 ; 37 ; 7 ; 58	C	Good and old	A good treatise on the subject with 25 chapters, dealing with <i>rāsi-graha prabheda</i> and influence of the <i>grahas</i> in accordance with their position in the <i>rāsi-cakra</i> , <i>riṣṭa</i> <i>yogādi</i> , <i>aṣṭa varga gaṇanā</i> , <i>jātakādhyāya</i> , <i>drekkāna</i> , etc. It has since been published.
45 × 10 ; 83 ; 9 ; 80	C	Good ; copied by Bhagadatta Śarmā in Śaka 1753	A valuable treatise, composed originally by Varāhamihira. The copy deals with <i>rāsi-nakṣatrādi kathana</i> , <i>nārī rajasvalā</i> , <i>lagnādīstha graha valūvala</i> , <i>vivāha</i> , <i>śubha-</i> <i>karma-vratādi</i> according to <i>tithi nakṣatra</i> , etc. It has since been published.
23 × 6 ; 30 ; 5 ; 60	Inc	Good ; copied by Dutirāma in Śaka 1754	The MS. deals with the calculation of an almanac, based on the <i>Sūryya Siddhānta</i> , contains occasional explanations in Assamese.
28 × 7 ; 14 ; 6 ; 45	C	Good and old	A small treatise on <i>graha dvādaśa bhāva</i> <i>gaṇanū</i> for nine <i>grahas</i> in accordance with their position in the <i>rāsi-cakra</i> .
27 × 7 ; 36 ; 8 ; 58	Inc	Good and old	Contains details about <i>ayanūmśa</i> . <i>lagnā-</i> <i>dīstha graha</i> , <i>Valūvala</i> , <i>horū</i> , <i>drekkāna</i> and <i>daśā gaṇanā</i> , etc.
41 × 10 ; 17 ; 12 ; 84	Inc	Good ; copied in Śaka 1733	The treatise deals with <i>lagnādīstha graha</i> <i>Valūvala</i> , <i>Candra-tūrū śuddhi</i> in <i>vivāhādi</i> <i>śubha karmas</i> and in <i>yātrādi</i> in eight separate <i>adhyāyas</i> . It has since been published.

A CATALOGUE OF

1	2	3	4	5	6	7
Jyotiṣa 89 E	749-2	Dīpikā Prakāśaḥ	Rāghava		SP	A
90 E	751-1	Naṣṭa Koṣṭhī uddhāraḥ			SP	A
91 E	751-2	Pratyantara daśā- phalaṁ			SP	A
92	754	*Jyotiṣa Ratnamālā	Varāhamihira		SP	A
93 E	756	Jyotiṣa-sāra Saṁgrahaḥ	(a) Dāmodara Miśra (b) Lakṣmīpati Śarmā (c) M M Pītāmbara Siddhānta Vāgīśa Bhaṭṭācāryya		SP	A
94	760	*Svapnādhyāyaḥ			SP	A

8	9	10	11
41 × 10 ; 48 ; 12 ; 48	Inc	Good ; copied in Śaka 1733	A valuable work on the subject ; it deals with <i>rāsi-lagnādi nirṇaya</i> and <i>graha valā- vala</i> in <i>rāsi-cakra</i> ; also with <i>śubhā-śubha nirṇaya</i> relating to <i>vāra-tithi-nakṣatrādi</i> , <i>horā</i> , <i>drekkāna</i> , <i>yātrā</i> , etc. and quotes <i>Rājamārtanḍa</i> and other authoritative works on the subject.
29 × 5 ; 7 ; 5 ; 50	C	Good and old	A small treatise on the preparation of a lost horoscope by determining <i>janma- vatsara</i> , <i>lagnādi</i> on the basis of questions.
29 × 5 ; 33 ; 5 ; 50	C	Good and old	A treatise on <i>graha daśū</i> and their influences according to the <i>aṣṭottara</i> calculations.
44 × 9 ; 81 ; 9 ; 64	Inc	Old	A voluminous work dealing with <i>vivāha prakaraṇa</i> , <i>jātakādi karma</i> , <i>dvādaśa rāsis- tha graha valāvala</i> , extraordinary events with their effect, <i>tithi vratayogādi</i> , <i>pañjikā gaṇanā</i> , etc. It has since been published.
39 × 9 ; 43 ; 11 ; 68	C	Good ; (a) com- posed in Śaka 1300 and co- pied by Lakṣmi Kānta in Śaka 1622 ; (b) composed in Śaka 1613 (c) composed in Śaka 1523	A valuable treatise on the subject, divided into three parts ; (a) <i>Smṛti Sāgara</i> ; (b) <i>Jyotirmālā</i> (c) <i>Grahaṇa kaumudī</i> . The first part deals with <i>śubha karma- vratādi</i> according to <i>tithis</i> , <i>śrāddhādi karma kāṇḍas</i> , <i>malamāsa</i> , <i>grahaṇa</i> , <i>yātrā</i> , etc ; the second one with <i>rāsi-nakṣatrādi kathana</i> , <i>graha dr̥ṣṭi-valāvala</i> , <i>jātakādi karma</i> , <i>vivāha</i> , <i>yātrā</i> , etc. and the third one with <i>kr̥tyākṛtyādi</i> during eclipses. The authors quote extensively from the early <i>Smṛtis</i> and the <i>Purāṇas</i> .
44 × 9 ; 8 ; 8 ; 86	C	Good ; copied in Śaka 1720	A small MS. dealing with dreams and their implications, based on the <i>Viṣṇudhar- mottara</i> . It has since been published.

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
95 E	766-1	Adbhuta	Mathurānātha Vidyālaṅkāra		SP	A
96 E	766-2	*Svapnādhyāyaḥ	Prajāpatidāsa		SP	A
97	768	*Rājamārtandah	Bhojadeva		SP	A
98	769	Prasna Vidyā			TP	A
99 E	773	Samkrānti Kaumudī	MM Pitāmbara Siddhānta Vāgīśa Bhaṭṭācāryya		SP	A
100	776	Karma-bhāga Jyotiṣaḥ			TP	A
101 E	828	*Brhājātakah C (Sanskrit)	Varāha-mihira		SP	A
102 E	853	Diśa-kramā			P	A

8	9	10	11
43 × 12 ; 35 ; 9 ; 50	C	Good and old	Contains details about unnatural and extraordinary events along with their propitiatory rites, based on the work : <i>Samayā-mṛta</i> .
43 × 12 ; 9 ; 9 ; 50	C	Good ; compiled by the author in Śaka 1740	A treatise on dreams and their indications, based on the <i>Viṣṇudharmottara</i> . It has since been published.
49 × 12 ; 60 ; 13 ; 68	Inc	Good ; copied by Paraśu-rāma Daiva-jña in Śaka 1734	A valuable treatise, composed originally by Varāha-mihira. The copy deals with <i>rāsi-nakṣatrādi kathana</i> , <i>nūrī rajasvalā</i> , <i>vivāha</i> , <i>śubha karma-vratādi</i> according to <i>tithi-nakṣatra</i> , etc. It has since been published.
41 × 9 ; 4 ; 7 ; 58	Inc	Fairly good	A small MS. on <i>āya-vyayādi</i> , calculated on the basis of the <i>varṇākṣaras</i> of the questions.
42 × 11 ; 8 ; 9 ; 64	C	Good ; compiled by the author in Śaka 1498	A MS. on <i>saṁkrānti nirupana</i> , <i>gaṇanā</i> , <i>grahana</i> and <i>kṛtyākṛtya</i> on such days. The author quotes extensively from the <i>Smṛtis</i> and the <i>Purāṇas</i> .
32 ; 10 ; 17 ; 7 ; 43	Inc	Fairly good	A treatise on <i>Samkrānti nirṇaya</i> , <i>vivāha pāṭala</i> , <i>jātaka karmādi</i> , <i>svapna</i> , <i>lagnūdistha graha valāvala</i> , etc.
46 × 8 ; 12 ; 12 ; 88	Inc	Good ; copied by Viṣṇudatta Vipra	A good commentary on the treatise. The name of the commentary is not given ; the copy contains five <i>adhyāyas</i> , dealing with <i>rāsi lakṣaṇa kathana</i> , <i>horā</i> , <i>navāṁśa</i> , <i>dvādaśāṁśa</i> and <i>lagnūdistha graha valāvala</i> . The treatise has since been published.
22 × 9 ; 16 ; 8 ; 28	C	Recent	A MS. on the fixation of a good direction in <i>vāstu</i> on which a quarter is to be raised by removing bones, etc.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
103 ¹ E	862	Karma-bhāga Jyotiṣaḥ	Vinoda Bhaṭṭācāryya		P	A
104 E	887	Viṃśottariya Pratyantara- daśāṅkaṁ			TP	A
105	898	*Svarodayaḥ	Sadāśiva		SP	A
106 E	910-1	Samayāmṛtaṁ	Mathurānātha Vidyālaṅkāra		SP	A
107 E	910-2	*Pañca-svarā	Prajāpatidāsa		SP	A
108 E	925	Daśa Gaṇanā			P	A
109 E	942	*Jyotiṣa Ratna- mālā	Varāha-mihira		TP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
22 × 9 ; 21 ; 8 ; 28	C	Recent	Contains short notes on <i>rāsi-lagna niru- paṇa, vivāha yoga, jātaka karmādi</i> .
25 × 7 ; 18 ; 7 ; 25	C	Fairly good and old	A treatise on <i>graha bhukta varṣādi</i> in figures only.
31 × 9 ; 53 ; 9 ; 48	C	Fairly good ; copied in Śaka 1672	Known also as <i>Narapati Jayacaryyā</i> , the M.S. contains details about <i>śubhāśubha vicāra</i> , particularly of a conquering king, explained with the help of illustrated diagrams, called <i>cakras</i> and <i>yantras</i> ; the work is based on the <i>Brahma yāmala</i> and the <i>Jayārṇava Tantra</i> . It has since been published.
47 × 11 ; 74 ; 11 ; 72	C	Good and old	A good treatise, containing details about <i>graha-tithi-nakṣatrādi kathana</i> and <i>śubha karmādi</i> to be performed on auspicious days ; there are details also on <i>lagnūdistha graha valāvala vicāra, svapna</i> and strange events along with their propitiatory rites.
47 × 11 ; 3 ; 10 ; 72	C	Good and old	A small MS. dealing with <i>varṣa riṣṭa</i> and <i>mṛtyu gaṇanā</i> .
35 × 11 ; 36 ; 7 ; 38	C	Recent	Based on the <i>Garga Saṁhitā</i> and the noted works of Varāha-mihira, the treatise deals with the calculation of the <i>nākṣatrika</i> and <i>yoginī daśās</i> , given only in figures. It has since been published.
42 × 12 ; 104 ; 10 ; 56	C	Fairly good ; copied by Śrikānta in Śaka 1715	A voluminous work, dealing with <i>vivāha prakarana, jātakādi karma, dvādaśa rāsis- tha graha valāvala</i> , extraordinary events with their effect, <i>tithi vrata yogādi, pañjikā gaṇanā</i> , etc. It has since been published.

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
110-E	986	*Līlāvati Paṭi-gaṇita	MM Bhāskarā- cāryya		SP	A
111 E	987	*Svarodayaḥ	Sadāśiva		SP	A
112	995	Adbhuta			SP	A
113	1004	*Jyotistattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
114 E	1008	*Jyotistattvaṃ	Raghunandana Bhaṭṭācāryya		TP	A
115	1012	*Jyotistattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A

8	9	10	11
45 × 11 ; 34 ; 7 ; 60	C	Good ; copied in Śaka 1720	A treatise on Arithmetic and Algebra, named after Līlāvati, the author's daughter, and based on the <i>Siddhānta Śiromaṇi</i> . It has since been published. The author flourished during the 12th century A.D.
40 × 10 ; 37 ; 9 ; 64	C	Good ; copied by Devanātha Śarmā in Śaka 1709	Known also as <i>Narapati Jayacaryyā</i> , the MS. contains details about <i>śubhāśubha</i> <i>vicāra</i> , particularly of a conquering king, explained with the help of illustrated dia- grams, called <i>cakras</i> and <i>yantras</i> ; the work is based on the <i>Brahma yāmala</i> and the <i>Jayārṇava tantra</i> . It has since been pub- lished.
35 × 10 ; 7 ; 10 ; 54	Inc	Good and old	A short note on unnatural and extra- ordinary events with their propitiatory rites.
52 × 14 ; 7 ; 7 ; 78	Inc	Good ; copied by Somadatta and Yogeśvara Dviṣa in Śaka 1774	A valuable work, dealing with <i>yātrā</i> <i>praśna</i> , <i>cakra gaṇanā</i> and <i>sinhāsana yogādi</i> . The author quotes extensively from early texts on <i>Jyotiṣa</i> , <i>Smṛti</i> and the <i>Purāṇas</i> . It has been published in his <i>Aṣṭāvimśati</i> <i>Tattva</i> .
38 × 9 ; 84 ; 9 ; 60	C	Fairly good ; copied by Dhīranātha Vipra in Śaka 1727	A valuable work, dealing with <i>rāsi-</i> <i>nakṣatrādi kathana</i> , <i>saṃkrānti gaṇanā</i> , <i>lagnādistha graha valāvala</i> , <i>śubha karma-</i> <i>vrata</i> according to <i>tithis</i> , <i>sambatsara</i> <i>gaṇanā</i> , <i>yātrā</i> , <i>praśna</i> , <i>cakra gaṇanā</i> and <i>sinhāsana yogādi</i> . The author quotes extensively from early texts on <i>Jyotiṣa</i> , <i>Smṛti</i> and the <i>Purāṇas</i> . It has been pub- lished in his <i>Aṣṭāvimśati Tattva</i> .
41 × 11 ; 39 ; 9 ; 60	Inc	Good and old	Contains details upto <i>rāsi lagnādistha</i> <i>graha valāvala</i> .

1	2	3	4	5	6	7
<i>Jyotiṣa</i> 116	1017-1	*Svarodayaḥ	Sadāśiva		SP	A
117 E	1017-2	Sūryya-grahaṇa Pañjikā			SP	A
118	1021	Jyotiṣaḥ			TP	A
119 E	1022	Jyotiṣaḥ			TP	A
120	1026	*Jyotiṣa Ratnamālā	Varāha-mihira		SP	A
121 E	1031	Jyotiṣaḥ			SP	A
122 E	1075-2	Akāla-bhāskaraḥ	Śambhūnātha		TP	A
123 E	1112	Jyotiṣa Kaumudī			SP	A
124 E	1114-2	Soma Siddhāntaḥ			SP	A
125 E	1120-1	*Laghu Jātakah	Varāha-mihira		TP	A
126 E	1120-2	Jyotiṣa Sūtram	Śrīkṛṣṇa Cakravartī		TP	A

8	9	10	11
28×8 ; 13 ; 13 ; 44	Inc	Old and worn out	Known also as <i>Narapati Jayacaryyā</i> , the copy is an incomplete work on <i>śubhā- śubha vicāra</i> , particularly of a conquering king, explained with the help of <i>cakras</i> and <i>yantras</i> . It has since been published.
28×7 ; 23 ; 8 ; 40	Inc	Worn out ; composed in <i>Śaka</i> 1656	The MS. deals with the calculations for determining solar eclipses.
32×10 ; 17 ; 7 ; 40	Inc	Good and old	A small treatise on <i>graha-sphuṭa gaṇanā</i> .
32×10 ; 20 ; 7 ; 40	C	Good ; compo- sed in <i>Śaka</i> 1786	Contains details about <i>Koṣṭhī gaṇanā</i> , <i>graha sphuṭa-bhukti</i> and <i>śukrāsta gaṇanā</i> .
36×8 ; 44 ; 9 ; 54	Inc	Worn out	Contains details from the beginning up to <i>tithi-vrata yogādi</i> .
23×5 ; 30 ; 6 ; 45	Inc	Good ; copied in <i>Śaka</i> 1728	The MS. deals with <i>graha sphuṭa-bhukti</i> , <i>koṣṭhī</i> and <i>aṣṭavarga gaṇanā</i> .
48×10 ; 7 ; 7 ; 64	Inc	Good and old	A small treatise on <i>adhimāsa</i> , laying down instructions against the performance of <i>pūjā-vratādi</i> on such occasions.
30×9 ; 26 ; 11 ; 46	C	Good ; copied in <i>Śaka</i> 1726	A MS. on <i>Sūryya-Candra grahaṇa</i> and <i>daśās</i> according to <i>nakṣatras</i> .
23×6 ; 14 ; 6 ; 39	Inc	Good and old	An incomplete copy of the noted astro- nomical work, dealing with <i>graha valāvala nirṇaya</i> in accordance with their position in the <i>rāsi-cakra</i> including <i>yogāyogas</i> .
36×7 ; 15 ; 5 ; 47	C	Good and old ; copied by Bhūdhara Śarmā	A good MS. on <i>rāsi-bheda</i> , <i>graha valā- vala</i> , <i>aṣṭavarga gaṇanā</i> , <i>jātakādhyāya</i> , etc. It has since been published.
38×7 ; 21 ; 5 ; 46	C	Good ; copied by Devanātha Dviija in <i>Śaka</i> 1750	The MS. deals with <i>lagnādīstha graha valāvala</i> , <i>śubha-karma</i> and <i>vivāha yogādi</i> . The author may have flourished during the 16th—17th century A.D.

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
127 E	1120-3	*Śighravattha Saṃgrahaḥ	Kāśinātha		TP	A
128	1120-4	Jātaka Gaṇanā			TP	A
129 E	1120-5	Vyāpta gaṇitaṃ	Śrīgandha		TP	A
130 E	1120-7	Praśna Kaumudī	Vibhākarācāryya		TP	A
131	1121	*Jyotirmuktāvali	Vaṃśivadana Dviḥ		SP	A
132 E	1128	Dina Kiraṇāvali	Kavirāja Cakravartī		SP	A
133	1138	*Svarodayaḥ	Sadaśiva		SP	A
134 E	1139	Jyotiṣa Saṃkṣepaḥ	Harideva Śarmā		SP	A
135	1140	*Jyotistattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A

8	9	10	11
38 × 7 ; 42 ; 5 ; 40	Inc	Good and old	The treatise deals with <i>vivāha prakaraṇa</i> , <i>muhūrta</i> and <i>orpha prakaraṇa</i> , etc. It has since been published.
38 × 7 ; 27 ; 5 ; 47	Inc	Good and old	A treatise on <i>lagna nirṇaya</i> , <i>lagnūdistha graha valāvala</i> , <i>yogūdi</i> , <i>daśa gaṇanā</i> , etc.
38 × 7 ; 63 ; 5 ; 52	C	Good and old	The MS. deals with <i>tithi-nakṣatra-graha-rāśyādi kathana</i> , <i>grhārambhādi śubha karma nirṇaya</i> , <i>yātrā</i> , <i>graha dṛṣṭi</i> , etc.
38 × 7 ; 15 ; 5 ; 57	Inc	Good and old	Contains details on <i>dhātu-mūla-jiva cintā</i> , <i>naṣṭa prāpti</i> , <i>yātrā</i> , <i>naṣṭa koṣṭhī uddhāra</i> , etc.
28 × 7 ; 32 ; 8 ; 58	C	Good ; copied in Śaka 1751	A good treatise on the subject, dealing with <i>tithi-nakṣatrādi yogaś</i> , <i>rāśi lagna nirupana</i> , <i>graha riṣṭa</i> , <i>śubha yogūdi</i> , <i>jātaka karmūdi</i> , <i>yātrā</i> , <i>praśna</i> , etc. It has since been published.
23 × 7 ; 29 ; 8 ; 40	Inc	Good ; composed in Śaka 1645	A MS. on almanac, containing details about <i>graha-nakṣatra sphuṭa-khaṇḍādi gaṇanā</i> . The author produced works on other subjects, of which the most important one is the <i>Śaṅkhacūḍa vadha kāvya</i> .
51 × 14 ; 29 ; 13 ; 68	Inc	Good and old	Known also as <i>Narapati Jayacāryyā</i> , the copy is an incomplete work on <i>śubhā-śubha vicāra</i> , particularly of a conquering king, explained with the help of <i>cakras</i> and <i>yantras</i> . It has since been published.
30 × 10 ; 34 ; 13 ; 46	C	Good and old	A MS. on <i>lagna nirṇaya</i> , <i>lagnūdistha graha valāvala</i> , <i>vivāhādi śubha yogaś</i> , <i>daśa gaṇanā</i> , etc.
50 × 12 ; 11 ; 13 ; 94	Inc	Good and old	A valuable work, containing details upto <i>śubha karma-vratādi</i> according to <i>tithis</i> . The author quotes extensively from early texts on <i>Jyotiṣa</i> , <i>Smṛti</i> and the <i>Purāṇas</i> .

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Jyotiṣa</i>						
136 E	1211	Praśna Sārāvali			SP	A
137	1212	*Jyotistattvam	Raghunandana Bhaṭṭācāryya		SP	A
138	1221	*Jyotirmuktāvali	Varṇśivādana Dvija		TP	A
<i>Kāvya</i>						
139 E	64	Sandarbha Dīpikā C (Sanskrit)	Dhṛtidāsa		TP	A
140 E	70	Sāra Dīpikā C (Sanskrit)	Ratnā- kara Kandali		SP	A
141	77	Sāravati C (Sanskrit)	Śukladh- vaja		SP	A
142 E	107	*Gīta-Govindam	Jayadeva		TP	A
143	119	*Gīta-Govindam	Jayadeva		SP	A

SANSKRIT MANUSCRIPTS

KĀVYA

8	9	10	11
36×11 ; 28 ; 10 ; 46	Inc	Good and old	A good treatise with 140 <i>cakras</i> , each <i>cakra</i> containing 16 compartments, giving out answers to questions in accordance with their nature.
41×9 ; 90 ; 8 ; 72	C	Good ; copied by Dāmodara Śarmā in Śaka 1730	A valuable work, dealing with <i>rāṣi-nakṣatrūdi kathana</i> , <i>Samkrānti gaṇanā</i> , <i>lagnādīstha graha valūvala</i> , <i>śubha karma-vratūdi</i> according to <i>tithis</i> , <i>sambatsara gaṇanā</i> , <i>yātrā</i> , <i>praśna</i> , <i>cakra gaṇanā</i> and <i>siṅhāsana yogūdi</i> . The author quotes extensively from early texts on <i>Jyotiṣa Smṛti</i> and the <i>Purāṇas</i> .
43×11 ; 18 ; 8 ; 56	Inc	Fairly good	A good treatise on the subject, containing details from the beginning upto <i>śubha karma-yogūdi</i> . It has since been published.
40×7 ; 34 ; 8 ; 140	C	Good ; copied by Dharmarāja Śarmā in Śaka 1725	An excellent commentary, called <i>Sandarbha Dīpikā</i> by Dhṛtidāsa on <i>Gīta Govinda</i> on all the twelve <i>sargas</i> of the work.
35×13 ; 49 ; 13 ; 46	C	Good ; copied by Kamala Pāṭhaka in Śaka 1626	A good commentary, called <i>Sāra Dīpikā</i> by Ratnākara Kandali on <i>Gīta Govinda</i> , written under the orders of the Koch king Śukladhvaja, containing all the <i>sargas</i> with the original text. The commentator flourished during the 16th century A.D.
33×7 ; 76 ; 9 ; 64	C	Good ; copied in Śaka 1726	A good commentary, called <i>Sāravati</i> by the Koch king Śukladhvaja on <i>Gīta Govinda</i> containing all the <i>sargas</i> with the original text.
26×8 ; 27 ; 6 ; 50	C	Good ; copied in Śaka 1757	A valuable treatise with <i>dvādaśa sargas</i> . Jayadeva depicts here the episode of love between Śrī Kṛṣṇa and Rādhā. The author was the contemporary of the Sena king of Bengal, Lakṣmaṇa Sena of the 12th-13th. century A.D. The work has since been published.
28×6 ; 46 ; 4 ; 38	C	Good and old	Do

1	2	3	4	5	6	7
<i>Kāvya</i>						
144	120-1	*Gīta-Govindam	Jayadeva		TP	A
145 E	120-2	*Naiṣadhiya Caritam	Śrī Harṣa		TP	A
146 E	120-3	*Bhārata Sāvitrī	Vyāsadeva		SP	A
147 E	121	Sāravatī C (Sanskrit)		Śukladh- vaja	TP	A
148	131	*Gīta-Govindam	Jayadeva		TP	A
149	188	*Gīta-Govindam	Jayadeva		TP	A
150 E	189	Gīta-Govindam C	Jayadeva		TP	A
151 E	324-1	Mahābhārata C (Sanskrit)	Vyāsadeva	Mahājana Upā- dhyāya	SP	A
152 E	324-2	Mahābhārata C (Sanskrit)	Vyāsadeva	Śrī Kṛṣṇa Miśra	SP	A

8	9	10	11
35 × 6 ; 20 ; 3 ; 90	Inc	Good and old	The copy is with nine <i>sargas</i> .
41 × 6 ; 37 ; 3 ; 92	Inc	Fairly good	The copy contains thirteen <i>sargas</i> only. The story is about the king Nala, as given in the <i>Mahābhārata</i> . The author flourished during the twelfth century A.D. The treatise has since been published.
27 × 5 ; 7 ; 5 ; 40	C	Good ; copied in Śaka 1726	The MS. contains in brief the story of the <i>Kurukṣetra</i> war, as described in the <i>Mahābhārata</i> ; it is cited on the occasion of the <i>Śrāddha</i> ceremony. It has since been published.
32 × 8 ; 48 ; 11 ; 82	C	Good ; copied by Devā- nanda Śarmā in Śaka 1728	A good commentary, called <i>Sāravatī</i> by the Koch king Śukladhvaja on <i>Gīta Govinda</i> , containing all the <i>sargas</i> with the original text.
30 × 8 ; 20 ; 6 ; 60	C	Fairly good and old	A valuable treatise with <i>dvādaśa sargas</i> . Jayadeva depicts here the episode of love between Śrī Kṛṣṇa and Rādhā. The author was the contemporary of the Sena King of Bengal, Lakṣmaṇa Sena of the 12th-13th century A.D. The work has since been published.
36 × 11 ; 32 ; 6 ; 41	C	Good ; copied in Śaka 1807	Do
36 × 11 ; 63 ; 8 ; 42	C	Good ; copied in Śaka 1807	The copy is a good commentary, called <i>Vāla-vodhinī</i> of the text in simple Sanskrit. The name of the commentator is not known.
49 × 10 ; 15 ; 12 ; 64	C	Good and old	The copy is a good commentary of the <i>Mūsala Parvan</i> of the Epic in eight chapters ; the name of the commentary is not given.
49 × 10 ; 13 ; 12 ; 64	Inc	Good and old	The copy is with the first four <i>adhyāyas</i> of the <i>Svargārohaṇa Parvan</i> with a commentary on the two <i>adhyāyas</i> only ; the name of the commentary is not given.

1	2	3	4	5	6	7
<i>Kāvya</i>						
153	387-2	*Bhārata Sāvitri	Vyāsadeva		SP	A
154 E	469	*Śisupāla-vadha Kāvyaṃ	Māgha		TP	A
155 E	546	*Mahābhārata	Vyāsadeva		TP	A
156 E	549	*Adhyātma Rāmāyaṇa			SP	A
157	613-3	*Gīta-Govindaṃ	Jayadeva		TP	A
✓158 E	613-4	Br̥ṇḍāvana Kāvyaṃ C (Sanskrit)	Mālāṅka		TP	A
159 E	783	*Mahābhārata	Vyāsadeva		SP	A
160	841	*Pāṇḍavi Gītā			SP	A

8	9	10	11
30×6 ; 5 ; 6 ; 48	C	Good and old	The MS. contains in brief the story of the <i>Kurukṣetra</i> war, as described in the <i>Mahābhārata</i> ; it is cited on the occasion of the <i>śrāddha</i> ceremony. It has since been published.
34×8 ; 32 ; 6 ; 60	Inc	Fairly good and old	The copy contains only the first five <i>sargas</i> . The story is about the death of Śisupāla at the hands of Śrī Kṛṣṇa. The poet may have belonged to the 9th-10th century A.D. It has since been published.
49×11 ; 155 ; 9 ; 64	Inc	Good and old	A copy contains up to <i>śaḍgītādhyāya</i> of the <i>Rājadharmā</i> section in the <i>Śānti Parvan</i> of the Epic. It has been published.
41×12 ; 33 ; 11 ; 71	Inc	Good and old	The valuable treatise with only the <i>Ādi</i> and the <i>Ayodhyā kāṇḍas</i> of the <i>Rāmāyaṇa</i> ; the story forms part of the <i>Brahmāṇḍa Purāṇa</i> , explaining <i>Rāma tattva</i> . It has since been published.
24×6 ; 26 ; 6 ; 48	C	Good and old	The MS. is with all the <i>dvādaśa sargas</i> . It has since been published.
24×6 ; 16 ; 7 ; 50	Inc	Good and old ; copied by Purandara Dviṇa	A commentary of the <i>Kāvya</i> , depicting the exploits of Śrī Kṛṣṇa in <i>Br̥ṇḍāvana</i> . The name of the commentator is not known.
60×18 ; 158 ; 14 ; 84	C	Good and old	The copy contains the entire matter of the original <i>Ādi Parvan</i> of the Epic. It ends with <i>Khāṇḍava dāha</i> . It has been published.
16×7 ; 5 ; 8 ; 20	C	Good and old	The treatise is based on the <i>Aranya Parvan</i> of the <i>Mahābhārata</i> . Its citation is recommended on the occasion of the <i>Śrāddha</i> ceremony. It has since been published.

1	2	3	4	5	6	7
<i>Kāvya</i>						
161 E	845	*Pāṇḍavī Gītā C (Sanskrit)		Kaviratna Cakra- vartī	SP	A
162	876-1	*Bhārata Sāvitri	Vyāsadeva		TP	A
163 E	914-2	*Pāṇḍavī Gītā			SP	A
164 E	1084	Anyopadeśa Kāvyaṃ	Kaviratna Cakravartī ?		TP	A
165 E	1082-1	Kīcaka-vadha Kāvyaṃ	Nitivarman		TP	A
166	1082-4	*Gīta-Govindam	Jayadeva		TP	A
167 E	1084-6	*Kumāra Sambhavaḥ	Kalidāsa		TP	A

8	9	10	11
20 × 5 ; 21 ; 5 ; 26	C	Good and old	A good commentary of the text, based on the <i>Aranya Parvan</i> of the <i>Mahābhārata</i> . The name of the commentary is not given. The commentator was probably Kaviratna Sarasvatī, who flourished during the 14th century A.D., or Kavirāja Cakravartī.
30 × 9 ; 4 ; 5 ; 30	C	Good and old	The MS. contains in brief the story of the <i>Kuruksetra</i> war, as described in the <i>Mahābhārata</i> ; it is cited on the occasion of the <i>śrāddha</i> ceremony. It has been published.
30 × 7 ; 3 ; 6 ; 48	C	Good ; copied in Śaka 1756	The treatise is based on the <i>Aranya Parvan</i> of the <i>Mahābhārata</i> . Its citation is recommended on the occasion of the <i>śrāddha</i> ceremony. It has been published.
28 × 8 ; 17 ; 5 ; 40	Inc	Good and old	The copy contains only the first <i>sarga</i> , based on the <i>Mahā-Kāvya</i> . The name of the author is given only in his surname 'Cakravartī', who was either Kavirāja or Kaviratna Cakravartī.
39 × 6 ; 10 ; 5 ; 84	C	Good and old	The copy is with five <i>sargas</i> . The story is about the killing of Kīcaka, the king of Virāṭa by Bhīma, as described in the <i>Mahābhārata</i> . The writer may have flourished during the twelfth century A.D.
39 × 6 ; 18 ; 5 ; 85	C	Good and old	The copy contains all the <i>dvādaśa sargas</i> . It has since been published.
39 × 6 ; 63 ; 4 ; 78	C	Good and old	The copy is with eight <i>sargas</i> , while the original one by the great poet contains seventeen <i>sargas</i> in full. Most printed copies contain the first seven <i>sargas</i> only. The subject matter of the <i>Kāvya</i> is the birth of the war-god for killing the demon Tārakā.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Kāvya</i>						
168 E	1085	Kirātārjuniyaṁ C Mahā-kāvyaṁ (Sanskrit)	Bhāravi	Ratna- garbhā- cāryya	TP	A
169 E	1136-1	Tulasī-dūta Kāvyaṁ	Vaidyanātha Dviija		SP	A
170 E	1217	*Gīta-Govindam	Jayadeva		SP	A
171 E	1219	*Mahābhārata	Vyāsadeva		SP	A
<i>Kriyā- kāṇḍa</i>						
172 E	101-1	*Samskāra vidhiḥ	Smārta		SP	A
173 E	139-1	*Brāhmaṇa Sarvasvaṁ	Halāyudha		SP	A
174 E	154	Daśa-samskāra Paddhatiḥ			SP	A

SANSKRIT MANUSCRIPTS

KRIYĀ KĀṆḌA

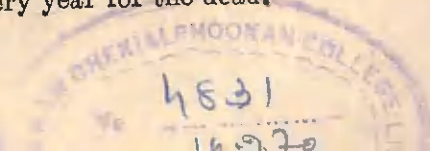
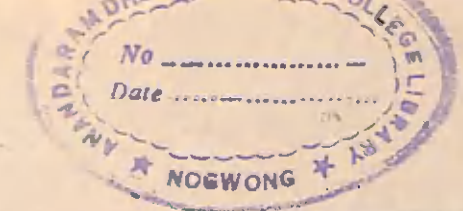
8	9	10	11
38×8 ; 176 ; 8 ; 74	C	Good ; copied by Upendra- nārāyaṇa Śarmā in Śaka 1720	The MS. is a good commentary of the text with eighteen <i>sargas</i> , describing a combat between Śiva, called Kirāta and Arjjuna, as given in the <i>Mahābhārata</i> . The name of the commentary is not given. The author flourished during the sixth century A.D. The commentator was a Kāmarūpa paṇḍita.
33×6 ; 9 ; 5 ; 58	C	Good ; copied by Maṇirāma in Śaka 1723	The <i>kāvya</i> is in <i>mandākrāntā chanda</i> and was composed in Śaka 1701. The story centres round Tulasī and Śrī Kṛṣṇa.
40×10 ; 43 ; 11 ; 92	C	Fairly good	A good commentary of the text in twelve <i>sargas</i> . The name of the commentator is not known ; the copy contains a few painted pictures of Rādhā-Kṛṣṇa.
42×11 ; 80 ; 9 ; 66	Inc	Good ; copied by Keśava Dviija in Śaka 1736	The copy contains up to Abhimanyu <i>Vivāha</i> of the <i>Virāṭa Parvan</i> of the Epic in sixtynine <i>adhyāyas</i> . It has since been published.
40×10 ; 37 ; 9 ; 60	C	Good ; copied in Śaka 1727	Based on the <i>Yajjur Veda</i> , the MS. deals with <i>abhyudayika śrāddha</i> , <i>vivāha</i> and <i>jātaka karmādi</i> up to <i>Samāvartana</i> . The treatise has been published.
52×10 ; 93 ; 9 ; 98	C	Good and old	A valuable treatise dealing with the <i>Karmas</i> to be performed by the Brāhmaṇas from birth to death. The author has incorporated details from the <i>Dharma Śāstras</i> and the <i>Purāṇas</i> to establish his system. He was a court paṇḍita of the king Lakṣmaṇa Sena of Bengal. The work has since been published.
30×9 ; 42 ; 8 ; 34	C	Good ; copied by Bholānātha Śarmā	The MS. contains <i>daśa karmas</i> of a Brāhmaṇa, including <i>pūmsavana</i> , based on the Paurāṇic system.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Kriyā-kāṇḍa</i> 175 E	162	Samskāraprayoga Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
176 E	166-2	Bhojyotsarga Vidhiḥ			SP	A
177 E	166-2	Navāṇṇa Vidhiḥ			SP	A
178 E	166-4	Pārvaṇa-śrāddha Prayogaḥ			SP	A
179	168	Vivaha Paddhatiḥ			P	A
180 E	294	Daśa-karma Paddhatiḥ			SP	A
181	304-1	Daśa-karma Paddhatiḥ			SP	A
182	377	Preta-karma Vidhiḥ			SP	A
183 E	380	Nāṇḍimukha Vidhiḥ			SP	A
184 E	381	Ekodīṣṭa Vidhiḥ			SP	A

SANSKRIT MANUSCRIPTS

8	9	10	11
40 × 8 ; 38 ; 9 ; 55	C	Good and old	A good treatise by the <i>Sākta paṇḍita</i> , containing details about <i>daśa karmas</i> , beginning with <i>nāṇḍimukha śrāddha</i> , based on the <i>Yajjur Veda</i> . It has been published in his <i>Aṣṭāvimśati Tattva</i> .
27 × 5 ; 5 ; 5 ; 36	C	Good ; copied in <i>Saka</i> 1657	A small MS. on the ceremony of feast and <i>bhojya dāna</i> to a deceased on the occasion of the <i>Pārvaṇa śrāddha</i> .
27 × 5 ; 6 ; 4 ; 36	C	"	A small MS. on new <i>bhojya dāna</i> to a deceased on the occasion of the <i>Pārvaṇa Śrāddha</i> .
27 × 5 ; 12 ; 5 ; 36	C	"	Based on the <i>Yajjur Veda</i> , the ceremony is prescribed for the deceased on appointed <i>parva-tithis</i> .
25 × 10 ; 25 ; 7 ; 36	C	Copied by Lakṣmīnātha Śarmā in <i>Saka</i> 1816	Contains details about marriage ceremony, based on the orthodox Brahmanical system.
35 × 8 ; 59 ; 10 ; 55	C	Good and old ; copied by Ranganātha Śarmā	The MS. contains details about <i>daśa-karma-kāṇḍas</i> of a Brahmana, based on the Paurāṇic system ; it ends with <i>nāṇḍimukha vidhi</i> .
27 × 7 ; 48 ; 8 ; 58	C	Good and old	The MS. contains details about <i>daśa-karma-kāṇḍas</i> of a Brahmana, based on the Paurāṇic system ; it begins with <i>nāṇḍimukha vidhi</i> .
24 × 7 ; 33 ; 7 ; 28	Inc	Good ; copied in <i>Saka</i> 1753	A treatise on the rituals for the dead, including <i>citotsarga</i> , <i>daśāha kṛtya</i> , <i>śrāddha</i> and <i>piṇḍa-dāna</i> .
32 × 9 ; 17 ; 9 ; 50	C	Good ; copied by Sarurāma	Contains details about <i>Śrāddha</i> rites.
24 × 6 ; 20 ; 6 ; 27	Inc	Good ; copied by Nṛharideva in <i>Saka</i> 1697	The MS. deals with the <i>śrāddha</i> rites, performed every year for the dead.



1	2	3	4	5	6	7
<i>Kriyā-kāṇḍa</i> 185 E	382	Sāmbatsarika Vidhiḥ			SP	A
186 E	387-1	*Sāmbatsarika Śrāddha Prayogaḥ	Raghunandana Bhaṭṭācāryya		SP	A
187 E	388	*Daśa-karma Kaumudī	M M Pitāmbara Siddhānta Vāgīśa Bhaṭṭācāryya		SP	A
188 E	389	Daśa-karma Paddhatiḥ			SP	A
189	573	Vivāha Vidhiḥ			SP	A
190 E	582	Vivāha Paddhatiḥ			TP	A
191	600	Vivāha Vidhiḥ			TP	A
192	690	Ekodīṣṭa Vidhiḥ			SP	A
193 E	699	Antyeṣṭi-kriyā Vidhiḥ			P	A
194 E	702	Sandhyā Vidhiḥ			P	A
195 E	710	Sapindi-karaṇa Vidhiḥ			P	A

8	9	10	11
20×6; 18; 6; 30	C	Good and old	Contains details about <i>Ekodīṣṭa Śrāddha</i> for the dead.
30×6; 7; 6; 48	C	Good and old	The treatise deals with the yearly <i>śrāddha</i> rites, based on the <i>Smārta</i> system. It has been published.
29×8; 57; 8; 30	C	Good and old	A good treatise on ten <i>karmas</i> to be performed by the Brāhmaṇas; it begins with <i>keśa-vandha</i> . The author quotes from the <i>Dharma-Śāstras</i> and the <i>Purāṇas</i> in support of his <i>vidhi</i> . It has since been published.
37×7; 26; 8; 45	C	Good and old	The MS. begins with <i>pūṃsavana</i> and contains details of rituals up to <i>upanayana</i> .
34×10; 13; 8; 48	C	Good and old	Contains details of <i>vivāha</i> rituals, based on the <i>Yajjur Veda</i> .
21×7; 30; 6; 26	C	Good; copied by Dhira-candra Śarmā in Śaka 1756	Do
25×9; 17; 7; 30	Inc	Fairly good and old	Contains details about rituals, connected with <i>vivāha</i> , based on the Vaidic system.
31×7; 12; 7; 56	C	Good and old	A MS. on <i>śrāddha</i> rituals, performed every year for the dead.
34×11; 21; 9; 50	C	Recent; copied by Khagesvara Śarmā in Śaka 1820	The MS. deals with the rites for the dead from <i>Citotsarga</i> to the performance of the <i>śrāddha</i> .
21×9; 9; 10; 32	C	Recent	A treatise on <i>gūyatrī mantra-kavaca-japādi</i> , based on the <i>Yajjur Veda</i> .
24×8; 9; 8; 48	C	Recent; copied by Sūryya-kānta Śarmā	A MS. on <i>sapinda</i> rites, performed for the dead.

1	2	3	4	5	6	7
<i>Kriyā- Kāṇḍa</i> 196	711	Antyeṣṭi-kriyā Vidhiḥ			SP	A
197	712	Vivāha Vidhiḥ			SP	A
198	716	Vivāha Vidhiḥ			P	A
199	721	Parvaṇa Vidhiḥ			SP	A
200 E	778	Daśa-karma Vidhiḥ	Pasupati		SP	A
201	913	Ekodīṣṭa Vidhiḥ			P	A
202 E	923-1	*Vṛṣotsarga Vidhiḥ	Raghunandana Bhaṭṭācāryya		SP	A
203	1013	*Brāhmaṇa Sarvasyaṃ	Halāyudha		SP	A
204 E	1087-1	Vṛṣotsarga Kaumudī	MM Pitāmbara Siddhānta Vāgīśa Bhaṭṭā- cāryya		TP	A

8	9	10	11
24 × 8 ; 19 ; 7 ; 40	Inc	Good and old	Contains details of rituals for the dead from <i>citotsarga</i> to the beginning of <i>Śrāddha</i> .
35 × 8 ; 21 ; 7 ; 56	Inc	Good and old	Contains details of rituals, connected with <i>vivāha</i> , based on the <i>Yajjur Veda</i> .
48 × 12 ; 6 ; 11 ; 84	Inc	Recent	Do
22 × 6 ; 10 ; 8 ; 32	Inc	Good ; copied in Śaka 1711	A treatise on the <i>Śrāddha</i> rituals for the dead, performed on appointed <i>tithis</i> .
37 × 9 ; 23 ; 7 ; 56	C	Good and old	A MS. on <i>daśa karmas</i> of a Brāhmaṇa ; it begins with <i>pumsavana</i> and ends with <i>samāvartana</i> .
30 × 9 ; 6 ; 11 ; 52	C	Good ; copied in Śaka 1807	A MS. on <i>śrāddha</i> rituals, performed every year for the dead.
36 × 10 ; 12 ; 10 ; 56	C	Good and old	Based on the <i>Yajjur Veda</i> , the treatise deals with the rituals of <i>vṛṣa-dāna</i> , per- formed on the occasion of the <i>śrāddha</i> for the emancipation of the dead. The copy contains also a few folios of <i>Rudrādhyāya</i> . The treatise has since been published.
45 × 12 ; 70 ; 13 ; 102	C	Good and old	A valuable treatise, dealing with the <i>karmas</i> to be performed by the Brāhmaṇas from birth to death. The author has incor- porated details from the <i>Dharma Śāstras</i> and the <i>Purāṇas</i> to establish his system. He was a court <i>paṇḍita</i> of the king Lakṣ- maṇa Sena of Bengal. The work has been published.
39 × 8 ; 83 ; 6 ; 65		Good ; copied by Govinda Śarmā in Śaka 1753	A good treatise on <i>vṛṣa-dāna</i> on the occasion of a <i>preta-śrāddha</i> ; the author quotes extensively from the <i>Smṛtis</i> and the <i>Purāṇas</i> .

NATAKA

1	2	3	4	5	6	7
<i>Kriyā-kāṇḍa</i> 205 E	1119-1	Go-yāga Paddhatih	Dharaśa		TP	A
206 E	1119 2	*Candana-dhenu dāna Paddhatih			TP	A
<i>Nāṭaka</i> 207 E	62	Śaṅkha-cūḍa-vadha Nāṭakam	Bhūdeva Āryya		SP	A
208 E	92	*Pravodha-Candro- daya Nāṭakam	Kṛṣṇa Miśra		SP	A
209 E	676	*Mahānāṭakam	Kavi Hanumāna		SP	A
210 E	1082-3	*Dhananjaya- vijaya Nāṭakam	Kāncanācāryya or Bhūdeva		SP	A
211 E	1120-6	Hāsyāntara Nāṭakam			TP	A

8	9	10	11
38×8 ; 19 ; 6 ; 60	C	Good ; copied by Yajñapati Vipra in Śaka 1747	The treatise is a compilation by Bhānu- nātha Śarmā in Śaka 1710. It deals with the rituals of <i>Vṛṣa-dāna</i> on the occasion of a <i>śrāddha</i> for the dead.
41×9 ; 16 ; 5 ; 56	C	Good and old	A MS. on the offering of a <i>dhenu</i> , pasted with <i>candana</i> , made on the occasion of the <i>Śrāddha</i> of a deceased mother by the youngest son when his father is alive. The treatise has since been published.
45×10 ; 36 ; 7 ; 60	C	Good ; com- posed in Śaka 1724	A good drama with three <i>anḱas</i> , based on the <i>Prakṛti khaṇḍa</i> of the <i>Brahmavai- varta Purāṇa</i> . The MS. is with Assamese rendering by <i>Dinanātha Dviya</i> . The author was probably from Kāmarūpa.
30×10 ; 35 ; 8 ; 70	C	Good ; copied by Muktarāma and Padma- pāṇi Dviya in Śaka 1671 ?	The original work was composed by the author in about the eleventh century A.D. The struggle between reasoning or good sense and evil forces constitutes the main plot of this <i>ṣaṣṭhāṅka nāṭaka</i> . It has since been published.
38×6 ; 32 ; 7 ; 50	C	Good ; copied by Viśvanātha in Śaka 1716	The treatise is called a literary drama, based on the <i>Rāmāyaṇa</i> , and was originally composed during the tenth century A.D. One Madhusūdana under orders of Vikramā- ditya or Dāmodara at the command of the king Bhoja is said to have revised the work. It has since been published.
39×6 ; 9 ; 5 ; 88	C	Good and old	The defeat of Arjjuna at the hands of Jayadratha, as given in the <i>Mahābhārata</i> , constitutes the main plot of this drama. It has since been published.
6×6 ; 22 ; 5 ; 58	Inc	Good and old	The MS. is a comedy, bearing on the story of the king Valayasindhu, minister Kumati Varmā and others.

A CATALOGUE OF

1	2	3	4	5	6	7
<i>Nīti</i>						
212 E	263-1	Pañcaratnam	Bhartṛhari		SP	A
213 E	396	*Cāṇakya-Sāra Saṁgrahaḥ	Cāṇakya		SP	A
214	530	Cāṇakya	Cāṇakya		SP	A
215	531	*Cāṇakya-Sāra Saṁgrahaḥ	Cāṇakya		TP	A
216	914-3	Itihāsa Samuccayaḥ	Vyāsadeva		SP	A
217 E	929	*Dvātriṁśat Putrikā	Vararuci		SP	A
218 E	1210	*Hitopadeśaḥ	Viṣṇu Śarmā		SP	A
219 E	1236	Itihāsa Samuccayaḥ	Vyāsadeva		SP	A

SANSKRIT MANUSCRIPTS

NĪTĪ

8	9	10	11
25×7; 3; 7; 34	C	Good and old	A small treatise on moral precepts. The author was a great poet, philosopher and grammarian, who was a court <i>paṇḍita</i> of the Valabhi king Śrīdharasena of the seventh century A.D.
34×6; 8; 6; 46	C	Good; copied by Paṇkaja in Śaka 1715	The MS. contains 108 moral precepts, bearing on <i>rājanīti</i> , <i>arthanīti</i> , etc, ascribed to Cāṇakya, who was no other than Kauṭilya, the famous minister of Candragupta Maurya. His original work on the subject is known as <i>Cāṇakya-Śataka</i> . The treatise has since been published.
20×7; 6; 9; 25	Inc	Good; copied in Śaka 1761	Contains 104 ślokas, bearing on moral precepts.
25×8; 10; 6; 36	Inc	Fairly good and old	The copy is with 105 moral precepts. The treatise has since been published.
32; 7; 4; 7; 48	C	Good and old	Based on the <i>Sūnti Parvan</i> of the <i>Mahābhārata</i> , the MS. describes how the <i>pañcapretas</i> obtain salvation.
32×8; 19; 9; 54	Inc	Good and old	The copy contains nine stories only. These were told by 32 <i>puttalikās</i> to king Bhoja in his accession to the throne, as told originally by Vararuci to Vikramāditya (Candra Gupta II). The treatise has since been published.
50×14; 41; 10; 58	C	Good; copied by Prāṇśvara Śarmā in Śaka 1776	The treatise contains four stories bearing on <i>rāja nīti</i> , as illustrated by <i>mitra lābha</i> , <i>mitra bheda</i> , <i>vigraha</i> and <i>sandhi</i> . It is a classic work on <i>Nīti Śāstra</i> , and has since been published.
48×17; 52; 12; 46	C	Good; copied in Śaka 1677	A valuable MS. containing all the important stories of the <i>Mahābhārata</i> bearing on moral philosophy.

1	2	3	4	5	6	7
<i>Purāṇa</i>						
220 E	87	*(Kathā) Bhāga- vatam	Bhaṭṭadeva		SP	A
221 E	89	*(Kathā) Bhāga- vatam	Bhaṭṭadeva		SP	A
222 E	100	*Bhāgavatam			SP	A
223 E	102	Kālikā Purāṇam			TP	A
224 E	114	*Bhāgavatam			SP	A
225	123	*Brahmavaivarta Purāṇam			SP	A
226 E	129	*Varāha Purāṇam			SP	A

PURĀṆA

8	9	10	11
32 × 8 ; 78 ; 14 ; 55	C	Fairly good ; copied by Rāmrāidāsa in <i>Saka</i> 1580	The MS. contains the first six <i>skandhas</i> of the <i>Bhāgavata</i> with beautiful prose version in Assamese, a good specimen of early Assamese prose literature of the sixteenth century A.D. The author is known also as Kaviratna and Bhāgavata Bhaṭṭa. The Assamese prose version has since been published.
40 × 11 ; 123 ; 10 ; 64	C	Good and old	The MS. contains the tenth, eleventh and the twelfth <i>skandhas</i> of the <i>Bhāgavata</i> with prose version in Assamese, which has been published.
34 × 11 ; 57 ; 12 ; 54	C	Good ; copied by Pradyumna in <i>Saka</i> 1619 ?	The MS. is with the ninth <i>skandha</i> of the work. The folios contain beautiful border painting. It describes the origin of <i>Candra-Sūryya vaṁśa</i> . It has since been published.
44 × 12 ; 280 ; 9 ; 60	C	Good ; copied by Yaśodhara in <i>Śaka</i> 1736	Composed in Assam during the tenth-eleventh century A.D., the <i>Purāṇa</i> primarily a religious work, contains a mine of information on the political and cultural history of Kāmarūpa. The copy is with 86 <i>adhyāyas</i> . It has since been published.
39 × 9 ; 56 ; 9 ; 58	C	Good and old	The MS. contains the third <i>skandha</i> of the work in thirty-three <i>adhyāyas</i> , describing the story of Vidura. It has since been published.
60 × 14 ; 94 ; 15 ; 100	Inc	Fairly good ; copied in <i>Śaka</i> 1747	One of the earliest and the most authoritative work, the copy contains 132 <i>adhyāyas</i> of <i>Śrī Kṛṣṇa janma khaṇḍa</i> of the <i>Purāṇa</i> . The treatise has since been published.
38 × 8 ; 17 ; 10 ; 70	Inc	Fairly good and old	The copy contains only the first seven <i>pāṭalas</i> of the <i>Purāṇa</i> , describing the origin of Gaurī, <i>Rudra Gītā</i> , origin of Devī to kill Mahiṣāsura, <i>prāyaścitta</i> , etc. The treatise has been published.

1	2	3	4	5	6	7
<i>Purāṇa</i>						
227 E	292	*Devī-māhātmyam			ISP	A
228 E	292	Kṣobha Caritraṁ			P	A
229 E	547	*Liṅga Purāṇam			SP	
230 E	552	*Brhaddharma Purāṇam			TP	A
231 E	556	*Brahmavaivarta Purāṇam			TP	A
232 E	572-2	*Gajendra Mokṣanam			SP	A
233 E	607-2	*Bhāgavatam			SP	A

8	9	10	11
24 × 6 ; 56 ; 6 ; 39	C	Good and old ; copied by Rāmadeva Śarmā	Based on the <i>Mārkaṇḍeya Purāṇa</i> , the treatise describes the exploits of Devī or Caṇḍī, enjoining upon the devotees to worship her in a proper manner. The treatise has been published.
37 × 7 ; 9 ; 4 ; 40	C	Recent ; copied by Candrahāsa Goswāmī	The MS. is a collection of stories with ethical value, based on the <i>Skanda Purāṇa</i> .
44 × 11 ; 36 ; 9 ; 72	Inc	Good and old	The copy is with twenty-six <i>adhyāyas</i> of the <i>Uparibhāga</i> of the <i>Purāṇa</i> , describing the exploits of Śiva, installation of <i>liṅga</i> and its worship. The <i>Purāṇa</i> has since been published.
45 × 12 ; 43 ; 8 ; 50	Inc	Good ; copied by Kirtinātha Śarmā and Mohana Dvija in Śaka 1774	The MS. contains thirty <i>adhyāyas</i> of the <i>Madhya Khaṇḍa</i> of the <i>Purāṇa</i> . It has since been published.
45 × 12 ; 84 ; 9 ; 59	C	Good ; copied by Jayadatta in Śaka 1763	The MS. contains forty-six <i>adhyāyas</i> of the Gaṇapati or Gaṇeśa <i>Khaṇḍa</i> of the <i>Purāṇa</i> , describing the stories of Gaṇeśa and Paraśurāma. The <i>Purāṇa</i> has since been published.
25 × 7 ; 4 ; 7 ; 30	C	Good and old	A small MS. describing the story, as given in the eighth <i>skandha</i> of the <i>Bhāgavata</i> in three <i>adhyāyas</i> . It has been published along with the <i>Purāṇa</i> .
35 × 9 ; 34 ; 14 ; 73	C	Good ; copied by Aniruddha in Śaka 1615	The MS. is with the eleventh and the twelfth <i>skandhas</i> of the work, dealing with the character of <i>karma-bhakti-yukti</i> and <i>Kaliyuga varṇanā</i> , emancipation of Parikṣita and <i>tapasyā</i> of Mārkaṇḍeya. The work has since been published.

1	2	3	4	5	6	7
<i>Purāṇa</i> 234	614	*Padma Purāṇam			SP	A
235 E	615	*Gaṇeśa Purāṇam			TP	A
236 E	637	*Bhāgavatam Cc (Sanskrit)		Śrīdhara Svāmī	SP	A
237 E	718	*Devī- māhātmyam			SP	A
238 E	1002	*Bhāgavatam Cc (Sanskrit)		Śrīdhara Svāmī	TP	A
239	1075-1	Brahmavaivarta Purāṇam			TP	A
240 E	1087-3	*Vijaya C (in Sanskrit)		Bhagī- ratha	TP	A

8	9	10	11
43×11 ; 87 ; 11 ; 60	Inc	Good ; copied in Śaka 1728	The copy is with twenty-five <i>adhyāyas</i> , describing <i>kriyā-yoga sūra</i> , as revealed in a dialogue between Vyāsa and Jaimini and given in the <i>Uttara khaṇḍa</i> of the <i>Purāṇa</i> , which deals with the <i>māhātmya</i> of Sāgara, Gaṅgā, Viṣṇu, Bhāgavata, Bhṛgu, etc. The <i>Purāṇa</i> has since been published.
48×12 ; 294 ; 7 ; 62	Inc	Fairly good and old	A voluminous MS. describing in details the <i>Upāsanā</i> , <i>Uttara</i> and <i>Kriḍā khaṇḍas</i> of the <i>Purāṇa</i> . It has since been published.
42×11 ; 49 ; 10 ; 70	C	Good ; copied by Nārāyaṇa in Śaka 1761	The MS. is a good commentary of the eight <i>skandha</i> of the <i>Bhāgavata</i> in twenty-four <i>adhyāyas</i> , describing the stories of <i>Gajendra mokṣaṇa</i> , <i>samudra manthana</i> , <i>matsyāvātāra</i> , etc. It has since been published.
25×7 ; 61 ; 6 ; 32	C	Good and old	Based on the <i>Mārkaṇḍeya Purāṇa</i> , the treatise describes the exploits of Devī or Caṇḍī, enjoining upon the devotees to worship her in a proper manner. The treatise has since been published.
39×11 ; 89 ; 11 ; 72	Inc	Good and old	A good commentary (name not known) of the fourth, seventh and the ninth <i>skandhas</i> of the work, with three, fourteen and seventeen <i>adhyāyas</i> respectively. It has since been published.
51×12 ; 93 ; 9 ; 60	C	Good and old	The treatise contains forty-six <i>adhyāyas</i> of the <i>Gaṇeśa janma khaṇḍa</i> of the <i>Purāṇa</i> . It has since been published.
39×8 ; 59 ; 8 ; 82	C	Good ; copied by Govinda Prasāda Dvija in Śaka 1753	A good commentary of the <i>Devī-māhātmyam</i> , based on the <i>Mārkaṇḍeya Purāṇa</i> , describing the exploits of Caṇḍī.

8	9	10	11
17×4; 32; 5; 38	Inc	Damaged	Based on the <i>Mārkaṇḍeya Purāṇa</i> , the treatise describes the exploits of Devī or Caṇḍī, enjoining upon the devotees to worship her in a proper manner. The book has since been published.
46×8; 145; 7; 65	C	Good; copied in Śaka 1699	The MS. is with thirty-eight <i>adhyāyas</i> , dealing with <i>dharma-mokṣa-vratācārāṇa</i> and the stories of Vaśiṣṭha, Mādhata, Gautama and <i>tīrtha-māhātmya</i> , etc., as revealed in a dialogue between Nārada and Sanat Kumāra. The <i>Purāṇa</i> has been published.
49×15; 53; 14; 90	C	Good; copied by Śrīnātha in Śaka 1732	The MS. is a good commentary, called <i>Dīpikā</i> of the fifth <i>skandha</i> of the <i>Bhāgavata</i> in twenty-six <i>adhyāyas</i> , dealing with the story of the king Priyavrata, <i>naraka varṇanā</i> etc. It has since been published.
49×15; 35; 14; 90	C	Do	The MS. is a good commentary, called <i>gūḍhārtha paḍa bhāvārtha dīpikā</i> of the sixth <i>skandha</i> of the <i>Bhāgavata</i> in nineteen <i>adhyāyas</i> , dealing with the stories of Ajāmila, Dakṣa, Bṛtrāsura, etc.
42×12; 56; 16; 78	Inc	Good and old	The MS. is with twenty-seven <i>adhyāyas</i> of the eleventh <i>skandha</i> of the work, dealing with the characteristics of <i>karma</i> , <i>mokṣa</i> and <i>yukti</i> . It has since been published.
39×10; 64; 9; 54	Inc	Fairly good	The copy contains upto Śrī Kṛṣṇa <i>vivāha</i> in the <i>Śrī Kṛṣṇa janma khanda</i> of the <i>Purāṇa</i> in fifteen <i>adhyāyas</i> . The <i>Purāṇa</i> has been published.

1	2	3	4	5	6	7
<i>Purāṇa</i>						
241	1116	*Devī-māhātmyam			SP	A
242 E	1118-2	*Bṛhannāradya Purāṇam			TP	A
243 E	1137-1	*Dīpikā Cc (Sanskrit)		Śrīdhara Svāmī	SP	A
244 E	1137-2	Gūḍhārtha-pada Bhāvārtha Dīpikā Cc (Sanskrit)		Śrīdhara Svāmī	SP	A
245	1214	*Bhāgavatam			SP	A
246	1215	*Brahmavaivarta Purāṇam			TP	A

8	9	10	11
17×4; 32; 5; 38	Inc	Damaged	Based on the <i>Mārkaṇḍeya Purāṇa</i> , the treatise describes the exploits of Devī or Caṇḍī, enjoining upon the devotees to worship her in a proper manner. The book has since been published.
46×8; 145; 7; 65	C	Good; copied in Śaka 1699	The MS. is with thirty-eight <i>adhyāyas</i> , dealing with <i>dharma-mokṣa-vratācarana</i> and the stories of Vaśiṣṭha, Māndhātā, Gautama and <i>tīrtha-māhātmya</i> , etc., as revealed in a dialogue between Nārada and Sanat Kumāra. The <i>Purāṇa</i> has been published.
49×15; 53; 14; 90	C	Good; copied by Śrīnātha in Śaka 1732	The MS. is a good commentary, called <i>Dīpikā</i> of the fifth <i>skandha</i> of the <i>Bhāgavata</i> in twenty-six <i>adhyāyas</i> , dealing with the story of the king Priyavrata, <i>naraka varṇanā</i> etc. It has since been published.
49×15; 35; 14; 90	C	Do	The MS. is a good commentary, called <i>gūḍhārtha pada bhāvārtha dīpikā</i> of the sixth <i>skandha</i> of the <i>Bhāgavata</i> in nineteen <i>adhyāyas</i> , dealing with the stories of Ajāmila, Dakṣa, Bṛtrāsura, etc.
42×12; 56; 16; 78	Inc	Good and old	The MS. is with twenty-seven <i>adhyāyas</i> of the eleventh <i>skandha</i> of the work, dealing with the characteristics of <i>karma</i> , <i>mokṣa</i> and <i>yukti</i> . It has since been published.
39×10; 64; 9; 54	Inc	Fairly good	The copy contains upto Śrī Kṛṣṇa <i>vivāha</i> in the <i>Śrī Kṛṣṇa janma khaṇḍa</i> of the <i>Purāṇa</i> in fifteen <i>adhyāyas</i> . The <i>Purāṇa</i> has been published.

1	2	3	4	5	6	7
<i>Purāṇa</i>						
247 E	1220	*Padma Purāṇam			SP	A
248 E	1224	*Brahmavaivarta Purāṇam			TP	A
<i>Pūjā Vidhi</i>						
249 E	78-1	*Durgārcā-maṇi Mañjarī	Kṛṣṇarāma Nyāyavāgīśa Bhaṭṭācāryya		P	A
250 E	78-2	*Anna-pūrṇa Pūjā Paddhatiḥ	Kālicaraṇa Nyāyaratna Bhaṭṭācāryya		P	A
251	78-3	*Anna-pūrṇa Pūjā Paddhatiḥ	Do		P	A
252	78-4	Lakṣmī pūjā Vidhiḥ			P	A
253 E	105-1	*Śiva-rātri Vrata Prayogaḥ	Kṛṣṇarāma Nyāyavāgīśa Bhaṭṭācāryya		P	A
254	105-2	*Kojāgara kṛtyaṁ			P	A
255	105-4	*Sarasvatī-pūjā Vidhiḥ			P	A

PŪJĀ VIDHI

8	9	10	11
43 × 10 ; 99 ; 9 ; 62	C	Good and old	The MS. is with twenty-five <i>adhyāyas</i> , describing <i>kriyā-yoga sūra</i> , as revealed in a dialogue between Vyāsa and Jaimini, and given in the <i>Uttara khaṇḍa</i> of the <i>Purāṇa</i> , which deals with the <i>māhātmya</i> of Sāgara, Gaṅgā, Viṣṇu, Bhāgavata, Bhṛgu, etc. The <i>Purāṇa</i> has been published.
49 × 14 ; 315 ; 10 ; 72	C	Good and old	A voluminous MS. with 130 <i>adhyāyas</i> of the <i>Srī Kṛṣṇa janma khaṇḍa</i> of the <i>Purāṇa</i> in full, describing his life-long exploits. The <i>Purāṇa</i> has been published.
46 × 12 ; 104 ; 7 ; 50	C	Good ; copied by Kamalā Kānta Dviṇa in Śaka 1780	The MS. contains details about <i>Durgā-pūjā</i> including <i>vali dāna</i> , <i>homa-mantrādi</i> , based on the <i>Yajjur Veda</i> . The treatise has since been published. The author flourished during the 16th-17th century A.D.
46 × 12 ; 78 ; 7 ; 50	C	Good ; copied by Kamalā Kānta in Śaka 1784	The copy contains three <i>khaṇḍas</i> of the rituals, performed on the <i>Śuklāṣṭamī tithi</i> , preceded by Śiva <i>pūjā</i> . The work has since been published.
41 × 12 ; 11 ; 9 ; 60	C	Recent	Contains a brief description of the rituals, including Śiva <i>pūjā</i> . It has since been published.
50 × 10 ; 5 ; 8 ; 44	C	Recent	Based on the <i>Viṣṇu Purāṇa</i> , the MS. describes <i>Lakṣmī pūjā</i> and <i>stava</i> .
40 × 12 ; 25 ; 7 ; 56	C	Recent	Contains details about Śiva <i>pūjā</i> including <i>stotra-kavaca</i> and <i>homa-mantrādi</i> . The treatise has been published.
40 × 12 ; 6 ; 7 ; 56	C	Recent	A small MS. on <i>Lakṣmī pūjā vidhi</i> . It has been published.
40 × 12 ; 5 ; 7 ; 56	C	Recent	Contains rituals for the worship of Sarasvatī. The <i>vidhi</i> has been published.

1	2	3	4	5	6	7
<i>Pūjā Vidhi</i>						
256	160	*Graha yajña Vidhānam			SP	A
257 E	232	Nava-graha Vidhi Prayogaḥ			P	A
258 E	304-2	*Śalagrāma-pūjā Vidhiḥ			SP	A
259 E	405	*Durgotsava Prayoga Tattvaṁ	Raghunandana Bhaṭṭācāryya		SP	A
260 E	478	Pāṇḍunātha Pūjā Vidhiḥ			TP	A
261	540-2	Graha-pūjā Vidhiḥ			SP	A
262 E	571-1	Viṣṇu Pūjā Vidhiḥ	Śaṅkarācāryya		SP	A
263 E	571-2	Śiva Pūjā Vidhiḥ	Śaṅkarācāryya		SP	A
264 E	571-3	Devī-mānasika Pūjā-Vidhiḥ	Śaṅkarācāryya		SP	A

8	9	10	11
33×8 ; 17 ; 7 ; 60	C	Good and old	The MS. contains rituals including <i>homa</i> , performed for the propitiation of the nine <i>grahas</i> . It has since been published.
28×10 ; 8 ; 10 ; 36	C	Good ; copied in Śaka 1784	A treatise on <i>Graha pūjā</i> including <i>homa</i> .
28×5 ; 7 ; 5 ; 55	C	Good and old ; Copied by Paraśurāma	A treatise on <i>Viṣṇu-Cakra pūjā</i> , as engraved on stones, based on the <i>Pañca-rātra</i> system. It has since been published.
29×9 ; 27 ; 9 ; 36	C	Good and old	A MS. on <i>Durgā pūjā</i> , including <i>Kumārī</i> and <i>Aparājitā pūjā</i> , based on the <i>Smārta</i> system. It has been published in <i>Aṣṭā-vimśati tattva</i> of the author.
26×8 ; 18 ; 7 ; 38	C	Good and old	The MS. deals with the rituals for the worship of the deity, identified as Viṣṇu, as given in the <i>Purāṇas</i> , like the <i>Kālikā Purāṇa</i> .
43×10 ; 13 ; 10 ; 60	C	Good and old	A treatise on <i>Graha pūjā</i> , including the rituals for the worship of the guardians of the quarters and the <i>adhidevatās</i> .
35×9 ; 25 ; 5 ; 57	C	Good and old	A treatise on <i>Viṣṇu pūjā</i> according to Vedic system ; it includes <i>Puruṣa Sukta</i> , <i>Nārāyaṇa Sukta</i> , <i>aṣṭottara-Śātanūma</i> , <i>Gāyatrī-Rāmāyaṇa pūṭha</i> , <i>sahasra-nūma</i> , etc. The author was the noted <i>dārśanika paṇḍita</i> of the 8th-9th century A.D.
35×9 ; 23 ; 5 ; 57	C	Good and old	A treatise on <i>Śiva pūjā</i> according to the Vedic system ; it includes also <i>Kālāgni Rudropaniṣad</i> , <i>Śiva kavaca-mantra</i> , etc.
35×9 ; 8 ; 5 ; 57	C	Good : copied by Balabhadra Dvija in Śaka 1725	A MS. on <i>Devī-Bhagavatī pūjā-mantrādi</i> according to the Vedic system.

1	2	3	4	5	6	7
<i>Pūjā-vidhi</i> 265 E	589-1	*Maṇḍalādhyāyah			TP	A
266 E	589-2	Brhaddhoma Paddhatih			SP	A
267 E	608-3	Śiva-pūjā Vidhih			P	A
268 E	643-2	Mahānyāsa Viddih			SP	A
269 E	650	*Durgā-bhakti Taraṅgiṇī	Vidyāpati		SP	A
270 E	698	Sāmānya-pūjā Vidhih			P	A
271 E	700	*Satyanārāyaṇa pūjā Vidhih			P	A
272 E	714	*Manasā-pūjā Paddhatih			P	A
273	740	*Kālī-pūjā Vidhih			SP	A

8	9	10	11
25 × 8 ; 9 ; 7 ; 39	Inc	Fairly good	The treatise describes the diagrams and figures of various sizes, colour, etc. that are to be constructed for the worship of <i>Deva-Devīs, grahas</i> , etc. It has since been published.
29 × 7 ; 8 ; 6 ; 50	C	Good and old	A small MS. on <i>homa-mantrādi</i> performed in connection with the worship of the <i>grahas</i> , based on the <i>Tāntrik</i> system.
32 × 8 ; 4 ; 6 ; 50	C	Good ; copied by Dharma-nātha Dvija in B.S. 1295	A small MS. on the worship of Śiva, including <i>Śivāṣṭaka stotraṁ</i> , based on the <i>Tantras</i> .
35 × 9 ; 6 ; 6 ; 50	C	Good and old	A MS. on <i>prāṇāyāma</i> , performed on the occasion of a <i>pūjā</i> .
43 × 7 ; 61 ; 6 ; 78	C	Good ; copied by Kamalā-pati Śarmā in Śaka 1739	A MS. on <i>Durgā pūjā</i> , based on the <i>Purāṇas</i> , which the author has quoted. Here the Devī is worshipped in her various names, and <i>Kīrtana</i> forms an essential part of the <i>bhakti</i> , shown to the goddess. It has since been published. The author was the court poet of the Mithilā king Śiva Siṅha of the 15th century.
26 × 8 ; 8 ; 7 ; 38	C	Fairly good and old	Contains preliminary procedures and injunctions for the worship of the deities.
24 × 8 ; 11 ; 6 ; 32	C	Fairly good and old	A treatise on the worship of Satyanārāyaṇa ; contains also <i>māhātmya varṇanā</i> (<i>pāñcālī</i>) in Assamese with eighteen extra folios. It has since been published.
22 × 9 ; 27 ; 8 ; 40	C	Good ; copied by Kālidatta.	The MS. contains details of rituals, including <i>mantra</i> and <i>vali-dāna</i> for the worship of the deity. It has since been published.
30 × 6 ; 15 ; 6 ; 52	Inc	Good and old	A MS. on <i>Tāntrik pūjā</i> rites, performed for the worship of the Goddess Kālī. It has since been published.

A CATALOGUE OF

SANSKRIT MANUSCRIPTS

1	2	3	4	5	6	7
<i>Pūjā-vidhi</i> 274 E	762	*Apamārijjana Śāntiḥ			P	A
275	888 1	*Lakṣmī-pūjā Paddhatiḥ			P	A
276	888-2	*Sarasvatī-pūjā Paddhatiḥ			P	A
277 E	934	*Durgotsava Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
278 E	1092-5	*Vaṭuka-pūjā Prayogaḥ			TP	A
279	1092 6	*Palitāṣṭamī Vrataṃ			P	A
280	1092-7	*Akṣaya-tṛtiyā Vrataṃ			P	A
281	1092-8	*Phala-ghaṭa Samkrānti Vrataṃ			P	A
282	1092-9	*Dharma-ghaṭa Vrataṃ			P	A

8	9	10	11
29×5; 12; 4; 50	C	Recent	The MS. deals with <i>pūjā-mantrādi</i> , performed for the efficacy of a disease, based on the <i>Viṣṇudharmottara</i> . The treatise has been published.
30×10; 5; 36; 30.	C	Good; copied by Mahendra-nātha Bhaṭṭācāryya in B.S. 1315	A small MS. containing rituals performed for the propitiation of Lakṣmī. The <i>vidhi</i> has been published.
30×10; 5; 5; 40	C	Good; copied by Mahendra-nātha Bhaṭṭācāryya in B.S. 1314	A small MS. containing rituals, performed for the propitiation of Sarasvatī. It has been published.
35×11; 16 10; 54	Inc	Good and old	A MS. on Durgā <i>pūjā</i> , based on the Smārta system; contains also six extra folios on <i>Puraścaraṇa</i> , <i>homa</i> and <i>Kāṭi pūjā</i> (incomplete). It has been published in <i>Aṣṭāvimśati Tattva</i> .
42×9; 10; 7; 60	C	Good; copied by Indranātha in Śaka 1739	A MS. on Vaṭuka-Bhairava <i>pūjā</i> with two extra folios of Vaṭuka <i>stava</i> . The <i>vidhi</i> has been published.
34×8; 3; 9; 46;	C	Recent	Based on the <i>Bhaviṣya Purāṇa</i> , it deals with Durgā <i>pūjā-vrata</i> . The copy is from the published work.
34×8; 4; 6; 42	C	Recent	Based on the <i>Bhaviṣya Purāṇa</i> , it deals with Viṣṇu-Lakṣmī <i>pūjā-vrata</i> ; the copy is from the published work.
34×8; 2; 6; 42	C	Recent	A MS. on <i>pūjā</i> , performed on the <i>Viṣṇu-padi Samkrānti</i> ; the copy is from the published work.
34×8; 4; 7; 42	C	Recent	A MS. on Viṣṇu <i>pūjā</i> , based on the <i>Brahma Purāṇa</i> ; the copy is from the published work.

SMṚTI

1	2	3	4	5	6	7
<i>Pūjā vidhī</i>						
283	1092-10	*Durbāṣṭamī Vratam			P	A
284	1092-11	*Sañānana Vratam			P	A
285	1092-12	*Lalitā-kukkuṭī Vratam			TP	A
286	1092-13	*Pipitaka-dvādaśī Vratam			P	A
287	1092-14	*Kukkuṭī-markaṭī Vratam			P	A
288	1092-15	*Mahā-Lakṣmī Vratam			P	A
289	1119-5	*Maṇḍalādhyāyaḥ			TP	A
<i>Smṛti</i>						
290 E	145-2	Smṛti Sāgarah	Rucira Miśra		SP	A

8	9	10	11
34×8 ; 3 ; 7 ; 44	C	Recent	Based on the <i>Bhaviṣya Purāṇa</i> , the ceremony is performed on the <i>Śuklāṣṭamī tithi</i> of <i>Bhādra</i> .
32×8 ; 5 ; 6 ; 35	C	Recent	A MS. on Kārtika <i>pūjā-vrata</i> ; the copy is from the published work.
39×9 ; 4 ; 7 ; 60	C	Good ; copied in <i>Saka</i> 1766	Based on the <i>Bhaviṣya Purāṇa</i> , the MS. is on Śiva <i>pūjā-vrata</i> ; contains also three extra folios of <i>Durbāṣṭamī vrata</i> ; the copy is from the published work.
39×8 ; 4 ; 6 ; 58	C	Recent	A MS. on Viṣṇu <i>pūjā-vrata</i> , performed on the <i>Śuklā-dvādaśī tithi</i> of <i>Vaiśākha</i> ; contains also eight folios of <i>Sāvitṛī vrata</i> and two of <i>Durbāṣṭamī</i> ; this copy is from the published work.
39×8 ; 4 ; 6 ; 58	C	Recent	Based on the <i>Bhaviṣya Purāṇa</i> , the MS. describes Śiva <i>pūjā-vrata</i> ; the copy is from the published work.
39×8 ; 10 ; 6 ; 54	C	Recent	A MS. on Lakṣmī <i>pūjā-vrata</i> , performed on the <i>Śuklāṣṭamī tithi</i> of <i>Bhādra</i> , based on the <i>Bhaviṣya Purāṇa</i> ; the copy is from the published work.
39×8 ; 7 ; 8 ; 52	C	Good and old	The treatise describes the diagrams and figures of various sizes, colour, etc. that are to be constructed for the worship of <i>Deva-Devīs</i> , <i>grahas</i> , etc. It has since been published.
38×10 ; 84 ; 8 ; 48	C	Good and old ; copied by Mohanadeva Śarmā	Based on the <i>Dharma Śāstras</i> and the <i>Purāṇas</i> , the treatise is a good work, laying down rules and instructions to be strictly followed for the performance of <i>pūjā-vrata</i> and <i>kriyā-kāṇḍādi</i> on prescribed <i>tithis</i> .

1	2	3	4	5	6	7
<i>Smṛti</i> 291 E	153	*Tithi Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
292 E	155	*Asauca Nirṇayaḥ	MM. Gopāla Pañcānana Bhaṭṭācāryya		SP	A
293	157	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
294 E	167	Prāyaścitta Nirghaṇṭaḥ	Keśavācāryya		P	A
295	169	Prāyaścitta Nirghaṇṭaḥ	Keśavācāryya		SP	A
296 E	299	Prāyaścitta Nirṇayaḥ			SP	A
297	303	*Āhnikācāra Prayogaḥ	Raghunandana Bhaṭṭācāryya		SP	A
298 E	391	Smṛti Padmaṃ			TP	A

8	9	10	11
40 × 11 ; 85 ; 11 ; 69	C	Good ; com- posed in <i>Saka</i> 1687	Based on the <i>Smṛtis</i> , the <i>Purāṇas</i> and other authoritative texts, the treatise deals exhaustively with <i>pūjā-vrata śubha karmādi</i> , to be performed on the prescribed <i>tithis</i> , beginning with <i>pratipada</i> in every <i>pakṣa</i> . It has been published in <i>Aṣṭāvimśati Tattva</i> .
36 × 8 ; 19 ; 9 ; 64	C	Good and old	The MS. deals with the period of un- cleanliness and <i>śuddhi vyavasthā</i> during <i>mṛta-jātakūśauca</i> , <i>rajasvalā</i> , etc., as given in the <i>Smṛtis</i> and the <i>Purāṇas</i> . It has since been published.
31 × 7 ; 45 ; 8 ; 66		Good and old ; copied by Brajanātha Śarmā	The MS. deals authoritatively with <i>śubha karma pūjā-vratādi</i> , to be performed on prescribed <i>tithis</i> in each month. It has since been published in <i>Aṣṭāvimśati Tattva</i> .
19 × 6 ; 50 ; 5 ; 26	C	Good ; copied by Lakṣmī nātha Śarmā in B.S. 1298	A treatise on <i>śuddhi vyavasthā</i> for killing <i>Brahma</i> , <i>śtri</i> , <i>go</i> , etc. and during the period of uncleanness caused by <i>janma-mṛtyu</i> , <i>rajasvalā</i> , etc.
36 × 9 ; 8 ; 10 ; 52	Inc	Good and old	Do
32 × 6 ; 12 ; 6 ; 46	C	Good and old	A MS. on <i>śuddhi vyavasthā</i> for <i>Brama- śtri-go vadha</i> , <i>abhakṣa bhakṣaṇa</i> and <i>samsarga doṣādi</i> .
31 × 7 ; 14 ; 8 ; 48	Inc	Good and old	The MS. deals with the <i>nitya kṛtya pūjā-mantrādi</i> of a Brāhmaṇa, based on the <i>Smṛta</i> system. It has been published in <i>Aṣṭāvimśati Tattva</i> .
31 × 9 ; 38 ; 9 ; 56	C	Good and old	A good treatise, dealing with the <i>Prāyaś- citta</i> in particular in fifteen chapters, based on the <i>Smṛti</i> and the <i>Nyāya Kūras</i> , which the author has extensively quoted.

1	2	3	4	5	6	7
<i>Smṛti</i> 299	398	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
300 E	399	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
301	401	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
302 E	545	*Śuddhi Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
303 E	585	Pitr-kṛtya Kaumudī	MM. Pīṭāmbara Siddhānta-Vāgīśa Bhaṭṭācāryya		SP	A
304	610-3	Smṛti Padmaṃ			TP	A
305 E	613-1	*Doula yātrā Tattvaṃ	Raghunandana Bhaṭṭācāryya		TP	A
306 E	613-2	*Dvādaśa-yātrā Tattvaṃ	Raghunandana Bhaṭṭācāryya		TP	A

8	9	10	11
35 × 7 ; 33 ; 9 ; 62	C	Good ; copied by the son of Harikānta	The MS. deals authoritatively with <i>śubha-karma pūjā vratādi</i> , to be performed on prescribed <i>tithis</i> in each month. It has been published in <i>Aṣṭāvimśati Tattva</i> of the author.
25 × 8 ; 54 ; 8 ; 42	C	Good ; copied in <i>Saka</i> 1681	Do
37 × 7 ; 33 ; 7 ; 86	C	Good and old ; copied by Jayadeva	Do
48 × 11 ; 49 ; 12 ; 82	C	Good and old	Based on the <i>Smṛti-Nyāya Kūras</i> and the <i>Purāṇas</i> , the treatise deals with <i>śuddhi</i> <i>vyavasthā</i> on the occasion of <i>janma-mṛtyu-</i> <i>sahagamanādi</i> . It has been published in <i>Aṣṭāvimśati Tattva</i> .
30 × 9 ; 23 ; 9 ; 45	Inc	Fairly good and old	A good treatise dealing with ritualistic details regarding <i>Pūrvāna</i> , <i>Ekodīṣṭa</i> and <i>Abhyudayaika śrāddha</i> , based on the <i>Yajjur</i> <i>Veda</i> .
32 × 9 ; 55 ; 6 ; 48	Inc	Fairly good and old	A good treatise dealing with the <i>prāyaś-</i> <i>citta</i> in particular in fifteen chapters, based on the <i>Smṛti</i> and the <i>Nyāya Kūras</i> , which the author has extensively quoted.
26 × 9 ; 16 ; 6 ; 36	C	Fairly good	A small MS. describing the performance of Śrī Kṛṣṇa <i>doula</i> on appointed <i>tithis</i> . It has been published in his <i>Aṣṭāvimśati</i> <i>Tattva</i> .
26 × 9 ; 20 ; 6 ; 36	C	Fairly good	Based on the <i>Purāṇas</i> , the treatise des- cribes <i>pūjā-vrata-snānādi</i> , to be performed on the prescribed <i>tithis</i> for good results. It has been published in his <i>Aṣṭāvimśati</i> <i>Tattva</i> .

1	2	3	4	5	6	7
<i>Smṛti</i>						
307 E	638	*Āhnikā Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
308	652	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A
309	691	*Tithi Tattvaṃ	Raghunandana Bhaṭṭācāryya		TP	A
310	731-1	*Āhnikā Tattvaṃ	Raghunandana Bhaṭṭācāryya		TP	A
311	872	*Asauca Nirṇayaḥ	MM. Gopāla- pañcānana Bhaṭṭācāryya		SP	A
312	914-1	*Kṛtya Tattvaṃ	Raghunandana Bhaṭṭācāryya		SP	A

8	9	10	11
36 × 8 ; 69 ; 9 ; 64	C	Good ; copied by Siddha- nātha Śarmā in Śaka 1703	A MS. on <i>nitya-naimittika karmas</i> of a Brāhmaṇa relating to <i>snāna-sandhyā-pūjādi</i> , based on the <i>Smṛti</i> , the <i>Nyūya Kāras</i> and the <i>Purāṇas</i> . It has been published in his <i>Aṣṭāvimsati Tattva</i> .
34 × 8 ; 37 ; 8 ; 60	Inc	Good and old	The MS. deals authoritatively with <i>śubha karma, pūjā-vratādi</i> , to be performed on prescribed <i>tithis</i> in each month. It has been published in his <i>Aṣṭāvimsati Tattva</i> .
40 × 9 ; 89 ; 10 ; 85	Inc	Fairly good ; copied by Śukadeva Śarmā	Based on the <i>Smṛtis</i> , the <i>Purāṇas</i> and other authoritative texts, the treatise deals exhaustively with <i>pūjā-vrata śubha karmādi</i> , to be performed on the prescribed <i>tithis</i> , beginning with <i>pratipada</i> in every <i>pakṣa</i> . It has been published in the said work.
39 × 9 ; 95 ; 7 ; 70	C	Good ; copied by Śrīdviya in Śaka 1721	A MS. on <i>nitya-naimittika karmas</i> of a Brāhmaṇa relating to <i>snāna-sandhyā-pūjādi</i> , based on the <i>Smṛti</i> , the <i>Nyūya Kāras</i> and the <i>Purāṇas</i> . It has been published in the said work.
30 × 11 ; 24 ; 9 ; 50	C	Good ; copied in Śaka 1802	The MS. deals with the period of un- cleanliness and <i>śuddhi vyavasthā</i> during <i>mṛta-jātākūśauca, rajasvalā</i> , etc, as given in the <i>Smṛtis</i> and the <i>Purāṇas</i> . It has since been published.
32 × 7 ; 43 ; 7 ; 48	Inc	Good ; copied by Rantideva Śarmā in Śaka 1726	The MS. deals authoritatively with <i>śubha karma, pūjā-vratādi</i> , to be performed on prescribed <i>tithis</i> in each month. It has been published in the said work of the author.

1	2	3	4	5	6	7
<i>Smṛti</i>						
313 E	915	*Sambandha Nirṇayaḥ	MM. Gopāla- pañcānana Bhaṭṭācāryya		P	A
314 E	939	Prāyaścitta Prakaraṇaṁ	Ratnākara Miśra		SP	A
315	1029	*Tithi Tattvaṁ	Raghunandana Bhaṭṭācāryya		SP	A
316 E	1090-1	*Malimluca Tattvaṁ	Raghunandana Bhaṭṭācāryya		P	A
317 E	1090-2	*Ekādaśi Tattvaṁ	Raghunandana Bhaṭṭācāryya		P	A
318 E	1119-6	*Sambandha Tattvaṁ	Raghunandana Bhaṭṭācāryya		TP	A
319 E	1119-7	Udbāha Bhāskaraha	MM. Pīṭāmbara Siddhānta-vāgīśa Bhaṭṭācāryya		TP	A

8	9	10	11
30 × 9 ; 9 ; 10 ; 48	C	Good ; copied in Śaka 1805	A treatise on marriages bearing on the <i>gotras</i> , <i>pravaras</i> , <i>svapiṇḍa</i> , etc., based on the <i>Smṛtis</i> , the <i>Purāṇas</i> , the <i>Smṛta</i> system and the works of Raghunandana. It has since been published.
25 × 5 ; 15 ; 6 ; 36	C	Good ; copied by Ambariṣa Vipra in Śaka 1731	Originally composed by Ripuñjaya, the work is a compilation by the author, dealing with <i>suddhi vyavasthā</i> in matters like <i>Brahma</i> , <i>śtri</i> , <i>go vadha</i> , <i>agamanāgamana</i> <i>samsarga doṣādi</i> .
40 × 10 ; 57 ; 12 ; 75	Inc	Fairly good and old	Based on the <i>Smṛtis</i> , the <i>Purāṇas</i> and other authoritative texts, the treatise deals exhaustively with <i>pūjā-vrata śubha</i> <i>karmādi</i> , to be performed on the prescribed <i>tithis</i> , beginning with <i>pratipada</i> in every <i>pakṣa</i> . It has been published in the said work of the author.
46 × 9 ; 95 ; 6 ; 60	C	Good ; copied by Gagana Candra in Śaka 1804	A treatise on <i>malamāsa</i> with <i>kṛtyākṛtya</i> and <i>kriyā-kāṇḍādi vicāra</i> on such occasions. The author has quoted from the <i>Smṛtis</i> , the <i>Purāṇas</i> and other texts. It has been published in the said work of the author.
46 × 9 ; 84 ; 6 ; 66	C	Good ; copied in Śaka 1806	Based on the <i>Smṛtis</i> , the <i>Purāṇas</i> and other texts on <i>Jyotiṣa</i> , the MS. deals with <i>pūjā-vrata śubha karmādi</i> to be performed on such a <i>tithi</i> in each month. It has been published in the said work of the author.
38 × 8 ; 34 ; 6 ; 66	C	Good and old	A treatise prescribing rules and injunc- tions bearing on marriages, governed by <i>varṇa</i> , <i>gotra</i> , <i>pravara</i> , <i>svapiṇḍa</i> , etc, based on the <i>Dharma Śāstras</i> . It has been pub- lished in the said work of the author.
28 × 8 ; 27 ; 7 ; 60	C	Good ; composed in Śaka 1482	A good treatise on marriage relations and ritualistic details including <i>Śrāddhādi</i> , to be performed on the occasion.

A CATALOGUE OF

SANSKRIT MANUSCRIPTS

STOTRAM

1	2	3	4	5	6	7
<i>Smṛti</i>						
320 E	1218	*Prāyaścitta Prakaraṇam	Bhavadeva Bhaṭṭācāryya		SP	A
<i>Stotram</i>						
321	101-2	*Sadāśiva Sahasra- nāma Stotram			SP	A
322 E	139-3	*Rudra Bhāṣyam Cc (Sanskrit)		Sāyaṇā- cāryya	SP	A
323 E	156-1	*Nīlakaṇṭha Stavaḥ			SP	A
324 E	156-2	*Śiva-Mahimna Stotram	Puṣpadanta		SP	A
325 E	156-3	*Vatuka-Bhairava Stavaḥ			SP	A
326	163-1	*Śiva-Mahimna Stotram	Puṣpadanta		SP	A
327 E	163-2	*Śiva Sahasra- nāma Stotram			SP	A

8	9	10	11
41×11 ; 50 ; 10 ; 72	C	Good and old	Based on the <i>Smṛti-Nyāya Kūras</i> and the <i>Purāṇas</i> , the MS. deals with <i>śuddhi vyavasthā</i> in <i>Brahma vadha</i> , <i>surūpāna</i> , <i>steya</i> , <i>gurbūṅganū gamana</i> and <i>saṁsarga doṣa</i> . It has since been published. The author was a noted <i>Smārta paṇḍita</i> as well as a minister under the king Harivarmadeva.
34×17 ; 7 ; 5 ; 40	Inc	Good ; copied in <i>Śaka</i> 1716	It is based on the <i>Śivāmṛta Khaṇḍa</i> of the <i>Rudra Yāmala</i> . It has since been published.
52×10 ; 6 ; 9 ; 95	Inc	Good and old	The MS. is the learned commentary of the Yajjur Vedic <i>sūtra</i> on Rudra by the Vedic scholar Sāyaṇa ; the copy contains up to <i>pañcama anuvāka</i> . It has since been published.
			The commentator, a great Vedic scholar, served as a minister under Vijayanagara kings of the 14th century AD.
23×4 ; 20 ; 3 ; 36	C	Good ; copied by Raghu- nātha in <i>Śaka</i> 1644 ; N.Ś. 1129	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> . The copy is from the published work.
23×4 ; 12 ; 3 ; 36	C	Do	The author of the <i>stotra</i> is stated to be a <i>gandharva rāja</i> , who was also a <i>Śiva-duta</i> . The copy is from the published work.
20×3 ; 12 ; 3 ; 32	C	Good and old	The <i>stotra</i> is from the <i>Viśva-sūrodhāra Tantra</i> . It is from the published work.
22×5 ; 8 ; 5 ; 36	C	Good and old	The author of the <i>stotra</i> is stated to be a <i>gandharva rāja</i> , who was also <i>Śiva-duta</i> ; the copy is from the published work.
22×5 ; 14 ; 5 ; 38	C	Good and old	It is based on the <i>Śivāmṛta Khaṇḍa</i> of the <i>Rudra Yāmala</i> ; the copy is from the published work.

1	2	3	4	5	6	7
<i>Stotram</i>						
328 E	164	*Navagraha Stotram			SP	A
329 E	166-1	*Devī Śatanāma Stotram			SP	A
330 E	170-1	*Durgā Sahasra- nāma Stotram			SP	A
331	170-2	*Śiva Sahasranāma Stotram			SP	A
332	220	*Nīlakaṇṭha Stavah			P	A
333	236	*Śani Stotram			TP	A
334	263-1	*Bhagavat Stotram	Bilvamangala Bhaṭṭācāryya		SP	A
335	295-1	*Nīlakaṇṭha Stavah			SP	A
336	295-2	*Śiva-Mahimna Stavah	Puṣpadanta		SP	A
337 E	295-3	*ŚrīKṛṣṇa Aṣṭottara Śatanāma			SP	A
338 E	295-4	*Aparājita Stavah			SP	A
339 E	300	*Bhagavat Stotram	Bilvamangala Bhaṭṭācāryya		SP	A

8	9	10	11
23×6 ; 17 ; 4 ; 35	C	Good and old	A hymn to the nine <i>grahas</i> ; its composi- tion is attributed to Vyāsadeva. It has since been published.
19×5 ; 19 ; 4 ; 25	C	Good and old	The <i>stotra</i> is from the <i>Mārkaṇḍeya Purāṇa</i> . It has since been published.
27×6 ; 35 ; 4 ; 33	C	Good ; copied by Śukadeva Gosvāmī	Based on the <i>Ambikā khaṇḍa</i> of the <i>Skanda Purāṇa</i> , the <i>stotra</i> brings out the greatness of the Goddess. It has been published.
27×6 ; 17 ; 4 ; 40	C	Do	It is based on the <i>Śivāmṛta khaṇḍa</i> of the <i>Rudra Yāmala</i> ; the copy is from the published work.
20×7 ; 8 ; 7 ; 27	C	Recent	The <i>stotra</i> is based on the <i>Amṛta khaṇḍa</i> of the <i>Skanda Purāṇa</i> ; the copy is from the published work.
24×6 ; 4 ; 6 ; 32	C	Fairly good	The <i>stotra</i> was originally composed and recited by the king Daśaratha of Ayodhyā ; it is from the published work.
25×7 ; 8 ; 7 ; 34	C	Good and old	The <i>stotra</i> is with fifty-nine <i>ślokas</i> containing the gist of the <i>Bhāgavata Purāṇa</i> . It has since been published.
23×5 ; 19 ; 4 ; 35	C	Good and old	The <i>stotra</i> is based on the <i>Amṛta khaṇḍa</i> of the <i>Skanda Purāṇa</i> ; the copy is from the published work.
23×5 ; 11 ; 4 ; 35	C	Good and old	The author of the <i>stotra</i> is stated to be a <i>Gandharva rāja</i> , who was also a Śiva <i>duta</i> ; the copy is from the published work.
23×4 ; 7 ; 3 ; 35	C	Good and old	The <i>stotra</i> is based on the <i>Brahmāṇḍa Purāṇa</i> ; it has since been published.
20×5 ; 7 ; 4 ; 36	C	Good and old	The <i>stava</i> is based on the <i>Viṣṇudharma- ttara</i> ; it is from the published work.
31×6 ; 14 ; 5 ; 53	C	Good ; copied by Durgārāma Śarmā	The <i>stotra</i> is with fifty-nine <i>ślokas</i> , containing the gist of the <i>Bhāgavata Purāṇa</i> . It has since been published.

1	2	3	4	5	6	7
<i>Stotram</i>						
340 E	302-1	*Pratyāṅgirā Stotram			SP	A
341	302-2	*Pratyāṅgirā Stotram			SP	A
342	374	*Nīlakaṇṭha Stavaḥ			SP	A
343	375	*Nīlakaṇṭha Stavaḥ			SP	A
344 E	379-1	*Śitalā Stotram			SP	A
345	379-2	*Vaṭuka-Bhairava Stavaḥ			SP	A
346	379-3	*Aparājita Stotram			SP	A
347	379-4	*Śiva-Mahimna Stavaḥ	Puṣpadanta		SP	A
348	445	*Bhagavat Stotram	Bilvamangala Bhaṭṭācāryya		P	A
349	446	*Viṣṇu Sahasra- nāma Stotram	Vyāsadeva		SP	A
350	448	*Viṣṇu Sahasra- nāma Stotram	Vyāsadeva		P	A
351 E	540-1	*Stava-kavaca māla			SP	A

8	9	10	11
23 × 4 ; 14 ; 4 ; 29	C	Good and old	As told by Śūlapāṇi to Caṇḍi, its citation is recommended in times of calamities ; the copy is from the published work.
24 × 5 ; 7 ; 4 ; 38	C	Fairly good and old	Do
20 × 5 ; 14 ; 5 ; 30	C	Good and old	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> ; the copy is from the published work.
16 × 5 ; 19 ; 5 ; 22	Inc	Good and old	Do
25 × 5 ; 4 ; 5 ; 35	C	Good and old	The <i>stotra</i> is based on the <i>Skanda Purāṇa</i> ; the copy is from the published work.
25 × 4 ; 8 ; 4 ; 36	C	Good and old	The <i>stotra</i> is from the <i>Viśva-sūroddhāra Tantra</i> ; the copy is from the published work.
26 × 4 ; 7 ; 4 ; 40	C	Good and old	The <i>stotra</i> is based on the <i>Viṣṇu-dharmottara</i> ; the copy is from the published work.
26 × 4 ; 7 ; 5 ; 46	C	Good and old	The author of the <i>stotra</i> is stated to be a <i>gandharva rāja</i> , who was also a <i>Śiva dūta</i> ; the copy is from the published work.
24 × 10 ; 12 ; 7 ; 54	C	Recent	The <i>stotra</i> is with fifty-nine <i>śloka</i> s, containing the gist of the <i>Bhāgavata Purāṇa</i> . It has since been published.
24 × 6 ; 25 ; 6 ; 35	C	Good ; copied in Saka 1805	The <i>stotra</i> is based on the <i>Padma Purāṇa</i> . It is from the published work.
22 × 8 ; 26 ; 6 ; 24	C	Recent	Do
43 × 10 ; 18 ; 9 ; 60	Inc	Good and old	Contains <i>Bhairava Stava</i> ; <i>Bhārata Śāvitṛī</i> by Vyāsadeva ; <i>Dvādaśa mañjarī</i> by Daśanana ; <i>Bhavūnyāṣṭaka</i> by Śaṅkarācāryya ; <i>Śitalā stava</i> ; <i>Navagraha stava</i> ; <i>Aparājita</i> ; <i>Pratyāṅgirā</i> ; <i>Āditya-hṛdaya stotra</i> ; <i>Rāma-śatāṣṭaka</i> ; <i>Viṣṇu kavaca</i> ; <i>Maheśvara kavaca</i> ; <i>jvara stotra</i> by Vibhāṇḍaka muṇi, etc.

1	2	3	4	5	6	7
<i>Stotraṃ</i>						
352 E	567	*Lakṣmī-Nṛsiṃha Sahasra-nāma	Vyāsadeva		SP	A
353	576-1	*Nīlakaṇṭha Stavaḥ			SP	A
354	576-2	*Vaṭuka-Bhairava Stavaḥ			SP	A
355 E	587	*Āditya-hṛdaya Stotraṃ			P	A
356	703	*Viṣṇu Sahasra- nāma Stotraṃ			P	A
357	706	*Nīlakaṇṭha Stavaḥ			SP	A
358	867	*Vaṭuka-Bhairava Stavaḥ			P	A
359 E	876-2	*Ruci Stavaḥ			P	A
360 E	889-1	*Gopāla Sahasra- nāma			SP	A
361	889-2	*Viṣṇu Sahasra- nāma Stotraṃ			SP	A
362 E	914-4	*Gopālāṣṭakaṃ			SP	A
363 E	914-5	*Sūryyaṣṭakaṃ			SP	A

8	9	10	11
40×9; 6; 10; 67	C	Good; copied in Śaka 1738	The <i>stotra</i> is from the <i>Nṛsiṃha Purāṇa</i> . It has since been published.
23×5; 9; 5; 34	Inc	Good and old; copied by Bāṇeśvara	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> . It has since been published.
23×5; 6; 5; 34	Inc	Good and old; copied by Bāṇeśvara	The <i>stotra</i> is from the <i>Viśva-sāroddhāra Tantra</i> ; it has since been published.
23×9; 13; 8; 32	C	Recent	The <i>stotra</i> is based on the <i>Bhaviṣyottara Purāṇa</i> ; the copy is from the published work.
29×9; 21; 6; 36	C	Partly damaged	The MS. is based on the <i>Padma Purāṇa</i> ; the copy is from the published work.
27×5; 12; 5; 40	C	Good; copied in Śaka 1726	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> . It has since been published.
27×6; 8; 5; 30	C	Good; copied by Brajanātha Śarmā in B. S. 1305	The <i>stotra</i> is from the <i>Viśva-sāroddhāra Tantra</i> ; it has since been published.
30×9; 5; 9; 45	C	Recent	It is based on the <i>Mārkaṇḍeya Purāṇa</i> ; a prayer by Ruci to his ancestors for a son; the copy is from the published work.
30×7; 9; 6; 48	C	Good; copied by Ramā- nātha Śarmā in Śaka 1757	The <i>stotra</i> is from the <i>Sanmoha Tantra</i> ; it has since been published.
30×7; 18; 6; 48	C	Do	The MS. is based on the <i>Padma Purāṇa</i> . It has since been published.
30×7; 2; 6; 48	C	Good; copied in Śaka 1756	The <i>stotra</i> is from the <i>Garuḍa Purāṇa</i> ; it has since been published.
30×7; 2; 6; 48	C	Do	The <i>stotra</i> contains only eight ślokaḥ; it has since been published.

1	2	3	4	5	6	7
<i>Stotraṃ</i>						
364	923-2	*Śiva-Mahimna Stotraṃ	Puṣpadanta		SP	A
365	923-3	*Nilakaṇṭha Stavaḥ			SP	A
366	1059-1	*Śrīkṛṣṇa Aṣṭottara Śatanāma			SP	A
367	1059-2	*Navagraha Stavaḥ			SP	A
368	1061	*Nilakaṇṭha Stavaḥ			SP	A
369	1064	*Viṣṇu Sahasra- nāma			SP	A
370 E	1081	*Stotra-mālā			SP	A
371 E	1084-7	*Gaṅgāṣṭakaṃ	Śaṅkarācāryya		TP	A
372 E	1087-2	*Rudrādhyāyaḥ			TP	A
373	1087-3	*Āditya-hṛdaya Stotraṃ			P	A

8	9	10	11
45 × 11 ; 2 ; 9 ; 72	C	Good and old	The author of the <i>stotra</i> is stated to be a <i>Gandharva rāja</i> , who was also a <i>Śiva dūta</i> ; it has since been published.
45 × 11 ; 3 ; 9 ; 60	Inc	Good and old	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> ; it has since been published.
26 × 6 ; 4 ; 5 ; 36	C	Good ; copied by Bikārāma Kākati in Śaka 1733	The <i>stotra</i> is based on the <i>Brahmāṇḍa Purāṇa</i> ; it has since been published.
25 × 6 ; 10 ; 5 ; 35	C	Good and old	A hymn to the nine <i>grahas</i> ; it has since been published.
16 × 6 ; 9 ; 5 ; 28	Inc	Good ; copied by Thāneśvara Śarmā	The <i>stotra</i> is based on the <i>Amṛta Khaṇḍa</i> of the <i>Skanda Purāṇa</i> ; it has since been published.
23 × 6 ; 12 ; 6 ; 33	Inc	Good and old	The MS. is based on the <i>Padma Purāṇa</i> ; it has since been published.
22 × 5 ; 15 ; 6 ; 26	Inc	Fairly good and old	The copy contains <i>Gopālāṣṭaka</i> ; <i>Aṣṭo- ttārādhyāya</i> of Yama ; <i>Bhujāṅga- prayāta stotra</i> of Śaṅkarācāryya ; <i>Gopā- lāṭa stotra</i> ; and <i>Śrī Kṛṣṇa Bhujāṅga- prayāta stotra</i> of Bhāgavata Candra.
36 × 6 ; 2 ; 5 ; 68	C	Good and old	A hymn to the river in eight <i>ślokas</i> , bringing out her greatness ; it has since been published.
39 × 8 ; 10 ; 4 ; 52	C	Good ; copied by Gaṅgā Prasāda Śarmā	A Yajjur Vedic hymn to the lord of des- truction, Rudra ; it has since been published.
28 × 11 ; 7 ; 10 ; 45	C	Recent	The <i>stotra</i> is based on the <i>Bhaviṣyottara Purāṇa</i> ; the copy is from the published work.

1	2	3	4	5	6	7
<i>Stotraṃ</i>						
374	1097	*Viṣṇu Sahasra-nāma Stotraṃ			P	A
375 E	1109-1	*Rādhā-Kṛṣṇa Kavacaṃ	Vyāsadeva		P	A
376 E	1109-2	*Agni Stotraṃ			P	A
377	1109-3	*Śītālā Stotraṃ			P	A
378	1114-4	*Śiva-Mahimna Stotraṃ	Puṣpadanta		SP	A
379	1118-1	*Śiva-Mahimna Stotraṃ C (Sanskrit)	Puṣpadanta		TP	A
380 E	1119-4	*Rudrādhyāyaḥ C			TP	A
381 E	1213	*Viṣṇu Sahasra-nāma Stotraṃ			SP	A
<i>Tantra</i>						
382 E	72	*Yoginī Tantraṃ			TP	A
383	76	*Yoginī Tantraṃ			TP	A

TANTRA

8	9	10	11
35 × 11 ; 6 ; 9 ; 34	Inc	Recent	The MS. is based on the <i>Padma Purāṇa</i> ; the copy is from the published work.
24 × 4 ; 6 ; 4 ; 34	C	Recent	The <i>mantra</i> is based on the <i>Rādhākula Tantra</i> ; the copy is from the published work.
23 × 4 ; 4 ; 4 ; 30	C	Recent	The <i>stotra</i> was cited by Brahmā to Nārada ; and its citation is recommended during <i>pūjā</i> ; the copy is from the published work.
23 × 4 ; 3 ; 4 ; 30	C	Recent	The <i>stotra</i> is based on the <i>Skanda Purāṇa</i> ; it is from the published work.
27 × 4 ; 4 ; 4 ; 54	Inc	Good ; copied by Nārāyaṇa Śarmā in <i>Saka</i> 1738	The author of the <i>stotra</i> is stated to be a <i>Gandharva rāja</i> , who was also a <i>Śiva dūta</i> . It has since been published.
44 × 8 ; 8 ; 7 ; 60	C	Good and old	A commentary of the <i>stotra</i> ; the name of the commentator is not given. It has since been published.
33 × 9 ; 15 ; 9 ; 70	C	Good and old	A hymn to Rudra, based on the <i>Yajjur Veda</i> , with a commentary. It has been published.
35 × 8 ; 21 ; 12 ; 54	C	Good ; copied by Durgārāma in <i>Saka</i> 1680	The <i>stotra</i> is based on the <i>Padma Purāṇa</i> . It has since been published.
52 × 12 ; 72 ; 9 ; 75	Inc	Fairly good ; copied by Prāṇanātha Śarma in <i>Saka</i> 1751	The copy is with fourteen <i>pāṭalas</i> of the section <i>Kāmarūpādhikāra</i> . The treatise is an invaluable work, composed in Assam, throwing much light on the history and culture of the land. It has since been published.
44 × 13 ; 56 ; 9 ; 65	Inc	Good ; copied in <i>Śaka</i> 1784	The copy is with thirteen <i>pāṭalas</i> of the section <i>Kāmarūpādhikāra</i> . It has since been published.

1	2	3	4	5	6	7
Tantra						
384 E	86	*Bhūta-suddhi Tantram			SP	A
385 E	109	*Annadākalpaḥ			SP	A
386 E	126	*Yoginī Tantram			SP	A
387	137	*Yoginī Tantram			SP	A
388 E	145-1	*Śalagrāma Nirṇayaḥ			SP	A
389	147	Hara-Gaurī Saṁvādaḥ			P	A
390 E	271	Hara-Gaurī Saṁvādaḥ			SP	A
391 E	454	*Sattvata Tantram			P	A

8	9	10	11
47×12 ; 8 ; 11 ; 70	Inc	Good and old	The MS. with twelve <i>pāṭalas</i> , is based on the <i>Hara-Gaurī Saṁvāda</i> . The copy contains also seven extra folios of the <i>Puraśearaṇa Candrikā</i> and the <i>Hast-ādhyāya</i> . The treatise has been published.
37×10 ; 24 ; 9 ; 62	C	Good and old ; copied by Prāṇanātha Śarmā	A treatise on <i>Anna-pūrṇā pūjā-mantrādi</i> , with seventeen <i>pāṭalas</i> , based on the <i>Rudra Yāmala</i> . It has since been published.
32×8 ; 85 ; 9 ; 60	Inc	Good and old	The copy contains up to <i>caturdaśa pāṭala</i> of the <i>Kāmarūpādhikāra</i> in the second part of the <i>Tantra</i> . It is a valuable treatise throwing much light on the history and culture of Assam. There are slight variations from the printed text.
38×9 ; 63 ; 8 ; 65	Inc	Good and old	Do,
38×11 ; 19 ; 11 ; 46	C	Good ; copied by Mohanadeva Śarmā	A MS. on <i>Śalagrāma śila pūjā</i> and <i>cakra mātmya</i> of Śiva and Viṣṇu, based on the <i>Mahākāla Tantra</i> and is said to have been composed by Śiva himself. It has since been published.
34×10 ; 24 ; 8 ; 42	Inc	Recent	A valuable treatise dealing with the political history of India and of Kāmarūpa in particular. It was composed probably in Assam. The copy is with nineteen <i>pāṭalas</i> of the <i>Uttara Khaṇḍa</i> of the text.
33×9 ; 66 ; 8 ; 34	C	Good and old	The copy is with twentyfive <i>adhyāyas</i> and contains Assamese rendering in verse.
21 ; 12 ; 71 ; 10 ; 30	C	Good ; copied in Śaṅkarābda 450	The MS. with nine <i>pāṭalas</i> deals with the creation of the universe and the activities of Viṣṇu, as known from a dialogue between Śiva and Nārada. It has since been published.

1	2	3	4	5	6	7
Tantra						
392	456	Hara-Gauri Samvādaḥ			P	A
393 E	611	Gautamiya Tantram			SP	A
394	619	Gautamiya Tantram			SP	A
395 E	643-1	*Sat-cakra Bhedaḥ	Pūrṇānanda Śarmā		SP	A
396 E	731-2	*Mudrā-paṭalaḥ			TP	A
397	1010	*Yoginī Tantram			P	A
398 E	1089-1	*Tantrasāraḥ	MM Kṛṣṇānanda Vāgīśa Bhaṭṭācāryya		TP	A

8	9	10	11
35×11 ; 30 ; 9 ; 42	C	Good ; copied by Gopālacandra Gosvāmī and Umādeva Gosvāmī in B.S. 1305	✓ The copy is with twenty-seven <i>paṭalās</i> . It is a valuable treatise, dealing with the political history of India and of Kāmarūpa in particular.
42×13 ; 51 ; 11 ; 70	C	Good and old	A treatise on Viṣṇu <i>pūjā-mantrādi</i> and its <i>māhātmyā</i> , as known from a dialogue between Gautama and Nārada.
45×10 ; 83 ; 7 ; 78	Inc	Good and old	The copy contains thirty-one <i>adhyāyas</i> .
35×9 ; 6 ; 7 ; 45	C	Good and old	A treatise on yogic <i>dhyāna</i> on <i>padmā- kṛti idā</i> , <i>piṅgalā</i> and <i>suṣumnā nāḍī</i> of a body for obtaining salvation in a Tantrik style. It has since been published.
39×9 ; 6 ; 7 ; 70 ;	C	Good and old	The MS. deals with the <i>mudrās</i> of different kinds, performed in propitiating Viṣṇu and other deities. It has since been published.
35×10 ; 64 ; 9 ; 48	Inc	Recent	✓ The copy is with fourteen <i>paṭalas</i> of the section <i>Kāmarūpādhikāra</i> , describing the political and cultural history of Kāmarūpa. It has since been published.
50×11 ; 289 ; 8 ; 72	C	Good ; copied by Upendra Śarmā in Śaka 1719	A voluminous treatise on the subject, being a collection from the various <i>Purāṇas</i> and the early <i>Tantras</i> . It deals with <i>guru- śiṣya sambandha</i> , <i>sāmānya pūjā paddhati</i> , <i>Deva-Devī pūjā-mantrādi</i> , <i>nitya-naimittika karmas</i> , <i>mudrā</i> and <i>yantra</i> , etc. The <i>Tantra</i> has been published.

1	2	3	4	5	6	7
Tantra 399 E	1089-2	*Kālī Tantram			TP	A
400 E	1114-1	*Yoga Prakaraṇam			SP	A
Vyākara- raṇa 401 E	66	Patra Kaumudī	Vararuci		SP	A
402	159	*Prayoga Ratna- mālā Vyākaraṇam	MM. Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		SP	A
403	197	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
404	238	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
405 E	384	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
406	385	*Prayoga Ratna- mālā Vyākaraṇam	"		P	A

8	9	10	11
50×11 ; 16 ; 8 ; 72	C	Good ; copied by Upendra Śarmā in Saka 1719	The MS. with ten <i>pāṭalas</i> deals with Kālī <i>pūjā</i> including <i>mantra</i> , <i>mudrā</i> and <i>yantra</i> . There are details in the beginning on <i>setu-nirṇaya</i> of the work <i>Śāktānanda</i> <i>Taraṅgiṇī</i> and <i>yoṣit pūjā rahasya</i> , based on the <i>Rudra Yāmala</i> . The Tantra has been published.
26×5 ; 7 ; 5 ; 50	Inc	Good and old	A small MS. on <i>mudrā-dhyāna</i> on Śiva <i>līṅga</i> , leading to <i>mokṣa</i> . The work has since been published.
30×10 ; 11 ; 11 ; 52	Inc	Good and old	A treatise on <i>praśastis</i> or specimens of letter writing, addressed to kings, ministers, priests, etc. by the author, one of the nine gems at the court of the king Vikramāditya (Candra Gupta II).
24×7 ; 56 ; 7 ; 38	C	Good and old	The copy contains only the <i>kṛt pra-</i> <i>karāṇa</i> of the treatise. It has been published with the work.
39×10 ; 8 ; 8 ; 60	Inc	Good and old	The copy contains only the <i>sandhi</i> <i>vinūsa</i> of the treatise. It has been published with the work.
27×8 ; 16 ; 8 ; 36	Inc	Good ; copied in Saka 1742	Do
24×6 ; 24 ; 5 ; 42	C	Good ; copied by Raghu- nātha Śarmā in Saka 1753	Do
23×8 ; 21 ; 7 ; 39	C	Good ; copied by Lakṣmī- nātha Śarmā	Do

1	2	3	4	5	6	7
<i>Vyākaraṇa</i> 407	393	*Prayoga Ratna- mālā Vyākaraṇam	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		SP	A
408	406	*Laukika Pada- mañjarī	"		SP	A
409	460	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
410	468	*Laukika Padamañjarī	"		SP	A
411	541	*Laukika Padamañjarī	"		SP	A
412	550	*Prayoga Ratna- mālā Vyākaraṇam	"		TP	A
413	551	*Prayoga Ratna- mālā Vyākaraṇam	"		TP	A
414	608-1	*Prayoga Ratna- mālā Vyākaraṇam	"		P	A

8	9	10	11
35×9 ; 52 ; 9 ; 45	Inc	Fairly good and old	The MS. contains the entire portion of the treatise from <i>sandhi</i> to <i>taddhita vinyāsa</i> . A valuable work on grammar by the author, a noted Sanskrit scholar at the court of the Koch king Naranārāyaṇa of the sixteenth century A.D. It is a prescribed text book at the Sanskrit <i>ṭolas</i> of Assam and has since been published.
30×7 ; 57 ; 8 ; 58	C	Good and old	A valuable treatise on the formation of words or <i>pada</i> with <i>śabda-dhātu</i> , etc., in seven <i>adhyāyas</i> ; it deals up to <i>sanādi prakaraṇa</i> of the author's noted work: <i>Prayoga Ratnamālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
39×8 ; 89 ; 10 ; 58	C	Good ; copied in <i>Saka</i> 1699	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published with the work.
29×8 ; 69 ; 7 ; 44	C	Good ; copied by Rucideva in <i>Saka</i> 1728	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work: <i>Prayoga Ratnamālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
33×7 ; 14 ; 6 ; 42	Inc	Fairly good and old	An incomplete copy of the treatise.
40×9 ; 126 ; 6 ; 56	C	Good ; copied by Keśavādya Datta in <i>Saka</i> 1777	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published with the work.
35×8 ; 49 ; 6 ; 47	C	Good ; copied by Kamalā Kānta Dviya in <i>Saka</i> 1703	The copy contains up to <i>Kṛt prakaraṇa</i> .
45×10 ; 136 ; 6 ; 48	C	Recent	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> .

1	2	3	4	5	6	7
Vyākaraṇa 415 E	608-2	*Kārikāvalī	Viśvanātha Nyāya Pañcānana		P	A
416 E	610-2	*Saṭ-kāraka Prayogaḥ	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		P	A
417 E	610-5	Dhāturūpa Prakaraṇaṁ	"		TP	A
418	612	*Laukika Padamañjarī	"		SP	A
419	616-1	*Laukika Padamañjarī	"		P	A
420	616-2	*Prayoga Ratna- mālā Vyākaraṇaṁ	"		P	A
421	665	*Laukika Padamañjarī	"		P	A
422	676	*Prayoga Ratna- mālā Vyākaraṇaṁ	"		P	A
423	692	*Prayoga Ratna- mālā Vyākaraṇaṁ	"		TP	A

8	9	10	11
28 × 10 ; 10 ; 7 ; 36	C	Good ; copied by Kālikānta Śarmā in Saka 1827	Called also <i>Bhāṣā-pariccheda</i> , the treatise is a good work on <i>Nyāya-darśana</i> relating to <i>padārtha</i> having seven characteristics of <i>guṇa</i> , <i>rūpa</i> , <i>rasa</i> , <i>gandha</i> , <i>sparsa</i> , <i>sankhyā- parimāṇa</i> and <i>prthakattva</i> . It has since been published. The writer flourished probably during the 17th century A.D.
27 × 9 ; 24 ; 5 ; 32	C	Good ; copied by Kālikānta Śarmā in B.S. 1306	A treatise on the use of the six <i>Kārikas</i> with illustrations, based on the author's work : <i>Prayoga Ratnamālā Vyākaraṇa</i> . It has been published with the author's work.
38 × 10 ; 9 ; 6 ; 60	Inc	Fairly good	The copy contains only the use of <i>dhātu</i> with illustrations by the addition of <i>vibhakti</i> , <i>vacana</i> and <i>liṅga</i> .
37 × 8 ; 43 ; 7 ; 62	C	Good ; copied by Dhaneśvara Śarmā in Saka 1718	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work : <i>Prayoga Ratna- mālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
34 × 10 ; 108 ; 5 ; 40	C	Recent	Do
34 × 10 ; 71 ; 5 ; 40	C	Recent	The copy contains only the <i>Kṛt pra- karaṇa</i> . It has been published with the work.
34 × 10 ; 58 ; 8 ; 56	Inc	Recent	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work : <i>Prayoga Ratna- mālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
27 × 8 ; 27 ; 8 ; 40	Inc	Recent	The copy includes the portion from <i>sandhi</i> to <i>samāsa vinyāsa</i> . It has been published with the work.
39 × 8 ; 94 ; 8 ; 68	Inc	Fairly good and old	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published with the work.

1	2	3	4	5	6	7
<i>Vyākaraṇa</i> 424 E	745	Uṣma Bheda	MM Puruṣottama Vidyāvāgiśa Bhaṭṭācāryya		TP	A
425	775	*Laukika Padamañjarī	"		P	A
426	779	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
427 E	880	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
428 E	890	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
429 E	891	*Laukika Padamañjarī	"		P	A
430	904	*Prayoga Ratna- mālā Vyākaraṇam	"		SP	A
431	911-1	*Prayoga Ratna- mālā Vyākaraṇam	"		TP	A
432 E	911-3	*Prayoga Ratna-	"		SP	A

8	9	10	11
32×7; 7; 7; 40	C	Fairly good and old	A small treatise on the use of words with <i>Uṣma varṇākṣaras</i> : śa, ṣa, sa.
27×8; 54; 8; 40	Inc	Good; copied by Tilaka- candra Bardoloi in B. S. 1295	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work : <i>Prayoga Ratnamālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
39×11; 50; 15; 80	Inc	Good and old	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published with the work.
39×8; 64; 5; 62	C	Good; copied by Dirgheśvara Śarmā Upādhyāya	The treatise contains the <i>kārikā</i> of the text from <i>sandhi</i> to <i>kṛt vinyāsa</i> . It has been published with the work.
34×8; 59; 5; 60	C	Good; copied by Keśavācāryya in Śaka 1720	The copy contains up to <i>kṛt prakaraṇa</i> . It has been published with the work.
33×9; 67; 6; 62	C	Good; copied by Mādhavadatta Vipra in Śaka 1779	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work : <i>Prayoga Ratnamālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
36×9; 115; 8; 64	C	Good; copied by Ratneśvara Vipra in the Seventeenth century A.D.	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published.
40×10; 34; 8; 66	C	Good; copied by Viṣṇudatta Śarmā in Śaka 1764	The copy contains only the <i>kṛt prakaraṇa</i> . It has been published with the work.
40×9; 57; 8; 64	C	Good and old	The copy contains up to <i>samāsa vinyāsa</i> . It has been published with the work.

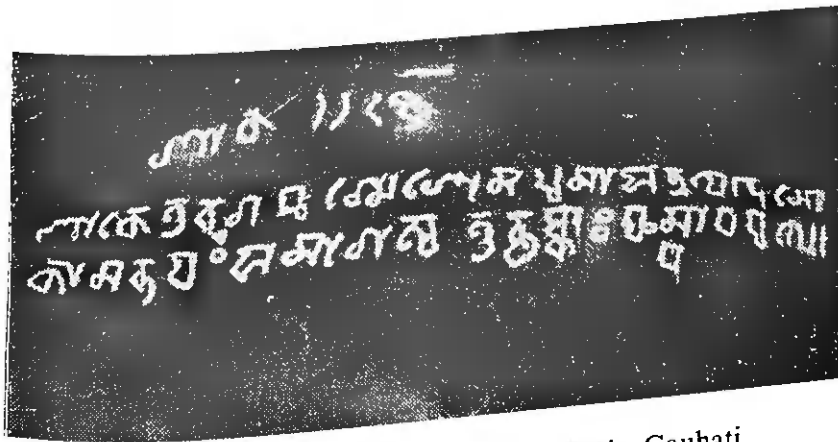
1	2	3	4	5	6	7
<i>Vyākaraṇa</i> 433 E	918	*Laukika Padamañjarī	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		SP	A
434	1086	*Prayoga Ratna- mālā Vyākaraṇaṁ	"		SP	A
435 E	1082-5	*Vidagdha Mukha- maṇḍanaṁ	Dharmadāsa		TP	A
436	1083	*Prayoga Ratna- mālā Vyākaraṇaṁ	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		TP	A
437 E	1091	*Prayoga Ratna- mālā Vyākaraṇaṁ	"		TP	A
438 E	1092-1	Prayoga Ratna- mālā Vyākaraṇaṁ C (Sanskrit)	"	Jiveśvara Śarmā	TP	A
439	1092-2	Prayoga Ratna- mālā Vyākaraṇaṁ C (Sanskrit)	"	Jiveśvara Śarmā	TP	A
440 E	1092-4	Jāti Saṁkṣepaḥ			TP	A
441	1223-1	*Prayoga Ratna- mālā Vyākaraṇaṁ	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		SP	A

8	9	10	11
35 × 6 ; 47 ; 6 ; 64	Inc	Good ; copied by Mahikānta Dviṣa in <i>Saka</i> 1718 ?	The copy deals up to <i>sanādi prakaraṇa</i> of the author's noted work : <i>Prayoga Ratnamālā Vyākaraṇa</i> in what is called <i>Ākhyāta</i> . It has since been published.
38 × 10 ; 70 ; 10 ; 90	C	Good and old	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has since been published.
38 × 6 ; 23 ; 4 ; 88	Inc	Good and old	A small treatise with three <i>paricchedas</i> , dealing with the different meaning and characteristics (<i>Jāti-upāṇṇati</i>) of words and expressions as in a <i>kāvya</i> by the addition of <i>vibhakti</i> , <i>vacana</i> , <i>līnga</i> , <i>saṁāsa</i> , etc. It has since been published.
39 × 10 ; 129 ; 6 ; 56	Inc	Good and old	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has since been published.
47 × 10 ; 151 ; 6 ; 62	C	Good ; copied by Śambhū- nāth in <i>Saka</i> 1695	Do
46 × 9 ; 240 ; 8 ; 72	C	Good and old	A good commentary of the entire text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . The name of the commentary is not known.
40 × 11 ; 182 ; 10 ; 68	Inc	Fairly good and old	A good commentary of the text from <i>sandhi</i> to <i>saṁāsa</i> . The name of the com- mentary is not known.
36 × 8 ; 3 ; 8 ; 48	C	Good and old	A small treatise on words having the characteristics of <i>jāti</i> , <i>dravya</i> , <i>guṇa</i> and <i>kriyā</i> .
43 × 12 ; 87 ; 10 ; 67	C	Good ; copied by Nārāyaṇa candra Śarmā in <i>Saka</i> 1717	The copy contains the entire portion of the text from <i>sandhi</i> to <i>taddhita vinyāsa</i> . It has been published.

1	2	3	4	5	6	7
<i>Vyākaraṇa</i> 442	1223-2	*Prayoga Ratna- mālā Vyākaraṇam	MM Puruṣottama Vidyāvāgīśa Bhaṭṭācāryya		SP	A
443 E	1223-3	Sandhi Sūtram C (Sanskrit)	Kalāpa	Durgā Siūha	TP	A

8	9	10	11
40 × 11 ; 69 ; 9 ; 54	Inc	Good and old	The copy contains the entire portion of text from <i>sandhi</i> to <i>samāsa viṅṅāsa</i> . It has been published with the work.
38 × 13 ; 10 ; 6 ; 41	C	Good and old	The treatise is with five explanations, being a commentary of the text by Kalāpa. The name of the commentary is not known.

Plate II



Kānāivaraśī rock inscription at North Gauhati,
dated Śaka 1127.

D.H.A.S., Gauhati

EXTRACTS FROM MANUSCRIPTS

2. अमरकोषः ।

Opening :

ओम् श्रीकृष्णाय नमः ।

यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः ।

सेव्यतामक्षयोधीराः सन्निधेसामृताय च ॥

Closing &
Colophon :

इत्यमरसिंहकृतौ नामलिङ्गानुशासने तृतीयकाण्डः समाप्तः ।

4. अमरकोषः ।

Opening :

ओम् नमो गणेशाय ।

यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः ।

सेव्यतामक्षयोधीराः सन्निधेसामृताय च ॥

Closing &
Colophon :
Post-Colophon :

इत्यमरसिंहकृतौ नामलिङ्गानुशासने त्रिकाण्डशेषः समाप्तः ।

नत्वा जगन्नाथपदारविन्दं शाके लिखद्वहि विरुद्धनेत्रे ।

शास्त्रं तुरंगं द्विजराजयुक्ते अमराहुयं श्रीनरनाथ शम्भो ॥

6. अमरकोषः (सटीक) ।

Opening-Text :

ओम् नमो गणेशाय ।

यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः ।

सेव्यतामक्षयोधीराः सन्निधेसामृताय च ॥

Com. :

ओम् नमो गणेशाय ।

अभीष्ट-देवता नमस्काराद्युपनीतमदृष्टं विघ्नापरनामकसाध्य..... ।

Closing-Text :

इति अमरसिंहकृतौ नामलिङ्गानुशासने सामान्यकाण्डस्तृतीयः साङ्ग एव

समन्वितः ।

Com. :

शेषमिति । इह ग्रन्थविस्तरभयात् यत् लिङ्गं नाम च नोक्तं पूर्वार्चायार्थोणां

प्रयोगतः अवधार्यम् इति ।

Post-Colophon :

शाके गन्धर्व्वं जैवात्रिकं गिरिजासुतमे त्रिनेत्राक्षि संख्ये शास्त्रं कन्दर्पं शम्भो
लिखदमनुधिषे धीरनाथाय यत्नात् ।

Opening :

10. उष्म-त्रितय-दीपिका ।

ओम् नमो गणेशाय ।

श्रीशम्भूशाद्वल शिफाशय शूद्र शीधु शाण्डिलय शेखर शकुन्त शरारि शोभाः ।
विविच्य बहुशास्त्रानि दर्शयित्वा कियत् कियत् । क्रियते मेलघुत्तेन द्विदन्त्ययुक्-
प्रदीपिका ॥

Closing &
Colophon :

Opening :

11. णकार भेदः ।

ओम् नमो गणेशाय ।

ह्रस्ववर्णम्विनाहेतुः षट् वर्गीय णकारिणाम् शब्दानां संग्रहः क्रियतेऽधुना ।
बोधनालोक्य यत्नेन जयकृष्णोन् धीमता । बाल-व्युत्पत्ति सिद्धयर्थं णत्व भेदः
प्रदर्शितः ॥ इति जयकृष्णकृतो णकारभेदः सम्पूर्णः ।

Closing &
Colophon :

Opening :

12. शब्द-भेद-प्रकाशः ।

ओम् नमो गणेशाय ।

प्रबोध साधातुमशाब्दिकानां कृपाम् उपेत्यापि सतां कवीनाम् ।
कृता मयारूपमवाप्य शब्द-भेद-प्रकाशोऽखिलवाङ्मयार्थः ॥
इति पुरुषोत्तम विरचितः शब्दभेद प्रकाशः सम्पूर्णः ॥

Closing &
Colophon :

Opening :

13. रत्न कोषः ।

ओम् नमो गणेशाय ।

शुद्ध-धर्ममनेकाग्रं शुद्ध-मौक्तिक-मौक्तिकम् ।
कण्ठे कुर्वन्तु विद्वांसः श्रद्धधाना दिवानिशम् ॥
चेतनं दुन्दुभिर्जया राज्ञि रक्षसि दुन्दुभिः धरा । पृथ्वी धरा धात्री ध्वरः
शैलोध्वरो ध्वनिः ॥ इति रत्नकोषः समाप्तः ।

Closing :

Opening :

14. अङ्कुरावली कोषः ।

ओम् वाग्महाणे नमः । ओम् नमो गणेशाय ।

भुजगपतिविमुक्तः स्वच्छनिर्मोक्वन्धी ।
विलोचितमनुकुर्वन् यस्य गङ्गाप्रवाहः ॥
इति महामहोपाध्याय महाशाब्दिक श्रीपुरुषोत्तमकृताङ्कुरावली-कोषः समाप्तः ।

Closing &
Colophon :

15. अमर कोषः (सटीक) ।

ओम् नमो गणेशाय ।

यस्य ज्ञानदयासिन्धोरगाधस्यानघा गुणाः ।
सेव्यतामक्षयोधीराः सश्रियेसामृताय च ॥

Opening-Text :

Com. :

अथ विघ्नविधाता याभिमत देवतासंकोर्त्तनेन परिहितोपदेशेन च पूज्यसम्पद-
मर्जयन् ग्रन्थ कृदाह ।

Closing &
Colophon :

इत्यमरसिंहकृतौ नामलिङ्गानुशासने सामान्यकाण्डः तृतीयः साङ्ग एव समर्थितः
समाप्तः ।

16. वैद्य सारोद्धारः ।

श्रीगणेशाय नमः ।

प्रणम्य परमानन्दं नानामय-विमुक्तये ।
ग्रन्थानां सारमुद्धृत्य सारोद्धारो निवध्यते ॥

Opening :

Closing :

रोगी सम्भूयादारोग्यमस्वस्थो धनमाप्नुयात् । इति शुभ स्वप्नाध्यायः । इति
वैद्यसारोद्धारः सम्पूर्णः ॥

Colophon :

पक्षाब्धि-मैत्रके शाके श्रीवज्रनाथ शर्मणा ।
आयुर्वेदोद्धृतो ग्रन्थः सारोद्धारः प्रवर्त्तकः ॥

17. वैद्य कल्पतरुः ।

वन्दे शिवं परं देवमुत्पत्ति-स्थिति-नाशनम् ।
कल्पतरुं वैद्य-प्रीत्यै वक्तव्यनङ्गः चिकित्सकः ॥

Opening :

Closing &
Colophon :

इत्यनङ्ग कविराजकृतो वैद्य कल्पतरौ विषाधिकारः सम्पूर्णः ।

19. निदान लिङ्गः ।

श्रीकृष्णाय नमः । सरस्वत्यै नमः ।

प्रणम्य जगद्युत्पत्ति-स्थिति-संहार-कारणम् ।
स्वर्गापवर्गयोर्द्वारं त्रैलोक्य-शरणं शिवम् ॥

Opening :

Closing :

nil.

20. आतङ्क दर्पणः ।

Opening :

ओम् नमो गणेशाय । ओम् नमो शिवाय । प्रणम्येति कुलकम् ।

Closing-Text :

nil.

Com. &

Colophon :

इति वैद्यवाचस्पति-कृते आतङ्क दर्पणे निदानटीकायां सर्वरोग-निदानादि पञ्चक
कथनम् ।

21. सारात्सारः ।

Opening :

श्रीकृष्णाय नमः ।

Closing :

अथ चतुर्दशाङ्गः । चिरञ्ज्वरे वातकफाम्लाने रात्रि दोषजे दशमूल-मिश्रः ।

त्रिफलया ससंयुक्तं सर्वान् व्याधिन् नियच्छति ।

सोपद्रवं चिरतरं नाशयेन्नान्नसंशयः ॥

Colophon :

इति वैद्यनाथ कृते सारात्सारे रक्तपित्ताध्यायः ।

22. चिकित्सा संहिता ।

Opening :

ओम् गणेशाय नमः । शिवाय नमः । कृष्णाय नमः । योग-चिन्तामणिः ।

Closing &

Colophon :

इति दामोदर-सुनुना सारङ्गधरेण विरचितायां संहितायां चिकित्सा-स्थाने
रसायण लेप कल्पनाध्यायः ।

23. भाव प्रकाशः ।

Opening :

ओम् नमो गणेशाय । अथ प्रातःकृत्यम् ।

ब्राह्ममुहूर्ते उत्तिष्ठेत् स्वस्थोरक्षार्थमायुषः ।

शरीर-चिन्तां निर्वृत्य भैत्रं कर्म समाचरेत् ॥

Closing :

nil.

24. व्याधि शङ्करः ।

Opening :

nil.

Closing :

अपथ्यानि च सर्वानि तत्तद्भोगोदितानि च ।

स्नानां बल वीर्याग्ना वर्जयेद्व्याधि-शङ्करे ॥

इति व्याधि शङ्करे पथ्यापथ्याधिकारः ।

25. द्रव्यगुणः ।

Opening :

ओम् नमो गणेशाय ।

परमानन्दसन्दोह-कन्द-भद्रकरं सदा ।

इन्दिरा-मन्दिरं वन्दे गोविन्दं नन्द नन्दनम् ॥

श्रीनारायण दासेन कविराजेन धीमता ।

प्रतिसंस्क्रियते द्रव्यगुणोयं राजवल्लभः ॥

Closing :

ज्ञानपानावगाहेषु हितमम्बु यथामृतम् ।

शारदानि च माल्यानि वासांसि विविधानि च ॥

प्रदोये सेन्दुरश्मयः । इति शरभुतम् ।

Colophon :

इति नारायण दास कविराज विरचितं द्रव्यगुणं समाप्तम् ।

Post-Colophonic :

ग्रहाम्बुनिभू शाके श्रीप्राणेश्वरः भूशूरः ।

रविवारे शीत पक्षे व्यलिखत् पुस्तकं मुदा ॥

26. पथ्यापथ्य विवोधः ।

Opening :

ओम् श्रीकृष्णाय नमः ।

नत्वेकं विश्वरूपं त्रिभूवनशरणं स्वर्गमोक्षहेतुम् ।

शम्भून्वा देवताञ्च व्यवहरति सदा विश्वमेतन्नितान्तम् ॥

nil.

Closing :

Colophon :

भारद्वाज-पवित्र-गोत्र तिलकः श्रीपद्मनाभोभवत् ।

देवव्याकृति-नाटकागम-कथालङ्कार-पारङ्गमः ॥

तत्पुत्रो गुणभूषितः समभवत् श्रीलोज्जिनाम भिषक् ।

येन प्राणी गदोपदैरपकृतोसौ सर्व विद्यालयः ॥

तत्पुत्रो केयदेवोस्ति वैद्य-विद्या-विशारदः ।

नाम-रत्नाकरो येन कृतो न्यो नाम-सागरः ॥

नाम-रत्नाकरोक्तानां द्रव्याणाञ्च रसादिषु ।

ग्रन्थोयं क्रियते तेन पथ्यापथ्य विवोधकः ॥

27. रस मञ्जरी ।

nil.

Opening :

Closing &
Colophon :

तेनैवाञ्जन योगेन चादृश्यो भवति ध्रुवम् ।
इत्यदृश्यकरणविद्या । इति श्रीशालीनाथ-विरचिता रसमञ्जरी समाप्ता ।
शुभमस्तु शाके—१६५५ ।

Opening :

28. रसेन्द्र कल्पद्रुमः ।

ओम् श्रीविष्णवे नमः ।

लोकेशं व्यक्तमव्यक्तम् त्रिगुणं त्रिगुणात्मकम् ।

सदसद्रूपिणं वन्दे तद्कारणमकारणम् ॥

Closing :

Colophon :

इति विषाधिकारः । इति रामचन्द्र भट्ट-विरचितः रसेन्द्र कल्पद्रुमः समाप्तः ।
वेपल पल्ल्यामिक आत्रेय कौशलेय कुल-जनितः श्रीरामभट्टः, कृतिमानिह नीलकण्ठ
भट्ट-सुतः ।

Opening :

30. सारावली ।

ओम् नमो गणेशाय ।

नृत्यौ श्रीपार्वतीनाथौ स्थिति-प्रलय-कारकौ ।

कुरुतां मे कृपादृष्टिं नमामि चरणं तयोः ॥

Closing :

Colophon :

वासकस्य रस प्रस्थे जलद्रोणे विपाचयेत् । चतुर्भागावशेषेण इति ।

कृतिमत् श्रीरामचन्द्र शर्मणा परिनिर्मिता ।

नाम्ना सारावलीज्ञेया चिकित्साया भिषगवरैः ॥

Opening :

Closing :

31. शरीर-दोष संग्रहः ।

nil.

श्वेतता सूत्रविस्फैव उदरः शीतता तथा ।

अमी ख्याताः समालोक्य चरकादि चिकित्सिता ॥

इति शरीर-दोष संग्रहः समाप्तः ।

Opening :

• 32. वृत्तमञ्जरी ।

विश्वं यन्महसा सरासरमिदं भाति श्रुतीनान्तति-
र्यस्यान्तं न गता नितान्तममलखान्तैर्महायोगिभिः ।

Closing :

वामे व्योमगजग्रहश्रुतिमिते वर्षे प्रवृत्ते कलेः सम्प्राप्ते शशलाञ्छनाम्बरवक्षोणी-
शकाब्देऽथवा । प्रायेण श्रुतवोधवच्छ्रुतिस्त्वा श्रीवृत्तमञ्जर्यसौ श्रीगोविन्दपदारविन्द-
कृपया नीता समाप्रिमया ॥

Colophon :

इति धीरेश्वराचार्यकृतो छन्दोनुशासने

श्रीवृत्तमञ्जरीनाम्नि सप्तमः स्तवको गतः । समाप्तः ॥

33. कवि कल्पलता ।

Opening :

ओम् शिवशक्तिभ्यां नमो नमः । ओम् नमो गणेशाय ।

गङ्गावारिभिरक्षिताः फणि-फणैस्तपल्लवास्तुच्छिखा रत्नैः कोरकिताः शीतांशुकलया-
स्मेरेक पुष्पश्रियः ।

Closing :

nil.

Colophon :

मानवेन्द्र महामात्यं श्रीमद्वाभट्ट नन्दनः ।

देवेश्वरः प्रतनुते कविकल्पलतामिमाम् ॥

34. श्रुतवोधः ।

Opening :

ओम् नमो शिवाय ।

छन्दसो लक्षणं येन श्रुतमात्रेण बुध्यते ।

तमहं कथयिष्यामि श्रुतवोधमविस्तरम् ॥

Closing &

Colophon :

इति कालिदास कृतं श्रुतवोध-रचितं श्रुतवोध ज्ञानं सम्पूर्णम् ।

35. कवि कल्पलता (सटीक) ।

Opening-Text :

ओम् शिवशक्तिभ्यां नमो नमः । ओम् नमो गणेशाय ।

गङ्गावारिभिरक्षिताः फणि-फणैस्तपल्लवास्तुच्छिखा

रत्नैः कोरकिताः शीतांशुकलयास्मेरेक पुष्पश्रियः ।

श्रीमत् कन्दर्प शर्मणा विष्णुपुरीय वासिना ।

कवि कल्पलता टीका तन्यते स्वल्पबुद्धिना ॥

इति तृतीये व्युद्भिर्जनं नाम षष्ठं कुसुमम् ।

समाप्तश्चायं तृतीयः कथास्तवकः ॥

अर्थोत्पादोऽद्भुतं चित्रं सादृश्यं रूपकादिकम् ।

समस्या-पूरणोपायः समस्या च यथाक्रमम् ॥

Com. :

Closing-Text :

Com. &
Colophon :

इति श्रीविष्णुपुरीय श्रीकन्दर्पकृतौ कवि कल्पलता विवेचने कथाख्य तृतीयस्तवक
विवेचने व्युद्भिर्जनाख्य कुसुम विवेचने—समाप्तं तृतीय कथाख्य स्तवक विवेचनम् ।

36. गायत्री पाठ ।

Opening :

गायत्री पाठ मीमांसा । वरेण्यमित्येव जस्रव्यं तथैव समास्थाय पाठात् ।
अन्यथा करणे मन्त्रत्वाभावप्रसङ्गात् ।

Closing :

इन्दु हीनेच ओम् ध्वंसः केवलं इति तु वचनम् । ओमित्यत्र नावतिष्ठते ।
पूर्वोक्तकालीसर्वाङ्गतन्त्रवचनेन गुप्तेन्दु विन्दुयुतत्वात्तस्य ॥

Opening :

37. वृत्तमाला ।

ओम् नमो गणेशाय ।

छन्दसां लक्षणं येन श्रुतमात्रेण बुध्यते ।

तदहं संप्रवक्ष्यामि श्रुतबोधमविस्तरम् ॥

Closing &
Colophon :

इति श्रीश्रीमल्लदेवीय श्रीकविकर्णपुर विरचिता वृत्तमाला समाप्ता ।

39. नाम घोषा ।

श्रीकृष्णाय नमो नमः ।

ये मुक्तावपि निरुपहृताः प्रतिपद प्रोन्मिलदानन्ददम् ।

यामास्थाय समस्त मस्तकमणि कुर्वन्ति यं स्वेवशे ॥

Closing :

एकान्तिनो यस्य न किञ्चनार्थं वाञ्छन्ति ये वै भगवत् प्रपन्नाः ।

अत्यद्भुतं यच्चरितं सुमङ्गलं गायन्ति आनन्द समुद्र मग्नाः ॥ शकाब्द—१८०४

Opening :

40. वेदान्त सारः ।

ओम् नमो गणेशाय ।

अखण्ड-सच्चिदानन्दमवाङ्मनस गोचरम् ।

आत्मानमखिलाधारमाश्रयेभीष्टसिद्धये ॥

Closing :

nil.

Opening-Text :

42. सुबोधनी ।

ओम् नमः श्रीकृष्णाय ।

धृतराष्ट्र उवाच—धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

Com. :

ओम् नमो गणेशाय । हरये नमः ।

शेषाशेष-मुख-व्याख्या चातुर्थ्यान्तेक-वक्तृः ।

दधानमद्भूतम्बन्धे परमानन्द-माधवम् ॥

Closing :

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे शत साहस्र्यां अर्जुन
छिन्न-संशयोनामाष्टादशोऽध्यायः ।

Com. :

&

Colophon :

इति श्रीश्रीधरस्वामि विरचितायां श्रीभगवद्गीता-टीकायां सुबोधन्याम् अष्टादशो-
ध्यायः समाप्तः ।

Date of Copying :

द्विगजाष्टाद्वि भासन्तौ शाके..... ।

43. शरण संहिता ।

Opening :

श्रीकृष्णाय नमः ।

महेन्द्रेभनीलं हरिं पिष्टपेशं तद्विचेलमभिरवेशं सगुञ्जम् ।

Closing :

विपश्चितः भ्रमज्ञाहि क्षमन्तु वचने मम ।

नून्याधिकमभूद् यद्वै शक्त्यपेक्षाहि निर्मितः ॥

Colophon :

इति शुक विरचितायां शरण संहितायां सतां-निर्णयो नाम सप्तमोऽध्यायः ।

44. श्रीमद्भगवद्गीता ।

Opening :

ओम् नमः श्रीकृष्णाय ।

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

सामकाः पाण्डवाश्चैव किमकुर्वत सज्जय ॥

Closing :

इति श्रीभगवद्गीतासूपनिषत्सु शत साहस्र्यां वैयासिक्यां भीष्म पर्वणि अर्जुन
छिन्न संशयो नामाष्टादशोऽध्यायः ।

Post-Colophonic :

शाके-वृद्ध-हयाक्षि-शूलिवदने गीताख्य शास्त्राख्यके व्यालेखि द्विजः सुधी सूक्ष्म
वपुः श्रीविष्णुदत्त द्विजः ।

45. शिव गीता ।

Opening :

ओम् नमः शिवाय ।

सूत उवाच—

अतःपरं प्रवक्ष्यामि गुह्यं कैवल्य-मुक्तिदम् ।

अनुग्रहात् महेशस्य भवदुःखौघ-भेषजम् ॥

Closing :

इति पञ्चपुराणे शिवगीतायां सूपनिषत्सु उपासना माहात्म्यं नाम ऐकादशोऽध्यायः ।

46. श्रीहरिस्मृति सुधाङ्कुरः ।

nil.

Opening :
Closing &
Colophon :

Post-Colophonic :

आत्मानं परिकर्षतो निवसतोः सौवर्ण भिन्नासने ।

यद्वाक्येन शिवा शिवारमणयोः तद्वाक्यपात्रं भव ॥

इति श्रीरघुनन्दन विरचितः श्रीहरिस्मृति सुधाङ्कुरो नाम ग्रन्थः समाप्तः ॥

शाके वाणश्रुतौ ह्येन्दु सहिते..... ।

श्रीविष्णुदत्त द्विजः व्यलिखद्देवदासः ॥

49. भागवत-भावार्थ दीपिका ।

ओम् नमो नारायणाय ।

जयन्ति श्रीपरानन्द कृपाप्राप्तनरसदृशः ।

या नित्यमनुवर्तन्ते सम्पदो विगतादृशः ॥

Closing &
Colophon :

Post-Colophonic :

इति परमहंसमति श्रीधरस्वामि विरचितायां श्रीभागवत-भावार्थ दीपिकायां द्वादश स्कन्धे त्रयोदशोऽध्यायः ।

नमो-द्वन्द्व-रसक्षोणी गणिते शक वत्सरे ।

अनिरुद्धेन लिखिता दीपिका द्वादशाश्रया ॥

50. भगवद्भक्ति विवेकः ।

ओम् नमो गणेशाय ।

यन्नामामृतसिन्धु-तीरतरणेरभास मुक्तिप्रदो

यस्मिन्मग्नमतिर्नवेत्तिरतये त्रैलोक्य सम्पत् सुखम् ।

इति श्रीदामोदर-पादपद्म-मधुव्रत कविरत्न पूर्व भागवत भट्टाचार्यकृतौ भगवद्भक्ति विवेकः पञ्चदशः परिच्छेदः ।

श्रीमद्भक्ति विवेकः ग्रन्थमकरोत् शाकेऽग्निवेदेषुभिश्चन्द्रे माघ-दिने दिनेश-दिवसे तेनैव सुष्येद्धरिः ।

52. पदार्थ धम्म संग्रहः ।

ओम् नमो गणेशाय ।

... ..

इति प्रथमस्त पादाचार्य कृत द्रव्यभाष्ये पदार्थः समाप्तः ।

Opening :

Closing :

54. सुबोधनी ।

ओम् नमो गणेशाय ।

Opening-Text :

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेताः युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

Com. :

ओम् नमो गणेशाय ।

शेषाशेष-मुख-व्याख्या चातुर्व्यान्तेक-वक्तुतः ।

दधानमद्भूतस्वन्दे परमानन्द-माधवम् ॥

Closing-Text :

इति श्रीमहाभारते शतसाहस्र्यां संहितायां श्रीभीष्मपर्वणि श्रीभगवद्गीतासूपनिषत्सु अर्जुन-छिन्नसंशयोनामाष्टादशोऽध्यायः समाप्तः ॥ शक—१७२४ ।

Com. :

&

Colophon :

इति श्रीमहाभारते शतसाहस्र्यां संहितायां भीष्म पर्वणि भगवद्गीतासूपनिषत्सु सुबोधन्यां गीता-टीकायां परमार्थनिर्णयो नामाष्टादशोऽध्यायः सम्पूर्णः । श्रीधरस्वामि यतिना कृता गीता सुबोधनी ।

55. ज्योतिष सागर सारः ।

ओम् रुद्र-ब्रह्म-जनाईनेभ्यो नमः ।

Opening :

&

Colophon :

जगदीशं रविं नत्वा लोकानुग्रहकारकम् ।

ज्योतिः सागर-सारोयं श्रीमद्भोजेन रच्यते ॥

एके समाख्यं समता द्वितीये शून्ये महाख्यं मुनयो वदन्ति । समाप्तोयं ग्रन्थः ॥

Closing :

56. ज्योतिष शास्त्रम् ।

ओम् शिवाय नमः ।

Opening :

आदित्यादि ग्रहाः सन्ने ज्योतिः शास्त्रम् विलिख्यते ।

इति एतत् शास्त्र विचारणं देवालये शुद्ध स्थानेय शुद्धो भूत्वा यजेत् ।

Closing :

57. ज्योतिष रत्नमाला ।

ओम् श्रीकृष्णाय नमः ।

Closing &
Colophon :

संक्षेपतो ज्योतिष रत्नमाला ।

द्विजादि कर्म्मोदि हिते च या मया ॥

अतीथ यत्नात् मिहिरेण सा कृता ।

यत् पाठमात्रेण जनैः सुप्रसिद्धा ॥

Closing :

पञ्चे लक्षे चरं ज्ञेयो शङ्खकोटि चरो भवेत् ।
सर्वकाले भवेत् सखी धनुचक्रादिकं तथा ॥
ज्योतिष रत्नमाला नाम ग्रन्थः समाप्तोऽयम् ।

Post-Colophonie :

शाके रसखवसुचन्द्र मिलित दिने श्रीभुराम संज्ञकेन लिख्यते पुस्तिका इयम् ।

Opening :

58. अद्भुत चरित्रम् ।

श्रीकृष्णाय नमः ।

अद्भुत चरित्रम् । ईश्वर उवाच— ।

गृध्रः श्येनकश्चिह्नाश्च कपोतोलुक्चातकाः ।

Closing :

इति ईश्वरभाषिताद्भुत शान्तिनिर्णयः समाप्तः ।

Opening :

59. ज्योतिषः ।

ओम् श्रीकृष्णाय नमः । गणेशाय नमः ।

कुङ्कुमं रोचनामसि लुयाचन्दनं बालकम् ।

Closing :

वृषे सिंहे ग्रह याग हेतु सिद्धिः ।

खार खाने धन्वन्तरि हेतु सिद्धिः ॥

शक—१७४८ । इति ज्योतिषः ।

Opening :

63. सौरमान ज्योतिषः ।

श्रीकृष्णाय नमः

अथ सौरमान ज्योतिः शास्त्र गणिते उपदेशो वक्ष्यते ।

Closing :

पौर्णमासि दिने कुङ्कुमस्यात् ग्रहणार्कयोगः । इति समाप्तम् ।

Opening :

66. सम्वत्सर गणना ।

श्रीकृष्णाय नमः ।

अथ वर्षपाठः लिख्यते । आदौ षष्ठी सम्वत्सर गणनम् ।

Closing :

इति वर्षपाठः समाप्तः । शक—१७३३ ।

Opening :

67. होराफल गणना ।

ओम् गणेशाय नमः ।

अहर्गणास्तु ख ख वसु गुणितातः । ८०० ॥

आप्त वसुगुण कृताब्दिकालः । ४३८ ॥

Closing :

तत्र दशान्तरेण वैध्य ।

शून्य शून्य शून्य सानायो वैध्य । ०००१४ । शक—१६६८ । पुनः षष्ठी
गुणितं तोनर भागः । २७१७६ ।

72. प्रश्नचक्रः ।

ओम् नमः श्रीसूर्याय ।

आदित्यादि ग्रहाः सर्वे ज्योति चक्रं विलिख्यते ।

शुभाशुभस्य लोकानां ज्ञायते ज्योतिभिस्तमैः ॥

Opening :

Closing :

भक्त्या प्रीत्या जितो देवो दैवकीतनयो हरिः ।

लिप्यां दोषवैगुण्याय श्रीहरि-चरणे समर्पितमस्तु ॥ शक—१७४६ ॥

77. सत्कृत्य मुक्तावली ।

ओम् गणेशाय नमः ।

Opening :

नत्वा भानु गणेशशम्भू गिरिजा, ज्ञात्वा मुनिनां मतम् ।

ज्योतिः संग्रहं संहितार्थमवधार्याचार्य्यं वाक्येन च ॥

Colophon &

Closing :

Post-Colophonie :

78. प्रश्नविद्या (होराशास्त्रम्) सटीक ।

ओम् नमो गणेशाय ।

Opening :

केशवार्क-निशाकर-क्षितिष्ठत-जीवाष्टजित्-सूर्यजान् विघ्नेशं स्वगुरुं प्रणम्य
शिरसा देवीञ्च वागीश्वरीम् । प्रश्नज्ञान-विधौ वराह-मिहिराप्तस्य लोकानां
हितकाम्यया द्विजवरः टीकां करोत्युत्पलः ॥

Colophon :

तदयमप्यावन्तिकाचार्य्य-द्विज-वराहमिहिरात्मजः

पृथुः धः सः संक्षिप्तं प्रश्नविद्यां कर्तुं कामः ।

Closing &

Post-Colophonie :

इति श्रीभट्टोत्पल विरचिता होराष्टपञ्चसिद्धा विवृतिः समाप्ता ।

79. ज्योतिर्मुक्तावली ।

ओम् नमो गणेशाय । श्रीकृष्णाय नमः ।

Opening :

&
Colophon :

ज्योतिः शास्त्रं समालोक्य ज्योतिर्मुक्तावलीमिमाम् ।

कुरुते शिशुवोधार्थं श्रीवंशीवदनो द्विजः ॥

Closing :

पूर्वाह्णे देवतानाम् मध्याह्णे पुष्पानाम् च ।
अपराह्णे फलानां तु वृद्धीणाम् मनसि कृतम् ॥
इति ज्योतिर्मुक्तावली समाप्ता । शक—१७८२ ।

Opening :

81. ज्योतिष-सारः ।

ओम् कृष्णाय नमः ।

अकारो विजयो नित्यं लाभायैश्वर्यमेव च ।
वित्तस्त्री-पुत्रलाभश्च क्षेमञ्चैव भविष्यति ॥

Closing :

धनवान् नृत्यगीतज्ञो जातः सौख्य-दिने नरः । ज्योतिःसार पुस्तकं समाप्तमिति ।
शक—१७५४ ।

Opening :

82. शुद्धि दीपिका ।

श्रीकृष्णाय नमः । सरस्वत्यै नमः । ओम् गणेशाय नमः ।

नृष्णातरङ्ग दुष्टर संसाराम्भोधिलङ्घने तरणिः ।

उदय वक्ष्या धराण्य मुकुटमणि पातुवस्तरणिः ॥

Closing & Colophon :

छविस्तरे ज्योतिषि यत्नतो मया समस्त कार्य-व्यवहार दीपिकाम् श्रीश्रीनिवासेन
समुद्धृतामिमां निर्मत्सरा गृहीत शुद्धि-दीपिकामिमाम् ॥

इति महीन्तापनीय श्रीश्रीनिवास रचितायां शुद्धि-दीपिकायां यात्रा शुद्धि-निर्णयो-
ष्टमोऽध्यायः समाप्तः ।

Post-Colophonie :

शाके द्वारिमुनिन्दुके च गणिते श्रीरामदत्तो द्विजः, पार्वत्याश्वरणाब्ज-युग्ममणिशं
नत्वा...यद् ज्ञानेन पुनः भवन्ति नितरां सर्वेषु ज्योतिषिकाः तच्छास्त्रं व्यलिखत्
प्रभाकरदिने मेघं गते भास्करे ।

Opening :

83. होरा (फलम्) शास्त्रम् ।

श्री सूर्याय नमः ।

मूर्त्ती द्वे परिकल्पितः शशिभूतो वर्त्मा पुनर्जन्मनामात्वेनेत्वान्मे
विदां क्रतुश्च यजतां भर्तामरे ज्योतिषाम् ।

Closing :

शुभ्रान्तिके सूर्यधिवेष्टिताङ्गो वस्त्रैर्विहीनः पुरुषस्त्वदव्याम् ।
चौरानन व्याकुलितान्तरात्माविक्रोशते चान्तगते ऋषस्य ॥

Colophon :

आचार्य्य वराह-मिहिरकृतौ होरायां द्वेकानाध्यायः पञ्चविंशतिः ।

84. राजमातण्डः ।

ओम् गणेशाय नमः ।

Opening :

यच्छास्त्रं सविता चकार विपुलैः स्कन्धैस्त्रिभिर्ज्योतिषाम् ।
तस्योच्छित्ति-भयात् पुनः कलियुगे संश्रित्य यो भूतलम् ॥

Closing & Colophon :

इति यराहमिहिर कृतः पश्चाद् भोजदेव निर्मितः राजमातण्डः समाप्तः ।

Post-Colophonie :

शाकेभिधातुमुखेहनिहयानिचन्द्रैर्गन्धे मधौ सवितरि द्विजपुङ्गवोसौ । किञ्चिद्वि-
शोध्य शशी यस्य दिने यत्नादध्यापकोलिखदिदं भगदत्त शर्म्मा ॥

85. पञ्जिकाय्या ।

nil.

Opening :

Closing :

तिथिहीना तिथिलुप्ता प्रमादात् पतितो यदि ।
कृष्णा एकादशी कुर्व्यात् परराशौ विधीयते ॥

Colophon :

इति पञ्जिकायाः आर्या पुस्तकं समाप्तम् । शक—१७५४ । श्रीदुतिरामस्य
हस्ताक्षरमिदम् ।

86. ज्योतिषः ।

श्रीगणेशाय नमः ।

Opening :

अथ ग्रहानां शयनादि भाव गणनम् ।
गस्मिन् ऋक्षे स्थितः खेटः तेन तं परिपूरयेत् ।
अंशकैः पुनरापूर्य्य निज ऋक्षं नियोजयेत् ॥
जायास्थाने छतस्थाने निद्रायां च विधुन्तुदः ।
तदा सर्वं वैपरीत्यं छत-जाया समन्वितः ॥

Closing :

इति राहुः । इति भावफलं समाप्तम् ।

89. दीपिका प्रकाशः ।

ओम् नमो गणेशाय ।

Opening & Colophon :

नत्वा गौरीदयितं दृष्ट्वा मिहिर रचित शास्त्रानि ।
श्रीराघवेण विदुषा वितन्यते दीपिकोद्यतः ॥

nil.

Closing :

90. नष्टकोष्ठो उद्धारः ।

Opening :

ओम् नमो गणेशाय ।

Closing :

अथ नष्टकोष्ठोद्धारणमुच्यते । श्रेणी प्रश्नाक्षराणां तदुदधि-गुणिता अन्त्य-बलेन युक्ता । दण्डाब्दे लोकपाला रविभूतिमुनिभिर्विशतिना हीनाभिः ।

नक्षत्रगतदण्डान् पूर्वोक्त अंशायुतमिति वषट् संसृज्य निवेद्यलब्धं विशोत्तर शतैर्हीनं शतशुद्धांशयुतं तदाष्टानां ग्रहाणां दशाः संसृज्य विशोत्तर शतेन लब्धं ग्रहाणां शुद्धदशावर्षादि भवति ।

Opening :

91. प्रत्यन्तर दशा फलम् ।

ओम् नमः श्रीसूर्याय ।

Closing & Colophon :

अथ प्रत्यन्तर दशा लिख्यते । स्वीय प्रत्यन्तरे भानौ भयं द्रव्योदये तथा । वियोगो बन्धुभिः सार्द्धं चिन्ता पीडा तनौ नृणाम् ।

इति श्रीअग्निपुराणोक्त गार्गाभाषित नाक्षत्रिक प्रत्यन्तर दशा समाप्ता ।

Opening & Colophon

93. ज्योतिष सार संग्रहः ।

(स्मृतिसागरः, ज्योतिर्माळा, ग्रहण कौमुदी) ।

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।

प्रणम्य परमात्मानमुमाञ्च परमेश्वरीम् । दामोदरो महामिश्रः कुरुते सार-संग्रहम् ॥

कुम्भे शुक्लमुनौ ग्रन्थ-मूलोऽस्तमित शके । चक्रे त्रयोदश शते मिश्रो दामोदरः कृती ॥

इति महामहोपाध्याय श्रीमत् कविरत्न चक्रवर्त्ति पौत्र श्रीलक्ष्मीपति शर्मणा कृता वहीन्दु रसाब्जे ज्योतिर्माळा समाप्ता ।

Closing & Colophon

इति महामहोपाध्याय जगद्गुरु श्रीसिद्धान्त-वागीश-भट्टाचार्येण त्रिविंशत्यधिक पञ्चदशशत शकाब्दे विरचिता ग्रहण-कौमुदी समाप्ता ।

Post-Colophon :

इन्दुरसद्विभूजः शाके चापस्ये रवि संस्थिते ।

सप्तदशशतेचाङ्गे लिखितः श्रीलक्ष्मीकान्तयोः ॥

95. अद्भुत ।

ओम् गणेशाय नमः ।

Opening :

अथाद्भुत दर्शनानि । यत्सूचितमन्य जन्मनि शुभाशुभ कर्मणः पंक्ति ।

Closing :

संक्षिप्तये कापि मदीय सत्यं ग्रन्थे मया संग्रथित्यमुस्मिन् ।

Colophon :

इति मथुरानाथ विद्यालङ्कार निर्मिते व्यवहारादि शुद्धार्थ सम्पूर्णम् समयामृते ।

96. स्वप्नाध्यायः ।

ओम् नमो गणेशाय ।

Opening & Colophon :

इष्टदेवं नमस्कृत्य गोपालं कुलदैवतम् ।

श्रीप्रजापति दासेन क्रियते स्वप्ननिर्णयः ॥

Closing :

इति श्रीनन्द-भयवत्सवादे स्वप्नाध्यायः समाप्तः । शकः—१७४० ।

99. संक्रान्ति कौमुदी ।

ओम् नमो गणेशाय ।

Opening :

गोविन्द चरण-द्वन्द्वं नत्वा ध्यात्वा गुरोस्पर्दम् ।

संक्रान्ति कौमुदी यत्नाद्वागीशेन वितन्यते ॥

Date of Composition :

संक्रान्तिगणना । नवाष्ट शकहीनेन १४६८ शकाब्देन पूरिता ।

Closing :

द्वादशैव समाख्याताः ज्ञानाक्षरगणाच्छिताः ।

अलक्ष्मी नाशनाधन्या सह पातक नाशनम् ॥

Colophon :

इति छान्दसम् । इति श्रीसिद्धान्त वागीश कृता संक्रान्ति कौमुदी समाप्ता ।

101. बृहज्जातकः (सटीक) ।

ओम् नमो गणेशाय । ओम् गुरवे नमः ।

Opening :

इष्टदेवं नमस्कृत्य ग्रहांश्च कुलदैवतम् ।

श्रीविष्णुदत्त विप्रेण लिख्यते च सटीप्पनीम् ॥

Closing & Colophon :

इति श्रीवराहमिहिर-कृतौ होरायां भट्टोत्पल विरचितायां बृहज्जातक टीकायां जन्माध्यायः पञ्चमः ।

102. दिशक्रमा ।

अथ गृहादीनां शैलोद्धारः ।

Opening :

दुर्वाक्षत प्रवाल पुष्पानि आदाय दैवज्ञं समुपेत्य विनीतः मयूरवाज शैलः अस्ति नास्तिवा इति प्रश्नं कुर्यात् ।

मकर सिंह लम्बे तत्तद् दक्षिणे इति दिशक्रमा लिख्यते । समाप्तम् ।

Closing :

103. कम्मभाग ज्योतिषः ।

Opening :

श्रीकृष्णाय नमः ।

नत्वेशान पद-द्वन्द्वमज्ञान-तिमिरापहम् ।

क्रियते शिशु बोधार्थं विवाहादेः छनिश्चितम् ॥

Closing :

स-ध्यायां गर्जिते मेघे न कुर्यात् व्रतवन्धनम् । इति सप्तासम् ।

104. विंशोत्तरीय प्रत्यन्तर दशाङ्कम् ।

Opening :

विंशोत्तरीय प्रत्यन्तरदशाङ्कम् लिख्यते ।

Closing :

इति सत्त्वे विंशोत्तरी प्रत्यन्तराङ्काः समाप्ताः ।

106. समयामृतम् ।

Opening :

ओम् श्रीकृष्णाय नमः । सरस्वत्यै नमः ।

शुभाशुभ फलं वक्ति निवृत्त्यावृत्ति हेतवे ।

यिश्चकर्त्ते नमस्तस्मै कस्मैचित् कालरूपिणे ॥

Closing &
Colophon :

इति श्रीमथुरानाथ विद्यालङ्कार निर्मिते व्यवहार विशुद्धार्थं सम्पूर्णं समयामृतम् ।

107. पञ्चस्वराः ।

Opening :

ओम् नमो गणेशाय ।

इष्टदेवं नमस्कृत्य गोपालं कुलदैवतम् श्रीप्रजापति दासेन

क्रियते ग्रन्थ-संग्रहः ।

Closing :

विधुम्बिधुन्तुदयोर्योगे अन्योऽन्य योगः सम्भवेत् ।

गुरु चन्द्र शनेर्वर्षे तथापि मृत्युमादिशेत् ॥

Colophon :

इति प्रजापति दास-कृता पञ्चस्वराः समाप्ताः ।

108. दशा गणना ।

Opening :

ओम् नमो गणेशाय । श्रीश्रीसूर्याय नमः ।

अथ सावल शुद्धा नाक्षत्रिकदशा-भुक्ति-विभागः । अथ रवेः स्थूल-दशा वर्षादि ।

Closing :

इति सावल शुद्धि योगिनी दशायां प्रत्यन्तराङ्कं समाप्तम् ।

109. ज्योतिष रत्नमाला ।

Opening :

श्रीकृष्णाय नमः । शिवाय नमः । गणेशाय नमः ।

त्रिलोचनं भष्मकृतानुलेपनम् ।

त्रिशूलपाणिं शशि-खण्डं शेखरम् ॥

संक्षेपतो ज्योतिषरत्नमाला ।

द्विजादि कर्मादि हिते च या मया ॥

Colophon :

अतीव यत्नात् मिहिरेण सा कृता ।

यत् पाठमात्रेण जनैः सृष्टिता ॥

Closing :

मण्डलं नगरं ग्रामं दूर्गदेवालये पुरी ।

क्रुद्धं ग्रहो भवेद्देवो विनश्यति न संशयः ॥

Post-Colophonic :

पुस्तकमिदं समाप्तम् । शक १७१५ । श्रीकान्तस्य हस्ताक्षरमिदम् ।

110. लीलावती पाटीगणित ।

Opening :

ओम् श्रीगणेशाय नमः ।

प्रीति भक्तजनस्य यो जनयते विघ्नं विनिघ्नं स्मृतं तं वृन्दारक-
वृन्द-वन्दितपदं नत्वा मातङ्गननम् ।Closing &
Colophon :लीलावती सरसोक्तिमुदाहरन्ति तेषां सदैव सुख-सम्पदुपेतुं वृद्धिम् । इति
श्रीभास्कराचार्यं विरचिते सिद्धान्त-शिरमणौ लीलावत्यां वद्यभिधा पाटी समाप्ता ।
शक—१७२० ।

111. स्वरोदयः ।

Opening :

ओम् नमो श्रीसूर्याय । श्रीशिवाय नमः ।

त्रिलोचनं भष्मकृतानुलेपनम् त्रिशूलपाणिं कृतं चन्द्र-शेखरम् ।

निर्घाते भूमिकम्पे च अकाले वृष्टि सम्भवात् ।

श्रुतोः विपर्ययो यत्र दुर्भिक्षं तत्र मण्डले ॥

शुभमाकृत्यर्घ्यं काण्डः ।

Closing :

इति श्रीसदाशिव कृते यामालोक्त स्वरोदय नाम पुस्तकं समाप्तम् ।

श्रीदेवनाथस्य लेखनं पुस्तकमिदम् । शाके—१७०६ ।

Post-Colophonic :

114. ज्योतिस्तत्त्वम् ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य सच्चिदानन्दं भास्करं जगदीश्वरम् ।

ज्योतिः शास्त्रेषु तत्त्वानि वक्ति श्रीरघुनन्दनः ॥

Closing &
Colophon :इति वन्द्यघटीय-हरिहरभट्टाचार्यात्मज-श्रीरघुनन्दन-भट्टाचार्य-विरचितं ज्योति-
स्तत्त्वं समाप्तम् ।

Post-Colophonic :

शून्य मासे शीते पक्षे शाके द्वीपोष्ठ मैत्रके ।

धीरनाथेन विप्रेण लिख्यते पुस्तकमिदम् ॥

117. सूर्यग्रहण पञ्जिका ।

Opening :

ओम् नमः श्रीसूर्याय ।

अथ सूर्यग्रहणस्य पञ्जिका लिख्यते । शक—१६५६ ।

Closing :

nil.

119. ज्योतिषः ।

Opening :

ओम् नमो गणेशाय ।

रवि-लब्धमानीय मुनिवसुवाणयुतः ५८७ शाको भवति ।

Closing :

इति शुक्रास्त गणना समाप्ता । शक—१७८६ ।

121. ज्योतिषः ।

Opening :

nil.

Closing :

द्विपक्षादिचारं प्रपद्य यस्मिन् राशौ स्थितः सूर्यः तां लग्नादीं निश्चार्य दिनेन
गुणितं मासेन हरितं लब्धस्यापि पुनः लग्नराशिं निश्चार्य लब्धेन शोध्यमष्टा तोल्यो
लग्नो भवति । यथा दृष्टं तथा लिखितं । १७२८ शक ।

122. अकाल भास्करः ।

Opening :

नमो गणेशाय ।

&
Colophon :

नत्वा श्रीमत् कृष्णपदमनपायपद-प्रदम् ।

अकाल भास्करं श्रीमच्छम्भूनाथेन तन्यते ॥

Closing :

nil.

123. ज्योतिष कौमुदी ।

Opening :

श्रीगणेशाय नमः ।

अथ नाक्षत्रिकं लिख्यते ।

अश्विन्यादीन्दु भुक्तानि तानि षड्विंशतानि च ।

स्व भुक्त नाडिका युक्तं दीर्घं नन्तैः हता त्रिधा ॥

Closing :

इति ज्योतिष कौमुद्यां नाक्षत्रिकी-दशा समाप्ता । शक—१७२६ ।

124. सोम-सिद्धान्तः ।

Opening :

nil.

Closing :

इति सोमसिद्धान्ते अधम-योगोनाम चतुर्दशोऽध्यायः ।

125. लघु जातकः ।

Opening :

ओम् नमो गणेशाय ।

अथ लघु जातको लिख्यते ।

Closing &
Colophon :इति लघु जातके वराहमिहिर-कृतौ नष्ट-जातकाध्यायः सम्पूर्णः । लघुजातकं
समाप्तम् ।

Post-Colophonic :

श्रीभूधर देवस्य हस्ताक्षरमिदम् ।

126. ज्योतिष सूत्रम् ।

Opening :

ओम् नमो गणेशाय ।

&
Colophon :

नत्वा श्रीगुरुमार्त्तण्डं दुर्बोधद्वान्तनारणम् ।

क्रियते ज्योतिषां सूत्रं श्रीकृष्ण चक्रवर्तिना ॥

Closing :

इति ज्योतिष सूत्रे विवाह प्रकरणं समाप्तम् ।

Post-Colophonic :

यत्नाद्वै ज्योतिषां सूत्रमादेशाद्गलितमयम् ।

द्विज कुलोद्भव श्रीपूर्वो देवनाथकः ॥

विन्दुवाणाब्धि चन्द्रेषु शाके ।

127. शीघ्रबोध संग्रहः ।

Opening :
&
Colophon :

ओम् नमो गणेशाय ।

अथ शीघ्रबोधाख्यग्रन्थो लिख्यते ।

भासयन्तं जगन्नासा नत्वा भास्वन्तमन्ययम् ।

क्रियते काशीनाथेन शीघ्र बोधाय संग्रहः ॥

Closing :

nil.

129. व्याप्तगणितम् ।

Opening :
&
Colophon :

ओम् नमो गुरवे ।

श्रीगन्धश्चिनुते श्रेष्ठ-देवता-पद-पङ्कजम् ।

प्रणिपत्य प्रयत्नेन व्याचष्टे व्यासनिश्चयः ॥

Closing :

अथ ग्रहदृष्टिः ।

पादैक दृष्टिर्दशमे तृतीये, द्विपाददृष्टिनवपञ्चमे च ।

त्रिपाद दृष्टिश्चतुरष्टके च सम्पूर्ण दृष्टिः सम सप्तके च ॥

त्रिदशस्थं त्रिकोणस्थं चतुरस्रम् इति ।

130. प्रश्न कौमुदी ।

Opening :
&
Colophon :

ओम् नमो गणेशाय ।

शक्त्या युक्तं प्रणम्यादौ शिवं सन्तोषतः सताम् ।

श्रीमान् विभाकराचार्यः करोति प्रश्नकौमुदीम् ॥

Closing :

nil.

132. दिन किरणावली ।

Opening :

श्रीसूर्याय नमः ।

दिनकर चरणाब्जरेणु लेशान् सकल समोहित सिद्धिदान् प्रणम्य ।

द्विजवर कविराज चक्रवर्ती दिन किरणावलीमातनोति रम्याम् ॥

वाणाब्धि रस चन्द्र शाके ।

nil.

Date of
Composition :
Closing :

134. ज्योतिष संक्षेपः ।

Opening :

श्रीकृष्णाय नमः ।

प्रणम्य भास्करं देवं माधवं जगदीश्वरम् ।

ज्योतिः शास्त्रस्य संक्षेपं यत्किं श्रीहरिसेवकः ॥

Closing &
Colophon :इति अन्तर्द्देशा कथनम् । इति श्रीकृष्णाधीन-हरि-सेवकः श्रीहरिदेव-शर्मन् निर्मितः
ज्योतिः संक्षेपः सम्पूर्णः ।

136. प्रश्न सारावली ।

अथ जन्माचार ।

आदित्यादि महाः सर्व्वे ज्योतिश्चक्रं निवासिनः ।

समादिशद् नौकास्थं कठिन्यान्तं शुभाशुभम् ॥

शकाब्द—१५२४ ।

Closing :

इति प्रश्नसारावली समाप्ता ।

139. सन्दर्भ दीपिका ।

Opening :

ओम् नमो गोविन्दाय ।

मूले सूक्तम-ध्वनिरिति पदं प्राप्य विराजते या ।

पश्यन्ति या निवसति सदा वर्णरूपेण नाभौ ॥

दृष्टिदास कविः श्रीमानास्थान चतुराननः ।

करोति गीतगोविन्द-टीकां सन्दर्भ-दीपिकाम् ॥

Closing &
Colophon :इत्युत्स्थान-चतुरानन-विश्वास-श्रीदृष्टिदास-कवि-विरचितायां सन्दर्भ-दीपिकायां
गीतगोविन्द-टीकायां सुप्रीत-पीताम्बरो नाम द्वादशसर्गं चिवरणं समाप्तमेतत् ।

Post-Colophonic :

कान्यस्य स्वीयलिप्या भृगुदत्त दिवसे बालको ब्राह्मणस्य श्रीपूर्व्वो धर्मराजो
धरणी शूरवरो व्यलिखत् टीपनीयम् । शक—१७२५ ।

140. सारदीपिका ।

Opening :
&
Colophon :

सुपर्णा पूर्णाद्वैरशितमणिशृङ्गोजलधिजा ।

सुखाम्भोजे शृङ्गो निगम विलसत् पञ्जर-शतः ॥

श्रीशुक्लदेव भूपाल-वचसा लिखति स्फुटम् ।

सटीक-गीतगोविन्दं श्रीरत्नाकर कन्दली ॥

Closing :

इति श्रीसारदीपिका-टीका समेत श्रीगीतगोविन्दे छप्रीत-पीताम्बरो नाम द्वादशः
सर्गः समाप्तः ।

Post-Colophonic :

कमल पाठकस्य हस्ताक्षरम् । शक—१६२६ ।

142. गीतगोविन्दम् ।

Opening :

ओम् नमो गणेशाय । ओम् नमः शिवाय ।
मेघमैदुरमम्बर-स्वनभुवः श्यामस्तमालद्वयैः ।
नक्तं भीरुवं त्वमेव तदिमं राघे गृहं प्रापय ॥

Closing &
Colophon :

इति श्रीगीतगोविन्दे महाकाव्ये भर्तृकावर्णने श्रीजयदेव कृतौ छप्रीत पीताम्बरो
नाम द्वादशः सर्गः समाप्तः शक—१७५७ ।

Opening :

145. नैषधीयचरितम् ।

ओम् गणेशाय नमः ।

निपीय यस्य क्षिति-रक्षिणः कथां
तथाद्रियन्ते न बुधाः सुधामपि ।

नलः शितच्छत्रित कीर्त्ति मण्डलः

सरासिरासीन्महसां महोज्ज्वलः ॥

Closing &
Colophon :

श्रीहर्षं कविराजराजि मुकुटालङ्कार हीरः सुतं श्रीहीरः
सुषुवे जितेन्द्रियचय मामलदेवी स्वयम् ।
पादुत्पादभूति-त्रयोदशतया देस्यस्त्वदीये महाकाव्येयम्
व्यगमन्नलीय—चरिते सर्गो निसर्गोज्ज्वलः ॥

Opening :

146. भारत सावित्री ।

धृतराष्ट्र उवाच—

ब्रूहि सञ्जय यद्वृत्तं युद्धे तेषां महात्मनाम् ।

पाण्डवानां कुरुणाञ्च युद्धे तेषां महाहवे ॥

प्राणिनां पापशुद्धयर्थं पुण्यस्य च विवर्द्धनम् ।

एषा भारत सावित्री व्यासेनोक्ता मनीषिना ॥

इति श्रीभारत सावित्री समाप्ता । शक—१७२६ ।

Closing :

147. सारवती ।

Opening :

ओम् नमो गणेशाय ।

कस्तूरी मकरी खं कुचतटे नेत्रेऽञ्जनानां प्रियम् ।
कण्ठे श्याम-सरोजदाम-छषमामास्ये द्विरेकश्रुतिम् ॥

Closing &
Colophon :

इति समस्त-प्रक्रिया-विराजमान गहाराज शुक्लध्वज-विरचितायां सारवत्यां
गीतगोविन्द-टीकायां द्वादशः सर्गः समाप्तः ।

Post-Colophonic :

देवानन्द धरासरोयमल्लिखत् शुक्लद्विज्यामिमां टीकां गूढपदभिर्यां द्विजसुतैराध्यते
पाठालये शाके दन्त्यक्षीणि भव्यञ्जे ।

150. बालबोधिनी ।

Opening :

श्रीराधाकृष्णाभ्यां नमः ।

श्रीचतन्य-कृपासिन्धु-कलोन्मत्तेन केनचित् ।

टीका संगृह्यते गीतगोविन्दरूप समासतः ।

Closing :

इति श्रीगीतगोविन्दस्य टीकायां बालबोधिनीयां द्वादशः सर्गः । शक—१८०७ ।

Opening-Text :

151. महाभारत (मूषल पर्वण, सटीक) ।

श्रीकृष्णाय नमः । श्रीगणेशाय नमः । श्रीसरस्वते नमः ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ॥

श्रीगणेशाय नमः । श्रीदेव्यै नमः ।

कृष्णं कृष्णात्मकं कृष्णं वन्दे कृष्णसहायकम् ।

Com. :

Closing-Text :

इति श्रीमहाभारते शत-साहस्र्यां संहितायां वैयासक्यां मौषल पर्वणि
चाष्टमोध्यायः समाप्तः ।

Com. :

Colophon :

श्रीश्रीद्विजकुल-कमल प्रकाशकैकवर्द्धक श्रीमहाजनोपाध्यायेन कृता मौषल पर्व
टीका समाप्ता ।

Opening-Text :

152. महाभारत (स्वर्गारोहण पर्वण, सटीक) ।

जन्मेजय उवाच ।

एवं वृष्ण्यन्धक कुले श्रुत्वा मौषलमाहवम् ।

पाण्डवाः किमकुर्वन्तु तथा कृष्णे दिवं गते ॥

Com. :

श्रीकृष्णाय नमः ।

जितरं भारत-कुञ्जवर्द्धकं नररूपिणम् ।

वन्दे सपार्शति पार्थ नारायण-स्वरूपिणम् ॥

Colophon :

प्रणम्य नारायण-पाद-पद्मं सर्वार्थदं मुक्ति-प्रदान-बीजम् ।

कृष्णात्मकः श्रीकृष्ण मिश्र शर्मा तनोति यत्नात् चूर्णिकाख्यमेतत् ॥

Closing :

[nil.]

Opening :

154. शिशुपालवध काव्यम् ।

अविघ्नेश्वराय गणेशाय नमः ।

श्रियःपति श्रीमतौ शासितुं जगज्जगन्निवासो वरदेव सधनि ।

Closing :

इति शिशुपाल वधे महाकाव्ये पञ्चमः सर्गः ।

Opening :

155. महाभारत (शान्ति पर्वण्) ।

nil.

Closing :

तथाच भानुर्महतो महामनास्तदा प्रतीतः प्रशभं सपार्थिवान् ।
पुनश्च पप्रच्छ स विदुषात्मजं ततः परं प्रश्नमहीनसेवितं । शान्तौ वृद्धीता
समाप्ता ।

Opening :

156. अध्यात्म रामायणम् ।

ओम् नमो श्रीगुरवे ।

सूत उवाच—

कदाचिन्मरदो योगी परानुग्रह वाञ्छया ।

पर्यटन् सकलान् लोकान् ब्रह्मलोकमुपाययत् ॥

Closing :

इति श्रीमद्-अध्यात्म रामायणे उमामहेश्वर सम्वादे अयोध्या काण्डं समाप्तम् ।

Opening :

158. वृन्दावन काव्यम् (सटीक) ।

nil.

Closing-Text :

इति मालाङ्क विरचितं वृन्दावनाख्य काव्यम् समाप्तम् ।

Com. :

इति श्रीवृन्दावन टीका समाप्ता ।

Post-Colophon :

श्रीपुरन्दरेन द्विजेन लिखितं सटीकमिदम् ।

159. महाभारत (आदि पर्वण्) ।

Opening :

ओम् नमो गणेशाय ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम्,

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ।

Closing :

इति महाभारते शतसाहस्रगं संहितायां वैयासिक्यां आदि पर्वणि खण्डव
दाहः साङ्गीकोपाख्यानञ्च समाप्तम् ।

161. पाण्डवी गीता (सटीक) ।

Opening :

श्रीकृष्णाय नमः ।

&

Colophon :

प्रणम्य गिरिशं महोदरं गुरोश्च पादौ प्रणिपत्य दण्डवत् ।

लिखामि टीकां कुरुपाण्डवानां गीताख्य शास्त्रस्य यथा मनीषिणाम् ॥

अतीव बालः कविरत्न चक्रवर्त्तीति नाम्ना प्रथितः पृथिव्याम् ।

Closing :

इति महाभारते अरण्य पर्वणि पाण्डवी गीता समाप्ता ।

163. पाण्डवी गीता ।

Opening :

श्रीबासुदेवाय नमः ।

युधिष्ठिर उवाच—

मेघश्यामं पीत-कौशेय-वासं श्रीवत्साङ्ग कौस्तुभोद्भासिताङ्गम् ।

पुण्यात्मानं पुण्डरीकायताक्षं वन्दे कृष्णं सर्वलोकैकं नाथम् ॥

Closing :

अपुत्रो लभते पुत्रं भवेन्नृपतिवल्लभः ।

विद्यार्थी लभते विद्यां युद्धे शत्रु-विनाशनम् ॥

इति श्रीपाण्डवी गीता समाप्ता । शक—१७५६ ।

164. अन्योपदेश काव्यम् ।

Opening :

ओम् नमो गणेशाय ।

दृष्ट्वा यो जठरांशकं छविपुलं भर्ताहिपाल्यं महद्गुह्यं यं कमलोद्भवो
भवमिमं दृष्टोन्तरायाङ्गि सा ।विघ्नं हन्तुमभीक्ष्ण्या त्रिनयनं लोकत्रयस्यादधे तन्वन्दे गणनायकं
भवद्वतं कुर्यादविघ्नं गुरुः ॥

Closing &
Colophon :

क्रियते चक्रवर्तिना नान्ना अन्योपदेशकः ।
इति महाकाव्यान्तर्गतान्योपदेशकाव्ये नानोपदेशो नाम प्रथमः सर्गः ।

165. कीचक-वध काव्यम् ।

Opening :

ओम् नमो गणेशाय ।

जितः सुचरितो ह्येदीस्मवोयं दुःसहोमया ।

इत्येव देहमकरोद भिन्नं यो सहोमया ॥

Closing :

इति कीचकवध महाकाव्ये पञ्चमः सर्गः ।

इति कीचक-वध काव्यम् समाप्तम् ।

167. कुमार सम्भवः ।

Opening :

ओम् नमो गणेशाय ।

अस्त्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः ।

इति श्रीकालिदास-कृते कुमारसम्भवे महाकाव्ये अष्टमः सर्गः ।

Closing &
Colophon :

168. किराताज्जनीयम् महाकाव्यम् (सटीक) ।

Opening-Text :

ओम् नमो गणेशाय ।

श्रियः कुरुणा माधवस्य पालिनी प्रजा सृष्टिं यमयुक्तं वेदितुम् ।

सर्वाणि लिङ्गी विदितः समाययौ युधिष्ठिरं द्वैतवनं वनेचरः ॥

Com. :

इदं किल महाकाव्यं काव्यादर्शे सर्गवन्धो महाकाव्यमुच्यते तस्य लक्षणम् ।

Closing-Text :

इति किराताज्जनीय महाकाव्ये अष्टादशः सर्गः ।

इति भारवी काव्यं समाप्तम् ।

Com. :

इति न्यायाचार्यतनुज-श्रीरत्नगर्भाचार्य-विरचितायां भारवी-टीकायां सार-
मञ्जर्याम् अष्टादश सर्ग विवरणम् । समाप्ताचेयं टीका ।

Colophon :

Post-Colophon :

स्व पक्ष मैत्रे खलुदेव शाके विलिखितं भारवी काव्य राजम् । उपेन्द्र नारायण
शर्मणाद्यं सटीकम् ।

Opening :

169. तुलसी-दूत काव्यम् ।

श्रीगणेशाय नमः ।

नाथे याते मधुरे पतिक्षोभ-विभ्रष्ट-चित्ता गोपीकाचित्
कलयति सखीरन्तरङ्ग समीपे ।

Closing :

प्रियतम पादपद्मे तत्तथा ज्ञापितव्यम् ।

इति श्रीतुलसीदूत काव्यं सम्पूर्णम् ।

Colophon :

शाके त्वर्क नभोह्येन्दु गणिते श्रीवैद्यनाथ द्विजो.....चकार तुलसी दूताख्य
काव्यमहम् ।

Post-Colophon :

लिख्यते मणिरामेण भू युग्म मैत्रे शाके ।

170. गीतगोविन्दम् (सटीक) ।

Opening :

मेघैर्मेदुरमम्बर-स्वनभुवः श्यामस्तमालद्वयैः ।

नक्तं भीस्वरं त्वमेव तदिमं राधे गृहं प्रापय ॥

Closing &
Colophon :

इति श्रीगीतगोविन्दे महाकाव्ये श्रीजयदेव-कृतौ सुप्रीत-पीताम्बरो नाम
द्वादशोऽध्यायः समाप्तः ।

171. महाभारत (विराट पर्वण) ।

Opening :

ओम् नमो गणेशाय ।

नमो भगवते वासुदेवाय ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ।

Closing :

इति महाभारते विराट पर्वणि अभिमन्यु विवाहे ऊनसप्ततितमोऽध्यायः ।

Post-Colophon :

शाके रसाम्नि मैत्रे विराट पर्व नामाख्यं व्यलिखत् केशवो द्विजः ।

172. संस्कार विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथाभ्युदयिक-श्राद्धम् । प्रातः स्नात्वा कृत-नित्य-क्रियः प्राङ्मुखो भूत्वा
पादौ प्रक्षाल्य..... ।

इति श्रीस्मार्त विरचितः यजुर्वेदी संस्कार-विधिः समाप्तः । शक-१७२७ ।

Closing &
Colophon :

173. ब्राह्मण सर्वस्वम् ।

Opening :

ओम् नमो भगवते ।

दीपवद् द्योतयति यो भूर्भुवः स्वर्जगन्मयी ।

सवितुस्तद्वयं भर्गमपवर्गकरं स्तुमः ॥

Closing &
Colophon :

इत्यवसथिक धर्म्मोधिकृत श्रीहलायुध विरचितं ब्राह्मण सर्वस्वं समाप्तम् ।

174. दश संस्कार पद्धतिः ।

Opening :

श्रीकृष्णाय नमः ।

दश संस्कार पद्धतिः । एकादश दिवसे पित्वा प्रातरेव स्नात्वा नित्यक्रियां समाप्य स्वस्तिवाचन पूर्वकं ।

Closing & Colophon :

इति पुंसवन विधिः समाप्तः । भोलानाथ देवस्य हस्ताक्षरमिदम् ।

175. संस्कार प्रयोग तत्त्वम् ।

Opening :

श्रीकृष्णाय नमः ।

अथ नान्दीमुख-श्राद्ध-प्रयोगः ।

Closing & Colophon :

इति श्रीवन्द्यघटीय-हरिनाथोपाध्यायात्मज-श्रीरघुनन्दन भट्टाचार्य-विरचितं यजुर्वेदी संस्कार प्रयोग तत्त्वं समाप्तम् ।

176. भोज्योत्सर्ग विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथ भोज्योत्सर्ग विधिः । प्रथमतः शुचिराचान्तः पञ्चदेवताः सम्पूज्य यज्ञेश्वरं पूजयेत् ।

Closing :

इति भोज्योत्सर्गः समाप्तः । शक—१६५७ ।

177. नवान्न विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथ नवान्न विधिः ।

Closing :

विष्णवे पुष्पं सूर्याय अर्घ्यम् च दत्त्वा अग्निदावधारणं कुर्यात् । इति नवान्न विधिः समाप्तः । शक—१६५७ ।

178. पार्वण श्राद्ध प्रयोगः ।

Opening :

ओम् ब्रह्मणे नमः ।

अथ यजुर्वेदी पार्वण-श्राद्ध-प्रयोगः ।

Closing :

अग्निदावधारणं विष्णोः स्मरणम् ।

ततो वैश्वदेव-वलि-कर्म कुर्यात् । शक—१६५७ ।

180. दशकर्म पद्धतिः ।

Opening :

श्रीकृष्णाय नमः ।

अथग्निजिह्वा ।

हिरण्य कणिका रक्ताश्रयो जिह्वाः प्रकीर्तिताः ।

जाल-मालिमुखन्चैव तिष्ठत्तिलाद्रसंशयः ॥

Closing & Colophon :

गोविन्दाय नमः । वासुदेवाय नमः । इति नान्दीमुख-विधिः समाप्तः । रङ्गनाथ शर्मा ।

183. नान्दीमुख विधिः ।

Opening :

श्रीकृष्णाय नमः ।

अथ नान्दीमुख विधिः ।

प्रथमं अष्टपल्लव-मण्डलोपरि घट संस्थापनं कुर्यात् ।

Closing & Colophon :

दीपं प्रछाद्य पाणिना अग्निदावधारणम् श्राद्धं कर्म अग्निद्रमस्तु । विष्णवे पुष्पं दद्यात् । इति नान्दीमुख-विधिः समाप्तः । श्रीसरामस्य हस्ताक्षरमिदम् ।

184. एकोदिष्ट विधिः ।

nil.

Opening :

Closing & Colophon :

सर्वं करोतु निश्चिद्रं नामसंकीर्तनात्तव । ततो ब्राह्मणं विसर्जयेत् । आवाहिता देवाः स्वस्थानं गच्छन्तु स्व स्व कल्याणं कुर्वन्तु । शक—१६५७ । श्रीगृहरिदेवस्य हस्ताक्षरमिदम् ।

185. साम्बत्सरिक विधिः ।

Opening :

ओम् नमो भगवते वासुदेवाय ।

ईशानेन पूज्यादिकं दद्यात् । कृताञ्जलिः । अनादि-निधन-ज्ञान नित्यानन्द जनार्दन ।

Closing :

इति साम्बत्सरिक-विधिः समाप्तः ।

186. साम्बत्सरिक श्राद्धप्रयोगः ।

Opening :

श्रीकृष्णाय नमः ।

अथ साम्बत्सरिक-श्राद्ध प्रयोगः । तत् पूर्वदिने निरामिषः सकृदोजनं कृत्वा..... ।

Closing :

ओम् अद्यामुक मासे अमुक गोत्रस्य पितुमुक देव शर्मणः श्राद्ध विश्वनाथ पूजन कामो विष्णुस्मरणमहं करिष्ये । ओम् तद्विष्णोरिति विष्णुं स्मृत्वा ततो वैश्वदेव वलिः ।

187. दशकर्म कौमुदी ।

Closing & Colophon :

ओम् श्रीकृष्णाय नमः ।

श्रीवासुदेवमाराध्य सुखाय स्वल्प धीमताम् ।

वागीशः कुरुते यत्नात् कौमुदीं दशकर्मणाम् ॥

Closing :

उपनयन वेदारम्भ समावर्त्तन कर्मणां प्रतिस्त्यार्थं दक्षिणां काञ्चनं मुल्यम्वा अमुक गोत्रः श्रीअमुकदेव शर्माहं संसृजे । ततः पूर्णाहुतिः । अग्नि विसर्जनादि ।

188. दशकर्मपद्धतिः ।

Opening :

ओम् नमो भगवते वासुदेवाय ।

अथ वटनिमन्त्रण-विधिः लिख्यते । कृत-नित्यकृत्यो यजमानो वट-मूलं गत्वा गणपत्यादिकं सम्पूज्य सङ्कल्पं कुर्यात् ।

Closing :

कश्यपस्य त्र्यायुषं यमदग्नेः त्र्यायुषं यदेवानां त्र्यायुषम् । तन्मे अस्तु त्र्यायुषम् । अर्घ्यदानम् । इति उपनयनं समाप्तम् ।

190. विवाह पद्धतिः ।

Opening :

ओम् नमो गणेशाय ।

अथेदानीं विवाहपद्धतिर्लिख्यते ।

Closing :

ब्रह्मविसर्जनाग्नि-विसर्जनं कुर्यात् ।

Colophon :

पुष्पाञ्जलिं दत्वा अर्घ्याचमनीयं दद्यात् । शक—१७५६ ।

श्रीधरचन्द्र देवस्य हस्ताक्षरमिदम् ।

193. अन्त्येष्टि क्रिया विधिः ।

Opening :

श्रीकृष्णाय नमः ।

कृताञ्जलिः पठेत् ।

पृथिवीं यान्तु मे प्राणाः यातु मे रचना जलम् ।

चक्षुषी ज्वलनं यातामपसु मे यातु मास्तः ॥

Closing :

आशीषम् अर्घदानञ्च ऋतुपूजा तथैवच ।

श्राद्धाञ्जलि नमस्कारं प्रेतश्राद्धेतु वज्जयेत् ॥

Colophon :

इति खगेश्वर देवशर्मणा लिखितम् । शकाब्द—१८२० ।

194. सन्ध्या विधिः ।

Opening :

अथ गायत्री शापोद्धार-विधिः लिख्यते । अथ गायत्री शापविमोचन मन्त्रस्य ब्रह्मश्रुषिर्गायत्रीच्छन्दो बह्वर्णो देवता ब्रह्मशाप विमोचने विनियोगः ।

Closing :

अथ यथाशक्ति ताम्रपात्रस्थं तिलपुष्पजल-यव-रक्तछन्दनैरर्घ्यमुपकल्प्य शिरसि निधाय सूर्याय अर्घ्यं दद्यात् ।

195. सपिण्डी करण विधिः ।

Opening :

अथ सपिण्डी करणम् ।

आनन्त्यात् कुलधर्म्मानां पुंसाञ्चैवायुषः क्षयात् ।

अस्थितेश्च शरीरस्य द्वादशाहो विशिष्यते ॥

Closing :

सपिण्डीकरण-श्राद्ध-कर्मणि मन्त्रादौ यद्वैगुण्यं तदोप-प्रशम-कामनया श्रीविष्णु स्मरणमहं करिष्ये । ओम् आकृष्णेति सूर्यार्घ्यदानं कुर्यात् ।

इति सपिण्डी करण विधिः समाप्तः ।

लिखकः श्रीसूर्यकान्त शर्मा ।

Colophon :

200. दशकर्म विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथ गर्भाधानम् ।

तत्राधुना व्यवहारात् सीमन्तोन्नयन काले अष्टमे मासि पतित गर्भाधानं पतित पुंसबनञ्च कर्त्तव्यम् ।

Closing & Colophon :

इति पशुपति कृता दशकर्म विधिः समाप्तः ।

202. वृषोत्सर्ग विधिः ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य कमलाकान्तं रामं कामदमीश्वरम् ।

यजुर्वेदिवृषोत्सर्गं यत्किं श्रीरघुनन्दनः ॥

Closing &
Colophon :

इति श्रीरघुनन्दन भट्टाचार्य-विरचितं यजुर्वेदिवृषोत्सर्गं प्रयोग-तत्त्वं समाप्तम् ।

204. वृषोत्सर्ग कौमुदी ।

Opening :

ओम् नमो देव्यै ।

स्वल्प मातृस्थं भविष्यच्च पारस्करागमादिकम् ।

ज्ञात्वा करोति वागीशो वृषोत्सर्गस्य कौमुदीम् ॥

Closing &
Colophon :

इति महामहोपाध्याय जगद्गुरु श्रीसिद्धान्त वागीश भट्टाचार्य-विरचिता वृषोत्सर्ग कौमुदी समाप्ता ।

Post-Colophonic :

शाके सप्तनिशाकरेणल शरे श्रीगोविन्द भूशूरो लिखति वृषोत्सर्गीय कौमुदीम् ।

205. गोयाग पद्धतिः ।

Opening :

ओम् नमो गणेशाय ।

आनम्य दौर्गपद पङ्कजमात्ममुद्धां वन्दे मुरारि चरणाम्बुजमीशमहम् ।

श्रीमद्वरेन्द्र धरणीन्द्र पुरस्थितेन श्रीमद्वरेश कृतिना बुध सेवकेन ।

प्रातन्यते निज बुद्धि विवर्द्धनाय गोयाग संग्रह उमेश-पदं प्रणम्य ॥

Closing :

आशीर्वादां गृहीत्वा तु भष्मालम्बनमाचरेत् ।

कपिलां धेनुमुत्सृज्य ब्राह्मणान् भोजयेत्ततः ॥

Colophon :

शाके नाकेन्दु सिन्धु भूपति परिमिते..... इति श्रीमद्वरेन्द्र नरेन्द्र-देशावस्थायिना श्रीभानुनाथशर्माग्रजन्मना कृता गो-याग समाहतिः ।

Post-Colophonic :

मुनि वेदाश्च सोमेषु लिखितो श्रीयज्ञपति विप्रेण वृषोत्सर्गस्य संग्रहः ।

206. चन्दन धेनुदान पद्धतिः ।

Opening :

ओम् नमो गणेशाय ।

अथ चन्दन धेनुदान प्रमाणम् । कपिल पञ्चरात्रम् । कपिल उवाच ।

Closing :

प्रियताम् पुण्डरीकाक्षः सर्व-यज्ञेश्वरो हरिः ।

तस्मिन् तुष्टे जगत् तुष्टं प्रीणिते प्रीणितं जगत् ॥

इति मत्स्यपुराणोक्तं पठित्वा ओम् ऋचंवाचमित्यादिना शान्तिं कुर्यात् ।

207. शङ्खचूड-वध नाटकम् ।

Opening :

ओम् नमो गणेशाय ।

विद्याकर्केन वशीकृता हृदि यदा विद्याक्षपा शाश्वतम् ।

यज्ज्योतिर्विदुषामुदेति सततं स्वान्ते प्रशान्ति-कृते ॥

Closing &
Colophon :

शाके तत्त्वमुनीन्दुभिर्बिम्बगणिते भाषाविमिश्रैर्मुदा ।

वाक्यैः संस्कृतकैरिमं रचितवान् भूदेवार्याप्रणीः ॥

इति ब्रह्मवैवर्त महापुराण प्रकृति खण्डोद्धृते शङ्खचूडवध नाम नाटके तृतीयोऽङ्कः ।

208. प्रबोध-चन्द्रेदीय नाटकम् ।

Opening :

ओम् नमो गणेशाय ।

मध्याह्नार्क मरीचिकास्त्रिव पयःपुरो यदाज्ञानतः

खं वायुर्जलनो जलं क्षितिरिति त्रैलोक्य मुन्मीलित ।

Closing &
Colophon :

इति निरुक्तान्ताः सर्वे । इति जीवनमुक्तिर्नाम षष्ठोऽङ्कः । इति श्रीविप्रकृष्ण मिश्र-कृतं प्रबोध-चन्द्रोदयं नाम नाटकं सम्पूर्णम् ॥

Post-Colophonic :

स्कन्दास्याग्रापिकाव्येक्षण गणित शाके..... ।

गुर्वाज्ञया धर्षित चित्तवृत्तिर्मुक्तादिरामो व्यलिखत् स्रष्टास्र ।

समालिखत् शास्त्रमनल्पमेतत् पद्मादिपाणिर्द्विजपुङ्गवोसौ ॥

209. महानाटकम् ।

Opening :

श्रीकृष्णाय नमः ।

जयति रघुवंश-तिलकः कौशल्यालम्बिकर्षणो रामः ।

दशवदन-निधनकारी दाशरथिः पुण्डरीकाक्षः ॥

Closing :

इत्यविवाह पर्यन्तं रामचन्द्रस्य वर्णनम् ।

करुणा करणं पुण्यं कृत्यं स्वपलं सुनुना ॥

इति महानाटकं सम्पूर्णम् ।

Post-Colophonic :

लेखको श्रीविश्वनाथो हरिपरः । शक-१७१६ ।

210. धनञ्जय-विजय नाटकम् ।

Opening :

ओम् नमो गणेशाय ।

हरेर्ह्रींला वराहस्य दंष्ट्रादण्डः सपाण्डवः ।

हेमाद्रि कलसा यत्र धात्री तत्र प्रियं दधौ ॥

Closing :

इति निष्क्रान्ताः सर्वे । इति धनञ्जय विजय नाटकं समाप्तम् ।

211. हास्यान्तर नाटकम् ।

Opening :

ओम् नमो गणेशाय ।

स्वेदस्यन्दित सान्द्र चन्दनचयं दौर्वल्लीवन्ध प्रमादुर्द्धवास परिष्कृतं

स्वरकथं सन्दष्टदण्डव्यथम् ।

नान्यन्ते छरभि समयं समुचितेनास्मत् विरचितेन हास्यान्तर नाट्या

प्रहसनेन विदग्ध समुदयानां हृदयानन्दमुत्पादयति ॥

Closing :

nil.

212. पञ्चरत्नम् ।

Opening :

नमोऽश्रीकृष्णाय ।

पञ्चरत्नम् । नागोपोतः तथा वैद्यः क्षान्ति शक्या यथाक्रमम् ।

Closing :

सर्वस्यौषधमस्ति शास्त्रं विहितं, मूर्खस्य नास्त्यौषधम् ।

इति पञ्चरत्न काव्यं समाप्तम् ।

213. चाणक्य-सार संग्रहः ।

Opening :

ओम् नमः शिवाय ।

नाना शास्त्रोद्धृतं वक्ष्ये राजनीतिं समुच्चयम् ।

सर्व्वीजमिदं शास्त्रं चाणक्यसार-संग्रहम् ॥

Closing :

अष्टोत्तर शतं श्लोकं यो नरः पठति सदा ।

तस्य मूर्ख गुणः नास्ति राजद्वारेषु पण्डितः ॥

समाप्तोऽयम् ।

Post-Colophonic :

अष्टोत्तर शतं श्लोकं लिखितं पङ्कजाख्यया । शक—१७१५ ।

217. दार्त्रिशत् पुत्रिका ।

Opening :

ओम् नमो गणेशाय ।

अनन्त शब्दार्थगतोपयोगिनः पश्यन्ति पारं नहियस्य योगिनः ।

जगन्त्रयाशेष तमो-विनाशकं ज्योतिष्परं उज्जयति प्रकाशकम् ॥

Colophon :

वररुचि रचिता सम्याः शृन्वन्तु दुर्लभा गाथाः ।

Closing :

nil.

218. हितोपदेशः ।

Opening :

श्रीगणेशाय नमः ।

सिद्धि साध्ये, सतामस्तु प्रसादात् तस्य धूर्जटेः ।

जाह्नवी फेनलेखेन यन्मूर्द्धि शशिनः कलाः ॥

Closing :

इति हितोपदेशे सन्धिर्नाम चतुर्थः कथा संग्रहः समाप्तः ।

Post-Colophonic :

रसाब्धि हय भू शाके श्रीप्राणेश्वरः भूशूरः ।
मृगुवारे शीते पक्षे व्यलिखत् पुस्तकं मुदा ॥

219. इतिहास समुच्चयः ।

Opening :

ओम् नमो गणेशाय ।

यं ब्रह्मा वरुणेन्द्र वल्लि भरुतः स्तवन्ति दिव्यैस्तवैः ।

साङ्ग ब्रह्मं क्रमोपनिषद्गायन्ति यं सामगाः ॥

Closing :

इति इतिहास समुच्चये कपोताख्यानमुत्तमं समाप्तम् । शक—१६७७ ।

220. (कथा) भागवतम् ।

Opening :

ओम् नमो श्रीकृष्णाय ।

यो लोक-मोक्षाय प्रियसो विभक्त्यै ।

चकार लीलां वज्रवासि-वृन्दैः ॥

Closing &
Colophon :षष्ठस्कन्ध कथा ह्येषां समाप्ता जन-मुक्तिदा ।
वर्णिता कविरत्नेन दामोदर पदार्थिना ॥

Post-Colophonic :

ब्रजाङ्गनासङ्ग-विवर्द्धकाय ।
सदासकामाय नमो नमस्ते ॥

रामराय दास-लिखितम् । शक—१५८० ।

Opening :

221. (कथा) भागवतम् ।

श्रीकृष्णचन्द्र-यदुवंश-पयोधि ।
सत्कीर्तिचन्द्र-दनुजाम्बुज-पूर्णचन्द्रः ॥

Closing :

इति श्रीभागवत कथायां द्वादश स्कन्धे द्वादशोऽध्यायः ।

वन्दे दामोदरं शान्तं सर्व-सद्गुणमन्दिरम् ।
यदाज्ञया मया भक्त-प्रिया गाथा निरूपिता ॥

Opening :

222. भागवतम् ।

ओम् नमो गणेशाय ।

गुणाय गुणतावाप्त्यै वृणुते करुणा-निधिम् ।
तमहं शरणं यामि परमानन्द-माधवम् ॥

Closing :

इति श्रीभागवते महापुराणे नवमस्कन्धे चतुर्विंशोऽध्यायः ।

Post-Colophonic :

अङ्गक्षेत्र स्कन्दमुखेन्दु बोध्ये शाके प्रद्युम्न नान्मा लिखितमिदं तत् ।

Opening :

223. कालिका पुराणम् ।

ओम् नमो गणेशाय ।

यद् योगिभिर्भव-भयार्ति-विनाश-योग्य
मासाद्य वन्दितमतीव विविक्त-चित्तैः ।

Closing :

इति सकल जगद्विभर्ति या मधु सा रिपु मोहकरीं दिवास्वरूपा ।
रमयति च हरं शिवा स्वरूपा विभवत्तरो विभवं शुभानि माया ॥

Post-Colophonic :

इति कालिका पुराणं समाप्तम् । शक—१७३६ ।

श्रीशम्भुदेवादेशेन व्यलिखत् श्रीयशोधरः ।

224. भागवतम् ।

Opening :

श्रीकृष्णाय नमो नमः ।

श्रीशुक उवाच—

ऐवमेतत् पुराष्टो मैत्रेय भगवान् किल ।

Closing :

इति भागवते महापुराणे परमहंसां संहितायां वैयासिक्यां तृतीयस्कन्धे
त्रयस्त्रिंशोऽध्यायः ।

समासश्चायं तृतीय स्कन्धः ।

226. वराह पुराणम् ।

Opening :

ओम् नमो गणेशाय ।

प्रपद्ये देववाराहं सर्वज्ञमपराजितम् ।

वाराहीं सर्वभूतानामीश्वरीं सर्वतोमुखीम् ॥

Closing :

nil.

227. देवी माहात्म्यम् ।

Opening :

ओम् नमो गणेशाय । ओम् नमश्चण्डिकायै ।

सूर्यात् जन्म समासाद्य सावर्णिर्भविता मनुः ।

Closing :

इति मार्कण्डेय पुराणे सावर्णिके मन्वन्तरे देवी माहात्म्यं समाप्तम् ।

Colophon :

साधु कुलोद्भव रामदेवो देव-द्विजार्चकः ।

228. क्षोभ चरित्रम् ।

Opening :

श्रीश्रीदोलगोविन्दः ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ॥

Closing :

सायाह्ने नियते नित्यं भावयेत् श्रावयेत् मुदा ।

सर्वं विघ्नाः पलायन्ते जीवेच्चशरदः शतम् ॥

इति श्रीस्कन्दपुराणे कृत्वाहरण अन्ते क्षोभ उत्पन्ननाम विंशति अध्यायः
समाप्तः ।

Colophon :

श्रीचन्द्रहास गोस्वामिनः हस्ताक्षरम्

229. लिङ्गपुराणम् ।

Opening :

ओम् नमो गणेशाय ।

इत्यादि महापुराणे श्रीलैङ्गे पञ्चशततमोऽध्यायः पूर्वभागः समाप्तः । ऋषय उचुः ।

Closing :

nil.

230. बृहद्धर्मपुराणम् ।

Opening :

शौनक उवाच—

मध्य-खण्डकथा दिव्याः श्रुत्वाच गुस्तो मुनिः ।

जावालिः किञ्च पप्रच्छ ततः सूत वदस्वभोः ॥

Closing :

इति बृहद्धर्म पुराणे मध्य खण्डे त्रिंशोऽध्यायः सम्पूर्णः ।

Colophon :

वेदादि मैत्रके शाके श्रीकीर्तिनाथ शर्मणा ।

नत्वा शिव पद-द्वन्द्वं व्यलिखत् मोहनो द्विजः ॥

231. ब्रह्मवैवर्त पुराणम् ।

Opening :

ओम् नमो गणेशाय ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव पुराणं कीर्तयेत्ततः ॥

Closing :

इति ब्रह्मवैवर्तमहापुराणे नारायण-नारद-सम्वादे गणपति-खण्डे पञ्चत्वारिंश-
त्तमोऽध्यायः ।

Colophon :

नेत्र पन्मैत्रके शाके लिखितां पुस्तिकामिमाम् ।

लिखितां जयदत्तेन उपाध्याय-समीपतः ॥

232. गजेन्द्र मोक्षणम् ।

Opening :

ओम् नमो गणेशाय ।

शुक उवाच—

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि ।

जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥

Closing :

इति श्रीमहाभागवते महापुराणे अष्टमस्कन्धे गजेन्द्र मोक्षणं नाम तृतीयोऽध्यायः ॥

233. भागवतम् ।

Opening :

ओम् श्रीकृष्णाय नमः ।

विजयन्ते परानन्द कृष्णपाद रजःस्रजः ।

या धृता मूर्द्धि जायन्ते महेन्द्रादि महस्रजः ॥

Closing :

इति श्रीभागवते महापुराणे परमहंसां संहितायां वैयासक्यां द्वादशस्कन्धे सूतोक्ते
त्रयोदशोऽध्यायः । समासश्चायं द्वादश-स्कन्धः ।

Colophon :

शाकेऽनिरुद्धः शरचन्द्र लिङ्गेऽलिखद्भूतं भागवत-पुराणम् ।

235. गणेश पुराणम् ।

Opening :

श्रीगणेशाय नमः ।

नमस्तस्मै गणेशाय ब्रह्मविद्या-प्रदायिने ।

यस्यागस्त्याय ते नाम विघ्नसागर-शोषणे ।

Closing :

nil.

236. भागवतम् (सटीक) ।

Opening-Text :

ओम् नमः श्रीकृष्णाय ।

राजोवाच ।

स्वायम्भूवस्येह गुरोर्ब्रह्मशोयं विस्तरात् श्रुतः ।

यत्र विश्वसृजांसर्गो मनुनन्वान् वदस्व नः ॥

Com. :

ओम् नमो गणेशाय । अष्टमे तु चतुर्विंशत्यध्यायैर्मनुवर्णनम् ।

Closing-Text :

इति श्रीभागवते महापुराणे परमहंसां वैयासक्यां अष्टम स्कन्धे सत्सवावसार
चरितं चतुर्विंशोऽध्यायः ।

Com. :

इत्यष्टमे चतुर्विंशः । शक—१७६१ ।

Post-Colophonic :

श्रीपूर्वनारायणः व्यलिखद्धर्मशास्त्रं निखिल-गुणयुक्तं
स्कन्धकं चाष्टमाख्यम् ।

237. देवी माहात्म्यम् ।

Opening :

श्रीकृष्णाय नमः ।

मार्कण्डेय उवाच—

अर्गलं कीलकञ्चादौ पठित्वा कवचं पठेत् ।

जपेत् सप्तशतीं पश्चात् क्रम एव शिवोदितः ॥

Closing :

एवं देव्या वरं लब्ध्वा स्रथः क्षत्रियर्षभः ।
सूर्याज्जन्म समासाद्य सावणिर्भविता मनुः ॥
इति मार्कण्डेय पुराणे सावर्णिके मन्वन्तरे देवी-माहात्म्यं समाप्तम् ।

Opening-Text :

238. भागवतम् (सटीक) ।

ओम् नमः श्रीकृष्णाय ।

मैत्रेय उवाच—

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे ।
आहुतिर्देवदुतिश्च प्रसूतिरिति विश्रुताः ॥

Com. :

ओम् नमो गणेशाय ।

चतुर्थे तु चतुर्थार्थं साधनादन्यदस्तिनः ।

सती ध्रुवादि चरिते पुरञ्जन-कथामृते ॥

Closing :

इति श्रीभागवते महापुराणे नवम स्कन्धे आयुर्वंशः सप्तदशोऽध्यायः ।

240. विजया ।

ओम् नमो गणेशाय ।

मार्कण्डेय उवाच—

सावर्णिः सूर्यतनयो यो मनुः कथ्यतेष्टमः ।

निशामय तद्युत्पत्तिं विस्तराद् गदतो मम ॥

Com. :

&

Colophon :

Closing-Text :

Com. :

Post-Colophonic :

यः पीत छण्डि कुलभूषणमयजन्मावादि काव्यनिचयस्य चकार टीकां ।
स भगीरथ कविर्विजयाभिधानामेताश्च मन्दमतिर्वोधयितुं करोति ॥
इति मार्कण्डेय पुराणे सावर्णिक मन्वन्तरे देवी माहात्म्यं सम्पूर्णम् ।
इति मार्कण्डेय पुराणे सावर्णिके मन्वन्तरे देवी माहात्म्यं सम्पूर्णं । टीका समाप्ता ।
शाकेभ्यौ भूतवाहेकौ सटीको लिखितः स्तव श्रीगोविन्द प्रसादेन
चण्डिकायाः द्विजन्मना ।

242. बृहन्नारदीय पुराणम् ।

ओम् नमो भगवते वासुदेवाय ।

वन्दे वृन्दावनासीनं मन्दिरानन्द-मन्दिरम् ।

उपेन्द्रं सेन्द्रकारुण्यं परानन्द-विभुं परम् ॥

Closing :

इति बृहन्नारदीये महापुराणे अष्टत्रिंशोऽध्यायः समाप्तः । शकाब्द—१६६६ ।

243. दीपिका ।

Opening-Text :

ओम् नमो भगवते वासुदेवाय ।

राजोवाच—प्रियव्रतो भगवतात्मरामः कथं मुने..... ।

Com. :

ओम् नमो भगवते वासुदेवाय ।

चतुर्थे तु चतुर्थार्थं साधनादन्यदस्तिनः ।

सती ध्रुवादि चरिते पुरञ्जन-कथामृते ॥

Closing-Text :

इति श्रीभागवते महापुराणे परमहंस्यां संहितायां वैयासक्यां पञ्चमस्कन्धे नरक वर्णने षट्त्रिंशत्तिसमोऽध्यायः ।

Com. &

Colophon :

Post-Colophonic :

इति श्रीभागवते दीपिकायां श्रीधरस्वामि-विरचितायां पञ्चमस्कन्धे षट्त्रिंशोऽध्यायः ।

शाके वाहु कृशानु वाजि धरणी संख्ये सुपुण्यतिथौ श्रीनाथेन ।

244. गूढार्थ-पद-भावार्थ दीपिका ।

Opening-Text :

श्रीकृष्णाय नमः ।

श्रीराजोवाच—

निवृत्ति-मार्गः कथित आदौ भगवता यथा ।

क्रम योगोपलब्धेन ब्रह्मणा यदंशं सृतिः ॥

Com. :

ओम् नमो वासुदेवाय ।

पुण्यारण्ये नृसिंहैको नाम सिंहो विराजते ।

यज्ञादतः पलायन्ते महापातक कुञ्जराः ॥

Closing-Text :

इति श्रीभागवते महापुराणे परमहंस्यां संहितायां वैयासक्यां षष्ठस्कन्धे पुंसवनव्रत कथनं एकोनविंशोऽध्यायः ।

Com. :

&

Colophon :

इति षष्ठस्कन्धे गूढार्थ-पद-भावार्थ-दीपिका । सद्गिरासेव्यतामेषा यति श्रीधर निर्मिता ॥

247. पद्मपुराणम् ।

Opening :

श्रीकृष्णाय नमः । श्रीगणेशाय नमः ।

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीञ्चैव ततो जयमुदीरयेत् ॥

Closing :

इति श्रीपद्मपुराणे क्रियायोगसारे व्यास-जैमिनि-संवादे पञ्चविंशोऽध्यायः ।

248. ब्रह्मवैवर्त पुराणम् ।

Opening :

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

Closing :

इति ब्रह्मवैवर्त महापुराणे श्रीकृष्ण जन्म खण्डे सुत-शौनक-सम्वादे त्रिशदधिक-
शतकोध्यायः ।

249. दुर्गा-मणि-भञ्जरी ।

Opening :

ओम् नमो महिषमर्द्दिन्यै ।

यैका वर्णमयी त्रयी मणिमयी मानव-कण्ठेसतां ।

कार्याकार्य-निदेशिकेव जननी वेदाध्वनिष्ठावताम् ॥ ।

Closing &

Colophon :

इति श्रीकृष्णराम न्यायवागीश भट्टाचार्य-कृतायां दुर्गा-मणिमञ्जर्यां पूजा
प्रयोगः प्रथम परिच्छेदः समाप्तः ।

Post-Colophonic :

रन्ध्रेभ मुनिचन्द्रेच शाके कन्यां गते रवौ ।

द्विजः श्रीकमलाकान्तोलिखच्छारदीयार्चनम् ॥

250. अन्नपूर्णा पूजापद्धतिः ।

Opening :

ओम् श्रीशानान्नपूर्णाभ्यां नमः ।

ब्रह्मोपेन्द्र-मुनीन्द्रवृन्द-मुकुटैः संशोभिताङ्घ्रि-द्वयां

चन्द्रार्द्धांकितशेखरस्य करयोर्लास्योत्सवेनप्रदाम् ।

Closing &

Colophon :

इति श्रीकालीचरण न्यायरत्न भट्टाचार्य-विरचितायां श्रीगिरिशान्नदाचर्चन-मणि
प्रद्योतिकायां तृतीय खण्डः ।

Post-Colophonic :

विधि-श्रुति वष्ट पृथ्वीमुनि शाके लिखेदिदं द्विजः श्रीकमला कान्तो अन्नपूर्णाचर्चनं
महत् ।

253. शिवरात्रि-व्रत-प्रयोगः ।

Opening :

ओम् नमो गणेशाय ।

अथ शिवरात्रि व्रत प्रयोगः ।

प्रशंस्य सम्पदैवैतत् शिवरात्रि व्रतं तथा । इति शिवकथा समाप्ता ।

इति महामहोपाध्यायः श्रीकृष्णराम न्यायवागीश भट्टाचार्य-विरचितः शिवरात्रि
शिवपूजन प्रयोगः समाप्तः ।

Closing &

Colophon :

257. नवग्रह-विधि-प्रयोगः ।

Opening :

श्रीकृष्णाय नमः ।

अथ नवग्रह पूजा होम विधि-प्रयोगः । अथ शिव पूजा ।

Closing :

इति नवग्रह विधिः समाप्तः । १७८४—शक ।

258. शालग्राम पूजाविधिः ।

Opening :

ओम् नमो भगवते पुरुषोत्तमाय ।

अथ शालग्राम पूजा विधिः ।

Closing &

Colophon :

इति नवेद पञ्चरात्रोक्त शालग्राम पूजाविधिः समाप्तः । पशुरामस्य हस्ताक्षरम् ।

259. दुर्गोत्सव-प्रयोग-तत्त्वम् ।

Opening :

ओम् श्रीरामः । ओम् चण्डिकायै नमः ।

प्रणम्य सच्चिदानन्दरूपां दुर्गाम् जगन्मयीम् ।

प्रयोगं सारदाचार्य वक्ति श्रीरघुनन्दनः ॥

अथ दुर्गोत्सवः ।

Closing &

Colophon :

इति श्रीरघुनन्दन भट्टाचार्य-कृतं दुर्गोत्सव-प्रयोग-तत्त्वं समाप्तम् ।

260. पाण्डुनाथ-पूजाविधिः ।

Opening :

पाण्डुनाथाय नमः ।

अथ पाण्डुनाथ पूजा विधिः ।

Closing :

ततो निम्नालयं गृहीत्वा पादोदकं पीत्वा नैवेद्यं किञ्चिद् भुक्त्वा यथासत्त्वं
विहरेदिति ।

इति पाण्डुनाथ-पूजा-विधिः समाप्तः ।

262. विष्णुपूजा विधिः (वैदिक) ।

Opening :

ओम् नमो गणेशाय ।

अथ विष्णुपूजा ।

ओम् अपसर्पन्तु ते भूताः ये भूता भुवि संस्थिताः ।

ये भूता विघ्नकर्तारस्ते गच्छन्तु शिवाज्ञया ॥

Closing :

रक्षोघ्नाय नमः । सर्वप्रहरणायुधाय नमः । इति विष्णुसहस्रनाम समाप्तम् ।

263. शिव-पूजा विधिः ।

Opening :

अथ कालाग्रिद्रोपनिषदः । ओम् नमो भष्माय ।

ओम् प्रणवस्य ब्रह्मादि ऋषिर्देवी गायत्री-छन्दः । परमात्मा देवताहं वीजं ओम्
शक्तिः सं कीलकं विन्दनादेति त्रिः प्रकारं ज्योतिर्ममात्मा मम सर्वं कर्म्मार्म्भे
प्राणायामे जपे च विनियोगः ।

Closing :

ओम् यज्ञ-छिद्रं जप-छिद्रं यच्छिद्रं पूजने मम ।

तत् सर्वं क्षम्यतां देव भाष्करस्य प्रसादतः ॥

इति संक्षेप शिवपूजा विधिः समाप्तः ।

264. देवी-मानसिक-पूजाविधिः ।

Opening :

अथ देवी-मानसिक-पूजा ।

Closing &
Colophon :

ओम् उपसि मागध मङ्गल गाय नैऋदिति जागृहि जागृहि जागृहि ।

इति श्रीमत् शङ्कराचार्य-विरचितं देवी मानसिक-पूजा समाप्ता ।

Post-Colophonic :

वैदिक पुस्तिकेयं लिखेय यत्नात् द्विज-वलभद्रः । शक—१७२५ ।

265. मण्डलाध्यायः ।

Opening :

ओम् नमो गणेशाय ।

अथ मण्डलाध्यायः ।

सप्रमाणा भवेत् पश्चात् पद्मकेशर-कर्णिकाः ।

पूजां देवा न गृह्णन्ति यजमानं शपन्ति च ॥

Closing :

शनेः कृष्णवर्णं नराकृति-मण्डलं । राहोर्नीलवर्णं मकराकृति-द्वादशाङ्गुलम्,
केतोर्धूमवर्णं खड्गाकृति-षडाङ्गुलं मण्डलम् । इति—मण्डलाध्यायः समाप्तः ।

266. बृहद्भोम-पद्धतिः ।

Opening :

अथ होम प्रयोगः । आचार्य्योलङ्कृतो यागमण्डपद्वारमागत्य सामान्यध्वं विधाय
द्वार पूजां कृत्वा गृहं प्रविश्य..... ।

Closing :

मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर ।

पूजितोसि मया देव परिपूर्णं तदस्तुमे ॥

इति बृहद्भोम-पद्धतिः समाप्ता ।

267. शिवपूजा विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथ शिवपूजा विधिः । विना भष्म त्रिपुण्ड्रेण नाचर्चयेत् पार्थिवं शिवम् ।

Closing :

नदेयं पुष्पं सदा पापचित्तः पुनर्जन्म दुखात् परित्राहि शम्भो भजताखिल
दुःखशमिन्द्र-हरं प्रणमामि शिवं शिव-कल्पतरुम् ।

Colophon :

इति शिवाष्टकं समाप्तम् । सन्—१२६५ । श्रीधर्मनाथ द्विज ।

268. महान्यास विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथातः पञ्चाङ्ग रुद्रानां न्यास पूर्वकं जप होमोर्चनभिषेक
विधिः व्याख्यास्यामः ।

Closing :

सद्योजातमिति पञ्चानुवाकान् जपेत् ।

अभिषेकः कार्य्यः । इति महान्यासः सम्पूर्णः ।

269. दूर्गाभक्तिरङ्गिणी ।

Opening :

ओम् नमो गणेशाय ।

&
Colophon :

अभिवाञ्छित सिद्धयर्थं वाञ्छितो यः सुरैरपि ।

सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥

विश्वेषां हितकाम्यया नृपवरोऽनुज्ञाप्य विद्यापति श्रीदूर्गोत्सव पद्धति संतनुते दृष्ट्वा
निबन्ध-स्थितिम् ।

Closing :

सरितः सागराः शलास्तीर्थानि जलदाहदाः ।

पुते त्वामभिसिञ्चन्तु सर्वं कामार्थं सिद्धये ॥

इति दूर्गाभक्ति तरङ्गिण्यां द्वितीयः प्रयोगतरङ्गः समाप्तः ।

श्रीपूर्वः कमलापतिः यत्नाल्लिखेय दूर्गाभक्तिरङ्गिणीम् । १७३६ ।

Post-Colophonic :

270. सामान्य-पूजा विधिः ।

Opening :

ओम् नमो गणेशाय ।

अथ सामान्य-पूजा-विधिलिख्यते । पूजा-गृहस्य वहिर्द्वार-देशे सामान्यार्घ्यं
स्थापयेत् ।

Closing : ओम् तं तमसे, आं आत्मने, पं परमात्मने, नं नागशायिने, जं जलशायिने ।
दक्षिण पार्श्वे श्रीमहालक्ष्म्यै नमः । इति सामान्य पूजाविधिः समाप्तः ।

271. सत्य-नारायण पूजा विधिः ।

Opening : ओम् नमो गणेशाय । ओम् नमः सत्यनारायणाय ।
स्वस्तिवाचन पूर्वकं गणपत्यादि देवताः आदित्यादि नवग्रहान् इन्द्रादि-
दशदिक् पालांश्च सम्पूज्य संकल्पं कुर्यात् ।
Closing : इहलोके सर्वं भुक्ताचान्ते सत्यपुरं व्रजेत् ।
इति सत्य-नारायण स्तवः समाप्तः ।

272. मनसा-पूजा पद्धतिः ।

Opening : ओम् नमो मनसायै ।
अथ मनसा-पूजा पद्धतिः ।
पूर्वदिने सायं समये घटं संस्थाप्य तत्र गणपत्यादि देवताः
सम्पूज्याधिवास सङ्कल्पं कुर्यात् ।
Closing : कुम्भं मम कल्याणमष्टाभिः शक्तिभिः सह ।
इति स्रोतो जले देवीं विसृज्य गृहं गच्छेत् ।
इति पद्मकुमारी पूजा-पद्धतिः समाप्ता ।
Colophon : कालिदत्तो लिखत् श्रीमत्सहोमेश्वरस्य पुस्तकम् ।

274. अपमार्ज्जन शान्तिः ।

Opening : ओम् नमो गणेशाय ।
अथापमार्ज्जन-शान्तिः ।
स्वस्तिवाचन पूर्वकं गणपत्यादि देवताः संपूज्य सङ्कल्पं कुर्यात् ।
Closing : इति श्रीविष्णु धर्मोत्तरे अपमार्ज्जनकं समाप्तम् ।

277. दुर्गोत्सव तत्त्वम् ।

nil.

Closing & Colophon : मन्त्रेनौङ्कार-पूतेन स्वाहान्तेन विचक्षणः ।
स्वाहावसाने जुहुयात् ध्यायन् वै मन्त्र-देवतामिति ॥
इति श्रीरघुनन्दन भट्टाचार्यकृतं दुर्गोत्सव-तत्त्वं समाप्तम् ।

278. वटुक-पूजा प्रयोगः ।

Opening : श्रीदुर्गा । श्रीगुरवे नमः ।
अथ वटुक प्रयोगम् । आदौ घटं संस्थाप्य उक्त कर्मविहित देवताः पूजयेत् ।
Closing : एवं शततोलक परिमितं सम्विदाचूर्णं महादेवायेत्यादि । अथ पूजा पद्धतिः ।
Colophon : शाके ग्रहगुणे मैत्रे श्रीइन्द्रनाथ प्रयत्नतः ।
भैरवस्य प्रयोगं हि वटुकस्य प्रलिखति ॥

290. स्मृति सागरः ।

Opening : ओम् नमो गणेशाय ।
वागीश्वरी जगन्माता त्रैलोक्यस्थेश्वरी भवेत् ।
शास्त्राधीशे महामाये नमामि श्वेतरूपिणि ॥
जगन्मयमनाद्यन्तमयं शान्तकरं हरिम् ।
प्रणम्य रुचिरोमिश्रः प्रवन्धं कुस्ते परम् ॥
Closing : इति स्मृतिसागर ग्रन्थः समाप्तः ।
Post-Colophon : श्रीमोहन देव शर्मणः ।

291. तिथि तत्त्वम् ।

Opening : ओम् नमो गणेशाय ।
प्रणम्य सच्चिदानन्दं रामं कामदमीश्वरम् ।
तिथ्यादि तत्त्वं तत् प्रित्यै वक्ति श्रीरघुनन्दनः ॥
इति श्रीहरिभट्टात्मज-श्रीरघुनन्दन भट्टाचार्य-विरचितं स्मृति तत्त्वे तिथि
तत्त्वं समाप्तम् । शक—१६८७ ।

Closing & Colophon :

292. अशौच निर्णयः ।

Opening : श्रीकृष्णाय नमः । हराय नमः ।
नत्वा कृष्ण-पद-द्वन्द्वं भोगमोक्षैकदायकम् ।
पञ्चाननेन विदुषाशौच निर्णयमुच्यते ॥

Closing &
Colophon :

इति महामहोपाध्याय-श्रीगोपाल पञ्चानन भट्टाचार्य-विरचिते स्मृति निर्णये
अशौच-निर्णयः समाप्तः ।

294. प्रायश्चित्त निर्घन्तः ।

ओम् नमो गणेशाय ।

प्रणम्य बाल—गोपालं केशवाचार्यं शूरिणा ।

प्रायश्चित्तस्य निर्घन्तं बाल बोधाय लिख्यते ॥

गोवधोक्त अशौच-विधिः समाप्तः ।

श्रीलक्ष्मीनाथ शर्मणा लिख्यते पुस्तकमिदम् । सन—१२६८ ।

296. प्रायश्चित्त निर्णयः ।

गणेशाय नमः ।

प्रायश्चित्त निर्णयः ।

अनादि-भव-सम्भूतं पाप-प्रशम-कारणम् ।

स्मरणं बाह्यदेवस्य यस्य तस्मै नमो नमः ॥

पुनः संस्कार-पूर्वकं तत् सर्वं ज्ञानतः अज्ञानतोर्द्धम्...अभ्यासे त्रिगुणम् ।
इति प्रायश्चित्त निर्णयः समाप्तः ॥

298. स्मृति पद्यम् ।

ओम् नमो गणेशाय ।

लक्ष्मी-कराब्ज संघट्ट दिव्य पादाय जिष्णवे ।

संसारार्णव-दुष्पार-सेतवे विष्णवे नमः ॥

पितुर्मातुषु दुच्छिष्टं ज्येष्ठ भ्रातुस्तथैव च ।

ब्रह्मचारिन् उच्छिष्टं भुञ्जतो नास्ति दूषणम् ॥

अथो सम्बन्धो विविच्यते । इष्ट देवतायै नमः ।

300. कृत्य तत्त्वम् ।

ओम् गणेशाय नमः । ब्रह्मणे नमः । शिवाय नमः ।

प्रणम्य कामदं रामं भक्तानुग्रहकारकम् ।

कृत्य तत्त्वानि तत् प्रीत्ये वक्ति श्रीरघुनन्दनः ॥

Opening &
Colophon :

Closing :

Post-Colophonic :

Opening :

Closing :

Opening :

Closing :

Opening :

Closing &
Colophon :

इति वन्द्यघटीय हरिहरात्मज श्रीरघुनन्दन भट्टाचार्य-विरचितं कृत्य तत्त्वं
समाप्तम् । शक—१६८१ ।

302. शुद्धि तत्त्वम् ।

ओम् नमो भगवते बाह्यदेवाय ।

प्रणम्य सच्चिदानन्दं जगदात्मकमीश्वरम् ।

शुद्धि तत्त्वानि तत् प्रीत्ये वक्ति श्रीरघुनन्दनः ॥

इति रघुनन्दन भट्टाचार्य-विरचितं स्मृति तत्त्वे शुद्धि तत्त्वं समाप्तम् ।

Closing &
Colophon :

303. पितृ कृत्य कौमुदी ।

ओम् नमो गणेशाय ।

विधाय माधवे भक्तिं निधाय हृदि यत्नतः ।

श्रीवागीशः करोत्येतां पितृ कृत्यस्य कौमुदीम् ॥

इति महामहोपाध्याय-जगद्गुरु श्रीसिद्धान्तवागीश भट्टाचार्य-विरचिता पितृ
कृत्य कौमुदी समाप्ता ।

Closing &
Colophon :

Opening :

Opening :

Closing :

Closing &

Opening :

Closing &
Colophon :

305. दौल-यात्रा तत्त्वम् ।

ओम् नमो गणेशाय ।

प्रणम्य सच्चिदानन्दं गोविन्दमजमव्ययम् ।

दौल यात्रा विधेस्तत्त्वं वक्ति श्रीरघुनन्दनः ॥

रथस्थं वामनं दृष्ट्वा पुनर्जन्म न विद्यते ।

इमां यात्रां कारयित्वा मुच्यते भव बन्धनात् ॥

इति श्रीरघुनन्दन भट्टाचार्य-विरचितं दौल-यात्रा तत्त्वं समाप्तम् ।

306. द्वादश-यात्रा तत्त्वम् ।

ओम् नमो गणेशाय । ओम् नमो गोपालाय ।

प्रणम्य जगतामीशं कलि-कल्मष नाशनम् ।

यात्रा द्वादश तत्त्वानि वक्ति श्रीरघुनन्दनः ॥

तस्यां संस्वपनं कार्यं महाज्ञान-विधानतः ।

इति सामान्यज्ञानादेशात् । इति श्रीरघुनन्दन भट्टाचार्य-विरचितं द्वादश
यात्रा तत्त्वं समाप्तम् ।

307. आह्निक तत्त्वम् ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य सच्चिदानन्दं भक्ति-मुक्ति-प्रदायकम् ।

आह्निकाचार तत्त्वानि वक्ति श्रीरघुनन्दनः ॥

अथ प्रातः कृत्यम् ।

Closing &
Colophon :इति वन्द्यघटीय हरिहर भट्टाचार्यात्मजः श्रीरघुनन्दन भट्टाचार्य-विरचितं
आह्निक तत्त्वं समाप्तम् ।

Post-Colophonic :

वह्मकाश ह्येन्दौ च श्रीमत् श्रीसिद्ध शर्मणा ।

लिख्यतेस्माह्निकाख्यं हि शास्त्रं धर्मरतं शिवम् ॥

313. सम्बन्ध निर्णयः ।

Opening :

श्रीश्रीकृष्णाय नमो नमः ।

श्रीकृष्णचरणाम्भोजमकरण्ड मधुव्रतः ।

न्यायपञ्चाननो विद्वान् वक्ति श्रीरघुनन्दनः ॥

अथ सम्बन्ध निर्णयः ।

Closing &
Colophon :

इति श्रीगोपाल पञ्चानन भट्टाचार्य-कृत सम्बन्ध निर्णयः समाप्तः ।

शकाब्द—१८०५ ।

314. प्रायश्चित्त प्रकरणम् ।

Opening :

ओम् नमः श्रीकृष्णाय ।

चतुर्वर्ग-प्रदानाय चतुर्वर्गम्विभक्तिं यः ।

तस्मै विश्वक-नाथाय नमः कृष्णाय वेधसे ॥

Colophon :

हरिं गुरुं नमस्कृत्य विष्णुञ्चेतयते तु यः ।

रत्नाकरेण मिश्रेण क्रियते सार संग्रहः ॥

Closing :

इति रिपुञ्जय-कृतं ब्रह्म वधादि प्रायश्चित्त-प्रकरणं समाप्तम् ।

Post-Colophonic :

लिखक—अम्बरिष विप्र । शक—१७३१ ।

316. मलिम्लुच तत्त्वम् ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य सच्चिदानन्दं परमात्मानमीश्वरम् ।

मुनीन्द्रानां स्मृतेस्तत्त्वं वक्ति श्रीरघुनन्दनः ॥

Closing &
Colophon :इति श्रीहरिहर भट्टाचार्यात्मज श्रीरघुनन्दन भट्टाचार्य-विरचितं स्मृति
तत्त्वं मलिम्लुच तत्त्वं समाप्तम् ।

Post-Colophonic :

ब्रह्माननाम्बर गजचन्द्र शाके श्रीपूर्वको गगनचन्द्र व्यलिखद् प्रयत्नात् ।

317. एकादशी तत्त्वम् ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य सच्चिदानन्दं परमात्मानमीश्वरम् ।

मुनीन्द्रानां स्मृतेस्तत्त्वं वक्ति श्रीरघुनन्दनः ॥

Closing &
Colophon :इति वन्द्यघटीय श्रीहरिहर भट्टाचार्यात्मज श्रीरघुनन्दन भट्टाचार्य-विरचिते
स्मृति तत्त्वे एकादशी तत्त्वं समाप्तम् । शकाब्द—१८०६ ।

318. सम्बन्ध तत्त्वम् ।

Opening :

ओम् नमो गणेशाय ।

प्रणम्य कमलाकान्तं वागीशं जगतां प्रभुम् ।

उद्वाह कर्मणस्तत्त्वं वक्ति श्रीरघुनन्दनः ॥

Closing &
Colophon :इति वन्द्यघटीय महामहोपाध्याय-श्रीरघुनन्दन भट्टाचार्य-विरचितं सम्बन्ध
तत्त्वं समाप्तम् ।

319. उद्वाह भास्करः ।

Opening :

ओम् गणेशाय नमः ।

श्रीकृष्णचरणाम्भोजं ध्यात्वा नत्वाम्बिका-पदम् ।

वन्दे श्रीरुद्र-जल्पीशान्त्यात्मकन्निप्रुरान्तकम् ॥

Closing :

अकारं पुरुषं कृत्वा आकारन्तु स्त्रियन्तथा ।

वामे च दक्षिणे स्थाप्य गणयेद्वरकन्यके ।

इति प्रकीर्णं करणम् ।

Colophon :

दिग्वाहु सन्मते शाके श्रीलोपेन्द्र धराधिपे ।
श्रीमत् सिद्धान्त वागीश भट्टाचार्येण कृतमिदम् ॥
सम्बन्धो ज्ञायते येन श्रुतमात्रेण कोविदैः ।
अतस्तेषां मुदे यत्नात् कृतः उद्वाह-भास्करः ॥

320. प्रायश्चित्त-प्रकरणम् ।

Opening :

ओम् नमो गणेशाय ।

अनादि-भव-सम्भूत पाप-प्रशम-कारणम् ।
स्मरणं वासुदेवस्य यस्य तस्मै नमो नमः ॥

Closing &
Colophon :

इति श्रीबालवड्भीभुजङ्गोपर नाम भट्टश्रीभवदेव-कृतौ प्रायश्चित्त प्रकरणं समाप्तम् ।

322. रुद्रभाष्यम् (सटीक) ।

Opening :

ओम् नमो रुद्राय ।

ओम् रुद्राध्यायस्य परमेष्ठि ऋषिर्नमस्ते गायत्री-छन्दो.....।

Closing :

इति सायणाचार्य्य विरचिते रुद्रभाष्ये पञ्चमोऽनुवाकः ।

323. नीलकण्ठ स्तवः ।

Opening :

ओम् नमो गणेशाय । ओम् नमो नीलकण्ठाय ।

व्यास उवाच । कथं तदुद्धितं घोरं विषं सूर्यायुत-प्रभम् ।

Closing :

इति स्कन्दपुराणे अमृत-मथने उमामहेश्वर-सम्वादे नीलकण्ठ स्तवः समाप्तः ।

Colophon :

वेदे वेदे रसे चन्द्रे नीलकण्ठ स्तवः शके
काव्ये रघुस्योदय्यामलिखन्मासि मन्मथे ।

324. शिव-महिम्नस्तोत्रम् ।

Opening :

ओम् नमो गणेशाय ।

महिम्नः पारन्ते परम विदुषो यस्य सदृशी

स्तुति ब्रह्मादीनामपि तदवसन्नास्त्वयिगिरिः ।

Closing :

इति पुष्पदन्त-सर्व-गन्धर्व्वराज-विरचितः महिम्नः स्तवः समाप्तः ।

Colophon :

रघुनाथस्योदयां महिम्नः स्तोत्रमलिखत् । शाकोयं—१६४४ ।

325. वटुक-भैरव स्तवः ।

Opening :

ओम् नमः शिवाय ।

श्रीभैरव उवाच । मेरुपृष्ठे सुखासीनं देव-देवं जगद्गुरुम् ।

Closing :

इति विश्वसारोद्गारे आपदुद्धार कल्पे वटुक-भैरव-स्तवराजः समाप्तः ।

327. शिव-सहस्रनाम स्तोत्रम् ।

Opening :

ओम् नमः शिवाय ।

देव्युवाच—

जगद्धातर्जगद्बन्धो जगज्जीवन-रक्षणः

केनोपायेन सहसा भव-प्रीतिश्च जायते ।

Closing :

इति श्रीरुद्रयामले शिवामृत-खण्डे शिव-सहस्रनाम-स्तोत्रं समाप्तम् ।

328. नवग्रह स्तोत्रम् ।

Opening :

श्रीकृष्णाय नमः ।

रक्ताब्जयुग्मभयदान हस्तं केयूर-हाराङ्ग-दक्षस्तनाढ्यम् ।

Closing :

इति व्यास-विरचितं नवग्रह-स्तोत्रं सम्पूर्णम् ।

329. देवी-शतनाम स्तोत्रम् ।

Opening :

ओम् नमो गणेशाय । ओम् दुर्गायै नमः ।

देव्युवाच—

देव देव महादेव सर्वशास्त्र-विशारद

ब्रह्मा-विष्णु-शिरो-रत्न-निष्ठ-चरणाम्भुज ।

Closing :

इति मार्कण्डेय पुराणे देवी-शतनाम-स्तोत्रं समाप्तम् ।

330. दुर्गा-सहस्रनाम स्तोत्रम् ।

Opening :

ओम् नमः परदेवतायै ।

ईश्वर उवाच । आयुरारोग्यस्वस्तिदं पुत्र-पौत्र-विवर्द्धनम् ।

Closing :

इति श्रीस्कन्दपुराणे चतुर-शीति सहस्रंश्रीदुर्गा देव्याः सहस्र नाम स्तोत्रं समाप्तम् ।

337. श्रीकृष्ण अष्टोत्तर शतनाम ।

Opening :

श्रीकृष्णाय नमः ।

भूमिस्वाच । अलङ्कृतं जन्मपुंसामपि जन्मव्रजौकसाम् ।

तस्य देवस्य कृष्णस्य नील विग्रह धारिणः ॥

Closing :

इति श्रीब्रह्माण्डपुराणे धरणीशेष-सम्वादे श्रीकृष्णाष्टोत्तर-शतनामस्तोत्रं समाप्तम् ।

338. अपराजिता स्तवः ।

Opening :

ओम् स्वस्तिवाचन पूर्वकं घटं संस्थाप्य तत्र पञ्चदेवताः

सम्पूज्य सङ्कल्पितस्तव-पाठं कुर्यात् ।

Closing :

इति श्रीविष्णुधर्मोत्तरीय तृतीय काण्डे अमोघा वैष्णवी अपराजिता समाप्ता ।

339. भगवत् स्तोत्रम् ।

Opening :

श्रीब्रह्मणे नमः । ओम् रुद्राय नमः । अथ जनार्दनाय नमः ।

जयति ग्रह-शिखीन्द्र-पिच्छ-मौलिर्मणि-गिरि-गैरिक-कल्पिताङ्गरागः ।

Closing &
Colophon :तुरग-विवर्जित-शकटं मधुरिपुमुत्तानशायिनं वन्दे । इति विल्वमङ्गल विरचितं
भगवत् स्तोत्रं सम्पूर्णम् ।

Post-Colophonic :

दुर्गारामेण शर्मणा कृतम् ।

340. प्रत्यङ्गिरा स्तोत्रम् ।

Opening :

गणेशाय नमः ।

मन्दरस्थं सुखासीनं भगवन्तं त्रिलोचनम् ।

निपत्य चरणे भक्त्या पार्वती परिपृच्छति ॥

Closing :

जले स्थलेचान्तरीक्षे नभयं विद्यते क्वचित् ।

इति चण्डोग्य शूलपाणि वक्त्रं विनिर्गत मन्त्रराजप्रत्याङ्गिरा-स्तोत्रं सम्पूर्णम् ।

344. शीतला स्तोत्रम् ।

Opening :

ओम् नमः शीतलायै ।

नमामि शीतलां देवीं रासमस्थां दिगम्बरीम् ।

माज्जनी-कलसोपेतां सूर्पालङ्कृत-मस्तकाम् ॥

Closing :

दातव्यं हि सदा तस्मै भक्ति-श्रद्धान्वितो हि यः ।

इति स्कन्दपुराणे शीतला-स्तोत्रं समाप्तम् ।

351. स्तव-कवच माला ।

Opening :

ओम् नमो गणेशाय ।

कैलाश-शिखरासीनं देवदेवं त्रिलोचनम् ।

शङ्करं परिपृच्छ पार्वती परमेश्वरम् ॥

Closing :

इति विभाण्डक मुनि-कृतं ज्वरस्तोत्रम् सम्पूर्णम् ।

352. लक्ष्मी-नृसिंह सहस्रनाम ।

Opening :

ओम् क्षौत्रं ह्रीं इति बीजानि ।

ओम् विकीर्णं नखदंष्ट्रायुधायेति कीलकं ओम्कारादि वेधकम् श्रीलक्ष्मी-नृसिंह
प्रसादेन सर्वाभिलसित सिद्ध्यर्थं सर्वार्थ-साधनेभिलसित लक्ष्मी-नृसिंह सहस्रनाम-
स्तोत्र-मन्त्रजपमहं करिष्ये ।

Closing :

इति श्रीनृसिंह पुराणे नृसिंह-प्रादुर्भावे ब्रह्मप्रोक्तं श्रीमद्विल्वलक्ष्मी-नृसिंह
सहस्रनाम-स्तोत्रं समाप्तम् । शक—१७२८ ।

355. आदित्य-हृदय स्तोत्रम् ।

Opening :

ओम् नमः श्रीसूर्याय ।

शतानीक उवाच । कथमादित्यमुद्यन्तमुपतिष्ठेद् द्विजोत्तम ।

एतन्मे ब्रुहि विप्रेन्द्र प्रपद्ये शरणं तव ॥

Closing :

इति भविष्योत्तरे श्रीकृष्णार्जुन-संवादे आदित्य-हृदयं स्तोत्रम् सम्पूर्णम् ।

359. रुचिस्तवः ।

Opening :

श्रीकृष्णाय नमः ।

रुचिस्वाच । वृद्धोऽहं साम्प्रतं कोमे पितरः सम्प्रदास्यति ।

भाय्यां तथा दरिद्रस्य दुष्करो द्वार-संग्रहः ॥

Closing :

इति मार्कण्डेय पुराणे रौच्य मन्वन्तरे पितृ-वर-प्रदानो नाम रुचिस्तवः समाप्तः ।

360. गोपाल-सहस्र नाम स्तोत्रम् ।

Opening :

ओम् नमो गणेशाय ।

कैलाशशिखरे रम्ये गौरी पृच्छति शङ्करम् ।

ब्रह्माण्डाखिल-नाथञ्च सृष्टि-संहार-कारिणम् ॥

Closing :

इति श्रीसन्मोहन-तन्त्रे पार्वती-शिव-सम्वादे श्रीगोपाल-सहस्रनाम स्तोत्रं सम्पूर्णम् ।

Colophon :

शाके मुनीच वाणे नाम शशी गणिते

श्रीरमानाथो विशिष्टो व्यलिखत् शास्त्रम् ।

362. गोपालाष्टकम् ।

Opening :

ओम् गणेशाय नमः ।

सजल-जलद-नीलं दर्शितोदार-शीलम् ।

करतल-घृत-शैलं वेणु-वादकशीलम् ॥

Closing :

इति श्रीगरुड पुराणे गोपालाष्टकं समाप्तम् । शक—१७५६ ।

363. सूर्याष्टकम् ।

Opening :

श्रीसूर्याय नमः ।

उदयगिरिनिवासः तप्त-हेमप्रकाशः ।

तिमिर-पटलहन्ता जीवलोकस्य चक्षुः ॥

Closing :

इति सूर्याष्टक स्तोत्रं समाप्तम् । शक—१७५६ ।

370. स्तोत्रमाला ।

Opening :

nil.

Closing &
Colophon :

इति श्रीभागवतचन्द्र-विरचितायां श्रीकृष्ण-भुजङ्ग प्रयात स्तोत्रं समाप्तम् ।

371. गङ्गाष्टकम् ।

Opening :

ओम् नमो गणेशाय । नमो गङ्गायै ।

भगवति भवलीला मौलिमाले तवाम्भैः

कणमनु परिमाणं पापिनो ये स्पृशन्ति ।

Closing :

तन्त्रीरे वपुषो वसति समये नारायणाष्टिद्वयम्

सानन्दं स्मरतो भविष्यति मम प्राण-प्रयाणोत्सयः ।

Colophon :

इति शङ्कराचार्य-विरचितं गङ्गाष्टकं समाप्तम् ।

372. रुद्राध्यायः ।

Opening :

ओम् नमो गणेशाय ।

Closing &
Colophon :

अथ रुद्राध्यायः । रुद्राध्यायस्य परमेष्ठि ऋषिर्नमस्ते इति ।

इति रुद्राध्यायः समाप्तः । श्रीगङ्गाप्रसाद देव शर्मणः हस्ताक्षरम् ।

375. राधाकृष्ण कवचम् ।

Opening :

अथ श्रीराधाकृष्ण युगल कवचम् । श्रीराधाकृष्णभ्यां नमः । श्रीविशाखोवाच ।

Closing :

इति व्यास-सूक्तं श्रीराधाकुल-तन्त्रे श्रीललिता-विशाखा-संवादे श्रीराधाकृष्णयो-
र्युगल-कवचं सम्पूर्णम् ।

376. अग्नि स्तोत्रम् ।

Opening :

ओम् नमोऽग्नये ।

अग्नि स्तोत्रम् ।

नारद उवाच । भगवन् देव देवेश शरणागतवत्सल ।

स्तवराजं वद ब्रह्मन् सिद्धिदं जात-वेदसः ॥

Closing :

स्तवराजमिदं दिव्यं दुःख-दारिद्र्य-नाशकम् ।

अग्नि-प्रीतिकरं पुण्यं तव स्नेहात् प्रकाशितम् ॥

इति अग्नि स्तोत्रं समाप्तम् ।

380. रुद्राध्यायः (सटीक)

Opening-Text :

ओम् नमः शिवाय । तत्र ओम् रुद्राध्यायस्य परमेष्ठि ऋषिर्नमस्तेति ।

Com. :

रुद्रमुपसायति । ओम् हे रुद्र तव मन्यवे क्रोधाय नमः ।

Closing-Text :

इति यजुर्वेदे रुद्राध्यायः सम्पूर्णः ।

Com. :

इति शतरुद्र व्याख्याता ।

381. विष्णु-सहस्रनाम स्तोत्रम् ।

Opening :

श्रीकृष्णाय नमः ।

Closing :

गोपीशं वेणु संयुक्तं गोप्यानन-सुधाधरम् ।

ध्यायिनां परमं ध्येयं नौमि विष्णुरमाधवम् ॥

इति श्रीपञ्चपुराणे उमामहेश्वर-सम्वादे विष्णोः सहस्रनाम स्तोत्रं समाप्तम् ।

Colophon :

व्यलिखत् श्रीदुर्गारामो विष्णोर्नाम सहस्रकम् । शक—१६८० ।

382. योगिनी तन्त्रम् ।

Opening :

nil.

Closing :

पीठञ्च उपपीठञ्च सिद्धक्षेत्रञ्च कामरूपम् ।

पट्कोणेज्ज्वर्चयेत् पश्चाद्वेवपट्कं सुरेश्वरि ॥

Colophon :

शाके ईशुद्वाण मुनीन्दुयुक्ते शुचौ दशम्यां शनितात वारे ।

श्रीमद्योगीन्याहुय शास्त्रमेतत् प्रव्यलिखत् श्रीप्राणनाथ शर्मा ॥

384. भूत-शुद्धि तन्त्रम् ।

Opening :

ओम् नमो गणेशाय ।

श्रीदेव्युवाच । देव देव महादेव साम्प्रतं कथय प्रभो ।

भूत-शुद्धि देह-शुद्धि प्राणायामं ततः परम् ।

Closing :

इति हरगौरी-सम्वादे भूत-शुद्धि-तन्त्रे द्वादशः पटलः ।

385. अन्नदा कल्पः ।

Opening :

ओम् अन्नदायै नमः ।

नित्यानन्दमयीं सदाशिवमनः सन्मोहिनीं चित्कलाम् ।

Closing :

इत्यन्नदाकल्पे सर्वसिद्धिप्रद-कवच-विवरणे सप्तदश पटलम् । इति अन्नदा कल्पः समाप्तः ।

Colophon :

श्रीप्राणनाथेन धरामरेण सप्तद्वतीयं शुभदा व्यलेखि ।

386. योगिनी तन्त्रम् ।

Opening :

ओम् नमो गणेशाय ।

प्रति पीठे पृथक् धर्म आचाराश्च पृथक् पृथक् ।

कुले कुले अनाचारो न हन्तव्यश्च हेतुभिः ॥

Closing :

इति योगिनी तन्त्रे सर्व तन्त्रोत्तमे द्वाविंशति-साहस्रे प्रथमतमे द्वितीय भागे कामरूपाधिकारे चतुर्दशः पटलः ।

388. शालग्राम निर्णयः ।

Opening :

ओम् नमो गणेशाय ।

यतो नित्यन्दिनी गङ्गा पूताति सकलं जगत् ।

तन्मुकुन्द-पद-द्वन्द्वं वन्दे त्रिदश-वन्दितम् ॥

Closing :

इति महाकाल संहितोक्त शालग्राम-निर्णयः समाप्तः ।

Colophon :

श्रीकृष्ण-चक्र-माहात्म्यं व्यलिखत् मोहनो द्विजः ।

390. हरगौरी संवादः ।

Opening :

श्रीकृष्णाय नमः ।

गौर्युवाच । भगवन् सर्वधर्मज्ञ चन्द्राहि-कृतशेखर ।

ब्रह्मक्षत्र-विशां धर्माः शूद्रस्यापि प्रकीर्त्तिताः ॥

Closing :

इति हरगौरी-सम्वादे कामरूप-निर्णये पञ्चविंशोऽध्यायः ।

391. सात्त्वत तन्त्रम् ।

Opening :

ओम् नमो भगवते वासुदेवाय परमात्मने नमः ।

य एको भगवान् कृष्णः सृष्ट्यादौ बहुधीयते ।

तमहं शरणं यामि परमानन्द-विग्रहम् ॥

Closing &
Colophon :

इति सात्त्वत तन्त्रे शिव-नारद-सम्वादे शिव-प्रोक्ते गणेश-लिखिते सात्त्वत जनप्रिये नवमः पटलः समाप्तः । शङ्कराब्द—४५० ।

393. गौतमीय तन्त्रम् ।

Opening :

ओम् नमो गणेशाय ।

सिद्धाश्रमे वसन् धीमान् कदाचिद् गौतमो मुनिः ।

तपः स्वाध्याय-निरतो भक्तिमान् पुरुषोत्तमे ॥

Closing :

इत्येवं कथितं तन्त्रं मया ते मुनिसत्तम ।

अस्यावलोकनाद्विप्र श्रीकृष्णोऽयं प्रसीदति ॥

इति श्रीगौतमीय-महातन्त्रे सर्व-तन्त्रोत्तमे गौतम-नारद-सम्वादे द्वात्रिंशत्-मोऽध्यायः ।

395. षट् चक्र भेदः ।

Opening :

श्रीश्रीगुरुदेवब्रह्मजनाईन-देवीभ्यो नमः ।

अथ षट् चक्र भेदः ।

अथ तन्त्रानुसारेण षट् चक्रादि क्रमोद्गतः ।

उच्यते परमानन्द-निर्वाह-प्रथमाङ्कुरः ॥

Closing &
Colophon :

इति श्रीपूर्णानन्द शर्म-विरचितः षट्चक्र-भेदः सम्पूर्णः ।

396. मुद्रा पटलम् ।

Opening :

ओम् नमो गणेशाय ।

अथ मुद्राः प्रवक्ष्यामि सर्वं तन्त्रेषु गोपिताः ।

याभिर्विरचिताभिस्तु मोदन्ते मन्त्रदेवताः ॥

Closing :

द्वौ करौ पृष्ठ संलग्नौ भ्रामयेत्प्रसृताङ्गुली ।

स्फोटमुद्रा समाख्याता प्रणामे तां प्रदर्शयेत् ॥

इति मुद्रा-पटलं समाप्तम् ।

398. तन्त्रसारः ।

Opening :

श्रीवैद्यनाथो विजयते ।

नत्वा कृष्णपद-द्वन्द्वं ब्रह्मादि-छर-वन्दितम् ।

गुरुञ्च ज्ञानदातारं कृष्णानन्देन धीमता ॥

Closing &
Colophon :इति श्रीमहामहोपाध्याय-कृष्णानन्द वागोश भट्टाचार्य-विरचिते तन्त्रसारे
चतुर्थः परिच्छेदः समाप्तः ।

Post-Colophonic :

शाके ग्रहनिशानाथे मैत्रे ताराधि-देवते ।

उपेन्द्र शर्मणा तन्त्रसारं लिखितमुत्तमम् ॥

399. काली तन्त्रम् ।

Opening :

ओम् नमो गणेशाय ।

महासेतुं विनादेवी यो जपेत् स तु पापभाक् ।

आदौ जप्त्वा महासेतुं ततः सेतुं ततो मनुम् ॥

Closing :

इति काली तन्त्रे परम रहस्ये कालिका कल्पे दशमः पटलः समाप्तः ।

Post-Colophonic :

उपेन्द्र शर्मणालेखि तन्त्रं श्रीकाली संज्ञकम् । शकाब्द—१७१६ ।

400. योगप्रकरणम् ।

Opening :

nil.

Closing :

श्रीमत् श्रीगुरु-पादपद्ममगनालम्बीकृतान्तर्मनास्तस्यावरयमभीष्ट-दबत-पदे चेतो
नरीव्यते । इति योगप्रकरणं समाप्तम् ।

401. पत्रकौमुदी ।

Opening :

nil.

Closing :

धन्यः कोपि स वासवोत्र मविता यत्रावयोः सङ्गमः ।

इति श्रीपत्रकौमुद्यां पत्र लक्षणादि परिच्छेदः समाप्तः ।

405. प्रयोग रत्नमाला व्याकरणम् ।

Opening :

श्रीकृष्णाय नमः ।

श्रीनन्द छनोर्वदनारविन्दमुमास्महे यत्र नितान्तमेव ।

स्फुरच्छ्रुतीनां परमं रहस्यं स्मितश्रियानन्दमयं विभाति ॥

Closing &
Colophon :महामहोपाध्याय-श्रीविद्यावागीश भट्टाचार्य-विरचितायां प्रयोगरत्नमालायां सन्धि-
विन्यासः प्रथमः सम्पूर्णः । शक—१७५३ ।

Post-Colophonic :

द्विजकुलोद्भव श्रीरघुनाथ देवस्य हस्ताक्षरम् ।

415. कारिकावली ।

Opening :

ओम् ।

नुतन जलधर रुचये, गोपवधुटीदुकुलचौराय ।

तस्मै कृष्णाय नमः संसारमहीरुहस्य बीजाय ॥

Closing &
Colophon :सोद्वयं कइति बुद्धिस्तु साजात्यमवलम्बते तदेवौषधमित्यादौ सजातिये-
ऽपिदर्शनात् । इति श्रीविश्वनाथ पञ्चानन-विरचिता कारिकावली सम्पूर्णा ।

Post-Colophonic :

इति भाषापरिच्छेदो ग्रन्थः सम्पूर्णः । रचितो विश्वनाथेन स्वपुत्र हित कामाय ।

तारा भारते मे शाके श्रीकालीकान्त शर्मणा ।

416. षट् कारक प्रयोगः ।

Opening :

ओम् नमो गणेशाय ।

Closing :

अथ षट्कारक प्रयोगो लिख्यते । प्रथमतः श्लोकार्थः । विद्योति ।

करणं तु द्विधाज्ञेयमाधारस्तु चतुर्विधः ।

कर्म सप्तविधं प्रोक्तं कर्ता पञ्च विधः स्मृतः ॥

इति षट्कारक प्रयोगः ।

Post-Colophonic :

श्रीकालीकान्त शर्मणः हस्ताक्षरमिदम् । सन-१३०६ ।

417. धातुरूप प्रकरणम् ।

Opening :

ओम् नमो गणेशाय ।

Closing :

ख्या प्रकथने । ख्या धातुः प्रकर्ष कथने वर्तते ।

nil.

424. उष्म भेदः ।

Opening :

ओम् नमो गणेशाय ।

Closing & Colophon :

धीरौघ सिंह गर्दसिंह कृतोष्म भेदानावर्तयन्तु शिशवोपि महाछलेन ।

एतन्निमित्तमतिकोमल-वृत्तमेतान्तनोति पुरुषोत्तम शर्मा धीमान् ॥

इति महामहोपाध्याय-विद्यावागीश भट्टाचार्य-निर्मितोष्मभेदः समाप्तः ।

427. प्रयोग रत्नमाला व्याकरणम् ।

Opening :

ओम् नमो गणेशाय ।

Closing & Colophon :

जननी-चुचुक-लघ्नं वदनं वनमालिनः किमपि ।

चुम्बदिवाम्बज-कलिकां निर्मलं विभुमण्डलं जयति ॥

इति महामहोपाध्याय-श्रीविद्यावागीश भट्टाचार्य-निर्मितायां प्रयोग रत्नमालायां कृत्स्न षष्ठो विन्यासः समाप्तः ।

Post-Colophonic :

श्रीदीर्घश्वर देवशर्मोपाध्यायः कारिकां लिखति ।

428. प्रयोग रत्नमाला व्याकरणम् ।

Opening :

ओम् नमो गणेशाय ।

नन्द-नन्दन-पदारविन्दयोः स्यन्दमानमकरन्द तुण्डिलः ।

व्यातनोति पुरुषोत्तमः कृती सारवत् प्रकरणं कृतमिदम् ॥

Closing & Colophon :

इति द्विजकुल-प्रकाशकैक-भास्करसदृशः महामहोपाध्याय-श्रीविद्यावागीश भट्टा-
चार्यविरचितायां प्रयोगोत्तम-रत्नमालायां कृत्स्न षष्ठो विन्यासः समाप्तः ।

Post-Colophonic :

रन्ध्राक्षि मैत्रे त्रिदशीय शाके वैशाख मासेभृगुपुत्रवारे ।

समालिखत् शास्त्रमिदं कृदाख्यं श्रीकेशवाचार्य द्विजोति शीघ्रम् ॥

429. लौकिक पदमञ्जरी ।

Opening :

ओम् नमो गणेशाय ।

श्रीयदुमणिगुरुचरणस्फुरदरविन्दानि वन्दारुः ।

श्रीपुरुषोत्तम शर्मा लौकिक-पदमञ्जरोन्तनुते ॥

Closing & Colophon :

इति श्रीद्विजकुल-कमल-प्रकाशकैक दिनकर-श्रीपुरुषोत्तम भट्टाचार्यापर नाम
श्रीविद्यावागीश भट्टाचार्य-निर्मित प्रयोग रत्नमालायामाख्याते खनादि प्रकरणं
सप्तमो विन्यासः समाप्तः ।

Post-Colophonic :

शाके मुनीन्दु ग्रहद्वीपयुते माधवदत्तोऽलिखत् विप्रः सिंहेच चन्द्रवासरे ।

432. प्रयोग रत्नमाला व्याकरणम् ।

Opening :

ओम् नमो गणेशाय ।

इन्दिवरदलप्राय-छकुमाराय तद्विषे ।

नमो नन्दकुमाराय पराय दनुजद्विषे ॥

Closing & Colophon :

विन्यस्यतेस्म भट्ट श्रीविद्यावागीश शर्मणा ।

समासेन सभासोयमसमास-प्रकाशकृत् ॥

इति प्रयोग रत्नमालायां समास-विन्यासः सम्पूर्णः ।

433. लौकिक पदमञ्जरी ।

Opening :

ओम् नमो गणेशाय ।

अस्त्याद्यापि चतुः समुद्र परिखावच्छिन्नमुष्णीतलं

सन्त्यन्यापि विचित्रवाक्य रसिकाः नाना विधाः भूयुतः ।

एकस्तत्र निरादरो यदि भवेदन्योभवेत् सादरो

वाग्देवी वदनाम्बुजे वसतिचेत् को नाम दीनो जनः ॥

Closing :

इति श्रीपदमञ्जर्या सप्तमो-विन्यासः सम्पूर्णः ।

Post-Colophonic :

गजार्क वाहाद्रि मृगाङ्गयुक्तेऽलिखत् श्रीमहीकान्त द्विजोत्प यत्नात् ।

435. विदग्धमुखमण्डनम् ।

Opening :

ओम् नमो गणेशाय ।

Closing &
Colophon :

सिद्धौषधानि भव-दुःख-महागदानां पुण्यात्मनां परम-कर्ण-रसायनानि ।
प्रक्षालनैक सलिलानि मनोमलानां श्राद्धोदनेः प्रवचनानि चिरं जयन्ति ।
इति धर्म्मदास-कृतौ विदग्ध मुखमण्डने तृतीय-परिच्छेदः ।

437. प्रयोग रत्नमाला व्याकरणम् ।

Opening :

ओम् नमो गणेशाय ।

Closing :

श्रीनन्द छनोर्वदनारविन्दमुपास्महे यत्र नितान्तमेव ।
स्फुरच्छ्रुतीनां परमं रहस्यं स्मितश्रियानन्दमयं विभाति ॥
इति महामोहपाध्याय-श्रीविद्यावागीश भट्टाचार्य-निर्मितायां प्रयोग रत्नमालायां
तद्धित-विन्यासः समाप्तः ।

Colophon :

श्रीमल्लदेवस्य गुणैकसिन्धोर्मही-महेन्द्रस्य यथा निदेशम् ।
यत्नात् प्रयोगोत्तम-रत्नमाला वितन्यते श्रीपुरुषोत्तमेन ॥

Post-Colophonic :

भूत-ग्रह-रसाङ्गे च शाके सिंह गते रवौ ।
श्रीशम्भूनाथो व्यलिखत् ह्यशीते रत्नमालकम् ॥

438. प्रयोग रत्नमाला व्याकरणम् (टीका) ।

Opening :

ओम् नमो गणेशाय ।

Closing &
Colophon :

यं योगैर्योगिनोऽर्चन्ति नाना भावैः पृथग्धियः ।
तमेकमखिलात्मानमये शरणमीश्वरम् ॥

स्वान्तेवासि प्रयासाग्नि बाण निर्बाण वारुणम् ।
श्रीजीवेश्वर शम्भोर्तद्दहदयं प्राह दारुणम् ॥

इति रत्नमाला पञ्चिकायां तद्धित प्रकरणं सप्तमो विन्यासः ।

440. जाति संक्षेपः ।

Opening :

ओम् नमो गणेशाय ।

शब्दस्य प्रवृत्तिर्वोधस्य निमित्तं भावः जाति द्वयगुण
क्रियात्मकः पदार्थः चतुर्धा चतुष्टयप्रकारः ।

Closing :

कालस्य दण्डादिभेदात् कालत्वं जातिः जातित्वादिकं प्रागुक्तमेव । इति
जाति संक्षेपः ।

443. सन्धि सूत्रम् (सटीक) ।

Opening :

ओम् नमो गणेशाय ।

Closing &
Colophon :

देव-देवं प्रणम्यादौ सर्व्वं सर्व्वदर्शिनम् ।
कातन्त्रस्य प्रवक्ष्यामि व्याख्यानां सर्व्व-वर्मिकम् ॥
इति दौर्गसिंहावृत्तौ सन्धौ पञ्चमः पादः समाप्तः ।

