SANSKRIT POETS AND SCHOLARS FLOURISHED DURING SURYAVAMSI GAJAPATI PERIOD (1435-1568AD) IN ORISSA

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The History of Sanskrit literature in Orissa has been divided into three broad periods, such as: (A) Early period (c. 300-1100AD), (B) Medieval period (1100-1500 AD) and post Independence period (1568-1948 AD). The subject namely the Sanskrit poets and scholars of Orissa flourished in the reign of the Suryavamsi Gajapati Period (1435-1568 AD) comes under the late phase of the Medieval period and early phase of the third period. The published epigraphic records, treated to be the primary sources of the history prior to the period under discussion are mainly written in Sanskrit language. It is known that the Sanskrit verses composed in various metres are incorporated in the inscriptions of Orissa from the 7th century A.D. and onwards, though in earlier epigraphic records, Sanskrit prose is seen predominant.

The Inscriptions of Orissa published so far not only throw light on the study of various branches of learning and development of Sanskrit literature in Orissa but unfold the forgotten names of many poets and scholars and their works which have like other parts of the country enriched the Sanskrit literature of India through the ages. Hence it will not be out place to mention the name of reputed scholars of Orissa who flourished prior to the reign of Suryavamsi Gajapatis of Orissa. They are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Work</th>
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<tbody>
<tr>
<td>Visnu Sarma</td>
<td>450 A.D.</td>
<td><em>Panchatantra</em> in five parts containing 75 stories on various problems of the society and culture</td>
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<tr>
<td>Murari</td>
<td>850 A.D.</td>
<td><em>Anargharaghava Nataka</em> in seven acts based on <em>Ramayana</em> with depiction of Orissan Culture. It was staged at Puri district car festival.</td>
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<tr>
<td>Purusottama Deva</td>
<td>850 A.D.</td>
<td><em>Trikandasesa</em>, a book of Lexicon on Orissan Culture and Oriya words.</td>
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<tr>
<td>Krisna Mishra</td>
<td>1050 A.D.</td>
<td><em>Prabodhachandrodaya Nataka</em>, an alligorical drama in 6 acts, based on Indian philosophy.</td>
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<tr>
<td>No.</td>
<td>Author</td>
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<td>5.</td>
<td>Satananda Acharya</td>
<td>1099 A. D.</td>
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<td>8.</td>
<td>Jayadeva</td>
<td>1147 A. D.</td>
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<td>9.</td>
<td>Vidyadhara</td>
<td>1245 A. D.</td>
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<td>10.</td>
<td>Bhubanananda</td>
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<td>11.</td>
<td>Vajapeyi SambhukaraMishra</td>
<td>1275 A. D.</td>
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<td>12.</td>
<td>Sankhadhara</td>
<td>1275 A. D.</td>
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<td>13.</td>
<td>Sridhara Svami</td>
<td>1278 A. D.</td>
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<td>15.</td>
<td>Ramadasa Vajapeyi</td>
<td>1375 A. D.</td>
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<tr>
<td>17.</td>
<td>Visvanatha Kaviraja</td>
<td>1435 A. D.</td>
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</table>

Among the other works some were known from the various sources and some have been noticed in other parts of the country but many have been lost for ever. However the poets and scholars of later period have been highly influenced by the rich tradition of Sanskrit literature and Culture in Orissa.
the reign of Suryavamsi Gajapati dynasty begins with the advent the Emperor Gajapati Kapilendra Deva (1435-1466 A. D.) and ends with his grandson Gajapati Prataprudra Deva (1497-1535 A. D.). But the period however continues till to the death of Mukunda Deva-I who remained on the throne of Orissa from 1559-1568 A. D.

During the period under discussion a National movement grew up in the cultural life of the Oriya as a result of which various aspects of the religion and society propagated through literary works composed in Sanskrit as well as in Oriya language, to glorify the religious places, Gods and Goddesses and the places of tourist interest some Puranic literature was developed and composed or compiled. Among such works the names of Purusottama Mahatmya, Kapila Samhita, Niladrimahodaya, Ekamra Purana, Ekamra Chandrika, Prachi Mahatmya and Viraja Mahatmya are worth mentioning. Now the names of the poets and scholars flourished during this period are noted below for general information of the scholars.

1. Gajapati Kapilendra Deva was a great hero as well as a Patroniser of scholars and himself a writer too. The authorship of a vyayoga type of uparupaka (Minor drama) named Parasurama Vijaya is attributed to him. There are five benedictory verses in the beginning of this Uparupaka in which Lord Visma (verses-I) Lord Jagannatha (verses-2. 3) Rukmini and Sriksnsna (verse) and God Siva (verse-5) have been prayed. In the following words the work eulogises Gajapati Kapilendra Deva who was like an incarnation of Parasurama.

2. Nrsingha Misra Vajapeyi, a profound scholar and a justice of the celebrated Gajapati Kapilendra Deva (1435-1446 A. D.) revived the Advaitavada of Sri Sankara and wrote Samksepasariraka vartika, a commentary on Samksepasarira of Jagadguru Sankaracharya. He spent some years of his life at Kasi and wrote there a work called Kasimimansa(2). But unfortunately the manuscripts of the above works have not yet been noticed. His grand-father Mrtyanjaya wrote Suddhimuktavali a work on Dharmasastra and father Jalesvara composed Jalesevarapaddhati on various vedic sacrifices.

3. Kalidasa Chayani (1450 A.D.) was famous for his work Suddhichandrika a very popular work on Dharmasastra which has many sanskrit and Oriya commentaries. The work contains only 25 verses written in Sardulavikridita metre and deals on purificatory rites at death(3) impurity.

4. Gajapati Purusottama Deva (1497 A. D.) the son of Gajapati Kapilendra Deva, was a great conqueror and a reputed scholar like his father. In the words of Kavidindima Jivadeva Acharya he has been praised in the following manner :-
It is known that the authorship of the works namely Muktichintamani, Gopalarchana vidhi, Nama Malika, Durogotsava and Bhubaneswari Pujapallava has been attributed to Gajapati Purusottama Deva.

From the works noted above the (a) Muktichintamani is a smrti work in which have been discussed in 6 prakranas. The work is based mainly on the puranas and Tantras of early period the available palm leaf manuscript of this work is dated to 22-2-1767 A. D. The work starts with the following prayer.

This is an important work as it gives the names of a lot of Puranic and Tantric works dealing about the antiquity, importance and sanctity of Purusottama that were being used before the middle of the 15th century.

Gopalarchanavidhi also called Niladrimahodaya, Pujavidhi and Gopalapujapaddhati is a work which deals on the procedure of worship of Lord Jagannatha at Puri. The conception of Jagannatha as Gopal Krsna is recognised and proclaimed by this work which is a landmark in the religious history od Orissa.(6)

The work called Namamalika noticed in the Descriptive cat. of Sanskrit manuscripts published by the altAsiatic society of Bengal may be a work of Purusottama Deva, the lexicographer of Orissa. The work Durgotsava referred in later smrti works of Orissa has not been noticed as yet. His other work called Bhubaneswaripujapallava is a Tantra of Sakta cult. This is a small but historically important work as it gives authentic information about the accession of Purusottama Deva on the throne of Orissa by the mercy of Gajapati Kapilendrs Deva who died in a fort on the Krsna river in 1466 A. D.in spite of the fact that he was minor and not the eldest son of his father. (8) Unfortunately this has not been published for various reasons, Another work 'Abhinavavenisamhara' a minor drama attributed to Gajapati Purusottama Deva has also not yet been published.

5. Rajaguru Balabhadra Misra, son of Nrusingha Mishra was the royal preceptor of Gajapati Purusottama Deva. He was proficient in Bhatta Tantra. He wrote three works named Advita Chintamani, Sarirakasara- Purusottama-smrtiand Balabhadra Samgraha which have been quoted in later smrti works of Orissa.(9)

6. Gajapati Prataprudra Deva (147-1535 A. D.), the son of Gajapati Purusottama Deva, was a highly cultured king and a great patroniser of Sanskrit learning and Sanskrit poets and scholars of the time. The authorship of Sarasvativilasa, Pratapamartanda or
Praudhapratamartanda, Nirnayasamgraha and Kautukachintamani is attributed to him. Out of the above the second work was compiled by Ramakrsna Bhattas of Kasi under the patronage of Gajapati Prataparudra Deva and he received the title of 'Panditasiromani' from Rajaguru Balabhadra Misra who examinrd the work 'Pratapamartanda'.

The famous work (a) Sarasvativilasa in 5 uallasas was compiled by Laksmidhara Bhatta of Andhra country, who remained in the court of Prataparudra Deva for some years prior to 1520 A. D.

(b) The work Pratapamartanda or Praudhapratamartanda in 5 prakasas on Dharmasastra, the authorship of which has been attributed to Gajapati Prataparudra Deva, was compiled by Ramakrsna son of Madhava Bhatta.

(c) Kautkachintamani, another work attributed in the name of Gajapati Prataparudra Deva is written in 1520 A. D. It is divided in diptis which deal Chitrabandha, composition of Kavy and black magic respectively.

(d) The work Nirnaya Samgraha of the above author has not yet been noticed.(10)

7. Rajaguru Godavar Misra, the son of Balabhadra Misra was the royal preceptor and the prime Minister of Gajapati Prataparudra Deva after his father som time after 1510 A. D. he was a great scholar, a poet of repute and proficient in Tantra as is known from the titles viz Godavari Vardhana, Kavipungava, Panditaraja etc. used with him according to the citations of Jaya Chintamani and Achara Chintamani written by him. Information about works of Godavara is obtained from his Harihara Chaturanga, a treaties on the art of warfare(11). They are Tantra Chintamani, Advaitadarpana, Adhikaranadarpana, Nitichintamani, Achara Chintamani, Nitikalpalata etc. But except the published book no manuscripts of other works have so fare been discovered.

8. Kavidindima Jivadeva Acharya (1475 A. D.) the son of Rajaguru Trilochana and Ratnavati was a commander-in-chief of the Gajapati Army, a great scholar and a great poet. He was also a royal preceptor of Gajapati Prataparudra Deva. He wrote Bhaktibhagavatamahakavya based on the 10th Skandha of Srimanbhagavata. The work has been divided into 32 cannot which contain more than 3000 versescomposed in different matres. He was the author of an allegorical drama called Bhaktivaibhavanataka in nine acts in which the excellence of devotion to Lord Krsna has been proved. It was in the Jagannatha temple at the timen of Dolayatra festival. has other work called 'Utsahavati' based on the episode of Mahabharata in nine acts in which the excellence of devotion to Lord Krsna has been proved. It was in the Jagannatha temple at the timen of Dolayatra festival. has other work called 'Utsahavati' based on the episode of Mahabharata festival. It got the titles Mahamahopadhyaya, Kavidinidi, Kaviraja, Srimad Bhagavata, Paramacharya etc. for his out standing literary works.(12)

It will not be out of place to some words on the erudition of the poet which has been depicted in the last verse of the Bhaktibhogavata Mahakavya as noted below :—
It is known from his Bhaktivaibhava Nataka that he was honoured by Gajapati Prataparudra Deva with eight gold handed chamaras, one gold staffed umbrella and a resowing drawn in appreciation of his poetic attainments as noted below:

9. Kavichandraraya Divakara Misra (1464 A. D.), the son of Vaidyesvara and Mukta, Devi was one of the great Sanskrit poets of India. It is known from his Bharata that his family members were noted for their scholarship, poetic talent, mastery over six Vedangas and six Darsanas. From the 'Manimalanatika' of Anadi Misra we come to know that the descendants of Divakara named Mukanda Misra, Satanjiva and Anadi Misra (1660 A. D.) were also famous for their contributions to Sanskrit literature. The poet Divakara has composed nine works as noted below:

(a) Bharatamrta-mahakavya is a work on Mahabharata, the manuscript of which is available now upto 93 verses of the 40th canto where it ends abruptly with the description of Salyavadha episode. Hence this is an incomplete work which must have been ended in 48 or 50 cantos. The available manuscript contains 3338 verses composed in different metres. This is an important work which like 'Naisadhiyacharita' of Sriharsa narrates the family history of the poet and mentions his works in the concluding stanzas of some of the cantos of Bharatamrta.

(b) Laksanadarsa-mahakavya is a notable work of the poet composed on following the footprints of the 'Bhatikavya' of the poet Bhatti. The work is available upto 14th cantos only. It is based on the Pandava Charit, episode of the Mahabharata beginning from the exode of Pandavas.

(c) Abhinavagitagovinda attributed in the name of the patron Gajapati Purusottama Deva, is a real composition the poet Divakara according to the mention made in the last verse of canto XXVII of Bharatamrita. It is also known from the last stanza of the sixth canto of Bharatamrta that the poet Divakara adorned the court of Krsnadeva Raya, the king of Vijayanagar (1509-1529 A. D.) for some years. It is presumed that his Laksanadarsa was written while he was at Vijayanagar as no manuscript of this work has been discovered in Orissa. According to Orissan tradition the poet Divakara left the court of Vijayanagar when the fight between the two states Orissa and Vijayanagara became very intense.

The Abhinavagitagovinda in 10 cantos is an imitation of Gitagovinda. It contains 72 chatuspadi songs and 150 verses composed in different Ragas and metres respectively. This was published by the Directorate of Culture, Orissa in 1977.

It is known from the Bharatmata Mahakavya that he has written some other works namely Dhurtcharita Bhana, Devisataka, Rasamanjari, Haricharitachampu and Prabhatinaka out of which Rasamanjari has been, perhaps, attributed to Krsnadeva Raya.
of Vijayanagar. But unfortunately the manuscripts of other works have not been discovered as yet.\(^{(17)}\)

10. Jagannatha Dasa (1491-1550 A.D.), the son of Bhagabandasa and Padmanavati of Kapoleswarapur Sasan, Puri was a famous scholar in Sanskrit as well as in Oriya literature. He is worshipped in every home for his Oriya \textit{Bhagabata} which is treated as a religious scripture throughout Orissa. According to the scholars he has composed 8 works in Sanskrit and 12 works in Oriya language. Among the Sanskrit works \textit{Niladrisataka}, \textit{Upasana Sataka}, \textit{Srikrsnbhakti Kalpalataphala} and \textit{Nityagupta Chludamani} are worth mentioning.\(^{(18)}\)

11. Murari Misra (1550 A.D.) the son of Kahnu Misra was a famous Smrti writer of Orissa. His work \textit{Prayashchittamanohara} on expiation rites of Dharmasastra was very popular.\(^{(19)}\)

12. Kavindra Markandeya Misra, the son of Mangaladeva was a contemporary of Gajapati Prataparudra Deva (1497-1535 A.D.) and Mukunda Deva (1559-1568 A.D.). His first work called \textit{Dasagrivavadha mahakavya} in 20 cantos based on \textit{Ramayana} was completed in 1500 A.D.\(^{(19)}\) and his second work \textit{Prakrtasarvasva} was completed before 1565 A.D.\(^{(20)}\) In the Colophone of the mahakavya he has introduced himself as \textit{Kacirajachakrvarti} but in the second work he was used the epithet \textit{Kavindra}. According to the scholars both for the same name and were \textit{Brahmana} by caste houred in the same period in Puri area. So they may be taken as indentical\(^{(21)}\). Ganga Dasa (1525 A.D.) was the son of Santasa Deva, Gopala Dasa, the writer of \textit{Parihatarahana Nataka} and his preceptor, Purusottama Bhatta was the author \textit{Chhandogovinda} \(^{(22)}\). The work \textit{Chhandomanjari} of Ganga Dasa has been quoted at several places of the ‘Vanmaya Viveka’ of Chintamani Misra (145-1575 AD) of Puri. This work is also quoted in \textit{Krsnakarnamrta} commentary by Gopala Bhatta (1541-AD) and Ujjvalanilamani of Rupa Gosvami (1525-AD). From the concluding verse of Chhandomanjari it is known that Ganga Dasa was also the author of Achyutacharita, Kamsarisataka and Dinesasataka.\(^{(23)}\)

13. Raya Ramananda Pattanayak, son of Bhavananda Ray of Banntapur, Pur was a master of Vaisnava Philosophy, that propagated the dual Radhakrsna worship prior to visit of Srichaitanya to Orissa in 1509 AD. He was the Governor at Rajmahendry under the Gajapati Prataparuda Deva. He wrote a drama in 5 acts called \textit{Sri Jagannatha Vallabha Nataka}. It is also known by name \textit{Ramananda Sangitanataka}. It is an imitation of \textit{Gitagovinda} and contains 21 songs and 68 verses composed in different Ragas and metres respectively.\(^{(24)}\) The name of his other work is ‘Tikapanchaka’ the manuscript of which is not noticed as yet.

15. Madhavi Dasi the cousin sister of Raya Ramananda also wrote a drama called \textit{Sri Purusottamadeva Nataka} which has not been noticed as yet.\(^{(25)}\)

16. Jayadeva Achrya, the son of Kavidindima jivadeva Acharya is the author of a minor drama (Uparupaka) named \textit{Piyusa Lahari} which was edited and published with a Sanskrit Commentary and English translation by Dr. K. K. Kar.\(^{(26)}\) It is based on the sportive dance of Radha-krisna in the spring season (Rasalila). This drama was staged in the
compound of the Jagannatha temple at Puri by an opera party organised by the poet himself. The poet concludes this work with a prayer to Lord Jagannath in the following words.

His other work *Vaisnavalilamritam* is also based on the depiction of Rasalila. These two works were composed in between 1525-1535AD. (27)

17. Bharatibhusana Vardhana Mohapatra, the son of Kavidindima Jivadeva Achary and younger brother of Jayadeva Acharya was a great Scholar. According to the colophon he was the author of *Durgotsavachandrika* a work on the autumnal worship of Goddess Durga which is observed for 16 days in Orissa. (28) It is regarded as an authority like *Sarada Saradarchana Paddhati* of Godavara Misra throughout Orissa. But the authorship of this work has been attributed to the king Ramachandra Deva-I (1568-1600 A. D.) the patron of the scholar.

18. Paramananda dasa Kavikarnapura, illustrious son of Sivananda Sena of Bengal who stayed at Puri under the patronage of Gajapati Prataparudra deva wrote the famous drama *Chaitanya Chandrodaya Nataka* in 8 acts and staged at the time of the car-festival at the bidding of his patron. (29)

19. Mahamahopadhyaya Govinda or Kavishekara Govinda is well known for his Kavya *Pradumnasambhava* written in 19 cantos. His other work Gaurakrsnodayamahakavya in 18 cantos depicts the life history of Srichaitanya and his activities in Orissa. It is a historical work written in Kavya form like other historical sanskrit works namely Bhaktibhagavata, Kosalananda, Gangavamsanucharitachampur etc. of Orissa. (30).

20. Chintamani Misra was the grand son of Harihara Misra Vajapeyi, a court poet of Govinda Vidyadhara (1542-1559Ad.) Mrtunjaya Misra and Sri Devi who lived near Nilachala (Puri) were the parents of the poet Chintamani who was a great poet of Orissa.

His famous work on rhetorics and prosody is *Vanmaya Viveka* divided into 6 chapters and 3200 verses composed in Puri in Kali year 4675 or 1574 AD. It is known from the above work that the poet Chintamani was also the author of *Sambararicharita, Trisirovadha Vyayoga, Kadambarisara, Sabhapromoda, Paksavali, Kamsavadha, Kryapuspavali* and *Samiti Varnana*. But unfortunately except Vanmaya Viveka and Trisirovadha Vyayoga no other works been noticed as yet. (31)

21. Krsnadasa Vddajena Mohapatra is the author of *Gitaprakasa* a treatise on music in 7 ullasas or chapters. The first and last verse of the work are quoted below :-

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It is known from the *Gitaparakasa* that the poet Krisnadasa was a court poet of Gajapati Mukunda Deva (1559-1568 AD.) with whom Akbar, the great Mughal Emperor of Delhi (1557-1605 AD.) entered into an alliance. \(^{(32)}\).

22. Narasingha Misra Vajapeyi (1520-1580 AD.) the son of Murari Misra the grandson of Dharadhara Misra, the cansion brother of Godavar Mishra was a great smrti-writer of Orissa. It is known from a work called *Simhavajapeyi Vamsavali* that Narasingha was a brilliant man. Through the help of the Goddess Siddhesvari he acquired mastery over the six philosophies. He defeated a famous logical of Ganda (Bengal) by argument in the royal court. He visited the court of Akbar some time between 1565-1568 AD with musician Mahaputra (Krsnadasa) and Ray Paramanda the ambassador of Mukunda Deva.

It is known that Narasingha wrote 18 digests each of which is called pradipa, Besides famous *Nityachara pradipa* the first part of which was published by the Asiatic society of Bengal in 1907 and the second part in 1928, he wrote other works namely *samaya-varsa-Bhakti-Prayeschitta-Sraddha-Pratistha-Sankarabhasya-Chayana-Vyavastha pradipa*\(^{(33)}\). etc.

The study of *Nityacharapradipa* throws some light on the social and religious history of Orissa in the 16th Century.

23. Visnu Sarma (1550-AD) a smrti writer composed his work called *Smrti saroja* kalikain 8 chapters.

24. Visvanatha Sena, the son of Tapana Mohapatra, the royal Doctor of Gajapati Mukunda Deva was a reputed physician. His works namely *Ayurvedasarasamgraha*, Visvanatha Chikitsa and Pathyapathy Vinishchaya were very popular in Orissa.

25. Narayana Bhanja Deva (1525-Ad) the king of Baud composed his *Gitakavya Rukminiparinaya* in imitation of *Gitagovinda*. The work is divided in to 6 cantos and contains 12 songs and 40 verses.

The study of the other branches of Sanskrit literature like *Jyotisa, Tantra, Darsana* etc. with writing of commentaries on older scriptures and literatures were also taken up under the patronage of the Gajapati monarchs which created a vast field for development of Sanskrit as well as Priya literature in the following centuries.

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27. A. Descriptive Cat. of Skt. mss. Vol. II-P-CXVII.
28. A. Descriptive Cat. of Skt. mss. Vol. II-P-CXIX.
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31. A. Descriptive Cat. of Skt. mss. Vol. II-P-CXXI-CXXIV.
32. A. Descriptive Cat. of Skt. mss. Vol. I-P-XXII-CXXVI.