SĀHITYAMĪMĀŚĀ : PRAKRIT TEXT RESTORED

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This paper deals with the highly corrupt Prakrit passages from the Sāhityamīmāṃsā which, to my despair, had been left out as beyond restoration in my two earlier studies:

1. Nibhuum khunam sasijai (?)...p.68

Note: This verse, which is very corrupt, containing as it also does a lacuna, may be restored with the help of the Śyāṅgāraprakāśa (Vol. I, p. 619, nihum khu nisasijai, etc.):


2. Alaaān jaanamti dakaha (?)... p.96

Note: The text of this verse, too, is highly corrupt. It is cited as such in Bhoja’s Sarasvatikanṭhābharaṇa (V. v. no 13, P. 576) and Narendra Prabha’s Alāṅkāramahodadhi as an example of rasābhāsa. Metrically, both quotations are imperfect. There the text makes clear mention of Daśakandhara, ‘Rāghava,’ and Janakasūtā; and these names lead us to trace the verse to the Setubandha. Although its Niranayasarag edition does not include it, the Calcutta edition (Rāvaṇavahamahākāvyam) presents it at XV. 66. K. K. Handiqui rightly observes: “But not a few commentators from different parts of India seem to have rejected it because of the unpleasant idea involving Sītā in the description.”


3. Hatthi puhāna hi suddhaanī (?)... p.101

Note: This verse is undoubtedly highly obscure. But the significant expression ‘suapaḍamuggjanaditta’ provided the cue. The expression is a corrupt form of ‘suapaḍhamubhīṅjanadita’ which in a flash led me to identify the verse with the Gāthāsaptaṣati II. 200:

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Hemacandra’s gloss on his sūtra (Prakrit Grammar VIII 2. 181) probably draws the example from the gāthā under discussion and that Hemacandra’s text of the Gāthāsaptāsati had the reading ‘Hanida paloesu imani’.

4. *Jijipuuemidisapuralali* (?)... p.104

Note : This highly corrupt text contains a few indications which lead us to identify it with Gāthāsaptāsati VI. 30. A close and comparative look at the corrupt text and this gāthā provides indubitable proof for the identification:

**Corrupt form** :

\[
\text{जिजी पुल्सिमिदिसुपुललित एहि एय ससे तत्थ तुह}
\]

\[
\text{परिवर्त वहलस ललितस आज (?) }
\]

**Correct original form** :

\[
\text{तह तह सुलाम दिसे पुलो तिहाज व्य दीसे सत्ता / तत्थ}
\]

\[
\text{तुह परिवर्त-पलावरि वहल व्य साल्वे दिसा आज ()}
\]

\[
(\text{यह यह प्रलोक्यामि दिशा पुलो तिहाज इव दृश्ये सत्ता: / तत्त ।}
\]

\[
\text{तव परिपता-परियासि वहली तकले दिशा-बजसिला}.
\]

5. *Pa...saga ana vasattarā atilo* (?)... p.115

Note : This gāthā, too, is extremely corrupt; but the significant expression ‘nahabhūsaṇa’ (addressed by the Khaṇḍitā nāyikā with a *double entendre* — one applicable to ṣāditya — the sun (who is an ornament of the sky) and the other to her faithless husband (who bears the nailmarks on his body) — leads us to identify the present verse with G. S. VII. 53 :

\[
\text{प्रक्षुसाणाए तेजःतेजः तिलोश्च (पा. भे. तहलोश्च) लोकाण्यां}.
\]

\[
\text{अर्ण्ण चविः-सचविः शास्त्रनिष्ठा दिशा गमो दे}.
\]

\[
(\text{प्रक्षुसान तेजःतेजः तिलोश्च (पा. भे. तहलोश्च) लोकाण्यां}.
\]

\[
\text{अन्यां अविष्कारज्ञो नभो-भृगुण दिनते नमसे)}.
\]

6. *Jain vahaja varaṇḍäm* (?)... p.117

Note : This verse is extremely corrupt. It could, however, be restored with the help of two other equally corrupt versions found in the *Śyāmākṣāra* :
7. Saṁkhakulamiti tītāSaṁkhakulamiti tītā... p.121

Note: Only the pratīka 'saṁkhakula' is given here. On its basis, and taking into consideration the context of 'samudre paṅkajāṃ varṇyam'. Although lotuses do not exist in an ocean, they should be so described. We identify the verse intended to be cited, and indicated by the pratīka, to be Setubandha VIII. 99:

8. SaṁdikṣīrāṇaṇehevaḥSaṁdikṣīrāṇaṇehevaḥ... p.155

Note: This gāthā is corrupt almost beyond recognition. Fortunately, the Śrīṅgaraprakāśa comes to our aid in restoring it; the author of the Sāhityamāṁśād adopts the whole passage dealing with the six pramāṇas, śabdāntara and others, from the Śrīṅgaraprakāśa (Vol. IV, pp.886-887):

9. Sahadadhannanajatajatai (... p.157

Note: The author of the Sāhityamāṁśād adopts all the passages, dealing with the six pramāṇas, śrutis, and others, from the Śrīṅgaraprakāśa (Vol. IV pp.887-888). The verse which is corrupt at both places may be restored as follows:
V. M. Kulkarni

(सत्वं संज्ञा (पा. भे. धन्य) धन्य या तदा केशवेन मिसियसी ।
गुरु भार्यापुत्रेनामि अवबुकाभ विश्व दृश ॥)


10. **Lacchē kuvalaadulukā (?)... p.158**

Note: This verse, too, had been first cited in the Śrīgārāprakāśa (Vol. IV P.890) in an identical context. The verse is corrupt at both places. It may be reconstructed as follows:

लक्षणे मुद्ध-कुवलसमुद्रजला जलसः पहुँच विस्मितम् ।
दिवधि जाहि सावित्र-माल यवहिम गितवइती ॥
(लक्षणे मुद्ध-कुवलय-दलोज्जला जलसः पहुँचिके ।
दृष्टिर्वैति स्वयंसमालेव हॉ निपरतानि ॥)

11. **Kalahoujjalagau (?)... p.158**

Note: This verse is highly corrupt; but the corresponding passage in the Śrīgārāprakāśa (Vol. IV P.890) helps restore it:

कलहोज्जल-गोरे कलहोज्जलसमुद्र सरस-राशु ।
चुंबति अग्निभवि (पा. भे. स्वसिलक्ष) विप्रत (पा. भे. विप्रत) जिव्वस्तरु धरणा ॥
(कलहोज्जलसमुद्रगोरे कलहोज्जलसमुद्र शरसाने ।
चुंबति अग्निभविकर्ष (पा. भे. स्वसिलक्ष) विवृत (पा. भे. विवृत) पुष्टि-सुखबृन्धः ॥)

References:

