

THE  
DEVENDRAKIRTI JAIN SERIES  
VOLUME I.

**PAKUMĀRACARIU**  
OF  
**PUSPADANTA**

Abhramśa work of the 10th Century

CRITICALLY EDITED  
Old MSS., with an exhaustive Introduction,  
Glossary, Indices and Notes

BY  
**HIRALAL JAIN, M. A., LL. B.,**  
*Senior Educational Service, King Edward College, Amraoti*  
*Formerly Research Scholar, Allahabad University*

PUBLISHED BY  
**Atkara Gana Jain Publication Society,**  
**Karanja, Berar, India.**

---

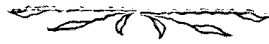
1933

श्री  
स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत  
**ना ग कु मा र च रि त**  
भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक  
**हीरालाल जैन, एम. ए., एलएल. बी.**  
संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती  
भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



आ. श्रीकैलासर तगरसूरि ज्ञानमन्दिर  
श्रीमहावीर जैन आराधना केन्द्र  
काका (गांधी तगर) पि ३८०००९

वैर निर्वाण संवत् २४५९ ]

[ विक्रम संवत् १९८९

THE  
**Devendrakirti Jaina Series**

EDITED  
**With the Co-operation of Various Scholars**

BY  
**HIRALAL JAIN** M. A., LL. B.  
King Edward College, Amraoti

---

**Volume I.**

---

PUBLISHED BY  
**Balatkaragana Jaina Publication Society**  
**Karanja, Berar (India)**

# NĀYAKUMĀRĀCARIU

OF

## PUSPADANTA

**An Apabhramsa work of the 10th Century**

CRITICALLY EDITED

**from old MSS., with an exhaustive Introduction,  
Glossary, Indices and Notes**

BY

**HIRALAL JAIN, M. A., LL. B.,**

*Central Provinces Educational Service, King Edward College, Amraoti  
Formerly Research Scholar, Allahabad University*

**1933**



The following works may be obtained from MOTILAL BANARSIDAS, PUNJAB SANSKRIT BOOK DEPOT, LAHORE :—

JASAHARACARIU of Puspadanta	Rs. 6-0-0
NĀYAKUMĀRACARIU of Puspadanta	„ 6-0-0
SĀVAYA-DHAMMA-DOHĀ	„ 2-8-0

The following Apabhramśa works are in press or under preparation and will be issued in one or the other of the two series of Karanja. Orders for copies may be registered now with the Sale Agents.

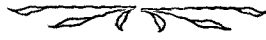
KARAKANDACARIU of Kanakāmara	
SUDAMSAṆACARIU of Nayanandi	
APABHRAṂŚAKATHĀSAMGRAHA	
PĀSACARIU of Padmanandi	
JAMBŪSĀMICARIU of Vira	
MAHĀPURĀṆA of Puspadanta, to be issued in parts.	
KATHĀKOṢA of Śricandra	„ „
PAUMACARIU of Svayambhū	„ „
HARIVAṂSA PURĀṆA of Svayambhū	„ „
PĀHUDA-DOHĀ	





श्री १०८, स्वर्गवासी श्रीदेवेन्द्र कीर्त्ति स्वामी,  
महारक, बलात्कारगण, कारंजा.

# स्वामीजी की स्मृति में



कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक कोई बीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्रायः प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसंख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्हीं की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित, प्राचीन ग्रन्थ सुरक्षित हैं! इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के संग्रह को सुव्यवस्थित किया। उनके स्वर्ग-वासी होनेके समय से ही उनके अनुयायियों की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के संचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भाक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रन्थमाला द्वारा संसार में फैलेगा।

## स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायबागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य बन्धु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मबन्धु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रंथ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रंथमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रंथप्रकाशक मण्डल, कारंजा.

### देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजांची.
२. ,, रायसाहब मोती संघई, रुखव संघई, अंजनगांव.
३. ,, रतनलाल नरसिंगसा राउळ, कारंजा, मंत्री.
४. ,, प्रो. हीरालालजी, किंग एडवर्ड कॉलेज, अमरावती, सम्पादक.
५. ,, खुशालसा देवमणसा जितूरकर, कारंजा.
६. ,, माणिकसा बाबूमा खंडारे, कारंजा.



## P R E F A C E

It was in the year 1924 that I first discovered the NĀYAKUMĀRACARIU of Puspadanta from the manuscript stores at Kārañjā which I examined in my capacity as a "Research" Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur Hiralal and published by the C. P. Government. The Apabhraṃśa works discovered there interested me very much and I contributed an article on 'Apabhraṃśa Literature' to the Allahabad University Studies Vol. I, and determined the date of Puspadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sāhitya Saṁśodhaka Vol. II.' In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gaṇa to preperuate the memory of their spiritual leader, the late Svāmi Devendrakṛti Bhaṭṭāraka, by a separate series. This is in the fitness of things as the present collection of MSS. preserved in the Balātkāra-gaṇa temple owes a good deal to the efforts of the late Svāmi. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr. Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gaṇa Jaina Bhāṇḍāra who entrusted the editorship of their series to me and lent

## PREFACE

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nagas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka.' I have also consulted his 'Descriptive Lists of Inscriptions in C. P. and Berar' for the same section.

I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr. F. P. Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series, and for encouraging me and helping me in various ways.

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,  
Amraoti.  
1st December, 1932.

}

HIRALAL JAIN

## **List of works mentioned in the Introduction, Glossary and Notes either in an abbreviated form or in full.**

Ādipurāṇa of Jinasena, Calcutta.

AKJ—Āndhra Karnātaka Jainism by Seshagiri Rao, Madras, 1922.

Anargha Rāghava of Murāri, Kāvya Mālā Series, Bombay, 1894.

Antiquities of the Pallavas by Dubreil.

Apte's Practical Sanskrit English Dictionary, Poona, 1890.

AUS—Allahabad University Studies Vol. I, 1923.

Bālarāmāyana of Rājacekhara, Calcutta, 1884.

Beal's Fa Hian

Bhand. Re—Bhandārkar's Reports for the Search of Sanskrit MSS.

Bhavis—Bhavisayatta-kahā of Dhanapāla, Baroda, 1923.

Bhaviṣya Purāṇa, Venkateśvara Press, Bombay.

BD—Buddhist India by Rhys Davids, London, 1903.

Bohapāhuda of Kundakundācārya Manikcandra Dig. Jaina Series, Bombay, No. 17

Brahmāṇḍa Purāṇa, Venkateśvara Press, Bombay.

BNR—Bṛhat Nighaṇṭu Ratnākara, Bombay, V. S. 1973.

Bṛhat Saṃhitā of Varāhamihira, Benares, V. S. 1954.

Cāritta-pāhuda of Kundakundācārya, Manikacandra DJS, No. 17.

Chandaḥ-prabhākara by Jagannāth prasād Bhānu, Bilaspur, 1922.

CP Cat.—Catalogue of Sanskrit and Prakrit MSS. in C. P. and Berar, Nagpur, 1926.

CP Ins.—Descriptive lists of Inscriptions in C. P. and Berar by Rai Bahadur Hiralal, Nagpur, 1916.

Creed of Half Japan by A. Lloyd, London, 1911.

Cun. Geo.—Cunningham's Ancient Geography of India, re-edited by S. Majumdar Sastri, Calcutta, 1914.

D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.

Dravya-saṃgraha of Nemicaṇḍra, Sacred Books of the Jains, Vol. I. Arrah, 1917.

EC—Epigraphia Carnatica, Bangalore.

EHD—Early History of the Deccan by R. G. Bhandarkar, Poona, 1927.

EHI—Early History of India by Vincent Smith, Oxford, 1906.

Gita—Bhagvat Gita.

Gommatasāra of Nemicaṇḍra, Sacred Books of the Jains Series, Vol. V Lucknow, 1927.

Hem—Hemacandra's Prakrit Grammar ed. by P. L. Vaidya, Poona, 1928.

Hindi by Badrinath Bhaṭṭa, Lucknow, V. S. 1981.

Hindu Chemistry by P. C. Ray, Calcutta, 1903.

## LIST OF WORKS MENTIONED IN INTRODUCTION

- HJSI—Hindī Jaina Sahitya kā Itihāsa by Nathuram Premi, Bombay, 1917.  
HMHI—History of Mediaeval Hindu India by C. V. Vaidya, Poona, 1921 and 1924.  
HP—Harivaṃśa Purāṇa of Jinasena, Manikacandra DJS No. 31 and 33.  
IHQ—Indian Historical Quarterly, ed. by Narendranath Law, Calcutta.  
Intro. to Prak.—Introduction to Prakrit by Woolner, Punjab University, 1928.  
IP—India's Past by Macdonell, Oxford, 1927.  
ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.  
Jasa—Jasaharacariu of Puspadanta, Karanja Jaina Series Vol. I, 1931.  
JG—Digambara Jaina Grantha-kartā aura unke kāvyā by Nathuram Premi. Jaina Hiteśi Vol. VI, 5-6, 9-10.  
JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.  
JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.  
JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.  
JRAS—Journal of the Royal Asiatic Society.  
JSS—Jaina Sāhitya Saṃśodhaka, a Hindi Quarterly pub. from Ahmadabad.  
JSIS—Jaina Śilālekha Saṃgraha, ed. by Hiralal Jain, Manikacandra DJG, Bombay, No. 28.  
Julien's Hiuen Tsang.  
Kāmasūtra of Vātsāyana, Bombay, 1900.  
Karpūramañjiri of Rājaśekhara, Harvard Oriental Series.  
Kātantra und Kumāralāta by Luders, Berlin, 1930.  
Mahābh—Mahābhārata.  
Mahābh Up.—Mahābhārata Upasaṃhāra by C. V. Vaidya.  
Mahābhāṣya of Patañjali, Bombay.  
MAR—Mysore Archaeological Report.  
MDI—Medicinal Drugs of India by B. S. Mohan, Lahore, 1930.  
MI—Mahābhārata Index.  
Mokkha-Pāhuḍa of Kundakundācārya, Manikacandra DJG., No. 17.  
Mūlācāra of Svāmi Vattakera, Manikacandra DJG, No. 19 and 23.  
Music of India by Popley, Calcutta, 1921.  
Nāṭyaśāstra of Bharata, Kāvyaṃalā Series, Bombay, 1894.  
Navasāhasāṅkacarita of Padmagupta, Bombay Sanskrit Series, No. LIII.  
Nīlamata Purāṇa or Kāśmīra Māhātmya, Lahore.  
Nivvāṇa Kāṇḍa, Bombay, 1914.  
Origin of Brahmi Alphabet by Bühler.  
Padma Purāṇa of Raviśeṇācārya, Manikacandra DJG No. 29-31.  
Padma Purāṇa, Venkatesvara Press, Bombay.  
Pai—Paia-lacchī-nāma-mālā of Dhanapāla, Bhavanagar, V. S. 1973.  
Pancāstikāya of Kundakundācārya, Sacred Books of the Jains Vol. III. Arrah., 1920.  
PP—Prakṛta Pingala, Bibliotheca Indica, Calcutta, 1902.  
Practical Path by C. R. Jain, Arrah. 1917.  
Pratiṣṭhā-sāroddhāra of Aśādhara, Bombay, V. S. 1974.

## LIST OF WORKS MENTIONED IN INTRODUCTION

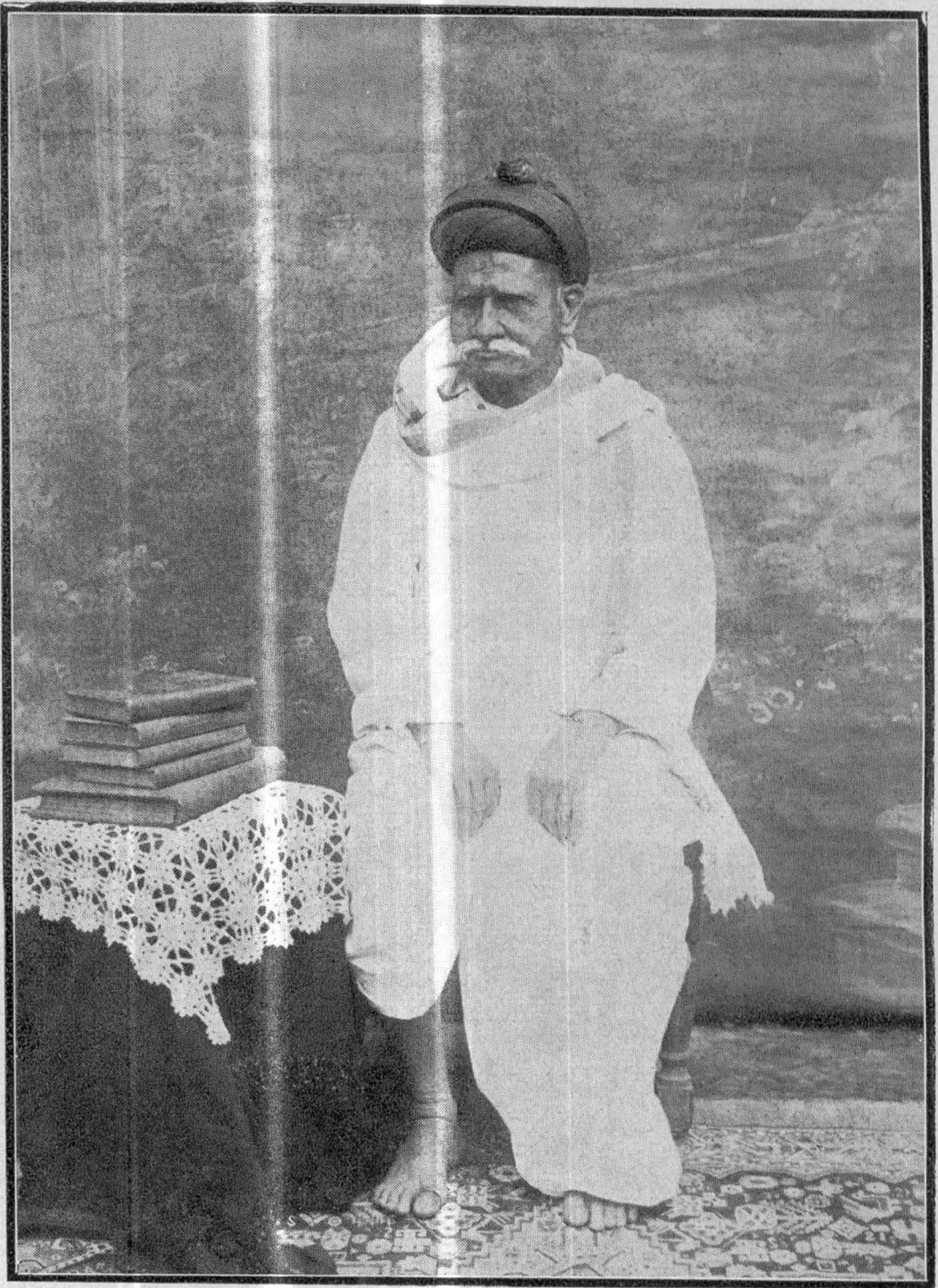
- Punyāśrava Kathā-koṣa, Hindi trans. by Nathuram Premi, Bombay, 1907.  
Rāmāyaṇa of Valmiki.  
Rasātala or the Under-world by N. L. Dey, Calcutta, 1927.  
RKS—Ratna-Karaṇḍa-Śrāvakācāra of Samantabhadra with trans. by C. R. Jain, Arrah., 1917.  
Sāgāra-dharmāmṛta of Asādhara, Manikacandra DJG No. 2.  
Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.  
Sang. Rat—Sangita Ratnākara of Śārṅgadeva, Poona.  
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.  
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.  
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.  
Sthānāṅga Sūtra, Jaina Āgamodaya Samiti, Bombay.  
Tatt. Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jains, Vol. II, Arrah., 1920.  
Todd—Annals and Antiquities of Rājasthāna by J. Todd, in 3 Vols., Oxford 1920.  
Uttarādh—Uttarādhyaṇa Sūtra, Calcutta.  
Uttara Purāṇa of Gunabhadra, Calcutta.  
Var—Prakṛta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.  
Vāyu Purāṇa, Venkatesvara Press, Bombay.  
Viṣṇu Purāṇa, Venkatesvara Press, Bombay.  
VNS—Vasunandi Śrāvakācāra, Muradabad, V. S. 1966.
-



## TABLE OF CONTENTS

	PAGE
Portraits ..... Facing	V-VI
स्वामीजी की स्मृति में .....	V
PREFACE .....	VII
List of works mentioned .....	IX
INTRODUCTION .....	XIII
1. Critical Apparatus .....	XIII
2. Text Constitution .....	XVII
3. The Poet and his Patron .....	XVII
4. Manyakheta a literary centre .....	XX
5. Popularity of the hero .....	XXI
6. The Poet's Education .....	XXIII
7. Picture of Palace and Public life .....	XXVI
8. Political Divisions of India as found in Nayak. ....	XXIX
9. The Nagas and the Nagaloka .....	XXXI
10. Analysis of the work .....	XXXVII
11. Language and Grammar .....	XLV
12. Metre .....	LVII
13. The Gloss and its Authorship .....	LXIII
Apabhramsa Text in 9 chapters with head-lines to each Kadavaka in English and variant readings in foot-notes.....	1-112
General Glossary .....	113-176
Index of personal names with notes .....	177-182
Index of geographical names .....	183-184
Notes Critical and Explanatory .....	185-208
Addenda et Corrigenda .....	209-210





श्रीमान् नागोसा रतनसा रायबागकर,  
अमरावती ।

# INTRODUCTION

## 1. Critical Apparatus

The present edition of Nāyakumāracarīu is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the Balātkāra-gaṇa Bhāṇḍāra of Kāranja. Leaves 88, size 11" x 5"; lines per page 9; letters in each line about 34; margin right and left 1½", top and bottom ¾". One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीधनौघद्रगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्तत्पटे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पटे भट्टारकश्रीवियानन्दिदेवास्तत्पटे भट्टारकश्रीमल्लिभूषणदेवास्तत्पटे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेहादा तद्धार्या वदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

( on the last page in another hand )

भट्टारकश्रीकुमुदचन्द्रपट्टे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपत्तिथौ सोमधूसेन वमस संपदे सूरतिबंदिरे वांमुपूज्यचैत्यालये गिरनारयात्तागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी संघाधिपपुत्र आणंदनाम्ना हूबझ श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at Hamsapattana, according to the instructions of Bhaṭṭaraka Laxmicandra, for whom we get the following geneology :—

Kundakundaṇvaya

Padmanandi

Devendrakīrti

Vidyānandi

Mallibhūṣaṇa

Laxmicandra ( A. D 1499 ).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakīrti, the successor of Bhaṭṭaraka Dharm-

## NĀYAKUMĀRACARIU

candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Gīrnara on the 1st of Māgha. in Samvat 1785, Śaka 1650 Kilaka Samvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

### Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as गिसुणेवि, करेवि etc., and in the seventh-case-ending such as भंडणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

### MS. B.

This MS. also belongs to the Balātkāra-gaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11" x 5"; lines per page 7; letters per line about 28; margin right and left 1½", top and bottom 1". It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्येदं ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

### MS. C.

This MS. belongs to the Terāpanthī temple of Jaipur. Leaves 49; size 11" x 5"; lines per page vary from 12 to 14; letters in each line about 44; margin all round 1". It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ४ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंहदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारणे सरस्वतीगच्छ कुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पुत्रे भट्टारकश्रीपद्मनंददेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाथे जैस लान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ ( family details ) एतेषां मध्ये योमा इदं नाग-कुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Śrāvaṇa, in Samvat 1558, equivalent to 1501 A. D., at Gopācala ( Gwāliar ), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—



## CRITICAL APPARATUS

Mūlasaṃgha. Balātkāragana, Saraswatigaccha, Kundakundānvaya

|  
Prabhācandra

|  
Padmanandi

|  
Śubhacandra

|  
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines. But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthī temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-  
नक्षत्रे तैत्तलकरणे श्रीमूलसंघे नंद्याम्राये बलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवा-  
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य  
श्रीधर्मचन्द्रदेवास्तदाम्राये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये  
खंडेलवालान्वये बाकुलीवालगोत्रे सा. पाल्हा तद्वार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां  
मध्ये सा. नेता भार्या लाक्ष्मदे तृतीय सा. ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीव्रत-उद्योतनार्थं  
लिखापितं धर्मचन्द्राय दत्तं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Āṣāḍha. in Samvat 1603, Śaka 1467. equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khandelawāla caste, a resident of Takshakapur (Taxila), in the kingdom of the Solanki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṃgha, Nandi-āmnāya Balātkāra gana, Saraswatigaccha,

Kundakundānvaya

|  
Padmanandi

|  
Śubhacandra

|  
Jinacandra

|  
Prabhācandra

|  
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

## ŪAYAKUMĀRACARIU

The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

### MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāṇḍāra. Leaves 55; size  $10\frac{1}{2}'' \times 4\frac{1}{4}''$ ; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon:—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत ॥ वागर देसे । झुंझुणग्राम-  
नगा श्रीआदीश्वरचैत्यालये । सरस्वतीगच्छे श्रीमूलसंवे लंबेचू बुढेले गोते लिखितं पंडित सा. महाराज चौधरी  
सा. भीषमसुत । कर्मक्षयानीमित्तं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyestha in Samvat 1519, equivalent to 1462 A. D. in the Ādiśvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhiṣama, of Vudhele family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case—ending e. g. वंदिवि, सुणिवि, चित्ति, मज्झि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's praśasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairly representative of the manuscript-tradition of Ūayakumāracariu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjāb and the forth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readnigs.

## THE POET AND HIS PATRON

### 2. Text--constitution.

I have followed the following principles in constituting the text of Nāya-kumārācariu :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use न are not at all consistent in its use and as no principle can be evolved from them for discriminating between न and ण, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS. are somewhat, inconsistent in the use of व and ब. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्थ are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example विधिष्ण or विच्छिन्न in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not.

5. क्ख, ङ्ग and ङ्ग have been frequently found written as double ख, double ङ and double ङ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and ङ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of ०हु and हो and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

### 3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published ( C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

## ŪĀYAKUMĀRACARIU

II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro. ). From these the following facts about the author and his works can be gathered :—

1. Puspadanta was the son of Keśavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheta from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Kṛṣṇarāja alias Vallabhārāja, who may be identified with Kṛṣṇarāja III of the Rastrakūṭa dynasty of Mānyakheta.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheta, here called Tudigu, killed the Cauda king (identified with Rājāditya Cola killed by Kṛṣṇa III in A. D. 949 ).

(ii) The king of Dhārā burnt Mānyakheta. This king is identified with the Parmār prince Harṣadeva.

(iii) A severe famine razed over Mānyakheta. This event is surmised to have followed the raid of the capital by Harṣadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāṇa or Tisaṭṭhi-purisa-guṇālaṃkāra in 102 chapters, Jasaharacariu in 4 chapters and Ūayakumāracariu in 9 chapters.

5. The author began his Mahāpurāṇa in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshāḍhaṣukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheta. For his successor Khottigadeva we have a stone inscription dated in the Śaka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāṇa Puspadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisalla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लउ मण्णिउ केण वि थुट्टु भणिवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai Pupphayanta, Sanskrin Puspadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevi, and Keśavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Silaiya, pupils of one Mahādadhi approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

## THE POET AND HIS PATRON

the fruit of observing the fast of Śrī-pañcami. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puṣpadanta's parents from Śaivism to Jainism.

Puṣpadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him ('*Mahābhavva-Bharaha-anumāṇia*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śrīdevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohaṇa, Guṇavarma, Daṅgaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his surperior talents. Two works Jasaharacariu and Nāyakumāracarui are dedicated to him, the former being called Nanna-kannāharana, an ornament to the ears of Nanna, and the latter 'Nanna-nāmankia' stamped with the name of Nanna. He has been highly eulogised in Kaṭavaka 3 and 4 of Chap. I of the present work. One of his adjectives, Vicchinna-Sarāsai-Bandhava, seems to me to suggest that Nanna took particular interest in the revival of Prakṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puṣpadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalaṃka and others, wrote in Sanskṛta. Of the other brothers of Nanna, Sohaṇa and Guṇavarma or Guṇadharma, while yet young, had a hand in inducing the poet to compose the Nāyakumāracarui and Daṅgaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of Jasaharacariu, mention is made of Nanna's sons. Thus, in Puṣpadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puṣpadanta. Hemacandra, in the commentary to his Desināma-mālā mentions Abhimāna-cinha five times (I, 144; VI, 93; VII, 1; VIII, 12, 17.) and quotes from his Sūtra-pātha and Vṛtti which appear to be some lexicographic works of Deśi words like the works of Dhanapāla and Hemacandra. Abhimāna-cinha does not seem to be a proper name but a title like the Abhimāna-meru of our poet. It is not unlikely



that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Śivasimhasaroja* mentions a poet named 'Puṣpa' who wrote a work on *Alaṃkara* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

#### 4. Manyakheta-a literary centre.

Manyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10' ; E. Lon. 77° 13' ) included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puṣpadanta : it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāṣṭrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarṣa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrit *Ādipurāṇa* and the *Pārśvābhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śākatāyana which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*. He himself is said to have written the *Kavirājamārga*, a work on poetics, in Kanarese. He is the author of that beautiful little *Kāvya*, *Ratnamālikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. Re.) It was during the reign of Krishna II that Gunabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāṇa*. The reign of Krishna III saw the appearance of the *Jvālāmālīni-kalpa* of Indranandi 939 A. D., the *Yaśastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of Ubhaya-bhāṣā-cakravartī by the king himself. Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarṣa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravaṇa Belgola and other places in the South record the munificence of the descendants of Amoghavarṣa in the service of Jainism. It was this fame of the Rāṣṭrakūṭas which must have attracted Puṣpadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘दीनानाथधनं सदाबहुजनं प्रोत्फुल्लवल्लीवनं  
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम्’ ।

( See EHD. p. 93-96 ; EHL. p. 387 ; Bhand R. Vol. II ; EC. Vol. II ; JSS. Intro. p. 75-80 ).

## POPULARITY OF THE HERO

### 5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Anaṅga, Jhaṣaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcami in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam*.' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhū—तिहुयणसयंमुरइयं पंचमिचरियं महच्छरियं. We are told in the same work that Svayambhū left his work incomplete and it was completed by his son Tribhuvana Svayambhū. As Puṣpadanta has mentioned Svayambhū in his *Mahāpurāṇa*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhraṃśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Malliṣeṇa ( see below ).

3. Malliṣeṇa wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāṣā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।  
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥  
कविभिर्जयदेवाद्यैर्गयैः पद्यैर्विनिर्मितम् ।  
यत्तदेवास्ति चेदत्र विषमं मंदमेधसाम् ॥ २ ॥  
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।  
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmavidyā* and *Ādipurāṇa* ( JG 216 ; JSA 381-384 ). The author is probably identical with the ascetic commemorated by the Malliṣeṇa Prāśasti at Śravaṇa Belgola ( ISB 67 ; JSIS 54 ). There are several MSS. of this work at Kāranjā ( CP Cat. ) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work

4. Dharasena wrote *Nagakumaracarita* in Sanskrit verse in eight cantos. The Kāranjā MS. of this work is slightly incomplete going upto 164th verse of canto 8th. But other complete MSS are also known to exist.

## NĀYAKUMĀRACĀRIU

Beg. नेमि नमस्तु राधीशसुनीशमनघश्रियम् ।  
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocana-koṣa* or *Muktāvalikoṣa* (ed. Nāthārāṅga Gāndhi, Bombay 1912 ).

5. Rāmacandra Mumukṣu wrote *Punyāśrava-kathā-koṣa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgākumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907 ).

6. Candrasāgara Brahmācāri is said to have written *Nāgākumāra-śatpadi* in mixed Sanskrit and Kanarese, six thousand śloka in extent ( JG 79 ).

7. Jina Muni is said to have written *Nagākumara-śatpadi* in Sanskrit with a commentary in Kānyakubja Bhāṣā ( JG 98 ).

8. Dharmadhara is said to have written *Nagākumara-katha* ( JG 137 ).

9. Mallibhuṣaṇa Bhaṭṭāraka is said to have written *Nagākumara-carita* about Saṃvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Patrakasari-kathā*, *Sripālacarita* and *Sajjanacittavallabha* ( JG 215 ).

10. Malliṣeṇa is said to have written *Nāgākumāracarita* in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah ( JSA 378 ). The work is said to be one thousand śloka in extent. This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāṣā-cakravartī i. e. master of two languages, probably Sanskrit and Kanarese.

11. Bāhubali Kavirājahansa wrote *Nagākumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah ( JSA 379 ).

12. Ratnakara Kavi wrote *Nagākumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah ( JSA 380 ).

13. There is a *Nagākumarakavya* in Tamil ( SIJ p. 103 ).

14. Nathamala Vilāla wrote *Nagākumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Saṃvat 1834 = 1777 A. D. He is credited with the authorship of four other works, *Jinagunavilasa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvamī-carita*. ( JG 7; HJSI p. 80 )

15. Gopilāl wrote *Nagākumara-carita* in Hindi verse. He is credited with the authorship of two other works ( JG 22 ).

16. Udayalāl Kaśliwāla translated the work of Malliṣeṇa in Hindi prose ( pub. Bombay, 1913 ).

## THE POET'S EDUCATION

17. An ancient prakṛta work of unknown date, Nivvāṇa—kāṇḍa, mentions Nāgākumāra as a great sage who, along with his two associates Vyāla and Mahāvyaḷa attained salvation from the Aṣṭapada mountain (pub. Bombay 1914).

णायकुमारमुणिदो बालमहावाल चैव अज्ज्ञेया ।

अष्टावयगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५ ॥

18. An Apabhraṃśa work Sāvayadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgākumāra—

उववासहु इक्कु फलइ संबोहियपरिवार ।

णायदत्तु दिवि देउ हुउ पुणरवि णायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgākumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puṣpadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

### 6. The Poet's Education.

In the introductory part of his Mahāpurāṇa, Puṣpadanta says that he had seen nothing of the works of Akalaṃka, Kapila, Kanacara, Pātañjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śrī Harṣa, Bāṇa, Rudrata, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4; IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kunda-kundācārya, Umāsvami, Samantabhadra and Vaṭṭakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣaṇikavāda, Śūnyavāda, and Īśvaravāda and some of their founders Kapila, Akṣapāda, Kanacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX, 11).

## NĀYAKUMĀRACARIU

For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purāṇas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7, 5) and Rudra or Śiva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Viṣṇu appears with his consort Lakṣmi and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet (III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6.). Other gods such as Indra and his consort Paulomi, Yama Vaivasvata and Kubera or Dhanapati find frequent mention while Bṛhaspati's learning and his defeat by his rival, Rambha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6, 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāṇdavas and their destruction of the Kaurava forces, Arjuna's going to Droṇa for instructions and his enmity with Karna, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhiṣṭhira and his troubles of exile, and Vṛkodara with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karna as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sitā as ideal man and woman, Sugrīva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Ravana's fighting the forces of the gods (I, 4, 3; IV, 6, 8-9; IV, 11, 2.) His allusion to the death of Ravana at the hands of Lakṣmaṇa (III, 14, 5) is clearly derived from the Jaina Padmapurāṇa, but his probable reference to Vasiṣṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three śaktis, pañcāṅga mantra, aṣṭadvarga, seven vyasanās and seven rājyaṅgas shows his knowledge of works on state-craft such as Kāmandakīya Nītisāra and Kauṭīliya Arthaśāstra (1, 8).

Some of the poet's similes are derived from the stellar region; for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5.)

## THE POET'S EDUCATION

The description of the limbs of Nāgākumāra's body is in accordance with Varāhamihira's description of Mahāpuruṣalakṣaṇa ( III, 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *kamala* ( lotus ), *kuvalaya* or *indīvara* ( blue lotus ), *kumudini* ( lily ), *sthala-padma* ( ionidium suffruticosium ), *campaka* and *nṛpa-campaka* ( sweet-scented calophyllum ), *jāti* or *mālātī* ( jasminum grandiflorum ), *jūhi* skt. *yūthikā* ( jasminum auriculatum ), *ketaki* ( pandanus odoratissimus ), *punnāga* ( ochrocarpus longifolium ), *tilaka*, *bakula* ( surinum medlar ), and *mandāraka* ( calotropis gigantea ). The kinds of grass mentioned are *trṇa*, *dūrvā*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vaṭa* ( bunyan ) *pippal* ( ficus religiosa ), *śallaki* ( boswelvia therifera ), *pīlu* ( salvadora persica ), *śolū* ( vaterisindica ), *sahakara* or *mākanda* ( mango ), *rūi* ( gigontic swallow-wart ), *kadalī* ( plantain ), *iḥṣu* and *pundrekṣu* ( kinds of sugarcane ) and *drākṣa* ( grapes ). Among corns are mentioned *salī* or *kalama* ( rice ), *yava* ( barley ), *yavanūla* ( great millet ), *mudga* ( green grain ) and *lankeśa* or *caṇaka* ( gram. )

The domesticated animals mentioned are *go* ( cow ), *Dhavaḷa* ( bullock ) *mahiṣa* ( buffalo ), *aśva* ( horse ), *gaja* ( elephant ), *bokkaka* skt. *chāga* ( goat ), *karabha* ( camel ) and *khara* ( donkey ); wild animals, *simha* ( lion ), *vyaghra* ( tiger ), *kola* ( boar ) and *harina* ( deer ) and birds *haṃsa* ( swan ), *vaka* ( crane ), *śuka rincha* or *kīra* ( parrot ), *kokila* ( cuckoo ), *ghūra* skt. *grddhra* ( vulture ), *śikhi* ( peacock ), and *chakravaka* ( ruddy goose or duck ). Of these, the elephants are said to be specially fond of *śallaki*. the goat of *rui* and camel of *pīlu* ( see VII, 2 text and notes ).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgākumāra's camp looked like the shaven heads of slave-girls. ( VII, 1, 15 ). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime ( of his betel ) does not like boiled rice ( VIII, 2, 6 ). Nāgākumāra liked Laxmimati as a beggar Brāhmin likes the Saṅkrānti ( an occasion for alms- giving IX, 2, 6 ); he was fond of her as a grammarian is of the derivation of words ( IX, 2, 9 ). The descriptions of the Magadha country and the town of Rajagṛha ( 1, 6-7 ) of Pṛthividevi as a bride ( 1, 17, ) of the march of the army and its encampment ( VII 1-5 ) and of the battle scenes ( IV, 15; VI, 14; VII, 7; VIII, 15 ) are beautiful and fascinating. The poet is particularly fond of yamaka and śleṣa some striking examples of which are found in the description of the women of Rajagṛha going to worship the Jina ( 1, 10 ), of the vicious horse ( III, 14, ) of the feast given by Vanarāja ( VI, 9 ) of the resolve of Arivarma's warriors ( VII, 6 ), of the arrows of Sukaṇṭha and those

of Nāgak. (VII, 14), of the bunyan tree (VIII, 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2.). The poet's play upon the word vāraṇa (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimati (IX, 2) together with the above mentioned examples of yamaka and sleṣa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvyā. The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya, resplendent with her double ornaments, taking soft, sportive *padās* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three vigrahas.' By mentioning the ten prāṇas the poet has revealed his acquaintance with the works of Bhāmaha and Daṇḍi. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvyā in Mātrā metre (V, 2, 4; VI, 9, 5) a good kāvyā requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the Kātantra grammar (VI, 9, 7).

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *kavva-pisalla* stand amply justified.

## 7. Picture of palace and public life.

*Palace and Polygamy* :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (antahpur) which was portioned out in many residences for the queens, of which there were generally more than one. Jayandhara married Pṛthvidevī even when he had his first wife Viṣālanetrā who was perfect in every way, and a grown up

## PICTURE OF PALACE AND PUBLIC LIFE

son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini). Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nagak, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevi) of Nagak. Vyāla married for the first time, Gaṇikāsundarī who was born of a concubine of the king of Pāṭali-putra, and Mahāvyaḷa, after marrying the princes of Pāṭali-putra, married the concubine's daughter of the Pārḍya king.

*Marriage customs* :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgakumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Raṣtrakūṭas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a fling at it (sva-mātula-sutām prāpya dākṣiṇātyastu tasyati, SKV. p. 133 ).

Yet another marriage custom deserves mention. We are told that Prṥthvi-devi was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Siṃhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important in creating love between two parties. It was by seeing the portrait of Prṥthvidevi, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyaḷa took a picture of Nāgak, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11 ).



## NĀYAKUMĀRACARIU

**Rivalries amongst a king's sons:**—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet ( III, 1 ), would serve him well.

**Fine Arts:**—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak, after proving his skill in playing upon the Ālāpinī and the Mṛdanga respectively ( V, 7, 11; VIII. 7, 7 ). Nāgak. made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa ( V. 11, 12 ). At the time of Jayandhara's marriage with Pṛthvidevi the women of the town performed Tāṇḍava dance ( I, 18, 2 ), and at the time of Nāgakumāra's birth sportive women performed coquettish dance ( II. 9, 9 ) Musical instruments that have been mentioned in the work are:—*vīṇa*, *alapinī* and *tantri* (kinds of lute), *mardala*, *pataha*, *dundubhi*, *ḍhakka*, *bukka*, *bheri* and *mṛdanga* (kinds of drums), *saṅkha* (conch), *jhallari* and *ghanta* (bells), and *tūrya* (a blow-instrument).

**Amusements and games:**—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem ( *upavana-kṛidā* and *jala-kṛidā*, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1 ). Sprayers ( *jalayantra* ) were used during water sports. But the game of dice with stakes ( *akṣa-dyūta* ) was no less popular. There used to be special gambling houses ( *tiṇṭa* ) in a flourishing condition where courtiers used to play freely ( III, 12 ). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' ( III, 13, 9 ). The following articles are mentioned in connection with the game—*kaditta* (board), *kitta* (bet), *varāḍia* (cowries), *sāri* (pawn or a piece) and *pāsa* (dice) ( III, 12, 5; III, 13, 10 ).

**Military**—Army is frequently mentioned as consisting of four divisions ( *cauraṅga* ), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance ( VII, 6, 7 ). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *khaḍḍga*, *asi*, *karavāla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aṅkuṣa* (kinds of spears), *mudgara*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodaṇḍa* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* (armour).

**Trade**—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāṣṭra by boat ( *salila-yāna*, 1, 15, 6 ), and another from Kāśmir visited Sindha ( V, 10 ). On their return, they

## POLITICAL DIVISIONS OF INDIA

waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

**Fashion and luxury:**—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5, 15). Other articles of luxury mentioned in the work are scents *candana* (sandal), *ghusr̥ṇa* or *Kumkuma* (saffron), *Karpūra* (camphor), *mrga-nābhi* (musk), *turuska* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elā* (cardamom); jewels—*sūryakānta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hāra*, *grāiveyaka* and *dorā* (kinds of necklace), *kāñci-dāma* or *mekhalā* (girdle) and *mukuta* (tiara). The kings used tents (*pata-mandava* or *dusa*) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned *dinara* and *damma* (III, 12, 12; VIII, 5, 12, see notes).

**Faith in prophecy:**—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyaāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgak, being guided by that prophecy. Five hundred warriors offered their services to Nagak, because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Ramyaka forest by the deity Sudarśanā and the Rākshasa for Nāgak, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nagak, and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

### 8. Political divisions of India as found in Nayakumaracariu.

<i>Kingdom</i>	<i>Capital</i>	<i>King</i>	<i>Other information</i>
1. Magadha	Kanakapura	Jayandhara   Nāgakumāra   Devakumāra	a. In alliance with a Nāga king who adopted Nāgak. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15-18; VII, 9. c. Trade connections with Saurāstra (I, 15, 6).
2. Pāṭaliputra	Pāṭaliputra	Śrīvarmā	a. At war with Gauda (IV, 7). b. In marriage alliance with Mathurā (IV, 6.).

# NĀYAKUMĀRACARIŪ

3. Gauda	Vijayapura	Aridamana	At war with Pātaliputra ( IV, 7 ).
4. Vatsa	Kauśāmbī	Śubhacandra	At war with a Vidyādhara chief Sukaṇṭha of Alamghapura (VII,11 ff).
5. Alamghapur	Alamghapura	Sukaṇṭha Vajrakantha	A Vidyādhara principality at war with the Vatsas ( VII, 11, ff ).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas ( VII, 11 ).
7. Mathurā	Mathurā	Jayavarma	Acknowledged suzerainty of Kanakapura, ( I. 4, 7 ff. )
		<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">  Vyāla</div> <div style="text-align: center;">  Mahāvya</div> </div>	
8. Kānyakubja	Kānyakubja	Vinayapāla	A marriage alliance with Simhapura was contemplated but was frustrated by Mathurā ( V, 2. )
9. Simhapura	Simhapura	Harivarmā	(see above). Mentioned by Hiuen Tsang ( Cun. Geo. p. 142-147 ).
10. Jālandhara	Jālandhara	.....	Sought a marriage alliance with Kaśmir but did not succeed ( V, 7, 6 ).
11. Kaśmir	Kaśmir	Nandirāja	In marriage alliance with Kanakapura. ( V, 8 ff.)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. ( V, 12. )
13. Giriśikhara	Giriśikhara	Atibala   Mahābala   Vanarāja Aparājita	A forest settlement helped by Nāgak. ( VI, 8 ff ).
14. Pundra vardhana	P.	<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">  Atibala (founded Giris.)</div> <div style="text-align: center;">  Bhimabala   Mahābhīma   Somaprabha</div> </div>	Rivalry between the two branches and restoration of the senior branch by Nāgak. ( VI, 11 ff ).

-- XXX --

## THE NĀGAS AND THE NĀGALOKA

15. Supratistha- pur	S.	Vijayasimha   ├── Acheya   └── Abheya	Submitted to Nagak. ( VI, 15, 6 ff ).
16. Antaravana	Antarapura	Antararāja	On the way from Pund- ravardhana to Girina- gara, in friendly alliance with Saurāstra ( VII, 3, 12 ff ).
17. Saurāstra	Girinagara	Śrīvarmā   Arivarma	In marriage & trade al li ance with Magadha (see above ).
18. Sindhu	Simhapura	Caṇḍapadyota	At war with Saurāstra ( VII, 4. ).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāndya	Madura (Southern Mathura )	Paṇḍirāja	VIII. 2, 3.
21. Kiśkindha- Malaya	Meghapura	Meghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	Śrīrakṣa   ├── Rakṣa   └── Mahārakṣa	Revolt of Pavanavega, nephew of the king, and Nagak.'s help ( VIII, 12, 12ff ).
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX, 1, 7ff).
24. Tribhuvana- tilaka	Tri.	Vijayandhara	A dependency of Danti- pura, in marriage alliance with Kanakapura (IX, 1, 13 ).

### 9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāga-kumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

## NĀYAKUMĀRACARIU

*Nāgas in the Mahābhārata*—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irreconisable and advised him to go to king R̥tuparna. Nāgas are said to have infested the Khāṇḍava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire. Kṛṣṇa's adventure with the Kāliya Nāga in the Jumna is well known. Takṣaka Nāga is said to have bitten Parikṣita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttanka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Parikṣita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāṇḍavas. This view receives strength from the fact that some Buddhist books as well as the Rājatarāṅginī mention deeds of extraordinary valour performed by the Nāgas and Takṣaka, Karkoṭaka, Dhananjaya and Maṇi are mentioned as some of the most famous kings of the dynasty. Takṣaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Takṣaka, in his view, became known by names such as Takṣha Taka, Takka, Dhaka or Dhanaka and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgadha in Kota State, there is a stone inscription mentioning Bindunaga, Padmanaga, Sarvanaga and Devadatta, the latter being alive in Vikrama Saṃvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasimha of Jaipur and they formed the irregulars of the Jaipur state army even later, ( Todd, p. 122, 1416, 1435 ).

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabh. with the Dasyus of the R̥gveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i. e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "Sarpanam-asmi Vasukih" and "Anantaś-casmi Naganam". He further says that at the time of the great war the chief of the Nāgas was known as Takṣaka whom Arjuna wanted to chastise, but who escaped and founded Takṣa-

## THE NĀGAS AND THE NĀGALOKA

śilā in the Punjab which finally became the seat of great learning during the Buddhist period ( Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in '*Ahi-anḱaim chinḱaim dhoiaim*' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nāgas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purāṇas with the various Hunnic tribes; for example, Śesa with Sses of Sogdiana, Vāsuki with Usuivis, Karkotaka with Kara-Kasak and so on (Rasatala or the Under-world).

*Nagas in the Purāṇas*—Many of the Purāṇas keep up the traditions about the Nāgas. The Viṣṇu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvati, Kāntipuri and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmāṇḍa P. 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpuri and seven at Mathurā. The Bhaviṣya P. describes the Nāgapañcami feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkotaka of the Taksaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kāśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

*Nagas in Buddhist Literature* :—In the Buddhist Sutras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nāgas (BI p.220-223). The Ceylonese chronicle Mahāvamsa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Aśoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII, p. 90; Julien's Hiuen Tsang II, 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

## NĀYAKUMĀRACARIU

suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśri driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avataṃsaka or Kegan scripture. (Creed of Half Japan p 10).

*Nagas in the Jaina Puranas* :—The Jaina Purāṇas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthaṅkara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which drives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jains. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānaṅga Sūtra (p. 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

*Nagas in Tamil Literature* :—Nāgas are mentioned even in the Tamil Saṅgam literature. In *Nachchinarkkiniyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his Antiquities of the Pallavas, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Malliseṇa, (MAR 1924), Dr. R. Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Andhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

*Nagas in Classical Sanskrit Literature* :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāṇa in his Harṣacarita mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the Navasāhasāṅka-carita of Padmagupta a brief summary of which would not be out of place here—

## THE NĀGAS AND THE NĀGALOKA

Sindhurāja *alias* Navasāhasānka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Śāśiprabhā daughter of Saṅkhaṇḍa king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phaṇipur, and fought with the Asura king Vajrāṅkuṣa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phaṇipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhurāja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

*Epigraphical evidence* :—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyavāsini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrāṅkuṣa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomaṇḍala. This inscription is dated 1114 A. D. Ratnaraja is



said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuśa whom, according to Padmagupta, Sindhurāja killed in battle. Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyaṇa mentions Bhogavati as being on the way to Laṅkā (*Tatra Bhogavati nāma sarpaṇāmālayah puri*). This description suits Rāmateka if we suppose Rāvaṇa's Laṅkā to have been situated in the South. It can also suit if the Laṅkā is identified with the Amaraṅkata hill, but in this case we will have to suppose that Rama was travelling northwards to reach Laṅkā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindha by Cunningham and Bahmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahivivara' in the present work as well as elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurās down to the Godāvari, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position." At one end of the Ramateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka.

**Conclusion :—**To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.
2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.
3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

## ANALYSIS OF THE WORK

4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was propably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

*Nagaloka and the presentday Nagpur*—We may now conclude that Puṣpa-danta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur, and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

## IO. Analysis of the work.

### I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛsparāja alias Vallabharāja of Mānyakheṭa. He then tells us how King Śreṇika of Rajagṛha waited upon Tīrthmkara Mahāvīra and inquired of him about the fruit of observing the fast of Śrīpañcami. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśalanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthivīdevī, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

### II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthivīdevī was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāśrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

## NĀYAKUMĀRACARIU

In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginis. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

### III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Prthividev not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

## ANALYSIS OF THE WORK

The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak, growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant, Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak, proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govardhana mountain was handled by Govinda."

### IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavatī. He had two sons, Vyāla and Mahāvyaāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Gaṇikāsundarī, the concubine's daughter of Śrīvarma, king of Pāṭaliputra, who was 'beautiful like Rambhā and virtuous like Sitā,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pāṭaliputra. Eventually, Gaṇikāsundarī married the younger brother and the prince Surasundarī, the elder.

After a few days, while the two brothers were still in Pāṭaliputra, the town was invaded by Aridamana, the king of Gauḍa. Śrīvarma, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the young-

## NĀYAKUMĀRACARIU

er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak. with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak. then came out, and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

### V

Nāgak. encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the cortezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavatī, the daughter of Vinayapāla, king of Kānyakubja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarma. The courtesan requested Nāgak. not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak. promised to abide by her wishes, but he went straight to the spot pointed out by her. Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvacana, recognizing in him his master, submitted and implored forgiveness. Nāgak. forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak. , one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati, the daughter of king Nanda of Kāshmir, who had taken a vow to marry him who could excel her in the art. Nāgak. asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak. no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak. learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

## ANALYSIS OF THE WORK

thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tirthamkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

### VI

Continuing his adventures in the forest, the hero entered the cave called Kañcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitaśatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitaśatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nagak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nagak. entered another cave called Kāla-vetāla-guhā and appropriated all the wealth of Jitaśatru, which was kept for him by a Vetāla. He next visited the 'tree-demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitaśatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Giriśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshmimati. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Puṇḍravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyavatī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara now.

Hearing this account, Nāgak. asked Vyāla to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supratisthapur and was seen by the two sons of king Vijayasimha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

## VII

Leaving Lakshmīmatī with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalantī where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Candapradhyota, king of Sindhu with capital at Simhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Candapradhyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Pṛthividevī and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Guṇavatī. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādhara

## ANALYSIS OF THE WORK

Sukanṭha who killed his brother Śubhacandra, king of Kauśāmbī, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukanṭha. After an exchange of bitter remarks and hard strokes Sukanṭha was killed by Nāgak. who then released the seven princesses, installed Sukanṭha's son Vajrakanṭha on the throne and married his daughter Rukmiṇi and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

### VIII

The story now turns to the adventures of Mahāvyāla whom we left at Pāṭaliputra. He enjoyed life with Garikāsundari for a long time till one day he learnt from a tourist that the concubine's daughter of the Pāṇḍya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyāla took leave of the Pāṇḍya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyāla took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain. When he showed it to the princess, she at once fell in love with the man painted in the picture and requested Mahāvyāla to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyāla about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiṣkindha-Malaya, had taken a vow to fix her love upon him who could beat the tābor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak. that in the Toyāvalī island there was a Jina temple and also a big banyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrīrakṣa, king of Bhūmitilaka who had been



## NĀYAKUMĀRACARIU

slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak if he could secure their release.

Nāgak held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Rakṣa and Mahārakṣa and leave the town abandoning his thoughts for the maidens under pain of death. The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāndya kingdom.

### IX.

Taking leave of the Pāndya king, Nāgak came to Dantīpura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūṣā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply. Sage Pihitāśrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vitasokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasur, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpāñcamī on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmimati was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Prthividevi also retired to lead an ascetic life. Nāgak ruled the

## LANGUAGE AND GRAMMAR

earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śrīpañcamī.

### 11. Language and Grammar.

The Apabhraṃśas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.\* This was the Bhavisayattakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. ‡

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Canda who in his Prākṛta Lakṣaṇa devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacandra has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīśvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Abhira and Grāmya, and the other two Vrācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro.; Bhavis-Intro.).

Apabhraṃśa has been regarded as one of the Prākṛta Bhāṣās which include all the ancient languages other than Saṃskṛta. The most simple meaning of the word

\* At least one work '*Paramātma-prakāśa*' of Joindu or Yogin radeva in Apabhraṃśa Dohās was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jain circles.

‡ Apabhraṃśa works that were since discovered have been noticed by me in my article 'Apabhraṃśa Literature' (AJS 1925. vol. I.). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākṛta Bhāṣā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpatirāja and Namisādhū. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk kṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Saṃskṛta (Prakṛtiḥ Saṃskṛtam, tatra bhavaṃ tata āgataṃ vā Prākṛtaṃ). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

## I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

*Vowels*—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)  
— (anusvāra).

*Consonants*—क ख ग घ । च छ ज झ । ट ठ ड ढ ण । त थ द ध न (?)  
प फ ब भ म । य र ल व । स ह ।

*Note*—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

- (a) क by (i) अ—कय (कृत), कण्ह (कृष्ण), तण (तृण), तण्डा (तृष्णा), पयइ (प्रकृति), अङ्गिमंत (ऋद्धिमंत), गहिय (गृहीत), वड्ढिमअ (वृद्धिमत्), मउ (मृदु).  
(ii) इ—किमि (कृमि), किव (कृपा), किवण (कृपाण), किसानु (कृशानु), घुसिण (घुसृण), णिव (नृप), णिवित्ति (निर्वृत्ति), पिहु (पृथु), अज्जिभ (अजृम्भ), मिग (मृग), मिच्चु (मृत्यु), इसी (ऋषि).  
(iii) उ—वुट्ठि (वृष्टि), वुड्ड (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), सुअ (मृत), माउहर (मातृगृह).  
(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).  
(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्वा), पियर (पितृ), मायर (भ्रातृ).  
(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).  
(b) ऐ is either (i) weakened in to ए or इ—वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).  
or (ii) resolved into अइ-वइस (वैश्य), सइव (शैव), वइरि (वैरिन्), दइव (दैव), गइवेय (ग्रेवेय), वइवस (वैवस्वत), अइरावय (ऐरावत), वइयायरण (वैयाकरण).

## ALPHABET AND MORPHOLOGY

(c) औ, like ऐ, is either ( i ) weakened into ओ or उ-गोरि (गौरी), दोहित (दौहित्र), कौञ्जल (कौतूहल), पोरिस (पौरुष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कौण्डिण (कौण्डिन्य), गोत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), दुक्क (ढौकित).

or ( ii ) resolved into अउ-कउल ( कौल ), गउर ( गौर ), सउच्च ( शौच ), पउलोमी ( पौलोमी ).

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कन), भुयंग (भुजङ्ग), खाडिय (खण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(e) ष by ( i ) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग (षड्वर्ग) but also सोलह (षोडश).

( ii ) स in other positions-कसाय (कषाय), इसी (कषी).

(f) श by ( i ) स-दसण (दशन), सोहा (शोभा), कोसंबी (कौशाम्बी).

( ii ) ह-दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhramśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षात्र), खंति (क्षान्ति), कोसंबी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), क्षिज्जइ (क्षीयते), वग्घ (व्याघ्र), सुक्ख (सुख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ठ (काष्ठ), तंव (ताम्र), दूसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पोम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), णेउर (नूपुर), गौछ (गुच्छ).

(ii) With a change in the syllabic quantity—णिमिस (निमेष), गिहीण (ग्रहण) पायडिअ (प्रकटित), बाहिर (बहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—वलोइय (अवलोकित), वलग्ग (अवलम्ब), रण्ण (अरण्य).

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable (like the words of the पृषोदरादि class in Sanskrit)—

उज्झाय (उपाध्याय), नेत्य (नेपथ्य), धम्मएस (धर्मोपदेश), पंचुंबर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (ज्वतकार).

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिष्), माणुस (मनुष्य).

(f) ओ is sometimes resolved into अउ like औ—पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)—ओयरिअ (अवतरित), ओलागिअ (अवलग्न), ओलंबिअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगणिअ, अवमणिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग—लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयंठि (कलकण्ठी), दारय (दारक), दियंग (दिगन्त), दियंबर (दिगम्बर), भोय (भोग).  
च and ज—खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).  
त and द—घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प—खविय (क्षपित), गयउर (गजपुर), आऊरेप्पिणु (आपूर्य), रूव (रूप), दयावर (दयापर).  
य and व—आउस (आयुः), कइंद (कवीन्द्र), कइ (कवि), जुयराअ (युवराज).

(b) When not eliminated as above, an attempt is made to soften them.

प to फ—फरस (परुष), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड—कडि (कटि), जडिअ (जटित), भडारा (भट्टारक).

ठ to ढ—कडिण (कटिन), पीडअ (पीठक).

ड, र to ल—कील (क्रीडा), वील (व्रीडा), चिलाअ (किरात), सोलह (षोडश), सोमालिया (सुकुमारिका), चलण (चरण),

(c) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ख—णह (नख), दुह (दुख), सुह (सुख).

घ—अह (अघ), णिहसण (निघर्षण).

थ—णाह (नाथ), पिहु (पृथु), जूही (यूथिका).

ध—दहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज).

## ALPHABET AND MARPHOLOGY

फ-मुक्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).

भ-अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).

श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*.

म to व-पणवेष्णिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी).

(e) य is changed to ज-जोग्ग (योग्य), संजोय (संयोग), जण्ण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा), जान (यान), जोह (योध), जुयराअ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter.—

कम (क्रम), कणंत (कणत्), गाम (ग्राम), चुय (च्युत्), णग्गोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्विण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार). But in case of द्वार and द्वे the initial द् is dropped -वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (लिंग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (खलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत्त (क्षेत्र), खीर (क्षीर), खुब्भ (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(c) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

*Prog.*—ककस (कर्कश), कण (कर्ण), कद्दम (कर्दम), कप्पूर (कर्पूर), खग्ग (खङ्ग), अब्भुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (सार्जार), मग्ग (मार्ग), सुक्क (शुष्क), सुट्ठु (सुष्टु), मुग्ग (मुद्र), जुत्त (युक्त), गुत्ति (गुप्ति).

*Reg.*—अग्ग (अग्र), जोग्ग (योग्य), सुक्क (शुक्), सुक्क (शुक्क), सुत्त (सूत्र), खट्ठा (खट्वा), कस्सीर (कश्मीर), खुब्भ (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated. (See b above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुरुक्ख (तुरुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वत्त्र), but णिप्पह (निष्प्रभ).

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्क), पडम (पद्म), छउमत्थ (छद्मस्थ), अच्छरिअ (आश्चर्य), तंविअ (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

## NĀYAKUMĀRACARIU

(f) A conjunct may be simplified and the preceding vowel nasalised.

जंपइ ( जल्पति ), वंक्राणण ( वक्रानन ), दंसण ( दर्शन ), विंभिय ( विस्मित ), अंसु ( अश्रु ), फंस ( स्पर्श ), गिंभ ( ग्रीष्म ), विंभल ( विह्वल ), साहंमिय ( साधर्मिन् ).

(g) Some conjuncts have special substitutes—

क्ष--ख, घ, छ, or झ, अद्धक्ख ( अध्यक्ष ), पच्चक्ख ( प्रत्यक्ष ), घित्त ( क्षित्त ), छण इंदु ( क्षण + इन्दु ), झीण ( क्षीण ), झरंत ( क्षरत् ), झिज्जइ ( क्षीयते ).

ग्घ--जझ, डजझ ( दग्ध ).

ज्ञ--ण or ज्ञ्, आण ( आज्ञा ), पइज्ज ( प्रतिज्ञा ).

त्य्--च्, चाय ( त्याग ), भिच्च ( भृत्य ), णिच्च ( नित्य ), असच्च ( असत्य ).

त्स्--च्छ, वच्छर ( वत्सर ), मच्छर ( मात्सर्य ), वच्छळ ( वात्सल्य ).

वृ--ज्, जूअ ( वृत ), अज्जु ( अद्य ).

ध्व or ध्व--झ, झाण ( ध्यान ), जुज्झइ ( युध्यते ), अज्झासा ( अध्याशा ), विज्झइ ( विध्यते )  
उज्झाय ( उपाध्याय ), झुणि ( ध्वनि ).

प्स्--च्छ, अच्छरहु ( अप्सरसाम् ).

स्त्--ख्, खंभ ( स्तम्भ ).

स्थ--ठ्, ठविय ( स्थापित ), ठाण ( स्थान ), अट्ठि ( अस्थि ), विसंठुलिय ( विसंस्थुलित ).

स्म्--भ्, स् or म्हु, विंभिय ( विस्मित ), सरइ ( स्मरति ), अम्हहं ( अस्माकम् ).

ष्ण्--ट् or ण्ह्, विट्ठु ( विष्णु ) तिट्ठि ( तृष्णि or तृष्णा ), कण्ह ( कृष्ण ), तुण्हिक्क ( तूष्णीक ).

ध्रू--ढ्, दाढा ( दंष्ट्रा ).

ह्व--भ्, विंभल ( विह्वल ).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परजिय ( पराजित ), अवयण्णिअ ( अवगणित ), गोत्तम ( गौतम ), उपपरि ( उपरि ), अण्णेक्क ( अनेक ).

## II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1	2	3	4	5	6	7	8
	Nom.	Acc.	Inst.	Dat.	Abl.	Gen.	Loc.	Voc.
Sing.	उ, ओ.	उ.	ए,	हो, हु,	हो, हु,	स्स, सु,	इ, ए,	अ.
			एण, एणं.	आसु.	आउ.	आसु, हो, हु.	अहं.	
Plu.	अ	अ, ए.	एहिं.	हिं, हुं.	हुं	हं	हिं, हं	

## NOUN

### Examples.

Nom.—Sing. गरु, पुतु, भडु, भडो, सप्पो, दप्पो.

Plu. गर, भड, अरहंत, पंचत्थिकाय, णंदण, हयवर, गयवर.

Acc.—Sing. भोयराउ महइ ( I, 10, 8. ), अप्पाणु ण लिप्पइ ( I, 10, 9 ).

Plu. ण वि दावइ उज्जल वि दंत, सुमरइ मुणिवर संत दंत ( I, 10, 11 ),  
पुरमाणव चूरइ ( III, 15, 10. ), भडे हए, गए, रहे, ( VI, 13, 11. )

Ins.—Sing. अत्थे, गुणधम्मं, भावें, भिच्चें, जणेण, सोहणेण, सुहिं (सुखेन), खाणि (क्षणेन), जसेण.

Plu. सुरवरेहिं, लोयणेहिं, किकरोहिं, कुंकुमेहिं, भायरेहिं.

Dat.—Sing. णविवि णरिंदहो ( I, 8, 12 ); धीयउ कंदप्पहो दिण्णउ ( III, 7, 16 ); कहियं  
णरणाहो ( III, 13, 2 ), रायहो दाविय ( III, 8, 16 ); सव्वंगु णविउ  
परमेसरासु ( IV, 13, 9 ).

Plu. वाणिज्जहिं गउ ( I, 15, 5 ).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाई गिरिरायहो ( III, 16, 8 ),  
तें कड्डिय सा सुंदरि घराउ, णं करिणा करिणि महा सराउ ( VIII, 2, 10. ),  
पंथहो णोसरियउ ( IV, 13, 6 ). सग्गहो पडियउ.

also केलासहो होंतउ ( III, 15, 13. ), विजयाउरु धाइएण ( IV, 7, 14. ).

Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु ( I, 15, 12 ), णरणाहो  
अरिछव्वग्गहु.

Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.

Loc.—Sing. साग्गि, णरि, जणे, णरे, णरकोट्टइ ( I, 12, 1. ).

Plu. तरंगहिं ( III, 8, 7 ), खेत्तहं पयसंचारु णत्थि ( I, 13, 6 ) दियंतहिं.

Voc.—Sing. देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो ( III, 15, 13 ).

मा जाएसहि रायदुवारहो ( V, 2, 7 ).

सव्वहं पाडमि जमदंडघाउ ( IV, 9, 2 ).

Inst. मणु मणहो मिलिउ करु करहो मिलिउ ( I, 18, 9 ).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइं or आइं, e. g. धण्णइं, तणाइं, गोहणाइं, पाणिआइं (Nom. I, 6, 5). पयाइं दिति, विण्णाणइं संभरंति, लक्खणइं दक्खवंति (Acc. I. 1 ).

Gender is, however, very loose and arbitrary as words like परियणाइं, किकराइं, मायासुयइं, दीणइं. दारयाइं are also used in neuter forms.



## NĀYAKUMĀRACARIU

§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

<i>Termi.</i>	<i>Examples</i>
Nom. & Acc. Nil--हत्थि ण होइ ( III, 16, 11 ), मुणि वंदिवि (I,12, 1 ), जहि कमल- रेणुपिंजरिय हत्थि (plu. I, 6, 4 ), पहु सरइ थुणइ (I, 11, 2). पणवेप्पिणु पंचगुरु (I, 1, 1 ).	
Inst. sing. णा	गुणिणा, वणिणा, पहुणा.
plu. हिं	गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे	णियगुरुहुं, वइरिहुं, पहुहे.
plu. हिं	जिणमुणिहिं मणु रावइ.
Loc. sing. हे, हि	सुरगिरिहे ( I, 3, 14 ), उययगिरिहि ( I, 8, 8 ).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस ( आयुस् ).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

<i>Termi.</i>	<i>Examples.</i>
Nom. and voc. Sing. Nil	णिइ, भुक्ख, वाय, कंत, मुंडमाला, सेलिंदवाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकील पारद्ध कुमारे (III, 8, 4).
Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ (III, 7, 13), महिलउ णउ मुणंति सहियत्तणु (III, 11, 3), धीयउ कदम्पहो दिण्णउ (III, 7, 16.), पंच वि गईउ etc. ( I, 12, 3 ), हारावालिउ, किंकिणिउ, विलासिणिउ, तिणि वि महएविउ ( V, 11, 12 ).
Inst.	Sing. इ, ए हंसलीलाइ, दाढाई, सुद्धए, कण्णए, जयमईए, अण्णेकए, बालियाए, पहुभत्तिए, कंतीए, पउलोमीए मरगयरईए, वसुमईए.
	Plu. हिं धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, बहिणिहिं.
Gen.	Sing. हे कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
	Plu. हं, हुं, आण अच्छरहुं, महिलहुं, जुवइहुं, विलयाण लक्खाई (II, 2, 9).
Loc.	Sing. इ, हे दिसि ( I, 6, 3 ), कुसुममंजरिहे (II, 1, 9).

## NUMERALS

### III. Pronoun.

#### § 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:--Sing.	हउं	मइं	मइं	महु	मज्झ, मज्झु, महु, महारउ, मेरउ.
Plu.	अम्हइं	अम्हइं	...	...	अम्हहं, अम्हारिसु.
II Person:--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
Plu.	तुम्हइं	...	...	...	तुम्हहं.
III Person { Sing.	सो	तं	तैं, तेण, ताई.	तहो, तासु.	तहो, तासु. तहिं Loc.
Masc. { Plu.	ते, ताई		तेहिं		ताहं.
III Person { Sing.	सा		तीए, ताई	तहे, ताह	तहे, ताह.
Fem. { Plu.	...	...	...	...	...

#### § 13. Demonstrative, interrogatory and relative pronouns—

एतत् Masc. Sing.	एउ, एहु,	एहु	अणेण	...	एयहु.
	एहुउ. f. एही		...	...	
Plu.	एए				
किम् Masc. Sing.	कवणु		कैं, किं	...	कासु. कहिं Loc.
Fem. „	का		काई		काहि
यत् Masc. Sing.	जो	जं	जैं, plu. जेहिं	...	जसु, जासु.
Fem. „	जा				

### IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

<i>cardinal</i>	<i>ordinal</i>	<i>cardinal</i>	<i>ordinal</i>
1 इक्क, एक	पहिलउ	11 एयारह	
2 दुअ, बे, बिणिण	दूयउ, बीयउ	12 बारह, दुवालस, दोदह	बारहम
3 तइं, तिणिण	तइयउ	14 चउदह	
4 चउं, चत्तारि	चउत्थ, चोत्थ	16 सोलह	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्ठम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 वावीस	वावीसम
8 अट्ठ	अट्ठम	32 बत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्ठसट्ठि	
		100 सय	
		1000 सहस	
		100000 लक्ख	
		10000000 कोटि	

## V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense ( स्वार्थे )—

अल्ल—णवल्ल

इल्ल—सुदंसणिळ

उल्ल—असणुल्ल, अहल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंडयलुल्ल, जरुल्ल, जुयलुल्ल,  
भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रुहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

§ 16. In the sense of possession ( मत्वर्थे ).

आल—रवाल, रसाल.

इल्ल—णट्ठासणिळ, पुळ्विल्ल, रसिल्ल.

§ 17. In the sense of measure ( परिमाणे ).

एत्तिअ—केत्तिअ ( कियत् ).

§ 18. In the sense of likeness, added to pronouns ( दग्, दश् ).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त—भिच्चत्त, सिद्धत्त, सुद्धत्त, माणुसत्त, गरुयत्त.

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पट्टत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

( i ) Comparative :—

आर—गरुयारी, लहुयारी, भल्लारउ ( भद्रतरः ), पियारउ ( प्रियतरः ), पहिलारउ  
( प्रथमतरः ).

इय ( ईयस् )—बलियउ.

( ii ) Superlative :—

इट्ट—पाविट्ट ( पापिन् + इष्ट ).

## VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

*Terminations.*

*Examples.*

I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, धिवासि, जाणहि, हिंइहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, डहंति, पडंति, कहंति, मुयंति, लब्भंति.

## PARTICIPLES AND INFINITIVES

### § 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि ( आसीत् ) in आसि रिसिहि वक्खाणियउ VI, 8, 11.

### § 23. Future tense.

I Per. Sing.	एसमि	परिणसमि.
II Per. Sing.	एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing.	एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu.	इहिंति	करिहिंति, भुंजिहिंति.

### § 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, मारहु, कडुहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किजउ, पासियउ.
Plu.--अंतु	एंतु, मेळंतु.

### § 25. Potential mood.

This is expressed by passive forms.

III. Per. sing. जइ--विरइजइ, पाविजइ ( III, 2, 14 ).
णासिजइ, संनोसिजइ ( III, 3, 10 ).

### § 26. Passive voice.

II. Per. Sing. हि--दीसहि.
III. Per. sing. जइ--किजइ, मुणिजइ, दिजइ, लइजइ, णासिजइ, डजइ; other forms--दुब्भइ, दीसइ, सुच्चइ, सुम्मइ ( श्रूयते ).
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दश्यन्ते), जिप्पंति (जीयन्ते).

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेति, देहि, लेहि.

§ 28. Intensive (भृशार्थे). जज्जाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), बहिरिउ (बधिरिकृत), वंकावइ (वक्कीकरोति), हकंत (हक्, चोदनार्थं शब्दं, कुर्वत).

## VII Participles and Infinitives.

### Terminations

### Examples

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.

(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),

Present Passive

थिप्पमाण, गुप्पमाण, सेविजमाण, संचिजमाण.

- § 31. Past Passive अ, ण्ण.—भूसिअ, दमिअ, हुअ, धरिअ कहिअ, आरूढ, दिण्ण, विच्छिण्ण, भिण्ण, fem. गय, णिय, पिहिय, दिट्ठा, हूई.  
Causal आविय—दरिसाविय, देवाविय, पट्टविअ.
- § 32. Past absolute (i) इवि, एवि—भणिवि, मणिवि, रुंभिवि, पेक्खिवि, वंदिवि परिणिवि, लहेवि, लग्गेवि, लेवि.  
(ii) इय—पेसिय ( III, 11, 9 ).  
(iii) ऊण—बुज्झिऊण, भज्झिऊण, अइऊण, चईऊण.  
(iv) एविणु,—लेविणु.  
एप्पिणु—लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.  
(v) पि—गंपि ( III, 12, 9 ).  
(vi) णमुल—सव्वहं पाडमि जमदंडघाउ ( IV, 9, 9 ).  
( यमदण्डघातं, यमदण्डेन हत्त्वा, पातयामि ).
- § 33. Potential एवअ—वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ, हणेव्वअ.
- § 34. Infinitive (i) इवि—कट्ठिवि ( VII, 6, 2 ).  
(ii) उं—दाउं ( दातुम् V, 10, 8 ).  
(iii) हुं—जिणहुं, जोयहुं, दिज्जहुं, सिक्खहुं, मेल्लवहुं.

### VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. गंदण, विलासिणि, तायण (त्राण) etc. The following are, however, noteworthy—

- § 35. In the sense of habit ( ताच्छील्य ).  
 इर--उज्झिर, घोलिर, णिहालिर, पयंपिर, परताविर, पलयासंकिर, बुज्झिर, भासिर, संताविर,  
 विलंबिर, हिंसिर.
- § 36. In the sense of agent ( कर्तरि ).  
 आर--दायार ( दातृ ).  
 एर--जणेरी ( जनयित्री, जननी ).

## IX. Indeclinables.

- § 37. Adverbs of time—चिर ( चिरम् ), क्षाप्ति ( क्षाप्ति ), जाम-ताम ( यावत्-तावत् ), ता, तौ ( तावत् ), लइ, लहु ( लघु, शीघ्रम् ), पच्छइ ( पश्चात् ), अज्जु ( अद्य ), अज्जु परए ( अद्य श्वो वा ), जइयहुं-तइयहुं ( यदा-तदा ), तओ ( तदा ), संपइ ( सम्प्रति ), निच्च ( नित्यम् ), सया ( सदा ).
- § 38. Adverbs of place—इत्थु, एत्थु ( अत्र ), तित्थु, तेत्थु ( तत्र ), जहिं, जेत्तहे ( यत्र ), तहिं, तेत्तहे ( तत्र ), कहिं ( कुत्र ), पुरइ ( पुरः ), सवडंमुहु ( सन्मुखम् ).

## ONOMATOPOEIA

§ 39. Adverbs of manner--एम ( एवम् ), केम ( किम् ), कह व ( कथमपि ), किह ( कथम् ), जिह-तिह ( यथा-तथा ).

§ 40. Interjections, conjunctions and other particles--अव्वो ( अहो ), हा, भो, अह ( अथ ), अहवा ( अथवा ), इव, व, व्व, वा ( इव ), णं ( ननु ), ण, णउ ( न ), णवर ( केवलम् or अनन्तरम् ), णिरुह, णिरारिउ, णिरुत्तउ ( नितराम्, निश्चयम् वा ), किर ( किल ), च्चिय ( चैव ), जइ-तो ( यदि-तर्हि ), छुडु ( यदि ), णाइ, णावइ, विव ( इव ), विणु ( विना ), पुणु ( पुनः ), मि, व, वि ( अपि ), मा, मं ( मा prohibitive ), सहं ( सह ), सइं ( स्वयम् ), ईसीसि ( ईषद् ईषद् ), उवरि, उप्परि ( उपरि ).

## X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes.

कडयडंति ( cracking of bones ), कणरणंति ( jingling of anklets ), कसमसंति ( breaking of spears ), किलकिलेति ( bursting into laughter ), खणखणंति and खुणखुणंति ( clashing of swords ), गुमुगुमुगुमंत ( humming of bees ), चलचलंति ( sound of the entrails ), चलवलंत ( fluttering of banners ), जिगिजिगिजिगंत ( splashing of swords ), झणझण ( rumbling of paddy-ears ), झलझलइ ( ruffling of the sea ), झंकार ( humming of bees ), टंकार or टणटणटणंत ( sound of bell ), टलटलइ ( shaking of the mountain ), दडयडंति ( tumbling of trunks of dead soldiers ), धगधगंति ( sound of swords waved forcefully in the air ), भुकिउ ( braying of asses ), धाह ( cry of lamentation ), रणझणंत ( sound of bell ), रणरण ( humming of bees ), ललललंति ( waving of chawries ), सलसलंति ( flowing of blood ), हिलिहिलि ( neighing ), थरहर ( trembling ).

## 12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhramśa poetry. It is constituted by a number of lines each of which consists of two padas or feet rhyming with each other, and ending with a verse called 'ghatta' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called 'dhruvaka' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of Tulsidasa or the *Padmavata* of Malika Muhammada Jayasi, where a number of lines in 'caupai' metre ends with a 'doha' or 'soratha' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the 'duvai' metre at the beginning as in sandhis III and IV of our work. The usual length of a *kaḍavaka* is twelve or thirteen lines, though the longest in

## NĀYAKUMĀRACARIU

our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing. It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the description of the MSS., some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4). Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*). Indirectly, our poet has told us more than once that he was writing his poem in *mātra* metre ('*Bhoyaṇu bhuttau mattā-juttau Sarasu kaindem kavvu va uttau*', V, 2, 4; and *Kavvaṃ piva mattā-samvariyaṃ*,' VI, 9, 5). He has, however not neglected the other kind entirely. But whatever the metre used, rhyme (*pād-ānta-yamaka*) is the essence of all. The metre that predominates in our work consists of two feet of sixteen *mātrās* each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

<i>Matra vṛtta</i>		<i>Varṇa-vṛtta</i>	
Alillaha	60	Samkhaṇāri	3
Pajjhatikā	47	Pramāṇikā	1
Pādākulaka	28	Bhujaṅgaprayāta	1
Dipaka	3	Samānikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutilakā	2	Mālati	1
<hr/>		<hr/>	
142		+ 8 = 150	

## METRE

### *Ghatta verses*

Caupaiā	29
Culiālā	25
Ullāla	18
Digapāla	17
Ghattā	16
Caubola	13
Sampadā	15
Unnameable	17
Dhruvakas	9
	<hr/>
	159

Duvai verses	32
Gāthā	1
Upendravajrā	1
	<hr/>
	34

These are distributed in the work as follows :—

### I. Body of the Kadavakas.

<i>Sandhi</i>	<i>Kad.</i>	<i>Metre</i>
I	1-10,	Pajjhatikā
"	12-18.	

#### *Nature of the metre, etc.*

It has 16 mātrās in each foot ending with an ambhibrachys ( Ja-gana ) PP. page 217. Dr. Gune feels a caesura at the 8th mātrā ( Bhavis. intro. ) But I can not detect it.

*Exceptions*—2, 5; 4, 8; 5, 1, 4, 7; 7, 5; 8, 1; 10, 8; 12, 11; 14, 4; 15, 1, 11; 16, 1; 17, 1; 18, 9.

These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below.

"	11	Pādākulaka
II	1, 4,	Pādākulaka
	6-10,	
	12-14.	

It has all the 16 matras in each foot short ( PP. page 223 and com. ).

It has 16 mātrās in each foot ending with anapaestus ( Sa-gana ). There is no restriction of long or short in this metre ( '*Lahu guru ekka niyama nahi jeha*' PP. page 223 ).

"	2	Dipaka
---	---	--------

It has 10 mātrās in each foot with the end short. ( PP. page 291 ).

"	3	Samkhanāri
---	---	------------

A syllabic metre having two Ya-gana in each foot ( PP. page 368 ).

It is also called Somarāji ( '*Dvi-ya somaraji*.' Apte's Dic. App. ). It is half of Bhujaṅgaprayāta, for which see below.



## NĀYAKUMĀRACARIŪ

„	5	Pramāṇikā	A syllabic metre having 8 syllables in each foot alternately short and long (PP. page 380 ).
„	11	Bhujaṅgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440 ).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short ( PP. page 220). <i>Exceptions</i> —3, 6; 4, 9; 5, 9; 6, 3, 11; 7, 5, 10; 8, 4, 14; 11, 12; 12, 8, 9; 13, 4, 7, 13; 16, 13. These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhatikā	( See above ). <i>Exceptions</i> —1, 13; 3, 4; 4, 11; 5, 9; 6, 5, 11, 12, 13; 8, 4, 9, 12; 11, 5, 10; 12, 3, 9; 14, 5, 12; 15, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
„	10	Pādākulaka	Each foot of 16 mātrās ends with a long. ( see above ).
V	1-3, 6-9, 11-13.	Alillaha	( See above ). <i>Exceptions</i> —1, 8, 10; 6, 9; 7, 2, 3, 6, 10; 8, 3, 6, 10, 15; 9, 1, 10; 11, 4, 9, 10, 13; 12, 1, 3; 13, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. ( see above ).
„	4	Madhubhāra (?)	It has eight mātrās in each foot ending with two short. But as defined in PP. page 284, it requires a payodhara ( Ja-gaṇa ) at the end.
„	5	Dīpaka	( See above ).
„	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines ( 10, 13, 16, 17 ) which end with one long ( see above ).
VI	1-5, 7-12, 14; 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long ( see above ).

## METRE

VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long ( see above ).
„	13	Samkhaṇārī	( See above ).
„	16	Samānikā	A syllabic metre of eleven syllables in each foot alternately long and short ( PP. page 372 ).
VII	1-4, 6-12, 14, 15.	Alillaha	( See above ) <i>Exceptions</i> :—1, 7, 8, 9 ; 2, 7 ; 3, 1, 7 ; 4, 2, 4 ; 8, 6 ; 11, 1, 2, 3 ; 12, 1, 2 ; 14, 15, 8 ; 15, 5, 6, 7, 9.
„	5	Dīpaka	These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above ).
„	13	Mañjutilakā	( See above ). It has twenty mātrās in each foot with the scheme one short followed by a Ta-gaṇa, at the end, except line 7 where the feet end with a Na-gaṇa. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gaṇa at the end.
VIII	1-16	Pajjhatikā	( See above ). <i>Exceptions</i> :—1, 6, 7 ; 3, 12 ; 4, 8 ; 6, 3, 12 ; 14 ; 7, 2, 8 ; 9, 8 ; 10, 2 ; 12, 2 ; 13, 3 ; 15, 2, 4, 10, 12.
IX	1-15 ; 19, 22-25.	Alillaha	These 17 lines end with a Na-gaṇa and hence are Alillaha. ( See above ) <i>Exceptions</i> :—1, 11 ; 4, 10 ; 6, 3 ; 7, 7 ; 9, 8 ; 10, 11 ; 11, 1, 2 ; 12, 3, 5 ; 22, 2, 5.
„	16	Mottiyadāma	These twelve lines end with a long mātrā and hence are Pādākulaka. A syllabic metre of twelve syllables in four Ja-gaṇas in each foot ( PP. page 451 ).
„	17	Samkhaṇārī	( See above ).
„	18	Pādākulaka	It shows Ra-gaṇa at the end of each foot of 16 mātrās ( see above ).
„	20	Mañjutilakā	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gaṇa. See VII, 13, above.

„	21	Mālatī	A syllabic metre of six syllables of two Ja- gana in each foot ( PP. page 370 ). It is half of Mottiyadāma ( see above ).
		Praśasti	Alillaha ( See above ).

## II. Ghatta verses.

<i>Sandhi</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. ( PP. page 205 ).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. ( PP. p. 167 ).
III	( ? )	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	( See above ).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP. but is found in Chandahprabhākara p. 47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandah prabhākara p. 62.
VII	Sampadā	It has 23 mātrās in either line like that in chap. III, but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. ( PP. page 170 ).
IX	Culiālā	It has 29 mātrās in either line with a caesura at the 13th. ( PP. page 274 ).
Praśasti	Culiālā	( See above ).

## III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaḍavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, ( PP. page 259 ).

## THE GLOSS AND ITS AUTHORSHIP

### IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātrās in the first line and 27 in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vansastha metre. Its last foot is, however, 'Upendravajrā'.

At the end in the Praśasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27,

### 13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses (tippana) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाइमेय, III, 6, 4. There we are told—सरजाइमेय पद्मजाताया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puṣpadanta which is found on the margin of some MSS of the Mahāpurāṇa as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāṇa and the Uttarapurāṇa respectively, from which I take the following extracts :—

The Ādipurāṇa tippana begins—

प्रणम्य वीरं विबुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम् ।

पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसंदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।

कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम् ॥

इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्-श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम् ॥

The Uttarapurāṇa ends—

तत्त्वाधारमहापुराणगमनयोती जनानन्दनः

सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः ।

भव्याब्जप्रतिबोधकः समुदितो भूयत्प्रभाचन्द्रतः

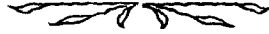
जीयाटिप्पणकः प्रचण्डतरणिः सर्वार्थमग्रयुतिः ॥

## NĀYAKUMĀRACĀRIU

श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपाजितामलपुण्यनिराकृताखिलमलकलंकेन  
श्रीप्रभावन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतमिति ।

From these extracts we learn that the author of the *Mahāpurāṇa-ṭippaṇa* was *Prabhācandra Pandit*, a resident of *Dhārā* who wrote during the reign of *Jayasimhadeva*. Obviously, this king is identical with *Jayasimha* of the *Parmāra* dynasty who succeeded king *Bhoja* on the throne of *Dhārā*, and for whom we have a copperplate grant of *Vikrama Samvat 1112* equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same *Prabhācandra* is, no doubt, the author of a commentary on the *Prameya-kamala-martaṇḍa*, which he wrote under *Bhoja*.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen *jāti*s, but it appears to me that the *tippana* on the *Nāgakumāracarita* was written by this same *Prabhācandra* about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



# णायकुमारचरिउ



ॐ

1

Supplication to goddess Sarasvati.

पणवेण्णिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासमि सुयपंचमिहे फलु नायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुविहालंकारै विष्फुरंति

लीलाकोमलइं पयाइं दिंति ।

महकव्वणिहेलणि संचरंति

बहुहावभावविब्भम धरंति ।

सुपसत्थे अत्थे दिहि करंति

सव्वइं विण्णाणइं संभरंति ।

णीसेसदेसभासउ चवंति

लक्खणइं विसिद्धइं दक्खवंति ।

अइहंइदंइदमग्गेण जंति

पागेहिं मि दह पाणाइं लेंति<sup>१</sup> ।

णवहिं मि रसेहिं संचिज्जमाण

विग्गहतएण णिरु सोहमाण ।

चउदहपुव्विल्ल दुवालसंगि

जिणवयणविणिग्गयसत्तभंगि ।

वायरणवित्ति पायडियणाम

पसियउ महु देवि मणोहिराम ।

घत्ता—सिरिकणहरायकरयलि<sup>३</sup> णिहिय असिजलवाहिणि दुग्गयरि ।

धवलहरसिहरि हयमेहउलि पविउल मण्णखेड णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुद्धाईकेसवभट्टपुत्तु

कासवरिसिगोत्ते विसालच्चित्तु ।

णण्णहो मंदिरि णिवसंतु संतु

अहिमाणमेरु गुणगणमहंतु ।

पत्थिउ महिपणवियसीसएण

विणएण महोवहिसीसएण ।

दूरुज्झियदुक्कियमोहणेण

गुणधम्मं अवर वि सोहणेण ।

भो पुप्फयंत पडिक्खणपणय

मुद्धाईकेसवभट्टतणय ।

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C मल्लखेडि; E मल्लखेड.  
2. १. ABCD मुद्धाएवि.

— ३ —



तुहुं वाईसरिदेवीणिकेउ      तुहुं अम्हहं पुण्णणिबंधहेउ ।  
 तुहुं भव्वजीवपंकरुहमाणु      पइं धणु मैणि मण्णिउ तिणसमाणु ।  
 गुणवंतभत्तु तुहुं विणयगम्मु      उज्झाय पयासहि परमधम्मु ।  
 घत्ता—ओलग्गिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।  
 कइ कव्वपिसल्लउ जसधवल्लु सिसुजुयलेण पविण्णविउ ॥ २ ॥

10

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफल्लु गहीरु      आयण्णहिं णायकुमारवीरु ।  
 ता वल्लहरायमहंतएण      कलिविलसियदुरियकयंतएण ।  
 कौडिण्णगोत्तणहससहरेण      दालिहकंदकंदलहरेण ।  
 वरकंवरयणरयणायरेण      लच्छीपोमिणिमाणससरेण ।  
 पसरंतकिस्तिवहुकुलहरेण      वित्थिण्णसरासइबंधवेण ।  
 बहुदीणलोयपूरियधणेण      मइपसरपरजियपरबलेण ।  
 णियवईविदिण्णचित्तिथफलेण      छणइंदबिंबसण्णिहमुहेण ।  
 कुंदव्वभरहदियतणुरुहेण      भो कुसुमदसण हयवसणताव ।  
 गण्णेण पवुत्तु महाणुभाव      जिणधम्मकज्जि मा होहि मंदु ।  
 करि कव्वु मणोहरु सुयहि तंदु      सियपंचमिउववासहो फलाइं ।  
 आयण्णमि भणु हउं णिम्मलाइं      गण्णइं सीलइएण ताम ।  
 गण्णेण पवोल्लिउ एम जाम      गण्णइं सीलइएण ताम ।  
 घत्ता—कइ भणिउ समंजसु जसविमल्लु गण्णु जि अण्णु ण घरसिरिहे ।  
 तहो केरउ णाउ महग्गयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

5

10

4

Nanna eulogised.

तं<sup>१</sup> तुहुं मि चडावहि णिययकव्वि      दिहि होउ गण्णि आसण्णभव्वि ।  
 बुद्धीए गण्णु सुरगुरु ण भंति      पर गण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ in place of मणि मण्णिउ ३ E °मयपंकय.

3. १. C °मि; E °वि. २ CE कुडिह; D कौडिह. ३ CE °सच्च°. ४ May also be read विच्छिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लइं.

4. १. C तें.

पहुभस्तिह हणुवैसमाणु दिट्ठु  
गंगेउ सउच्चै जणियतुट्ठि  
धम्मेण जुहिट्ठिलु धम्मरत्तु  
चाएण कण्णु जणदिण्णचाउ  
कंतीए मणोहरु छणससंकु  
गरुयत्तै महिसुविसुद्धचरिउ  
सुथिरत्तै मेरु भणंति जोइ  
सायरु व गहीरु कयायरेहिं

पर नण्णु न वाणरु नरु विसिंठु ।  
पर नण्णु न वइरिहुं देइ पुट्ठि ।  
पर नण्णु पवासदुहेण चत्तु ।  
पर नण्णु न बंधुहुं देइ घाउ ।  
पर नण्णहो नउ दीसइ कलंकु ।  
पर नण्णु न किडिदाढाइ धरिउ ।  
पर नण्णु पुरिसु पत्थरु न होइ ।  
पर नण्णु न मंथिउ सुरवरेहिं ।

5

10

घत्ता—जो एहउ वण्णिउ वरकइहिं भावै णियमणि भावहि ।

तहो नण्णहो केरउ णाउ तुहुं सुललियकविव चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइलसीलभट्टाइवयणु  
पडिजंपइ विर्यसिवि पुण्फयंतु  
धणु पुणु तैहो तणुवत णाउ कट्ठु  
हउं कहउं कन्धु णिंदंतु पिसुण  
दुज्जणसज्जणहु सहाउ एहु  
भो णिसुणि नण्ण कुलकमलसूर  
जिणभणिउ अणंतानंत गयणु  
पहिलउ मल्लयसंकासु दिट्ठु  
तइयउ मुइगैसण्णिहु कंहंति ।

तं आयणिवि णवकमलवयणु ।  
पडिवज्जमि नण्णु जि गुणमहंतु ।  
धम्मेण णिवद्धु मुएवि सट्ठु ।  
वण्णंतु सुयण विण्फुरियवयण ।  
सिहि उण्हउ सीयलु होइ मेहु ।  
सुरसिहरिधीर पडिवण्णसूर ।  
तहो मज्झि परिट्ठिउ तिविहु भुअणु ।  
वीयउ कुलिसोवमु रिसिहिं सिट्ठु ।  
अरहंत अरुह भणु किं रहंति ।

5

घत्ता—तइलोककु कमलरुहहरिहरहिं न धरिउ न किउ न णिट्ठियउ ।

तहिं बहुदीवोवहिमंडियउ मज्झिमु भुअणु परिट्ठियउ ॥ ३ ॥

10

२ C य; E अ. ३ OE वसिट्ठु. ४ CE °हिं. ५. A न भंति.

5. १. E विह°. २ BD महु. ३ E कहमि. ४ E भुवणु. ५ E सुयंग.

Description of the Magadha country.

तहिं संठिउ ससहरविपईउ	पहिलारउ पविउलु जंबुदीउ ।	
वियरंतकोलखंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।	
खेडामगामपुरवरविचिउ	तहो दाहिणदिसि थिउ भरहखेउ ।	
तहिं मगहदेउ सुपसिद्धु अत्थि	जहिं कमलरेणुपिंजरिय हत्थि ।	
जहिं सुरवरत णणंदणवणाइं	जहिं पिक्क सालि धण्णइं तणाइं ।	5
वयसयहंसावलिमाणियाइं	जहिं खीरसमाणइं पाणियाइं ।	
जहिं कामघेणुसम गोहणाइं	घडदुद्धइं णेहारोहणाइं ।	
जहिं सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।	
जहिं दक्खामंडवि दुहु सुंति	थलपोमोवैरि पंथिय सुयंति ।	
जहिं हालिणिकलरवमोणियाइं	पहि पहियइं हरिणा इव थियाइं ।	10
पुंडुलुवणइं चउदिउ चलोति	जहिं महिससिगहय रसु गलंति ।	
जहिं मणहरमरगयहरियापैछ	मायंदगोळिं गौंदलिय रिंछ ।	
घत्ता--तहिं पुरवर णामै रायगिहु कणयरयणकोडिहिं घडिउ ।		
बलिबंड धरतहो सुरवइहिं णं सुरणयर गयणपडिउ ॥ ६ ॥		

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं	णचइ व पवणहल्लियवणेहिं ।	
ल्लिहइ व ललियवलीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।	
वणियउ व विसमवम्महारेहिं	कणइ व पारावयसुरहरेहिं ।	
परिहइ व सपरिहायरियणीरु	पंगुरइ व सियपाथारचीरु ।	
णं घरसिहरग्गाहिं सग्गु छिवइ	णं चंदंअमियधाराउ पियइ ।	5
कुंकुमलउपं णं रइहि रंउ	णावइ दक्खालिय सुहपसंगु ।	
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।	
धिंघेहिं धरिय णं पंचवण्णु	चउवण्णजणेण वि अइरवण्णु ।	

6. १. B उयामगाम इति वा पाठः । २ CE मुजंति, ३ E °य°, ४ E°सि, ५ E गौदि; B लुंवि गौदि इति वा पाठः । ६ D °इ°, ७ E °हं, ८ D णं सुरपुरु गयणहो पाडिउं.

7. १. D रयपारावयसरेहिं, २ CE °य, ३ ABDE °उ, ४ BD चंदामय, ५. B सह°

घत्ता—तहि सेणिउ णाम णराहिवइ चित्ठणदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पउत्तोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिवरजलेण पसरंतु दमिउ  
तिण्णि वि बुद्धिउ सुणिहालियाउ  
चत्तारि वण्ण सण्णिहिय धम्मि  
आरंभपमुहवहुवलमहंतु  
पंचिदियाइं णियमंतु संतु  
विच्छिण्णउ जेण्णायणाउ  
सत्त वि वसणइं आउंचियाइं  
सो एकहिं दिणि सिंहासणत्थु  
मउडोलंबियणवकुसुममालु  
खलवलहरु सुयणुद्धरणसीलु  
तामायउ तहिं उज्जाणपालु

णियरिउपयावसिहि जेण समिउ ।  
तिण्णि वि सत्तिउ परिपालियाउ ।  
चउरासम गुरुणा णियय कम्मि ।  
अवलोयउ मणि पंचंगु मंतु ।  
अरिछव्वग्गहु जो हुउ कयंतु ।  
दरिसाविउ दुट्ठहं दंडघाउ ।  
सत्त वि रज्जंगइं संचियाइं ।  
उयर्यगिरिहि छणइंदु व पसत्थु ।  
अत्थाणि परिट्ठिउ धराणिपालु ।  
जामच्छइ मारिण्यलच्छिलीलु ।  
भालयलि णिहियणियवाहुडालु ।

5

10

घत्ता—सो णाविवि णरिंदहो विण्णवइ ओसारियजणदुरियरिणु ।

विउलइरिणियंवहो सुरणमिउ आयउ सम्भइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसासणु सीहासणु मुअंतु  
धम्माणुरायकंटइयकाउ  
जाएण्णिणु सत्तपयाइं देउ  
जय वीर भणेण्णिणु जित्तवेरि  
खणि मिलियइं णाणापरियणाइं

तं णिसुणेवि जय जय जिणं भणंतु ।  
उट्ठिउ सोणिउ रायाहिराउ ।  
पणविउ सिरेण णियणाणतेउ ।  
देवाविय लहु आणंदभेरि ।  
लइयइं दिव्वच्चणभायणाइं ।

5

६ E चेलण°. C चेळणदेविण्.

8. १. C °यउ. २ C E फल. ३ C °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अणाय°; B 'वित्थारिउ जणवइ जेण णाउ' इति वा पाठः । ७ E आवं°. ८ ABD उवययरिहि; E उवयगिरि. ९ E मणिय°.

9. १. E सुयंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आरुढउ महिवइ वारणिदि  
णग्गोग्गखग्गवाउडकरेहिं  
णं सुरवरिंदु बहुसुरवेहिं  
चल्लिउ जयलच्छीदिण्णसोहुं

केसरिकिसोरु णं महिहरिंदि ।  
सेविज्जमाणु णियकिंकरेहिं ।  
धवलायवत्तचलचामरेहिं ।  
पेक्खेपिणुं मणि अच्छरहु खोहु ।

घत्ता—केण वि चंदणु केण वि युसिणु केण वि कुसुमदामु धरिउ ।

10

णायरणंरणियरे जंतण जिणपयजुयलउ संभरिउ ॥ ८ ॥

10

Women of the city also start to worship the Jina.

लेविणुं अहिमुंह वियसंति जाइ  
वहु का वि लेइ णिवचंपयाइं  
वहु का वि देइ करि कंकणाइं  
वहु का वि सचंदणंकेलिवत्तु  
वहु का वि विरेहइ कुंभएण  
वहु का वि चिणइं मंदारयाइं  
वहु का वि सहइ करकुवलएण  
क वि भोयराउ वड्डंतु महइ  
अप्पाणु ण लिप्पइ कुंकुमेहिं  
काइ वि झाइउं भवविब्भमंतुं  
क वि ण वि दावइ उज्जल वि दंत

वहु का वि हंसलीलाइ जाइ ।  
णियगुरुहु सरइ णिच्चं पयाइं ।  
मणिभायणि पूयाकंकणाइं ।  
वणलच्छि व दावइ केलिवत्तु ।  
णं णहसिरि उगयकुंभएण ।  
सिक्खावइ णियमं दारयाइं ।  
पत्थिवावित्ति व जिह कुवलएण ।  
ढोयउ आहरणु ण किं पि महइ ।  
क वि वच्चइ गयणेउरकमेहिं ।  
अवयंणिउ पिउ पासहिं भमंतु ।  
सुमरइ मणि मुणिवर संत दंत ।

३

10

घत्ता--इय पुरणारीयणु णीसरिउ पयमंजीरारयमुंहुलु ।

परिभमइ रमइ पहि चिक्रमेइ मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरवरखयरसरणु

कुसुमसरपहरहरसमवसरणु ।

पइसरइ णिवइ पंडु सरइ थुणइ

बहुभवभवकयरयपडलु धुणइ ।

५ CE णग्गुग्ग. ६ AB वाहुड°. C वावड°. ७ AB omit this foot. ८ C वोहु.

९ D पेक्खेपिणु; CE पेक्खेपिणु. १० E णियणयर.

10. १. C लेप्पिणु. २ D °णह. ३ E णव°. ४ DE °णु. ५ AC विणइ; E विरइ. ६ C गहइ;

७ ACE लइयउ. ८ DE °वंतु. ९ CE °ग°. १० CE राव. ११ E च°.

11. १. D पइ. २ AC भय.

जय थियपरिमियणहकुडिलचिहुर  
जय समयसमयमयतिमिरमिहिर  
जय तियसमउडमणिलिहियचलण  
जय णरयविवरगुरुवडणधरण  
जय दसदिसिगयजसपसैरधवल  
जय खमदमसमजमणिवहणिलय  
जय गुणमणिणिहि परियलियहरिस

जय पयणयजणवयणिहयविहुर ।  
जय सुरागिरिथिर मयरहरगहिर ।  
जय विसमविसयविसविडविजलण ।  
जय समियकलुस जरमरणहरण ।  
णियेणयवलविणिहयकुणयपवल ।  
गयणयलगरुय भुअणयलतिलय ।  
जय जय जिणवर जय परमपुरिस ।

5

घत्ता—जहिं णिद ण भुक्ख ण भोयरइ देहु ण पंचिदियहं सुहु ।

10

जहिं कहिं मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit of the fast of Sri Panchami.

जिणदंसणेण णरणाहु तुहु  
परमेट्टिहे णिग्गय दिव्व वाय  
इसिवयइं पंच घरवयइं पंच  
गुत्तीउ तिण्णि रयणाइं तिण्णि  
दहभेयधम्मु छज्जीवकाय  
अणवरउ धरियदूसहवयाहं  
अंगइं बारह आयणियाइं  
णाणापुग्गलसंजोयभाव  
आसवसंवररयणिज्जराइं  
उप्पत्ति सरीरहं जं पमाणु  
आउसु परिमाणविहंत्तिकरणु

मुणि वंदिवि णरकोट्टइं बड्डु ।  
तहिं णिग्गुय तेण पंचत्थिकाय ।  
पंच वि गईउ समिदीउ पंच ।  
सल्लाइं तिण्णि गारवइं तिण्णि ।  
चउविहकसाय नव नोकसाय ।  
पयारह पडिमउ सावयाहं ।  
चउदह पुव्वइं मणि मणियाइं ।  
पयईरँस दरिसिय दुक्खताव ।  
घोराइं कम्मबंधंतराइं ।  
सुरणरणारयमयउलहं णाणु ।  
गुणठाणारोहणु देहभरणु ।

5

10

घत्ता—इय णिसुणिवि पुच्छिउ सेणिण्ण भणु परमेसर महु विमलु ।

विणिवारियदुक्कियदुहपसरु सिरिपंचमिउववासफलु ॥ १२ ॥

३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of णिय.

12. १. D सुणिय. २ E omits the following three feet. ३ D°माउ. ४ AB एयारह; C एयारस. ५ D कम्मइं विनिवाइयाइं. ६ E परिणाम. ७ E विहित्ति°; E कदात्ति°.

नागकुमार....२.

— ९ —

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेपिणु णित्तमेण	वीराणए बोद्धिउ गोत्तमेण ।
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिंदसीह ।
लवणणवाहिमागिरिमेरमोत्ति	एत्थु जि विक्खायइ भरहखेत्ति ।
मगहा णामे जणवउ वरिद्धु	मणहरु कइकव्वसएहिं दिट्ठु ।
पक्केहिं कलमकणिसहिं घणेहिं	सुयमुहहयझणझणरवकणेहिं ।
जहिं खेत्तहं पयसंचारु णत्थि	उववणहिं णिरुज्झइ रविगभत्थि ।
णग्गोहरोहपारोहएहिं	हिंदोलंती कयसोहएहिं ।
जहिं सुंदररूवावेक्खिणीए	हालिणि व णिहालिय जक्खिणीए ।

यत्ता—तहिं पुरवर णामे कणयउरु भूरिकणयकोडिहिं घडिउ ।

अलिकसणहिं पीयहिं पंडुरहिं उपपरि माणिकहिं जडिउ ॥ १३ ॥

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman,

तप्पइ दिणयरकंताणलेहिं	णीवइ ससहरमणिचुयजलेहिं ।
हरियउ दीसइ मरगयईइए	सुक्किलउ फलिहमयवसुमईए ।
णिच्चिंदणालिकंताए णीलु	सयमहपुरसोहाहरणसीलु ।
तहिं णिवइ जयंधरु धरियधरणि	तेएण विणिज्जियतरुणतरणि ।
रूवेण कामु कंतीए चंदु	धणवइ धणेण विहवै सुरिदु ।
दंडेण वि वइवसु दंडपाणि	जो खत्तधर्ममगुणरयणखाणि ।
णियणेत्तोहामियहरिणनेत्त	तहो पणइणि पवर विसालनेत्त ।
उप्पण्णु ताह णं कुसुमबाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।
सुहुं ताइं तित्थु णिवसंति जाम	एक्कहिं दिणि थीरुवंकु ताम ।
णियरिद्धिपरज्जियवासवेण	पडु आणिउ वणिणा वासवेण ।

यत्ता—णाणामाणिकइं ढोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिट्ठु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.

14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. जिणिज्जिउ. ४ C °धम्म.

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ  
णं कामभल्लि णं कामवेल्लि  
णं कामजुत्ति णं कामवित्ति  
दीसइ कुंडलपरिफुरियकण  
ता कहइ सेट्ठि सिरिसुहरसाल  
सायरि तरंतु णं सुरविमाण  
सोरट्टमेइणीमंडलीसु  
खैरकिरणणियरदूसहपयाउ  
सिरिमइदेवीआलिंगियंगु  
तहे तेण णरिंदे जणिय धूयै  
जोइवि मइं जंपिउ महुरवयणु  
जोग्गउ महु पहुहे जयंधरासु  
तुहुं जाहि लपैपिणु किं परेण

सम्माणिवि पुच्छिउ तेण वणिउ ।  
णं कामहो केरी रइसुहेल्लि ।  
णं कामयत्ति णं कामसत्ति ।  
भणु एही का कहि कासु कण ।  
हउं वाणिज्जहिं गउ सामिसाल ।  
गिरिणयरि विलग्गउ सलिलजाणु ।  
असिधाराखंडियवइरिसीसु ।  
मइं दिट्ठउ तहिं सिरिवम्मराउ ।  
णं रइए पसाहिउ सइं अणंगु ।  
पुहवीमहएवि अउव्वरूय ।  
चंगउ णिरु णिरुवमु णारिरयणु ।  
ता भणइ जणणु मइं दिण्ण तासु ।  
अलिण्ण पउत्ते उत्तरेण ।

5

10

यत्ता--तं णिसुणिवि मइं तहे सुंदरिहे पडि पडिबिबु लिहावियउं ।

आणेपिणु पहरु पउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥

15

10

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

ता भणइ राउ तुहुं परमसुयणु  
पुणु चवइ णिवइ दक्खवाहि झत्ति  
धरि उवरि पडंती विरहमारि  
पाहुडइं णिवज्जइं भूसणाइं  
चंदकसुकभाहरणएहिं

जे दाविउ पहरु णारिरयणु ।  
पइं पारंभिउ तुहुं करि समत्ति ।  
आणहि जाएपिणु लहु कुमारि ।  
विमलइं देवंगइं णिवसणाइं ।  
पहुणा पुज्जिउ आहारणएहिं ।

5

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B सूर. ४ DE °म्मु°. ५ BDE °व. ६ C चंगउ णिरुवमु वरणाेरियणु. ७ C लहे°. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडक्क with the next line reading ता in place of पुणु.



पट्टविउ महंतउ बुद्धिवंतु  
दिट्टुँ सिरिवम्मु सिरिणिक्केउ  
पेसहि सुय किं बहुवित्थरेण

गिरिणयँरु पत्तु वणिवरँरु तुरंतु ।  
विण्णविउ णविउ रिउजायवेउ ।  
परिणिज्जउ णववहु णरवरेण ।

घत्ता —ता हयगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।

णीहारगउरहारावलिउँ कंचीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

ढोएप्पिणु पड्डणा पिहियं तणय  
णिय वणिणा कणयउरहो मयच्छि  
जो कतइं णहँयलि दिट्टु राउ  
चारँत्तु णहहं एए कहंति  
गुप्फँइं गूढत्तणु जं धरंति  
जंघाजुयलउ णेउरदुँएण  
वग्गइ वम्महु वहुविग्गहेण  
ऊरुथंभँहिं रइयर अणेण  
कडियँलगरुयत्तणु तं पहाणु  
मणि चितवंतु सयखंडु जाहि  
सोहिय ससिवयणहे तिवलिभंग  
थणथडूत्तणु पेरमाणणासु  
गीवहे गइवेयउ हियथहारि  
अहरुल्लउ वम्महरँसणिवासु

गय सा वरइत्ताणिबद्धपणय ।  
दिट्ठा वरेण णं मयणलच्छि ।  
महु भावइ सौ णहयरणिहाउ ।  
अंगुट्टयँ परमुण्णय वहंति ।  
णं भुअणु जिणहु मंतु व करंति ।  
वणिज्जइ णं घोसँ हुएण ।  
जणहुँयसंधाए परिग्गहेण ।  
रेहइ मणिरसणातोरणेण ।  
जं धरियउ मयणणिहारँणँठाणु ।  
तुच्छोयरि किह गंभीरणाहि ।  
लायण्णजलहो णावइ तरंग ।  
भुयजुयलउ कामुयकंठपासु ।  
वद्धउ चोरु व रूवावहारि ।  
दंतहि णिज्जिउ मोत्तियविलासु ।

5

10

घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पड्डय मय ।

15

तो पुणु वि काइं कुडिलत्तणँहो सुंदरिसिरि धम्मिल्लगय ॥ १७ ॥

- २ E णयरि. ३ ABCD°वइ. ४ ABCD दिट्ठिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E वलिहि.  
17. १. CDE पाहिय. २ CDE कमयलि. ३ C णं. ४ AB चारत्त; D चारुत्त; E चारित्तु. ५ CE °इ. ६ C °हं. ७ CE जुएण. ८ C जणहव; E जणहयसंधाणु. ९ CE खंभ°. १० D कडिलय.  
११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °त्तणेण.

वहु पिच्छिवि हरिसिउ धरणिणाहु	सुहिं किंकरेहिं कउ लहु विवाहु ।	
ठवियइं कुलदेवइं मंडवाइं	विरइयइं पुरंधिहिं तंडवाइं ।	
लोणइं चडंति चमरइं पडंति	तालइं चलाइं विहडिवि घडंति ।	
पिसुणइं सुसंति सुयणइं हसंति	हम्मंति पडह तेण जि रसंति ।	
भोयणसंगे विसहइं तलप्प	मदलु वि काइं णरु करइ बप्प ।	5
करि कंकणाइं घरि तोरणाइं	सुणिबद्धइं णिद्धइं तिलरिणाइं ।	
मंगलकलसहिं पेम्माइरुक्खु	जलसिचिउ बहुवर दिंति सुक्खु ।	
मुहवहु फेडिउ भोयंतराउ	जोर्यउ बहुमुहुं पसरंतराउ ।	
मणु मणहो मिलिउ कर करहो मिलिउ	णयणह वि णयसंचारु घुलिउ ।	

घत्ता—सा पणइणि हूई पाणपिय तहो रायहो सुदभायणहो ।

णवकुंदपुण्णदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥

10

इय णायकुमारचारुचरिए णणणामंकिए महाकइपुण्णयंतविरइए महाकवे जयंधरविवाहकल्लाणवण्णणो  
णाम पढमो परिच्छेउ समत्तो ॥

संधि ॥ १ ॥

18. १. D °डवि. २ E सुवणह. ३ E सरंति. ४ E विडहइ. ५ E सुवि°. ६ C जोइउ.

## II

### 1

The King goes to the pleasure garden with the inmates of his harem.

परिणिवि सुद्धसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं

कुसुमावलिपरिमलपरिमलिया

एकई अलिकेसहिं लिहैकविउ

जलविन्भमु इक्क णिएइ पिय

अवरइ गच्छंतु हंसु भणिउ

अण्णेक्कए मोरपिंछु धरिउ

अण्णेक्क चवइ लग्गेवि ण मुउं

अण्णेक्कएँ णियसई तविया

अण्णेक्कहिं पक्खपसह करइ

आहारणइं लइयइं कामिणिहिं ।

सैल्लिहिं कयकडियलमेहलिया ।

अण्णइं कमलोवरि दक्खविउ ।

अण्णेक्क सणाहि णियंति थिय ।

महु गइविलासु पइं कहिं गुणिउ ।

णं मयणबाणपत्तणुं फुरिउ ।

मायंदकुसुममंजरिहै सुउ ।

कलयंठि लवंती वेहविया ।

थैलमाणु य पक्खणि वज्जरइ ।

5

10

घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।

बालमुणालभुया सिरिवम्मंसुया चलिय पासि जा कंतहो ॥ १ ॥

### 2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथे पयट्ठाइं

जयसिरिणिवासाइं

जिगिजिगिजिगंताइं

पहरणइं फुरियाइं

गयउलइं मंथरइं

ता तीए दिट्ठाइं ।

किंकरसहासाइं ।

खग्गाइं कुंताइं ।

हयउलइं तुरियाइं ।

दाणंबुणिज्झरइं ।

5

1. १ A also reads कामिणिहिं. २ CD वेल्लिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउ.

६ E°हि. ७ E°कहि. ८ E घणमाणु. ९ ABE °म्मु.

2. १ AE णिन्भरइं.

धवलाइं हरियाइं	छत्ताइं धरियाइं ।	
चिंधाइं चलियाइं	चमराइं शुलियाइं ।	
भुवणयलपूराइं	वज्जंति तूराइं ।	
कयमयणपक्खाइं	विलयाण लक्खाइं ।	
सिंगारवंताइं	दट्ठूण जंताइं ।	10
चोज्जं गया सा वि	भणिया सही का वि ।	
एसा सिरी कस्स	दणुयस्स मणुयस्स ।	
लच्छीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिद्धी सव्वंतीए ।	
उज्जाणजत्ताए	सुविसौलणेत्ताए ।	15
ता रायउत्तीए	खर णीससंतीए ।	
ससिबिबधवलम्मि	णियवयणकमलम्मि ।	
करयलइं णिहियाइं	लोयणइं पिहियाइं ।	
घत्ता-- सुक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोर्ट्ठइं ।		
जेहिं णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥		20

3

Feeling jealous she goes to the temple instead of the pleasure-garden.

इणं सा भणंती	खरं णीससंती ।	
कसायं सहंती	विसायं वहंती ।	
णहालग्गकूडं	हयाणंगपीडं ।	
जिणाणं पसत्थं	घरं धत्थदुत्थं ।	
गया पीलुलीला	सुधम्मा सुसीला ।	5
रिसीणं वरिट्ठो	तहिं तीए दिट्ठो ।	
कयाहिंदसेवो	जिणो देवदेवो ।	
असंगो अभंगो	जहाजायलिंगो ।	

2. २ DE सवित्तीए. ३ E उज्जाइं जत्ताइं. ४ E सुविलास°. ५ CE सोक्ख°. ६ AB पल्लोटइं; C पलटइं.

3. १ E स°.

दुहाणं विणासो	सुहाणं णिवासो ।	
गुणाणं णिसेणी	णयारूढवाणी ।	10
तमाणं पईवो <sup>२</sup>	तवाणं पहावो <sup>३</sup> ।	
अगाओ अपाओ <sup>३</sup>	सयासुद्धभावो ।	
सयाणंतणाणी	जसुप्पत्तिखीणी ।	
जलुल्लोलभंगो	सिरे णत्थि गंगा ।	
गले णत्थि सप्पो	मणे णत्थि दप्पो ।	15
करे णत्थि सूलं	विसालं कवालं ।	
उरे मुंडमाला	ण सेल्लिंदबाला ।	
अहाणं रउद्धो	तुमं देव रुद्धो ।	
ईसी मोक्खगामी	तुमं मज्झ सामी ।	
फुडं देहि बोही	विसुद्धा समाही ।	20

घत्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धपं तवसिरिकंतहो<sup>१</sup> ।  
 पयणयवासवहो पिहियासवहो कय पणामुं भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इसिणां बोह्लिउ वेल्लंहेलभुप	तुह धम्मबुद्धि संभवउ सुप ।	
ता देविप णिदिउ अप्पणउ	डज्जउ खलरिद्धिपलोयणउ ।	
अम्हारिसु मुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयैरणु ।	
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहिं अग्गइ पुत्तमुहुं ।	
णियसिरि किं किर मण्णंति णरा	णवजोव्वणु णासइ पइ जरा ।	5
उप्पण्णहो दीसइ पुणु मरणु	भीसावणु दुक्कइ जमकरणु ।	
सिरिमंतहो घरि दालिइडउ	पइसरइ दुक्खंभारुब्भडउ ।	
अइसुंदररूवें रूउ ल्हसइ	वीरु वि संगामरंगि तसइ ।	

२ E °ओ. ३ E °वो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा. ६ AB ण कंठेण माला; D रुंड  
 for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धि; E बुद्धि. १० AB सच्चारित्तहो. ११  
 E पणयणयवासहो. १२ E °म.

4. १ AB इसि जं. २ C °ल्लि°; B also has हेल्. ३ E °च°. ४ E °सइ. ५ ABD °वंत°. ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणुसु अण्णु जि लोउ जिह      णिण्णेहें दोसइ पुणु वि तिह ।  
 णियकंतिहे ससिबिबु वि ढलइ      लायण्णु ण मणुयहं किं गलइ ।  
 इह को सुत्थिउ को दुत्थियउ      सयलु वि कम्मेण गलत्थियउ ।

10

घत्ता—लच्छि सयज्जयर सेवंति णर पत्थु को वि णउ राणउ ।

भयभीसिउ रुयइ जीविउ मुंयइ पहु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her.

तओ मुणिदज्जपियं      मणे वरं यिरं थियं ।  
 सुतारहारपंडुरं      गया सई समंदिरं ।  
 णिबद्धणीलतोरणं      विचित्तमत्तवारणं ।  
 रसंतमत्तवारणं      दिवायरंसुवारणं ।  
 सुहंम्मभित्तिपिंगलं      अणेयगेयभंगलं ।  
 तहिं सिणिद्धवणिण्या      णरिंदविंदवणिण्या ।  
 कइंदविंदवणिण्या      सुहासणे णिसणिण्या ।  
 वणे पहु पहिट्ठओ      सरोवरं पइट्ठओ ।  
 पलोइयं सरोरुहं      वियंभियं पियामुहं ।  
 पहतंरं णिहालिरो      ण जंपेण णरेसरो ।  
 विलासिणीहिं सित्तओ      णिमीलियंछिदत्तओ ।  
 थिओ वियारवज्जिओ      ण णीससंउ लज्जिओ ।

5

10

घत्ता—णीलुप्पलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ ।

जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ      ता केण वि भिच्चें भाणियउ ।  
 जोणवि सवत्तिहे हत्थिहउ      चंचलहयवरसंदणसुहउ ।

८ C पियमाणु सुण्णु अ जे; ९ E रोवइ; C कभइ. १० E सुवइ.

5. १ E °हेम. २ E णरिंदवणिणवणिण्या; D °अणिण्या; B णरिंदवंद°. ३ C वंदिया. ४ E omits this foot. ५ E जंपेण. ६ E °अच्छिपत्तओ.

नागकुमार....३

— १७ —

परसिरि णं सहंति<sup>१</sup> दुरियहरहो  
ता महिवइ चित्ति चमक्कियउ  
इय चित्तिवि णिग्गउ सरवरहो  
जिणु हियवइ किं तहो पइसरइ  
देउं वि णउ वंदइ मूढमइ  
तहिं दिट्ठउ कंतहो मुहकमलु  
किं सररुहु णं णं खणविलइ  
बुज्झिउ सपसाउ मँणिगियउ  
पहु पभणइ रमियसउणिगणहो  
ता बालए उत्तरु भासियउ  
वंदिउ जिणमंदिरे जिणधवलु  
लब्भंति गामपुरपट्ठणइं  
लब्भइ पियमाणुसु भवि जि भवे  
पर इक्कु ण लब्भइ जिणवयणु  
जह पावपसत्तहो सुहसयणु  
चउगइगयदुक्खलक्ख सहिवि

पल्लट्ठिवि गय जिणवँरघरहो ।  
होसइ पियमहिलए तउ कियउ ।  
गउ भवणु परायउ जिणवरहो ।  
जो पिय पिय पिय भणंतु मरइ ।  
गउ सणिहेलणु मणपवणगइ ।  
किं छणससि णं णं सो समलु ।  
पियवयणहो का वि अउव्वगइ ।  
चित्तेण चित्तु आलिंगियउ ।  
किं णायइं तुम्हइं उववणहो ।  
मइं दुक्किउ देव पणासियउ ।  
कंदप्पदप्पदलणुग्गवलु ।  
कीलाजोग्गइं णंदणवणइं ।  
संसारसमुद्धि रउद्धरे ।  
अँणु वि दुल्लहु दंसणरयणु ।  
दालिहिण णावइ रंयणु ।  
अइदुल्लहु मणुयजम्मु लहिवि ।

5

10

15

घत्ता—जेण ण तवचरणु किउ दुहहरणु विसए ण मणु आँउंचियउ ।

अरुहु ण पुज्जियउ मलवज्जियउ तँ अण्णणउ वंचियउ ॥ ६ ॥

20

7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.

अण्णु वि पिहियासउ परममुणि  
तहिं णिसुणिउ होसइ मज्झु सुओ  
तं<sup>१</sup> णिसुणिवि णरवइ हरिसियउ  
अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वज्जुणि ।  
परवलदलवट्ठणु पीणभुओ ।  
अच्छइ पुहवीपियभोयरउ ।  
देविए पल्लंकि पसुत्तियए ।

6. १ AB सहंत. २ E जिणमंदिरहो. ३ ABCD देव°. ४ E अणंगि°. ५ AB omit this foot and the next. ६ C °यरणु. ७ E आवं°.

7. १ AB omit this line.

अवलोइउ सिविणइं मत्तकरि  
 रयणायरु भीयरु चलमयरु  
 सुविहाणइं कंतहो भासियउ  
 तुह होसइ तणुरुहु धरियणर  
 पुणरवि संदेहहणणमणइं  
 पणविवि पयाइं अदुगुंछियउ

णहकुलिसकोडिहयहत्थि हरि ।  
 ससि दिणयरु वियसियकमलसरु ।  
 तेण वि कलु ताहे पयासियउ ।  
 जो भुंजइ सुंदरि सधेरधर ।  
 जिणहरु गयाइं बिणिण वि जणइं ।  
 पिहियासउ जइवरु पुच्छियउ ।

5

10

घत्ता—जइवरु गलियमलु सिविणयहो फलु णिववहुवरहो पघोसइ ।  
 माणिणिहिययरु सिसु कुसुमसरु तुम्हहं दोहिं मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिबंधहो ल्हसिउ  
 विहडेसइ वज्जकवाडु खणे  
 णिवडेसइ वाविहें पुरिसवरु  
 सिरि करिवि धरेव्वउ विसहरेण  
 णियतेयणिहयंसोदामिणीहिं  
 ता हरिसजलोहें सिचियइं  
 उप्पणुं व मणिणउ पुत्तु मणे  
 मुणिवयणें णयणाणंदिरहो  
 पुण्णाहिउ पुण्णसमायरिउं  
 सिंण्णिहे मुत्ता इव संकमिउ  
 दीसइ आवंडुरु मुहकमलु  
 जायइं णिवडणभयकयदुहइं

तहो चरणंगुट्टण पुंसिउ ।  
 इय सहसकूडजिणवरभवणे ।  
 रंगंतु जंतु पसरंतु करु ।  
 केण वि दिव्वेण विहरहरेण ।  
 कीलेसइ णायफणामणीहिं ।  
 देवीणिवाइं रोमंचियइं ।  
 आणंदु पवड्डिउ सयलंजणे ।  
 आयाइं वे वि णियमंदिरहो ।  
 जंणणिहे तुच्छोयरि अवयरिउ ।  
 पुहईण उवरि वाहारहिउ ।  
 णं णंदणजसपसरें धवलु ।  
 दुज्जणथण्णाहं कसणइं मुहइं ।

5

10

घत्ता—अत्थु व कइमईहे चिरु देवईहे दामोयरु व जसालउ ।

सिवएविणें जिणु व संतिणें गुणु व उप्पण्णउ तहो बालउ ॥ ८ ॥

२ D सयल°. ३ ABD संदेहाणण°.

8. १ ABDE नीरंधबंधसंचहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पणिउ मणिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit. this line. १० E °थणाइं. ११ E °हिं. १२ E °यहिं. १३ E °एयइं. १४ ABD °हि. १५ C तहे; E तहि.



The son's birth celebrated.

सुंदरगहणयणणिरिक्खियउ	बहुवंजणलक्खणलक्खियउ ।	
णं जणिउं अहिंसए धम्मं पव	किं वण्णमि णंदणु कुसुमसरु ।	
मलरहियइं दस वि दिसाणणइं	पप्फुल्लइं फलियइं काणणइं ।	
महुसमउ वियंभिउ वणि सि वणे	संतोसु पवड्डिउ जणि जि जणे ।	
णाड्येरसु पसरिउ णरि जि णरे	जयपडहु पवज्जिउ घरि जि घरे ।	5
रिसिहिं वि हियवउ रहरंजियउ	सोहग्गु सव्वपुरे पुंजियउ ।	
कोईलकुलकलयलु उच्छलिउ	विरहियणु विरहजलणंइं जलिउ ।	
भमरावलि सुमहुह रुणुरणइ	सरंधणुंजीया इव झणझणइ ।	
सहुं मंगलधवलुब्भासिणिहिं	णच्चिउ सविलासु विलासिणिहिं ।	
दीणइं दाणेणाणंदियइं	मुक्कइं बंदिग्गहवंदियइं ।	10

घत्ता—सरसइ मुहकमले थिय भुयज्जुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं बालहो तुरियं कित्ति वि भम्मंइं दियंतहिं ॥ ९ ॥

10

Miracle of opening the door by the child.

सुकलाकलावगहणेक्करउ	गउ वुंढ्हिं णं सिसुससहरउ ।	
मायापियरइं दुक्कियहरइं	मणिकलससमुहदप्पणकरइं ।	
उवणियघंटाचामरधयइं	अण्णहिं दिणि जिणभवणहो गयइं ।	
तहिं कुलिसकवाडु गाडु पिहिउं	को विहडावइ देवें णिहिउ ।	
किर धम्म करउं कंताइ सहुं	आगमणु णिरत्थउ हुयंउ महुं ।	5
आयहं विं ण दीसइ जिणइं मुहु	णरणाहइो मणे उप्पण्णु दुहु ।	
जिणवइमुहुं पइं मुहु पियहे मुहु	ण वि दिट्ठउ जेण विइण्णु सुहु ।	
तं जोईउ इह परलोयगइ	तहो सो भत्था इव णीससइ ।	

9. १ E विंजण°. २ E जणिपउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°  
७ C °णें. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E  
तुरिउ. १४ C भवइ.

10. १ ABD सयला. २ E °रिउ. ३ C पुट्ठिहिं. ४ CD संख; E समुख दप्पण. ५ E °यउ.  
६ BC दइवें. ७ C हुवउ. ८ CE मि. ९ E लोविउ; C णर जीविउ D णउ जीविउ.

रिसिवयणपवंधुं विवेइयउ

इय चितिवि सिसुं उच्चाइयउ ।

तापं तहो पापं ताडियउ

सहसा कवाहु उग्घाडियउ ।

10

घत्ता—णउ डसियाहरउ भूमंगुरउ णउ कुसुमसरेण परजियउ ।

दिट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउ ॥ १० ॥

11

Hymn to the Jina.

णरिंदेण णाइंददेविंदवंधो

थुओ देवदेवो अणिंदो जिणिंदो ।

महापंचकल्लाणणाणाहिणाणो

सया चामरोहेण विज्जिज्जमाणो ।

पहूणं पहू तुंगसिहासणत्थो

सभासासमुग्घासियत्थो पसत्थो ।

विमुक्कामरीपुण्णवुट्ठीसुयंधो

अलं तुंगहीरावपूरंतरंधो ।

विरेहंतसेयायवत्तो विदोसो

असोयं दुमासीणपक्खिदधोसो ।

5

फुरंतैकभामंडलो भूरिसोहो

असंगो असंणो अलोहो अमोहो ।

तओ तेण दिट्ठा कुमारेण चावी

असामणतोया तडारूढदेवी ।

पहाणिज्जमाणिकसोवाणगम्मा

विवुड्ढंतपोमावलीरावरम्मा ।

मणोहारिणी कामएवस्स लीला

फणीणं रसासारपारद्धकीला ।

पिह्हेमपायारहित्तंधयारा

सुरालंभगेया अण्यण्ययारा ।

10

घत्ता—रहसारूढएण रईरूढएण चहुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंथुए जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरथणिहिं

कडिसु त्तविलंबिरकिंकिणिहिं ।

जलु जोयंतिहिं गयगामिणिहिं

करकमलहो वियलितु कामिणिहिं ।

णिवडंतु कुमारु णियंच्छियउ

अहिणा सीसेण पडिच्छियउ ।

१० ABCD °बंध, ११ C सुउ. १२ ABD °जिउ.

11. १ C सुंधो. २ ABC °यंदसा°. ३ DE पसणो. ४ B अलेहो. ५ B विलसंत; D वियसंत  
६ D राय°. ७ C °लुत्त°. ८ AB ए ९ D चायमउ. १० A पियभा°.

12. १ E °णीहि. २ C णियडियउ.

उज्जुमुक्कसलिलावलिहिं	सोहतउं फणपचंगुलिहिं ।	
णिवडंतहो तहो सिरमणिणहर	फणिदइवें णं उड्डियउ कहं ।	5
थिरदेहणालि फणवल्लयदलि	जले उग्गमियइं पण्णयकमलि ।	
उवविट्ठउ सुंदरु वीरंमइ	विलसइ विहसइ रंगइ रमइ ।	
विसहरमत्थयरयण थियउ	अण्णउ पेक्खइ पडिबिंबियउ ।	
सिसु मण्णइ अवरु वि एहु सिसु	बोलावइ ण मुणइ विसमविसु ।	
पाणियलें मुहदाढउ कुंसइ	णाणं सहुं किं पि चवइ हसइ ।	10

घत्ता—हाहारउ गुरुउ तो झत्ति हुउ वाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सण्णहो उणरि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि बिलुलियमेहलिय	पुहईमहएवि विसंठुलिय ।	
धाईय रोवइ पात्थिवघरिणि	णियकलहविओइय णं करिणि ।	
हा पुत्त पुत्त तामरसमुह	हा पुत्त पुत्त किं हुयउ तुह ।	
बहुदुक्खसयाइं सहंतियए	पइं विणु किं मइं जीवंतियए ।	
इय पभणिवि मरणु जि चिंतियउ	अण्णाणउ तित्थु जि घत्तियउ ।	5
महएविए कुवल्लयलोयणए	हाहारउ उट्ठउ पारियणए ।	
आकुंभत्थल मज्झंति गय	जहिं तहिं वि सुविहि सुरवरहि कय ।	
केत्तिउ वणिज्जइ धम्मफलु	गंभीरु वि थिउ आजाणु जलु ।	
देवहिं देविहे आयरु विहिउ	णंदणु पुज्जिवि अंकइं णिहिउ ।	

घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

10

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयाबंधुरु सुदिसु	देवेहिं वि णायकुमारु सिसु ।
हक्कारिउ वित्थारिउ पणउ	फणिणा पडिवण्णउ णियतणउ ।

३ D °द्ध. ४ E फणि. ५ This line and the following are defective in C.

६ ABC °वयण°. ७ D घीर°. ८ E पुसइ.

13. १ E °ढ°. २ E धायइ. ३ E घलि°. ४ E देवयहिं देवियहिं.

आहरणइं मणिमयकब्बुरइं  
 मंदारकुसुमवरमालियउ  
 चमरइं छत्तइं संजोइयइं  
 धररंधि समंदिरु दरिसियउ  
 जणणीहिं व थणमुहदाइणिहिं  
 वंदिउ परियंचिउ किण्णरिहिं  
 पुणु पुणु जोइवि णेहज्जियउ  
 णिइइवहो सुहि वंकइ वयणु  
 णिउ पिउणा पुरु थिउ माउहरे

दिण्णइं देवंगइं अवरइं ।  
 गुमुगुमुगुमंतभमरालियउ ।  
 अहिअंकइं चिंधइं ढोइयइं ।  
 भणु किं ण पुण्णवंतहो कियउ ।  
 उच्चाइउ वालउ णाइणिहिं ।  
 संभासिउ सुरवरसुंदरिहिं ।  
 णंदणु णाएण विसज्जियउ ।  
 दइवेण कालसणु वि सयणु ।  
 गयकालए पुणु वासरे पवरे ।

5

10

घत्ता—धवलहिं मंगलहिं हयमदलहिं णं णरु दोण्णिवासहो ।

सिसु विसहरहो घरु णिउ महिविचरु पुण्णयंतजिणदासहो ॥ १४ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुण्णयंतविरइए महाकव्वे  
 णायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

### III

#### I

Nagakumara is taught various sciences and arts.

सिद्धं णमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु दुउ पंडिउ वाप्सरिणिरिक्खिउ ॥

छंदालंकारइं णिग्घंटइं	जोइसाइं गहगमणपयट्टइं ।	5
कव्वइं णाडयसत्थइं सुणियइं	पहरणाइं णीसेसइं गुणियइं ।	
पडहसंखवरतंतीतालइं	अब्भसियइं वज्जाइं रवालइं ।	
पत्तपुप्फणाणाफलछेज्जइं	हयगयविंदारोहणविज्जइं ।	
चंदबलइं सरउययविहाणइं	सत्तभउमपासायपमाणइं ।	
तंतइं मंतइं वरवसियैरणइं	वूहविरयणइं पहरणहरणइं ।	10
सिप्पइं सवियप्पइं माणि णिहियइं	चित्तइं चित्ताभासइं लिहियइं ।	
इंदजालु रिउथंभणु मोहणु	विज्जासाहणु जणसंखोहणु ।	
णरणारीलक्खण भूसणविहि	कामुयविहि सेवाविहि सुहणिहि ।	
गंधजुत्ति माणिओसहजुत्ति वि	सिक्खिय तेण णरेसरवित्ति वि ।	

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ ।

विसहरु वम्महहो पवरत्थु सत्थु वक्खणइ ॥ १ ॥

15

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहाणं दरिसियच्छत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D दि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्खण  
 बुद्धि बुद्धसेवाइ पवड्डइ  
 मंते अंतरंग वहिरंग वि  
 बाहिररिउखण महिमंडलु  
 अब्भंतररिउवग्गविणासणु  
 विणपं इंदियजउ संपज्जइ  
 एहउ अप्पलद्धि वणिज्जइ  
 दुट्ठहो परिपालणु जहिं किज्जइ  
 ण मिलइ रायलच्छि अहंगारहो  
 हुंतु अणत्थु घोरे वंचेवउ  
 धम्मं विणु ण अत्थु साहिज्जइ  
 कज्जणासु कज्जु ण विरइज्जइ

सत्थकम्मविसएसु वियक्खण ।  
 सो पंचंगु मंतु परियड्डइ ।  
 रिउ जिप्पंति विइणकुसंग वि ।  
 सिज्जइ णरणाहो चितियफलु ।  
 हवइ णराहिउं विणयविहूसणु ।  
 वसणु ण इक्कु वि तहो उप्पज्जइ ।  
 धम्माहंमु वि परियाणिज्जइ ।  
 सो अहंमु जहिं साहु वहिज्जइ ।  
 जाइ अहंमं णिउ तंवारहो ।  
 अत्थु णरेसरेण संचेवउं ।  
 तं असकु णिद्धंमु ण जुज्जइ ।  
 कुलमइहीणु मंति ण थविज्जइ ।

5

10

यत्ता—कामाउर सरस णउ जोग्गा धरिणिनिहालणे ।

15

रंणे कायर मणुय णउ तिक्खपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics ( continued ).

दुवई—जो धणलुद्ध धिवइ धणकज्जं हुयवहे धिवइ इंधणं ।

सो वल्लूरियाण हो सुहय बिडालहो देइ वंधणं ॥

दुद्धभिच्चपोसणु विहुरायरु  
 भाविज्जइ बहुगुणगरुयत्तणु  
 गुणणिहिपुरिसु परिकिखवि धिप्पइ  
 सहवासेण सीलु बहुकाले  
 आलावेण बुद्धि जाणिज्जइ  
 परकज्जु वि णियकज्जु वि लक्खाह

होइ वसिट्ठु वसणे लग्गणतरु ।  
 गुणअणुराणं रंजिज्जइ जणु ।  
 कज्जधुरंधरु धुरहिं णिहिप्पइ ।  
 ववहारेण सउच्च गुणाले ।  
 संगरेण धीरत्तु मुणिज्जइ ।  
 अद्धक्खु वि अवरेहिं परिक्खहि ।

5

2. १ ABCE सं. २ ABE °व. ३ CE °लाहु. ४ C °धम्म. ५ B अंगारहो; CE सिंगारहो; D संगारहो. ६ E संचिव्वउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वल्ल°. २ CE विसिट्ठु; A वसिट्ठु. ३ E बहुबहुगुरु°. ४ C व.

नागकुमार....४.

— २५ —

५

कम्मसुद्धि णिग्गहु वि अणुग्गहु	पडिणिहि पडिविहाणु बुहसंगहु ।	
उवसग्गु वि हवंतु णासिज्जइ	परियणु दाणे संतोसिज्जइ ।	10
सत्तिहि तिहि विवरणु सुसइत्तणु	अवरु वि करहि गरुयहियत्तणु ।	
चवलत्तणु अयालिचारित्तणु	मेल्लहि दिट्ठि <sup>१</sup> कामकामित्तणु ।	
मुयसु णिसीह कुपुरिसहं संगमु	होइ तेणं भासणु वसणागमु ।	
हरिसु माणु मउ कामु वि कोहु वि	जिणसु हणसु संजायउ लोहु वि ।	
सत्तु मित्तु मज्झत्थु विवेयहि	मयरद्धयवसणइं विच्छेय <sup>२</sup> हि ।	15

घत्ता—मज्झं विलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिट्ठुरवयणु दंडफरसत्तणु<sup>३</sup> ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदढभुओ ।

सत्थु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ	णाइं पुरंदरु सग्गहो पडियउ ।	
अवसणु सच्छु अरुसणु सूरउ	पवरबलालउ जुत्तायारैउ ।	
दूरालोइ य दीहरसुत्तउ	बुद्धिवंतु गुरुदेवहं भत्तउ ।	5
सोमु अजिभचित्तु कयदाणउ	थूललक्खु पुरिसोत्तमुं जाणउ ।	
अइपसत्थु णिज्जियपंचिदिउ	थिरु संभरणसीलु बुहवंदिउ ।	
सोहइ वट्ठुलंपाणिपवट्ठहिं	उण्णयपायपुट्ठिअंगुट्ठहिं ।	
उण्णयवित्थिण्णे भालयलें	उण्णयभुयसिहरहिं बलपवलें ।	
तंवतालु तंभिरजीहादलु	तंवणयणु तंभिरकरकमयलु ।	10
तंवाहरु सुतंवणहमंडलु	णिद्धदंतपंती <sup>४</sup> सियणहयलु ।	
इक्केकरोम हेमवण्णुलउ	लिंगकंठजंघहिं मडहुल्लउ ।	

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठ.

९ C ताण. १० ABD विच्छेय°. ११ ABDE °ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.

4. १ C सत्थ. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम-

५ D वट्ठुलु; E वट्ठल. ६ ABCD पट्ठि. ७ CE °कंती. ८ C होम.

णाहिसोत्तुघोसैं गंभीरउ                      उरयलि कडियलि पविउंलधीरउ ।  
 पत्तलपेट्टु मज्जे संक्रिण्णउ                      दीहबाहु समसंगयकण्णउ ।  
 णासैं णिज्जियचंपयहुल्लउ                      णोलणिद्धमउलियं धम्मिल्लउ ।

15

घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ ।  
 वण्णइ काइं कैइ जगे वम्महु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters,  
 in search of a divine lute-expert.

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरंइयउ ।  
 णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे                      अच्छइ जाम सयलसुहभायणे ।  
 ता गुणगणणिहि णेहणिबंधिणि                      पायडणामें पंचसुयंधिणि ।  
 आगय तेयतोयविच्छुलियहिं                      सहियसहिय विहिं दिलिंदिलियहिं ।  
 बालमराललीलगयगामिणि                      रायदुवारि परिट्टिय कामिणि ।  
 भणइ एत्थु पुरे अत्थि ण पंडिउ                      को वि सरासइए णंउ मंडिउ ।  
 गरुई लहुई तणय ण लक्खइ                      वीणावज्जु को वि ण परिक्खइ ।  
 ता विहसिवि बोल्लिउ पडिहारें                      कुलहरु भूसिउ णायकुमारें ।  
 सूहउ सरसु सूरु सुललियबुहु                      मंदरधीरु रंदससहरमुहुं ।  
 तुह धीयहे गुरुत्तलहुयत्तणु                      सो जाणइ वीणाविउसत्तणु ।  
 ता पहुभवणि पइट्ठी सुंदरि                      णं णवकमलोयरि इंदिंदिरि ।  
 पणविउ राउ ताए सहुं धीर्यहिं                      पणवियसीसहिं विणयविणीर्यहिं ।

5

10

घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयंसहहिं समीरिउ ॥ ५ ॥

15

१ ABCD °लु १० ABD °णिय. ११ D कई.

5. १ AB राइउ. २ B ला°. ३ A णयणाणंदणे. ४ E दिणें दिहियहिं. ५ C जो ६ ABD °यए.  
 ७ E जाणिय.



Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवइ धरित्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

दिट्ठिए जिणइ स सस लहुआरी	कहइ मयणु किण्णरि गरुयारी ।	
पुणु सरजाइभेयसंजुत्तउ	आलाविणिवज्जउ आढत्तउ ।	
दोहिं मि बहिणिहिं पीणपओहरि	चारु भणिय तहिं तेण मणोहरि ।	5
सइं पच्चक्खु मयणु अवेलोइउ	दोहिं मि णियहियउल्लए ढोइउ ।	
सल्लियाउ मयरद्धयवोणेहिं	विणिण वि कह व ण मुक्कउ पाणेहिं ।	
गंधिणियए णियाउ णियहम्महो	तोरणछडरंगावलिरम्महो ।	
जलसिंचणु पवुड्ढि धुउसासहो	चंदणु इंधणु विरहहुयासहो ।	
आहारु वि हारु वि ण वि भावइ	कमलु कमलबंधु व संतावइ ।	10
चंदजोणहं सिहिसिह णं दुक्की	घित्तजलइ जलंति व मुक्की ।	
चामरवाउ वाउ णं लगगउ	पियउरंमदणु मगगइ लगगउ ।	
कोइलसरु सरु मारहो केरउ	साहारउ जीर्यासाहारउ ।	
लच्छिंविणोउ वि इक्कु ण रुच्चइ	तरुणीजुंयलें जणणि पवुच्चइ ।	

यत्ता—पयपंकए पडिधि दक्खालिवि णेहु अहंमैउ ।

15

आणहि अम्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

Nagakumara marries the two damsels by the advice of his father.

दुवई—अव्वो विणु पिण्ण कहिं जीविउ दिण्णसंवण्णभोयणे ।

आणहि तुरिउ गंपि सो सूहउ सिसुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी	कमकलहंसघोस णं हंसिणि ।
गय रायालउ णं रायावलि	रायहो अगगइ चवइ कयंजलि ।

6. १ CD आलावणि. २ E आलो°. ३ E °वाणिहिं°. ४ MSS पाणिहि. ५ E धुअ°. ६ C जुण्ह. ७ E उरु°. ८ B जीवा°. ९ E विणोउ एक्कु णउ रुच्चइ. १० C °जुअलें; E जुवलें. ११ E अप्पणउ.

7. १ CE सुवण्ण.

अञ्जु परए भो णरवरसारा  
 तुह लहुसुयविरहें णं छित्तउं  
 कामएउ णियहियवए भाविउ  
 भणइ पुत्तु किं कुलु जोइज्जइ  
 उत्तमवेसइं दीसहिं सोम्मइं  
 सुद्धचित्त वेस वि कुलउत्ती  
 जिणपयपंकयमहुयर दीसहि  
 कण्णाजुयलु मरंतउ रक्खहि  
 ता कुमार पडिजंपइ चंगउ  
 जुत्ताजुत्त<sup>उ</sup> गुरुयणु जाणइ

कण्णाजुयलउ मरइ भडारा ।  
 ण जियइ एवहिं मरइ णिरुत्तउ ।  
 ता राएं कुमार कोक्काविउ ।  
 अकुलीणु वि थीरयणु लइज्जइ ।  
 महिणाहु वि पायगें हम्मइं ।  
 म करहि सुंदर उत्तपडैत्ती ।  
 तुहुं कारुण्णवंतु मं भीसहि ।  
 तरुणें तिरिच्छच्छीहिं णिरिक्खहि ।  
 एंतु पियाउ समपेमि अंगउ ।  
 सिसु दिण्णउ पेसणु संमाणइ ।

5

10

15

घत्ता—ता रोमंचियए आणेप्पिणु णेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ-मंगलतूरभेरिणिग्घोस बहिरिउ गयणमग्गउ ।

रइपीईउ वे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं<sup>३</sup>  
 पणइणि परिमिण वित्थारें  
 गयणिवसणें तणु जले ल्हिक्कावइ  
 पउमिणिदलजलविंदु वि जोयँइ  
 का वि तरंगहिं तिवालिउ लक्खइ  
 काहे वि महुयर परिमलबहलहो  
 सुहुमु जलोल्लुं दिट्ठ णहमग्गउ  
 काहे वि उप्परियणु जले घोलइ  
 णाणामाणिणीहिं दुक्कंतिहिं

सरे पइट्ठु करि विव सहुं करिणिहिं<sup>३</sup> ।  
 सलिलकील पारद्ध कुमारें ।  
 अञ्जुमिल्लु का वि थणु दावइ ।  
 का वि तहिं जि हारावालि ढोयँइ ।  
 सारिच्छउ तहो सुहयहो अक्खइ ।  
 कमलु मुएवि जाइ मुहकमलहो ।  
 काहे वि अंवरु अंगि विलग्गउ ।  
 पाणियछल्लि व लोउ णिहालइ ।  
 जलजंताइं करेहिं धरंतिहिं ।

5

10

२ C चित्तउ; D also विरहाणलछित्तउ ३ E पउत्ती. ४ AB तरुणारिच्छ°; E तिरिच्छ°. ५ E °प्पिवि.

8 १ A तूरवीर; B तूरधीर. २ C व° ३ ABDE °णिए. ४ C °णु. ५ DE °वइ ६ E जलुल.

सिंचंतिहिं मयरद्धउ ण्हाणिउ  
सरसवयणजुत्तिहिं आवज्जिउ  
एत्थंतरी णारीयणसारी  
गेण्हिंवि धोयइं धवलइं वत्थइं  
सुयसमीवि आवंति विहाविय

जोयंतिहिं हियण जि माणिउ ।  
उप्पलताडणेण णं पुज्जिउ ।  
सिरिपुहईमहणवि भडारी ।  
चंदणकुंकुमाइं सुपसत्थइं ।  
दुट्ठसवत्तिण रायहो दाविय ।

15

घत्ता-मंचारुदियए वज्जारिउ दिण्णसिंमारहो ।

जोवहि धरणिवइ पियघरिणि जंति घरु जारहो ॥ ८ ॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town. She defies the order.

दुवई-ता सहस त्ति वीरचूडामणि लीलाजित्तिदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिवडिउ जणणिहे पयजुयल्लए  
किं पइं देवि महासइ णिंदिय  
मायासुयइं समायइं गेहहो  
गउ लहु लहुयहें घरिणिहें मंदिरु  
पुरवरहिंडणु सुयहो असोहणु  
मा महिल्लहु लग्गउ कामग्गहु  
अवरुं कुमंतिमंतहयसोत्तहो  
तं अवहेरिउ बालमयच्छिण  
माणिणि जा मुज्झइ सा मुज्झउ  
दुज्जणु जो जूरइ सो जूरउ  
गउ णरणाहु जाम णियणिलयहो  
वयणु दिण्णु चडु सुंदर गयवरे  
मयणिज्झरे सिंदूरापंकिण  
देविहे तणउ वयणु आयणिणवि

दिट्ठउ राणं वुत्तु सुसल्लए ।  
पेक्खु पेक्खु पुत्तिं अहिणंदिय ।  
णिवइहे तित्ति ण पुण्णी गेहहो ।  
वयणु पयंपिउ राणं सुंदर ।  
मा महु होउ अहम्मरोहणु ।  
मा मेल्लंतु सभवणपरिग्गहु ।  
मइ विवरीय होइ सार्यत्तहो ।  
वियरउ णंदणु णयरि सइच्छिण ।  
लुडु महु तणयहो हियवउ सुज्झउ ।  
लुडु महु सयलमणोरहं पूरउ ।  
ता मायण पुत्तहो कुलतिलयहो ।  
कर्णचमरउड्ढावियमहुयरे ।  
कच्छरिच्छगलगिज्जालंकिण ।  
हिंडणसीलें भल्लउ मणिणवि ।

5

10

15

७ C गेहिवि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C सीमंतहो; E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरें पयपेल्लिउं मयगलु ।

किंकरपरियरिउं णीसरिउ फुरियखग्गुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि णिवित्तिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ

करि लइ मेरउ कंठाहरणउ ।

का वि भणइ धरि करु लइ कंकणु

हारु लेवि उरि दिज्जउ णहवणु ।

लइ कडिसुत्तउ कडियलु माणहि

अंसै अंसु देवें संदाणहि ।

5

लइ केऊरु काइं बोलिज्जइ

कौमाउरहिं किं ण किर दिज्जइ ।

का वि भणइ अहरहो रत्तत्तणु

णासउ दइय देहि मुहचुंबणु ।

का वि भणइ लहु करि केसग्गहु

वियलउ मालइकुसुमपरिग्गहु ।

का वि भणइ किं दीहरणेत्तइं

तुह सोहग्गहो छेउ ण पत्तइं ।

10

किं महु भउंहाज्जयवंकत्तणु

णउ जित्तैउ तेरउ धुत्तत्तणु ।

हो हो किं किर थणथडुत्तणु

जेण ण जित्तैउ तुह थडुत्तणु ।

तुह गंभीरिमाण हउं भज्जमि

णाहि गहिर दरिसंति ण लज्जमि ।

घत्ता—इय मयरद्धण पुरवरतरुणीयणु ताविउ ।

णिवडिउ णेहवसु भउ लज्जमोहु मेल्हाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables. Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई-- एम भमंतु मयणु अवलोइवि पिउणा चित्तिं मणे ।

मइं विणिवारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु

महिलहं गुणसहाउ वंकत्तणु ।

मइं वारिउ सइं पेरिउ णंदणु

हिंडइ जुवईहुं हिययविमइणु ।

९ E °पिल्लिय. १० E °रियउ.

10. १ A ण चित्ति. २ CE °ठग्ग°. ३ E देवि. ४ C omits this foot. ५ E जित्तिउ.

11. १ E °इहिं; C °इहे.

एवहिं एयहो किं किर किज्जइ	उद्दालिपिणु अत्थु लइज्जइ ।	5
जासु अत्थु तहो हयवर गयवर	जासु अत्थु तहो धयचलचामर ।	
जासु अत्थु तहो धवेलइं छत्तइं	जासु अत्थु तहो वरवाइत्तइं ।	
जासु अत्थु तहो असिवरकरणर	जासु अत्थु तहो मणिमयरहवर ।	
जासु अत्थु सो जाइ विरारहिं	इय चित्तिवि पेसिय सुंडीरहिं ।	
लंघियणियवइउत्तपउत्तिहे	अत्थु हराविउ सिरिमइपुत्तिहे ।	10
जिणवत्थपविरइयणियंसण	तणएं जणणि दिट्ठ णिभूसण ।	
पुच्छिय माइ काइं थिय एही	निरलंकार कुकइकह जेही ।	

घत्ता-अम्मए बोद्धियउ हउं णरवइणा विब्भांडिय ।

तुहुं हिंडहि भणिवि धणहरणे दंडे ताडिय ॥ ११ ॥

15

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The next day the king finds his courtiers without their usual ornamentation.

दुवई-हउं हिंडतु चोर परयारिउ परजीवावहारओ ॥

पिसुणपयंपिण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइं मइं उत्तउ	पहु जं करइ तं जि जाणि जुत्तउ ।	
चाइचायवज्जियजसघंठहे <sup>१</sup>	इय जंपिवि गउ सुंदर टिट्ठहे <sup>१</sup> ।	
किं कैडित्तु णं णं गयणंगणु	किं किंत्तउ णं णं मयलंछणु ।	5
सुवराडियउ णाइं णकखत्तइं	उड्डियाइं णाणाविहवित्तइं ।	
कुंडलरयणइं मउडविचित्तइं	कंकणहारडोरकडिसुत्तइं ।	
उट्टिउ धूलीरउ कण्णूरें	पसरइ चमराणिलसंचारें ।	
छाइज्जइ छत्तहं पम्भारें	ठवलु ठविउ तहिं गंपि कुमारें ।	
खेळिवि खणखणसइं वलियंहं	जित्तइं आहरणइं मंडलियहं ।	10
चाउ करंतें <sup>२</sup> दुक्खणिवारए	दीणइं पीणियाइं वसुधारए ।	
रयणइं बहुदीणारसुवणणइं	आणेविणुं णियजणणिहे दिण्णइं ।	

२ C एयहे. ३ E °वर°. ४ E विमलइं. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E पुच्छी.

९ D °ज्झा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५ C खोळिवि खणसइं संचलियहं. ६ E °तए.

७ CE °पिणु.

घत्ता-करि णउ कंकणइं दिट्ठइं णिवेण घरि मिलियहं ।

कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण कै<sup>१</sup> अम्हइं णियणिययं ण भूसियं ।

ता कहियं णिवेहिं णरजाहहो णायकुमारविलसियं ॥

तासु वराडी देव चमकइ

अम्हारी आवंति णं थकइ ।

लइयउ उरमाणिणिमणहोरें

अहिणवेण जापं जूवारें ।

धणु सयलु वि जं कण्णपवित्तउ

सिरिवम्महो दोहित्तं जित्तउ ।

5

इउं सुणेवि णरवइ तुणिहकउ

णियकरकमलपिहियमुहु थकउ ।

अण्णहिं दिणि कोक्किउ सपसापं

णियणंदणु बोलाविउ रापं ।

पुत्त जूउ भल्लारउ जाणहि

णिच्चमेव तुहुं जयसिरि माणहि ।

देवासुरहं मणोरेंहगारउ

अकखजूउ जणमणहं पियारउ ।

मइं सहुं अज्जु सलक्खण खेळहि

देहि सारि लइ पासउ ढालहि ।

10

ता तं तिह करेवि खणे जित्तउ

जणणदविणु णीसेसु वि हित्तउ ।

पुणु तहो केरउ तासु जि दिण्णउ

एम कवणु पालइ पडिवण्णउ ।

जं चिरु लयउ हरेवि णरिंदें

तं तणपं णियकुलणहचंदें ।

दव्वु सव्वु मेलाविउ मायहे

घरु पट्टविउ पवड्डियल्लायहे ।

घत्ता-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लंहुं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लंउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhara.

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ रापं हिल्लिं हिल्लिं हिसिरो ।

उट्ठु अणिट्ठु सुट्ठु णिट्ठुमुहु णं कडुवयणभासिरो ॥

13. १ E किं. २ ABDE जासु. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE तं णिगु-  
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C  
°वत्तउ. १० ABD हीणदीणजणदुल्लहु. ११ C वल्लउ; E वल्लहे.

14. १ D °हिहिसरो. २ E वयणु भासिओ.

वंकाणैणु दूसहु णं दुज्जणु	कसहो ण वच्चइ णाई कुकंचणु ।	
अगहियकुंसु णं णट्टउ बंभणु	णरसमजणणु णाई रविणंदणु ।	
लक्खणकरु व खड्डलंकेसउ	जवखेत्तु व जवलद्धविसेसउ ।	5
दिब्बेणिउब्भखुब्भखुरचंचत्तु	उरि वित्थिण्णु पवित्थरपच्छलु ।	
कयपरियत्तणु सीसविहोडणु	कडियलंतोडणु अट्टियमोडणु ।	
विहडियणिविडाँसणसंतावणु	आसवारकुलभयभीसावणु ।	
एहउ वालें दमिउ तुरंगउ	तिहुअणणाहें णाइ अणंगउ ।	
णं पुरिसें मणु चसणवसंगउ	दुप्पेच्छउ णं गिंभपयंगउ ।	10
सूरिपसंसिपहिं बहुभंगहिं	आणिउ णीवंगेइ गहियंगहिं ।	

घत्ता—दमिप तुरंगवरे सिरिहरु णं कुलिसें घाइउ ।

दुकरु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

दुवई—पहणमि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।

इय संभरिवि तेण भडसंगहु कँउ णिययम्मि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ	सिरिलंपडहं णत्थि कारुण्णउ ।	
छिंदिवि करवालें दारेवउ	पढमसुएण लहुउ मारेवउ ।	
हुंतउ पुरउ कज्जु जो बुज्झइ	सो पच्छातावेण ण डज्झइ ।	5
इय चित्तिवि ते पुरवरु छिण्णउ	काराविउ झसकेउहे दिण्णउ ।	
तहिं णिवसइ मयरद्धउ जइयहुं	अवरु चोज्जु अवयरियउ तइयहुं ।	
गामहं भूयगाम उड्ढावइ	दोणामुहहं कालमुहुं दावइ ।	
णयरइं णायेंर दंतहिं घायइ	संवाहणहं बाह उप्पायइ ।	
पुरमाणव पुरैवम्मइं चूरइ	कव्वडवडवंदण मुसुमूरइ ।	10

३ AB कंठाणणु. ४ AB °जसु. ५ DE दित्त. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE-°क्ख°. ९ E °भि. १० E °गि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिक्खउ. ३ E मारिक्खउ. ४ E °केयहो. ५ CE णयरय. ६ C पर°; E पुरउववण चूरइ.

बहुमंडव मंडउल उच्चालइ  
एम असेस देस जगडंतउ  
केलासहो होतउ जणपउरहो

खडयासीखेडय उच्चालइ ।  
मंडणलीलकील पयडंतउ ।  
आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह एयहु किं धवलत्तणु ।

भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

15

16

Sridhara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसएहिं ताडिओ ।

णेच्छंतहं पि देइ सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु  
सधउ सहरिकरि सरहु सकिंकरु  
णं तारायणेण गिरिमंदहं  
गय गयदंतमुसलदलवट्टिय  
तुरय तालवट्टे संघट्टिय  
धीर वि णर णट्ठा रणे णायहो  
सिरिहरु पाण लएवि पलाणउ  
णिवघरिणिहिं कंदिउ कलुणुलउ  
भीसणु णरतणु कड्डियवसरसु  
अण्णं परिह्वयउ सयलु वि जणु  
ता एत्थंतरी साहंकारे

तहिं अवसरि सइं धायउ सिरिहरु ।

वेढिउ सेण्णे चउदिसु कुंजरु ।

तेण णरिंदहो<sup>३</sup> लायउ भयजरु ।

लालाविंदि विहाट्टिय लोट्टिय ।

भडथड पयणह्वय णिव्वट्टिय ।

जलहितरंग णांइ गिरिरायहो ।

अंकुसु धरिवि समुट्टिउ राणउ ।

को रक्खइ एवहिं कडउलउ ।

हत्थि ण होई माइ जमरक्खसु ।

हा हा कहिं जीविउ कहिं किर धणु ।

पेसणु मग्गिउ णायकुमारें ।

घत्ता—भो भो पुहवई पोमाणग पोमिणिणेशर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

३ D मंडलउ चालइ. ८ D °लु°.

16. १ ABE णेच्छंतइ. २ E °चंदिरु. ३ CE °हं. ४ E पणयह°. ५ E णाय. ६ E कलुणुलउ,

७ CE पुहवई. ८ E पउ°. ९ C जिणमि.



Nagakumara subdues the ferocious elephant.

दुवई—ता जणणेण तणउ मोकळिउ णिरु सहरिसु पधाइउ ।

तेण गिरिदधौउरयपिंजरु वणकुंजरु पलोइउ ॥

मयजलमिलियघुलियचलमहुयरु

सँवणपवणहयगयणहणहयरु ।

चरणधिवणभरवियलियधरयलु

णियबलतुलियपडियँपडिमयगलु ।

गलरवतसियरसियदिसिगयउलु

दसणकिरणधवलियमहिणहयँलु ।

5

पँरबलकुलकलयलहं अभीयरु

दसदिसिवहवियलियहिमसीयरु ।

णरवरतरुपरिमलपसरियकरु

करिवरसहससमरभरधुरधरु ।

असरिसु विसमरोसु धाइउ करि

सुंदरु भिडिउ तासु णं केसरि ।

वंचइ मिलइ वलइ उल्लंघइ

खाणि ससि जेम हत्थु आसंघइ ।

करि वेढिउ उव्वेढिवि गच्छइ

चउचरणंतरे लिहक्किवि अच्छइ ।

10

पुरउ पधावइ पुणु तणु दावइ

वंसारूढउ पुत्तु व भावइ ।

कुंभे परिट्टिउ णाइं सणिच्छरु

कण्णालग्गउ सोहइ णवर्वरु ।

बलवंतउ जगे वरकरिणा हिउ

णियभुयदंडहिं जुज्झिवि साहिउ ।

तिक्खहिं दंतग्गहिं णउ पेल्लइ

थिउ णिप्फंदु गँइंदु ण चल्लइ ।

यत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

15

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिणु महाकइपुष्पयंतविरइणु महाकव्वे

दिव्वतुरंगनीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥

॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

## IV

1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him.

साहेप्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।  
तणएण स तायहो कयमुहरायहो पय पणवेप्पिणु ढोइउ ॥ भुवकं ॥  
दुवई—भणियं पत्थिवेण लइ हरि करि दिट्ठं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विहूसणं ॥

सो वरतुरंगु सो भद्दंति	गेण्हिवि गउ णियपुरु सहुं समंति ।	5
तहिं णिवसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होई ताम ।	
उत्तरमहुरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
तहो वालमहावालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
पुरवरकवाडणिहवियडवच्छ	थिरफलिहवाहु आयंबिरच्छ ।	
कोडिभडपयडपडिभडकयंत	परवलजलघंघल बलमंहत ।	10
कुलधवलधुरंधर जयसिरीह	णं दोण्णि काल णं दोण्णि सीह ।	
णं दोण्णि सूर णं दोण्णि चंद	णं दोण्णि वि सुरतरु दोण्णि इंद ।	
तहो एकहो दीसइ भालि णयणु	अण्णेक्कु वि रूवें णाई मयणु ।	
ता उववणि संठिउ णिरहु णग्गु	संदरिसियपंचायारमग्गु ।	
मुणिवरु तवसिरिभूसियसरीह	संजमधरु धरंधरणियलधीरु ।	15

घत्ता—जयदुंदुहिसहें परमाणंदें सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहुं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।

घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D णियम°.

— ३७ —

सो मुणिवरिंदु परमत्थभासि  
 घरधम्मु धरिज्जइ णरवरेण  
 घरधम्मु धरिज्जइ णयसिरेण  
 घरधम्मु धरिज्जइ मलहरेण  
 घरधम्मु धरिज्जइ णिरु बुहेण  
 घरधम्मु धरिज्जइ णिग्गहेण  
 घरधम्मु धरिज्जइ णदवण  
 घरधम्मु धरिज्जइ सज्जणेण  
 घरधम्मु धरिज्जइ णायण  
 घरधम्मु धरिज्जइ गुरुकमेण  
 घरधम्मु धरिज्जइ सिक्खण  
 घरधम्मु धरिज्जइ बुज्झिरेण  
 घरधम्मु धरिज्जइ झाइण  
 घरधम्मु धरिज्जइ तवसेहेण  
 घरधम्मु धरिज्जइ सारण  
 घरधम्मु धरिज्जइ दंसणेण

घरधम्मु कहइ गुणयणरासि ।  
 णिच्चं तसजीवदयावरेण ।  
 अणलियमहुरक्खरभासिरेण ।  
 परद्विणहरणकुंचियकरेण ।  
 वीरें<sup>३</sup> परघरिणिपरंमुहेण ।  
 लोहेंस्य पमाणपरिग्गहेण ।  
 भोज्जेणानत्थमिणं कण ।  
 महुमासमज्जपरिवज्जणेण ।  
 उज्झियपंचुंवरसायण ।  
 कयमेरें दिसविदिसागमेण ।  
 पाविट्टजीवउप्पेक्खण ।  
 घणयालि किं पि गमणुज्झिरेण ।  
 जिणपडिबिंवे सामाइण ।  
 पव्वेसु वि विरइयपोसहेण ।  
 विहिट्ठोइयपत्ताहारण ।  
 सुद्धे सुविहियसण्णासणेण ।

10

15

घत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।  
 सो माणउ णट्टउ पहपब्भट्टउ पावइ भीसणदुग्गइ ॥ २ ॥

20

3

Religious discourse ( continues ).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।  
 होइ अवत्तयं पि सम्मत्तपवित्तवण्हिं चत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तणाइं  
 णउ संककंखविदिगिंल करइ  
 मुक्कउ दुविहेण वि संजमेण

लोइयवेइयमूढत्तणाइं ।  
 सम्माइट्ठिउ समत्तु धरइ ।  
 तं अहमु पत्तु जाणहि कमेण ।

5

2. १ BDE रइज्जइ. २ E दव्व. ३ E धीरें. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.  
 3. १ E कुणइ.

मज्झिमु सावयचारित्तएण

दिण्णउ अवत्ते सुण्णउ जि जाइ

तिविहेण पत्तदाणेण भोउ

दायारउ पुणु णवगुणविसिद्धुं

उच्चासणु दिज्जइ तहो णरेण

पयजलु वंदिज्जइ आयरेण

मणवयणें काणं सुद्धएण

जें दिण्णु दाणु तहो होइ पुण्णु

उत्तमु सुद्धं रयणत्तएण ।

कुच्छिउ कुपत्ते फलु किं पि होइ ।

तिविहु जि पावइ भुअणयलि लोउ ।

पडिगाहिज्जइ रिसि घरे पइट्ठु ।

पुणु पयपक्खालणु णियकरेणें ।

अंविज्जइ पणविज्जइ सिरेण ।

आहरेण वि णिलुद्धएण ।

इयरहो पुणु दिण्णउ अडइरुण्णु ।

10

घत्ता—असणुलउ णिवसणु देहाविहूसणु गोमहिसिउल्लुं भूमिभवणु ।

काणीणहं दीणहं सिरिपरिहीणहं दिज्जइ कारुणेण धणु ॥ ३ ॥

15

4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुणं पि दुत्थिए ।

पंगुलकुंटमंटवहिरंधयरोयविसायमंथिए ॥

अवहेरहि मणि मगांतु चोरु

कुत्थियणरपोसणु कोससोसु

अणगारधम्मु गयमयणरंगु

अणगारधम्मु तवसिरिसंमिद्धु

अणगारधम्मु णिम्महियमाणु

अणगारधम्मु वोसट्ठदेहु

अणगारधम्मु तवजलणतत्तु

अणगारधम्मु चम्मट्टिसेसु

अणगारधम्मु सिलभूमिसयणु

अणगारधम्मु सुद्धंतरंगु

पारद्धिउ अवरु वि दुरियघोरु ।

इहभवि परभवि तं करइ दोसु ।

गिरिकंदरमंदिरु मुक्कसंगु ।

पुरि घरि देसंतरि अपडिबद्धु ।

अरिवरि बंधवि धणि तणि समाणु ।

परिचत्तकलत्तसपुत्तणेहु ।

णिव्वियडपिंडकवलणपयत्तु ।

णिलुक्ककेसु जणि भीमवेसु ।

मलपडललित्तु इरपिहियणयणु ।

थलगडै जिह कच्छउ कुंचियंगु ।

10

२. E रयणु°. ३. C कुवत्ते. ४. ABCE विसुद्ध. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउलु. ७. C काणीणहुं दीणहो; D omits दीणहं.

८. E° हुं.

4. १ E मंटल्लवहिरं°. २ E° सिरिण पिद्धु. ३ MSS° गय.

यत्ता—परसिरिहरु सिरिहरु हलहरु जिणवरु भरहसरिसु णरु चक्कवइ ।  
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविंदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमए सुहलियसुकयसाहिणो<sup>१</sup> ।

सहसारग्गे सग्गे सम्मत्तं होंति णरिंद देहिणो ॥

ता पभणइ पडु भो जित्तकाम  
महि भुंजिहिंति किं वाहरत्तु  
करिहिंति भणसु भवियवु धीर  
भासइ गुरु जाणियजीवजाइ  
सो होसइ जेट्टहो सामिसालु  
रूवालोयणं अच्चंतं जाए  
सा कण्ण जासु सुयसयलसुयहो  
तं णिसुणिवि णिवहियवउ विरत्तु  
तहिं सव्वइ दिव्वइ लक्खणाइं  
डज्झउ संसारु महामुणीस

महु णंदण विणिण वि विजयकाम ।  
भिच्चत्तु परहो सव्वाहरत्तु ।  
पयपणयलोय सुविसुद्धवीर ।  
तइयच्छि जेण दिट्ठेण जाइ ।  
कंदप्पु पवड्डियसामिसालु ।  
इच्छंतु वि इच्छिज्जइ ण जाए ।  
धरु पइसइ पइ सो लहुयसुयहो ।  
जहिं ए करंति परकिंकरत्तु ।  
हउं मण्णामि सरवणलक्खणाइं ।  
भयवंत णाणचिंतामणीस ।

5

10

यत्ता—किं किज्जइ रज्जे गलियसयंज्जे महु एवहिं जिणवरु सरणु ।

भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra.

They go there and she falls in love with the younger brother.

दुवई—ढोइवि रायलच्छि णियतणयहो भुअणंबुरुहणेसरो ।

लइय जिंणिंददिकख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहं णिम्मलमईए  
गए पियरि भाय सिरि अणुहवंत  
सरणालिणपुलिणपेक्खंतखयरे

तिह वउ पडिवण्णउ जयमईए ।  
विणिण वि महुइहिं थिय बलमहंत ।  
ता एत्तहे पाडलिउत्तणयरे ।

5

४ D पडि°; E परि°. ५ ABCDE omit सिरिहरु.

5. १ C साहणे. २ CE रूवालोयणे; ३ C अच्चंते. ४ E° सुहहो. ५ C सयलें; D सकज्जे; E सइज्जे.

6. १ CE मुणिंद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील  
भोइणि णामेण वसंतमाल  
तहे गणियासुंदरि णाम धीय  
तहे पुरिसु ण रुच्चइ जइ वि रासु  
तं वयणु सुणेप्पिणु भायरेहिं  
संभासिउ पोसिउ गाढुं पणउ  
राईसंवयणु राईवणयणु  
सुरहरसिहरग्गणिसणसुरहो  
बिण्णि वि वसंतमालासुआप  
मणि श्चि पइट्टउ लहु जुवाणु

णं मयणहो केरी बाणकील ।  
णियकेसकंतिणिज्जियतमालं ।  
रुवेण रंभ सीलेण सीय ।  
पच्चक्खु जइ वि सयमेव कामु ।  
दोहिं मि कण्णागहणायरेहिं ।  
पियवम्महो मंतिहे तणउ पणउ ।  
णियरज्जे परिट्टिउ दुट्ठवयणु ।  
गय विण्णि वि बंधव कुसुमपुरहो ।  
अवलोइय णवकिसलयभुआए ।  
णं कामविसज्जिउ कुसुमबाणु ।

10

15

घत्ता—जोयंतिहे<sup>४</sup> णंवरु सुरकरिकरकरु हियवउ अंगुलसियउ ।

मुहससहरपह<sup>५</sup>हरु उणहु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणाणकुसलललियंगिहिं<sup>१</sup> जाणिवि चित्तचोरंओ ।

विण्णवियं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउ णरु णरहं सीहु  
बिण्णि वि जण सयणिच्छिंयसिवेण  
अवलोइय बुज्झिय गुरुपयाव  
महणविहे केरी सुय सलग्ग  
जेट्ठहो दिण्णी णिव्वूढमाण  
जा विरहवेयसंतावझीणं  
जा लद्धहिययणिव्वाणठाण  
जायइ विवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।  
हक्कारिय तां ते पत्थिवेण ।  
कुलजाइसुद्धगंभीरभावं ।  
सुरसुंदरि णामे गुणमहग्ग ।  
लक्खणगुणगणमणिमयणिहाण ।  
जा पुरिसपरिक्खाविहिपवीण ।  
सा कण्ण कणिट्ठहो रइसमाण ।  
गज्जंतर्गइंदहिं भीसणेहिं ।

5

10

४ E omits this foot. ५ E गढि°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु.  
९ E °तहे. १० CE णववरु. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियंगिहिं. २ ABCE चित्तचारउ. ३ C विण्णवियं. ४ CE जोयउ. ५ C णिच्चिय.  
६ C तालें. ७ C पुच्छिय. ८ ABCE °राव. ९ BD संतावरीण; E संतासझीण. १० E गयंदहिं.

पडिवक्खरइयकडमदणेहिं  
हिलिहिलिहिलंतहयवरथडेहिं  
गुरुयारें गंडडणरेसरेण  
वीरें विजयाउरु धाइएण

धुयधवलधयावलिसंदणेहिं ।  
हणुहणुभणंतदूसहभंडेहिं ।  
पणवियधणुगुणसंधियसरेण ।  
अरिदमणें दुट्टे दाइएण ।

घत्ता—कुसुमउरु गिरुद्धउ जममुहे छुद्धउ णरवरकोंतहिं घट्टियउं ।

15

हरहिमकणकंतिहिं मयगलदंतिहिं पेल्लिवि कोट्टुं पलोट्टियउ ॥ ७ ॥

8

The princess is alarmed at the danger to the life of her father. Her husband prepares to meet the situation.

दुवई—ता भीएण तेण सिरिवम्मं दिण्णं रिउहे कंचणं ।

भाणिउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहि पट्टणं ॥

णउ ताई तासु सुईवहे थियाई  
पभणइ मारमि जइ सुरहं सरणु  
इय पिसुणिउ णिसुणिउ वालियाए  
पिर्यंपलयासंकिरें रुवइ जाम  
तैं भाणिउ भदि भणु रुवहि काइं  
दुहमइलियमुहमयलंछणाए  
दाईजें भंडणे भमियतुरए  
पियवयणें दाणें णोवसंतु  
तहिं अवसरि झत्ति पराइएण  
किं कुद्धउ दीसहि तंवणयणु  
उद्धुर्यंकेसरु सीहु व करालु  
णायण्णंहि किं<sup>१२</sup> दाइज्ज चंडु  
सज्जणखयभयअसहंतियाहे

खलु णायण्णइ पियजंपियाई ।  
पइसरहि तो वि तुह दुक्कें मरणु ।  
कयलीकंदलसोमालियाए ।  
वरइत्तंसहोयरु पत्तु ताम ।  
भणु हियउल्लइं दुक्खाइं जाइं ।  
ताँ वोल्लिउ उम्मणदुम्मणाए ।  
महु जणणु हणेव्वउ अज्जु परए ।  
ता कुइउ वीरु रिउकुलकयंतु ।  
गुरु भायरु पुच्छिउ भाइएण ।  
डसियाहरु फुरिउट्टुंडवयणु ।  
तं णिसुणिवि पडिजंपियउ वालु ।  
सासुरयहो आयउं वेरिचंडुं ।  
णालोयहि वप्प रुयंतियाहे ।

5

10

15

११ AD गुरुयारें. १२ AB गउर. १३ E णरकरकुंतिहिं घट्टियउ. १४ D कोट्टु.

8. १ AB रहाहि. २ CE सुइपहि. ३ ABCD दुक्क. ४ CE पिउ. ५ E संकर. ६ E वरयत्तु. ७ E तो. ८ E दाइज्जए भंडणि. ९ E उट्टिउर. १० ABD उद्धुव. ११ E णाइणहि. १२ C कं. १३ C आइउ. १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसरु महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं धरहि पहरणं ॥

ता तेण भणिउ दीहाउ होहि

भोकल्लिओ सि वरवीर जाहि ।

रणरांगि जिणेज्जसु रिउसयाइं

णवेण्णिणु गउ णियपहुपयाइं ।

अरिदमैणु गंपि ते भणिउ एम

तुहुं पत्थिवै रूसहि कहसु केम ।

5

सिरिवम्मै हउं पट्टविउ दूउ

रिउ जंपइ खलसिरैसूलभूउ ।

गहिणण दविणपम्भारणण

सीसै सिरिवम्महो केरण ।

विण्णुरियरयणकुंडलधरेण

अपणामे खंडियतुहसिरेण ।

मरु कवणु दूउ किर कवणु राउ

सव्वहं पाडमि जमदंडघाउ ।

णीसारहु मारहु पिसुणुं धिदु

सरसुत्तियारु पाविट्ठुं दुट्ठुं ।

10

तं णिसुणिवि णरु दट्ठोदुरुदु

णं कंसमहाहवे देउ विदु ।

खुदै सहुं किं पियजंपिण

सत्तच्चिहै किं धित्तै धिण ।

घत्ता—दुव्वयणाणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सदण्णै भुयमाहण्णै वारणखंभु णियड्डियउ ॥

15

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो ॥

उद्धवंतु बहुमच्छरो भडो

हत्थिखंभहत्थो महाभडो ।

चरणचारैचालियधरायलो

धाइओ भुयातुलियमयगलो ।

ता कयं तेहि तेण दारुणं

परियलंतवणरुहिरसारुणं ।

5

9. १ D किंकरवम्मि. २ E अरिदवणु. ३ E रूसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविट्ठु. ७ C omits this foot. ८ AB सिद्धि. ९ A वायहि; E घायहि.

10. १ ABD खयदिणमणिसणिच्छरो. २ B उद्धवंसु. ३ E चाल.



मलियदलियपडिखलियसंदणं	णिविडगयघडावीढमहणं ।	
सुहडगोदंलुहामकलयलं	घारणीयंलुलियंतचुंभलं ।	
रत्तमत्तवेयालविंभलं	फुडियपडियपडुपडहमहलं ।	
गरुयपहरभरदमियदुहमं	दुग्गमं वसावारिकहमं ।	
विविहजाणजंपाणभंजणं	तियसकामिणीचित्तरंजणं ।	10
मिलियधुलियदसदिसिविहंगयं	चुण्णचुण्णचूरियतुरंगयं ।	
णिवडियाहरणरयणभासुरं	गयणमंडलागयसुरासुरं ।	
महिणिहित्तसियछत्तचामरं	तुंडमुंडभेरुंडभामिरं ।	
वडरिमाणिणीहिययजूरणं	उद्धवद्धचलचिंधलूरणं ।	
रक्खसीमणाणंदपूरणं	विसमवीरमुसुमूरणं रणं ।	15

घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयरु ।

णं तुलियगयासणि भडचूडामाणि कुरुबालि भमइ विओयरु ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकोतलं ।

णं तियसिंदविंदकंदावणे रावणे कुद्धे सुंरवलं ॥

अरिदमणु पधायउ साहिमाणु	हणु हणु भणंतु कड्विविं किवाणु ।	
ता गणियासुंदरिमणहरेण	जयसिरिहरेण पसरियकरेण ।	
णं कम्मं जीउ सदोसंभरिउ	रसवाइएण रसु जेम धरिउ ।	5
बद्धउ णं कइणा कव्वभाउ	णिउ घरहो गउडरायाहिराउ ।	
अरिणरवहुकरकंकणहरेण	दक्खालिउ ससुरहो सुंदरेण ।	
किण्णरकरवीणागीयणामं	ओलगइ पइं दाइज्जु माम ।	
ता तेण पलोइउ बाहुसीसुं	हउं एवहिं महिमंडलि महीसु ।	
पइं जेहउ जसु घरे सयणरयणु	आसंकइ इंदु वि सहसणयणु ।	10
एवहिं महु जणि पडिमल्लु णत्थि	भडकालदूउ गयगंधहत्थि ।	
तुहुं ऐंकु जि असहायहो सहाउ	पुणु णविवि भाउणा दिदु भाउ ।	

४ C गुंदलु ० ५ E नीत. ६ E कुडिय. ७ E पड. ८ E णिहत्त. ९ A जूरयं.

11. १ C कुंतलं. २ ABD रिउवलं. ३ E अरिदवणु. ४ E कड्विय. ५ E णिय. ६ ABCE सदोसु.  
७ C गीयमाणु; D गीयमाण. ८ AE दाइज्ज. ९ E पलोयउ. १० CD बाहुभीसु. ११ C एमहिं.  
१२ C इक्क.

घत्ता—अण्णहिं दिणि जिट्ठे दिट्ठसइट्ठे पुच्छिउ भाउं काणिट्ठउ ।

तुहुं सहुं णियघरिणिणं णं करि करिणिण इह णिवसहि संतुट्ठउ ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदर कणयउरं घरुज्जलं ।

गायकुमारवीरगुणगायणैगणसंगीयमंगलं ॥

चाएण जेण दीणंतु विहिउ

वइरंतुं खग्गु भुअणंतुं णाणु

सोहग्गु वि वण्णिज्जइ गुणीहिं

जो रूवें अण्णु जि विहिविवेउ

सो गंपि णिहालमि रायउत्तु

महि विहरमाणु कणयउरु पत्तु

जणु जोयइ जंपइ चोळु करइ

णउ विसहरु कंकणु णउ बलहु

करि चरणंगुट्ठे चोयमाणु

दिट्ठउ विसमच्छें पंचबाणु

ओसारिवि मयमत्तउ मयंगु

अवलोयणेण संजणिय तुट्ठि

जसु जेण दिसाकरिकुंभि णिहिउ ।

जसु केरउ सुम्मइं जगि पहाणु ।

कामिणिआणंतु सुकामिणीहिं ।

जो संपइ भण्णइ कामणउ ।

इय पुच्छिवि गउ सहसा तिणेत्तु ।

जोयउ जणेण सयवत्तवत्तु ।

ण कवाळु धरइ ण तिसूळु धरइ ।

अवईण्णउ तिणयणु णयरि रुहु ।

तहिं अवसरे पिउपुरे पइसमाणु ।

जणु णट्ठउ पहिउ ण मुयइ ठाणु ।

रुहें पहेण चल्लिउ अणंगु ।

तहिं दोहि मि हई इक्क दिट्ठि ।

घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो ।

तहुं तिज्जउ लोयणु चोळुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

Recollecting the prophesy of the sage he took up service with Nagakumara.

दुवई—ता णियणयणजुयलु करजुयलें ढंकिवि तेण जोइयं ।

पुरवरु सुरहरेहिं सोहंतु महंतु वि णावलोइयं ॥

१३ ABCD भाइ. १४ ABD वणकरिणिण.

12. १ E रयणउरं. २ E कुमारवीर. ३ D गायणु. ४ E वइरंतु. ५ E भुवणत्त. ६ E सयवत्त.

७ D कंठि. ८ E अवयण्णउ. ९ AB चरणंगुट्ठे, E चरणंगुट्ठहिं. १० CE तुह.

13 १ ABCD जोइउ or जोइओ. २ E सुहहरोइ. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंघारयारु  
गयंदणै करिकरदीहबाहु  
कुमरेण भणिउ णट्ठासणिल्लु  
पंथहो णोसरियउ णिणैवि णाउ  
करि धरमि णवर विणिबद्धणेहु  
ता दुक्कु सुहडु णयविणयसंगु  
सव्वंगु णविउ परमेसरासु  
लोयणणासेण वियाणिओ सि  
ए एहि बप्प चडु गयवरिदि  
संभासिउ तोसिउ साहिमाणु

चित्तिउ संजमधरवयणु चारुं ।  
जयकारिउं जायवि णिययणाहु ।  
परबलबलहरु णरवरु णवल्लु ।  
अम्हारिसु को वि महाणुभाउ ।  
णिसुणमि किं बोल्लइ धीरु एहु ।  
कुंजरपयणहपडिबिंबियंगु ।  
पभणिउ तुहुं पहु हउं तुज्झ दासु ।  
ता भणइ मारु महु बंधु होसि ।  
कण्णाणिलघोलिरभमरविंदि ।  
करिवरिर्वलग्गु णं उयए भाणु ।

5

10

घत्ता—णिउं सुंदरु णियपुरु पहु अंतेउरु जहिं पइट्टु कामाउरु ।

तहिं भडु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्टवहि किंकरा ।

जे लग्गंति दंतिदंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दाईउ विससिहिसमाणु  
जइ अज्जु ण हम्मइ मच्छरिल्लु  
ता पेसियाइं परिचंत्तभयइं  
उद्धाइयाइं डसियाहराइं  
जयवइपुत्तै दिट्ठाइं ताइं  
राणि दाणि माणि पालियल्लेण  
यरु पइसरंति ए कासु भिच्च  
ता कहिउ तेण पडिक्खदास  
तं आयण्णिवि पडिभडणिसुंभु  
संपत्तसुहडं अब्भिडइ सुहडु

इक्कु जि रइमंदिरि कीलमाणु ।  
तो पच्छइ देसइ दुक्खसल्लु ।  
पक्कलपाइक्कंइ पंचसयइं ।  
आवंतइं असिवरफरकराइं ।  
अच्चंतकोवभावंगंयाइं ।  
पुच्छिउ पडिहारु महाबलेण ।  
दीसंति सूर संगरि दइच्च ।  
हणु हणु बंधवजणपूरियास ।  
उम्मूलिउ तेण गइंदेखंभु ।  
संभेडु जणिउ घण्हणणणिविडु ।

5

10

४ CE सारु. ५ C कंदणै. ६ C कारमि. ७ E णियवि. ८ D विलगु. ९ ABDE णिय.

14. १ E दायउ. २ AB वरवत्त; C वरवत्त. ३ C पाइक्कहं; E पायक्कहिं. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहड. ७ E दाणहण°.

घत्ता—आलगाइ वगाइ रंगइ णिगाइ पहरइ वारइ थंभइ ।

वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुत्तु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवई—पेल्लइ दलई मँलइ उल्लइ महाणरु घायवेवियं ।

कडुइ धरइ सरइ पच्चारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराइं खंभें हयाइं

अंगाइं दिसावलि णं कयाइं ।

खगाइं पडिखैडियइं खणखणंति

कुंतइं भजंतइं कसमसंति ।

अंतइं णिगांतइं चलचलंति

लोहियइं झरंतइं सलसलंति ।

चम्मइं लंबंतइं ललललंति

हँडुइं मोडंतइं कडयडंति ।

रंडइं धावंतइं दडयडंति

मुंडइं णिवडंतइं हुंकरंति ।

डाइणिवेर्यालइं किलकिलंति

इय रिउकिंकर हय सयल जाम

णीसरियउ णायकुमारु ताम ।

संजायउ कोलाहलु गहीरु

रणु जित्तउ पणविउ पहुहे वीरु ।

जा रुसिवि वइरिहे उवरि चलिउँ

ता मंति णयंधरु तहिं जि मिलिउ ।

तें भणिउ कामु तुह कहहि ताउ

महिमंडलि होसहि तुहुं जि राउ ।

कुलकलहें कहिं णीसरिवि जाहि

हक्कारिउ पुणंरवि कहिमि एहि ।

ता कुमरें रक्खिय गुरुहुं छाये

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिच्चें वालें सहुं सेणें रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुप्फयंतु महुराउरे ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे  
वालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

८ CE रुंभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइं.

४ C चलवलंति. ५ E कंडइं. ६ ABE वेतालइं. ७ E चडिउ, ८ E भणिउ. ९C पुण.

# V

## 1

Nagakamara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom, Devadatta makes bold to invite him.

ता मडुरहे बाहिरे थिउ सिमिरु सोहंतु पंचवण्णेहि गिरु ।  
पडमंडवदूससमग्गविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्टसमग्गए	महियले णीरए हयउवसग्गए ।	
वालें सेणाणाहें थवियउ	परियणु गिरवसेसु संथवियउ ।	
सहुं कडउल्लें थक्कउ साहणु	पुरु जोयहुं वम्महु सुपसाहणु ।	5
गउ सिंधुरवरखंधारूढउ	कइवयकिंकरजसपरिरूढउ ।	
वेसावाडें झत्ति पइट्टउ	मयरकेउ पुरवेसहिं दिट्टउ ।	
का वि वेस चितइ गयसुण्णा	ए थण एयहो णहहिं ण भिण्णा ।	
का वि वेस चितइ किं वड्डिय	णीलालय ए एण ण कड्डिय ।	
का वि वेस चितइ किं हारें	कंडु ण छिण्णउ एण कुमारें ।	10
का वि वेस अहरग्गु समण्णइ	झिज्जइ खिज्जइ तप्पइ कंपइ ।	
का वि वेस रइसालिलें सिच्चिय	वेवइ वलइ घुलइ रोमंचिय ।	

घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

## 2

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियर्णहि	जिह मणु तिह घरपंगणु चप्पहि ।
तं णिसुणिवि उवयरियउ तेत्तहे	तं तहे रमणिहे मंदिरु जेत्तहे ।

1. १ CE फलजलतिणकणकट्टसमग्गए. २ AB वाडउ; E वाडए.

2. १ C णियच्छहि. २ E पंगुण.

आसणु दिण्णु णिसण्णउ रयणिहिं  
 भोयणु भुत्तउ मत्ताजुत्तउ  
 कामे कामिणि भणिय हसेप्पिणु  
 अज्ज वि मइं जोएँव्वउ पुरवरु  
 मां जाएसहि रायदुवारहो  
 मा णिवडेसहि असिवरतोर्यए  
 भदि ण जामि कहहि किं कारणु  
 णयणवयणणिज्जियमयचंदए  
 कण्णाउज्जहे णयरिहे राणउ  
 विणयमइं ति घरिणि रज्जेसरि  
 सीलवइं ति सीहपुररायहो  
 दिज्जहुं जंति जंति पहु १३ रुंभिवि

णिव्वत्तिय मज्जनभूसणविहि ।  
 सरसु कैइंदे कव्वु व उत्तउ ।  
 जामि मुद्धि णीसेसु भमेप्पिणु ।  
 ता वरवेसए दिण्णउ उत्तरु ।  
 दुट्ठहो दुव्वयणहो दुच्चारहो ।  
 तां तरुणेण वुत्तु पियवायए ।  
 करइ राउ परवीरवियारणु ।  
 भणियउ गणियए मणु आणंदए ।  
 विणयपाळुं णामेण पहाणउ ।  
 ताहे धीय णिरुवम गब्भेसरि ।  
 हरिवम्महो जयलच्छिसहायहो ।  
 किंकरलक्खइं समरि णिसुंभिवि ।

5

10

15

यत्ता—महुराउरिणाहे हित्तियए मंधीयणराहिवपुत्तियए ।

बंदीहरे कंटयवइछंइए अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरुं बलवंतउ  
 पेक्खिवि पुक्करंति णउं थक्कइ  
 ता अलियउ जि पवुत्तउ उत्तरु  
 को पडिखलइ समरि जमकरणइं  
 किं महु पुरवरेण दिट्ठेण वि  
 पुरबाहिरे णिरुद्धैराविभासहो  
 एम भणेप्पिणु गउ मइवंतउ  
 दिट्ठउ कण्णए कुवलमंडणु

तुम्हारिसु माणुसु आवंतउ ।  
 तं मेल्लवहुं ण सक्कु वि सक्कइ ।  
 को तं तरइ जलहिजलु दुत्तरु ।  
 को रक्खइ बलवंतहं सरणइं ।  
 किं राएण एण दुट्ठेण वि ।  
 हउं जाएँसमि दूसावासहो ।  
 कण्णाकारागारउ पत्तउ ।  
 णं छणदिणि उइयउ मयलंछणु ।

5

३ E कयंदे. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोडइ. ७ C तो. ८ C परवीय०.

९ E आणंदिए. १० C विणयवालु. ११ E मय ति. १२ C वय ति. १३ ABD दिज्जइ; E दिज्जहो.

१४ ABD रुंभिवि. १५ E मुद्धाहि. १६ E °च्छियए.

3. १ C धीरु. २ E णवि. ३ AB णिवद्ध. ४ AB जाएमि.

भणिउ ताइ भो णरपंचाणण      भो जयलच्छिविलासिणिमाणण ।  
 भो भो सरणागयपविपंजर      दुक्खरुक्खचूरणदिसिकुंजर ।      10  
 दीसँहि को वि कुलीणु महापहु      फेडहि महु बंदिहे बंदिग्गहु ।  
 घत्ता—ता कुँमरें किंकरवर भणिय कडूहु बलिवंड सुलोयणिय ।  
 सस एह महारी जो धरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥

4

Conflict between the forces of Durvachana, the king regent of Mathura,  
 and those of Nagakumara.

ता णिटुरकर	भिउडिभयंकर ।	
वइरिखयंकर	णियवइसंकर ।	
इसमुंगगरकर	धाइय णरवर ।	
परजयसिरिहर	मयणहो किंकरँ ।	
इयर वि अंतरे	थिय एत्थंतरे ।	5
दुव्वयणुब्भड	सुहड महाभड ।	
जयसिरिहारणे	कण्णाकारणे ।	
जायउ भंडणु	करसिरैखंडणु ।	
उयरवियारणु	पहरणवोरणु ।	
असि खणखणरव	हणरव रउरव ।	10
मयगलपेल्लणु	लोहियरेल्लणु ।	
रहवरखंचणु	केसालुंचणु ।	
पाडियधयवडु	सूडियहयथडु ।	
छुरियार्यडुणु	मच्छरघणघणु ।	
णिरु णिभिच्चिहिं	जुज्झिवि भिच्चिहिं ।	15
कड्डिय सुंदरि	णं सुरवरसँरि ।	
सयरारणंदहिं	कुलणहचंदहिं ।	
एत्तहिं भल्लउ	दुव्वयणुल्लउ ।	

५ C दीसइ. ६ E कुवरें.

4. १ E मोगर. २ ABC omit this line. ३ B सिरि. ४ A चारणु. ५ C खरव. ६ E मड्डणु.

७ CD सिरि.

कण्णालुद्धउ  
ल्लहु सण्णद्धउ  
पयचोदयगउ

जमु जिह कुद्धउ ।  
पविलंबियधउ ।  
झत्ति समागउ ।

20

घत्ता—हयगयखरकरहारोहणइं तइलोकचक्रसंखोहणइं ।

आलग्गइं गहियपसाहणइं दुव्वयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of fight and Durvachana's submission to him.

खगोहिं छिंदंति  
बाणेहिं विंधंति  
पासेहिं वधंति<sup>३</sup>  
सूलेहिं हूलंति  
पांडंति मोडंति  
रोसावउण्णाइं  
ता भासियं तस्स  
केणावि पुरिसेण  
तरुणीणिमिस्सेण  
दुव्वयणणामेण  
रुद्धो तुहं सामि  
तं सुणिवि विण्फुरिउ  
णीलइरिक्करिचडिउ  
पियवम्मउत्तस्स

सिल्लेहिं भिंदंति ।  
फरणहिं रुंधंति ।  
दंडेहि चूरंति ।  
दुरणहिं पीलंति<sup>४</sup> ।  
लोद्धंति<sup>५</sup> घोद्धंति ।  
जुज्झंति मेण्णाइं ।  
वीरस्स वालस्स ।  
कयसुर्यणहरिसेण ।  
हणाणिक्कच्चित्तेण ।  
रामाहिरामेण ।  
मायंगगयंगामि ।  
रोसेण अइतुरिउ ।  
अइऊण तहो भिडिउ ।  
रणभारजुत्तस्स ।

5

10

घत्ता—णियपहु पेक्खिवि भयथरहरिउं भडु करिवरखंधहो ओयरिउं ।

15

जाएवि वालहो पयजुए पडिउ पभणइ हउं जडु दइवें णडिउ ॥ ५ ॥

८ E णहु.

5. १ E सेल्लेहिं, २ E वधंति, ३ BCD विंधंति, ४ C कूलंति, ५ C पीडंति, ६ E फाडंति, ७ C घुटंति, ८ C सुकय; E सुणय, ९ C गइ, १० E थरहरियउ, ११ E उयरियउ १२ E जुयं<sup>०</sup>.



Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

खम करि परमेसर कुलभूषण	देवदेव दुज्जणकयदूसण ।	
कवणु कुमार एहु कहि आयउ	णिरुवमलक्खणलविखयकायउ ।	
भासई महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।	
पुत्तु जयंधररायहो केरउ	माणिय फैणिमणिकिरणुकेरउ ।	
भणइ मंति जो तुम्हहं राणउ	सो अम्हहं गुरुगुरुहुं समानउ ।	5
कुंडलमंडियगंडयलुलउ	खमउ लेउं महु सिरकमलुलउ ।	
जं जाणइ तं सो वि <sup>१</sup> अणुदुउ	छुड छुड केम वि मच्छरु णिट्टुउ ।	
तं णिसुणिवि वालें णिउ तेत्तहें	अच्छइ भडचूडामणि जेत्तहें ।	
भणइ सुहडुं भो पत्थिवसारा	महुर महारी णयरि भडारा ।	
एहुं मंति मेरउ किं किज्जउ	भणसु दिसावलि अज्जु जि दिज्जउ ।	10
कहिउ असेसु वि अवरु वि वइयरु	ता सेतुदु सुदु रमणीसरु ।	

घत्ता—पडिवण्णी णियसस गउरविय सहं बहुपरिवारें पट्टविय ।

कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहिं पुण्णमणोरहुं	भमरु व माणियमालइसोरहु ।	
णंदणवाणि कीलंतें संतें	केयइकुसुमवासु गेण्हंतें ।	
पुण्णायइ पुण्णाइं व <sup>३</sup> लिंतें	पाणिपउमु पउमोवरि दिंतें ।	
दिट्ठइं जाणियगेयवियारहं	पंचसयइं वरवीणायारहं ।	
ताहं पमुहु तहिं इकु णियच्छिउ	कुमरें रायउत्तु आउच्छिउ ।	5

6. १ A भासिउ. २ C फण. ३ B लोउ. ४ C जे. ५ D सुहड. ६ C एउ ७ CE किजइ. ८ CE दिजइ. ९ E रणीसरु.

7. १ E °रहे. २ MSS पुण्णउ. ३ BD लेंतें. ४ E °यारहं. ५ C णाह.

किं फलु दिट्टउ वीणाभासै  
 किस्तिधवलु णामे कस्सीरए  
 राउ णंदि णंदवइ किसोयरि  
 सुय तिहुयणरइ किं वण्णिज्जइ  
 सा वीणापवीण सुहंयारी

भासिउ जालंधररापसै ।  
 देसे पसिद्धणयरे कस्सीरए ।  
 नासु देवि णावइ मंदोर्यरि ।  
 तं वण्णंतु विरंवि वि झिज्जइ ।  
 णं वाईसरि परमभडारी ।

10

घत्ता—जो णिवसुर्यंहि वि दिहि जणइ आलावणियंइ सुंदरि जिणंइ ।

णियणयणोहामियसिसुहरिणि सा पिययमं होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइमुहियए  
 हउं वीणाए जिणेप्पिणु घल्लिउ  
 पिय परिणसमि काले जंतै  
 गउ वीणागुरु कहिं वि सइच्छए  
 दिण्णु रज्जु पुणरवि दुव्वयणहो  
 सहुं दोहिं मि गेहिणिहिं तुरंगे  
 गउ झसच्चिंधु णवर कस्सीरहो  
 कस्सीरउ पट्टणु संपाइउं  
 णंदु राउ सवडंमुहुं आइउं  
 का वि कंत झूरवइ दुचित्ती  
 पाए पडइ मूढ जामायहो  
 धिवइ तेल्लु पाणिउ मण्णेप्पिणु  
 अइअणमण डिंभु चित्तेप्पिणु  
 धूवई खीरु का वि जलुं मंथइ  
 दोयइ सुहयहो सुहइं जणेरी

णयणाणंदए णंदहो दुहियए ।  
 एवहि पुणु सिक्खहुं संचल्लिउ ।  
 ता सम्माणिउ किण्णारिकंतै ।  
 वालु पवोल्लिउ पट्टणा पच्छए ।  
 तोसियपोसियपरियणसयणहो ।  
 सहुं वीरेण तेण मायंगे ।  
 कस्सीरयपरिमिलियसमीरहो ।  
 चामरछत्तभिच्चरहराइउं ।  
 णारिहे पेम्मजरुल्लउ लाइउं ।  
 का वि अणंगपलोयणे रत्ती ।  
 धोयंइ पाय वणं घर आयहो ।  
 कुट्ठुं देइ लुडु दारु भणेप्पिणु ।  
 गय मज्जारयपिल्लउ लेप्पिणुं ।  
 का वि असुत्तउ मालुं गुंथइ ।  
 भासइ हउं पिय दासि तुहारी ।

5

10

15

६ E °रइ. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयहे.

११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतम.

8. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पेम्मजरुल्लउ. ५ D धोइय; E धोएइ.

६ D कट्ठु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घत्ता—गउ मंदिरु मंज्जणमंडणइं रइयइं माणिणिमणखंडणइं ।

उवठवियइं भोयणभूसणइं देवंगइं वत्थइं णिवसणइं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं दिणि ईसीसि हसंतें

पुरवरे वीण को वि किं जाणइ

पुत्ति महारी उव्वसि मीणइ

जामहिं आलावणि आलावइ

ता दक्खालिउ मुद्धहे णरवरु

पियविरहें मणु दुक्खइ दुक्खइ

अंगु अणंगें तप्पइ तप्पइ

गच्छंतिहे गइ गुप्पइ गुप्पइ

वल्लहगुणकंह जंपइ जंपइ

पिय सुंदरि णं जीवें मुक्की

पुणु कामेण वीण अवलोइय

पुच्छिउ णंदु मणोहरिकंतें ।

कहइ णराहिउ सोत्तइ पीणइ ।

वीणावज्जु चारु परियाणइ ।

तामहिं जिणमुणिहिं वि मणु रावइ ।

णं कामें धणु गुणसंधियसरु ।

सुट्टु मुहुल्लउ सुकइ सुकइ ।

दंसणे रइजलु छिप्पइ छिप्पइ ।

अण्णकहंतरे कुप्पइ कुप्पइ ।

परवस तंतीवज्जउ चुक्की ।

कामिणि जिह गुणेण संजोइय ।

घत्ता—जुयराणं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुमसरु ।

सुइसुसिरें हियइ पइट्टु किह तिहुयणरइ घुम्मिवि पडिय जिह ॥ ९ ॥

10

The marriage. Nagakumara learns from a merchant about some marvels in the Ramyaka forest and starts for the place.

विहिओ सुयणाणं उच्छाहो

अहिणवमुगमणोहरवयणा

णायकुमारहो संगें लग्गा

किण्णरिदेविमणोहरियाओ

वालस्स य रइयं सम्माणं

दुण्हं पुरणाहेण विवाहो ।

बहुलायण्णा दिण्णा कण्णा ।

अज्झासा इच्छियसंसग्गा ।

णियपुत्तीओ जिह धरियाओ ।

मयरद्धयपडिवत्तिसमाणं ।

११ ABC सज्जणं १२ C घइयइं.

9. १ E जावहिं आलावहिं. २ ABD तावहिं. ३ E गुण. ४ E अणंगइं. ५ E गच्छंतिहिं गय. ६ E किह. ७ CE मयणसरु. ८ E तिहुवणरइ.

10 १ D सुयणाणंदउच्छाहो. २ BCE मुद्ध.

ता णं भुंजियभोयसुहाणं  
 बहुधणइत्तो वणिवरउत्तो  
 विहुरविरामं दाउं हेमं  
 उइओ रुंदो णं छणइंदो  
 महुरं गुणिणा जलहरञ्जुणिणा  
 इत्थु पुरे णवणीलारामे  
 णिवसामो<sup>३</sup> तुह पायच्छाप  
 पडुकेराय थक्को वणिओ  
 कोऊहलयं किं ते दिट्ठं  
 रम्मयगहणे अत्थि तिसिंगो  
 तस्स तले हल्लियरंभवणं  
 सव्वसुवणमयं मणिसिहरं  
 चो<sup>४</sup>ज्जं तस्स कवाडं दिण्णं  
 अच्छ<sup>५</sup>इं ढंकियं णत्ताहं  
 अवरो धरियसरासणवाणो  
 अपुसियणयण<sup>६</sup>चुयंसुअपिच्चं

णंदावासे णिवसंताणं ।  
 भवणं पत्तो सायरदत्तो ।  
 ससियरधामं मोत्तियदामं ।  
 जणियाणंदो दिट्ठो णंदो ।  
 ढोइयमणिणा भणियं वणिणा ।  
 कोइलकलरवविलसियकामे ।  
 खंडियचोरजारजायाए ।  
 अण्णेसिं रइवईणा भणिओ ।  
 ता वइसेण विसिट्ठं सिट्ठं ।  
 सिहरीतुंगो छित्तपयंगो ।  
 भूतिलयं विमलं जिणभवणं ।  
 णववासरयरकररासिहरं ।  
 इंदस्स वि कुलिसेण ण भिण्णं ।  
 अरइयजिणमुहदंसणलाहं ।  
 समरो मोरपिं<sup>७</sup>परिहाणो ।  
 अण्णायं णिव घोसइ णिच्चं ।

10

15

20

घत्ता—ता कुंजरलीलागामिणिहिं सहुं सेण्णें सहुं णियकामिणिहिं ।  
 सहुं मित्तें माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch. He then sees the Bhilla who was pining in the separation from his wife and was crying for help.

पत्तउ दिट्ठी वणमंडियरस  
 कदमदुग्गमरंजियमहुयर  
 हरिणहदलियकुंभिकुंभत्थल

गयरयंहयचुयणवचंदणरस ।  
 फलिहसिलायलसंठियसुरवर ।  
 विलुलियरत्तलित्तमुत्ताहल ।

३ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंडिय. ७ C अणिसिं; E अण्णेसिं. ८ C रइवयणा. ९ E तिसिंगो. १० C चुज्जं. ११ E अच्छइ. १२ C पिच्छ. १३ C सुअंबु; E चुअंबु वपिच्चं. १४ E वम्महो.

11. १ E रह. २ E चुअ.

पही काणणमहि जोयंतें	दिट्टउ जिणवरमवणु भमंतें ।	
बहुसंचियदुक्कियरयसाडइं	करफंसेण गयाइं कवाडइं ।	5
दिट्टउ चंदप्पहपडिबिंबउ	णं ससिबिंबउ जसणिउरुंबउ ।	
जहिं जहिं दीसइ तहिं तहिं चंगउ	पण्णासुत्तरधणुसयतुंगउ ।	
अहिसिंचिउ तं पुज्जिउ वंदिउ	अप्पाणउ गिरु गरहिउ णिंदिउ ।	
हो किं सग्गे खयसंसग्गे	किं सोहग्गे पुणरवि भग्गे ।	
किं णेहें वड्डियसिचिणेहें	किं देहें जीवियसंदेहें ।	10
इज्झंउ चत्तसारु संसारउ	महु चंदप्पहु सरणु भडारउ ।	
पुणु वीणावज्जे सियसेविउ	णच्चवियउ तिण्णि वि महेप्पविउ ।	
लीलैंकमलणिहियवहुसीसैं	णिग्गंतेण तेण जुवईसैं ।	

घत्ता—ता दिट्ट पुल्लिंदउ दीणमणु सर्वरीविओयसिहिदड्डतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुण्णउ जणइ ॥ ११ ॥ 15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभत्तारें	भणु किं वणु बहिरिउ पुक्कारें ।	
चवइ चिलाउ पंतु भाभासुरु	कालगुहंते वसइ भीमासुरु ।	
सरलकमलदलदीहरणेत्ती	तेण महारी पणइणि हित्ती <sup>१</sup> ।	
दीणुद्धरणु भडारा भावहि	जइ सकहि तो लहु देवावहि ।	
ता तं <sup>२</sup> वणयरवयणु पडिच्छिउ	भोयणु तहो वणयरहो पयच्छिउ ।	5
सइं भुत्तउ भुत्ततरकालए	सहुं वौलें पइंसरिवि पयालए ।	
पार्यालिं दाणवभवणुलउ	दिट्टु अदिट्टुपुवु अइमलउ ।	
पंचवण्णधयवडहिं पसाहिउ	मोत्तियकरणंगावलिसोहिउ ।	

३ D° बिंबिउ. ४ E° सोत्तर. ५ E इज्झउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.  
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तं. ४ ABC वालि. ५ E पयसरिवि. ६ DE पायालें.  
७ E दाणुव. ८ BD अइट्टु; C अइट्ट. ९ C मुत्तियकरणंगावालि.

णवकप्पहुमपलवतोरणु      वीरु णिहालिवि ण किउ णिवारणु ।  
 कट्टघडिउं णं जीवें मुक्कउ      थिउ पडिहारु वारि तुण्हिक्कउ ।  
 गय विण्णि वि जण वीर महाइय      असुरत्थाणु खणेण पराइय ।

10

घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।

सुरसमरसर्णीह अणिट्टियउ अग्गंजलि कगिवि समुट्टियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु      रयणविहुसणु मणहरं णिवसणु ।  
 असिवरु सूरहं सुरहं वि णिम्मलु      रयणकरंडणामु सेज्जायलु ।  
 लइ लइ ललियलील ललणावर      कयैकुसुमसरपसर करिकरकर ।  
 रक्खियाइं मइं तुज्जु णिमित्तें      अवहारहि पडु दिव्वें चित्तें ।  
 जं किउं मइं वणयरपियहारणु      तं पडु तुम्हागमणहो कारणु ।  
 ता मयणेण भणिउ मणहारिणि      देहिं समेरि ममरहो सुहकारिणि ।  
 सा वि समण्णिय तेण तुरंतें      भिल्लें अवलोइय विर्यसंतें ।  
 पुणु पडु पभणइ दणुय णिरिक्खहि      अज्जं वि रयणइं तुहुं परिरक्खहि ।  
 अग्गइ वालहो विणउ करेज्जसु      एयइं एयहो आयहो दिज्जसु ।

5

घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलम्मु तं मणिसयणु ।

10

मयणहो जि हुंति रइराइयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे  
 कण्णाकरवालदिव्वसेज्जालंभो णाम पंचमां परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

१० A घडि. ११ C वारे.

13. १ C मणहर°. २ CE सूरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सवरि.  
 ६ C. E. विहसंतें ६ E अज्जु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

नागकुमार....८.

— ५७ —

## VI

1

Nagakumara visits the cave called 'Kanchana Guha'.

णेहणिवंधु णिउंजिवि भीमासुरमणु रंजिवि ।

सवणाहिययरु बोल्लिवि कालगुहाणणु मेल्लिवि ॥ ध्रुवकं ॥

णिगांतें जंतें विउलवहे  
सिरिणायकुमारें पुच्छियउ  
जइ तो तुहुं महु सच्चउ कहहि  
ता दूरंतरे थाएवि चविय  
वालें सहुं गउ कंपियसिहरि  
मणिरसणार्किकिणिणीसाणिय  
गहियंघवत्तंससहरमुहिय  
लहु अब्भागयपडिवत्ति कैय  
णमितित्थहो' लग्गिवि णिउंणमइं  
हुंउ भल्लउ आयउ जं णिवइ

केसरिकिसोरकयहरिणंवहे ।  
अच्छेरयणिलउ णियच्छियउ ।  
उवयारिहे किं हियवउ रहहि ।  
सवरें कंचणगुह दक्खविय ।  
तहिं झत्ति पइट्ठउ पुरिसहरि ।  
देवय णामेण सुदंसणिय ।  
चल्लिय रइरमणहो संमुहिय ।  
आघोसइ सइं भो चत्तभय ।  
मइं रक्खियाउ विज्जाउलइं ।  
भो भो सुंदर तुहुं विमलमइ ।

5

10

यत्ता—ता पभणइ मयरद्धउ  
णिरवसेसु सुरसारिण

कहिं महु विज्जउ सिद्धउ ।  
भणु संबंधु भडारिण ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे  
विज्जप्पहु णामें खयरवइ

इह रययमहीहरे अलयउरे ।  
तहो विमला गेहिणि हंसगइ ।

1. १ D omits ध्रुवकं. २ C हरिणि. ३ E अरघ. ४ D वत्तु. ५ E गय. ६ E णउणमइ, ७ E तुहुं.

जियसत्तु पुंत्तु इत्थाइयउ  
एत्थत्थए णमिणाहहो णविउ  
पयघयदहिदुंद्धहिं मिल्लियउ  
सुद्धोयणु भोयणु अहिलसिउ  
सायारह बारह गालिय तैहो  
सुंरसुक्खरु अक्खरु झाइयउ  
किं किज्जइ पेसणु देव भणु  
ता तासु झत्ति सुत्तंतियउ

महु केरइ मणे सम्माइयउ ।  
एत्थत्थए मंतु तेण जविउ ।  
सउवीरें णीरें उल्लियउ ।  
मासुल्लउ रुहिरुल्लउ सुसिउ ।  
णिम्मच्छर वच्छर सुंदरहो ।  
विज्जाणिउ खंबउं आइयउ ।  
जा घोसइ दिव्वपुरंधिगणु ।  
जगपूरहं तूरहं सहु सुउ ।

5

10

घत्ता—तेण सणियडि णियच्छिय  
उट्टिउ भुअंणविमइउ

आलोयणिय पपुच्छिय ।  
किं वायउ तूरयसइउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जायरयव्वयहो  
सविसायकसायरायहरहो  
तहिं जायउ विविहसुरागमणु  
ता णिग्गउ सो गैउ जोइयउ  
संथुउ परमेसरं तुहुं सरणु  
रयजलवाहहो बँद्धउ वरणु  
पइं पंतुं णिवारिउ जमकरणु  
पइं ण लयउ मणिकणयाहरणु  
पइं मणिय णउ णिवसिरि तणु वि  
तुहुं दुज्जणसयणे<sup>१</sup> समाणमणु

उप्पण्णउ केवलु सुव्वयहो ।  
परमेट्ठिहे णमिजिणगणहरहो ।  
बहुतूरणिणायभरियभुअणुं ।  
केवलि केवलसिरिराइयउ ।  
पइं भिण्णउ इंदियणाणवरणु ।  
विद्धंसिवि घल्लिउ भवमरणु ।  
पइं पंचविहु वि णिज्जिउ करणु ।  
पइं ण कियउ णियदेहहो भरणु ।  
माणिकु वि सरिसउ तुह तणु वि ।  
तुहुं मंदरधीरु महासमणु ।

5

10

घत्ता—तुहुं कयसाहुपसंसए  
सुव्वय मुणिवरसारउ

जिण भूसियउ अहिंसए ।  
तुहुं सोधम्मं भडारउ ॥ ३ ॥

2. १ C omits पुत्तु. २ E केरए; D केरउ. ३ C बुद्धहिं. ४ CE मेल्लियउ. ५ C लहो. ६ A सुर-  
सुक्खरुक्खरुज्झाइयउ; B सुररुक्खसुक्खरु झाइयउ; DE सोक्खरु. ७ E रुविउ. ८ C सुत्तंते  
सुउ; E सोतत्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C भुयणु; E भुवणु. ३ C गगउ. ४ MSS. परमेसरु. ५ ABD  
बहु उवयरणु. ६ C इंतु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.



Suvrata's lecture on the transitory nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।	
सण्णाहु कयंतहो किं करइ	छत्ते छायउ किं उवयरइ ।	
णउ कंहि मि मरणादिणे उव्वरइ	चमराणिलु सासाणिलु धरइ ।	
सुहु रायपट्टबंधे वसइ	किं आउणिबंधणु णउ ल्हसइ ।	
भणु किं करंति णिब्भयकरहं	णिवकिंकर वइवसकिंकरहं ।	5
काले हण हय किं ण हय	महिहरसमाण गयघड जि गय ।	
ण रहेहिं रहिज्जइ जमहु बहु	किं मणुर्यहं लग्गउ रज्जगहु ।	
होइवि जाइवि सहस ति किह	रायत्तणु संझाराउ जिह ।	
ल्लिक्कउ णरु णियभयवसघुलिउ	णउ एंतु मिच्चु दुग्गे खलिउ ।	
पहंवंतु सेयबेयंकियउ	चिंधे <sup>१२</sup> खयचिंधु ण ढंकियउ ।	10
असिपाणिण गुरुपावतरु	परिवड्डइ पसरियदीहकरु ।	
तहो केरउ केडुयउ दुक्खफलु	भक्खिउ वंकावइ मुहकमलु ।	
घत्ता—रज्जाकंखए गहिय णिव	अणुहुंजियलच्छीसिव ।	
णारयगणहणहणरवे	के के पडिय ण रउरवे ॥ ४ ॥	

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।	
ता मुणिणा जाणिउ चरमतणु	तं दिण्णउ बहुविहसीलगुणु ।	
इंदियसुहतरुपल्लवरसिउ	मणवारणु ते णाणंकुसिउ ।	
सज्झायसुणियलणिरोहियउ	पवयणवयणहिं संबोहियउ ।	
सुहझाणखंभि बंधिवि धरिउ	मुणिमेट्ठे वज्जियदुच्चरिउ ।	5

4. १ A उव्वयरइ; C उव्वरइ. २ E कहमि. ३ E सासाणिह ४ BD सह. ५ E कालेण एण. ६ E घडिय. ७ C जमहो. ८ E मणुवहं. ९ ABD रायगहु. १० ABCD एउ; E णउ हंतु. ११ E पहिवंतु. १२ C चिंधि. १३ कडयउ. १४ C रज्जकंखए गहिणिव. १५ E णारयरणहणुहणुरवि.
5. १ E णाणंकुसिउ. २ E सुणिलय. ३ C वयणहं.

ससहावें मगें परिठविउ  
 विण्णाणभोयवरदाइणिउ  
 पैभणंति रई जिणसासण  
 भणु भणु एवहि कहो अवयरहुं  
 सीसैं गुरु पुच्छिउ दुरियहरु  
 गुरु कहइ विणासियमयणमए

भणु किं ण पाउ धम्मैं खविउ ।  
 तहिं अवसरि आयउ जोइणिउ ।  
 तुम्हहं अम्हहं णउ पेसणए ।  
 आणत्तउ तुह दासिउ करहुं  
 एयहं को जोगगउ पँवरु णरु ।  
 णिव्वुई जिणवरे बावीसमए ।

10

घत्ता—पुत्तु जयंधररायहो  
 एयहं पेसणु देसइ

होही लच्छिसहायहो ।  
 अहिकुमारु पहु होसइ ॥ ५ ॥

6

The Vidyas.

परभीमयरु  
 जांए रिसिणा  
 मणि कंप्पियउ  
 आसावसणा  
 दीहरणहरा  
 बहुजंपणिया  
 कंकालिणिया  
 संयसूलिणिया  
 भीसावणिया  
 विहावणिया  
 उम्मोहणिया  
 अँखोहणिया  
 आरोहणिया  
 रिउमारणिया  
 महिदारणिया

विज्ञाणियरु ।  
 णिज्जियअरिणा ।  
 महु अप्पियउ ।  
 पयडियदसणा ।  
 पिणलच्चिदुरा ।  
 बहुलोयणिया ।  
 कावालिणिया ।  
 लंबिरथणिया ।  
 संतावणिया ।  
 सम्मोहणिया ।  
 संखोहणिया ।  
 उत्तारणिया ।  
 संबोहणिया ।  
 णिदारणिया ।  
 णहचारणिया ।

5

10

15

४ C सुसहावे. E सुपहावें. ५ This line and the next are incomplete in C.

६ E \*हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु. २ D जायं. ३ B कंप्पियउ. ४ C पिणल. ५ AB omit this, while CE read सहसूलिणिया. ६ AB उब्बोहणिया; E omits this line. ७ E आखोहणिया.

जलतारणिया	सरवारणिया ।	
असिथंभणिया	रयंभणिया ।	
बलसुंभणिया	खलंडंभणिया ।	
जमसंखलिया	जालावलिया ।	
मयंविंभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंचलिया ।	
दादुज्जलिया	रुइविज्जलिया ।	
सव्वोसहिया	वीसासुहिया ।	
तारुणहरी	बडुरुवधरी ।	
अंधारयरी	चंदकसिरी ।	25
कोवारुणिया	वरवारुणिया ।	
गहणासणिया	कहपेसणिया ।	

ग्रन्ता—सुरणरविसहरपुज्जउ लइ लइ एयउ विज्जउ ।  
देविउ गुणसंपुण्णउ तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called ' Kalavetalaguha ', and acquires much wealth. He also sees the old bow of Jitasatru in the 'Demon hole '.

तं सुंणिवि पयांबंधुरु चवइ	पइं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविवरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिभमणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवरु वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
एत्थत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइट्टउ चंडभुउ	वेयालें थुइवयणेहिं थुउ ।	
जियसत्तुहे केरी दविणणिहि	तहो दोयउ हुंउ पच्चक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपवण्णकसु ।	

८ E रह°. ९ E खलभंडाणिया. १० D मयविंभणिया; E मयभिंभलिया. ११ E रुय°.

१२ C omits this. १३ CE गुणवित्थिण्णउ.

7. १ ABCE णिसुणिवि. २ E पयबंधुरु. ३ E होउ.

तहिं हुंतैउ सुंदरु णीसरिउ  
कमकीलपै पहणिवि णट्टमउ  
धणु दिट्ठउ पुणैरवि तहिं ठविउ  
पडिणिग्गउ तं<sup>०</sup> गउ जिणभवणु  
णियपियसाहसविभियमईहिं  
आयण्णिउ वइयरु गोहिणिहिं

घत्ता—आणंदंधिवकंदउ  
पहुणा वाहिगईंदउ

तररक्खसविवरु पईसरिउ ।  
महिधित्तउ ढंढरु कट्टमउ ।  
जिह जियसत्तुहें चिरु णिम्मविउ ।  
ससिमिरु संपत्तउ गयगमणु ।  
किण्णरिमणहरितिहुयणरइहिं ।  
संचल्लिउ पट्टु सहुं वाहिणिहिं ।

हरिणसिंगखयकंदउ ।

पुच्छिउ मग्गु पुलिंदउ ॥ ७ ॥

8

Nagakumara is visited by Vanaraja.

जहिं काणणंते णग्गोहतुरु  
दिट्ठउ परमेसरु कुसुमसरु  
आएसपुरिसुं परियाणियउ  
तं दिट्ठु जयंधरणिवतर्णउ  
पुच्छिउ कामें किं आइयउ  
मंडलिउ कहइ णियगोत्तकउ  
वणमाला बाला महु धरिणी  
तहे तुहुं वरु जोईहिं भासियउ  
संदरिसियसीहवग्गमुहहो  
एत्थु जे<sup>०</sup> पयडियपरिपिक्कदले

घत्ता—इय सहिणाणें जाणियउ

महु भिच्चयणें संभाणियउ

तहिं हुंतउ पल्लट्ठिउ सवैरु ।  
आवासिउ सणहें जणत्तिहरु ।  
भिच्चहिं जाइवि परियाणियउ ।  
झसकेउ देउ किं सो मणउ ।  
को तुहुं विणएण विराइयउ ।  
गिरिसिहरणयरे वणराउ हउं ।  
लच्छीमइ सुय णयणहिं हरिणि ।  
पइं समरहो विरहु विणासियउ ।  
लद्धउ विज्जउ कंचणगुहहो ।  
आवेप्पिणु थिउ वडतरुहे तले ।

आसि रिसिहिं वक्खाणियउ ।

तेण वण्ण सम्माणियउ ॥ ८ ॥

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminimati to him.

पणवेप्पिणु कामिणिकीलणहो<sup>१</sup>

णिउ तेण कुमारु णिहेलणहो<sup>१</sup> ।

४ CE होंतउ. ५ CE कीलइ. ६ C पुणु. ७ C गउ तं. ८ E<sup>०</sup> हैं. ९ C गोहिणिहिं.  
१० E गंयदउ.

8. १ C होंतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिमाणियउ; D पट्टु आणियउ;  
E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विज्जउ गुहहो.  
१० E जि परिपाडिरि पिक्कदले.

9. १ E<sup>०</sup> हे.

बहिं ण्हविउ विलेवणु ढोइयउ  
आहरणु सरीरें विप्फुरइ  
भोयणसंचारु ससालणयं  
मिहुणं पिव णेहभावभरियं  
गईकम्मु व साउणिबंधयरं  
संझामुह व्व जणरंजणयं  
घरकइवित्तं पिव विमलपयं  
भुत्तं पंचिंदियसुखयरं

देवंगु वत्थु संजोइयउ ।  
मयरद्धउ परहियवउ हरइ ।  
विउलं गहण व्व ससालणयं ।  
कव्वं पिव मत्तासंवरियं ।  
णट्टं पिव णाणारसपवरं ।  
कातंतं पिव कर्यविंजणयं ।  
केसरिकुल व्वं णिण्णट्ठगयं ।  
दिण्णं कोसं देसं णयरं ।

5

यत्ता—अण्णहिं दिणे करिवरगइ

परिणाविर्यं लच्छीमइ ।

10

सो वम्महु सा रइ सइं किं वण्णमि हउं जडकइ ॥ ९ ॥

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

वरभवणजाणवाहणसयणासणपाणभोयणाणं च ।

वरजुवइवत्थभूसणसंपत्ती होइ धम्मेण ॥

घृतप्लवग्नावितगारुडोदनं दधीन्दुकुन्दोज्ज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि दंदास्यति यः स धन्यः ॥

अण्णहिं वासरे कयवयकिरियउ  
णंदणवणे फलिहसिलायलए  
झसचिंधें दिट्ठिहें ढोइयउ  
पुच्छियउ धम्मु जइ वज्जरइ  
जो अलियपयंपणु परिहरइ  
पेसुण्णउ कक्कसवयणासिहि  
जो ण पउंजइ खयभीरुयंहं  
जो देइ महरु करुणावयणु

सुइहरु णामें परमाइरियउ ।  
उवविट्ठउ ससहराणिम्मलए ।  
पुणु पुणु वंदिउ पोमाइयउ ।  
जो सयलहं जीवहं दय करइ ।  
जो सच्चसउच्चें रइ करइ ।  
ताडणबंधणाविहवणविहि ।  
दीणाणाहहं पसरियकिंवहं ।  
परदव्वे ण पेरइ कह व मणु ।

5

10

२ C omits the portion from विप्फुरइ to भोयणसंचारु in the next line.

३ BD भोयणयंचारु. ४ D संवरियं. ५ E गयकम्म व. ६ E कयवजणयं. ७ A कुलत्थ.

८ MSS परिणाविउ. ९ CE सइं रइ.

10. १ CE मंजुवाजनं. २ E ददावि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ.

६ E\*ए. ७ E भीरुवहं. ८ C रुवहं; E उयहं.

वज्रइ अदत्तु णियपियरवणु  
जो<sup>१</sup> परहणु तिणसमाणु गणइ

जो ण धिवइ परकलत्ते णयणु ।  
जो गुणवंतउं भत्तिण थुणइ ।

घत्ता—एयइं धम्महो अंगइं . जो पालइ अविहंगइं ।  
सो जि धम्मु सिरि तुंगइं अणु कि<sup>१</sup> धम्महो सिंगइं ॥ १० ॥

15

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ  
किं णरवइ कहिं वि वसंति वणे  
ता पभणइ मुणि सुणि विविहघरे  
अवराइउ महिवइ छिण्णदुहु  
देविउ सच्चवइ वसुंधरिउ  
तहे एक्केहे<sup>१</sup> अइवलु भीमवलु  
रिसि जायउ इंदियपसरु हिउ  
भीमाबलि भुयबलि चालियउ  
अइवलु बलेण सहं णीसरिउ

वणराउ चिलाउ किं ण णिवइ ।  
णउ फिट्टइ वट्टइ भंति मणे ।  
सुपसिद्धपुंडववज्जणयरे ।  
सो सोमवंसरुहु सोममुहु ।  
णेहुजल सासवसुंधरिउ ।  
अण्णेक्केहे<sup>१</sup> णंदणु दलियखलु ।  
अवराइउ रज्जु मुएवि थिउ ।  
अइबलहो<sup>१</sup> रज्जु उदालियउ ।  
एत्थेत्थ बण सो अवयरिउ ।

5

घत्ता—कुसुमियफलियमहावणु  
वहुववहारपवट्टणु

वण्णफुल्लविविहावणु ।  
एउ तेण किउ पट्टणु ॥ ११ ॥

10

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं सो राणउ भीमवलु  
ता तासु महाभीमंकु हुउ  
तहो सोमप्पहु णं णवतरणि  
तिहिं<sup>१</sup> एत्थु वि रायहो अइबलहो  
तहो जायउ णंदणु गुणभरिउ

जामच्छइ पालियधरणियंलु ।  
तणुरुहु णं सुरवरु सग्गचुउ ।  
सो संपइ तहिं पालइ धरणि ।  
सुउ जाउ महाबलु परबलहो ।  
वणराउ णाइं सुरु अवयरिउ ।

5

१ C संखाहिउ तिणसमाणु. १० C°हं. ११ E वि.

11. १ A कल. २ E° रायउ, ३ E° हि. ४ A वालियउ. ५ D° हु.

12. १ C एत्तहे. २ ABD धरणिछलु. ३ ABCE omit this and the following line.

नागकुमार....९.

— ६५ —

जिम तित्थु पत्थु रज्जंतरइं  
तं णिसुणिवि गंपि णिहेलणहो<sup>४</sup>  
मयरद्धण भडु सद्दियउ  
तुह भइयए खल सेवति गिरि  
तुह लग्गणतरवरुं सज्जणहं<sup>५</sup>  
जंजाहि बप्प देदेहि महि  
घरकंतिए ससहरकंतिहर

गय बप्प चयारि णिरंतरइं ।  
सुहु चित्ति यियमणे ससयणहो<sup>६</sup> ।  
तुहुं विक्रमेण णं भद्दियउ ।  
भुंजंति समेइणि सुयंण सिरि ।  
तुहुं कालसप्पु किर दुज्जणहं<sup>७</sup> ।  
ससुरहो रिउ मारिवि लच्छि सहि ।  
पुरु पुंडु<sup>८</sup> पुंडवद्धणु पवरु ।

10

घत्ता—ता पसाउ पभणेविणुं  
गउ दुल्लंघपयारउ

पहुकमकमल णवेविणुं ।  
पुरवरु सत्तुहे केरउ ॥ १२ ॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो वालणामो	अरीणं विरामो ।
पराभेयथामो	स रामाहिरामो ।
पइट्ठो समग्गं	णिवत्थाणमग्गं ।
णिणा तेण उच्चं	अहो रायउच्चं ।
झसंकं विसंकं	अवंकं विवंकं ।
कुलायासचंदं	मईयं <sup>९</sup> णरिंदं ।
जसेणं वलक्खं	पयाबंधुरक्खं ।
ण किं वेसि वीरं	सुरिंदहिधीरं ।
सैरिद्धीसमिद्धो	तुहं सो विरुद्धो ।
भडे <sup>१०</sup> पुंजिऊणं	गए सज्जिऊणं ।
हए हक्किऊणं	रहे जोत्तिऊणं ।
बलं बुज्झिऊणं	रणे जुज्झिऊणं ।
भयं भज्झिऊणं	ममं णिज्झिऊणं ।

5

10

४ CE तेत्थु. ५ E० हं. ६ CE चित्तिउ. ७ ABDE तुहुं. ८ C सोवति. ९ CE सुअण. १० A omits वरु. ११ E ०हो. १२ E मज्जाहि. १३ D पुंड. १४ C ववरु. १५ CE ०प्पिणु. १६ ABD दुल्लंघु.

13. १ E विअंक. २ ABCD मइए; ३ E omits this and the next line. ४ AB भडो.

महिं भुंजणंतो      अहं ते कयंतो ।  
 अरीसेण सुट्ठं      असच्चं संसुट्ठं ।  
 अणेयं चवंतो      मयं णिव्वहंतो ।  
 समुज्जायहाणा      ण वीलाविलीणो ।  
 मँहग्गे सुदीणो      वराओ णिहीणो ।  
 तुमं तुज्झ राउ      मयं पायराउ ।

15

घत्ता—कुद्धु अबद्धपयंपिरु      दुद्धरमच्छरकंपिरु ।  
 दूर्वउ माणु विहंडिवि      घल्लु दंडिवि मुंडिवि ॥ १३ ॥

20

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्ठिय आणंयर      करवालसूलझसमुसलकर ।  
 वहरिहिं वेढिउ चउदिसिहिं सूरु      णं ठंकिउ णहे जलहरैहिं सूरु ।  
 असहियककसकरटकरहो      आसि कासु वि हित्तउ किंकरहो ।  
 रंगइ णिगइ वंचइ वलइ      उल्लइ भिडइ भड पडिखलइ ।  
 सुंभइ रंभइ चण्णिवि धरइ      पचारइ मारइ हुंकरइ ।  
 संचूरइ जूरइ वाहरइ      दलवट्टइ लोट्टइ णीसरइ ।  
 विणिवारइ दारइ पइसरइ      छिंदइ भिंदइ रुहिरैइ तरइ ।  
 दीहरभासुरकरवालकरु      णं विज्जुंविट्ठसिउ अंबुहरु ।  
 आवंतु राउ रोसें फुरिउ      सहसा वालें बंधिवि धरिउ ।  
 मुसलेण किं ण सो ताडियउ      महि हित्ती खणे विग्भाडियउ ।

5

10

घत्ता—ससि व विडण्णे णिप्पहु      करिवि मुक्कु सोमण्णहु ।  
 तेण वि पासि तिगुत्तहो      वउ लइयउ भयवंतहो ॥ १४ ॥

५ CE सघुट्ठं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय. \* ७ ABC omit महग्गे सुदीणो. ८ C दअउ; E दबहो.

14. १ DE आणायर. २ E वीर. ३ D जलहरेहिं. ४ C भूरइ; ACD also झूडइ. ५ D रुहिरं. ६ ABE विज्ज.



Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supra-tishthapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival of Muni Somaprabha.

दु च्विय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।

वेल्हलकमलहत्था रायसिरी अहव पँवज्जा ॥

साण्णाहियउ माणि जिणु दिव्वज्जाणि  
हक्कारिउ पहु अवरु वि ससरु  
रायहरे गीयमंगलगहिरे  
एत्तहे वि पवरसुपइट्टपुरे  
पहु विजयसीहु घरसरकरिणि  
दुण्हं पि अँछेयाभेय सुयं  
एक्कहिं दिणे जाणवि वे वि जण  
थिय ते जिणभवणे छुहाधवले  
उवसमहरु पँडियउ पंडियउ  
आयउ छुडु छुडु उवविट्ठुं जहिं

जायउ णिगंथु महत्थु मुणि ।  
आयउ णं सुरवरिंदु ससुरु ।  
वणरायहो पट्टु णिवज्जु सिरे ।  
रायालँ ए भेरीरवमुँहुरे ।  
तहो विजयसेण णामें घरिणि ।  
संजाया वडपारोहभुयं ।  
जिणवंदणहत्तिण सुद्धमण ।  
टणटणटणंतघंटासुहले ।  
गुरुणा सहं मेइणि हिंडियउ ।  
पणविउं कुमारजुयलेण तहिं ।

5

10

घत्ता—चउविहसिद्धाराहणु

दिट्ठउ सिरिसोमप्पहु

णियसेयंसपसाहणु ।

णं बीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोइयं सुरूवयं  
बालपहिं जंपियं  
लक्खणं कियंगउ  
धीरिमाण मंदरो  
रइयकम्मसंवरो

लोयचोज्जभूवयं ।  
हा विहिस्सं विप्पियं ।  
दिण्णवेरिभंगउ ।  
एरिसो वि सुंदरो ।  
किं हुओ दियंवरो ।

5

15. १ E साहासिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D सुपइट्टु; E सुवइट्टु. ४ E रायालँ. ५  
५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्ठु. १० C पणविय.  
११ D रिसि.

16. १ C लोइयं. २ CE भूवयं ३ D विहस्स; E वियस्स.

किं ण भुत्त मेइणी  
लोणसायरंतिया  
तं सुणेवि जोइणा  
एसं पुंडवद्धणे  
एणआरिकंधरो  
तस्स णंदणो सरो  
तस्स किंकरो वरो  
तेण णिज्जिओ इमो  
लज्जिऊण संजुओ  
णाणमग्गआसिओ

दिव्वभोयदाइणी ।  
हेमसारवंतिया ।  
भासियं विराइणा ।  
पत्थिओ महावणे ।  
रायओ जयंधरो ।  
लच्छिपोमिणीसरो ।  
सुट्ठुवद्धमच्छरो ।  
संगरे सविक्रमो ।  
जायओ तओजुओ ।  
सुण्णरण्णवासिओ ।

10

15

घत्ता--ता उप्पण्णविवेयहिं  
जसु भिच्चं रणे रुज्झइ

उत्तु अछेयाभेयहिं ।  
सोमप्पहु पहु वज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हहं सो राणउ जयविज्जइ  
पिउ पणवेप्पिणु गय विविहज्जु  
थिय णायकुमारदुवारे णर  
पडिहारिं रायहो वज्जरिउं  
अच्छइ दुवारि भणु किं करमि  
पहुणा पउत्तु दक्खवहिं लहु  
परियाणिवि णिवइहे मणचरिउ  
पणवंत दिट्ठ जिताहवेण  
णायकुमारं पहासियमुहेण  
आसणतंबोलइं दिण्णाइं

इय भणिवि बे वि मायंगगइ ।  
पुरु विउलु पुंडवद्धणु सवणु ।  
हत्थि वं दाणुल्लियं लंबकर ।  
परमेसर पुरिसजुयलु धरिउ ।  
किं पइसउ किं अज्ज वि धरमि ।  
भडसंगहु भूसणु वप्प महु ।  
ते बे वि तासु दाविय तुरिउ ।  
सुग्गीवहणुव णं राहवेण ।  
सपसाणं अइगुरुआयरेण ।  
णयणइं णेहं वित्थिण्णाइं ।

5

10

४ E °वणिग्या, ५ CE एसु, ६ CE संजओ.

17. १ C विज्जइ, २ C य, ३ E दाणुल्लयलंबिकर, ४ E °यउ, ५ ABCDE omit this line and D gives it in the margin. 6 E° याइ.

रइवइणा पुच्छिय दिण्णदिहि

जाया किंकर करवालधर

किं इकु पयाबंधुरु सुकिउं

तेहिं वि भासिय विसंतविहि ।

भुयबलपरियड्डियगरुयंभर ।

भुंजइ अण्णु वि विहिणा विहिउ ।

घत्ता—बहुरमणिहिं बहुरयणंहिं

परियरियंउ सो णंदइ

बहुभिच्चहिं बहुसयणहिं ।

पुष्पयंतु जो वंदइ ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकम्बे .

विजाणिहिअछेयाभेयवीरलंभो णाम छट्ठो परिच्छेउ समत्तो ॥

संधि ॥ ६ ॥

७ D गुरुव. ८ E सुकुउ. ९ E रयणेहिं. १० D परियरिउ.

## VII

### 1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरवंदहो ।

गायकुमारु सवीरु गउ उज्जितगिरिंदहो ॥ ध्रुवकं ॥

पणइणि पियवयणांहिं रंजेप्पिणु  
वांलें समउ अळेयाभेयहिं  
दुंदुहि गज्जइ वज्जइ झल्लरि  
वग्गइ भडवल्लु डोल्लइ मेइणि  
हयउल हिलिहिलिसइवियारें  
गय विलंबिघंटारें  
मग्गु ण सुज्जइ लोयणहारें  
सहुं पट्टुणा साहणु वच्चंतउ  
तहिं दिट्ठउ अंबयवणु केहउ  
णावइ तितरवइरिगलकंदल्लु  
मुच्छियपडियभसलकसणुज्जल्लु  
सो<sup>१</sup> संपत्तउ विसतरुवरवणु  
तडियइं दूसइं बहुमंडवियउ  
बद्धा हरि मणंमुणियकुसासर्ण

जणणभवणे सहस त्ति थवेप्पिणु ।  
तिहिं घरणिहिं सह ससहरतेयहिं ।  
चल्लइ राणउ अरिकरिकेसरि ।  
कंपइ फणिवइ खिज्जइ णाइणि ।  
रहवर चल्लिय चक्कचिक्कारें ।  
किं पि ण सुम्मइं अलिङ्गकारें ।  
उड्डियपयहययपम्भारें ।  
अडैइ जलंती णामें पत्तउ ।  
विसभरियउ विसहरमुहुं जेइउ ।  
साहामयसुयवल्लपिंल्लुज्जल्लु ।  
णरकंकालरासिपंडुरतल्लु ।  
णावइ हरसिरु हड्डुविहूसणु ।  
मुंडियाउ दासी जिह थवियउ ।  
णं कुसीस परिगणियकुसासर्ण ।

5

10

15

घत्ता—कुडिलंकुसवसपहिं णिच्चमेव पडिवण्णउ ।

हंत्थिहिं सोहइ दाणु जेहिं संबंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वालि. ३ E अलय. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D हत्थेहिं.

— ७१ —

He encamps there and enjoys the poisonous mangoes without any harm.

भमियइं दमियइं सदइं मुकइं  
उग्गीवाणणु काणणे हिंडइ  
करहुल्लउ दक्खारसु मग्गइ  
डज्झउ रूई केण ण याणिय  
कुंजरु पउरु गवेसइ सल्लइ  
करहहो पीलु णिरारिउं रुच्चइ  
घोलंतेण रुद्धभूभाणं  
रत्तउ लंबमाणु णग्गोहउ  
दुद्धरभारकिणंकियवरतणु  
खरखरीहिं णिरु णिट्ठुरु भुकिउ  
राउ सपरियणु रसु आकंखइ  
को वि ण मरइ णेय मुच्छिज्जइ  
चोच्चविसेसरसेण य रसियउ

रहचक्कइं तुण्हक्कइं थक्कइं ।  
कडुयवेल्लि णउ दंतहिं खंडइ ।  
अवरहिं मडुरहिं वेळिहिं लग्गइ ।  
बोक्कडजडविडसत्थे माणिय ।  
जासु सरंते हियवउ सल्लइ ।  
अण्णु ताए आसण्णु वि मुच्चइ ।  
फलपवालकिसलयसंघाणं ।  
महिसिहिं भाक्खिज्जइ णग्गोहउ ।  
को वि धवलु माणइ कोमलतणु ।  
काणणहरिणहं कण्णे खुड्ढुंकिउ ।  
गरलंबयफलाइं आलुंखइ ।  
जगे बलवंतु पुण्णु किं छिज्जइ ।  
रायहो अग्गए थाइवि हसियउ ।

5

10

यत्ता—दुम्मुहुं णामे मिलु तेण णाउ पच्चारिउ ।

विसेअंबयवणु एउ एण लोउ संघारिउ ॥ २ ॥

15

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

गुरुतरुहलरसविसवसभग्गा  
पेक्खु देव हड्डइं पुंजलियइं  
मइं आहरणइं वत्थइं लइयइं  
वइरि णं पहरइ णियइ णियत्तइ  
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।  
पलइं पलांसिहिं गिद्धहिं गिलियइं ।  
पैइं पुण्णइं संपुण्णइं रइयइं ।  
विसु वि अमियरूवेण पवत्तइ ।  
अण्णण्हो अण्णण्णे साहिउ ।

5

2. १ ABD विद्धिहिं. २ E रसंते. ३ E °हि. ४ A णिरालिउ. ५ BD महिसेहिं. ६ AB का वि.  
७ C रडुकिउ. ८ ABD विसु.

3. १ D पुंजवियइं. २ C पलासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं अमित्तइं. ४ E °णि. ५ E  
अमित्त पुण्णेण.

पत्तवत्तर्धरधरणीधीरहं  
तेहिं नवेप्पिणु भणिउ भडारा  
उज्जेणिहिं मुणिणाहें सिट्ठउ  
पुट्ठि जणेसइ सो तुम्हहं पडु  
जा पडिवण्णु तेहिं विजयाणउं  
जंतें रहु रहेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।  
अम्हइं किंकर देव तुहारा ।  
विसहलुं जासु सरीरि पइट्ठउ ।  
तुहं दिट्ठो सि णाह णं महुमहु ।  
भिच्चत्तणु ता दिण्णु पयाणउं ।  
करिसंकडि करि कह वि हु णीणिउ ।

10

घत्ता—अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरपुरवरे अत्थि अंतरराउ नरेसरु ॥ ३ ॥

4

Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu. Nagakumara expresses a desire to accompany him.

विजयविलासिणि णेहें लइयहो  
घरि पइसारिउ मंगलघोसैं  
भणिउ पुरेसैं सुहु भुंजंतइं  
अहिणव तुम्हइं अज्जु जे आया  
मंडलियहो अरिवम्महो जायहे  
विलसियकामहें मज्झैं खामहे  
कुमरिहे कारणे मच्छरभरियउ  
सिंधुविसयवइ विसममहामड  
राउ पयंडपजोयणु बलियउ  
अरिवम्महो साहिज्जु करेवउ  
सुंयणमणोणयणहं वि सुहंकर

सो संसुहु आयउ रइदइयहो ।  
अम्भागयविहि कय परिओसैं ।  
अच्छहु मंदिरि कण्णकंतइं ।  
अम्हइं रक्खिय सज्जनछाया ।  
णियसससुयहो णिमित्तें णिहियहे ।  
दूआसामहे गुणवइणामहे ।  
संहिउरहो हुंतउं णीसरियउ ।  
असिधारादारियपरगयघडु ।  
गिरिणयरेसहो उप्परि चंलियउ ।  
अज्जु वण्ण तहिं मइ जाएवउ ।  
गमणहो कारणु कहिउ नरेसरें ।

5

10

घत्ता—पाहुणण पवत्तु जइ वि ण रणे करु ढोयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहहं.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुवरहिं. ५ C होतउ. ६ E पजोवणु. ७ E चडियउ ८ E मइं तहिं. ९ ABC omit this line. १० D मणणयणहं; E मणणवणहं. ११ E णोरें.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंदाइं	उद्धुद्धचिंघाइं ।	
उवबद्धतोणाइं	गुणणिहियबाणाइं ।	
करिचडियजोहाइं	चलचामरोहाइं ।	5
छत्तंधयाराइं	पसरियवियाराइं ।	
वाहियतुरंगाइं	चोइयमयंगाइं ।	
चलधूलिकविलाइं	कप्पूरधवलाइं ।	
मयणाहिकसणाइं	कयवइरिवसणाइं ।	
भंडदुण्णिवाराइं	रहदिण्णधाराइं ।	10
रोसावउण्णाइं	चलियाइं सेण्णाइं ।	
तिहुयणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
दुग्गावहारेण	जणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गाइं	णिहलियमग्गाइं ।	
समरेक्कचित्ताइं	गिरिणयरु पत्ताइं ।	
सुकयाइं फलियाइं	मित्ताइं मिलियाइं ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु बलवंतें सहं जुज्झइ ॥ ५ ॥

0

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भडु वच्चमि

अज्जु वइरिसीसैं रणु अच्चमि ।

5. १ C केघाइं. २ E उद्ध. ३ D रोसाविउण्णाइं; E रोसाइवउणाइं. ४ C तिहुअण; E तिहुवण.  
५ E संजुज्झइ.

कडिवि अज्ज वहरिवणसोणिउ  
 को वि भणइ उज्जुयपय देप्पिणु  
 हुयवहे धिवमि पेक्खु सुहडत्तणु  
 को वि भणइ लइ सत्थइं सिक्खिउ  
 अज्ज धम्म कयगुणझंकारउ  
 को वि भणइ पडु भूमिणियत्तणु  
 चंचलु खुप्पइं कुच्छियरंगइं  
 को वि भणइ खलवेसावाडुं  
 सामिहे केरउ रिणु आवग्गउ  
 खट्ठांमरणे काइं करेसंमि  
 रायपसायसुसाउहे साउहे

वडुउ अंसिवरे मेरउ पाणिउ ।  
 पिसुणकव्वुं पडुपुरउ लुणेप्पिणु ।  
 कंते<sup>१</sup> महारउ णं सुकइत्तणु ।  
 अज्ज वराणणे हउं रणे दिक्खिउं ।  
 अज्ज मोक्खु महु वाणहो केरउ ।  
 दिण्णउ संरिवि ण करमि णियत्तणु ।  
 धरियउ धरियउ पडइ कुसंगइं ।  
 खाउ अज्ज सिव हियउ महारउ ।  
 को वि भणइ महुं वट्टइ लंगउ ।  
 को वि भणइ सरसयणे मेरेसमि ।  
 अज्ज करमि हउं छेउ पराउहे ।

5

10

घत्ता--णिग्गयाइं रोसेण मणिकंचण कवयंगइं ।

उहयवलइं लगाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुक्कहकललकइं  
 वज्जमुट्ठिचूरियसीसकइं  
 सुरकामिणिमणणयणणिरिकइं  
 मोडियल्लत्तदंडधयसंडइं  
 मुंडखंडखावियचामुंडइं  
 महियलि लोट्टथोट्टुग्घोट्टइं  
 लोहियलोहियाइं गयजीवइं  
 रणरयमइयइं मुच्छप घुलियइं

भेसियसुकसकचंदकइं ।  
 उरयलभरियफुरियचलचकइं ।  
 विजयलच्छिसुरगणियमिरिकइं ।  
 विहडियणिवडियाइं सयखंडइं ।  
 रुंडपिंडेवियभेरुंडइं ।  
 कुलवलविहवमरट्टविसट्टइं ।  
 जमभडणीयइं पित्तइं पीयइं ।  
 हयमुहलालाजलविच्छलियइं ।

5

6. १ E मेरउ अंसिवर पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंटु. ५ C लुहेप्पिणु. ६ C हुयवहे; E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु बहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्ठा\*. १७ E करेव्वउ. १८ E णिग्गियाइं.

7. १ C विरिक्कइं. २ E तुंड. ३ E लोट्टइं. ४ E विहिव. ५ E °हिय. ६ D विच्छलियइं.



विलुलियंतमालापक्खलियइं कढिणगयापहारणिहलियइं ।  
असिणेहसणभडहुयँवहजलियइं सूलसेल्लकुंतभिहिं हुलियइं ।

10

घत्ता—एहए सुहडवमालि कप्पहुमु जिह सूडिउ ।

वालें हउ वाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Arivarma as his own nephew.

जं सामंतपमुहु भडु मारिउ खग्गकरेण वइरिं हक्कारिउ ।  
तं धाइय जयविजय भयंकर चंड चंडपज्जोयहो किंकर ।  
ते वि अछेयाभेयहिं रुंधिविं अण्णिय नायकुमारहो वंधिवि ।  
सयल सुहड संगरे ओसारिवि पडिबलपहरणपसरु णिवारिवि ।  
धरिउ कुमारें सीहउरेसरु णांइं विडणें खयदिणणेसरु ।  
पुच्छिउ अब्भुर्यभावियमइणा अंतरपुरवइ गिरिपुरवइणा ।  
एहु कामुं किं हुउ णारायणु दीसइ गुणमहंतु जसभायणु ।  
तेण पउत्तउ मइं वि ण याणिउ अहिणउ आयउ घरे सम्माणिउ ।  
एत्थापं रिउफुरणु णिसुंभिउ चंगउ पाहुणएण वियंभिउ ।  
अवरें उत्तु रायसियसेविहे उप्पणउ पुहईमहएविहे ।

5

10

घत्ता—एहु सो नायकुमारु परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ जयजयसइं विजउ पघोसिउ ।  
पणवमाणु सससुउ अवहंडिउ रणचंडहिं भुयँदंडहिं मांडिउ ।  
ससुरें सुंदरु साहुक्कारिउ तेण वि बद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E चुलियइं.

8. १ C सामंतु पमुहभडु. २ D पचंडपज्जोयहो. ३ C रुंधेवि. ४ ABD अण्णिवि. ५ E नाय, ६ E अब्भुअ. ७ ABCE कासु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

बद्ध जि सोहइ पट्टु णरिंदहो  
कव्वणिबंधु जि सोहइ णिवंजसु  
छुडु मा णासउ खग्गालिंगणे  
किं सोहंति ण बद्ध मउब्भड  
तुह पोरिसु किर केण खलिज्जइ  
इय संबोहिवि मुक्कु सुहंकर

बद्ध जि सोहइ दंतु गैइंदहो ।  
बद्ध जि सोहइ जगे पारयरसु ।  
बद्ध जि सोहइ सुहइ रणंगणे ।  
परत,विर पडंति घणथणभड ।  
तुह जसरासि केण मइलिज्जइ ।  
जयविजयाहिउ जायउ किंकर ।

5

घत्ता—पुरवरे सयल पइट्टु कयसोहावित्थारें ।

10

गुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain. A letter-bearer arrives.

णिवंचउरंगणिवा इव फेडिवि  
दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु  
देउ पयाबंधुरु किं वण्णमि  
वियडकडयकीलियसुरकंतहो  
जिणवत्थावहारवउ संसिवि  
णाणसिलहिं णियणाणवडंचलु  
सिहरें पावियकेवलणाणइं  
थित्तदेहककरदरिदुग्गइं  
विरइयवंभणिरूवुहेसइं  
डिंभयभयहरणेक्कविहाणइं  
दीणाणाहदिण्णधणपउरहो

थविवि तिक्खकरवालें ताडिवि ।  
थिउं गिरिणयरणिवासु करेप्पिणु ।  
हुउं णियकुइत्तणु अवंगणमि ।  
अण्णहिं वासरे गउ उज्जितहो ।  
लक्खणपंतिं फुरंति णमंसिवि ।  
धोइउ वयजलेण कउ णिम्मलु ।  
वंदिय मुणिवरणिवुइठाणइं ।  
सुरकामिणिभवपावणमग्गइं ।  
थाणं गयप्फलणियरुहेसइं ।  
जोइयं जक्खिणिणिलयणिवाणइं ।  
पुणु आयउ सुंदर गिरिणयरहो ।

5

10

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तविहूसियकंडु पत्तु एकु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय\*, ५ MSS बप्प.

10. १ C बलचउरंग. २ C अरिहे; E अरिहि. ३ A थिर. ४ E मणि मणमि. ५ CE उज्जितहो.  
६ E ०वंति. ७ E धोयउ. ८ CE रूउ उहेसइं. ९ ABCD थाणु. १० CE जोइवि. ११ A  
णवाणइं. १२ E तिहिहंकारउ. १३ D पत्तु.

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवइणा उज्झियदण्णे  
चंदमुहें चंदाहावण्णे  
कुरुकुलपविउलणहयलचंदें  
सो मयरद्धण अवलोइउ  
उववणणवदुमकीलियसुरवरे  
महु सुहचंदु भाइ गरुयोरउ  
ताहे<sup>३</sup> सुहइहे<sup>३</sup> तेण विणीयउ  
कमलण्णह कमला सुहमाणण  
आणंदण्णह णायसिरी सइ  
कणयमाल एयउ सत्त वि लइ  
पत्तेवसंतसमए विहसंतिउ  
दिट्ठउ सोमैं खयरें कण्णउ  
गंपि अलंघणयरे मइमंदहो  
वज्जोयरिदेवीपाणेसें  
कुलसकंठरुण्णिणिसुयतापं

रयणमालघरिणीकंदण्णे ।  
मुयभायरकयसोयवियण्णे ।  
लेहु विसज्जिउ जो अहिचंदें ।  
एम कज्जु आहासइ वाइउ ।  
वच्छाजणवए कोसंबीपुरे ।  
वसइ सुहदापाणपियारउ ।  
णिसुणि सत्त संजायउ धीयउ ।  
कमलसिरि वियसियकमलाणण ।  
कणउज्जल उज्जल पाडलगइ ।  
आयण्णहि कुमार विहिवसगइ ।  
वणे वसंततिलयम्मि रमंतिउ ।  
मरगयमणिचामीयरवण्णउ ।  
कहियउ तेण सुकंठखणिंदहो ।  
णहयलगमणें जममडवेसें ।  
आवेण्णिणु णहयरणररापं ।

5

10

15

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पहु तुहुं दुत्थियमिच्चु मइं तुम्हं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ तुह जसु वरकइकव्वें  
पिसुणिउ तुह जसु तंतीसइ  
णिसुणिउ मइं माहियलि पायालए

गाइएण सुइमइरें दिव्वें ।  
पिसुणिउ तुह जसु बंदिण णइं ।  
विसहरेहिं देवाहिं सग्गालए ।

11. १ E °यउ. २ E गरुआरउ. ३ E °हि. ४ D कणयकंति. ५ C पत्ते. ६ E सुअ.

12. १ C omits first three feet of this कडवक.

तं णिसुणेप्पिणु गउ जायंधरि  
सहुं परिवारें णिउ खगपुरिसंहि  
पिहिउ अलंघणयरु चउरंगहिं

हरिणगंधलुद्धउ णं केसरि ।  
कणयविमाणें वड्डियहरिसंहि ।  
भडमायंगरहेहिं तुरंगहिं ।

5

घत्ता—ता णीसरिउ सुकंठु वड्ढकंठु व परबलहरु ।

चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं  
रणझणियमणिक्किणीसोहमाणेहिं  
सोवण्णसाडीणिबद्धुच्चिधेहिं  
दंतगणिभिण्णहरिणरवरंगेहिं  
भणियं कुमारेण कयतियसतोसेण  
परधरणिपरतरुणिपरदविणकंखाए  
लवियं सुकंठेण मा मरसु ओसरसु

दढकढिणपविवलयपरिबद्धदंतेहिं ।  
अणवरयपरियलियकरडयलदाणेहिं ।  
करणासियागहियगयणाहंगंधेहिं ।  
भूगोयरा खेयरा थिय मयंगेहिं ।  
पाविट्टु खद्धो सि एएण दोसेण ।  
मरिहीसि दुच्चार खलचोरसिक्खाए ।  
णियजीवियाकाम कामिणिसुहं सरसु ।

5

घत्ता—ता दोहिं मि कुद्धेहिं णिलूरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणचुय  
चित्तविचित्त तेण ते चलयर  
धम्माविमुक्क तेण ते हयपर  
तिक्ख तेण ते वम्मुल्लूरण  
चलइ ण वड्ढरि खद्धु खयकालें  
एअंहिं वालपमुहभडवीरहिं  
तहिं अवसरि करि करिणा जिअंतु

उज्जुय तेण जि ते मुक्खुचुय ।  
पेहुणवंत तेण ते णहयर ।  
रोसविसिण्ण तेण ते दुद्धर ।  
सहल तेण ते आसाऊरण ।  
रुद्धु पयावंधुरसरजालें ।  
परबलु जित्तउ संगरि धीरहिं ।  
दंतिहिं भिंदिवि महियलि धित्तउ ।

5

२ E °सिंहि. ३ E मुवंतु.

13. १ E °ब. २ E पुण. ३ AC णिवद्ध°. ४ E दंतग. ५ C अरि. ६ E जीवियं.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण्ण. ५ E आसाद्धरा.

६ A तुट्टु. ७ ABC omit this line. ८ A जित्तउ.

बिणिण वि पयगइं चेय समाना विणिण वि महियरणं हयरराणा ।  
 बिणिणं वि रणरसरंजियमडयण बे वि जलण जह राहवरावण ।  
 बिहिं वि चलंतहिं धारालगइं खणखणंति पहरंतहं खगइं ।  
 कणरणंति कडियलंकिंकिणियउ जय भणंति सुरवरकामिणियउ ।

10

घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंठहो<sup>13</sup> सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

हए सुकंठे जमरायपरिग्गहे मेलाविय कुमारि बंदिग्गहे ।  
 वज्जकंडु तहिं रज्जे ठवेप्पिणु तासु बहिणि रुप्पिणि पंरिणेप्पिणु ।  
 कण्डु व रणे सिस्सुवालु वहेप्पिणु धिजयसेस सुरदिण लपेप्पिणु ।  
 गयउरु गंपि मिलिउ अहिचंदहो तेण वि चंद दिण वरचंदहो ।  
 इयरउ सत्त वि लेवि विवाहें गयउरे थिउ पहु परमुच्छाहें ।  
 धणंणिहि वच्चउ विहलुद्धरणें जुव्वणु जाइ जाउ तवयरणें ।  
 हियवउ गुप्पउ जिणसंभरणें पाण जंतु मुणिपंडियमरणें ।  
 जीयउ पंवि असहायसहेज्जउ णायकुमारु व कयपरकज्जउ ।  
 अम्हारिस जे मणुय वराया किमि ते जणणीसोणियंजाया ।  
 लइ जियंतु जीवंतं विंते मुय मायाथणघणत्तणासण सुय ।

5

10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरुणीथणयलु ।

णायकुमारु अणंगु पुष्पयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुवरिण णणणामंकिण महाकइपुष्पयंतविरहए महाकवे  
 बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

१ E पयगयवेय; C वेय. १० ABD. णं णहयरराणा. ११ ABC omit this line. १२ BD कडियालि. १३ E °हं.

15. १ E थवेप्पिणु. २ E पणवेप्पिणु. ३ A धणहिं वि. ४ C जोव्वणु सहलु जाउ. ५ CE पर. ६ E सोयणि. ७ E जीवंति. ८ D तु.

## VIII

1

Mahavyala enjoys life at Kusumapura.

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहियहरु ।

कुसुमउरे रवण्णए धणपरिपुण्णए बाहिरपुरे हिंडइ पवरु ॥ धुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु

धयरट्टमणोहरु गच्छमाणु ।

सिहि णच्चमाणु कोइल्लु लवंतु

जोइयउ परावउ कल्लु कणंतु ।

पभणिउ तरुणिहिं मणियांइ जाइं

कहिं सिक्खिओ सि तुहुं पक्खि ताइं । 5

ओसरसु कीर कोमलिय ललिय

मा भंजहि तुहुं मायंदकलिय ।

किं मुक्ख तिक्खचलचंचु धिवसि

पुण्णवइवेल्लि पुणु पुणु वि छिवसि ।

अच्छउ बाहिरे वेढिविं भुयंगु

माणिउ केयइकुसुमंतरंगु ।

अभंतरलीणें छण्णएण

रसवाणदूणवड्डियमएण ।

कुसुमणियहे परमाणंदु दिंति

सीय वि ससियर पउमिणि डहंति । 10

उण्ह वि रवियर तहे सुहु जणंति

महिलउ पियदोसु वि गुणुं मुणंति ।

विणु सोहमो किं करइ वण्णु

अंबइयहे महुयर णउ णिसण्णु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइ कडुयइ अंगइ भमरु ण चुंइ जूहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइ. ५ D वेढिवि. ६ E भुअंगु. ७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्चइयहो. ११ E चुंमइ. १२ AB originally give रुयहे but correct it as जूहीयहे; D जूहीयहे; C तुइयहो; or रुइयहो; E रुवहो.

नागकुमार....११.

— ८१ —

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता दिट्टु पडिउ पंथेण जंतु	अच्छेरउ किं महिवीढि विंचु ।	
कोकिउ पुच्छिउ जयवइसुण	आहासिउ तहो पावासिण ।	
गंभीरविजयदुंदुहिणिणउ	दाहिणमहुराहिउ पंडिराउ ।	
सिरिमलयसुंदरीभोइणीए	आलिगिउ भोइ व भोइणीए ।	
कामरइ धीय को मरइ जाहिं	चिंतंतु रूउ णिरु णिरुवमहिं ।	5
तहिं <sup>१</sup> पुरिसु णरुच्चइ को <sup>२</sup> वि केम	चुणिण हयंगहो भंनु जेम ।	
तं णिसुणिवि जयवइतणुरुहेण	कय गमणजुत्ति पहसियमुहेण ।	
संपत्तउ महुराउरि पड्डु	आवणे णिविट्टु लोएणं दिट्टु ।	
णिवकिंकरु जयसिरिरमणसुंडु	भडु कामरूउ णामें पयंडु ।	
तें कडिय सा सुंदरि घराउ	णं करिणा करिणि महासराउ ।	10
किर झत्ति हट्टमगेण जाइ	तहो जंतहो पुरउ ण को वि ठाई ।	

यत्ता—जोइ<sup>३</sup> कयमयणिहिं चैलियहिं णयणेहिं मुद्धए विवणि णिसण्णु णरु ।

आहिमाणखयंकरु विरहभयंकरु मणे पड्डु णं कुसुमसरु ॥ २ ॥

The princess raises an alarm and Mahavyala has to fight the guards. She is pleased with his victory.

पहवंतवाहधारासरीए	अण्णाउ पघोसिउ सुंदरीए ।	
दूराउ जे अवलोइय जणेण	बलिवंडए रंभिचि हउं अणेण ।	
णिज्जमि लग्गी विलवंति एम	परितायहि तुहुं मइं मणुयदेव ।	
तमायउ रूसिवि खग्गपाणि	मरु मरु भणंतु दुव्वयणवाणि ।	
परसंताविर पाविट्टु घोर	वलु वलु काणीण कुमारिचोर ।	5
ता सो वि वल्लिउ पुलइयसरीरु	महवालु कामरूवंकवीरु ।	
वच्चंति वलंति हणंति ठंति <sup>४</sup>	भमियइं करवालइं धगधगंति ।	

2. १ E खित्तु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C<sup>०</sup>हे. ७ E कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D<sup>०</sup> रमण सुंडु; E<sup>०</sup> रमाणसंडु. ११ CE थाइ. १२ E जोयउ. १३ C वलियहिं. १४ E विहर<sup>०</sup>.

3. १ ABE चल्लिउ. २ C थंति.

सरयणवसुणंदय विष्णुरंति

उद्धंतहं भयथरहरिउ भाणु

हकंतहं फुट्टइ भुअणभाउ

ता कुद्धे जयवहणंदणेण

ओसरिवि सरिवि उल्ललिवि मलिवि

बलवंतविबक्खखयंकरासु

अवरोप्परु लग्गिवि खुणुखुणंति ।

णिवडंतहं फणि बंधइ ण ठाणु ।

पहरंतहं उट्टइ णहे णिणाउ ।

दरिसियभडथडकडमहणेण ।

खग्गेण खग्गु सहस त्ति खलिवि ।

तहो पंडिणरेसरकिंकरासु ।

10

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे<sup>३</sup> पत्थिवतणयहे<sup>४</sup> कमलु व वियसिउं मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Pandyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there; but the princess remains unmoved at his sight.

हए कामरूवे पीडिय सरेण

मालइ वियसइ अलिलालिएण

जा जासु रत्त सा तासु णारि

बिणिण वि णवपेम्मै छाइयाइं

तावायउ पंथिउ भणिउ तेण

कहिं आयउ किं पइं दिट्ठु चोळु

उज्जेणिहिं सिरिजयसेणु राउ

मेणइ सुयं जइ वि अणंगसरिसु

तं णिसुणिवि पुच्छिउ तेण पंडि

रैविवारे पइट्ठउ सहं वरेहिं

णियवायाजियकलकंठियाए

दिणिणय कुमारि परिणिय वरेण ।

चक्की चक्केण णिहालिएण ।

इयरहो पर भीसण पलयमारि ।

णिवसंति वे वि रइराइयाइं ।

वरइत्ते णवपंकयमुहेण ।

ता देसिउ भासइ तासु कळु ।

सुहवइआलोयणंजाणियराउ ।

ण समिच्छइ इंदसमाणु पुरिसु ।

गउ उज्जेणिहिं वरु मुइवि चंडि ।

रायालउ अवरेहिं मि वरेहिं ।

जोइउं सउहयलपरिट्ठियाए ।

5

10

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियण ।

वरु वम्मह जेहँउ वरहि ण एहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवण. ४ D सारिवि. ५ ABCE °हो. ६ ABCD °य.

4. १ D आलोयणि. २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ. ७ E जोहउ.



Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु एहु भाइ  
हो होउ माए किं जंप्पिण  
पोसंतु ससामिहे तणउ पक्खु  
गउ गयउरि दिट्ठु अणिट्ठकालु  
पणवतें बोल्लिउ देवदेव  
सो णायकुमारु जि होइ णण्णु  
दंसमि पहु हउं इच्छिउ न जाए  
महु दिज्जउ पहरुवंकवीरु  
अवल्लोइउ पइ मेइणि कमंतु  
मुणियउ सहिउ तें चित्तयारु  
आलिंणिउ सुपुरिसलक्खणेण  
वालंकदेहु हरिसेण भिण्णु  
आलिहियँचेलकरु वाउघेउ  
खरंकिरणदिणंतरे घरे पइट्ठु  
सम्माणिउ माणें रुढएण

अवसंति ण वियसइ कण्णजाइ ।  
णयणइं लगंति ण विप्पिण ।  
ता सो णीसरियउ चारुवक्खु ।  
घरु पइसिवि भायरु जेट्ठु वालु ।  
सुंणि जासु करेसामि हउं मि सेव । 5  
रुवेण कामु चाएण कण्णु ।  
इहु इच्छिज्जइ कण्णाए ताए ।  
ता गयउ तमालउ झत्ति वीरु ।  
विप्फुरियछुरियकरु विक्रमंतु ।  
दे देहि लिहिवि<sup>१</sup> पच्चक्खु<sup>२</sup> मारु । 10  
ता दिट्ठु लिहिउ तं<sup>३</sup> तक्खणेण ।  
चित्तरहो दम्मसहासु दिण्णु ।  
गउ पुणु वि<sup>४</sup> णिहेलणु तिक्खतेउ ।  
पडपाणि भाइ भइणीए दिट्ठु ।  
वयणें तंबोलें पीढएणं । 15

घत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिविरहयविरहजरु ।

पसरेण्णिणु दाविउ कण्णेहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुंदंडकोवंडधारि  
हैलि मयणु ण किं दड्डु हरेण  
किं मुउं किं जीवइ एहु पुरिसु

परमेसरं माणिणिमाणहारि ।  
किं दाविउ कोऊहलु णरेण ।  
चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्खाइ. २ E सुणु. ३ D विक्रमंतु. ४ ABDE लेहि. ५ ABCD पच्चक्खु.  
६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीडिण.
6. १ E सुच्छ. २ C परमेसर. ३ BD हले. ४ E मुवउ.

जइ अत्थि वण्ण संपइ जुवाणुं  
 तं णिसुणिवि बोह्लिउ सुंदरेण  
 सच्चउ सुंदरि वरु कामएउ  
 सच्चउ जि मयरच्चिणेण जुत्तु  
 किं बहुणं आणमि करमि तेम  
 भड्ड एम भणेप्पिणु णवणवेण  
 जेदुं<sup>५</sup> एकोयरसंभवेण  
 वालें दक्खालिउ पत्थिवासु  
 पणवइं णियभिच्चहुं करहि करणुं  
 अक्खिउ वइयरु संचलिउ राउ  
 उज्जेणि पत्तु पडु णेहघुलिउ  
 पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लहु महु धरहि पाणु ।  
 सलहिजइ सुयणुं पुरंदरेण ।  
 सच्चउ जे रइपीईसमेउ ।  
 गुणवंतु जयंधररायपुत्तु ।  
 अट्टमइं दियहे तुह मिलइ जेम ।  
 गउ हत्थिणामपुरवरु जवेण ।  
 जर्यवम्मजयावइतणुरुहेण ।  
 एहु मज्झु भाइ जयलच्छिवासु ।  
 एवहिं पुणु एयहो तुहुं जि सरणु ।  
 परिदक्खुक्कभेरीणिणाउ ।  
 अद्धवहे गंपि जयसेणु मिलिउ ।  
 लहु दिण्ण कण्ण विरइंउ विवाहु ।

5

10

15

घत्ता—पियदूयहो घयणहिं जोइवि<sup>३</sup> णयणहिं अवरोप्परिहिं जि लग्गइं ।

वहुवरइं सुरत्तइं बिण्णि वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं  
 हरिखंधबंधु णीरंधु गणिउ  
 कोऊहलु किं पइं मुणिउ वण्ण  
 भणु भणु तं णिसुणिवि भणइ भिच्चु  
 मेहउरि मेहवाहणु णरिंदु  
 पिय मेहवाल रइकइयवाल  
 जाणेप्पिणु चलपयवडणभंगु  
 सो णरवरु तहे मणमाणु महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।  
 कामेण महावालंकु भणिउ ।  
 दाहिणमहियलि वड्डियवियण्ण ।  
 किक्किंधमलए कयैवइरिमिच्चु ।  
 बुद्धिए सुरगुरु रिद्धिए सुरिंदु ।  
 सुय तिलयासुंदरि णीलवाल ।  
 णच्चंतिहिं जो वायइ मुइंगु ।  
 एही पइंज्ज जणु सयलु कहइ ।

5

५ E जुआणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot.

९ CE पणमइ. १० D करणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जोयवि.

7. १ DE सुणिउ. २ E कह. ३ E मुयंगु. ४ C पाइज्ज; E पयज.

राएण भणिउ कयकामकील  
किं सा ण जित्त वाइत्तएण  
भो भो कयसुरणरखयरसेव  
लइ आउं जाहुं पुरे जेत्यु जेत्यु

ण गओ सि काइं महिभमणसील ।  
भिच्चेण पउत्तु सइत्तएण ।  
आउज्जविज्ज महु णत्थि देव ।  
घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।

10

घत्ता—सहुं तँहिं णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।  
मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island.

आयउ सवडंमुहु मेहवाहु  
घरि पुज्जिउ तरुणिविइण्णडाहु  
पयचलणमिलिउ वाइउं मुयंगु  
तो दिण्ण कण्ण जाइउं विवाहु  
थिउ रामइं सहुं रामाहिरामु  
अण्णहिं दिणि सावयधम्मसाहु  
रयणइं दोइवि दिट्ठउ णरिंदु  
परत्तीरचोळु किं तेण सिहु  
णं एकवीसमो भावणिंदु  
छउमत्थघरत्थफणिंदवंदु  
दीसहि णावइ बारहमु रुहु  
पज्जलियविविहमाणिकदीउ

पइसारिउ पुरि रिउहरिणवाहु ।  
उप्पेत्यसुकंठंससंकैराहु ।  
जोइउ वलेवि मुद्धइं अणंगु ।  
सिरिसंगे<sup>५</sup> णं तुट्ठउ विवाहु ।  
णावइ सीयइं सहुं देउ रामु ।  
संपत्तु ससुरघरु वणियणाहु ।  
मयरद्धएण पुच्छिउ वणिंदु ।  
सुणि सुंदर तुहुं णं दहमु विट्ठु ।  
तेवीसमु णं संठिउ सुरिंदु ।  
णं बप्प पंचवीसमु जिणिंदु ।  
लंघेप्पिणु भीयरु इंससमुहु ।  
तोयवालि णामें अत्थि दीउ ।

5

10

घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।  
महियलंसरसंभउ णिच्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहिं.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंगे. ६ E सुहु. ७ D तीर. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावालि. ११ A संतउ.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिठाणु	सप्पुरिसु व अकुसुमफलणिहाणु ।
सप्पुरिसु व कइसेविज्जमाणु	सप्पुरिसु व दियवरदिण्णदाणु ।
सप्पुरिसु व परसंतावहारि	सप्पुरिसु व पत्तुद्धरणकारि ।
सप्पुरिसु व तहिं वडविडवि अत्थि	जहिं करइ गंडकंडुयणु हत्थि ।
अण्णाउ भणंतिउ पुक्करंति	तहु उप्परि कण्णउ उत्तरंति ।
गयहत्ये सुहडै रक्खियाउ	मइं अण्णु देव गिरिक्खियाउ ।
वड्ढिमउ न जंपहुं देइ ताहुं	सो जोहुं भीमु खेयरसुयाहुं ।
हक्कारइ वारइ नेहेतुरिउ	अण्णु वि भुयवलमाहण्णैफुरिउ ।
तहिं अच्छइ भीसणु सुहडचंड	ता चिंताविउ मणे पुरिसचंड ।
णिज्झाइय देवि सुदंसणिल्ल	संपत्त भणइ गुणगणरसिल्ल ।
किं किज्जउ दिज्जउ अज्ज विज्ज	पहु भणइ देहि आहारविज्ज ।
अण्णु वि संवाहणि देहि तेम	परतीरु जामि अज्जेव जेम ।

5

10

घत्ता—ता दिण्णउ विज्जउ गिरु गिरिवज्जउ तहो देवीए सुदंसणए ।

पहु संवाहणियए णिउ घणथणियए अमरहरेण णहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो वालु महावालु वि सुतेउ	अवरु वि अछेउ अवरु वि अमेउ ।
कणयच्छविणिज्जियतरुणतवणु	गय पंच वि तं रइवइरिभवणु ।
कउ वीरहो मंदरसित्तणेहु	जिणु वंदिउ मंदरसित्तदेहु ।
पइं जिण णिदिउ णवट्ठु णरंगु	विसणसु तुज्झु किं पि वि ण रंगु ।
तुह समु कंचणु तणु सत्तु मिच्चु	तुहुं देव भुअणपंकरुहमिच्चु ।
असुहारियाउ णीसारियाउ	दियवररियाउ पइं वारियाउ ।

5

9. १ C सीहु. २ D नेय. ३ ABDE माहप्पु. ४ D बूहि पुज्ज. ५ D गिरुव°.

10. १ C वीरहे. २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं  
तुहुं जगगुरु अवसं सारणहिं  
वम्महवेपं परमुच्छियाइं  
सित्तइं तुह वायाजीवणेण

नाविजइ सुरहिं सतामसेहिं ।  
सुहु हिउ हिंडियसंसारणहिं ।  
भूअइं अइरइरसमुच्छियाइं ।  
पडिवणउ उवसमु जीवणेण ।

10

घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयैणणिहि ।  
तवजालाभासुरु कंपावियसुरु भवकाणणणिडुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the eldest of them gives an account of themselves. The town of Bhumitilaka.

उचुंगसिहरु सुरगिरिसमाणु  
पहु भिच्चहिं णाणारसविहिण्णु  
आया जिणहरु मज्झणणयाले  
उट्टिउ अवलोइंउ गयणमग्गु  
मंदारकुसुमकयकेससोहु  
थोव्वडथणमंडलघुलियहारु  
रंखोलमाणकंचीकलाउ  
कयलीकंदलसोमालियाउ  
रायाएसें वालेण तेण  
आयउ पहुँणा परिपुच्छियाउ  
पुकारु करहु किं णिच्चमेव

आसण्णु गंपि मणहरु विमाणु ।  
भोयणु भुत्तउ विज्जाए दिण्णु ।  
अण्णायपुव्वकण्णावमाले ।  
दिट्ठउ कुमरेण कुमारिवग्गु ।  
सासाणिलणिवडियमहुयरोहु ।  
पयमंजीरयझंकारसारु ।  
परितायहिं तायहिं कंयपलाउ ।  
आहूयउ सँव्वउ बालियाउ ।  
वालुंगपहरतासियणिवेण ।  
तरुणीउ तरुणहरिणच्छियाउ ।  
ता भणइ जेट्टु सुणि कहमि देव ।

5

10

घत्ता—णियडउं जि मणोहरु छुहपंडुरंघरु णंदणवणदुमरमियसुरु ।  
एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणाणिरय.

11. १ C \*काले. २ E अवलोयउ. ३ C थुव्वड; D थोवड. ४ E परकलाउ. ५ C omits this portion from सँव्वउ to आयउ in line 10 below. ६ E वालग. ७ A पडणा. ८ C णियडाउ. ९ C पंकियघरु.

They were five hundred daughters of King Sriraksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्खायखगरक्खयसतेउ  
णामेण रक्खमहरक्ख तणय  
हउं पुत्ति मणोरमणामधेय  
मंदाइणि णाइणि मयणलील  
सामंगि मंगि सिंगारकंति  
चंदप्पह चंदिणि चंदलेह  
जयलच्छि अहिंसाएवि सोमं  
चारित्तगुत्ति परचित्तचोरि  
सोहग्गसीय सइ रयणमाल  
कालंगि कुरंगि सुरंगि तुंगि  
इय एवमाइ विहिपालिपाइं  
लइं पंचसयाइं मणोहरीहिं  
महु तायहो केरउ भाइँणेउ  
तेणमहइं एयउ मुद्धियाउ

सिरिरक्खराउ सिरिमइसमेउ ।  
बंधवपरिपालियसयणविणय ।  
पुणु विज्जुप्पह पुणु विज्जुवेय ।  
पुणु पोमिणि गोमिणि सुद्धसील ।  
देवइ रेवइ सावित्ति संति ।  
गाइत्ति सरासइ बुद्धिमेह ।  
णवरंग रंभ रमणीयरोमं ।  
रइ काममारि गंधारि गोरि ।  
मालइ मालिणि कंदप्पकील ।  
मइ कइवयजणणि वियारभंगि ।  
तुम्हइं पच्चक्ख णिहालियाइं ।  
पिउँ पुत्तिहिं पीणपओहरीहिं ।  
णामेण पसिद्धउ पवणवेउ ।  
मग्गंतै तेण न लद्धियाउ ।

5

10

घत्ता—तै हयदाईज्जए रक्खसविज्जए मारिउ जणणु भडेण सहं ।

15

घणतिमिरंधारए कारागारए बंधिवि भायर घित्त महु ॥ १२ ॥

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुंजणु णीससंतु  
तै बोल्लिउ किं महु अत्थि गोहु  
जइ वइरभाउ हियणण धरहु

अम्हहिं न समिच्छिउ पिउकयंतु ।  
को करइ दइच्चै सहुं विरोहु ।  
तो वणु जाइवि कूवोरु करहु ।

12. १ C उक्खाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE कालिंगि. ६ C पिय. ७ E भायणेउ. ८ E दायज्जए.

13. १ D ता. २ E वणि. ३ E कुवारु.

पुरिसँ सयलाउ गिरिक्खियाउ  
णंदिणिवालँ णं णंदिणीउ  
जइ मेलावहि तो होसि णाहु  
ता भणिउ कुमारँ कयदएण  
धणु खीणु वि विहलियपोसणेण  
पारंभियबलिबलणिग्गहेण  
सँयणत्तणु सज्जणगुणग्गहेण  
जुज्झिज्झइ किज्झइ कज्झसिद्धि  
तहिँ अवसरे भिच्चँ हक्कियाउ  
पुरवरु गयाउ गयवरगईउ

लउडीयरेण परिरक्खियाउ ।  
अम्हइं मांरुयजवबंदिणीउ ।  
णं तो किं लायहि देहे डाहु ।  
दुक्खु वि चंगउ सुतवँ कएण ।  
मरणु वि चंगउ सण्णासणेण ।  
रणु चंगउ दीणपरिग्गहेण ।  
पोरिसु सरणाइयरक्खणेण ।  
दिज्झइ विहलियदुत्थियहं रिद्धि ।  
णीसेसउ कण्णउ कोक्कियाउ ।  
पहु संचितइ मंतिहिँ मईउ ।

5

10

घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूरियउ ।

मण्णमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धरियउ ॥ १३ ॥

15

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अल्लेयाभेय सिट्ठ  
रायालए बोल्लिउ पवणवेउ  
रक्खहो महरक्खहो रज्जु देवि  
मा कुमँरिहिँ केरी करहि तत्ति  
जणकवँलवलणकीलाविसाले  
ता भणिउ सरसु मांरुयजवेण  
पियमुहकमलँ अवलोइएण  
ओहच्छमि हउं विरएवि वूहु  
जं सँसुरहो किउ तं करमि तासु  
ता गय ते जोइय चरणरेहिँ

ते दूय बे वि पुरवरे पइट्ठ ।  
आएसु देइ तुह मयरकेउ ।  
णीसँरु तुहुं पुरवरु परिहरेवि ।  
मा हक्कारहि भीसणभविस्ति ।  
मा णिवडहि कावालिणिकवाले ।  
मारइ अणंगु विरहँ णवेण ।  
णउ सत्थँ संगरे ढोइएण ।  
आवेउ लेउ कण्णासमूहु ।  
भक्खंतु लुद्धगिद्धंतमासु ।  
पहरणइं लिति दीहरकरेहिँ ।

5

10

४ E मांरुयजवबंदिणीउ. ५ ABCE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्झु वि. ९ AB उरियउ.

14. १ E णीहरु. २ E कुवरिहिँ. ३ C कमल. ४ E मांरु. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहसणपरियरिय ।

जगे णायणयाणय परिपालियपय लोयचाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड  
णं पंच सीह णं पंच जलण  
णं पंच वि मयणहो पंचबाण  
पंचेहिं हयगयरहरहिय दलिय  
पंचेहुं वि रिउहुं गलवेवियाइं  
दलियाइं रहंगइं रहवराहं  
पहरंतहं जायंधरिणराहं  
हय हय मुहफेडें थिप्पमाण  
कर्प सेणभंगे सइं वाउवेउ  
जायंधरिणा ओसरिवि सरिवि  
हउ विण्णाणेण लहेवि रंधु  
उच्छलित रुहिरु धाराए सरलु

णं पंच हत्थि मयागिल्लुगंड ।  
णं पंच मेरु संजायचलण ।  
पंच वि धाविय उग्गयकिवाण ।  
णं पंडसुयहिं रणि कुरु व मलिय ।  
पंचत्तहो णीयइं जीवियाइं ।  
गज्जिय गय गयगंधेण ताहं ।  
रहरहिय ण याणिय कहिं गयाहं ।  
हिलिहिलिअंतावलिगुप्पमाण ।  
अब्भिडिउं भडहं भंडणे अजेउ ।  
असिणांसिवत्तु णिवडंतु धरिवि ।  
छिजंतु दुट्ठकंठट्ठिवंधु ।  
पडियउ सिरु णाइं सणालु कमलु ।

5

10

घत्ता—उल्हाविउ वइरिहे मणगयखेरिहे<sup>११</sup> कोवहुवासणु पज्जलित ।

असिवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलित ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणित कण्णापरितायणेण  
विण्णविउ रौउ जयलच्छिकामु  
पहुणा रामेण व वाणरोहु

आएं भडणियरें तांयणेण ।  
तुहुं अम्ह सामि पंचक्खुं कामु ।  
किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचहं.  
५ ABC omit this line; E पहरंतहिं. ६ C यंतावलि. ७ D गुप्फमाण. ८ CE कय°  
९ C अब्भिडइ. १० E आणा. ११ C खेरिहे. १२ E विच्छलित.

16. १ C भायणेण. २ C सउ. ३ C पंचक्ख.



मुद्धउ पियदंसणे हरिसियाउ  
वरतिलयँउ चंदणसुरहियाउ  
णयणेहिं परँजियहरिणियाउ  
कैलमंगलपुण्णमणोहराउ  
णं हंसिणीउ सुरतरुणियाउ  
करपल्लव उववणतरु णियाउ  
हँयपवणवेयरक्खंकराय  
थवियाउ ताउ तित्थु जि सईउ  
ते णवसेवय विणिहिय सुधीर  
आरुहिवि मणोहरु सुरविमाणु  
पंच वि जण मँणिभूसियसवासे

णं मलयमहासुसिहरि सियाउ ।  
पवरच्छराउ णं सुरहियाउ ।  
णं गोउलगोविउ हरिणियाउ ।  
वड्डारियसयणमणोहराउ ।  
परिणिवि णीसेसउ तरुणियाउ ।  
पुरवरे गुणपसरियवयणराउ ।  
कय रक्खमहारक्खंक राय ।  
लीलालोइयणियपुरिसईउ ।  
तहिं रक्खणु मंतीस वि सुधीर ।  
तेण्णोहामियसुरविमाणु ।  
आवेण्णिणु थिय पंडीसवासे ।

5

10

घत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिं ।  
जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरणाइं जहिं ॥ १६ ॥

15

इय णायकुमारचारुवरिण्णण्णामंकिण्ण महाकइपुष्पयंतविरइए महाकब्बे  
बहुकण्णकल्लाणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥  
संधि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसणीउ  
सुरतरुणियाउ. ७ ABCE मणोरहाउ. ८ E omits this foot, ९ ABC मुणिदूसिय;  
E मुणिभूसिय.

## IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे रक्खमहारक्खहुं महि देप्पिणु ।  
जायंधरि अरिदंतिहरि गउ दंतिउरहो महुर मुएप्पिणु ॥ ध्रुवकं ॥

पुच्छिय पंडियैपहु पंडीसरु	पुंडुरपुंडरीउ परमेसरु ।	
णं पुप्फुल्लकुलमाणससरु	उच्छुसरासणु गुणसंधियसरु ।	
णवजलहरसरु संचल्लिउ सरु	चलइ सेणु थरहरइ फणीसरु ।	5
हरिवरखुररयदंकियणेसरु	णयणहिं ण मुणिय रयणि ण वासरु ।	
अंधदेसे णववियसियउववणे	विमलगहीरसरे सीयल्लवणे ।	
दंतिणयरे णिवधम्मपसाहिउ	चंडउत्तुं पहु सरसासाहिउ ।	
चंदमईदेवीउज्जोयउ	समुहुं एंतु जामाएं जोयउं ।	
तेण वि सो पइसारिउ सभवणे	दिट्ठए मुद्धेहे घणथणजोव्वणे ।	10
पुत्ति पवड्डियपरमाणंदे	दिण्ण मयणमंजूस णरिंदे ।	
णेहु लहेप्पिणु सुहि मण्णेप्पिणु	दीहरच्छि सा तित्थु थवेप्पिणु ।	
चउवण्णासमसोहियणिलयहो	पुणु गउ णयरहो तिहुयणतिलयहो ।	

यत्ता—तहिं विजयंधरु मंडलिउ मंडलमेल्लइं थणंइं लएप्पिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुण्णु करेप्पिणु ॥ १ ॥

15

१ C रक्खहं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पुंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिम्मलवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धइं. १३ CE मोल्लइं. १४ C omits थणइं. १५ C कारणु.

Nagakumara marries Lakshminati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ	तेण वि धीय दिण्ण लच्छीमइ ।	
सा तहो रुच्चइ चंदहो रत्ति व	णवियहो भवियहो जिणवरभत्ति व ।	
सुंयणहो सज्जणगुणगणतत्ति व	पत्थिवपहुहे पहुत्तणसत्ति व ।	
वरकइणाहो भासाजुत्ति व	निग्गंथहो तणुमणवयगुत्ति व ।	
अरुहण्हवणपारंभहो जुत्ति व	सामणित्तहो मंतहो खंति व ।	5
मग्गणयहो विण्णहो संकंति व	जोण्हारहो बिसेसहो कंति व ।	
सम्मत्तहो सुधम्मणिव्वित्ति व	दाणेसहो घरि ठिय रिसिपत्ति व ।	
सरसहो सुललियकव्वपत्ति व	भमरहो णवसररुहरसभुत्ति व ।	
वइयायरणहो कयपयवित्ति व	देसहो णरवइणायपवित्ति व ।	
कुंमुयायरहो णिसायरदित्ति व	जसवंतहो पुरिसहो जसकित्ति व ।	10

घत्ता—किं कीरइ वेळिहिं फुल्लियहिं फुल्ल जाहं रसु चक्खिवि णिग्गइ ।

सोहग्गु पसंसिउ मालइहे महुयर जाहें णिरारिउ लग्गइ ॥ २ ॥

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए	सोहइ णरवरु संचए वायए ।	
सोहइ कइयणु कहए सुवद्धए	सोहइ साहउ विज्जए सिद्धए ।	
सोहइ मुणिवरिंदु मणसुद्धिए	सोहइ महिवइ णिम्मलबुद्धिए ।	
सोहइ मंति मंतविहिदिट्ठिए	सोहइ किंकरु असिवरलट्ठिए ।	
सोहइ पाउसु साससमिद्धिए	सोहइ विहउ सपरियणरिद्धिए ।	5
सोहइ माणुसु गुणसंपत्तिए	सोहइ कज्जारंभु समत्तिए ।	
सोहइ महिरुहु कुसुमियसाहए	सोहइ सुहडु सुपोरिसराहए ।	
सोहइ माहउ उरयललच्छिए	सोहइ वरु वहुयए धवलच्छिए ।	

घत्ताः—गुणहरु मुट्ठिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरासणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥ 10

2. १ CD add before this ' विसयविरत्तहो संतहो मुत्ति व ' २ C पुहुहे; E पहुहि. ३ AB पारंभहे. ४ C संति व ५ C संकंति. ६ BCDE जिण्हार. ७ C णिव्वत्ति; E णिवात्ति. ८ C omits this foot. ९ C जासु. १० C जासु; E जाइ.

3. १ AB सइए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and  
Nagakumara visits him.

लच्छीमइमुहपंकयल्लप्पउ  
तिहुयणतिलयणयरे वणकीलए  
अणुहवंतु सिय अच्छइ जइयहुं  
णं समाहि णं सरसइ णं दय  
णावइ उवसमु दमु जमु संजमु  
णं पच्चक्खु धम्मु सइं हूयउ  
णं तवसिरिसव्वंगहिं घडियउ  
णं समिइहिं पयडिउ आहोयउ  
पंचवीसभावणभावंगउ  
सो जाइवि वंदिउ रइरमणें

गायकुमारु णवियपरमप्पउ ।  
इच्छियसुहु भुंजंतु सलीलए ।  
पिहियासउ गुरु आयउ तइयहुं ।  
णं खम पुरिसवेस विहिणा कय ।  
णाइं अहिंसए दाविउ णियकमु । 5  
णं रिसिं सिद्धिविलासिणिदूयउ ।  
सीलगुणामलरयणाहिं जडियउ ।  
णं दाविउ तिहिं गुत्तिहिं जोयउ ।  
उज्झियवज्जम्भंतरसंगउ ।  
दिण्णासीस मणोरुहदमणें । 10

यत्ता—इसिणा धम्मबुद्धि भणिउ वियसेवि बोह्लिउ गायकुमारें ।

धम्मु ण याणमि देव हउं अच्छमि छायाउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava. Remarks on  
the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ  
मोहें पसरइ मिच्छादंसणु  
इक्कें वासण तासु ण णासइ  
भंतिण भंति केम साहिज्जइ  
अंबर परिहइ भोयणु भुंजइ  
परमाणु य मिलंति बहु जहिं जहिं  
खणधंसियहो णाणु संजोयउ  
संतइ संताणइ संगहियइं

मोहें णाणु हुंतु ठंकिज्जइ ।  
जगु णिदिट्ठउ खणविद्धंसणु ।  
सो किं जीउ जिणागमुं विलसइ ।  
दुवियहुं महु हासउ दिज्जइ ।  
भुयणणाणु पभणंतु ण लज्जइ । 5  
घडपडविडवि होंति भुंवि तहिं तहिं ।  
गयसंजोउ ण दीसइ लोयउ ।  
गोविणासि कहिं दुद्धइं दहियइं ।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD वूवउ. ४ ABD जोइउ. ५ C अच्छमि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खण कहिं लब्भइ अंजणु  
खाणि खाणि अण्णु जीउ जइ जायउ  
अण्णे थवियउ अण्णु ण याणइ

सच्चउ भासइ णेमिणिरंजणु ।  
तो बाहिरे गउ किहं<sup>१</sup> घरु आयउ । 10  
सुण्णु वि वाइ काइ<sup>२</sup> वक्खाणइ ।

घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।

चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmins.

पुहइ बंभु पाणिउ लच्छीसरु  
सिउ<sup>३</sup> अंबरु कुलकउलें भाणिउं  
तं जि समासिउ दूसियं<sup>४</sup>दइवें  
णिक्कलु किं पसरइ आउं<sup>५</sup>चइ  
णिक्कलु किं तणु गिण्हइ थित्तइ  
णिक्कलु किं भणु करइ वि धरइ वि  
णिक्कलु किं सइं पढइ पढावइ  
णिक्कलु किं अट्ठंगइं धारइ  
णिक्कलु किं परिणामहो वच्चइ

हुयवहु रुहु पवणु पुणु ईसरु ।  
तेण वि तच्च किं पि ण वियाणिउ ।  
गयणु जि भणिउ सयासिउ सइवें ।  
णिक्कलु किं परमाणुय संचइ ।  
णिक्कलु किं परकज्जइं चित्तइ । 5  
णिक्कलु किं तिहुयणु संघरइ वि ।  
णिक्कलु मोक्खमग्गु किं दावइ ।  
णिक्कलु किं परु पेरइ वारइ ।  
णिक्कलंसु किं गार्यइ णच्चइ ।

घत्ता—णिक्कलु गिच्चलु णाणतणु सिद्धत्तेण सहावें थक्कइ ।

10

अण्णउ मरइ ण संभवइ कहिं किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो  
सिद्धु भमइ किं भवसंसारण  
अक्खवायकैणयरमुणिमणिणउ  
मयणडहणु किं महिलासत्तउ  
णिम्मलु किं परवइरें णडियउ

घउ किं पुणु वि जाइ दुद्धत्तहो ।  
गहियविमुक्ककलेवरभारण ।  
सिवगयणारविंदु किं वणिणउ ।  
णाणवंतु किं मइरण मत्तउ ।  
णिरहु वि अयसिरखुंटणे पडियउ । 8

५ E कहिं. ६ E वाउ.

6. १ E लच्छीसरु. २ A सिय; BD सिव. ३ E भणियउ. ४ E दूसिवि. ५ E आवंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पहु वि बहूपं पावें दंडिउ  
सव्वत्थहो किरं काइं बलहें  
किं कवालु संतोसैं तिच्छहो  
णिच्चमेव मयमोहें मूढहो  
ईसरवाउ य वादगहिल्लय  
किं पलवहि जडमत्तपिसल्लय ।

10

घत्ता—माणमोहलोहंतरिय पुत्तकलत्तचित्तरसलालस ।

पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ  
अलियभासि णरु अलियहं सुहकरु  
परयारिउ परयारइं विहियइं  
लुद्धउ गाइभूमिधणदाणइं  
वसुकारणे कुकम्मं कौरावइ  
कव्वइं करइ सव्वणीसारइं  
रयणीभोयणु पुण्णु पयंपइ  
जो मासैं अण्णणउ पोसइ ।  
थेणउ थेणत्तणे बद्धायरु ।  
दावइ सुरहं पुराणइं लिहियइं ।  
धण्णइं देवंगइं परिहाणइं ।  
अण्णणु मरइ परु वि मारावइ ।  
महुपाणइं पलकवलाहारइं ।  
जीहालंपडु मणुं ण वियण्णइ ।

5

घत्ता—वेउ पमाणु ण होइ जए विणु जीवेण सइ कहिं लब्भइ ।

विणु सरेण कहिं णवकमलु विणु धेणुयए गयणु किं दुब्भइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

बज्झइ रुज्झइ पुणु ताडिज्झइ  
गाइबलदहु णिग्गहु किज्झइ  
गोकुडुं बु किं देउ भणिज्झइ  
पसुपावेण होंति पाउब्भड  
भक्खिवि मिगजंगलु वूसिवि जिणु  
सउयामणिहिं मज्जु पइं संधिउ  
विज्झइ णकु धरिवि पाडिज्झइ ।  
वच्छु पियंतु खीरु कट्ठिज्झइ ।  
हो हो पूरइ किं पलविज्झइ ।  
दुक्कियफलु भुंजंति महाभड ।  
भइं काइं धरियउ कण्हायणु ।  
गोसवि जणणीगमणु विचिंतिउ ।

5

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणहं. ४ D कुकम्म. ५ ABC करावइ

६ E omits the following three feet. ७ C मणे. ८ E किहिं.

9. १ E omits this foot. २ CE जणु. ३ C भइ. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेण्णिणु	तिक्खइं कत्तियाइं खंडेण्णिणु ।
आमिसरसविसेस चक्खंतै	सयलजीव भक्खिय भक्खंतै ।
रुद्धु बंभु सव्वु वि सइं पासिउ	वंभणचारु वेयविहिविलसिउ ।
इंगालहो धोयहो धवलत्तणु	कहिं जलेण णरदेहसइत्तणु ।

10

घत्ता—दब्भे सलिले मट्ठियणं अट्ठियपत्तणिहिताहारै ।

कह सुज्झंति वराय जड मइलिय घोरे हिंसायारै ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरय समिच्छइ सग्गहो गच्छइ	परु मारेण्णिणु धम्महो वंछइ ।
हा हा वेयवाइ किं बोलइ	तहो आयासें फलु किं फुलइ ।
एक्कु णिच्चु किं तच्चु भणिज्जइ	एक्कु देइ अण्णे किं लिज्जइ ।
एक्कु थाइ अण्णेक्कु वि धावइ	एक्कु मरइ अण्णेक्कु वि जीवइ ।
णिच्चहो कहिं लब्भइ बालत्तणु	णवजोव्वणु पुणरवि बुडुत्तणु ।
णिच्चु वत्थु परिणवइ ण भेयहिं	तसथावरपुग्गलपरिवेयहिं ।
पुरिसारामु भवणु संदिट्ठउ	पुरिसहो दंसणु कहिं मि ण लद्धउ ।
एम सुण्णु मीमंसें सिट्ठउ	जीउ पुण्णु पाउ वि णउ दिट्ठउ ।
किरियावज्जिउ णिम्मलु सुद्धउ	संखपुरिसु किं पयइए वद्धउ ।
विणु किरियए कहिं तणुमणवयणइं	विणु किरियए कहिं बहुभवगहणइं ।
विणु किरियए कहिं वज्झइ पावै	मुच्चइ किं हो एण पलावै ।

5

10

घत्ता—भूयइं पंच पंच गुणइं पंचिंदियइं पंच तंमत्तउ ।

मणुहंकारबुद्धिपसरु कहिं पयइए पुरिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोडु ससहावै	ताइं थंतिं किह इक्के भावै ।
पवणु चवल्लु महि थक्क थिरत्तै	हा किं झंखिउ सुरगुरुपुत्तै ।

10. १ C सुर सम्मिच्छइ. २ C तहो आयासें फलु किं फुलहिं. ३ E omits the following three feet.

भूयहं मेलावउ कहिं वट्टइ  
जइ जीवहो जीवत्तणु आयउ  
तो हउं मण्णामि भुंजियभोयहो  
एकु सरीरु किं ण किर पहवइ  
एम लोउ मोहिउ कुमईसहिं  
एयहं मइ ण कयाइ वि दिज्जइ  
गयणु अणाइ अणंतु अंमाणु वि  
दहविहु दुविहु स तवंकयदाणु वि

एकु थाइ तहिं एकु पयट्टइ ।  
चउभूयहं संजोएं जायउ ।  
एकु सहाउ किं ण तेलोयहो ।  
किं वइतंडिउ पंडिउ विलवइ ।  
कणयरकविलसुगयदियसीसहिं ।  
मिच्छापंथें कहि मि ण णिज्जइ ।  
लोउ अणाइ लोयसंठाणु वि ।  
धम्म अणाइ धम्मसंताणु वि ।

5

10

घत्ता—चउगइयउ संसारियहं दर्विदियभाविंदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ  
अण्णण्णइं जम्माइं भंमंतउ  
धम्म मुणंति य संतिकसाया  
सोलहभावणभाववसंगय  
अट्टगुणद्धिवंत मइवंता  
देवसत्थगुरुमूढविवज्जिय  
कुसुरकुगुरुसेवासंगमपर  
मिच्छालिंगिय तह सेवयजण  
सुद्धसदिट्ठी ते जाणहि णर

चउगइगहणि जीउ हिंडंतउ ।  
अण्णण्णइं अंगइं छडुंतउ ।  
के वि जीव गुरुपयसंगाया ।  
सम्मत्तेण विसुद्धे संगय ।  
संवेयाइय णिच्च धरंता ।  
जाइकुलाइयमयणावज्जिय ।  
तह य कुसत्थकुसुयपाँढयणर ।  
जेहिं ण सेविय छअणायदण ।  
साहंमियवच्छल्लकयायर ।

5

घत्ता—संकाकंखाविरहियउ विदिगिंछापारिवज्जियउ ।

दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

10

11. १ D मइ मिच्छापहि कहिं मि. २ E विसाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणंति समंति कसाया. ३ AB omit the following five lines. ४ E पाढणपर. ५ E भुअणायदण. ६ ABCE omit this line,



The Right knowledge and the Right conduct.

कोहलोहमोहंगई छिदिवि  
 वारहविहु तवचरणु चरेप्पिणु  
 इंदपडिंदहमिंद हवेप्पिणु  
 परमणाणु परमेट्ठि णवेप्पिणु  
 पंचसु पंचसु पंचसु धामसु  
 णिवकुलणहयलउग्गयणेसर  
 धरणिधराधर करिदीहरकर  
 मेइणि भुंजिवि अहव ण भुंजिवि  
 केवलणाणु विमलु उप्पाइवि  
 सुहुमु दूख अंतरियउ दिट्ठउ  
 देउ दोसणिम्मुकु समासिउ  
 सयलु देउ अरहंतु भडारउ

घोरइ पंउरइ तिमिरइ भिंदिवि ।  
 वरपंडियमरणेण मरेप्पिणु ।  
 चोक्खइं सुरसुक्खइं भुंजेप्पिणु ।  
 दिक्खदेहु अवसाणि मुएप्पिणु ।  
 भरहविदेहइंरावयणामसु ।  
 अइसयवंत संत परमेसर ।  
 अतुल महावल सयल वि जिणवर ।  
 अप्पाणउ चारित्ते णिउंजिवि ।  
 लोयालोउ सव्खु अवलोइवि ।  
 तिहुयणु जणे परमेट्ठिहिं सिट्ठउ ।  
 दुविहु सयलु णिकलु उवणसिउ ।  
 णिकलु सुट्ठु सिट्ठु असरीरउ ।

5

10

वत्ता—धम्म अहिंसा परमु जणं तित्थइं रिसिठाणाइं पविचिइं ।

मोक्खेमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तइं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिद्विणं तिद्विणं जो णउ चत्तउ  
 णाणमोक्खु तहो किं किर छज्जइ  
 मोक्खु गुणक्खण जहिं जायउ  
 अण्णेक्कहो संसारु ण णिट्ठिउं  
 सुण्णु मोक्खु अण्णेण पलोइउ

दिक्खामोक्खु तेण किं वुत्तउ ।  
 जो कामिणिहिं कडक्खहिं छिज्जइ ।  
 जीवविणासु तेण विण्णायउ ।  
 हरणकरणु सामंथु परिट्ठिउ ।  
 अण्णे अण्णउ गयणि निओइउ ।

5

13 १ E मोहंगय छिदिवि, २ E पवरइं, ३ E सोक्खइं, ४ E णाहु, ५ E एरावय, ६ E चारित्त

७ C तिहुयण; E तिहुवणु, ८ C परम, ९ E जई, १० C सुक्ख,

14. १ DE धिद्विणं तिद्विणं, २ CE कडक्खे, ३ E णट्ठउ, ४ DE हरणु, ५ E सामंथे पइट्ठिउ.

तहिं जि तासु किर लउ संजायउ  
 देहु जि जीउ जीउ णउ भिण्णउ  
 इंदियपच्चक्खु वि जइ संतउ  
 चरमसरीराथारु णिरिक्खउ  
 मोक्खु महंतहिं संतहिं अक्खिउ

अवरु भणइ कहिं मोक्खु अकायउ ।  
 सो किं जाणइ किं पि सुदुण्णउ ।  
 तो किह णज्जइ अगइ होतउ ।  
 दंसणणाणविसेसु वि लक्खिउ ।  
 सो केहिं मि विण्णेहिं परिक्खिउ ।

10

घत्ता--आयण्णिवि णियगुरुवयणु मयणें परमधम्मु पडिवण्णउ ।

जाइजरामरणत्तिहरु बोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshminati.  
 The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए  
 भिज्जइ विउसु वि पंडियमइयए  
 लच्छीमइयए हउं पेम्मंधउ  
 कहइ महारिसि एत्थु जि दीवार  
 वीयसोयपुरे वणि धणयत्तउ  
 णंदणु णायदत्तु णं वम्महु  
 अवरु वि वसुयत्तउ तहिं वणिवइ  
 ताहं विहिं मि कुलहरचूडामणि  
 कोमलसरल कमलदलणेत्तहो  
 सिरिपंचमिउववासणिउत्तहो

महुलिहु गज्जइ वियसियजाइए ।  
 चवइ कुमारु गिरि व गिरिणइयए ।  
 मुणि भणु महु सिणेहसंबंधउ ।  
 णयरे रवण्णे वरिसे अइरावए ।  
 धणसिरिवरु वणिवरु धणयत्तउ ।  
 णारीसुहयत्तणमयणिम्महु ।  
 वसुमइरमणि रमणेंपसरियरइ ।  
 णायवसु त्ति पुत्ति पीणत्थणि ।  
 दिण्णी णायदत्त वणिउत्तहो ।  
 मुणिणाहहो समीवे मुणिगुत्तहो ।

5

10

घत्ता--सुहसुक्खइं भुंजंतु ठिउं बालमरालगइए सहुं बालए ।

गय दियहा ण वि याणियउ सयणबंधुपरिमिउ तायालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गएहिं दिणेहिं कएहिं मि अण्णु  
 मडंबसुगामपुराइं चयंतु

मुणी मणगुत्तु बहूगुणपुण्णु ।  
 चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णउ. ७ E ण जइ. ८ C सातहिं. ९ CE धण्णेहिं. १० AB संपज्जउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this तुह  
 सोहइ सा णिरुवमचंगिम अंगलीण णं चंदहो चंदिम ।. ५ C थिउ. ६ D बंध.

खमाण महोवहि मेरु व तुंग  
समीरणु णाई बलेण महंतु  
मलंतु दलंतु असेसु वि कम्म  
वणालए आइवि थक्कु तुरंतु  
संपुत्तु संबंधु कलत्तसमाणु  
णिविट्ठु णियच्छिवि वंदिउ साहु  
णरिंदसमाणउ तूहि<sup>३</sup> मि तित्थु  
सुणेवि मुणीसरसाहिउ धम्म  
पईवि सुपंचमि फग्गुणमासे

ससी व सुसोमु सुतेयपयंगु ।  
बहुभभवदुक्खविणासु करंतु ।  
जरामरणुब्भवणासियजम्म ।  
सुणेवि णरिंदु णरिंदमहंतु ।  
सुतोसु करेवि परायउ जाणु ।  
विणेयपमाणु सुओवहिगाहु ।  
सराउ परायउ दोसबहत्यु ।  
वयाइं लएवि परिट्ठिउ सम्मु ।  
लएवि उवासु करेवि<sup>३</sup> सतोसे ।

5

10

घत्ता—आयण्णिवि तुहुं मुणिवयणु णिसुणिवि तेण सयल्लु परिपुण्णउ ।  
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the fast day Nagadatta died and became a god in heaven.

रवी उग्गमाणे  
तिलोर्यप्पहाणे  
अहीसेयपूया  
फलाणेयदिव्वा  
जिणो वंदिऊणं  
मुणीणाहपासे<sup>३</sup>  
कमा वंदिऊणं  
सुओ धम्मएसो  
तिलोयाण माणं  
रवी रत्तमाणो  
वणीसो वि गेहे

तमोहे पलाणे ।  
पजाए विहाणे ।  
कया सारभूया ।  
पुणो दिण्ण सव्वा ।  
किरीयासमाणं ।  
हयामोहवासे<sup>३</sup> ।  
णिविट्ठो णिऊणं ।  
करंतो पयासो ।  
असेसं पमाणं ।  
गओ अत्थमाणो ।  
विसाले सुदेहे ।

5

10

16. १ BD णरिंदु. २CE संबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABD व्हि मि. ४ AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयल्लु; E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.

17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे; E has° जो in place of °जे. ३ C °सो.

सबंधू समित्तो  
 तमोहेण जुत्ती  
 हुया ताम तण्हा  
 तुहीणाइदव्वा  
 लवंगेलसारा  
 कुणंता सुवायं  
 गण जामे इक्के  
 सरीरस्स चेद्वा  
 णिएऊण ताओ  
 तओ जालवक्खे  
 मणी सूरकंतो  
 तहिं तेण वुत्तो  
 रवी उग्गमाणो  
 कैरे देवकजं  
 चईऊण सेज्जा  
 तओ तेण लत्तं  
 पिरियारेसि पुत्तं  
 गया तिण्णि जामा  
 घडीगेहमज्जे  
 ण सूरस्स दित्ती  
 ण ईसंति भेया  
 उवावासणासो  
 णिएऊण लोओ  
 जिणेसस्स पूया  
 करेमी तिभत्ती  
 रिसीणं च संघो

ठिओ धम्मचित्तो ।  
 गया अद्धरत्ती ।  
 सरीरे सउण्हा ।  
 कया अंगे सव्वा ।  
 बहूणीरफारा ।  
 पडावीयणायं ।  
 मुहे तीवंसुक्के ।  
 खणेणं पणट्ठा ।  
 करेई उवाओ ।  
 पजालंसुमोक्खे ।  
 पहाण फुरंतो ।  
 सुओ णायदत्तो ।  
 णहे गच्छमाणो ।  
 सण्हाणं सपुज्जं  
 पिपही सुपेज्जा ।  
 पिया कट्टवुत्तं ।  
 ण याणेसि जुत्तं ।  
 सुणंतस्स रामा ।  
 णिसाण दुसज्जे ।  
 ण उण्हाणं भित्ती ।  
 सुलग्गी व तेया ।  
 करेमि प्पयासो ।  
 गमंतो संभोओ ।  
 जण सारभूया ।  
 ण णासंतु सत्ती ।  
 धरेऊण सिग्घो<sup>११</sup> ।

15

20

25

30

35

४ E °गोल, ५ D ताव. ६ C करो. ७ C चएऊण. ८ BCD वियारेसि. ९ ABD उण्हाउ,  
 १० A सभेओ. ११ AB विग्घो.

करावेमि भोजं	पुणो अप्पकज्जं ।	
इमं लत्त पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेसं	समुत्तीपएसं ।	40
पयापंचवित्तो	ठिओ चित्तवंतो ।	
अर्याराइवणं	णहं बिंदुपुणं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवालोयपत्तो	खणे णायदत्तो ।	

घत्ता—सो मरेमि सोहम्मुं गउ छड्ढिवि माणुसत्तु धिणिविद्वल्लु । 45  
सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्कु दुहपोद्वल्लु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्मु पत्तओ	धम्मझाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतपच्चले	सोहमाणठियंए सुणिच्चले ।	
लंबमाणमणिमोत्तिओहए	चलवलंतधंयविविहसोहए ।	
रणझणंतघंटाणिणायए	धवलमंगलुग्गीयणायए ।	
रविपहायणिम्मलविमाणए	इउ तेत्थु बहुसोहमाणए ।	5
कणयदंडसियचामरे वरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायए	बंदिसद्दगंभीरवायए ।	
वार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लआऊणिउत्तओ	हुवउ जाम बहुसुक्खजुत्तओ ।	
एम तित्थु बहुभोर्यमाणओ	णियपवंत्तु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिव्ववत्थओ ।	
कणयकत्तरीगाढणेत्थओ	रविसुदित्तिदिक्कीपहत्थओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकहंमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रुवभोयणिज्जियपुरंदरो ।	
हारडोरैकुंडलविहूसिओ	तिलयवउलसिरिकुसुमभूसिओ ।	15

१२ E करावोवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहंमि. १६ D धिण.

18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कद्दमद्दप्पवासियं. ७ ABD दौर.

पंचमीसुविहफलेण णायओ  
बंधवग्गु जहिं रोवमाणओ  
मुक्कधाहमुंभेवि करयले  
वार वार गुणणाम लितओ  
मार्यताउ धरणियलिं निवडिओ  
जीवचत्तुं णियतणु वलोइयं

अवहिबोहिणा मुणिवि आयओ ।  
मायवणु सुण्हासमाणओ ।  
अंसुवाह णिवडंति धरयले ।  
हा कहिं गओ सुर्य भणंतओ ।  
तामं तित्थु अप्पणउ पयडिओ ।  
तारतरलणयणेहिं जोइयं ।

20

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसर ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसर ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshmimati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं  
सोउ करेहि ताय किं भुलउ  
भवसायरे दुहसलिलभयंकरे  
धम्मु करेहु तुम्हि दयसारउ  
काइं कहिज्जउ णवर विसालहो  
उववासहो फलेण संपुण्णउ  
धम्मु कहेवि चित्तु पडिबोहिउ  
गउ पुणु सुरवरु सुरवरथाणहो  
तणु सक्कारिउ तेहिं तुरंतहिं  
वयसंदोहसेस पालंतिय  
वंसुभडतणु पयड उरिट्ठिय  
तहिं सण्णासु करेवि सराइय  
भुंजिवि सुहसय वे वि णियत्तइं

सरहसेण जिणधम्मपबोहणुं ।  
मोहवसेण एत्थुं पक्कलउ ।  
मा णिवडेसहुं तहिं असुहंकरे ।  
भवे भवे जरमरणाइणिवारउ ।  
धम्महो फलु पच्चक्खु णिहालहो ।  
जाइवि देवलोइ उप्पण्णउ ।  
बंधववग्गु सयलु उम्मोहिउ ।  
णिमिसंद्धं सो सोक्खपहाणहो ।  
पुणु ण्हाएवि जलंजलि दिंतहिं ।  
बहुविहणियमोवास करंतिय ।  
हीण खीण णिरु झीण परिट्ठिय ।  
पिय मरेवि तुह पासु पराइय ।  
सग्गु चणप्पिणु इह संपत्तइं ।

5

10

८ ABC onit this line. ९ ABD उंभेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धरणियलु. १४ C ताव. १५ C अप्पणु. १६ ABD चत्त.

19. १ C तेम. २ ABE ण. ३ C इत्थु अइक्कलउ. ४ E णिवणेसहे. ५ E कहिज्जहे. ६ E संपण्णउ. ७ CE णिविसद्धं. ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्ठिय.

जाउ जयंधरासु तुहुं णंदणु  
लच्छीमइ वि एह सुहभायण  
णिसुणिवि णिययभवंतरु सुंदरु  
पुच्छिउ पुणु मुणिणाहु णमंतिणै

गुणमणिखाणि व णयणाणंदणु ।  
पुव्वभवाणुणेह भिगलोयण ।  
पुलइउ ता सव्वंगु णिरंतरु ।  
उववासहो का विहि पभणंतिणै ।

15

घत्ता—आयणिवि कुमरहो वयणु वयणेण तेण मुंणि तुट्टु ।

दुरियतमोहविणासयरु सीलवण्हि गुणहिं परिपुट्टु ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु  
उववास तिब्बेय जे दिट्ठे जिणमग्गे  
संपोसहोवास चाउत्थणामाय  
आसाढ कत्तीए फग्गुणसँ मासम्मि  
सो चेव एक्केण भुत्तेण फुडु भुत्तु  
होएवि सुइ चोक्खु सियवत्थणेत्थंगु  
उववासु गिण्हेवि चाउत्थु तिविहेण  
अणुमणण तिविहा वि णउ करइ कारवइ  
णिसुणंतु गुरुपायमूले सुधम्मत्थु  
सज्झाणझाणग्गिदड्ढाण पाँसम्मि  
संथारु सोहेइ उग्गामियसूरम्मि  
अच्छेइ जिणभवणे सोचेय दिणु एक्कु  
णहल्लेय णयणंजणादीयकं तत्तु  
ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ  
सुविहाणि सुविसोहि वंदेवि जिणणाहु  
दो णवण चउसीस दोदह वि आवत्तु

कुमरस्स पुणु कहइ परसमयदुग्गाहु ।  
ते अहमगुरुमज्झिमा जेम सम्मग्गे ।  
संतोसभावेण णिसुणेहि वयछाय ।  
सियपक्खचोत्थीसु संतुट्ठचित्तम्मि ।  
णियगेहआरंभु सव्वो वि परिचत्तु ।  
सोहाविलंकारपरिचत्तकामंगु ।  
मणवयणकाएण परिसुद्धहियण ।  
अइकडुयखरफरुसवयणाइं णउ चवइ ।  
संसारणिस्सारदुक्खाण परमत्थु ।  
संथारसेज्जाए सोवेई ता तम्मि ।  
वेइंदियाईण अणुजीवसयणम्मि ।  
परिहरिवि घरवासु जइभावगुणथक्कु ।  
णववत्थवरमल्लसमलहणपरिचत्तु ।  
ण सुणेइ ण कहेइ विकहाइं काहणउ ।  
तिविहेण अइसुट्ठु कामारिमयवाहु ।  
वत्तीस अइयार दूरेण परिचत्तु ।

5

10

15

११ C णमंते; E सामंतिण. १२ CE पभणंते. १३ D मणि.

20. १ E ट्ठिय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोचेइ.  
७ AB णववत्थु मरमत्तेसमलहणे; E णववत्थसरसत्ति. ८ E° सुडु.

तणु सग्गदोसा वि वत्तीसं जाणंतु  
संतोसभावेण जाएवि णियगेहु  
गेहत्थु होएवि पुणु णियइ गिहवारु

परिहरइ सो भविउ गुणदोस भावंतु ।  
णहाएवि धुयवत्थराउत्तणियदेहु ।  
आवंतु वरपत्तु पडिगहइ गुणसारु ।

घत्ता—मज्झणए घरपंगणए जोइवि मुणि वंदेवि धरिज्जइ ।

णियसत्तियए सुभत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

णवेवि मुणिंदु	भवीयणचंदु ।
घरम्मि छुहेवि	त्रउक्के ठवेवि ।
समच्चिवि पाय	विहीए जंवाय ।
पुणो वि णमंतु	तिलोयमहंतु ।
करेवि समुद्धु	तहो सए छुद्धु ।
मुणीण सजोग्गु	सचित्तु अजोग्गु ।
ण देइ भवीउ	असुद्धु सवीउ ।
सुभोयणु देवि	संतोसु करेवि ।
मुणीण समाणु	अणुव्वजमाणु ।
घरंगणु जाम	स गच्छइ ताम ।
जिणागमि जेम	पयासइ तेम ।
सपुत्तकलत्तु	परीयणजुत्तु ।
सगाविमहीसि	सुचारसमीसि ।
करेवि असेसु	संतोसविसेसु ।
सभोयणलीणु	करेइ गिहीणु ।
सुपोसहु एम	फलेइ सु तेम ।
णियासमे थक्कु	करेवि वियक्कु ।
तहण्णु सुणेसु	कहेमि विसेसु ।
सउज्जवणावि	करेहि सयावि ।

१ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्धु; C समिद्धु; E समहु. ३ E सुतोसु.



सुकत्तियसाढ	सफग्गुणगाढ ।	20
तिमज्झहं इक्क	सुपंचमि सुक्क ।	
सुपंचवरीस	समाससरीस ।	
अहद् जि पंच	समास वि पंच ।	
तिभेय चरीय	करंति सुधीय ।	
पडिम्मउ पंच	वरेवि वरं च ।	25
सवत्थ सपोत्थ	मुणीहिं महत्थ ।	
समप्पण कीय	सुभत्तीए तीय ।	
सुकत्तिय पंच	सुचत्तपवंच ।	
परीहणवत्थ	तहे व पसत्थ ।	
चउव्विहसंघे	सुवाहिदुलंघे ।	30
हणेवयकज्जे	भवीयणपुज्जे ।	
सुभेसहु दिंति	विणीय णयंति ।	
महापडिवित्त	सुसोहियणेत्त ।	
उलोव धि चित्त	सुचित्त विचित्त ।	
समुज्जलघंट	सुसद् टणंत ।	35
उवोवरणट्ट	पयारियसट्ट ।	
सुतारियचंद	चंदोवय रंद ।	
ससंग्रहो भोज्जु	रसालु मणोज्जु ।	
पयंति सुभव्वुं	करेइ ण गव्वु ।	
विहीए करंतु	फलेइ तुरंतु ।	40
सुचीउ सुखेत्ते	सुदिण्ण पयत्ते ।	

घत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइ ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणतत्तइ ॥ २१ ॥

४ E पवंच. ५ C सपुत्थु. ६ A सुसत्तिए. ७ CE चित्त. ८ E सुचित्तवित्त उलोयवित्त.

९ E पयंतु. १० CE सुसव्वु. ११ B सुचीउ; DE सुवीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु	तहिं अवसरे संपत्तु णयंधरु ।	
आहूयउ सुंदरु मंतीसैं	णाइं पुरंदरु सइं मंतीसैं ।	
गंप्पि कणयउरु दिट्ठु जयंधरु	पणाविउ सुउ पियरहो सिरकयकरु ।	
दिण्णासीसहिं पुणु पुणु जोइउ	मत्थइं चुंविवि अंकण ढोइउ ।	
कोक्काविप एक्केक पहाणा	जायवसोमवंसकुरुराणा ।	5
धवलहिं मंगलेहिं गिज्जंतहिं	चामीयरत्तरहिं वज्जंतहिं ।	
धारावरिसहिं णं णवमेहहिं	सुत्तंकहिं णं वंभणदेहहिं ।	
सीसगणहिं णाइं गुरुसंगहिं	कामिणिधरियहिं णाइ भुयंगहिं ।	
पल्लवच्छइयहिं णं सुररुक्खहिं	जडसंसंगणहिं णं मुक्खहिं ।	
गायणेहिं णं सुट्ठु सुकंठहिं	णं किराडपुत्तेहिं सुमंठहिं ।	10
पंडुरेहिं जसपुंजाभासहिं	सिंचिउ मंगलकलससहासहिं ।	

घत्ता—भरणिवाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।

भूसिउ धवलविहूसणहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बद्ध पट्टु सिरि णेहणिवंधु व	पयडिउ पुव्वपुण्णसंबंधु व ।	
तापं णायकुमारहो भालए	उरयले लच्छि णिसण्ण विसालए ।	
सीहासणे वइट्ठु णं मंदरे	जिणवरिंदु सुरसेवियकंदरे ।	
चामरेहिं णं हंसविहंगहिं	कणयदंडपासयपडियंगहिं ।	
णं कित्तिहैं अंगइं परिघुलियइं	विज्जिउ णरवरकरसंवलिंयहिं ।	5
छत्तइं धरियइं चारुणवल्लइं	णं णिवसंपयवेल्लिहे फुल्लइं ।	
वग्घमऊरसीहगरुडद्धय	उब्भियचंदसूरपालिद्धय ।	
रायारुहणजोग्गादिव्वंगहिं	किउ अहिसेउ मयंगतुरंगहिं ।	

22. १ E जोयउ. २ E ढोयउ. ३ E सुद्ध. ४ E उत्तेहिं. ५ C धवलुज्जलु.

23. १ CD संचलियहिं; E संवालयउ;

विहियइं होमइं इच्छामाणइं

धणपरिहीणहं दिण्णइं दाणइं ।

वालें रायाएसु लहेण्णिणु

जहिं णिहियइं तहिं तहिं जाण्णिणु ।

विज्जउ भज्जउ दिव्वइं सयणइं

दविणणिहोणइं णाणारयणइं ।

घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं पँरियणेहिं परियरियउ ।

थिउ जायंधरि कयणउरि सिरि भुंजंतु पुण्णविष्कुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छवि निव्वेएं लइयउ

सिरिहरु पुव्वमेव पव्वइयउ ।

पुहर्वादेविण सहुं कयसंवह

जाउ जयंधरु राउ दियंवह ।

खगें वइरिवग्गु णिल्लूरिवि

बंधुहुं हिययमणोरह पूरिवि ।

णाणें विउसणिवहु संतोसिवि

सोहगें रामारइ पोसिवि ।

रूवें कामएउ होएण्णिणु

तेएं चंदु ससूरु जिणेण्णिणु ।

विहवें सक्हो सलु करेण्णिणु

बुद्धिए सुरगुरुबुद्धि हरेण्णिणु ।

चाएं दीणाणाहहं रंजिवि

अट्टसयइं वरिसइं महि भुंजिवि ।

पँच्छइ एम वियण्णिवि बुद्धिए

धणु जोव्वणु किर कासु विसुद्धिए ।

भक्खियणिव णं भीसणडाइणि

अण्णिवि देवकुमारहो मेइणि ।

ढोइवि रज्जु सुयहो गुणवंतहो

सरणु पइट्ठु गंप्पि अरहंतहो ।

वालमहावालंकहिं दढभुउ

राउ अछेयाभेयहिं संजुउ ।

दइयंवरियदिकख पडिवज्जिवि

थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पंचिदियइं खलाइं जिणेण्णिणु ।

पंचासंवहं णिरोहु कउ पंचमगइ हियवइ झाएण्णिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिच्चेलतणु केसालुंचणु

णिच्चणिसेज्जादेहाउंचणु ।

ण्हाणविवज्जणु दंताधोयणु

कालए णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.

24. १ ABC omit this line. २ AC पंचासइं.

धरणिषयणु रहरससंकोयणु  
 पिसुणाकोसणु ताडणु बंधणु  
 चंडवायवइलकंपवणइं  
 सिंसिरोसाकणहरमरुवेयइं  
 हिमपडणइं दडुत्तणुतेयइं  
 कंठोलंबियविसहरचलणइं  
 वणतरुणिहसणसिहिसिहवलणइं  
 कोलघोरघोणाणिलुहणइं  
 एवमाइं दुक्खाइं सहेप्पिणु  
 सत्तु वि मिच्चु वि सरिसु गणेप्पिणु  
 भोउं भुअंगवेउ सुमरेप्पिणु  
 सुक्कझाणु मणि आऊरेप्पिणु  
 कम्मकसायराय तोडेप्पिणु  
 जुत्तायाह तिगुत्तिहिं गुत्तउ

दूसहदंसमसयमुहविंधणु ।

धाराहरजलधारासवणइं ।

5

उण्हइं सोसियंगरसभेयइं ।

सीहवग्घजीहादलघुलणइं ।

गुहगयंभीमोयरसहवसणइं ।

संवरगयगंडयकंडुयणइं ।

10

रण्णे वसेप्पिणु भिक्ख चरेप्पिणु ।

मिउ भुंजेप्पिणु णिइ जिणेप्पिणु ।

मांणि जंगभंगुरत्तु भावेप्पिणु ।

मोहमहारिराउ पेलेप्पिणु ।

दढकम्मट्टिगंठि मेलेप्पिणु ।

15

चउहुं मि तेहिं रिसिहिं संजुत्तउ ।

घत्ता—झत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतसुरणमिउं पहु पसियउ णायकुमार भडारउ ॥ २५ ॥

इय णायकुमारचारुचरिए णणणामांकिए महाकइपुप्फयंतविरइए महाकञ्चे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

\*

\*

\*

\*

25. १ ABC omit this foot. २ E वैलइं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E भोय भोयंगच्चिउ. ७ ABC omit this foot. ८ MSS जगु. ९ E मेलेप्पिणु. १० ABC omit this foot. ११ CE सुरणमिय.

## पुष्पयंतविरइयउ

Author's own and his patron's eulogia.

गोतमगणहरएवें सिठुउ	सूरिपरंपराए उवइठुउ ।
णायकुमारचरित्तु पयासिउ	इय सिरिपंचमिफलु मइं भासिउ ।
सो गंदउ जो पढइ पढावइ	सो गंदउ जो लिहइ लिहावइ ।
सो गंदउ जो विवरि विदावइ	सो गंदउ जो भावें भावइ ।
गंदउ सम्मइसासणु सम्मइ	गंदउ पय सुहु गंदउ णरवइ ।
चित्तिउ चित्तिउ वरिसउ पाउसु	गंदउ णणु होउ दीहाउसु ।
णणहो संभवंतु सुपवित्तइं	णिम्मलदंसणणाणचरित्तइं ।
णणहो होंतु पंचकल्लाणइं	रोयसोयखयकरणाविहाणइं ।
णणहो जसु भुअणत्तए विलसउ	णणहो घरि वसुहार पवरिसउ ।
सिवभत्ताइं मि जिणसण्णासैं	बे वि मयाइं दुरियाणिण्णासैं ।
बंभणाइं कासवरिसिगोत्तइं	गुरुवयणामयपूरियसोत्तइं ।
मुद्धाएवीं सवणामइं	महु पियराइं होंतु सुहधामइं ।
संपज्जउ जिणभावें लइयहो	रयणत्तयविसुद्धिदंगइयहो ।
मज्झु समाहिबोहि संपज्जउ	मज्झु विमलु केवलु उपज्जउ ।

घत्ता—णणहो मज्झु वि दय करउ पुष्पयंतजिणणाहापियारी ।

खमउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

\* \* \* \*

सुहुतुंगभवणवावारभारणिव्वहणवीरधवलस्स ।

कंडिल्लगोत्तर्णहससहरस्स पयईए सोमस्स ॥ १ ॥

कुंदव्वागम्भसमुम्भवस्स सिरिभरहभट्टतणयस्स ।

जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥

अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।

जिणसासणायमुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥

कालिमलकलंकपरिवज्जियस्स जियदुविहवइरिणियरस्स ।

कारुणकंदणवजलहरस्स दीणयणसरणस्स ॥ ४ ॥

णिवलच्छीकीलासरवरस्स वाएसारीणिवासस्स ।

णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धहिययस्स ॥ ५ ॥

णणस्स पत्थणाए कव्वपिसल्लेण पइसियमुहेण ।

णायकुमारचरित्तं रइयं सिरिपुष्पयंतेण ॥ ६ ॥

**श ब्द को शः**



## शब्दकोशः

The figures indicate *Sandhi*, *Kaṣavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhramśa words or their Sanskrit originals as found in Hemacandra's *Prākṛita Vyākaraṇa* and *Deśi-nāma-mālā*, Vararuci's *Prākṛita Prakāśa* and Dhanapāla's *Pāiyya lacchī-nāma-mālā* have been given throughout. Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhramśa* works such as *Bhavisayatta-kahū*, *Sanamkumāracarīu* and *Jasaharacarīu* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.—Commentary; Comp.—Comparative; D.—*Deśināmamālā*; ex.—example; G.—Gujarāṭi; Gr.—Greek; H.—Hindi; Hem.—Hemacandra's *Prākṛita Vyākaraṇa*; M.—Marāṭhi; Mar.—Marwāḍi; Pāi.—*Pāiyya-lacchī-nāmamālā*; Pers.—Persian; Rom.—Roman; Var.—Vararuci's *Prākṛita Prakāśa*.

जस.—जसहरचरित; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरित.

अइ<sup>०</sup>—अति I, 1, 7.

अइकडुय—अतिकडुक IX, 20, 8.

अइतुरिअ—अतित्वरित V, 5, 12.

अइपसत्थ—अतिप्रशस्त III, 4, 7.

अइबल—अतिबल, पु. VI, 11, 6.

\*अइभल्ल—अतिभद्र V, 12, 7. ( Hem. IV, 351. H. भल्ल good )

अइयार—अतिचार IX, 20, 16.

अइरवण्ण—अतिरम्य I, 7, 8. ( Hem IV, 422. )

अइरावय—ऐरावत, दे. IX, 15, 4.

अइरुंद—अतिरुंद I, 1, 7. ( विपुल, D. VII, 14; M. रुंद broad )

अइसयवंत—अतिशयवत् IX, 13, 6.

अउव्व—अपूर्व I, 15, 10; II, 6, 9.

अक्क—अर्क I, 16, 5.

अक्ख—आ+ख्या<sup>०</sup> इ III, 8, 7.

अक्खज्ज—अक्षयूत III, 13, 9.

अक्खर—अक्षर VI, 2, 8.

अक्खवाय—अक्षपाद, पु. IX, 7, 3.

अक्खोहणिया—आक्षोभणिका VI, 6, 12.

अगहिय—अ+गृहीत III, 14, 4.



अगाअ-अगम्य II, 3, 12.  
 अग्ग-अग्र I, 7, 5; VII, 7, 10. अग्गइ-अग्रे II, 4, 4.  
 अग्घवत्त-अर्घपात्र VI, 1, 9.  
 अग्घंजलि-अर्घाञ्जलि V, 12, 13.  
 अच्च-अर्च °मि VII, 6, 1.  
 अच्चण-अर्चन I, 9, 5.  
 अच्चंत-अत्यंत IV, 5, 8.  
 \*अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem. IV, 215)  
 अच्छर-अप्सरस् I, 9, 9, °हु gen. sing.  
 अच्छरिअ-आश्चर्य VI, 7, 4.  
 अच्छिवत्त-अक्षिपत्र II, 5, 11.  
 अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2, I. ( Hem. I, 58; Var. 1, 5. )  
 अच्छेय-पु. VI, 15, 8; VIII, 10, 1.  
 अजिम्भ-अजृम्भ III, 4, 6.  
 अजोग्ग-अयोग्य IX, 21, 6.  
 अज्जु-अय I, 15, 15; VII, 4, 4.  
 अज्जुपरए III, 7, 5; IV, 8, 9.  
 ( H. आजकल )  
 अज्झासा-अधि+आशा V, 10, 3.  
 अट्ठम-अष्टम VIII, 6, 8. ( H. आठवां )  
 अट्ठसट्ठि-अष्टषष्टि IX, 7, 6. ( H. अड़सठ )  
 अट्ठसय-अष्टशत IX, 24, 7.  
 अट्ठंग-अष्ट+अंग IX, 6, 8.  
 अट्ठारह-अष्टादश III, 1. 1. ( H. अठारह )  
 अट्ठि-अस्थि VIII, 15, 11.  
 अट्ठिय-अस्थि+क ( स्वार्थे ) III, 14, 7.  
 अट्ठियपत्त-अस्थिपात्र IX, 9, 11.  
 अट्ठियभूषण-अस्थिभूषण IX, 7, 8.  
 अडइ-अटवी VII, 1, 10.  
 अडइरुण्ण-अटवीरोदन IV 3, 13. ( रुद्+क्त, Var. VIII, 62. )  
 अड्ढिवंत-कद्विमत् IX, 12, 5,  
 ( Hem. II. 41 ).  
 अणगार-अन्+अगार IV, 4, 5.

अणत्थ-अनर्थ III, 2, 12.  
 अणत्थमिय-अन्+अस्तमित IV, 2, 9.  
 अणल-अनल I, 14, 1.  
 अणलिय-अन्+अलीक IV, 2, 5.  
 अणवरअ-अन्+अवरत I, 12, 6.  
 अणाइ-अन्+आदि IX, 11, 10.  
 अणायदण-अनायतन IX, 12, 8 (see notes)  
 अणिट्ठिय-अ+निष्ठित V, 12, 13.  
 अणुग्गह-अणुग्रह III, 3, 9.  
 अणुट्ठुअ-अनु+तिष्ठतु V, 6, 7.  
 अणुराय-अनुराग I, 9, 2  
 अणुव्वजमाण-अनु+व्रजमान IX, 21, 9.  
 अणुहवंत-अनु+भवत IV, 6, 4.  
 अणुहुंजिय-अनु+भुक्त VI, 4, 13.  
 अणेय-अनेक II, 5, 5.  
 अण्ण-अन्य; °इ II, 1, 5.  
 अण्णाय, °अ-अ+न्याय I, 8, 6; V, 10, 21;  
 VII, 3, 1.  
 अण्णेक-अन्य+एक II, 1, 6.  
 अत्तिहर-आर्तिहर IX, 14, 12.  
 अत्थ-अर्थ I, 1, 5; III, 2, 12.  
 अत्थमाण-अस्तमान IX, 17, 10.  
 अत्थाण-आस्थान I 8, 9.  
 अत्थि-अस्ति I, 6, 4. ( old M. आथी )  
 अत्थिकाय-अस्ति° I, 12, 2.  
 (tech. term of Jain philosophy, see notes )  
 अदुगुंछिय-अ+जुगुप्सित II, 7, 10.  
 ( Hem. IV, 4. )  
 अद्धक्ख-अध्यक्ष III, 3, 8.  
 अद्धरत्ति-अर्ध+रात्रि IX, 17, 13.  
 अद्धवह-अर्धपथ VIII, 6, 14.  
 अद्धुम्मिल-अर्ध+उन्मीलित III, 8, 5.  
 अपडिबद्ध-अ+प्रतिबद्ध IV, 4, 6.  
 अपाअ-अ+पाप II, 3, 12.  
 अपुसिय-अ+प्रोञ्छित V, 10, 21. (अ+मार्जित  
 acc.Hem IV,105;H. पोंछना to wipe)

अप्पकज्ज-आत्मकार्य IX, 17, 38.

अप्पलद्धि-आत्मलब्धि III, 2, 9.

अप्पा-आत्मन् I, 10, 9; II, 6, 20.

( Hem. II, 51; Var. V, 45. H. आप;  
M. आपण )

अप्पिय-अर्पित VII, 8, 3.

अब्भसिय-अभ्यस्त III, 1, 7.

अब्भागय-अभ्यागत VII, 4, 2.

\*अब्भिडिअ-समागत VIII, 15, 9.

( Hem. IV, I 64. )

अब्भुय-अद्भुत VII, 8, 6.

अभेय-पु. VI, 15, 8; VIII, 10, 1.

अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16,  
( H. अम्मा. mother )

अम्हारिस-अस्मादृश II, 4, 3 VII, 15, 9.

अम्हारी-अस्मदीय III, 13, 3.

अय-अज ( ब्रह्मन् ) IX, 7, 5.

अयाल-अकाल III, 3, 12.

अरहंत-अर्हत् I, 5, 9. ( Hem. II, 111 ).

अरिदमण-पु. IV, 7, 14; IV, 9, 5.

अरिवम्म-अरिवर्मन् पु. VII, 4, 5.

अरीस-अरि+ईश VI, 13, 15.

अरुह-अर्हत् I, 5, 9; II, 6, 20. ( Hem.  
II, 111. )

अरुसण-अरोषण III, 4, 4. ( Hem. IV,  
236. )

अलयउर-अलकपुर, न. VI, 2, 1.

अलसंत-अलसत्त्व III, 2, 2.

अलंघणयर-अलंघनगर VII, 11, 13.

अलिअ-अलीक I, 15, 13; V, 3, 3; VI,  
10, 9.

अलियभासि-अलीकभाषिन् IX, 8, 2.

अवइण्ण-अवतीर्ण IV, 12, 10.

°अवणी-अवनि IV, 2, 2.

अवत्तय-अ+पात्र+क IV, 3, 2.

अवयणिअ-अव+गणित I, 10, 10.

अवयर-अव+नृ °हुं VI, 5, 9. ( उपकुर्मः टि. ).

अवतरिअ, °य- अवतरति II, 8, 9; III, 4,  
7; III, 15, 7; VI, 11, 9.

अवर-अपर II, 1, 7; III, 9, 9; VII, 8,  
10.

अवराइअ-अपराजित, पु. VI, 11, 4.

\*अवरुंडिअ-आलिङ्गित VII, 9, 2. ( D. I,  
11. )

अवरोप्परु-परस्परम् VIII, 3, 8. ( Hem.  
IV, 409. )

अवलोयअ-अवलोकित I, 8, 4.

अवसण-अ+व्यसन III, 4, 4.

अवसं अवशम् VIII, 10, 8.

अवहर-अप+हृ, °मि. VI, 5, 1.

अवहार-अव+धारय् °हि. V, 13, 4.

अवहारि-अपहारिन् I, 17, 13.

अवहि°ही-अवधि ( ज्ञानविशेष ) IX, 18, 10;  
IX, 18, 16.

अवहेरिअ-अवधीरित III, 9, 10. ( विचारितम्, टि. )

अवहेर-अव+धीरय् °हि IV, 4, 3. ( M. हेरण् )

अवंक-अ+वक् VI, 13, 5. ( अव समन्तात् रक्ष-  
कम्, टि. )

अविहंग-अ+वि+भंग VI, 10, 15.

अवेक्खिणी-अपेक्षिणी I, 13, 8.

\*अव्वो-अहो, सूचनायां खेदे वा. III, 7, 1.  
( Hem. II, 206; Var. IX, 10. )

असच्च-असत्य VI, 13, 15.

असणुल्ल-अशन+उल्ल ( स्वार्थे ) IV, 3, 14.

असारिस-अ+सदृश III, 17, 8.

असामण्ण-अ+सामान्य II, 11, 7.

असिवत्त-असि+पत्र VIII, 15, 10.

असिवाणिय-असि+पानीय VIII, 15, 14.

असीस-आशिष् IX, 4, 10.

असुत्त-अ+सूत्र V, 8, 14.

असुरत्थाण-असुर+स्थान V, 12, 11.

असुहारि-अशुभ+कारिन् VIII, 10, 6.

असोय-अशोक II, 11, 15,

असोहण-अ+शोभन, III, 9, 7.

- अह-अथ III, 12, 3.  
 अह-अघ II, 3, 18.  
 अहगार-अघ+कार III, 2, 11. ( For change of क् into ग see Hem. IV, 396 )  
 अहह-अब्द Or अथ+अब्द IX, 21, 23.  
 अहम-अधम IV, 3, 5. IX, 20, 2.  
 अहम्म अधर्म III, 2, 10.  
 अहरग्ग अधर+अग्र V, 1, 11.  
 अहरराय-अधर+राग VIII, 13, 14.  
 अहरुल्ल-अधर + उल्ल ( स्वार्थे ) I, 17, 14.  
 अहंग-अ + मंग III, 6, 15.  
 अहिचंद-अभिचन्द्र, पु. VII, 11, 3.  
 अहिणव-अभिनव VII, 8, 8  
 अहिणंदिय-अभि + नन्दित III, 9, 4.  
 °अहिणाण-अभिज्ञान II, 11, 2.  
 अहिमाण-अभिमान, °मेरु I, 2, 2.  
 अहिमुह-अभिमुख I, 10, 1.  
 अहिराअ-अधिराज I, 9, 2.  
 अहिलासिअ-अभिलषित VI, 2, 6.  
 °अहिवइ-अधिपति I, 7, 9.  
 अहिसेय अभिषेक IX, 23, 8.  
 °अहिंद-अहि + इन्द्र, धरणेन्द्र टि. II, 3, 7.  
 अहिंसाणवि-°देवी, स्त्री. VIII, 12, 7.  
 अहीसेय-अभिषेक IX, 17, 3. ( lengthened for metre ).  
 अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. ( H. अंगूठा ).  
 अंधिव-अंध्रिप ( वृक्ष ) VI, 7, 15.  
 अंचिज्ज-अर्चु ( कर्मणि ) °इ. IV, 3, 11.  
 अंत-अंत्र IV, 15, 5. ( H. आंत ).  
 अंतरपुर-न. VII, 3, 13.  
 अंतरराअ-°ज, पु. VII, 3, 13.  
 अंतरवण-°न, दे. VII, 3, 12.  
 अंतावलि-अंत्र + आवलि VIII, 15, 8.  
 अंतेउर-अंतःपुर II, 1, 2.  
 अंधदेस-आंध्रदेश IX, 1, 7.

- अंबइय-अम्बिका VIII, 1, 12. ( चम्पक-कलिका, टि. ).  
 अंबय-आम्र VII, 1, 11.  
 अंबुहर-°धर VI, 14, 8.  
 अंसु-अंशु II, 5, 4.  
 अंसुवाह-अश्रुवाह IX, 18, 18.

## आ

- आइ-आदि I, 5, 1.  
 आइरिय-आचार्य VI, 10, 5.  
 आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.  
 आउज्ज-आतोय; °विज्ज-विद्या VIII, 7, 11. ( Hem I, 156 ).  
 आउस-आयुस् I, 12, 11.  
 आउंच-आ + कुञ्च IX, 6, 4.  
 आउंचण आकुञ्चन IX, 25, 1.  
 आउंचिय-आकुञ्चित I, 8, 7.  
 आऊ-आयुस् IX, 18, 9.  
 आऊर-आ + पृ °रोष्णिणु IX, 25, 14.  
 आएस-आदेश III, 16, 15; VI, 8, 3.  
 आकंख-आ + कांश् °इ VII, 2, 11.  
 आकोसण-आकोशन IX, 25, 4.  
 आढत्त-आ + रब्ध III, 6, 4. ( Hem. II, 138 ).  
 आण-आ + नी, आणेप्पिणु I, 15, 15. ( M. आणणे to bring ).  
 आणत्त-आज्ञप्त VI, 5, 9.  
 आणयर-आज्ञा + कर VI, 14, 1.  
 आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.  
 आणा-आज्ञा, आणए Inst. sing. I, 13, 1. ( Var. III, 55 ).  
 आणिअ-आनीत I, 14, 10.  
 आमिस-आमिष IV, 2, 19; IX, 9, 8.  
 आयअ-आ + गत I, 8, 13; V, 13, 9. IX, 18, 16. ( H. आया Came ).  
 आयङ्गण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्णय् हिं. I, 3, I. °णिवि  
I, 5, 1.  
आयण्णिय-आकर्णित I, 12, 7.  
आयर-आदर II, 13, 9; III, 3, 3.  
आयवत्त-आतपत्र I, 9, 8.  
आयंबिरच्छ-आ + ताम्र + अक्षि IV, 1, 9.  
आयास-आकाश VI, 13, 6.  
आरा-आर ( तोत्रविशेष ) III, 16, 3. ( M.  
आर, दंडाग्रे आर, टि. ).  
°आरि-अरि VI, 16, 10.  
आलग्ग-आलग्न II, 3, 3.  
आलाव-आलाप III, 3, 7.  
आलावणि°, विणि-आलापिनी ( वीणाविशेष )  
III, 6, 4; V, 7 11; V, 9, 4. ( see  
notes )  
आलिगियंग-आलिङ्गित + अङ्ग I, 15, 9.  
\* आलुंख-आ + रुक्ष ( आस्वाद् ) VII, 2, 11,  
( आस्पृश, acc. Hem. IV, 182 )  
आलोयण-आलोकन VIII, 4, 7.  
आलोयणिय-आलोकिनी ( विद्या ) VI, 2, 11.  
\* आवग्ग-आरूढ VII, 6, 10 ( लग्नं चङ्कितम्,  
टि. see notes )  
आवज्जिअ-आवर्जित III, 8, 13. ( सम्मानित,  
टि. Hem. gives वज्ज. as substitute  
for त्रस् and दस् IV, 181; 198.)  
आवण-आपण ( market ) VII, 2, 8.  
आवत्त-आवर्त IX, 20, 16.  
आवंडुर-आ+पांडुर II, 8, 11.  
आवंत-आ+या+शतृ V, 3, 1, स्त्रियाम् °ति  
III, 13, 3.  
आवेउ-आ+या Imper. 3. sing VIII, 14,  
8; °णिणु Abs. VII, 11, 15.  
आसण्ण-आसन्न I, 4, 1.  
आसव-आश्रव I, 12, 9.  
आसवार-अश्ववार III, 14, 8 ( H असवार ).  
\* आसंघ-आ+सम् + श्रि °इ pre. 3. sing.  
Prob आ+सम्+हन् ) III, 17, 9 ( सम्+भाक्

acc. Hem. IV, 35; आसंघा-इच्छा D. I,  
63. Dr. Gune's equation with आशस्  
and आलंघ is not suitable. see भविस.  
XIII, 7, I )  
आसाऊरण-आशापूरण VII, 14, 4.  
आसि-आसीत VI, 8, 11.  
आसिअ-आश्रित VI, 16, 15.  
आहरण-आभरण 1, 16, 5.  
आहास-आ+भाष्, ° मि I, 1, 2; °इ VII, 11, 4.  
आहासिअ-आ+भाषित VIII, 2, 2.  
आहोय-आभोग IX 4, 8.

इ

इक्क-एक II, 1, 6.  
इणं-इदम् II, 3, 1 ( Hem III, 78; 79.)  
इंगाल-अंगार IX, 9, 10. ( Hem. I, 47.)  
इंगिय-इंगित IV, 7, I.  
इंदजाल-इन्द्र° III, 1, 12.  
इंदिदिरि-(तत्स.) भ्रमरी III, 5, 12.  
इय-इति I, 10, 12; VI, 8, 11.  
इरावय-ऐरावत, दे. IX, 13, 5,  
इसि, ° सी-कषि I, 12, 3; II, 3, 19; II,  
4, 1; IX, 4, 11. ( Hem. I; 128.)

ई

ईसरवाअ-ईश्वरवाद IX, 7, 10. ( Var. III,  
55. )  
ईसंति-इश्यन्ते IX, 17, 32.  
ईसीसि-ईषद्+ईषद्, V, 9, 1. ( Hem. 1, 46.)

उ

उइय-उदित V, 3, 8.  
उक्कंठिय-उत्कण्ठित V, 12, 2.  
उक्कर-उत्कर V, 6, 4 ( Var. 1, 5.)  
°उक्कोयण-उत्कोपन ( उत्पादक ) IV, 12, 16.

उक्खाय-उत्खात VIII, 12, 1.

उग्ग-उग्र II, 6, 13.

उग्गमाण-उदीयमान ( उद्गच्छत् ) IX, 17, 1;  
( उद्+घाट् acc. Hem. IV, 33. H. ऊगना  
rising of the sun ).

उग्गमिय-उद्गत II, 12, 6.

उग्गय-उद्गत I, 10, 5; VIII, 5, 3.

उग्गयणोसर- उद्गत+ दिनेश्वर IX, 13, 6.

उग्गीव-उद् + ग्रीव VII, 2, 2.

उग्घाडिय-उद्+घाटित II, 10, 10. ( H. उघा-  
डना to open )

उच्चाइय-उद्+चायित II, 10, 9.

उच्चाल-उद् + चालय् ° इ III, 15, 11.

उच्छलिअ-उद्+छलित II, 9, 7.

उच्छाह-उत्साह V, 10, 1.

उच्छु-इक्षु IX, 1, 4 ( Hem. I, 95; II,  
17. Var. I, 15. )

उज्जल-उज्ज्वल I, 10, 11; VI, 11, 5.

उज्जवण-उद्यापन IX, 21, 19.

( M. उजवणें, to complete a vow  
with ceremony ).

उज्जाण-उद्यान I, 8, 11; II, 1, 2.

उज्जित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.

उज्जुय-ऊज्जु + क VII, 6, 3. ( Var. III, 52. )

उज्जुय-उद्+युक्त VII, 14, 1.

उज्जेणि-उज्जायिनी, न. VII, 3, 8; VIII, 4, 7.

उज्जोय-उद्योत IX, 1, 9.

उज्झाय-उपाध्याय 1, 2, 8. ( H. ओझा )

उज्झिय-उज्झित VII, 11, 1; IX, 4, 9.

°उज्झिर-उज्झ+इर ( ताच्छील्ये ) IV, 2, 14.

उट्ठंत-उत्+तिष्ठत्, °हं gen. VIII, 3, 9.

उट्ठिअ-उत्थित I, 9, 2; II, 13, 6. ( H. उठना  
to rise )

उड्ढावइ-उद्+डी+णिच् Pre 3. sing.

III, 15, 8. °विय P.P. III, 9, 14.

( टि. उजाडयती; H. उडाना to clear off )

उड्डिय-उड्डित III, 12, 6; VII, 1, 9.

उड्डिय-ऊर्ध्वीकृत II, 12, 5.

उण्णय-उन्नत III, 4, 8.

उण्ह-उष्ण I, 5, 5; VIII, 1, 11.

उण्ह-औष्ण्य IX, 17, 31.

उत्त-उक्त III, 11, 10; V, 2, 4.

उत्तपडुत्ती-उक्त+प्रत्युक्ति III, 7, 10.

उत्तरमहुर-उत्तर+मथुरा. न IV, 1, 7.

°उत्ती-पुत्री II, 2, 16.

\*उद्दाल-आ+छिद् °लिपिणु III, 11, 5; °इ III,  
15, 11; °लिय VI, 11, 8. ( Hem. I  
124; H. उडाना. prob. उद्+दारय् )

उद्धवंत-उद्धत IV, 10, 3.

उद्धाइय-उद्+धावित IV, 14, 6.

उद्धुद्ध-ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3

उड्डुय-उद्+धूत IV, 8, 13.

उप्पज्ज-उत्त+पद् °इ III, 2, 8.

उप्पत्ति-उत्पात्ति I, 12, 10

उप्परि-उपरि I, 13, 10.

उप्परियण-उप+आवरण III, 8, 10. ( M.  
उपरणा a garment )

उप्पल-उत्पल III, 8, 13.

उप्पाय-उद्+पादय् °इ III, 15, 9.

उप्पेक्खअ-उपेक्षक IV, 2, 13.

\*उप्पेत्य-उन्मत्त, टि. VIII, 8, 2. ( उप्पित्य-  
व्रस्त, कुपित, विधुर D. I, 129; आकुल Pāi.  
475 )

उब्भ-ऊर्ध्व ( उद्+भूत ) IX, 18, 18. ( M. उभा )

उब्भड-उद्+भट II, 4, 7; V, 4, 6.

उब्भव-उद्+भव IX, 16, 5.

उब्भासिणि-उद्+भासिनी 11, 9, 9.

उम्मण-उन्मनस् IV, 8, 8.

उम्मोहणिया-उन्मोहनिका VI, 6, II.

उम्मोहिय-उन्मोहित IX, 19, 7.

उयय-उदय I, 8, 8; IV, 13, 12.

उयर-उदर III, 5, 12.

उर-पुर III, 13, 4.

उर-उरस् II, 3, 17; VI, 4, 1.

कुल I, 12, 10; II, 2, 4.  
 उल्लोच-उल्लोच IX, 21, 34 (टि. चंदेवा;  
 उल्लोच-वितान Pai. 662)  
 उल्ल-उद्+लल् IV, 15, 1; VI 14, 4.  
 उल्लस-उद्+लस् °इ I, 7, 2.  
 उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.  
 मिश्रित )  
 उल्लाविअ-आर्द्रित VIII, 15, 13. ( Hem.  
 IV, 416 ex. )  
 उवठविय-उप+स्थापित V, 8, 17.  
 उवणिय-उप+नीत II, 10, 3.  
 उवयर-उप+कृ ( or चर ) °इ VI, 4, 2.  
 उवयरिय-उपचरित V, 2, 2.  
 उवारि-उपकारिन् V, 3, I; VI, I, 5.  
 उवरि-उपरि II, 1, 5.  
 उवल-उत्पल ( पाषाण ) III, 16, 1.  
 उववण-उपवन I, 13, 6.  
 उववास-उपवास IX, 17, 33.  
 उवविट्ट-उपविष्ट II, 12, 7; VI, 10, 6.  
 उवसग्ग-उपसर्ग III, 3, 10.  
 उवसमहर-उपशम+धर VI 15, 11.  
 उवहि-उदधि I, 5, II.  
 उवाअ-उपाय IX, 17, 20.  
 उवोवरणट्ट-उपकरणम् नृत्यसंबन्धि, टि. IX,  
 21, 36.  
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,  
 3. ( Hem. IV, 379 ex. H. उवरना to  
 escape.  
 उव्वासि-उर्वशी, स्त्री. V, 9, 3.  
 उव्वेढ-उद्+वेष्ट, °ढिवि Abs. III, 17, 10.  
 उहय-उभय VII, 6, 14.

ए

ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.  
 एअ, °य-एतत् I, 17, 4; V, 13, 9.  
 एक्क-एक I, 14, 9; II, 1, 5.

नाग....१६

एकवीसम-एकविंशतिम् VIII, 8, 9.  
 ( H. इक्कीस )

एत्थु-अत्र I, 13, 3. ( Hem. IV, 405;  
 Var. VI, 21. ) or एतस्मिन्, old M.  
 एथ, एथे.

एंत-आ+इ+शत् VI, 3, 7.

एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.

एयारह-एकादश I, 12, 6. ( H. ग्यारह )

एरिस-ईदृश VI 16, 4. ( Hem. I, 105. )

एसा-एषा II, 2, 12.

एह, °ही-एषा I, 15, 4; V, 3, 13; एहु or  
 एहुउ masc. nom. sing. I, 4, 11; I,  
 5, 5; I, 15, 15.

ओ

ओयरिय-अवतरति V, 5, 15.

ओलग्ग-अव+लग् °इ IV, 11, 8.

ओलग्गिअ-अव+लगित or लग्न I, 2, 9.

ओलंविअ-अव+लम्बित I, 8, 9.

ओल्ल-आर्द्र, III, 8, 9. ( Hem I, 82 )

ओसर-अप+स्र °सु VII, 13, 7; VIII, 1,  
 6; °रिवि VIII, 15, 10.

ओसह-औषध III, 1, 14.

ओसा-अवश्याय IV, 8, 16; IX, 25, 6.

ओसार-अव + स्र + णिच् °रिवि IV, 12, 13;  
 VII, 8, 4.

ओसारिय-अप+सारित I, 8, 12.

°ओह-ओघ II, 11, 2.

\*ओहच्छ-अव or अप+आस् (see अच्छ) VIII,  
 14, 8.

\*ओहामिय-तुलित I, 14, 7; V, 7, 12.  
 ( Hem. IV, 25. )

क

क-ब्रह्मन् VIII, 2, 5.

कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10; I, 13, 4.

कइयवाल-कपटपालिका, टि. VIII, 7, 6.

कइवय-कतिपय IV, 7, 10.

कइवय-कैतव ( कपट, टि. ) VIII, 12, 10.

कइवित्त-कवित्व VI, 9, 8.

कइंद-कवीन्द्र V, 2, 4.

कउल-कौल ( सम्प्रदाय-विशेष ) IX, 6, 2.

( Hem. I, I62. )

ककर-( कक्खड ) कक्ष VII, 10, 8. ( लता-  
वृक्षादिगुल्म see जस. ) or stone ( H. ककर )

ककस-कर्कश VI, 10, 10. VI, 14, 3.

कच्छरिच्छ-कक्ष+कक्ष ( नक्षत्रमाल, टि. ) III,  
9, 15.

कज्ज-कार्य I, 3, 10; III, 2, 14.

कट्ट-कष्ट I, 5, 3.

कट्ट-काष्ठ V, 12, 10.

कट्टमअ-काष्ठमय VI, 7, 10.

कट्टवुत्त-कष्ट+उत्त IX, 17, 27.

कड-कट VIII, 3, 11.

कडउल्ल-कटक+उल्ल ( स्वार्थे ) III, 16, 10;  
V, 1, 5.

कडवख-कटाक्ष IX, 14, 2.

कडय-कटक VII, 10, 3.

कडयड-onomatop. IV, 15, 6.

कडित्त-कटित्र (?) dice-board ( फलकम्,  
टि. ) III, 12, 5.

कडियल-कटितल III, 10, 5.

कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.

कडु-कटु III, 14, 2.

कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII,  
1, 14.

कडु-कृष °ड्वि IV, 11, 3; °इ IV, 15, 2;  
V, 3, 12; °ड्विज्ज IX, 9, 2. ( H. काढना  
to take out ).

कडुय-कृष्टा ( taken out ) V, 1, 9; VIII,  
2, 10.

कडिण-कठिन VII, 7, 9; VIII, 13, 1.

कण-कण I, 13, 5.

कण-कण °इ I, 7, 3; °णत VIII

कणउज्जल-कनकोज्जला, स्त्री. VII, 11, 3.

कणय-कनक I, 6, 13; 1, 13, 9.

कणयउर-कनकपुर, न. I, 13, 9; I, 17, 2;  
III, 13, 13; IV, 12, 1; IX, 22, 3.

कणयमाल-कनकमाला, स्त्री. VII, 11, 10.

कणयर-कणचर, पु. IX, 7, 3; IX, 11, 7.

कणरणंति-onomatop. VII, 14, 11.

कणिट्ट-कनिष्ठ IV, 7, 9.

कणिस-कणिश I, 13, 5. ( M. कणिस corn  
ear ).

कण-कर्ण I, 15, 4; III, 4, 14.

कण-कन्या I, 15, 4.

कण-कर्ण, पु. I, 4, 6; VIII, 5, 6.

कणपवित्त-कर्णप+माध्रम् ( ear-ornament  
III, 13, 5.

कणाउज्ज-कान्यकुब्ज, न. V, 2, 11.

कणालग- ( १ ) कन्या + लग्न ( २ ) कर्ण  
आलग्न. III, 17, 12.

कणह-कृष्ण, पु. VII, 15, 3.

कणराय-कृष्णराज, पु. I, 1, 11.

कणहायण-कृष्ण + अजिन IX, 9, 5.

कत्तरी-कर्तरी IX, 18, 12; ( कटिकण, टि. Va  
III, 24. H. कटारी, see notes. )

कत्तिय-कर्तरिका ( see कत्तरी ) IX, 9, 7.

कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.

कत्तीअ-कार्तिक IX, 20, 4.

कदम-कर्म IV, 10, 9; V, 11, 2.

कण्णदुम-कल्प + दुम V, 12, 9; VII, 7, 11

कण्णूर-कर्पूर VII, 5, 8.

कवुर-कर्तुर I, 14, 3.

कम-कम ( चरण ) III, 4, 10; VI, 7, 10  
IX, 17, 7.

कमलण्ह-कमलप्रभा, स्त्री, VII, 11, 8.

कमलरुह-ब्रह्मन् I, 5, 10.

कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल-कमल + उल्ल ( स्वार्थे ) V, 6, 6.  
 कम्म-कर्म I, 12, 9; IX, 25, 15.  
 कय-कृत III, 4, 6. IX, 11, 10.  
 कयली-कदली VIII, 11, 8.  
 कयंत-कृतान्त I, 3, 2; I, 8, 5; VI, 4, 2.  
 कयंजलि-कृत + अञ्जलि III, 7, 4.  
 कयायर-कृत + आदर I, 4, 10; IX, 12, 9.  
 कर-कृ, °उं, II, 10, 5; °इ, II, 1, 11; V, 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25; °रेजसु, V, 13, 9; °रिहिति, IV, 5, 5; °रंत pre p. II, 1, 12; °रंति I, 1, 5.  
 करड-करट ( कट ) VII, 13, 2.  
 करण-करुणा, VIII, 6, 12.  
 करह-करभ, V, 4, 22; VII, 2, 6.  
 करहुल्ल-करभ+उल्ल ( स्वार्थे ) VII, 2, 3.  
 करिसण-कर्षण ( see notes ) I, 6, 8.  
 करिंद-करि+इन्द्र III, 15, 13.  
 करेवअ-कर्तव्य VII, 4, 10.  
 कलणुल्ल-कलन+उल्ल ( स्वार्थे ) III, 16, 10, ( M. काळजी-anxiety )  
 कलयल-कलकल II, 9, 7.  
 कलयंठि-कल+कंठी ( कोकिल ) II, 1, 10.  
 कलह-कलभ II, 13, 2.  
 कलाव-कलाप II, 10, 1.  
 कलिय-कलिका VIII, 1, 6.  
 कलुस-कलुष I, 11, 6.  
 कवण-कः III, 13, 12; IV, 9, 9. ( H. कौन, Hem. IV, 367.)  
 कवय-कवच VII, 6, 13.  
 कवाड-कपाट V, 10, 18.  
 कवाल-कपाल II, 3, 16; VIII, 14, 5.  
 कविल-कपिल पु. VII, 5, 8; IX, 11, 7.  
 कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.  
 कव्वड-कपाट III, 15, 10.  
 कव्वपिसल्ल-काव्यपिशाच ( कवि-विरुद्ध ) I, 2, 10. ( Hem. I. 193. )

कस-( 1 ) कशा ( Whip ) ( 2 ) कश ( Tuoch-stone; H. कसौटी. ) III, 14, 3; VI, 7, 8.  
 कसण-कृष्ण, I, 13, 10; VII, 1, 13. ( Hem. II, 75. )  
 कसमसन्ति-onomatop. IV, 15, 4.  
 कसाय-कषाय I, 12, 5.  
 कसेर-तृणविशेष ( a kind of grass; खरसुआ, टि. ) I, 6, 12. ( See notes ).  
 कस्सीर-कश्मीर, दे. V, 7, 7.  
 कस्सीर-कश्मीर, न. V, 7, 7.  
 कस्सीरय-कश्मीर+ज ( Saffron ) V, 8, 7.  
 कह-कथ, °उं I, 5, 4. °इ, I, 15, 5. कहि, कहहि, कहसु I, 15, 4; IV, 9, 5; V, 2, 9. कहंति, I, 5, 9; I, 17, 4.  
 कह कथा VI, 6, 27.  
 कह व-कथम्+अपि, III, 6, 7; VI, 10, 12.  
 कहंतर-कथा+अंतर IV, 1, 5.  
 कहिय-कथित, II, 2, 1.  
 कहिं-कुत्र II, 1, 7. ( H. कहां ).  
 कंख-कांक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10.  
 कंचणगुह-काञ्चन+गुहा VI, 1, 6.  
 कंची-काञ्ची I, 16, 10.  
 कंटइय-कण्टकित, I, 9, 2.  
 कंटयवइ-कण्टक+वत्, V, 2, 16  
 कंठागहण-कण्ठ+आग्रहण III, 10, 3.  
 कंठाहरण-कण्ठ+आभरण, III, 10, 3.  
 कंडुयण-कण्डूयन VIII, 9, 4; IX, 25, 10.  
 कंत-कान्ता I, 17, 3.  
 कंति-कान्ति, I, 14, 3.  
 कंदप्प-कन्दर्प II, 6, 13.  
 कंदावण-कन्द्रापन IV, 11, 2.  
 कंदिअ-कन्दित, III, 16, 10.  
 कंधर-तरसम, ( Shoulder ) VI, 16, 10; IX, 22, 1.  
 कंस-पु. IV, 9, 11.  
 काअ-काय, I, 9, 2; IV, 1, 7.  
 काइ-किम्, I, 17, 16; II, 11, 12.



काणीण-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.

कातंत-कातंत्र (व्याकरण-विशेष) VI, 9, 7.  
( See Notes ).

कामगृह-काम+ग्रह III, 9, 8.

कामरइ-कामरति, स्त्री, VIII, 2, 5.

कामरूव-कामरूप, पु. VIII, 2, 9.

कामाउर-कामातुर, III, 2, 15; III, 10, 6.

कामित्तण-कामित्व III, 3, 12.

कामुय-कामुक, I, 17, 12, III, 1, 13.

काराविअ-कारित, III, 15, 6.

कारुण-कारुण्य III, 7, 11; V, 11, 15.

कालक्खर-कालाक्षर, III, 1, 3. ( मधीमयाक्ष-  
राणि, टि. )

कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.

कावालिणि-कापालिनी, VIII, 14, 5. °या-  
°का, VI 6, 7.

कासव-कश्यप, पु.; I, 2, 1. ( Hem. I, 43. )

कासु-कस्य I, 15, 4.

काहणअ-कथानक IX, 20, 14.

किअ-कृत I, 5, 10.

किक्किधमलय-किष्किन्धमलय, दे., VIII, 7, 4.

किज्ज-कृ ( कर्मणि ), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.

किडि-किरि, I, 4, 8, ( Hem. I, 251. )

किण्णरी-किन्नरी, स्त्री, III, 6, 2.

कित्त-क्रीत ( a stake at dice ) III, 12, 5. ( उडित वस्तु, टि. )

कित्तण-कीर्तन IV, 3, 3.

कित्ति-कीर्ति V, 7, 7.

किमि-किमि VII, 15, 9.

किर-किल III, 10, 6; IV, 9, 9. ( Hem. II, 186; Var. IX, 5. )

किराड-किरात, IX, 22, 10.

किरिया-क्रिया VI, 10, 5; IX, 10, 9; IX, 17, 5.

किलकिलंति-onomatop. IV, 15, 8.

किव-कृपा VI, 10, 11. ( Hem. I, 128. )

किवाण-कृपाण IV, 11, 3; VIII, 15, 3.  
( Hem. I, 128. )

किसाणु-कृशानु ( अग्नि ) I, 14, 8. ( Hem. I, 128. )

किसोयरि-कृशोदरी V, 7, 8.

किह-कथम् III, 11, 2.

कील-कीड् कीलेसइ II, 8, 5. कीलंत, pre.  
part. V, 7, 2.

कील-कीडा VI, 7, 10.

कीलिय-कीडित VII, 10, 4.

कुइअ-कुपित IV, 8, 10.

कुइअ-कु+कवि III, 11, 12.

कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.

कुट्ट-काष्ठ V, 8, 12. ( उपलोठ आप्पु वा, टि.  
See Notes. )

कुडिल-कुटिल I, 11, 3.

कुडिलत्तण-कुटिलत्व I, 17, 15.

कुडुंब-कुटुम्ब IX, 9, 3.

कुण-कृ, °इ. VI, 4, 1. कुणंत pre. part.  
IX, 17, 17. ( Hem. IV, 6, 5; Var. VIII, 13. )

कुतपसि-कु+तपस्विन् IV, 3, 1.

कुदिट्ठि-कु+दृष्टि IV, 3, 3.

कुप्प-कुप्, °इ, V, 9, 9.

कुमंति-कु+मंतिन् III, 9, 9.

कुमुइणि-कुमुदिनी VIII, 1, 10.

कुमुयायर-कुमुदाकर IX, 2, 10.

कुरंगि-कुरंगी, स्त्री. VIII, 12, 10.

कुलहर-कुलगृह III, 5, 9.

कुलिस-कुलिश II, 7, 5; III, 14, 12.

कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.

कुलिसोवम-कुलिशोपम, I, 5, 8.

कुवत्तय-कु+पात्र+क IV, 3, 1.

कुस-( 1 ) कुशा ( bridle ), ( 2 ) कुश ( grass )  
III, 14, 4.

कुसासण-( 1 ) कुश + अशन, ( 2 ) कु+शासन,  
VII, 1, 16.

कुसील-कु+शील, IV, 3, 1.  
 कुसीस-कु+शिष् VII, 1, 16.  
 कुसुइ-कु+श्रुति IV, 3, 1.  
 कुसुमदसण-<sup>०</sup>दशन, Synonym for Pus-  
 padanta, the author, I, 3, 9.  
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.  
 कुसुय-कु+श्रुत IX, 12, 7.  
 कुंचिय-कुंचित IV, 2, 6.  
 \*कुंठ-कुब्ज IV, 4, 2. ( see जस. )  
 कुंत-तत्सम ( आयुध-विशेष ) II, 2, 3; IV, 15,  
 4; VII, 7, 10.  
 कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.  
 कुंभ-( 1 ) a jar; ( 2 ) A sign of the  
 zodiac, I, 10, 5.  
 कुमत्थल-कुंभ + स्थल II, 13, 7.  
 कुवलय-( १ ) कमल, ( २ ) भूमंडल I, 10, 7.  
 कूड-कूट II, 3, 3.  
 \*कूवार-कू + आरव ( a cry ) VII, 11, 17;  
 VIII, 13, 3.  
 केऊर-केयूर III, 10, 6.  
 केत्तिअ-कियत् II, 13, 8. ( Hem. II, 157;  
 Var. IV, 19 ).  
 केयइ-केतकी V, 7, 2.  
 केर-सम्बन्धार्थे used with gen. I, 3, 14; I,  
 15, 2. ( Hem. इदमर्थस्य केरः II, 146. )  
 केलास-कैलाश, प. III, 15, 13.  
 केलिवत्त-( १ ) कदलीपत्र, ( २ ) केलि + वक्त्र,  
 I, 10, 4.  
 केवल-( ज्ञानविशेष ) VI, 3, 1.  
 केसग्गह-केशग्रह III, 10, 8.  
 केसरोह-केसर + ओघ IV, 10, 2.  
 केसव-केशव, पु. I, 2, 1.  
 केहअ-कीदृश VII, 1, 11. ( Hem IV, 402 ).  
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,  
 1, 4. ( H. कोइल )  
 कोक्काविअ-see कोक्किअ-causal, III, 7, 7.  
 ( व्याहृत Hem. IV, 76. )

कोक्किअ-को इति शब्देन आहृत III, 13, 7;  
 VIII, 2, 9; VIII, 13, 12. ( H. कूका  
 मारकर बुलाना ).  
 कोट्ट-कोष्ठ I, 12, 1. ( H. कोठा a room ).  
 कोडि-कोटि I, 6, 13; I, 13, 9.  
 कोल-तत्सम. a boar I, 6, 2.  
 कोव कोप VIII, 15, 13.  
 कोवंड-कोदण्ड VIII, 6, 1.  
 कोस-कोश VI, 9, 9.  
 कोससोस-कोश + शोष IV, 4, 4.  
 कोसंबीपुर-कौशाम्बी, न. VII, 11, 5.  
 कोह-क्रोध III, 3, 14.  
 कौडिण्ण-कौण्डिन्य ( गोत्र ) I, 3, 3.  
 कौंत कुन्त ( आयुध-विशेष ) IV, 7, 15.

## ख

खगिंद-खगेन्द्र VII, 11, 13.  
 खग्ग-खड्ग I, 9, 7; V, 5, 1.  
 खट्टा-खट्वा VII, 6, 11.  
 \*खडयासी-तृण + आशिन् III, 15, 11. ( D.  
 II, 67. )  
 खण-क्षण I, 9, 5.  
 खणखण-onomatop. III, 12, 10; IV, 15,  
 4; V, 4, 10; VII, 14, 10.  
 खत्त-क्षात्र I, 14, 6.  
 खड्ड-( १ ) खादित ( २ ) हत III, 14, 5;  
 VII, 13, 5. ( D. II, 67. ).  
 खम-क्षमा I, 11, 8; V, 6, 1.  
 खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9;  
 VI, 7, 15.  
 खयर-खचर I, 11, 1; VII, 11, 12.  
 खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.  
 खलिअ-खलित VI, 4, 9.  
 खलिज्ज-खल ( कर्मणि ) <sup>०</sup>इ. VII, 9, 8.  
 खविअ-क्षपित, VI, 5, 6.  
 खंचण-कर्षण V, 4, 12; ( H. खेंचना to pull ).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12.

खंति-क्षान्ति II, 8, 14; IX, 2, 5.

°खंध-स्कन्ध VIII, 7, 1.

खंभ-स्तम्भ VI, 5, 5.

खा-खाद् to eat, °उ. VII, 6, 9. ( Hem. IV, 228 ).

खाणी-खनि II, 3, 13. ( H. खानि ).

खाम-क्षाम VII, 4, 6.

खाविय-खादित VII, 7, 5.

खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. ( Hem. IV, 224 ).

खीण-क्षीण VIII, 13, 8.

खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.

खुडिअ-खुडित VII, 14, 13; ( Hem. IV, 116. M. खुडणें; H. खोटना to nip ).

\*खुडुकिअ-शल्यायित VII, 2, 10; ( Hem. IV, 395 ).

खुणखुण-onomatop. VIII, 3, 8.

खुद्-क्षुद्र IV, 9, 12.

\*खुण्ण-मस्ज् °इ VII, 6, 8; ( Hem. IV, 101; Var VIII, 68. )

खुब्भ-क्षुब्ध III, 14, 6. ( Hem. IV, 154 ).

खुटण-त्रोटन IX, 7, 5. ( Hem. IV, 116. H. खोटना to nip ).

खेडय-खेटक ( ग्राम, समूह ) III, 15, 11.

खेडामगाम-खेट+ग्राम I, 6, 3. ( M. H. खेडें-गांव; Pai. 399. )

खेत्त-क्षेत्र I, 13, 6. ( H. खेत a field )

\*खेरि-द्वेष VIII, 15, 13. ( कोध, द्वेष, टि. )

खेल्ल-खेल् ( क्रीड् ) °ल्लिधि III, 12, 10 ( Hem. IV, 382 (x. )

खोह-क्षोभ I, 9, 9.

ग

गइ-गति II, 1, 17; VI, 9, 6.

गइवेय-प्रैवेय I, 17, 13.

गइन्द-गजेन्द्र III, 17, 14.

गउड-गौड, दे. IV, 7, 13.

गउर-गौर I, 16, 10.

गउरविय-गुर्वी V, 6, 12.

गज्ज-गर्ज् °इ IX, 15, 1.

गणिय-गणित III, 1, 3.

गणिय-गणिका V, 2, 10; VII, 7, 3.

गणियासुन्दरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.

गब्भेसरि-गर्भेश्वरी V, 2, 12.

गभत्थि-गभस्ति I, 13, 6.

गम्म-गम्य I, 2, 8; II, 11, 8.

गअ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.

गय-गद ( व्याधि ) VI, 9, 8.

गय-गज I, 16, 9; VI, 7, 12.

गयपुर-गजपुर, न. VII, 11, 1; VIII, 5, 4.

गयउल-गज+कुल III, 17, 5.

गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.

गयणंगण-गगन+अंगन III, 12, 5.

गयणाह-गज+नाथ VII, 13, 3.

गया-गदा VII, 7, 9.

गरुय-गुरु+क I, 11, 8 ( Hem. I, 109. )

गरुयत्त-गुरुत्व I, 4, 8.

गरुयत्तण-गुरुत्व I, 17, 9; III, 3, 4.

गरुयार-गुरुतर III, 6, 3; IV, 7, 13; VII, 11, 6.

\*गलगिज्ज-घुग्घुरावलि, टि. III, 9, 15.

a garland of small bells tied round the neck किङ्किणीपंक्ति. )

\*गलत्थिअ-कदर्थित, II, 4, 11. ( क्षिप्त acc. Hem. IV, 143; I. II, 87. )

गलरव-कलरव III, 17, 5 ( H. गल्ला noise )

गलवेविय-गल+वेपित VIII, 15, 5.

गलिय-गलित VI, 2, 7.

गवेस-गवेषय् °इ VII, 2, 5.

गसंत-ग्रस्+शतृ VII, 5, 2.

गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10, 1; IV, 6, 10.  
 गहिय-ग्रहीत VII, 13, 3.  
 गहिर-गभीर I, 11, 4; III, 10, 12; VI, 15, 5. (Hem. I, 101; H. गहिरा deep).  
 गहिल्लय-ग्रहिल+क IX, 7, 10.  
 गहीर-गभीर I, 3 1.  
 गंगेअ-गंगेय ( भीष्म ) पु. I, 4, 4.  
 गंडयल्ल-गंडतल+उल्ल ( स्वार्थे ) V, 6, 6.  
 गंडय-गंडक ( प्राणिविशेष ) IX, 25, 10. (H. M. गेंडा )  
 गंधव्व-गांधर्व ( गानविद्या ) III, 1, 3; IX, 20, 14.  
 गंधारि-गांधारी, स्त्री, VIII, 12, 8.  
 गंधि-गत्वा III, 12, 9; IV, 12, 7; VI, 12, 7; VIII, 6, 14.  
 गाइ-गौ IX, 9, 2 ( H. गाय )  
 गाइअ-गीत VII, 12, 1.  
 गाइत्ति-गायित्री, स्त्री, VIII, 12, 6.  
 गाम-ग्राम III 15, 8.  
 गायअ-गीत P.P. I, 3, 14. (Hem IV, 6.)  
 गारव-गौरव (मद) I, 12, 4. (Hem. I, 163)  
 गाविमहीस-गो+महिष IX, 21, 13.  
 गिज्जंत-गीयमान IX, 22, 6.  
 गिलिय-गिलित (प्रसित) VII, 3, 2.  
 \*गिल्ल-आर्द्र VIII, 15, 1. ( H. गीला wet, See Notes. )  
 गिहवार-गृह+व्यापार IX, 20, 19.  
 गिहीण-ग्रहण IX, 21, 15.  
 गिरिणयर-नगर, I, 15, 6; I, 16, 6; VII, 4, 9.  
 गिरिसिहर-शिखर, न. VI, 8, 6.  
 गिंभ-ग्रीष्म III, 14, 10. (!Hem. IV, 412)  
 गीय-गीत VI 15, 5.  
 गीव-ग्रीवा I, 17, 13.  
 गुणक्खय-गुण+क्षय IX, 14, 3.  
 गुणठान-गुण+स्थान I, 12, 11. ( tech. term of Jain philosophy; See Notes ).

गुणधम्म-°र्म, पु. I, 2, 4.  
 गुणवइ-°ती, स्त्री, VII, 4, 6; VII, 9, 10.  
 गुणाल-गुण+आल ( मत्वर्थे ) III, 3, 6.  
 गुणिअ-गुणित ( शिक्षित ) II, 1, 7.  
 गुत्त-गुप्त IX, 25, 16.  
 गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.  
 गुप्प-गुप् °इ V, 9, 8; VII, 15, 7. (Hem. IV, 150 )  
 गुप्पमान-गुप्यमान VIII, 15, 8.  
 गुप्फ-गुल्फ ( ankle ) I, 17, 5.  
 गुमुगुमुगुमंत-onomatop. II, 14, 4.  
 गुंथ-ग्रथ 5, 8, 14. (H. गूथना to weave ).  
 गूढत्तण-गूढत्व I, 17, 5.  
 गेण्ह-ग्रह्, गेण्हि Abs. III, 8, 15. (Hem. IV, 209; Var. VIII, 15. )  
 गेण्हंत-ग्रहंत V, 7, 2.  
 गेहत्थ-गृहस्थ IX, 20, 19.  
 गोउल-गोकुल VIII, 16, 6.  
 गोत्तकअ-गोत्रकम VI, 8, 6.  
 गोत्तम-गौतम, पु. I, 13, 1.  
 गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.  
 गोरि-गौरी, स्त्री, VIII, 12, 8.  
 गोवद्धण-गोवर्धन, प. III, 17, 15.  
 गोवि-गोपी VIII, 16, 6.  
 गोविंद-पु. III, 17, 15.  
 गोसवि-गोस्वामिन् IX, 9, 6.  
 गोह-गुह्य or भट VIII, 13, 2. (ग्राम or भट, D. II, 89. See Notes )  
 गोहण-गोधन I, 6, 7.  
 गौछ गुच्छ I, 6, 12.  
 \*गौदल-आकंद IV, 10, 7. ( M. गोन्धल confusion ) ( गुद क्रीडायाम् )  
 \*गौदलिय-मिलित I, 6, 12.

घ

घअ-घृत V, 8, 11; IX, 7, 1.  
 घट्टिय-घटित IV, 7, 15. ( चर्चित, टि. )

घड-घट I, 6, 7.

घडिअ-घटित, I, 6, 13; I, 13, 9. (M. घडणें)

घडीगेह-घटी+गृह IX, 17, 30.

घण-घन I, 13, 5.

घणघण-घन+घन (अतिनिविड) V, 4, 14.

घणत्त-घनत्व VII, 15, 10.

घणथणिय-घन+स्तना VIII, 9, 14.

घणयाल-घन+काल IV, 2, 14.

\*घत्तिय-क्षित, 2, 13, 5. (Hem. IV, 143.)

घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)

घरत्थ-गृहस्थ VIII, 8, 10.

घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.

घरवय-गृह+वत I, 12, 3.

घरसिरि-गृह+श्री I, 3, 13.

घरिणी-गृहिणी II, 13, 2; III, 2, 15.

\*घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 334, 422. ex. M. घालणें)

\*घल्लिअ-क्षित V, 8, 2; VI, 3, 6.

\*घंघल-विघ्नकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)

घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)

घाइअ-घातित III, 14, 12.

घाय-घातय् °इ III, 15, 9.

\*घार-गृध्र टि. IV, 10, 7. (चिल्ला घारी सउणी, Pai, 286. प्राकार acc. D. II, 108)

घिअ-घृत IV, 9, 12. (H. घी)

घिणि-घृणि IX, 17, 45. (H. घिन hate; Hem. I, 128.)

\*घित्त-क्षिप् °इ IX, 6, 5.

\*घित्त-गृहीत III, 6, 11. (See Notes).

\*घित्त-क्षित IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)

\*घिप्प-ग्रह, °इ III, 3, 5.

\*घिव-क्षिप् °इ III, 3, 1; VI, 10, 13; V, 8, 12. °सि, VIII, 1, 7.

\*घिवण-क्षेपण III, 17, 4.

घुड्ड-घुष्+क्त VI, 13, 15.

\*घुम्म-घूर्ण, घुम्मि वि abs. V, 9, 13. (Hem. IV, 117; H. घूमना)

\*घुल-घूर्ण, °इ, V, 1, 12 (Hem. IV, 117. M. घोळणें to shake or agitate briskly.)

\*घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.

घुसिण-घुसण (suffion) I, 9, 10 (Hem. I, 128.)

\*घोइ-पिब, °इति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ; H. घोटना to rub.)

\*घोल-घूर्ण, °इ III, 8, 10 (Hem. V, 117.)

\*घोलंत-घूर्ण+शतृ VII, 2, 7.

\*घोलिर-घूर्ण+इर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)

घोस-घोष् °इ V, 10, 21.

## च

चअ-त्यज् °एषिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)

चउ-चतुर् III, 17, 10.

चउक-चतुष्क IX, 21, 2. (H. चौक)

चउगइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.

चउदह-चतुर्दश I, 1, 9; I, 12, 7. (H. चौदह)

चउदिस-चतुर्दिश I, 6, 11.

चउपास-चतुःपार्श्व IV, 14, 14.

चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.

चउरासम-चतुराश्रम I, 8, 3.

वउवण्ण-चतुर्वर्ण I, 7, 8.

वउविह-चतुर्विध I, 12, 5; IX, 16, 2.

वक्क-चक्र ( +वाक ) bird, VIII, 4, 2.

वक्क-चक्र ( wheel ) VII, 1, 7.

वक्कवइ-चक्रवर्तिन् IV, 4, 13.

\*चक्ख-आ+त्वाद्, °इ IV, 2, 19; °क्खिखि  
abs. IX, 2, 11 ( Hem. IV, 258 )

\*चड-आ+रुह्, चडंति I, 18, 3; चडु III, 9,  
14. ( Hem. IV, 206; H. चडना; M.  
चडविणे ).

\*चडाव-आ+रुह+णिच् °हि I, 4, 1.

\*चडिअ, °य-आरुढ III, 4, 3; V, 5, 13.

चडुय-चाटु+क ( चटुल ) II, 11, 11 ( Var.  
I, 10 )

चत्त-त्यक्त I, 4, 5; V, 11, 11; VI, 1,  
10; IX, 14, 1. ( Hem. IV, 86.)

चत्तय-त्यक्त+क IV, 3, 2.

चत्तारि-चत्वारि I, 8, 3.

\*चप्प-आकम् or पीङ्; चप्पि I, 16, 2; VI,  
14, 5; °हि V, 2, 1. ( Hem. IV, 395  
ex. M. चापणे, चोपणे )

चमक्क-चमत्+क, °इ III, 13, 3.  
( H. चमकना or चौकना )

चमक्किय-चमत्कृत II, 6, 4.

चमर-चामर I, 18, 3. ( Hem I, 67; Var.  
I, 10. )

चम्म-चर्म IV, 15, 6.

चम्मट्टि-चर्म+आस्थि IV, 4, 10.

चयारि-चत्वारि VI, 12, 6.

चरीय-चर्या IX, 21, 24.

चलचल-onomatop. IV, 15, 5; VII, 5,  
16. ( H. चरचर )

चलण-चरण I, 11, 5 ( Hem. I, 254 ).

चलवल-onomatop. IX, 18, 3.

चल्ल-चल°इ III, 17, 14 ( Hem.  
IX, 231. )

चलिअ-चलित I, 9, 9.

चव-कथ्, °वंत I, 1, 6; °इ I, 16, 2;

II, 1, 9; III, 7, 4; V, 12, 2; °विथ  
VI, 1, 6. ( Hem. IV, 2. It may be  
derived from वच् by वर्णविपर्यय ).

चवल-चपल IX, 11, 2.

चवलत्तण-चपलत्व III, 3, 12.

\*चंग-चार I, 15, 11; III, 7, 13; V,  
11, 7; VII, 8, 9; VIII, 13, 7.  
( I. III, 1; H. चंगा M. चांगला )

चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.

चंडपजोअ-चण्डप्रद्योत, पु. VII, 5, 21.

चंडभुअ-चण्डभुज VI, 7, 6.

चंद-चन्द्र III, 1, 9; V, 2, 10.

चंदक्क-चन्द्र+अर्क I, 16, 5; VII, 7, 1.

चंदप्पह-चन्द्रप्रभ ( 8th Tirthamkara )  
V, 11, 6.

चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.

चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.

चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.

चंदा-चन्द्रा, स्त्री. VII, 15, 4.

चंदाहा-चन्द्रा+आहा VII, 11, 2.

चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.

चंपयडुल्ल-चम्पक+फुल्ल ( पुष्प ) III, 4, 15,

चाइ-त्यागिन् III, 12, 4. ( See चअ )

चाउत्थ-चतुर्थ IX, 20, 3. ( H. चौथ )

चामरोह-चामर+ओष II, 11, 2; VII, 5, 5.

चामीयर-चामीकर VII, 11, 12; IX, 22, 6.

चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV,  
12, 3; VIII, 5, 6. ( see चअ ).

चारत्त-चारुत्व I, 17, 4.

चारित्तण-चारिन्+त्व ( विचरण ) III, 3, 12,

चारित्तगुत्ति-चारित्रगुप्ति, स्त्री, VIII, 12, 8.

चाव-चाप VII, 12, 8.

चिक्कम-चक्रम् °इ I, 10, 13.

चिकार-चीत्कार VII, 1, 7.

चिण-चि °इ I, 10, 6. ( Hem. IV, 241.  
H. चुनना )

चित्त-चित्र III, 1, 11; IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिरु-चिरम् III, 13, 13.

चिलाअ-किरात V, 12, 2; VI, 11, 1.  
( Hem. I, 183. )

चिल्लणदेवि-वेलनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.  
( Hem. I, 186. )

चिंध-चिन्ह ( ध्वज ) I, 7, 8; VI, 4, 10.  
( Hem. II, 50 )

च्चिय-चैव VI, 15, 1.

\*चुक-भ्रंश्+क्त V, 9, 10.  
( Hem. IV, 177. H. M. चुकना )

चुणिन्न-चूर्ण ( lime ) VIII, 2, 6.  
( Hem. II, 34, इट्टा-चुण्ण; II. चूना.  
शीतज्वर, टि. )

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,  
12, 2; VII, 14, 1.

चुंचु-चञ्चु II, 11, 12.

\*चुंमल-शेखर IV, 10, 7. ( D. III, 16;  
Pai. 349 ).

चूर-चूर्ण, °इ. III, 15, 10; °रिवि abs. IV,  
15, 2; ( M. चुरणें ).

चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.

चेट्टा-चेष्टा IX, 17, 19.

चेय-चैव VII, 14, 8.

चोइय-चोदित V, 4, 21; VII, 5, 7.

\*चोज्ज-आश्चर्य II, 2, 1; III, 15, 7; IV,  
12, 9; V, 10, 18; VIII, 4, 6; ( D.  
III, 14; H. चौज ).

\*चोळुक्कोथण-आश्चर्य + उत्कोपन (जनक) IV,  
12, 16.

चोत्थी-चतुर्थी IX, 20, 4; ( H. चौथी ).

चोयमान-चोदयन् IV, 12, 11.

छ

छ-षड् I, 12, 5; IX, 12, 8. ( H. छह ).

छइअ-छादित V, 2, 16.

छउमत्थ-छद्मस्थ VIII, 8, 10. ( see  
notes ).

\*छज्ज-राज् °इ. IX, 14, 2. ( Hem. IV,  
100. old H. छाजना ).

छड-छटा I, 7, 6; III, 6, 8.

\*छडुंत-मुद्घन IX, 12, 2. ( Hem. IV,  
91. H. छांडना or छोडना ).

छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7. (Hem.  
II, 20 ).

छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.

छप्पय-षट्पद ( भ्रमर ) VIII, 1, 9. ( Hem.  
II, 77 ).

छलि-तत्स. त्वचा, टि. III, 8, 10. (D. III,  
24; Pai 340. H. छाल, here scum of  
water ).

छव्वग-षड् + वर्ग I, 8, 5.

\*छंडिआ-मुक्त IV, 8, 2. ( see छडुंत ).

छाइज्ज-छाद् ( कर्मणि ) °इ. III, 12, 9.

छाइय-छादित VIII, 4, 4.

छिज्ज-छिद् ( कर्मणि ) °इ. VII, 2, 12; IX,  
14, 2.

छिज्जंत-छियमान VIII, 15, 11.

\*छित्त-स्पृष्ट III, 7, 6; V, 10, 15. ( see  
छिव ).

छिण्ण-छिन्न ( पृथक् ) III, 15, 6.

\*छिप्प-स्पृश् °इ. V, 9, 7. ( Hem. IV,  
257 ).

\*छिव-स्पृश् °इ. I, 7, 5; °सि. VIII, 1, 7.  
( Hem. IV, 182; H. छीना or छूना ).

\*छुडु-यदि III, 9, 11; V, 6, 7. ( Hem.  
IV, 385, etc. ex ).

\*छुद्ध-क्षिप्त IV, 7, 15; IX, 21, 5. ( छुह +  
क्त Hem. IV, 143 ).

छुरियायड्डण-क्षुरिका + कर्षण V, 4, 14.  
 छुह, °हा-सुधा. VI, 15, 10; VIII, 11, 12.  
 ( Hem. I, 265 ).  
 \*छुह-क्षिप् ( sense नी ) °हेवि IX, 21, 2.  
 ( Hem. IV, 143 ).  
 छेअ, °य-छेद III, 10, 9; IX, 20, 13.  
 छेज्ज-छेद्य III, 1, 8.

## ज

°जअ-जय III, 2, 8.  
 जअ-जगत IX, 8, 8.  
 जइ-यदि VIII, 13, 3.  
 जइ-यति, °वर II, 7, 10.  
 जइयहुं-यदा III, 15, 7; VI, 7, 3.  
 जइवि-यद्यपि IV, 7, 10.  
 जक्खकहम-यक्षकर्म IX, 18, 13. ( See Notes ).  
 जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.  
 जगज्ज-जगद् + यात्रा IX, 6, 11.  
 \*जगडंत-भञ्जन्, टि. III, 15, 12. ( जअड for त्वर् Hem. IV, 170. जगडिओ विद्रावितः D. III, 44; H.G. झगडा, °डो quarrel ).  
 जज्जाहि-Intensive. of या. VI, 12, 11.  
 जडिअ, °य-जटित I, 13, 10; IX, 4, 7.  
 जणत्ति-जन + आर्ति VI, 8, 2.  
 जणपउर-जन + प्रवर III, 15, 13.  
 जणवय-जनपद I, 11, 3; I, 13, 4.  
 जणंति-जनयन्ति VIII, 1, 11.  
 जणिय-जनित I, 15, 10.  
 जणेरी-जनयित्री V, 8, 15.  
 जणेसइ-जनिष्यति VII, 3, 9.  
 जण्ण-यज्ञ IX, 9, 7; ( Var. III, 44 ).  
 जण्हुय-जानु + क I, 17, 7. ( Pai. 859 ).  
 जत्ताए-यान्ती + तृ. II, 2, 15.  
 जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.  
 जय-पु. VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.  
 VIII, 2, 2.  
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.  
 जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.  
 जयविजइ-जगद्+विजयिन् VI, 17, 1.  
 जयसिरीह-जयश्री+ईश IV, 1, 11.  
 जयसेन-पु. VIII, 4, 7.  
 जयंधर-पु. I, 14, 4; V, 6, 4; IX 22, 3;  
 IX, 24, 2.  
 जर-ज्वर III, 16, 5.  
 जरुल्ल-ज्वर+उल्ल ( स्वार्थे ) V, 8, 9.  
 जलजंत-जल+यंत्र III, 8, 11.  
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII, 15, 2.  
 जलह-जल+आर्द्र III, 6, 11.  
 जलंती ज्वलन्ती ( अटवीनाम ) VII, 1, 10.  
 जलिय-ज्वलित VII, 7, 10.  
 जलोह-जल+आर्द्र III, 8, 9. ( Hem. I, 82 ).  
 जलोह-जल+ओघ II, 8, 6.  
 जवखेत्त-यव+क्षेत्र III, 14, 5.  
 जवणालत्त-यवनाल+त्व IX, 7, 1.  
 जविअ-जपित VI, 2, 4.  
 जस-यशस् I, 2, 10.  
 जसकित्ति-यशः+कीर्ति IX, 2, 10.  
 जसघंट-यशः+घण्टा III, 12, 4.  
 \*जसणि उरुंव-यशः+निकुरम्ब ( समूह ) V, 11, 6.  
 ( Pai. 18 निउरुंव )  
 जसभायण-यशः+भाजन VII, 8, 7.  
 जसरासि-यशः+राशि VII, 9, 8.  
 जसवंत-यशस्विन् IX, 2, 10.  
 जसालअ-यशः+आलय II, 8, 13.  
 जहाजाय-यथाजात ( दिगम्बर ) II, 3, 8.  
 जहि-यस्मिन् ( यत्र ) I, 13, 6, ( H. जहां ).  
 \*जंगल-तत्स. मांस IX, 9, 5. ( जंगल-पङ्किला-  
 सुरा D. III. 41; Pai. 335. )  
 °जंत-यंत्र III, 8, 11.  
 जंत-या+शतृ I, 9, 11; II. 2, 10; VII, 3, 11.



जंप-जल्प् (कथ्) °इ V, 9, 9 (Hem. IV, 2).  
 जंपणिया-जल्पिका VI, 6, 6.  
 \*जंपाण-यानविशेष I, 16, 9; IV, 10, 10.  
 ( जस; भविस. )  
 जंपिय-जल्पित II, 5, 1.  
 जंबुदीअ-जम्बूद्वीप I, 6, 1.  
 जा-या ( to go ); °इ I, 10, 1; III, 11, 9; IV, 3, 7; °मि V, 2, 5; °हि I, 15, 13; °इवि VI, 4, 8; °एप्पिणु I, 9, 3; I, 16, 3; °एसहि V, 2, 7. °एवअ ( °तव्य ) VII, 4, 10.  
 जाअ-जात IV, 5, 8.  
 जाइ-जाति III, 6, 4; IV, 5, 6; IX, 12, 6.  
 जाइ-जाति ( पुष्पविशेष ) I, 10, 1.  
 जाए-यया IV, 5, 8.  
 जाण-यान I, 15, 6; VI, 10, 1.  
 जाणअ; °य-ज्ञायक III, 4, 6; III, 5, 15.  
 जाण-ज्ञा ( to know; Hem. IV, 7 ) °सु IV, 3, 1; °हि III, 13, 8; IV, 3, 15; °णिजइ II, 3, 7.  
 जाणिय-ज्ञेति II, 6, 1; IV, 5, 6; V, 7, 4; VI, 8, 11.  
 जाम-यावत् I, 3, 12; IX, 17, 18.  
 जामाय-जामात् V, 8, 11.  
 जाय-जात VI, 3, 1.  
 जायव-यादव IX, 22, 5.  
 जायवेअ-जातवेदस् ( अग्नि ) I, 16, 7.  
 जालवक्ख-जाल+पक्ष IX, 17, 21.  
 जालेघर-दे V, 7, 6.  
 जाला-ज्वाला VII, 13, 9.  
 जि-( पादपूरणार्थमव्ययस् ) I, 5, 2.  
 जिगिजिगि°-onomatop. II, 2, 3.  
 जिण-जि ( Hem. IV, 241 ) °मि III, 15, 1; °णति I, 4, 2; °सु III, 3, 14; °हुं I, 17, 5. °णेजसु IV, 9, 4; °णेप्पिणु V, 8, 2.  
 जिप्पति pass. III, 2, 5.  
 जिणतअ-जिन+तप्स् VI, 5, 1.

जिणतत्त-जिन+तत्त्व IX, 21, 43.  
 जिणहर-जिन+गृह II, 7, 9; VIII, 11, 3.  
 जिण्ण-जीर्ण III, 11, 11.  
 जित्त-जित III, 9, 1; III, 17, 16; VI, 17, 8.  
 जित्तवेरि-जित+वैरिन् I, 9, 4.  
 जिप्प-जि ( कर्मणि ) °प्पति III, 2, 5.  
 जिय-जित II, 5, 14.  
 जिय-जीव्, °इ III, 7, 6.  
 जियसत्तु-जितशत्रु, पु. VI, 2, 3; VI, 7, 7.  
 जिह-यथा I, 10, 7; II, 4, 9; VII, 12, 8.  
 जीया-जीवा II, 9, 8.  
 जीयासा-जीव+आशा III, 6, 13.  
 जीवंति-जीव+शत्रु ( स्त्रियाम् ) II, 13, 4.  
 जीह, °हा-जिहा I, 13, 2; III, 4, 10 ( H. जीभ )  
 जीहालंपड-जिहा+लम्पट, IX, 8, 7.  
 जुज्ज-युज् ( कर्मणि ) °इ, III, 2, 13.  
 जुज्ज-युज्, °इ, VII, 5, 22. °ज्जंति, V, 5, 6, °ज्जिऊणं, VI, 13, 12; °ज्जिबि, III, 17, 13; V, 4, 15; °ज्जिजइ, VIII, 13, 11.  
 जुत्त-युक्त, III, 12, 3, IX, 17, 28.  
 जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14.  
 जुत्तायार-युक्त+आचार, III, 4, 4; IX, 25, 16.  
 जुत्ति-युक्ति, I, 15, 3; III, 1, 14, VIII, 2, 7.  
 जुय-युग III, 10, 10.  
 जुयराअ-युवराज, V, 9, 12.  
 जुयल-युगल, I, 2, 10; I, 9, 11.  
 जुयलुल-युगल+उल्ल ( स्वार्थे ) III, 9, 3.  
 जुवइ-युवति, III, 11, 4.  
 जुवईस-युवति+ईश, V, 11, 13.  
 जुवाण-युवन् IV, 6, 15; VIII, 6, 4.  
 ( H. जवान )  
 जुव्वण-यौवन, VII, 15, 6.  
 जुहिट्टिल-युधिष्ठिर, पु. I, 4, 5. ( Hem. I,

96, 107. Var. I, 22; II, 30. where we have ज° instead of जु° )

जूअ-यूत, III, 13, 8.

जूयारत्तण-यूत+आरक्तत्व, III, 3, 16.

\*जूर-खिद् or कुध् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob from ज्वर. )

जूरण-खेदन, ( ज्वरण ), IV, 10, 14.

जूवार-यूतकार, III, 13, 4.

जूहिय-यूथिका, ( a kind of jasmine ) VIII, 1, 14. ( H. जुही or जही; M. जुई, पांढरी, पिवळी. )

जेत्तहे-यत्र, V, 2, 2.

जेहअ-यादृश, III, 11, 12; IV, 11, 10; VII, 1, 11. ( Hem. VI, 402. )

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जें I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज्ज-दृश् ( कर्मणि ) °इ, III, 7, 8, ( See जोय. )

जोइणि-योगिनी, VI, 5, 7.

\*जोइय-दृष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोण्हा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11. ( H. जोतना, to yoke. )

\*जोय-दृश्, °इ, I, 7, 1. III, 8, 6, °हुं. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; Hem. IV, 356, ex. G जोवुं, to see. )

जोय-योग, IX, 4, 8.

जोव- ( See जोय ) °हि, III, 8, 18.

जोव्वण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

झ

झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-क्षरत् IV, 15, 5, ( Hem. IV, 173. )

झलझल-onomatop. VII, 5, 16.

झलुरि-वाद्यविशेष, VII, 1, 5. ( H. झालर )

झस-झष, ( कटारी टि. ) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, ( नागकु. नाम ) III, 15, 6; VI, 8, 4.

झसचिंध-झषचिन्ह ( नागकु. नाम ) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

\*झंखिअ-विलपित, IX, 11, 2. (Hem. IV, 148. )

झाइअ, °य-ध्यात्, I, 10, 10; VI, 2, 8. ( Hem. IV, 6. )

झाइय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणग्गि-ध्यान+अग्नि, IX, 20, 10.

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3. )

झीण-क्षीण, IV, 7, 8. ( Hem. I, 3. )

झुड्ड-अलीक, VI, 13, 15, ( D. III, 58. H. झूट false, )

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; ( Hem. I, 52. )

\*झूरवइ-खिद्यते, V, 8, 10. ( स्मृ. acc. Hem. IV, 73. H. झुरना. )

ट

टकर-आघात (टंकार) VI, 14, 3. (H. टकर or टकोर conflict )

टणटण-onomatop. VI 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8 ( see टकर )

\*टिट-यूतस्थान III, 12, 4. ( D. IV, 3. टेण्टा )

## ठ

- ठव-स्थापय्, ठवेप्पिणु VII, 15, 2; ठवेवि IX, 21, 2. ( M. ठेवणें to put )  
 ठविय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1, 14; VI, 7, 11.  
 \*ठवल-वस्तु उडितम्, टि. ( a stake at dice ) III, 12, 9.  
 ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)  
 ठाण-स्थान I, 12, 11; I, 17, 9; VII, 10, 7.  
 ठिय-स्थित IX, 2, 7.

## ड

- डज्झ-दह् °इ III, 15, 5. (Hem IV, 246.)  
 डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII, 2, 4.  
 डसिय-दष्ट VIII, 3, 14. (Hem. I, 218)  
 डसियाहर-दष्ट+अधर II, 10, 11; IV, 8, 12.  
 डह-दह्, °हि IV, 8, 2; °हंति VIII, 1, 10. ( Hem. IV, 208 )  
 डंभणिया-दम्भनिका ( विद्यानाम ) VI, 6, 18.  
 डाङ्णि-डाकिनी IV, 15, 8.  
 \*डाल-शाखा I, 8, 11 (Hem. IV, 445 ex. H. डाल; old M. ढाल )  
 डाह-दाह VIII, 8, 2.  
 डिंभय-डिम्भ+क VII, 10, 10.  
 \*डेविय-प्रीणित, टि. VII, 7, 5.  
 \*डोर-सूत्र III, 12, 7; IX, 18, 15. (H. डोर thread, lace or card).  
 डोल्ल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217. H. डोलना to shake).

## ढ

- ढक्क-ढका ( वायविशेष ) VIII, 6, 13.  
 \*ढल-हाने (देशी, °इ II, 4, 10 (H. ढलना to wane)

- \*ढंक-आच्छादने ( देशी ) °किवि IV, 13, 1, °किज्जइ IX, 5, 1. (H. ढांकना to cover)  
 \*ढंकिय, °अ-आच्छादित V, 10, 19; VI, 4, 10; VI, 14, 2.  
 \*ढंढर-पिशाच VI, 7, 10. ( D. IV, 16 ).  
 \*ढाल-क्षेपणे ( देशी ) °हि III, 13, 10. ( H. पांसा ढालना to throw the dice )  
 दुक्क-ढौक्, °इ II, 4, 6. दुक्क, ढोइय p. p. III, 6, 11; IV, 8, 4; IV, 13, 8; दुक्कंत pre. par. III, 8, 11.  
 ढोय-ढौक्, °इ III, 8, 6; V, 8, 15; ढोइय; °अ, p. p. I, 14, 11; II, 14, 5; III, 6, 6; IV, 2, 17; VI, 7, 7. ढोइवि, abs. IV, 6, 1; ढोएप्पिणु I, 17, 1.

## ण

- ण-न I, 4, 2.  
 णउ-न तु I, 4, 2.  
 \*णक्क-नासिका IX, 9, 1. (D. IV, 46 H. M. नाक)  
 णक्खत्त-नक्षत्र III, 12, 6.  
 णग्गोग्ग-नग्न+उग्र I, 9, 7-  
 णग्गोह-न्यग्रोध I, 13, 7; VI, 8, 1; VII, 2, 8.  
 णच्च-नृत, °इ I, 7, 1 (Hem. IV, 225. H. नाचना to dance )  
 णच्चविय-नर्तयित V, 12, 12.  
 णच्चिअ-नर्तित II, 9, 9.  
 णज्ज-ज्ञा ( कर्मणि ) °इ IX, 14, 8; ( Hem. IV, 252 ).  
 णह-नाथ्य VI, 9, 6.  
 णट्ठ-नष्ट III, 14, 4.  
 णट्ठमअ-नाशित VI, 7, 10.  
 णट्ठासणिल्ल-नष्ट + आसन + इल्ल ( मत्वर्थे ) IV, 13, 5.  
 \*णडिअ, °य-वञ्चित II, 12, 11; V, 5, 16; IX, 7, 5. ( D. IV, 18 ).

णण्ण-पु. I, 2, 2.  
 णण्ण-न + अन्य VIII, 5, 6.  
 णत्ताह-नक्त + अहन् V, 10, 19.  
 णत्थि-न + अस्ति I, 13, 6.  
 णद्-नाद VII, 12, 2.  
 णम-नम्, °ह; III, 1, 1.  
 णमि-नमि ( 21st. Tirthamkara ) °णाह,  
 °नाथ VI, 1, 11; VI, 2, 4.  
 णय-नत I, 11, 3.  
 णयर-नगर IV, 6, 5.  
 णयंधर-नयंधर, पु IV, 15, 11; IX, 22, 1.  
 णर-नर ( अर्जुन ) III, 14, 12; III, 14, 4.  
 णर-नर I, 9, 11; III, 14, 4.  
 णरय-नरक I, 11, 6.  
 णरवइ-नरपति IX, 2, 9.  
 णरंग-नर+अंग VIII, 10, 4.  
 णरिंदसीह-नरेन्द्र+सिंह I, 13, 2.  
 णरोह-नर+ओघ VIII, 16, 3.  
 णवरंग-नवरंगा, स्त्री VIII, 12, 7.  
 णव-नम्, णविवि abs, I, 8, 12.  
 णवमेह-नव+मेघ IX, 22, 7.  
 णवर-अनन्तरार्थे अव्ययम् IV, 12, 1; IV, 13, 7; V, 8, 7; IX, 19, 5; IX, 20, 1.  
 ( Hem. II, 187, 188. )  
 णवल्ल-नव+ल्ल ( स्वार्थे ) IV, 13, 5. ( Hem. II, 165. M. J. नवल्ल H. नवेला )  
 णविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.  
 णह-नख I, 11, 3; I, 17, 4; II, 7, 5. III, 8, 9; IX, 20, 13.  
 णह-नभस् I, 3, 3; VI, 14, 2.  
 णहयर-नभश्चर I, 17, 3; III, 17, 3; VII, 11, 15.  
 णहयल्ल-नख+तल I, 17, 3; IX, 13, 6.  
 णहर-नखर VI, 6, 5.  
 णहवण-नख+वण III, 11, 4.  
 णहसिरि-नभः+श्री I, 10, 5..  
 णं-ननु I, 7, 6. ( Hem. IX, 283 )

णंदवइ-नन्दवती, स्त्री V, 7, 8.  
 णंदि-नन्दिन्, पु. V, 7, 8.  
 णंदिणि-नन्दिनी, स्त्री, VII; 13, 5.  
 णाइ-इव, III, 12, 6; IV, 1, 13. ( Hem. IV, 444 ) H. नाई.  
 णाइणि-नागिनी II, 14, 7.  
 णाइणि-नागिनी, स्त्री, VIII, 12, 4.  
 णाइल्ल-पु. I, 3, 12; I, 5, 1.  
 णाइंद-नागेन्द्र II, 11, 1.  
 णाउ-नाम I, 4, 12.  
 णाउ-नागम् IV, 13, 6.  
 णाडय-नाटक II, 9, 5.  
 णाण-ज्ञान I, 12, 10; VII, 10, 6.  
 णाणतेअ-ज्ञान+तेजस् I, 9, 3.  
 णाणंकुसिअ-ज्ञान+अंकुशित VI, 5, 3.  
 णाणाहिणाण-नाना+ अभिज्ञान II, 11, 2.  
 णाणी-ज्ञानी II, 3, 13.  
 णाय-न्याय IX, 2, 9.  
 णाय-नाद IX, 18, 4.  
 णाय, ° अ-नाग III, 5, 3; IV, 13, 6.  
 णायअ-ज्ञायक IV, 2, 11; IX, 18, 16.  
 णायअ-न+आगत II, 6, 11.  
 णायकुमार-पु. the hero II, 14, 1. etc.  
 णायणयाणय-नागैः नता आज्ञा एषां ते VIII, 14, 12.  
 णायणइ-न+आकर्णयति IV, 8, 3.  
 णायदत्त-नागदत्त, पु. IX, 15, 6.  
 णायर-नागर I, 9, 11.  
 णायवसु-नागवसु, स्त्री, IX, 15, 8.  
 णायसिरि-नागश्री, स्त्री, VII, 11, 9.  
 णारय-नारक I, 12, 10; VI, 4, 14.  
 णारायण-नारायण VII, 8, 7.  
 णावइ-इव I, 7, 6; I, 17, 11; V, 7, 8; V, 9, 12; VII, 1, 12 ( Hem. IV, 444 )  
 णावइ-न+आयाति II, 5, 14.  
 णाविज्ज-नम् ( कर्मणि ) °इ, VIII, 10, 7.

णास-नश्, °इ II, 4, 5; °उ III, 10, 7.  
 नासिज्जइ-नाशयेत् III, 3, 10.  
 नासिया-नासिका VII, 13, 3.  
 नाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. ( M. नाहो )  
 नाहि-नाभि I, 17, 10; III, 10, 12.  
 णाणा-ण्णा ( 3rd of न ) VI, 13, 4.  
 णिउणमइ-निपुणमति VI, 1, 11.  
 णिउत्त-नियुक्त IX, 15, 10; IX, 18, 9.  
 णिउब्भ-निर् + उद्भूत III, 14, 6 ( see उब्भ )  
 णिउरंभ-निकुरम्भ ( समूह ) V, 11, 6 ( Pañ. 18, निउरंभ ).  
 णिउंज-नि+युज्, °जिवि, abs. VI, 1, 1; IX, 13, 8.  
 णिऊणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. ( Hem IV, 181. )  
 णिकेअ-निकेत I, 2 6; I, 16, 7.  
 णिकल-निष्कल IX, 6, 4; IX, 13, 11.  
 णिग्गइ-निर्गच्छति VI, 14, 4.  
 णिग्गय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.  
 णिग्गह-निग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.  
 णिग्गंथ-निर्ग्रथ VI, 15, 3; IX, 2, 4.  
 णिग्घंट-निघण्टु III, 1, 5.  
 णिच्च-नित्य I, 10, 2; II I, 4; V, 10, 21; VII, 11, 11.  
 णिच्चल-निश्चल IX, 6, 10.  
 णिच्चिदणील-नित्य+इन्द्रनील° I, 14, 3.  
 णिच्चेलत्तण-निश्चेलत्व IX, 25, 1.  
 णिज्जमि-निर्यामि VIII, 3, 3.  
 णिज्जरा-निर्जरा ( tech. term of Jain philosophy, see Notes ) I, 12, 9.  
 णिज्जिअ, °य-निर्जित I, 17, 14; V, 2, 10.  
 णिउद्धर-निर्+उद्धर् II, 2, 5, ( क्षि acc. Hem. IV, 20; also see Hem I, 98. )  
 णिट्ठ-निष्ठित ( समाप्त ) V, 6, 7.

णिट्ठिय-निष्ठित ( समाप्त ) I, 5, 10.  
 णिट्ठुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.  
 णिडुहण-निर्दहन VIII, 10, 12.  
 णिणाय-निनाद VI, 3, 3; IX, 18, 4.  
 णिण्णट्ठ-निर्णष्ट VI, 9, 8.  
 णिण्णेह-निर्+क्षेह II, 4, 9.  
 णित्तम-निस्तमस् I, 13, 1.  
 णिह-निद्रा I, 11, 10.  
 णिहलिय-निर्दलित VII, 7, 9.  
 णिहाराणिआ-निर्दारनिका ( विद्यानाम ) VI, 6, 14.  
 णिहिट्ठ-निर्दिष्ट IX, 5, 2.  
 णिहैव-निर्दैव II, 14, 10.  
 णिद्ध-स्निग्ध I, 18, 6; II, 11, 8; III, 4, 11.  
 णिद्धम्म-निर्+धर्म III, 2, 13.  
 णिप्पह-निष्प्रभ VI, 14, 11.  
 णिप्पंद-निस्पन्द III, 17, 14.  
 णिब्भय-निर्भय VI, 4, 5.  
 णिब्भिच्च-निर्भूत V, 4, 15.  
 निब्भिण्ण-निर्भिन्न VII, 13, 4.  
 निब्भूसण-निर्भूषण III, 11, 11.  
 णिमिसद्ध-निमेष+अर्ध IX, 19, 8.  
 णिमीलियच्छि-निमीलित+अक्षिन् II, 5, 11.  
 णिम्मच्छुर-निर्+मत्सर VI, 2, 7.  
 णिम्मल-निर्मल I, 3, 11.  
 णिम्महिय-निर्+मथित IV, 4, 7.  
 णिय, °अ-दृश्, °एइ, °यंति II, 1, 6 ( Hem. IV, 181 ).  
 णिय-निज I, 8, 1.  
 णिय-नीत I, 17, 2.  
 णियइ-नियति; ( भवितव्यम्, टि. ) VII, 3, 4.  
 णियच्छ-निर्+ईक्ष, °च्छिय abs VI, 2, 11 ( दृश् Hem. IV, 181. )  
 णियच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.  
 णियड-निकट VIII, 11, 12.  
 णियड्विय-निकर्षित IV, 9, 14.  
 णियणियय-निज+निज+क III, 13, 1.  
 णियत्त-निवृत्त IX, 19, 12.  
 णियत्तइ-निवर्तते (पश्चाद् चलति, टि.) VII, 3, 4.  
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.  
 णियत्तण-निवर्तन VII, 6, 7.  
 णियमंत-नियच्छत I, 8, 5.  
 णियमोवास-नियम+उपवास IX, 19, 10.  
 णियय-निज+क I, 4, 1.  
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.  
 णियवइ-निज+पति I, 3, 7; V, 4, 2.  
 णियंब-नितम्ब I, 8, 13.  
 णियंसण-निवसन III, 11, 11.  
 णियासम-निज+आश्रम IX, 21, 17.  
 णिरत्थ-निर् + अर्थ II, 10, 5.  
 णिरवज्ज-निर्+अवयव VIII, 9, 13.  
 णिरह-निर्+अघ IV, 1, 14.  
 \* णिरारिउ-नितराम् VII, 2, 6; IX, 2, 12.  
 \* णिरिक्क-चौर, टि. VII, 7, 3. ( णिरिक-नत D. IV, 30. )  
 णिरिक्ख-निर्+ईक्ष्; °हि, III, 7, 12.  
 णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.  
 णिरु-नितराम् निश्चयं वा 1, 1, 8; I, 15, 11.  
 M. निर्हा )  
 णिरुज्झ-नि+रुध् ( कर्मणि ); °इ I, 13, 6.  
 णिरुत्तउ-निश्चितम् ( अव्यय ) II, 13, 11;  
 III, 7, 6, ( D, IV, 30 )  
 णिरुवम-निरुपम I, 15, 11.  
 णिरोह-निरोध IX, 24, 14.  
 णिरोहिय-निरोधित VI, 5, 4.  
 णिलुक्क-निर्+लुञ्जित IV, 4, 10.  
 णिलुद्ध-निर्+लुब्ध IV, 3, 12.  
 \* णिलुहण-निर्+मार्जन IX, 25, 10. ( Hem. IV, 105.

\* णिलूर-छिद् ( prob निर्+लु ), °रिवि abs. IX, 24, 3. ( Hem. IV, 124 )  
 \* णिलूरिय-छिन्न VII, 13, 8.  
 णिव-रूप I, 9, 1.  
 णिवइ-रूपति I, 11, 2,  
 णिवचंपय-रूप+चंपक I, 10, 2.  
 णिवजस-रूप+यशस् VII, 9, 5.  
 णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसर, II, 8, 3; °डेसहि V, 2, 8.  
 णिवडण-निपतन II, 8, 12.  
 णिवडिअ-निपातित III, 9, 3; VII, 7, 4.  
 णिवत्थाण-रूप+आस्थान VI, 13, 3.  
 णिवसंत-नि+वसत् I, 2, 2.  
 णिवा-निपा ( कुंभ, घट, टि. ) VII, 10, 1.  
 णिवाय-निपात IV, 9, 13.  
 णिवाण-निर्वाण (विश्राम) VII, 10, 10.  
 णिविट्ठ-निविष्ट VIII, 2, 8.  
 णिवित्ति-निर्वृत्ति III, 10, 2.  
 णिव्वट्टिय-निर्वर्तित III, 16, 7,  
 णिव्वत्तिय-निर्वर्तित V, 2, 3,  
 णिव्वहंत-निर्+वहत् VI, 13, 16.  
 णिव्वाहण-निर्+वाहन IX, 22, 12.  
 णिव्वित्ति-निर्वृत्ति IX, 2, 7.  
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. ( रस-रहित, टि. )  
 णिव्वुइ-निर्वृत्ति ( 7 th ) VI, 5, 11.  
 णिव्वुइ-निर्वृत्ति VIII, 10, 7.  
 णिव्वूढमाण-निर् + वि+ऊढ+मान IV, 7, 7.  
 णिव्वेय-निर्वेग IX, 24, 1.  
 णिसण्णिय-निषण्णा II, 5, 7.  
 णिसा-निशा IX, 17, 30.  
 णिसायर-निशाचर IX, 2, 10.  
 णिसीह-रु+सिंह III, 3, 13.  
 णिसुण-नि + शु, °णि I, 5, 6. °णिवि I, 9, 1,  
 °णंत V, 11, 15.  
 णिसुय-नि+श्रुत I, 12, 2.

णिसुंभ-नि+शृम्भ्, °इवि V, 2, 14.  
 णिसुंभ-नि+शृम्भ् (कर्तरि) निवृद्ध IV, 14, 11.  
 णिसुंभिअ-निशृम्भित VII, 8, 9. (विध्वस्त, टि.)  
 णिसेज्जा निः+शय्या (पद्मासन. टि.) IX, 25, 1.  
 णिसेणी-निः+श्रेणी 2, 3, 10 (H. नसेनी ladder)  
 णिहय-निहत I, 11, 3.  
 णिहसण-निघर्षण VII, 7, 10; IX, 25, 9.  
 °णिहाअ-निघात I, 17, 3.  
 णिहाल-नि+भाल्, °इ, III, 8, 10; °मि IV, 12, 7 °लिवि V, 12, 9. (H. निहारना M. निहाळणें to see attentively J. निहाळवुं.)  
 णिहालण-निभालन III, 2, 15.  
 णिहालिय-नि+भालित I, 8, 2; I, 13, 8.  
 णिहालिर-निभाल+इर ( ताच्छील्ये ) II, 5, 10.  
 णिहि-निधि I, 11, 9; VI, 7, 7.  
 णिहिअ, °य-निहित I, 1, 11; II, 10, 4; VII, 4, 5.  
 णिहित्त-निहित IX, 9, 11.  
 णिहिण्ण-नि+धा+णिच् ( कर्मणि ) III, 3, 5.  
 णिहीण-निहीन IV, 8, 2.  
 \*णिहेलण-निलय ( गृह ) I, 1, 4, ( Hem. II, 174. )  
 णीणिय-निर्+नीत VII, 3, 11.  
 णीय-नीत VII, 7, 7.  
 णीरुअ-नीरुज V, 1, 3.  
 णीलालय-नील+अलक V, 1, 9.  
 णीलुण्णल-नील+उत्पल II, 5, 13.  
 \*णीवइ-शीतलं भवति I, 14, 1.  
 ( M. निवणें to cool ).  
 णीवंगइ-नृपाग्रे, नीचाङ्गैः वा, टि. III, 14, 11.  
 णीसणिय-निः+स्वनित VI, 1, 8.  
 णीसरिअ-निः+सृत I, 10, 12; III, 9, 18.  
 णीससइ-निः+श्वसिति II, 10, 8.  
 णीससंती-निः+श्वसत ( स्त्रियां ) II, 2, 6.  
 णीसारिय-निः+सारित VIII, 10, 6.  
 णीसास-निः+श्वस I, 10, 13.  
 णीसेस-निः+शेष I, 1, 6; III, 1, 6.

णीहार-नीहार ( हिम ) I, 16, 10.  
 णेउर-नूपुर I, 17, 6. ( Hem. I, 123; Var. I, 26 ).  
 णेत्त-नेत्र ( वस्त्र ) IX, 21, 33.  
 णेत्थ-नेपथ्य ( आभरण, टि. ) IX, 18, 12.  
 compare णेसण-निवसन; भविस. IV, 8, 10.  
 णेत्थंग-नेपथ्य+अंग IX, 20, 6.  
 णेह-लेह I, 6, 7; VI, 9, 5 ( Hem. II, 76; Var. III, 1 ).  
 णेहज्जिअ-लेहार्जित II, 14, 9.  
 णोकसाय-नो+कषाय ( a tech. term of ga- in Philosophy; see Notes ) I, 12, 5.  
 णोसरिय-न + उत्सृत IV, 13, 6.  
 णहविअ-स्नापित VI, 9, 2. ( Hem. IV, 14. )  
 णहाणिअ-स्नानं कारित III, 8, 12 ( Var. III, 33. )

त

तइय-तृतीय I, 5, 9.  
 तइयच्छि-तृतीय + आक्षिप् IV, 5, 6.  
 तइयहुं-तदा III, 15, 7.  
 तइलोक-त्रैलोक्य I, 5, 10.  
 तउ-तपस् II, 6, 4.  
 तएण-त्रयेण I, 1, 8.  
 तओ-तदा II, 5, 1; II, 11, 7.  
 तओ-तपस् VI, 16, 14.  
 तच्च-तत्त्व IX, 6, 2.  
 तडिय-तनित VII, 1, 15. ( Hem. IV, 137. )  
 तण-तृण I, 6, 5; VII, 2, 9.  
 तणअ-सम्बन्धार्थे ( तस्येदमित्यर्थे ) used with 6th like केर; III, 9, 16 ( Hem. IV, 361 ex. )  
 तणय-तणया I, 17, 1.  
 तणुवत-तृणवत् I, 5, 3.  
 तणुसग-तनु + सर्ग ( कायोत्सर्ग तपोविशेष ) IX, 20, 17.

तण्हा-तृष्णा IX, 17, 14.  
 तत्त-तप्त IV, 4, 9.  
 तत्त-तृप्त VIII, 6, 17.  
 तत्ति-तत्परता VIII, 14, 4; IX, 2, 3. ( D. V. 20 ).  
 तप्प-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.  
 तमालअ-तद् + आलय VIII, 5, 8.  
 तमोह-तमस् + ओष IX, 17, 1.  
 तलप्प-तल्प I, 18, 5.  
 तवण-तपन VIII, 10, 2.  
 तवयरण-तपश्चरण II, 4, 3; VII, 15, 6.  
 तवसह-तपः + सह IV, 2, 16.  
 तविय-तप्त II, 1, 10.  
 तस-त्रस IV, 2, 4; IX, 10, 6.  
 तस-त्रस्, °इ II, 4, 8.  
 तसिय-त्रासित III, 17, 5.  
 तहण्ण-तथा + अन्यत् IX, 21, 18.  
 तहिं-तत्र ( तस्मिन् ) I, 6, 1; I, 15, 8; II, 3, 6.  
 तंडव-ताण्डव ( वृत्य ) I, 18, 2.  
 तंत-तन्त्र III, 1, 10.  
 तंती-तन्त्री ( वाद्यविशेष ) III, 1, 7; V, 9, 10.  
 तंद-तन्द्रा I, 3, 10.  
 तंब-ताम्र III, 4, 10 ( Hem. II, 56. )  
 तंबाहर-ताम्र + अधर III, 4, 11.  
 तंबिर-ताम्र III, 4, 10 ( Hem. II, 56. )  
 तंबोल-ताम्बूल VIII, 5, 15. ( Hem. I, 124 ).  
 तंमत्त-तन्मात्र IX, 10, 12.  
 \*तंवार-नरक III 2, 11 ( see जस. )  
 ता-तावत् I, 3, 2.  
 ताअ, °य-तात्, °एं II, 10, 10; III, 5, 3.  
 तडिय-ताडित II, 10, 10.  
 ताम-तावत् I, 14, 9.  
 तायण-त्राण VIII, 16, 1.  
 तारावइ-तारापति ( चन्द्र ) V, 8, 1.  
 तालवट्ट-तालपट्ट ( कर्ण ) III 16, 7.

ताव-ताप I, 3, 9; I, 12, 8.  
 ताविअ-तापित III, 10, 13.  
 तिउरवइरि-त्रिपुर + वैरिन् ( शिव ) VII, 1, 12.  
 तिक्ख-तीक्ष्ण III, 2, 16; III, 17, 14; VII, 10, 1.  
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.  
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.  
 तिट्ठि-तृष्णि ( तृष्णा ) IX, 14, 1.  
 तिण-तृण I, 2, 7.  
 तिणयण-त्रि + नयन IV, 12, 10.  
 तिणेत्त-त्रि + नेत्र IV, 12, 7.  
 तिण्णि-त्रि I, 8, 2. I, 12, 4; V, 11, 12. ( Hem. III, 121. )  
 तित्ति-तृप्ति III, 9, 5. ( तिप्ती-सार D.V, 11. )  
 तित्थ-तीर्थ VI, 1, 11.  
 तित्थयरत्तण-तीर्थकरत्न IX, 12, 11.  
 तित्थु-तत्र I, 14, 9 ( M. तेथें ).  
 तिब्भेय-त्रि + भेद IX, 20, 2.  
 तिभत्ती-त्रि + भक्ति IX, 17, 36.  
 तियस्-त्रिदश ( देव ) I, 11, 5; IV, 10, 10; VII, 13, 5.  
 तिरिच्छच्छि-तिर्यग् + अक्षि III, 7, 12. ( H. तिरछी side long ).  
 तिलय-तिलक I, 11, 8.  
 तिलय-तिलक ( पुष्पविशेष ) IX, 18, 15.  
 तिलयासुंदरि-°कासुन्दरी, स्त्री, VIII, 7, 6.  
 तिलरिण-तैलत्न ( स्नेह ) I, 18, 6.  
 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.  
 तिच्चतेअ-तीव्र + तेजस् VIII, 5, 13.  
 तिचलि-त्रिचलि I, 17, 11; III, 8, 7.  
 तिविह-त्रिविध I, 5, 7.  
 तिसिग-त्रिगुण V, 10, 15.  
 तिसूल-त्रिशूल IV, 12, 9.  
 तिह-तथा II, 4, 9; III, 13, 11.  
 तिहिं-त्रिभिः ( तृ. ) III, 3, 11.  
 तिहुयण-त्रिभुवन IX, 1, 13.  
 तिहुयणरइ-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.



तीए-तया ( तृ. ) II, 2, 1.

तीव-तीव्र IX, 17, 18.

तुच्छोयर-तुच्छ + उदर I, 17, 10.

तुङ्ग-तुष्ट I, 12, 1.

तुङ्गि-तुष्टि I, 4, 4.

तुण्डिक-तूष्णीक III, 13, 6; V, 12, 10;  
VII, 2, 1.

तुमं-त्वम् II, 3, 18.

तुम्हइं-यूयम् II, 6, 11.

तुम्हारिस-युष्मादश्च V, 3, 1.

तुरय-तुरग III, 16, 7.

तुरंत-त्वरत I, 16, 6.

तुरिउ-त्वरितम् VI, 17, 7.

तुरिय-त्वरित II, 2, 4; II, 9, 12.

तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.

तुहीणाइ-तुहिन+आदि IX, 17, 15.

तुहुं-त्वम् I. 4, 1; I, 15, 13.

तुंगि तुङ्गी, स्त्री, VIII, 12, 10.

तुंड-तत्सम मुख or मस्तक IV, 10, 13.

तूर-तूर्य ( वाद्यविशेष ) II, 2, 8; VI, 2, 10;  
IX, 22, 6.

तूरयसइ-तूर्य+शब्द VI, 2, 12.

तेअ<sup>०</sup>य-तेजस् I, 14, 4; III, 5, 5; IX, 17,  
32.

तेत्तहे-तत्र V, 2, 2.

तेत्तीस-त्रिंशत् VIII, 8, 9.

तेयवंत-तेजस्विन् IX, 18, 11.

तेयाहिय-तेजस्+अधिक V, 13, 11.

तेरउ-तव III, 10, 10. ( II. तेरा )

तेलोय-त्रैलोक्य IX, 11, 5.

तो-तद् I, 17, 16. ( Var. VI, 10 ).

<sup>०</sup>तोडण-त्रोटन III, 14, 7.

तोण-तूणीर VII, 5, 4. ( Pai. 845 )

<sup>०</sup>तोय-तत्सम, ( जल ) III, 5, 5; V, 2, 8.

तोयावलि-द्वीप, VIII, 8, 12.

तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

थ

थक्-स्था, <sup>०</sup>इ III, 13, 3; V, 3, 2. ( Hem.  
IV, 16. )

थक्-स्थित V, 1, 5; V, 10, 13.

\*थड-घटा IV, 7, 12; V, 4, 13. ( M. G.  
थड or थट; H. थट or ठट a crowd )

थडुत्तण-स्तब्धत्व ( काठिण्ये गर्वे वा ) I, 17, 12;  
III, 10, 11. Pai. 129. )

थण-स्तन I, 17, 12; II, 8, 12; III, 8,  
5; V, 1, 8. ( H. थन; M. थान ).

थत्ति-स्थिति ( स्थान ) I, 15, 3.

\*थरहर-कम्प IX 1, 5. ( Pai 808. H.  
थराना, M. थरथरणे to tremble ).

थरहरिअ-कम्पित V, 5, 15.

थलमाण-स्थल+मान II, 1, 11. ( स्थलभेद काम-  
स्थानं च टि. )

थव-स्थापय्, थविवि abs. VII, 10, 1; थविज्जइ  
poten. III, 2, 14.

थविअ, <sup>०</sup>य-स्थापित I, 2, 9; V, 1, 4; VII,  
1, 15.

थंभ-स्तम्भ I, 17, 8.

थंभण-स्तम्भन III, 1, 12.

था-स्था, थाएवि abs. VI, 1, 6.

थाण-स्थान IX, 19, 8.

थाम-सामर्थ्य, टि. VI, 13, 2. ( Pai. 444.  
वलं; D. V, 25. विस्तीर्ण. )

थावर-स्थावर IX, 10, 6.

थिअ, <sup>०</sup>य-स्थित I, 6, 3; II, 1, 6; III, 11,  
12.

\*थिप्पमाण-विगलत् VIII, 15, 8. ( Hem.  
IV, 175 ).

थिर-स्थिर I, 2, 9; II, 12, 6.

थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.

थीरयण-स्त्री+रत्न III, 7, 8.

थीरूवंक-स्त्री+रूप+अंक I, 14, 9.

थुअ-स्तुत II, 11, 1; VI, 7, 6.

थुइ-स्तुति VI, 7, 6. ( Var. III, 12 ).  
 थुण-स्तु, °इ I, 11, 2; VI, 10, 14. ( Hem. IV, 241 ).  
 थूललक्ख-स्थूल+लक्ष्य ( बहुप्रद, टि. ) III, 4, 6.  
 थेण-स्तेन IX, 8, 2. ( Var. III, 12 ).  
 थेणत्त-स्तेनत्व IX, 8, 2.  
 \*थोइ-छिन्नहस्त VII, 7, 6. ( M. थोटा; ( H. ठूटा, See जस. टि. समूह (?) )  
 थोव्वड-स्तोक ( स्थूलार्थ ), VIII, 11, 6. Hem. II, 125. M. थोर )

## द.

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2. ( Hem. I, 151 ).  
 दइय-दैयित् VII, 4, 1  
 दइयंवरिय-दिगम्बरीय IX, 24, 12.  
 दइव-दैव V, 5, 16; IX, 6, 3. ( Hem. I, 151 ).  
 दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6. ( Hem. IV, 32. H. दिखाना, M दाखविणें )  
 दक्खवंत-दर्शयत् I, 1, 6.  
 दक्खविअ-दर्शित II, 1, 5.  
 दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. ( H. दाख. )  
 दक्खाल-दर्शय, °इ, III, 1, 2; °लिवि III, 6, 15. ( H. दिखलाना to show. )  
 दक्खालिअ-°य-दर्शित I, 7, 6; V, 9, 5.  
 दट्ठण-दृष्ट्वा II, 2, 10 ( Hem. IV, 213 ).  
 दडयड-onom. top. IV, 15, 7 ( cf दडवड झटिति, Hem. IV, 330 ex. )  
 दड्ढ-दग्ध V, 11, 14; VIII, 6, 2. ( Hem. I, 217; II, 40 ).  
 दढ-दढ III, 4, 1; VII, 13, 1.  
 दणुय-दनुज II, 2, 12; V, 13, 8.  
 दण्ण-दर्प II, 3, 15; VII, 11, 1.  
 दब्भ-दर्भ IX, 9, 11.  
 दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1.

\*दम्म-दाम VIII, 5, 12. ( Rom. Dra-chma; See Notes ).  
 दयावर-दयापर IV, 2, 4.  
 दरिसंति-दर्शयन्ती III, 10, 12.  
 दरिसाविअ-दर्शित I, 8, 6.  
 दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III, 2, 1.  
 दल-दल् °इ IV, 15, 1.  
 \*दलवट्ट-निर+दल्, °इ VI, 14, 6. ( वह gives the sense of निःशेष cf. H. चरपट, M. तळपट; see भविस. )  
 \*दलवट्टण-निर्दलन ( कर्तरि ) II, 7, 2. ( चूर्णक, टि. )  
 दलवट्टिय-निर्दलित III, 16, 6.  
 दलिय-दलित IV, 10, 6.  
 दविण-द्रविण III, 12, 2; IV, 9, 7; VI, 7, 7.  
 दव्व-द्रव्य VI, 10, 12. IX, 17, 15.  
 दव्विदिय-द्रव्येन्द्रिय IX, 11, 11.  
 दस-दश I, 11, 7.  
 दसण-दशन VI, 6, 4.  
 दह-दश I, 1, 7.  
 दहम-दशम VIII, 8, 8.  
 दहविह-दशविध IX, 11, 10.  
 दहि-दधि VI, 2, 5.  
 दहिय-दधि IX, 5, 8.  
 दंत-दान्त I, 10, 11.  
 दंताधोयण-दंत+अधावन IX, 25, 1.  
 दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.  
 दंसण-दर्शन I, 12, 1.  
 दंसमसय-दंश+मशक IX, 25, 3.  
 दामोयर-दामोदर ( विष्णु ) III, 8, 13.  
 दाहिणमडुरा-दक्षिणमथुरा, न. VIII, 2, 3.  
 दाउं-दातुम V, 10, 8.  
 दाइअ, °य-दायाद Who claims property, hence, enemy; शत्रु, टि. )  
 III, 14, 13; IV, 7, 14; IV, 14, 3.  
 दाइज्ज-Same as दाइय, IV, 8, 9; IV, 11, 8.

°दाइणि-°दायिनी VI, 5, 7.  
 दाढा-दंष्ट्रा I, 4, 8. ( Hem. II, 139; Var. IV, 33; H. M. दाढ or डाढ ).  
 दाणंबु-दान+अम्बु II, 2, 5.  
 दाणुल्लिय-दान+आर्द्र VI, 17, 3. ( Hem. I, 82. )  
 दायार-दातृ IV, 3, 9. ( H. दातार ).  
 दारय-दारक I, 10, 6.  
 दारेवअ-दारय+तव्य III, 15, 4.  
 दालिह, ° ड-दारिद्र्य I, 3, 3; II, 4; 7, II, 6, 17. ( Hem. II, 254. )  
 \*दावइ-दर्शयति I, 10, 4. ( Hem. IV, 32. )  
 दाविय, °अ-दर्शित I, 15, 15; I, 16, 1; VI, 17, 7; IX, 4, 5. ( Hem. IV, 32. )  
 दाहिण-दक्षिण I, 6, 3.  
 दिक्खा-दीक्षा IX, 14, 1.  
 दिक्खिअ-दीक्षित VII, 6, 5.  
 दिग्गअ-दिग्गज III, 9, 1.  
 दिज्ज-दा ( कर्मणि ) °इ, II, 11, 12; ° उ III, 10, 4; ° हुं V, 2, 14; ° सु V, 13, 9.  
 दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.  
 दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.  
 दिट्ठि-दृष्टि VI, 10, 7.  
 दिढवअ-दढ+व्रत IV, 2, 9.  
 दिण्णोसर-दिनेश्वर ( सूर्य ) VII, 8, 5.  
 दिण्यरकंत-दिनकर+कान्त ( सूर्यकान्तमणि ) I, 14, 1.  
 दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10; ( Var. VIII, 62; Hem. I, 46. )  
 दित्ति-दीप्ति IX, 2, 10.  
 दिय-द्विज I, 3, 8.  
 दियवर-द्विजवर VII, 10, 6.  
 दियह-दिवस IX, 15, 12.  
 दियसीस-द्विज+शिष्य IX, 11, 7.  
 दियंत-दिगन्त II, 9, 12.  
 दियंबर-दिगम्बर IX, 24, 2.  
 दिह्लिदिलिय-बालिका, चेष्टिका वा, टि III, 5, 5. ( D. V, 40; Pai. 96 ).

दिब्ब-दिव्य I, 9, 5; I, 12, 2; VII, 12, 1, IX, 17, 4.  
 दिहि-वृत्ति I, 1, 5; V, 7, 11. VI, 17, 11. ( Hem. II, 131 ).  
 दित्त-ददत् I, 1, 3; V, 7, 3.  
 \*दीणार- III, 12, 12 ( Gr. Denarius; See Notes ).  
 दीवक्खय-दीप+क्षय IX, 5, 9.  
 दीवोवहि-दीप+उदधि I, 5, 11.  
 दीस-दृश् ( कर्मणि ) °इ I, 4, 7; ° संति IV, 14, 9.  
 दीह-दीर्घ III, 4, 1; VI, 4, 11. ( Hem. II, 91. )  
 दीहर-दीर्घ V, 12, 3.  
 दीहरसुत्त-दीर्घसूत्री III, 4, 5.  
 दुअ-द्वय I, 17, 6.  
 दुक्कर-दुष्कर III, 14, 13.  
 दुक्किय-दुष्कृत I, 2, 4; VI, 5, 1; IX, 9, 4.  
 \*दुगुंल्लिय-जुगुप्सित II, 7, 10 ( Hem. IV, 4. )  
 दुग्गइ-दुर्गति IV, 2, 20.  
 दुग्गयर-दुर्गम I, 1, 11.  
 दुग्गावहार-दुर्ग+अपहार VII, 5, 14.  
 दुग्गाह-दुर्ग्राह्य IX, 20, 1.  
 \*दुग्घोह-दुर्घट (?) VII, 7, 6. ( हस्तिन् acc. D. V, 44. दुग्घुहूणया हत्थी, See भविस. )  
 दुचित्त-दुश्चित्त V, 8, 10.  
 दुच्चरिअ-दुश्चरित VI, 5, 5.  
 दुच्चार-दुश्चार ( दुराचार ) V, 2, 7; VII, 13, 6.  
 दुट्ठ-दुष्ट I, 8, 6; VIII, 15, 11.  
 दुट्ठवयण-दुष्टवचन, पु. IV, 6, 12.  
 दुण्णिवार-दुर्निवार VII, 5, 10.  
 दुण्हं-द्वयोः V, 10, 1; VI, 15, 8.  
 दुत्तर-दुस्तर V, 3, 3.  
 दुत्थ-दुःस्थ II, 3, 4.  
 दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII, 11, 17.  
 दुद्ध-दुग्ध I, 6, 7.

दुद्धत्त-दुग्धत्व IX, 7, 1.  
 दुष्पेच्छ-दुष्प्रेक्ष III, 14, 10.  
 दुग्ध-दुग् (कर्मणि) °इ, IX, 8, 9 ( Hem. IV 245 ).  
 °दुम-द्रुम II, 11, 5.  
 दुम्मण-दुर्मनस् IV, 8, 8.  
 दुम्मुह-दुर्मुख, पु. VII, 2, 14.  
 दुरअ-द्विरद (गज) V, 5, 4.  
 दुल्लह-दुर्लभ II, 6, 16.  
 दुल्लंघ-दुर्लङ्घ्य VI, 12, 14.  
 दुवालसंगि-द्वादशाङ्गी I, 1, 9 (Hem. I, 254)  
 दुवियड्ड-द्विविधत्व or दुर्विदग्ध IX, 5, 4. (See भविस. दुव्वियद्ध )  
 दुविह-द्विविध I, 1, 3; IX, 11, 10.  
 दुव्वयण-दुर्वचन IV, 9, 13.  
 दुव्वयण-दुर्वचन same as दुव्वयण, पु., V, 2, 7.  
 दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु. V, 4, 18.  
 दुव्वार-दुर्वार VIII, 15, 14.  
 दुसज्झ-दुःसाध्य IX, 17, 30.  
 दुह-दुःख I, 4, 5; VI, 11, 4.  
 दुहिय-दुहितृ V, 8, 1 ( Hem. II, 126.)  
 °दुंहुहि-दुन्दुभि II, 11, 4; VII, 1, 5.  
 दूआ-दूर्वा VII, 4, 6.  
 दूण-द्विगुण VIII, 1, 9. ( H. दूना double ).  
 दूय-दूत VIII, 14, 1.  
 दूयअ-द्वितीय IX, 4, 6.  
 दूरालोइ-दूरालोकिन् III, 4, 5.  
 दूरुज्झिय-दूर + उज्झित I, 2, 4.  
 दूस-दूष्य ( tent. ) V, 1, 2; VII, 1, 15.  
 दूसह-दुःसह I, 12, 6; III, 14, 3; IX, 25, 3.  
 दूसावास-दूष्य + आवास V, 3, 6.  
 दूसिय-दूषित IX, 6, 3.  
 देइ-ददाति I, 4, 4; I, 10, 3; V, 8, 12.  
 देउ-देवः I, 9, 3; देवम् II, 6, 7.  
 देदेहि-दा ( भृशार्थे ) लोट् VI, 12, 11.

देवइ-देवकी, स्त्री. VIII, 12, 5.  
 देवकुमार-पु. IX, 24, 9.  
 देवदत्ता-स्त्री. V, 1, 13.  
 देवय-देवता VI, 1, 8.  
 देवावहि-दापय V, 12, 4 ( H. दिवाना ).  
 देवाविय-दापिता I, 9, 4.  
 देवि-देवी I, 1, 10.  
 देविंद-देवेन्द्र II, 11, 1.  
 देस-देश I, 11, 11.  
 देसिअ-देशिक ( a traveller ) VIII, 4, 6.  
 देयाहिअ-देवाधिक ( भाग्यवान् ) VII, 3, 5.  
 दोखंडिअ-द्विखण्डित VII, 14, 12.  
 दोण-द्रोण, पु. II, 14, 12.  
 दोणामुह-द्रोणमुख III, 15, 8. (see Notes).  
 दोदह-द्वादश IX, 20, 16.  
 दोसबहत्य-दोष + बहिःस्थ IX, 16, 9.  
 दोहित्त-दौहित्र III, 13, 5.

## ध.

धगधग-onomatop. VIII, 3, 7.  
 धणइत्त-धनिन् V, 10, 7.  
 धणयत्त-धनदत्त, पु. IX, 15, 5.  
 धणवइ-धनपति ( कुबेर ) I, 14, 5.  
 धणसिरि-धनश्री, स्त्री, IX, 15, 5.  
 धण्ण-धान्य I, 6, 5.  
 धत्थ-ध्वस्त II, 3, 4.  
 धम्म-धर्म I, 2, 8.  
 धम्म-धनुः VII, 6, 6; VII, 14, 3.  
 धम्मामय-धर्म + अमृत IV, 2, 1.  
 धम्माहम्म-धर्म + अधर्म III, 2, 9.  
 धम्मिल्ल-तत्सम ( केशपाश ) I, 17, 16; III, 4, 15.  
 धम्मुप्स-धर्मोपदेश IX, 17, 8.  
 धय-ध्वज I, 16, 9; VII, 7, 4; IX, 18, 8.  
 धयरट्ट-धृतराष्ट्र ( हंस ) VIII, 1, 3.  
 धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX, 18, 18.  
 धररंध-धरा + रन्ध्र II, 14, 6.  
 धरंत-धृ + शतृ I, 1, 4; I, 6, 14.  
 धरि-धृ + लोट् 2nd sing. I, 16, 3. ( M. धरणे to hold in order to prevent ).  
 धरित्ति-धरित्री, III, 6, 1.  
 धरिअ, °य-धृत I, 4, 8; I, 7, 4.  
 धरियलोह-धृत + लोह ( पक्षे °लोभ ) VII, 14, 1.  
 धरेव्वअ-धृ + तव्य II, 8, 4.  
 धवलत्तण-धवलत्त्व III, 15, 14.  
 धवलहर-धवलगृह I, 1, 12.  
 धाइय-धावित II, 13, 2; IV, 7, 14.  
 धाउ-धातु III, 17, 2 ( H धाउ ore ).  
 धारावरिस-धारा+वर्ष IX, 22, 7.  
 \*धाह-धाहा इति शब्द ( रोदने ) IX, 18, 18. ( H. धाह a cry ).  
 धिह्-धृष्ट IV, 9, 10.  
 धिह्ति-धृष्टि ( लोभ, टि. ) IX, 14, 1.  
 धीय-दुहितृ V, 2, 12; VII, 2, 5. ( Var. IV, 33 ).  
 धुउसास-धूम+वास III, 6, 9.  
 धुणइ-धुनोति I, 11, 2.  
 धुत्त-धूर्त ( कुशल ) IV, 1, 8.  
 धुत्तराण-धूर्तत्व III, 10, 10.  
 धुय-धुत IV, 7, 11.  
 धुय-धौत IX, 20, 18.  
 धूय-दुहितृ I, 15, 10. ( Hem. II, 126. )  
 धूलीरअ-धुलीरजस् III, 12, 8.  
 धूवइ-धुनोति ( मन्नाति ) V, 8, 14. ( Hem. IV, 59. )  
 धेणुय-धेनु IX, 8, 9.  
 धोइअ-धौत VII, 10, 6.  
 धोय-धौत III, 8, 15; IX, 9, 10.  
 धोयइ-धावति ( प्रक्षालयति ) V, 8, 11. ( H. धोना to wash ).

प.

पइं-Acc. Inst. & loc. sing of युष्मद् I, 2, 7.  
 पइ-पति I, 11, 2.  
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ( (H. M. पैज.)  
 पइट्ठ-प्रविष्ट II, 5, 8; III, 5, 12. ( H. पैठा. )  
 पइस-प्र.+विश्, °हि VI, 7, 5.  
 पइसमाण-प्रविशत् IV, 12, 11.  
 पइसर-प्रति + सू, °इ I, 11, 2.  
 पइसरिअ-प्रति + सूत VI, 7, 9.  
 पइसारिअ-प्रति+सारित VII, 4, 2.  
 पईअ, °व-प्रदीप I, 6, 1; II, 3, 11.  
 पईवि-प्राप्ते IX, 16, 11.  
 पउत्त-प्र+उत्त I, 15, 13; VII, 8, 8.  
 पउत्ति-प्रवृत्ति III, 11, 10.  
 पउत्ति-प्रोक्ति IX, 2, 8.  
 पउमिणि-पद्मिनी III, 8, 6, (Hem. II, 112).  
 °पउर-प्रचुर VI, 2, 1.  
 पउलोमी-पौलोमी ( इन्द्राणी ) I, 7, 10.  
 पउंज-प्र+युज्, °इ VI, 10, 11.  
 पक्क-पक्क I, 13, 5. ( H. पक्का ).  
 पक्कल-पक्क+ल ( स्वार्थे ) ( समर्थ ) IV, 14, 5. ( Hem. II, 174. )  
 पक्ख-पक्ष II, 1, 11; III, 2, 16, ; VIII, 5, 3.  
 पक्खलिअ-प्र+स्वलित VII, 7, 9.  
 पक्खालण-प्रक्षालन IV, 2, 2.  
 पक्खिअ-पक्षिन् VIII, 1, 5.  
 पक्खिणि-पक्षिणी II, 1, 11.  
 पक्खिअ-पक्षि+इन्द्र II, 11, 5.  
 पघोस-प्र+घोषय्, °इ II, 7, 11.  
 पघोसिअ-प्रघोषित VII, 9, 1.  
 पच्चक्ख-प्रत्यक्ष III, 6, 6; IV, 6, 9.  
 \*पच्चल-प्रचुर, टि. IX, 18; 2. (समर्थ D. VI, 69 ).

\*पञ्चार-उप+आ+लम्भ्, °इ IV, 15, 2; VI, 14, 5; ( Hem. IV, 156. )

\*पञ्चारिअ-भणित, टि. III, 5, 14; VII, 2, 14.

पच्छइ, °ए-पश्चात् IV, 14, 4; V, 8, 4; IX, 24, 8.

पच्छल-पक्ष्मल III, 14, 6.

पच्छाताव-पश्चात्ताप III, 15, 5.

पजाअ-प्रजात IX, 17, 2.

पजालंसु-प्रजाल+अंशु IX, 17, 21.

पज्जलिअ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.

पट्टण-पत्तन IV, 8, 2.

पट्टव-प्र+स्थापय्, °हि IV, 14, 1.

पट्टविअ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.

पढ-पठ्, °इ IX, 6, 7.

पढंत-पठत् III, 1, 4.

पढिय-पठित VI, 15, 11.

पड-पठ I, 14, 10; VI, 7, 3; VIII, 5, 14.

पड-पठ्, °डंति I, 18, 3; °डिबि III, 6, 15.

पडण-पतन IX, 25, 7.

पडल-पटल I, 11, 2; IV, 4, 11.

पडह-पटह I, 18, 4; II, 9, 5; III, 1, 7. ( M. पडह ).

पडंत-पठत् I, 16, 3.

पडावीयण-पट + आव्यजन IX, 17, 17.

पडि°-प्रति III, 17, 4 ( Hem. I, 206 ).

पडिअ, °य-पतित I, 6, 14; V, 9, 13; VII, 1, 13.

पडिखडिय, °लिय-प्रति + खलित IV, 10, 6; IV, 15, 4.

पडिखल्-प्रति + खल्, °इ V, 3, 4; VI, 14, 4.

पडिगह-प्रति + ग्रह्, °इ IX, 20, 19.

पडिगाहिज्जइ-प्रीत + गृहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + इष्ट II, 12, 3; V, 12, 5; VI, 7, 1.

पडिजंप-प्रति + जल्प्, °इ I, 5, 2; III, 7, 13. ( see जंप ).

पडिणिग्गअ-प्रति + निर्गत VI, 7 12.

पडिणिहि-प्रतिनिधि III, 3, 9.

पडिबिंव-प्रतिबिम्ब I, 15, 14; V, 11, 6.

पडिबोहिअ-प्रति + बोधित IX, 19, 7.

पडिभड-प्रतिभट IV, 14, 11.

पडिम-प्रतिमा ( a tech. term of Jain Philosophy. See Notes ) I, 12, 6.

पडिमल्ल-प्रतिमल्ल IV, 11, 11.

पडिम्म प्रतिमा IX, 21, 25.

पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.

पडिवज्ज-प्रति + पद् °मि I, 5, 2; °ज्जिबि IX, 24, 12.

पडिवण्ण-प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.

पडिवत्ति-प्रतिपत्ति V, 10, 5; VI, 1, 10.

पडिवित्त-प्रतिवृत्त (?) IX, 21, 33.

पडिविहाण-प्रतिविधान III, 3, 9.

पडिहार-प्रतिहार III, 5, 9; IV, 14, 8; V 12, 10.

पडिद्-प्रति + इन्द्र IX, 13, 3.

°पडुत्ति-प्रत्युक्ति III, 7, 10.

पणइणि-प्रणयिनी I, 14, 7.

पणय, °अ-प्रणय I, 2, 5; I, 17, 1; II, 14, 2.

पणअ-प्र + णत् IV, 6, 11.

पणविय, °अ- प्र + नमित I, 2, 3; I, 9, 3.

पणवमाण-प्र + नमत् VII, 9, 2.

पणविज्ज-प्र + नम् ( कर्मणि ) °इ, IV, 3, 11.

पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.

पण्णय-पन्नग II, 12, 6.

पण्णास-पञ्चाशत् V, 11, 7.

°पत्त-पात्र IV, 2, 17.

पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पत्त-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.

पत्तण-पत्र II, 1, 8.

पत्तल-पत्र + ल ( कृश ) III, 4, 14 ( Hem. II, 173; H. पतला; M. पातल ).

पत्तवत्त-प्राप्त + वृत्त ( श्रुतवृत्तान्त ) VII, 3, 6.

पत्थर-प्रस्तर I, 4, 9; ( H. पत्थर stone ).

पत्थिअ-प्रार्थित I, 2, 3.

पत्थिव-पार्थिव I, 10, 7.

पधाइअ-प्र + धावित III, 17, 1.

पपुच्छिय-प्र + पृष्ठ VI, 2, 11.

पबल-प्रबल III, 4, 9.

पबंघ-प्रबन्ध II, 10, 9.

\*पबोल्लिअ-प्र+कथित I, 3, 12 (see बोल्लिअ).

पबोहण-प्रबोधन IX, 19, 1.

पब्भट्ट प्र + भ्रष्ट IV, 2, 20.

पब्भार प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.

पभण-प्र+भण्, °इ II, 4, 4; °णति VI, 5, 8.

पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.

पमुह-प्रमुख I, 8, 4; V, 7, 5.

पय-पद I, 1, 3; I, 9, 3; II, 7, 10.

पयइ-प्रकृति IX, 10, 9.

पयई-प्रकृति ( Karmic energy ) I, 12, 8.

पयच्छिअ-प्र+दत्त V, 12, 5.

पयट्ट-प्र+वृत्त °इ IX, 11, 3.

पयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.

पयडंत-प्रकटयत् III, 15, 12.

पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.

पयपेल्लिअ-पद+प्रेरित III, 9, 17.

पयवडण-पद+पतन VIII, 7, 7.

पयवित्ति-पद+वृत्ति IX, 2, 9

पयंग-पतङ्ग ( सूर्य ) III, 14, 10; VII, 6, 14; IX, 16, 3.

पयंडपजोयण-प्रचण्डप्रयोत, पु. VII, 4, 9.

पयंत-पयः दुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 39.

पयंप-प्र+जल्प् °इ IX, 8, 7. ( See जंप )

पयंपण-प्रजल्पन VI, 10, 9.

पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.

पयंपिर-प्र+जल्प्+इर ( ताच्छील्ये ) VI, 13, 20.

पयाण-प्रयाण VII, 3, 10.

पयाबंधुर-प्रजाबंधुर ( नाम कु. नाम ) II, 4, 1; VI, 13, 7.

पयार-प्राकार VI, 12, 14.

पयारियसट्ट-प्रकारित+सट्ट ( नाटिका ) IX, 21, 36. ( पाडनि अनुसारि दृत्यसामग्री खेला नाच-वानी, टि. )

पयाल-पाताल V, 12, 6.

पयाव, °अ-प्रताप I, 8, 1; I, 15, 8.

पयास-प्र+काश, °हि I, 2, 8.

पयास-प्रकाश IX, 17, 8; IX, 17, 33.

पयासिय-प्रकाशित II, 7, 7.

पर-परम् ( but ) I, 4, 2.

परजिय-पराजित I, 3, 6; I, 14, 10.

परताविर-पर + ताप् + इर ( ताच्छील्ये ) VII, 9, 7.

परमत्थ-परमार्थ IV, 2, 3.

परमप्प-परमात्मन् IX, 4, 1.

परमुच्छाह-परम+उत्साह VII, 15, 5.

परमुच्छिय-परम+उच्छ्रित VIII, 10, 9.

परमुण्णय-परम+उन्नत I, 17, 4.

परमेट्टि-परमेष्ठिन् I, 12, 2.

परयार-पर+दारा IX, 8, 3.

परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.

परहण-पर+घन VI, 10, 14.

परंमुह-पराङ्मुख IV, 2, 7.

पराइअ, °य-परागत ( परा +इ+त ) IV, 8, 11; V, 12, 11.

पराउ-पर+आयुस् VII, 6, 12.

परायअ-परागत II, 6, 5.

परावअ-पारावत VIII, 1, 4. ( H. परेवा )

परिओस-परितोष VII, 4, 2.

परिक्ख-परि+ईक्ष्, °इ III, 5, 8; °हिं III, 3, 8. °क्खि III. 3, 5.

परिग्गह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.

परिट्ठिअ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.

परिठविअ-प्रति+स्थापित VI, 5, 6.

परिणाविअ-परि+णी+णिच्+क्त VI, 9, 10.

परिणिवि-परिणीय II, 1, 1.

परिणिज्जउ-परिणीयताम् I, 16, 8.

परिणेषामि-परिणेष्यामि V, 8, 3.

परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.

परितायण-परित्राण VIII, 16, 1.

परिपुट्ट-परिपुष्ट IX, 19, 19.

परिफुरिय-परिस्फुरित I, 15, 4.

परिभम-परि+भ्रम्, °इ I, 10, 13.

परिमट्ट-परिमृष्ट IV, 1, 7.

परिमलिय-परिमृदित II, 1, 4. ( Hem. IV, 126. )

परिमिय-परिमित I, 11, 3.

परियड्ड-परि+वर्धय्, °इ, III, 2, 4.

परियड्डिय-परि+वर्धित or अर्हित VI, 17, 12.

परियण-परिजन I, 9, 5; II, 13, 6.

परियत्तण-परिवर्तन III, 14, 7.

परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.

परियलंत-परिगलत् IV, 10, 5.

परियलिय-परिगलित I, 11, 9; VII, 13, 2.

परियंविअ-परि+अञ्चित ( अर्चित ) II, 14, 8.

परियाण-परि+ज्ञा, °इ V, 9, 3

परियाणिज्ज-परि+ज्ञा ( कर्मणि ) °इ III, 2, 9.

परियाणिय-( १ ) परिज्ञात ( २ ) परिज्ञापित VI, 8, 3.

परियाणिवि-परिज्ञाय VI, 17, 7.

परिवज्जण-परिवर्जन IV, 2, 10.

परिवड्ड-परि+वृध्, °इ VI, 4, 11.

परिवेय-परि+वेद IX, 10, 6 ( त्वं जानीहि, टि. )

परिहइ-परि+धा, °इ I, 7, 4; IX, 5, 5. ( H. पहिरना to wear, by वर्णव्यत्यय ).

परिहव-परिभव VIII, 15, 14.

परिहा-परिखा I, 7, 4.

परिहाण-परिधान V, 10, 20; IX, 8, 10.

परिहाविअ-परि+धापित IX 22, 13.

परिह्वय-परिभूत III, 16, 12.

परीहण-परिधान ( exchange of long & short for metre ) IX, 21, 29.

पलय-प्रलय VII, 5, 1.

पलयासंकिर-प्रलय + आशंक + इर ( ताच्छील्ये ) IV, 8, 6.

पलव-प्र+लप्, °हि IX, 7, 10.

पलविज्ज-प्र+लप् ( कर्मणि ) °इ IX, 9, 3.

पलाण-पलायित III, 16, 9; IX, 17, 1.

पलाव-प्रलाप IX, 10, 11.

पलासि-पल+आशिन् VII, 3, 2.

पलोइय-प्रलोकित I, 14, 14.

पलोट्ट-प्रति+आ+गम् °इ II, 2, 19 ( Hem. IV, 166, H. पलटना to turn over पतित टि. )

पलोट्टिय-प्रलोटित IV, 7, 16.

पलोय-प्र+लोक् °मि VII, 4, 13.

पलोयण-प्रलोकन II, 4, 2.

पल्ल-पल्य ( a measure of time ) IX, 18, 9.

\*पल्लट्ट-परि+अस्, °ट्टिवि II, 6, 3. ( Hem. IV, 200, H. पलटना to turn ).

\*पल्लट्टिअ-पर्यस्त VI, 8, 1.

पल्लंक-पल्यङ्क II, 7, 4 ( Hem. II, 68. H. पलंग ).

पवज्जिअ-प्रवादित II, 9, 5 ( H. बजाना to produce musical sound ).

पवट्टण-प्रवर्तन VI, 11, 11.

पवट्ट-प्रकोष्ठ III, 4, 8 ( Hem. I, 156. )

पवड्ड-प्र+वृध्, °इ III, 2, 4.

पवड्डिअ, °य-प्रवृद्ध II, 8, 7; III, 13, 14.



पवणवेउ-पवनवेग, पु. VIII, 12, 13.  
 पवण्ण-प्रपन्न VI, 7, 8.  
 पवत्त-प्र+वृत्, °इ VII, 3, 4.  
 पवयण-प्रवचन VI, 5, 4.  
 पवर-प्रवर I, 14, 7; VI, 9, 6.  
 पवरत्थ-प्रवर+अर्थ III, 1, 16.  
 पवल-प्रबल I, 11, 7.  
 पवहंत-प्रवहत् VII, 3, 1.  
 पवंच-प्रपञ्च IX, 18, 10; IX, 21, 28.  
 पवास-प्रवास I, 4, 5.  
 पविउल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.  
 पविण्णविअ-प्र+ज्ञापित I, 2, 10.  
 पवित्त-पवित्र IX, 7, 8.  
 पवित्थर-प्र+विस्तर III, 14, 6.  
 पवियंभ-प्र+वि+जृम्भ्, °इ IX, 15, 1.  
 पविइय-प्र+वि+रचित III, 11, 11.  
 पविलंबिय-प्र+वि+लम्बित V, 4, 20.  
 पवीण-प्रवीण V, 7, 10.  
 पवुच्च-प्र+वच् ( कर्मणि ) °इ III, 6, 14.  
 पवुड्ढि-प्रवृद्धि III, 6, 9.  
 पवुत्त-प्र+उत्त I, 3, 9; VII, 4, 12.  
 पव्व-पर्वन् IV, 2, 16.  
 पव्वइय-प्रव्रजित IX, 24, 1.  
 पव्वज्जा-प्रव्रज्या VI, 15, 2.  
 °पसत्त-प्रसक्त II, 6, 17.  
 पसत्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.  
 पसमिज्ज-प्र+शम् ( कर्मणि ) °इ IV, 9, 13.  
 पसर-प्र+सृ, °इ III, 12, 8.  
 पसर-प्रसर I, 3, 6; I, 11, 7.  
 पसरंत-प्रसरत I, 3, 5; I, 8, 1; II, 8, 3.  
 पसरिअ, °य-प्रसृत II, 9, 5; III, 17, 7; VI, 4, 11.  
 पसंग-प्रसङ्ग I, 7, 6.  
 पसाअ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.

पसाहण-प्रसाधन ( शस्त्र ) V, 4, 23.  
 पसाहिअ-प्रसाधित I, 15, 9; V, 12, 8.  
 पसियउ-प्रसीदतु I, 1, 10.  
 पसु-पशु IX, 9, 4.  
 पसुत्त-प्रसुप्त II, 7, 4.  
 पह-पथिन् I, 6, 10; I, 10, 13; V, 2, 14.  
 °पह-प्रभा II, 5, 13.  
 पहण-प्र+हन् °मि III, 15, 1; °णिवि VI, 7, 10.  
 पहत्थ-प्रभा + स्थ ( व्याकुल, टि.) IX, 18, 12.  
 पहर-प्रहर I, 11, 1.  
 पहर-प्र + हृ, °इ VII, 3, 4.  
 पहरण-प्रहरण II, 2, 4; III, 1, 6.  
 पहरंत-प्रहरत् VII, 14, 10.  
 पहवंत-प्रभावत् VI, 4, 10.  
 पहसिय-प्रहसित VIII, 2, 7.  
 पहंतर-पथान्तर II, 5, 10.  
 पहा-प्रभा II, 11, 8; IX, 17, 22.  
 पहाण-प्रधान I, 17, 9; IV, 12, 4; V, 2, 11.  
 पहार-प्रहार VII, 7, 9.  
 पहाव-प्रभाव II, 3, 11.  
 पहिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.  
 पहिट्ठ-प्रहृष्ट II, 5, 8.  
 पहिल-प्रथम I, 5, 8 ( H. पहिला ).  
 पहिलारअ-प्रथम तर I, 6, 1 ( M. पहिलाळू ).  
 पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.  
 पहुत्तण-प्रभुत्व IX, 2, 3.  
 पहुपुरउ-प्रभु + पुरतः VII, 6, 3.  
 पंकअ-पङ्कज I, 2, 10.  
 \*पंगुर-प्रा + वृ, °इ I, 7, 4 ( Hem.I, 175. old M. पांगुरणें, mod. M. पांघरणें ).  
 पंगुल-पङ्गु + ल ( स्वार्थे ) IV, 4, 2.  
 पंचत्त-पञ्चत्व VIII, 15, 5.  
 पंचत्थिकाय-पञ्च + आस्तिकाय ( tech. term; see Notes ) I, 12, 2.  
 पंचविह-पञ्च + विह VI, 3, 7.

पंचसुयंधिणि-पञ्चसुगन्धिनी, स्त्री, III, 5, 4;  
III, 7, 16.

पंचायार-पञ्च + आचार IV, 1, 14.

पंचासव-पञ्च+आश्रव(tech.term;see Notes)  
IX, 24, 14.

पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.

पंजलि-प्राञ्जलि V, 1, 14.

पंङिअ-पण्डित III, 1, 4.

पंङिराअ-पण्डिराज, पु. VIII, 2, 3.

पंङीसर-पाण्डय + ईश्वर IX, 1, 3.

पंङव-पाण्डव VIII, 15, 1.

पंङुर-पाण्डुर I, 13, 10; VII, 1, 13.

पंङुसुय-पाण्डुसुत VIII, 15, 4.

पंति-पङ्क्ति VII, 10, 5.

पंथ-पथिन् II, 2, 1.

पंथिय-पथिक I, 6, 9.

\*पाइक-पदाति IV, 14, 5. (Hem. II, 138)

पाअ-पाप VI, 5, 6; IX, 10, 8.

पाउम्भड-पाणोद्भट IX, 9, 4.

पाउस-प्रावृष् IX, 3, 5. (Hem. I, 19; 31;  
131; M. पाउस rain.)

पाड-पातय् °डंति V, 5, 5.

पाडल-पाटल ( हंस ) VII, 11, 9. ( D.  
VI, 46 ).

पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.

पाङिआ-पातित VII, 7, 12.

पाढय-पाठक IX, 12, 7.

पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.

पाणपिय-प्राणप्रिया I, 18, 10.

पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;  
IX, 6, 1.

पाणैस-प्राणेश VII, 11, 14. \*

पाय-पाद V, 8, 11.

पाय-पात IV, 9, 13.

पायग-पादाग्र III, 7, 9.

पायड-प्रकट III, 5, 4.

पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पृष्टि III, 4, 8.

पायराअ-पाद+राग VI, 13, 19.

पायार-प्राकार I, 7, 4; II, 11, 10.

पारद्ध-प्रारब्ध III, 8, 4.

पारद्धिअ-पापद्धि+क IV, 4, 3. ( Hem. I,  
235. H. M. पारधी )

पारय-पारद (Mercury) VII, 9, 5.

पारंभ-प्रारम्भ IX, 2, 5.

पारंभिअ-प्रारब्ध I, 16, 2.

पारोह-प्ररोह I, 13, 7; VI, 15, 8.

पालिद्धय-पालिध्वज IX, 23, 7.

पाव-पाप II, 6, 17; IX, 9, 4.

पाव-प्र+आप्, °इ IV, 2, 20.

पावासिअ-प्रावासिक VIII, 2, 2.

पाविट्ट-पापिष्ठ IV, 2 13; VII, 13, 5.

पाविय-प्राप्त VII, 10, 7.

पास-पाश I, 17, 12; III, 13, 10.

पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.

पासाय-प्रासाद III, 1, 9.

पासिअ-पाशित ( पाशेन बद्ध ) IX, 9, 9.

पाहुड-प्राभृत ( उपायन ) I, 16, 4.

पाहुणअ-प्राघूर्णक VII, 4, 12; VII, 8, 9.  
H. पाहुना guest ).

पिअ, °य-प्रिय I, 10, 10; II, 1, 6; VI, 10,  
13.

पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,  
13, 1.

पिउपुर-पितृ + पुर IV, 12, 11. ( Hem. I,  
134. )

पिक-पक I, 6, 5; VI, 8, 10. ( Hem. I,  
47. )

पिच्च-जल टि. V, 10, 22. ( Prob. from  
पिज्ज-पेय, पिच्च-जल D VI, 46 ).

पिच्छ-प्र+ईक्ष्, °च्छि I, 18, 1.

पित्त-तत्सम. VII, 7, 7.

पिय-पा (पिक्) °इ I, 7, 5; °एही IX, 17, 26.

पियरविहि-पितृविधि IX, 9, 7.

पियवम्-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.

पियवाय-प्रिय+वाक् V, 2, 8.

पियंत-पिबत् IX, 9, 2.

पिया-पिता IX, 17, 27.

पियारअ-प्रियतर III, 13, 9; VII. 11, 6.  
( H. प्यारा )

पियारेसि-प्रेम करोषि IX, 17, 28. ( Verb  
from प्यार )

\*पिल्ल-डिम्भ V, 8, 13 ( H. पिळा; पिल्ह लघु-  
पक्षिरूप, D. VI, 46. )

पिव-इव VI, 9, 5. (See notes )

पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,  
25, 4.

पिसुणत्त-पिशुनत्त्व III, 15, 15.

पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII,  
12, 1.

\*पिसल्ल-पिशाच I, 2, 10; IX, 7, 10. (Hem.  
I, 193. )

पिहिय-प्रेषित I, 17, 1.

पिहिय-पिहित II, 2, 18; II, 10, 4; VII, 6, 14.

पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7,  
1; IX, 4, 2.

पिह्-पृथु II, 11, 10. ( lengthened for  
metre )

पिंछ-पिच्छ II, 1, 8.

पिंजरिय-पिञ्जरित I, 6, 4.

पीई-प्रीति III, 8, 2.

पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.  
पीढा )

पीण-प्री, °इ V, 9, 2.

पीणत्थणि-पीनस्तनी X, 15, 8.

पीणिय-प्रीत III, 12, 11.

पीय पीत I, 13, 10; VII, 7, 7.

पील-पीड्, °लति V, 5, 4.

पीलु-तत्सम ( गज ) II, 3, 5; III, 16, 15;  
VII, 2, 6 ( Pers. फील )

\* पुक्करान्ति-पूत इति शब्द कृत्वा आह्वयन्ति V, 3,  
2; VIII, 9, 5 ( H. पुकारना )

\* पुक्कार-पूकार V, 12, 1; VIII, 11, 11.  
( H. पुकार )

पुगल-पुद्गल ( body or matter ) 1, 12, 8;  
IX, 10, 6.

पुच्छिअ, °य-पृष्ठ I, 12, 12; III, 11, 12.

पुजिय-पूजित II, 6, 20.

पुट्टि-पुष्टि I, 4, 4; VII, 3, 9.

पुणु-पुनर् I, 16, 2.

पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.

पुण्णाय-पुन्नाग ( पुष्पविशेष ) V, 7, 3.

पुण्णाहिअ-पुण्याधिक II, 8, 9 ( compare  
दैयाहिअ )

पुत्त-पुत्र I, 2, 1.

पुप्फ-पुष्प I, 18, 11; III, 1, 8.

पुप्फयंत-पुष्पदन्त ( Author ) I, 2, 5; I,  
5, 2, etc.

पुप्फवइ-पुष्पवती VIII, 1, 7.

पुरउ-पुरस् III, 17, 11; VII, 6, 3.

पुरणाह-पुर+नाथ V, 10, 1.

पुरवेस-पुर+वेश्या V, 1, 7.

पुरंधि-पुरन्ध्री I, 18, 2; VI, 2, 9.

पुरिस-पुरुष I, 11, 9 ( Hem. I, 111. )

पुलइअ-पुलकित IX, 19, 16.

पुव्व-पूर्व ( Divisions of Jain Scriptures;  
see notes ) I, 12, 7.

पुव्विल्ल-पूर्व + इल्ल ( मत्वर्थे ) I, 1, 9.

पुसिअ-सृष्ट II, 8, 1 ( सृष्ट, Hem. IV, 105. )

पुहइ, °ई-पृथ्वी II, 8, 10; IX, 6, 1.

पुहवइ-पृथ्वी + पति III, 16, 14; ( Phon-  
etic decay )

पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,  
I, 15, 10; II, 15, 14; III, 8, 14;  
IX, 24, 2.

पुंजलिय-पुंजित VII, 3, 2.

पुंजिय-पुंजित II, 9, 6.

पुंडुर-पाण्डुर IX, 1, 3.

पुंडरीय-पुण्डरीक ( छत्र ) IX, 1, 3.

पुंडवद्धण-पुण्डवर्धन, न. VI, 11, 3.

पुंड-पाण्डु VI, 12, 12.

पुंडच्छु-पुण्ड + इक्षु I, 6, 11, ( a variety of sugar cane. H. पोंडा )

पूया-पूजा I, 10, 3; IX, 17, 3.

पेक्ख-प्र+ईक्ष्, °क्खु III, 9, 4; VII, 6, 4;

°क्खेसहि II, 4, 4; °क्खेपिणु, °क्खिवि I, 9, 10; V, 3, 2.

पेक्खण-प्रेक्षण IX, 20, 14.

पेम्म-प्रेमन् V, 8, 9.

पेम्मन्ध-प्रेमान्ध IX, 15, 3.

पेम्माइरुक्ख-प्रेम्णः आदिवृक्षः I, 18, 7.

पेर-प्रा+ईर्, °इ VI, 10, 12; IX, 6, 8.

पेरिअ-प्रेरित III, 11, 4.

पेल्ल-प्र+ईर्, °इ III, 17, 14; IV, 15, 1;

ल्लिवि IV, 7, 16; °ल्लेप्पिणु IX, 25, 14.

( क्षिप् Hem.IV,143; H. पेलना to push )

पेल्लण-प्रेरण or क्षेपण V, 4, 11.

पेल्लिअ-प्रेरित or क्षिप्त III, 9, 17.

पेस-प्रेषय्, °हि I, 16, 8.

पेसण-प्रेषण III, 7, 14; VI, 2, 9; VI, 5, 8.

पेसिअ-प्रेषित ( or प्रेष्य abs. ) III, 11, 9.

पेसुणण-पैशुन्य VI, 10, 10.

पेहुणवंत- ( 1 ) पक्षवत् ( 2 ) प्रेषणवत् VII, 14, 2.

पोट्टल-भार IX, 17, 46; ( H. M. पोटली )

पोत्थ-पुस्तक IX, 21, 26. ( H. M. पोथी )

पोम-पद्म I, 1, 9; II, 11, 8.

\*पोमाइय-प्रशंसित, टि. VI, 10, 7. prob. denom. from पद्म. See जस and भविस.)

पोमाणण-पद्मानन III, 16, 14.

पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.

पोमिणिजेसर-पद्मिनी+सूर्य III, 16, 14.

पोरिस-पौरुष VIII, 13, 10. ( from पुरिस )

पोस-पोषय्, °इ IX, 8, 1.

पोसह-प्रोषध IV, 2, 16; IX, 21, 42.

## फ

फग्गुण-फाल्गुण IX, 16, 11.

फर-स्फार ( आयुधविशेष ) IV, 14, 6; V, 5, 2.

फरुस-परुष IX, 20, 8. ( Hem. I, 232.)

फरुसत्तण-परुषत्व III, 3, 16.

फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10, 6. ( Hem. I, 186 )

फंस-स्पर्श V, 11, 5.

फार-स्फार IX, 17, 11.

\*फिट्-भ्रंश्, °इ VI, 11, 2. ( Hem. IV, 173 )

फुट्-भ्रंश् °इ II, 2, 20; °इ VIII, 3, 10. ( Hem. IV, 173, from स्फुट् H. फूटना M. फुट्णे to break )

फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12; ( Hem. IV, 258.)

फुडिय स्फुटित or स्पष्ट IV, 10, 8.

फुरण-स्फुरण VII, 8, 9.

फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.

फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI, 14, 9.

फुरिउट्टुड-स्फुरित+ओष्ठपुट IV, 8, 12.

\*फुस-मृज्, °इ II, 12, 10; ( Hem. IV, 105; prob. from स्पृश् )

\*फेड-स्फोटय्, °हि V, 3, 11; °डिवि VII, 10, 1. ( Dr. Gune regards it as causal of फिट् and suggests स्फेद् as its Sanskrit equivalent, See भविस; H. फेडना, फोडना M. फेडणे )

\*फेडिअ-स्फोटित I, 18, 18.

## ब

\*बइट्-उपविष्ट I, 12, 1; IX, 23, 2. ( Hem. IV, 444 ex. H. बैठना to sit )

बउल-बकुल ( पुष्पविशेष ) IX, 18, 15.  
 बज्झ-बन्ध ( कर्मणि ) °इ VI, 16, 17; IX, 9, 1.  
 बज्झम्भन्तर-बाह्य+अभ्यन्तर IX, 4, 9.  
 \*बत्तीस-द्वात्रिंशत् IX, 20, 16. ( H. बत्तीस )  
 बद्धायर-बद्ध+आदर IX, 8, 2.  
 \*बप्प-पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. ( H. M. बाप G. बापु )  
 बलह-बलीवर्द IV, 12, 10; IX, 7, 7. ( H. बैल )  
 बलालअ-बल+आलय III, 4, 4.  
 बलिय-बलिन् VII, 4, 9.  
 बलिवंड-बलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. ( See. भविस. )  
 बहत्थ-बहिः+स्थ IX, 16, 9.  
 बहिणि-भगिनी VII, 15, 2 ( H. बहिन )  
 बहिरिअ-बधिरित III, 8, 1; V, 12, 1. ( H. बहिरा deaf )  
 बहिरंध-बधिर+अंध IV, 4, 2.  
 बंदीहर-बन्दिगृह V, 2, 16.  
 बंध-बन्ध, °धेति V, 5, 3.  
 बंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.  
 बंभण-ब्राह्मण III, 14, 4; IX, 22, 7.  
 बंभणचार-ब्रह्मचर्य IX, 9, 9.  
 बार-द्वार V, 12, 10. ( Hem. I, 79; II, 79, G. बारणु )  
 \*बारह-द्वादश I, 12, 7; VI, 2, 7; IX, 13, 2. ( Hem. 1, 219, H. M. बारा; बारह )  
 बावीसम-द्वाविंशतितम VI, 5, 11 ( H. बावीस बाइस )  
 बाह-बाधा III, 15, 9.  
 बाहिर-बहिर III, 2, 6 ( H. बाहर )  
 बिणिण-द्वि III, 6, 7 ( Hem. III, 120 )  
 बीय-द्वितीय I, 5, 8 ( Hem. II, 79 बीओ; G. बीयो )  
 बुक्क-वाद्यविशेष VIII, 6, 13 ( गर्जेबुक्क. Hem. IV, 98 )

बुज्झ-बुध्, °इ III, 15, 5. ( Hem. IV, 217 )  
 बुज्झिअ-बुध् + क्त II, 6, 10.  
 बुज्झिऊण-बुध् + क्त्वा VI, 13, 12.  
 बुज्झिर-बुध् + इर ( ताच्छील्ये ) IV, 2, 14.  
 बुद्धिमेह-बुद्धिमेघा, स्त्री, VIII, 12, 6.  
 बुह-बुध III, 4, 7; III, 5, 10.  
 \*बोकड-छाग ( Goat ) VII, 2, 4, ( D. VI, 96. M. बोकड; H. बकरा )  
 \*बोल्लाव-कथ् + णिन्, °इ II, 12, 9, ( Hem. IV, 2; H. बुलाना to call )  
 \*बोल्लाविअ-कथ् + णिन् + क्त III, 13, 7.  
 \*बोल्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.  
 \*बोल्लिज्ज-कथ् ( कर्मणि ) °इ III, 10, 6.  
 बोहिलाह-बोधि + लाभ IX, 14, 12.  
 बोही-बोधि II, 3, 20 ( lengthened for metre )

## भ

भअ-भय III, 10, 14.  
 भइणी-भगिनी VIII, 5, 14.  
 भइय-भय or भीति VI, 12, 9.  
 भउहा-भू I, 17, 15; III, 10, 10. ( H. भौह; M. भंवई )  
 भक्ख-भक्ष्, °इ IV, 2, 19.  
 भक्खिअ-भक्षित VI, 4, 12.  
 भक्खिज्ज-भक्ष् ( कर्मणि ) °इ VII, 2, 8.  
 भग्ग-भग्न V, 11, 9; VII, 3, 1.  
 भज्ज-भार्या IX, 23, 11.  
 भज्जंत-भज्यमान IV, 15, 4.  
 भज्जिऊण-भज् + क्त्वा IV, 15, 4.  
 भड-भट IV, 9, 1; VI, 12, 8. ( Hem. I, 195 )  
 भडारा-भटारक III, 7, 5; III, 8, 14; V, 6, 9.  
 भणिअ-भणित I, 3, 13.  
 भत्त-भक्त I, 2, 8; III, 4, 5.  
 भत्त-भक्त ( boiled rice ) VIII, 2, 6 ( H. भात )

भत्तार-भर्तृ V, 12, 1.  
 भत्था-भत्ता II, 10, 8.  
 भद्-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.  
 भद्दिय-भद्रित VI, 12, 8.  
 भम-भ्रम्, °इ II, 9, 12; °मेणिणु V, 2, 5.  
 भमंत-भ्रमत् I, 10, 10; III, 11, 1; V, 11, 4.  
 भमिय-भ्रमित I, 10, 13; VII, 2, 1.  
 भमर-भ्रमर II, 14, 4.  
 भयवंत-भगवत् II, 3, 22.  
 भरह-भरत, पु. I, 3, 8.  
 भरह-भरत ( चक्रवर्ती ) IV, 4, 13.  
 भरहखेत्त-भरतक्षेत्र I, 6, 3; I, 13, 3.  
 भरिय-भृत VII, 1, 11.  
 \*भल्ल-भद्र III, 9, 16; III, 13, 16; V, 4, 18. (H, भला good)  
 \*भल्लार-भद्र + तर III, 13, 8.  
 भल्लि-Fem. of भल्ल (spear) I, 15, 2. (Hem. IV, 330; भविस. )  
 भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.  
 भव्य भव्य I, 2, 7.  
 भविअ, °य-भव्य IX, 2, 2; IX, 20, 17.  
 भवित्ति भवित्री (भवितव्यता) VIII, 14, 4.  
 भवियव्व-भवितव्य IV, 5, 5.  
 भवीअ-भव्य IX. 21. 7. (lengthened for metre)  
 भवीयण-भव्य+जन IX, 21, 1.  
 भसल-भ्रमर I, 10, 13 ( Hem. I, 244. )  
 \*भंड-युध्, °मि IV, 8, 17 ( M. मांडणें )  
 \*भंडण-कलह IV, 8, 9; V, 4, 8 ( I. VI, 101 )  
 भंति-भ्रान्ति I, 4, 2; VI, 11, 2.  
 \*भाअ-भाग VIII, 3, 10.  
 भाइ-भ्रातृ VIII, 5, 1 ( H. G. भाई ).  
 भाइणेअ-भाभिनेय VII, 8, 12; VIII, 12, 13.  
 भाउ-भ्रातृ IV, 11, 12 ( M. भाऊ ).  
 भाणिअ, °य-भणित II, 6, 1; IX, 6, 2  
 ( lengthened for metre )

भामिर-भ्रम् + णिच् + इर ( ताच्छील्ये ) IV, 10, 13.  
 भायण-भाजन I, 10, 3; I, 18, 10.  
 भायर-भ्रातृ IV, 6, 10; VII, 11, 2.  
 भाव-भावय् °इ I, 17, 3; °हि I, 4, 11.  
 ( Hem. IV, 420 ex. )  
 भावण-भावना IX, 4, 9.  
 भाविज्ज-भावय् ( कर्मणि ) °इ III, 3, 4.  
 भाविदिय-भावेन्द्रिय IX, 11, 11.  
 भास-भाषा I, 1, 6.  
 भासिर-भाष् + इर ( ताच्छील्ये ) III, 14, 2; IV, 2, 5.  
 भिउडि-भुकुटि V, 4, 1. ( Hem. I, 110. )  
 भिच्च-भृत्य I, 16, 9; VIII, 11, 2.  
 भिच्चत्त-भृत्यत्व IV, 5, 4.  
 भिच्चत्तण-भृत्यत्व VII, 3, 10.  
 भिज्ज-भिद् ( कर्मणि ) °इ IX, 15, 2.  
 \*भिड-आकम्, °इ VI, 14, 4. ( H. भिडना, M. भिडणें, G. भिडवुं )  
 \*भिडिअ-आकान्तवत् III, 17, 8; V, 5, 13.  
 \*भिडंत-युद्ध VII, 4, 13. ( H. भिडन्त fight ).  
 भिस-विस II, 11 12 ( Acc. to Var. II, 38; Hem. I, 238; व of विस is not changed to म. )  
 भीमवल-पु. VI, 11, 6.  
 भीमासुर-पु. V, 12, 2.  
 भीयर-भीकर ( भयंकर ) II, 7, 6.  
 भीस-भी+सत् ( स्वार्थे ) °हि III, 7, 11.  
 भीसावणिया-भेषणिका ( विद्यानाम ) VI, 6, 9.  
 भीसावण-भेषण II, 4, 6; III, 14, 8.  
 भुअ, °य-भुज I, 17, 12; II, 7, 2; IV, 6, 14; VI, 15, 8.  
 भुअण-भुवन I, 5, 7; VIII, 3, 10.  
 भुअंग-भुजङ्ग III, 1, 1.  
 \*भुक्किअ-भणित VII, 2, 10. ( Hem. IV, 186, H. भूकना bark or bray ).

भुक्ख-बुद्धा I, 11, 10 (H. भूख; M. भूक.)  
 भुत्त-भुक्त V, 2, 4; VI, 9, 9.  
 भुत्ति-भुक्ति IX, 2, 8.  
 भुयण-भुवन IX, 5, 5.  
 भुयंग-भुजङ्ग IX, 22 8.  
 \*भुल्ल-भृष्ट IX, 19, 2. ( Hem. IV, 177,  
 H. भूलना to forget or miss ).  
 भुंज-भुज्, °हिंति IV, 5, 4.  
 भूमाय-भू+भाग VII, 8, 10.  
 भूमितिलय-°क, न. VIII, 11, 13.  
 भूय-भूत IX, 10, 12; IX, 11, 3.  
 भूयगाम-भूत+ग्राम ( जीवसमूह ) III, 15, 8.  
 °भूवय-भूत+क ( स्वार्थे ) VI, 16, 1.  
 भूस्सण-भूषण I, 16, 4.  
 भूस्सिअ-भूषित I, 7, 7.  
 भेय-भेद I, 12, 5; III, 6, 4; IX, 17,  
 32.  
 भेरि-भेरी (वाद्यविशेष) I, 9, 4; VIII, 6, 13.  
 \*भेरुड-चित्रक ( द्वीपिन् ) IV, 10, 13; VII,  
 7, 5 ( D. VI, 108. )  
 भेसिअ-भेषित VII, 7, 1.  
 भोअ,°य-भोग IV, 3, 8; VI, 5, 7.  
 भोइ-भोगिन् VIII, 2, 4.  
 भोइणि-भोगिनी IV, 6, 7; VIII, 2, 4.  
 भोज्ज-भोज्य IV, 2, 9; IX, 17, 38.  
 भोयण-भोजन I, 18, 5; V, 2, 4.  
 भोयमाण-भुज्जत् IX, 18, 10.  
 भोयरइ-भोग+रति I, 11, 10.  
 भोयराअ-भोग+राग I, 10, 8.  
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

म

म, मं-मा III, 7, 10; III, 7, 11.  
 मअ-मद् III, 3, 14; VI, 5, 11.  
 मइ-मति I, 3, 6; III, 2, 14.  
 मइय-मृदित ( मलिन, टि. ) VII, 7, 8.

मइरा-मदिरा IV, 2, 19; IX, 7, 4.  
 मइलिज्ज-मलिनीकृ ( कर्मणि ), °इ VII, 9, 8.  
 मइलिय-मलिनित IV, 8, 8; IX, 12, 12.  
 मइवंत-मतिमत् V, 3, 7; IX, 12, 5.  
 मई-मति VIII, 13, 13. ( lengthened for  
 metre ).  
 मईय-मदीय VI, 13, 6.  
 मउ-मृदु II, 11, 11,  
 मउड-मुकुट I, 8, 9; I, 11, 5; IX, 18, 8.  
 ( Hem. I, 107 ).  
 मउब्भड-मदोद्धट VII, 9, 7.  
 मउलिय-मुकुलित II, 7, 4; III, 4, 15.  
 ( Hem. I, 107 ).  
 मऊर-मयूर IX, 23, 7.  
 मगहदेस्-मगधदेश I, 6, 4; I, 13, 4.  
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.  
 मग्ग-मार्गय्, °इ III, 6, 12; VII, 2, 3.  
 ( H. मांगना to ask for ).  
 मग्गण-मार्गण IX, 2, 6 ( H. मांगना a  
 beggar ).  
 मग्गंत-मार्गमाण IV, 4, 3; VIII, 12, 14.  
 मग्गिअ-मार्गित III, 16, 13.  
 मच्छर-मत्सर IV, 10, 3; V, 4, 14.  
 मज्ज-मद्य III, 3, 16; IV, 2, 10; IX,  
 9, 6.  
 मज्ज-मस्ज्, °मि III, 10, 12.  
 मज्जण-मार्जन or मज्जन ( bath ) V, 2, 3.  
 मज्जार-मार्जार V, 8, 13.  
 मज्झ-मध्य I, 5, 7; I, 6, 2.  
 मज्झ-मम II, 3, 19.  
 मज्झण-मध्याह्न VIII, 11, 3; IX, 20, 20.  
 ( Hem. II, 84 ).  
 मज्झत्थ-मध्यस्थ III, 3, 15.  
 मज्झिम-मध्यम I, 5, 11; IV, 3, 6, IX,  
 20, 2.  
 मट्टिय-मृत्तिका IX, 9, 11 ( Hem. II, 29;  
 H. मट्टी ).

\*मडहुल्ल-लघु + उल्ल ( स्वार्थे ) III, 4, 12.  
 ( D. VI, 117. लहुम्मि मडहं )  
 \*मडंब-पल्ली IX, 16, 2. ( see भविस. )  
 मण-मनः VI, 10, 12.  
 मणहर-मनोहर I, 6, 12 ( Hem. I, 156 ).  
 मणिगिय मनः + इङ्गित II, 6, 10.  
 मणु-मनाक् IX, 8, 7.  
 मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.  
 मणोज्ज-मनोज्ज IX, 21, 38.  
 मणोरम-मनोरमा, स्त्री, VIII, 12, 3.  
 मणोरहगार-मनोरथ + कार III, 13, 9.  
 मणोहरि-मनोहरी, स्त्री, III, 6, 2.  
 मणोहिराम-मनोभिराम I, 1, 10.  
 मण्णखेड-मान्यखेट, न. I, 1, 12.  
 मण्ण-मन्, °ण्णंति II, 4, 5; °ण्णिवि III, 9, 16.  
 मणिअ, °य-मत I, 2, 7; I, 12, 7; VI, 3, 9.  
 मत्ता-मात्रा V, 2, 4; VI, 9, 5.  
 मत्थय-मस्तक II, 12, 8; IX, 18, 11 ( H. माथा ).  
 मद्दण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.  
 मद्दल-मर्दल ( मुरज, बाधविशेष ) I, 18, 5; II, 14, 12; IV, 10, 8 ( D. VI, 119 com. M. मांदल ).  
 मय-मृत I, 17, 15,  
 मय-मृग V, 2, 10.  
 मय-मद VIII, 1, 9; IX, 7, 9.  
 मयं-मम VI, 13, 19.  
 मयउल्ल-मृगकुल I, 12, 10.  
 मयगल-मदगल ( गज ) II, 1, 3; III, 9, 17 ( Pai. 9 ).  
 मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.  
 मयण-मदन I, 15, 1; III, 6, 6.  
 मयणडहण-मदन + दहन ( शिव ) IX, 7, 4.  
 मयणमंजूस-मदनमंजूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.  
 मयणवियार-मदन + विदारक IV, 5, 14.  
 मयणावज्जिय-मदनावर्जित IX, 12, 6.  
 मयणाहि-मृगनाभि ( कस्तूरी ) VII, 5, 9.  
 मयणिज्झर-मद+निर्झर III, 9, 15.  
 मयणिम्मह-मद+निर्मथ IX, 15, 6.  
 मयपउर-मद+प्रचुर VI, 2, 1.  
 मयमह-मद+मथन III, 10, 1.  
 मयर-मकर II, 7, 6.  
 मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.  
 मयरहर-मकर+गृह ( ससुद्र ) I, 11, 4.  
 मयलंछण-मृग+लाञ्छन ( चन्द्र ) III, 12, 5; IV, 8, 8.  
 मयवाह-मृग+व्याध IX, 20, 15.  
 मयविंभल्लिका-मदविहल्लिका ( विद्यानाम ) VI, 6, 20.  
 मयंग-मातङ्ग VII, 5, 7.  
 मर-मृ, °इ II, 6, 5; °रु IV, 9, 9.  
 मरगय-मरकत ( मणि ) I, 6, 12; I, 14, 2.  
 \*मरट्ट-गर्व VII, 7, 6. ( D. VI, 120 ).  
 \*मल-मृद् °इ IV, 15, 1. ( Hem. IV, 126; H. मलना to rub )  
 मलयासुंदरि-स्त्री, VIII, 2, 4.  
 \*मलिय-मृदित IV, 10, 6; VIII, 15, 4.  
 मल्ल-माल्य IX, 20, 13 ( Pai. 350 )  
 मल्लय-मल्लक ( शराव ) I, 5, 8. ( D. VI, 145 )  
 मह-मह, काडक्ष, °इ I, 10, 8. ( Hem. IV, 192. )  
 मह-मथ्, °इ I, 10, 8; VIII, 7, 8.  
 महएवि-महादेवी V, 11, 12.  
 महग्गे-मम+अग्गे (?) VI, 13, 18.  
 महग्घ-महार्घ or महार्ह IV, 7, 6.  
 महग्घयर-महार्घ+तर I, 3, 14.  
 महण-मथन V, 10; 23.  
 महत्थ+महार्थ VI, 15, 3.  
 महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.



महंत-महत (संत्रिन्) I, 3, 2; I, 16, 6. (H. महन्त)  
 महंत-महत 1, 2, 2.  
 महाइय महात्मन् V, 12, 11 (भविस).  
 महाबल-पु VI, 12, 4.  
 महाभीम-पु. VI, 12 2.  
 महारभ-मदीय V, 3, 13; VII, 6, 4.  
 (Hem. IV, 434; Mar. म्हारा H. हमारा ).  
 महावाल-महाव्याल, पु IV, 1, 8, VIII, 3, 6; VIII, 10, 1.  
 महियर-महीचर VII, 14, 8.  
 महिवइ-महीपति I, 9, 6; I, 15, 1.  
 महिवीढ-मही+पीठ VIII, 2, 1.  
 महिस-महिष I, 6, 11.  
 माहिसि-महिषी VII, 2, 8.  
 महिहरिंद-महीधर+इन्द्र I, 9, 6.  
 महीहर-महीधर VI, 2, 1.  
 महु-Acc.Dat. and Gen. Sing. of अस्मद्-  
 I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.  
 महु-मधु IV, 2, 10.  
 महुपाण-मधुपान IX, 8, 6.  
 महुमह-मधु+मथन ( विष्णु ) VII, 3, 9.  
 महुयर-मधुकर III, 7, 11.  
 महुयरोह-मधुकर+ओघ VIII, 11, 5.  
 महुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.  
 महुर-दक्षिण मथुरा, न. IX, 1, 2.  
 महुर-मधुर VI, 10, 12.  
 महुरक्खर-मधुर+अक्षर IV, 2, 5.  
 महुरण-मधुर IV, 9, 1.  
 महुलिह-मधुलिह IX, 15, 1.  
 महोवहि-महोदधि IX, 16, 3.  
 महोवहि-महोदधि, पु. I, 2, 3.  
 मंगि-स्त्री VIII, 12, 5.  
 मंट-मूक, टि. IV, 4, 2.  
 मंडउल्ल-मण्डप + उल्ल ( स्वार्थे ) III, 15, 11.

मंडलग-मण्डलाग्र ( असि ) V, 13, 10.  
 मंडलिअ, °य-माण्डलिक III, 12, 10; VI, 8, 6; VII 4, 5.  
 मंडलीस-मण्डल + ईश I, 15, 7.  
 मंडव-मण्डप I, 6, 9.  
 मंडविअ-मण्डपित VII, 1, 15.  
 मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7; III, 16, 3.  
 मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.  
 मंतीस-मन्त्रीश IX, 22, 2.  
 मंथिअ-मथित I, 4, 10; IV, 4, 2.  
 मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.  
 मंदारय-मन्दारक ( पुष्पविशेष ) I, 10, 6.  
 मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8.  
 मंधाय-मान्धातु, पु. V, 2, 15.  
 मा-particle I, 3, 10; V, 2, 7.  
 माउहर-मातृगृह II, 14, 11.  
 माणिक्क-माणिक्य I, 13, 10.  
 माणिय-मानित I, 6, 6; V, 7, 1.  
 माणुसत्त-मानुषत्व IX, 17, 45.  
 माणंत-मान+अन्त IV, 12, 5.  
 \*माम-मातुल VII, 9, 1. ( D. VI, 112; 4. मामा. )  
 मायवण्य-मातृ+पितृ IX, 18, 17. ( see बण्य )  
 मायंद-माकन्द ( आम्र ) 1, 6, 12; II, 1, 9.  
 ( Hem. II, 174; D. VI, 128 )  
 मार-तत्सम ( मदन ) III, 6, 13.  
 मारि-मारी ( a pastilence ) I, 16, 3.  
 मारेवअ-मृ+णिच् + तव्य III, 15, 4. ( Hem. IV, 438. )  
 मालइ-मालती, स्त्री, VIII, 12, 9.  
 मालिणि-मालिनी VIII, 12, 9.  
 मासुल्ल-मांस + उल्ल ( स्वार्थे ) VI, 2, 6.  
 माहअ-माधव ( विष्णु ) VIII, 4, 13; IX, 3, 8.  
 माहण्य-माहात्म्य IV, 9, 14. ( Hem. I, 33 )  
 मि-अपि I, 1, 7.  
 मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.  
 मिगजंगल-मृग+मांस ( तत्सम ) IX, 9, 5.  
 मिगमार-मृग+मार IX, 8, 1.  
 मिचु-मृत्यु VI, 4, 9.  
 मिच्छादंसण-मिथ्यादर्शन IX, 5, 2.  
 मिच्छालिंगि-मिथ्या + लिङ्गि IX, 12, 8.  
 मित्त-मित्र III, 3, 15; VII, 11, 17.  
 \*मिरिक-मत्सरकर, टि. VII, 7, 3. ( विरिक्-  
 पाटित D. VII, 64; see variant ).  
 मिलिय-मिलित I, 9, 5; I, 18, 9.  
 \*मिलिय-मुक्त ( रहित ) VI, 2, 5. ( मेल-मुक्  
 Hem. IV, 91 ).  
 मिस-मिष IX, 9, 7.  
 मिहुण-मिथुन VI, 9, 4 ( Hem. I, 87 ).  
 मीणइ-मन्यते, or मिमीते (?) V, 9, 3.  
 मीमंस-मीमांसक IX, 10, 8.  
 मुअ, °य-मृत II. 1 9; VII, 11, 2.  
 मुअंत-मुअत् I, 9, 1; VII, 12, 8.  
 मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7.  
 मुक्क-मुक्त II, 12, 4; III, 6, 7; IV, 3, 5.  
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.  
 मुक्खुज्जुय-मोक्ष + उद्यत VII, 14, 1.  
 मुग्ग-मुद्र ( कणविशेष ) V, 10, 2. ( Var. III,  
 1; H. मूंग ).  
 मुग्गर-मुद्र V, 4, 3.  
 मुच्च-मुच्, °इ VII, 2, 6.  
 मुच्छ-मूर्च्छा VII, 7, 8.  
 मुच्छिय-मूर्च्छित VII, 1, 13.  
 मुज्झ-मुह, °इ III, 9, 11.  
 मुट्टि-मुष्टि VII, 7, 2.  
 मुणाल-मृणाल II, 1, 13.  
 मुणिगुत्त-मुनिगुप्त, पु. IX, 15, 10; IX,  
 16, 1.  
 मुणिज्ज-ज्ञा ( कर्मणि ) °इ III, 3, 7. ( Hem.  
 IV, 7 ).  
 मुणिणाह-मुनिनाथ VII, 3, 8.  
 मुणिय-ज्ञात VII, 1, 16. ( Hem. IV, 7 ).

मुत्ता-मुक्ता II, 8, 10.  
 मुत्ताहल-मुक्ताफल V, 11, 3.  
 मुद्ध-मुग्ध II, 3, 21; V, 2, 5.  
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.  
 मुय-मृ °इ II, 4, 13.  
 मुय-मुच्, °इ IV, 12, 12; °हि, °सु. I, 3,  
 10; III, 3, 13; °यति I, 6, 9; सुएवि abs  
 I, 5, 3.  
 \*मुसुमूर-भञ्ज, °इ, III, 15, 10. ( Hem.  
 IV, 106 ).  
 \*मुसुमूरण-भञ्जन IV, 10, 15.  
 मुह-मुख, I, 10, 13; I, 13, 5.  
 मुहफेड-मुखस्फोट or °स्फोट VIII, 15, 8.  
 ( see. फेड ).  
 मुहरुह-मुखरुह ( दंत ) III, 15, 14.  
 मुहल-मुखर I, 10, 12; VI, 15, 10.  
 मुहवड-मुखपट I, 18, 8.  
 मुहविधण-मुख+वेधन IX, 25, 3.  
 मुहुर-मुखर VI, 15, 6.  
 मुहुल्ल-मुख+उल्ल ( स्वार्थे ) V, 9, 6.  
 मुंडिय-मुण्डित VII, 1, 15.  
 मूढत्तण-मूढत्व IV, 3, 3.  
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.  
 \*मेट्ट-हस्तिपक IV, 5, 5, ( मेट्ट D. VI,  
 138 ).  
 मेणइ-मेनकी, स्त्री, VIII, 4, 8.  
 \*मेत्त-मात्र ( प्रत्यय ) I, 13, 3. ( Hem. I,  
 81 ).  
 \*मेर-मर्यादा I, 13, 3; IV, 2, 12, ( सीमा  
 D. VI, 113. M. मेर boundary ).  
 मेरअ-मदीय VII, 6, 2. ( H. मेरा ).  
 मेलावअ-मेलापक IX, 11, 3.  
 \*मेल्ल-मुच्, °हि III, 3, 12; °ल्लिवि, VI, 1, 2.  
 ( Hem. IV, 91 ).  
 \*मेल्लअ-मोचक IX, 1, 14.  
 \*मेल्लंत-मुअत् III, 9, 8.  
 \*मेल्लवहुं-मोक्षम् V, 3, 2.

\*मेलाव-मोचय्, °हि VIII, 13, 6.

\*मेलाविअ°य-मोचित III, 13, 14; VII, 15, 1.

मेलाविअ-मोलापित ( भावे ) III, 10, 14.

मेह-मेघ I, 5, 5.

मेहउर-मेघपुर, न. VIII, 7, 5.

मेहउल-मेघकुल I, 1, 12.

मेहलिय-मेखलिका II, 1, 4; II, 13 1.

मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.

मेहवाहन-मेघवाहन, पु. VIII, 7, 5.

मेहवाह-same as मेहवाहन VIII, 8, 1.

मेहावि-मेधाविन् III, 1, 2.

\*मोकलिअ-मोचित III, 17, 1; IV, 9, 3.  
( M. मोकलणे to release ).

मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.

मोड-मोड् ( भञ्ज् ), °इति V, 5, 5; ( H. मोडना to twist ).

मोडण-मोटन III, 14, 7.

मोडंत-मोटयत् IV, 15, 6.

मोडिय-मोटित VII, 7, 4.

मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. ( H. मोती ).

मोत्तिओह-मौक्तिक+ओघ IX, 18, 3.

मोर-मयूर II, 1, 8. ( Hem. I, 171, com. H. मौर ).

मोरपिछ-मयूरपिच्छ V, 10, 20.

मोहंधार-मोह+अन्धकार IX, 4, 12.

## य

य-च III, 4, 5.

°यल-तल I, 11, 8.

याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.

याणेसि-जानासि IX, 17, 8. ( Hem. IV, 292 ).

°रअ-रत II, 7, 3.

रइ-रति I, 15, 2.

रइ-रति, स्त्री, VIII, 12, 8.

रइदइय-रति+दयितृ VII, 4, 1.

रइपीई-रति+प्रीति III, 8, 2.

रइय-रचित III, 5, 1.

रइवइ-रतिपति V, 10, 13.

रइवइरि-रति+वैरिन् ( जिन ) VIII, 10, 2.

रई-रत्ता ( अनुरक्ता ) VI, 5, 8.

रउह-रौद्र II, 3, 18; IX 7, 7.

रउरव-रौरव ( नरक ) VI, 4, 14.

रक्ख-पु. VIII, 2, 12; VIII, 16, 10.

रक्खण-रक्षण VIII, 16, 12.

रक्खिय-रक्षित VII, 4, 4.

रक्खंकर-भस्मकर VIII, 16, 10. ( H. राख ashes ).

रज्ज-राज्य III, 14, 13.

रज्जगह-राज्य + ग्रह VI, 4, 7.

रज्जेसरि-राजेश्वरी V, 2, 12.

रणझणंत-onomatop. IX, 18, 4.

रण्ण-अरण्य VI, 16, 15; IX, 25, 11  
( Hem. I, 66 ).

रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.

रत्तत्तण-रक्तत्व III, 10, 7.

रत्तमाण-रक्तमान IX, 17, 10.

रत्ति-रात्रि IX, 2, 2.

रम्म-रम्य III, 6, 8.

रम्मय-रम्यक ( गहननाम ) V, 10, 15.

रय रजस् I, 11, 2; VII, 1, 9.

रय-रद V, 11, 1.

रयण-रत्न I, 3, 4; I, 12, 4.

रयणकोडि-( १ ) रदनकोटि ( २ ) रत्नकोटि III, 16, 2.

रयणत्तय-रत्नत्रय IV, 3, 6.

रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

रयणायर-रत्नाकर, I, 3, 4; II, 7, 6.

रयणि-रजनी V, 2, 3.

रयणीयर-रजनीचर VI, 7, 8.

रयय-रजत, प. ( कैलाश, विजयार्ध, टि.) VI, 2, 1.

रयन्वय-रतव्रत VI, 3, 1.

रवण-रमण VI, 10, 13.

रवण-रम्य I, 7, 8; VIII, 1, 2 ( Hem. IV, 422 ).

रवाल-रव + आल ( मत्वर्थे ) III, 1, 7. ( Hem. II, 159 ).

रविणंदण-रविनन्दन ( यम, शनि or कर्ण ) III, 14, 4.

रवियर-रवि + कर VIII, 1, 11.

रस-रसा ( भू ) V, 11, 1.

रसणा रशना I, 17, 8.

रसवाइअ-रस + वादिन् IV, 11, 5.

रसंत-रसत II, 5, 4.

रसाल-रस + आल ( मत्वर्थे ) I, 15, 5 लंपट, टि. ( Hem. II, 159 ).

रसिय-रसिक I, 13, 2.

रसिय-रसित ( शब्दित ) III, 17, 5.

रसिय-रसित ( रसयुक्त ) VII, 2, 13.

रसिल्ल-रस + इल्ल ( मत्वर्थे ) VIII, 9, 10.

रह-रथ I, 16, 9; VI, 4, 7; VII, 3, 11.

\*रह-गुप्, रहंति I, 5, 9; °हि VI 1, 5 ( the root from which रहस् is derived ).

रहस-रभस IX, 19, 1.

रहिज्ज-गुप् ( कर्मणि ) °इ VI, 4, 7.

\*रंखोलमाण-दोलायमान VIII, 11, 7 ( Hem. IV, 48 ).

रंग-रक्त I, 7, 6.

रंग-रङ्ग °इ VI, 14, 4 ( M. रिंगना, रेंगना M. रांगणे ).

रंगंत-रङ्गत् II, 8, 3.

रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. ( M. रांगोळी ).

रंजिज्ज-रञ्ज ( कर्मणि ) °इ III, 3, 4.

रंजिय-रञ्जित II, 9, 6.

रंड-denom. from रण्डा ( विधवा ) °मि IV, 8, 17. ( M. रांड ).

रंध-रन्ध VIII, 15, 11.

रंभ-रम्भा IV, 6, 8.

रंभ-रम्भा, स्त्री, VIII, 12, 7.

रंभवण-रम्भा ( कदली ) + वन V, 10, 16.

राअ-राजन् I, 16, 1; V, 2, 9.

राअ-राग I 17, 3; I, 18, 8.

राइअ, °य-राजित V, 8, 8; V, 13, 11.

राईव-राजीव IV, 6, 12.

राईस-रात्रि+ ईश IV, 6, 12.

राउत्त-परिहित (?) IX, 20, 18.

राएस-राजेश V, 7, 6.

राणअ-राजन् II, 4, 13; V, 2, 11 ( H. M. G. राणा )

राम-तत्सम IV, 6, 9; VIII, 8, 5; IX, 17, 29.

राय-राग I, 9, 2; VI, 3, 2.

राय-राजन् III, 7, 4.

रायउत्त-राजपुत्र VI, 13, 4.

रायगिह-राजगृह, न. I, 6, 13.

रायत्तण-राजत्व VI, 4, 8.

रायपट्ट-राजपट्ट VI, 4, 4.

रायसिय-राजश्री VII, 8, 10.

रायहर-राजगृह VI, 15, 5.

रायाएस-राजदेश VIII, 11, 9.

रायालअ-राजालय III, 7, 4.

रायावलि-रागावलि III, 7, 4.

रायाहिराअ-राजाधिराज I, 9, 2.

राव-रञ्ज + गिन्, °इ V, 9, 4 ( Hem. IV, 49. )

रावण-तत्सम IV, 11, 2; VII, 14, 9.

राहव-राघव VI, 17, 8; VII, 14, 9.

\*राहा-शोभा IX, 3, 7 ( राह-सुन्दर D. VII, 13; Pai 14; See जस. See रेह. )

रिउ-रिपु I, 8, 1; I, 16, 7.  
 रिण-रुण I, 8, 12; VII, 6, 10 ( Hem. I, 141 )  
 रिद्धि-क्रद्धि I, 14, 10. ( Hem. I, 128 ).  
 रिया-रुच् ( वेदपङ्क्ति ) VIII, 10, 6.  
 रिसि-रुषि I, 5, 8, ( Hem. I, 141 )  
 रिसिपंति-रुषि + पङ्क्ति ) IX, 2, 7.  
 \*रिच्छ-शुक, टि. I, 6, 12.  
 रुइ रुवि I, 14, 2; VI, 6, 22.  
 \*रुक्ख-रुक्ष I, 18, 7; IX, 22, 9. ( Hem. II, 127; H. M. रुख )  
 रुच्च-रुच्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.  
 रुज्झ-रुध् ( कर्मणि ) °इ VI, 16, 17; IX, 9, 1. ( Hem. IV, 218 ).  
 रुट्ठ-रुष्ट IV, 9, 11.  
 रुणरुण-onomatop. II, 9, 8.  
 रुण्ण-रुदित IV, 3, 13. ( Var. VIII, 62 ).  
 रुद्-रुद्र II, 3, 18; IX, 6, 1.  
 रुप्पिणि-रुक्मिणी, स्त्री, VII, 11, 15. ( Hem. II, 52 ).  
 रुय-रुद् °इ II, 4, 13.  
 रुहिर-रुधिर IV, 10, 5; VI, 14, 7.  
 रुहिरुल्ल-रुधिर+उल्ल ( स्वार्थे ) VI, 2, 6.  
 रुंजिय-रुत ( गुञ्जित ) V, 11, 2 ( Hem. IV, 57 ).  
 \*रुंद-विपुल, पूर्ण ( Sk. रुन्द्र ) I, 1, 7; III, 5, 10. ( I. VII, 14; Pai. 126; M. रुंद )  
 \*रुंभ-रुध्, °इ VI, 14, 5; °भिवि V, 2, 14; VIII, 3, 2 ( Hem. IV, 218 )  
 \*रुई-अर्कद्रुम VII, 2, 4, ( रुवी VII, 9. M. रुई, See notes ).  
 रुय-रुप I, 15, 10.  
 रुव-रुप I, 13, 8.  
 रुवालोयण-रुप+आलोकन IV, 5, 8.  
 रुस-रुष्, °हि I V, 9, 5. ( Hem. IV, 236 ).  
 \*रेल्लण-प्रवाह (?) V, 4, 11; ( compare H. रेलपेल )

रेवइ-रेवती, स्त्री, VIII, 12, 5.  
 \*रेह-राज् °इ I, 17, 8. ( Hem. IV, 100 ).  
 रोमंचिय-रोमाञ्चित III, 7, 15; V, 1, 12.  
 रोव-रुद् °इ II, 13, 2. ( Hem. IV, 226. )  
 रोवमाण-रुदत् IX, 18, 17.  
 रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.  
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5, 11.  
 रोह-रोधस् ( तट ) I, 13, 7. ( Pai. 312 ).

## ल

लअ-लय IX, 14, 6.  
 लइ-See ला.  
 लइज्ज-ला ( कर्मणि or लोट् ) °इ III, 7, 8.  
 लइय-गृहीत I, 9, 5; III, 5, 2. ( D. VII, 18 ).  
 लउडीयर-लकुटी+कर VIII, 13, 4.  
 लक्ख-लक्ष्य °इ III, 8, 7; °हि III, 3, 8.  
 लक्ख-लक्ष ( संख्या ) II, 2, 9. ( H. लाख ).  
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.  
 लक्खणकर-लक्ष्मण+कर III, 14, 5.  
 लक्खिय-लक्षित V, 6, 2.  
 लगग-लग् °इ IV, 2, 19; °उ III, 9, 8;  
 लग्गिवि ( प्रारम्भ ) VI, 1, 11; लग्गेवि II, 1, 9. ( H. लगना, लगाकर ).  
 लगग-लग्न III, 6, 12.  
 लग्गण-लग्न VI, 12, 10.  
 लच्छि-लक्ष्मी I, 3, 4; VI, 12, 11.  
 लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.  
 लच्छीसर-लक्ष्मीश्वर ( विष्णु ) IX, 6, 1.  
 लच्छीसिव-लक्ष्मीशिव ( °सुख ) VI, 4, 13.  
 लज्जिअ-लज्जित II, 5, 12.  
 लट्ठि-यष्टि IX, 3, 4. ( Hem. I, 247; H. लट्ठी, लाठी ).  
 लत्त-लपित IX, 17, 27.

लत्त-लपित्वा IX, 17, 39.  
 लब्ध-लभ् (कर्मणि) °इ IX, 8, 8. लब्धमंति  
 II, 6, 14.  
 लय-लता III, 12, 14; V, 6, 13.  
 लयअ-लात (गृहीत) VI, 7, 8.  
 ललललंति-onomatop.IV, 15, 6.  
 ललिय-ललित I, 7, 2; V, 6, 13.  
 \*लल्लक-रौद्र VII, 7, 1 (D.VII, 18; Pai.  
 109. H. ललकार a challenge, this  
 seems to suit better specially with  
 हक H. हांक.)  
 लवणणव-लवणार्णव I, 13, 3.  
 लवंत-लपत् II, 1, 10; VIII, 1, 4.  
 लविय-लपित VII, 13, 7.  
 लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15,  
 11. (Hem. I, 187).  
 लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1; III,  
 6, 16. (M. लौकर quickly).  
 लहुआरी-लघु+तरा III, 6, 3. (H. लहुरी)  
 लहुई-लघ्वी III, 6, 1.  
 लंकेस-लंका+ईश (१) रावण (२) चणक III.  
 14, 5. (See Notes).  
 लंपड-लम्पट IX, 8, 7.  
 लवंत-लम्बमान IV, 15, 6.  
 लंबिरथणिया-लम्बस्तनिका (विद्यानाम) VI,  
 6, 8.  
 ला-ला (ग्रहणार्थं धातुः) लइ-लेहि I, 11, 11;  
 III, 10, 3, 6; VI, 6, 28; लेइ I, 10,  
 2; लेंति I, 1, 7; लेप्पिणु V, 8, 13; लेविणु  
 1, 10 1; लएप्पिणु I, 15, 13. (H. लेना  
 to take).  
 लायण-लावण्य I, 17, 11; II, 4, 10; IV,  
 10, 2.  
 लालाविंड-लाला+पिण्ड III, 16, 6.  
 (मुखकाष्ठं लालापिंडी, टि.)  
 लिक्त-लिप्त IV, 4, 11; V, 11, 3.  
 लिप्प-लिम्प् °इ I, 10, 9. (H. लीपना).

लिवि-लिपि III, 1, 1.  
 लिह-लिख °हिवि VIII, 5, 10. (Hem. I,  
 187; M. लिहणें).  
 लिहाविय-लेखित I, 15, 14.  
 लिहिय-लिखित I, 11, 5; III, 1, 11.  
 लित-ला+शतृ V, 7, 3.  
 लुद्ध-लुब्ध VII, 12, 4.  
 लुय-लून VII, 5, 12.  
 लूरण-लेदक IV, 10, 14. (Hem. IV, 124;  
 prob. from लु.)  
 लेइ-see ला.  
 लेह-लेख VII, 11, 3; (Hem. I, 187).  
 लेहार-लेखहार VII 10, 13.  
 लोअ-लोक II, 4, 9.  
 लोइय-लौकिक IV, 3, 3.  
 लोट्ट-लुट्, °इ VI, 14, 6; °इति V, 5, 5.  
 (स्वप् acc. Hem IV, 146; H. लोटना)  
 लोट्ट-लुटित VII, 7, 6.  
 लोट्टिय-लुटित III, 16, 6. (लोट्टिअ-उपविष्ट,  
 D. VII, 25)  
 \*लोण-घृत I, 18, 3. (M. लोणी butter.)  
 लोणसायर-लवणसागर VI, 16, 7.  
 लोय-लोक I, 3, 6.  
 लोयण-लोचन I, 7, 1; II, 13, 6; VII,  
 1, 9.  
 लोयवाल-लोकपाल VIII, 14, 12.  
 लोह-लोभ III, 3, 14; IV, 2, 8.  
 लोहिय-लोहित V, 4, 11; VII, 7, 7.  
 ल्हस-हस्, °इ II, 4, 8; VI, 4, 4. (लंस  
 acc. Hem. IV, 197).  
 ल्हसिअ-हसित II, 8, 1.  
 लिहक-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;  
 °किवि III, 17, 10. (Hem IV, 55).  
 लज्ज, टि. H. लुकना to hide )  
 लिहकविअ-नि+ली+णिच्+ क्त II, 1, 5.  
 लिहकाव-नि+ली+णिच्, °इ III, 8, 5.

व

व-इव I, 7, 1.  
 व-अपि VI, 10, 12.  
 वअ-व्रत VI, 14, 12; VII, 10, 5.  
 °वइ-पति I, 3, 7; III, 11, 10.  
 वइकंठ-वैकुण्ठ ( उपेन्द्र ) VII, 12, 7  
 ( वइकुंठ Pai. 21 )  
 वइतंडिअ-वैतण्डिक IX, 11, 6.  
 वइयर-व्यतिकर ( वृत्तान्त ) III, 5, 14; V,  
 6, 11; VI, 7, 14.  
 वइयायरण-वैयाकरण IX, 2, 9.  
 वइरंत-वैर+अन्त IV, 12, 4.  
 वइरि, °य-वैरिण I, 4, 2; VII, 5, 9.  
 वइवस-वैवस्वत ( यम ) I, 14, 6; VI, 4, 5.  
 वइस-वैश्य V, 10, 14.  
 वक्खाण-वि+आ+ख्या, °इ III, 1, 16; IX,  
 5, 11.  
 वक्खाणिय-व्याख्यात VI, 8, 11.  
 वग्ग-वल्गु, °इ I, 17, 7; VII, 1, 6.  
 वग्ग-वर्ग III, 2, 7; VIII, 11, 4; IX,  
 19, 7.  
 वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.  
 वच्च-वज्र °इ I, 10, 9; VII, 6, 1; IX, 6, 9.  
 ( Hem. IV, 225 ).  
 वच्चंत-व्रजत् VII, 1, 10.  
 वच्छ-वक्षस् IV, 1, 9.  
 वच्छ-वत्स IX, 9, 2.  
 वच्छ-वत्स, दे. VII, 11, 5.  
 वच्छर-वत्सर VI, 2, 7.  
 वच्छल्ल-वात्सल्य IX, 12, 9.  
 वज्ज-वाद्य III, 1, 7; III, 6, 4; V, 9, 3.  
 वज्ज-वज्र VII, 7, 2.  
 वज्ज-वादय् ( कर्मणि ) °ज्जंति II, 2, 8.  
 वज्ज-वर्जय् °इ VI, 10, 13.  
 वज्जकवाड-वज्रकपाट II, 8, 2.  
 वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.

\*वज्जर-कथ् °इ II, 1, 11; VI, 10, 8.  
 ( Hem. IV, 2 )  
 \*वज्जारिअ-कथित III, 8, 17; VI, 7, 4; VI,  
 17, 4.  
 वज्जंत-वाद्यमान IX, 22, 6.  
 वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.  
 वज्जिअ-वादित III, 12, 4.  
 वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.  
 वट्ट-वृत् °इ VI, 11, 2; VII, 6, 10; IX,  
 11, 3.  
 वट्टुल-वर्तुल III, 4, 8.  
 वड-वट VI, 15, 8.  
 वडण-पतन I, 11, 6.  
 वडविडवि वट+विटपिन् VIII, 9, 4.  
 वडंचल-पटाञ्चल VII, 10, 6.  
 वड्ड-वृद्ध °उ VII, 6, 2 ( H. हाथ वडना ).  
 वड्डंत-वर्धमान I, 10, 8.  
 वड्डिमअ-वृद्धिमत् ( दीर्घकालम्, टि. ) VIII, 9, 7.  
 वड्डिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.  
 वण-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.  
 वणमाला-वनमाला, स्त्री, VI, 8, 7.  
 वणराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.  
 वणराइ-वनराजि IX, 15, 1.  
 वणि-वणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.  
 वणिय-व्रणित I, 7, 3.  
 वणिवर-वणिग्+वर I, 16, 6.  
 वणीस-वणिग्+ईश IX, 17, 11.  
 वण्ण-वर्ण ( colour ) I, 7, 8; V, 10, 2;  
 VIII, 1, 12.  
 वण्ण-वर्ण ( चतुराश्रम ) I, 8, 3.  
 वण्ण-वर्णय् °ण्तु I, 5, 4.  
 वण्णंत-वर्णयत् V, 7, 9.  
 वणिगअ-वर्णित I, 4, 11.  
 वाणिज्ज-वर्णय् ( कर्मणि ) °इ I, 17, 6; II, 13,  
 8; III, 2, 9; V, 7, 9.  
 वाणिग्य-( 1 ) वर्णा ( 2 ) पत्रिका, ( 3 ) वर्णिता,  
 II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.  
 वत्त-वक्त्र I, 10, 4; IV, 12, 8.  
 वत्त-वृत्त (वार्ता) VII, 3, 6.  
 वत्थ-वन्न III, 8, 15; III, 11, 11; VI, 9, 2.  
 वत्थावहार-वस्त्रापहार VII, 10, 5.  
 वद्दल-वार्दल (मेघ) IX, 25, 5. (दुर्दिन D. VII, 35; H. M. बादल or बादल).  
 \*वमाल-तुमुल VII, 7, 11, (वमाल D. VI, 90. वमाल-कलकल Pai. 47, मेलपक or कोलाहल टि.)  
 वम्म-वर्मन् III, 15, 10.  
 वम्मह-मन्मथ I, 7, 3; III, 4, 17 (Hem. I, 242; II, 61.)  
 वम्महवेय-मन्मथ+वेग VIII, 10, 9.  
 वम्मलूरण-वर्म+लूदक VII, 14, 4, (मर्मवेधक see जस; उल्लूर-तुड (त्रुट्) Hem. IV, 116; also see लूरण.)  
 वय-वक I, 6, 6.  
 वय-व्रत I, 12, 3.  
 वयल्लाय-व्रतल्लाय (°शोभ) IX, 20, 3.  
 वयण-वदन I, 1, 9; V, 2, 10.  
 वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.  
 वयणराअ-वदन+राग VIII, 16 9.  
 वयहल-व्रत+फल IV, 5, 1.  
 वयंसी-वयस्या II, 2, 14; VIII, 4, 12. (Pai. 190).  
 वरइत्त-वरित् (पति) I, 17, 1; IV, 8, 6; VIII, 4, 5, (आभिनववर; D. VII, 44.)  
 वरण-वारण VI, 3, 6.  
 वरपत्त-वर+पात्र IX, 20, 19.  
 वराअ, °य-वराक VI, 13, 18; VII, 15, 9; IX, 9, 12.  
 वराडी-वराटिका III, 13, 3.  
 वरिट्ट-वरिष्ठ I, 13, 4.  
 वरिस-वर्ष (देश) IX, 15, 4.

वरीस-वर्ष (संवत्सर) IX, 21, 22.  
 (lengthened for metre)  
 वल-वल् (चलने) °इ, V, 1, 12; VI, 14, 4.  
 वलक्ख-वलक्ष (धवल) VI, 13, 7. (Pai. 164)  
 वलग्ग-अवलग्न VI, 13, 12.  
 वलिय-वलित (चलिय); वलीयस् वा III, 12, 10.  
 वलोइय-अवलोकित IX, 18, 21.  
 वल्लहराय-वल्लभराज पु. I, 3, 2.  
 वल्लीहर-वल्लीगृह I, 7, 2.  
 \*वल्लूरिया-मांसपेशी शुष्कमांस टि. III, 3, 2.  
 (वल्लर-गहन, क्षेत्र etc D. VII, 86; Pai. 353; वल्लरी, विल्ली-केश D. VII, 32; वल्लरी-लता Pai. 346.)  
 ववहार-व्यवहार III, 3, 6; VI, 11, 11.  
 वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.  
 वसंगअ-वश+गत III, 14, 10.  
 वसंततिलय-°क, वननाम, VII, 11, 11.  
 वसंतमाल-°ला, स्त्री, IV, 6, 7.  
 वसिट्ट-वाशिष्ठ, पु. III, 3, 3.  
 वसियरण-वशीकरण III, 1, 10.  
 वसुणंदय-वसुनन्दक (Sword) VIII, 3, 8.  
 वसुमइ-°ती (पृथ्वी) I, 14, 2.  
 वसुमइ-°ती, स्त्री, IX, 15, 7.  
 वसुयत्त-वसुदत्त, पु. IX, 15, 7.  
 वसुंधरि-वसुंधरा, स्त्री, VI, 11, 5.  
 °वह-°पथ III, 17, 6; VI, 1, 3.  
 °वह-वध VI, 1, 3.  
 वह-वध् (हन्) °हेष्णिणु VII, 15, 3.  
 वहिज्ज-वध् (कर्मणि) °इ III, 2, 10.  
 वहु-वधू I, 3, 5; I, 16, 8.  
 वंकइ-वक्रयति II, 14, 10.  
 वंकत्तण-वक्रत्व III, 10, 10; III, 11, 3.  
 वंकाणण-वक्रानन III, 14, 3.  
 वंकावइ-वक्रयति VI, 4, 12.  
 वंच-वञ्च् °इ VI, 14, 4.  
 वंचिय-वाञ्छित II, 6, 20.  
 वंचेवअ-वञ्चनीय III, 2, 12.



वंजण-व्यञ्जन II, 9, 1.  
 वंछ-वाञ्छ, °इ IX, 10, 1.  
 वंद-वन्द, °दिवि I, 12, 1; II, 3, 21.  
 वंद-वन्द II, 11, 1.  
 वंदिज्ज-वन्द ( कर्मणि ) °इ IV, 3, 11.  
 वंस-वंश VI, 11, 4.  
 वंसुब्भड वंश+उद्भूत IX, 19, 11.  
 वाइ-वादिन् IV, 11, 5; IX, 5, 11.  
 वाइअ-वाचिक VII, 11, 4.  
 वाइत्त-वादित्र III, 11, 7.  
 वाईसरि-वागीश्वरी I, 2, 6.  
 वाउ-वायु III, 6, 12.  
 वाउड-व्यापृत I, 9, 7.  
 वाउवेअ वायुवेग VIII, 5, 13.  
 वाणसरि-वागीश्वरी III, 1, 4.  
 °वाण-पान VIII, 1, 9.  
 वाणरोह-वानर+ओष VIII, 16, 3.  
 वाणिज्ज-वाणिज्या I, 15, 5.  
 वाणिय-पानीय VIII, 15, 14.  
 वाय-वाक् I, 12, 2.  
 वायरण-व्याकरण I, 1, 10; III, 1, 3.  
 वायअ-वा+आगत VI, 2, 12.  
 वाया-वाचा ( वाक् ) VIII, 4, 11; 10, 10.  
 °वार-व्यापार IX, 20, 19.  
 वारण-तत्सम II, 5, 3, 4. ( See notes ).  
 वारणिद-वारणेन्द्र I, 9, 6.  
 वारिअ-वारित III, 11, 4.  
 वारुणिया-°का ( वृष्टिकरी-विद्या ) VI, 6, 26.  
 वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.  
 वालुग-व्याल+उग्र VIII, 11, 9.  
 वावि-वापी II, 8, 3; II, 11, 7.  
 वासण-वासना IX, 5, 3.  
 वासव-पु. I, 14, 10.  
 वासव-तत्सम ( इन्द्र ) I, 14, 10.  
 वाह-व्याध VIII, 8, 1.  
 वाहर-वि+आ+हृ, °इ VI, 14, 6.  
 वाहरत्तु-वा+अहोरात्रम IV, 5, 4.

वाहा-बाधा II, 8, 10.  
 वाहिय-वाहित VII, 5, 7.  
 वि-अपि I, 8, 2.  
 विइण्ण-वितीर्ण II, 10, 7; VIII, 8, 2.  
 विउलगिरि-विपुल° प. I, 8, 13.  
 विउलवह-विपुल+पथ VI, 1, 3.  
 विउस-विद्वस् III, 4, 2; IX, 15, 2.  
 विउसत्तण-विद्वत्त्व III, 5, 11.  
 विओइय-वियोजित II, 13, 2.  
 विओय-वियोग V, 11, 14.  
 विओयर-वृक्रोदर ( भीम ) पु. IV, 10, 17.  
 विकहा-विकथा IX, 20, 14.  
 विक्खाय-विख्यात I, 13, 3.  
 विग्गह-विग्रह I, 1, 8; I, 17, 7.  
 विचित्त-विचित्र I, 6, 3; IX, 21, 34.  
 विच्छुलिय-विच्छुरित ( सिक्त, टि. ) III, 5, 5;  
 VII, 7, 8.  
 विच्छेय-वि + छिद् + णिच् °हि III, 3, 15.  
 विजय-पु. VII, 8, 2.  
 विजयमहाएवी-°देवी, स्त्री IX, 1, 15.  
 विजयसीह-°सिंह, पु. VI, 15, 7.  
 विजयसेण-°ना, स्त्री, VI, 15, 7.  
 विजयाउर-विजयपुर, न. IV, 7, 14.  
 विजयाण-विजय + आज्ञा VII, 3, 10.  
 विजयंधर-पु. IX, 1, 14.  
 विज्ज-विद्या III, 1, 8.  
 विज्जप्पह-विद्युत्प्रभ, पु. VI, 2, 2.  
 विज्जाउल-विद्या + कुल VI, 1, 11.  
 विज्जाणिअ-विद्या VI, 2, 8.  
 विज्जासाहण-विद्या + साधन III, 1, 12.  
 विज्जिज्जमाण-वाँज्यमान II, 11, 2.  
 विज्जु-विद्युत् VI, 14, 8.  
 विज्जुप्पह-विद्युत्प्रभा, स्त्री, VIII, 12, 3.  
 विज्जुलिया-विद्युत्तिका ( विद्यानाम ) VI, 6, 22.  
 विज्जुवेय-विद्युद्देगा, स्त्री, VIII, 12, 3.  
 विज्झ-व्यध् °इ IX, 9, 1.  
 \*विट्ठल-अपवित ( अस्पृश्य ) VIII, 10, 4;

IX, 17, 45. ( विट् Hem. IV, 422.  
H. विटाल. M. विटाल.)  
विट्-विष्णु IV, 9, 11; VIII, 8, 8.  
विड-विट VII, 2, 4.  
\*विडप्प-राहु VI, 14, 11; VII, 8, 5. (D.  
VII, 65; Pai. 38 ).  
विडवि-विटपिन् I, 11, 5.  
विणअ-विनय I, 2, 3; V, 13, 9.  
विणयपाल-विनय°, पु. V, 2, 11.  
विणयमइ-विनयमति, स्त्री. V, 2, 12.  
विणास-विनाश IX, 5, 8.  
विणिग्गय-विनिर्गत I, 1, 9.  
विणिज्जिय-विनिर्जित I, 14, 4.  
विणिवारिअ-विनिवारित III, 11, 2.  
विणीय-विनीत III, 5, 13; VII, 11, 7.  
विणु-विना II, 3, 21.  
विणोअ-विनोद III, 6, 14.  
विण्ण-विज्ञ IX, 14, 10.  
विण्णव-वि + ङप् °इ I, 8, 12. ( M. विनवणें  
to request ).  
विण्णविअ, °य-विज्ञापित I, 16, 7; IV, 7,  
2; V, 1, 14; VIII, 16, 2.  
विण्णाण-विज्ञान I, 1, 5; VI, 5, 7; VIII,  
15, 11. ( Hem. II, 4. )  
विण्णाय-विज्ञात IX, 14, 3.  
विणिण-द्वि II, 7, 9. ( Hem. III, 120 ).  
वित्त-विद् + क VIII, 2, 1.  
वित्तंत-वृत्तान्त VI, 17, 11.  
वित्ति-वृत्ति I, 1, 10; I, 10, 7; I, 15, 3;  
III, 1, 14.  
वित्थर-विस्तर I, 16, 8.  
वित्थार-विस्तार III, 8, 4; VII, 9, 10.  
वित्थारिअ-विस्तारित II, 14, 2.  
वित्थिण्ण-विस्तीर्ण I, 3, 5; VI, 17, 10.  
विदिगिण्ड-वि + जुगुप्सा IV, 3, 4; IX, 12,  
10 ( see दुगुण्ड ).  
विदिण्ण-विदत्त I, 3, 7, ( See दिण्ण )

विदेह-दे. IX, 13, 5.  
विद्वण-विद्रावण VI, 10, 10.  
विद्वावणिया-विद्रावाणिका (विद्यानाम) VI, 6, 10.  
विप्पिय-विप्रिय VI, 16, 2,  
विप्फुर-वि+स्फुर, °इ VI, 9, 3.  
विप्फुरंत-विस्फुरत् I, 1, 3.  
विप्फुरिय-विस्फुरित I, 5, 4; V, 5, 12; IX,  
23, 13.  
विबुज्झंत-विबुध्यमान (विकसत्) II, 11, 8.  
विब्भम-विभ्रम I, 1, 4; II, 1, 6.  
विब्भमन्त-विभ्रम+अन्त I, 10, 10.  
\*विब्भाडिय-अपमानित, ताडित, टि. III, 11,  
13. ( विष्फाडिय-नाशित D. VII, 70. M.  
वाभाडे काढणें to tear into shreds, भविस. )  
विमइ-विमर्द VI, 2, 12.  
विमला-स्त्री, VI, 2, 2.  
वियक्क-वितर्क IX, 21, 17.  
वियक्खण-विचक्षण III, 2, 3.  
वियड-विकट IV, 1, 9; VII, 10, 4.  
वियप्प-विकल्प III, 1, 11; VII, 11, 2;  
VIII, 7, 3.  
वियप्प-वि+क्लप् °इ, IX, 8, 7; °हि V, 2, 1;  
°प्पिवि IX, 24, 8.  
वियर-वि+चर्, °उ III, 9, 10.  
वियरंत-विचरत् I, 6, 2.  
वियल-वि+गल् °उ III, 10, 8.  
वियलिअ, °य-विगलित II, 12, 2; III, 4,  
1; III, 17, 6; IV, 2, 1.  
वियलिय-विदलित III, 17, 4.  
वियस-वि+कस् °सिवि I, 5, 2.  
वियसंत विकसत् I, 10, 1.  
वियंभ-वि+जृम्भ °इ IV, 14, 14.  
वियंभिय-विजृम्भित II, 5, 9; VII, 8, 9.  
वियाणिय-विज्ञात IX, 6, 2; IX, 18, 10.  
वियार-विचार II, 5, 12.  
वियार-विकार III, 11, 9; V, 7, 4; VII, 5, 6.  
वियारभंगि-विचारभंगी, स्त्री, VIII, 12, 10.

वियारण-विदारण V, 2, 9.  
 विरइय-विरचित I, 7, 7; I, 18, 2.  
 विरइज्ज-वि+रच् (विधिलिङ्) °इ III, 2, 14.  
 विरयण-विरचना III, 1, 10.  
 विराइय-विराजित VI, 8, 5.  
 \*विरेह-वि+राज् °इ I, 10, 5 (Hem. IV, 100).  
 \*विलआ, °या-वनिता II, 2, 9; VI, 7, 1;  
 ( Hem. II, 128; Pai. 12 )  
 विलग-विलग्न I, 15, 6.  
 विलित्त-विलिप्त IX, 18, 14.  
 विलीण-विलीन VI, 13, 17.  
 विलुलिय-°त II, 13, 1.  
 विलुलियन्त-विलुलत VII, 7, 9.  
 विलेवण-विलेपन VI, 9, 2.  
 विव-इव III, 8, 3 (Hem. II, 182).  
 विवक्ख-विपक्ष VIII, 3, 13.  
 विवण-विपणि VIII, 2, 12.  
 विवरीय-विपरीत III, 9, 9.  
 विवंक-वैरिणां वक्रम्, टि. VI, 13, 5.  
 विवाह-गरुडवाहन (विष्णु) VIII, 8, 4.  
 विविह-विविध VI, 3, 3.  
 विवेइय-विवेकित II, 10, 9.  
 विस-विष II, 12, 9; IV, 14, 3.  
 विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.  
 \*विसट्ट-दलन VII, 7, 6. (Hem. IV, 176;  
 विघटित Pai 810.)  
 विसम-विषम, I, 7, 3; II, 12, 9.  
 विसमच्छ-विषमाक्ष IV, 12, 12.  
 विसह-वि+राज् °इ I, 18, 5. ( Hem. IV,  
 100 )  
 विसहर-विषधर I, 11, 1; VII, 1, 11.  
 विसंक-विशंक VI, 13, 5.  
 विसंठुलिय-विसंस्थुलित ( विहल ) II, 13, 1.  
 ( Hem. II, 32; Pai 931. )  
 विसाय-विषाद II, 3, 2; IV, 4, 2.  
 विसालणेत्त-विशालनेत्रा, स्त्री. I, 14, 7; II,  
 2, 15.

विसिट्ट-विशिष्ट I, 1, 6; I, 4, 3; IV, 3, 9.  
 विसिण्ण-विशीर्ण VII, 14, 3.  
 °विह-°विध III, 12, 6; IX, 13, 2.  
 विहअ, °व-विभव I, 14, 5; VII, 7, 6; IX,  
 3, 5.  
 विहट्टिय-विघट्टित III, 16, 6.  
 विहड-वि+घट् °डिवि I, 18, 3; °डेसइ II, 8, 2.  
 विहडिय-विघटित III, 14, 8; VII, 7, 4.  
 विहत्ति-विभक्ति I, 12, 11.  
 विहल-विफल VII, 15, 6, ( विहल Hem.  
 II, 58; Var. III, 47. )  
 विहलिय-विफलित (विहलित) VIII, 13, 8.  
 विहंड-वि+खण्ड् °डिवि VI, 13, 21.  
 विहाण-विधान III, 1, 9; VII, 10, 10; IX,  
 17, 2.  
 विहाविय-विभावित, (दृष्ट) III, 8, 16; (सन्मा-  
 नित, टि.) IX, 22, 12  
 विहि-विधि III, 1, 13; IV, 2, 17; VI,  
 7, 7.  
 विहि-द्राभ्याम् III, 5, 5.  
 विहिअ-विहित V, 10, 1.  
 विहिण्ण-विभिन्न III, 7, 15; VII, 11, 2.  
 विडुर-विधुर ( दुःख ) I, 11, 3; V, 10, 8.  
 विडूइ-विभूति VIII, 1, 13.  
 विडूसण-विभूषण III, 2, 7; V, 13, 1.  
 विडूसिअ-विभूषित VI, 14, 8.  
 विहोडण-विस्फोटन III, 14, 7. ( ताडन, Hem.  
 IV, 27. )  
 विजणय-व्यञ्जन+क VI, 9, 7.  
 विद्-वृन्द II, 5, 6; III, 1, 8.  
 विध-व्यध्, °धन्ति V, 5, 2.  
 विभल-विहल IV, 10, 8; ( बिम्भल Hem.  
 II, 58. )  
 विभिय-विस्मित VI, 7, 13; ( विम्हअ-विस्मय  
 Hem. II, 74; Var. III, 32. )  
 °वीढ-पीठ IV, 10, 6; VIII, 2, 1.  
 वीणावज्ज-वीणावाद्य III, 5, 8.

वीणाभास-वीणा+अभ्यास V, 7, 6.  
 वीणाधार-वीणाचार्य V, 7, 4.  
 वीयमाण-वीज्यमान IX, 18, 6.  
 वीयसोयपुर-वीतशोकपुर, न. IX, 15, 5.  
 वीराणा-वीर+आज्ञा I, 13, 1.  
 वीला-वीडा VI, 13, 17 ( विलिय, D. VII, 65. )  
 वीसासुहिया-विश्वासं सुखं ( हितं ) च करोतीति, टि. विद्यानाम VI, 6, 23.  
 वुट्टी-वृष्टि II, 11, 4; ( Hem. I, 137 ).  
 वुड्ड-वृद्ध III, 2, 3; ( Hem. I, 131 ).  
 वुड्डत्तण-वृद्धत्व IX, 10, 5.  
 वुड्ढि-वृद्धि II, 10, 1.  
 वुत्त-उक्त II, 13, 10; III, 9, 3; V, 2, 8; IX, 14, 1.  
 वूह-व्यूह III, 1, 10; VIII, 14, 8.  
 वे-द्वि IX, 20, 11; ( Hem. III, 119 ).  
 वेअ-वेद IX, 8, 8.  
 वेइअ-वैदिक IV, 3, 3.  
 वेढ-वेष्ट् °ढिवि VIII, 1, 8 ( Hem. IV, 221 )  
 वेढिअ-वेष्टित III, 16, 4; VI, 14, 2.  
 वेयवाइ-वेद + वादिन् IX, 10, 2.  
 वेयविहि-वेदविधि IX, 9, 9.  
 वेयाल-वेताल IV, 10, 8; VI, 7, 6.  
 वेरि-वैरिन् VI, 16, 3.  
 \*वेल्लहल-कोमल विलासिन् वा II, 4, 1; VI, 15, 2; ( Hem. VII, 96 ).  
 वेल्लि-वल्ली I, 15, 2.  
 वेव-वेप् °इ V, 1, 12.  
 वेविय-वेपित IV, 15, 1.  
 वेस-वेश्या III, 7, 9.  
 वेस-वेष VII, 11, 14; IX, 4, 4.  
 वेसावाडअ-वेश्या + पाटक, टि. V, 1, 7; VII, 6, 9; ( H. वाडा enclosure ).  
 वेसि-वेत्ति VI, 13, 8.  
 वेहविअ-वधित ( बिलक्षीकृता, टि. ) II, 1, 10; ( Hem. IV, 93 ).

वोसट्ट-व्युत्सृष्ट IV, 4, 8; ( विकसित, Hem. IV, 195, does not suit here ).

## स

स°-स्व° II, 1, 6; VI, 7, 12.  
 सइ-सती VII, 11, 9.  
 सइ-सती, स्त्री VIII, 12, 9.  
 सइं-स्वयम् I, 15, 9; III, 4, 17; III, 11, 4.  
 सई-सती II, 1, 1.  
 सइच्छा-स्व + इच्छा V, 8, 4.  
 सइट्ट-स्व + इष्ट IV, 11, 13.  
 सइत्त-सचित्त ( सावधान, टि. ) VIII, 7, 10.  
 सइत्तण-स्वत्व III, 3, 11.  
 सइव-शैव IX, 6, 3.  
 सउच्च-शौच I, 4, 4; III, 3, 6; VI, 10, 9.  
 सउज्जवण-सद् + उद्यापन ( See उज्जवण ) IX, 21, 19.  
 सउणि-शकुनि ( पक्षिन् ) II, 6, 11.  
 सउण्ह-स + उष्ण IX, 17, 14.  
 सउयामणि-सौदामिनी IX, 9, 6.  
 सउवीर-सौवीर ( butter-milk, Pai. 268 ) VI, 2, 5.  
 सउहयल-सौध + तल VIII, 4, 11.  
 सण-स्वयम् ( ? ) IX, 21, 5.  
 सक-शक V, 3, 2; VII, 7, 1; IX, 24, 6.  
 सक-शक् °इ V, 3, 2; °हि V, 12, 4.  
 सकारिअ-संस्कारित IX, 19, 9.  
 सग्ग-स्वर्ग I, 7, 5; III, 4, 3; IV, 5, 2.  
 सग्गालय-स्वर्गालय VII, 12, 3.  
 सच्च-सत्य VI, 10, 9.  
 सच्चवइ-सत्यवती, स्त्री, VI, 11, 5.  
 सच्छ-स्वच्छ III, 4, 4.  
 सज्झाय-स्वाध्याय VI, 5, 4.  
 सज्झाण-सद् + ध्यान ( स्वाध्याय, टि. ) IX, 20, 10.  
 \* सडुट्ट स + अलीक VI, 13, 15 ( see-डुट्ट. )  
 सट्ट-शाठ्य I, 5, 3.

सणर-स्व+नर VI, 8, 2.  
 सणाहि-स्व+नाभि II; 1, 6,  
 सणिच्छर-शनैश्चर (ग्रहनाम) III, 17, 12; IV,  
 10, 2; (Hem I, 149).  
 सणियड-स्व+निकट VI, 2, 11.  
 सण्णज्झ-सम्+नह् (कर्मणि) °इ VII, 5, 21;  
 (Hem. II, 26.)  
 सण्णद्ध-सन्नद्ध V, 4, 20.  
 सण्णज्झंत-सन्नह्यमान VII, 6, 1.  
 सण्णास-सन्यास IV, 2, 18; VIII, 13, 8.  
 सण्णाह-सन्नाह VI, 4, 2.  
 सण्णिह-सन्निभ I, 3, 7; I, 5, 9.  
 सण्णिहिय-सन्निहित I, 8, 3; VI, 15, 3.  
 सण्हाण-स+स्नान IX, 17, 25.  
 सत्तेअ-स्व+तेजस् VIII, 12, 1.  
 सत्त-सप्त I, 1, 9; VII, 11, 7; IX, 5, 13.  
 सत्त-सक्त IX, 7, 4.  
 सत्तच्चि-सत्ताचि: (आग्नि) IV, 9, 12.  
 सत्तभउम-सप्त+भौम III, 1, 9.  
 सत्ति-शक्ति I, 8, 2; III, 3, 11; IX, 2, 3.  
 सत्तु-शत्रु III, 3, 15; VI, 12, 14; IX,  
 25, 12.  
 सत्थ-शास्त्र III, 1, 6; III, 1, 16; III, 2,  
 3; VII, 2, 4; IX, 12, 6.  
 सत्थ-(1) शस्त्र (2) शास्त्र VII, 6, 5.  
 सत्थ-शस्त्र VIII, 14, 7.  
 सदिट्ठी-सदाष्टि (सम्यग्दष्टि) IX, 12, 9.  
 सद्-शब्द II, 1, 10; VI, 2, 10, IX, 8, 8.  
 सद्दियार-शब्दविचार VII, 1, 7.  
 सद्दिय-शब्दित VI, 12, 8.  
 सधअ-स+ध्वज III, 16, 4.  
 सपसाअ-स+प्रसाद III, 13, 7.  
 सप्प-सर्प II, 3, 15.  
 सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I,  
 111.)  
 सबरी-शबरी V, 11, 14.  
 सबंधण-स्व+बन्धन VII, 1, 18.

सभोअ-स्व+भोग IX, 17, 34.  
 सम-शम I, 11, 8; IX, 21, 43.  
 सम-श्रम III, 14, 4.  
 समग्घविअ-सम्+अर्घित V, 2, 4. (अग्घ-रा.  
 Hem. IV, 100.)  
 समच्च-सम्+अर्च् °च्चिवि IX, 21, 3.  
 समाज्जिअ-समार्जित IX, 12, 11.  
 समण-श्रमण VI, 3, 10.  
 समत्ति-समाप्ति I, 16, 2; IX, 3, 6.  
 समप्प-सम्+अर्पय् °मि III, 7, 13; °इ V, 1,  
 11.  
 समर-शबर V, 10, 20; V, 13, 6.  
 समरि-शबरी V, 13, 6.  
 समलहण-संवाहन IX, 20, 13.  
 समंजस-समञ्जस I, 3, 13.  
 समंति-स्व+मन्त्रिन् IV, 1, 5.  
 समायअ-समागत III, 9, 5.  
 समायारिअ-समाचरित II, 8, 9.  
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,  
 समाहि-समाधि II, 3, 20; IX, 4, 84.  
 समिइ-समिति (see notes) IX, 4, 8.  
 समिदि-समिति I, 12, 3.  
 समिद्ध-समृद्ध IV, 4, 6.  
 समिद्धि-समृद्धि IX, 3, 5.  
 समिअ-शमित I, 8 1; I, 11, 6.  
 समीरिअ-समीरित III, 5, 15.  
 समुज्जव-समुद्यम III, 2, 1.  
 समुज्जोय-समुद्योत VI, 13, 17.  
 समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.  
 समुत्तिपएस-स्वमुक्ति+प्रदेश IX, 17, 40.  
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.  
 समुह-स्व+मुख समूह वा II, 10, 2.  
 सम्मइ-सन्मति I, 8, 13.  
 सम्मग-सन्मार्ग IX, 20, 2.  
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.  
 सम्माइट्ठि-सम्यग्दष्टि IV, 3, 4.  
 सम्माइय-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्+मानय् ° णिवि I, 15, 1.  
 सम्माणिय-सम्मानित VI, 8, 12.  
 सय, °अ-शत I, 6, 6; I, 13, 4; V, 11, 7.  
 सयज्ज-स्व + कार्य IV, 5, 13.  
 सयज्जयर-स्वकार्य + कर II, 4, 13.  
 सयण-शयन II, 14, 10; V, 13, 10.  
 सयण-स्वजन VIII, 12, 2.  
 सयणत्तण-सुजनत्व VIII, 13, 10.  
 सयमह-शतमख ( इन्द्र ) I, 14, 3.  
 सयर-स्व + पर V, 4, 17.  
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.  
 सयसुलिणिया-शतशूलनिका ( विद्यानाम ) VI, 6, 8.  
 सया-सदा II, 3, 12.  
 सयासिअ सदाशिव IX, 6, 3.  
 सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.  
 सर-स्वर III, 6, 4.  
 सर-स्मृ °इ I, 10, 2; I, 11, 2; °डु VII, 13, 7; °रिवि VII, 6, 7.  
 सर-स्मर ( काम ) I, 17, 15; VI, 16, 11; VIII, 3, 4.  
 सरउयय-स्वरोदय III, 1, 9.  
 सरण-शरण I, 11, 1; V, 3, 4.  
 सरणाइय-शरणागत VIII, 13, 10.  
 सरधणु-स्मर + धनुः II, 9, 8.  
 सरयण-स + रत्न VIII, 3, 8.  
 सरवण-स्मर (or शर) + वृण IV, 5, 11.  
 सरसासाहिअ-स्मरलक्ष्म्याः साधकः टि. IX, 1, 8.  
 सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.  
 सरसुच्छु-सरस + इक्षु VIII, 6, 1.  
 सरहस-स + रभस IX, 19, 1.  
 सरंत-सरत् VII, 2, 5.  
 सराइय-सराणा IX, 19, 12.  
 सरासइ-सरस्वती I, 3, 5.  
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.  
 सरि-सरित् V, 4, 16.  
 सरिद्धि-स्व + ऋद्धि VI, 13, 9.

सरिस-सदृश VI, 3, 9.  
 सलक्खण-सद्+लक्षण III, 13, 10.  
 सलसलंति-onomatop. IV, 15, 5.  
 सलहिज्ज-ह्लाष् (कर्मणि) ° इ VIII, 6, 5 (Hem. IV, 88).  
 सलिलजाण-सलिलयान I, 15, 6.  
 सल्ल-शल्य I, 12, 4.  
 सल्लइ-शलकी (see notes) VII, 2, 5.  
 सल्लइ-शलयायते VII, 2, 5.  
 सल्लि-शलकी II, 1, 4.  
 सल्लिय-शल्यित III, 6, 7.  
 सवडंमुहु-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).  
 सवण-श्रवण (कर्ण) III, 17, 3.  
 सवणभोयण-सर्वान्नभोजन III, 7, 1 ( सवर्ण दालियुक्त भोजन, टि. ).  
 सवन्ति-सपत्नी II, 2, 14; III, 8, 16. ( H. सौत )  
 सवर-शवर VI, 8, 1.  
 सवाल-स्वपालक आत्मरक्षक, टि. IV, 15, 14.  
 सवियण्ण-स+विकल्प III, 1, 11.  
 सवीअ-स+बीज IX, 21, 7.  
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.  
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.  
 सव्वोसहिया-सर्वौषधिका (विद्यानाम) VI, 6, 23.  
 सस-स्वस III, 6, 3; V, 3, 13; VII, 4, 5.  
 ससयण-श्वश्रू+जन VI, 12, 7.  
 ससयण-स+स्वजन VII, 10, 12.  
 सससुअ-स्वस+सुत VII, 9, 2.  
 ससहर-शशधर I, 3, 3; VI, 10, 6.  
 ससहरमुहिय-शशधरमुखी VI, 1, 9.  
 ससहाव-स्व+स्वभाव VI, 5, 6.  
 ससामि-स्व+स्वामिन् VIII, 5, 3.  
 ससालणय-( सव्यजनं, शालवृक्षसहितं शशक-जीवबन्धनयुक्तं वा, टि. ) VI, 9, 4. ( सालणअ some kind of dish; see भविस VI, 23, 3. )  
 ससि-शशिन् I, 17, 11.

ससियर-शशि+कर VIII, 1, 10.  
 ससुर-(1) शशुर (2) स+सुर VI, 15, 4.  
 \*सह-राज् ° इ I, 10, 7 ( Hem IV, 100).  
 सह-सह् ° हिवि II, 6, 18.  
 सहल-सफल VII, 14, 4.  
 सहस-सहसा III, 9, 1; VII, 1, 3.  
 सहस-सहस्र III, 17, 7.  
 सहसारग-सहसार ( 16th heaven ) + अग्र  
 IV, 5, 2.  
 सहंत-सहमान II, 13, 4.  
 सहाअ-स्वभाव I, 5, 5; III, 11, 3.  
 सहास-सहस्र II, 2, 2; VIII, 5, 12.  
 सहि-सखिन् VI, 12, 11.  
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.  
 सहियसहिय-सखि+सहित III, 5, 5.  
 सहियत्तण-स्व+हितत्व III, 11, 3.  
 सहुं-सह II, 1, 2; III, 8, 3.  
 सहेज्जअ-सहायक VII, 15, 8.  
 संक°का-शंका IV, 3, 4; IX, 12, 10.  
 संकड-संकट VII, 3, 11.  
 संकंति-संकान्ति IX, 2, 6.  
 संकमिअ-संकान्त II, 8, 10.  
 संकास-संकाश I, 5, 8.  
 संक्रिण्ण-संकीर्ण III, 4, 14.  
 संकोयण-संकोचन IX, 25, 3.  
 संख-शंख III, 1, 7.  
 संखपुरिस-सांख्य+पुरुष IX, 10, 9.  
 संखलिया-शंखलिका VI, 6, 19.  
 संखोहण-संक्षोभण III, 1, 12.  
 संखोहणिका-संक्षोभणिका ( विद्यानाम ) VI, 6,  
 11.  
 संगय-संगत III, 4, 14; IX, 12, 4.  
 संघट्टिय-संघट्टित III, 16, 7.  
 संघर-सम्+ह् ° इ IX, 6, 6.  
 संघाय-संघात VII, 2, 7.  
 संघारिअ-संहारित VII, 2, 15.  
 संचिज्जमान-संचयीमान I, 1, 8.

संचूर-सम+चूर्ण्य ° इ VI, 14, 6.  
 संचेवअ-संचेतव्य III, 2, 12.  
 संजाय-संजात VI, 15, 8.  
 संजुत्त-संयुक्त III, 6, 4.  
 संजोइय-संयोजित II, 14, 5; V, 9, 11; VI,  
 9, 2.  
 संजोय-संयोग I, 12, 8.  
 संझा-संध्या VI, 9, 7.  
 संझाराअ-संध्याराग VI, 4, 8.  
 संठाण-संस्थान IX, 11, 9.  
 संठिअ, °य-संस्थित I, 6, 1; IV, 1, 14; VIII,  
 8, 9.  
 संड षण्ड ( वृन्द ) VII, 7, 4.  
 संत-सत् I, 2, 2.  
 संत-शान्त I, 10, 11.  
 संताण-संतान IX, 11, 10.  
 संतय-संतत VIII, 7, 1.  
 संतावण-संतापन III, 14, 8.  
 संतावणिया-संतापनिका ( विद्यानाम ) VI, 6, 9.  
 संताविर-सम्+तापय्+इर ( ताच्छील्ये ) VIII, 3, 5.  
 संति-शान्ति, स्त्री, VIII, 12, 5.  
 संतिकसाय-शान्त + कषाय, IX, 12, 3.  
 संतोसिज्ज-सम् + तोषय् ( विधिलिङ्. ) ° इ III,  
 3, 10.  
 संथविय-संस्थापित V, 1, 4.  
 संथारसेज्जा-संस्तर or सस्तर + शय्या ( a bed  
 of leaves ) IX, 20, 10. ( सत्थर Hem.  
 IV, 356. ex. सत्थरअ Pai. 402).  
 संथुअ-संस्तुत VI, 3, 4.  
 संदण-स्यन्दन II, 6, 2; IV, 7, 11.  
 संदाण-सम् + दान् ° हि III, 10, 5.  
 संदाणिअ-संदानित ( बद्ध ) VII, 3, 11.  
 संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.  
 संपज्ज-सम् + पद् ° इ III, 2, 8.  
 संपत्त-सम्प्राप्त VIII, 9, 10.  
 संपाइअ-सम्पादित V, 8, 8.  
 संपोसहोवास-सम् + प्रोषथोपवास IX, 20, 3.

संवाहण-संवाहक or सम्बाधक III, 15, 9.  
 संबोह-सम् + बोध् °हिवि VII, 9, 9.  
 संबोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.  
 संबोहिय-सम्बोधित VI, 5, 4.  
 संभर-सम् + भृ °रिवि III, 15, 2.  
 संभरिअ-सम्भृत I, 9, 11.  
 संभव-सम् + भू °उ II, 4, 1.  
 \*संभेड-सम् + आक्रमण (संघट्) IV, 14, 12.  
 (See भिड, M. भेंडी-competition. भेड-भीरु, D. VI, 107, does not suit here).  
 संमुहिय-संमुखी VI, 1, 9.  
 संमाण-सम् + मान् °इ III, 7, 14.  
 संवेयाइय-संवेग + आदिक IX, 12, 5.  
 संवर-तत्सम I, 12, 9.  
 संवरिय-संवृत VI, 9, 5.  
 संस-शस् °सिवि VII, 10, 5.  
 संसग-संसर्ग V, 11, 9.  
 साउ-(१) स्वादु, (२) स्व + आयुः VI, 9, 6.  
 साउ-(१) स्वादु (२) लक्ष्मी, टि. VII, 6, 12.  
 साड-शाट V, 11, 5.  
 साडी-शाटी VII, 13, 3, (गजपल्याण, टि. ).  
 साम-शम IX, 2, 5.  
 साम-श्याम VII, 4, 6.  
 सामत्थ-सामर्थ्य IX, 14, 4.  
 सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5.  
 सामाइअ-सामायिक IV, 2, 15.  
 सामि-स्वामिन् II, 3, 19; V, 6, 3; VII, 6, 10.  
 सामिसाल-स्वामिन् I, 15, 5. (prob. स्व मि + सार (श्रेष्ठ) ).  
 साय-स्वाद IV, 2, 11.  
 सायत्त-सपत्नी III, 9, 9; ( H. सौत ).  
 सायर-सागर I, 4, 11.  
 सायरदत्त-सागरदत्त, पु. V, 10, 7.  
 सायार-स + आचार VI, 2, 7.  
 सारअ-सारक ( भ्रामक ) VIII, 10, 8.  
 सारि-( The moving piece in the game

of चौपड. H. सारी देना to move the piece ).

सारिच्छ-सादृश्य III, 8, 7.  
 सालि-शालि I, 6, 5.  
 सावय-श्रावक ( Jain layman ) I, 12, 6; VI, 3, 6.  
 सावित्ति-सावित्री, स्त्री. VIII, 12, 5.  
 सास-श्वस III, 6, 9; VIII, 11, 5.  
 सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.  
 सासय-शाश्वत IX, 11, 11.  
 सासाणिल-श्वस+अनिल VI, 4, 3.  
 सासुरय-श्वसुर+क IV, 8, 14.  
 साह-शाखा IX, 3, 7.  
 साह-साध् °हेषिणु IV, 1 1.  
 साहअ-साधक IX, 3, 2.  
 साहण-साधन III, 1, 12; V, 1, 5; VII, 1, 10.  
 साहंमिय-सह+धर्मिन् IX, 12, 9.  
 साहामय-शाखामृग VII, 1, 12.  
 साहारअ सहकार ( आम्र ) III, 6, 13.  
 साहारिअ-सवारित VII, 9, 3, (see Notes).  
 साहिअ-साधित III, 17, 13.  
 \* साहिअ-कथित VII, 3, 5, (Hem IV, 2).  
 साहिज्ज-साध् ( कर्मणि ) ° इ III 2, 13; IX, 5, 4.  
 साहिज्ज-साहाय्य VII, 4, 10.  
 साहिमाण-स+अभिमान IV, 11, 3.  
 साहु-साधु III, 2, 10.  
 साहुकारिअ-साधुकारित VII, 9, 3.  
 साहुपसंस-साधु+प्रशंसा VI, 3, 11.  
 सिअ-शिव IX, 6, 2.  
 सिक्ख-शिष् ° इ III, 1, 2; ° हुं V, 8, 2; ° क्खावइ-I, 10, 6.  
 सिक्ख-शिक्षा VII, 13, 6.  
 सिक्खिअ-शिक्षित VII, 6, 5; VIII, 1, 5.  
 सिग्घ-शीघ्र IX, 17, 37.  
 सिज्ज-सिध् °इ III, 2, 6. (Hem. IV, 217.)



सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.

सिद्ध-सृष्ट VIII, 14, 1.

सिग्निद्ध-सिग्निध II, 5, 6; (Hem II, 109).

सिग्नेह-स्नेह IX, 15, 3.

सिक्त-सिक्त II, 5, 11; IV, 8, 16.

सित्थ-सिक्थ IX, 7, 1.

सिद्धत्त-सिद्धत्व IX, 6, 10,

सिप्प-शिल्प III, 1, 11.

सिप्पि-शुक्ति II, 8, 10; ( Hem II, 138.  
H. सीप ).

सिमिर-शिबिर V, 1, 1; VI, 7, 12.

सिय-सित I, 7, 4; III, 4, 11.

सिय-श्रित VIII, 16, 4.

सिय-श्री IX, 4, 3.

सियपंचमि-श्रीपञ्चमी I, 3, 11.

सियसेविअ-श्री + सेवित V, 11, 12.

सिर-शिरस् I, 9, 3; I, 17, 16; VI, 10, 16.

सिरकमलुल्ल-शिरः + कमल + उल्ल ( स्वार्थे ) V,  
6, 6.

सिरि-श्री I, 1, 11; I, 3, 1.

सिरिलंपड-श्री + लम्पट III, 15, 3.

सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.

सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.

सिरिवम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I,  
16, 7; III, 13, 5; IV, 6, 6; IV, 9, 6.

सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12;  
III, 16, 3; IV, 14, 1; IX, 24, 1.

सिरिहर-श्रीधर ( विष्णु ) IV, 4, 13,

सिल-शिला IV, 4, 11; VII, 10, 6.

\*सिल्ल-भल्ल spear V, 5, 1, ( Hem. IV,  
387, ex. सेल्ल-शर D. VIII, 57 does  
not suit here as बाण is mentioned  
separately in the very next line.).

सिव-शिवा ( शृगाली ) VII, 6, 9.

सिवणवि-शिवदेवी ( Mother of नेमि, the  
22nd Tirthamkar ) II, 8, 14.

सिविण-स्वप्न II, 7, 5; (Hem. I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.

सिसिर-शिशिर IX, 25, 6.

सिसुवाल-शिशुपाल ( enemy of Krishna )  
VII, 15, 3.

सिहर-शिखर VII, 10, 7; VIII, 11, 1.

सिहरग-शिखराग्र I, 7, 5.

सिहरि-शिखरिन् I, 1, 12; V, 10, 15.

सिहि-शिखिन् ( अग्नि ) I, 5, 5; IV, 14, 3.

सिहिसिह-शिखि + शिखा ( अग्निज्वाला ) III,  
6, 11.

सिंग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).

सिंगार-शृङ्गार II, 2, 10; (H. सिंगार ).

सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.

सिधुविसय-°विषय, दे. VII, 4, 8.

सिधुर-तत्सम (गज) V, 1, 6.

सीय-सीता IV, 6, 8; VIII, 8, 5.

सीय-शीत VIII, 1, 10.

सीयर-शीकर III, 7, 6.

सीयल-शीतल I, 5, 5.

सीलइआ, पु. I, 3, 12.

सीलभट्ट-शीलभट्ट पु. I, 5, 1.

सीलवइ-शीलवती, स्त्री V, 2, 13.

सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5,  
10; VII, , 5, 12.

सीस-शिष्य I, 2, 3; VII, 1, 16; IX, 11,  
7; IX, 22, 8.

सीसक्क-शीर्ष+क VII, 7, 2.

सीह-सिंह IX, 23, 7.

सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.

सुअ-सुत I, 14, 8; III, 4, 2.

सुअ-शुक II, 1, 9.

सुअ-श्रुत VI, 2, 10; IX, 17, 8.

सुइ-श्रुति V, 9, 13.

सुइ-शुचि IX, 20, 6.

सुइत्त-सुचित्त IV, 1, 17.

सुइत्त-शुचित्त IX, 9, 10,

सुइमहुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ ( कर्ण ) IV, 8, 3.  
 सुइहर-श्रुतिधर, पु. VI, 10, 5.  
 सुओवहि-श्रुत+उदीध IX, 16, 8.  
 सुकइत्तण-सुकवित्त्व VII, 6, 4,  
 सुकयसाहिण-सुकृत् + साधिनं. IV, 5, 1.  
 सुकंठ-पु. VII, 11, 13.  
 सुकंति-सुकान्ति, स्त्री, IX, 21, 28.  
 सुकिअ-सुकृत् VI, 17, 13.  
 सुक्क-शुक I, 16, 5; VII, 7, 1.  
 सुक्क-शुष्क IX, 17, 18.  
 सुक्क-शुक्ल IX, 21, 21.  
 सुक्क-शुष्प °इ V, 9, 6.  
 सुक्कझाण-शुक्लध्यान IX, 25, 14.  
 सुक्किल-शुक्ल I, 14, 2.  
 सुखेत्त-सुखेत्र IX, 21, 41.  
 सुगय-सुगत (बुद्ध) IX, 11, 7.  
 सुगगीव-सुग्रीव VI, 17, 8.  
 सुचारसमीसि-सु + पियाल + संमिश्रित IX, 21, 13 ( चार-पियालवृक्ष D. III, 21; कडव-मिश्रयोरु, टि. )  
 सुज्झ-शुद्ध °इ VII, 1, 9; °ज्झंति IX, 9, 12, (H सूझना to strike to the mind)  
 सुज्झ-शुद्ध III, 9 11.  
 सुडु-सुष्ठु III, 14, 2 ; V, 6, 11 ; IX, 13, 12.  
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5, 11.  
 सुण-श्रु, °णि I, 13, 2; °णेणि I, 13, 1 ; (Hem, IV, 241 )  
 सुणंत-शृण्वत् III, 4, 2; IX, 17, 29.  
 सुणिय-श्रुत III, 1, 6.  
 सुणियल-सु+निगड VI, 5, 4.  
 सुण्हा-सुषा IX, 18, 17; (Hem. I, 261.)  
 सुतव-सु+तपस् VIII, 13, 7.  
 सुत्त-सूत्र V, 8, 14.  
 सुत्तंक-सूत्राङ्क IX, 22, 7.  
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.  
 सुत्थिरत्त-सु+स्थिरत्व I, 4, 9.  
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.  
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.  
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्त्रायें) VIII, 9, 10. .  
 सुदिस-सु+दृश् II, 14, 1.  
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.  
 सुद्ध-शुद्ध II, 1, 1.  
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.  
 सुधीर-पु. VIII, 16, 12.  
 सुपइट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.  
 सुपसत्थ-सु+प्रशस्त I, 1, 5.  
 सुपसाहण सु+प्रसाधन V, 15.  
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.  
 सुपेजा-सु+पेया IX, 17, 26.  
 सुपोरिस-सु+पौरुष IX, 3, 7.  
 सुभेसह-सु + भेषज IX, 21, 32.  
 सुमर-स्मृ °इ I, 10, 11 (Hem. IV, 74).  
 \*सुमंट-सुंटाहित, टि. ( मंट-शाठ, बन्ध D. VI, 111; मंद, मृष्ट, of जस. do not suit here).  
 सुम्म-श्रु ( कर्मणि ) °इ IV, 12, 4; VII, 1, 8; ( see भविस. सणकु.)  
 सुय-शुक I, 13, 5; VII, 1, 12.  
 सुय-सुत I, 16, 8; VI, 15, 8.  
 सुय-स्वप् °यंति I, 6, 9.  
 सुयण-सुजन I, 5, 4; III, 2, 3; V, 5, 8.  
 सुयपंचमि-श्रुतपञ्चमी I, 1, 2.  
 सुयंध-सुगन्ध II, 11, 4.  
 सुर-स्वर I, 7, 3.  
 सुरत्त-सु+रक्त VIII, 6, 17.  
 सुरय-सुरत IX, 10, 1.  
 सुरवइ-सुरपति I, 6, 14.  
 सुरसारिआ-सुर+सारिका ( श्रेष्ठा ? ) VI, 1, 14.  
 सुरसुक्खर-सुरेभ्यः सुखं रातीति, टि VI, 2, 8; ( prob. letter ओम् ).  
 सुरसुंदरि-° री, स्त्री IV, 7, 6.  
 सुरंगि-सुरङ्गी. स्त्री. VIII, 12, 10.

सुरालत्तगेया-सुर+आलत्त+गेया II, 11, 10.

सुरिंद-सुरेन्द्र I, 14, 5.

सुरिंददि-सुरेन्द्र+अदि VI, 13, 8.

सुलग्ग-सुलग्न IX, 17, 32.

सुलोयणिय-सु+लोचना V, 3, 12.

सुवण्ण-सुवर्ण VI, 7, 8.

सुवराडिय-सु+वराटिका III, 12, 6.

सुवात-सु+वात IX, 17, 17.

सुवाहि-सु+व्याधि IX, 21, 30.

सुविहाण-सु+वि+भान ( प्रभात ) II, 7, 7; IX, 20, 15; ( D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना ).

सुविहि-सु+विधि II, 13, 7.

सुव्वय-सुव्रत पु. VI, 3, 1.

सुसइत्तण-सु+स्वत्व III, 3, 11.

सुसल्ला-सु+शल्या III, 9, 3.

सुसहाव-सु+सहाय or स्वभाव III, 2, 1.

सुस-ध्वस् ° संति I 18, 4.

सुसिअ-शोषित VI, 2, 6.

सुसिर-सुषिर ( छिद्र ) V, 9, 13.

सुह-शुभ VI, 5, 5.

सुह-सुख I, 7, 6; I, 11, 10; V, 8, 15.

सुहचंद-शुभचन्द्र पु. VII, 11, 6.

सुहड-सुभट II, 6, 2; VI, 7, 3; VIII, 9, 6,

सुहदा-सुभद्रा स्त्री, VII, 11, 6.

सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.

सुहम्म-सु+हर्म्य II, 5, 5.

सुहय-सुभग III, 3, 2; V, 8, 15.

सुहयत्तण-सुभगत्व IX, 15, 6.

सुहयारी-सुखकारी V, 7, 10.

सुहलिय-सुफलित IV, 5, 1.

सुहवइ-सुखवती, स्त्री, VIII, 4, 7.

सुहसयण-सुखशयन or सुभशवन II, 6, 17.

सुहंकर-शुभंकर VII, 4, 11.

सुहासण-सुखासन II, 5, 7.

सुहि-सहृद् II, 14, 10.

सुहुम-सूक्ष्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)

सुहुं-सुखम् adv. I, 14, 9.

सुहेल्लि-सुखेकलि I, 15, 2; ( सुख D. VIII, 36; Pai. 427 ).

सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).

सुंभ-शृम् ° इ. VI, 14, 5; ( हन्ति, टि. see णिसुंभ ).

°सुंभणिया-मारणी VI, 6, 18.

\*सूडिअ ° य-भग्न V, 4, 13; VII, 7, 11; ( Hem. IV, 106 ).

सूर-सूर्य I, 5, 6; VI, 14, 2.

सूरकंत-सूर्यकान्त IX, 17, 22.

सूल-शूल II, 3, 16; VI 14, 1; IX, 7, 7.

सूलभूअ-शूलभूत IV, 9, 6.

सूहअ-सुभग III, 5, 10 ( lengthened for metre ).

सेज्जा-शय्या IX, 17, 26 ( Hem. I, 57. )

सेज्जायल-शय्यातल V, 13, 2.

सेट्ठि-श्रेष्ठिन् I, 15, 5. ( H. सेठ, सेठी ).

सेणि-श्रेणी VIII, 7, 1.

सेणिअ-श्रेणिक, पु. I, 7, 9; J, 12, 12; I, 13, 2.

सेण्ण-सैन्य III, 16, 4.

सेयवेय-स्वेद + वेग VI, 4, 10.

सेयंस-श्रेयस् + अंश VI, 15, 13.

सेयायवत्त-श्वेत + आतपत्र II, 11, 5.

सेलिंदवाला-शैलेन्द्र + बाला (पार्वती) II, 3, 17.

\*सेल्ल-See सिल्ल VII, 7, 10.

सेवय-सेवक VIII, 16, 12.

सेविअ-सेवित III, 8, 3.

सेविज्जमाण-सेव्यमान I, 9, 7.

सोचेय-शोचयेत् IX, 20, 12.

सोणिअ, °य-शोणित VII, 6, 2; VII, 15, 9.

सोत्त-श्रोत्र III, 9, 9; V, 9, 2.

सोम-सौम्य III, 4, 6.

सोम-पु. VII, 11, 12.

सोम-स्त्री VIII, 12, 7.

सोमप्पह-सोमप्रभ, पु. VI, 12, 3.  
 सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11, 8; (Hem. I, 171).  
 सोय-शोक VII, 11, 2.  
 सोरट्ट-सौराष्ट्र दे. I, 15, 7.  
 सोरह सौरभ V, 7, 1.  
 सोलहम-षड्दशम IV, 5, 1 (H. सोलहमा ).  
 सोवण-सुवर्ण VII, 13, 3.  
 सोवाण-सोपान II, 11, 8.  
 सोवेइ-स्वपेत् IX, 20, 10.  
 सोसिय-शोषित IX, 25, 7.  
 सोह-शोभा I, 9, 10.  
 सोहग-सौभाग्य II, 9, 6; IV, 12, 5; VIII, 1, 12.  
 सोहण-शोभन पु. I, 2, 4.  
 सोहण-शोभन IX, 19, 1.  
 सोहमाण-शोभमान I, 1, 8.  
 सोहम्म-सौधर्म ( स्वर्णनाम ) IX, 17, 45.  
 सोहत-शोभमान II, 12, 4; V, 1, 1.  
 सोहिय<sup>०</sup>अ-शोभित I, 17, 11; V, 12, 8.  
 \*सोहेइ-त्यजेत (?) IX, 20, 11. (M. सोढणे, H. छोडना to give up ).

## ह

हउं-अहम् Nom. sing. I, 3, 11; (H. हूं ).  
 हण-हयान् Acc. plu. VI, 13, 11.  
 \*हक-निषेध VII, 7, 1; ( Hem. IV, 134, H. हांक challenge ).  
 \*हकंत-निषेधमान VIII, 3, 10.  
 \*हकारअ-दूत VII, 10, 12, ( H. हकारा or हलकारा ).  
 \*हकारिअ-आहूत II, 14, 2; IV, 7, 4; VI, 15, 4; VII, 8, 1; (M. हांका मारणे, to call out ).  
 \*हकिऊण-हत् इति शब्देन चोदयित्वा :VI, 13, 11. ( H. हांकना to drive, हक-निषेध does not suit here ).

\*हकिय-निषिद्ध VIII, 13, 12 ( see हक ).  
 हट्टमग-हट्टमार्ग VIII, 2, 11.  
 हड-घटा ( समूह ) II, 6, 2.  
 हडी-घटी IX, 5, 13.  
 \*हडु-अस्थि VI, 15, 6; VII, 1, 14. ( D. VIII, 59; H. हाडु ).  
 हण-हन् <sup>०</sup>सु III, 3, 14; <sup>०</sup>णु IV, 7, 12.  
 हणुव-हनुमत I, 4, 3; VI, 17, 8.  
 हणेवअ-हन्तव्य IV, 8, 9; IX, 21, 31.  
<sup>०</sup>हन्ति-भक्ति VI, 15, 9.  
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; ( H. हाथी, M. हत्ती ).  
 हात्थिहड-हस्ति + घटा II, 6, 2.  
 हत्थ-हस्त ( शृङ्गादण्ड; <sup>०</sup>नक्षत्र ) III, 17, 9.  
 हम्म-हर्म्य III, 6, 8.  
 हम्म-हन् ( कर्मणि ) <sup>०</sup>इ IV, 14, 4. <sup>०</sup>म्मन्ति I, 18, 4. Hem. IV, 244 ).  
 हम्म-हन् ( कर्तरि ) <sup>०</sup>इ III, 7, 9; ( Hem. IV, 244 com ).  
 हय-हत I, 3, 9; I, 6, 11; II, 7, 5.  
 हय-( १ ) तत्सम ( अश्व ) ( २ ) हत VI, 4, 6.  
 हयपर-( १ ) हतपर ( २ ) हयापर VII, 14, 3.  
 हयाणंग<sup>०</sup>-हत+अनङ्ग II, 3, 3.  
<sup>०</sup>हर-गृह I, 7, 2; <sup>०</sup>धर I, 11, 1.  
 हराविअ-हारापित III, 11, 10.  
 हरिय-हरित I, 6, 12; I, 14, 2.  
 हरिवम्म-<sup>०</sup> मेन्, पु. V, 2, 13.  
 हरिस-हर्ष I, 11, 9; V, 5, 8.  
 हरिसिअ-हृष्ट I, 18, 1.  
<sup>०</sup>हल-फल VII, 3, 1.  
 हलि-सखि ( सम्बोधने ) II, 2, 20; ( हला, हले, Hem, II, 195; हलि IV, 332; 358 ex. )  
 \*हल्लिय-चलित I, 7, 1; V, 10, 16; ( D. VIII, 62; H. हलना, हिलना. M. हालणे to shake ).  
 हव-भू <sup>०</sup>इ III, 2, 7, ( Hem IV, 60 )  
<sup>०</sup>वेप्पिणु IX, 13, 3.

हवैत-भवत् III, 3, 10.  
 हालिणि-हालिनी (कर्षकत्री) I, 6, 10; I, 13, 8.  
 हिंड-हिण्ड (भ्रम) °इ VIII, 1, 2.  
 हिंडण-हिण्डन III, 9, 7.  
 हिंडिय-हिण्डित VI, 15, 11.  
 हित्त-हृत II, 11, 10; III, 13, 11; VI, 14, 3.  
 हित्तिय-हृता V, 2, 15.  
 हिंदोलंती-हिंदोलयन्ती I, 13, 7. (हिंदोल a swing, H हिंडोला.M. हिंदलणे to swing).  
 हिय-हृद् (हृदय) VII, 6, 19.  
 हियउल्ल-हृद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.  
 हियय-हृदय I, 17, 13.  
 हिययत्तण-हितत्व टि. III, 3, 11 ;  
 हियवअ-हृदय II, 6, 1 ; VII, 2, 5  
 हिलिहिलि-onomatop. III, 14, 1 ; IV, 7, 12; VII, 1, 7.  
 हिंसायार-हिंसाचार IX, 9, 12.  
 हिसिर-हेषणशील III, 14, 1; (H. हींसना to neigh).

हुअंय-भूत I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.  
 हुयवह-हुतवह (अग्नि) III, 3, 1; VII, 7, 10; IX, 6, 1.  
 हुयास-हुताश III, 6, 9.  
 \*हुलिय-क्षिप्त (प्रहृत) VII, 7, 10. (Hem. IV, 143; H. हूल poking; हुलिय-शीघ्रम् D. VIII, 59; does not suit)  
 हुवासण-हुताशन VIII, 15, 13,  
 हुंकर-हुं+कृ °इ VI, 14, 5; °रति IV, 15, 7.  
 हुंत-भवत् III, 15, 5; VI, 7, 9.  
 हूई-भूता I, 18, 10. (H. हूई).  
 \*हूलंति-प्रहरन्ति V, 5, 4, (see हुलिय H. हूल देना to give a poking stroke).  
 हेउ-हेतु I, 2, 6.  
 हेमवण्णुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.  
 हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1 ; °सइ II, 6, 4 ; °हि I, 3, 10 ; °इवि VI, 4, 8. (Hem IV, 60.)  
 हौत-भवत् III, 15, 13.

## Index of Personal Names

*Note* :—Sanskrit forms of names are given. Apabhramśa forms are included in the general Glossary.

अक्षपाद-IX, 7, 3. Gautama, the author of Nyāya philosophy.

अछेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अतिबल-VI, 11, 6. Son of Aparājita.

अपराजित-VI, 11, 4. King of Pauṇḍra-Vardhana, ancestor of Vanarāja.

अभिचन्द्र-VII, 11, 3. Ruler of Gajapura, of Kuru family.

अभेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अरिदमन-IV, 7, 14; IV, 9, 5. King of Gauda; invaded Pātaliputra from Vijayapura.

अरिवर्मन्-VII, 4, 5. King of Girinagara, son of Śrivarman.

अहिंसादेवी-VIII, 12, 7. A daughter of Śrīrakṣa.

अंतरराज-VII, 3, 13. King of Antarpura.

आनन्दप्रभा-VII, 11, 9. A daughter of Subhacandra.

उर्वशी-V, 9, 3. The nymph.

कनकमाला-VII, 11, 10. A daughter of Subhacandra.

कनकोज्ज्वला-VII, 11, 9. A daughter of Subhacandra.

कणचर-IX, 7, 3; IX, 11, 7. Kaṇḍa the author of Vaiśeṣika philosophy.

कपिल-IX, 11, 7. The author of Sāṅkhya philosophy.

कमलप्रभा-VII, 11, 8. A daughter of Subhacandra.

कमलश्री-VII, 11, 8. A daughter of Subhacandra.

कमला-VII, 11, 8. A daughter of Subhacandra.

कर्ण-I, 4, 6; VIII, 5, 6. The hero of Mahābhārata, famous for charity.

कश्यपऋषि-I, 2, 1. Gotra of the author.

कंस-IV, 9, 11. Enemy of Kṛṣṇa.

कामरति-VIII, 2, 5. Daughter of the Pāṇḍya king.

कामरूप-VIII, 2, 9. An officer of Pāṇḍya king.

कालाङ्गी-VIII, 12, 10. A daughter of Śrīrakṣa.

किन्नरी-III, 6, 2. Elder daughter of Pañca-Sugandini.

कुंदव्या-I, 3, 8. Nanna's mother.

## NĀYAKUMĀRACĀRIŪ

**कुरंगी**—VIII, 12, 10. A daughter of Śrīrakṣa.

**कुलिशकण्ठ**—VII, 11, 15 same as Vajrakarṭha.

**कुसुमदशन**—I, 3, 9. Same as Puspadanta.

**कृष्ण**—VII, 15, 3. Slew Śīsupāla.

**कृष्णराज**—I, 1, 11. King of Mānyakheta.

**केशवभट्ट**—I, 2, 1. Father of Puspadanta.

**कौण्डिन्य गोत्र**—I, 3, 3 Family of Nanna.

**गणिकासुन्दरी**—IV, 6, 8; VIII, 1, 1. Daughter of Vasantamālā of Pātāliputra, married by Mahāvyaḷa.

**गायित्री** VIII, 12, 6. A daughter of Śrīrakṣa.

**गंगेय**—I, 4, 4. A hero of Mahābhārata famous for purity of character.

**गंधारी**—VIII, 12, 8. A daughter of Śrīrakṣa.

**गुणधर्म**—I, 2, 4. Pupil of Mahodadhi, who requested the poet to compose the work.

**गुणवती**—VII, 4, 6; VII, 9, 10. Daughter of Arivarman, king of Girinagara.

**गोतम**—I, 13, 1. Disciple of Mahāvīra Tirthaṃkara.

**गोमिनी**—VIII, 12, 3. A daughter of Śrīrakṣa.

**गौरी**—VIII, 12, 8. A daughter of Śrīrakṣa.

**चण्डप्रद्योत**—VII, 5, 21. King of Sindhu, also called Pracanda pradyota.

**चन्द्रगुप्त**—IX, 1, 8 King of Āndhra with capital at Dantipur.

**चन्द्रप्रभ**—V, 11, 6. The 8th Tirthaṃkara.

**चन्द्रप्रभा**—VIII, 12, 6. A daughter of Śrīrakṣa.

**चन्द्रमती**—IX, 1, 9. Wife of Candragupta.

**चन्द्रलेखा**—VIII, 12, 6. A daughter of Śrīrakṣa.

**चन्द्रा**—VII, 15, 4. Daughter of Abhicandra.

**चन्द्रिणी**—VIII, 12, 6. A daughter of Śrīrakṣa.

**चारित्रगुप्ति**—VIII, 12, 8. A daughter of Śrīrakṣa.

**चेलनादेवी**—I, 7, 9. Wife of Śreṇika king of Rājagṛha.

**जय**—VII, 8, 2. A warrior of Caṇḍa-pradyota.

**जयलक्ष्मी**—VIII, 12, 7. A daughter of Śrīrakṣa.

**जयवती**—IV, 1, 7; IV, 6, 3; VIII, 2, 2. Wife of Jayavarman king of Mathurā and mother of Vyāla and Mahāvyaḷa.

**जयवर्मन्**—IV, 1, 7, VIII, 1, 1. King of Mathurā, father of Vyāla and Mahāvyaḷa.

**जयधर**—I, 14, 4; I, 15, 11; V, 6, 4; IX, 22, 3; IX, 24, 2. King of Kanakapura, father of Nāgakumāra.

**जयसेन**—VIII 4, 7. King of Ujjain.

**जितशत्रु**—VI, 2, 3; VI, 7, 7. Son of Vidyādhara Vidyutprabha; practised penances in Kañcanaguḥā.

**तिलकासुन्दरी**—VIII, 7, 6. Daughter of Meghavāhana, king of Kiṣkindha-Malaya.

**तुङ्गी**—VIII, 12, 10. A daughter of Śrīrakṣa.

**त्रिगुप्त**—VI, 14, 12. A sage from whom Somaprabha took Dikṣā.

## INDEX OF PERSONAL NAMES

**त्रिभुवनरति**-V, 7, 9; V, 13, 10 Daughter of Nandi, king of Kashmir.  
**दामोदर**-II, 8, 13. Epithet of Kṛṣṇa.  
**दुर्मुख**-VII, 2, 14, The Bhilla who waited upon Nāgakumāra in the poison-mango-grove.  
**दुर्वचन**-IV, 6, 12 ; V, 2, 7 ; V, 4, 18. Son of minister Priyavarman, and king regent of Mathurā.  
**देवकी**-VIII, 12, 5. A daughter of Śrīrakṣa,  
**देवकुमार**-IX, 24, 9. Son and successor of Nāgakumāra.  
**देवदत्ता**-V, 1, 13 A courtesan of Mathurā.  
**द्रोण**-II, 14, 12. The teacher of Arjuna.  
**द्विजशिष्य**-IX, 11, 7. Author of a philosophy.  
**धनदत्त**-IX, 15, 5. Merchant of Viṭaḥkapura, father of Nāgadatta.  
**धनश्री**-IX, 15, 5. Wife of Dhanadatta.  
**नन्दमति**-V, 7, 8. Wife of Nandi king of Kashmir.  
**नन्दि**-V, 7, 8. King of Kashmir.  
**नन्न**-I, 2, 2. Son of Bharata, the author's patron.  
**नमि**-VI, 1, 11. The 21st Tīrthaṃkara.  
**नमिनाथ**-VI, 2, 4. Same as Nami.  
**नयंधर**-IV, 15, 11; IX, 22, 1. Minister of Jayandhara,  
**नर**-II, 14, 12. An epithet of Arjuna.  
**नवरङ्गी**-VIII, 12, 7. A daughter of Śrīrakṣa.  
**नाइल**-I, 3, 12; I, 5, 1. One of the persons who requested the poet to compose the work.  
**नागकुमार**-II, 14, 1. etc. The hero.

**नागदत्त**-IX, 15, 6. Son of Dhanadatta.  
**नागवसु**-IX, 15, 8. Daughter of Vasudatta.  
**नागश्री**-VII, 11, 9. Daughter of Śubhacandra.  
**नागिनी**-VIII, 12, 4. A daughter of Śrīrakṣa.  
**नारायण**-VII, 8, 7. An epithet of Viṣṇu.  
**पद्मिनी**-VIII, 12, 4. A daughter of Śrīrakṣa.  
**पञ्चसुगन्धिनी**-III, 5, 4 ; III, 7, 16. mother of Kinnarī and Manoharī.  
**पण्डिराज**-VIII, 2, 3. The Pāṇḍya-king with capital at Dakṣiṇa Mathurā.  
**पवनवेग**-VIII, 12, 13. Sister's son of Śrīrakṣa.  
**पिहिताश्रव**-II, 3, 22; II, 7, 1; IX, 4, 3. A sage.  
**पुष्पदन्त**-I, 2, 5 ; I, 5, 2. etc. The author.  
**पृथ्वीदेवी**-I, 15, 10; II, 5, 14; III, 8, 14; IX, 24, 2. Daughter of Śrī-varma and mother of Nāgākumāra.  
**पौलोमी**-I, 7, 10. Wife of Indra.  
**प्रचण्डप्रद्योत**-VII, 4, 9. same as Caṇḍa-pradyota,  
**प्रियवर्मन्**-IV, 6, 11; V, 5, 14. Minister of Mathurā, father of Durvacana.  
**बुद्धिमेह**-VIII, 12, 6. A daughter of Śrīrakṣa.  
**भरत**-I, 3, 8. Father of Nanna.  
**भरत**-IV, 4, 13. The Cakravartin.  
**भीमबल**-VI, 11, 6. Son of Aparājita.



भीमासुर-V, 12, 2. A resident of Pātāla.  
 मदनमञ्जूषा-IX, 1, 11. Daughter of Candragupta.  
 मदनलीला-VIII, 12, 4. A daughter of Śrīrakṣa.  
 मनोरमा-VIII, 12, 3. Elder daughter of Śrīrakṣa.  
 मनोहरी-III, 6, 2. Daughter of Puñca-sugandhinī.  
 मलयसुन्दरी-V, 2, 4. Wife of Andirāja.  
 महाबल-VI, 12, 4. Son of Atibala.  
 महाभीम-VI, 12, 2. Son of Bhīmabala.  
 महारक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.  
 महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.  
 महोदधि-I, 2, 3. Teacher of Guṇadharma and Śobhana.  
 मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.  
 मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.  
 मन्दोदरी-V, 7, 8. Wife of Rāvaṇa.  
 माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viṣṇu.  
 मालती-VIII, 12, 9. A daughter of Śrīrakṣa.  
 मुग्धादेवी-I, 2, 1. Wife of Keśava-bhaṭṭa, mother of Puṣpadanta, the author.  
 मुनिगुप्त-IX, 15, 10; IX, 16, 1. A sage.  
 मेघवाह-VIII, 8, 1. same as Meghavāhana.  
 मेघवाहन-VIII, 7, 5. King of Kiṣkindha-Malaya.

युधिष्ठिर-I, 4, 5. The Pāṇḍava prince celebrated for his righteousness.  
 रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.  
 रति-VIII, 12, 8. A daughter of Śrīrakṣa.  
 रत्नमाला-VII, 11, 1. Wife of Abhicandra.  
 रत्नमाला-VIII, 12, 9. A daughter of Śrīrakṣa.  
 रम्भा-IV, 6, 8. A nymph celebrated for her beauty.  
 रम्भा-VIII, 12, 7. A daughter of Śrīrakṣa.  
 राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.  
 राम-IV, 6, 9; VIII, 8, 5. Hero of Rāmāyaṇa.  
 रावण-IV, 11, 2; VII, 14, 9. Enemy of Rāma.  
 रुक्मिणी-VII, 11, 15. Daughter of Sukaṇṭha.  
 रेवती-VIII, 12, 5. Daughter of Śrīrakṣa.  
 लक्ष्मीवती-VI, 8, 7; IX, 2, 1. Daughter of Vijayandhara.  
 वज्रकण्ठ-VII, 15, 2. Son of Sukaṇṭha.  
 वज्रोदरी-VII, 11, 14. Wife of Sukaṇṭha.  
 वनमाला-VI, 8, 7. Wife of Vanarāja.  
 वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Giriśikhara.  
 वल्लभराज-I, 3, 2. Epithet of Kṛṣṇarāja.  
 वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundarī.  
 वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

## INDEX OF PERSONAL NAMES

**वसुमति**-IX, 15, 7. Wife of Vasudatta.  
**वसुन्धरा**-VI, 11, 5. Wife of Aparājita.  
**वासव**-I, 14, 10. Merchant of Kanakapura.  
**विजय**-VII, 8, 2. A warrior of Caṇḍapradīyā.  
**विजयसिंह**-VI, 15, 7. King of Supra-  
 tiṣṭhāpura.  
**विजयसेना**-VI, 15, 7. Wife of Vijaya-  
 sinha.  
**विजयधर**-IX, 1, 14. Ruler of Tri-  
 bhuvanatilaka.  
**विजया**-IX, 1, 15. Wife of Vijayan-  
 dhara.  
**विद्युत्प्रभ**-VI, 2, 2. A Vidyādhara of  
 Alakapura, father of Jitaśatru.  
**विद्युत्प्रभा**-VIII, 12, 3. A daughter of  
 Śrīrakṣa.  
**विद्युद्वेगा**-VIII, 12, 3. A daughter of  
 Śrīrakṣa.  
**विनयपाल**-V, 2, 11. King of Kāṇyakubja.  
**विनयवती**-V, 2, 12. Wife of Vinayapāla.  
**विष्णु**-IV, 9, 11; VIII, 8, 8.  
**विमला**-VI, 2, 2. Wife of Vidyutprabhā.  
**विशालनेत्रा**-I, 14, 7; II, 2, 15. Wife  
 Jayandhara.  
**वृकोदर**-IV, 10, 17. An epithet of  
 Bhīma.  
**वैकुण्ठ**-VII, 12, 7. An epithet of  
 Viṣṇu.  
**व्याल**-IV, 1, 8; VIII, 10, 1. etc. son  
 of Jayavarma.  
**शान्ति**-VIII, 12, 5. A daughter of  
 Śrīrakṣa.  
**शिवदेवी**-II, 8, 14. Mother of Nemi-  
 nātha the 22nd Tīrthamkara.

**शिशुपाल**-VII, 15, 3. Enemy of Kṛṣṇa.  
**शीलइया**-I, 3, 12. One of the persons  
 who requested the poet to compose  
 the work.  
**शीलभट्ट**-I, 5, 1. Same as Silaiyā.  
**शीलवती**-V, 2, 13. Daughter of  
 Vinayapāla.  
**शुभचन्द्र**-VII, 11, 6. King of Kauśāmbī.  
**शृङ्गारकान्ति**-VIII, 12, 5. A daughter  
 of Śrīrakṣa.  
**शोभन**-I, 2, 4. Pupil of Mahodadhi.  
**श्यामाङ्गी**-VIII, 12, 5. A daughter of  
 Śrīrakṣa.  
**श्रीधर**-I, 14, 8; III, 14, 12; III, 16,  
 3; IV, 14, 1; IX, 24, 1. Elder son  
 of Jayandhara.  
**श्रीमती**-I, 15, 9. Wife of Śrīvarmarāja,  
 mother of Pṛthivīdevī.  
**श्रीमती**-VIII, 12, 1. Wife of Śrīrakṣa.  
**श्रीरक्ष**-VIII, 12, 1. King of Bhūmi-  
 tilaka, slain by Pavanavega.  
**श्रीवर्मराज**-I, 15, 8; I, 16, 7; III, 13,  
 5. King of Girinagara, father of  
 Pṛthivīdevī.  
**श्रीवर्मराज**-IV, 6, 6; IV, 9, 6. King of  
 Pāṭaliputra.  
**श्रुतिधर**-VI, 10, 5. A sage.  
**श्रेणिक**-I, 7, 9; I, 12, 12; I, 13, 2.  
 King of Rājagṛha.  
**सन्मति**-I, 8, 13. An epithet of Mahā-  
 vira, the 24th Tīrthamkara.  
**सरस्वती**-VIII, 12, 6. A daughter of  
 Śrīrakṣa.  
**सती**-VIII, 12, 9. A daughter of  
 Śrīrakṣa.

## NĀYAKUMĀRACARIU.

**सत्यवती**-VI, 11, 5. Wife of Aparājita.  
**सागरदत्त**-V, 10, 7. Merchant of Kashmir.  
**सावित्री**-VIII, 12, 5. A daughter of Śrīrakṣa.  
**सीता**-IV, 6, 8; VIII, 8, 5. Wife of Rāma.  
**सुकण्ठ**-VII, 11, 13. A Vidyādhara of Alāṅghanagara.  
**सुगत**-IX, 11, 7. An epithet of Buddha.  
**सुग्रीव**-VI, 17, 8. The forest chief devoted to Rāma.  
**सुदर्शना**-VI, 1, 8; VIII, 9, 10. A forest divinity, keeper of the Vidyās.  
**सुधीर**-VIII, 16, 12. Minister appointed at Bhūmitilaka.

**सुभद्रा**-VII, 11, 6. Wife of Śubhacandra.  
**सुरङ्गी**-VIII, 12, 10. A daughter of Śrīrakṣa.  
**सुरसुन्दरी**-IV, 7, 6. Daughter of Śrīvarma king of Pāṭaliputra.  
**सुव्रत**-VI, 3, 1. A sage.  
**सोम**-VII, 11, 12. A Vidyādhara of Alāṅghanagara.  
**सोमा**-VIII, 12, 7. A daughter of Śrīrakṣa.  
**सोमप्रभ**-VI, 12, 3. Son of Mahābhīma.  
**हनुमत्**-I, 4, 3; VI, 17, 8. The Vānara chief devoted to Rāma.  
**हरिवर्मेन्**-V, 2, 13. King of Siṃhapur.

# Index of Geographical Names

*Note* :—Sanskrit forms of names are given. Apabhramṣa forms are included in the general Glossary.

अलकपुर—VI, 2, 1. On mount Kailāśa.  
 अलंघनगर—VII, 11, 13. Near Kauśāmbī,  
 capital of Sukanṭha Vidyādhara.  
 अंतरपुर—VII, 3, 13. Capital of Antar-  
 vana.  
 अंतरवन—VII, 3, 12. With capital at  
 Antarpura, ruled by Antararāja.  
 आंध्रदेश—IX, 1, 7. With capital at  
 Dantipur, ruled by Candragupta.  
 उज्जयिनी—VII, 3, 8; VIII, 4, 7. ruled  
 by Jayasena.  
 उत्तरमथुरा—IV, 1, 7. Ruled by Jaya-  
 varma who was succeeded by his  
 sons Vyāla and Mahāvyāla.  
 ऊर्जयत्—VII, 1, 2; VII, 10, 4.  
 Mountain in Saurāṣṭra.  
 पेरवत—IX, 13, 5; IX, 15, 4. A  
 country.  
 कनकपुर—I, 13, 9; I 17, 2; III, 13, 13;  
 IV, 12, 1; IX, 22, 3. in Magadha,  
 ruled by Jayandhara, who was  
 succeeded by his son Nāgakumāra  
 the hero.  
 किष्किंधमलय—VIII, 7, 4. with capital  
 at Meghapur ruled by Meghavāhana.  
 कुसुमपुर—IV, 6, 13; VIII, 1, 2. Same  
 as Pāṭaliputra.

कश्मीर V, 7, 7. With capital of the  
 same name.  
 कश्मीर—V, 7, 7. capital of Kashmir,  
 ruled by King Nandi.  
 कान्यकुब्ज—V, 2, 11. Ruled by Vinaya-  
 pāla (Mod. Konnoja)  
 कैलाश—III, 15, 13. Mountain.  
 कौशाम्बी—VII, 11, 5. Capital of the  
 Vatsas, ruled by Śubhacandra.  
 गजपुर—VII, 11, 1; VIII, 5, 4. Ruled  
 by Abhicandra younger brother of  
 Śubhacandra.  
 गिरिनगर I, 15, 6; I, 16, 6; VII, 4, 9.  
 Capital of Saurāṣṭra ruled by  
 Varmarāja who was succeeded by  
 his son Arivarma.  
 गिरिशिखर—VI, 8, 6 Seat of Vanarāja.  
 गोकुल—VIII, 16, 6. Kṛṣṇa's abode.  
 गोवर्धन—III, 17, 15. The hill raised by  
 Kṛṣṇa.  
 गौड—IV, 7, 13. With capital at Vija-  
 yapur, ruled by Aridamana.  
 जम्बूद्वीप—I, 6, 1. containing the Bharata  
 Varṣa.  
 जालंधर—V, 7, 6.  
 ज्वलन्ती—VII, 1, 10. A forest tract.  
 तोयावलि—VIII, 8, 12 An island.

त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.

दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).

दंतिपुर-IX, 1, 12. Capital of Āndhra.

पाटलिपुत्र-IV, 6, 5. Ruled by Śrī-varma.

पाताल-V, 12, 6. In Ramyaka forest, home of Dānavas.

पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.

भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5. Situated in the middle of Jambūdvīpa, to the south of Sudarśana Meru, bounded by Lavaṇodadhi and Himagiri.

भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrīrakṣa-  
raja.

मगध-I, 6, 4. With capital at Rāja-  
grha ruled by Śreṇika; I, 13, 4  
with capital at Kanakapur, ruled  
by Jayandhara.

मथुरा-IV, 6, 4. same as Uttara  
Mathurā; IV, 15, 15; V, 6, 9; IX,  
1, 2, same as Dakṣiṇa Mathurā.

मेघपुर-VIII, 7, 5. Capital of Kiṣ-  
kindha-Malaya, ruled by Megha-  
vihana.

मान्यखेट-I, 1, 12. The Rāṣṭrakūṭa  
capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.

रजतमहर्धर-VI, 2, 1. In Vijayārdha,  
same as Kailāśa.

राजगृह-I, 6, 13. Capital of Magadha  
ruled by Śreṇika.

लवणार्णव-I, 13, 3. The briny ocean  
surrounding the Bharata-kṣetra.

विजयपुर-IV, 7, 14. Capital of Gauḍa,  
ruled by Aridamana.

वत्स-VII, 11, 5. With capital at Kau-  
śāmbī ruled by Śubhacandra.

वसंततिलक-VII, 11, 11. A forest near  
Kauśāmbī.

विदेह-IX, 13, 5. A country.

विपुलगिरि-I, 8, 13. A hill near  
Rājagṛha.

वीतशोकपुर-IX, 15, 5. In Airāvata  
country.

सिंधु-VII, 4, 8. with capital at Siṃha-  
pura ruled by Caṇḍapadyota.

सिंहपुर-V 2, 13. Ruled by Harivarma.

सिंहपुर-VII, 4, 7. capital of Siṇḍhu,  
ruled by Caṇḍapadyota.

सुदर्शन-I, 6, 2. A mountain in the  
middle of Jambūdvīpa.

सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijaya-  
siṃha.

सौराष्ट्र-I, 15, 7. With capital at Giri-  
nagara, ruled by Varmarāja.

हिमगिरि-I, 13, 3. Mountain forming a  
boundary of Bharata-kṣetra.

## NOTES

*N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippanis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kadavaka and the line respectively.*

1.

1. 1. पंचगुरु—अहत्, सिद्ध, आचार्य, उपाध्याय and साधु.  
कलि—(१) कलिकाल, (२) कलह.

Lines 3 to 10 are paronomastic applying to speech and a lady.

1. 3. दुविहालंकार—शृङ्गारालंकारैः पक्षे कटकटिसूत्रायलंकारैः. This is how the tippana explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues ( रूप and गुण ) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीलाकोमलइं पयाइं—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुःप्रीतिजनकानि पदानि पादन्यासाः  
पक्षे अनायासेन चक्षुःश्रेयमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविभ्रम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।

विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावां भर्तृहितत्वञ्च ।

विभ्रम-वैधर्मरहिता प्राणिषु कौटिल्ययुक्ता च पक्षे विगतभ्रमा । टि.

1. 5. अत्थे—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.

विष्णाणइं—पक्षे विशिष्टज्ञानं केवलज्ञानम् । टि.

संभरंति—धारणं पोषणं वा कुर्वन्ती । टि.

I. 6. देसभासउ—The Prakrits current in different parts of the country as distinguished from Sanskrit.

लक्खणइं—संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलशदिलक्षणानि च । टि.

नाग....२४

— १८५ —

I. 7. अ इ हं छं द म गगं—अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति । स्त्री तु अतिरुद्रेण आराध्यानां पितृश्वश्रूप्रभृतीनां छन्देन नानाभिप्रायेण याति । श्वश्रुश्वसुरभर्तृदेवरादीनां रुच्या गच्छन्तीत्यर्थः । टि.

पा णे हि—स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः । सरस्वतीपक्षे तु—

‘श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम् ।

अर्थस्य चाव्यक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते ’ ॥ टि.

Dandi, in his Kāvyaṅgī, calls these qualities of poetry as the prāṇa of Vaidarbhistyle ‘इति वैदर्भीयस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिदशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंदियपाणा मणवयकाएण तिणि बलपाणा ।

आणप्पाणप्पाणा आउगपाणेण दहपाणाः ।

Also see Dravya Saṁgraha, 3 ; Panchāstikāya, 30.

MS. D. also gives a variant reading for this foot ‘पाणेहिं दसहिं संपण्णं हुंति ’. This had escaped notice at the time of noting the variants.

1. 8. ण व हिं मि र से हिं—सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसघृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

वि ग्ग ह त ए ण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः । स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण । टि. The tippana on MSS. A and B adds ‘कर्मधारय-तत्पुरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘शरीरवक्रतात्रयेण यदि वा कर्मण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु वा ल सं गि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

णलयाबाहू य तहा नियंबु पुट्टी उरो य सीसं च ।

अट्टे व दु अंगाईं सेस उवंगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादशाङ्गानि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāṇa XXXIV, 135ff; Harivaṁśa-purāṇa II, 92 ff. For a complete analysis of the existing Angas see Weber's ‘Sacred Literature of the Jains’ in the ‘Indian Antiquary’.

च उ द ह पु वि ळ—चतुर्दशपूर्वैः इच्छा युक्ता सस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda.

स त्त भं गि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नस्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम् । It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Pancāstikāya, Intro. lxvii ff. and texts Syādvādamanjari of Mallisena and Saptabhaṅgitarāṅgiṇi of Vimalasūri.

## NOTES

पक्षे जिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivaṃśapurāṇa Chapt. 23, verses 55-107.

1. 10. वा य र ण वि ति—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'स्त्री' इति शब्दो यस्याः । टि.

प स य उ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहउलि पविउलमण्णखेडणयरि, and translate as follows :—

“ In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śrī Kṛṣṇarāja, etc.” The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Keśava Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिश्चीशयेन महासमुद्रलक्ष्मीप्राप्तकरेण शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Gunadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction ).

3. 1. आ य ण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि.

3. 2. वल्लहराय—The Rāstrakūṭa kings called themselves by this name which was also known to the Arabs ( see Anc. Hist. of India. by V. Smith ).

3. 5. If we read विन्डिण्ण ( °ञ्ज ) in place of वित्थिण्ण ( विस्तीर्ण ), the poet would seem to tell us that Apabhraṃśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhraṃśa—Paumacariu and Harivaṃśa purāṇa—of Svayambūh have become known as definitely prior to the works of Puṣpadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying ' नाइलशीलश्रद्धो भट्टो ताभ्यामपि कविर्भणितः , and the latter ' केनचित् नागेन्द्रशीलेन '. The names recur in I, 5, 1 where we have सीलभट्ट in place of सीलइय.

3. 13. ण ण्णु जि अ ण्णु etc. गृहस्थशोभायां नन्न एव नान्यः । टि.

4. 1. आ स न्न-भ व्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Brhaspati, Hanumat, Gāngeya, Yudhiṣṭhira, Karna, the moon, the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned.



## NĀYAKUMĀRACARIU

For the defeat of Bṛhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest 'रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्विदिग्धो धृतः'. This fact is not traceable in the Sanskrit Padma purāṇa of Raviṣeṇācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work. For Gāṅgeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gōgrahaṇa Kathā.

5. 3. तणुवत्—'तृणवत् तृणादपि कष्टं निन्द्यम्' । टि. धम्मणिबद्ध etc. He is fixed in piety having abandoned guile. सद्-शाब्दम् मूर्खत्वं वा, टि.

5. 6. पडिवण्ण सूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुझलरीसदृशाकृतिः ।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा ॥ H. P. IV, 6.

Also see Mūlācāra, 7. 14; Tatt. Sūtra, chapt. III,

5. 10. अरहंत अरुह etc. 'Say, what the worshipful Arhats keep back (leave unsaid)' ? For the meaning of अरहंत note the following Gāthā—

अरिहंति णमोक्कारं अरिहा पूजा सुरुत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चं दे ॥ Mūlācāra 505.

6. 2. कसेरु, a kind of grass (Latin—Scripus Kesoora), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

सुदर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम—स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. 'As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up'.

7. The city is described by a series of poetic fancies.

8. 1. 'By whom was pacified and brought under control the spreading fire of his enemies' valour by means of the water of his excellent sword'.

8. 2. तिण्णि वि बुद्धिउ—स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा । टि.

तिण्णि वि सत्तिउ—प्रतापोत्साहमंत्रजाः । टि.

8. 3. चउरासम—The four orders (ब्रह्मचर्य etc.) were maintained in (their respective) duties by the ruler'. Or णिययकम्मि might be taken as a compound word ( निजकर्मणि ) and connected with the predicate सण्णिहिय in the preceding foot.

## NOTES

8. 6. अ रि छ व्व ग्ग—काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4,3.  
जेण ण्णा य णा उ—येन अन्यायनाम विच्छिन्नम् ।

8. 7. स त्त वि व स ण इ—‘ दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।  
सुरास्त्रीयूतपापार्द्धिकोपं व्यसनसप्तकम् । टि.

स त्त वि र जं ग इ—स्वाम्यमात्यसुहृत्कोषो राष्ट्रं दुर्गं तथा बलम् ।  
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1, णि व सा स णु—‘ Leaving the lionseat which is ( the insignia of ) royal authority ’. ‘ नृपस्यशासनज्ञापकम् ’ टि.

9. 7. ण ग्गो ग्ग°—नम्रोग्रखङ्गव्यापृतकरैः ।

10. 0. The stanza is full of *Yamaks* both *Sabhaṅga* and *Abhaṅga*.

11. 1. सम व सर ण is the audience hall of a Tirthamkara.

11. 3. थिय परि मिय°—whose nails and curly hair do not grow beyond a particular measure.

12. 1. ण र को ट्ट—नरकोष्ठ is a special part of the *Samavasaraṇa* assigned for men.

12. 2. पंच स्थि का य—The five *astikāyas* of Jain philosophy are जीव, पुद्गल, धर्म, अधर्म and आकाश (see *Pancāstikāyasāra* of Kundakundācārya)

12. 3. इ सि व य इ पंच—अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsivratas* while, as observed by householders in their less stringent form they are called *Anuvratas* or *Grhāvratas*.

पंच वि ग ई उ—नरक, तिर्यक्, मनुष्य, देव and मोक्ष.

स मि दी उ पंच—The five *Samitis* observed by ascetics are (1) ईर्या— Walking with care to avoid injury to any living beings ; माषा—care to make truthful and pure speech ; (3) एषणा—care to take pure food ; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamaṇḍala*, *Picchi*, and books. (5) प्रतिघ्रापना—Answering calls of nature in a clean place.

गु त्ती उ ति णि—मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text; for exposition see *Mūlācāra* 331-335).

12. 4. र य णा इ ति णि—सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.

स स्ला इ ति णि—The 3 *Sālyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. ( See *Sāgāradharmāmṛta* IV, 1. )

गार व इ ति णि—ऋद्धिगौरव, रसगौरव and सुखगौरव. ( See *Mūlācāra*, 52 ).

## NĀYAKUMĀRACARIU

12. 5. दहभेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य.  
छज्जीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. ( See Mūlācāra 205 ff. ).

णवणो कसाय-Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा and स्त्री.पुं. नपुंसकवेद.

12. 6. एयारहपडिमउसावयाहं-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमतित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—

दंसण-वय-सामाइय-पोसह-सवित्त-रायभत्ते य ।

बंभारंभपरिगह-अणुमण उद्दिष्ट देसविरदो य ॥ ( Cārittapāhuda, 22 ).

12. 7. बारह अंग and चउदहपुव्व see notes on I, 1, 9.

12. 8. For पुगलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस ( the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III-V.

12. 9. आसव-आश्रव (inflow of karmic matter in the soul) संवर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies). For exposition see 'Practical Path'.

12. 10. गुणठाणारोहण-There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see 'Gommatasāra-Jivakāṇḍa.'

13. 1. वीराणए etc. 'At the command of Vira (i. e. Tirthamkara Mahāvira) Gotama (His chief disciple) spoke.'

13. 7-8. णग्गोहरोह °-'Where the farmer's wife swinging by the beautiful offshoots of the banyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अत्त तृतीया लुत्ता । पक्षीदेव्या हालिनी दृष्टा । टि.

15. 4. सिरिसुहरसाल-'Enjoyer of the pleasures of royalty'.

17. 4. चारत्तुणहहं etc.-The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारुत्वं कथयतः । टि.

17. 5. णं भुवणु etc. 'As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. परमाणणासु-परेषां माननाशकम् । टि.

17. 15-16. 'When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i. e. curliness) ?'

18. 3. लोणिय चडंति-The bride and the bride-groom are besmeared with butter at the time of marriage (Marāthi लोणी-butter ).

## NOTES

### II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कया हि द सेव—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः ।  
नोक्षा विषं न दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्दधते नमस्ते ॥

see also IV, 12, 9-10 text.

3. 22. कउ instead of कय, would be more correct with पणामु.

4. 3, भणु अत्थि णत्थि—She asks for a discourse on *Saptabhaṅgi*, for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रूउ ल्हसइ is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण—निवारक.

5. 6. णरिंद विंद वणि या—राज्ञां बन्धः जयंधरः तस्य पत्निका । टि. In this case it is preferable to read वंद instead of विंद. See variant.

6. 4. होसइ etc. 'May be that my beloved has taken to penance.' Note the use of होसइ to denote possibility.

6. 17. Perhaps translatable as follows. 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc. सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम्.

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. सधरधर—पर्वतसहिता धरा भूः । टि. For धर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

## NĀYAKUMĀRACARIU

8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (संस्), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthamkara) of Sivadevi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगह°--'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्टः' । टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः ॥ B NR.P. 89.

10. 2. मणिकलस° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. 'तं जोइउ इह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकलाण The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana*.

11. 5. असोयदुमा°-अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः । टि.

11. 9. फणीणरसा°-Where serpents had commenced their sport of sputtering water'. रसस्य (जलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the a lake, lotus stalk'. जहिं in the couplet is connected with तहिं in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंभत्थल° 'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person while by good luck, a cobra would become a couch.'

## NOTES

14. 12. णं णरु दोण निवास हो-‘ As Arjuna ( Nara ) was taken to the residence of Droṇa ( for education )’.

14. 13. पुष्कयंतजिणदास-A devotee of the Jina Puṣpadanta ( the 9th Tirthamkara ).

### III.

1. 1. अट्टारहलि विउ-The eighteen scripts are mentioned in the *Samavāyāṅga* and the *Pannavanū* Sutra of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭri* and *Drūvidi*. The other two ‘*Javanāliya*’ and ‘*Pukkharaśādi*’ also appear to be historical, though, these as well as the others, remain yet to be identified. ( See Buhler’s Origin of Brahmi alphabet ).

Most of the arts and sciences mentioned in this Kaḍavaka are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his Kāmasūtra. ( See Dr. P. K. Acharya’s ‘Fine Arts’ I. H. Q. V, 188 ff. Also compare similar passages in Jasa. I, 24 and Bhavis. II, 2.

2. 11. अङ्गारहो-अचकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. तिक्ख-कुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भांडागार, वद्धरिया as मांसपेशी and बंधणं as रक्षा. According to this the couplet may be translated as follows :—

‘Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.’

3. 3. ‘Maintenance of wicked servants means honouring calamity ( or, is a mine of calamities, विधुराणां आदरः आकरः वा ); Vasiṣṭha fell in great trouble (i.e., by such mistake)’. The reference, probably, is to Vasiṣṭha’s great hospitality to Viśvāmitra and the trouble that followed from the latter’s ungrateful attempt to snatch away the sage’s cow. ( See Rāmāyana Bālakāṇḍa, chapt. 51-56 ). The gloss, however, explains विदुरायरु as सदुःखस्य आदरः कृतः. This does not seem to fit in with the context.

3. 16. मयरद्वयवसणइ-The vices associated with Cupid. Or मयरद्वय may be read separate as Vocative (meaning, Oh Nāgakumāra ).

4. 8-15. Compare the description of limbs here with the following from Varāhamihira’s Brhat-Samhitā, chapt. 67, verses 85-88.

नामी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।

उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

वक्षोऽथ कक्षा नखनासिकास्थं कृकाटिका चेति षडुन्नतानि ।  
 न्हस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥  
 नेत्वान्तपादकरतात्वधरोष्ठजिह्वा रक्ता नखाश्च खलु सप्त सुखावहानि ।  
 सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥  
 हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।  
 इति दीर्घमितं तु पञ्चकं न भवत्येव नृणामभूताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेधसाम् ।

त्र्यादीनि जडनिःस्वानां केशाश्चैवंफलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सेत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजाइभेय—स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nāṭya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आला वि णि—आलापिनी is one of the kinds of Vīṇā.—

तद्भेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका ।

चित्रावाणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शाङ्गिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpini would, thus, be a Vīṇā with seven strings. ibid VI, 108-110. Acc. to H P. XIX, 137, Vasudeva once played upon a Vīṇā called sughoṣā having seventeen strings.

6. 11 वि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāṭhi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कुली णु वि etc. compare 'खीरत्नं दुष्कुलादपि' ।

7. 14. जु त्त जु त्त उ etc. compare आज्ञा गुरुणां ह्यविचारणीया' ।

8. 4. पण इ णि प रि मि ए ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of भज्जमि, would suit better.

## NOTES

10. 14. It would be better to read भउ लजमोहमेलावउ—‘ there was a concurrence of shyness and infatuation.’

11. 9 वेसिय-प्रेष्य ; or it may be taken as प्रेषित and joined with सुंदीरहिं.

12. 5-6 The diceboard ( कडित्तु ) is compared to the sky, the bet कित्त) to the moon, and the conch shells ( वराडिअ ) to the stars.

12. 12 दी णा र. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* ( IP. 165-166 ; HMHI. Vol. II p. 215-257.)

13. 3 ‘His conch shall ( used for throw as dice ) would shine well, but ours would not come ( i. e. to the desired position ) but would stop short, Oh lord’ or ‘would stop just when about to come’; if we read आवंती थक्कइ. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 ‘Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons; a man of qualities is good.’ We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वं का ण गु—(1) with a curved mouth, (2) with a frowning face.

क स—(1) whip (2) touch-stone.

कु स (1) bridle, (2) Kusha grass.

ण र स म ज ण गु—नरश्रमजनन.

र इ णं द गु—(1) Saturn, (2) Yama, (3) Karna. In the last case णर would mean Arjuna.

ल क्ख ण क रु व etc. ‘Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Lankā’.

( लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः ( टि.)

Acc. to the Jaina Padmapurāṇa Rāvaṇa met his death at the hands of Lakṣmaṇa.

जव—(1) speed (2) a kind of grain (Yava).

15. 6. ‘Thinking so, he built a separate mansion and gave it to Nāgakumāra ( Jhasakeu ).

15. 8 दो णा मु ह—द्रोणमुख is a capital of four hundred villages, see Yaśodhara’s commentary on Kāma sūtra, P. 44.

‘नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यत्र राजधानी स्थिता । खर्वटं द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुखं नाम खर्वटान्महद्भवति ।’

‘ द्रोणारव्यं सिन्धुवेलाजलधिवेलावलयितम् । टि.

15. 11 खंडयासी ° ‘broke up settlements of cattle’.



## NĀYAKUMĀRACARIU

15. 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'.

16. 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewes, even to the unwilling'. The couplet is paronomastic.

16. 12 अ षं प रि हू य उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself' (सकलः जनः आत्मपरः भूतः)

16. 6 ग य ग य दं त °—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवट्टिय.

17. 9 ख णि स सि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. व र क रि णा हि उ—'The excellent elephant was mastered.'

### IV.

1. 2 स may refer to the elephant or it may be joined with तायद्दो (स्वतातस्य).

1. 10. घंघल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Desi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it Dr. Vaidya renders it by कलह (see Hem. IV, 422 trans; Jasa. glossary). Our gloss paraphrases it by विघ्नकर, though मथक or विलोडक would suit our context better. घंघल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads घंघव.

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgāra* and *Anagāra*, see *Cārīta Pāhuḍa*, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।

सायारं सगंथे परिगहरहिये निरायारं ॥

2. 11 पंचुंबर—The fruit of the five kinds of Udumbara trees, namely वट Bunyan; पिप्पल Polar-leaved Fig; पर्कर Ficus Virance; उदुम्बर Ficus Glomirata and काकोदुम्बर Ficus Oppositifolia.

3 1-8. कुपात्र, अपात्र and three kinds of सुपात्र—अधम, मध्यम and उत्तम—are distinguished;—cf.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।

अविरदसम्माइटी जहणपत्तं मुणेयव्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिए धम्मे अट्टारसदोसवज्जिए देवे ।

णिगंथे पव्वयणे सदहणं होदि सम्मतं ॥

Mokkha Pāhuḍa, 90.

## NOTES

3. 5 दुविह संजम-अंतरंग and बहिरंग.

3. 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e g.

सद्धां भेत्ती तुंढी विण्णार्णमलुद्धया खमां सत्ती ।

जत्थेदे सत्त गुणा तं दायारं पसंसंति ॥

VNS. 223.

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कार्यमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5. 2 Whether they would enjoy the earth or would do service to others day and night ( अहरत्तु ), which is the meanest ( of all professions ) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7. 2 पवरवर°-प्रवरवरावतरणम्-° आगमनम् । टि.

7. 4 सयणिच्छिय-स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived ; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि.

11. 8. माम-हे माम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9-10. Compare II, 3, 14.

12. 13. जणुणट्टउ—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeic verbs.

15. 13. हक्कारिउ—etc. ‘And come back when called from wherever you be.

## V.

1. 13. Yaśodhara, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तावत्. Kāmasūtra chapt. 3, P. 42.

2. 15. मंघाय—मान्घाता seems to be another name of Vinayapāla.

## NĀYAKUMĀRACARIU

4. 15. णि ङ्मि चि हिं-निमृतैः वचनकरैः भक्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणसु etc.—'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुण्णाय इं etc.—'Gathering punnāga flowers like merit (Punya)., This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुण्णाय is explained by the gloss. as पूर्णायुवत् in A and B and पुण्यागमनमिव in D.

8. 2. Kaśmir was the name of the country as well as of the capital. See 8. 8. below ( कस्सीरउ पट्टणु ).

8. 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देइ etc.—'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं ( काथानि AB ) ददाति' । टि.

10. 13. पडुके राए—by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगो separately.

10. 17. णव वा सर°—'Surpassing the cluster of the rays of the young sun.

10. 18. कवाडं दिण्णं—Compare Hindi किवाड देना, to close the door.

10. 20. समर-शबर—A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583. ).

10. 21. अपुसिय°—With water of tears dropping from his eyes unwiped.  
पिचं-जलं, टि.

## VI.

2. 8. विज्जा णिउ रुं ब-विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु—i. e. the five senses.

3. 12. सो धम्म-सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउ रु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. ल्हिक्कउ—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4.11-13. असि पाणि एण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

## NOTES

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tying post and the sage as the elephant- driver.

5. 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now.'

7. 8. णि य पु ण्ण सु व ण्ण प व ण्ण क सु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7. 10. 'He lightly kicked aside and broke the wooden giant that was installed there on the ground.'

7. 16. बाहि-वह्+णिच्+क्वा-बाहयित्वा having started the elephant.

8. 3. प रि या णि य उ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भो य ण सं चारु-A meal-course; or a nice meal if we take the alternative reading ( भोजनकं चारु ). By a series of double entendres the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kātantra* ( grammar ), good poetry and a herd of lions.

Note पिव used for इव, which acc. to Vararuci, is a characteristic of Paisāci ( 'इवस्य पिवः' कमलं पिव मुखम् Var. X, 4 ) but acc. to Hem. II, 182, is common to all Prakrits. Dr. Woolner thinks the illustration of Vararuci as probably taken from the Brhat kathā ( Intro. to Prak. p. 91 ).

We have here a mention of *Kātantra*, i. e. the grammar going by that name which acc. to tradition, was composed by Śarva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces. The earliest known commentator, Durgāsiṃha cannot be placed later than the 8th century. ( See E. H. D. p.54-55 ; Life of Hiuen Tsang, Beal's trans. p. 122 ; S S G. For further information see 'Kātantra and Kaumara-Lāta' by Lüders-Berlin 1930 ).

10. 13 णि य पि य र व णु—निजप्रियारमणः ( निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि. )

10. 16 ' This is Dharma ; or else, are there any tall horns on the brow of Dharma ?'

11. 5 ' He had two queens Satyavatī and Vasundharā, beaming with love and keeping grain and gold.' Join सच्चवद् with वसुंधरिउ and णेहुज्जल with सास°.

12. 4-5—These two lines seem to be interpolated for supplying the geneology of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS. only and there also, added subsequently on the margin.

12. 10 ' You are a rooted tree to the good ' ( i. e. affording protection like the shade and fruit of a tree ).

## NĀYAKUMĀRACARIU

13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 'You and your king are the dust of my feet.'

14. 5 पच्चारइ—see glossary. It may be equivalent to Hindi पछाड़ना to hurl down.

15. 13 The four *Ārāadhanas* are—दर्शन, ज्ञान, चरण and तपस्.

### VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. बद्धा हरि etc.—'The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. '*Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a check to the wicked, but put a restraint upon themselves.'

2. 4. 'Who did not know that wretched Sun-plant ( *Calotropis Gigentea* ), esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine ),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc.

अर्केद्वयं सरं वातकुष्ठकण्डूविषव्रणान् ।

निहन्ति ग्रीहगुल्मार्शःश्लेष्मोदरशकृत्कमीन् ॥ BNR p. 380.

'The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' ( MDI p. 12. ).

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of Śallaki ( *Boswelvia Therifera* ) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शल्लकी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी वल्लकी च बहुसवा ॥ BNR. p. 306.

2. 6. पीलु—Mustard tree of scripture ( *Salvadara Parsica* ) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णगोह—(१) न्यग्रोध (२) नम्रौघः see ante p. 380. (पक्षे पापिन्याः स्त्रियः मुनिसमूहः रोचते, टि.)

2. 9. कोविधवलु°—A certain load-bull esteemed soft grass.

3. 6. पत्तवत्त°—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणीवत् च धीराः तेषां । for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

## NOTES

6. 2. "My hand has advanced to the good sword for taking out the blood of the enemy." Note कङ्किवि equivalent to कृष्टुम्.

6. 3-4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्वु (१) कव्य (२) काव्य.

6. 5-6. Double entretendes continue. सत्थ-शस्त्र, शास्त्र ; धम्म-धनुः, धर्म; गुण 'bow-string, virtues; मोक्ख discharge, salvation.

6. 7. पदुभूमिणियत्तणु—possession of lands given by my master.

6. 8. चंचलु—मनश्चित्तं हृदयं, टि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita.

6. 9. 'Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots ).'

The gloss explains वेसावाडउ as वेस्यापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. 10. सामिहे°—'The master's debt has accumulated.' आवग्ग seems to be a substitute for आरुह् like चड and वलग्ग ( Hem. IV, 206 ). The gloss also suggests this. ( See glossary ).

Dr. Gune's explanation of it as आपदत्त—'resort of the distressed' seems wide off the mark ( see Bhavis. glossary ).

6. 12. 'I am going to cut short the life of the enemy and his fortune sweet through royal favour.'

9. 3. 'The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

बद्धउ—वर्धितः ( Cf. दिष्ट्या वर्षसे ); रिउसाहारिउ—रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिउ from साहारिउ and translate 'By him was captured the enemy crest-fallen' ( गयमोहम्मि साहारओ D. VIII, 26. ). This seems to be the meaning of the gloss धीरितं on साहारिउ.

A slightly different meaning is obtained by taking साहारिउ in the sense of सेवारितः in accordance with Hem. IV, 82 ( संवृगे: साहर-साहट्ठे ). साहार ( verb ) and साहारिउ ( participle ) occur several times in Bhavis, and Dr. Gune's opinion is that the meaning given by Hem. 'does not suit any of the passages'. I, however, find the meaning suiting perfectly well in each of the passages.

## NĀYAKUMĀRACARIU

9. 5 'Mercury (पारयस्) looks beautiful when fixed (i. e. when its liquidity is turned into solidarity by admixture with other substances, for which process, see, Hindu Chemistry p. 131 with relative Sanskrit texts in the Appendix.)

10. 1. णि व च उ रं ग etc. 'Breaking the fourfold army like a water-jar'.

The gloss supplies केचन राजानः to be construed with थविवि 'and having established certain kings'.

11. 2. चंदाहावर्णे—'By the father of the maiden named Chandā. चंदा इति आहं नाम यस्याः तस्याः वण्यः पिता तेन. For चंदा see VII, 15, 4.

14. 1-4. By the use of paronomastic adjectives a contrast is made out between the arrows of Sukanṭha and those of Nāga k'.

15. 8. जी य उ प वि०—The gloss explains this as 'असहायसहायकारि यत् जीवितव्यं तत् पविः वज्रसमानम् । If we take the alternative reading पर in place of पवि, we might explain it as असहायसहायकारि जीवितव्यम् परम् उत्कृष्टम्'.

## VIII.

1. 9 छ प्प ए ण—भ्रमरेण धूर्तेन च, टि.

1. 12 अंबड्यहे—चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'भ्रमराणां घातकरः' BNR p. 278.

1. 13-14 'The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth does not kiss the Yūthikā on account of its bitter limbs that spoil the taste (or break the mirth)'.

जा इ—जाति Jasminum Grandiflorum :

जूहिय—यूथिका Jasminum auriculatum. For the latter's bitter taste see BNR p. 277.

'यूथीयुगं हिमं तिक्तं कटुपाकरसं लघु' ।

2. 5. 'His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty'. को—ब्रह्मन्, टि.

2. 6. 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime.' This is how I interpret it. The gloss, however, has it यथा शीतज्वरेण अजीर्णेन वा हतांगस्य अन्नं (शालिः) न रोचते ।

4. 12-13 'Seeing Mahāvyaḥ she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śrī.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपु रिसल क्खण See III, 4 text and notes.

5. 12. दम्म seems to be the same as Roman drachma: These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

## NOTES

7 14. मरुहयमयरद्धउ-मरुता हतः मकरध्वजः येन सः ।

8. 4. विवाह-(1) Marriage; (2) Viṣṇu ( गरुडवाहन ).

8. 8. दहसु विट्टु-The nine Nārāyaṇas of the Jain Purāṇas are त्रिपुष्ट, द्विपुष्ट, स्वयंभु, पुरुषोत्तम, नरसिंह, पुंडरीक, दत्तदेव, लक्ष्मण and कृष्ण.

8. 9. The Bhavanendras are ten called कुमार o. g. असुर, नाग, विद्युत्, सुपर्ण, अग्नि, द्वीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratis-thāsāroddhāra of Aśādhara p 60-66. include the ten Bhavanendras.

8. 10. छउमत्थ-छव्मत्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tirthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमबलि, जितशत्रु, रुद्र, विश्वानल, सुप्रतिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.

9. 2-3. कइ-कवि, कपि; दियवर-द्विजवर-पक्षिन्, ब्राह्मण; पत्त-पत्र, पात्र.

10. 3. कउ वीरहो etc.-मंदरागः कृतः वीरस्य कुमारस्य । टि.

10. 7-10. 'Who is bowed to by mendicants influenced by women, and by divinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metempsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech, revive into sobriety.'

ना विज्जइ--कः नम्यते ; कोऽपि न नम्यते, टि.;

जीवणेण—(१) अमृतेन (२) जीवितव्येन.

13. 2. किं महुअत्थि गोहु--'Do you keep anything back from me; or, is there anyone who would war against me?' गोह-गुह्य, or भट (D. II, 89. com.)

13. 14-15. 'What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress? I regard that kingship really glorious in the world, which affords relief to the afflicted.' The gloss, however, has it 'स्त्री-ओष्ठरागवत् अन्यराज्ञां राजत्वम् ।

14. 12. णायणयाणय--नागैः नता आज्ञा येषां ते 'To whose command the Nagas bowed.' परिपालियपय-परिपालितप्रजाः ।

15. 1. मयगिळगंड--मद+आर्द्र+गंड. 'With frontal globes wet with ichor.' ( गिळ-Hindi गीला wet ) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिळगंड as शिबिकावाहक (see Jasa. I, 27, 15. and glossary).

15. 2. पंचमेरु see I, 6, 2 notes.

16. 4-13-हरिसिय-हृष्ट ; सुसिहरिसिय-सुशिखरे श्रित.



## NĀYAKUMĀRACARIU

सुरहिय-(१) सुरमित (२) सुर+द्वित.

हरिणिय (१)हरिणी (२) हरि+नीत.

मणोहराउ—(१) मनोहर (२) मनसां ओघः तस्य रागः ।

सुरतरुणिय—सुरतरु नीत ; तरुणिय—तरुणी.

रक्खंकराय—भस्मकरौ ;

सई—सती ; लीला°—लीलया आलोकितः निजपुरुषः ( निजपुरुषश्रीः, टि. ) याभिस्ताः ।

सुधीर—adj. and proper name.

सुरविमाण—(1) his divine car, (2) the vehicle of the gods.

सवास—स्ववास ; पंडीसवास—पाण्डवेश + वास.

### IX.

1. 14 मंडलमे लइं थणइं—Ransom for his territories.

2. 5 जुत्ति probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 मग्गणयहो° ‘As *Samkranti* is dear to a beggar Brahmana’. Samkranti is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed.

3. 9-10 ‘Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich?’

4. 8 समिइहिं see I, 12, 3 notes.

4. 9 For the Bhāvanas of an ascetic, see Mūlācāra chapt. IX.

5. 5 The Śvetāmbara belief that the sages even after attaining omniscience bear clothes and take food, is here criticised.

5. 7 This is the criticism of the Ksarika-vāda of the Buddhists against which the following objections are raised.—

(i) continuous knowledge is not possible in a being completely decaying and renewing every moment. For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man, nor could he lay his hand on a thing which he had previously kept somewhere.

(ii) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black. In such cases if the cause had passed away the effect could not follow.

5. 12 The objection against the ‘Sūnya-vāda’ is that if everything were void, what was the propriety of ascetic practices ?

## NOTES

6. 1-3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Śvara and Śiva respectively. For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I.

6. 4-11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities ( Niṣkala or Nirguṇa ).

7. 1 ' Can boiled grains be turned back into great millet or butter into milk? How can the accomplished ' ( absolved ) wander again through the cycle of births involving the burden of taking and abandoning the body ' ?

The personality of Śiva, which acc. to the author, is accepted by Gautama and Kaṇāda, is a contradiction in terms i. e. an impossibility ( gaganārabinda ) as shown in the following lines.

7. 5 अयसिरखुटणे पडियउ—The reference is to the Paurāṇic account of Śiva's cutting off the head of Brahmā ( Aja ). He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident.

8. 3 परयारिउ etc. The reference is to Vyāsa the reputed author of the purāṇas, who is said in Mahābhārata to have cohabited with the wives of Vicitravīrya.

9. 7 The reference is to the injunction ' याज्ञिकी हिंसा हिंसा न भवति '.

13. 12-13 These are the twenty five tattvas of the Sāṅkhya system.

11. 1-6 We have here the tenets of the Nāstika-Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self.

11. 11. The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt. Sutra VI, 24.

12. 5. The eight guṇas are—

मधुमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ RKS 66.

12. 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञानं पूजां कुलं जतिं बलमृद्धिं तपो वपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ RKS. 25.

12. 7-8. The six undeserving (Anāyatana) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three.

12. 9. साहंमिय etc—Paying a particular regard for co-religionists is called Vātsalya,

12. 10. Absence of शंका, कांक्षा and विचिकित्सा are the first three of the eight requisites of ' Right Faith ' the remaining five being अमूढदृष्टित्व, उपगृहण, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS. 11-18.

## NĀYAKUMĀRACĀRIU

13. 2. The twelve kinds of austeries are :—

अणसणमवमोदरियं रसपरिचाओ य वृत्तिपरिसंखा ।  
कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥  
पायच्छित्तं विणयं वेज्जावच्चं तहे व सज्झायं ।  
ज्ञाणं च विउस्सग्गो अब्भंतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff.

पंडियमरण—The three kinds of deaths are—

तिविहं भणियं मरणं बालाणं बालपंडियाणं च ।  
तइयं पंडियमरणं जं केवल्लिणो अणुमरंति ॥

Mūlācāra, 59.

13. 5. The fifteen parts of the three larger divisions of Jambudvīpa constitute the Karmabhūmi where the six occupations of life asi, maṣi, kṛsi, sevā, śilpa and vāṇijya are prevalent.

13. 11. The enlightened souls are of two kinds Sakala and Nikala i. e. those that retain their corporeal existence (Arihanta) and those that are absolved from it (Siddha). These constitute the 13th and 14th stages of spiritual advancement.

14. 9. चरमसरीरायारु—charama śarira means corporeal existence for the last time i. e. before salvation.

17. 25. करे—Imperative form, rather unusual. The alternative reading करो is identical with the impera. in Hindi.

17. 41. पयापंचवित्तो—पंचपदयुक्तः (°वित्तः, °वृत्तः वा). टि. The five padas are, णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो सव्वसाहूणं ।

17. 42. अया राइवण्णं—etc. Recollecting the word ‘अहं’ his life passed away; सरं-स्मरन्, though the gloss explains it as रकारसहितं, and णहं as हकारः । It would be better if we could read रहं (letter र and हं) in place of णहं.

18. 9. पल्ल-पल्य—is a measure of time, for which see Tatt. Sutra chapt. III, J. G. Dict. Appx. D.

18. 10. अवही—अवधिज्ञान is one of the five kinds of knowledge ‘मतिश्रुतावधिमनः पर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव. See Tatt. Sutra I, 9.

18. 12 ‘His dress fastened over with a gold-knife’ (कनककर्तरीगाढनेपथ्यः). कत्तरी is equivalent to Hindi कटार which formed a necessary part of a gentleman’s dress. This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it. The word has been misunderstood by Dr. Gune who takes it to mean ‘some war-like feat’. (See Bhavis. II, 2, 7 ; Sanat. 655, 3).

18. 13. तुरुक्ख—तुरुष्क is a fragrant aromatic resin of a Javanese tree. The name suggests that it was first introduced in India by the Turks. Hence it is also called Yāvana or Yavana-deśaja (‘तुरुष्कः पिण्डकः सिल्लो यावनोऽपि’ अमर. ‘सिल्लहकस्तु तुरुष्कः

## NOTES

स्याद् यतो यवनदेशजः ; BNR. p. 107 ). In Vernacular it is called लोह्वान or लोभान from Arabic ' *luban jawi* ' i. e. frank incense of Java, from which is also derived the English word ' benzoin ' ,

जक्ख कद्दम-यक्षकर्दम is a compound of various kinds of incense ' कर्पूरागश्कस्तूरी कक्कोलैर्यक्षकर्दमः ' अमर. दप्प-दर्प musk.

18. 18. उब्भे वि-उद्भाव्य raising up.

19. 12. सराइय-सराणा.

20. 11. ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep ' . सोहेइ-त्यजेत् equivalent to Marathi सोडणे; Hindi छोड़ना. Or we may split it as सो हेइ ( हा to abandon.)

20. 15. ति वि हे ण-त्रिविधेन मनोवाक्कायेन.

20. 16. This describes the कृतिकर्म ( क्रियाकर्म ) for which and its thirty two faults ( अइयार-अतिचार ) see Mūlācāra 601-607.

दो णदं तु जधाजादं बारसावत्तमेव य ।

चदुस्सिरं तिसुद्धं च किदियम्मं पउज्जे ॥ etc.

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left. Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kṛtikarma or Sāmāyika ( see RKS. 139.).

20. 17. For the faults of तणुसग्ग.तनुसर्ग ( कायोत्सर्ग ) as a form of penance see Mūlācāra, 668 ff.

21. 5. ' Raising up ( the morsel of food ) he should offer it to the sage himself ' or we may read करे वि. i. e. should be offered in the sage's hand. ( See Mūlācāra, 820 ).

21. 6. सच्चित्त-green vegetables are unfit for monks and so also fruits that contain much seed. ( See Mūlācāra 826 ). For other impurities and precautions of food see *ibid* chapt. VI ( 420-501 ).

21. 33-37. Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पयंतु ( feast ending with milk ) suits better.

21. 41. Read the line as सुवीउ सुखेत्ते सुदिण्णु पयत्ते । ' Good seed, well sown in a good field, thrives. '

22. 7-11. The water pitchers used for his coronation-bath are fancied as clouds, Brahmins, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14. सुक्कज्ञाण-शुक्कध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

## NĀYAKUMĀRACARIU

25. 15. दृढकम्मदृगंठि—The strong tie of the eight karmas ( ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sutra. ).

25. 17. 'Instantly Anāṅga ( Nāga k. ) became absolved of his body and attained salvation having shattered cupid ( अनंगविदारकः ).

प्रशस्ति—

4. विवरि—विश्रुत्य, or it may be read विवरिवि दावइ, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकलाणई see II, 11, 2 notes.

10-12. 'Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुह-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भट्टस्य. The name also occurs towards the end of Mahāpurāṇa of our author, where he appears to be one of the sons of Bharata ( होउ संति सुअणहो दंगइयहो ). See also introduction.

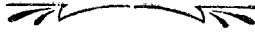
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्वपिसल्ल-काव्यपिशाच, the poet's title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4.).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).



## ADDENDA ET CORRIGENDA.

Chapter	Kad.	Line	For	Read
I	11	11	देसहो लेहि	देसहो लहु लेहि
„	17	3	जो कतह	जो कंतहे
„	„	16	धम्मिलगय	धम्मिल्ल गय
„	18	9	कर	करु
„	„	„	णयसंचारु	णयणसंचारु
II	1	5	अलिकेसहिं	अलि केसहिं
„	2	5	दाणंबुणिज्जरइ	दाणंबु णिज्जरइं
„	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होई	होइ
„	„	16	तिक्खपक्ख°	तिक्ख पक्ख°
„	7	3	विलासिणी	विलासिणि
„	8	1	°णिग्घोस	°णिग्घोसें
„	„	4	पणइणि परिमिएण	पणइणिपरिमिएण
„	„	9	दिट्ठ णह°	दिट्ठणह°
„	„	17	मंचारुडिअए	मंचारुडियए
„	13	1	कें म्हइं	कें तुम्हइं
„	17	13	वरकरिणा हिउ	वरकरि णाहिउ
„	„	16	पुप्फयंत दिसि°	पुप्फयंतदिसि°
IV	2	9	दिढ	दिढ
„	3	4	समत्तु	सम्मत्तु
„	„	7	कुच्छिउ	कुत्थिउ
„	5	9	घरु	घरु
„	13	4	जायवि	जाएवि
V	5	3	बंधंति	बंधंति
„	10	2	°वयणा	°वण्णा
„	13	1	विहूसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
„	7	16	वाहिगइंदउ	वाहि गइंदउ
„	12	10	तुहुं	तुहुं
„	13	17	°हाणा	°हीणो
„	15	4	ससरु	ससुरु
VII	4	12	पवत्तु	पवुत्तु
„	6	7	पहु भूमि°	पहुभूमि°

## NAYAKUMĀRACARIU

	”	”	13	°कंचण कवयं°	°कचंणकवयं°
	”	7	2	सीसकइं	सीसकइं
	”	”	10	हुलिइं	हुलियइं
	”	10	1	°चउरंगणिवा	°चउरंग णिवा
	”	11	15	कुलसकंठ	कुलिसकंठ
VIII	2	6		णरुच्चइ	ण रुच्चइ
”	3	1		पवहंत	पवहंत
”	10	4		विट्ठु	विट्ठु
”	12	10		मइ कइवय °	मइकइवय°
”	”	11		पालिपाई	पालियाई
IX	4	11		णायकुमारें	णायकुमारें
”	20	17		तणु सग्ग°	तणुसग्ग°
”	25	15		°कम्मट्ठि°	°कम्मट्ठ°
Pras’asti		12		सवणामइं	केसवणामइं
		13		°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो





The following works may be obtained from M  
BANARSIDAS, PUNJAB SANSKRIT BOOK  
LAHORE:—

JASAHARACARIU of Puspadanta	Rs
NĀYAKUMĀRACARIU of Puspadanta	„
SĀVAYA-DHAMMA-DOHĀ	„

The following Apabhramśa works are in press  
preparation and will be issued in one or the other of  
series of Karanja. Orders for copies may be regist  
with the Sale Agents.

KARAKAṆḌACARIU of Kanakāmara	
SUDAMŚANACARIU of Nayanandi	
APABHRAṂŚAKATHĀSAMGRAHA	
PĀSACARIU of Padmanandi	
JAMBŪSĀMICARIU of Vira	
MAHĀPURĀṆA of Puspadanta, to be issued	
KATHĀKOṢA of Śrīcandra	„ „
PAUMACARIU of Svayambhū	„ „
HARIVAṂSA PURĀṆA of Svayambhū	„
PĀHUDA-DOHĀ	