ON RESTORING CORRUPT PRAKRIT VERSES

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It was a very hard, difficult and strenuous task to restore Corrupt Prakrit Verses in Sanskrit works on poetics. I was, however, lucky in that I could consult eminent scholars of Sanskrit and Prakrit like Dr. A. M. Ghatge, the late professor M. V. Patwardhan and the late Dr. H. C. Bhayani. Whenever I faced very difficult and insurmountable corrupt readings I used to write to any one of them. They used to kindly send their valuable suggestions. In this article I confine myself to half a dozen of Prakrit verses which were restored partially or fully with Dr. Bhayani's help:

(i) चुम्बिन्धा असहुतं अवरुधिष्ठिजाइ सहस्सहुततम्मि।
विरमिः पुणो रामिजाई पिओ ज्ञानो गत्थि पुनरुत्तम्॥

—Dhvanyāloka I.143

It may be restored as follows:

चुम्बिन्धा सान्हुतं अवरुड्धिजाई सहस्सहुतं मि।
रामिः पुणो वि रामिजाई गिए ज्ञानो गत्थि पुनरस्त्त॥

[चुम्बिन्धा: शतकृतः, आलिङ्गते सहायकृतः अपि।
रामिः पुणो वि रामिजाई गिए ज्ञानो गत्थि पुनरुत्तम्॥] —इति च्छाया॥

Note: Hemacandra in his Deśītabadasamgraenerya records:
‘अंकिय—अवरुड्धिया परिरम्भे’ - 1.11

And observes:

....अर्थे च यद्यपि क्रियाशब्दः—‘अवरुड्ध’ ‘अवरुड्धिजाई’ ‘अवरुड्धिजाय’
इत्यादिप्रयोगऽगोष्ट्रः ततादि पूर्वाशार्थार्थार्थवादेश्यु न पाठित: इत्यस्माभिरपितः
तद्मुरोधातृतत्त्राश्चित्वेष्व मिनष्टः।

The third quarter रामिः पुणो वि रामिजाई I owe to Bhayani's suggestion.
(ii) सो जयि कूडवडो सिद्धनरंद्रो धराइ सयलाइ।
छित्तूण रायवंसे एकाप्रत्य गंडः यें जें॥
[स जयति कूट-वर्तः सिद्धनरंद्रः धरायां सकलायाम्।
छित्तूण राजवंशान् एकाप्रत्य कृतं यें॥]

- Vāgbhaṭa, Kāvyamūsasana,
  v. no. 4, (p.21)

**Note 1:** सिद्धनरंद्र is the famous Siddharāja Jayasimha of Gujarat (V.S. 1150 - V.S. 1199). ‘कूडवड’ is obviously a biruda/viruda (title).

**Note 2:** Regarding this verse Bhayani wrote to me to say: “The citation in Vāgbhaṭa II (सो जयि etc.) occurs in its correct form at प्रज्ञाचिन्तामणि(SJS No.I, 1933) p.75(v.no.171). It is as follows:

सो जयउ कूडवडो तिहुययम्यज्ञमिः जेनस्तारंद्रो।
छित्तूण रायवंसे इकं छतं कयं जेण॥
[स जयति कूट-वर्त: तिरुभुवनमध्ये जयसिंह-सेन्द्रः।
छित्ता राजवंशान् एकं छत्रं कृतं यें॥]

वर्त in the chāyā is just a stop-gap back-formation. जेनस is a shortened term of endearment for जयसिंह. वंश और छत्र are श्रिहत्.”

(iii) [तेषु विषिधायमसाधारणधर्मं: वियुक्तस्वरूपम्। दत्ते....शान्तास्थम्....
  शान्तामुमुनीमीयमानं यथा-]  
  ओहिचदेण उ बिहुरा नुमंभुआ प्रापोति अंपयं।
  दि-अविहिंरं पि गहवइ आसाणिदि या पुलोइ॥

- Śṛṅgāraprakāśa Vol IV p.1074

I found this verse rather ‘corrupt and obscure’ (Prakrit Verses...Vol.II, p.124). Bhayani reconstructed this gāthā as follows:

ओहिए दिगे उ बिहुरा विवण्ण-विहुआ प्रापोसिः अंपं।
ठिअ(शंका)-पहिए गहवइ आसा-णिदि या पुलोइ॥
[The earlier part of the second half is metrically defective. If we read ठिन्-पहिंग् गमकेतशा आसा-णिया पुलोऽह, the metre would not be violated.] -VMK]

Translation: On the day she had expected her husband to return home, the young woman full of distress, pale in complexion, saw in the dusk of the evening, someone halt on the road outside and felt the torments of hope. [अवधेदिनि means ‘on the stipulated day of return from journey abroad’.]

-Prakrit Verses.... Vol. II, S. No. 1319, p.495 (iv)[वियोगवेदनाशात्वये सधीचनादिवाच्य सहायाधारसनम्। ततू आपाताएम-प्रवुत्तब्रमोढीपनाधिवेदनकालेशु उपपवः (?)ते।] अभिनिवेशी यथा-
पति अभेंहनंदं सति सूर्दीविव असिहाए।
कंजलपदणिणिहखुपरमिमिदिनं असिहि संगलं।।
-श्रृव्याप्रकाश Vol. IV, p.1091-92

Prof. M.V. Patwardhan as well as Dr. H.C. Bhayani gave their own valuable suggestions. Based on these suggestions, the text may be reconstructed as follows:

पति अभेंहनं सति सूर्दीविवसि हाएँ 1 कंजलं।
[सझ-सजः-] पड़णेण गहंखण्ययथा दीपेसि हि संगलिः।।
(प्रति हि न मेधवन्तं सति सूर्दीपशिष्यवाः सुभक्षामुता कंजलम्।
[स्वैर-सत-] पातनेन भवः कर्षे दिवसः संघटितम्।।) -इतिह चश्चाया।

Translation: Believe, my friend, this is not a multitude of (dark) clouds but the soot of the flame of the lamp of the sun (of the sun-lamp) which freely or continuously falls in the piece of a broken jar (karpasa) of the sky and turned into a mass over days.
(v) Saṅketa-tātparyam yathā -

अससिःससतेहि उञ्जुऽदः तह पिणुऽदमांपमि।
सकेअकुऽदुऽदः अणाए हितायैः पिणुऽदः तः।

-श्रुताप्रवक्षा Vol. IV, p.899

Dr. Bhayani restores this gāthā as follows:

“आसास- उससतेहि उञ्जुऽदः तह पिणुऽदमांपमि।
सकेअकुऽदुऽदः अणाए हितायैः पिणुऽदः।
[आसास- उच्चयस्त्वः उन्मम्यति तथा निम्मम्यति।
सहेषव- नित्तुऽदे असत्यः हुदद्यमूपि सिममानूपि।]” इति च्छयाय।

Bhoja cites this gāthā as an example of saṅketa-tātparya. We may translate it thus: Her heart swells as with the inspiration of breath when she, the wanton woman sees her secret meeting place (love-tryst) (out of the flood of the river) and sinks low as with expiration when the place goes under the water.

(vi) Kuntaka cites in his Vakroktijñita a Prakrit passage as an example of suggested Utpreksā. The text of this passage is highly corrupt and it is given as running prose.

पवाण चल विजु च दुलिअं राहआसु खनजर्तिमे।
अआसो उवाण उशलिसेदयमि हिकिआसुक जिह्वः
विरहए।(?)||१९८१|| p.213

Dr. Bhayani, in his paper “Restoration of the text of some corrupt citations” (JASB, Volumes 52-52, 1981, p.53) reconstructs it thus:

पवमेण चल विजु-चङ्गलिअं
राहआसु पुलांतें मेहसं।
सोऊउण अ ओरवउ सहउः
महितिआसु कलिजव विरहयो।

The Sanskrit chāyā:

पवमेण चल विचुऽ-प्रज्ञंतित-पूलकुऽ रातिवसु पश्चतित मेहसं।
शृङ्ख्या च दीर्घंग्रामी-जाजित-शब्दं महितासु कलिजव विरहः।
Kalpatāviveka (p.75), however, seems to have preserved the original text intact:

येतुआण चलकिचुच्छलियं राष्ट्रामु पुलवंति मेहया।
सोउआण ओरिष्टिस्यं महिलियाण का जीविद्य विश्राप।
[गृहान्धर चलस्तितु-प्रदीप रात्रियु प्रतोक्षपति मेहया।
श्रुत्वा दौर्यमधुश्च्वानि (?) दौर्य-गम्भीरमेवच्च्वानि) ब्रीणां का जीविति विश्रापे?]]
- इति च्छाया।

Note 1: It is creditable to Dr. Bhayani that his reconstruction hits upon quite a few words in the original.

Note 2: Hemacandra in his Desīśabda-samgraha records:

‘दौर्यमधुश्च्वानि ओरिष्टि’ [I.154, p.60]

We may translate the verse as follows: With the help of the lamp of tremulous lightning the clouds see during the nights if any of the ladies separated from their beloveds still continue to live even after hearing the loud thundering noise.

Incidentally, we may note that Hemacandra’s explanation of Oralli as ‘dirgha-madhura-dhvani’ does not, at least in the present illustration apply.

Finally I may refer to a similar experience of my own.

(vii) In Śrīgaraprakāśa (Vol. III, p.800) Bhoja cites a Prakrit Gāthā as an example gītānimittāḥ (naimūttikānurāgah.) Its text is somewhat corrupt:

केणाचि अज गोसे, कपिवर्णे वक्त्वहं महर्तेण।
अंहम्मदिनस्तहाथििअवग्रणदोषं गीतं
केनाविपि अच्छ प्रभाते ...बने बहुभात स्मरता।
...मदनसराहतहद्वरश्वस्तोन गीतास्
-Śrīgaraprakāśa Vol. III, p.800

I reconstructed the text as follows:

केणाचि अज गोसे कपिेवर्णे(अवग्रणे?) वक्त्वहं महर्तेण।
दृशि-मदन-सराहत-हिंदुम-वण-फोस्तं गीतं।
[कनापि अध्यभाते आप्रवो वाल्लभं स्मरतः।
दुःसह-मदन-शराहत-हुदय-व्रण-स्फोटनं गीतम्।]

After the text was printed I realized that the second half of the gāthā is metrically defective. I should have read either हिअअस्र-व्य्रणं or व्रण-प्फोडणं. But my two emendations of कपिवण्ये to अंबवणे and अंह to दूसह were quite arbitrary. But when the translation was being printed, by a happy chance I came across the original gāthā:

अज सहि कैन गोसे के पि मणे वाल्लं भरकयेन (प.भे. मर्ततेन)।
अमहे माम्यसाराहम्ह-हिअअस्र-व्य्रणप्फोडण(प.भे. हिअअस्र-व्रण-प्फोडण) गीतं।
[अध्यभाते क्यापि मन्ये वाल्लभं स्मरतः।
अस्माकं मदनशराहत-हुदय-व्रण-स्फोटनं गीतम्।]

- Gāthā-sapta-satī IV-81

The gāthā may be translated as follows:
Early this morning, my friend, some one sang a song remembering, methinks, his sweetheart and that tore up all the wounds caused to my heart by Madana’s arrows.

One learns by experience, and we must remember impatience is harmful to research.

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