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JAYAVALLABHA'S  
**VAJJĀLAGGAM**

*with*

**The Sanskrit Commentary of Ratnadeva**

*and*

**Introduction, English Translation, Notes and Glossary**

*by*

**Prof. M. V. PATWARDHAN, M.A.,**  
**Poona.**

**PRAKRIT TEXT SOCIETY**

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प्राकृत-ग्रंथ-परिषद् ग्रन्थाङ्क १४

# जयवल्लहं नाम वज्जालगं

रत्नदेवकृतसंस्कृतवृत्तिसंवलितम्

प्रा. माधव वासुदेव पटवर्धन, एम्. ए.

इत्यनेन भूमिका-आङ्गलानुवाद-टिप्पणी-  
शब्दकोश-इत्यादिभिः सह संपादितम्

प्रकाशिका

प्राकृत ग्रन्थ परिषद्

अहमदाबाद-९

१९६१

प्रकाशक:—

हरिवल्लभ भायाणी

सेक्रेटरी, प्राकृत टेक्स्ट सोसायटी  
अमदाबाद ९

मूल्य—रु. २१

प्राप्तिस्थान:—

- ( १ ) प्राकृत टेक्स्ट सोसायटी, अमदाबाद—९
- ( २ ) मोतीलाल बनारसीदास, वाराणसी
- ( ३ ) मुन्शीराम मनोहरलाल, दिल्ली
- ( ४ ) गुर्जर ग्रन्थरत्न कार्यालय, अमदाबाद—१
- ( ५ ) सरस्वती पुस्तक भण्डार, रतनपोल, अमदाबाद—१
- ( ६ ) चौखम्बा विद्याभवन, चौक, वाराणसी

मुद्रक:—एस. आर. सरदेसाई

वेदविद्या मुद्रणालय

४१ बुधवार पेठ, पूना - २

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## ABBREVIATIONS

Used in the Introduction and Notes.

VL = Vajjālagga.

PSM = Pāiasaddamahaṇṇava.

DNM = Deśināmamālā of Hemacandra.

PLM or PLNM = Pāialacchīṇāmamālā of Dhanapāla.

HŚ = Hemacandra's Śabdānuśāsana.

Weber (1870) = Über das Saptaśatakam des Hāla (1870),  
by Weber.

Weber (1881) = Über das Saptaśatakam des Hāla (1881),  
by Weber.

PG = Pischel's Grammatik der Prākṛit Sprachen.

✓ = Verbal root in Sanskrit or Prākṛit.

P = Parasmaipada.

Ā = Atmanepada.

U = Ubhayapada.

## PREFACE

Work on the present edition of the *Vajjālagga* was started by me in the year 1961 at the instance of the Prākṛit Text Society, as a part of the Society's plan to bring out new editions of ancient Prākṛit literary works. I am grateful to Dr. A. N. Upadhye for having introduced me to the Prākṛit Text Society and for having suggested to the Society that the work of editing the *Vajjālagga* be entrusted to me. Though in this way work on the present edition was started eight years back, much progress could not be achieved due to my preoccupation with teaching and administrative work in the Fergusson College, Poona. It was only in April-May-June 1965, that I found it possible to complete the press-copy of the text of the *Vajjālagga* and of the Sanskrit commentary of Ratnadeva, with the help of manuscripts lent to me by the L. D. Institute of Indology, Ahmedabad and the Bhandarkar Oriental Research Institute, Poona. The printing of the text and commentary was started in 1965. The writing of the English translation and explanatory notes progressed side by side with the printing of the text and commentary during 1965-1967.

Throughout the progress of this work, Dr. A. N. Upadhye took very keen interest and made very valuable suggestions to me regarding the general plan and contents of the work and regarding typography and get-up. He even volunteered to correct the proofs in the penultimate stage, in spite of his other multifarious academic pursuits and preoccupations. I am extremely thankful to him for all the trouble that he has taken and for the constant encouragement that he gave me for the execution of the work.

I am also deeply obliged to the Prākṛit Text Society for having entrusted the present work to me, and to the L. D. Institute of Indology and the Bhandarkar Oriental Research Institute for having allowed me to use a number of manuscripts of the *Vajjālagga* for a pretty long time. My thanks are also due to Shri Sardesai of the Veda-Vidya Mudranalaya, Poona, for the nice printing of the book.

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I am aware of the fact that in spite of my efforts to unriddle the meanings of a number of obscure stanzas in the text, I have not been able to give a satisfactory rendering and explanation of their exact sense. I shall be grateful if my readers send their suggestions, if any, in all such cases.

I must make mention of Prof. N. A. Gore's edition of the opening portion of the Vajjālagga (revised third edition 1948), containing the Prākṛit text and Sanskrit *chāyā* (paraphrase) and an English introduction, translation and notes, which I could use so far as the first 300 stanzas were concerned. I must also express my thanks to the work of Dr. Julius Laber on the Vajjālagga, especially his introductory essay (Leipzig, 1913).

The present edition contains the text of the Vajjālagga, for the most part based on Laber's text (as printed in the Bibliotheca Indica edition, No. 227, Calcutta, 1944), with the commentary of Ratnadeva, additional stanzas found in Ms C (received from the L. D. Institute of Indology) together with a Sanskrit gloss (not by Ratnadeva, but by some anonymous person), English translation, explanatory notes, alphabetical index of stanzas and a glossary of select words. The Bibliotheca Indica edition contains only the text with a Sanskrit *chāyā*, scanty extracts from Ratnadeva's commentary and a list of variant readings found in the manuscripts consulted by Laber, which list, however, extends only as far as stanza 192 in the copy available to me. Besides this material we have in the Bibliotheca Indica edition an English rendering of some portions of Laber's introductory essay in German. The present edition, which contains, besides an introduction, the Sanskrit commentary of Ratnadeva in full, an English translation, explanatory notes and a glossary, will, it is hoped, facilitate further study of the Vajjālagga.

Poona  
1st May 1969.

M. V. PATWARDHAN

## INTRODUCTION

### (i) The Title of the Work. :

The name of the present work is found given in various forms in the different MSS as Vajjālaya, Vijjāhala, Viāhala, Vajjālagga, Bajjālagga, Vijjālagga, Padyālaya, Vidyālaya and Prajñālaya. Prof. H. D. Velankar ( Jinaratnakośa, Poona 1944, pages 236 and 340 ) mentions the name of the work as Vajrālaya. Dr. R. G. Bhandarkar ( Report on Search of Mss. 1883-84, p. 17 ) mentions the name as Vajjālaggā. Of all these diverse forms, Vajjālagga appears to be the one intended by the author, as is clear from Stanzas 3, 4, 5 and 795, where neither the form Vajjālaya nor Vijjāhala would suit metrically. The form Vajjā-lae used in st. 794 is metrically faulty. It should be read as Vajjālagge or Sattasae ( which is the reading in Ms A consulted by Laber; see Laber's German essay on the Vajjālagga, Leipzig, 1913, p. 4, foot-note 5 ). Vajjālaya, Vijjāhala, Vijjālagga and the Sanskrit equivalents Padyālaya, Vidyālaya, Prajñālaya and Vajrālaya had probably their origin in the inability of those responsible for them to understand the meaning of the word *Vajjā* or *lagga* or both of them. Hence Vajjālagga was turned into Vajjālaya or Bajjālaya [ which was then equated with Padyālaya or Prajñālaya (storehouse of stanzas or of knowledge)], into Vijjālaya (which was then equated with Vidyālaya - storehouse of knowledge), into Viāhala and Vijjāhala (which latter perhaps stands for Vidyādhara - the receptacle of knowledge). The sense of Viāhala and Vajrālaya is obscure. The latter form is perhaps a wrong Sanskritisation of Vajjālaya. Bhandarkar's Vajjālaggā appears to be only a variation of Vajjālagga with elongation of the final vowel.

The meaning of the name Vajjālagga has been explained by the author himself in stanza 4, as a collection of groups<sup>1</sup> of

1. In the Vajjālagga, there are a few *vajjās* ( groups of stanzas ) containing only one or two or three stanzas each, e. g. हेमंतवज्जा (No. 70) (one stanza); सरयवज्जा (No. 69) and वडवानलवज्जा (No. 88) (two stanzas each); सोयारवज्जा (No. 3), लेह्यवज्जा (No. 52), सिसिरवज्जा (No. 87), वडवज्जा (No. 85), तालवज्जा (No. 86) and आश्चवज्जा (No. 92) (three stanzas each). The longest *vajjā* in the collection is असवज्जा (No. 50) with 25 stanzas.

(ix)

stanzas (*gāthās*) bearing on different topics, each group dealing with one single topic.' The word *vajjā* has been explained by the author as पद्धति. The meaning of the word लग्न has not been however explained by the author. वज्जा is the Prākṛit equivalent of the Sanskrit word व्रज्या,<sup>2</sup> which primarily means the act of going or moving. Secondly the word व्रज्या means the path or way on which or by which the act of going takes place. The commentator Ratnadeva (on st. 4) equates वज्जा with पथ (path or way, from the root पद् to go or to move or to walk), which is semantically, if not phonetically<sup>3</sup>, quite correct. The word वज्जा then conveys by *lakṣaṇā* the sense of manner or behaviour, (cf. the words मार्ग, रीति, सूरणि in Sanskrit). Finally the word वज्जा conveys the sense of a group or section. Hemacandra (Deśināmamālā, VII. 32) records वज्जा the sense of अधिकार (section or topic). In the Dhammapada groups of stanzas dealing with different topics are called वज्जा. The Nītiśataka of Bharīḥhari and the Subhāṣitamuktāvalī of Jahlāṇa are divided into sections called पद्धतिस. The different topical groups in Sādhāraṇadeva's recension of Hāla's Gāthāsaptasatī, in the Subhāṣitāvalī of Vallabhadeva and in the Subhāṣitaratnakōśa of Vidyākara are called

1. एकस्यै पथावे जत्थ पद्धिज्जति पउरगाहाओ ।  
तं खलु वज्जालग्नं वज्जं ति य पद्धई मणिया ॥

St. 156 dealing with the फणस tree and St. 157 dealing with the cloud and the Cātaka bird are irrelevant in the context of the सेवयवज्जा, unless we understand the former as indirectly glorifying the bounty of a noble master and the latter as indirectly criticising the belated generosity of a bad master. Similarly st. 249 is a misfit in the इंदिरवज्जा and st. 645 is a misfit in the गिम्हवज्जा. Its proper place would be in the वडवज्जा. Stanzas 546-551, which appear at first sight to be misfits in the बालासंवरणवज्जा can be understood as giving a warning to the young damsel against clever or shrewd men (छेक्स) in the matter of having any tender relations with them. Also st. 682-684 (ठाणवज्जा) appear to be out of place.

2. From the root व्रज् to go or to move, with the Kṛt suffix य (या) added in the sense of भाव or action, according to Pāṇini, III.3.98.

3. Phonetically the initial प् of a Sanskrit word is never changed to व in Prākṛit.

by the name ब्रज्या. The word लग्न standing for Sanskrit लग्न is according to Pischel<sup>1</sup> to be understood in the sense of चिह्न. He refers to Hemacandra's Deśināmamāla VII. 17 (लग्नं चिह्ने) for that sense. So according to Pischel Vajjālagga would mean a collection of stanzas of which the Vrajjā-arrangement (group-wise or topical arrangement) is a distinguishing mark. It is, however, likely that the word लग्न (= लग्न) conveys the sense of राशि, समूह, or कदम्ब (a collection or aggregate),<sup>2</sup> though the word लग्न is neither found recorded in the dictionaries, nor used in Sanskrit literature in that sense. वज्जालग्न therefore perhaps stands for ब्रज्यासमूह, a collection of ब्रज्याs or stanza-groups arranged one after another, each stanza-group dealing with a separate topic. Viśvanātha (Sāhityadarpaṇa VI. 329)<sup>3</sup> explains the word ब्रज्या as सजातीयानामेकत्र संनिवेशः, which means the grouping of stanzas similar in their general purport or dealing with one and the same topic.

From the manner in which the sense of the word Vajjālagga is explained in st. 4, it would appear that the author looks upon Vajjālagga as a class-name given to any collection of stanza-groups dealing with different topics. In stanza 3 the author says that he has compiled the Vajjālagga, called by the specific name *Jayavallaha*, after collecting together choice groups of stanzas composed by different poets<sup>4</sup>. This means that Vajjālagga is the

1. PG § 12, note 4, p. 10.

2. Pāṇini (VII.2.18) mentions लग्न as a past participle (from √ ल् to stick, cling or adhere) in the sense of सक्त (i.e. संबद्ध). According to Pāṇini III.3.114, past participles can, when used in the neuter gender, convey the sense of action-nouns. There is thus no theoretical difficulty in understanding the past participle लग्न in the sense of राशि or समूह.

3. कोशः श्लोकसमूहस्तु स्यादन्वयानपेक्षकः । ब्रज्याक्रमेण रचितः स एवातिमनोरमः ॥  
सजातीयानामेकत्र संनिवेशो ब्रज्या यथा मुक्तावल्यादिः ।

मुक्तावली is the name by which Sādhārāṇadeva's recension of Hāla's Gāthā-saptaśatī is known.

4. विविहकश्चिरिद्वाणं गाहाणं वरुणाणि धेनुग । रक्ष्यं वज्जालग्नं विहिता अययहं नाम ॥

general name, and Jayavallabha is the specific name given by the author to the present Vajjālagga. We do not, however, come across any other anthology in Prākṛit bearing the general name *vajjālagga* in addition to some specific name given to it by its author. There is only one *Vajjālagga* known to Prākṛit literature and that is the present one named Jayavallabha by its author.

The name Jayavallabha given by the author to the present anthology in st. 3, is rendered by Ratnadeva as Jayavallakha, without any further explanation of the significance of that name.<sup>1</sup> Jayavallabha is perhaps to be taken as standing for vallabhajaya (with transposition of the two words in the Bahuvrīhi compound) and to be understood to mean "loving victory, fond of victory, victorious". It is also possible to equate Jayavallakha with Jagad-vallabha and in that case it would mean "loved by or dear to the (whole) world."<sup>2</sup>

## (ii) Name of the Author :

Nowhere in the body of the VL do we get any indication regarding the name of the author or compiler of the anthology. It is, however, stated by the commentator Ratnadeva in his opening remarks on the first stanza, that a poet by name Jayavallabha, an eminent Śvetāmbara Jaina, compiled the present anthology. The commentator also tells us that though the poet Jayavallabha was himself well-versed in Sanskrit, he compiled the present anthology of Prākṛit stanzas for the benefit of ordinary people who, though ignorant of Sanskrit, had an amorous or erotic bent of mind.<sup>3</sup> Beyond this statement by the commenta-

1. जयवल्लभे नाम प्राकृतकव्यम् ।

2. Prof. N. A. Gore (Introduction p. iii) supports this latter explanation of the title Jayavallabha as applying to the present anthology, and calls attention to the epithet सयल्लोयहिद्विष (सकल्लोकाभीष्टे) appearing in st. 794.

3. श्वेताम्बरशिरोमणिर्जयवल्लभो नाम कविः संस्कृते निष्प्रतिभं तथा च दृष्टारिणं जन्मवल्लोभय, आत्मना संस्कृतपारंगतोऽपि प्राकृतगथासंग्रहमिमं चकार ।

tor we have no other authority for holding that the name of the author of the present anthology was Jayavallabha.<sup>1</sup> Prof. Velankar's Jinaratnakosha (Poona, 1944), contains an alphabetical register of Jaina works only and not of Jaina authors and hence it is not possible to know from it whether there were any other Jaina authors having this name.<sup>2</sup> According to Laber (loc. cit. p. 6, footnote), a Jayavallabha is mentioned as the author of a work called शीलोपदेशमाला (in the author-index in Peterson's fourth Report, Bombay, 1894, p. XXXII), though according to Peterson himself this name Jayavallabha is a mistake for Jayakirti. Jayavallabha, as the name of the author, perhaps means "fond of victory" i.e. "victorious." Or Jayavallabha may be looked upon as standing for Jagad-vallabha "dear to or loved by the (whole) world."

If we accept the commentator's statement regarding the name of the author, we shall have to suppose that the author either gave his own name to the anthology compiled by him, or adopted the name of the anthology as a pen-name for himself.

We do not know of any other work or works written by the author of the VL.

### (iii) Name of the Commentator :

The name of the commentator on the VL is given as Ratnadeva in the colophon of Ms. E used by Laber (Deccan College Library, No. 420) and in the colophon of Ms. I (Bhandarkar Oriental Research Institute Mss Library, No. 1358 of 1887-88) consulted by me. The colophon reads as follows :

1. MS F however mentions Jayavallabha as the author of the present work, both in the beginning and the end. See *infra*, page lix.

2. Prof. Gore (Introduction, p. iii-iv) remarks that the name Jayavallabha is not altogether otherwise unknown among the Jainas, and that one Jayavallabha of Kharataragaccha is known to have copied in Samvat 1634 a manuscript of the शब्दनेदप्रकाशटीका of the teacher शानविमलमणि as is seen from Peterson's Second Report, p. 128.

गच्छे वयौ श्रीमति मानभद्रसुरिर्बभूव प्रथितः पुण्ड्रियाम् ।  
 तदीयपट्टं हरिभद्रसुरिर्जोऽखिलक्षमातल्लोकपूज्यः ॥१॥  
 तच्छिष्यलेखोऽस्ति गुणानुरक्तः श्रीधर्मचन्द्रः सकलः कलाभिः ।  
 निनीय यद्वागमृतं सुधाया मनोहरे नो विबुधाः स्मरन्ति ॥२॥  
 विद्यालये प्राकृतेऽस्मिन् सुभाषितमणिविह । लिखेत् लेखकश्छायां रत्नदेवश्च तद्विरा ॥३॥  
 शिखिग्रहाम्बुचन्द्रे (= १३०३) हि प्रमिते वत्सरे परे ।  
 ग्रन्थोऽयं संख्ययाख्यातः सहस्रत्रितयं ननु ॥४॥

Ms C (No. 824 of the L. D. Institute of Indology, Ahmedabad) used by me, however, gives the name of the commentator as Dhanasāra, both at the beginning and the end.

#### Beginning :

श्रीधर्मत्तेनवसुधाधिपवशरत्नं श्रीशारदां सुरनमःकृतादपश्याम् ।  
 नत्वा गुरुं धनसारकविः प्रसन्नां विद्यालयस्य विवृतिविदधेऽवसाराम् ॥४॥

#### End :

लोकेशगच्छगमनाङ्गणमानुतुल्यश्रीसिद्धसुरिपदपङ्कजभृगुधुर्यः ।  
 वृत्तिचकार धनसारसुधीन्द्रचन्द्रो विद्यालयस्य विषमार्थपदप्रदीपाम् ॥१॥  
 दशेषुवाणशशधरवर्षे (= १५५३) वैत्रस्य शुद्धपञ्चम्याम् ।  
 विद्यालयस्य गीकां विदधे धनसारपाठकप्रवरैः ॥२॥

Thus according to the colophon of Ms E and Ms I, the name of the author of the commentary on the VL is Ratnadeva, who composed the commentary called *chāyā* on the Vajjālagga at the request of Śrī-Dharmacandra who was a disciple of Hari-bhadrāsūri, who, as a successor of Mānabhadrasūri, held the office of high priest (or chief) of the Pṛthu Gaccha. The colophon further says that the commentary was written by Ratnadeva in the year 1393 (probably of the Saṃvat era), which corresponds to 1337 A.D.<sup>1</sup> Ms C, however, gives the name of the author of the commentary (called विवृति or वृत्ति) as Dhanasāra, a disciple of Śrī Siddhasūri, who was a distinguished member (perhaps, chief) of

1. In the commentary on st. 387, Ratnadeva quotes from the Haima-deśīya-nāmamālā [ जुञ्जमञ्जरि इति हैमदेशीयनाममालयां वृत्तीये काण्डे । (Deśināmamālā of Hemacandra III.14) ]. This proves that Ratnadeva must have lived after Hemacandra, whose date is 1088 A. D. to 1188 A. D. The Amarakośa is quoted on two occasions viz. on st. 4 and st. 52.

the Okeśa Gaccha. From stanza 4 at the commencement of the Ms it appears that Dhanasāra lived under a certain king called Aśvasena, since he pays his homage to that king. From stanza 2 of the colophon it appears that the commentary was written by Dhanasāra in the year 1552 (probably of the Samvat era), corresponding to 1496 A.D.

Ms.C shows many peculiarities regarding the sequence of the various sections in it, the additional stanzas inserted here and there and the commentary on them. All these peculiarities will be discussed later on (pp. lvi-lix) in the section dealing with the manuscript material consulted for the present edition of the VL. One can understand the motive behind the insertion of additional stanzas in the vulgate and even behind the improvisation of a Sanskrit gloss on the same. But one is at a loss to know who was responsible for changing the name of the commentator from Ratnadeva to Dhanasāra with a different age, patronage and spiritual ancestry or what was the motive in doing so. The various peculiarities shown by Ms C (to be discussed in the sequel) are such as to raise a doubt in one's mind regarding the statements made in it about the name, age, patronage and spiritual ancestry of the commentator. The only point in favour of Ms C is that it generally follows the order as given in the गहदादर stanzas in respect of those sections which are common to the vulgate and the गहदादर stanzas.

#### (iv) Extent of the Vajjālagga:

The VL is a compilation of Prākṛit stanzas, prepared after the model of Hāla's Gāthāsaptasatī, with this difference that whereas Hāla's Saptasatī is free from the topic-wise arrangement of the stanzas, the VL, as its name shows, is marked by topical arrangement of the stanzas.<sup>1</sup> It must have originally contained 700 stanzas just like Hāla's Saptasatī. The last of the Gāhādāra stanzas quoted at the end of Ratnadeva's commentary on st. 8, (p. 5), speaks of the present anthology as सप्तसहस्र, i.e. a collection of 700 stanzas. This means that the author of the Gāhādāra stanzas had before him only 700 stanzas in the VL. Laber (loc

1. See st. 3 (particularly the word विहिणा) and st. 4, and the remarks made earlier in the present introduction regarding the significance of the title Vajjālagga (*supra* pp. ix-x)

cit. p. 3, foot-note 5) notes, from Ms A consulted by him, the reading सत्तसए instead of वज्जालए in stanza 794. He also notes that MSS D and F have at the end the statement सत्तसयञ्जो समत्तो. The reading वज्जालए must have been substituted for सत्तसए in st. 794, at a later time when the VL no longer contained only 700 stanzas, but had been already amplified beyond that limit. The Vulgate as determined by Laber and as printed in the Bibliotheca Indica edition and in the present edition with Ratnadeva's commentary, contains as many as 795 stanzas including the last two epilogue stanzas. Laber (loc. cit. pp. 37, 40) says that in the MSS consulted by him the number of stanzas fluctuates from 692 to 889.<sup>1</sup> Ms C (No. 824, L. D. Institute of Indology, Ahmedabad) consulted by me for the present edition has 789 out of the 795 stanzas of the vulgate<sup>2</sup>, plus 201 additional stanzas<sup>3</sup>, i.e. a total of 990 stanzas. The reason for this inflation is that anthologies by their very nature easily lend themselves to amplification by the insertion of stanzas not included by their original compilers, but regarded as apt and beautiful by later readers and scribes. That is how the original corpus of the VL of seven hundred stanzas

1. According to Laber (loc. cit. pp. 5, 38), the total number of all the stanzas in the 8 manuscripts used by him comes to 1330, out of which only 389 are common to all the MSS, and only these 389 stanzas can be regarded as the genuine nucleus of the original Vajjālagga. Even among the remaining stanzas there may be several more which are equally genuine, but nothing definite can be said about them. Unfortunately Laber has not indicated which these 389 genuine stanzas are. In the case of Hāla's Saptasatī, there are, according to Dr. Winternitz [History of Indian Literature (German)], Vol. III. p. 103], only 430 stanzas which occur in all the recensions of that anthology.

2. The section on चेट (No. 29) with six stanzas is absent in MS C.

3. 195 out of these 201 additional stanzas are printed in the Appendix, and 6 (बालसिलोयवज्जा) are printed in a footnote (p.lvi-lvii) in the section dealing with the MSS consulted for the present edition. Out of the 195 stanzas printed in the Appendix some (about 10) are very similar and some (about 9) are almost identical with those in the vulgate.

must have undergone inflation at the hands of people of subsequent times<sup>1</sup>.

Not only was there an addition to the original number (700) of the stanzas, but also the original number of *Vajjās* or sections went on increasing with the passage of time. To judge from the statement in st. 5 of the *Gāhādāra* stanzas,<sup>2</sup> the original *Vajjālagga* of 700 stanzas was divided into 48 sections only. The Vulgate as printed in the Bibliotheca Indica edition and in the present edition contains as many as 95 sections. This means that the original number of sections has been almost doubled in course of time. As shown in the notes on st. 8 (p. 419), out of the 48 *Vajjās* enlisted in the *Gāhādāra* stanzas, 43 can be clearly identified with those in the Vulgate. Two [viz. बालकित्ती No. 41 and घण (clouds, rainy season) No. 47] have no corresponding *Vajjās* in the Vulgate. Three (viz. माणसंवरण No. 35, बालसंठवण No. 43 and बालसिक्का No. 44) are doubtful in their identification corresponding perhaps to द्वियसंवरण No. 47, बालासंकरण No. 57 and कुट्टिणीसिक्का No. 58 respectively. It is possible that some of the 48 sections in the original *Vajjālagga* were split up into two each in course of time, thus adding to the number of the sections. For example the सेवयवज्जा No. 18 in the original *Vajjālagga* may have been split up into पडुवज्जा No. 15 and सेवयवज्जा No. 16 in the Vulgate. The हंसवज्जा No. 46 in the original *Vajjālagga* may have been split up into हंसवज्जा No. 28 and हंसमाणसवज्जा No. 82 in the Vulgate. Similarly the पंथियवज्जा No. 45 in the original *Vajjālagga* may have been divided into पवसियवज्जा No. 38 and पंथियवज्जा No. 45 in the Vulgate. Sections such as दिव्व No. 11, विहि No. 12, दीण No. 13, दारिद No. 14, पुडवकयकम्म No. 74, गुण No. 76, गुणणिदा No. 77, गुणसलाह. No. 78, कमल No. 80, कमलणिदा No. 81, वडवाणल No. 88, रयणायर No. 89, समुदणिदा No. 90 and many others in the Vulgate, appear to have been absent in the original VL, but were newly incorporated in the Vulgate in course of time. The order too of the sections in the original *Vajjālagga* appears to have been considerably upset in the Vulgate.

It is further to be noted, that if the original VL contained only 48 sections and 700 stanzas, the average length of each sec-

1. See Winternitz loc-cit. p. 103.

2. ....सत्तसहस्रम् । एवं अट्टालीसा हवन्ति वज्जाउ नायन्ता ।

tion must have been about 15 stanzas. But the average length of each section in the Vulgate (with 95 sections and 795 stanzas) is about 8. This means that in the original VL there must have been many more stanzas in many of its forty-eight sections than we have in the corresponding sections in the Vulgate.

**(v) Date of the Vajjālagga :**

The problem of the date of the VL is to be understood only in the sense of the probable period in which the VL was compiled by the author. An attempt is made here to define the upper and lower limits within which the compilation of the VL can be probably placed.

*Upper limit, internal evidence :—*

The only internal evidence that we get in the VL to indicate its upper limit is the reference to Hāla, King of Pratiṣṭhāna on the banks of the river Godā (= Godāvarī), which occurs in st. 468<sup>1</sup> and to the work of Suśruta on medicine in st. 519.<sup>2</sup> The Hāla referred to in st. 468 is in all probability king Hāla, who is identified with king Sālāhāṇa or Sātavāhāna or Śālivāhāna, the compiler of the Gāthāsattasāi (Gāthāsaptasatī) in Prākṛit and author of some stanzas included therein. He belonged to the Āndhra-bhṛtya dynasty of kings, who, according to Vincent Smith, ruled over the Deccan from about 231 B.C. to about 225 A.C., and who had their administrative head-quarters at Pratiṣṭhāna (Baithana, according to the Greek writer Ptolemaios)<sup>3</sup>. According to the Purāṇas, Hāla was the eleventh or seventeenth of the thirty kings in that dynasty. According to the Matsya Purāṇa, king Sātavāhāna ruled 297 years after the commencement of the Āndhra-bhṛtya dynasty, i.e. approximately in the middle of the first century A.D. Weber (Introduction to the edition of Gāthāsaptasatī 1881) discusses the whole question on the basis of the contents and language of the Gāthāsaptasatī, and comes to the conclusion.

1. पुरिसविसेसेण सइत्तण्णइ न कुलक्कमेण महिलानं ।  
सगं गए वि हाले न सुयइ गोला पहट्ठाणं ॥ (सईवज्जा)
2. बालं जराविलंकिं कलमहुरपलाविणिं निर्यंतस्स ।  
विज्जस्स सुमुओ सुमुओ वि सहस्स ति पत्तट्ठो ॥ (विज्जवज्जा).
3. See Weber (1881), Introduction, p. XIII.

(on p. XXIII) that the work of Hāla can be placed at the earliest in the third century A.D. According to Laber (loc. cit. p. 35 ff.) the VL contains 76 of the stanzas occurring in Hāla's Gāthāsaptāśatī<sup>1</sup>, which must have served as a model and inspiration to the author of the VL, in respect of the number of stanzas collected by him in his anthology, although so far as the topic-wise grouping of the stanzas in the form of *vajjās* is concerned, the author of the Vajjālagga could not have regarded Hāla's collection as his model.—The Suśruta (i.e. Suśruta's work on medicine) mentioned in st. 519 of the Vajjālagga refers undoubtedly to the Suśruta-saṃhitā, an ancient well-known work on Indian medicine and surgery composed by Suśruta, who according to Winternitz<sup>2</sup> "probably lived in one of the early centuries of the Christian era, not far removed from Caraka (another authority on Indian medicine, belonging to the second century A.D.)"

*Upper limit, external evidence :*

It was Dr. R. G. Bhandarkar<sup>3</sup>, who first called attention to "some verses from the Gaṇḍavaho" of Vākpāṭirāja, as having been observed by him in the VL. Dr. Bhandarkar does not however specify these verses from the Gaṇḍavaho. When I carefully examined the Gaṇḍavaho from this point of view, I could come across only one stanza (No. 722) which corresponds to st. No.

1. The occurrence of 76 stanzas from the Gāthāsaptāśatī in the VL cannot by itself prove the posteriority of the latter to the former, for the author of the VL could be supposed to have derived them from some other source, and not necessarily from the Saptāśatī.

2. Loc. cit. Vol. III. p. 547.

3. Report on the search for Sanskrit Manuscripts in the Bombay Presidency, 1883-84. p. 17.

702 in the VL.<sup>1</sup> In addition to this stanza I could not trace in the Gaūḍavaho any other stanza from the VL, although Dr. Bhandarkar says that he had observed "some verses from the Gaūḍavaho" in the VL. The context in which st. 702 in the Vajjālagga occurs in the Gaūḍavaho as st. 722, is that of a eulogy uttered by court-bards in honour of king Yaśovarman, and the stanza appears to form a genuine part of the context and cannot be said to have been borrowed by a poet like Vākpatirāja from some other source.<sup>2</sup> The stanza therefore appears to have been derived by the author of the VL from the Gaūḍavaho of Vākpatirāja (with two variations viz. वयंति for अहंति and सुवर्णमि for पुहर्षे). As Vākpatirāja was a contemporary of king Yaśovarman of Kanauj (Kānyakubja) and was patronised by him, his date can be definitely assumed to be the first half of the 8th century A.D.

1. When the text and English translation in the present edition were printed, I had not examined the Gaūḍavaho in the light of Dr. Bhandarkar's remark. The text of the stanza as printed in the present edition is corrupt in the third quarter and the commentary also is based on the corrupt reading. I could not make out any sense from the second half of the stanza and I had to remark in a foot-note on p. 373, that the sense of the second half of the stanza is obscure. But when I found the corresponding stanza in the Gaūḍavaho and consulted the Sanskrit commentary of Haripāla, it became clear that विज्जाहियक्त्तो in the third quarter is a corruption of बीजाहि य एकत्तो (= बीजाह इव एकस्मात्). I have given in the notes on st. 702 the correct explanation of the stanza in the light of this correct reading.

2. Stanza No. 722 in the Gaūḍavaho is of a general nature i.e. a generalisation in support of the statement made in st. 721 about the fate by which Yaśovarman's enemies were overtaken, while st. 723 is a eulogy of the king.

st. 721 : शीना एवके तु भासिम्भ सरणमण्ये गया तुमे घेय ।  
सेसा वि रिक्क जलहिं कहिं पि किर के सि पडिषण्णा ॥

st. 722 : वयंति अहो अहं अहंति मूलकुर न्न पुहर्षेय ।  
बीजाहि य एकत्तो कुकाहिं प्ररिसा समुप्पण्णा ॥

st. 723 : सरणमण्यपण्णिक्कं लच्छीरं तुमायं ओऽपुसिं ।  
तीरं वि पडुत्तणं नो पडुत्तसिपण्णिक्कं दिण्णं ॥

Since the VL thus derives a stanza from the Gaṇḍavaho its upper limit can be safely taken to be 750 A. D.<sup>1</sup>

**Lower limit :**

The lower limit of the date of the VL is fixed by the date 1393 Vikrama Samvat, corresponding to 1337 A. D., of the commentary of Ratnadeva. (Vide p. xiv, *supra*).

We can therefore place the VL between the two broad limits of 750 A.D. and 1337 A.D. In the present state of our knowledge it is not possible to fix the date with greater precision.

As remarked by Prof. Gore (loc. cit., Introduction p. vii), st. 13 of the VL is found quoted in the second Adhyāya of the Kāvya-nuśāsa of Vāgbhaṭa,<sup>2</sup> and st. 12 of the VL is found quoted in the Gāthāsāhasrī of Shrī Samayasundara Gaṇi (p. 49, Bombay edition, 1940), in both cases without any mention of the VL as the source. The date of Vāgbhaṭa is the 13th century A.D. and that of Samayasundara Gaṇi is 1650 A.D. As stated by Dr. Bhandarkar (loc. cit. p. 17), some stanzas from the VL are found quoted in the Kāvya prakāśa of Mammaṭa (1150 to 1250 A. D.). Similarly a good many stanzas occurring in the VL are found cited in the Sarasvatīkaṇṭhābharana and in the Śṛṅgāraprakāśa of Bhoja, the Daśarūpaka, the Alaṃkāra-ratnākara of Śobhākara, the Kāvya-nuśāsa of Hemacandra,<sup>3</sup> the Sāhityadarpaṇa of Visvanātha

1. The upper limit of 750 A. D. for the VL derives further support from the circumstance of the considerable influence of Apabhraṃśa on its language. See below (pp. xxxiii ff.), remarks on the language of the Vajjalagga and also Hermann Jacobi, Bhavisattakahā, München, 1918, Introduction pp. 53\* ff, and in particular pp. 61\*-62\*.

2. Page 26, Kāvya-mālā No. 43, 1894. In addition to this I find two more stanzas from the VL quoted in Vāgbhaṭa's work :  
VL 284\*3 : Vāgbhaṭa, Kāvya-nuśāsa p. 37.  
VL 476 : „ „ p. 41.

3. The Vṛtti on Hemacandra's Śabdānuśāsa, VIII.3.135 quotes a line from the VL, st. 87 ( तिषु तेषु अलंकिया पुह्वी ), as an illustration of the vicarious use of the Locative for the Instrumental in Prākṛit.

and even in the Dhvanyāloka of Ānandavardhana'. But in none of these works is the VL mentioned as the source from which the stanzas in question have been cited. It is likely that these rhetorical and other works quoted the stanzas in question from some other anthology of Prākṛit stanzas like the Saptasatī of Hāla or from some other source and not necessarily from the VL<sup>2</sup>. So long as

1. See *infra*, Stanzas from the Vajjalagga cited in Alamkāra-works, p. xxix ff.

2. On going through the first 16 pages of Uddyotana-sūri's Kuvalayamālā ( edited by Dr. A. N. Upadhye, 1959, in the Singhī Jaina Granthamālā ), I noticed two stanzas common to the Kuvalayamālā and the VL.

- (i) Kuvalayamālā, p. 3, line 16 f :  
 मा दोसे चिचय गेहह विरले वि गुणे पयासह जणस्स ।  
 अक्खपउरो वि डयही भण्णइ रयणायरो लेय ॥

Vajjalagga st. 748

मा दोसं चिय गेहह विरले वि गुणे पसंसह जणस्स ।  
 अक्खपउरो वि डयही भण्णइ रयणायरो लेय ॥

- (ii) Kuvalayamālā p. 12, line 24 f.  
 अत्थो विज्जा पुरिसत्तणाई अण्णाई गुणसहस्साई ।  
 देवायस्से कज्जे सव्वाई जणस्स विहंति ॥

Vajjalagga st. 120 :

अत्थो विज्जा पुरिसत्तणं च अत्राह गुणसहस्साई । दिवायस्से कज्जे सव्वाह नरस्स विहंति ॥

It is possible to find many more of such common stanzas in the Kuvalayamālā and the VL, if the whole of the former work is scrutinised carefully. Also in the Chappannayagāhāo or the Gāthakośa edited by Dr. A. N. Upadhye in the Journal of the Oriental Research Institute, Vol. XI. No. 4 ( June 1962 ) pp. 385 ff., we get as many as 16 stanzas showing from partial similarity to complete identity with their counterparts in the VL. But it cannot be said for certain whether the compiler of the VL derived the common stanzas from the Kuvalayamālā and the Chappannayagāhāo, or the authors of these two latter works derived them from the VL, or all the three derived them independently of one another from some common source unknown to us. The same remark holds good in the case of VL stanzas Nos. 121 ( found in the story बारवईविणासो ) [ Ghatage, Kahāṇayagāṇ p. 11 ( only the second half of the stanza ), 127 ( = 667 ), 284\*4, 685 ( found in the story of मूलदेव ) ( Ghatage, op-cit. pp. 37, 31 and 42 ) and 64\*5, 71 and 339 ( found in the story of अण्डदत्त ) ( Jacobi, Aug. Erz. st. 79, 96 and 37 ).

such stanzas quoted in rhetorical works or found included in literary works are not accompanied by the remark that they are derived from the VL, they are of no use in determining the date of the VL.

(vi) • Sources of the Vajjālagga :

The VL, just like the Gāthāsaptasatī of Hāla, is not an original and independent creation of a single author.<sup>1</sup> It is an anthology of Prākṛit stanzas (*gāthās*), which, as stated by the author in st. 3<sup>2</sup>, were selected by him from the works of different poets and put together in the form of a single collection, being arranged topically under a number of sections (*vajjās*). The author claims that the stanzas included by him in the present anthology are the best that he could lay his hands on (गाहाणं वरकुलानि). The word विहिणा ("according to a definite plan, method or system") used in st. 3 seems to refer to the topical grouping of the stanzas under different sections and to the presentation of the sections under the three broad groups, *Dharma*, *Artha* and *Kāma*.<sup>3</sup> Unfortunately the names of the authors of the different stanzas are nowhere mentioned either in the MSS of the text or in the commentary of Ratnadeva. Even though we may come to know

1. According to Winternitz (loc. cit. p. 101), Hāla was not a mere compiler of an anthology, but a redactor (editor), who had great enthusiasm and regard for Prākṛit poetry and who was also poetically gifted as he has made the selection of the stanzas with great skill and refined taste, and he was responsible for giving to the stanzas collected by him the last poetical form and finish. The author of the VL may be similarly credited with redactorial activity in compiling the present collection. He has taken great pains to make a very good selection out of the innumerable Prākṛit stanzas available to him and may have given to many of the *gāthās* their peculiar poetical stamp or character. It is clear that he was responsible for composing the prologue (stanzas 1-5) and the epilogue (stanzas 794, 795) and also some of the stanzas in the three introductory sections (सोयारवज्जा, गाहा-वज्जा and कव्ववज्जा).

2. विविहकड्विरइयाणं गाहाणं वरकुलानि वेत्तुण । ररयं वज्जालम् विहिणा जयवद्धं नाम ॥

3. यम्मइतिवग्गजुयं सुयणाणं सुहासियं वाच्छं । st. 1.

about the names of some of the authors of the stanzas common to the VL and the Gāthāsaptasatī from the traditional information recorded in the MSS of the text and commentaries of the Gāthāsaptasatī,<sup>1</sup> that does not add to our knowledge about those authors or their works and hence about the sources of the VL.

1. In the case of Hāla's Gāthāsaptasatī we find the names of the authors mentioned for about 130 out of the first 145 stanzas in the commentaries of Gaṃgādhara, Kulanāthadeva and Pītāmbara [Weber (1881), Introduction, pp. LXII-LXVI]. There are thirteen stanzas in the Vajjālagga which are also met with among the first 145 stanzas of the Gāthāsaptasatī. In the case of 10 out of these 13 common stanzas we have the names of their authors given in the three commentaries mentioned above, as shown below :—

Vajjālagga St. No.	Saptasatī St. No.	Name of the author
2	2	Not mentioned.
206	119	Śalivāhana (or Hāla).
207	120	Śalivāhana (or Hāla).
348	53	Manmatha.
354	45	Pravararāja.
365	46	Lampa (Lampaṭa?).
374	58	Asadīśa.
425	57	Gatalajja.
462	38	Not mentioned.
464	36	Malloka (or Ādivarāha). [Weber (1881), p. LIII, footnote 3]
465	59	Mugdhādhipa (or मुग्धदीप).
473	9	Not mentioned.
643	70	Anurāga.

The stanza-index printed in the Kāvya-mālā edition (1933) of Gāthāsaptasatī gives the names of authors (in Prākṛit) in the case of as many as 398 out of the 700 stanzas in the collection and the names of 39 authors in the case of the stanzas common to the Vajjālagga and the Gāthāsaptasatī. The editor does not however

(Continued on page xxv)

We come across a number of stanzas in the VL which have very similar or identical openings, or very similar or identical conclusions<sup>1</sup>, and which therefore appear to have formed homo-

(Continued from page xxiv)

clearly indicate the source on which this information is based. Perhaps it is based on the commentator Bhuvanapāla, who according to Winternitz ( loc. cit. p. 102 ) mentions the names of 384 authors.

Additional stanza No. 449\*1 printed on page 255 refers to a certain poet called Līla, who is described as "fond a Prākṛit" ( पाइयसील ), and who is there said to have composed an excellent group of stanzas ( वरकुलये ). It is not clear who this poet Līla was. The commentary on the stanza explains Līla by *līlāyukta* and पाइयसील by प्राकृतनिष्ठ. Does the reference to Līla mean that he was responsible for composing the group of stanzas 446-449 (धनवज्जा)?

1. (A) Stanzas with identical or very similar openings :

- (a) 68, 69 तं मितं कायवं.
- (b) 337, 338 अदिदु रणरणओ दिदु ईसा.
- (c) 366, 367 : जह वच्चसि वच्च तुम.
- (d) 398-402 : कह सा न संमलिज्झइ.
- (e) 410 : ता किं करेमि माए; 411 : ता किं करेमि पियसहि.
- (f) 446-449 : ते धन्ना.
- (g) 451, 452 : हा हियय.
- (h) 780, 781 : एवकेण विणा पियमाणुसेण.

(B) Stanzas with identical second quarters :

- (a) 350, 351 : असुणि दुणसु मह वयणं.
- (b) 404, 405 : ओ माइ सिमिसिमायंति.

(C) Stanzas with identical third quarters :

- 613, 615, 622, 623, 624 : ता कीस मुद्धडमुही.

(D) Stanzas with identical third and fourth quarters (i. e., with identical second halves) :

- (a) 626, 629 : सुहअ विवज्जइ ससओ चम्मच्छेएण वि वराओ.
- (b) 747, 756 : तेण पुण तस्स ठाणे न याणिमो को परिदुविओ.

(E) Stanzas with identical or very similar conclusions (i. e., with identical or very similar fourth quarters) :

(Continued on page xxvi)

geneous groups even before they were incorporated in the VL, from already existing collections of which they must have formed organic parts, and in which they must have occurred as topically coherent groups. Further, stanzas containing Vocative forms like सुंदरि (143), पश्यच्छि (701), नरणाह (151), नरिंद (154), पस्विव (155) would appear to have been derived by the author from some contexts where the stanzas in question were among others addressed to some lady or to some king. Laber (loc. cit. p. 4) says that in the case of nine of the stanzas in the VL (viz. 174, 249, 272, 327, 447, 448, 449, 453, and 529), the nouns (viz. सुहृदस्स, भग्गस्स, छेज्जो, पिण, तस्सुणीहि, हियय and भग्गिय) qualified by adjuncts used in those stanzas are not expressed and have got to be supplied. This shows that these stanzas must have been derived from other collections in which subjects corresponding to the nouns qualified by the adjuncts were under description-

This is all that can be said about the sources of the VL.

#### (vii) Stanzas common to the Vajjālagga and

##### (i) the Gāthāsaptasatī, and (ii) Chappannayagāhāo :

According to Laber (loc. cit. p. 36. footnote 1) there are 76 stanzas common to the VL and the Gāthāsaptasatī (including the additional stanzas found in the various recensions other than the Vulgate in Garṣṣādhara's recension and printed by Weber in the 1881 edition on pages 372-508). On carefully going through Weber's edition, I found that one of the stanzas (st. 879 in Weber's edition) agrees with st. 494 in the Vajjālagga only in the second half, the first half being considerably different in the two

(Continued from page xxv)

- (a) 55, 56, 62, 274 : खलाण मग्गो च्चिव्व अउव्वो.
- (b) 122, 125 : नरस्स दिव्वे पराहुस्से.
- (c) 484, 490 : असईणं दूतब्बो चंदो.
- (d) 606, 608-610 : तै हरे नमह.
- (e) 614, 618, 619 : केण कउजेण.
- (f) 678-680 : ठाणेसु पुणा विसइति.
- (g) 698, 700 : किं तेण जायण.
- (h) 706, 707 : कह कमले वसड न हु कमला
- (i) 772, 773 : ता सर सरो सि.

collections. On the other hand I found six more stanzas common to the two collections, but not noted by Laber. Thus the total number of common stanzas comes to 82, out of which 61 are common between the Vulgate of the VL (as presented by Laber and as printed in the present edition with Ratnadeva's commentary) and the Vulgate of the Gāthāsaptasatī (as presented by Weber on pages 1-355 of the 1881 edition), and 21 are common between the Vulgate of the VL and the additional stanzas of the recensions of the Gāthāsaptasatī other than the Vulgate. I give below a list of all these 82 stanzas, the common stanzas not noted by Laber being marked with a star.

(VL = Vajjālagga; GSS = Gāthāsaptasatī).

VL	GSS	VL	GSS	VL	GSS	VL	GSS	VL	GSS
2	2	207	120	348	53	429*	220	496	669
17	815	208	598	353	374	430	371	533	555
34	250	212	173	354	45	432	194	556	286
35	319	213	951	361	935	438	178	557	163
52*	283	244	819	362	432	439	198	607*	455
61	688	251	755	365	46	440	399	611	816
68	217	282	883	374	58	453	202	616	916
80	753	284	720	375	190	454	401	633	575
95	752	307	671	377	208	457	472	637	311
102	284	308	395	378	206	462	38	643	70
114	282	312	268	381	475	464	36	648	729
140	673	318	278	390	430	465	59	654	563
147	243	319	548	406	361	467	871	658	701
160	812	325	209	412	627	473	9	665*	247
189	820	333	829	413	181	476	197		
195*	383	344	746	415*	861	491	877		
206	119	347	236	425	57	494	879		

1. This stanza has been described as obscure in the English translation and notes. The reading in Weber (1881) is as follows :

जं तुह कज्जं तं चिअ कज्जं मज्झं ति जं सया भणसि ।  
ओ दू सच्चवयणे भज्जं ति पारं गया तस्स ॥861॥

*Continued on page xxviii*

The following stanzas are found to be common between the additional stanzas printed in the Appendix of the present edition (pp. 216 ff.) and the Gāthāsaptasatī :—

VL	GSŚ	VL	GSŚ
64*3	704	445*1	161
284*3	884	445*5	223
349*3	844	496*9	887

Only partial similarity is noticed in the case of the following five stanzas :—

VL	GSŚ	VL	GSŚ
61	688	420	168
208	292	430	370
242	444		

*Continued from page xxvii*

The stanza is addressed by the Nāyikā to a female messenger who had all along been professing her steadfast loyalty to the Nāyikā by saying : “your task (cause) is my task, i. e. our interests are identical. I shall always do my best to promote your interests as if they were mine own”. But on this particular occasion, the female messenger who had been sent by the Nāyikā to appease the offended and indifferent Nāyaka and to bring him back to the Nāyikā, had herself a love-intrigue with the Nāyaka. The Nāyikā therefore says ironically : “It appears that you have today translated your professions into action by actually usurping my place and thus proved the identity of your interests with mine, (in a different sense altogether). You have kept your word !” The wording of the stanza in the Vajjālagga appears to be corrupt, but it must have originally conveyed the same sense as st. 861 in the Gāthāsaptasatī.

The following stanzas are found to be common between the VL and the Chappanṇayagāhāo or the Gāthakośa edited by Dr. A. N. Upadhye in the Journal of the Oriental Institute, Vol. XI, No. 4, June 1962 pp. 385-402. On page 390 Dr. Upadhye lists 12 stanzas as being common to the two collections. Four more common stanzas were however noticed by me. I give below a list of these common stanzas, those not noticed by Dr. Upadhye being marked with the sign §.

Gk = Gāthakośa (Chappanṇayagāhāo).

VL	GK	VL	GK	VL	GK
33	81	82	9	(= *90)	128†
34	27	84	2		
39	31	88	23	748	129
62	89	132	117		
64*1	92†	147	25		
§64*2	88	557	84		† Only partial agreement
68	134		149†		

**(viii) Stanzas from the Vajjālagga cited in Alaṃkāra Works:**

Laber (loc. cit. p. 4) says : " Because this ( i.e. Hāla's anthology ) is the oldest and most famous work of this class of poetry which is known to us, it is already cited in Bāṇa ( Harṣacarita, Introductory stanza No. 13 ), and later on several stanzas from it are quoted in Alaṃkāra literature. [Weber (1881) pp. XLIII ff. ]. Of the Vajjālagga on the contrary there is no mention anywhere. Composed by a Śvetāmbara Jaina, it appears to have remained confined to this narrow circle ( of Śvetāmbara Jains )." It is true that the VL was not as lucky as the Gāthā-saptaśatī in the matter of being noticed and eulogised by reputed writers like Bāṇa. We do, however, find a number of stanzas from the VL cited in

Alaṃkāra works like the Dhvanyāloka (Dhv.) of Ānandavardhana, the Dhvanyālokalocana (Dhvl.) of Abhinavagupta, the Sarasvatī-kanṭhābharāṇa (SkBh) and the Śṛṅgāraprakāśa (ŚrP) of Bhoja, the Daśarūpaka (DR) of Dhanañjaya, the Kāvya prakāśa (KP) of Mammata, the Kāvyañuśāsana of Hemacandra (KH), the Alaṃkārasarvasva (AS) of Ruṣṣaka, the Sāhityadarpaṇa (SD) of Viśvanātha and the Kāvyañuśāsana of Vāgbhaṭa (KV).<sup>1</sup> But in none of these rhetorical works are the stanzas designated as having been quoted from the VL. In a good many cases the stanzas are also found in one or another of the various recensions of the Gāthāsaptasatī (GSS) of Hāla and hence it is difficult to say whether they have been quoted from the VL or from the Gāthāsaptasatī or from some other work.

Below is given a list of 46 stanzas from the Vajjālagga (VL) found quoted in one or more of the Alaṃkāra-works mentioned above :

V L st. No.	Names of Alaṃkāra Works	Remarks
13	KV. <sup>2</sup> p. 26	Absent in GSS.
22	SkBh. IV. 189	Absent in GSS.
34	AR. st. 514	= GSS. 250.
35	AR. st. 62	= GSS. 319.
178*3	Dhv. III p. 214; DR. IV.34; KH. p.168	= GSS. 966.

1. Dhvanyāloka, Kāvya-mālā Edition, Bombay 1935.

Sarasvatikanṭhābharāṇa, Kāvya-mālā Edition, Bombay 1934.

Śṛṅgāraprakāśa, edited by Josyer, Mysore, 1955.

Daśarūpaka, Nirṇaya Sāgar Edition, Bombay, 1941.

Kāvya prakāśa, Zalakikar's edition, Poona. 1921.

Kāvyañuśāsana of Hemacandra, Bombay, 1938.

Alaṃkārasarvasva, Nirṇaya Sāgar Edition, Bombay, 1939.

Sāhityadarpaṇa, Nirṇaya Sāgar Edition, Bombay, 1931.

Kāvyañuśāsana of Vagbhāṭa, Kavyamālā Edition, Bombay, 1894.

2. Vāgbhaṭa remarks on this stanza cited by him as an example of the fault called समास-पुनराति :—अत्र बालाण य मम्मणुल्लावा इति पदं सम्भितपुच्छप्रायं न स्वदत्ते ।

212	Dhv. II p. 130, 157; Śr.P. XII p. 487	= GSS. 173.
213	Dhv. III p. 157; KP.X. (उत्तरालङ्कार); KH. p. 63; AR. st. 447 <sup>1</sup>	= GSS. 951.
284	SkBh. III.129, V.252; Śr.P. X p, 401	= GSS. 720.
284*3	KV. <sup>1</sup> p. 37	= GSS. 884.
313	SkBh. IV.90, 105; Śr.P. VIII p. 230, X p. 418, 421.	Absent in GSS.
315	Śr.P. VII p. 236; KP X (अतिशयोक्ति); AS. p. 85; KH. p. 368	= GSS. 969.
333	SkBh. V. 262	= GSS. 829.
347	SkBh. V. 328	= GSS. 236.
349*3	AR. st. 513	= GSS. 844.
365	Śr.P. XX.89 <sup>2</sup>	= GSS. 46.
367	AR. st. 260	Absent in GSS.
379	SkBh. V. 254; Śr.P. XXIII. 71 <sup>3</sup>	Absent in GSS.
382	AR. st. 317	Absent in GSS.
389*4	SkBh. V. 164	Absent in GSS.
413	Śr.P. VII. 236	= GSS. 181.
420	Śr.P. XIII. 60 <sup>4</sup>	= GSS. 168 similarity of construction
425	SkBh. V. 341	= GSS. 57.
430	SkBh. V. 149	Absent in GSS.
432	Śr.P. XIV. 66 <sup>5</sup>	= GSS. 194.
438	AS. p. 147; SD.X (आक्षेपालङ्कार)	= GSS. 178.
439	AR. st. 81	= GSS. 198.

1. Vāgbhaṭa reads in the last quarter छइलपुरे (छइलपउरे ?) हयगामे instead of छइलजगसंकुले गामे. He remarks : कचिदपि अविधिप्रतिषेधे निषेधो यथा-वैकर्मणियाश्च कर्त्तो .....॥ अत्र असिन् विदग्धजनमये ग्रामे प्रच्छन्नकामुक् प्रति त्वया रतिर्न कर्त्तव्या इति कथान्वित् कां (चित्) प्रति निषेधः क्रियते ।

2. According to Dr. J. C. Jaina, प्राकृत साहित्यका इतिहास, Vārānasi, 1961. p. 722.

3. According to Dr. J. C. Jaina, op.cit. p. 720.

4. According to Dr. J. C. Jaina, op.cit. p. 704.

5. According to Dr. J. C. Jaina, op.cit. p. 777.

440	SkBh. V. 205	= GSS. 399.
454*1	SkBh. III.73; ŚrP. X. p. 400	= GSS. 161.
464	SkBh. V.437	= GSS. 36.
467	DR. II.15; KH. p. 413	= GSS. 871.
476	SkBh. IV. 154, ŚrP. X p. 425; KV. p. 41'	= GSS. 197.
491	DR. II.29; ŚrP. VII. p. 247; KH. p. 54.	= GSS. 877.
494	SkBh. I, 181; ŚrP. IX. p. 355, KH. p. 67; SL. IV.	= GSS. 879.
496	Dhv. I. p. 24; KP. V; SD. I., AR. st. 449; KH. p. 53	= GSS. 669.
496*9	AR. st. 378	= GSS. 887.
538	SkBh. IV. 233; ŚrP. X. p. 427	Absent in GSS.
579	Dhvl. on Dhv. IV. 5 <sup>2</sup>	Absent in GSS.
590	SkBh. II. 351; ŚrP. X. p. 384. <sup>3</sup>	Absent in GSS.
607	KP. IV; KH. p. 87.	= GSS. 455.
611	KP.V; KH.p. 52.	= GSS. 816.
616	SkBh. III. 142; ŚrP. X p. 395	= GSS. 916.
622	SkBh. II.370; ŚrP. X p. 387; AR. st.559	Absent in GSS
637	AR. st. 240	= GSS. 311.
643	SkBh. IV.80,V. 404; ŚrP. X p. 420	= GSS. 70.
686	SkBh. III.89, ŚrP. 398 <sup>4</sup>	Absent in GSS.
733	SkBh. IV. 93 <sup>5</sup>	Absent in GSS.

1. Vāgbhaṭa cites this stanza as an example of समुच्चारणद्वार.

2. Agreement in respect of second half only.

3. Both these works quote a Sanskrit paraphrase of the stanza in question as follows :—

कुशलं राधे सुखितोऽसि कंस कंसः क नु सा राधा ।

इति पारीप्रतिवचनैर्बिलक्षणासौ हरिर्जयति ॥

The metre is faulty in the second quarter and the sense of पारीप्रतिवचनैः is obscure.

4. Only partial agreement with VL 686.

5. The SkBh. quotes an amplified Sanskrit paraphrase of the stanza in question, in the Śardulavikrīḍita metre as follows :—

किं जातोऽसि चतुष्पथे यदि घनच्छायोऽसि किं छायाया

संपन्नः फलितोऽसि किं यदि फलेः पूर्णोऽसि किं संततः ।

हे सबद्ध सहस्र संप्रति शिखाशालाशताकर्षणक्षोभोन्मोदनभजनानि जनतः स्वदेव दुश्चेष्टितैः ॥

(ix) **The Language of the Vajjālagga :**

According to Laber (loc. cit. p. 9) the language of the VL is essentially Jaina Māhārāṣṭrī, a name given by Hermann Jacobi (Kalpasūtra, p. 17; Ausg. Erz. p. XI f.) to that particular form of Māhārāṣṭrī Prākṛit which was used by the Śvetāmbara Jains in their non-canonical prose and metrical works. According to Dr. Ghatage (Kahāṇaya-tigam, Introduction, p. 63), it presents to us, along with the Prākṛit stories preserved in Devendra's commentary on the Uttarādhyana-sūtra, the latest form of Jaina Māhārāṣṭrī<sup>1</sup> of which the various *Nijjuttis* (old metrical com-

1. The only traits of Jaina Māhārāṣṭrī that we come across in the VL are the following :—

(i) Preponderance of यश्चुत्ते (HŚ. VIII.1.180 अवर्णो यश्चुत्ते). The vowel अ or आ remaining behind after the elision of the post-vocalic क्, ग्, ङ्, ज्, ख्, द्, प्, य्, and व् attracts to itself a lightly pronounced य् (लघुप्रत्ययनंतर्यकार) as a hiatus-filler. See Pischel, PG § 137 (p. 137). यश्चुत्ते occurs mostly after a preceding अ or आ, but frequently also after a preceding इ, उ, ए or ओ. This phenomenon is peculiar to Ardhamāgadhī and Jaina Māhārāṣṭrī and is absent in Māhārāṣṭrī works like गथासप्तशती and सेतुबन्ध.

(ii) Change of non-initial and intervocalic न् to ण् and retention of initial न् and of न् forming part of a conjunct consonant other than इन्, स्न्, ह्वन्. See Pischel, P.G. § 224 (p. 161).

(iii) Change of initial and postvocalic न् to ण् (rather than to ण् as in Māhārāṣṭrī). E.g. सवन्नु (1), अविसेसन्नय (141), छप्पन्नय (281), गुणनुज्जो (470), पन्नत्त (= प्रहस) (512, 518), अरत्तन्न (533), वीत्तन्न (= विसंह) (764).

(iv) Use of the expressions न यण्ति (9, 17, 128, 456, 668), न याणिमो (32, 40, 162, 331, 405, 614, 747, 756, and न याणति (508, 533, 712). These expressions occur frequently in Jaina Māhārāṣṭrī. The यश्चुत्ते has been effected here on the assumption that न् is a medial and not an initial sound. See Pischel, PG § 170 (p. 127). According to Pischel न becomes a proclitic word here and is looked upon as the first member of a compound. Consequently in some printed editions of Jaina Māhārāṣṭrī works these expressions are printed with a hyphen between न and the following verbal form. In the गथासप्तशती we get the expressions न आणामि, न आणसि, न आणद्, न आणिमो and न आणति, without the यश्चुत्ते.

mentaries on Śvetāmbara canonical works), Pāṇinīya and Vasudevahiṇḍī represent the oldest or archaic phase and the Samarāṅgikahā of Haribhadra represents the classical stage. It shows, however, a number of traits peculiar to Apabhraṃśa, a fact which did not escape the notice of the commentator Ratnadeva, who says in the course of his comment on st. 75, regarding what he considers to be the use of the neuter word *rayaṇa* (= *ratna*) in the masculine gender (*rayaṇā*, Nominative plural form) :

अयं ग्रन्थः प्रायेणापभ्रंशभाषानुसारी । अत एवापभ्रंशभाषायां कश्चिद् नपुंसकेऽपि पुंस्त्वम् ।

In his commentary on st. 131, while accounting for the Genitive singular form हरह, Ratnadeva says : अत्र हरह इति अपभ्रंशे षड्वाः स्थाने ह इति रूपम्, implying thereby that the VL is under the influence of Apabhraṃśa. Apart from these two places Ratnadeva nowhere makes any mention of Apabhraṃśa influence on the language of the VL. There are, however, quite a number of places in this anthology where we see unmistakably the influence of Apabhraṃśa. We may therefore very well describe the language of the VL as Jaina Māhārāṣṭrī with a mixture of a good many Apabhraṃśa traits. Jacobi (Bhavisattakahā, Introduction, p. 61\* says that Apabhraṃśa has exercised on the language of the VL a far greater influence than on the language of Pāṇinīya, and this shows that the VL as a whole represents a later phase than the Pāṇinīya in the development of the Prākṛit language. According to Dr. Ghatage (loc. cit. p. 63), the influence of Apabhraṃśa on the language of the VL "originates from the spoken languages (in all probability the mother-tongues of the writers)" which were closely related to Apabhraṃśa, and also from "the literary Apabhraṃśa, with which the writers were thoroughly acquainted"

1. Even Hemacandra seems to have noticed this tendency of the later phases of the Prākṛit language to incorporate occasionally Apabhraṃśa traits. Under HŚ. VIII.4.447 (व्यत्ययश्च) he says : प्राकृतादिभाषावृक्षणानां व्यत्ययश्च भवति, which provides among other things for the occasional incorporation of Apabhraṃśa traits in Prākṛit.

**Peculiarities of the Language of the Vajjālagga: I Phonological : (A) Vowels :—**

The shortening of long vowels and the lengthening of short vowels (for metrical or other reasons) is already recognised by Hemacandra for Māhārāṣṭrī, in the following 17 sūtras of his Prākṛit grammar : VIII.1.4; VIII.1.27; VIII.1.67; VIII.1.70; VIII.1.84; VIII.1.101; VIII.1.121; VIII.1.146; VIII.1.160; VIII.3.8; VIII.3.27, VIII.3.29; VIII.3.94; VIII.1.43; VIII.1.44 VIII.1.85; VIII.1.116.

The following two sūtras primarily occurring in the section on Apabhraṃśa in Hemacandra's Prākṛit grammar are found occasionally to be holding good in the case of Māhārāṣṭrī also according to HŚ. VIII.4.447 (व्यययश्च । प्राकृतादिभाषालक्षणां व्यययश्च भवति ।) (1) VIII.4.410 and (2) VIII.4.411.

We find in the VL examples of all these sūtras. Only those cases which are not covered by the sūtras given above are mentioned below :—

(1) Shortening of long vowels, for metrical or other reasons :

(i) Final आ, ई, and ऊ of Nominative singular forms of feminine आ, ई and ऊ stems :

लिहिय = लिहिया (366); वसुह (वसुहा) (589); अमरत्वकुसुम-मंजरि (= मंजरी) (256), संचारिणि (= संचारिणी) (317); चंचु (= चंचू) (357).

(ii) Final आ of Nominative plural forms of masculine अ stems : उन्नय (= उन्नया) (128).

(iii) Final ई of Nominative singular forms of masculine इ stems पइ (= पई) (208).

(iv) Final ए of vocative singular forms of feminine आ stems (into इ) : अलजिज (= अलज्जे) (296); ए दइइ (= ए दइए) (352); पुचिइ (= पुचिए) 474

(v) Final ए of locative singular forms of masculine अ stems and of verbal forms (Ātmanepada Present first person singular) (into अ) 'जुवइ (= 'जुव्जे) (204); अत्थमिय (= अत्थमिए) चंदविने (264); फथावे गोठिट्टिय (= गोठिट्टिए) (794); पढमे चिचय (= पढमे चिच्य) (377); अंग चिचय (= अंगे चिच्य) (393); अंग चिचय (= अंगे चिच्य) (495); घर चिचय (= घरे चिच्य) (499); तुहागमण चिचय (= तुहागमणे चिच्य) (517); मन्न (= मन्ने) (244).

(vi) Final ओ of Nominative singular forms of masculine अ stems (into अ) : दीवय व्व (= दीववो व्व) (560).

(vii) Nasalised final vowels of indeclinable adverbs by dropping the nasal element : निच्च (Laber's reading) (= निच्चे) (267); दीह (= दीहे) (673); अवस्स (= अवस्सं) (690).

(2) Lengthening of short vowels, for metrical reasons :

(i) Medial or final अ, इ or उ : साहिज्जइ (= सहिज्जइ) भडेण (177); सुहाण सयखाणी (= सयखणी) (341, 782); °सारिस्सा (= सरिस्सा) (561, 577); घरावरं (= घरवरं) (701); निरावराहो (= निरवराहो) (732); नियइं (= निवइं) (380); डहई (= डहइं) (385); वीवाह (= विवाह) (492); वीसन्नो (= विसंनः) (764).

(ii) Medial and final vowels, by nasalisation :

सरिस्संरिस्सा (= सरिस्सरिस्सा) (275); अज्जं (= अज्ज) (377, 513), इहं (= इह) (735).

(iii) Final vowel of the first member of a compound by duplication of the initial consonant of the following member : अप्पुव (= अपुव) (7); कुप्पादय (= कुपादय) (16\*2); कुल्लेहय (= कुलेहय) (16\*2); अदंसणेण (अदंसणेण) (346, 347); कुम्मुहुत्ते (= कुसुहुत्ते) (380); अत्तत्त (= अत्त) (399); सम्भाव (= सभाव = खभाव) (532, 669); पम्मुक्को (= पमुक्को) (585); मस्सेस (= मरुदेस) (734) etc.

I. Phonological : (B) Consonants :—

(i) Insertion of स् or स, र् and व् to fill up the hiatus caused by the elision of an intervocalic consonant, or between the final vowel of a word and the initial vowel or consonant of the following word :

°अुब्बामाभिडिण (204) [= °अुब्बइ (= °अुब्बो) आभिडिण].

एवकेक्कमव्वेदिअ° (429) (= एवकेक्क-वइवेदिअ°).

निरंधलेहि (593) (= नि-अंधलेहि).

धिरत्थु (700) (= धिअत्थु) (found in Pāli and Ardhamāgadhī also).

आवइ (67) (= आअइ = आयाति, according to Ratnadeva);

आवए (769) (= आअए = आयाते), आविहिइ (784) (आइहिइ).

सुहव (365) (= सुहअ); उवइ (748, 751, 762 etc.) (= उअहि) (58).<sup>1</sup>

(ii) Change of स् to व् as in Apabhraṃśa: गामार > गमार > गवार (15)..

(iii) Change of medial व् to य्.

तह ज्जेय (= तह ज्जेव) (197 etc.); नेय (= नेव) (273, 279 etc.);

तहेय (= तहेव) (383).

1. See Jacobi, Bhavisattakāhā, Introduction p. 24\*-25\*.

## (iii) Change of medial व् to म् :

समर (= सवर = शवर) (62), HS. VIII.1.258; विम्हल (= विन्हल = विहल) (109); सुम्म (सुम्भ) (290, 321, 324, 352 etc.).<sup>1</sup>

(iv) Hardening of व् into च् as in Apabhraṃśa, in the case of the root रञ्ज्.<sup>2</sup>

वञ्जहा विरञ्चन्ति (Reading in Mss B and C) (= विरञ्जन्ते) (123);

जात्र न वीञ्चो रञ्चइ (Laber's reading) (= रञ्जइ) (334);

मा को वि कह वि रञ्चउ (Laber's reading) (= रञ्जउ) (336);

रञ्चावन्ति न रञ्चहिँ (Laber's reading (= रञ्जावन्ति न रञ्जहिँ) (549, 550).

मा रञ्च (Laber's reading) (= मा रञ्ज) (641).

## (v) Simplification of conjuncts :

होसइ (= होस्सइ) (54, 275, 331 etc.) HS. VIII. 4.388.

वेस (= वेस्स = द्वेस्व) (560); वेसा (= वेस्सा = वेश्या) (562 etc.)

(vi) Simplification of conjuncts *metri causa* :

मणे (= मण्णे = मन्वे) (73), (HS. VIII.2.207); विहल (= विन्हल) (116);

दुसह (= दुस्सह) (385); सुसइ (= सुस्सइ) (653); समुह (= सम्मुह) (712,

714); निहसण (निहस्सण<sup>3</sup>) (575); निहसिण (= निहस्सिण) (728); निहसणे

(= निहस्सणे) (729); सण्ण (= सम्ण्ण) (775, 785); कविल (= कविल) (788).

## II. Morphological : (A) Declension :

## (i) Deinflection of nominal forms—लसविभक्तिकनिर्देश :

Though it is true that the deinflection of nominal forms whenever it occurs in the VL is, in most cases, due to metrical considerations, it is a clear indication of the influence of Apabhraṃśa on the language of the VL. Even in Ardhamāgadhī we come across sporadic instances of ceinflected nominal forms. In Apabhraṃśa, according to Hemacandra (VIII.4.344, 345), the terminations of the Nominative, Accusative and Genitive singular and plural are often dropped.

1. See Jacobi, op. cit. p. 62\*; Pischel, PG § 261 (p. 181).

2. See Jacobi, op. cit. p. 30\*.

3. According to Pischel, PG § 206 (p. 148) निहसण stands for निकषण (from — कष् to rub), क् being changed to ह् according to HS. VIII.1.186. Pischel says that निधर्वण would yield the form निहसण in Prakrit. See, however, पथरवसणेण in st. 768.

I give below only a few examples of deinflected nominal forms for each of the different nominal cases occurring in the Vajjalagga :—

(a) Nominative :—

मञ्ज पइ (= पइ) कोयलो (208); जह चंचु (= चंचू) कीरस (337); सुयणसमागम (= समानमा) वग्गी (655); दंडो तह खिय द्विय (= द्विओ) (683); जह सक्खर (= सक्खरी) तुल्ल खली (769); कडिलम्ह पडिमाइ (= कडिलं अम्ह पडिमाइ) (788); जं न दिट्ठ (= दिट्ठं) पच्चक्खं (90\*7); उन्नय (= उन्नया) नीया (128).

(b) Accusative :—

जा जा डाला (= जं जं डालं) लब्ध (124) (Laber's reading); सेवा (= सेव) सुहं कुणउ (160); पुट्ठी (Laber's reading) (= पुट्ठि) निण्ड (198); (Cf. st. 485, पुट्ठी = पुट्ठि, Laber's reading). दसिया (= दसिध) वि समीहए चंदो (268); उम्मेउ अंगुली (Laber's reading) (= अंगुलि) (463); मसि (= मसि) मसिउण न याणसि (508); एण्ह विरहावत्था (= विरहावत्थं) पुणो वहंती (545) (Laber's reading); अन्नस देइ दिट्ठी (Laber's reading) (दिट्ठि) (577).

अप्पा (= अप्प) परं न याणसि (712) (Laber's reading);

वेच्छह गंभीरिमा (= गंभीरिमं) तत्स (751); अप्पा (= अप्प) दंतेण (758).

जह सक्खर तुल्ल खली (= खलि) (769).

(c) Instrumental :—

गयवइ (= गयवईए) भणियं (373); कज्जल (= कज्जलेण) भरिउण दो वि हत्थाइं (490); आसंति संगमासा (= संगमासाए) (726); जीसे गिम्हपिवासा (= गिम्हपिवासाए) वलंति (763).

(d) Locative :—

जह वीयदियह (= वीयदियहे) सविलक्खलक्खिए (325);

अंचल (= अंचले) गहिओ य कुणसे कोस (369);

अकाल (= अकाले) घणभद्वं कुणइ (400); पत्थवे गोट्टिट्ठिय (= गोट्टिट्ठिए) (794).

In the case of the second and third passages it is also possible to regard the deinflected word as forming a compound with the following word.

(ii) Occasional use of declensional forms as in Apabhraṃśa

(a) Nominative and Accusative singular forms of masculine and neuter अ stems, ending in उ (HŚ. VIII.4.331 : स्यमोरस्त्योत्) :

सुलादिनु (= सुलादिनो) ण (50); मुरउ (= मुरओ) ण (52); बाणु (= बाणो) ण (53); जु (= जे) (234); पुहु (पुडे) (479, 793); अणुदिणु (= अणुदिनी) (772).

(b) Instrumental singular forms of masculine and neuter अ stems, ending in ई (instead of एण) (H.S. VIII.4.333 : एहि and H.S. VIII.4.342 : आहो णानुस्वारो) :

पुरिसे ( = पुरिसेण) पयपूरेणि असमूये ( = असमूयेण) (699);

निहसणे ( = निहसणेण) (729);

नीलजलहरोदारगज्जिण (651), अलियनय (765) and खडणे गुंजाहलसमतुलणे (768) must also be regarded as Instrumental singular forms with the nasal element dropped, though even the Locative case would yield the same sense (cause or reason) (नैमित्तिकसप्तमी).

(c) The instrumental plural form of an अ stem once ends in अहि (instead of एहि) (H.S. VIII.4.335 : मिस्येद्वा) : बोहित्ययहि ( = बोहित्य-एहि) (764).

(d) The Ablative singular form of an अ stem once ends in ह (instead of आ or आओ) :

चावो उम्मिल्ल करह ( = कराओ) पल्लिणाहस्त (210). H.S. VIII.4.336 (उत्तेहेह) enjoins हे and हु as Ablative singular terminations. We get the form करह (instead of करहे or करहु) by changing the final ए or उ into अ, according to H.S. VIII. 4.329 (स्वराणां स्वराः प्रायोऽपभ्रंशे).

(e) The Genitive singular form of an अ stem occurs twice ending in ह (instead of स्त) :

उपपन्नह हरह ( = हरस्त) विसं (131): पत्ते चंदेण हरह ( = हरस्त) तिलवत्तं (756). According to H.S. VIII.4.338, सु, हो and ख are the Genitive singular terminations for अ stems in Apabhraṃśa. We get the form हरह (instead of हरहो), by changing the final ओ into अ, according to H.S. VIII.4.329 (see above). In the Sanatkumārcarita also we get Genitive singular forms ending in ह (Jacobi, Sanatkumārcarita, Introduction, p. 12, Grammatik, §16).

(f) The Nominative singular form of the pronoun एअ (= एतत्), feminine gender, twice occurs as एह (instead of एसा) (H.S. VIII.4.362 : एतदः क्रीयुक्कीने एह एहो एहु):

सम्भस्स एह ( = एसा) पयई... सुयणस्स एह ( = एसा) पयई (39).

(g) The Instrumental singular form of the second person pronoun सुप्पइ once occurs as एह (instead of तय) (H.S. VIII.4.370 : दादिअमा एहं तहं) :

अज्ज पि वणं सणाहं जुहाहिअ एह ( = तय) भिंसेण (190).

(h) The Genitive plural form of the pronoun त (= तत् ) twice ends in आहं (instead of एति or आणं) (HS. VIII.4.339 : आणो हं) :

ताहं (= ताणं) चिय वणमामो (31); ताहं (= ताणं) चिय रुजिज्जइ (93).

(i) The Locative singular form of the pronoun त (= तत् ) once ends in हिं (instead of स्मि) (HS. VIII.4.357 : डेहिं) :

धुयणा तहिं (= तस्मि) पि काले (47).

(j) The Locative singular form of the second person pronoun युष्मद् once occurs as पइ (instead of तइ) (HS. VIII.4.370, see above)

पइ (= तइ) हुंते (764). In the case of this form पइ (Instrumental and Locative singular), the weak nasalisation provided for by Hemacandra has been done away with in the VL.

## II. Morphological : (B) Conjugation : Tense and Mood forms :

(i) Present second person singular forms of verbs ending in हिं (instead of सि) (HS. VIII.4.383). अलज्जि किं कज्जलं देहिं (Labers' reading) (= देसि) (296); महुएहिं कीत पणिय [Laber's reading (एहिं = एसि)] (491). This reading may have been the result of joining the originally separate words महु (= मम) and एहिं (= एसि, महु being the Genitive singular form as in Apabhraṃśa (HS. VIII.4.379) from the first person pronoun अस्मद् [cf. महु (Laber's reading) (= मम) मंसपिट्तुटो (st. 216)] and एहिं being the present second person singular form, as in Apabhraṃśa, from the root ए (आ + इ), to come. तइया वारिज्जेती पियहिं (Laber's reading) (= पियसि) पइ (545).

(ii) The Present third person plural form of a verb twice ends in हिं (instead of न्ति) as in Apabhraṃśa (HS. VIII.4.384):

रजावन्ति न रजहिं (= रजन्ति) (549, 550).

(iii) The Imperative second person singular forms of verbs sometimes end in ई or उ as in Apabhraṃśa (HS. VIII.4.387.)

करिस्सि करि (= कर or करइ) म अजुत्तं (640); मरु मरु (= मारु मारु) मर सि मणत्तियाइ (320). In मरु मरु, मा has been shortened into म. मर is Imperative second person singular as in Māhārāṣṭrī (HS. VIII.3.175).

(iv) The Imperative third person singular form of a verb once ends in इ (instead of उ). (According to HS. VIII.4.384, इ is the Imperative second person plural termination):

अरु (Laber's reading) (= अरउ) जु अरणसमयो (234).

(v) The Apabhramśa form होसइ (Future third person singular from the root हो) (HŚ. VIII.4.388) is found used frequently instead of होस्सइ (54, 275, 331, 637 etc.).

## II. Morphological : (C) Primary Derivatives :

(a) Gerund (Absolutive) forms sometimes end in इ, इवि and एवि (instead of ता, उं, ऊण) as in Apabhramśa (HŚ. VIII.4. 439, 440) : पसरिवि (205); उम्मेवि (234); समणिवि (343); लब्धेवि (410); चुंभेवि (475) सुमरि (487).

According to Pischel (PG, §588, p. 398) we come across forms like लंभेवि, पेच्छवि, निमुणेवि, वज्जेवि, जालेवि etc. in Jaina Māhārāṣṭrī.

## (b) Use of radical forms as past participles:—

✓ पलोट्ट (319) : past participle पलोट्ट (= पलोट्टिय) (24, 28);

✓ थक् (= ✓ था) (163) : past participle थक् (= थविकय) (182, 183),

✓ अथक् (= अर्थविकय) (27).

✓ कुल (✓ स्फुट) (238) : p. p. विष्कुल (= विष्कुलिय) (210), उष्कुल (= उष्कुलिय) (617).

✓ बोसट्ट (= ✓ विकस्) : p. p. बोसट्ट (= बोसट्टिय) (249);

✓ सुष्य (= स्वप्) (455) : p. p. सुष्य (सुष्यिय) (455);

✓ फिट्ट (✓ भ्रंश्) (112, 487, 495 etc.) : p. p. फिट्ट (= फिट्टिय) (345);

✓ कुट्ट (= ✓ स्फुट) (450, 496\*13) : p. p. कुट्ट (= कुट्टिय) (349\*4, 793);

✓ तुट्ट (= ✓ बुट्ट) (327) : p. p. तुट्ट (= तुट्टिय) (358);

✓ चुक् (= ✓ भ्रंश्) (500, 524) : p. p. चुक् (= चुविकय) (681).

## II. Morphological : (D) Secondary Derivatives :

(i) Pleonastic use of the Taddhita suffix ट as in Aprbhramśa (HŚ. VIII.4.429):

ता कीस मुद्धडमुहो (613, 615, 622-624).

(ii) Formation of an abstract noun with the Taddhita suffix ई, not mentioned by Hemacandra. Cf. Sanskrit words like चातुरी, माधुरी etc. :

माणविहूणं हंदीह छेडयं (789).

(iii) Formation of Denominatives from past participles : मुक्किय (219) from the Denominative root मुक्क made from the past participle मुक्क (= मुक्क).

सुक्कय (717) from the Denominative root सुक्क made from the past participle सुक्क (= सुक्क).

### III. Lexical :

(i) Deśya or provincial (i.e. regional) words have been mentioned by the author in st. 28 as one of the characteristics of Prākṛit poetry. In the VL we find a number of Deśya or Deśī words (including Dhātva-deśas) most of which are included in the Glossary of select words printed at the end of the present edition. Most of these Deśī words are found recorded in Dhanapāla's Pāiyalacchīnāmamālā, Hemacandra's Deśīnāmamālā and in the Dhātva-deśa section (HŚ. VIII.4.1-259) and other parts of his Prākṛit Grammar. There are however some Deśya words (including Dhātva-deśas), which are used in the VL, but are not found recorded in any of the works mentioned above. For example :

Nouns : चेलम (277); जेर (327); दलहलय (559, 31\*7, 284\*2); ढंखर (251); हुंग (318\*1); तलवग (395); धुवकोडिया (445); नहरण (51); पत्तला (635); पलोट्ट (= प्रवृत्त) (24, 28); बलहट्टुम (561); रुंदी (689); रंप (206, 207); छुचपल्लव (15, 16\*1); वम्मल (636); वसेरय (492); सड्ढी (696); साय (263\*2); सुविसत्थ (= व्यभिचारिपुरुष) (482); हक (or हका) (181).

Dhātva-deśas : उम्भ (304, 312\*4); बुरडुर (285); चाल (to speak) (81); छमच्छम (431, 373\*1, 496\*10); छंड (718); जोय (300\*2); झणझण (327); जंप (611); डल (509); डुरुडुल (625); तुंग (295); थरथरथर, थरहर (109, 136, 235, 445\*3); धगधग (389\*6); पलोट्ट (= √ प्रवृत् ) (319); महम्म (520); रणझण (633); रणरण (240); विण (792); हल (190); हलाव (389\*4).

#### (ii) Words peculiar to Apabhraṃśa :

जि (= एव) (70, 87) HŚ. VIII.4.420; कतरक (= कुड्मल) (221); HŚ. VIII.4.423 records this word as श्मदानुकरण, i.e., having the sense of the sound produced while chewing or eating something (चर्वणाशब्द). एम (= एमेव = एवमेव) (296), HŚ. VIII.4.420.

वहिल (= श्लेष) (628), HŚ. VIII.4.422.

### IV Syntactical :

(i) Use of the Accusative for the Locative (HŚ. VIII.5.137); हत्थं (Laber's reading) (= हत्थे) गहिलण (124); लग्गय कंठ (= कंठे) (561); पियवसहिं (= पियवसहिम्) पुत्ति दोवयं देहि (623).

(ii) Use of the Locative for the Instrumental (due to the influence of Apabhraṃśa, according to Jacobi, Bhavisattakahā, Introd. p. 60\*) (HŚ. VIII.3.135) : तिसु तेसु (= तिहि तेहि) अलकिया पुह्वी (87).

(iii) Use of Absolutive forms in the sense of Infinitive forms ( see Jacobi, *Bhavisattakahā*, Introd. pp. 42\*, 60\* and 61\* ).

पठिऊण (= पठिउं (31), जंप्पिऊण (= जंप्पिउं) (272), मलिऊण (= मलिउं) (508), दाऊण (= दाउं) (677), हरिऊण (= हरिउं) (677).

The use of Infinitive forms in the sense of Absolutive forms is met with in *Ardhamāgadhī* and has been recognised by Hemacandra (HŚ. VIII.2.146). See VL 225, 261, 415, 503 etc. Hemacandra does not however anywhere enjoin the use of Absolutive forms in the sense of Infinitive forms in the case of *Māhārāṣṭrī* Prākṛit. The origin of this peculiar usage is to be found in *Apabhraṃśa* in which, as Pischel says (FG § 588, p. 398), the Absolutive is used in the sense of the Infinitive. According to Hemacandra (HŚ. VIII.4.441), the Infinitive forms in *Apabhraṃśa* are made by adding the terminations एप्पि, एप्पिण्, एप्पि, एप्पिण्, एव, अण, अणह and अणहि. Now the first four of these are really Absolutive terminations (HŚ. VIII. 4.439, 440). From this it follows that in *Apabhraṃśa* Absolutive forms ending in एप्पि, एप्पिण्, एप्पि, एप्पिण् can be used in the sense of Infinitive forms. The use of Absolutive forms in the sense of Infinitive forms met with in the VL is thus clearly due to the influence of *Apabhraṃśa*. Dr. A. M. Ghatage (*Kaṭāṇayatiḡam*, Introd. p. 62) regards this usage as due to confusion between Infinitive and Gerundial forms and as a feature of the older stage of *Jaina Māhārāṣṭrī*.

(iv) Use of Active voice forms of verbs in a Passive sense :

ज न कहिउं न सहिउं न चेव पच्छाइउं तरइ (= तीरइ) (121);

गयकुंभविचारियमोत्तिरहि ज जंगलं किणइ (= किण्णिज्जइ) (205);

बलहविओयदुबले मरणेण विणा व बीसरइ (= बीसरिज्जइ) (241);

अम्हारिसाण दिट्ठे पियम्मि अत्ता वि बीसरइ (= बीसरिज्जइ) (406).

अद्वरस व अद्वयरं हरइ (= हरिज्जइ) जरावालभावेण (Laber's reading) (666).

In the case of the first, second and fourth passages Ratnadeva paraphrases the verbal forms तरइ, किणइ and बीसरइ by तीर्यते, क्रियते and विस्मर्यते respectively. But in the case of the third passage he paraphrases न बीसरइ by न विस्मरति ( को वि जणो to be understood as the subject ).

(v) Use of Passive or Impersonal verbal forms in an active sense :

परिज्झसु (133); कुणिज्झासु (364, 413, 414, 555); भणेज्झासु (415); एज्झासु (513). These are all Imperative second person singular forms from the Passive bases of the roots पर, कुण, भण and ए respectively. The Passive base is made in Prākṛit by adding ईञ (इञ्) or इज्ज to a root according to HŚ. VIII.3.160.

Pischel ( PG. § 550, p. 376) deals with this peculiar use of the passive voice in the sense of the active voice and cites examples from Hāla's Gāthāsaptasatī. Weber calls this usage by the name Deponens ( or Deponentia ), which is given in Latin and Greek to cases where Passive voice forms of verbs give up their passive meanings and assume active senses. Hemacandra seems to have taken cognisance of this peculiar usage in Prākṛit in his Sūtra VIII.3.198 (मध्ये च स्वरात्ताड्ढा), according to which ज or ज्ज can be inserted as an all-purpose intermediate element between a vowel-ending root and its proper temporal or modal termination and also as a termination by itself, in the sense of the Present, Future, Potential, Imperative, Benedictive etc. with a non-passive i.e. active meaning.

(vi) Use of the Present Active Participle as an action-denoting noun (nomen actionis). In Sanskrit and Prākṛit we come across several cases where Past Participles and Potential Participles are used as action nouns. (Cf. Pāṇini III.3.114 लृप्तस्ये भावे क्ताः and III.3.113 कृत्यत्सुते बहुलम् ). But the use of the Present Participle as an action-noun is not met with in Sanskrit or Prākṛit so far as I know. In the VL, however, we come across one instance where a Present Participle is used as an action-noun : अईसणेण अइरुणेण दिट्ठे अणालब्धेण (= अणालवणेण) (346).

#### (x) The Threefold Subject-matter of the Vajjālagga :

The author states in st. 1 that the *subhāṣitas* included by him in the anthology are धम्ममहिस्सिक्कजुय, i.e. concerned with the three goals or objects of human life, viz. Dharma (morality or righteousness), Artha (worldly success) and Kāma (pursuit and enjoyment of worldly pleasures), the fourth goal of human life, viz. Mokṣa ( liberation of the soul from the endless chain of birth

and death ) being outside the scope of the anthology. If we examine carefully the contents of the VL, we see that the author has paid attention to these three objects of human life in selecting the stanzas and arranging them in the form of *Vajjās*. The commentator Ratnadeva, however, says in the course of his remarks on the first stanza, that the author has compiled the present collection of Prākṛit *gāthās* for the benefit of ordinary people, who are ignorant of Sanskrit ( संस्कृते निष्प्रतिभं ) and yet have a fascination for erotic matters ( शृङ्गारिण च जनमवलोक्य ). Thus, according to Ratnadeva, the subject-matter of the VL, is primarily or mainly concerned with Kāma or enjoyment of carnal pleasures. Laber's remark ( loc. cit. p. 7 ), on which apparently Winternitz ( History of Indian Literature, Vol. III. p. 156 ) relies, that two thirds of the VL is concerned with Kāma, seems to have been based on Ratnadeva's judgement about the contents of the VL. But it seems that this view involves an overstatement of the facts of the case. It is true that in Hāla's *Gāthāsaptasatī* the main emphasis is on Kāma, and we find there a large number of stanzas with an expressed or implied erotic purport. But the situation is different in the case of the VL, which maintains a balance between Artha and Kāma, while Dharma occupies a subordinate position, as will be clear from the analysis attempted below.

The three opening sections ( सोयार, गाहा and कव ) in the VL ( with a total of 26 stanzas ) are of an introductory nature and cannot be classified as dealing either with Dharma, Artha or Kāma. Further there are four sections ( 67 गिह, 6 सरय, 70 हेमंत, and 71 सिसिर ), with a total of 10 stanzas, which are of a purely descriptive nature and cannot be included under Dharma, Artha or Kāma. The same is true of the prologue ( 5 stanzas ) and the epilogue ( 2 stanzas ). Leaving all these seven sections and forty-three stanzas out of account, we have 88 sections and 752 stanzas as the real corpus of the VL. The foot-note will show how the 88 sections and 752 stanzas are distributed over the three goals.

'Dharma, Artha and Kāma.' Out of the 88 sections and 752 stanzas in the proper corpus of the VL, seven sections ( 63 stanzas ) are concerned with Dharma or morality, forty-seven sections (347 stanzas) are concerned with Artha or wordly success and thirty-four sections ( 342 stanzas ) are concerned with Kāma or erotic matters. The percentage of stanzas is 8.38 for Dharma,

1. Sections dealing with *Dharma* : 4 सज्जन, 6 मित्र, 7 नेह, 48 सुधरिणी, 49 सई, 72 जरा, 78 गुणसलाहा. Seven sections, sixty-three stanzas.

Sections dealing with *Artha* : 5 दुज्जन, 8 नीई, 9 धीर, 10 साहस, 11 दिव्य, 12 विहि, 13 दौण, 14 दारिद्र, 15 पडु, 16 सेवय, 17 सुहृद, 18 धवल, 19 विज्ञ, 20 गय, 21 सोह, 22 बाह, 23 हरिग, 24 करह, 25 मालई, 26 इंदिर, 27 सुरतरु-विसेस, 28 हंस, 29 चंद, 30 छइल, 31 पंचम, 60 किविण, 73 महिला, 74 फुवकयकम्म, 75 ठाण, 76 गुग, 77 गुणगिदा, 79 पुरिसगिदा, 80 कमल, 81 कमलगिदा, 82 हंस-माणस, 83 चक्रवाय, 84 चंदण, 85 वड, 86 ताल, 87 पलास, 88 वडवाणल, 89 रयणायर 90 समुद्गिदा, 91 सुज्जण, 92 आइच्च, 93 दीवय, 95 दोसिय. Forty-seven sections, 347 stanzas.

Sections dealing with *Kāma* : 32 नयण, 33 धण, 34 लावण, 35 सुरय, 36 चेम्म, 37 माण, 38 पवसिय, 39 विरह, 40 अणंग, 41 पुरिसुल्लाव 42 पियाणुराय, 43 दई, 44 ओलुग्गाविद्या, 45 पंधिय, 46 धन्न, 47 हिययसंवरण, 50 असई, 51 जेइसिय, 52, लेहय, 53 विज्ज, 54 धम्मिय, 55 जंतिय, 56 सुसल, 57 बालासंवरण, 58 कुट्टिणीसिक्खावण, 59 वेसा, 61 उडु, 62 कण्ह, 63 रुद, 64 हियाली, 65 ससय, 66 वसंत, 68 पाउस, 94 धियोल्लाव. Thirty-four sections : 342 stanzas.

Even in the case of some sections primarily concerned with Artha, such as विज्ञ, गय, बाह, करह, मालई, इंदिर, सुरतरुविसेस, हंस and पंचम, there are a good many (about 44) stanzas suggestive of the erotic relations between men and women. On the other hand in the case of some sections primarily connected with Kāma, such as चेम्म, माण, पवसिय, विरह, अणंग, पुरिसुल्लाव, पियाणुराय, दई ओलुग्गाविद्या, पंधिय, धन्न, हिययसंवरण, असई, बालासंवरण, कुट्टिणीसिक्खावण, वेसा, कण्ह, रुद, हियाली, वसंत and पाउस, there are a good many stanzas that are non-erotic. Both these kinds of stanzas would cancel each other, and the nett proportion of stanzas connected with Artha and of those connected with Kāma would remain roughly the same, viz. 46 and 45 respectively.

46-14 for Artha and 45-48 for Kāma. We can therefore say that while Artha and Kāma are given almost equal importance, Dharma occupies a considerably subordinate position.

A good many of the sections, dealing primarily with Dharma Artha or Kāma, also contain stanzas concerned with general Nīti ( worldly wisdom ). Amongst the sections dealing with Kāma, we get a group of seven consecutive sections ( 50-56 ) and section 61, most of the stanzas in which are full of obscene thoughts. These eight sections may be called the pornographic core of the entire collection. In the whole of the VL ( including the eight sections mentioned just now ), we get a total of about 75 stanzas which may be said to be directly or suggestively descriptive of the sexual act or its accessories, antecedents, concomitants or consequences, and which may therefore be regarded as obscene or indecent ( अश्लील ). But there is one thing to be noted about these stanzas that the sense connected with sexual matters is in most cases suggested and not directly expressed. Even in the case of Sanskrit anthologies like the सुभाषितान्वलि of बलभद्रदेव, the सुभाषितरत्नकोश of विद्याकर and the more modern सुभाषितरत्नभाण्डागार, we come across sections dealing with erotic matters such as युवतेशरीरावयव, विरहिणी-अवस्था, विरहिणीप्रलाप, दूतीवचन, अनुनय, जलकैले, पानकैले, सुरतक्रीडा, विपरीतरत, असती etc. The Vajjālagga seems to have followed the same pattern.

1. In spite of the large number of erotic stanzas in the Gāthāsaptāśatī, Bāṇa characterises that work as अग्राम्य in st. 13 of his introduction to the Harṣacarita. अग्राम्य means “not vulgar” Bāṇa means to say that the stanzas in the Gāthāsaptāśatī are not boorish or gross, but are highly refined, the erotic sense being always very delicately conveyed by suggestion. This is true of the VL also. Daṇḍin says in his Kāvyaadarśa (I.62-64) that an erotic idea if conveyed indirectly by suggestion is saved from vulgarity. Expressing an erotic idea directly is vulgar, but conveying it indirectly by suggestion is a sign of highly refined taste and culture. ( कामं सर्वोऽप्यलङ्कारो रसमर्थे निषिध्यति । तथाप्यग्राम्यतैर्नैवं भारं वहति भूयसा ॥ कस्ये कामयमानं मां न त्वं कामयसे कथम् । इति ग्राम्योऽयमर्थोऽस्मा वैरस्याय प्रकल्पते ॥ कामं कन्दर्पचाण्डालो मयि वामाक्षि निर्दयः । त्वयि निर्मलसरो दिष्टेनैवग्राम्योर्थे । रसवहः ॥ )

## (xi) The Literary Form and Merit of the Vajjālagga :

Although the VL is a collection of stanzas arranged under different sections, each of the stanzas is an independent entity complete in itself, presenting forcefully and with epigrammatic terseness, within four short lines, a complete idea or situation in its most salient details, independently of the preceding or following stanzas. Such stanzas are called *muktakas* (isolates) in Sanskrit. Hāla's *Gāthāsaptasatī* is also a collection of such isolates, not however topically grouped under different sections.

All the stanzas in the VL are without exception *gāthās* i.e. quatrains composed in the *Āryā* metre, with 12, 18, 12 and 15 (sometimes 18) *mātrās* in the four quarters respectively. *Āryā* (also called *gāthā*) is the special metre used in all Prākṛit lyrical poetry and it appears to have primarily belonged to Prākṛit poetry and to have been borrowed later on by Sanskrit (Jacobi, ZDMG Vol. 40, 1886, p. 336 ff.)

The introductory stanzas of the VL (1-31) give us an idea about the author's views on the nature, composition, recitation and appreciation of poetry. Prākṛit poetry literature (out of which the VL has been derived) is according to the author, essentially secular and predominantly erotic' (साक्षिण, st. 29),

1. The commentator Ratnadeva says in his introductory remarks on st. 1, that the masses are erotic-minded (शुद्धारिणं जनमवलोक्य), and hence the compiler, though well-versed in Sanskrit, prepared the present anthology of Prākṛit stanzas. The remark of the commentator lends support to the view that (secular) Prākṛit poetry was predominantly erotic. Govardhana (12th century A.D.), author of the *Āryāsaptasatī* in Sanskrit, also says in st. 52, that he has carried over "by force (बलेन) into Sanskrit the (erotic) muse, which till then had found its expression only in Prākṛit":

वाणो प्राकृतसमुच्चिरसा बलेनैव संस्कृतं नीता ।

निम्नानुरूपनीरा कलिन्दकन्येव गगनतलम् ॥

It must, however, not be forgotten that we have in Sanskrit two important erotic poems, viz. the *Śṛṅgāraśataka* of Bhartṛhari and the *Amaru-śataka* of the poet Amaru, both of them considerably earlier than Govardhana.

though other sentiments like the mirthful, the pathetic, the heroic, the marvellous etc., are not absent in it. Prākṛit stanzas have varied emotional appeal (अन्तरागमरसिन्धु, st. 10 ). Because it is composed in the language commonly spoken by the masses<sup>1</sup> and because of its erotic nature and secular character, Prākṛit poetry yields a fund of delight to its readers and listeners. That is why Prākṛit poetry is styled as *amṛta* (nectar)<sup>2</sup> in st. 2. Because of the erotic nature of Prākṛit poetry its knowledge is said to be a *sine que non* for one who professes to talk about erotic matters (st. 2) and for the full appreciation of the coquettish blandishments of beautiful young women (st. 9).

Some of the stanzas in this introductory portion ( 1-31 ) give us an idea about the author's conception of (Prākṛit) poetry. Metrical form, charming expression, beauty of ideas, ornateness, emotional appeal and freedom from faults are stated here as the characteristics of Prākṛit poetry ( as they are of poetry in general). This conception of poetry conforms to the general view of writers on poetics.<sup>3</sup> Composition of poetry is not an easy thing. The labours of a poet are detailed in st. 22-24. A poet must take extreme care in the use of grammatically correct and appropriate words and in the exclusion of in-correct and inappropriate ones. He must pay due attention to the requirements of the various literary styles (*mārga* or *rīti* ). He must secure an agreeable sound-effect with the help of apt alliterations of single consonants and groups of consonants, and above all he must be very particular about the sense to be conveyed.

Prākṛit gāthās have often a subtle, hidden meaning ( द्रियय st. 11 and परमथ st. 16 ), which can be comprehended only by persons endowed with superior intelligence and genuine literary taste and appreciation ( रसिक st. 11 and लेख st. 14). This trait of Prākṛit

1. Cf. the Commentator's remark on st. 29: संस्कृतादपि प्राकृतमतिरिच्यते । आचलयोगोपालप्रसिद्धत्वात् सुगमत्वाच्च तस्य ।

2. Cf. what Jñāneśvara says about the Marathi language in his exposition of the sixth Adhyāya of the Bhagavadgītā: माझा म्हाठाचि बोल कवतिके । अमृतातेहि पेजे सि जिके । ऐसीं अक्षरें रसिके । मेलवीन ॥ (VI.14)

3. Cf. Bhojā, Sarasvatikanṭhābharana, I.2: निर्दोषं गुणवत् काव्य-मलकारैरलङ्कितम् । रसा निवर्तं कविः कुर्वन् कीर्तिं प्रीतिं च विन्दति ॥

poetry is in evidence in the case of most of the erotic stanzas included in the VL and the Gāthāsaptasatī and also in the case of those cited in works on poetics as illustrations of *Līyam*. The subtle, hidden meaning is conveyed by suggestion based on the use of ambivalent words (साधारणशब्द) or ambivalent actions and situations (साधारणक्रिया). This peculiarity of Prākṛit poetry is called छेयमणिय (st. 21) or वैकमणिय (st. 27), and it consists in keeping the real intention (हियवरमत्थ) hidden behind a simple and unsophisticated exterior (Cf. st. 491-496).

The real test of the poetic quality of the utterances of poets is their ability to charm or fascinate the minds of cultured audiences (गोष्ठी st. 14), to thrill their bodies with joy and to cause them to nod their heads in approval and admiration (st. 26). Poetry must be effectively and charmingly recited. Composition of poetry is undoubtedly difficult, but even its flawless and effective recitation (परंजना = प्रशंजना) before cultured audiences is equally difficult. Only such a public recitation of poetry (भवसर-पठन) can confer upon a composer the status and distinction of a Prākṛit poet (st. 5, 795). Prākṛit gāthās are meant to be recited publicly in the assemblies of cultured men of literary taste (st. 14) according to their desire i.e. as directed by them (इच्छियग्राह पदिज्जलि, st. 794). Such cultured men alone are able to fathom and appreciate the subtle hidden beauty of poetry and not only to put their finger unerringly on the faults if any, but also to show how the faults can be got over by removing the faulty words and using flawless ones in their place (st. 26).

Effective and pleasing recitation of Prākṛit poetry demands a high level of education and refinement on the part of the reciter. Reciters of Prākṛit poetry must be learned men acquainted with the sciences of prosody and grammar and with the technique of recitation, of which last we get some idea from st. 27, which mentions the faults to be avoided in the recitation of poetry. These are : (i) failure to pause at the proper place (caesura), (ii) failure to convey the proper emotional atmosphere and appeal, (iii) disregard for propriety regarding the place and time of recitation, (iv) unwarranted nasalisation of sounds, (v) hasty recitation, (vi) facial distortions and (vii) violation of the laws of melody.

Stanzas 28 and 29 give some further details about Prākṛit poetry, viz. (1) Prākṛit poetry is marked by the use of *deśya* (regional) words (of non-Sanskritic origin); (2) it is sweet-sounding (perhaps because of the elision of single intervocalic consonants and the assimilation and simplification of conjunct consonants); (3) it is characterised by clarity or transparency of sense; (4) it is graceful in its expression and ideation; (5) it is loved by young women.

The high praise of the Prākṛit language and Prākṛit poetry that we come across in some of these introductory stanzas is easily understandable since it comes from one who had a specially soft corner in his heart for them. But when partisans of Prākṛit in their enthusiasm for that language, criticise and even denounce Sanskrit for its alleged harshness (compare st. 11, 31\*3, 31\*4 and Rājaśekhara, Karpūra-Mañjarī, 1.7), it must be said that they exceed their limits and do an injustice to Sanskrit.

Laber (op. cit. p. 6) says that the introductory stanzas of the VL abound in artificialities or mannerisms (Künsteleien) of a later style and in this respect they differ as much from the stanzas constituting the main body of the VL as they do from the stanzas in Hāla's anthology. By "artificialities or mannerisms of a later style", Laber undoubtedly means punning expressions which are found used in eight of the introductory stanzas (Nos. 8, 10, 12, 18, 20, 22, 23 and 24). It is true that the use of punning expressions is an artificiality or mannerism. But it is not absent from the main body of VL or from Hāla's anthology. The number of stanzas in which punning expressions are used in the VL is about 200. In fact the use of punning expressions may be said to be an important trait of the language of both the VL and the anthology of Hāla. The punning expressions have sometimes two denotational senses holding good of the two things that are being simultaneously described, such as the *upamāna* and the *upameya* in similes and allied figures of speech. On other occasions, however, the punning expressions are intended to express by the power of direct denotation only one sense connected with the obvious, contextual situation and to

convey by suggestion a different sense connected with an implied, non-contextual situation. In the VL we find frequent use of both the kinds of pun, while in Hāla's anthology the use of the denotative pun is less frequent than that of the suggestive pun. The VL shows many examples of unexpected and startling similes based on the use of the denotative pun. Such similes are always felt to be very artificial and unrealistic as there is no real similarity at their root at all and they present the appearance of a *tourde force*. For example : the poet is compared to a burglar ( st. 22, 23 ); poetry is compared to the girdle of a woman ( st. 20 ); the villain is compared to a nail-cutter ( st. 51 ), to a tabor ( st. 52 ), to an arrow ( st. 53 ), to a snake ( st. 57, 58 ), to a lion ( st. 60 ), to a dog ( st. 61 ); a niggardly master is compared to the painted likeness of an elephant ( st. 154 ), a harlot is compared to a lamp in a poor man's house and to a poet ( st. 560 ), to a cake of gram-flour ( st. 561 ), to a pair of tongs ( st. 562 ), to a sword ( st. 564 ), to a jewel-box ( st. 565 ), to a rain-bow ( st. 567 ), to a garment ( st. 573 ), to a *candana* plant ( st. 575 ) and to an ascetic ( st. 578 ). Compare also stanzas 301-303 in the यणवज्जा.

The VL abounds in figures of speech, the most commonly used being उपमा, रूपक, ह्यन्त, अर्थान्तरन्यास, उत्प्रेक्षा, समासोक्ति, अपस्तुतप्रशंसा, ( mostly of the अन्योक्ति type ), तुल्ययोगिता, दीपक, कारकदीपक, अपह्नति, धाव्य-लिङ्ग, निदर्शना, व्यतिरेक, विरोध and विकल्प. Of those which occur occasionally are अर्थोपसि ( 214, 638 ), अतिशयोक्ति ( 196, 248, 315 ), विनोक्ति ( 263, 80\*3, 300\*3 ), विषम ( 80, 300\*5 ), प्रहेलिका ( 371, 372 ), उत्तर ( 213 ), आक्षेप ( 438 ), पर्यायोक्त ( 442 ), समुच्चय ( 268, 464 ), तद्गुण ( 596 ), हेतु ( 782 ), अन्योन्य ( 75 ), निश्चय ( 643 ), कारणमाला ( 116 ), विनिमय ( 696 ). Śleṣa ( pun ) occurs only rarely as an independent figure ( 637, 769, 770, 771, 72\*4 ) but very frequently in support of other figures like उपमा, रूपक, दीपक, समासोक्ति, अपस्तुतप्रशंसा and others.

So far as the Rasas are concerned, we get many examples of संभोगद्वारा and of विप्रलम्भद्वारा [ see in particular the मयवज्जा ( st. 190—199 ) and the ईर्ष्यावज्जा ( st. 236-252 ) ]. The Karuṇarasa is in evidence chiefly in the हरिणवज्जा ( st. 215-219 ) and the Vīrarasa chiefly in the सुहृदवज्जा ( st. 162-178 ). The Bībhatsarasa is found in st. 50, 98, 177, 178. Humour based on irony is met with in stanzas like 139, 140, 141, 157, 477, 478, 480, 482, and also in

most of the stanzas of the असईवज्जा (st. 472-496) and वेसावज्जा ( st. 560-578). Subtle insinuations of erotic relations and attitudes (both physical and mental ) are found in बाहवज्जा, करहवज्जा, मालईवज्जा, (st. 235) ईदिरवज्जा (st. 252) and असईवज्जा ( st. 491-496).

Although Jayavallabha, the compiler of the VL, was a Jaina by faith, as shown by the homage paid to the Suyadevi and the Omniscient Jina in st. 1 and as stated by the commentator Ratnadeva in his remarks on that stanza, there are in the VL only a few allusions to Jainism, while the allusions to the Brahmanical (Hindu) religion and Mythology are numerous. Laber (op. cit. p. 8 ) regards this as an evidence to show that Jayavallabha did not derive the stanzas in the collection from Jainistic literature. We can however regard this as an indication of a liberal mind free from narrow, sectarian outlook. The following are the allusions to Jainism in the VL : (1) सब्बसु, the Omniscient Jina and Suyadevi, the goddess presiding over sacred learning ( st. 1 ): (2) वितरसप्प (वन्तरसर्प) (st. 58); (3) श्रीपर्वत and the सिद्धs (st. 487), (4) सुणिचरिय (सुनिचरित) (st. 152) and (5) Kaṣṣaṇakas (st. 153). On the other hand the allusions to Hindu religion and mythology are quite abundant. Only some of them are mentioned below : (1) the Hindu Trinity - Hari, Hara and Brahman ( st. 111 and 128 ); (2) worship of God Śiva (st. 290) and of his phallic image ( st. 523, 531, 532\*1 ); (3) Vāmanāvatāra and Balibandha ( st. 172 ); (4) Viṣṇu reposing on the milk-ocean with Lakṣmī (st. 118); (5) the Sāgara-mathana and its aftermath (st. 19, 32, 107, 131, 132, 258, 381, 747, 751; 755-760 ); (6) Brahman seated on the lotus growing out of the navel of Viṣṇu (st. 611), and Garuḍa, son of Vinatā and enemy of snakes, as the loyal attendant of Viṣṇu (st. 598); (7) Śiva riding a bull (st. 70, 290, 371 ) and his son Kārtikeya riding a peacock (st. 371); (8) Gaurī (Pārvatī) spoken of as fused with Śiva and as forming a part of his body (st. 390, 609); (9) Śiva using the moon to adorn his head ( st. 268, 269, 371, 372, 488, 606, 656) and snakes and skulls as ornaments for his body (st. 578\*1, 652\*1); (10) one whole section (काहवज्जा, st. 590-605) is devoted to the description of the early life of Kṛṣṇa in Gokula, his exploits against the demons Aṛiṣṭa and Keśin and his tender relations with the Gopīs in general and with Rādhā and Viśākhā

in particular. Kṛṣṇa is here identified with Keśava and Hari and is spoken of as पुराणपुरुष and त्रिभुवननमित, and Lakṣmī is referred to as his consort. All this points to the belief in the divine nature of Kṛṣṇa and in his being an incarnation of Viṣṇu; (11) another whole section ( इहवज्जा st. 606-610) deals with the private life of Śiva and Pārvatī.

Although the VL is, according to Jayavallabha himself, only a collection of *Subhāṣitas* composed by different poets, we find in it considerable literary merit, which confirms the claim of the author that he has included in the collection the best stanzas that he could lay his hands on. We must unhesitatingly credit Jayavallabha with literary judgement of a high order in selecting stanzas for his anthology and it is even likely that just like Hāla he was not a mere compiler but an editor who may have given to many of the stanzas their final form and finish and may even have composed some of them ( e.g. the introductory stanzas 1-31) himself.

Jayavallabha says in st. 1 that he is presenting in his anthology the excellent utterances of wise people ( सुवणाण सुहासिण वेत्थं ). Thus according to Jayavallabha the stanzas in the present collection are *Subhāṣitas*. If we examine the nature of the stanzas, we find that a good many of them are सुभाषिता in the sense of apothegms or epigrams i.e. terse, pithy, instructive sayings on morality and worldly wisdom ( e.g. stanzas in the सज्जनवज्जा, मिश्रवज्जा, नेहवज्जा, धीरवज्जा, नीहवज्जा, दीपवज्जा, दारिद्र्यवज्जा etc. ). But there are besides these many other stanzas which are without any obvious didactic motive and are purely descriptive ( e.g. the stanzas in ग्राहवज्जा, कम्भवज्जा, विह्वज्जा, गयवज्जा, सीहवज्जा, हरिणवज्जा, वाहवज्जा, मालीवज्जा, इंदिरवज्जा, the sections on the seasons of the year etc. ). These too are to be regarded as *Subhāṣitas* in the sense that they are clever word-pictures tersely presenting various things, ideas and situations, in an apt, appealing and convincing manner. Brevity and cleverness are the most important features of all सुभाषिता, whether they are didactic or descriptive, or whether they are in prose or verse. They do away with all non-essential details and confining themselves only to the most salient, striking and essential points, convey to the readers ( or listeners ) a very clear and vivid idea of the matter dealt with.

(xii) Description of the Manuscripts consulted for the present edition.

B—No. 825 of the L. D. Institute of Indology, Ahmedabad. 56 folios ( 111 pages of written matter ). Hand-made paper. Size  $10\frac{1}{4}'' \times 4\frac{1}{2}''$ . Complete. 15 lengthwise lines on every page and about 60 letters in every line. Legible Nāgarī characters. Text of the Vajjālagga with the Sanskrit commentary ( called *chāyā* ) of Ratnadeva, whose name is not however mentioned anywhere in the MS. The four stanzas in the colophon found in Laber's MS E and reproduced on p. xiv *supra*, are absent in this MS. Beginning :

Beginning : ओ नमः श्रोतरक्ष्यै । प्राकृतसुभाषितावहया विद्यालयस्य च्छाया लिख्यते । तत्र शास्त्रादो श्रुताम्बरशिरोमणिलिख्यवहसो नाम कविः... ...संस्कृतपारंगतोऽपि प्राकृतगाथा-संग्रहमिमं चकार । तत्रापि आद्यायां गाथायां विघ्नप्रतिस्तरणाय निजसमुचितदेवतां गाथापूर्वार्धेन उत्तरार्धेन चाभिधेयं कृते ।

End : इति पद्यालयच्छाया समाप्ता । संवत् ( १६५३ ) वर्षे ( letters erased with turmeric ) मङ्गलसितपक्षे अष्टम्यां मृगुवासरे अश्वेदम् अणहिल्लपुरपत्तने की ( letters erased ) विद्यालयस्य च्छाया लिख्यते । धर्मार्थकामत्रितयाशुगारादिरसोचितः । ग्रन्थोऽयं संख्यया ख्यातः सहस्रं त्रितयं ननु ॥

C—No. 824 of the L. D. Institute of Indology, Ahmedabad. 34 folios ( 67 pages of written matter ). Hand-made paper. Size  $12\frac{1}{4}'' \times 5\frac{1}{2}''$ , complete. 24 to 25 lengthwise lines on every page and 75 to 78 letters in every line. Legible Nāgarī characters. Text of the Vajjālagga with the Sanskrit commentary ( called *विवृति* or *वृत्ति* ) by Dhanasāra. For the peculiar nature of this MS see pp. xiv-xv above.

Beginning :

जयति जगति देवः कल्लतदेवेन्द्रसेवः सुजनकमलवृक्षः सर्ववैशावतंसः ।  
जलमजलधिमज्जजन्तुपोतायमानः प्रदिशतु कुशलं वः पार्श्वदेवः प्रसन्नः ॥१॥  
हृदयकमलकोशे प्रातरुहाय मन्त्रम् उपसि जपति भवैया यः पुमानेव यस्याः ।  
स भवति बहुवादिबृन्ददर्पापनेता विवृधमनुजबन्धा भारती नः पुनातु ॥२॥  
विद्वन्मनःकमलकाननमानुस्रव्याः स्वच्छावबुद्धमुवनोदरदर्शिभावाः ।  
प्रज्ञाप्रकर्षविजितान्यमतप्रवादाः सन्तु प्रसन्नमनसो गुरुो गुणदाः ॥३॥  
श्रीमशसेनबुधाधिपवंशरत्नं श्रीशारदां सुरनमस्कृतपादपद्मम् ।  
नन्वा गुरुंश्च धनसारकविः प्रसन्ना विद्यालयस्य विवृतिं विदधेऽर्थसारम् ॥४॥

Stanzas 1 and 2 are written in the left-hand margin, while stanzas 3 and 4 are written at the top of the first page.

End : ओकेसगच्छगगनाङ्गणम् । नुतुत्यश्रीसिद्धसरिपदपञ्चमधुर्यः ।

वृत्ति चकार धनसारसुधीन्द्रचन्द्रो विद्यालयस्य विषमार्थपदप्रदीपाम् ॥१॥

दक्षिणवागशशधर ( = १५५२ ) वर्षे चैत्रस्य शुद्धपञ्चम्याम् ।

विद्यालयस्य टीका विदधे धनसारपाठकप्रवरैः ॥२॥

सूर्याचन्द्रमलवितौ विश्वे यात्रयकागतः ।

तावद् वृत्तिरसौ जीवात् पठ्यमानान कोविदैः ॥३॥

### Peculiarities of MS C :—

(1) The commentary is ascribed in the MS to Dhana-sārakavi, pupil of Śrisiddhasūti ( chief of the Okeśagaccha ), a contemporary ( perhaps a protege' ) of king Aśvasena, and belonging to the 15th century A. D.

(2) Although the total number of sections in MS C is the same as in the vulgate ( namely 95 ), MS.C does not have the चन्द्रवज्रा ( No. 29 ), but has an additional section called बालसिलोयवज्रा which is not found in the vulgate.

1. The बालसिलोय section is a group of six stanzas containing a flattering eulogy of a young damsel's physical charms. These six stanzas were omitted inadvertently when the Appendix (p. 216 ff) containing the additional stanzas in Ms C. was printed. The Prākṛit original of stanza No. 5 is not given in Ms C, but the original Prākṛit can be restored from the Sanskrit paraphrase. These six stanzas found in Ms C are given below along with the Sanskrit gloss on them :—

तुह तुंगपओहरविसमकोट्टमञ्जुष्टिओ कुरंगच्छि ।

काही पुण व्व नूणं हरेण सह विग्गहमणंमो ॥१॥

हे कुरङ्गाक्षि तव तुङ्गपयोधरविषमकोट्टमध्यस्थितः सन् अनङ्गः कंदर्पो हरेण शत्रुणा सह निश्चिते पुनरपि विग्रहं कार्षीत् ( ? करिष्यति ) । कर्तुं शक्यते ( ? शक्नोति ) इति भावः । अन्योऽपि यो राजा भवति स वैरैरभवाद् दुर्गमधिरुद्ध शत्रुणा सह विग्रहं विदधातीत्यर्थः ॥

अवहृत्थियमयपसरो नूणं पसयच्छि वम्महो इण्हि ।

हरजुञ्जसहो बट्ठे तुह तुंगपओहरारुडो ॥२॥

हे प्रसृताक्षि, इदानीं तव तुङ्गपयोधरारुडो मन्मथो हरदुद्धसहो वर्तते । कीदृक् ।

(3) Out of the 95 sections, only 10 ( viz. sections 1-5 and 32, 33, 39, 94 and 95 ) are identical in their sequence in the vulgate and MS C.

(4) In respect of the sections which are common to the गहादार stanzas and the vulgate, MS C closely follows the sequence of the गहादार stanzas, there being only 17 cases where the sequence as given in the गहादार stanzas is upset by the interposition of sections not enlisted in the गहादार stanzas.

(5) Out of the first 64 sections in MS C, the order of 46 sections corresponds exactly to that in the गहादार stanzas.

(6) The section बालसिलोय standing between the sections लायण and पिवाणुराय seems to correspond to the section called बालकिती of the गहादार stanzas, which too stands there between the sections लायण and दश्याणुराय.

(7) The total number of additional stanzas appearing in MS C is 201, out of which 195 have been printed in the Appendix.

नूनम् अवहस्तितभयप्रसरे अवगणितभयप्रचारः ॥  
 पायलियवाहुमूलं ओणामियधोरधणहृच्छं ।  
 दियहेण मा समप्पिय ( ? समप्पउ ? ) तुह एयं चिहुरसंजमणे ॥३॥  
 हे शशिवदने, तवेदं चिकुरसंयमने केशवन्धनं दिवसेन मा समाप्यतु समाप्तिमायात् ।  
 कीदृशं चिकुरसंयमनम् । प्रकटोकृतवाहुमूलम् । पुनः कीदृशम् । उन्नमितरथूलस्तनभरोरुजम् ॥  
 सुहिउ त्ति जियइ विद्धो मरइ अबिद्धो तुहच्छिवाणेण ।  
 इय सिबलविद्या केण वि अउवमेयं धणुन्नेयं ॥४॥  
 हे मृगाक्षि, इदम् अपूर्वं धनुर्वेदं त्वं केन शिक्षिता । किम् इदम् । यत् तवाक्षिवाणेन विद्धो  
 जीवति । कथम् । सुखितोऽहमिति । अपि पुनरविद्धो म्रियते । निर्लावण्योऽस्मीति ( ? )  
 चिन्तनात् । सोऽप्यन्यो वाणेन विद्धो म्रियते, त्वविद्धो जीवति । तदत्र न ॥  
 निबडइ जहिं जहिं चिय तुज्झ मणोहरतरलतरलिया दिट्ठो ।  
 सुंदरि तहिं तहिं चिय अणेषु विर्यमय मयणो ॥५॥  
 निपतति यत्र यत्र च तव मनोहरतरलतरलित दृष्टिः, हे सुन्दरि तत्र तत्रापि च अणेषु मदनो  
 विजृम्भते, मन्ये तव विषधरा दृष्टिः ॥५॥  
 ससिबयणे मा वच्चतु एदं तलायमि मयसिलं चिच्छि ।  
 मउलंताइ न याणसि ससंकरंकाइ कमलाइ ॥६॥  
 शशिवदने मा व्रजस्व अत्र तदाकेऽपि हे मृगशावकाक्षि, मुकुलितानि न पदयसि शशाङ्क-  
 शङ्कितानि कमलानि ॥

dix (p. 216 ff.) and 6 have been printed in the foot-note No 1 on page lvi. These additional stanzas are found inserted generally at the end of the various sections, but sometimes even at the beginning or in the middle. Sometimes it is found that they have no connection with the preceding or following stanzas and appear to have been inserted in the wrong place. Often even in the case of stanzas common to the vulgate and MS C, their sequence within a section as found in the vulgate is changed in MS C. Sometimes a stanza properly belonging to a particular section in the vulgate is found transferred to some other section where it is out of place. At times a stanza here and there in the vulgate is found to be omitted in MS C. The whole of चंदरत्ना (No. 29. st. 264-269) is absent in MS C. Sometimes identical or almost identical stanzas appear in MS C in two different places, once in the portion common to MS C and the vulgate and again as additional stanzas inserted elsewhere.

(8) The additional stanzas in MS C are in most cases accompanied by a gloss in Sanskrit. The wording of the commentary in the case of stanzas common to the vulgate and MS C is identical except for occasional verbal changes of a minor nature. Sometimes, however, it is found that in the case of stanzas occurring identically or almost identically in two places, once in the portion common to MS C and the vulgate and then again as additional stanzas inserted elsewhere, the wording of the commentary is different. Although now and then a stanza occurs identically or almost identically in two places in MS C, it is accompanied by a gloss when occurring in the portion common to MS C and the vulgate, but it is either not accompanied by a gloss at all or is accompanied only by the remark सुगमं or सुगमेयं गाथा when occurring elsewhere as an additional stanza. The converse of this is also met with in some cases.

All these peculiarities of MS C indicate that it has been prepared by some careless scribe who wanted to swell the volume of the vulgate by inserting here and there additional stanzas which he came across in other Prākṛit anthologies or literary works and who improvised a Sanskrit gloss on them. But he did not care to see in many places whether the additional stanza or stanzas

fitted in with the section or sections in which he inserted them. He does not appear to have been very sound of memory, since he inserted as additional stanzas *gāthās* which had already occurred elsewhere in the collection in their appropriate places.

F : No. 565 of the L. D. Institute of Indology, Ahmedabad. 36 folios ( 72 pages of written matter ). Hand-made paper. Size  $10\frac{1}{2}'' \times 4\frac{1}{2}''$ . 12-13 lengthwise lines on every page and about 40 letters in each line. Tolerably legible Nāgarī characters. Prākṛit Text only. The MS. opens as follows :—

ओं नमः सर्वज्ञाय । विविहकइविरइयाओ गाहाओ बहुकुलाइ विहूण । एयं वज्जालमं विहियं  
जयवल्हवुहेण ॥ इविकके पथावे जत्थ पडिउंति पवरगाहाओ । तं पि हु वज्जालमं जंपंति य  
पदमभणियव्वं ॥ एयं वज्जालमं सव्व जो पढइ अवसरे पत्ते । पाइयकव्वस्स कई सो होही  
किंतिमंतो य ॥

This is followed by the गाहावज्जा, the first section called सीयार-  
वज्जा being absent. The Ms. ends as follows :

विविहकइविरइयाओ गाहाओ बहुकुलाइ गहिउण । रहयं वज्जाउल्लं बुहेण जयवल्हं नाम ॥  
निंदाणनंदिण (?) य गुणिणा जयवल्हेण णामेण । रहयं वज्जालमं विहियं जयवल्हं णाम ॥  
इति जयवल्हकृतं गाथाकोसं संपूर्णम् । श्रीरस्तु । शुभं भवतु लेखकाचकयोः ।

This is followed by the गाहादार stanzas printed on p. 5 of the present edition.

The following 15 sections are absent in the MS : क्विणिण (60), उट्ठ (61), रुद (63), ससय (65), वसंत (66), गिह (67), पाउस (68), सरय (69), हेमंत (70), सिसिर (71), जरा (72), महिला (73), पुव्वकयकम्म (74), ठाण (75), दोसिय (95).

The following additional sections are found in the MS. : सुखर (= सुकर), सरह (= शरम), immediately after the section on कण्ह (No. 62 in the vulgate); पावलिया (= प्रवापालिका) immediately after the section on असई (No. 50 in the vulgate).

The sequence of the sections generally agrees with that in the vulgate, with the following exceptions :

(1) गुण, गुणणिदा, गुणसलाहा and पुरिसाणिदा (Nos. 76-79 in the vulgate) appear between नीइ (No. 8) and भीर (No. 9).

(2) कमल and कमलणिदा (Nos. 80 and 81) stand between दुरतरु-  
व्हेस्स and ईस (Nos. 27 and 28).

(3) हंसमाणस (No. 82) stands immediately after हंस (No. 28), a rational arrangement.

(4) कण्ह (No. 62) comes immediately after हंसमाणस (No. 82).

(5) Sections 83 to 92 in the vulgate appear immediately after कण्ह (No. 62).

(6) चद (No. 29) appears immediately after आइच्च (No. 92), a rational arrangement.

(7) पियोहान (No. 94) comes immediately after एरिमुहान (No. 41), a rational arrangement.

There are a number of additional stanzas inserted here and there in MS F, many of them being similar to or identical with the additional stanzas found MS C and printed in the appendix. A good many sections omit a number of stanzas occurring in the corresponding sections of the vulgate. Sometimes the original sections in the vulgate are split up in MS F into subsections: e.g. ववसायवज्जा is given as a subsection of धीरवज्जा (No. 9) and comprises stanzas 115-119 of the vulgate; संगामवज्जा and कवधणत्थणवज्जा are given as subsections of सुहडवज्जा (No. 17).

Though MS F agrees with MS C in respect of some of the additional stanzas, it differs from MS C and agrees in great measure with the vulgate in respect of the order of the sections.

G—MS belonging to the Bhandarkar Oriental Research Institute, Poona, being No. 744 of 1875-76, same as MS G used by Laber and described by him on page 43 of his Inaugural Dissertation on the Vajjālagga, and also on page 26 of the Introduction to the Bibliotheca Indica edition, 1944. 142 folios (284 pages.) Hand-made paper. Size 11" x 6". Ten lengthwise lines on every page and about 55 letters in every line. Legible Nāgarī script. Prākṛit text of the Vajjālagga in the middle of each page and Sanskrit commentary (of Ratnadeva) above and below the Prākṛit text. The name of the commentator is not mentioned anywhere in the MS. The four stanzas in the colophon cited on p. xiv *supra* are absent.

Beginning: श्रोगणेशाय नमः । प्राकृतबुधभट्टाकृत्या विद्यालयस्य छाया लिख्यते । तत्र शास्त्रादौ श्वेताम्बरशिरोमणिर्जयवल्गो नाम कविः etc.

**End :** इति पञ्चालयच्छाया समाप्ता विद्यालयवृत्तिः । पूर्वलेखन १६७० (= 1613 A.D. नुत ( ? नूतनलेखन ? ) १९३१ (1874 A.D.). अनहिलग्रामे लि (लिखितम्) इदम् ।

**I—MS** belonging to the Bhandarkar Oriental Research Institute, Poona; No. 1358 of 1884-87. 61 folios (= 122 pages). Hand-made paper. Size 13" x 8". Twenty-six breadthwise lines on every page and 28-30 letters in every line. The text and commentary ( of Ratnadeva ) are written continuously in fairly legible hand.

**Beginning :** ओं नमः परमात्मने । श्रीसरस्वत्यै नमः । प्राकृतसुभाषितावल्या विद्यालयस्य छाया लिखते । तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवह्मो नाम कविः etc.

**End :** गच्छे पृथौ श्रीमति मानमद्रसरिः etc.,

same as the four stanzas quoted on p. xiv supra.

**J—No. 3353 (551)** of the L. D. Institute of Indology, Ahmedabad. 34 folios ( 68 pages ). Hand-made paper. Size 9" - 3". Incomplete, with six ( 2, 10, 11, 31, 32, 33 ) out of 34 folios missing. 16 lengthwise lines on every page and 52-56 letters in every line. Legible Nāgarī characters. Text and commentary are written continuously. The name of the commentator is not mentioned.

**Beginning :** श्रीगुरुर्जयति । प्राकृतसुभाषितावल्या विद्यालयस्य छायाधिकारः लिखते । तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवह्मो नाम कविः etc.

The MS breaks off at the end of folios 34 in the midst of the stanza : जे चिय विहिणा लिहियं तं चिय पणनेइ सयल्लोयमि ( st. 674, पुष्पकय-कम्पवज्जा ).

As six out of the 33 folios in MS.J are missing and as the MS breaks off after folio 34, as many as 30 complete sections ( *Vajjās* ) and parts of seven others are absent in the MS. The sequence of the sections in the portion available to us is exactly the same as in MSS B, G and I. But the commentary is found omitted in the case of many stanzas, such stanzas being accompanied by the remark सुगमम्, सुगमा or सुगममेव. Many times the textual explanation in the commentary on a stanza is omitted and only the general remarks explaining the main idea in the stanza or some grammatical peculiarity in the stanza are given and vice-

*versa* also. It therefore appears that the scribe has deliberately tried to reduce the bulk of the MS. by doing away with the commentary altogether in the case of many stanzas and by curtailing the commentary in the case of several others. In the case of the remaining stanzas the commentary in MS.J is identical with that in MSS B, G, and I, except for minor verbal changes here and there.

In the present edition of the VL, I have followed mainly the text as printed in the Bibliotheca Indica edition ( Calcutta. 1944 ), making a few alterations here and there either on the strength of the manuscripts consulted or as emendations demanded by grammar, metre or sense. The alterations made have been in most cases discussed in the explanatory notes.

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ज य व ल हं ( ज य व ल भं ) ना म  
व ज्जा ल ग्गं

संस्कृतच्छायया, रत्नदेवविरचितवृत्त्या,  
आङ्गलभाषानुवादेन, टिप्पण्यादिभिश्च संवलितम् ।



## व उज्जालगं

- 1) सव्वसुवयणपंकयणिवासिणिं पणमिऊण सुयदेवि ।  
धम्माइतिवग्गजुयं सुयणाण सुहासियं वोच्छं ॥ १ ॥
- 2) अमयं पाइयकव्वं पढिउं सोउं च जे न जानंति ।  
कामस्स तत्तवत्ति कुणंति ते कह न लज्जंति ॥ २ ॥
- 3) विविधकइविरइयाणं गाहाणं वरकुलाणि घेतूण ।  
रइयं वज्जालगं विहिणा जयवल्लहं नाम ॥ ३ ॥

1) [ सर्वज्ञवदनपङ्कजनिवासिनीं प्रणम्य श्रुतदेवीम् । धर्मादित्रिवर्ग-  
युतं सुजनानां सुभाषितं वक्ष्यामि ॥ ] श्रीगुरुर्जयति । प्राकृतसुभाषितावल्या  
विद्यालयस्य छाया लिल्यते । तत्र शास्त्रस्यादौ श्वेताम्बरशिरोमणिर्जयवल्लभो  
नाम कविः संस्कृते निष्प्रतिभं तथा च शृङ्गारिणं जनमवलोक्य, आत्मना  
संस्कृतपारंगमोऽपि प्राकृतगाथासंग्रहमिमं चकार । तत्राप्याद्यायां गाथायां  
विन्नप्रोत्सारणाय निजममुचिनदेवतां गाथापूर्वार्धेन, उत्तरार्धेन चाभिधेयं  
ब्रूते । अहं कविः श्रुतदेवतां सरस्वतीं प्रणम्य सुभाषितं वक्ष्मीति संबन्धः ।  
किंविशिष्टां श्रुतदेवताम् । सर्वज्ञो जिनः, तस्य वदनपङ्कजनिवासिनीम् ।  
किंविशिष्टं सुभाषितम् । धर्मादित्रिवर्गयुतम् । धर्मार्थकामानां त्रिवर्गः,  
तद्युतम् । इह सुभाषितमिति जातावेकवचनम् । यथा निष्पन्नो यव इति ।  
तेन सुभाषितानि वक्ष्मीत्यर्थः । केषाम् । सुजनानां सजनानां विदुषामिति  
यावत् ॥ १ ॥

2) [ अमृतं प्राकृतकाव्यं पठितुं श्रोतुं च ये न जानन्ति । कामस्य  
तत्त्ववार्तां कुर्वन्ति ते कथं न लज्जन्ते ॥ ] ते पुरुषाः कथं न लज्जन्ते । ते  
क इत्याह । ये अमृतम् अमृतमयं प्राकृतकाव्यं पठितुं श्रोतुं च न जानन्ति ।  
तत्रापि कामस्य तत्त्ववार्तां कुर्वन्ति । ते कथं न लज्जन्ते । अयं भावः ।  
प्राकृतकाव्यमजानानाः कामतत्त्ववार्तां निर्लज्जा एव कुर्वन्ते, नेतरे ॥ २ ॥

3) [ विविधकविविरचितानां गाथानां वरकुलानि गृहीत्वा । रचितं  
वज्जालगं विधिना जयवल्लभं नाम ॥ ] विविधकविविरचितानां गाथानां  
वरकुलानि । कोऽर्थः । गाथावृन्दम् । गृहीत्वा वज्जालयं विरचितम् ।

- 4) पङ्क्त्ये पद्यावे जंत्थ पढिज्जंति पडरगाद्वाओ ।  
तं खलु वज्जालगं वज्जंति य पद्धई भणिया ॥ ४ ॥
- 5) एयं वज्जालगं सव्वं जो पद्दइ अवसरम्मि सया ।  
पाइयकव्वकई सो होहिइ तद्द कित्तिमंतो य ॥ ५ ॥

१. सोयारवज्जा [ श्रोतृपद्धतिः ]

- 6) दुक्खं कीरइ कव्वं कव्वम्मि कए पउंजणा दुक्खं ।  
संते पउंजमाणे सोयारा दुल्लहा हुंति ॥ १ ॥
- 7) सक्कयमसक्कयं पि दु अत्थो सोयारसंगमवसेण ।  
अप्पुवरसविसेसं जणेइ जं तं महच्छरियं ॥ २ ॥
- 8) मुत्ताहलं व कव्वं सहावविमलं सुवण्णसंघडियं ।  
सोयारक्कणकुहरम्मि पयडियं पायडं होइ ॥ ३ ॥

विधिना शास्त्रप्रोक्तप्रकारेण । किनाम । जयवल्लभं नाम प्राकृतकाव्यभित्ति ॥ ३ ॥

4) [ एकार्थे प्रस्तावे यत्र पठ्यन्ते प्रचुरगाथाः । तत्खलु वज्जालगं व्रण्येति च पद्धतिर्भणिता ॥ ] एकार्थे प्रस्तावे यत्र प्रचुरा गाथाः पठ्यन्ते, तत्खलु विद्यालयं नाम । 'वज्जा' इति पद्धतिर्भणिता । अथवा प्राकृतवशात् पद्या पद्धतिः सरणिः । "सरणिः पद्धतिः पद्या" इत्यमरसिंहः ॥ ४ ॥

5) [ एतद्वज्जालगं सर्वं यः पठत्यवसरे सदा । प्राकृतकाव्यकविः स भविष्यति तथा कीर्तिमांश्च ॥ ] इदं विद्यालयं सर्वं यः पठति अवसरे सदा प्राकृतकाव्यकविः स भविष्यति कीर्तिमांश्च तथा ॥ ५ ॥

6) [ दुःखं क्रियते काव्यं काव्ये कृते प्रयोजना दुःखम् । सति प्रयुञ्जाने श्रोतारो दुर्लभा भवन्ति ॥ ] दुःखं क्रियते काव्यं, काव्येऽपि कृते प्रयुञ्जाना ( ? प्रयोजना, प्रयोगः ) दुःखम् । सति प्रयुञ्जके ( ? प्रयुञ्जाने, प्रयोजके ) श्रोतारो दुर्लभा भवन्ति ॥ ६ ॥

7) [ संस्कृतमसंस्कृतमपि खल्वर्थः श्रोतृसंगमवशेन । अपूर्वरसविशेषं जनयति यत्तन्महाश्चर्यम् ॥ ७ ॥ ]

8) [ मुक्ताफलमिव काव्यं स्वभावविमलं सुवर्णसंघटितम् । श्रोतृकर्ण-

## २. गाथावज्जा [ गाथापद्धतिः ]

- ५) अद्धक्खरभणियाइं नूणं सविलासमुद्धसियाइं ।  
अद्धच्छिपेच्छियाइं गाहाहि विणा न नज्जंति ॥ १ ॥
- १०) सालंकाराहि सलक्खणाहि अन्नन्नरायरसियाहिं ।  
गाहाहि पणइणीहि य खिज्जइ चित्तं अइतीहि ॥ २ ॥

कुहरे प्रपतितं ( प्रकटितं ) प्रकटं भवति ॥ ] मुक्ताफलपक्षे सुवर्णेन कनकेन सह संघटितम् । काव्यपक्षे, शोभनवर्णैः संघटितम् ॥ ८ ॥

१ गाहाणं, २ कव्वाणं, ३ सज्जण, ४ पिसुणाण, ५ नीइ, ६ धीराणं । ७ सइ, ८ असइ, ९ घरणि, १० नेहाण, ११ छेय, १२ जंतीण, १३ मुसलाणं ॥ १ ॥ १४ धम्मिय, १५ वेज्ज, १६ निमित्तिय, १७ वेसाणं, १८ सेवयाण, १९ सुहडाणं । २० हरि, २१ मयण, २२ सुरय, २३ हिययालियाण, २४ वाहाण, २५ नयणाणं ॥ २ ॥ २६ सिहिणाणं, २७ ओलग्गावियाण, २८ दूईण, २९ धन्न, ३० ससयाणं । ३१ पंचम, ३२ विओय, ३३ पिम्माण, ३४ माण, ३५ माणसंवरण-याणं ॥ ३ ॥ ३६ मालइ, ३७ ममर, ३८ गयाणं, ३९ करहय, ४० लायण, ४१ बालकित्तीणं । ४२ दइयाणुराय, ४३ बालसंठवण, ४४ बालसिक्खाणं ॥ ४ ॥ ४५ पंथिय, ४६ हंस, ४७ घणाणं, ४८ वसंतयाणं च सत्तसइयम्मि । एवं अट्टालीसा हवंति वज्जाउ नायव्या ॥ ५ ॥<sup>१</sup>

९) [ अर्धाक्षरभणितानि नूनं सविलासमुद्धसितानि । अर्धाक्षि-प्रेक्षितानि गाथाभिर्विना न ज्ञायन्ते ॥ ] अर्धाक्षिप्रेक्षितानि कदाक्षाव-ल्लेखितानि ॥ ९ ॥

१०) [ सालङ्काराभिः सलक्षणाभिरन्यान्यरागरसिता( का )भिः । गाथाभिः प्रणयिनीभिश्च खिद्यते चित्तमनागच्छन्तीभिः ॥ ] गाथाभिः

1 These five *gāthās* are given in C after Stanza 5 ( and in B after Stanza 8 ) and are introduced with the words पदम गाहादरं अण्णइ । In F these *gāthās* are given at the end of the Ms. being introduced with the words अथ प्रत्यन्तरे गाथाः ।

- 11) एयं चिय नवरि फुडं हिययं गाहाण महिलियाणं च ।  
अणरसिण्हि न लब्धइ द्रविणं व विहीणपुण्णेहि ॥ ३ ॥
- 12) सच्छन्दिया सरूवा सालंकारा थ सरस-उल्लावा ।  
वरकामिणि व्व गाहा गाहिज्जंतो रसं देइ ॥ ४ ॥
- 13) गाहाण रसा महिलाण विभ्रमा कइजणाण उल्लावा ।  
कस्स न हरंति हिययं बालाण य मम्मणुल्लावा ॥ ५ ॥

प्रणयिनीभिश्च अनागच्छन्तामिहृदयं लिखतं । उभयोः खण्डयोः श्लेषः ।  
किंविशिष्टाभिर्गाथाभिः । सालंकाराहि । अलङ्कारशास्त्रसहिताभिः । तथा  
सलक्खणाहि । लक्षणं व्याकरणं तत्संयुक्ताभिः । अन्यान्यरागरसिताभिः ।  
प्रणयिनीभिरपि किंविशिष्टाभिः । सालङ्काराभिर्मण्डनसहिताभिः । सलक्ष-  
णाभिः । लक्षणानि सामुद्रिकोक्तानि । तथान्योन्यं परस्परं रागश्चित्तप्रीतिस्तेन  
रसिकाभिः ॥ १० ॥

11) [एतदेव केवलं स्फुटं हृदयं गाथानां महिलानां च । असिकैर्न  
लभ्यते द्रविणमिव विहीनपुण्यैः ॥] नवरि केवलम् । एयं चिय एतत्  
फुडं स्फुटम् । निश्चयं ( ? निश्चितं ) सत्यमेतत् । किं तदित्याह । गाथानां  
महिलानां च हृदयं प्रत्येकं भावं ( ? भावः ) चित्तं च, असिकैर्न लभ्यते ।  
किं कैरिव इत्याह । द्रविणं धनमिव विहीनपुण्यैः पुण्यरहितैः । यथा अपुण्या  
धनं सर्वत्र भ्रमन्तोऽपि न प्राप्नुवन्ति, तथा नीरसाः पठन्तोऽपि बहुशो  
गाथाभिप्रायं न विदन्तीत्यर्थः ॥ ११ ॥

12) [सच्छन्दस्का (स्वच्छन्दिका) सरूपा सालङ्कारा च  
सरसोल्लावा । वरकामिनीव गाथा गीयमाना (गाह्यमाना) रसं ददाति ॥]  
गाथा वरकामिनीव पठ्यमाना अनुभूयमाना च रसं ददाति । किंविशिष्टा ।  
सच्छन्दिया । गाथापक्षे छन्दः शास्त्रं तत्सहिता । कामिनीपक्षे छन्दानुवर्तनम् ॥  
तथा सरूपा च सालङ्कारा च सरसोल्लावा च ॥ १२ ॥

13) [गाथानां रसा महिलानां विभ्रमाः कविजनानामुल्लावाः ।  
कस्य न हरन्ति हृदयं बालानां च मन्मनोल्लावाः ॥] गाथानां रसा महि-  
लानां विभ्रमाः कविजनानामुल्लावा बालानां षोडशाब्दानां मुग्धानां मन्मनो-

- 14) सब्बो गाहाउ जणो वीसत्थो भणइ सब्बगोष्ठीसु ।  
परमत्थो जो ताणं सो नाओ महच्छलेहिं ॥ ६ ॥
- 15) गाहा रुअइ वराई सिक्खिज्जंती गवारलोपहिं ।  
कीरइ लुंछपलुंछा जह गाई मंददोहेहिं ॥ ७ ॥
- 16) गाहे भज्जिहिसि तुमं अहवा लघुयत्तणं वि पाविहिसि ।  
गामारदंतद्विदकठिणपीडिया उच्छुलट्ठि व्व' ॥ ८ ॥
- 17) गाहाणं गीयाणं तंतीसहाण पोढमहिलाणं ।  
ताणं चिय सो वंडो जे ताण रसं न याणंति ॥ ९ ॥

छापा मन्मनभाषणानि कस्य सचेतसो हृदयं न हरन्ति । अपि तु सर्वेषां मेव हृदयंगमा भवन्तीत्यर्थः ॥ १३ ॥

14) [ सर्वो गाथा जनो विश्वस्तो भणति सर्वगोष्ठीषु । परमार्थो यस्तासां स ज्ञातो महाविदग्धैः ॥ ] सर्वः सर्वगोष्ठीषु विश्वस्तो गाथाः पठति । तासां गाथानां यः परमार्थः स ज्ञातो महाविदग्धैः ॥ १४ ॥

15) [ गाथा रोदिति वराकी शिक्ष्यमाणा ग्रामीणलोकैः । क्रियते लुब्धप्रलुब्धा यथा गौर्मन्दोग्धृभिः ॥ ] गाथा रोदिति वराकी । किं क्रिय-  
माणा । ग्रामीणलोकैरभ्यस्यमाना । तथा लुब्धप्रलुब्धा क्रियते यथा गौर्मन्द-  
दोग्धृभिः ॥ १५ ॥

16) [ गाथे भक्ष्यसे त्वमथवा लघुत्वमपि प्राप्स्यसि । ग्रामीण-  
दन्तद्विदकठिनपीडिता इक्षुयष्टिरिव ॥ ] गाथे भक्ष्यसे त्वम् अथवा लघुत्वं  
प्राप्स्यसि । केव । ग्रामीणदन्तद्विदकठिनपीडिता इक्षुयष्टिरिव । यथेक्षुयष्टि-  
भक्ष्यमाणा लघूभवति, तथा मूर्खेण पठ्यमाना गाथा लघूभवति । सर्वाक्षरा-  
नुच्चरणाद् इति ॥ १६ ॥

17) [ गाथानां गीतानां तन्त्रीशब्दानां प्रौढमहिलानाम् । तेषामेव स  
दण्डो ये तेषां रसं न जानन्ति ॥ ] गाथानां गीतानां तन्त्रीशब्दानां  
प्रौढस्त्रीणां ये रसं न जानन्ति तेषां स एव दण्डो यदेषां रसं न जानन्ति ।  
कोऽर्थः । एतेषां रसमजानाना दैवहतका उदरभरयो वैधेया इति ॥ १७ ॥

- 18) छंदं अयाणमाणेहि जा किया सा न होइ रमणिजा ।  
किं गाहा अह सेवा अहवा गाहा वि सेवा वि ॥ १० ॥

३. कव्ववज्जा [ काव्यपद्धतिः ]

- 19) चिन्तामंदरमंथानमंथिप विथरम्मि अत्थाहे ।  
उप्पज्जंति कईहिययसायरे कव्वरयणाई ॥ १ ॥
- 20) रयणुज्जलपयसोहं तं कव्वं जं तवेइ पडिवक्खं ।  
पुरिसायंतविलासिणिरसणादामं मिव रसंतं ॥ २ ॥

18) [ छन्दो ( छन्दम् ) अजानद्विर्था कृता सा न भवति रमणीया । किं गाथाय सेवा, अथवा गाथापि सेवापि ॥ ] छन्दः छन्दः-शास्त्रम् । पक्षे छन्दानुवर्तनम् । अजानानैः पुंभिर्या कृता सा न भवति रमणीया । किं गाथा अथवा सेवा । अथवा गाथापि सेवापि ॥ १८ ॥

19) [ चिन्तामन्दरमन्थानमथिते विस्तृतेऽस्तावे । उत्पद्यन्ते कवि-हृदयसागरे काव्यरत्नानि ॥ ] उत्पद्यन्ते कविहृदयसागरे काव्यरत्नानि । सागरधर्ममाह । किंविशिष्टे हृदयसागरे । चिन्तामन्दरमन्थानमथिते । विस्तारे । अस्तावे । अतलस्पर्शे अनाकलनीये च ॥ १९ ॥

20) [ रचनोज्ज्वल ( रत्नोज्ज्वल ) पदशोभं तत् काव्यं यत् तापयति प्रतिपक्षः ( प्रतिपक्षम् ) । पुरुषायमाणविलासिनीरसनादामेव रसान्तम् ( रसत् ) ॥ ] तत्काव्यं यत् तापयति प्रतिपक्षं दुर्जनम् । किंविशिष्टं काव्यम् । रचनोज्ज्वलपदशोभम् । रचनयोज्ज्वला पदशोभा यत्र तत्<sup>१</sup> । किमिव । पुरुषायमाणविलासिनीरसनादामेव । पुरुषायमाणा विपरीतरतं कुर्वाणा या विलासिनी, तस्या यद् रसनादाम मेखलाकलापः, तदिव । यथा तत् प्रतिपक्षं सपत्नीलोकं तापयति । तच्चापि किंविशिष्टम् । रत्नोज्ज्वलपदशोभम्<sup>२</sup> ॥ २० ॥

1 J adds the following words : किलक्षणं तत् । रसंतं रसमध्यम् ।

2 J adds: पुनः किंभूतम् । रसंतं जल्यत् ।

- 21) पाइयकव्वमि रसो जो जायइ तह य छेयभणिपहिं ।  
उययस्स य' वासियसीयलस्स तित्ति न वज्जामो ॥ ३ ॥
- 22) कह कह वि रपइ पयं मग्गं पुलपइ छेयमारुहइ ।  
चोरो व्व कई अत्थं वेत्तुणं कह वि निव्वहइ ॥ ४ ॥
- 23) सद्दावसद्दभीरू पण पण किं पि किं पि चिंततो ।  
दुक्खेहि कह वि पावइ चोरो अत्थं कई कव्वं ॥ ५ ॥
- 24) सद्दपलोट्टं दोसेहि वज्जियं सुललियं फुडं मधुरं  
पुण्णेहि कह वि पावइ छंदे कव्वं कलत्तं च ॥ ६ ॥

21) प्राकृतकाव्ये रसो यो जायते तथा च छेकभणितैः । उदकस्य च वासितशीतलस्य तृप्तिं न व्रजामः । ] प्राकृतकाव्ये रसो यो जायते तथा छेकभणितैः । उदकस्य च<sup>१</sup> वासितस्य सुगन्धीकृतस्य शीतलस्य तृप्तिं न व्रजामः । पूरणगुणसुहितार्थानां कर्तरि षष्ठी । तेन, उदकेन तृप्तिं न व्रजामः ॥ २१ ॥

22) [ कथंकथमपि रचयति पदं मार्गं प्रलोकयति छेकम् (छेदम्) आरोहति । चोर इव कविरर्थं गृहीत्वा कथमपि निर्वहति ॥ ] कविरर्थम् अभिधेयं कथमपि गृहीत्वा निर्वहति । कथंकथमपि विरचयति पदं चरणम् । मार्गं प्रलोकयति । छेदमारोहति । चोर इव । यथा दस्युः कथंकथमपि अर्थं द्रव्यं गृहीत्वा याति । कथंकथमपि विरचयति पदं चरणन्यासम् । मार्गं प्रलोकयति । छिद्रं छिण्डिकाम् (?) आरोहति इति ॥ २२ ॥

23) [ शब्दापशब्दभीरुः पदे पदे किमपि किमपि चिन्तयन् । दुःखैः कथमपि प्राप्नोति चोरोऽर्थं कविः काव्यम् ॥ ] कविः काव्यं, चोरोऽर्थं कथमपि दुःखैः प्राप्नोति । किंविशिष्टः । शब्दापशब्दभीरुः । पदे पदे श्लोकचतुर्थीशे । पक्षे चरणधारणे । किमपि किमपि चिन्तयन्, कथं सकृद्वृत्तं विनास्यामि, कथमितोऽर्थं गृहीत्वा यास्यामि ॥ २३ ॥

24) [ शब्दप्रवृत्तं दोषैर्वर्जितं सुललितं स्फुटं मधुरम् । पुण्यैः कथमपि प्राप्नोति च्छन्दसि ( च्छन्दे ) काव्यं कलत्रं च ॥ ] कविः पुण्यैः काव्यं

- 25) अणवरयबहलरोमंचकंचुयं जणियजणमणाणंदं ।  
जं न धुणावइ सीसं कव्वं पेम्मं च किं तेण ॥ ७ ॥
- 26) सो सोहइ दूसंतो कइयणरइयाइ विविहकव्वाइं ।  
जो भंजिऊण अवयं' अन्नपयं सुंदरं देइ ॥ ८ ॥
- 27) अत्थक्को रसरहिओ देसविहीणोऽणुणासिओ तुरिओ ।  
मुहवंचणो विराओ एए दोसा पढंतस्स ॥ ९ ॥
- 28) देसियसइपलोहं मधुरक्खरच्छंदसंठियं ललियं ।  
फुडवियडपायडत्थं पाइयकव्वं पढेयव्वं ॥ १० ॥

छन्दसि, कलत्रं छन्दे छन्दानुवर्तने च पुण्यैः प्राप्नोति । किंविशिष्टमुभय  
मपि । शब्दप्रवर्तमानं, दोषैर्वर्जितं, सुललितं, स्फुटं, मधुरम् । उभयमपि  
काव्यं कलत्रं च ॥ २४ ॥

25) [ अनवरतबहलरोमाश्चकञ्चुकं जनितजनमनआनन्दम् । यन्न  
धूनयति शीर्षं काव्यं प्रेम च किं तेन ॥ ] यत्काव्यं प्रेम च शीर्षं शिरो न  
धूनयते, तेन काव्येन प्रेम्णा च किम् । अपि तु न किमपीत्यर्थः । किं-  
विशिष्टम् । अनवरतबहलरोमाश्चकञ्चुकं जनितजनमनआनन्दं काव्यं प्रेम  
च ॥ २५ ॥

26) [ स शोभते दूषयन् कविजनरचितानि विविधकाव्यानि । यो  
भङ्क्त्वा अपदम् अन्यपदं सुन्दरं ददाति ॥ ] स शोभते कविजनरचि-  
तानि विविधकाव्यानि दूषयन् । स क इत्याह । यो भङ्क्त्वा अपदम्  
अन्यपदं सुन्दरं ददाति । नान्यो मूर्खः ॥ २६ ॥

27) [ अविरतो रसरहितो देशविहीनोऽनुनासिकस्त्वरितः । मुख-  
वञ्चनो विराग एते दोषाः पठतः । ] एते दोषाः पठतः पुरुषस्य भवन्ति ।  
क इत्याह । अत्थक्को अस्तिन्नः । रसरहितः । देशविहीनः । अनुनासिकः ।  
त्वरितः । मुखवञ्चनः<sup>१</sup> । विरागः ॥ २७ ॥

28) [ देशीयशब्दप्रवृत्तं मधुराक्षरच्छन्दःसंस्थितं ललितम् । स्फुट-  
विकटप्रकटार्थं प्राकृतकाव्यं पठनीयम् ॥ ] देशीयशब्दप्रवर्तापकम् । मधुरा-

1 I कुवयं. 2 I adus पठत्रेपक्षरभक्षकः.

- 29) ललिते मधुराक्षरे युवतिजनवल्लभे सशृङ्गारे ।  
संते पाश्यकव्ये को सक्रर सक्रयं पठितुं ॥ ११ ॥
- 30) अबुधा बुधाण मज्झे पठन्ति जे छन्दोलक्षणविहीणा ।  
ते भमुद्वाखगणिवाडियं पि सीसं न लक्षन्ति ॥ १२ ॥
- 31) पाश्यकव्यस्स नमो पाश्यकव्यं च निम्मियं जेण ।  
ताहं चिय प्रणमामो पठिऊण य जे चि याणन्ति ॥ १३ ॥

४. सज्जनवज्जा [ सज्जनपद्धतिः ]

- 32) महणम्मि ससी महणम्मि सुरतरु महणसंभवा लच्छी ।  
सुयणो उण कहसु महं न याणिमो कथ संभूओ ॥ १ ॥

क्षरच्छन्दःसंस्थितम् । ललितम् । स्फुटविकटप्रकर्षार्थं प्राकृतकाव्यं पठनीयम् ॥ २८ ॥

29) [ ललिते मधुराक्षरे युवतिजनवल्लभे सशृङ्गारे । सति प्राकृत-  
काव्ये कः शक्नोति संस्कृतं पठितुम् ॥ ] सति प्राकृतकाव्ये कः शक्नोति  
संस्कृतं पठितुम् । किंविशिष्टे प्राकृतकाव्ये । ललिते, मधुराक्षरे, युवतिजन-  
वल्लभे, सशृङ्गारे । कोऽर्थः । संस्कृतादपि प्राकृतमतिरिच्यते । आबाल-  
गोपालप्रसिद्धत्वात् सुगमत्वाच्च तस्य ॥ २९ ॥

30) [ अबुधा बुधानां मध्ये पठन्ति ये छन्दोलक्षणविहीनाः । ते  
भूखङ्गनिपातितमपि शीर्षं न लक्षयन्ति ॥ ] बुधानां मध्ये येऽबुधाश्छन्दो-  
लक्षणविहीनाः सन्तः पठन्ति, ते भूखङ्गनिपातितमपि शीर्षं न लक्षयन्ति ।  
कोऽर्थः । मूर्खान् अमनोज्ञतया छन्दोलक्षणविहीनं गद्यादिकं पठतोऽव-  
लोक्य पण्डिता अक्षिनिकोचनेन तानुपहसन्ति ॥ ३० ॥

31) [ प्राकृतकाव्याय नमः प्राकृतकाव्यं च निर्मितं येन । तेभ्य-  
श्चैव प्रणमामः पठितुं च येऽपि जानन्ति ॥ ] प्राकृतकाव्याय नमः प्राकृत-  
काव्यं च निर्मितं येन तस्मै च नमः । तेभ्यश्च प्रणमामो ये पठितुं  
जानन्ति । प्राकृते चतुर्धाः स्थाने षष्ठी । अत्र सर्वेषां नमने समानत्वम्  
उक्तम् ॥ ३१ ॥

32) [ मथने शशी मथने सुरतरुर्मथनसम्भवा लक्ष्मीः । सुजनः  
पुनः कथय मम न जानीमः क संभूतः ॥ ] मथने शशी समुत्पन्नः ।

- 33) सुयणो शुद्धस्वभावो मल्लिज्जंतो वि दुज्जणजणेण ।  
क्षारेण दप्पणो विय अहिययरं निम्मलो होइ ॥ २ ॥
- 34) सुयणो न कुप्पइ चिय अह कुप्पइ मंगुलं न चित्तेइ ।  
अह चित्तेइ न जंपइ अह जंपइ लज्जिते होइ ॥ ३ ॥
- 35) दढरोसकलुसियस्स वि सुयणस्स मुहाउ विप्पियं कत्तो ।  
राहुमुहम्मि वि ससिणो किरणा अमयं चिय सुयंति ॥ ४ ॥
- 36) दिट्ठा हरंति दुक्खं जंपंता देति सयलसोक्खाइं ।  
एयं विहिणा सुकयं सुयणां जं निम्मिया भुवणे ॥ ५ ॥

सुरतरुर्मथने । मथनसंभवा लक्ष्मीः । सुजनः पुनः कथय मम न जानीमः  
क संभूतः । एते पदार्थाः समुद्रमथनोत्पन्नाः परोपकारिणः । अयं पुनः  
सुजनः सर्वेभ्योऽतिरिच्यते ॥ ३२ ॥

33) [ सुजनः शुद्धस्वभावो मल्लिनीक्रियमाणोऽपि दुर्जनजनेन ।  
क्षारेण दर्पण इवाधिकतरं निर्मलो भवति ॥ ] सुजनः शुद्धस्वभावो निर्मल-  
चित्तो मल्लिनीक्रियमाणोऽपि दुर्जनजनेन भस्मना दर्पणो मल्लिनीक्रियमाण  
इवाधिकतरं निर्मलो भवति ॥ ३३ ॥

34) [ सुजनो न कुप्यत्येवाथ कुप्यति पापं न चिन्तयति । अथ  
चिन्तयति न जल्पत्यथ जल्पति लज्जितो भवति ॥ ] सुजनो न कुप्यत्येव ।  
अथ कथंचन कुप्यति तदा अमंगलम् अनिष्टं न चिन्तयति । अथ  
चिन्तयति न जल्पति । अथ जल्पति तदा लज्जाशीलो भवति । हा  
धिग्मां यदहमेवमकरवम्' इति ॥ ३४ ॥

35) [ दढरोषकलुषितस्यापि सुजनस्य सुखाद्विप्रियं कुतः । राहु-  
मुखेऽपि शशिनः किरणा अमृतमेव मुञ्चन्ति ॥ ] सुजनस्य सुखाद् विप्रियं  
कुतः । किंविशिष्टस्यापि । दढरोषकलुषितस्यापि । अमुमर्थम् अर्थान्तर-  
द्वारेण साधयति । राहुमुखेऽपि शशिनः किरणा अमृतमेव मुञ्चन्ति । को  
भावोऽत्र । कदर्थितोऽपि सुजनो विप्रियाणि कर्तुं<sup>२</sup> नालंभूणुः ॥ ३५ ॥

36) [ दृष्टा हरन्ति दुःखं जल्पन्तो ददति सकलसौख्यानि । एत-  
द्विधिना सुकृतं सुजना यन्निर्मिता भुवने ॥ ] एतद्विधिना सष्टा सुकृतं

1 ] हा धिग्मां यदि मयोक्तमेवम्. 2 ] क्वतुम्.

- 37) न हसन्ति परं न शुवंति अप्ययं पियसवाइ जंपन्ति ।  
एसो सुयणसहावो नमो नमो ताण पुरिसाणं ॥ ६ ॥
- 38) अकए वि कए वि पिए पियं कुणंता जयमि दीसन्ति ।  
कयविप्पिए वि हु पियं कुणंति ते दुल्लहा सुयणा ॥ ७ ॥
- 39) सव्वस्स एह पयई पियमि उप्पाए पियं काउं ।  
सुयणस्स एह पयई अकए वि पिए पियं काउं ॥ ८ ॥
- 40) फरुसं न भणसि भणिओ वि हससि हसिऊण जंपसि पियाइ ।  
सज्जन तुज्ज सहावो न याणिमो कस्स सारिच्छो ॥ ९ ॥

शोभनं कृतम्, यद्भवने संसारे सुजना निर्मिताः । यतः किंविशिष्टास्ते  
सुजना इत्याह । दृष्टाः सन्तो दुःखं हरन्ति । जल्पन्तो ददति सकल-  
सौख्यानि ॥ ३६ ॥

37) [ न हसन्ति परं न स्तुवन्त्यात्मानं प्रियशतानि जल्पन्ति ।  
एष सुजनस्वभावो नमो नमस्तेभ्यः पुरुषेभ्यः ॥ ] तेभ्यः पुरुषेभ्यो नमो  
नमः । येषां सुजनानामीदृक् स्वभावः । कीदृग् इत्याह । न हसन्ति परं  
विधाविहीनम् । न स्तुवन्त्यात्मानं सकलगुणसंयुक्तम् । तथा कटु भाषिता  
अपि प्रियशतानि जल्पन्ति ॥ ३७ ॥

38) [ अकृतेऽपि कृतेऽपि प्रिये प्रियं कुर्वन्तो जगति दृश्यन्ते ।  
कृतविप्रियेऽपि खलु प्रियं कुर्वन्ति ते दुर्लभाः सुजनाः ॥ ] अकृतेऽपि  
कृतेऽपि प्रिये प्रियं कुर्वन्तो जगति केचन दृश्यन्ते । कृतविप्रियेऽपि पुंसि  
प्रियं कुर्वन्ति ये ते दुर्लभाः सुजनाः ॥ ३८ ॥

39) [ सर्वस्यैषा प्रकृतिः प्रिय उत्पादिते प्रियं कर्तुम् । सुजन-  
स्यैषा प्रकृतिरकृतेऽपि प्रिये प्रियं कर्तुम् ॥ ]

40) [ परुषं न भणसि भणितोऽपि हससि हसित्वा जल्पसि  
प्रियाणि । सज्जन तव स्वभावो न जानीमः कस्य सदृक्षः ॥ ] परुषं न  
भणसि, परुषं भाषितो हससि, हसित्वा जल्पसि प्रियाणि । सज्जन तव  
स्वभावो न जानीमः कस्य सदृक्षः ॥ ४० ॥

- 41) नेच्छसि परावयारं परोषयारं च निष्पमावहसि ।  
अवराहेहि<sup>१</sup> न कुप्यसि सुयण नमो तुह सहावस्स ॥ १० ॥
- 42) दोहिं चिय पज्जत्तं बहुणहि वि किं गुणेहि सुयणस्स ।  
विज्जुप्पुरियं<sup>२</sup> रोसो मिसी पाहाणरेह व्व ॥ ११ ॥
- 43) रे रे कलिकालमहागईद गलगज्जियस्स को कालो ।  
अज्ज वि सुपुरुसकेसरिकिसोरचलणं किया पुहवी ॥ १२ ॥
- 44) दीणं अभ्युद्धरिउं पत्ते सरणागय पियं काउं ।  
अवरद्धेसु वि खमिउं सुयणो चिय नवरि जाणेह ॥ १३ ॥

41) [ नेच्छसि परापकारं परोपकारं च नित्यमावहसि । अपराधैर्न कुप्यसि सुजन नमस्तव स्वभावाय ॥ ] सुजन नमस्तव स्वभावाय । यतस्त्वं नेच्छसि परापकारं, परोपकारं च नित्यमावहसि । तथा अपराधैरपि न कुप्यसि ॥ ४१ ॥

42) [ द्वाभ्यामेव पर्याप्तं बहुभिरपि किं गुणैः सुजनस्य । विद्युत्स्फुरितं रोषो मैत्री पाषाणरेखेव ॥ ] द्वाभ्यां गुणाभ्यामेव पर्याप्तं परिपूर्णं सुजनस्य । बहुभिर्गुणैः किं प्रयोजनम् । किं तद्द्वयमित्याह । विद्युद्विलसितं रोषो मैत्री पाषाणरेखा । कोऽर्थः । रोषः क्षणदृष्टनष्टः । मैत्री पाषाणरेखा-सदृशी । आमरणावधि इत्यर्थः ॥ ४२ ॥

43) [ रे रे कलिकालमहागजेन्द्र गलगर्जितस्य कः कालः । अद्यापि सुपुरुषकेसरिकिशोरचरणाङ्किता पृथ्वी ॥ ] रे रे कलिकाल एव महागजेन्द्र, तव गलगर्जितस्य कः कालः, को नाम प्रस्तावः । किमिति । यतोऽद्यापि सत्पुरुष एव केसरिकिशोरः तच्चरणाङ्किता पृथ्वी वर्तते । इदमत्रेतिरहस्यम्<sup>३</sup> । यथा केसरिणि सति मत्तस्यापि हस्तिनो विस्फूर्जितं न विलसति, तथा सत्पुरुषे भुवनमलंकुर्वति कलिकालविलसितं न परिस्फुरति ॥ ४३ ॥

44) [ दीनमभ्युद्धतुं प्राप्ते शरणागते प्रियं कर्तुम् । अपराद्धेष्वपि क्षन्तुं सुजन एव केवलं जानाति ॥ ] सुजन एव केवलं जानात्येतत्

1 B अवराहे वि. 2 Laber विज्जुप्पुरिणो. 3 I J इदमत्र ऐतिह्यम्.

- 45) वे पुरिसा धरइ' धरा अहवा दोहिं पि धारिया धरणी ।  
उवयारे जस्स मई उवयरियं जो न पग्गुसइ' ॥ १४ ॥
- 46) पडिबल्लंति न सुयणा अह पडिबल्लंति कह वि दुक्खेहिं ।  
पत्थररेह व्व समा मरणे वि न अन्नहा होइ ॥ १५ ॥
- 47) सेला चलंति पल्ल मज्जायं सायरा वि मेलंति ।  
सुयणा तहिं पि काले पडिबल्लं नेय सिद्धिलंति ॥ १६ ॥
- 48) चंदणतरु व्व सुयणा फलरहिया जइ वि निम्मिया विहिणा ।  
तह वि कुणंति परत्थं निययसरीरेण लोयस्स ॥ १७ ॥

कर्तुम् । किमित्याह । दीनमनाथमभ्युद्धर्तुम् । प्राप्ते शरणागते प्रियं कर्तुम् ।  
अपराधवत्सु पुंसु क्षमितुं सुजनः खल्वलम् ॥ ४४ ॥

45) [ द्वौ पुरुषौ धरति धरायका द्वाभ्यामपि धारिता धरणी ।  
उपकारे यस्य मतिरुपकृतं यो न विस्मरति ॥ ] द्वौ पुरुषौ धरा धरतु ।  
कौ तावित्याह । उपकारे यस्य मतिः । यश्चोपकृतं न विस्मरति ॥ ४५ ॥

46) [ प्रतिपद्यन्ते न सुजना अथ प्रतिपद्यन्ते कथमपि दुःखैः ।  
प्रस्तररेखेव समा मरणेऽपि नान्यथा भवति ॥ ] सुजना न प्रतिपद्यन्ते  
नाङ्गीकुर्वन्ते । अथ कथमपि प्रतिपद्यन्ते, तदा दुःखैः कृच्छ्रेण ; तेषां प्रति-  
पत्तिः प्रस्तररेखासमा मरणेऽपि नान्यथा भवति । यदङ्गीकृतं तदन्यथा  
न भवति ॥ ४६ ॥

47) [ शैलाश्चलन्ति प्रलये मर्यादां सागरा अपि मुञ्चन्ति । सुजना-  
स्तस्मिन्नपि काले प्रतिपन्नं नैव शिथिलयन्ति ॥ ] शैला अष्टौ कुलाचलाः  
प्रलये चलन्ति । सागराश्च प्रलये मर्यादां मुञ्चन्ति । सुजनस्तस्मिन्नपि प्रलये  
प्रतिपन्नं नैव शिथिलयन्ति । उक्तं च । “दिग्गजकमठकुलाचलफणिपति-  
विधृतापि चलति वसुधेयम् । प्रतिपन्नमलमनसां न चलति पुंसां  
युगान्तेऽपि” इति ॥ ४७ ॥

48) [ चन्दनतरुरिव सुजनाः फलरहिता यद्यपि निर्मिता विधिना ।  
तथापि कुर्वन्ति परार्थं निजकशरीरेण लोकस्य ॥ ] सुजना यद्यपि विधिना

## ५. दुज्जणघज्जा [ दुर्जनपद्धतिः ]

- 49) ह्यदुज्जणस्स वयणं निरंतरं बहलकज्जलच्छायं ।  
संकुद्धं भिड्डिजुयं कया वि न हु निम्मलं दिट्ठं ॥ १ ॥
- 50) थद्धो वक्कमीवो अवंचिओ विसमदिट्ठिदुप्पेच्छो ।  
अहिणवरिद्धिं व्व खलो सूलादिशु' व्व पडिहाइ ॥ २ ॥
- 51) नहमांसभेदजणो दुम्मुखो अत्थिखण्डणसमर्थो ।  
तह वि हु मज्झावलिओ नमह खलो नहरणसरिच्छो ॥ ३ ॥

फलरहिता विनिर्मिताः । क इव । चन्दनवृक्ष इव । तथापि निजशरीरेण  
लोकेषु परार्थं परोपकारं कुर्वते । यथा चन्दनतरुर्निष्फलः, तथापि निज-  
शरीरपेषणपङ्केन दाघार्तानां तापोपशान्तये भवति, तद्वद् दुर्गतोऽपि सुजनो  
दुःखितानां लोकानां निजशरीरेणेति ॥ ४८ ॥

49) [ हतदुर्जनस्य वदनं निरन्तरं बहलकज्जलच्छायम् । संकुद्धं  
भृकुटियुतं कदापि न खलु निर्मलं दृष्टम् ॥ ] हतदुर्जनस्य मुखं केनापि न  
खलु निर्मलं दृष्टम् । किंविशिष्टम् । निरन्तरं बहलकज्जलच्छायं सर्वदा रुष्ट-  
तरम् । संकुद्धं भृकुटियुतम् ॥ ४९ ॥

50) [ स्तब्धो वक्कमीवोऽवाञ्छितो विषमदृष्टिदुष्प्रेक्ष्यः । अभिनव-  
र्द्धिरिव खलः शूलादत्त इव प्रतिभाति ] खलोऽभिनवर्द्धिः शूलादत्त इव  
प्रतिभाति । किंविशिष्टः । स्तब्धः । वक्कमीवः । अवाञ्छितोऽधोमुखः ।  
विषमदृष्टिदुष्प्रेक्ष्यः । अभिनवर्द्धिशूलीप्रोतयोरपि विशेषणानीमानि कर्त-  
व्यानि ॥ ५० ॥

51) [ नखमांसभेदजननो दुर्मुखो ( द्विमुखो ) ऽर्थि—( ऽस्थि- )  
खण्डनसमर्थः । तथापि खलु मध्यावलितो नमत खलो नखलसदृक्षः ॥ ]  
खलं नमत । यतः कीटक् । नखमांसभेदजनकः । द्वयोरपि प्रीत्या मिलित-  
योर्नखमांसयोरिव, भेदनं वियोजनं जनयतीति जनकः । दुर्मुखः ।  
( ? द्विमुखः ? ) पश्चादन्यत् पुरश्चान्यद्वादी । अस्तिखण्डनसमर्थः । परस्य  
अस्तिद्रव्यादिसमूहः, तत्खण्डने समर्थः । तथापि खलु मज्झावलिओ

1 Laber खलहिन्नु ( = शूलभिन्नः or शूलभिन्नः ),

- 52) अकुलीणो दोमुहओ ता महुरो भोयणं मुहे जाव ।  
 मुरउ व्व खलो जिण्णम्मि भोयणे विरसमारसइ ॥ ४ ॥
- 53) निद्धम्मो गुणरहिओ ठाणविमुक्को य लोहसंभूओ ।  
 विंघइ जणस्स हिययं पिसुणो बाणु व्व लग्गंतो ॥ ५ ॥
- 54) जस्से वि जं न ह्यं न हु होसइ जं च जम्मलक्खे वि ।  
 तं जंपंति तह च्चिय पिसुणा जह होइ सारिच्छं ॥ ६ ॥

मध्यावलितश्चित्तवक्रः । अत एव नहरणसरिच्छो नखलसदृक्षः । सोऽपि नखमांसयोर्भेदनं छेदनं तज्जनकः । दुर्मुखकः ( ? द्विमुखकः ? ) । अस्ति-  
 ( ? अस्थि- ) लण्डनसमर्थः । तथापि खलु मध्यावलितो मध्ये वक्त्रीकृतः ॥ ५१ ॥

52) [ अकुलीनो द्विमुखस्तावन्मधुरो भोजनं मुखे यावत् । मुरज इव खलो जीर्णं भोजने विरसमारसति ॥ ] खलो मुरज इव मर्दल इव भवति । कीदृशित्याह । अकुलीनो जारजातः । द्विमुखो द्विजिह्वः । तावन्मधुरो भोजनं मुखे यावत् । यावदेव भोजनादि दीयते तावन्मधुरो हृष्टः । जीर्णं भोजने विरसमारसति कर्णकटुभाषी । मर्दलोऽप्येवंविधः । अकुलीनोऽस्पृष्टभूमिः । यतोऽङ्गे धृत्वा वाद्यते । “ मृदङ्गो मुरजो भेदास्त्वङ्क्यालिङ्गयोर्ध्वगास्त्रयः ” इत्यमरसिंहः ॥ ५२ ॥

53) [ निर्धर्मो गुणरहितः स्थानविमुक्तश्च लोभ- ( लोह- ) संभूतः । विध्यति जनस्य हृदयं पिशुनो बाण इव लगन् ॥ ] पिशुनो बाण इव लगन् जनस्य हृदयं विध्यति । उभयोः श्लेषमाह । निर्धर्मः पापी । पक्षे धर्मशब्देन धनुर्लभ्यते । धनुर्मुक्तः । तथा गुणाः सत्त्वसौजन्यादयस्तै रहितः । त्यक्तप्रत्यञ्चश्च । ठाणविमुक्को स्थानविमुक्तः । पक्षे स्थानानि आलीढवैशाख-प्रत्यालीढादीनि तैर्विमुक्तश्च । लोभसंभूतः । लोहसंभूतश्चेति ॥ ५३ ॥

54) [ जन्मन्यपि यन्न भूतं न खलु भविष्यति यच्च जन्मलक्षेऽपि । तज्जल्पन्ति तथैव पिशुना यथा भवति सदृक्षम् ॥ ] पिशुना जन्मन्यपि यन्न भूतं, न खलु भविष्यति यज्जन्मलक्षेऽपि, तज्जल्पन्ति तथैव यथा भवति सदृक्षम् । अयमत्र भावः । यत् कदाचित् कचिन्न' संघटते, तद् घटमान-मिव साक्षाज्जल्पन्ति ॥ ५४ ॥

- 55) गुणिणो गुणेहि विह्वेहि विह्विणो होंतु गव्विया नाम ।  
दोसेहि नवरि गव्वो खलाण मग्गो च्चिय अउव्वो ॥ ७ ॥
- 56) संतं न देंति वारेंति देंतयं दिश्वयं पि हारंति ।  
अणिमित्तवइरियाणं खलाण मग्गो च्चिय अउव्वो ॥ ८ ॥
- 57) परविवरलद्धलक्षे चित्तलए भीसणे जमलजीहे ।  
वंकपरिसकिरे गोणसे व्व पिसुणे सुहं कत्तो ॥ ९ ॥
- 58) असमत्थमंततंताण कुलविमुक्काण भोयहीणाणं ।  
दिट्ठाण को न बीहइ वितरसप्पाण व खलाणं ॥ १० ॥

55) [ गुणिनो गुणैर्विभवैर्विभविनो भवन्तु गर्विता नाम । दोषैः केवलं गर्वः खलानां मार्ग एवापूर्वः ॥ ] खलानां मार्ग एवापूर्वः । कथं ज्ञायते । गुणिनो गुणैर्गर्विता भवन्तु, विभविनो विभवैर्गर्विता नाम । केवलं दोषैर्गर्वः खलानाम्, अत एवापूर्वो मार्गः । अत्र गुणवन्तोऽपि विभविनोऽपि गर्वं न विदधते गुणविभवैः । तत्र दोषैः खला गर्वं कुर्वत इत्याश्चर्यम् ॥ ५५ ॥

56) [ सन्न ददति वारयन्ति ददतं दत्तमपि हारयन्ति । अनिमित्तवैरिणां खलानां मार्ग एवापूर्वः ॥ ] सदपि विद्यमानं न ददति । वारयन्ति ददतं पुरुषम् । दत्तमन्येनापि हारयन्ति, आच्छिद्य ग्राहयन्ति । अनिमित्तवैरिणां खलानां मार्गोऽपूर्वः ॥ ५६ ॥

57) [ परविवरलद्धलक्ष्ये चलचित्ते ( चित्रले ) भीषणे यमलजिहे । वक्रगमनशीले गोणस इव पिशुने सुखं कुतः ॥ ] पिशुने सुखं कुतो भवति । गोणसे सर्प इव । उभयोः लेषमाह । किंविशिष्टे । परस्य विवरं छिद्रं तत्र लद्धलक्ष्ये । पक्षे परविवरम् अन्येन मूषकादिना कृतं विवरम् । चित्तलए नानाचित्ते, आश्चर्ययुक्ते । पक्षे चित्रले । भीषणे । युगलजिहे । वंकपरिसकिरे । सक्क गत्यर्थः । वक्रगमनशीले ॥ ५७ ॥

58) [ असमर्थमन्त्रतन्त्रेभ्यः कुलविमुक्तेभ्यो भोगहीनेभ्यः । दृष्टेभ्यः को न बिभेति व्यन्तरसर्पेभ्य इव खलेभ्यः । ] दृष्टेभ्यः खलेभ्यः को न

- 59) एयं चिय बहुलाहो जीविज्जइ जं खलाण मज्झमि ।  
लाहो जं न डसिज्जइ भुयंगपरिवेदिण चरणे ॥ ११ ॥
- 60) न सहइ अभत्थणियं असइ गयाणं पि पिट्ठिमंसाइं ।  
दट्ठूण भासुरमुहं खलसीहं को न बीहेइ ॥ १२ ॥
- 61) मा वच्चइ वोसंभं पमुहे बहुकूडकवडभरियाणं ।  
निव्वत्तियकज्जपरमुहाण सुणयाण व खलाणं ॥ १३ ॥

विभेति । व्यन्तरसर्पेभ्य इव । किंविशिष्टेभ्य उभयेभ्यः । असमत्यमंततंताण । असमर्थानि मन्त्रतन्त्राणि येषु तेऽसमर्थमन्त्रतन्त्रास्तेभ्यः । कुलविमुक्ताण कुलविमुक्तेभ्योऽकुलीनेभ्यः । पक्षे, अष्टौ नागानां कुलानि, तद्व्यतिरिक्तेभ्यः । भोगहीणाण । भोगहीनेभ्यः, पक्षे निःफणेभ्यः ॥ ५८ ॥

59) [ एतदेव बहुलाभो जीव्यते यत् खलानां मध्ये । लाभो यत्र दश्यते भुजङ्गपरिवेष्टिते चरणे ॥ ] एतावदेव ( ? एतदेव ? ) बहुलाभः खलानां मध्ये निवसद्भिर्जीव्यते । अमुमर्थमर्थान्तरद्वारेण द्रढयति । लाभो यत्र दश्यते पुमान् भुजङ्गपरिवेष्टिते चरणे ॥ ५९ ॥

60) [ न सहतेऽभ्यर्थनाम् ( न सहतेऽभ्रस्तनितम् ) अश्नाति गतानामपि ( गजानामपि ) पृष्ठमांसानि । दृष्ट्वा भासुरमुखं खलसिंहं को न विभेति ॥ ] खल एव सिंहस्तं दृष्ट्वा को न विभेति । सिंहसाधर्म्यमाह । खलो न सहतेऽभ्यर्थनकं, सिंहश्च न सहतेऽभ्रस्तनितं मेघगर्जितम् । अश्नाति गतानामपि पृष्ठमांसानि । गतेष्वन्यत्र पुंसु दुर्वचनं वक्ति । पक्षे, गजानामपि पृष्ठमांसान्यश्नाति भक्षयति । किंविशिष्टं खलसिंहम् । भासुरमुखं भीषणाननम् ॥ ६० ॥

61) [ मा व्रजत विश्रम्भं प्रमुखे बहुकूटकपटभृतानाम् । निर्वर्तितकार्यपराङ्मुखानां शुनकानामिव खलानाम् ॥ ] मा व्रजत विश्वासं शुनकानामिव खलानां प्रमुखे बहुकूटकपटभृतानां निर्वर्तितकार्यपराङ्मुखानाम् । शुनकपक्षे, निर्वर्तितं कार्यं सुरतं तत्र पराङ्मुखानाम् । स्वभाव एव तेषां, कृतसुरता योनिस्थितमेहना अपि पराङ्मुखा भवन्ति ॥ ६१ ॥

1 ] बहुभिः कूटकपटैर्भृतानाम् ।

- 62) जेहिं चिय उब्भविया जाण पसाएण निग्गयपयावा ।  
समरा डहंति विंश खलाण मग्गो श्विय अउव्वो ॥ १४ ॥
- 63) सरसा वि दुमा दावाणलेण डज्झंति सुक्खसंवलिता ।  
दुज्जणसंगे पत्ते सुयणो वि सुहं न पावेइ ॥ १५ ॥
- 64) खलसज्जणाण दोसा गुणा य को वण्णिउं तरइ लोए ।  
जइ नवरि नायराओ दोहिं जीह्वासहस्सेहिं ॥ १६ ॥

६. मित्तवज्जा [ मित्रपद्धतिः ]

- 65) एकं चिय सलह्जिज्जइ दिनेसदियद्वाण नवरि निव्वहणं ।  
आजम्म एकमेकेहि जेहि विरहो श्विय न दिट्ठो ॥ १ ॥

62) [ यैरेवोर्ध्वीकृता येषां प्रसादेन निर्गतप्रतापाः । शबरा दहन्ति विन्ध्यं खलानां मार्ग एवापूर्वः ॥ ] यैरेवोर्ध्वीकृता, येषां प्रसादेन निर्गत-प्रतापाः । य एवंविधास्ते शबरा दहन्ति विन्ध्यं पर्वतम् । खलानां मार्गोऽपूर्वः ॥ ६२ ॥

63) [ सरसा अपि द्रुमा दावानलेन दहन्ते शुष्कसंवलिताः । दुर्जनसंगे प्राप्ते सुजनोऽपि सुखं न प्राप्नोति ॥ ] सरसा आर्द्रा अपि द्रुमाः शुष्केण द्रुमेण संवलिताः संयुक्ताः सन्तो दहन्ते । दुर्जनसंगे प्राप्ते सुजनोऽपि सुखं न प्राप्नोति । अत्र सुजन आर्द्रवृक्षसदृशः । दुर्जनः शुष्कतुल्यः ॥ ६३ ॥

64) [ खलसुजनयोर्दोषान् गुणांश्च को वर्णयितुं शक्नोति लोके । यदि केवलं नागराजो द्वाभ्यां जिह्वासहस्राभ्याम् ] खलसज्जनयोर्दोषान् गुणांश्च को वर्णयितुं तरइ समर्थो भवति लोके । केवलं यदि नागराजो जिह्वासहस्राभ्यां द्वाभ्याम् ॥ ६४ ॥

65) [ एकमेव श्लाघ्यते दिनेशदिवसयोः केवलं निर्वहणम् । आजन्मैकैकाभ्यां याम्यां विरह एव न दृष्टः ] एकमेव श्लाघ्यते दिनेशदिवसयोर्निर्वहणम् । आजन्म एकैकाभ्यां यकाभ्यां विनिर्दिष्टः स्नेह इति । परस्परं विना न भवति ॥ ६५ ॥

- 66) पडिवन्नं दिणयरवासरण दोण्हं अखंडियं सुद्धइ ।  
सुरो न दिणेण विणा दिणो वि न हु सुरविरहम्मि ॥ २ ॥
- 67) मित्तं पयतोयसमं सारिच्छं जं न होइ किं तेण ।  
अहियायइ मिलंतं आवइ आवट्टए पढमं ॥ ३ ॥
- 68) तं मित्तं कायव्वं जं किर वसणम्मि देसकालम्मि ।  
आलिहियभित्तिवाउल्लयं व न परमुहं ठाइ ॥ ४ ॥
- 69) तं मित्तं कायव्वं जं मित्तं कालकंबलीसरिसं ।  
उयण्ण थोयमाणं सद्दावरंगं न मेहेइ ॥ ५ ॥

66) [ प्रतिपन्नं दिनकरवासरयोर्द्वयोरखण्डितं शोभते । सूर्यो न दिनेन विना दिनमपि न खलु सूर्यविरहे ॥ ] द्वयोर्दिनकरवासरयोरखण्डितं प्रतिपन्नं शोभते । तदेव दर्शयति । सूर्यो न दिनेन विना दिनमपि सूर्येण विना न भवति । पूर्वोऽप्यर्थोऽनेन गाथान्तरेणोद्घेलितः ॥ ६६ ॥

67) [ मैत्रं पयस्तोयसमं सदृशं यन्न भवति किं तेन । अधिकायते मिलदापद्यावर्तते प्रथमम् ॥ मित्रं (? मैत्रम् ?) पयस्तोयसमम् । सादृश्यं (? सदृशम् ?) यन्न भवति किं तेन । अधिकायते मिलदेकीभवत् । आवर्तं प्रथमम् आयाति तोयम् ॥ ६७ ॥

68) [ तन्मित्रं कर्तव्यं यत् किल व्यसने देशकाले । आलिखित-भित्तिपुत्रक इव न पराङ्मुखं तिष्ठति ॥ ] तन्मित्रं कर्तव्यं यत् । किर इति किलार्थे । व्यसने देशकाले च । आलिखितं भित्तौ बाउल्लयं चित्र-लिखितपुत्रक इव न पराङ्मुखं तिष्ठति । यादृग्विधो लिखितश्चित्रपुरुषः संमुखस्तद्वद्वो दुःखकाले संमुखं (? पराङ्मुखः ?) न भवति, पृष्ठं न प्रयच्छति ॥ ६८ ॥

69) [ तन्मित्रं कर्तव्यं यन्मित्रं कालकम्बलीसदृशम् । उदकेन धाव्यमानं स्वभावरङ्गं न मुञ्चति । ] तन्मित्रं कर्तव्यं यन्मित्रं कालकम्बली-सदृशम् । उदकेन धाव्यमानं स्वभावरङ्गं न मुञ्चति । यथा कृष्णः कम्बलः शतशः पानीयेन धौतः कृष्ण एव तथा यन्मित्रमापद्ग्रस्तमपि स्वभावं न मुञ्चति ॥ ६९ ॥

- 70) सगुणाण निग्गुणाण य मरुया पालंति जं जि पडिबन्धं ।  
पेच्छह वसहेण समं हरेण वोलाविओ अप्पा ॥ ६ ॥
- 71) छिज्जउ सीसं अह होउ बंधणं चयउ सव्वहा लच्छी ।  
पडिबन्नपालणे सुपुरिसाण जं होइ तं होउ ॥ ७ ॥
- 72) दिढलोहसंकलणं अघ्नाण वि विविहपासबंधाणं ।  
ताणं चिय अहिययरं वायाबंधं कुलीणस्स ॥ ८ ॥

### ७. नेहवज्जा [ स्नेहपद्धतिः ]

- 73) चंदो धवलज्जइ पुण्णिमाइ अह पुण्णिमा वि चंदेण ।  
समसुद्धदुक्खाइ मणे पुण्णेण विना न लब्धंति ॥ १ ॥

70) [ सगुणानां निर्गुणानां च गुरवः पालयन्ति यदेव प्रतिपन्नम् ।  
प्रेक्षध्वं वृषभेण समं हरेणातिक्रामित आत्मा ॥ ] सगुणानां निर्गुणानां च  
गुरुका महान्तः प्रतिपन्नं यत् तत् प्रतिपालयन्ति, नेतरे क्षुद्राः । अत्र  
दृष्टान्तमाह । प्रेक्षध्वं वृषभेण समं सह हरेण आत्मा अतिक्रामितः । यथा  
हरः सप्तभुवनाधिपतिर्हस्त्यश्वादि परिहृत्य आगतं वृषभमङ्गीचकार तथा  
निर्गुणं सगुणमपि पुरुषं महान् प्रतिपद्यत इति ॥ ७० ॥

71) [ छिद्यतां शीर्षमथ भवतु बन्धनं त्यजतु सर्वथा लक्ष्मीः ।  
प्रतिपन्नपालने सपुरुषाणां यद्भवति तद्भवतु ॥ ] छिद्यतां शीर्षं मस्तकम् ।  
अथवा भवतु बन्धनम् । त्यजतु सर्वथा लक्ष्मीः । प्रतिपन्नपालने सपुरुषाणां  
यद्भवति तद्भवतु । यद्यपि पूर्वोक्तम् अहमहमिकयोल्लसति तथापि प्रतिपन्नं  
कुर्वत एव महान्तः ॥ ७१ ॥

72) [ दृढलोहशृङ्खलाम्योऽन्येभ्योऽपि विविधपाशबन्धेभ्यः ।  
तेभ्य एवाधिकतरं वाग्बन्धनं कुलीनस्य ॥ ]

73) [ चन्द्रो धवलीक्रियते पूर्णिमयाथ पूर्णिमापि चन्द्रेण ।  
समसुखदुःखानि मन्ये पुण्येन विना न लभ्यन्ते ॥ ] चन्द्रो धवलीक्रियते  
पूर्णिमया अथ पूर्णिमापि चन्द्रेण । मणे इति अहं मन्ये । समसुख-  
दुःखाः पुण्येन विना न लभ्यन्ते । अमुमेवार्थमर्थान्तरेण प्रकटयति ॥ ७३ ॥

- 74) एकाह नवरि नेहो पयासिओ तिहुयणम्मि जोण्हाए ।  
जा झिज्जइ क्षीणे ससहरम्मि घड्ढेइ वड्ढंते ॥ २ ॥
- 75) झिज्जइ क्षीणम्मि सया वड्ढइ वड्ढंतयम्मि सविसेसं ।  
सायरससीण छज्जइ जयम्मि पडिवन्नणिव्वहणं ॥ ३ ॥
- 76) पडिवन्नं जेण समं पुव्वणिओयण होइ जीवस्स ।  
दूरट्ठिओ न दूरे जह चंदो कुमुयसंडाणं ॥ ४ ॥
- 77) दूरट्ठिया न दूरे सज्जनचित्ताण पुव्वमिलियाणं ।  
गयणट्ठिओ वि चंदो आसासइ कुमुयसंडाई ॥ ५ ॥
- 78) दिट्ठे वि हु होइ सुहं जइ वि न पावंति अंगसंगाई ।  
दूरट्ठिओ वि चंदो सुणिव्वुइ कुणइ कुमुयाणं ॥ ६ ॥

74) [ एकया केवलं स्नेहः प्रकाशितस्त्रिभुवने ज्योत्स्नया । या क्षीयते क्षीणे शशधरे वर्धते वर्धमाने ॥ ] एकया एव ज्योत्स्नया त्रिभुवने स्नेहः प्रकाशितः । या शशधरे स्त्रिभुवे स्त्रियते ( ? क्षीणे क्षीयते ), वर्धमाने वर्धते ॥ ७४ ॥

75) [ क्षीयते क्षीणे सदा वर्धते वर्धमाने सविशेषम् । सागर-शशिनो राजते जगति प्रतिपन्ननिर्वहणम् ॥ ] सागरशशिनोर्जगति प्रति-पन्ननिर्वहणं शोभते । योग्यतां भजते । कथम् । यत् सागरस्तस्मिन् क्षीणे क्षीयते, सदा सर्वदा वर्धमाने स्फीतीभवति, स्फायते ॥ ७५ ॥

76) [ प्रतिपन्नं येन समं पूर्वनियोगेन भवति जीवस्य । दूरस्थितो न दूरे यथा चन्द्रः कुमुदखण्डानाम् ॥ ] जीवस्य पूर्वनियोगेन पूर्वकृतकर्मणा येन समं प्रतिपन्नं भवति, स दूरस्थितोऽपि न दूरे । अत्र दृष्टान्तः । यथा चन्द्रः कुमुदखण्डानां कैरावाणां दूरस्थितोऽपि न दूरे भवति ॥ ७६ ॥

77) दूरस्थिता न दूरे सज्जनचित्तानां पूर्वमिलितानाम् । गगन-स्थितोऽपि चन्द्र आश्रासयति कुमुदखण्डानि ॥ ] पूर्वमिलितानां सज्जन-चित्तानां दूरस्थिता न दूरं भवन्ति । दृष्टान्तमाह । गगनस्थितोऽपि चन्द्रः कुमुदखण्डान्याश्रास्ते विकाशयतीति यावत् ॥ ७७ ॥

78) [ दृष्टेऽपि खलु भवति सुखं यद्यपि न प्राप्नुवन्त्यङ्गसंगान् । दूरस्थितोऽपि चन्द्रः सुनिर्वृतिं करोति कुमुदानाम् ॥ ] दृष्टेऽपि सुखं

79) एमेव कह वि कस्स वि केण वि दिट्ठेण होइ परिओसो ।  
कमलायराण ररणा किं कज्जं जेण वियसंति ॥ ७ ॥

80) कत्तो उग्गमइ रई कत्तो वियसंति एकयवणाई ।  
सुयणाण जए नेहो न चलइ दूरट्ठियाणं पि ॥ ८ ॥

८. नीश्चज्जा [ नीतिपद्धतिः ]

81) जं जस्स मम्मभेयं चालिज्जंतं च दूमए हियर्यं ।  
तं तस्स कण्णकडुयं कुलेसु जाया न जपात ॥ १ ॥

82) संतेहि असंतेहि य परस्स किं जंपिपहि दोसेहिं ।  
अत्थो जसो न लम्भइ सो वि अमित्तो कओ होइ ॥ २ ॥

भवति यद्यपि अङ्गसंगं न प्राप्नोति । दूरस्थितोऽपि चन्द्रः कुमुदानां सुष्ठु  
निर्वृतिं सुखं, तस्मिन्कतया विकाशं, करोति ॥ ७८ ॥

79) [ एवमेव कथमपि कस्यापि केनापि दृष्टेन भवति परितोषः ।  
कमलाकराणां रविणा किं कार्यं येन विकसन्ति ॥ ] एवमेव सुधैव कथमपि  
कस्यापि केनापि दृष्टेन परितोषो भवति । कथं ज्ञायत इत्याह । कमला-  
कराणां पद्मखण्डानां रविणा सूर्येण किं कार्यं येन हेतुना ते  
विकसन्ति ॥ ७९ ॥

80) [ कुत उद्गच्छति रविः कुतो विकसन्ति पङ्कजवनानि ।  
सुजनानां जगति स्नेहो न चलति दूरस्थितानामपि ॥ ] कुतः क्वोद्गच्छति  
रविः कुतश्च विकसन्ति पङ्कजवनानि । सुजनानां यत्र स्नेहो दूरस्थिताना-  
मपि न चलति ॥ ८० ॥

81) [ यद्यस्य मर्मभेदम् उच्यमानं च दूनयति हृदयम् । तत्तस्य  
कर्णकटुकं कुलेषु जाता न जल्पन्ति ॥ ] यद्यस्य मर्मभेदं चाल्यमानम्  
उच्यमानं दूयते हृदयम् । तत्तस्य कर्णकटुकं कुलेषु जाताः कुलजा न  
जल्पन्ति ॥ ८१ ॥

82) [ सद्भिरसद्भिश्च परस्य किं जल्पितैर्दोषैः । अर्थो यशो न  
लभ्यते स चाभिन्नः कृतो भवति ॥ ] परस्य सद्भिरसद्भिरपि जल्पितैर्दोषैः  
किं प्रयोजनं, न किमपि । अर्थो यशो न लभ्यते, स चाभिन्नीकृतो भवति,  
शत्रुः कृतो भवतीत्यर्थः ॥ ८२ ॥

- 83) अप्पहियं कायव्वं जइ सक्कइ परहियं च कायव्वं ।  
अप्पहियपरहियाणं अप्पहियं चेव कायव्वं ॥ ३ ॥
- 84) पुरिसे सच्चसमिद्धे अलियपमुक्के सहावसंतुट्ठे ।  
तवधम्मणियममइय विसमा वि दसा समा होइ ॥ ४ ॥
- 85) सीलं वरं कुलाओ दालिदं भव्वयं च रोगाओ ।  
विज्जा रज्जाउ वरं खमा वरं सुट्ठु वि तवाओ ॥ ५ ॥
- 86) सीलं वरं कुलाओ कुलेण किं होइ विगयसीलेण ।  
कमलाइ कदमे संभवन्ति न हु हुन्ति मलिणाइ ॥ ६ ॥

83) [ आत्महितं कर्तव्यं यदि शक्यते परहितं च कर्तव्यम् ।  
आत्महितपरहितयोरात्महितं चेव कर्तव्यम् ॥ ] आत्महितं कर्तव्यं, यदि  
शक्यते कर्तुं तदा परहितं च कर्तव्यम् । आत्महितपरहितयोर्मध्ये आत्महितं  
कर्तव्यम् इयमेव नीतिः ॥ ८३ ॥

84) [ पुरुषे सत्यसमृद्धेऽलीकप्रमुक्ते स्वभावसंतुष्टे । तपोधर्मनियम-  
मये विषमापि दशा समा भवति ॥ ] एते गुणाः पुरुषे वर्तमानं दशा-  
वैषम्यं नाशयन्तीति भावः ॥ ८४ ॥

85) [ शीलं वरं कुलात् दारिद्र्यं भव्यं च रोगात् । विद्या राज्याद्वरं  
क्षमा वरं सुश्रूषि तपसः ॥ ] कुलाच्छीलं वरम् । रोगाद् दारिद्र्यं वरम्,  
अल्पव्ययं नीरोगत्वम् । वरं राज्याद्विद्या । सुश्रूषि तपसः क्षमा वरम् ।  
अकुलोऽपि यदि शीलवान्, दरिद्रोऽपि नीरोगो, भ्रष्टराज्यादपि ( ? भ्रष्ट-  
राज्योऽपि ? ) विद्यावान्, प्रतप्ततपसोऽपि ( प्रतप्ततपस्कोऽपि ? ) क्षमावान्  
पुरुषः श्रेष्ठ इति भावः ॥ ८५ ॥

86) [ शीलं वरं कुलात् कुलेन किं भवति विगतशीलेन ।  
कमलानि कर्दमे संभवन्ति न खलु भवन्ति मलिनानि ॥ ] पूर्वोक्तानां  
पदार्थानामाद्यं दृष्टान्तयति । शीलं वरं कुलात् । कुलेन किं भवति विगत-  
शीलेन । कुतः । कमलानि कर्दमे संभवन्ति, न खलु भवन्ति मलिनानि ।  
अतः शीलं कारणं न तु वंशः ॥ ८६ ॥

- 87) जं जि खमेइ समत्थो धणवंतो जं न गव्वमुन्वहइ ।  
जं च सविज्जो नमिरो तिसु तेसु अलंकिया पुहवी ॥ ७ ॥
- 88) छंदं जो अणुवट्टइ मम्मं रक्खइ गुणे पयासेइ ।  
सो नवरि माणुसाणं देवाणं वि वल्लहो होइ ॥ ८ ॥
- 89) छणवंचणेण वरिसो नासइ दिवसो कुभोजणे भुक्ते ।  
कुलत्तेण य जम्मो नासइ धम्मो अहम्मणे ॥ ९ ॥
- 90) छन्नं धम्मं पयडं च पोरिसं परकलत्तवंचणयं ।  
गंजणरहिओ जम्मो राढाइत्ताण संपडइ ॥ १० ॥

87) [ यत् खलु क्षमते समर्थो धनवान् यन्न गर्वमुद्वहति । यच्च सविद्यो नम्रस्त्रिभिस्तैरलङ्कृता पृथ्वी ॥ ] त्रिभिरेवालङ्कृता पृथ्वी । कैः कैरित्याह । यत् क्षाम्यति समर्थः । धनवांश्च यद्गर्वं नोद्वहति । यच्च सविद्यो नमिरो नम्रः ॥ ८७ ॥

8८) [ छन्दं योऽनुवर्तते मर्म रक्षति गुणान् प्रकाशयति । स न केवलं मानुषाणां देवानामपि वल्लभो भवति ॥ ] छन्दं योऽनुवर्तते । कोऽर्थः । स्वामिनं प्रति । स्वामी कथयति दक्षिणामपि पूर्वां दिशं यदा, तदा यः सेवकः स वक्ति “ इयं पूर्वैव दिग् न दाक्षणा ” । तथा वटो वटोऽयं न भवति, किंतु पिप्पल इति, तत्र पिप्पल एवेति वक्ति । इदं छन्दानुवर्तनम् । मर्म रक्षति, गुणान् प्रकाशयति । स न केवलं मनुष्याणां, देवानां वल्लभो भवतीत्यर्थः ॥ ८८ ॥

89) [ क्षणवच्चनेन वर्षो नश्यति दिवसः कुभोजने भुक्ते । कुलत्रेण च जन्म नश्यति धर्मोऽधर्मेण ॥ ] क्षण उत्सवो दीपोत्सवादिः । तस्य वच्चनेनाकरणेन वर्षो नश्यति । दिवसः कुभोजने भुक्ते । जन्म कुलत्रेण, अधर्मेण धर्मोऽपि नश्यति ॥ ८९ ॥

90) [ छन्नो धर्मः प्रकटं च पौरुषं परकलत्रवच्चनम् । कलङ्करहितं जन्म भव्यात्मनां संपद्यते ॥ ] धर्मश्छन्नोऽप्रकटः । प्रकटं च पौरुषम् । परकलत्रवच्चनम् । कलङ्करहितं जन्म । राढाइत्ताण भव्यात्मनां भाग्यवतामिति यावत् । भवति संपद्यते ॥ ९० ॥

## ९. धीरवज्जा [ धीरपद्धतिः ]

- 91) अप्पाणं अमुयंता जे आरंभंति दुग्गमं कज्जं ।  
परमुहपलोइयाणं ताणं कह होइ जयलच्छी ॥ १ ॥
- 92) सिग्घं आरुह कज्जं पारद्धं मा कहं पि सिद्धिलेसु ।  
पारद्धसिद्धिलियाइं कज्जाइ पुणो न सिज्झंति ॥ २ ॥
- 93) अच्छुउ ता इयरजणो अंगे च्चिय जाइ पंच भूयाइं ।  
ताहं च्चिय लज्जिज्जइ पारद्धं परिहरंतेण ॥ ३ ॥
- 94) क्षीणविहवो वि सुयणो सेवइ रत्तं न पत्थए अन्नं ।  
मरणे वि अइमहग्घं न विक्किणइ माणमाणिकं ॥ ४ ॥
- 95) वे मग्गा भुवणयले माणिणि माणुअयाण पुरिस्ताणं ।  
अहवा पावंति सिरिं अहव भमंता समप्पंति ॥ ५ ॥

91) [ आत्मानममुञ्चन्तो य आरभन्ते दुर्गमं कार्यम् । परमुखा-  
चलोकिनां तेषां कथं भवति जयलक्ष्मीः ॥ ] आत्मानममुञ्चन्तो य आरभन्ते  
दुर्गमं कार्यं परमुखाचलोकिनां तेषां कथं जयलक्ष्मीर्भवति ॥ ९१ ॥

92) [ शीघ्रमारोह कार्यं प्रारब्धं मा कथमपि शिथिलय । प्रारब्ध-  
शिथिलितानि कार्याणि पुनर्न सिध्यन्ति ॥ ] शीघ्रमारभस्व कार्यं, प्रारब्धं मा  
कथमपि शिथिलय । प्रारब्धशिथिलितानि कार्याणि पुनर्न सिध्यन्ति ॥ ९२ ॥

93) [ आस्तां तावदितरजनोऽङ्ग एव यानि पञ्च भूतानि । तेभ्य  
एव लज्ज्यते प्रारब्धं परिहरता ॥ ] आस्तां तावदितरजनः । अङ्गस्थितानि  
यानि पञ्च भूतानि पृथिव्यप्तेजोवाय्वाकाशास्तेभ्य एव लज्ज्यते प्रारब्धं  
परिहरता त्यजता पुरुषेण ॥ ९३ ॥

94) [ क्षीणविभवोऽपि सुजनः सेवतेऽरण्यं न प्रार्थयतेऽन्यम् ।  
मरणेऽप्यतिमहार्घं न विक्रीणाति मानमाणिक्यम् ॥ ] क्षीणविभवोऽपि सुजनः  
सेवतेऽरण्यं प्रार्थयते नान्यम् । मरणेऽप्यतिमहार्घं न विक्रीणाति मानमाणि-  
क्यम् । धीरा दरिद्रिणोऽपि मरणभाजोऽपि मानं मुक्त्वान्यं न प्रार्थयन्त  
इति भावः ॥ ९४ ॥

95) [ द्वौ मार्गौ भुवनतले मानिनि मानोन्नतानां पुरुषाणाम् ।  
अथवा प्राप्नुवन्ति श्रियमथवा भ्रमन्तः समाप्यन्ते ॥ ] द्वावेव मार्गौ भुवनतले

- 96) वेणिं वि हुंति गईओ साहसवंताण धीरपुरिसाणं ।  
वेल्लहलकमलहस्ता रायसिरी अहव पव्वज्जा ॥ ६ ॥
- 97) अहवा मरंति गुरुवसनपेल्लिया खंडिऊण नियजीहं ।  
नो गंतूण खलानं चवंति दीणक्खरं धीरा ॥ ७ ॥
- 98) अह सुप्पइ पियमालिगिऊण उत्तुंगथोरथणवट्ठे ।  
अह नरकरंककंकालसंकुले भीसणमसाणे ॥ ८ ॥
- 99) अह भुंजइ सह पियकामिणीहि कच्चोलथालसिप्पीहि ।  
अहवा विमलकवाले भिक्खं भमिऊण पेयवणे ॥ ९ ॥

मानिनि मानोक्तानां पुरुषाणाम् । अथवा भ्रमन्तो ग्रामनगराटवीषु श्रियं प्राप्नुवन्ति, अथवा समाप्यन्ते म्रियन्त इत्यर्थः ॥ ९५ ॥

96) [ द्वे अपि भवतो गती साहसवतां धीरपुरुषाणाम् । विकसित-  
कमलहस्ता राजश्रीरथवा प्रव्रज्या ॥ ] द्वे एव गती भवतः । केषाम् ।  
साहसवतां धीरपुरुषाणाम् । के ते इत्याह । विकसितकमलहस्ता राजश्री-  
रथवा प्रव्रज्या ॥ ९६ ॥

97) [ अथवा म्रियन्ते गुरुव्यसनप्रेरिताः खण्डयित्वा निजजिह्वाम् ।  
नो गत्वा खलानां जल्पन्ति दीनाक्षरं धीराः ॥ ] अथवा धीरा निजजिह्वां  
खण्डयित्वा गुरुव्यसनप्रेरिताः सन्तो म्रियन्ते, नो गत्वा खलानां पुरतो  
दीनाक्षरं देहीत्यादि जल्पन्ति ॥ ९७ ॥

98) [ अथ सुप्यते प्रियमालिङ्गयोत्तुङ्गपृथुस्तनपृष्ठे । अथ नरकर-  
ङ्ककङ्कालसंकुले भीषणश्मशाने ॥ ] अथ पक्षान्तरे प्रियमालिङ्गयोत्तुङ्ग-  
विस्तीर्णस्तनपृष्ठे धीरेण सुप्यते । अथ नरकरङ्ककङ्कालसंकुले भीषणे  
श्मशाने ॥ ९८ ॥

99) [ अथ भुङ्क्ते सह प्रियकामिनीभिः कच्चोलस्थालशुक्तिभिः ।  
अथवा विमलकपाले भिक्षां भ्रान्त्वा प्रेतवने ॥ ] अथवा भुङ्क्ते प्रिय-  
कामिनीभिः साकं कच्चोलस्थालशुक्तिभिः । अथवा विमलकपाले भिक्षां  
भ्रान्त्वा प्रेतवने भुङ्क्ते धीरः ॥ ९९ ॥

- 100) नमिऊण जं विढप्पइ खलचलणं तिहुयणं पि किं तेण ।  
माणेण जं विढप्पइ तणं पि तं निव्वुइं कुणइ ॥ १० ॥
- 101) ते धन्ना ताण नमो ते गरुया माणिणो थिरारंभा ।  
जे गरुयवसणपडिपेल्लिया वि अन्नं न पत्थंति ॥ ११ ॥
- 102) तुंगो च्चिय होइ मणो मणंसिणो अंतिमासु वि दसासु ।  
अत्थंतस्स वि रइणो किरणा उद्धं चिय कुरंति ॥ १२ ॥
- 103) ता तुंगो मेरुगिरी मयरहरो ताव होइ दुत्तारो ।  
ता विसमा कज्जगई जाव न धीरा पवज्जंति ॥ १३ ॥
- 104) ता वित्थिण्णं गयणं ताव च्चिय जलधरा अइगहीरा ।  
ता गरुया कुलसेला जाव न धीरेहि तुल्लंति ॥ १४ ॥

100) [ नत्वा यदर्थ्यते खलचरणं त्रिभुवनमपि किं तेन । मानेन यदर्थ्यते तृणमपि तन्निर्वृतिं करोति ॥ ] खलचरणं नत्वा यत् त्रिभुवनमप्यर्थ्यते, किं तेन त्रिभुवनेन । मानेन यत् तृणमप्यर्थ्यते तन्निर्वृतिं सुखं करोति ॥ १०० ॥

101) [ ते धन्यास्तेभ्यो नमस्ते गुरवो मानिनः स्थिरारम्भाः । ये गुरुव्यसनप्रतिप्रेग्ता अप्यन्यं न प्रार्थयन्ते ॥ १०१ ॥ ]

102) [ तुङ्गमेव भवति मनो मनस्विनोऽन्तिमास्वपि दशासु । अस्तमयमानस्यापि रवेः किरणा ऊर्ध्वमेव स्फुरन्ति ॥ १०२ ॥ ]

103) [ तावत्तुङ्गो मेरुगिरिर्मकरालयस्तावद्भवति दुस्तरः । तावद्विषमा कार्यगतिर्यावन्न धीराः प्रपद्यन्ते ॥ ] तावत्तुङ्गो मेरुगिरिर्मकरगृहस्तावद्भवति दुस्तरः । तावद्विषमा कार्यगतिर्यावद्धीरा न प्रतिपद्यन्ते । धीरा एवैतत् पूर्वोक्तं कर्तुमलंकर्माणाः ॥ १०३ ॥

104) [ तावद्विस्तीर्णं गगनं तावदेव जलधरा अतिगभीराः । तावद्गुरुकाः कुलशैला यावन्न धीरैस्तुल्यन्ते ॥ ] तावद्विस्तीर्णं गगनं तावदेव जलधरा अतिगभीराः, तावद्गुरुकाः कुलशैलाः, यावन्न धीरैस्तुल्यन्ते ॥ १०४ ॥

105) मेरु तिणं व सग्गो घरंगणं हत्थलित्तं गयणयलं ।  
वाहलिया य समुद्दा साहसवंताण पुरिसाणं ॥ १५ ॥

106) संघडियघडियविघडियघडंतविघडंतसंघडिज्जंतं ।  
अवहत्थिऊण दिव्वं करेइ धीरो समारब्धं ॥ १६ ॥

१०. साहसवज्जा [ साहसपद्धतिः ]

107) साहसमवलंबंतो पावइ हियइच्छियं न संदेहो ।  
जेणुत्तमंगमेत्तेण राहुणा कवलितो चंदो ॥ १ ॥

108) तं किं पि साहसं साहसेण साहंति साहससहावा ।  
जं भाविऊण दिव्वो परंमुहो धुणइ नियसीसं ॥ २ ॥

105) [ मेरुस्तृणमिव स्वर्गो गृहाङ्गणं हस्तस्पृष्टं गगनतलम् ।  
क्षुद्रनद्यः समुद्राः साहसवतां पुरुषाणाम् ॥ ] साहसवतां पुरुषाणां मेरुस्तृण-  
मिव, स्वर्गो गृहाङ्गणमिव, हस्तस्पृष्टं गगनतलं, समुद्राश्च क्षुद्रनद्य इव ।  
को भावः । यथा तृणमाक्रम्यते तथा मेरुः । यथा गृहाङ्गणं तथा स्वर्गः ।  
गगनतलं हस्तेन स्पृश्यते, समुद्राः क्षुद्रनद्य इव तीर्यन्ते इति ॥ १०५ ॥

106) [ संघटितघटितविघटितघटमानविघटमानसंघट्यमानम् ।  
अपहस्त्य दैवं करोति धीरः समारब्धम् ॥ ]

107) [ साहसमवलम्बमानः प्राप्नोति हृदयेप्सितं न संदेहः ।  
येनोत्तमाङ्गमात्रेण राहुणा कवलितश्चन्द्रः ॥ ] साहसमवलम्बमानः पुमान्  
प्राप्नोति हृदयेप्सितं न संदेहः । कथमेवं ज्ञायत इत्याह । येन कारणेनोत्त-  
माङ्गमात्रेण शिरःशेषेण राहुणा स्वर्भानुना चन्द्रः कवलितः । अत्र साहस-  
मेव प्रमाणम् । नो चेद् हस्तपादाद्ययवसंयुक्तं चन्द्रं मूर्धमात्रो राहुः कथं  
कवलयितुमीष्टे ॥ १०७ ॥

108) [ तत् किमपि साहसं साहसेन साधयन्ति साहसस्वभावाः ।  
यद् भावयित्वा दैवं पराङ्मुखं धूनयति निजशिरः ॥ ] साहससहावाः  
पुमांसः साहसेन तत् किमपि साहसं साधयन्ति । यद् भावयित्वा दैवं  
पराङ्मुखं सञ्छिरो निजं धूनयति “अहो अस्य साहसं यदेवमकार्षीत्”  
इति ॥ १०८ ॥

- 109) थरथरइ धरा खुम्भंति सायरा होइ विह्वलो' दइवो ।  
असमव्यवसायसाहससंलज्जसाण धीराणं ॥ ३ ॥
- 110) अगणियसमविसमाणं साहसतुंगे समारुहंताणं ।  
रक्खइ धीराण मणं आसन्नभयाउलो दइवो ॥ ४ ॥
- 111) तं किं पि कम्मरयणं धीरा ववसंति साहसवसेणं ।  
जं बंभहरिहराण वि लग्गइ चित्ते चमकारो ॥ ५ ॥
- 112) धीरेण समं समसीसियाइ रे दिव्व आरुहंतस्स ।  
होहिइ किं पि कलंकं धुव्वंतं जं न फिट्ठिहिइ ॥ ६ ॥
- 113) जह जह न समप्पइ विधिवसेण विह्वडंतकज्जपरिणामो ।  
तह तह धीराण मणे वड्ढइ बिउणो समुच्छाहो ॥ ७ ॥

109) [ कम्पते धरा क्षुम्भन्ति सागरा भवति विह्वलं दैवम् ।  
असमव्यवसायसाहससंलब्धयशोभ्यो धीरेभ्यः ॥ ] धीरेभ्य एवं भवति ।  
कथमित्याह । धरा पृथ्वी थरथरायते कम्पते । क्षुम्भन्ति सागराः । भवति  
विह्वलं दैवम् । किंविशिष्टेभ्यो धीरेभ्यः । असमव्यवसायसाहसवद्वयः  
॥ १०९ ॥

110) [ अगणितसमविसमाणां साहसतुङ्गे समारोहताम् । रक्षति  
धीराणां मन आसन्नभयाकुलं दैवम् ॥ ]

111) [ तत्किमपि कर्मरत्नं धीरा व्यवस्यन्ति साहसवशेन । यद्  
ब्रह्महरिहराणामपि लगति चित्ते चमत्कारः ॥ ] तत् किमपि कर्मरत्नं धीरा  
व्यवस्यन्ति साहसवशेन, यद् ब्रह्महरिहराणामपि चित्ते चमत्कारो  
लगति ॥ १११ ॥

112) [ धीरेण समं समशीर्षिकायां रे दैवारोहतः । भविष्यति  
कोऽपि कलङ्को धाव्यमानो यो न यास्यति ॥ ] रे दैव, धीरेण समं  
समसीसियाए स्पर्धया आरोहतस्तव कोऽपि कलङ्को भविष्यति यो धाव्य-  
मानोऽपि न यास्यति ॥ ११२ ॥

113) [ यथा यथा न समाप्यते विधिवशेन विघटमानकर्मपरिणामः ।  
तथा तथा धीराणां मनसि वर्धते द्विगुणः समुत्साहः ॥ ] यथा यथा विधि-

- 114) फलसंपत्तीइ समोणयाइ तुंगाइ फलविपत्तीए ।  
हिययाइ सुपुरिसाणं महातरूणं व सिहराई ॥ ८ ॥
- 115) हियए जाओ तत्थेव वड्ढिओ नेय पयडिओ लोए ।  
ववसायपायवो सुपुरिसाण लखिखज्जइ फलेहिं ॥ ९ ॥
- 116) ववसायफलं विहवो विहवस्स य विहलजणसमुद्धरणं ।  
विहलुद्धरणेण जसो जसेण भण किं न पज्जत्तं ॥ १० ॥
- 117) आढत्ता सप्पुरिसेहि तुंगववसायदिन्नहियएहिं ।  
कज्जारंभा होहिंति निष्फला कह चिरं कालं ॥ ११ ॥

वशेन विघटमानः कार्यपरिणामो न समाप्यते, न पूर्णो भवति, तथा तथा धीराणां मनसि द्विगुणः समुत्साहो वर्धते ॥ ११३ ॥

114) [ फलसंपत्त्या समवनतानि तुङ्गानि फलविपत्त्या । हृदयानि सुपुरुषाणां महातरूणामिव शिखराणि ॥ ] फलसंपत्त्या समवनतानि तुङ्गानि फलविपत्त्या, सपुरुषाणां हृदयानि महातरूणामाम्रादीनां शिखराणीव भवन्तीत्यध्याहर्तव्यम् ॥ ११४ ॥

115) [ हृदये जातस्तत्रैव वर्धितो नैव प्रकटितो लोके । व्यवसायपादपः सुपुरुषाणां लक्ष्यते फलैः ॥ ] व्यवसायपादपः सुपुरुषाणां फलैः लक्ष्यते । अत्र फलं कार्यनिष्पत्तिः । किंविशिष्टो व्यवसायपादपः । हृदये जात उत्पन्नस्तत्रैव वर्धितो नैव प्रकटितो लोके । अन्यो यः पादपो भवति स जातमात्रो दृश्यते वर्धमानश्च । अयं तु व्यवसायवृक्षः फलैरेव ज्ञायते । अयं भावः । सपुरुषाणां व्यवसायः फलित एव ज्ञायते, न पूर्वमिति ॥ ११५ ॥

116) [ व्यवसायफलं विभवो विभवस्य च विहलजनसमुद्धरणम् । विहलोद्धरणेन यशो यशसा भण किं न पर्याप्तम् ॥ ] व्यवसायफलं विभवः । विभवफलं विहलजनसमुद्धरणम् । विहलोद्धरणेन यशो, यशसा भण किं न पर्याप्तम् अपि तु सर्वमपि संपूर्णम् ॥ ११६ ॥

117) [ आरब्धाः सपुरुषैस्तुङ्गव्यवसायदत्तहृदयैः । कार्यारम्भा भविष्यन्ति निष्फलाः कथं चिरं कालम् ॥ ] सपुरुषैस्तुङ्गव्यवसायदत्त-

- 118) न महमहणस्स<sup>१</sup> वच्छे मज्झे कमलाण नेय खीरहरे ।  
ववसायसायरे सुपुरिसाण लच्छी फुडं वसइ ॥ १२ ॥
- 119) तद्वियहारंभवियावडाण मिक्केकज्जरसियाणं ।  
रविरहतुरयाण व सुपुरिसाण न हु हिययवीसामो ॥ १३ ॥

### ११. दिव्यवज्जा [ दैवपद्धतिः ]

- 120) अत्थो विज्जा पुरिसत्तणं च अन्नाइ गुणसहस्साई ।  
दिव्वायत्ते कज्जे सव्वाइ नरस्स विहडंति ॥ १ ॥
- 121) सत्थत्थे पडियस्स वि मज्झेण एइ किं पि तं कज्जं ।  
जं न कहिउं न सहिउं न चेव पच्छाइउं तरइ ॥ २ ॥

हृदयैः कार्यारम्भाः प्रारब्धाः कथं चिरकालं निष्फला भविष्यन्ति । अफि  
तु तत्क्षणादेव फलिष्यन्ति ॥ ११७ ॥

118) [ न मधुमथनस्य वक्षसि मध्ये कमलानां नैव क्षीरनिधौ ।  
व्यवसायसागरे सुपुरुषाणां लक्ष्मीः स्फुटं वसति ॥ ] लक्ष्मीर्न मधुमथनस्य  
वक्षसि वसति, न कमलानां मध्ये, नैव क्षीरनिधौ । स्फुटं व्यवसायसागरे  
सत्पुरुषाणां व्यवसाय एव सागरस्तत्र वसति ॥ ११८ ॥

119) [ तद्विवसारम्भव्यापृतानां मित्रैककार्यरसिकानाम् । रवि-  
रथतुरगाणामिव सुपुरुषाणां न खलु हृदयविश्रामः ॥ ] तद्विवसारम्भविशेष-  
व्यापृतानां मित्रैककार्यरसिकानां सत्पुरुषाणां न खलु हृदयविश्रामः ।  
केषामिव । रविरथतुरगाणामिव । यथा सूर्यस्यन्दनसंप्रसक्तानाम् ( तुरगाणाम् )  
अहर्निशं परिभ्रमतां विश्रामो नास्ति । तेषामपि किंविशिष्टानाम् । मित्रः  
सूर्यः, तस्यैककार्यरसिकानाम् ॥ ११९ ॥

120) [ अर्थो विद्या पौरुषं चान्यानि गुणसहस्राणि । दैवायत्ते  
कार्ये सर्वाणि नरस्य विघटन्ते ॥ १२० ॥ ]

121) [ शास्त्रार्थे पतितस्यापि मध्येनैति तत् किमपि कार्यम् । यत्  
कथयितुं न सोढुं न चैव प्रच्छादयितुं शक्नोति ॥ ] स्वस्थार्थे पतितस्यापि

- 122) जइ विसइ विसमविवरं लंघइ उयहिं करेइ ववसायं ।  
तइ वि हु फलं न पावइ पुरिसो दिव्वे पराहुत्ते ॥ ३ ॥
- 123) नग्घति गुणा विहडंति बंधवा वल्लहा विरज्जंति ।  
ववसाओ न समप्पइ नरस्स दिव्वे पराहुत्ते ॥ ४ ॥
- 124) जं जं डालं लंघइ हत्थे गहिऊण वीसमइ जत्थ ।  
सा सा तडत्ति तुइइ नरस्स दिव्वे पराहुत्ते ॥ ५ ॥
- 125) जं नयणेहि न दीसइ हियएण वि जं न चित्तिरं कह वि ।  
तं तं सिरम्मि निवडइ नरस्स दिव्वे पराहुत्ते ॥ ६ ॥

तत् किमपि कार्यं मध्य एति, यत् कार्यं न कथयितुं, न सोढुं, न चैव  
प्रच्छादयितुं तीर्यते समर्थ्यते ॥ १२१ ॥

122) [ यदि विशति विषमविवरे लङ्घयत्युदधिं कुरुते व्यवसायम् ।  
तथापि खलु फलं न प्राप्नोति पुरुषो दैवे पराग्भूते ॥ ] यदि विशति  
विषमविवरे, उदधिं लङ्घयति अतिक्रामति, कुरुते व्यवसायं, तथापि  
दैवे पराङ्मुखे फलं पूर्वकृतस्य न प्राप्नोति पुमान् ॥ १२२ ॥

123) [ नार्धन्ति गुणा विघटन्ते बान्धवा वल्लभा विरज्यन्ते ।  
व्यवसायो न समाप्यते नरस्य दैवे पराग्भूते ॥ ] नार्धन्ति गुणाः, विघटन्ते  
बान्धवाः, वल्लभा विरज्यन्ते । व्यवसायो न समाप्यते समाप्तिं याति नरस्य  
दैवे पराङ्मुखे ॥ १२३ ॥

124) [ यां यां शाखां लम्बते हस्ते गृहीत्वा विश्राम्यति यस्याम् ।  
सा सा तटदिति त्र्युद्यति नरस्य दैवे पराग्भूते ॥ ] दैवे पराङ्मुखे सति  
यां यां शाखामालम्बते हस्तेन गृहीत्वा यस्यां च विश्राम्यति सा सा शाखा  
नरस्य त्र्युद्यतीति दैवविलसितमिदम् ॥ १२४ ॥

125) [ यन्नयनाभ्यां न दृश्यते हृदयेनापि यन्न चिन्तितं कथमपि ।  
तत्तच्छिरसि निपतति नरस्य दैवे पराग्भूते ॥ ] यन्नयनाभ्यां नैव दृश्यते  
हृदयेनापि यन्न चिन्तितं कथमपि, तत्तच्छिरसि निपतति नरस्य दैवे  
पराङ्मुखे ॥ १२५ ॥

## १२. विद्विबज्जा [ विधिपद्धतिः ]

- 126) खंडिज्जइ विहिणा ससहरो वि सूरस्स होइ अत्थमणं ।  
हा दिव्वपरिणईए कवलिज्जइ को न कालेणं ॥ १ ॥
- 127) को पत्थ सया सुहिओ कस्स व लच्छी विराइ पेम्माई ।  
कस्स व न होइ खलणं भण को हु न खंडिओ विहिणा ॥२॥
- 128) उन्नय नीया नीया वि उन्नया हुंति तक्खण ज्ञेव ।  
विधिपरिणामियकज्जं हरिहरबग्हा न याणंति ॥ ३ ॥
- 129) विहिणा जं चिय लिहियं नलाडवट्टीइ तेण दइवेण ।  
पच्छा सो वि पसन्नो अन्नइ करिउं न हु समत्थो ॥ ४ ॥

126) [ खण्डयते विधिना शशधरोऽपि सूर्यस्य भवत्यस्तमनम् ।  
हा दैवपरिणत्या कवलीक्रियते को न कालेन ॥ ] विधिना पुराकृतकर्मणा  
शशधरोऽपि खण्डयते, सूर्यस्य भवत्यस्तमनम् । हा खेदे । दैवपरिणत्या को  
न कालेन कवलीक्रियते । आस्तां तावन्मनुष्यादिः । यत्र सर्वकार्यसमर्थयो-  
र्दिननिशाकरयोरेवंविधो भवति विवर्तस्तत्र का कथा पुरुषादेः ॥ १२६ ॥

127) [ कोऽत्र सदा सुखितः कस्य वा लक्ष्मीः स्थिराणि प्रेमाणि ।  
कस्य वा न भवति खलनं भण कः खलु न खण्डितो विधिना ॥ ] कोऽत्र  
जगति सदा सुखितः । कस्य लक्ष्मीः स्थिरा, कस्य प्रेमाणि स्थिराणि ।  
कस्य वा खलनं न भवति । भण कः खलु विधिना न खण्डितः ॥ १२७ ॥

128) [ उन्नता नीचा नीचा अप्युन्नता भवन्ति तत्क्षणादेव ।  
विधिपरिणामितकार्यं हरिहरब्रह्माणो न जानन्ति ॥ ] उन्नता ये नीचा  
भवन्ति ते तत्क्षणादेव, नीचाश्चोन्नताः । विधिपरिणामितकार्यं हरिहर-  
ब्रह्माणोऽपि न जानन्ति ॥ १२८ ॥

129) [ विधिना यदेव लिखितं ललाटपट्टे तेन दैवेन । पश्चात्सो-  
ऽपि प्रसन्नोऽन्यथा कर्तुं न खलु समर्थः ॥ ] तेन दैवेन विधिना  
ललाटपट्ट्यां यलिखितं पश्चात्सोऽपि कथमप्याराधनेन प्रसन्नः सन्, अन्यथा-  
कर्तुं न समर्थस्तल्लिखितम् ॥ १२९ ॥

- 130) किं करइ किर वराओ साहसववसायमाणगरुओ वि ।  
पुरिसो भग्गपयाओ विहिणा विवरीयरुवेण ॥ ५ ॥
- 131) वेणिण वि महणारंभे पेच्छह जं पुव्वकम्मपरिणामो ।  
उप्पज्जइ हरह विसं कण्हस्स घणत्थणा लच्छी ॥ ६ ॥
- 132) विहिविहियं चिय लब्भइ अमयं देवाण महुमहे लच्छी ।  
रयणायरम्मि महिय हरस्स भाए विसं जायं ॥ ७ ॥

### १३. दीणवज्जा [ दीनपद्धतिः ]

- 133) परपत्थणापवन्नं मा जणणि जणेषु एरिसं पुत्तं ।  
उयरे वि मा धरिज्जसु पत्थणभंगो कओ जेण ॥ १ ॥

130) [ किं करोति किल वराकः साहसव्यवसायमानगुरुरपि ।  
पुरुषो भग्नप्रतापो विधिना विपरीतरूपेण ॥ ] किं करोति वराकः  
किल साहसव्यवसायमानगुरुरपि । यतो विपरीतरूपेण विधिना भग्नप्रतापः  
॥ १३० ॥

131) [ द्वे अपि मथनारम्भे प्रेक्षध्वं यत् पूर्वकर्मपरिणामः । उत्प-  
द्यते हरस्य विषं कृष्णस्य घनस्तनी लक्ष्मीः ॥ ] प्रेक्षध्वं यत् पूर्वकर्मपरि-  
णामः । मथनारम्भे द्वावेव हरहरौ विद्येते । तत्र मथनारम्भे कृते हरह इति  
ईश्वरस्य विषमुत्पद्यते, कृष्णस्य घनस्तनी लक्ष्मीः । अत्र हरह इति अप-  
भ्रंशे षष्ठ्याः स्थाने ह इति रूपम् । पूर्वकर्मणा, समयोरपि पुरुषयोः पूर्वं कर्म  
परिणमति ॥ १३१ ॥

132) [ विधिविहितमेव लभ्यतेऽमृतं देवानां मधुमथने लक्ष्मीः ।  
रत्नाकरे मथिते हरस्य भागे विषं जातम् ॥ ] गायान्तरेण तमेवार्थमुद्दे-  
लयति । विधिविहितमेव लभ्यते कथमित्याह । अमृतं देवानाम् । मधु-  
मथने लक्ष्मीः संजाता । हरस्य भागे विषं जातम् ॥ १३२ ॥

133) [ परप्रार्थनाप्रपन्नं मा जननि जनयेदृशं पुत्रम् । उदरेऽपि  
मा धारय प्रार्थनाभङ्गः कृतो येन ॥ ] परमार्थनाप्रपन्नं मा जननि जनयस्वे-  
दृशं पुत्रम् । उदरेऽपि मा धारय तं येन परप्रार्थनाभङ्गः कृतः ॥ १३३ ॥

- 134) ता रुयं ताव गुणा लज्जा सधं कुलकमो ताव ।  
ताव धिय अहिमाणो देहि त्ति न भण्णय जाव ॥ २ ॥
- 135) तिणतूला वि हु लहुयं दीणं दइवेण निम्मिय भुवणे ।  
वाण कि न नीयं अण्णं पत्थणभयण ॥ ३ ॥
- 136) थरथरथरेइ हिययं जीहा घोलेइ कंठमज्झमि ।  
नासइ मुहलावण्णं देहि त्ति परं भणंतस्स ॥ ४ ॥
- 137) किसिणिज्जंति लयंता उयहिजलं जलहरा पयत्तेण ।  
धवलीहुंति हु देंता देंतलयंततरं पेच्छ ॥ ५ ॥

134) [ तावद्रूपं तावद्गुणा लज्जा सत्यं कुलकमस्तावत् । तावदेवा-  
भिमानो देहीति न भण्यते यावत् ॥ ] तावद्रूपं तावद्गुणास्तावल्लज्जा  
सत्यं कुलकमस्तावत् । तावदेवाभिमानः । तावत् कथम् । यावदेहीति न  
भण्यते पुरुषेण ॥ १३४ ॥

135) तृणतूलादपि खलु लघुदीनो दैवेन निर्मितो भुवने । वातेन  
किं न नीत आत्मानं प्रार्थनभयेन ॥ ] तृणकर्पासादेरपि लघुदीनो याचको  
दैवेन निर्मितः । तृणतूलवद् यद् वातेन न नीयते, तत्र को हेतुः । आत्मनः  
प्रार्थनाभयेन । अयं याचको मामपि याचिष्यते नीतः सन्निति न नीयते  
॥ १३५ ॥

136) [ कम्पते हृदयं जिह्वा धूर्णते कण्ठमध्ये । नश्यति मुख-  
लावण्यं देहीति परं भणतः ॥ ] परमन्यं देहीति भणतो याचकस्य  
थरथरायते कम्पते हृदयं, जिह्वा कण्ठमध्य इतततश्चलति, नश्यति  
मुखलावण्यम् ॥ १३६ ॥

137) [ कृष्णीभवन्ति गृह्णन्त उदधिजलं जलधराः प्रयत्नेन ।  
धवलीभवन्ति खलु ददतो ददद्गृह्णन्तरं प्रेक्षस्व ॥ ] ददल्लादन्तरं पश्य ददतो  
स्लातो गृह्णन्तश्चान्तरम् । तदेव दर्शयति । उदधिजलं लान्तो गृह्णन्तो  
जलधराः कृष्णीभवन्ति खलु । तदेव ददतो वर्णन्तो धवलीभवन्ति । सजलाः  
कृष्णा निर्जला धवला घना भवन्तीति स्वभावः ॥ १३७ ॥

## १४. दारिद्र्यवज्जा [ दारिद्र्यपद्धतिः ]

- 138) दारिद्र्य तुज्झ गुणा गोविज्जंता वि धीरपुरिसेहिं ।  
पाहुणपसु छणेसु य वसणेसु य पायडा हुंति ॥ १ ॥
- 139) दारिद्र्य तुज्झ नमो जस्स पसाएण परिसी रिद्धी ।  
पेच्छामि सयललोए ते मह' लोया न पेच्छंति ॥ २ ॥
- 140) जे जे गुणिणो जे जे वि माणिणो जे विथड्डुसंमाणा ।  
दालिह रे वियवत्तण ताण तुमं साणुराओ सि ॥ ३ ॥
- 141) दीसंति जोयसिद्धा अंजणसिद्धा वि के वि दीसंति ।  
दारिद्र्यजोयसिद्धं मं ते लोया न पेच्छंति ॥ ४ ॥

138) [ दारिद्र्यक तव गुणा गोप्यमाना अपि धीरपुरुषैः । प्राघूर्णकेषु क्षणेषु च व्यसनेषु च प्रकटा भवन्ति ॥ ] दारिद्र्यक । अक्रकप्रत्ययो नीचार्थः । अतो हे दारिद्र्य नीच । तव गुणा धीरपुरुषैर्गोप्यमाना अपि प्रकटीभवन्ति । केषु । प्राघूर्णकेषु आगतेषु । क्षणेषु दीपोत्सवादिषु । व्यसनेषु च ॥ १३८ ॥

139) दारिद्र्यक तुभ्यं नमो यस्य प्रसादेनेदृश्याद्धिः । प्रेक्षे सकललोकांस्ते मां लोका न प्रेक्षन्ते ॥ ] हे दारिद्र्य तुभ्यं नमः । यस्य प्रसादेनेदृश्याद्धिः संजाता । तामेव दर्शयति । सकललोकानहं पश्यामि । ते लोकाः खलु मां न पश्यन्ति ॥ १३९ ॥

140) [ ये ये गुणिनो ये येऽपि मानिनो ये विदग्धसंमाणाः । दारिद्र्य रे विचक्षण तेषां त्वं सानुरागमसि ॥ ] ये ये गुणिनो ये चापि मानिनो ये विदग्धसंमाणाः । दारिद्र्य हे विचक्षण तेषां त्वं सानुरागमसि । अन्योऽपि यो विचक्षणो भवति स गुणमानवत्सु सानुरागः स्यात् ॥ १४० ॥

141) [ दृश्यन्ते योगसिद्धा अञ्जनसिद्धा अपि केचन दृश्यन्ते । दारिद्र्ययोगसिद्धं मां ते लोका न प्रेक्षन्ते ॥ ] दृश्यन्ते योगसिद्धा अञ्जनसिद्धाश्च केचन दृश्यन्ते । दारिद्र्यमेव योगरतेन सिद्धं मां लोकास्ते न प्रेक्षन्ते ॥ १४१ ॥

- 142) जे भग्ना विभवसमीरणेण वक्कं ठवंति पयम्मं ।  
ते नूनं दारिद्र्योसहेण जइ पंजलिज्जंति ॥ ५ ॥
- 143) किं वा कुलेण कीरइ किं वा विणएण किं वा रूपेण ।  
धनरहियाणं सुंदरि नराण को आयरं कुणइ ॥ ६ ॥
- 144) जाई रूपं विज्जा तिन्नि वि गच्छंतु कंदरे विवरे ।  
अत्थो धिय परिवड्डु जेण गुणा पायडा हुंति ॥ ७ ॥
- 145) धम्मत्थकामरहिया जे दियद्दा निद्धणाण वोलीणा ।  
जइ ताइ गणेइ विही गणेउ न हु एरिसं जुत्तं ॥ ८ ॥

142) [ ये भग्ना विभवसमीरणेन वक्कं स्थापयन्ति पदमार्गम् ।  
ते नूनं दारिद्र्योषधेन यदि प्राञ्जलीक्रियन्ते ॥ ] ये भग्ना विभवसमीरणेन  
विभववातेन, वक्कं स्थापयन्ति पदमार्गम् । कोऽर्थः । वक्कं चलन्ति । ते नूनं  
दारिद्र्योषधेन प्राञ्जलीभवन्ति । अन्येऽपि वातरुग्णा औषधेन पुनर्ऋजू-  
भवन्ति ॥ १४२ ॥

143) [ किं वा कुलेन क्रियते किं वा विनयेन किं वा रूपेण ।  
धनरहितानां सुन्दरि नराणां क आदरं करोति ॥ ] किं वा कुलेन क्रियते  
किं वा विनयेन किं वा रूपेण । हे सुन्दरि धनरहितानां नराणां को नामा-  
दरं करोति ॥ १४३ ॥

144) [ जाती रूपं विद्या त्रीण्यपि गच्छन्तु कन्दरे विवरे । अर्थ  
एव परिवर्धतां येन गुणाः प्रकटा भवन्ति ॥ ] जातिर्विद्या रूपं त्रीण्यपि  
गच्छन्तु कन्दरे विवरे । अर्थ एव परिवर्धतां येन गुणाः प्रकटी-  
भवन्ति ॥ १४४ ॥

145) [ धर्मार्थिकामरहिता ये दिवसा निर्धनानामतिक्रान्ताः । यदि  
तान् गणयति विधिर्गणयतु न खल्वीदृशं युक्तम् ॥ ] “सुंदरं एयं” इति  
पाठः । धर्मार्थिकामरहिता ये दिवसा निर्धनानामतिक्रान्ता, यदि तान्  
गणयति विधिर्गणयतु न खल्वीदृशं युक्तम् । “सुंदरं एयं” इति पाठे  
न खल्विदं सुन्दरम् ॥ १४५ ॥

- 146) संकुचइ संकुचंते वियसइ वियसंतयम्भि सूरम्मि ।  
सिसिरे रोरकुडुंवं पंकयलीलं समुव्वइइ ॥ ९ ॥

१५. पडुवज्जा [ प्रभुपद्धतिः ]

- 147) छज्जइ पडुस्स ललियं पियाइ माणो खमा समत्थस्स ।  
जाणंतस्स य भणियं मोणं च अयाणमाणस्स ॥ १ ॥
- 148) सच्छंदं बोलिज्जइ किज्जइ जं नियमणस्स पडिहाइ ।  
अजसस्स न बीहिज्जइ पडुत्तणं तेण रमणिज्जं ॥ २ ॥
- 149) जम्मदिणे थणणिवडणभणण दिज्जंति धाइच्छंणे ।  
पडुणो जं नीयरया मन्ने तं खीरमाहण्यं ॥ ३ ॥

146) [ संकुचति संकुचति विकसति विकसति सूर्ये । शिशिरे दरिद्रकुटुम्बं पङ्कजलीलां समुद्रहति ॥ ] शिशिरे दरिद्रकुटुम्बं पङ्कजलीलां कमलसादृश्यं समुद्रहति । सूर्ये संकुचति सति अस्तमयमाने संकुचति । विकसति उद्गच्छति सूर्ये विकसति विकाशं लभते । हस्तपादं प्रसारयति शीताभावात् । कमलमपि संकुचति मुकुलीभवति, विकसति तस्मिन् विकसति पुष्पतीत्यर्थः ॥ १४६ ॥

147) [ राजते प्रभोर्ललितं प्रियाया मानः क्षमा समर्थस्य । जानतश्च भणितं मौनं चाजानतः ॥ ] प्रभोर्ललितं क्रीडितं शोभते । प्रियाया मानः क्षमा समर्थस्य । जानतो भणितमजानतो मौनम् । “छज्जइ” इति सर्वत्र सम्बध्यते ॥ १४७ ॥

148) [ स्वच्छन्दं कथ्यते क्रियते यन्निजमनसः प्रतिभाति । अयशसो न भीयते प्रभुत्वं तेन रमणीयम् ॥ ] प्रभुत्वं तेन हेतुना रमणीयं मनोऽभीष्टम् । कथम् । स्वच्छन्दमुच्यते सेवकानां गाल्यादिकं क्रियते । यन्निजमनसः प्रतिभाति अयुक्तकरणमेव । यदयशस्तस्मान्न भीयते ॥ १४८ ॥

149) [ जन्मदिने स्तननिपतनभयेन दीयन्ते धात्र्युत्सङ्गे । प्रभवो यन्नीचरता मन्ये तत्क्षीरमाहात्म्यम् ॥ ] प्रभवो यन्नीचरतास्तन्मन्ये क्षीर-माहात्म्यं स्तन्यकारणम् । कथमेवम् । यतः प्रभवो जन्मदिवसे तन्मातुः स्तननिपतनभयेन धात्री उपमाता तदुत्सङ्गे दीयन्ते । ये क्लिष्ट राज-

- 150) हिट्ठे जडणिवहं तह य सुपत्ताइ उत्तमंगेसु ।  
जह होइ तरू तह जइ पट्ठणो ता किं न पउजत्तं ॥ ४ ॥

१६. सेवयवज्जा [ सेवकपद्धतिः ]

- 151) जं सेवयाण दुक्खं चारित्तविवज्जियाण नरणाह ।  
तं होउ तुह रिऊणं अहवा ताणं पि मा होउ ॥ १ ॥
- 152) भूमीसयणं जरचीरबन्धणं बंभचेरयं भिक्षा ।  
मुनिचरियं दुग्गयसेवयाण धम्मो परं नत्थि ॥ २ ॥
- 153) जइ नाम कह वि सोक्खं होइ तुलग्गेण सेवयज्जणस्स ।  
तं खवणयसग्गारोहणं व विग्गोवयसयहिं ॥ ३ ॥

महिष्यामुत्पन्नास्ते कथं नीचा भवन्ति । परं धात्रीस्तन्यं पिबतां नीचत्वमेव भवति ॥ १४९ ॥

150) [ अधोऽधो मूलनिवहं ( जडनिवहं ) तथा च सुपत्राणि ( सुपात्राणि ) उत्तमाङ्गेषु । यथा भवति तरुस्तथा यदि प्रभवस्तत् किं न पर्याप्तम् ॥ ] यथा भवति तरुस्तथा यदि प्रभवो भवेयुस्तत् किं न पर्याप्तम् । कथम् । अधोऽधो जडनिवहं तथा च सुपत्राणि शोभनच्छदानुत्तमाङ्गेषु । धारयन्तीत्यव्याहार्यम् । प्रभवः पुनस्तर्ह्यः प्रतीपाः । अधोऽधः सुपात्राणि धारयन्ति । कोऽर्थः । सुपात्राणि विदुषस्तृणायापि न मन्यन्ते । उत्तमाङ्गेषु मूर्खवृन्दं सर्वथा संमानयन्तीत्यर्थः ॥ १५० ॥

151) [ यत्सेवकानां दुःखं चारित्र्यविवर्जितानां नरनाथ । तद्भवतु तव रिपूणामथवा तेषामपि मा भवतु ॥ ] यत्सेवकानां दुःखं चारित्र्यविवर्जितानां नरनाथ, तद्दुःखं तव रिपूणां शत्रूणां भवतु, अथवा तेषामपि मा भवतु ॥ १५१ ॥

152) [ भूमीशयनं जरञ्चीरबन्धनं ब्रह्मचर्यं भिक्षा । मुनिचरितं दुर्गतसेवकानां धर्मः परं नास्ति ॥ ] भूमीशयनं जरञ्चीरधारणं ब्रह्मचर्यं भिक्षा, यावत् मुनिचरित्रं दुर्गतसेवकानां, धर्मः परं नास्ति । मुनिचरित्रे सर्वं भवति । दुर्गतसेवकस्य च धर्ममृते ॥ १५२ ॥

153) [ यदि नाम कथमपि सौख्यं भवति काकतालीयेन सेवकजनस्य । तत्क्षपणकस्वर्गारोहणमिव व्याकुलभावसतैः ॥ ] यदि नाम

- 154) ओलङ्गिओ सि धम्ममि होज्ज एण्हि नरिद् वच्चाओ ।  
आलिहियकुञ्जरस्स व तुह पडु दाणं चिय न विहुं ॥ ४ ॥
- 155) आसन्नफलो फणसो व्व नाह सयलस्स सेवयजणस्स ।  
अग्गं पुण पत्थिव पत्थिओ वि तालो तुमं जाओ ॥ ५ ॥
- 156) फणसेण समं महिमंडलमि का तरुवराण समसीसी ।  
करिकुम्भसच्छहं मग्गणाण जो देइ फलणिवहं ॥ ६ ॥

कथमपि सौख्यं सेवकजनस्य तुलाग्रेण काकतालीयन्यायेन भवति, तत् क्षपणकस्वर्गारोहणमिव विगोपकशतैः । अयं भावः । यथा संन्यासिनो मृतस्य श्राद्धैश्च तन्माहात्म्यान्नरविमानमारोहितस्य ददद्दानं वाद्यमानमर्दलं नीयमानस्य संस्काराय सुखं भवति, तथा सेवकजनस्याहर्निशं सेवां कुर्वाणस्य । उक्तं च यतः । सेवया धनमिच्छद्भिः सेवकैः पश्य किं कृतम् । स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम् ॥ १५३ ॥

154) [ अवलङ्गोऽसि धर्मे भूया इदानीं नरेन्द्र व्रजामः । आलिखितकुञ्जरस्येव तव प्रभो दानमेव न दृष्टम् ॥ ] हे नरेन्द्र, अवलङ्गितो धर्मे भूयाः । इदानीं व्रजामः । आलिखितकुञ्जरस्येव तव प्रभो दानं न दृष्टम् । यथा चित्रलिखितस्य कुञ्जरस्य दानं मदजलं न भवति, तथा तवापीत्यर्थः ॥ १५४ ॥

155) [ आसन्नफलो पनस इव नाथ सकलस्य सेवकजनस्य । अस्माकं पुनः पार्थिव प्रार्थितोऽपि तालस्त्वं जातः ॥ ] हे नाथ त्वं सर्वस्यापि सेवकजनस्य आसन्नफलः । क इव । पनस इव । हे पार्थिव प्रार्थितोऽपि त्वमस्माकं तालः संजातोऽसि । तालश्च शतवर्षं यावदेकदैव फलति ॥ १५५ ॥

156) [ पनसेन समं महीमण्डले का तरुवराणां समशीर्षिका । करिकुम्भरुद्धं मार्गणानां यो ददाति फलनिवहम् ॥ ] पनसेन समं पृथ्वीवलये का तरुवराणां स्पर्धा, यो मार्गणानां याचकानां करिकुम्भ-रुद्धं फलनिवहं ददाति ॥ १५६ ॥

- 157) वरिसिंहिसि तुमं जलहर भरिहिसि भुवणंतराड नीसेसं ।  
तण्हासुसियसरीरे मुयम्मि वप्पीहयकुडुंवे ॥ ७ ॥
- 158) देहि त्ति कह नु भण्णइ सुपुरिसव्वहारबाहिरं वयणं ।  
सेविज्जइ विणणणं एस चिय पत्थणा लोए ॥ ८ ॥
- 159) भुंजंति कसणडसणा अब्भंतरसंठिया गइंदस्स ।  
जे उण विहुरसहाया ते धवला बाहिर च्चेव ॥ ९ ॥
- 160) तंवाउ तिन्नि सुपओहराउ चत्तारि पक्कलबडल्ला ।  
निष्पन्ना रालयमंजरीउ सेवा सुहं कुणउ ॥ १० ॥

157) [ वर्षिष्यसि त्वं जलधर भरिष्यसि भुवनान्तराणि निःशेषम् ।  
तृष्णाशोषितशरीरे मृते चातककुटुम्बे ॥ ] वर्षिष्यसि त्वं जलधर, पूर-  
यिष्यसि भुवनान्तराणि निःशेषम् । क सति । तृष्णाशोषितशरीरे चातक-  
कुटुम्बे मृते सति ॥ १५७ ॥

158) [ देहीति कथं नु भण्यते सुपुरुषव्यवहारबहिर्भूतं वचनम् ।  
सेव्यते विनयेनैषैव प्रार्थना लोके ॥ ] कथं नु भण्यते देहीति सत्पुरुष-  
व्यवहारबहिर्भूतं वचनम् । सेव्यते विनयेन एषैव प्रार्थना लोके लोकमध्ये  
॥ १५८ ॥

159) [ मुञ्जते कृष्णदशना अभ्यन्तरसंस्थिता गजेन्द्रस्य । ये  
पुनर्विधुरसहायास्ते धवला बहिरेव ॥ ] गजेन्द्रस्य सुखाम्यन्तरस्थिताः कृष्ण-  
दशना मुञ्जते । ये पुनर्विधुरसहायास्ते धवला बहिरेव वर्तन्ते । अयमत्र  
भावः । मलिनचिन्ताः प्रभोरभ्यन्तरस्थिता विभवजातं मुञ्जते । ये पुनः  
शुद्धस्वभावास्ते बहिःस्थिता एव केवलं हेशमनुभवन्ति ॥ १५९ ॥

160) [ गावस्तिष्ठः सुपयोधराश्चत्वारः समर्थवृषभाः । निष्पन्ना  
रालकमञ्जर्यः सेवा सुखं करोतु ॥ ] सेवा सुखं करोतु । सेवया पर्याप्तम् ।  
किमिति । गावस्तिष्ठः सुपयोधराः, चत्वारश्च समर्था वृषभाः, निष्पन्ना  
रालकमञ्जर्यः । अयं भावः । धेनुवृषभरालकधान्येषु विद्यमानेषु सेवया-  
लमित्यर्थः ॥ १६० ॥

- 161) सव्वो छुहिओ सोहइ मठवेउलमंदिरं च चत्वरयं ।  
नरणाह मह कुटुंबं छुहछुहियं दुब्बलं होइ ॥ ११ ॥

१७. सुहडवज्जा [ सुभटपद्धतिः ]

- 162) जं दिज्जइ पहरपरव्वसेहि मुच्छागएहि पयमेकं ।  
तह नेहस्स पयस्स व न याणिमो को सम्भहिओ ॥ १ ॥
- 163) भग्गे वि बले वल्लि ए वि साहणे सामि ए निरुच्छाहे ।  
नियभुजविक्रमसारा थक्कंति कुलुगया सुहडा ॥ २ ॥
- 164) विगलइ धनं न मानं झिज्जइ अंगं न झिज्जइ पयावो ।  
रूपं चलइ न फुरणं सिविणे वि मणंसिसत्थाणं ॥ ३ ॥

161) [ सर्वो धवलितः शोभते मठदेवकुलमन्दिरं च चत्वरम् । नरनाथ मम कुटुम्बं सुधाधवलितं (क्षुधाक्षुधितं) दुर्बलं भवति ॥ ]  
सर्वः छुहिओ सुधाधवलितः शोभते मठदेवकुलमन्दिरं च चत्वरकं चतुष्पथम् । अत्र शब्दच्छलः<sup>१</sup> । एकत्र छुहिओ धवलितः । अन्यत्र क्षुधितः बुभुक्षायुक्तः ॥ १६१ ॥

162) [ यदीयते प्रहारपरवशैर्मूर्छागतैः पदमेकम् । तथा स्नेहस्य पदस्य वा न जानीमः किमभ्यधिकम् ॥ ] यत् दीयते प्रहारपरवशैर्मूर्छागतैः पदं चरणविन्यास एकः । तथा स्नेहस्य पयसो वा न जानीमः किमभ्यधिकम् । स्नेहपानीययोर्मध्ये ॥ १६२ ॥

163) [ भग्नेऽपि बले वलितेऽपि साधने स्वामिनि निरुत्साहे । निजभुजविक्रमसारास्तिष्ठन्ति कुलोद्गताः सुमटाः ॥ ] भग्ने बले, साधने वलिते पश्चाद्भूते, स्वामिनि निरुत्साहे, एवं समरसमर्दे निजभुजविक्रमसाराः कुलोद्गताः सुमटास्तिष्ठन्ति, नेतरे कातरा नीचाश्चेति ॥ १६३ ॥

164) [ विगलति धनं न मानः क्षीयतेऽङ्गं न क्षीयते प्रतापः । रूपं चलति न स्फुरणं स्वप्नेऽपि मनस्विसार्थानाम् ॥ ] विगलति धनं न मानः, क्षीयतेऽङ्गं न प्रतापः क्षीयते । रूपं चलति न स्फुरणं तेजः, स्वप्नेऽपि मनस्विसार्थानां सुमटानाम् इति ॥ १६४ ॥

- 165) अवमाणिओ व्व संमाणिओ व्व नवसेवओ व्व कुविओ व्व ।  
पहरइ कयावराहो व्व निब्भओ को वि संगामे ॥ ४ ॥
- 166) उयरे असिकप्परिप अंतोहे निवडियम्मि चलणेसु ।  
भमइ भडो जसलुद्धो ससंकलो मत्तहत्थि व्व ॥ ५ ॥
- 167) दाहिणकरेण खगं वामेण सिरं धरेइ निवडंतं ।  
अंतावेडियचलणो जाइ' भडो एकमेकस्स ॥ ६ ॥
- 168) अज्ज वि विधुरो सुपहू अज्ज वि पहरंति सुहृदसंघाया ।  
अज्ज वि मज्झत्था जयसिरी वि ता जीव मा वच्च ॥ ७ ॥

165) [ अपमानित इव संमानित इव नवसेवक इव कुपित इव ।  
प्रहरति कृतापराध इव निर्भयः कोऽपि संग्रामे ॥ ] कोऽपि निर्भयः  
प्रहरति संग्रामे । अपमानित इव, संमानित इव, नवसेवक इव, कुपित इव,  
कृतापराध इव ॥ १६५ ॥

166) [ उदरेऽसिदारितेऽन्त्रौघे निपतिते चरणयोः । भ्रमति  
भटो यशोलुब्धः सशृङ्खलो मत्तहस्तीव ॥ ] भटो भ्रमति । किंविशिष्ट  
इव' । सशृङ्खलो मत्तहस्तीव । किंविशिष्टः । यशोलुब्धः । क्व सति ।  
उदरे खङ्गदारितेऽन्त्रौघे चरणयोर्निपतिते । खङ्गघातदारितोदरनिपतिता-  
न्त्रमालानिगडितचरणः सुभटोऽन्दुकक्षितपादस्य मत्तहस्तिन उपमां  
धारयति ॥ १६६ ॥

167) [ दक्षिणकरेण खङ्गं वामेन शिरो धारयति निपतत् ।  
अन्त्रावेष्टितचरणो याति भट एकैकस्य ॥ ] याति भट एकैकस्य प्रति-  
सुभटस्य । किंविशिष्टः । अन्त्रमालावेष्टितचरणः । पूर्वं किं करोति ।  
दक्षिणकरेण खङ्गं, वामेन निपतत् परच्छिन्ने शिरो धारयति ॥ १६७ ॥

168) [ अद्यापि विधुरः सुप्रभुरद्यापि प्रहरन्ति सुभटसंघाताः ।  
अद्यापि मध्यस्था जयश्रीरपि तस्माज्जीव मा व्रज ॥ ] अद्यापि विधुरः  
प्रभुरद्यापि प्रहरन्ति सुभटसंघाताः । अद्यापि मध्यस्था जयश्रीरियं

1 J and Laber थाइ (= थायइ = धावति) 2 J कथंभूत इव. 3 J औपम्यम्.

- 169) नेच्छइ सगगगमणं कुवइ भडो सुरवहृदि निज्जन्तो ।  
गरुयपडिवक्खपेल्लियसामियकज्जे अणिम्माए ॥ ८ ॥
- 170) एको वि को वि नियगोत्तभूषणो धरउ जणणिययरमि ।  
जो रिउवडाण समुहो परमुहो परकलत्ताणं ॥ ९ ॥
- 171) वियडं सो परिसकउ सामिपसायं च सो समुव्वहउ ।  
दुव्वारवैरिवारणणिवारणा जस्स भुयदंडा ॥ १० ॥
- 172) एकं दंतमि पयं बीर्यं कुंभमि तइयमलदंतो ।  
बलिबन्धविलसियं महुमहस्स आलंबए सुहडो ॥ ११ ॥

भस्त्वामिनं नालिङ्गति । अत एव हे जीव मा व्रजेति सुभटप्रकाण्डवचन-  
मिदम् ॥ १६८ ॥

169) [ नेच्छति स्वर्गगमनं कुप्यति भटः सुरवधूभिर्नीयमानः ।  
गुरुकप्रतिपक्षक्षिप्तस्वामिकार्येऽनिर्मिते ॥ ] कश्चिसुभटः स्वर्गगमनं नेच्छति ।  
सुरवधूभिश्च नीयमानः स्वर्गं, ताम्यः कुप्यति । क सति । गुरुप्रतिभट-  
प्रेरितस्वामिकार्येऽनिर्मितेऽकृते सति । अयमत्र भावः । स्वामिकार्यकरणोत्पित-  
यशःप्रसरं विहाय, गत्वरं स्वर्गतुरुणीसुखं तृणायापि न मन्यत इति ॥ १६९ ॥

170) [ एकोऽपि कोऽपि निजगोत्रभूषणो ध्रियतां जनन्युदरे ।  
यो रिपुघटानां संमुखः पराङ्मुखः परकलत्रेभ्यः ॥ ] एकोऽपि निजगोत्र-  
भूषणं, तं जनन्युदरे धारयतु । यो रिपुघटानां संमुखोऽप्रयोद्धा । पराङ्मु-  
खश्च परकलत्रेभ्यः । एतेनैतस्य शौर्यशीलशालित्वं व्यज्यते ॥ १७० ॥

171) [ विकटं स परिक्रामतु स्वामिप्रसादं च स समुद्रहतु ।  
दुर्वारवैरिवारणनिवारणौ यस्य भुजदण्डौ ॥ ] स विकटं परिशक्नोतु  
(? परिष्वक्तु), स्वामिप्रसादं च स समुद्रहतु । दुर्वारवैरिवारणनिवारणौ यस्य  
भुजदण्डौ । यो दुःसहशत्रुसामजनिवारणबाहुदण्डो भवति ॥ १७१ ॥

172) [ एकं दन्ते पदं द्वितीयं कुम्भे तृतीयमलम्बमानः । बलि-  
बन्धविलसितं मधुमयनस्यालम्बते सुभटः ॥ ] सुभटो बलिबन्धविलसितं  
महुमहस्स वामनमूर्तेर्विष्णोरालम्बते । किं कुर्वीणः सुभटः । एकं पदं चरण-

- 173) चलचमरकर्णचालिरविज्जिज्जंतो भट्टो गइं देण ।  
ओ सुवइ सामिकयकज्जणिभरो दंतपल्लंके ॥ १२ ॥
- 174) गाढासनस्स कस्स चि उयरे निहयस्स मंडलग्गेण ।  
अद्धं महीइ पडियं तुरंगपिट्ठियं अद्धं ॥ १३ ॥
- 175) सम्भावे पडुद्धियं जीए सग्गे जसे जए सयले ।  
ठविए रणम्मि सीसे कयकज्जो नच्चिओ सुहडो ॥ १४ ॥

विन्यासं दन्ते, द्वितीयं कुम्भे, तृतीयं पदमलभमानः । उक्तं च । एको पाउ  
पयाले बीओ बंमंडमंडलविलग्गो । तइओ रोसफुरंतो बलिबंभे वामणो  
जयइ ॥ १७२ ॥

173) [ चलचामरकर्णचञ्चलवीज्यमानो भटो गजेन्द्रेण । अहो  
स्वपिति स्मामिकृतकार्यनिर्भरो दन्तपल्यङ्के ॥ ] ओ इति अहो । भटः  
स्वपिति दन्तपल्यङ्के स्वामिकृतकार्येण निर्भरो निश्चिन्तः । किं कियमाणः ।  
चलचमरौ यौ कणौ, ताम्यां चालनशीलाम्यां ( ! चलनशीलाम्यां )  
वीज्यमानः । केन गजेन्द्रेण हस्तिना । कोऽर्थः । हस्तिना कृतप्रहारोऽपि  
तदन्तमारूढः सन् मृत एव तिष्ठति । ज्ञायते किल कर्णचमरवीज्यमानः  
कृतस्वामिकार्यनिश्चिन्तः स्वपिति । अन्योऽपि यो नरः कृतस्वामिकार्यो  
भवति, स निश्चिन्तः सन् पल्यङ्के चामरैर्वीज्यमानः शेते ॥ १७३ ॥

174) [ गाढासनस्य कस्याप्युदरे निहतस्य मण्डलाग्रेण । अर्धं  
मह्यां पतितं तुरंगपृष्ठस्थितमर्धम् ॥ ] कस्यचित् सुभटस्यार्धं मह्यां पतितम् ।  
यतः किंविशिष्टस्य । उदरे मण्डलाग्रेण खड्गेन निहतस्य प्रहतस्य । अर्धं  
च तुरंगपृष्ठस्थितम् । तत्र कारणमाह विशेषणद्वासा । किंविशिष्टस्य ।  
गाढासनस्य । अनेन सुभटस्य यो धित्वं शूरत्वमुक्तम् ॥ १७४ ॥

175) [ सद्भावे प्रमुद्धये जीवे स्वर्गे यशसि जगति सकले ।  
स्थापिते रणे शिरसि कृतकार्यो नर्तितः सुभटः ॥ ] सुभटो नर्तितः ।  
किंविशिष्टः । कृतकार्यः । क सति । सद्भावे प्रमुद्धये, जीवे स्वर्गे, यशसि  
जगति सकले, रणे शिरसि स्थापिते कृतकृत्यः । सद्भावं युद्धे निष्कपटत्वं

- 176) छिन्ने रणमि बहुपहुपसायमालापडिच्छिरे सीसे ।  
उत्तिण्णगरुयभारं व नच्चियं नरवरकबन्धं ॥ १५ ॥
- 177) पक्खाणिलेण पहुणो विरमउ मुच्छ त्ति पासपडिण्ण ।  
गिद्धंतकड्डुणं दूसहं पि साहिज्जइ भडेण ॥ १६ ॥
- 178) वच्छत्थलं च सुहडस्स रुधिरकुंकुमविलित्तयंगस्स ।  
वरकामिणि व्व चुंबइ उरे निसन्ना सिवा वयणं ॥ १७ ॥

जानानः स्वामी हृष्टहृदयः कृतः । कृतयुद्धः सन् मृतः स्वर्गे जीवं स्थापयामास । निःशङ्कयुद्धोत्थितकीर्तिप्रसरेण जगद् धवलयामास । मृतः सन् पतितशिरसा महीमानर्च । इति कृतकार्यो निष्कबन्धः सुमटो ननर्त । सुमटसहस्रमरणे रणे सुमटो नृत्यतीति बहुश्रुताः कथयन्ति । प्रायः सहस्रनाशे समरमुखे नृत्यति कबन्धः ॥ १७५ ॥

176) [ छिन्ने रणे बहुप्रभुप्रसादमालाग्राहिणि शीर्षे । उत्तीर्ण-गुरुकभारमिव नर्तितं नरवरकबन्धम् ॥ ] नरवरकबन्धं नर्तितम् । उत्प्रेक्षते । उत्तीर्णगुरुकभारमिव । कथं ज्ञायते । रणे शीर्षे छिन्ने सति । किंविशिष्टे शीर्षे । बहुप्रभुप्रसादमालाप्रतीक्षणशीले । अयं भावः । अनवरतप्राप्तस्वामिप्रसादबुन्दाप्यायितशरीरः सकलमेव कालं युद्धमेव वाञ्छते । ततश्च प्राप्तयुद्धः केन प्रकारेण स्वामिप्रसादानृप्यं यास्यामीति धिया विचिन्त्य तावद्युधे युधि, यावच्छिरो निपपात । ततश्च दत्तस्वामिप्रसाद उत्तीर्णशिरोभारः सन् ननर्तेव ॥ १७६ ॥

177) [ पक्षानिलेन प्रभोर्विरमतु मूर्छेति पार्श्वपतितेन । गृध्रान्त्रकर्षणं दुःसहमपि सह्यते भटेन ॥ ] भटेन गृध्रैरन्त्रकर्षणं दुःसहमपि सह्यते । किंविशिष्टेन । स्वस्वामिपार्श्वपतितेन । किमिति जीवता सामर्थ्यवतापि सह्यत इत्याह । इति कथम् । प्रभोर्मूर्छा एतत्पक्षानिलेन विरमत्विति । एतेन स्वामिमक्तत्वं कौलीन्यं च दर्शितम् ॥ १७७ ॥

178) [ वक्षःस्थलं च सुमटस्य रुधिरकुंकुमविलित्ताङ्गस्य । वरकामिनीव चुम्बत्युरसि निषण्णा शिवा वदनम् ॥ ] शिवा शृगाली

1 J reads here and elsewhere किभूत or कथंभूत for किंविशिष्ट.

## १८. धवलवज्जा [ धवलपद्धतिः ]

- 179) संक्षुण्णियथोरजुयप्पहारसंजणियगरुयकिणसोहो ।  
धवलस्स महाभरकड्डुणाइ कंधो च्चिय कहेइ ॥ १ ॥
- 180) अह मरइ धुरालगो संक्षुण्णियसंन्धिबन्धनो धवलो ।  
न हु पामरस्स विधुरे आरापरिघट्टणं सहइ ॥ २ ॥
- 181) अह तोडइ नियकंधं अह कड्डुइ गुरुभरम्मि दुव्वोज्झं ।  
धवलो धुरम्मि जुत्तो न सहइ उच्चारियं हक्कं ॥ ३ ॥

कस्यचित् सुभटस्योरसि निषण्णा वदनं चुम्बति । किंविशिष्टस्य ।  
रुधिरमेव कुंकुमं तेन विलिप्ताङ्गस्य । वरकामिनीव । यथा वरकामिनी  
कुंकुमविलिप्ताङ्गस्य स्वकमितुः कामार्ता वदनं चुम्बति । अयं भावः ।  
शस्त्रखण्डितशरीरसुतास्रप्लावितमुखवक्षःस्थलं सुभटमवलोक्य शृगाली रुधिर-  
मांसलौल्यात् तदुपरि निपपात । अतोऽनुमीयते ( ? अत उपमीयते )  
वरकामिन्या सहेति ॥ १७८ ॥

179) [ संचूर्णितपृथुयुगप्रहारसंजनितगुरुककिणशोभः । धवलस्य  
महाभरकर्षणानि स्कन्ध एव कथयति ॥ ] धवलस्य महाभरकर्षणानि  
स्कन्ध एव कथयति । किंविशिष्टः । संचूर्णितदीर्घयुगप्रहारसंजनित-  
गुरुकिणशोभः । संचूर्णितश्चासौ विस्तीर्णयुगप्रहारसंजनितगुरुकिणशोभ-  
श्चेति कर्मधारयः ॥ १७९ ॥

180) [ अथ म्रियते धुरालग्नः संचूर्णितसन्धिबन्धनो धवलः ।  
न खलु पामरस्य विधुर आरापरिघट्टनं सहते ॥ ] अथ म्रियते धुरालग्नः  
संचूर्णितसन्धिबन्धनः । न खलु विधुरे पामरस्य आरापरिघट्टनं सहते  
धवलः ककुब्धान् ॥ १८० ॥

181) [ अथ त्रोटयति निजस्कन्धमथ कर्षति गुरुभरे दुर्वाह्यम् ।  
धवलो धुरि युक्तो न सहत उच्चारितं प्रेरणम् ॥ ] अथ त्रोटयति निजस्क-  
न्धम्, अथ कर्षति गुरुभरे दुर्वाह्यं वस्तु । धवलो धुरि युक्तो न सहत  
उच्चारितं प्रेरणम् ॥ १८१ ॥

- 182) चिकणचिक्खल्लचहुट्टचक्रथक्के भरम्मि जाणिहिसि ।  
अविसेसन्नय गहवइ परंमुहो जं सि धवलाणं ॥ ४ ॥
- 183) अमुणियगुणो न जुप्पइ' न मुणिज्जइ स य गुणो अजुत्तस्स ॥  
थक्के भरे विसूरइ अउव्ववग्गं गओ धवलो ॥ ५ ॥
- 184) सो च्चिय सयडे सो च्चिय हलम्मि सो निच्चय वहेइ पिट्ठीए ।  
बहुगोधणो वि हल्लिओ नंदइ एक्केण धवलेण ॥ ६ ॥
- 185) कुत्तो लब्भंति धुरंधराइ धवलाइ भरसमत्थाइ ।  
अइविधुरे गुरुभारं कट्ठंति य लीलमत्ताए ॥ ७ ॥

182) [ चिकणकर्दममग्नचक्रस्थिते भरे ज्ञास्यसि । अविशेषज्ञ गृहपते पराङ्मुखो यदसि धवलेभ्यः ॥ ] गृहपतेऽविशेषज्ञ, यद् धवलेभ्यः पराङ्मुखोऽसि, तद् भरे ज्ञास्यसि । किंविशिष्टे भरे । चिकणः स्त्यान-श्चासौ चिक्खल्लो कर्दमः, तत्र चहुट्टं मग्नं यत् चक्रं, तेन थक्को स्थितः । तस्मिन्नेवंविधे भरे सति । कश्चनाविशेषज्ञस्त्यक्तविधुरे सहायभूतभृत्यः पश्चाद्-व्यसनशतपतितकुटुम्ब एवमुच्यते ॥ १८२ ॥

183) [ अज्ञातगुणो न युज्यते न ज्ञायते स च गुणोऽयुक्तस्य ॥ स्थिते भरे खिद्यतेऽपूर्ववल्गां गतो धवलः ॥ ] अज्ञातगुणोऽनसि न युज्यते । स च गुणस्तस्यायोजितस्य न ज्ञायते । धवलोऽपूर्ववल्गां गतोऽ-पूर्वेण सह योजितो भरे स्थिते सति विसूरइ खिद्यते ॥ १८३ ॥

184) [ स एव शकटे स एव हले स एव वहति पृष्ठे । बहु-गोधनोऽपि हालिको नन्दत्येकेन धवलेन ॥ ] हालिको ग्रामणीर्बहुगोधनोऽ-प्येकेन धवलेन नन्दति, हृष्यति, समृद्धो भवति वा । कथम् । तदेव दर्शयति । स एव शकटेऽनसि, स एव हले, स एव वहति पृष्ठयाम् । अतः कारणादेको धवलः सकलमपि कार्यं गृहपतेः साधयतीत्यर्थः ॥ १८४ ॥

185) [ कुतो लभ्यन्ते धुरंधरा धवला भरसमर्थाः । अतिविधुरे गुरुभारं कर्षन्ति च लीलामात्रेण ॥ ] कुतो लभ्यन्ते धुरंधरा भरसमर्थाः । अतिविधुरे गुरुभारं कर्षन्ति च लीलामात्रेण ॥ ] कुतो लभ्यन्ते धुरंधरा भरसमर्थाः

## १९. विंशवज्जा [ विन्ध्यपद्धतिः ]

- 186) दंतच्छोहं तडवियडमोडणं सरसपल्लबुल्लिहणं ।  
जइ विंशो च्चिय न सहइ ता करिणो कथ्य वञ्चति ॥ १ ॥
- 187) सा रेवा ताइ पाणियाइ ते च्चेव करिणिसंघाया ।  
सा सल्लइ सल्लइ गयवरस्स विंशं मुयंतस्स ॥ २ ॥
- 188) विंशेण विणा वि गया नरवइभवणेषु गोरविज्जंति ।  
विंशो न होइ अगओ गणहि बहुएहि वि गणहि ॥ ३ ॥
- 189) गोमहिसतुरंगाणं पसूण सव्वाण जुज्जए ठाणं ।  
दङ्कगइंदाण पुणो अह विंशो अह महाराओ ॥ ४ ॥

धवलाः । अत्र प्राकृते पुंस्त्वेऽपि नपुंसकत्वम्<sup>१</sup> । यतस्तेऽतिविधुरे नद्युत्तरे  
नद्युच्चतटादौ गुरभरं लीलयैव कर्षन्ति । एवंविधा धवला दुर्लभाः ॥ १८५ ॥

186) [ दन्तक्षोभं तटविकटमोटनं सरसपल्लवोल्लेखनम् । यदि  
विन्ध्य एव न सहते तत् करिणः कुत्र व्रजन्ति ॥ ] दन्तक्षोभं, तटविकट-  
मोटनं, सरसपल्लवोल्लेखनं सरसपल्लवमोटनं यदि विन्ध्यो न सहते तदा  
करिणः कुतो व्रजन्ति । न कुत्रापि ॥ १८६ ॥

187) [ सा रेवा तानि पानीयानि ते चैव करिणीसंघाताः ।  
सा सल्लकी शल्यायते गजवरस्य विन्ध्यं मुञ्चतः ॥ ] सा रेवा नर्मदा ।  
तानि लोकोत्तराणि स्वादूनि पानीयानि । त एव स्नेहलाः करिणीसंघाताः ।  
गणिकारिकावृन्दानि (?) । सा सरसपल्लवा सल्लकी गजवरस्य शल्यायते ।  
किं कुर्वतः । विन्ध्यं मुञ्चतः । एते पदार्था विन्ध्योत्पन्नाः ॥ १८७ ॥

188) [ विन्ध्येन विनापि गजा नरपतिभवनेषु गौरविता भवन्ति ।  
विन्ध्यो न भवत्यगजो गजैर्बहुभिरपि गतैः ॥ ] विन्ध्येन विनापि गजा  
नरपतिभवनेषु गौरव्यन्ते । विन्ध्योऽगजो न भवति गजैर्बहुभिरप्यन्यत्र गतैः ।  
एतेन गजविन्ध्ययोरपि परस्परं शोभातिशयः ॥ १८८ ॥

189) [ गोमहिषतुरंगाणां पशूनां सर्वेषां युज्यते स्थानम् । दग्ध-  
गजेन्द्राणां पुनरथ विन्ध्योऽथ महाराजः ॥ १८९ ॥ ]

1 ] अत्र प्राकृते नपुंसकेऽपि पुंस्त्वम्

## २०. गयवज्जा [ गजपद्धतिः ]

- 190) वियलियमएण गयजोव्वणेण हल्लंतदंतमुसलेण ।  
अज्ज वि वणं सणाहं जूहाहिष पइ जियंतेण ॥ १ ॥
- 191) अज्ज वि संभरइ गओ मज्जंतो सरवरम्मि लीलाए ।  
जं करिणिकरग्गुम्मूलिण पइओ मुणालेण ॥ २ ॥
- 192) मा सुमरसु चंदणपल्लवाण करिणाह गेण्ह तिणकवलं ।  
जा जह परिणमइ दसा तं तह धीरा पडिच्छंति ॥ ३ ॥
- 193) मा झिज्जसु अणुदियहं करिणिविओएण मूढ करिणाह ।  
सोक्खं न होइ कस्स वि निरंतरं एत्थ संसारे ॥ ४ ॥

190) [ विगलितमदेन गतयौवनेन चलइन्तमुसलेन । अद्यापि वनं सनायं यूथाधिप त्वया जीवता ॥ ] हे यूथाधिप, अद्यापि त्वया जीवता वनं सनायं सस्वामि । “ पइ मइ ” इति त्वया मयेत्यर्थे । किंविशिष्टेन । विगलितमदेन, गतयौवनेन, चलइशनमुसलेन ॥ १९० ॥

191) [ अद्यापि संस्मरति गजो मज्जन् सरोवरे लीलया । यत् करिणीकराग्रोन्मूलितेन प्रहतो मृणालेन ॥ ] अद्यापि गजः संस्मरति । किमिति । यत् प्रहतो मृणालेन । किंविशिष्टेन । करिणीकराग्रोन्मूलितेन । किं कुर्वन् । सरोवरे लीलया मज्जन् ॥ १९१ ॥

192) [ मा स्मर चन्दनपल्लवानां करिनाथ गृहाण तृणकवलम् । या यथा परिणमति दशा तां तथा धीराः प्रपद्यन्ते ॥ ] मा स्मर चन्दन-पल्लवानां करिनाथ गृहाण तृणकवलम् । या यथा परिणमति दशा तां तथा धीराः प्रतीच्छन्ति । चन्दनपल्लवान् परित्यज्य प्राप्तानि तृणानि भक्षयेत्यर्थः ॥ १९२ ॥

193) [ मा क्षीयस्वानुदिवसं करिणीवियोगेन मूढ करिनाथ । सौख्यं न भवति कस्यापि निरन्तरमत्र संसारे ॥ ] हे मूढ करिनाथ, अनु-दिवसं करिणीवियोगेन मा खिद्यस्व । सौख्यं न भवति कस्याप्यनवरतमत्र संसारे ॥ १९३ ॥

- 194) जायासुतविरहविसंघुलस्स जूहादिवस्स विञ्चमि ।  
ते सरसपल्लवा सल्लई विषकवलसारिच्छा ॥ ५ ॥
- 195) गरुडुहाउल्लियस्स य वल्लहकरिणीसुखं भरतस्स ।  
सरसो मुणालकवलो गयस्स इत्थे च्चिय विलीणो ॥ ६ ॥
- 196) तह नीससियं जूहादिवेण चिरविलसियं भरतेण ।  
करगहियं तिणकवलं हरियं जह अत्ति पज्जलियं ॥ ७ ॥
- 197) विरहपलितो रे वरगहं मा भंज सयलवणराई ।  
उम्मूलिण वि विञ्जे विरहावस्था तह चोय ॥ ८ ॥
- 198) जूहाओ वणगहणं गहणाउ सरं सराउ गिरिसिहरं ।  
सिहरादितो पुहविं निपह इत्थी पियाविरहे ॥ ९ ॥

194) [ जायासुतविरहविसंघुलस्य यूथाधिपतेर्विन्ध्ये । ते सरस-  
पल्लवाः सल्लक्या विषकवलसदक्षाः ॥ ] विन्ध्ये यूथाधिपतेस्ते सरसपल्लवाः  
सल्लक्या विषकवलसदक्षाः । कारणं विशेषणद्वारेणाह । किंविशिष्टस्य  
यूथाधिपतेः । जायासुतविरहविसंघुलस्य ॥ १९४ ॥

195) [ गुरुक्षुधाकुलितस्य च वल्लभकरिणीसुखं स्मरतः । सरसो  
मृणालकवलो गजस्य हस्त एव विलीनः ॥ ] गजस्य सरसो मृणालकवलो  
हस्त एव विलीनो हस्त एव स्थितः । न तु भक्षितः । कारणमाह । वल्लभ-  
करिणीसुखं स्मरतः । कदाचिद् अक्षुधितो भवेत् । गरुडुहाउल्लियस्स  
वि बृहक्षुधाकुलितस्यापि ॥ १९५ ॥

196) [ तथा निःश्रसितं यूथाधिपेन चिरविलसितं स्मरता ।  
करगृहीतं तृणकवलं हरितं यथा झटिति प्रज्वलितम् ॥ ] तथा निःश्रसितं  
यूथाधिपेन चिरविलसितं स्मरता, यथा करगृहीतं हरितमपि आर्द्रतृण-  
कवलं झटिति प्रज्वलितम् ॥ १९६ ॥

197) [ विरहप्रदीप्त रे वरगजेन्द्र मा भङ्गि सकलवनराजीः ।  
उन्मूलितेऽपि विन्ध्ये विरहावस्था तथैव ॥ ] विरहप्रदीप्त रे वरगजेन्द्र मा  
भङ्ग्य सकलवनराजीः, यतो विन्ध्येऽप्युन्मूलिते विरहावस्था तथैव ॥ १९७ ॥

198) [ यूथादनगहनं गहनात्सरः सरसो गिरिशिखरम् । शिख-  
रात्पृथिवी पश्यति हस्ती प्रियाविरहे ॥ ] हस्ती प्रियाविरहे यूथाद्वन-

- 199) करिणिकरपियणवसरससल्लईकवलभोयणं दंती ।  
जइ न मरइ सुमरंतो ता किं किसिओ वि मा होउ ॥ १० ॥

२१. सीहवज्जा [ सिंहपद्धतिः ]

- 200) किं करइ कुरंगी बहुसुणहि ववसायमाणरहिण्हि ।  
एक्केण वि गयघटदारणेण सिंही सुखं सुवइ ॥ १ ॥
- 201) जाइविसुद्धाण नमो ताण मइदाण अहह जियलोए ।  
जे जे कुलम्मि जाया ते ते गयकुंभणिहलणा ॥ २ ॥

गहनं पश्यति, वाञ्छतीति यावत् । गहनात् सरः सरोवरम् । सरोवरा-  
द्विरिशिखरम् । गिरिशिखरात् पृथ्वीं वाञ्छति । विरहासहनात् (? विरहा-  
सहनत्वात्) कापि स्थितिं न भजते ॥ १९८ ॥

199) [ करिणीकरार्पितनवसरससल्लकीकवलभोजनं दन्ती । यदि  
न म्रियते स्मरस्तदा किं ऋशितोऽपि मा भवतु ॥ ] दन्ती यदि न म्रियते  
तदा कुशोऽपि किं मा भवतु । किं कुर्वन् । स्मरन् । किं तत् । कस्मिन्-  
करार्पितनवार्द्रसल्लकीकवलभोजनम् । अयमत्र भावः । आत्मवल्लभाशुण्डा-  
दण्डार्पितसल्लकीकवलभोजनं स्मरतो मरणं संभवति का कथा कार्यस्येति  
॥ १९९ ॥

200) [ किं करोति कुरङ्गी बहुसुतैर्व्यवसायमानरहितैः । एके-  
नापि गजघटादारकेण सिंही सुखं स्वपिति ॥ ] व्यवसायमानरहितैर्बहुसुतैः  
कुरङ्गी हरिणी किं करोति । तथा बहुसुतेष्वपि विद्यमानेषु मृगी न निर्भया  
भवति । सिंही पुनः सुखं स्वपिति, एकेनैव सुतेन सिंहकिशोरकेण ।  
यतः किंविशिष्टेन । गजघटादारकेण । अत एव निर्भया सिंही भवती-  
त्यर्थः ॥ २०० ॥

201) [ जातिविशुद्धेम्यो नमस्तेम्यो मृगेन्द्रेम्योऽहह जीवलोके ।  
ये ये कुले जातास्ते ते गजकुम्भनिर्दलनाः ॥ ] अहह इति अद्भुते ।  
तेम्यो मृगेन्द्रेम्यो नमो नमस्कारोऽस्तु । क्व । जीवलोके । किंविशिष्टेभ्यः ।  
जातिविशुद्धेभ्यः । यतस्तेषां कुले ये ये जातास्ते ते गजकुम्भनिर्दलनाः  
॥ २०१ ॥

- 202) मा जाणह जह' तुंगत्तणेण पुरिसाण होइ सोंडीरं ।  
मडहो वि मईदो करिवराण कुंभस्थलं दलयति ॥ ३ ॥
- 203) वेणिण वि रण्णुप्पन्ना वज्झंति गया न चेव केसरिणो ।  
संभावज्जइ मरणं न गंजणं धीरपुरिसाणं ॥ ४ ॥

२२. वाहवज्जा [ व्याधपद्धतिः ]

- 204) एकसरपहरदारियमाईदगईदजुज्झमाभिडिण ।  
वाहि न लज्जसि नच्चसि दोहग्गे पायडिज्जंते ॥ १ ॥

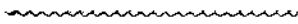
202) मा जानीत यथा तुङ्गत्वेन पुरुषाणां भवति शौण्डीर्यम् ।  
लघुरपि मृगेन्द्रः करिवराणां कुम्भस्थलं दलयति ॥ ] पुरुषाणां तुङ्गत्वेन  
शौण्डीर्यं बलं भवति इति मा स्म जानीत । तुङ्गत्वेन न किमपि सिध्यति ।  
मृगेन्द्रो लघुरपि करिवराणां हस्तिराजानां कुम्भस्थलं दारयति । केवलं  
तेज एव कारणं न तूच्चैस्त्वम् । मडहो लघुः । देशीयपदभिदम् । अग्रेऽपि  
वक्ष्यति मालतीपद्धतौ यथा “ मडहा मालङ्कलिया ” ( गाथा २३० )  
इति ॥ २०२ ॥

203) [ द्वावध्यरण्योत्पन्नौ बध्यन्ते गजा न चैव केसरिणः । संभाव्यते  
मरणं न कलङ्को धीरपुरुषाणाम् ॥ ] बध्यन्ते गजा न चैव केसरिणः ।  
लभयेऽपि किंविशिष्टाः । अरण्योत्पन्नाः । यतो मरणमेव संभाव्यते न गंजनं  
विगोपकं धीरपुरुषाणाम् ॥ २०३ ॥

204) [ एकशरप्रहारदारितमृगेन्द्रगजेन्द्रयुद्धे प्रवृत्ते । व्याधि न  
लज्जसे नृत्यसि दौर्भाग्ये प्रकट्यमाने ॥ ] एकशरप्रहारदारितमृगेन्द्रगजेन्द्र-  
युद्धे प्रवृत्ते, हे व्याधि व्याधवनिते, न लज्जसे, यन्नृत्यसि । यतः दौर्भाग्ये  
प्रकटीक्रियमाणे । अयं भावः । एकशरप्रहारपातितसिंहगजं भर्तारमव-  
लोक्य शौर्यवतो वनितास्मीति गर्वायमाणा व्याधवधूर्ननर्त । तां च नृत्यन्ती  
समवलोक्य तत्सखी ब्रूते । हे मूढे, त्वत्पतिश्चेत् त्वय्यासक्तो भवेत् ततः  
किं, बहुभिरपि शरप्रहारैर्हरिणं हन्ति । अत एव त्वय्यननुरक्तत्वाच्छक्ति-  
क्षयाभावे गजेन्द्रमृगेन्द्रावेकेनैव शरेण जघान । अतस्तव नर्तनं निजदौर्भाग्य-  
प्रकटनाय प्रत्युतेदमिति । प्राकृते पहरपहारौ शब्दौ द्वावपि भवतः  
॥ २०४ ॥

1 B, C, G, I, Laber जइ

- 205) कत्तो तं रायघरेसु विलसियं जं घरम्मि वाहस्स ।  
गयकुंभविदारियमोत्तिण्हि जं जंगलं किणइ ॥ २ ॥
- 206) अज्ज कयत्थो दिव्हो वाहवहू रुवजोव्वणुम्मइया ।  
सोहम्मं धणुरुपच्छलेण रच्छासु विक्खिरइ ॥ ३ ॥
- 207) ओ खिप्पइ मंडलमारुण गेहंगणाउ वाहीए ।  
सोहग्गधयवडाइ व्व धणुरओरुंपरिंछोली ॥ ४ ॥
- 208) जह जह वट्ठंति थणा तह तह झिज्जंति पंच वत्थूणि ।  
मज्झं पइ कायंडं पल्लियुवाणा सवत्तीओ ॥ ५ ॥



205) [ कुतस्तद्राजगृहेषु विलसितं यद्गृहे व्याधस्य । गजकुम्भ-  
विदारितमौक्तिकैर्यजांगलं क्रीयते ॥ ] कुतस्तद्राजगृहेषु विलसितं यद् गृहे  
व्याधस्य वर्तते । कथम् । यद्गजकुम्भविदारितमौक्तिकैरुपलक्षितं मांसं  
क्रीयते ॥ २०५ ॥

206) [ अथ कृतार्थो दिवसो व्याधवधू रूपयौवनोन्मत्ता ॥  
सौभाग्यं धनुरुल्लिखनच्छलेन रथ्यासु विष्किरति ॥ ] अथ कृतार्थो दिवसोः  
व्याधवधू रूपयौवनोन्मादिता सौभाग्यं धनुरुल्लिखनव्याजेन रथ्यासु विस्तु-  
णोति । अयं भावः । तस्यामासकतः शक्तिक्षयात् प्रत्यहं धनुस्तनूकरोति  
मर्ता । तस्य च त्वगुत्करं कचवरं रथ्यायां निक्षिपति तद्वधूः । ज्ञायते  
किलात्मीयं सौभाग्यं लोकेषु दर्शयति ॥ २०६ ॥

207) [ अहो क्षिप्यते मण्डलमारुतेन गेहाङ्गणाद्व्याधवध्वाः ।  
सौभाग्यध्वजपटानीत्र धनूरजस्त्वक्पङ्क्तिः ॥ ] ओ अहो मंडलमारुण  
मण्डलीवातेन धनूरजस्त्वक्पङ्क्तिः क्षिप्यत उड्डीयते । कस्मात् । गेहाङ्ग-  
णात् । सौभाग्यध्वजपटाकेत्र व्याधवध्वाः ॥ २०७ ॥

208) [ यथा यथा वर्धेते स्तनौ तथा तथा क्षीयन्ते पञ्च वस्तूनि ।  
मध्यं पतिः कोदण्डः पल्लियुवानः सपत्न्यः ॥ ] यथा यथा वर्धेते स्तनौ  
व्याधवध्वास्तथा तथा खिद्यन्ते ( ? क्षीयन्ते ) पञ्च वस्तूनि । कानि तानी-  
त्याह । मध्यमुदरम् । पतिः । कोदण्डः । पल्लियुवानः । सपत्न्यः  
॥ २०८ ॥

- 209) जह जह वडुंति थणा वियसइ मयणो सवम्महा दिट्ठी ।  
तह तह वाहजुवाणो दियहे दियहे धणुल्लिहइ ॥ ६ ॥
- 210) जह जह न चडइ चाधो उम्मिल्लइ करह पल्लिणाहस्स ।  
तह तह सुणहा विप्फुल्लगंडविवस्सुम्ही हसइ ॥ ७ ॥
- 211) दिन्नं थणाण अग्घं करिणीजूहेण वाहवहुयाए ।  
रंडत्तणं न पत्तं हे सुंदरि तुह पसाएण ॥ ८ ॥
- 212) सिहिपेहुणावर्यसा बहुया वाहस्स गन्विरी भमइ ।  
गयमुत्तागहियपसाहणाण मज्झे सवत्तीणं ॥ ९ ॥

209) [ यथा यथा वर्धते स्तनौ विकसति मदनः समन्मथा दृष्टिः ।  
तथा तथा व्याधयुवा दिवसे दिवसे धनुरुल्लिखति ॥ ] दिवसे दिवसे  
प्रतिदिवसम् ॥ २०९ ॥

210) [ यथा यथा नारोहति चापो भ्रश्यते ( संसते ) करात्  
पल्लिनाथस्य । तथा तथा स्तुषा विफुल्लगण्डविवरोन्मुखी भवति ॥ ] यथा  
यथा चापो न चटति, करह हस्तात् उम्मिल्लइ भ्रश्यति । कस्य । पल्लि-  
नाथस्य । तथा तथा सुणहा वधूर्विस्फुल्लगण्डपराङ्मुखी हसति । अचटित-  
प्रत्यश्चं कराद् भ्रश्यच्च धनुर्दृष्ट्वा सुन्दरं मय्यासक्तोऽसौ प्रिय एवंविधा-  
भवस्थां प्रापेति विकसितकपोलं पराङ्मुखी हसति ॥ २१० ॥

211) [ दत्तः स्तनयोरर्धः करिणीयूथेन व्याधवध्वाः । रण्डात्वं  
न प्राप्तं हे सुन्दरि तव प्रसादेन ॥ ] करिणीजूहेण हस्तिनीवृन्देन व्याध-  
वध्वाः स्तनयोरर्धं दत्तम् । किमिति । हे सुन्दरि तव स्तनयोः पूजनं  
कुर्मः । तव प्रसादतो रण्डात्वं न प्राप्तमस्माभिः । यदि त्वय्यनासक्तोऽ-  
भविष्यत् तर्हि त्वद्भर्तास्मत्पतिम् एकैकैवेषुणाहनिष्यत् । इदानीं त्वत्कुच-  
प्रसादतो जीवद्धवाः स्म इति भावः ॥ २११ ॥

212) [ शिखिपिच्छावतंसा वधूर्व्याधस्य गर्ववती भ्राम्यति । गज-  
मुक्तागृहीतप्रसाधनानां मध्ये सपत्नीनाम् ॥ ] व्याधस्य वधूर्गर्वोद्बहनशीला  
भ्राम्यति । क । मध्ये सपत्नीनाम् । किंविशिष्टानाम् । गजमुक्ताभिर्गृहीत-  
प्रसाधनानाम् । सा च किंविशिष्टा । शिखिपिच्छावतंसा । तर्हि गर्वो-

213) वाणियय हस्तिदन्ता कत्तो अग्धाण वग्घकित्तीओ ।

उत्तुंगथोरथणवट्टसालसा जं वह् सुवह ॥ १० ॥

214) वग्घाण नहा सीहाण केसरा मोत्तिया गहंदाणं ।

कत्तो वाणिय अग्धं मयच्चम्मपरिग्गहो नत्थि ॥ ११ ॥

२३. हरिणवज्जा [ हरिणपद्धतिः ]

215) हरिणा जाणंति गुणा रण्णे वसिऊण 'गेयमाहण्यं ।

ताणं चिय नत्थि धणं जीयं वाहस्स अप्पंति ॥ १ ॥

216) अग्धाण तिणंकुरभोयणाण न हु किंचि संचियं दविणं ।

मह मंसपिडतुट्ठो जइ वच्च ता अहं धन्नो ॥ २ ॥

इह नशीला कथम् । एता मत्तपत्नीः कामयमानस्तद्दिनेऽद्रवीभूतचित्तः शक्तिबाहुल्याद्गजान् हन्ति । गजशिरःपिण्डगलितमुक्ताफलैर्मण्डयति ताः । मय्यासक्तश्च क्षीणशक्तिस्तद्दिने मयूरं मारयति । तन्मयूरपिच्छावतंसका धन्या-  
हमिति भावः ॥ २१२ ॥

213) [ वाणिजक हस्तिदन्ताः कुतोऽस्माकं व्याघ्रकृतयः । उत्तुंग-  
पृथुस्तनपट्टसालसा यद्रधूः स्वपिति ॥ ] वाणिजक कुतोऽस्माकं हस्तिदन्ताः  
कुतश्च व्याघ्रकृतयो व्याघ्रचर्माणि, यतो हेतोरुत्तुंगविस्तीर्णस्तनपट्टसालसा  
धूः स्वपिति ॥ २१३ ॥

214) [ व्याघ्राणां नखाः सिंहाणां केसरा मौक्तिकानि गजेन्द्रा-  
णाम् । कुतो वाणिजास्माकं मृगचर्मपरिग्रहो नास्ति ॥ ] व्याघ्राणां नखाः  
सिंहाणां केसरा मौक्तिकानि गजेन्द्राणां कुतो वाणिजास्माकं मृगचर्मपरि-  
ग्रहोऽपि नास्ति । अत्रापि पूर्वोक्तो भावो ज्ञातव्यः ॥ २१४ ॥

215) [ हरिणाः जानन्ति गुगानरण्य उषित्वा गेयमाहान्यम् ।  
सेवामेव नास्ति धनं जीवं व्याधस्यार्पयन्ति ॥ २१५ ॥ ]

216) [ अस्माकं तृणाङ्कुरभोजनानां न खलु किमपि संचितं  
द्रविणम् । मम मांसपिण्डतुष्टो यदि व्रजति तदाहं धन्यः ॥ ] अस्माकं  
तृणाङ्कुरभोजनानां न खलु किमपि संचितं द्रविणं वर्तते । यद्यसौ गायनो  
व्याधो मम मांसपिण्डतुष्टो व्रजति तदाहं धन्यः ॥ २१६ ॥

- 217) एक्रेण वि सरउ सरेण वाह किं बीयण गहिएण ।  
एकं पि वसइ जीयं हयास दोणहं पि य सरीरे ॥ ३ ॥
- 218) सरसल्लिएण भणियं कंघं धुणिऊण जुण्हरिणेण ।  
गिज्जउ पुणो वि गिज्जउ जाव य कंठट्ठिओ जीवो ॥ ४ ॥
- 219) घाएण मओ सहेण मई चोज्जेण वाहवहुया वि ।  
अवठंभिऊण धणुहं वाहेण वि मुक्किया' पाणा ॥ ५ ॥

२४. करहवज्जा [ करभपद्धतिः ]

- 220) कंकेल्लिपल्लवोद्वेल्लमणहरे जइ वि नंदणे चरइ ।  
करहस्स तह वि मरुविलसियाइ हियए खुडुक्कंति ॥ १ ॥

217) [ एकेनापि पूर्यतां शरेण व्याध किं द्वितीयेन गृहीतेन ।  
एकोऽपि वसति जीवो हताश द्वयोरपि च शरीरे ॥ ] हे व्याध, एकेनापि  
शरेण सरउ पूर्यतां, किं द्वितीयेन गृहीतेन । एकमेव जीवं ( ? जीवितं )  
द्वयोरप्यावयोर्दम्पत्योः शरीरे वसति । हे हताश । हता आशा येन तस्य  
संबोधनम् ॥ २१७ ॥

218) [ शरशल्लियतेन भणितं स्कन्धं धूत्वा जीर्णहरिणेन ।  
गीयतां पुनर्गीयतां यावच्च कण्ठस्थितो जीवः ॥ ] शरशल्लियतेन भणितं  
स्कन्धं विधूय जीर्णहरिणेन । गीयतां पुनरपि गीयतां यावन्मम कण्ठस्थितो  
जीवः ॥ २१८ ॥

219) [ घातेन मृगः शब्देन मृगो आश्चर्येण व्याधवन्नूरपि ।  
अवष्टभ्य धनुर्व्यावेनापि मुक्ताः प्राणाः ॥ ] घातेन मृगो मृत इत्यध्या-  
हार्यम् । शब्देन म्रियमाणमृगशब्देन हरिणारट्टितेन मृगो मृता ।  
चोज्जेण — “ अहो एतस्या मृग्या अपि प्रेमातिरेकः ” इत्याश्चर्येण व्याध-  
वन्नूरपि । धनुरवष्टभ्य, “ हरिणदम्पती तावन्मया मारितौ । मद्बलभाष्ये-  
तयोः पश्वोरपि प्रेमातिरेकमवलोक्य मृता । एतया त्रिता ममापि जीवितेन  
किं कर्तव्यम् ” इति व्याधेनापि मुक्ताः प्राणाः ॥ २१९ ॥

220) [ कङ्केल्लिपल्लवोद्वेल्लमनोहरे यद्यपि नन्दने चरति । करमस्य  
त्तयापि मरुविलसितानि हृदय आविर्भवन्ति ॥ ] कङ्केल्लिपल्लवोद्वेल्लमनोहरे

- 221) ते गिरिसिहरा ते पीलुपल्लवा ते करीरकसरका ।  
लभ्यन्ति करह मरुविलसियाइ कत्तो घणेत्यम्मि ॥ २ ॥
- 222) पुणरुत्तपसारियदीहकंधरो करह किं पलोपसि ।  
कत्तो लभ्यन्ति मरुत्थलीउ दिव्वे पराहुत्ते ॥ ३ ॥
- 223) दीहुण्हपडरणीसाससोसियासेसपीलुसयसिहरो ।  
कवलं पि न गेण्हसि करह मुद्ध किं चक्खियमपुब्बं ॥ ४ ॥
- 224) उन्नयकंधर मा जूर करह ता धरसु किं चि चरिऊण ।  
तुह जोग्गा अक्कमरुत्थलीइ' तुंगा तरु कत्तो ॥ ५ ॥

यद्यपि नन्दने चरति, तथापि करभस्य मरुविलसितानि मरुस्थले कण्टक-  
जालभक्षणानि हृदय आविर्भवन्ति ॥ २२० ॥

221) [ तानि गिरिशिखराणि ते पीलुपल्लवास्ते करीरकुड्मलाः ।  
लभ्यन्ते करभ मरुविलसितानि कुतो वनेऽत्र ॥ ] तानि गिरिशिखराणि ।  
प्राकृते नपुंसकेऽपि पुंस्त्वं कापि । ते पीलुपल्लवाः । ते करीरकसरका  
करीरकुड्मलस्वेच्छाभक्षणानि । एवंविधानि मरुविलसितानि कुतोऽत्र वने  
लभ्यन्ते । न कापीत्यर्थः ॥ २२१ ॥

222) [ पुनरुत्तपसारितदीर्घकन्धरः करभ किं प्रलोकयसि । कुतो  
लभ्यन्ते मरुस्थल्यो दैवे पराद्धमुखे ॥ २२२ ॥ ]

223) [ दीर्घोष्णप्रचुरनिःश्वासशोषिताशेषपीलुशतशिखरः । कव-  
लमपि न गृह्णासि करभ मुग्ध किमास्वादितमपूर्वम् ॥ ] दीर्घोष्णप्रचुर-  
निःश्वासशोषिताशेषपीलुशतशिखरो यत् कवलमपि न गृह्णासि हे मुग्ध  
करभ किमपूर्वं भवतास्वादितम् ॥ २२३ ॥

224) [ उन्नतकन्धर मा खिद्यस्व करभ तावद् ध्रियस्व किञ्चिच्च-  
रित्वा । तव योग्या अर्कमरुस्थल्यां तुङ्गास्तरवः कुतः ॥ ] उन्नतकन्धर हे  
करभ मा खिद्यस्व । तत् तस्माद् धरस्व किञ्चिच्चरित्वा । तव योग्या  
अर्कमरुस्थल्यस्तुङ्गास्तरवः कुतो वर्तन्ते, अपि तु न सन्ति ॥ २२४ ॥

- 225) जं जीहाइ विलगं किंचि वरं मामि तस्स तं दिट्ठं ।  
थुक्के चक्खिउं वणसयाइ करहो धुयग्गीवो ॥ ६ ॥
- 226) अन्नोहिं पि न पत्ता पत्तलकरहेहि करह सा वेल्ली ।  
को एसो तुज्ज गहो जं चितसि विंझसिहराई ॥ ७ ॥

२५. मालईवज्जा [मालतीपद्धतिः.]

- 227) तह तुह विरहे मालइ महिमंडलवंदणिज्जमयरंदे ।  
परिक्षीणं भमरकुलं जह जायं मसयवंदं व ॥ १ ॥

225) [ यषिज्जहायां विलगं किंचिद्वरं सखि तस्य तद्दृष्टम् ।  
थूकरोत्यास्वाद्य वनशतानि करभो धुतप्रीवः ॥ ] कश्चन युवा कांचना-  
पूर्वा तरुणीमवलोक्य विरुद्धामपि पूर्वरमितामनाकलय्य तामलभमानः शिरो  
धूनयति । थूत्कारयति च । तं तादृशमवलोक्य सा रूपवती सखीं प्रति  
ब्रूते । हे मामि सखि, करभो धुतप्रीवो वनशतानि चक्खिउं आस्वादयितुं  
थूकरोति । युक्तोऽयमर्थोऽथवा यद्विरुद्धमपि यस्य जिह्वायां लग्नम् ।  
कोऽर्थः । यस्मै यदोचते तस्य तदेव वरम् इति भावः ॥ २२५ ॥

226) [ अन्यैरपि न प्राप्ता कृशकरभैः करभ सा वल्ली । क एष  
तव ग्रहो यच्चिन्तयसि विन्ध्यशिखराणि ॥ ] हे करभ, अन्यैरपि कृश-  
करभैरियं वल्ली न प्राप्ता । क एष तव ग्रहो यच्चिन्तयसि विन्ध्यशिखराणि ।  
को भावः । इयं मत्सखी रन्तुम् अकुण्ठसौभाग्ययुक्तैरपि युवभिर्न प्रापे ।  
त्वद्भाग्याच्च स्वयमप्यागतमिमां किमित्यवगणयसि यदन्यामवलोकयसि ।  
को नाम तवाग्रह इति ध्वन्यते ॥ २२६ ॥

227) [ तथा तव विरहे मालति महीमण्डलवन्दनीयमकरन्दे ।  
परिक्षीणं भमरकुलं यथा जातं मशकवृन्दमिव ॥ ] हे मालति जाति, तव  
विरहे, महीमण्डलवन्दनीयमकरन्दे, तथा क्षीणं कृशीभूतं भमरकुलं यथा  
मशकवृन्दमिव जातम् इत्युत्तरार्थः । भावार्थस्त्वयम् । कांचन नायिका-  
मागत्य दूती वदति । हे महीमण्डलस्थितयुवप्रार्थनीयसौभाग्यवति, त्वद्विरहे  
सकलमपि युवजातं तथा तानवमवलम्बते यथा द्वित्रिषु दिनेष्वनिष्ठ-  
माग्मविष्यति ॥ २२७ ॥

- 228) वङ्गसु मालइकलिण निभरमयरंदपरिमलुगारे ।  
मुचंतु छप्पया सेसकुसुमसेवाकिलेसस्स ॥ २ ॥
- 229) वियसंतु नाम गंधुद्धुराउ सेसाउ कुसुमजाईओ ।  
इंदिरस्स रणरणयकारणं मालइ च्चेव ॥ ३ ॥
- 230) मडहं मालइकलियं महुयर दट्ठण किं पराहुत्तो ।  
एत्तो पसरइ भुवणंतराइ गंधो वियंभतो ॥ ४ ॥

228) [ वर्धस्व मालतीकलिके निर्भरमकरन्दपरिमलोद्वारे । मुञ्चन्तु षट्पदाः शेषकुसुमसेवाक्लेशम् ॥ ] हे मालतीकलिके निर्भरमकरन्दपरिमलोद्वारे वर्धस्व । किमिति । पुष्पितायां त्वयि षट्पदा अशेषकुसुमसेवाक्लेशान्मुच्यन्ताम् । अशेषकुसुमानि परित्यज्य त्वत्कुसुमान्येवास्वादयन्तु, इत्युत्तरार्धः । भावार्थः पुनरेषः । हे तामरसाक्षि निर्भरयौवनरमणीये भवन्तीं सर्वावयवरूढप्रौढयौवनमालोक्य सर्वेऽपि युवानस्त्वामेवाहमहमिकया वाञ्छन्तु । भविष्यत्प्रौढतारुण्यारूढां नायिकां प्रति सखीवाक्यमिति ॥ २२८ ॥

229) [ विकसन्तु नाम गन्धोद्धुराः शेषाः कुसुमजातयः । इन्दिरस्स रणरणककारणं मालयेव ॥ ] विकसन्तु नाम गन्धोद्धुराः शेषकुसुमजातयः । इन्दिरस्स भ्रमरस्य रणरणककारणं मालयेव । अयमभिप्रायः । भवन्तु सर्वा अपि स्त्रियो, यूनः पुनः कस्यापि कर्णान्तविश्रान्तलोचना कुचयुगलपीड्यमानचिबुका, चम्पककलिकागौराङ्गी अवतीर्णतारुण्या युवती रणरणकहेतुर्भवति ॥ २२९ ॥

230) [ लब्धीं मालतीकलिकां मधुकर दृष्ट्वा किं पराङ्मुखः । इतः प्रसरति भुवनान्तराणि गन्धो विजृम्भमाणः ॥ ] हे मधुकर लब्धीं मालतीकलिकामवलोक्य किं पराङ्मुखः संजातः । यत इतो मालत्या गन्धः प्रसरति । किं कुर्वणः । भुवनान्तराणि विजृम्भमाणो व्याप्नुवन् । अयं भावः । कश्चिद्युवानवतीर्णतारुण्यां नायिकामालोक्य तामकामयमानस्तत्सख्योच्यते । हे युवन् किं पराङ्मुखः संजातोऽसि । अस्याः स कोऽपि यौवनभरः समुल्लसिष्यति येन सकलनगरीनारीरप्यतिशयिष्यते ॥ २३० ॥

- 231) मड्डुल्लियाइ किं तुह इमीइ किं वा दलेहि तलिणेहि ।  
आमोए मड्डुयर मालईइ जाणिहिसि माहात्थं ॥ ५ ॥
- 232) तह वासियं वणं मालईइ कुसुमेहि निम्भरं सरण ।  
जह इत्थ तत्थ कत्थ वि भमरा दुक्खेहि लक्खंते ॥ ६ ॥
- 233) का समसीसी सह मालईइ सेसाण कुसुमजाईणं ।  
जस्स वि गंधविलित्ता भसला भसलेहि पिज्जंति ॥ ७ ॥
- 234) कलियामिसेण उब्भेवि अंगुलिं मालईइ महमहियं ।  
धरउ' जु धरणसत्थो मह पैतो मड्डुयरजुवाणो ॥ ८ ॥

231) [ लघुतया किं तवैतस्याः किं पत्रैस्तलिनैः । आमोदे मधुकर-  
मालत्या ज्ञास्यसि माहात्म्यम् ॥ ] हे मधुकर, एतस्या लघुतया किं तव,  
किंवा तलिणेहि विरलैः स्तोकैर्वा दलैः पत्रैः । यतोऽस्या आमोदेन  
माहात्म्यं ज्ञास्यसि । अयं भावः । कश्चन युवा संपूर्णकुचयुगलां मुग्धां  
वामाक्षीमवलोक्य तत्सख्योच्यते । अस्याः सुरतपाण्डित्येन गुणातिशयं  
ज्ञास्यसि । एतां मुग्धां लब्ध्वा मा ज्ञासीरिति ॥ २३१ ॥

232) [ तथा वासितं वनं मालत्या कुसुमैर्निर्भरं शरदि । यथात्र  
तत्र कुत्रापि भमरा दुःखैर्लक्ष्यन्ते ॥ ] तथा वासितं मालत्या कुसुमैर्वनं  
निर्भरम् । क । शरदि । यथा अत्र तत्र कुत्रापि भमरा दुःखैर्लक्ष्यन्ते  
॥ २३२ ॥

233) [ का समशीर्षिका सह मालत्या शेषाणां कुसुमजातीनाम् ।  
यस्यापि गन्धविलिता भमरा भ्रमरैः पीयन्ते ॥ ] शेषाणां कुसुमजातीनां  
मालत्या सह का प्रतिस्पर्धा । यस्या गन्धविलिता भमरा भ्रमरैरेव पीयन्ते ।  
गन्धवासिता भमराः कुसुमान्येतानीति भ्रान्त्या भ्रमरैरास्वाद्यन्ते । गन्धाति-  
शयोक्तिरियम् ॥ २३३ ॥

234) [ कलिकामिषेणोर्ध्वकृत्याङ्गुलिं मालत्या कथितम् । धरतु  
यो धरणसमर्थो माम् आयन् मधुकरयुवा ॥ ] कलिकान्याजेनाङ्गुलिमूर्ध्व-  
कृत्य मालत्या महमहियं कथितमिति संज्ञा । किमित्याह । यो धारयितुं  
समर्थः स धारयतु मधुकरयुवा मां प्रत्यागच्छन् । भावोऽयम् । काचन नारी

- 235) एककुम्भेयं नहसूखण्डं भ्रमरभरसमुद्बहनं ।  
उव सहह थरहरंती वि दुष्बला मालह च्छेव ॥ ९ ॥

२६. ईर्दिदिरवज्जा [ इन्दिन्दिरपद्धतिः ]

- 236) ईर्दिदिर छप्पय भसल भ्रमर भमिओ सि काणणं सयलं ।  
मालहसरिसं कुसुमं जह दिदुं किं न ता भणसि ॥ १ ॥
- 237) कथं वि दलं न गंधं कथं वि गंधो न पउरमयरदो ।  
एककुसुममि महुयर वे तिन्नि गुणा न लभंति ॥ २ ॥
- 238) एकं महुयरद्वियं तं चिय पुण मालहं पडिरुद्धं ।  
सेसा फुलंतु फलंतु पायवा को निवारह ॥ ३ ॥

सर्वाङ्गरूपवती सुमगा गर्वेण वक्ति । मद्रूपश्रियमवलोक्य यो युवा मामा-  
गच्छति तमेतं निवारयतु कश्चन यस्य शक्तिरस्ति ॥ २३४ ॥

235) [ पक्षोक्षेपं नखसूचिखण्डनं भ्रमरभरसमुद्बहनम् । पश्य  
सहते कम्पमानापि दुर्बला मालत्येव ॥ ] पक्षोक्षेपं नखसूचिखण्डनं भ्रमर-  
भरसमुद्बहनं पश्य कम्पमानापि दुर्बला मालत्येव सहते ॥ २३५ ॥

236) [ इन्दिन्दिर षट्पद भसल भ्रमर भ्रान्तोऽसि काननं  
सकलम् । मालतीसदृशं कुसुमं यदि दृष्टं किं न तदा भणसि ॥ ] इन्दिन्दिर  
षट्पद भसल भ्रमर त्वं भ्रान्तोऽसि काननं सकलं, मालतीसदृशं कुसुमं यदि  
दृष्टं किं न तदा भणसि ॥ २३६ ॥

237) [ कुत्रापि दलं न गन्धः कुत्रापि गन्धो न प्रचुरमकरन्दः  
एककुसुमे मधुकर द्वौ त्रयो गुणा न लभ्यन्ते ॥ ] कुत्रापि दलं पत्रं न  
गन्धः । कुत्रापि गन्धो न प्रचुरमकरन्दः । एकस्मिन् कुसुमे हे मधुकर द्वौ  
त्रयो वा गुणा न लभ्यन्ते ॥ २३७ ॥

238) [ एकं मधुकरद्वयं तदेव पुनर्मालत्या प्रतिरुद्धम् । शेषाः  
पुष्पन्तु फलन्तु पादपाः को निवारयति ॥ ] एकं मधुकरद्वयं, तदेव मालत्या  
प्रतिरुद्धम् । मालतीं विना मधुकरद्वयं नान्यत्र रमते । अतः शेषाः पादपाः  
पुष्पन्तु फलन्तु, कस्तां निवारयति ॥ २३८ ॥

- 239) मालइ पुणो वि मालइ हा मालइ मालइ त्ति जंपंतो ।  
उव्विग्गो<sup>१</sup> भमइ अली हिडंतो सयलवणरार्इ ॥ ४ ॥
- 240) रुणरुणइ वलइ<sup>२</sup> वेळइ पक्खउडं धुणइ खिवइ अंगाइं ।  
मालइकलियाविरहे पंचावत्थं गओ भमरो ॥ ५ ॥
- 241) मालइविरहे रे तरुणभसल मा रुवसु निब्भरुक्कंठं ।  
वल्लहविओयदुक्खं मरणेण विणा न वीसरइ ॥ ६ ॥
- 242) जाव न वियसइ सरसा वरइ न ईसं पि मालईकलिया ।  
अविणीयमहुयरोहिं ताव च्चिय पाउमारब्धा ॥ ७ ॥
- 243) वियसंतसरसतामरसभसल वियसेइ मालई जाव ।  
ता जत्थ व तत्थ व जह व तह व दियहा गमिज्जंति ॥ ८ ॥

239) [ माळति पुनरपि मालति हा मालति मालतीति जल्पन् ।  
उद्विग्नो भ्रमत्यलिर्हिण्डमानः सकलवनराजीः ॥ ] मालति पुनरपि मालति  
हा मालति मालतीति जल्पन्नुद्विग्नो भ्रमत्यलिर्हिण्डमानः सकलवनराजीः ।  
अयं भावः । सकलगुणयुक्तां मालतीमनवलोकयन् सकला अपि पुष्पजाती-  
स्तृणायापि न मन्यत इत्यर्थः ॥ २३९ ॥

240) [ रुणरुणायते वलति वेळति पक्षपुटं धुनोति क्षिप्त्यङ्गानि ।  
मालतीकलिकाविरहे पञ्चावस्थां गतो भ्रमरः ॥ २४० ॥ ]

241) [ मालतीविरहे रे तरुणभ्रमर मा रोदीर्निर्भरोत्कण्ठम् । वल्लभ-  
वियोगदुःखं मरणेन विना न विस्मर्यते ॥ ] रे तरुण भ्रमर मा रोदीर्निर्भरो-  
त्कण्ठम् । वल्लभवियोगदुःखं मरणेन विना न विस्मरति ॥ २४१ ॥

242) [ यावन्न विकसति सरसा वृणोति नेशमपि मालतीकलिका ।  
अविनीतमधुकरैस्तावदेव पातुमारब्धा ॥ ] यावत्सरसा मालती न  
विकसति, ईसं पि न वरइ ईषदपि न वृणोति, अविनीतमधुकरै-  
स्तावदेव पातुमास्वादयितुमारब्धा । अयं भावः । काचन नायिका अन-  
वतीर्णतारुण्यापि प्रियैः पातुमारब्धा । परकीयासती नायिका ॥ २४२ ॥

243) [ विकसत्सरसतामरसभ्रमर विकसति मालती यावत् ।  
तावच्चत्र वा तत्र वा यथा वा तथा वा दिवसा गम्यन्ते ॥ ] विकसत्सरस-

- 244) छप्पय गमेसु कालं वासवकुसुमाइ ताव मा मुयसु ।  
मन्न जियंतो पेच्छसि पडरा' रिद्धी वसंतस्स ॥ ९ ॥
- 245) मा इंदिदिर तुंगसु पंकयदलणिलय मालईविरहे ।  
तुंबिणिकुसुमाइ न संपडंति दिव्वे पराहुत्ते ॥ १० ॥
- 246) इतरकुसुमेसु मधुकर दे बंध रई विमुंच रणरणयं ।  
झायंतो च्चिय मरिहिसि कत्तो ते मालई सरय ॥ ११ ॥
- 247) भमरो भमरो त्ति गुणोज्झिपहि कुसुमेहि लाइओ दोसो ।  
लह्मिऊण मालई पुण सो निउणो भमउ जइ भमइ ॥ १२ ॥

तामरसेषु स्थितो योऽसौ भ्रमरस्तस्य संबोधनम् । हे विकसत्सरसकमलभ्रमर,  
यावन्मालती विकसति तावद्यत्र तत्र यथा तथा दिवसा नीयन्ताम्  
॥ २४३ ॥

244) [ षट्पद गमयस्व कालं वासवकुसुमानि तावन्मा मुञ्च ।  
मन्ये जीवन् पश्यसि प्रचुरा ऋद्धीर्वसन्तस्य ॥ ] षट्पद गमयस्व कालं  
समयम् । वासवकुसुमानि आटरूपकपुष्पाणि मा मुञ्च । किमिति । मन्न  
मन्ये अहमिति । जीवन् प्रचुरार्द्धिं वसन्तस्य पश्यसि ॥ २४४ ॥

245) [ मेन्दिन्दिर ताम्य पङ्कजदलनिलय मालतीविरहे । तुम्बिनि-  
कुसुमानि न संपतन्ति दैवे पराभूते ॥ ] हे भ्रमर मा तुंगसु मा भ्राम्य ।  
तर्हि किं करोमीत्याह । मालतीविरहे पंकयदले कमलपत्रे निलय लग ।  
यतो दैवे पराङ्मुखे तुम्बीकुसुमानि न संपद्यन्ते । आसतां चम्पककुसुमादीनि,  
अलाबुपुष्पाण्यपि न प्राप्यन्ते ॥ २४५ ॥

246) [ इतरकुसुमेषु मधुकर हे बधान रतिं विमुञ्च रणरणकम् ।  
ध्यायन्नेव मरिष्यसि कुतस्ते मालती शरदि । ] दे इति प्रार्थनायां निपातः ।  
हे मधुकर इतरकुसुमेषु बधान रतिं, विमुञ्च रणरणकम् । ध्यायन्नेव मरिष्यसि,  
कुतस्ते मालती शरदि ॥ २४६ ॥

247) [ भ्रमरो भ्रमर इति गुणोज्झितैः कुसुमैरारोपितो दोषः ।  
लब्ध्वा मालतीं पुनः स निपुणो भ्रमतु यदि भ्रमति ॥ ] गुणोज्झितैः

- 248) कुंदलयामडलपरिद्विठपण भरिऊण मालइविलासं ।  
तह नीससियं इंदिदिरेण जह सा वि पज्जलिया ॥ १३ ॥
- 249) वोसट्टबहलपरिमलकेयइमयरंदवासियंगस्स ।  
हियइच्छियपियलंभा<sup>1</sup> चिरा सया कस्स जायंति ॥ १४ ॥
- 250) वियलियदलं पि गंधोज्झियं पि विरसं पि मालईविडवं ।  
भसलेहि नेय मुक्कं पढमरसं संभरंतेहि ॥ १५ ॥

कुसुमैर्यो दोष आरोपितः, अयं भ्रमरो भ्रमणं करोतीति भ्रमर इति दोषो भ्रमर आरोपितो नेदं युक्तम् । निपुणो विदग्धोऽयं भ्रमरो मालतीं प्राप्य यदि भ्रमति, तर्हि भ्रमतु । परमन्यत्र न यातीति । अयं भावः । सकला अपि नारीर्दृशं दर्शं परिभ्रमति, परमेकामपि न कामयते सर्वाङ्गसुन्दरीमल-भमानः । एवं स्थिते काचन वक्ति । सर्वत्र परिभ्रमति, परं क्वापि स्थितिं न विधत्तेऽयम् इत्युपालभ्यते । तदुपालम्भनं श्रुत्वान्यः कश्चिद् ब्रूते । यदि मनोगतां सर्वगुणपरिपूर्णां प्राप्नोति, तर्हि न आभ्यतीति ॥ २४७ ॥

248) [ कुन्दलतामुकुलपरिस्थितेन स्मृत्वा मालतीविलासम् । तथा निःश्वसितमिन्दिन्दिरेण यथा सापि प्रज्वलिता ॥ ] कुन्दलतामुकुलोपरि-स्थितेनेदिन्दिरेण मालतीविलासं स्मृत्वा तथा निःश्वसितं यथा सापि कुन्दलता प्रज्वलिता ॥ २४८ ॥

249) [ विकसितबहुलपरिमलकेतकीमकरन्दवासिताङ्गस्य । हृदये-प्सितप्रियालम्भाश्चिरात् सदा कस्य जायन्ते ॥ ] विकसितबहुलपरिमल-केतकीमकरन्दवासिताङ्गस्य भ्रमरस्य हृदयेप्सितप्रियालम्भाश्चिरात् सदा कस्य जायन्ते ॥ २४९ ॥

250) [ विगलितदलोऽपि गन्धोज्झितोऽपि विरसोऽपि मालती-विटपः । भ्रमरैरनैव मुक्तः प्रथमरसं संस्मरद्भिः ॥ ] मालतीविटपं भ्रमरैरनैव मुक्तम् । कदाचित्सुन्दरं भवेदित्याह । विगलितदलं शटितपत्रमपि । गन्धो-ज्झितमपि, विरसमपि । तर्हि केन गुणेन न मुक्तमिति विशेषणद्वार

1 G बेलभा ( for पियलंभा )

- 251) 'ढंखरसेसो वि हु महुयरेहि मुक्तो न मालईविडवो ।  
 दरवियसियकलियामोयबहल्लिमं संभरंतोहि ॥ १६ ॥
- 252) निबिडदलसंठियं पि हु कलियं वियसाविऊण सविसे ॥  
 जे पढमं तीह रसं पियति ते छप्पया छेया ॥ १७ ॥
२७. सुरतरुविसेसवज्जा [ सुरतरुविशेषपद्धतिः ]
- 253) वसिऊण सम्गलोए गंधं गहिऊण पारिजायस्स ।  
 रे भसल किं न लज्जसि चुंवंतो इयरकुसुमाई ॥ १ ॥

कारणमाह । प्रथमरसं संस्मरता ( ? संस्मरद्भिः ) । अयमर्थः यथा कश्चन युवातिक्रान्तरुण्यमपि गुणगणयुक्तां नारीं प्रथमोपभुक्तां न त्यजति ॥ २५० ॥

251) [ पत्रपुष्परहितशाखाशेषोऽपि खलु मधुकरैर्मुक्तो न मालती-  
 विटपः । दरविकसितकलिकामोदबाहुल्यं संस्मरद्भिः ॥ ] मधुकरैर्मुक्तो  
 न मालतीविटपः । किंविशिष्टोऽपि । पत्रपुष्पादिरहितोऽपि खलु । को  
 हेतुरिति विशेषणद्वारेणह । ईषद्विकसितकलिकामोदबाहुल्यं संस्मरद्भिः  
 ॥ २५१ ॥

252) [ निबिडदलसंस्थितामपि खलु कलिकां विकास्य सविशेषम् ।  
 ये प्रथमं तस्या रसं पिबन्ति ते षट्पदाश्लेकाः ॥ ] ये षट्पदा भ्रमरा  
 निबिडदलसंस्थितामपि कलिकां विकास्य सविशेषं यथा स्यात्तथा, प्रथमं  
 तस्या मालत्या रसं पिबन्ति ते छेका विदग्धाः । इदमैदंपर्यम् । यथा कश्चन  
 कामुकः कांचनानवतीर्णतरुण्यां कयाचन युक्त्या सुरतक्षमां विधाय  
 तामुपभुङ्क्ते स निपुणो भवेदिति ॥ २५२ ॥

253) [ उषित्वा स्वर्गलोके गन्धं गृहीत्वा पारिजातस्य । रे भ्रमर  
 किं न लज्जसे चुम्बन्मित्ररकुसुमानि ॥ ] हे भ्रमर स्वर्गलोक उषित्वा गन्धं  
 गृहीत्वा पारिजातस्य वृक्षस्य, इतरकुसुमानि चुम्बन् लज्जसे । अयं भावः ।  
 प्रधानस्थानस्थितां निबिडकुचयुगलभरनग्यमानमध्यां मध्यवयसं नारीं  
 रमित्वा, इदानीमितरनारीः कामयमानो न लज्जसे हे युवन्निःशुपाल-  
 म्भोक्तिः ॥ २५३ ॥

- 254) कृतो लवङ्गकलिया इच्छं पूरेद् छेयभसलस्स ।  
अमरतरुमंजरिरसेण जस्स आणंदिंयं हियं ॥ २ ॥
- 255) भमर भमंतेण तप अणेयघणगहनकाणणुहेस्सं ।  
दिट्ठो सुओ य कत्थ वि सरिसतरु पारिजायस्स ॥ ३ ॥
- 256) अमरतरुकुसुममंजरि वाडहया महुयरेण जं रसिया ।  
तल्लद्धरसेण कओ संकल्पो सेसकुसुमाणं ॥ ४ ॥

२८. हंसवज्जा [ हंसपद्धतिः ]

- 257) हंसो सि महासरमण्डणो सि धवलो सि धवल किं तुज्झ ।  
खलवायसान मज्जे ता हंसय कत्थ पडिओ सि ॥ १ ॥

254) [ कुतो लवङ्गकलिकेच्छां पूरयति च्छेकभ्रमरस्य । अमर-  
तरुमंजरिरसेन यस्यानन्दितं हृदयम् ॥ ] कुतो लवङ्गकलिकेच्छां विदग्ध-  
भ्रमरस्य पूरयति, यस्यामरतरुमंजरिरसेन हृदयमानन्दितम् । सर्वगुणपरि-  
पूर्णायाः कर्णान्तविश्रान्तलोचनायाः सुरते सुखीभूतहृदयस्य यूनो हृदयं  
सामान्यनारीरतं यथा नानन्दयति तथा केनचिदुच्यते ॥ २५४ ॥

255) [ भ्रमर आभ्यता त्वयानेकवनगहनकाननोद्देशम् । दृष्टः  
श्रुतश्च कुत्रापि सदृशतरुः पारिजातस्य ॥ ] हे भ्रमर त्वया पारिजातस्य  
सदृशस्तरुर्दृष्टः श्रुतः कुत्रापि । किं कुर्वता त्वया । अनेकवनगहनकाननोद्देशं  
आभ्यता ॥ २५५ ॥

256) अमरतरुकुसुममंजरी वायुहता मधुकरेण यद्रसिता । तल्लब्ध-  
रसेन कृतः संकल्पः शेषकुसुमानाम् ॥ ] अमरतरुकुसुममंजरी वायुहता  
यद्भ्रमरेणास्वादिता, तल्लब्धरसेन मधुकरेण तेन शेषकुसुमानां संकल्पो  
नियमः कृतः ॥ २५६ ॥

257) [ हंसोऽसि महारोमण्डनमसि धवलोऽसि धवल किं तव ।  
खलवायसानां मध्ये तस्माद्वसं कुत्र पतितोऽसि ॥ ] हंसोऽसि महारो-  
मण्डनमसि । त्वया विना तडागस्य कुतो लक्ष्मीः । धवलोऽसि, धवल किं  
तव कथ्यते । खलवायसानां मध्ये ततः कारणात् कुतः पतितोऽसि ।  
अयमभिप्रायः । यथा कश्चिद् विपश्चित्प्रकाण्डः सकलपरिषन्मण्डनभूतः  
सज्जनशिरोमणिर्दुर्जनसंसन्मध्यगतः केनचिदेवमुच्यते ॥ २५७ ॥

- 258) हंसो मसाणमज्जे काओ जइ वसइ पंकयघणम्मि ।  
तह वि हु हंसो हंसो काओ काओ च्चिय वराओ ॥ २ ॥
- 259) अहिणवघणउच्छलिया सवित्थरा' जइ वि पाउसवसेण ।  
तह वि हु किं सेविज्जइ वाहलिया राव्हंसैहिं ॥ ३ ॥
- 260) बे वि सपक्खा तह बे वि धवलया बे वि सरवरणिवासा ।  
तह वि हु हंसवयणं जाणिज्जइ अंतरं मरुयं ॥ ४ ॥
- 261) नवणल्लिणमुणाल्लोलमालियं हंस माणसं मोत्तुं ।  
लज्जाइ कहू न मूओ सेवतो गामवाहलियं ॥ ५ ॥

258) [ हंसः श्मशानमध्ये काको यदि वसति पङ्कजवने । तथापि खलु हंसो हंसः काकः काक एव वराकः ॥ ] हंसः सितच्छदो यदि श्मशानमध्ये वसति, काकश्च पङ्कजवने, तथापि खलु हंसो हंसः काकः काक एव वराकः ॥ २५८ ॥

259) [ अभिनवघनोच्छलिता सविस्तरा यद्यपि प्रावृद्धवशेन । तथापि खलु किं सेव्यते क्षुद्रनदी राजहंसैः ॥ ] तथापि खलु किं क्षुद्रनदी हंसैः सेव्यते, यद्यप्येवंभूता संजाता । अभिनवघनोच्छलिता एव पउत्तरा चलद्बहुजला । केन । प्रावृद्धवशेन ॥ २५९ ॥

260) [ द्वावपि सपक्षौ तथा द्वावपि धवलौ द्वावपि सरोवरनिवासौ । तथापि खलु हंसवकयोर्ज्ञायतेऽन्तरं गुरुकम् ॥ ] यद्यपि द्वावपि सपक्षौ, द्वावपि धवलौ, द्वावपि सरोवरनिवासौ, तथापि हंसवकयोर्महदन्तरं ज्ञायत आकारदुरन्तत्वेनेति ॥ २६० ॥

261) [ नवनल्लिणमुणाल्लोलमालितं हंस मानसं मुक्त्वा । लज्जया कथं न मृतः सेवमानो ग्रामक्षुद्रनदीम् ॥ ] हे हंस नवनल्लिणमुणाल्लोलमालिता उल्लोलास्तैर्मालितं मानसं सरो मुक्त्वा लज्जया कथं न मृतः । किं कुर्वाणः । सेवमानः । काम् । गामवाहलियं ग्रामजलनिर्गमनोद्भवनदीम् । इयं शृङ्गारे वर्तते । यथा कश्चन युवा कांचन विदग्धवनितां चलच्चमूरु-चक्षुषमुपभुज्य निक्लृष्टां कामयमानः केनापि सत्यैवमुच्यते ॥ २६१ ॥

- 262) एक्रेण य पासपरिट्ठिण्ण हंसेण होइ जा सोहा ।  
तं सरवरो न पावइ बहुपहि वि ढिकसत्थेहि ॥ ६ ॥
- 263) माणससररहिण्ण जह न सुहं होइ रायहंसाणं ।  
तह तस्स वि तेहि विणा तीरुच्छंगा न सोहंति ॥ ७ ॥

२९. चंदवज्जा [ चन्द्रपद्धतिः ]

- 264) सब्बायरेण रक्खह तं पुरिसं जत्थ जयसिरी वसइ ।  
अत्थमिय चंदबिम्बे ताराहि न कीरण जोणहा ॥ १ ॥
- 265) जह जह वड्डेइ ससी तह तह ओ पेच्छ छेप्पइ मप्पण ।  
वयणिज्जवज्जियाओ कस्स वि जइ हुंति रिद्धीओ ॥ २ ॥

262) [ एकेन च पार्श्वपरिस्थितेन हंसेन भवति या शोभा । तां सरोवरो न प्राप्नोति बहुभिरपि ध्वांक्षसार्यैः ॥ ] एकेनैव पार्श्वस्थितेन हंसेन भवति या शोभा, तां सरोवरो बहुभिरपि ढिकसार्यैर्न प्राप्नोति ॥ २६२ ॥

263) [ मानससरोरहितानां यथा न सुखं भवति राजहंसानाम् । तथा तस्यापि तैर्विना तीरोत्सङ्गा न शोभन्ते ॥ ] यथा मानससरोवररहितानां हंसानां सुखं न भवति, तथा तस्यापि मानसस्य तैर्विना तीरोत्सङ्गा न शोभन्ते ॥ २६३ ॥

264) [ सर्वादरेण रक्षत तं पुरुषं यत्र जयश्रीर्वसति । अस्तमिते चन्द्रबिम्बे ताराभिर्न क्रियते ज्योत्स्ना ॥ ] सर्वादरेण सर्वप्रयत्नेन तं पुरुषं रक्षत यत्र जयलक्ष्मीर्वसति । असुमेवार्थमर्थान्तरेण साधयति । अस्तमिते चन्द्रमण्डले ताराभिर्ज्योत्स्ना न क्रियत इति ॥ २६४ ॥

265) [ यथा यथा वर्धते शशी तथा तथाहो पश्य गृह्यते मृगेण ( मदेन ) । वचनीयवर्जिताः कस्यापि यदि भवन्त्युद्वयः ॥ ] यथा यथा वर्धते शशी । ' ओ ' इति अहो । पश्य गृह्यते मृगेण, मदेन च गर्वेण । वचनीयवर्जिताः कस्यचिद् यदि भवन्त्युद्वयः । न तु सर्वेषाम् । यथा यथा पुमान् अर्थेन गुणगणेन परिपूर्णो भवति तथा तथा गर्वायत इति । निर्मदो भाग्यवानेको न तु सर्वे लक्ष्मीपूरिता इति ॥ २६५ ॥

- 266) जइ चंदो किं बहुतारपहि बहुपहि किं च तेण विणा ।  
जस्स पयासो लोप धवलेइ महामहीवट्टं ॥ ३ ॥
- 267) चंदस्स खओ न हु तारयाण रिद्धी वि तस्स न हु ताणं ।  
गरुयाण चडणपडणं इयरा उण निच्चपडिया य ॥ ४ ॥
- 268) रयणायरम्मि जम्मो हरसिरतिलओ सहोयरा लच्छी ।  
विहडियकलाकलावो दसिया वि समीहप चंदो ॥ ५ ॥
- 269) हरसिरसरणम्मि गओ लुक्कंतो तह जडाण मज्झम्मि ।  
तह वि गिलिज्जइ चंदो विहिविहियं को निवारइ ॥ ६ ॥

266) [ यदि चन्द्रः किं बहुतारकाभिर्बहुभिः किं च तेन विना ।  
यस्य प्रकाशो लोके धवल्यति महामहीपृष्ठम् ॥ ] यदि चन्द्रोऽस्ति किं  
बहुतारकैः । बहुभिस्तैः किं च तेन विना, यस्य प्रकाश एव, आस्तां  
तावत् किरणनिकुरुम्बो, महन्महीवल्यं धवल्यति ॥ २६६ ॥

267) [ चन्द्रस्य क्षयो न खलु तारकाणामृद्धिरपि तस्य न खलु  
तासाम् । गुरुकाणामारोहणपतनमितरे पुनर्नित्यपतिताश्च ॥ ] चन्द्रस्य क्षयो  
न खलु तारकाणाम् । ऋद्धिरपि तस्य न खलु तेषाम् । महतां चटनपतनं,  
न क्षुद्राणाम् । इतरे पुनः क्षुद्राः पतिता एव । महतां हानिवृद्धी भवतः,  
क्षुद्राणां लघूनां सर्वदा हानिरेवेत्यर्थः ॥ २६७ ॥

268. [ रत्नाकरे जन्म हरशिरस्तिलकः सहोदरा लक्ष्मीः । विघ-  
टितकलाकलापो दशामपि समीहते चन्द्रः ॥ ] सोऽयं चन्द्रो विघटित-  
कलाकलापो द्वैतीयिको दशामपि बलाञ्छलस्थितं तन्तुपुञ्जमपि समीहते  
वाञ्छति । लोकेभ्य इति शेषः । य एवंविधः । यस्य जन्म रत्नाकरे । यश्च  
त्रिभुवनतिलको ज्योत्स्नावत्त्वात् । सहोदरा लक्ष्मीः । एवंविधोऽपि विघटित-  
कलाकलापो दशां समीहत इति ॥ २६८ ॥

269) [ हरशिरःशरणे गतो निज्यंस्तथा जटानां मध्ये । तथापि  
गिल्यते चन्द्रो विधिविहितं को निवारयति ॥ ] तथापि चन्द्रो निजे-  
गिल्यते, अर्थाद्वाहुणा, यद्यपि हरशिरसि शरणं गतः । तत्रापि गतः

## ३०. छल्लवज्जा [ विदग्धपद्धतिः ]

- 270) नयरं न होइ अट्टालण्हि पायारतुंगसिहरेहिं ।  
गामो वि होइ नयरं जत्थ छल्लो जणो वसइ ॥ १ ॥
- 271) निवसंति जत्थ छेया ललियक्खरक्खवन्धणे कुसला ।  
जाणंति वक्कमणियं सुंदरि नयरं, न सो गामो ॥ २ ॥
- 272) जो जंपिऊण जाणइ जंपियमत्तं च जाणए अत्थं ।  
देशो तेण पवित्तो अच्छउ नयरं वसंतेण ॥ ३ ॥
- 273) गुरुविहवलंघिया' अवि आवइ पत्ता वि आउरमणा वि ।  
सिबिणंतरे वि छेया नियकज्जं नेय सिदिलंति ॥ ४ ॥

संस्तथा च जटानां मध्ये लुक्कंतो निलयन् । युक्तोऽयमर्थः । यद्यपि भर्गजटाटवीललाटपट्टे लिनाति तथापि राहुणा द्विषा निजेगिल्यते ॥ २६९ ॥

270) [ नगरं न भवत्यट्टालकैः प्राकारतुङ्गशिखरैः । ग्रामोऽपि भवति नगरं यत्र विदग्धो जनो वसति ॥ ] नगरं न भवत्यट्टालकैः प्रासादपङ्क्तिभिः, प्राकारतुङ्गशिखरैः । ग्रामोऽपि भवति नगरं यत्र विदग्धो जनो वसति । अट्टालकप्राकारशिखरसंयुक्तं नगरं विदग्धजनवर्जितं ग्रामादप्यतिशेते । विदग्धजनपवित्रितो ग्रामो नगरमधःकुरुत इति भावः ॥ २७० ॥

271) [ निवसन्ति यत्र छेका ललिताक्षरकाव्यबन्धने कुशलाः । जानन्ति वक्कमणितं सुन्दरि नगरं, न स ग्रामः ॥ ] हे सुन्दरि, तन्नगरं, न स ग्रामो यत्र छेका निवसन्ति । किंविशिष्टाः । ललिताक्षरकाव्यबन्धने कुशलाः । तथा च वक्कमणिनं जानन्ति, अन्योक्तीर्विदन्ति ॥ २७१ ॥

272) [ यो जलितुं जानाति जलियमात्रं च जानात्यर्थम् । देशस्तेन पवित्र आस्तां नगरं वसता ॥ ] यो विदग्धो जलितुं जानाति, अर्थाद् वक्कमणिनीः । जलियमात्रवन्धनं जानाति । देशो नीवृज्जनपद इति यावत् । वसता तेन पवित्र आस्तां नावन्नगरम् । एकस्मिन्नगरे विदग्धो वसति, सर्वमपि देशं मण्डयनीत्यर्थः ॥ २७२ ॥

273) [ गुरुविमललङ्घिता अप्यापदं प्राप्ता अप्यातुरमनसोऽपि । स्वप्नान्तरेऽपि छेका निजकार्यं नैव शिथि व्यन्ति ॥ ] स्वप्नान्तरेऽपि छेका

- 274) अन्नं घरंति ह्रियण अन्नं वायाइ कीरण अन्नं ।  
छेयाण पत्थिवाण य खलाण मग्गो च्चिय अउव्वो ॥ ५ ॥
- 275) छेयाण जेहि कज्जं न हु होसइ जेहि जम्मलक्खे वि' ।  
दोहिं पि तेहि सरिसंसरिस च्चिय' हुंति उल्लावा ॥ ६ ॥
- 276) सम्भाववाहिरेहिं तह कह वि पियक्खरेहि जंपंति ।  
जह बंधव त्ति कलिउं लोप सीसेहि बुभंति ॥ ७ ॥
- 277) दिट्ठीतुलाइ भुवणं तुलंति जे चित्तचेलण निहियं ।  
को ताण छेयवाणिज्जयाण भण खंडणं कुणइ ॥ ८ ॥

निजकार्यं नैव शिथिलयन्ति । किंविशिष्टा अपि । गुरुविभवलङ्घिता अपि,  
आपदं प्राप्ता अपि आपन्ना अपि, आतुरमनसोऽपि ॥ २७३ ॥

274) [ अन्यद्भरन्ति हृदयेऽन्यद्वाचि क्रियतेऽन्यत् । छेकानां  
पार्थिवानां च खलानां मार्ग एवापूर्वः ॥ ] अन्यद्भरन्ति हृदये, अन्यद् वाचि,  
अन्यत् कृत्ये कर्तव्ये । छेकानां पार्थिवानां खलानां मार्ग एवापूर्वः ॥ २७४ ॥

275) [ छेकानां यैः कार्यं न खलु भविष्यति यैर्जन्मलक्षेऽपि ।  
द्वाभ्यामपि ताभ्यां सदशसदशा एव भवन्त्युल्लापाः ॥ ] छेकानां यैः कार्यं  
भवति, यैश्च जन्मलक्षेऽपि कार्यं न स्याद् द्वयोरपि तयोः सदशसदशा  
एवोल्लापा भवन्ति ॥ २७५ ॥

276) [ सद्भावबहिर्भूतैस्तथा कथमपि प्रियाक्षरैर्जल्पन्ति । यथा-  
बान्धवा इति वलयित्वा लोके शीर्षैरुह्यन्ते ॥ ] सद्भावबहिर्भूतैः प्रिया-  
क्षरैस्तथा कथमपि जल्पन्ति, यथा बान्धवा एत इति लोके शिरोभिर्ह्यन्ते-  
धार्यन्ते ॥ २७६ ॥

277) [ दृष्टितुल्या भुवनं तुल्यन्ति ये चित्ततुलापात्रे निहितम् ।  
कर्त्तेषां छेकवणिजां भण खण्डनं करोति ॥ ] ये छेका विदग्धा एव  
वणिजो भुवनं तुलंति इत्यतया परिच्छिन्दन्ति । कया । दृष्टितुल्या ।  
किंविशिष्टं भुवनम् । निहितं स्थापितम् । क । चित्तचेलणं चित्तमेक-

- 278) तं नत्थि तं न ह्यं न हु होसइ तं च तिहुयणे सयले ।  
तं विहिणा वि न विहियं जं न हु नायं छहलेहिं ॥ ९ ॥
- 279) जह पढमदिणे तह पच्छिमम्मि फरसाइ नेय जंपंति ।  
अव्वो महाणुभावा विरज्जमाणा वि दुल्लक्खा ॥ १० ॥
- 280) बहुकूडकवडभरियाण पुत्ति छेयाण जो पिडे पडइ ।  
सो सुन्नो सुन्नमणो सिविणे वि न पावण सुक्खं ॥ ११ ॥
- 281) जइ कह वि ताण छप्पन्नयाण<sup>१</sup> तणुयंगि गोयरे पडसि ।  
ता थोरवसनदाहैकमंडिया दुक्करं जियसि ॥ १२ ॥

तुलापात्रं तस्मिन् । तेषां छेकवणिजां भण को नामं खण्डनं करोति,  
को नाम तान् प्रतारयति ॥ २७७ ॥

278) [ तन्नास्ति तन्न भूतं न खलु भविष्यति तच्च त्रिभुवने  
सकले । तद्विधिनापि न विहितं यन्न खलु ज्ञातं विदग्धैः ॥ ] तन्नास्ति  
तन्न भूतं न खलु भविष्यति त्रिभुवने सकले, तद्विधिनापि न कृतं यन्न खलु  
ज्ञातं विदग्धैः ॥ २७८ ॥

279) [ यथा प्रथमदिने तथा पश्चिमेपि परुषाणि नैव जल्पन्ति ।  
अहो महानुभावा विरज्यमाना अपि दुर्लक्ष्याः ॥ ] यथा प्रथमदिने तथा  
पश्चिमेऽपि परुषाणि नैव जल्पन्ति, अहो महानुभावाश्चेका विरज्यमाना  
अपि दुर्लक्ष्याः ॥ २७९ ॥

280) [ बहुकूटकपटभृतानां पुत्रि छेकानां जो पिटे पतति । स  
शून्यः शून्यमनाः स्वप्नेऽपि न प्राप्नोति सौख्यम् ॥ ] हे पुत्रि, बहुकूटकपटभृतानां  
छेकानां जो पिडे पडइ यस्तद्वशीभवति, स शून्यः शून्यमनाः स्वप्नेऽपि  
न प्राप्नोति सुखम् ॥ २८० ॥

281) [ यदि कथमपि तेषां षट्प्रज्ञानां तन्वङ्गि गोचरे पतसि ।  
तद् महदव्यसनदाहैकमण्डिता दुष्करं जीवसि ॥ ] हे तन्वङ्गि, यदि कथ-  
मपि तेषां छेकानां गोचरे पतसि, दृग्गोचरीभवसि, तदा उत्सृष्टवृषभ-  
दाहैकमण्डिता दुष्करं जीवसि ॥ २८१ ॥

- 282) मा पुत्ति वंक्वंकं जंपसु पुरओ छइल्लोयाणं ।  
हियए जं च निहित्तं तं पि हयासा मुणंति बुद्धीए ॥ १३ ॥
- 283) लीलावल्लोयणेण वि मुणंति जे पुत्ति हियएपरमत्थं ।  
ते कारिमउवयारेहि कह नु छेया छलिज्जंति ॥ १४ ॥
- 284) सहस त्ति जं न विट्ठो सरलसहावेण जं न आलत्तो ।  
उवयारो जं न कओ तं चिय कलियं छइल्लेहि ॥ १५ ॥

३१. पंचमवज्जा [ पञ्चमपद्धतिः ]

- 285) कंठभंतरणिग्गयदरघोलिरघुरहुंतहुंकारं ।  
खलिरक्खरं पि मारइ पंधिय मा पंचमं सुणसु ॥ १ ॥

282) [ मा पुत्रि वक्रवक्रं जल्प पुरतश्छेकलोकानाम् । हृदये  
यच्च निहितं तदपि हताशा जानन्ति बुद्ध्या ॥ ] मा पुत्रि वक्रवक्रं जल्प  
पु तो विदग्धजनानाम् । एते हताशा हृदये निहितं हृदतं यद् भवति  
तदपि स्वबुद्ध्या जानन्ति । अनुक्तमपि ये जानते तेषां पुरतो वक्रभणितयः  
काः ॥ २८२ ॥

283) [ लीलावल्लोकेनापि जानन्ति ये पुत्रि हृदयपरमार्थम् ।  
ते कृत्रिमोपचारैः कथं नु छेकाश्छल्यन्ते ॥ ] हे पुत्रि, ये विदुरा लीला-  
वल्लोकेनापि हृदयपरमार्थं विदन्ति जानन्ति, ते छेका धूर्ताः कृत्रि-  
मोपचारैः कथं नु प्रनार्यन्ते ॥ २८३ ॥

284) [ सङ्सेनि यन्न दृष्टः सरलस्वभावेन यन्नालपितः । उपचारो  
यन्न कृनस्तदेव कलितं छेकैः ॥ ] यत्स प्रियो झटिति न दृष्टः, सरल-  
स्वभावेन यन्नालपितः, उपचारो यच्च न कृनस्तदप्याकलितं विदग्धैः ॥ २८४ ॥

285) [ कण्ठाम्यन्तरनिर्गतदरघूर्णनशीलघुरधुगयमाणहुङ्कारम् । स्व-  
लनशीलाक्षरमपि मारयति पथिक मा पञ्चमं श्रुणु ॥ ] हे पथिक, पञ्चमरागं  
मा श्रावी । यतः स्वलनशीलाक्षरमपि मारयति । तदेव स्वलनमुच्यते ।  
कण्ठाम्यन्तरनिर्गतं च तदीपदघुरधुगयमाणहुङ्कारम् । अत एव स्वलिता-  
क्षरमपि मारयति ॥ २८५ ॥

- 286) धोलंततारवणुज्जलेण वरतरुणिकणलग्गेण ।  
लोयणजुयलेण व पंचमेण भण को न संतविओ ॥ २ ॥
- 287) अन्ने वि गामराया गिज्जंता दंति सयलसोक्खाइ ।  
एयस्स पुणो हयपंचमस्स अन्नो चमक्कारो ॥ ३ ॥
- 288) अप्पणकज्जेण वि दीहरच्छि थोरयरदीहरणरणया ।  
पंचमसरपसरुग्गारगग्भिणा एंति नीसासा ॥ ४ ॥
- 289) तं वंछिओ सि पिययम तीए बाहोहसंवलिज्जंता ।  
न सुया नीसासखलंतमंथरा पंचमतरंगा ॥ ५ ॥

286) [ घूर्णमानतारवणोऽज्जलेन वरतरुणीकर्णलग्गेन । लोचनयुग-  
लेनेव पञ्चमेन भण को न संतापितः ॥ ] भण कथय पञ्चमेन पञ्चमरागेण  
को न सन्तापितः । किंविशिष्टेन । वरतरुणीकर्णलग्गेन । पुनः किंविशिष्टेन ।  
घूर्णमानास्तारा ये वर्णा अक्षराणि तैरुज्ज्वलेन । केनेव सन्तापितः ।  
लोचनयुगलेनेव । यथा लोचनयुगलेन सर्वोऽपि जनः सन्तापितः । तेनापि  
किंविशिष्टेन । वरतरुणीकर्णलग्गेन कर्णान्तविश्रान्तेन । घूर्णमाना तारा  
कनीनिका, तस्या वर्णस्तेनोऽज्जलं भासुरं, तेन तथा ॥ २८६ ॥

287) [ अन्येऽपि ग्रामरागा गीयमाना ददति सकलसौख्यानि ।  
एतस्य पुनर्हृतपञ्चमस्यान्यश्चमत्कारः ॥ २८७ ॥ ]

288) [ आत्मकार्येणापि दीर्घाक्षि महत्तरदीर्घरणरणकाः । पञ्चम-  
स्वरप्रसरोद्धारगर्भिता आयन्ति निःश्वासाः ॥ ] हे दीर्घाक्षि, आत्मकार्येणापि  
विस्तीर्णतरदीर्घरणरणकाः, पञ्चमस्वरप्रसरोद्धारगर्भिता आयान्ति निःश्वासाः  
॥ २८८ ॥

289) [ त्वं वञ्चितोऽसि प्रियतम तस्या बाष्पौघसंवल्यमानाः । न  
श्रुता निःश्वासस्खलन्मन्थराः पञ्चमतरङ्गाः ॥ ] हे प्रियतम त्वं वञ्चितोऽसि,  
यतः पञ्चमतरङ्गा न श्रुतास्त्वया । किंविशिष्टाः सन्तः । तस्या बाष्पौघ-  
मिश्रीक्रियमाणाः । पुनः कीदृशाः । निःश्वासस्खलन्मन्थराः ॥ २८९ ॥

- 290) सुम्मइ पंचमगेयं पुज्जिज्जइ वसइवाइणो देवो ।  
दियइच्छिओ रमिज्जइ संसारे इत्तिं सारं ॥ ६ ॥

३२. नयणवज्जा [ नयनपद्धतिः ]

- 291) नयणाइ समाणियपत्तलाइ परपुरिसजीवहरणाइ ।  
असियसियाइ य मुग्गे खग्गाइ व कं न मारंति ॥ १ ॥
- 292) जत्तो नेहस्स भरो तत्तो निवडंति कसणधवलाइ ।  
चलचलयकोडिमोडणकराइ नयणाइ तरुणीणं ॥ २ ॥
- 293) सवियारसविभ्रमरहसवसविसट्टंतमणइरुहामा ।  
मयणाउलाण दिट्ठी लक्खिज्जइ लक्खमज्झमि ॥ ३ ॥

290) [ श्रूयते पञ्चमगेयं पूज्यते वृषभवाहनो देवः । हृदयेप्सितो  
रम्यते संसार एतावत्सारम् ॥ ] संसार एतावन्मात्रं सारम् । किं तदित्याह ।  
पञ्चमगेयं श्रूयते । वृषभवाहनो देवः पूज्यते । हृदयेप्सितो रम्यते ॥ २९० ॥

291) [ नयने समानीततीक्ष्णे ( तीक्ष्णौ ) परपुरुषजीवहरणे  
( हरणौ ) । असितसिते ( असितशितौ ) च मुग्धे खड्गाविव कं न मार-  
यतः ॥ ] हे मुग्धे, तव नयने कं न मारयतः । काविव । खड्गाविव । यथा  
खड्गौ मारयतः । अधुना श्लेषमाह । समानीते च पत्रले च तीक्ष्णाग्ने, पर-  
पुरुषजीवहरणे असितसिते च । खड्गपक्षे पुंस्त्वेन व्याख्येयम् ॥ २९१ ॥

292) [ यतः स्नेहस्य भरस्ततो निपतन्ति कृष्णधवलानि ।  
चञ्चलकोटिमोटनकराणि नयनानि तरुणीनाम् ॥ ] तरुणीनां नयनानि  
यतः स्नेहस्य भरो भवति तत्र निपतन्ति कृष्णधवलानि । आत्मवल्लभं दृष्ट्वा  
कटाक्षैः पश्यन्ति तरुण्यः । कटाक्षास्त्वसिताःसिताः । पुनः किंविशिष्टानि ।  
चञ्चलकोटिमोटनकराणि ॥ २९२ ॥

293) [ सविकारसविभ्रमरभसवशविकसन्मनोहरोद्दामा । मदना-  
कुलानां दृष्टिर्लक्ष्यते लक्ष्मण्ये ॥ ] मदनाकुलानां दृष्टिर्लक्षजनमध्येऽपि लक्ष्यते ।  
किंविशिष्टा । सविकारसविभ्रमरभसवशविकसन्मनोहरोद्दामा ॥ २९३ ॥

- 294) जत्तो विलोलपद्मलधवलानि चलन्ति नवर नयणाई ।  
आयण्णपुरियसरो तत्तो च्चिय धावइ अणंगो ॥ ४ ॥
- 295) कस्स न भिंदइ हिययं अणंगसरधोरणि व्व निवडंती ।  
बालाइ वलियलोयणफुरंतमयणालसा दिट्ठी ॥ ५ ॥
- 296) नयणाइ तुज्झ सुंदरि विसेण भरियाइ निरवसेसाई ।  
एमइ मारंति जणं अलज्जि किं कज्जलं देसि ॥ ६ ॥
- 297) ईसिसिदिश्वकज्जलणीलुप्पलसच्छहेहि नयणेहि ।  
वग्गमइमत्ता बाला मइया इव भमइ उत्तहा ॥ ७ ॥

294) [ यतो विलोलपद्मलधवलानि चलन्ति केवलं नयनानि ।  
आकर्णपूरितशरस्तत एव धावत्यनङ्गः ॥ ] यतो विलोलपद्मलधवलानि  
चलन्ति केवलं नयनानि, तत्रैवाकर्णपूरितशरोऽनङ्गो धावति । तीक्ष्ण-  
ग्रान्तानि दीर्घाणि धवलकृष्णानि नयनानि कामिनीनां दृष्ट्वानङ्गः कामिनः  
सकामान् करोति ॥ २९४ ॥

295) [ कस्य न भिनत्ति हृदयमनङ्गशरधोरणीव निपतन्ती ।  
बालाया वलितलोचनस्फुरन्मदनालसा दृष्टिः ॥ ] कस्य न भिनत्ति  
हृदयमनङ्गशरराजिरिव निपतन्ती बालाया वलितलोचनस्फुरन्मदनालसा  
दृष्टिः । यत्र पुंसि बाला कटाक्षनिरीक्षणं करोति तस्य तामलभमानस्य  
हृदयं द्विवेव भवति ॥ २९५ ॥

296) [ नयने तत्र सुन्दरि विषेण भृते निरवशेषे । एवमेव मारयतो  
जनमलज्जे किं कज्जलं ददासि ॥ ] हे सुन्दरि, तत्र नयने एवमेवानङ्गिते  
अपि जनं मारयतः । किंविशिष्टे । विषेण भृते निरवशेषे । हे अलज्जे  
लज्जारहिते किं कज्जलं ददासि । निष्कज्जले अपि त्वदीये लोचने विषं  
भक्षितमिव पुरुषं मारयतः । इति कज्जलदानं पुनर्मुधैव ॥ २९६ ॥

297) [ ईषदीपदत्तकज्जलनीलोत्पलसच्छायाभ्यां नयनाभ्याम् । मन्म-  
थमत्ता बाला मृगीव भ्रमत्युत्तस्ता ॥ ] ईषदीपदत्तकज्जलाभ्यामत एव  
नीलोत्पलसदृक्षाभ्यां नयनाभ्यामुपलक्षिता बाला मन्मथमत्ता उत्तस्ता मृगीव  
भ्राम्यति ॥ २९७ ॥

- 298) वंकेहि पिओ सरलेहि सज्जणो उज्जुपहि मज्झत्थो ।  
आयंविरेहि रिउणो नयणाइ चउव्विहा हुंति ॥ ८ ॥
- 299) नयणाण पडउ वज्जं अहवा वज्जाउ वड्डिलं किं पि ।  
अमुणियजणे वि दिट्ठे अणुरायं जाइ पावति ॥ ९ ॥
- 300) धावति तम्मुहं धारिया वि वलियाइ तम्मि वलमाणे ।  
अणसंकुले वि नच्चावियाइ तेणम्ह नयणाइं ॥ १० ॥

३३. थणवज्जा [ स्तनपद्धतिः ]

- 301) ठड्ढा खलो व्व सुयणो व्व संगया नरवइ व्व मंडलिया ।  
थणया तह दुग्गयवित्तियं व हियए न मायंति ॥ १ ॥

298) [ वक्रैः प्रियः सरलैः सज्जन ऋजुभिर्मध्यस्थः । आताम्रैः रिपवो नयनानि चतुर्विधानि भवन्ति ॥ ] नयनानि चतुर्विधानि भवन्ति । चतुर्विधत्वं कथयति । वक्रैः प्रियोऽवलोक्यते, सरलैः सज्जन ऋजुभिर्मध्यस्थः । आताम्रै रिपवोऽवलोक्यन्ते ॥ २९८ ॥

299) [ नयनयोः पततु वज्रमथवा वज्रादधिकं किमपि । अज्ञातजनेऽपि दृष्टेऽनुरागं ये प्राप्नुतः ॥ ] नयनयोः पततु वज्रमथवा वज्रादधिकं किमपि पततु । किमिति । यतोऽज्ञातजनेऽपि दृष्टेऽनुरागं स्नेहं प्राप्नुतः । अयं भावः । काचन नारी दृष्टमात्रमपि मोहदायकं युवानं दृष्ट्वा तमलभमाना स्वनयने निन्दन्तीदमाहेति ॥ २९९ ॥

300) [ धावतस्तन्मुखं धारिते अपि, वलिते तस्मिन्वलति । जनसङ्कुलेऽपि नर्तिते तेन मम नयने ॥ ] तेन यूना, हे सखि, अस्मन्नयने नर्तिते । क । जनसंकुले स्थाने । यतो धारिते अपि तन्मुखं धावतः । तस्मिन्वलति व्याघुटति, वलिते । सर्वाङ्गसुन्दरो युवासौ भाग्यपर्वतारूढो यत्र यत्र जगाम तत्र तत्रैवास्मन्नयने जनसमक्षमेव लज्जां विहाय मन्त्रवशीकृते इव जग्मतुरित्यर्थः ॥ ३०० ॥

301) [ स्तब्धौ खल इव सुजन इव संगतौ नरपतिरिव मण्डलितौ । स्तनौ तथा दुर्गतचिन्तेव हृदये न मातः ॥ ] स्तनौ हृदये न मातः ।

- 302) अमुहा खलो व्व कुडिला मज्झं से किविण्णदाणसारिच्छा ।  
थणया सत्पुसिमणोरह व्व हियए न मायंति ॥ २ ॥
- 303) तुलओ व्व समा भित्तो व्व संगया उन्नओ व्व अक्खलिया ।  
सुयणो व्व सत्थहावा सुहडो व्व समुट्ठिया थणया ॥ ३ ॥
- 304) समउत्तुंगविसाला उम्मथियकणयकलससंकासा ।  
कामणिहाणो व्व थणा पुण्णविहूणाण दुप्पेच्छा ॥ ४ ॥

अतिविस्तीर्णत्वात् । किंविशिष्टौ । स्तब्धौ खल इव, सुजन इव संगतौ, एकत्र मिलितौ । नरपतिरिव मण्डलितौ पारिमाण्डल्ययुक्तौ, यथा नर-पतिर्मण्डलसंयुक्तौ भवति । केव हृदये न मातः । दुर्गतचिन्तेव, यथा दरिद्रचिन्ता हृदये न माति । दुर्गतमनोरथा बहवोऽपि निष्फला भवन्ती-त्यर्थः ॥ ३०१ ॥

302) [ अमुखौ खल इव कुटिलौ मध्येऽस्याः कृपणदानसदृशौ । स्तनौ सत्पुरुषमनोरथा इव हृदये न मातः ॥ ] खल इव कुटिलौ निर्मुखौ से तस्याः स्तनौ हृदये न मातः । क इव । सत्पुरुषमनोरथा इव । यतस्तेऽतिदीर्घा भवेयुः । पुनः किंविशिष्टौ । मध्ये कृपणदानसदृशौ ॥ ३०२ ॥

303) [ तुल्येव समौ मित्रमिव सङ्गतौ उन्नत इवास्खलितौ । सुजन इव स्वस्थभावौ ( सत्स्वभावौ ) सुभट इव समुत्थितौ स्तनौ ॥ ] सुभटाविव स्तनावुत्थितौ । कीदृशौ । तुलापात्रमिव समौ । मित्रमिव संगतौ । उन्नत इव उच्चप्रदेश इव अस्खलितौ । सुजन इव स्वस्थभावौ ॥ ३०३ ॥

304) [ समोत्तुङ्गविशालौ दग्धकनककलशसङ्काशौ । कामनिधान-मिव स्तनौ पुण्यविहीनानां दुष्प्रेक्ष्यौ । ] स्तनौ कामनिधानमिव पुण्य-विहीनानां दुष्प्रेक्ष्यौ, यथा निधानं पुण्यविहीनानां न संपद्यते । कीदृशौ स्तनौ । समोत्तुङ्गविशालौ, उन्मथितकनककलशसंकाशौ । उन्मथितं दग्धम् ॥ ३०४ ॥

- 305) उत्तुंगघणणिरंतरपक्काइयमाउल्लिगसारिच्छा ।  
मारंति वासभूसियणहो व्व विज्जुज्जला थणया ॥ ५ ॥
- 306) उद्विंबे थणहारे रेहइ बालाइ घोलीरो हारो ।  
हिमगिरिवरसिहराओ खलिओ गंगापवाहो व्व ॥ ६ ॥
- 307) मग्गं चिय अलहंतो हारो पीणुन्नयाणं थणयाणं ।  
उद्विंबो भमइ उरे जँउणाणइफेणपुंजो व्व ॥ ७ ॥
- 308) अज्झाइ' नीलकञ्चुयभरिउव्वरियं विहाइ थणवट्ठं ।  
जलभरियजलहरंतरदरुग्गओ चंद्रविंबो व्व ॥ ८ ॥

305) [ उत्तुंगघननिरन्तरौ पक्वीभूतमातुल्लिगसदृक्षौ । मारयतो वर्षाभूषितनभ इव विद्युदुज्ज्वलौ स्तनौ ॥ ] स्तनौ मारयतः । किंविशिष्टौ । उत्तुंगघननिरन्तरौ, पक्वीकृतमातुल्लिगसदृक्षौ, विद्युदुज्ज्वलौ । किमिव । वर्षाभूषितं यन्नभस्तदिव । तदपि किंविशिष्टम् । विद्युदुज्ज्वलं विद्युतोज्ज्वल-माकाशम् ॥ ३०५ ॥

306) [ उद्वटे स्तनभारे राजते बालाया घूर्णनशीलो हारः । हिमगिरिवरशिखरात् स्खलितो गङ्गाप्रवाह इव ॥ ] उद्विम्बे स्तनभारे राजते बालाया घूर्णनशीलो हारो मौक्तिकमयः । उप्रेक्षते । गङ्गाप्रवाह इव । किंविशिष्टः । स्खलितः । कस्मात् । हिमगिरिवरशिखरात् ॥ ३०६ ॥

307) [ मार्गमेशालभमानो हारः पीनोजतयोः स्तनयोः । उद्विम्बो भ्रमत्युरसि यमुनानदीफेनपुञ्ज इव ॥ ] उद्विम्बो<sup>१</sup> भ्रमत्युरसि यमुनानदी-फेनपुञ्ज इव हारः पीनोजतयोः स्तनयोरुपरि मार्गमलभमानः शोभते ॥ ३०७ ॥

308) [ प्रौढयुवत्या नीलकञ्चुकभृतावशिष्टं विभाति स्तनपट्टम् । जलभृतजलधरान्तरदरोद्गतं चन्द्रबिम्बमिव ॥ ] प्रौढयुवत्याः स्तनपट्टं विभाति । किंविशिष्टम् । नीलकञ्चुकभृतोद्धृतम् । उप्रेक्षते । जलभृत-जलधरान्तरदरोद्गतं चन्द्रबिम्बमिव ॥ ३०८ ॥

1 G, I here and elsewhere अज्जाए

2 G उद्विम्बो

- 309) अमया मओ व्व समया ससि व्व हरिकरिसिरो व्व चक्कलया ।  
किविणब्भत्थणविमुहा पसयच्छि पओह्वा तुज्झ ॥ ९ ॥
- 310) अब्बो न हुंति थणया मज्झ सरीरे सवत्तिणा जाया ।  
आलिङ्गणे वि पत्ते दूरे वि प्रियं निवारंति ॥ १० ॥
- 311) थणजुयलं तीइ निरंतरं पि दद्वृण तारिसं पडियं ।  
मा करो को वि गर्वं एत्थ असारम्मि संसारे ॥ ११ ॥
- 312) कह नाम तीइ तं तह सहावगरुओ वि थणहरो पडिओ ।  
अह्वा महिलाण चिरं हियए को नाम संठाइ ॥ १२ ॥

309) [ अमृतमयाविव, समदौ ( समृगौ ) शशीव, हरिकरिशिर इव वर्तुलौ । कृपणाभ्यर्थनविमुखौ प्रसृत्यक्षि पयोधरौ तत्र ॥ ] हे प्रसृति-वदक्षिणी यस्याः सा प्रसृत्यक्षी, तस्याः संबोधनं, हे प्रसृत्यक्षि, तत्र स्तनौ शीतलत्वादमृतमयाविव । समदौ समृगौ शशिवत् । हरिकरिसिर व्व इन्द्र-हस्तिकुम्भाविव चक्कलया विस्तीर्णौ । कृपणाभ्यर्थनविमुखौ ॥ ३०९ ॥

310) [ अहो न भवतः स्तनौ मम शरीरे सपत्नौ जातौ । आलिङ्गनेऽपि प्राप्ते दूरेऽपि प्रियं निवारयतः ॥ ] अब्बो दुःख-सूचनायां निपातः । अहो स्तनावेतौ न भवतः । किन्तु एतौ सपत्नी-वज्जातौ । किमिति । आलिङ्गनेऽपि प्राप्ते दूरेऽपि प्रियं निवारयतः । अयमभिप्रायः । कठिनोच्चविस्तीर्णकुचत्वाद्वाढालिङ्गनं तस्या न संभवतीति ॥ ३१० ॥

311) [ स्तनयुगलं तस्या निरन्तरमपि दृष्ट्वा तादृशं पतितम् । मा करोतु कोऽपि गर्वमत्रासारे संसारे ॥ ] तस्याः स्तनयुगलं तादृशं लोकोत्तरं निरन्तरमतिघनमपि पतितमवलोक्य मा करोतु कोऽपि गर्व-मस्मिन्नसारे संसारे ॥ ३११ ॥

312) [ कथं नाम तस्यास्तत् तथा स्वभावगुरुरपि स्तनभरः पतितः । अथवा महिलानां चिरं हृदये को नाम संतिष्ठति ॥ ] कथं नाम तत्, तथा स्वभावगुरुरपि तस्याः स्तनभरः पतितः । अथवा महिलानां हृदये चिरं को नाम तिष्ठति । यत्र निजाङ्गादप्युत्पन्नौ कुचौ न तिष्ठतस्तत्रान्यस्य का कथा । बहुतरं कालं हृदये प्रेम्णा कमपि न धारयन्ति मृगाक्ष्यः ॥ ३१२ ॥

## ३४. लावणवज्जा [ लावण्यपद्धतिः ]

- 313) पल्लवियं करयलपल्लवेहि पप्फुल्लियं व नयणेहि ।  
फलियं मिव पीणपओहरेहि अज्झाए लावण्यं ॥ १ ॥
- 314) तह चंपिऊण भरिया विहिणा लावण्येण तणुयंगी ।  
जह से चिहुरतरंगा अंगुलिमग्ग व्व दीसंति ॥ २ ॥
- 315) अन्नं लडहत्तणयं अन्न चिय का वि बाहुल्यछाया ।  
सामा सामन्नपयावड्ढो रेह चिय न होइ ॥ ३ ॥
- 316) करचरणगंडलोयणबाहुलयाजघनमंडलुद्धरियं ।  
अंगोसु अमायंतं रंखोलइ तीइ लावण्यं ॥ ४ ॥

313) [ पल्लवितं करतलपल्लवैः प्रपुष्पितमिव नयनाभ्याम् ।  
फलितमिव पीनपयोधराभ्यां प्रौढयुवत्या लावण्यम् ॥ ] अज्झाए तरूण्या  
लावण्यं पल्लवितं संजातपल्लवमिव । कैः । करतलपल्लवैः । प्रफुल्लितं  
प्रोत्फुल्लितमिव नयनाभ्याम् । फलितमिव संजातफलमिव पीनपयोधराभ्याम् ।  
पल्लवपुष्पफलानुकारं करतलनयनपयोधरं लावण्यवृक्षस्येति ॥ ३१३ ॥

314) [ तथा निपीड्य भृता विधिना लावण्येन तन्वङ्गी । यथा-  
स्याश्विकुरतरङ्गा अङ्गुलिमार्गा इव दृश्यन्ते ॥ ] तथा न्यञ्चीकृत्य ( ? न्यक्-  
कृत्य ) भृता विधिना लावण्येन तन्वङ्गी, यथा से अस्याश्विकुरतरङ्गा  
अङ्गुलिमार्गा इव दृश्यन्ते । मस्तकं हस्ते धृत्वा लावण्यभरणेऽतिप्रयत्नवतो  
विधेरङ्गुलिमार्गा इवास्याश्विकुरतरङ्गाः शुशुभिरे ॥ ३१४ ॥

315) [ अन्यल्लटमत्वमन्यैव कापि बाहुलताछाया । श्यामा सामान्य-  
प्रजापते रेखैव न भवति ॥ ] अन्यल्लटमत्वमन्यैव कापि बाहुलताछाया,  
अत एवेयं श्यामाप्रसूता स्त्री सामान्यप्रजापते रेखैव न भवति । सामान्य-  
प्रजापतिरिमां न ससर्ज ॥ ३१५ ॥

316) [ करचरणगण्डलोचनबाहुलताजघनमण्डलोद्धृतम् । अङ्गे-  
ष्वमादितस्ततश्चलति तस्या लावण्यम् ॥ ] तस्या अङ्गेष्वमाह्लावण्यं रिंखोलइ

- 317) सामा नियंबगहया थणजइणुव्वहणमंदसंचारा ।  
लक्खिज्जइ मयणणराहिवस्स संचारिणि कुडि व्व ॥ ५ ॥
- 318) सेयच्छलेण पेच्छइ तणुप अंगमि से अमायंत ।  
लावण्णं ओसरइ व्व त्रिवलिसोवाणपंतीहिं ॥ ६ ॥

### ३५. सुरयवज्जा [ सुरतपद्धतिः ]

- 319) वददूण तरुणसुरयं विविधपलोदृतकरणसोहिलं ।  
दीपो वि तग्गयमणो गयं पि तेहं न लक्खेइ ॥ १ ॥

इतस्ततश्चलति । चकचकायते शरीरमिति भावः । किंविशिष्टं लावण्यम् ।  
करचरणगण्डलोचनबाहुलताजघनमण्डलानि भृत्वोद्धृतम् । अन्यदपि  
पानीयादि निम्नानि स्थानानि संपूर्णीकृत्योद्धृतं सद् इतस्ततः प्रसरतीति  
॥ ३१६ ॥

317) [ श्यामा नितम्बगुरुका स्तनजघनोद्ग्रहनमन्दसंचारा । लक्ष्यते  
मदननराधिपस्य संचारिणी कुटीव ॥ ] श्यामा मदननराधिपस्य संचारिणी  
जङ्गमा कुटीव ( लक्ष्यते ) । किंविशिष्टा । कटीप्रदेशगुरुका, स्तनजघनो-  
द्ग्रहनमन्दसंचारा ॥ ३१७ ॥

318) [ स्वेदच्छलेन प्रेक्ष्यं तनुकेऽङ्गे तस्या अमात् । लावण्यम-  
पसरतीव त्रिवलिसोपानपङ्क्तिभिः ॥ ] लावण्यमपसरतीव पश्यत, तस्या  
अङ्गेऽमात् । काभिः । त्रिवलीसोपानपङ्क्तिभिः । केन । स्वेदच्छलेन ।  
किंविशिष्टेऽङ्गे । तनुके । कृशाङ्गयष्टेः श्रमवशानिःसरत्स्वेदपूरेण, अमा-  
लावण्यमुपमीयते स्म ॥ ३१८ ॥

319) [ दृष्ट्वा तरुणसुरतं विविधप्रवर्तमानकरणशोभायुक्तम् ।  
दीपोऽपि तद्गतमना गतमपि तैलं न लक्षयति ॥ ] दीपोऽपि तद्गतमना  
गतमपि तैलं न लक्षयति । किं कृत्वा । दृष्ट्वा । किम् । तरुणसुरतम् ।  
तरुणश्च तरुणी च तरुणौ । सरूपाणामेकशेष एकविभक्तौ ( पाणिनि,  
१.२.६४ ) । तरुणयोः सुरतम् । विविधप्रवर्तमानकरणशोभासंयुक्तम् ।  
॥ ३१९ ॥

- 320) मरुमरुमार त्ति भणत्तियाइ सुरयम्मि केलिसंगामे ।  
पासट्ठिओ वि दीपो सहसा हल्लप्फलो जाओ ॥ २ ॥
- 321) सुम्मइ वलयाण रवो नेउरसहो वि निम्भरो जाओ ।  
कस्स वि धन्नस्स घरे महिला पुरिसत्तणं कुणइ ॥ ३ ॥
- 322) दट्ठूण रयणिमज्जे बहुविहकरणेहि निम्भरं सुरयं ।  
ओ धुणइ दीवओ विंभिओ व्व पवणाहओ सीसं ॥ ४ ॥
- 323) दंतणइक्खयमहिंयं' निग्घायपडंतवलयणिग्घोसं ।  
वणसीहाण व जुज्झं वुत्तं तं तारिसं सुरयं ॥ ५ ॥

320) [ मरुमरुमार इति भणन्त्याः सुरते केलिसंगामे । पार्श्व-  
स्थितोऽपि दीपः सहसा कम्पनशीलो जातः ॥ ] मरुमरुमार त्ति भणन्त्याः  
सुरते केलिसंगामे, पार्श्वस्थितोऽपि दीपः सहसा हल्लप्फलो कम्पन-  
शीलो जातः ॥ ३२० ॥

321) [ श्रूयते वलयानां रवो नूपुरशब्दोऽपि निर्भरो जातः ।  
कस्यापि धन्यस्य गृहे महिला पुरुषकर्म करोति ॥ ] कस्यापि धन्यस्य गृहे  
महिला पुरुषत्वं करोति विपरीतरतं विदधाति । कथं ज्ञायत इत्याह ।  
वलयानां रवः श्रूयते, नूपुरशब्दश्च निर्भरो जातोऽस्ति । अयं भावः ।  
स्वभावसुरते वलयनूपुरयो रवौ न संगच्छेते । अतः कारणाद् द्वावपि श्रुत्वा  
कस्यापि धन्यस्य ( गृहे ) पुरुषायितं क्रियमाणं वर्तत इत्यनुमीयते ॥ ३२१ ॥

322) [ दृष्ट्वा रजनीमध्ये बहुविधकरणैर्निर्भरं सुरतम् । अहो  
धुनोति दीपो विस्मित इव पवनाहतः शीर्षम् ॥ ] दीपकः पवनाहतः  
सन् सीसं शिखां धुनोति । उप्रेक्षते । विस्मित इव । किं कृत्वा ।  
रजनीमध्ये बहुविधकरणैः सुरतैर्नानासुरतैर्निर्भरं सुरतं दृष्ट्वा । अयं भावः ।  
तरुणयोः करणपवित्रितं सुरतं दृष्ट्वा अहो अनयोः सुरतक्षमत्वाच्चातुर्यमती-  
वेति पवनाहतो दीपो निजं शिरो धूनयति स्मेति ॥ ३२२ ॥

323) [ दन्तनखक्षतमहितं निर्घातपतद्बलयनिर्घोषम् । वनसिंह-  
योरिव युद्धं वृत्तं तत् तादृशं सुरतम् ॥ ] तत्तादृशं सुरतं वृत्तं वनसिंहयो-

- 324) ओ सुम्भइ वासहरे विवरीयरयाइ पोढमहिलाए ।  
चलवल्यकरस्फालणकणंतमणिमेहलासहो ॥ ६ ॥
- 325) न वि तह पढमसमागमसुरयसुहे पाविण वि परिओसो ।  
जह बीयदियह सविलक्खलक्खिए वयणकमलम्मि ॥ ७ ॥
- 326) सरहसरमणसमपणकलयलिरकणंतणिहुयसिक्कारं ।  
लम्भइ कुलवधूसुरए थवक्कओ सयलसोक्खाणं ॥ ८ ॥
- 327) झणझणइ<sup>१</sup> कणयडोरो तुट्टइ हारो गलंति रयणाइ ।  
पंडवभटसंगामो आढत्तो पोढमहिलाए ॥ ९ ॥

रुद्धमिव । कीदृशं सुरतम् । दन्तनखयोः क्षतं खण्डनं, तेन<sup>२</sup> सहितम् ।  
दन्तनखक्षतयुक्तम् । निर्घातिपतद्वलयनिर्घोषम् ॥ ३२३ ॥

324) [ अहो श्रूयते वासगृहे विपरीतरतायाः प्रौढमहिलायाः ।  
चलवल्यकरास्फालनक्वणन्मणिमेखलाशब्दः ॥ ] 'ओ' इति अहो ।  
विपरीतरतायाः प्रौढमहिलाया वासगृहे चलवल्यकरास्फालनक्वणन्मणिमेख-  
लाशब्दः श्रूयत इति ॥ ३२४ ॥

325) [ नापि तथा प्रथमसमागमसुरतसुखे प्राप्तेऽपि परितोषः ।  
यथा द्वितीयदिवसे सविलक्षलक्षिते वदनकमले ॥ ] नापि तथा प्रथम-  
समागमसुरतसुखे प्राप्तेऽपि परितोषो भवति, यादृग् द्वितीयदिवसे सविलक्ष-  
लक्षिते वदनकमले परस्परमिति ॥ ३२५ ॥

326) [ सरभसरमणसमर्पणकलकलशीलक्वणन्निभृतसीत्कारम् । लभ्यते  
कुलवधूसुरते स्तवकः सकलसौख्यानाम् ॥ ] सरभसजघनसमर्पणकलकल-  
शीलक्वणन्निभृतसीत्कारं लभ्यते कुलवधूसुरते थवक्कओ सयलसोक्खाणं समूहः  
सकलसौख्यानाम् ॥ ३२६ ॥

327) [ झणझणायते कनककाञ्ची व्रुध्यति हारो गलन्ति रत्नानि ।  
पाण्डवभटसंग्राम आरब्धः प्रौढमहिला ॥ ] रणझणायते कनकदवरकः  
कनककाञ्ची, व्रुध्यति हारो, गलन्ति रत्नानि । पाण्डवभटसंग्राम आरब्धः

- 328) रेहइ सुरयवसाने अद्धुक्खित्तो सणैउरो चलणो ।  
जिणिऊण कामदेवं समुग्गिभया धयवडाय व्व ॥ १० ॥

३६. पेम्मवज्जा [ प्रेमपद्धतिः ]

- 329) पेम्मं अणाइपरमत्थपयडणं महुमहो व्व बहुमेयं ।  
मोहानुरायजणयं अब्बो किं वंदिमो निच्चं ॥ १ ॥
- 330) आलावणेण उल्लावणेण संगेण कोउहल्लेण ।  
सोवाणपपहि व पियगुणेहि पेम्मं समारुहइ ॥ २ ॥
- 331) आरंभो जस्स इमो आसन्नासाससोसियसरीरो ।  
परिणामो कह होसइ न याणिमो तस्स पेम्मस्स ॥ ३ ॥

प्रौढमहिलया । यथा पाण्डवकौरवौ युद्धोद्यतौ किमपि न गणयतस्तथा ।  
सुरतसंमर्दे तौ दम्पती ॥ ३२७ ॥

328) [ राजते सुरतावसानेऽर्धोत्क्षिप्तः सनूपुरश्चरणः । जित्वा काम-  
देवं समुर्ध्वीकृता ध्वजपताकेव ॥ ] राजते सुरतावसाने सनूपुरश्चरणोऽर्धो-  
त्क्षिप्तो जित्वा कामदेवम् ऊर्ध्वीकृता ध्वजपताकेव ॥ ३२८ ॥

329) [ प्रेमानादिपरमार्थप्रकटनं मधुमथन इव बहुभेदम् । मोहानु-  
रागजनकमहो किं वन्दामहे नित्यम् ॥ ] प्रेम अनादिपरमार्थप्रकटनं, बहु-  
भेदं मधुमथनमिव वन्दे नित्यम् । पुनः किंविशिष्टम् । मोहानुरागजनकम् ।  
विष्णुपक्षे<sup>१</sup> सर्वाण्यपि विशेषणानि योक्तव्यानि ॥ ३२९ ॥

330) [ आलापनेनोल्लापनेन सङ्गेन कौतुहलेन । सोपानपदैरिव  
प्रियगुणैः प्रेम समारोहति ॥ ] प्रेम स्नेहः सोपानपङ्क्तिभिरिव प्रियगुणैः  
समारोहति । कैस्तैरित्याह । आलापनेनोल्लापनेन सङ्गेन कौतुहलेन ॥ ३३० ॥

331) [ आरम्भो यस्यायमासन्नाश्वासशोषितशरीरः । परिणामः  
कथं भविष्यति न जानीमस्तस्य प्रेम्णः ॥ ] यस्यारम्भ ईदृश आसन्नाश्वास-  
शोषितशरीरः, तस्य प्रेम्णः परिणामः कथं भविष्यति इति वयं न जानीमः ।  
प्रेम्णाश्वासतनूकरणदयः<sup>२</sup> प्रथमं भवन्ति । तच्च पश्चाद्भवति वा न वा ।  
सखि परिचिताः कस्य पुरुषाश्चञ्चलप्रेमाणो भवन्तीति विभेमि ॥ ३३१ ॥

1 G, I विष्णुप्रेम्णोः 2 G, आसतनूतनूकरणदयः

- 332) दाणं न देइ न करेइ चाडुयं कइइ नेय सम्भावं ।  
दंसणमेत्तेण वि किं पि माणुसं<sup>१</sup> अमयसारिच्छं ॥ ४ ॥
- 333) जत्थ न उज्जगरओ जत्थ न ईसा विसूरणं माणं ।  
सम्भावचाडुयं जत्थ नत्थि नेहो तहि नत्थि ॥ ५ ॥
- 334) दाडिमफलं व पेम्मं एके पक्खे य होइ<sup>२</sup> सकसायं ।  
जाव न बीओ रज्जइ<sup>३</sup> ता किं मधुरत्तणं कुणइ ॥ ६ ॥
- 335) न तथा मारेइ विसं खज्जंतं पलसयं पि कवल्लेहिं ।  
जह चक्खुरायरत्तं मारेइ सविब्भमं पेम्मं ॥ ७ ॥

332) [ दानं न ददाति न करोति चाटुकं कथयति नैव सद्भावम् । दर्शनमात्रेणापि किमपि मानुषममृतसदृशम् ॥ ] दानं न ददाति न करोति चाटुकं, कथयति नैव सद्भावं, दर्शनमात्रेणैव भवति किमपि मानुषममृतसदृशम् । मनोऽभीष्ट एवमकुर्वन्नपि दर्शनमात्रेणैवामृतायते । प्रेम्णो विलसितमिदमिति ॥ ३३२ ॥

333) [ यत्र नोज्जागरको यत्र नेर्ष्या खेदो मानः । सद्भावचाटुकं यत्र नास्ति स्नेहस्तत्र नास्ति ॥ ] यत्र नोज्जागरको यत्र नेर्ष्या खेदो मानश्च, सद्भावचाटुवाक्यं यत्र नास्ति, स्नेहोऽपि तत्र नास्तीति ॥ ३३३ ॥

334) [ दाडिमफलमिव प्रेमैकस्मिन्पक्षे भवति सकषायम् । यावन्न द्वितीयो रज्यते ( बीजं न रज्यते ) तावत्किं मधुरत्वं करोति ॥ ] प्रेम दाडिमफलमिव । एकस्मिन्पक्षे सकषायं सकोपम्<sup>४</sup> । यावद् द्वितीयो न रज्यते तावत्किं मधुरत्वं करोति । उभयेरपि क्षीरनीरयोरिव मिलितत्वात् प्रेमातिमधुरं भवति । दाडिमीफलमपि एकस्मिन् पक्षे सकषायं कषायरसयुक्तं भवति । यावद् बीजो न रज्यते तावत् कुतो माधुर्यं भवति । मधुरो रसो न भवतीति ॥ ३३४ ॥

335) [ न तथा मारयति विषं खाद्यमानं पलशतमपि कवल्लैः । यथा चक्षुरागरत्तं मारयति सविभ्रमं प्रेम ॥ ३३५ ॥ ]

1 I adds होइ after माणुसं

2 G, I एकपक्खेण होइ

3 G जाव ण बीजउ रज्जइ

4 I एकस्मिन् पक्षे भवति सकषायम् ।

एकेन कृते सकषायं सकोपम् ।

- 336) अठ्ठो जाणामि अहं अत्तण्हियएण अन्नहिययाई ।  
मा को वि कह वि रज्जउ', दुक्खुव्वहणाइ पेम्माई ॥ ८ ॥
- 337) अदिट्ठे रणरणओ दिट्ठे ईसा विडंबणा नाह ।  
होइ न उज्जु व वंक्कं पेम्मं जह चंचु कीरस्स' ॥ ९ ॥
- 338) अदिट्ठे रणरणओ दिट्ठे ईसा सुहट्ठिण माणं ।  
दूरट्ठिण वि दुक्खं पिय जणे भण सुहं कत्तो ॥ १० ॥
- 339) ताव च्चिय होइ सुहं जाव न कीरइ पिओ जणो को वि ।  
पियसंगो जेहि कओ दुक्खाण समपिओ अप्पा ॥ ११ ॥

336) [ अहो जानाम्यहमात्महृदयेनान्यहृदयानि । मा कोऽपि  
कथमपि रज्यतु, दुःखोद्वहनानि प्रेमाणि ॥ ] अव्वो दुःखे । जाना-  
म्यहमात्मनो हृदयेनान्यहृदयानि, मा कोऽपि कापि रज्यतु, दुःखोद्वहनानि  
प्रेमाणि ॥ ३३६ ॥

337) [ अदृष्टे रणरणको दृष्ट ईर्ष्या विडम्बना नाथ । भवति न  
ऋज्विव वक्कं प्रेम यथा चञ्चूः कीरस्य ॥ ] अदृष्टे प्रिये रणरणको दृष्ट  
ईर्ष्या विडम्बना नाथ भवति । वक्कं प्रेम न ऋजु भवति यथा शुकचञ्चुः  
॥ ३३७ ॥

338) [ अदृष्टे रणरणको दृष्ट ईर्ष्या सुखस्थिते मानः । दूरस्थिते-  
ऽपि दुःखं प्रिये जने भण सुखं कुतः ॥ ] प्रिये जने भण कुतः सुखम् ।  
कथम् । तदेव दर्शयति । अदृष्टे रणरणको, दृष्ट ईर्ष्या, सुखस्थिते मानो,  
दूरस्थिते तस्मिन् दुःखम् ॥ ३३८ ॥

339) [ तावदेव भवति सुखं यावन्न क्रियते प्रियो जनः कोऽपि ।  
प्रियसङ्गो यैः कृतो दुःखेभ्यः समर्पित आत्मा ॥ ] तावदेव सुखं भवति  
यावन्न क्रियते प्रियो जनः कोऽपि । प्रियसङ्गो यैः कृतः ( तैः ) दुखेभ्यः  
समर्पित आत्मा ॥ ३३९ ॥

- 340) दूरं गय वि कयविप्पि वि अन्नत्थ बद्धराय वि ।  
जत्थ मणं न नियत्तइ तं पेम्मं परिचओ सेसो ॥ १२ ॥
- 341) सो सुवइ सुहं सो दुक्खवज्जिओ सो सुहाण सयखाणी ।  
वाय मणेण काएण जस्स न हु वल्लहो को वि ॥ १३ ॥
- 342) उल्लवउ को वि महिमंडलस्मि जो तेण नत्थि संणडिओ ।  
खरपवणचाडुचालिरदवग्गिसरिसेण पेम्मेण ॥ १४ ॥
- 343) सो को वि न दीसइ सामलंगि एयस्मि दड्डुहयलोए ।  
जस्स समप्पिवि हिययं सुहेण दिवहा गमिज्जंति' ॥ १५ ॥
- 344) अब्बो तहिं तहिं चिय गयणं भमिऊण' वीसमंतेण ।  
बोहित्थवायसेण व हसाविआ दड्डुपेम्मेण ॥ १६ ॥

340) [ दूरं गतेऽपि कृतविप्रियेऽप्यन्यत्र बद्धरागेऽपि । यत्र मनो न निवर्तते तत्प्रेम परिचयः शेषः ॥ ३४० ॥ ]

341) [ स स्वपिति सुखं स दुःखवर्जितः स सुखानां शतखनिः । चाचि मनसा कायेन यस्य न खलु वल्लभः कोऽपि ॥ ] स स्वपिति सुखं स दुःखवर्जितः स सुखानां शतस्य खनिर्वाचि मनसा कायेन यस्य न खलु वल्लभः कोऽपि ॥ ३४१ ॥

342) [ उल्लपतु कोऽपि महीमण्डले यस्तेन नास्ति संवटितः । खरपवनचाटुचलनशीलदवाग्निसदृशेन प्रेम्णा ॥ ३४२ ॥ ]

343) [ स कोऽपि न दृश्यते श्यामलाङ्गयेतस्मिन् दग्धहतलोके । यस्य समर्थं हृदयं सुखेन दिवसा गम्यन्ते ॥ ३४३ ॥ ]

344) [ अहो तत्र तत्रैव गगनं भ्रान्त्वा विश्राम्यता । यानपात्र-वायसेनेव हासिता दग्धप्रेम्णा ॥ ] बोहित्यं यानपात्रम् । अब्बो दुःखसूचनायाम् । तहिं तहिं चिय तत्र तत्रैव दुर्लभपुरुषे, विश्राम्यता दग्धप्रेम्णा हासितास्मि । किं कृत्वा विश्राम्यता । गगनं शून्यं भ्रान्त्वा । केनेव । बोहित्यवायसेणेव । यथा यानपात्रे स्थितो वायसो गगनमाकाशं

- 345) जाण माणप्पसरे फिट्ठे नेहे गयम्मि सम्भावे ।  
अब्भत्थणाइ' पेम्मं कीरंतं केरिसं होइ ॥ १७ ॥
- 346) अहंसणेण अहंसणेण दिट्ठे अणालवन्तेण ।  
माणेण पवसणेण य पंचविहं झिज्जण पेम्मं ॥ १८ ॥
- 347) अहंसणेण बालय सुट्ठु वि नेहानुबद्धमणसाणं ।  
हत्थउडपाणियाइ व कालेण गलंति पेम्माणि ॥ १९ ॥
- 348) पेम्मस्स विरोहियसंधियस्स पच्चक्खदिट्ठुविलियस्स ।  
उययस्स व तावियसीयलस्स विरसो रसो होइ ॥ २० ॥

भ्रान्त्वा तत्रैव स्तम्भादौ विश्रमता जनो हास्यते ( ? विश्राम्यन् जनं हासयति ) । इदमत्र तात्पर्यम् । काचिन्नागी कस्मिंश्चिददुर्लभेऽनुरक्ता तमलभमाना मानमवलम्ब्य पुनरन्यं वाञ्छन्ती पुनस्तत्रैवानुरक्ता सती जनान् हासयति ॥ ३४४ ॥

345) [ याते मानप्रसरे भ्रष्टे स्नेहे गते सद्भावे । अभ्यर्थनया प्रेम क्रियमाणं कीदृशं भवति ॥ ] जाते मानप्रसरे गते स्नेहे गते सद्भावे, अभ्यर्थनया क्रियमाणं प्रेम कीदृग् भवति ॥ ३४५ ॥

346) [ अदर्शनेनातिदर्शनेन दृष्टेऽनालपता । मानेन प्रवसनेन च पञ्चविधं क्षीयते प्रेम ॥ ] पञ्चविधं पञ्चप्रकारं क्षीयते प्रेम । तदेव दर्शयति । अदर्शनेनातिदर्शनेन दृष्टेऽनालपता, मानेन प्रवसनेन च ॥ ३४६ ॥

347) [ अदर्शनेन बालक सुष्ट्वपि स्नेहानुबद्धमनसोः । हस्तपुटपानीयानीव कालेन गलन्ति प्रेमाणि ॥ ] हे बालक, अदर्शनेन सुष्ट्वपि स्नेहानुबद्धमनसोर्दम्पत्योः कालेन प्रेमाणि गलन्ति, यांतीत्यर्थः । कानीव । हस्तपुटरथपानीयानीव । यथा सुदृढं धृताम्यपि हस्तपुटस्थपानीयानि बिन्दुना बिन्दुना चिरेण गलन्त्येव ॥ ३४७ ॥

348) [ प्रेम्णो विरोधित्संधितस्य प्रत्यक्षदृष्टव्यलीकस्य । उदकस्येव तापितशीतलस्य विरसो रसो भवति ॥ ] प्रेम्ण एवंविधस्य रसोऽत्यासक्ति-

349) ताव य पुत्ति छइल्लो' जाव न पेग्मस्स गोथरे पडइ ।  
नेहेण नवरि छेयत्तणस्स मूला खणिजंति ॥ २१ ॥

३७. माणवज्जा [ मानपद्धतिः ]

350) अलियपयंपिри अणिमित्तकोवणे असुणि सुणसु मह वयणं ।  
एक्कग्राहिणि सौख्येक्कबंधवं गलइ तारुण्यं ॥ १ ॥

351) अग्धाहि महुं दे गेण्ह चंदणं असुणि सुणसु मह वयणं ।  
माणेण मा नडिज्जसु माणंसिणि गलइ छणराई ॥ २ ॥

विरसो भवति । कीदृशस्य । विरोधितसंधितस्य । पूर्वं विरोधितं पश्चात्संधितं, तस्य । पुनः कीदृशस्य । प्रत्यक्षदृष्टव्यलीकस्य । प्रत्यक्षं दृष्टं व्यलीकमप्रियं यत्र तस्य साक्षात्कृताप्रियस्य । कस्येव । उदकस्येव तापित-शीतलस्य । यथा तापितशीतलस्योदकस्य रसो विरसो भवति । पूर्वं तापितं पश्चाच्छीतलं, पश्चात्कर्मधारयः ॥ ३४८ ॥

349) [ तावच्च पुत्रि विदग्धो यावन्न प्रेम्णो गोचरे पतति । स्नेहेन केवलं छेकत्वस्य मूलानि खन्यन्ते ॥ ] तावदेव हे पुत्रि विदग्धः कथ्यते यावत् स्नेहगोचरो न भवति । यतः नवरि केवलं प्रेम्णा छेकत्वस्य मूलान्युत्खन्यन्ते ॥ ३४९ ॥

350) [ अलीकप्रजल्पिन्यनिमित्तकोपनेऽनाश्रव आकर्णय मम वचनम् । एकग्राहिणि सौख्यैकबान्धवो गलति तारुण्यम् ॥ ] हे अना-कर्णनशीले, आकर्णय मम वचनम् । हे अलीकप्रजल्पनशीले, हे अनिमित्त-कोपने, हे एकग्राहिणि, सौख्यैकबान्धवं गलति तारुण्यम् । सखीशिक्षोक्ति-रियम् । अथवा भर्तुः कृतापराधस्य ॥ ३५० ॥

351) [ आजिघ्न मधु हे गृहाण चन्दनमनाश्रवे शृणु मम वचनम् । मानेन मा नटयस्व मनस्विनि गलति क्षणरात्रिः ॥ ] 'दे' इति प्रार्थ-नायां निपातः । हे असुणि ( अनाश्रवे ), मद्बचनं शृणु । किं तदित्याह । मधु मद्यमाजिघ्न पिबेति यावत् । तथा गृहाण चन्दनम् । मानेन मा नट्येः ( ? नट्यस्व ) । हे मनस्विनि, गलत्यतिक्रामत्युत्सवरात्रिः । अयं भावः ।

- 352) ए दइइ मह पसिज्जसु माणं मोत्तूण कुणसु पसिओसं ।  
कयसेहराण सुम्मइ आलावो झत्ति गोसस्मि ॥ ३ ॥
- 353) निद्राभंगो आर्वण्डुरत्तणं दीहरा य नीसासा ।  
जायंति जस्स विरहे तेण समं केरिसो माणो ॥ ४ ॥
- 354) नदीपूरसच्छहे जोव्वणम्मि दियहेसु निच्चपडिणसु ।  
अणियत्तासु वि राईसु पुत्ति किं दड्डुमाणेण ॥ ५ ॥

कश्चन युवा कांचनान्यां स्त्रियं गते दिवस उपभुज्य द्वितीयदिनरात्रौ  
कौमुद्याद्युत्सवे मानमवलम्ब्य स्थितां वामाक्षीं मद्यपात्रपुष्पाद्युपभोगवस्त्वानीय  
तामनुनयन्निदमाह ॥ ३५१ ॥

352) [ हे दयिते, मम प्रसीद मानं मुक्त्वा कुरु परितोषम् ।  
कुक्कुटानां श्रूयत आलापो झटिति प्रभाते ॥ ] ' ए ' इति प्रार्थनायाम् ।  
हे दयिते मह्यं प्रसीद, प्रसन्ना भव । मानं मुक्त्वा परितोषं कुरु ।  
किमित्येवं याचसे, किं तव याति, एतावता किं भवदस्ति—इत्याह । कयसे-  
हराणं कुक्कुटानाम् आलापः शब्दः, गोसे प्रभाते झटिति श्रूयते । प्रभातं  
भवतीत्यर्थः । अत एव मानं मुक्त्वात्मीयं कार्यं विधेहीति भर्तुरुक्तिः ।  
गोसे प्रभाते इति देशीयं पदम् ॥ ३५२ ॥

353) [ निद्राभङ्ग आपाण्डुरत्वं दीर्घाश्च निःश्वासाः । जायन्ते  
यस्य विरहे तेन समं कीदृशो मानः ॥ ] तेन समं कीदृशो मानो यस्य  
विरह एतावद्भवति । निद्राभङ्ग आपाण्डुरत्वं दीर्घाश्च निःश्वासा इति  
सखीशिक्षोक्तिर्नायिकां प्रति ॥ ३५३ ॥

354) [ नदीपूरसदृशे यौवने दियसेषु नित्यपथिकेषु । अनिवृत्ता-  
स्वपि रात्रिषु पुत्रि किं दग्धमानेन ॥ ] हे पुत्रि, किम् अमुना दग्धमानेन ।  
यतः । नदीपूरसदृशे यौवने, दिवसेषु नित्यपथिकेषु नित्यगत्वरेषु, अनि-  
वृत्तासु रात्रिषु । ता एव रात्रयो न ह्यावर्तन्ते । यौवनं च नदीपूरवत् ।  
यथा नदीपूरः समायाति, पुनर्मुहूर्तेन विनिवर्तते तद्वद्यौवनम् । दिवसाश्च त  
एव नायान्ति पूर्ववत् ॥ ३५४ ॥

- 355) जइ माणो कीस पिओ अहव पिओ कीस कीरण माणो ।  
माणिणि दो वि गहंदा पक्कखंभे न बज्झंति ॥ ६ ॥
- 356) माणिणि सुपसु माणं जइ वि पिओ सुट्ठु वल्लहो तुज्झ ।  
कारणवसेण कूवो न नमइ सुधे तुला नमइ ॥ ७ ॥
- 357) माणं अवलंबंती मरिहिसि सुधे वसंतमासस्मि ।  
माणो पुणो वि किज्जइ छणदियहा दुल्लहा हुंति ॥ ८ ॥
- 358) मा पुत्ति कुणसु माणं दइओ हिययस्मि निट्ठुरसहावो ।  
कंदलिसरिसं पेम्मं ढसत्ति तुहं न संघडइ ॥ ९ ॥

355) [ यदि मानः कस्मात् प्रियोऽथवा प्रियः, कस्मात् क्रियते मानः । मानिनि द्वावपि गजेन्द्रावेकस्तम्भे न बध्येते ॥ ] यदि मानः किमिति प्रियोऽथवा प्रियस्तर्हि किमिति क्रियते मानः । हे मानिनि, द्वौ गजेन्द्रावेकस्तम्भे न बध्येते । गजेन्द्रतुल्यौ मानभर्तारौ प्रतीहि, इति सखीशिक्षोक्तिः ॥ ३५५ ॥

356) [ मानिनि, मुञ्च मानं यद्यपि प्रियः सुष्ठु वल्लभस्तव । कारणवशेन कूपो न नमति मुग्धे तुला नमति ॥ ] हे मानिनि, मुञ्च मानं यद्यपि प्रियः सुष्ठु वल्लभस्तव । यतो हे मुग्धे कारणवशेनात्मकार्येण कूपो न नमति, तुला नमति । तुला जलोदञ्चनघटीकाष्ठदवरकं यस्याग्रे 'ढेंकुली' इति कथ्यते ॥ ३५६ ॥

357) [ मानमवलम्बमाना मरिष्यसि मुग्धे वसन्तमासे । मानः पुनरपि क्रियते क्षणदिवसा दुर्लभा भवन्ति ॥ ] हे मुग्धे, मानमवलम्बमाना वसन्तमासे मरिष्यसि । मानः पुनरपि क्रियते, उत्सवदिवसा दुर्लभा भवन्ति ॥ ३५७ ॥

358) [ मा पुत्रि, कुरु मानं दयितो हृदये निष्ठुरस्वभावः । कन्दली-सदृशं प्रेम झटिति त्रुटितं न संघटते ॥ ] हे पुत्रि, मानं मा कार्षीः । किमिति । यतो दयितो हृदये निष्ठुरस्वभावः । तस्मिंश्च तादृग्विधे प्रेम कन्दलसदृशं झटिति त्रुटितं न संघटते ॥ ३५८ ॥

- 359) दृढणेहणालपरिसंठियस्स सद्भावदलसुयंधस्स ।  
पेम्मुण्णलस्स माए माणतुसारो च्चिय विणासो ॥ १० ॥
- 360) मुय माणं माण पियं पियसरयं जाव वच्चए सरयं ।  
सरए सरयं सुरयं च पुत्ति को पावइ अउण्णो ॥ ११ ॥
- 361) तुंगो थिरो विसालो जो रइओ माणपव्वओ तीए ।  
सो दइयदिट्ठिवज्जासाणिस्स घायं चिय न पत्तो ॥ १२ ॥
- 362) पायवडिओ न गणिओ पियं भणंतो वि विप्पियं भणिओ ।  
वच्चंतो न निरुद्धो भण कस्स कए कओ माणो ॥ १३ ॥

359) [ दृढस्नेहणालपरिसंस्थितस्य सद्भावदलसुगन्धस्य । प्रेमो-  
त्पलस्य मातर्मानतुषार एव विनाशः ॥ ] प्रेमैवोत्पलं कमलं तत्क्षणादेव  
त्रुटनशीलत्वादतिकोमलत्वाच्च तस्य । हे मातः, मान एव तुषारो हिमं  
विनाशः विनाशकारी, दाहकत्वात् । अन्यदपि कमलं तुषारेण दह्यते ।  
रूपकालंकारेण प्रेम्ण उत्पलसादृश्यं विशिनष्टि । किंविशिष्टस्य । दृढस्नेह-  
णालपरिसंस्थितस्य, सद्भावदलसुगन्धस्य । अत्र गाथायां स्नेहप्रेम्णोरैक्या-  
र्थत्वात् ( ? एकार्थत्वात् ) चिन्त्यम् । अथबोभयोर्दम्पत्योर्मरणावसानः परस्पर-  
अनुरागः प्रेम । स्नेहश्च दानमानाद्यादिना भवति ॥ ३५९ ॥

360) [ मुञ्च मानं मानय प्रियं प्रियसरका यावद्भजति शरद् ।  
शरदि सरकं सुरतं च पुत्रि कः प्राप्नोत्यपुण्यः ॥ ] हे पुत्रि, मानं मुञ्च,  
प्रियं मानय, यावच्छरद्व्रजति । किमिति । यतः शरत्काले सुरतं सुरां च  
कोऽपुण्यः प्राप्नोति ॥ ३६० ॥

361) [ तुङ्गः स्थिरो विशालो यो रचितो मानपर्वतस्तथा ।  
स दयितदृष्टिवज्जाशनेर्घातमेव न प्राप्तः ॥ ] तथा यो मानपर्वतो  
रचितः । किंविशिष्टः । तुङ्गोऽत्युच्चैः । स्थिरो दृढः । विशालो विस्तीर्णः ।  
स मानपर्वतो दयितदृष्टिवज्जाशनेर्घातं न प्राप्तः । दयितस्य दृष्टिर्दर्शनं स  
एव स्फोटकत्वाद्वज्जाशनिस्तस्य घातं न प्राप्तवान् । कोऽर्थः । यन्नायिका  
मानं रचितवती ( तत् ) तावत्, यावद्बलभो दृष्टिगोचरं नेयाय । आगते  
तस्मिन्काकनाशं नष्टः ॥ ३६१ ॥

362) [ पादपतितो न गणितः प्रियं भणन्नपि विप्रियं भणितः ।  
वज्जन्न निरुद्धो भण कस्य कृते कृतो मानः ॥ ] हे सखि, भण कथय

- 363) माणं हु तग्मि किज्जइ जो जाणइ विरहवेयणादुक्खं ।  
अणरसियणिव्विसेसे किं कीरइ पत्थरे माणो ॥ १४ ॥
- 364) उज्जगिरस्स तणुयत्तणस्स सुसियस्स दीहरुणस्स ।  
एयाण उरं दारुण पुत्ति माणं कुणिज्जासु ॥ १५ ॥

### ३८. पवसियवज्जा [ प्रोषितपद्धतिः ]

- 365) कल्लं किर खरहृदयो पवसिहिइ पिओ स्ति सुव्वइ जणम्मि  
तह वड्ड भयवइ निसे जह से कल्लं चिय न होइ ॥ १ ॥

कस्य कृते कृतो मानः । यतः पादपतितो न गणितः, प्रियं भणन्नपि विप्रियं भणितो ब्रजन्नपि न निरुद्ध इति । काचित्खण्डिता प्रातरागतं प्रियं दृष्ट्वा मानमवलोक्य । तां च मानवतीमवलोक्य “ प्रिये प्रसीद, नाहं भूयोऽप्येवं करिष्यामि ” इति चरणयोः पतन्वाचा निर्धाटितः ( निस्सारितः ) । ततः सोऽपि मानं स्वीकृत्य निर्गच्छंस्तया दीर्घमानवत्या न निषिद्धः । पश्चाद् दुःसहविरहवेदनादूनमानसा सख्यागत्यैवमूचे ॥ ३६२ ॥

363) [ मानः खलु तस्मिन् क्रियते यो जानाति विरहवेदना-  
दुःखम् । अरसिकनिर्विशेषे किं क्रियते प्रस्तरे मानः ॥ ३६३ ॥ ]

364) [ उज्जागरस्य तनुत्वस्य शोषितस्य दीर्घरुदितस्य । एतेषा-  
मुरो दत्त्वा पुत्रि मानं कुर्याः ॥ ] हे पुत्रि, एतेषामुरो हृदयं दत्त्वा, एता-  
न्स्वीकृत्येत्यर्थः । मानं कुर्याः । केषामित्याह । उज्जागरस्य, तनुत्वस्य,  
शोषितत्वस्य, दीर्घरुदितस्य ॥ ३६४ ॥

365) [ कल्यं किल खरहृदयः प्रवत्स्यति प्रिय इति श्रूयते जने ।  
तथा वर्धस्व भगवति निशे यथा तस्य कल्यमेव न भवति ॥ ] किर  
किल श्रूयते खरहृदयो निरनुकम्पः कल्लं प्रातरेव प्रवत्स्यति प्रिय इति  
श्रूयते जने । अतः कारणाद् हे निशे रात्रि तथा वर्धस्व भगवति, यथा  
‘से’ इति तस्य प्रातरेव न भवति । प्रियं प्रवत्स्यमानं श्रुत्वा दुःसह-  
विरहवेदनापीडिता रात्रिमेवं प्रार्थयते ॥ ३६५ ॥

- 366) जइ वच्चसि वच्च तुमं को वारइ 'तुज्झ सुहव' जंतस्स ।  
तुह गमणं मह मरणं लिहिय पसत्थी कयंतेण ॥ २ ॥
- 367) जइ वच्चसि वच्च तुमं पण्हि अवऊहणेण न हु कज्जं ।  
पावासियाण मडयं छिविऊण अमंगलं होइ ॥ ३ ॥
- 368) वसिऊण मज्झ हियप जीयं गहिऊण अज्ज चलिओ सि ।  
सहवासहरविडंबण गंगमि गओ न सुज्झहिस्सि ॥ ४ ॥

366) [ यदि व्रजसि व्रज त्वं को वारयति तव सुभग यातः ।  
तव गमनं मम मरणं लिखिता प्रशस्तिः कृतान्तेन ॥ ] हे ( प्रिय ), यदि  
व्रजसि व्रज त्वम् । को नाम वारयति सुभग गच्छतस्तव । अतः कारणात्  
त्वद्गमनं मम मरणम् इति प्रशस्तिर्लिखिता कृतान्तेन । त्वयि गते क्षणमपि  
न जीविष्यामीति भावः ॥ ३६६ ॥

367) [ यदि व्रजसि व्रज त्वम् इदानीमवगूहनेन न खलु कार्यम् ।  
प्रवासिनां मृतकं स्पृष्ट्वामङ्गलं भवति ॥ ] हे प्रिय यदि व्रजसि तदा  
व्रज त्वम् । इदानीमवगूहनेन न खलु कार्यम् । किमिति । प्रवसतां मृतकं  
स्पृष्ट्वामङ्गलं भवति । मृतकस्पर्शो ह्यनिष्टाय, विशेषतः प्रवसतः । अयं  
भावः । तव गमने मम प्राणा गता इव वर्तन्ते । अतो मृतामिव मां मा  
स्प्राक्षीः । किमुक्तं भवति । यदि मदिष्टमिच्छसि तर्हि मा यासीरिति  
॥ ३६७ ॥

368) [ उषित्वा मम हृदये जीवं गृहीत्वाद्य चलितोसि । सहवास-  
गृहविडम्बन गङ्गायां गतो न शोत्स्यसि ॥ ] हे प्रिय, मम हृदय उषित्वा जीवं  
गृहीत्वाद्य चलितोऽसि । रे सहवासगृहविडम्बन गङ्गायामपि गतो न  
शुद्धिप्यसे ( ? शोत्स्यसि ) । अन्योऽपि यः कापि वृक्षादौ तिष्ठति तत्र च  
कंचित्कालमुषित्वा पश्चात्तस्योपद्रवादिकं विधाय यदि याति, तदा सहवास-  
गृहस्य विडम्बनं त्रोटनादिकं कुर्वन् पापी भवति । स च गङ्गायामपि  
गतः कृतप्रायश्चित्तोऽपि न शुध्यति । तथा त्वमपि मदहृदयवासमासाद्येदानीं  
जीवं गृहीत्वाद्य चलितः कुतः कृतस्नानोऽपि शुद्धिं प्राप्स्यसि । तस्मान्मां  
मा त्याक्षीरिति ॥ ३६८ ॥

- 369) जइ वच्चसि वच्च तुमं अंचल गहिओ य कुप्पसे कीस ।  
पढमं चिय सो मुच्चइ जो जीवइ तुइ विओरण ॥ ५ ॥
- 370) न मय रुणं न कयं अमंगलं होंतु सयलसिद्धीओ ।  
विरहग्गिधूमकडुयाइयाइ' पयलंति नयणाइ ॥ ६ ॥
- 371) रे ससिवाहनवाहन मा पवससु परिसम्मि कालम्मि ।  
सैलसुतासुयवाहनघणसदो जत्थ उरुल्लइ ॥ ७ ॥
- 372) रे ससिवाहनवाहन वारिज्जंतो न ठासि जइ सुहय ।  
ता लच्छिवासवासं अम्हाणं वच्च दाऊण ॥ ८ ॥

369) [ यदि व्रजसि व्रज त्वमञ्चले गृहीतश्च कुप्यसि कस्मात् ।  
प्रथममेव स मुच्यते यो जीवति त्वद्वियोगेन ॥ ] यदि व्रजसि व्रज त्वम्,  
अञ्चले गृहीतः किमिति कुप्यसि । प्रथममेव स मुच्यते यस्तव वियोगे  
जीवति । अहं तु न तथेति ॥ ३६९ ॥

370) [ न मया रुदितं न कृतममङ्गलं भवन्तु सकलसिद्धयः ।  
विरहाग्निधूमकटुकीकृते प्रगलतो नयने ॥ ] न मया रुदितं न कृतममङ्गलं  
भवन्तु अत एव तव सकलसिद्धयः । तर्हि अक्षिण पानीयं कुतो दृश्यत  
इत्याह । विरहाग्निधूमकटुकीकृते नयने प्रगलतः, किं करोमि ॥ ३७० ॥

371) [ रे शशिवाहनवाहन मा प्रवसेदृशे काले । शैलसुतासुत-  
वाहनघनशब्दो यत्रोच्छलति ॥ ] रे शशिवाहनवाहन । शशिनो वाहनम्  
ईश्वरस्तद्वाहनं वृषभः । अतो, रे मूर्ख । मा प्रवसेदृशे काले । यत्र काले  
शैलसुतायाः पार्वत्याः सुतः षण्मुखः, तस्य वाहनं मयूरः, तस्य घनः शब्द  
उच्छलति । प्रावृट्काल इत्यर्थः । वर्षासु सर्वोऽपि प्रवासी निजगृहे वनि-  
तया सह ता अतिवाहयति । त्वं तु प्रत्युत तास्वेव व्रजसि । अत एव  
वृषभोऽज्ञ इति सम्बोधनम् ॥ ३७१ ॥

372) [ रे शशिवाहनवाहन वार्यमाणो न तिष्ठसि यदि सुभग ।  
तदा लक्ष्मीवासवासमस्मभ्यं व्रज दत्त्वा ॥ ] हे शशिवाहनवाहन, अशृङ्ग-

373) इह पंथे मा वच्चसु गयवइ भणियं भुयं पसारेवि ।  
पंथिय पियपयमुद्दा मइलिज्जइ तुज्ज गमणेण ॥ ९ ॥

३९. विरहवज्जा [ विरहपद्धतिः ]

374) अज्जं चेय पउत्थो उज्जागरओ जणस्स अज्जेय ।  
अज्जेय हलहीपिजराइ गोलाइ तूहाई ॥ १ ॥

375) अज्जं चेय पउत्थो अज्जं चिय सुअयाइ जायाई ।  
रच्छामुहदेउलचच्चराइ अहं च हिययाई ॥ २ ॥

वृषभ, सुभग, वार्यमाणोऽपि यदि न तिष्ठसि, तदास्मभ्यं लक्ष्म्या वासः  
कमलं तस्य वासः पानीयं तद् दत्त्वा व्रजेति ॥ ३७२ ॥

373) [ अस्मिन्पथि मा व्रज गतपतिकया भणितं भुजं प्रसार्थं ।  
पथिक प्रियपदमुद्रा मलिनीक्रियते तव गमनेन ॥ ] हे पथिक अस्मिन् पथि  
मा व्रजेति गतपतिकया भुजं प्रसार्थं भणितम् । प्रियपदमुद्रा, गतस्य प्रियस्य  
चरणलाञ्छनं, तव गमनेन मलिनीक्रियते, प्रोञ्छयत इत्यर्थः । अयं भावः ।  
गतस्य प्रेयसश्चरणमुद्रां पश्यन्ती जीवामीति त्रियोगिनीवाक्यम् ॥ ३७३ ॥

374) [ अद्यैव प्रोषित उज्जागरो जनस्याद्यैव । अद्यैव हरिद्रा-  
पिञ्जराणि गोदावर्यास्तटानि ॥ ] अद्यैव प्रोषितोऽद्यैव जनस्योज्जागरोऽद्यैव  
हरिद्रापिञ्जराणि गोदावर्यास्तटानि । अयं भावः । काचन नारी तत्क्षणा-  
देव प्रोषितं प्रियं दृष्ट्वा विरहासहत्वात् प्रलपितुमिदमारब्धवती । तस्मिन्  
मत्प्रिये प्रोषिते जनस्याद्योज्जागरो चौरभयत्वात् । तेन सुमटेन विना को  
नाम रक्षां करोति । अद्यैव हरिद्रापिञ्जराणि गोदावर्यास्तटानि । तस्मिन्  
सति सर्वा अपि नार्य आत्मवपूषि हरिद्रापिञ्जराणि प्रत्यहं चक्रुस्तं  
कामुकाः । इदानीं च तस्मिन्प्रोषिते किमनेन हरिद्रारागेणास्माकमिति  
गोदावर्यां तत्क्षणादेव गत्वाक्षालयन्निति नदीतटपीतत्वम् । तूहं तटम्  
॥ ३७४ ॥

375) [ अद्यैव प्रोषितोऽद्यैव शून्यानि जातानि । रथ्यामुखदेवकुल-  
चत्वरान्यस्माकं च हृदयानि ॥ ] अद्यैव प्रोषितोऽद्यैव शून्यानि जातान्य-  
स्मद्हृदयानि । न केवलं तानि रथ्यामुखदेवकुलचत्वरानि । अयं भावः ।

- 376) अज्जं चिय तेण विणा इमीइ आयं बधवलकसणाइ ।  
जञ्चंधमोत्तियाइ व दिसासु घोळंति नयणाइ ॥ ३ ॥
- 377) अज्जं गओ त्ति अज्जं गओ त्ति अज्जं गओत्ति लिहिरीए ।  
पढम चिय दियइइ कुडो रेहाहि चित्तलिओ ॥ ४ ॥
- 378) अवहिदियहागमासंकिरीहि सहियाहि तीइ लिहिरीए ।  
दो तिअि तइ चिय चोरियाइ रेहा फुसिज्जंति ॥ ५ ॥

पूर्वं नगरनार्यस्तद्रूपदिदृक्षया लालसाः सत्यो यत्र यत्र गमनागमनं स  
मत्प्रियो विधत्ते स्म तत्र तत्रैव रथ्यामुखदेशे देवकुलचत्वरेष्वादावेवागत्यास्थुः ।  
इदानीं तु तस्मिन् प्रोषिते मदहृदयेन साकं शून्यान्यभूवन्निति निजपुरुष-  
रूपसौभाग्यप्रकटनोक्तिः ॥ ३७५ ॥

376) [ अथैव तेन विनैतस्या आताम्रधवलकृष्णे । जात्यन्ध-  
मौक्तिके इव दिक्षु धूर्णतो नयने ॥ ] अथैव तेन विना दिक्षु धूर्णतो  
नयने । के इव । जात्यन्धमौक्तिके इव । कस्याः । एतस्याः । किंविशिष्टे  
नयने । आताम्रधवलकृष्णे । इति नयनसामीप्यम् । मौक्तिकयोश्चैदमेव  
विशेषणं दोषप्रकटनाय । कोऽर्थः । तस्यास्तेन पत्या विना आरक्तसिता-  
सितप्रान्तमध्ये नयने सर्वत्र परिभ्रमतः, परं कापि न पश्यतः । मौक्तिक-  
मपि कूटं त्यक्तं सत् सर्वत्र पतितं न कोऽपि गृह्णाति ॥ ३७६ ॥

377) [ अथ गत इत्यथ गत इत्यथ गत इति लिखनशीलया ।  
प्रथम एव दिवसार्धे कुडयं रेखाभिश्चित्रितम् ॥ ] अथैव गतः, अथैव गतः,  
अथैव गत इति रेखालिखनशीलया प्रथम एव दिवसार्धे मध्याह्न एव कुडयं  
रेखाभिश्चित्रितम् । अयं भावः । कस्याश्चिद्विरहासहनशीलाया नायक  
एतावत्सु दिवसेष्वागमिष्यामि लग्न' इति कृत्वागमत् । तस्मिन् गतवति  
तत्क्षणादेव एकैकस्य दिवसस्य भ्रान्त्या खटिकयाद्यैव गत इति परःसहस्रा  
रेखा मुहूर्त एव चकार । इत्यात्मनो विरहमौग्यप्रकटनम् ॥ ३७७ ॥

378) [ अवधिदिवसागमाशङ्कनशीलाभिः सखीभिस्तस्यां लिखन-  
शीलायाम् । द्वे तिस्रस्तथैव चौरिकया रेखाः प्रोज्ज्यन्ते ॥ ] तस्यां

- 379) 'कस्या गओ पिओ', 'पुत्ति अज्ज', 'अज्जेव' कइ दिणा होंति' ।  
 'एक्को', 'एहहमेत्तो' भणितं मोहं गया बाला ॥ ६ ॥
- 380) तह कह वि कुम्मुहुत्ते नियट्ठई वल्लहो जियंताणं ।  
 जह फुडियसिप्पिसंपुडदलं व वीयं न संघट्ठइ ॥ ७ ॥
- 381) विरहेण मंदरेण व हिययं दुज्जोदहिं व महिऊण ॥  
 उम्मुलियाइ अत्थो अरुहं रयणाइ व सुहाइ ॥ ८ ॥

लिखनशीलायामवधिदिवसागमशङ्कनशीलाभिः सरवीभिर्दे तिस्रो रेखास्त-  
 धैव चौरिकया प्रोज्झयन्ते । अयं भावः । अवधिदिवसावसानशङ्किताम्  
 ( ? शङ्किनीभिः ) एतस्यामनिष्टं भावीति रेखाश्चौर्येणोन्मृज्यन्ते । सखी-  
 कर्मेदम् ॥ ३७८ ॥

379) [ 'कदा गतः प्रियः ', ' पुत्रि अद्य ', ' अथैव कति  
 दिनानि भवन्ति ' । ' एकम् ', ' एतावन्मात्रम् ' भणित्वा मोहं गता  
 बाला ॥ ] कदा गतः प्रियः । पुत्रि अद्य । अद्य इत्यनेन कति दिनानि  
 भवन्ति । एकम् । एकमेतावन्मात्रं भवेदिति भणित्वा मोहं मता बाला ॥  
 काचिद्विरहवेदनया दूना मातरमालापयन्तीति मुमोह । कदा मतः प्रियो  
 मम हे मातः । तदाम्बा भणति, अद्येति । पुनः सा—अद्य इति कति  
 दिनानि भवन्ति । पुनरम्बा—एकम् । पुनः पुत्री—एकमेतावदिति । अहो  
 एकस्य दैर्घ्यमिति भणित्वा मुमोह ॥ ३७९ ॥

380) [ तथा कथमपि कुमुदूर्ते निवर्तते वल्लभो जीवताम् । यथा  
 स्फुटितशुक्तिसंपुटदलमिव द्वितीयं न संघटते ॥ ] तथा कथमपि कुमुदूर्ते  
 जीवतां वल्लभो निवर्तते । तथा कथम् । यथा स्फुटितशुक्तिसंपुटदलमिव  
 द्वितीयं न संघटते ॥ ३८० ॥

381) [ विरहेण मन्दरेणेव हृदयं दुग्धोदधिमिव मथित्वा । उन्मू-  
 लितान्यहो अस्माकं रत्नानीव सुखानि ॥ ] अत्थो इति दुःखसूचनायाम् ।  
 अस्माकं सुखान्युन्मूलितानि । केन । विरहेण । किं कृत्वा । हृदयं मथित्वा ॥

- 382) अज्जं पुण्णा अवही करेसु मुहमंडणं पयत्तेण ।  
अज्ज समप्पइ विरहो इंते वि पिय अइंते' वि ॥ ९ ॥
- 383) खणमेत्तं संतावो सेओ सीयं तहेव रोमंचो ।  
अव्वो दूसइणिज्जो पियविरहो संणिवाओ व्व ॥ १० ॥
- 384) उणहुण्हा रणरणया दुप्पेच्छा दूसहा दुरालोया ।  
संवच्छरसयसरिसा पियविरहे दुग्गमा दियहा ॥ ११ ॥

किमिव मथित्वा कान्युन्मूलितानि केन । दुग्धोदधिं मथित्वा मन्दरेण  
रत्नान्युन्मूलितान्युत्थापितानि ॥ ३८१ ॥

382) [ अद्य पूर्णोऽवधिः कुरुष्व मुखमण्डनं प्रयत्नेन । अद्य  
समाप्यते विरह आयत्यपि प्रियेऽनायत्यपि ॥ ] हे सखि, अद्य पूर्णोऽवधिः ।  
प्राकृतेऽपि कापि पुंलिङ्गे स्त्रीलिङ्गम् । कुरुष्व मुखमण्डनम् प्रयत्नेन । अद्य  
समाप्यते विरह आगच्छत्यनागच्छति वा प्रिये । कोऽर्थः । काचन विरहा-  
सहा कथितावधिविवसेऽपि प्रियमनागतं मत्वा मरणेच्छुरित्यवादीत् ।  
मण्डनादिकं कुरुष्व तावत् । अद्य विरह उभयथापि समाप्तिं यास्यति ।  
यदि प्रियोऽद्यागात् तर्हि दिष्टया मण्डनम् । उत नायासीत् तदान्यमण्डनं  
भावीति ॥ ३८२ ॥

383) [ क्षणमात्रं संतापः स्वेदः शीतं तथैव रोमाञ्चः । अहो  
दुःसहनीयः प्रियविरहः संनिपात इव ॥ ] अहो दुःसहनीयः प्रियविरहः  
संनिपात इव । तदेव दर्शयति । क्षणमात्रं संतापस्तथा स्वेदः शीतं च  
तथैव रोमाञ्चः । एते विरहोत्थाः सात्त्विका भावा भवन्ति । संनिपाते तु  
विकृताः<sup>१</sup> ॥ ३८३ ॥

384) [ उष्णोष्णा रणरणककारिणो दुष्प्रेक्ष्या दुःसहा दुरालोकाः ।  
संवत्सरशतसदृशाः प्रियविरहे दुर्गमा दिवसाः ॥ ] प्रियविरहे दिवसा  
दुःसहा ( ? दुर्गमा ) भवन्ति । कीदृशाः । उष्णोष्णाः । रणरणका  
रणरणककारिणः । दुष्प्रेक्षा, दुःसहा, दुरालोकाः, संवत्सरशतसदृशाः  
॥ ३८४ ॥

- 385) मयणाणिलसंधुक्खियणेहिंघणदुसहदूरपज्जलिओ ।  
डहई सहि पियविरहो जलणो जलणो च्चिय वराओ ॥ १२ ॥
- 386) थोरंसुसलिलसित्तो हियप पज्जलइ पियविओयम्मि ।  
विरहो हले हयासी अउव्वजलणो कओ विहिणा ॥ १३ ॥
- 387) विसहरविसग्गिसंसग्गदूसिओ डहइ चंदणो डहउ ।  
पियविरहे महचोउज्जं अमयमओ जं ससी डहइ ॥ १४ ॥

385) [ मदनानिलसंधुक्षितस्नेहेन्धनदुःसहदूरप्रज्वलितः । दहति सखि प्रियविरहो ज्वलनो ज्वलन एव वराकः ॥ ] हे सखि प्रियविरहो दहति । किंविशिष्टः । मदनानिलसंधुक्षित'स्नेहेन्धनदुःसहो दूरमत्यर्थं प्रज्वलितः । अत एव ज्वलनो ज्वलन एव वराकः ॥ ३८५ ॥

386) [ स्थूलाश्रुसलिलसित्तो हृदये प्रज्वलति प्रियवियोगे । विरहो हले हताशोऽपूर्वज्वलनः कृतो विधिना ॥ ] हे हले सखि, विरहो हृदये प्रज्वलति । कदा । प्रियवियोगे । किंविशिष्टो विरहः । थोरं-सुसलिलसित्तो दीर्घाक्षिजल( ? स्थूलाश्रुजल )सित्तः । अत एवापूर्वो विधात्रा ज्वलनो विरचिनः । यः किञ्च ज्वलनः स जलसित्तो विध्याति, अयं तु प्रत्युत जाज्वल्यते हृदये ॥ ३८६ ॥

387) [ विषधरविषाग्निसंसर्गदूषितो दहति चन्दनो दहतु । प्रियविरहे महाश्चर्यममृतमयो यच्छरी दहति ॥ ] हे सखि, विषधर-विषाग्निसंसर्गदूषितश्चन्दनो दहति । दहतु । योऽग्नेरुत्पन्नः स दाहकत्वाद् दहत्येव । तत्स्वभाववासित्वात्तस्य । प्रियविरहे महाचोउज्जं महादाश्चर्यम् । चोउज्जं आश्चर्यम् इति देशीयपदम् । 'चुज्जमच्छरिए' इति हैमदेशीयनाममालायां तृतीयकाण्डे ( ३. १४ ) । 'यदसावमृतमयश्चन्द्रो दहति । चन्द्रः सर्वदा शीतलो दुग्धाब्धेरुत्पन्नश्च । असावेव यदहति एतदाश्चर्यम् ॥ ३८७ ॥

1 G, I मदनानिलसंधुक्षितः

2 G मम यदसावमृतमयश्चन्द्रो दहति ( मम दहति = मां दहति )

- 388) ओसरसु मयण वेत्तुण जीवियं हरहुयासणुच्चरियं<sup>१</sup> ।  
 प्रियविरहजलणजालावलीहि सहस त्ति डज्झिहिसि ॥ १५ ॥
- 389) जेहिं सोहग्गणिही दिट्ठो नयणेहि ते च्चिय रुवंतु ।  
 अंगाइ अपावियसंगमाइ ता कीस झिज्जति ॥ १६ ॥

४०. अणंगवज्जा [ अनङ्गपद्धतिः ]

- 390) अन्नो<sup>२</sup> को वि सद्दावो वम्महसिहिणो हला हयासस्स ।  
 विज्झाइ नीरसानं हियए सरसानं प्रज्जलइ ॥ १ ॥

388) [ अपसर मदन गृहीत्वा जीवितं हरहुताशनोच्चरितम् ।  
 प्रियविरहज्वलनज्वालावलीभिः सहसा धक्ष्यसे ॥ ] हे मदन, अपसर मम  
 शरीरादिति योज्यम् । जीवितं गृहीत्वा । किंविशिष्टं जीवितम् । हर-  
 हुताशनोद्धृतम् । प्रियविरहज्वलनज्वालावलीभिः सहसा धक्ष्यसे । अयं  
 भावः । विरहकरालान्मण्डलीरान्मदनो दूरीभवतु । अन्यथा हरनयन-  
 हुताशनप्लुष्टो जीवितशेषः समुद्धृतः<sup>२</sup> ( ? समुद्धृतः ) इदानीं तु विरह-  
 ज्वालामालाज्वलितो मा वराकोऽनङ्गो म्रियनामिति विरहाम्निप्राचुर्यवर्णनम्  
 ॥ ३८८ ॥

389) [ याम्बां सौभाग्यनिधिर्दृष्टो नयनाम्बां ते एव रुदताम् ।  
 अङ्गान्यप्राप्तसंगमानि तत् कस्मात् क्षीयन्ते ॥ ] हे सखि, यकाम्बां  
 नयनाम्बां स सौभाग्यनिधिर्दृष्टस्ते एव रुदताम् । अङ्गानि त्वप्राप्तसंगमानि  
 किमिति क्षीयन्ते । अयं भावः । तं सुभगयुवाकतंसमालोक्यन्त्याः  
 सर्वेऽप्यवयवा दुःखिता भवन्ति । तत् कुतः कारणात् । येन यद्वस्तु  
 लब्धं तद्विरहे स एव रोदिति । अन्ये किमिति दुःखायन्ते । इत्यात्माङ्ग-  
 पीडाप्रकटनम् ॥ ३८९ ॥

390) [ अन्यः कोऽपि स्वभावो मन्मथशिखिनः सखि हताशस्य ।  
 वीध्यते नीरसानां हृदये सरसानां प्रज्वलति ॥ ] अहो कोऽपि स्वभावो  
 मन्मथशिखिनः सखि हताशस्य । कथं, तदेव दर्शयति । नीरसानां

1 G हरहुयासणुच्चरियं, I हरहुयासणुद्धरियं

2 G समुद्धृत

3 B, C, G, I अन्नो

- 391) दिद्वी दिद्विद्विष्यसरो पसरणे रई रई सग्भावो ।  
सग्भावेण य नेहो पंच वि बाणा अर्णगस्स ॥ २ ॥
- 392) उवरि महं चिय वग्मह पंच वि बाणा निसंस रे मुक्ता ।  
अन्नं उण तरुणिजनं किं हणिहिसि चावलट्ठीय ॥ ३ ॥
- 393) इच्छाणियत्तपसरो कामो कुलबालियाण किं कुणइ ।  
सीहो व्व पंजरगओ अंग च्चिय झिज्जइ वराओ ॥ ४ ॥
- 394) ए कुसुमसरा तुह डज्झिहिति मा भणसु मयण न हु भणियं ।  
पियविरहतावतविय मह हियए पक्खिवंतस्स ॥ ५ ॥

हृदये विध्याति, सरसानां प्रज्वलति । अग्रेस्तु स्वभावो, नीरसेषु काष्ठा-  
दिषु प्रज्वलति । सरसेषु च विध्याति । अस्य पुनः प्रतीपत्वम् । अतः  
एवापूर्वो मन्मथाग्निः ॥ ३९० ॥

391) [ दृष्टिर्दृष्टिप्रसरः प्रसरेण रती रत्या सद्भावः । सद्भावेन च  
स्नेहः पञ्चापि बाणा अनङ्गस्य ] दृष्टिस्तदनु दृष्टिप्रसरः प्रसरेण रतिः,  
रत्या सद्भावः, सद्भावेन च स्नेहः, पञ्चापि बाणा अनङ्गस्य ॥ ३९१ ॥

392) [ उपरि ममैव मन्मथ पञ्चापि बाणा नृशंस रे मुक्ताः ।  
अन्यं पुनस्तरुणीजनं किं हनिष्यसि चापयष्ट्या ॥ ] ममैवोपरि हे मन्मथ  
पञ्चापि बाणा नृशंस घातक रे मुक्ताः । अन्यं तरुणीजनं किं चापयष्ट्या  
हनिष्यसि । अन्योऽपि यस्यैतत्सर्वबाणो भवति, स धनुर्वैव युध्यते ॥ ३९२ ॥

393) [ इच्छानिवृत्तप्रसरः कामः कुलबालिकानां किं करोति ।  
सिंह इव पञ्जरगतोऽङ्ग एव क्षीयते वराकः ॥ ] कामः कुलबालिकानां  
कुलपुत्रीणां किं करोति । सिंह इव पञ्जरस्थोऽङ्ग एव क्षीयते वराकः ।  
किंविशिष्टोऽनङ्गः । इच्छानिवृत्तप्रसरः । कुलबालिकाः कामं हृदय एव  
मारयन्तीति भावः ॥ ३९३ ॥

394) [ हे कुसुमशरास्तव धक्ष्यन्ते मा भण मदन न खलु  
भणितम् । प्रियविरहतापतप्ते मम हृदये प्रक्षिपतः ॥ ] रे मदन मा भणति  
न खलु त्वया भणितम् । किमित्याह । तव कुसुमान्येव शरा धक्ष्यन्ते । किं  
कुर्वन्तस्तव । मम हृदये प्रक्षिपतः । किंविशिष्टे हृदये । प्रियविरहतापतप्ते  
॥ ३९४ ॥

- 395) मदिरा मयंककिरणा मधुमासो कामिणीण उल्लावो ।  
पंचमसरस्स गेओ तलवग्गो कामदेवस्स ॥ ६ ॥
- 396) वग्गमह पसंसणिज्जो सि वंदणिज्जो सि गुणमहग्घो सि ।  
गौरी हरस्स देहदवासिणी जेण निग्गमविया ॥ ७ ॥
- 397) सच्चं अणंग कोयंडवावडो सरपहुत्तलक्खो सि ।  
तरुणीचलंतलोयणपुरओ जइ कुणसि संधाणं ॥ ८ ॥

४१. पुरिसुल्लाववज्जा [ पुरुषोल्लापपद्धतिः ]

- 39<sup>३</sup>) कह सा न संभलिज्जइ जत्थ वि निवसंति पंच वत्थूणि ।  
वीणावंशालापिनीपारावतकोकिलालवियं ॥ १ ॥

395) [ मदिरा मृगाङ्गकिरणा मधुमासः कामिनीनामुल्लापः ।  
पञ्चमस्वरस्य गेयः सेवकवर्गः कामदेवस्य ॥ ] मदिरा, मृगाङ्गकिरणा,  
मधुमासः, कामिनीनामुल्लापः, पञ्चमस्वरस्य गीतं तलवर्गः सेवकलोकः  
कामदेवस्यैतत् ॥ ३९५ ॥

396) [ मन्मथ प्रशंसनीयोऽसि वन्दनीयोऽसि गुणमहार्घोऽसि ।  
गौरी हरस्य देहार्धवासिनी येन निर्मिता ॥ ३९६ ॥ ]

397) [ सत्यमनङ्ग कोदण्डव्यापृतः शरप्रभूतलक्ष्योऽसि । तरुणी-  
चललोचनपुरतो यदि करोषि संधानम् ॥ ] सत्यं कोदण्डव्यापृतः कोदण्ड-  
युक्तोऽसि, शरप्राप्तलक्ष्योऽसि, तरुणीचललोचनपुरतो यदि सन्धानं  
करोषि रे मदन । अयं भावः । तावदेव कामः स्वपरवशौ दम्पती मारयति  
यावत्कामिनीकटाक्षबाणपूगपूरिताङ्गो न भवति । पश्चात्तोऽपि तादृग्विधः  
स्वैरेव बाणैर्मार्यते प्रत्युतेति ॥ ३९७ ॥

398) [ कथं सा न संस्मर्यते यत्रापि निवसन्ति पञ्च वस्तूनि ।  
वीणावंशालापिनीपारावतकोकिलालपितम् ॥ ] कथं न सा संस्मर्यते यत्र  
निवसन्ति पञ्च वस्तूनि । वीणा, वंशः, आलापिनी वीणाविशेषः, (पारावतः),  
कोकिला एतेषां शब्दः । या वीणावंशालापिनी<sup>२</sup>कलरवकोकिलास्वरः  
वर्तते ॥ ३९८ ॥

- 399) कह सा न संभलिज्जइ जा सा अत्तसकणयतणुसोहा ।  
तिवलीतरंगमज्झा हरइ मणं वरमइंदाणं ॥ २ ॥
- 400) कह सा न संभलिज्जइ जा सा नवणलिणिकोमला बाला ।  
कररुह तणु छिप्यंती अकाल घणभइवं कुणइ ॥ ३ ॥
- 401) कह सा न संभलिज्जइ जा सा घरधारतोरणणिसण्णा ।  
हरिणि व्व जुहभट्ठा अच्छइ मगं पलोयंती ॥ ४ ॥
- 402) कह सा न संभलिज्जइ जा सा नीसाससोसियसरीरा ।  
आसासिज्जइ सासा जाव न सासा समप्यंति ॥ ५ ॥

399) [ कथं सा न संस्मर्यते या सातसकनकतनुशोभा ।  
त्रिवलीतरङ्गमध्या हरति मनो वरमतीन्द्राणाम् ॥ ] कथं न सा संस्मर्यते  
या सादग्धकनकतनुशोभा, त्रिवलीतरङ्गमध्या हरति मनो वरमइंदाणं ।  
धरा मतिर्येषां ते वरमतयो मुनयस्तेषामिन्द्राः स्वामिनस्तेषां मुनीश्वराणाम् ।  
अथवा सत्पुरुषाणाम् ॥ ३९९ ॥

400) [ कथं सा न संस्मर्यते या सा नवनलिनीकोमला बाला ।  
कररुहैः तनुं स्पृशन्ती अकाले घनभाद्रपदं करोति ॥ ] कथं न सा  
संस्मर्यते या सा बाला नवनलिनीकोमला कररुहैस्तनुं स्पृशन्ती अकालेऽ-  
प्रस्तावे ज्येष्ठाषाढादौ घनभाद्रपदं करोति ॥ ४०० ॥

401) [ कथं सा न संस्मर्यते या सा गृहद्वारतोरणनिषण्णा ।  
हरिणीव यूथभ्रष्टा आस्ते मार्गं प्रलोकयन्ती ॥ ] कथं न सा संस्मर्यते या  
सा गृहद्वारतोरणनिषण्णा यूथभ्रष्टा हरिणीव मार्गं प्रलोकयन्ती—कदा मम  
मर्ता समागमिष्यतीति—तिष्ठति ॥ ४०१ ॥

402) [ कथं सा न संस्मर्यते या सा निःश्वासशोषितशरीरा ।  
आश्वास्यते आसा यावन्न आसाः समाप्यन्ते ॥ ] कथं न सा संस्मर्यते या सा  
निःश्वासशोषितशरीरा, आश्वास्यते सासा यावच्छ्वासा न समाप्यन्ते ॥ ४०२ ॥

## ४२. प्रियाणुरायवज्जा [ प्रियानुरागपद्धतिः ]

- 403) मुहुराओ च्चिय पयडइ जो जस्स पिओ किमेत्थ भणिण्ण ।  
साहेइ अंगणं चिय घरस्स अब्भंतरे लळिछु ॥ १ ॥
- 404) डज्झंति कंठंति समूससंति ओ माइ सिमिसिमायंति ।  
जीवंति जीवसेसा जे रमिया पोढमहिलाहिं ॥ २ ॥
- 405) कंपंति वलंति समूससंति ओ माइ सिमिसिमायंति ।  
अंगाइ तस्स पुरओ न याणिमो कह धरिज्जंति ॥ ३ ॥
- 406) नीससिउकंपियपुलइपहि जाणंति नच्चिउं धन्ना ।  
अरुहारिणीण दिहे पियस्मि अप्पा चि बीसरइ ॥ ४ ॥

403) [ मुखराग एव प्रकटयति यो यस्य प्रियः किमत्र भणितेन ।  
कथयत्यङ्गणमेव गृहस्याभ्यन्तरे लक्ष्मीम् ॥ ] मुखराग एव प्रकटयति यो  
यस्य प्रियः किमत्र भणितेन । अमुमर्थमर्थान्तरेण साधयति । अङ्गणमेव  
कर्तुं कथयति गृहस्याभ्यन्तरस्थितां लक्ष्मीम् ॥ ४०३ ॥

404) [ दह्यन्ते कथ्यन्ते समुच्छ्वसन्त्यहो सिमिसिमायन्ते ।  
जीवन्ति जीवशेषा ये रमिताः प्रौढमहिलाभिः ॥ ] ‘ ओ ’ इति अहो ।  
माइ हे मातः । ये प्रौढमहिलाभी रमिनास्ते जीवशेषा जीवन्ति ,  
जीव एव केवलं तेषु तिष्ठति । कथं ज्ञायत इत्याह । दह्यन्ते, कथ्यन्ते।  
समुच्छ्वसन्ति, सिमिसिमायन्ते ॥ ४०४ ॥

405) [ कम्पन्ते वलन्ते समुच्छ्वसन्त्यहो मातः सिमिसिमायन्ते ।  
अङ्गानि तस्य पुरतो न जानीमः कथं धार्यन्ते ॥ ] हे मातस्तस्य पुरतोऽ-  
ङ्गानि कथं धार्यन्त इति वयं न जानीमः । यतोऽङ्गानि तस्मिन् प्रेयसि  
दृष्टे कम्पन्ते, वलन्ति, समुच्छ्वसन्ति, सिमिसिमायन्ते । कोऽर्थः । प्रियं  
दृष्ट्वा मदङ्गानि इमामवस्थामालम्बन्त इति ॥ ४०५ ॥

406) [ निःश्वासितोत्कम्पितपुलकितैर्जानन्ति नर्तितुं धन्याः ।  
अस्मादृशीनां दृष्टे प्रिय आत्मापि विस्मर्यते ॥ ] धन्याः स्त्रियो निःश्वासो-  
त्कम्पितपुलकितैर्नर्तितुं जानन्ति । अस्मादृशीनां पुनर्दृष्टे प्रेयस्यात्मापि  
विस्मर्यते । कोऽर्थः । प्रियं दृष्ट्वा धन्याः स्त्रियो निःश्वासितोत्कम्पित-

- 407) अञ्जु ता फंससुहं अमयरसाओ वि दूररमणिज्जं ।  
दंसणमेत्तेण वि पिययमस्स भण किं न पज्जत्तं ॥ ५ ॥
- 408) अञ्जु ता लोयणगोयरम्मि पडि ण तेण जं सोक्खं ।  
आयण्णिण वि पियसहि पिण जणे होइ निव्वारणं ॥ ६ ॥
- 409) हत्थफंसेण वि पिययमस्स जा होइ सोक्खसंपत्ती ।  
सा सरभसगाढालणिण वि इयरे जणे कत्तो ॥ ७ ॥
- 410) ता किं करेमि माण लोयणजुयलस्स हयसहावस्स ।  
एकं मोत्तूण पियं लक्खेवि न लक्खए लक्खं ॥ ८ ॥

पुलकितानि कुर्वन्ति । वयं पुनरात्मानमेव काहं, कुतस्तिष्ठामीति  
विस्मरामः ॥ ४०६ ॥

407) [ आस्तां तावत्स्पर्शसुखममृतरसादपि दूररमणीयम् । दर्शन-  
मात्रेणापि प्रियतमस्य भण किं न पर्याप्तम् ॥ ] तिष्ठतु तावत्स्पर्शसुखममृत-  
रसादपि दूररमणीयमस्यैव रमणीयम् । दर्शनमात्रेणापि प्रियतमस्य भण  
कथय किं न पर्याप्तम् ॥ ४०७ ॥

408) [ आस्तां तावल्लोचनगोचरे पतितेन तेन यत्सुखम् ।  
आकर्णितेऽपि प्रियसखि प्रिये जने भवति निर्वाणम् ॥ ] हे प्रियसखि  
प्रिये जन आकर्णितेऽपि निर्वाणं सुखं भवति । आस्तां तावल्लोचनगोचरे  
पतितेन तेन । अयं भावः । लोचनगोचरमनागतस्यापि प्रियस्य नामा-  
कर्णनमपि सुखं करोति ॥ ४०८ ॥

409) [ हस्तस्पर्शेनापि प्रियतमस्य या भवति सौख्यसंपत्तिः ।  
सा सरभसगाढालिङ्गितेऽपीतरस्मिज्जने कुतः ॥ ] हे सखि प्रियतमस्य  
हस्तस्पर्शेनापि या सुखसंपत्तिर्भवति, सा सरभसगाढालिङ्गितेऽपीतर-  
स्मिज्जने कुतः । प्रियतमहस्तस्पर्शोऽप्यन्यजनगाढालिङ्गनादप्यतिरिच्यत  
इति भावः । असती नायिका ॥ ४०९ ॥

410) [ तत् किं करोमि मातर्लोचनयुगलस्य हतस्वभावस्य । एकं  
मुक्त्वा प्रियं लक्षयित्वा न लक्षयति लक्षम् ॥ ] ततः किं करोमि मात-  
र्हस्तस्वभावस्यामुष्य लोचनयुगलस्य । किमिति । यत एकं प्रियं मुक्त्वा

411) ता किं करेमि प्रियसहि प्रियस्स सोहग्गभारभमिरस्स ।  
रायंगणं व खुम्भइ जस्स घरं दूइसंघेहि ॥ ९ ॥

412) तह तेण वि सा दिट्ठा तीण तह तस्स पेसिया दिट्ठी ।  
जह दोणह वि समयं चिय निव्वत्तरयाइ जायाइ ॥ १० ॥

४३. दूर्ध्वज्जा [ दूतीपद्धतिः ]

413) दूइ तुमं चिय कुसला कक्खडमउयाइ जाणसे वोत्तुं ।  
कण्डुइयपंडुरं जह न होइ तह तं कुणिज्जासु ॥ १ ॥

लक्ष्मिपि दृष्टिगोचरेऽपि लक्षं जनानैव लक्षयति । लक्षमपि जनाननालोक्य  
प्रियमेवायलोकयति लोचनयुगलम् ॥ ४१० ॥

411) [ तत् किं करोमि प्रियसखि प्रियस्य सौभाग्यभारभ्रमण-  
शीलस्य । राजाङ्गणमिव क्षुभ्यति यस्य गृहं दूतीसंघैः ॥ ] ततः किं  
करोमि प्रियसखि प्रियस्य सौभाग्यभारभ्रमणशीलस्य । अपि तु न किमपि ।  
यतो यस्य गृहं वासस्थानं दूतीसंघैः क्षुभ्यते । किमिव । राजाङ्गणमिव ।  
यथा राजाङ्गणं दूतसंघैरन्यराजप्रेषितैर्दूतैः क्षुभ्यते । अयं भावः । यं  
सुभगयुवावतंसं सर्वा अपि नायौ दूतीः प्रेषयित्वा ( ? प्रेष्य ) प्रत्यहं काम-  
यन्ते तत्र मादृशो जनस्य मानवैरी कथमवकाशं लभतामिति ॥ ४११ ॥

412) [ तथा तेनापि सा दृष्टा तथा तथा तस्य प्रेषिता दृष्टिः ।  
यथा द्वयोरपि सममेव निर्वृत्तरतानि जातानि ॥ ] तेनापि तथा सा दृष्टा  
तथापि तस्य प्रेषिता दृष्टिस्तथा, यथा द्वयोरपि सममेवैककालमेव निर्वृत्तर-  
तानि जातानि । युवा तथा कटाक्षितस्तेनापि सा कटाक्षिता, यथा  
गाढालिङ्गनं विनापि सुरतसुखमन्वभूतामिति भावः ॥ ४१२ ॥

413) [ दूति त्वमेव कुशला कठिनमृदूनि जानासि वक्तुम् ।  
कण्डूयितपाण्डुरं यथा न भवति तथा त्वं कुर्याः ॥ ] हे दूति त्वमेव कुशला  
कठिनमृदूनि जानासि वक्तुम् । कण्डूयितपाण्डुरं यथा न भवति तथा त्वं  
कुर्याः । यथा स्वयमेव प्रियमभिससारेषेति लघुतां यथा न यामि, कार्यं च  
यथा सिध्यतीति । कण्डूयितपाण्डुरं ( ? कण्डूयितं पाण्डुरं ) यथा न संपद्यत  
इति ॥ ४१३ ॥

- 414) किञ्चित्प्रमेत्तं एयं एसावस्था उ सखि शरीरस्य ।  
महिला महिलाण गई जं जाणसि तं कृणिज्जासु ॥ २ ॥
- 415) जं तुह कज्जं भण तं मह सि जं जाणिउं भणेज्जासु ।  
ओ दूइ सच्चवयणेण तं सि पारं गया अज्ज ॥ ३ ॥
- 416) तिलकं विलयं विपरीय कञ्चुकं सेयभिन्नं सर्वाङ्गम् ।  
पडिवयणं अलहंती दूई कलिकुण सा हसिया ॥ ४ ॥
- 417) जइ सो न एइ गेहं ता दूइ अधोमुखी तुमं कीस ।  
सो होही मज्झ पिओ जो तुज्झ न खंडए वयणं ॥ ५ ॥

414) [ कियन्मात्रमेतद्देवावस्था तु सखि शरीरस्य । महिला महिलाणां गतिर्यज्जानासि तत्कुर्याः ॥ ] हे सखि कियन्मात्रमेतत्, एसावस्था तु शरीरस्य । महिला महिलाणां गतिर्यज्जानासि तत्कुर्याः । मम भर्तुः परःसहसा अपराधाः । तेषु सत्सु यदि मानमवलम्बेय तर्हि शरीरस्येयमवस्था । अतः कारणादेवविधे व्यतिकरे त्वमेव मम शरणम् । येन केन प्रकारेण स आगच्छति तद् विदधीथा इति भावः ॥ ४१४ ॥

415) [ यत्तत्र कार्यं भण तन्ममेति यज्ज्ञातुं भणेः । हे दूति सत्यवचनेन त्वमसि पारं गताद्य ॥ ] यत्तत्र कार्यं तन्मह्यं भण । यज्ज्ञातुं तद्भणेः । ओ दूइ हे दूति, सत्यवचनेन त्वं पारं गतासि अद्य ॥ ४१५ ॥

416) [ तिलकं विलयं विपरीतं कञ्चुकं स्वेदभिन्नं सर्वाङ्गम् । प्रतिवचनमलभमाना दूती कलयित्वा सा हसिता ॥ ] तिलकं विलयं, विपरीतं कञ्चुकं, स्वेदभिन्नसर्वाङ्गम् । प्रतिवचनमलभमाना कोपेन ' एवमकार्षाहिं दूति ' इति कलयित्वा वा हसिता ॥ ४१६ ॥

417) [ यदि स नैति गेहं तद् दूति अधोमुखी त्वं कस्मात् । स भविष्यति मम प्रियो यस्तव न खण्डयति वचनं ( वदनम् ) ॥ ] हे दूति यदि स न गेहमेति, ततस्त्वं किमित्यधोमुखी भवसि । स भविष्यति मम प्रियो यस्तव वचनं न खण्डयति, तवादेशं करिष्यति । अयं भावः । कयाचिन्नायिकया प्रेषिता दूती प्रियं प्रति, तत्रैव तेन सह सुरतसुखमनुभूय खण्डिताधरा, एवंविधं मुखं कथं तस्यै दर्शयामीत्यधोमुखी आगतवती । तं च तथाविधामवलोक्य नायिका प्रकारान्तरेण प्रतिभिनत्ति । हे सखि

- 418) दूइ समागमसेउल्लयंगि दरहसियसिचयधम्मिल्ले ।  
थणजहणकवोलणहक्खएहि नाया सि जह पडिया ॥ ६ ॥
- 419) इय रक्खसाण वि फुडं दूइ न खज्जंति दूइया' लोए ।  
अह परिसी अवत्था गयाण अरुहं वसे जाया ॥ ७ ॥
- 420) अच्छउ ताव सविभ्रमकडक्खविव्खेवजंपिरी दूई ।  
तग्गामकुडिलसुणहिल्लया वि दिहा सुहावेइ ॥ ८ ॥
- 421) वेल्लहल्लाववियक्खणाउ अडयणपउत्तिहरणाओ ।  
सो रण्णो नो गामो जत्थ न दो तिसि दूईओ ॥ ९ ॥

किमित्यधोमुखी भवसि । यस्तव वदनमोष्ठं खण्डयति स मम प्रियः कथम् ।  
त्वां सेवमानो मम वैर्येवेति भावः ॥ ४१७ ॥

418) [ दूति समागमस्वेदार्द्राङ्गि ईषत्सस्तसिचयकेशपाशे ।  
स्तनजघनकपोलनखक्षतैर्ज्ञातासि यथा पतिता ॥ ] हे समागमस्वेदार्द्राङ्गि,  
ईषत्सस्तवक्वकेशपाशे, स्तनजघनकपोलनखक्षतैर्ज्ञातासि यथा त्वं पति-  
तासि । सुरतोद्भूतस्वेदाम्, ईषत्सस्तवक्वकेशपाशाम् अवलोक्य काचन  
दूती प्रतिभिनत्ति ॥ ४१८ ॥

419) [ एवं राक्षसानामपि स्फुटं दूति न खाद्यन्ते दूतिका लोके ।  
अथेदृश्यवस्था गतानामस्माकं वशे जाता ॥ ] एवं राक्षसानामपि स्फुटं  
दूतिका लोके । अथेदृश्यवस्था गतानामस्माकं वशे जाता ॥ ४१९ ॥

420) [ आस्तां तावत्सविभ्रमकटाक्षविक्षेपजल्पनशीला दूती ।  
तद्ग्रामकुटिलशुनक्यपि दृष्टा सुखयति ॥ ] तिष्ठतु तावत्सविभ्रमकटाक्षक्षेपो-  
पलक्षितजल्पनशीला दूती, तद्ग्रामकुटिलशुनक्यपि दृष्टा सुखयति ॥ ४२० ॥

421) [ कोमलालापविचक्षणा असतीप्रवृत्तिहारिण्यः । तदरण्यं न  
ग्रामो यत्र न द्वे तिस्रो दूत्यः ॥ ] यत्र न द्वे तिस्रो दूत्यः सन्ति,  
सोऽरण्यं न तु ग्रामः । किंविशिष्टा दूत्यः । विकसदालापविचक्षणा असती-  
प्रवृत्तिहारिण्यः । वेल्लहल्लं विहसितम्<sup>१</sup> । अडयणा असती ॥ ४२१ ॥

## ४४. ओलुगगावियावज्जा [ अवरुणापद्धतिः ]

- 422) तुह गोत्तायण्णवियडरमणपज्जरियरसज्जलेणं व ।  
रहंमंदिरम्मि बाला अच्चुक्खंती परिभ्रमह ॥ १ ॥
- 423) तुह संगमदोहलिणीइ तीइ सोहग्गविंभियासार ।  
नवसियसयाइ देंतीइ सुहय देवा वि न हु पत्ता ॥ २ ॥
- 424) तुह अत्तेसणकज्जम्मि सुहय सा हरिसवियसियकवोला ।  
जं जत्थ नत्थि तं तत्थ मग्गमाणी चिरं भमिया ॥ ३ ॥
- 425) अगणियसेसजुवाणा बालय घोलीणलोयमज्जाया ।  
अह सा भमइ दिसामुहपसारियच्छी तुह कण ॥ ४ ॥

422) [ तव गोत्राकर्णनविकटरमणप्रसुतरसज्जलेनेव । रतिमन्दिरे  
बालाम्युक्षन्ती परिभ्रमति ॥ ] हे नायक त्वद्गोत्राकर्णनविकटकटिस्थल-  
प्रसुतरसज्जलेनेव रतिमन्दिरे बालाम्युक्षणशीला परिभ्रमति । अयं भावः ।  
तव नामाकर्णनेनापि गृहमध्ये द्रवीभूतचित्ता परिभ्रमन्त्यपि द्रवति ॥४२२॥

423) [ तत्र सङ्गमदोहदवत्या तया सौभाग्यविजृम्भिताशया ।  
उपयाचितकशतानि ददत्या सुभग देवा अपि न प्राप्ताः ॥ ] तव सङ्गमे  
दोहदवत्या तया सौभाग्यविजृम्भिताशया, नवसितशतानि ददत्या सुभग  
देव्यपि न प्राप्ता । यत् पूर्णे मनोरथे देवादिभ्यो दीयते तन्नवसितम् ॥४२३॥

424) [ तवान्वेषणकार्ये सुभग सा हर्षविकसितकपोला । यद्यत्र  
नास्ति तत्तत्र मार्गयन्ती चिरं भ्रान्ता ॥ ] तवान्वेषणकार्ये सरभसविकसित-  
कपोला यद्यत्र नास्ति तत् तत्र मार्गयन्ती चिरं भ्रमिता हे सुभग ॥४२४॥

425) [ अगणितशेषयुवजना बालकातिक्रान्तलोकमर्यादा । अथ  
सा भ्रमति दिङ्मुखप्रसारिताक्षी तव कृते ॥ ] हे बालक असौ सा  
मत्सखी अगणितशेषयुवजनातिक्रान्तलोकमर्यादा त्वत्कृते दिङ्मुख-  
प्रसारिताक्षी भ्राम्यति । समस्तानपि यूनस्तृणवत् त्यक्त्वा सुभगमौलि-  
चूडामणिं त्वामेवान्वेषयन्ती परिभ्रमति ॥ ४२५ ॥

- 426) नयणाइ तुह विओप घोळिरबाहाइ सुहय तणुईप ।  
हिययद्वियसोयदुयासधूमभरियाइ व गलंति ॥ ५ ॥
- 427) वइमग्गपेसियाई तीप नयणाइ तम्मि बोलीणे ।  
अज्ज वि गलंति पडिलग्गकंटयाइ व्व ओ सुहय ॥ ६ ॥
- 428) संभरिऊण य रुणं तीइ तुमं तह विमुक्कपुक्कारं ।  
निहय जह सुहियस्स वि जणस्स ओ निवडिओ बाहो ॥ ७ ॥
- 429) एक्केकमवइवेदियविवरंतरतरलदिन्नयणाए ।  
तइ वोलंते बालय पंजरसउणाइयं तीप ॥ ८ ॥

426) [ नयने तव वियोगे घूर्णनशीलबाष्पे सुभग तन्व्याः ।  
हृदयस्थितशोकहुताशधूमभृते इव गलतः ॥ ] हे सुभग, तस्यास्तन्व्या नयने  
त्वद्वियोगे हृदयस्थितशोकहुताशधूमभृते इव गलतः । किंविशिष्टे नयने ।  
प्रसारितबाष्पे । त्वद्वियोगशोकाग्निधूमपूरपिहिते इव नयने बहतोऽनवरतम्  
॥ ४२६ ॥

427) [ वृतिमार्गप्रेषिते तस्या नयने तस्मिन्नतिक्रान्ते । अद्यापि  
गलतः प्रतिलग्नकण्टके इव हे सुभग ॥ ] हे सुभग तस्या नयने तस्मिन्नति-  
क्रान्तेऽद्यापि गलतः । किंविशिष्टे । वृतिविवरमार्गप्रेषिते । उत्प्रेक्षते ।  
अक्षिणी' प्रतिलग्नकण्टके इव प्रतिलग्नकण्टककर्करे ( इव ) भवतः । तदा  
गलतः । सा तं युवानमवलोकयितुं वृतिष्विद्रेष्वक्षिणी प्रक्षिप्तवती ।  
तस्मिन्नातिक्रान्ते विरहासहत्वादक्षिप्रतिलग्नकण्टकत्वादिवानवरतं रोदि-  
तीति ॥ ४२७ ॥

428) [ संस्मृत्य च रुदितं तथा त्वां तथा विमुक्तपूत्कारम् ।  
निर्दय यथा सुखितस्यापि जनस्याहो निपतितो बाष्पः ॥ ] हे निर्दय त्वां  
संस्मृत्य तथा तथा विमुक्तपूत्कारं रुदितं, यथा सुखितजनस्य पार्श्वस्थितस्य  
दयितस्यापि जनस्याहो निपतितो बाष्पः ॥ ४२८ ॥

429) [ एकैकवृतिवेष्टितविवरान्तरतरलदत्तनयनया । त्वय्यतिक्राम्य  
बालक पञ्जरशकुनवदाचरितं तथा ॥ ] त्वय्यतिक्रान्ते हे बालक, तथा

1 G, I अक्षिणी चेत् प्रतिलग्नकण्टके भवतः तदा गलतः ।

- 430) नयणञ्मंतरघोलंतबाहभरमंथराइ दिद्वीप ।  
पुनरुत्तपेच्छिरीय बालय ता किं न भणिओ सि ॥ ९ ॥
- 431) सुहय गयं तुह विरहे तिस्सा हिययं पवेविंरं अज्ज ।  
करिचलणचंपणुच्छलियतुच्छतोयं मिष दिसासु ॥ १० ॥
- 432) सा तइ सहस्यदिनं अज्ज वि ओ सुहय गंधरहियं पि ।  
उव्वसियणयरघरदेवय व्व ओमालियं' वहइ ॥ ११ ॥

पञ्जरशकुनायितं पञ्जरस्थितशकुनवत् आचरितम् । किंविशिष्टया तया ।  
एकैकस्य वृतिवेष्टकस्य<sup>१</sup> विवरान्तरतरलदत्तनयनया । त्वामवलोकयितुं  
दत्तवृतिविवरनयनया पञ्जरस्थितशकुनवत् संजातमिति भावः ॥ ४२९ ॥

430) [ नयनाभ्यन्तरघूर्णद्वाष्पभरमन्थरया दृष्टया । पुनरुक्तप्रेक्षण-  
शीलया बालक ततः किं न भणितोऽसि ॥ ] हे बालक ततः किमिति न  
भणितोऽसि । केन साधनेनेत्याह । दृष्टया । किंविशिष्टया दृष्टया । नयना-  
भ्यन्तरघूर्णद्वाष्पभरमन्थरया । पुनरुक्तं पुनः पुनः प्रेक्षणशीलया । किमिति  
न भणितोऽसि । त्वामवलोकयन्त्या त्वद्विरहाश्रुपातकलुषितया पुनः पुनः  
प्रेषितया दृष्टया भणितोऽस्येव ॥ ४३० ॥

431) [ सुभग गतं तव विरहे तस्या हृदयं प्रवेपनशीलमथ ।  
करिचरणाक्रमणोच्छलिततुच्छतोयमिव दिक्षु ॥ ] हे सुभग त्वद्विरहे  
( तस्याः ) प्रकम्पनशीलं हृदयं दिक्षु गतम् । किमिव । करिचरणाघा-  
तोच्छलितं स्तोकं तोयं प्रकम्पनशीलं सद् यथा दिक्षु याति ॥ ४३१ ॥

432) [ सा त्वया स्वहस्तदत्तामघाप्यहो सुभग गन्धरहितामपि ।  
उद्वासितनगरगृहदेवतेवावमालिकां वहति ॥ ] हे सुभग, सा बाला त्वया  
स्वहस्तदत्ताम् । 'ओ' इत्यहो, ओमालियं अवमालिकां पुष्पमाला वहति ।  
कदाचिच्छुभगन्धा भवेत्तर्हि वहतु नामेत्याह । गन्धरहितामपि । केव ।  
उद्वासितनगरगृहदेवतेव । त्वद्दत्तां मालिकां त्वत्समर्पितस्थपनिकामिव (?)  
त्वत्संगमैषिणी वहतीत्यर्थः ॥ ४३२ ॥

- 433) तह क्षीणा तुह विरहे अणुदियहं सुंदरंग तणुयंगी ।  
जह सिद्धिलवलयणिषडणभएण उब्भियकरा भमइ ॥ १२ ॥
- 434) तुह विरहतावियाए तिससा बालाइ थणहरुच्छंगे ।  
दिज्जंती अणुदियहं मुणालमाला छमच्छमइ ॥ १३ ॥
- 435) सा तुज्झ कए गयमयविलेवणा तह वणेकसाहारा ।  
जाया निइय जाया मासाहारा पुलिंदि व्व ॥ १४ ॥
- 436) हत्थट्ठियं कपालं न मुयइ नूनं खणं पि खट्ठंगं ।  
सा तुह विरहे बालय बाला कापालिणी जाया ॥ १५ ॥

433) [ तथा क्षीणा तव विरहेऽनुदिवसं सुन्दराङ्ग तन्वङ्गी । यथा शिथिलवलयनिपतनभयेनोर्ध्वीकृतकरा भ्राम्यति ॥ ] हे सुन्दराङ्ग त्वद्विरहेऽनुदिवसं सा तनुकाङ्गी तथा क्षीणा, यथा शिथिलवलयनिपतनभयेनोर्ध्वीकृतकरा भ्राम्यतीत्यतिशयोक्तिः ॥ ४३३ ॥

434) [ तव विरहतापितायास्तस्या बालायाः स्तनभरोत्संगे । दीयमानानुदिवसं मृणालमाला छमच्छमायते ॥ ] त्वद्विरहतापितायास्तस्याः स्तनभरोरसङ्गेऽनुदिवसं दीयमाना मृणालमाला छमच्छमायतेऽग्नौ पतितार्द्रवस्तुवत् ॥ ४३४ ॥

435) [ सा तव कृते गतमदविलेपना ( गजमदविलेपना ) तथा पानीयैकस्वाहारा ( वनैकस्वाधारा ) । जाया निर्दय जाता मासाहारा ( मांसाहारा ) पुलिन्दीव ॥ ] हे निर्दय, सा तव कृते जाया मासाहारा, मासे आहारो यस्याः सा तथा, जाता । केव । पुलिन्दीव शबरजायेव । उभयोः श्लेषः । गयमयविलेवणा, गतमदविलेपना, पक्षे गजमद एव विलेपनं यस्याः शबरपुरञ्च्याः । तथा वणेकसाहारा, वनं पानीयमेवैकः स्वाहारो' यस्याः, पानीयपानशीला न तु भोजनादि । पक्षे वनैकस्वाधारा' काननैकरुचिः ॥ ४३५ ॥

436) [ हस्तस्थितं कपालं न मुञ्चति नूनं क्षणमपि खट्वाङ्गम् । सा तव विरहे बालक बाला कापालिनी जाता ॥ ] हे बालक, सा बाला

- 437) तद् क्षीणा जह मउलियलोयणउडविहउणे वि असमत्था ।  
सक्किहइ दुक्करं धरगयं पि ददुं तुमं बाला ॥ १६ ॥
- 438) नाहं दूई न' तुमं पिओ त्ति को एत्थ मज्झ वावारो ।  
सा मरइ तुज्झ अजसो त्ति तेण धम्मक्खरं भणिमो ॥ १७ ॥
- 439) बहुसो वि कहिज्जंतं तुह वयणं मज्झ हत्थसंदिट्ठं ।  
न सुयं ति जंपमाणी पुणरुत्तसयं कुणइ अज्झा ॥<sup>१</sup> १८ ॥

त्वद्विरहे कापालिनी जाता । तत्साधर्म्यं विशेषणद्वारेण विशिनष्टि । नूनं निश्चिनं हस्तस्थितं कपालं न मुञ्चति, अनवरतं ललाटदत्तहस्ता त्वन्मार्गं मार्गयन्ती तिष्ठति । तथा क्षणमपि खट्वायामङ्गं न मुञ्चति, रात्रात्रपि खट्वायां न शेते । कापालिकाप्येवंविधा भवति । हस्तस्थितं कपालं मस्तकखण्डं न मुञ्चति भिक्षार्थम् । तथा खट्वाङ्गमायुधविशेषं न मुञ्चति ॥ ४३६ ॥

437) [ तथा क्षीणा यथा मुकुलितलोचनपुटविघटनेऽप्यसमर्था । शक्यति दुष्करं गृहगतमपि द्रष्टुं त्वां बाला ॥ ] तथा बाला क्षीणा यथा मुकुलितलोचनपुटविघटनेऽप्यसमर्था सती त्वां द्रष्टुं गृहगतमपि दुष्करं शक्यति ॥ ४३७ ॥

438) [ नाहं दूती न त्वं प्रिय इति कोऽत्र मम व्यापारः । सा म्रियते तत्रायश इति तेन धर्माक्षरं भणामः ॥ ] हे नायक, नाहं दूती । तस्यैव प्रवर्तकोऽत्र (?) मम व्यापारः । तर्हि किमिति भणसीत्याह । सा म्रियते तत्रायशउक्तिः । तेन धर्माक्षरं भणामः ॥ ४३८ ॥

439) [ बहुशोऽपि कथ्यमानं तव वचनं मम हस्तसंदिष्टम् । न श्रुतमिति जल्पन्ती पुनरुक्तशतं करोति प्रौढयुवतिः ॥ ] अज्झा प्रौढयुवतिः । देशीयपदमिदम् । न श्रुतमिति जल्पमाना मम हस्तसंदिष्टं त्वद्वचनं बहुशोऽपि कथ्यमानं सन्न श्रुतमिति जल्पन्ती ॥ ४३९ ॥

1 G तस्स य पवत्तको इत्थं मह वावारो । I तस्स व पवत्तिको इत्थं मह वावारो ।

2 G, I अज्झा

3 G तस्यैव प्रवर्तकोऽत्र मम व्यापारः । I तस्यैव प्रवर्तकोऽत्र (?) मम व्यापारः ।

## ४५. पंथियवज्जा [ पथिकपद्धतिः ]

- 440) मज्झण्हपत्थियस्स वि गिग्हे पट्ठियस्स हरइ संतावं ।  
द्विययट्ठियजायामुहमयंकजोण्हाजलुप्पीलो ॥ १ ॥
- 441) मा उण्हं पियसु जलं विरहिणिविरहानलेण संतत्तं ।  
एत्थ सरं रे पंथिय गयवइवहुयाउ मज्जविया ॥ २ ॥
- 442) को देसो उव्वसिओ को वसिओ सुहअ जत्थ चलिओ सि ।  
ओ पट्ठिय पंथदीवय पुणो तुमं कत्थ दीसिहिसि ॥ ३ ॥
- 443) दिट्ठो सि जेहि पंथिय जेहि न दिट्ठो सि वे वि ते मुसिया ।  
एक्काण द्विययहरणं अब्बाण वि निष्फलं जम्मं ॥ ४ ॥

440) [ मध्याह्नप्रस्थितस्यापि ग्रीष्मे पथिकस्य हरति संतापम् ।  
हृदयस्थितजायामुलमृगाङ्गज्योत्स्नाजलोत्पीडः ॥ ] पथिकस्य ग्रीष्मे मध्याह्ने  
प्रस्थितस्यापि संतापं हरति । कोऽसौ । हृदयस्थितजायामुलमृगाङ्गज्यो-  
त्स्नाजलोत्पीडः । कदाहं जायां द्रक्ष्यामीति जायामेव चिन्तयन्तन्मुख-  
चन्द्रचन्द्रिकाप्यायितशरीरो ग्रीष्ममध्याह्ने घर्मं मर्माविधमपि न गणयती-  
त्यर्थः ॥ ४४० ॥

441) [ मोष्णं पिब जलं विरहिणीविरहानलेन संतप्तम् । अत्र  
सरसि रे पथिक गतपतिवध्वो मज्जिताः ॥ ] रे पथिक, अत्र सरसि बह्व्यो  
गतपतिवध्वो मज्जिताः । मोष्णं पिब जलं विरहिणीविरहानलसंतप्तम्  
॥ ४४१ ॥

442) [ को देश उद्वासितः को वासितः सुभग यत्र चलितोऽसि ।  
हे पथिक पान्थदीपक पुनस्त्वं कुत्र द्रक्ष्यसे ॥ ] ओ इति प्रार्थनायाम् । हे  
पथिक पान्थदीपक को देश उद्वासितो यं परित्यज्यागतोऽसि । हे सुभग  
कश्च वासितो यत्र चलितोऽसि, आत्मचरणपद्धत्या यं पवित्रीकरिष्यसि ।  
एवंविधस्त्वं पुनः कुत्र द्रक्ष्यसे । इति काचन परकीया नायिका कंचन पान्थं  
सस्पृहमालपत् ॥ ४४२ ॥

443) [ दृष्टोऽसि यैः पथिक यैर्न दृष्टोऽसि उभयेऽपि ते मुषिताः ।  
एकेषां हृदयहरणमन्येषामपि निष्फलं जन्म ॥ ] हे सुभग यैर्दृष्टोऽसि,

1 G जलपूते, I जलपूले

- 444) खरपवणचाटुचालिरकंठद्विद्वयदिभकण्डो पहिओ ।  
दइयादंसणतुरिओ अद्धुड्डीणो व्व पडिद्दाइ ॥ ५ ॥
- 445) दइयादंसणतिण्हालुयस्स पहियस्स चिरणियत्तस्स ॥  
नयरासन्ने धुक्कोडिया वि हियण न मायंति ॥ ६ ॥

४६. धन्नवज्जा [ धन्यपद्धतिः ]

- 446) ते धन्ना गरुणियंबविभभारालसाहि तरुणीहिं ।  
फुरियाहरदरगगरगिराहि जे संभरिज्जंति ॥ १ ॥
- 447) ते धन्ना कठिणुत्तुंगथोरथणवीढभारियंगीहिं ।  
सम्भावणेहउक्कठिरीहि जे संभरिज्जंति ॥ २ ॥

यैश्च न दृष्टोऽसि, तौ द्वावपि मुषितौ । कुत इत्याह । एकेषां हृदयहरणं  
यैर्नयनातिथितां नीतस्तेषां मनोलुण्टाकोऽभूः । यैश्च न दृष्टस्तेषामन्येषां  
त्वादृशं युवत्वं पुनरपश्यतां जनुनिष्फलमजनीति ॥ ४४३ ॥

444) [ खरपवनचाटुचलनशीलकण्ठस्थितदत्तकर्पटः पथिकः ।  
दयितादर्शनत्वरितोऽधोड्डीन इव प्रतिभाति ॥ ] खरपवनचाटुचालनशीलः  
कण्ठस्थितो दत्तः कर्पटो येन । अत एव अधोड्डीन इव पथिको भाति ।  
किंविशिष्टः । दयितादर्शनत्वरितः । पवनप्रेरितोभयपार्श्वस्थितकर्पटमिषात्  
पक्षाभ्यामुड्डीन इव लक्ष्यते स्म पान्थ इति ॥ ४४४ ॥

445) [ दयितादर्शनतृष्णालोः पथिकस्य चिरनिवृत्तस्य । नगरा-  
सन्ने संशया अपि हृदये न मान्ति ॥ ] पथिकस्य धुक्कोडिया कथं जीवन्तीति  
मृतां वा प्राणेश्वरीं द्रक्ष्यामीति हृदये धुगधुगितानि संशया न मान्ति ।  
नगरासन्ने । किंविशिष्टस्य । दयितादर्शनतृष्णालोः । पुनश्चिरनिवृत्तस्य  
बहुकालव्याघुटितस्य ॥ ४४५ ॥

446) [ ते धन्या गुरुनितम्बबिम्बभारालसामिस्तरुणीभिः । स्फुरि-  
ताधरदरगद्गदीर्भिर्ये संस्मर्यन्ते ॥ ] ते धन्या य एवंविधाभिस्तरुणीभिः  
संस्मर्यन्ते । कीदृशीभिः । गुरुनितम्बबिम्बभारालसामिः, स्फुरिताधरगद्ग-  
दीर्भिः ॥ ४४६ ॥

447) [ ते धन्याः कठिनोत्तुङ्गविस्तीर्णस्तनपीठभारिताङ्गीभिः ।  
सद्भावस्नेहोत्कण्ठनशीलाभिर्ये संस्मर्यन्ते ॥ ] ते धन्या ये संस्मर्यन्ते तरु-

- 448) ते धव्वा ताण नमो ते खिय जीवंति वग्गमहपसाया ।  
ईसिह्हसंतणीवीडलाहि जे संभरिज्जंति ॥ ३ ॥
- 449) ते धव्वा समयगइंदलीललीलायरीहि अणवरयं ।  
छणवासरससहरवयणियाहि जे संभरिज्जंति ॥ ४ ॥

४७. हिययसंवरणवज्जा [ हृदयसंवरणपद्धतिः ]

- 450) छिज्जउ हिययं फुट्टंतु लोयणा होउ अज्ज मरणं पि ।  
मयणाणलो वियंभउ मा माणं मुंच रे हियय ॥ १ ॥

गीभिः कठिनोत्तुङ्गविस्तीर्णस्तनपीठभारिताङ्गीभिः । अकृत्रिमप्रेमोत्कण्ठन-  
शीलाभिः ॥ ४४७ ॥

448) [ ते धन्यास्तेभ्यो नमस्त एव जीवन्ति मन्मथप्रसादात् ।  
ईषत्समाननीवीव्याकुलाभिर्ये संस्मर्यन्ते ॥ ] ते धन्यास्तेभ्यो नमस्त एव  
मन्मथप्रसादाज्जीवन्ति ये संस्मर्यन्ते ईषत्समाननीवी'व्याकुलिताभिर्वि-  
निताभिः । संस्मरणमात्रे नीवीबन्धसंसर्गं कामोदीपनविभावनम् ॥ ४४८ ॥

449) [ ते धन्याः समदगजेन्द्रलीलालीलाचरीभिरनवरतम् । क्षण-  
वासरशशधरवदनाभिर्ये संस्मर्यन्ते ॥ ] ते धन्या ये प्रोषिता एवंविधाभिः  
संस्मर्यन्ते । कीदृशीभिः । समदो मत्तो योऽसौ गजेन्द्रस्तस्य लीला चलन-  
तद्वत् लीलया चलन्तीभिर्मत्तगजेन्द्रगमनचलनशीलाभिः । तथा पूर्णिमा-  
चन्द्रवदनाभिः । एवंविधाभिरनवरतं ये संस्मर्यन्ते त एव धन्या नान्ये ।  
यतस्ताः सर्वोऽपि स्मरति, न पुनस्ताः स्मरन्ति कंचन । अत एव तेषां  
धन्यत्वम् । न रत्नमन्विष्यति मृग्यते हि तत् ॥ ४४९ ॥

450) [ क्षीयतां हृदयं स्फुटतां लोचने भवत्वद्य मरणमपि । मद-  
नानलो विजृम्भतां मा मानं मुञ्च रे हृदय ॥ ] काचित् खण्डिता मानमव-  
लम्बमाना विरहावस्थामसहमाना च स्वहृदयं संवृणोति । खिद्यतु ( ? क्षीय-  
ताम् ) हृदयं, तेन विना स्फुटतां लोचने, मरणमप्यद्य भवतु मम । मद-  
नानलो विजृम्भतां, तथापि हे हृदय मानं मा त्याक्षीः ॥ ४५० ॥

1 G, I नीवीव्याकुलाभिः ( नीवी + आकुलाभिः )

- 451) हा ह्रियय क्षीणसाहस वियलियमाहप्पचित्त भज्जेसि ।  
जत्थ गओ न गणिज्जसि तत्थ तुमं बंधसे नेहं ॥ २ ॥
- 452) हा ह्रियय किं किलम्मसि दुल्लहजणगरुयसंगमासाप ।  
अघटंतजुत्तिकजाणुबंधकरणे सुहं कत्तो ॥ ३ ॥
- 453) अप्पच्छंदपहाविर दुल्लहलाहं जणं विमग्गंतो ।  
आयासं व भमंतो मुह व्व केणावि खज्जिहिसि ॥ ४ ॥
- 454) डज्झसि डज्झसु कट्ठसि कट्ठसु अह फुडसि ह्रियय ता फुडसु ।  
जेण पुणो न कयाइ य अज्ञासत्ते मइं कुणसि ॥ ५ ॥

451) [ हा हृदय क्षीणसाहस विगलितमाहात्म्यचिन्त भण्यसे ।  
यत्र गतं न गण्यसे तत्र त्वं बध्नासि स्नेहम् ॥ ] हा हृदय क्षीणसाहस  
विगलितमाहात्म्यचिन्त भङ्क्ष्यसि । यत्र गतः ( ! गतं ) त्वं न गण्यसे  
तत्र त्वं बध्नासि प्रेम । काचित् कंचन वाञ्छन्ती तेनाप्यगणिता हृदयं  
प्रीतिदमाहेति ॥ ४५१ ॥

452) [ हा हृदय किं क्लाम्यसि दुर्लभजनगुरुसंगमाशया । अघट-  
मानयुक्तिकार्यानुबन्धकरणे सुखं कुतः ॥ ] हा खेदे हृदय किं क्लाम्यसि,  
दुर्लभजनगुरुसङ्गमाशया । अघटमानयुक्तिकार्यानुबन्धकरणे सुखं कुतः ॥ ४५२ ॥

453) [ आत्मच्छन्दप्रधावनशील दुर्लभलभं जनं विमार्गयत् ।  
आकाशमिव भ्रमन्मुधैव केनापि खादिष्यसे ॥ ] हे हृदय, अप्पच्छंदपहाविर,  
स्वतंत्रप्रधावनशील दुर्लभलभं जनं विमार्गयन् मुधैवाकाशं शून्यं  
भ्रमत् केनापि खादिष्यसे । मुधैव केनापि परिभ्रमज्ज्ञास्यसे ॥ ४५३ ॥

454) [ दह्यसे दह्यस्व, क्वथ्यसे क्वथ्यस्व, अथ स्फुटसि  
हृदय तत्स्फुट । येन पुनर्न कदापि चान्यामक्ते मतिं करोषि ॥ ] हे हृदय  
दह्यसे दह्यस्व, क्वथ्यसे, क्वथ्यस्व अथ स्फुटसि तदा स्फुट । कुतः कारणात् ।  
येन पुनर्न कदाप्यन्यासक्ते मतिं करिष्यसि । अन्यासक्तं जनं कामयमानस्य  
भवत एवं भवतु वरम् ॥ ४५४ ॥

### 1 I विमग्गंत (Vocative)

## ४८. सुघरिणीवज्जा [ सुगृहिणीपद्धतिः ]

- 455) भुंजइ भुंजियसेसं सुप्पइ सुत्तम्मि' परियणे सयले ।  
पढमं चैय विबुज्झइ घरस्स लच्छी न सा घरिणी ॥ १ ॥
- 456) तुच्छं तवणि पि घरे घरिणी तह कह वि नेइ वित्थारं ।  
जह ते वि बंधवा जलणिहिं व्व थाहं न याणंति ॥ २ ॥
- 457) दुग्गयघरम्मि घरिणी रक्खंती आउलत्तणं पइणो ।  
पुच्छियदोहलसद्धा उययं चिय दोहलं कहइ ॥ ३ ॥
- 458) पत्ते पियपाहुणए मंगलवलयाइ विकिणंतीए ।  
दुग्गयघरिणीकुलवालियाइ रोवाविओ गामो ॥ ४ ॥

455) [ भुङ्क्ते भुक्तशेषं स्वपिति सुप्ते परिजने सकले । प्रथममेव विबुध्यते गृहस्य लक्ष्मीर्न सा गृहिणी ॥ ] भुङ्क्ते भुक्तशेषं भुक्तावशेषं, परिजने सकले सुप्ते स्वपिति, प्रथममेव सर्वेषु<sup>१</sup> जागरितेषु प्रातरुत्तिष्ठति । एवंविधा या गृहिणी भवति सा लक्ष्मीर्गृहस्य न तु गृहिणीति ॥ ४५५ ॥

456) [ तुच्छं भक्ष्यकणमपि गृहे गृहिणी तथा कथमपि नयति विस्तारम् । यथा तेऽपि बान्धवा जलनिधेरिव तलं न जानन्ति ॥ ] गृहिणी तवणि व्ययं तुच्छमपि तथा विस्तारं नयति, यथा तेऽपि बान्धवास्तत्सहोदराः स्ताषं न प्राप्नुवन्ति । क इव । समुद्र इव । यथागताः पान्थास्तस्य स्ताषं न प्राप्नुवन्ति ॥ ४५६ ॥

457) [ दुर्गतगृहे गृहिणी रक्षन्त्याकुलत्वं पत्युः । पृष्ठदोहदश्च द्रोदकमेव दोहदं कथयति ॥ ] दुर्गतगृहे गृहिणी दरिद्रकुटुम्बिनी पृष्ठदोहदश्च द्रोदकमेव दोहदं निवेदयति । किं कुर्वती । पत्युराकुलत्वं रक्षन्ती । क्व । गृहे । पत्या तुभ्यं किं रोचत इत्यन्तर्बत्नी पृष्टा । दरिद्रशिरोमणिरयमिति उदकमेव मह्यं रोचत इति निवेदितवती । अनेन तस्या सुगृहिणीत्वं व्यज्यते ॥ ४५७ ॥

458) [ प्राप्ते प्रियप्राधूर्णके मङ्गलवलयाणि विक्रीणत्या । दुर्गत-गृहिणीकुलवालिकया रोदितो ग्रामः ॥ ] दुर्गतगृहिणी च सा कुलवालिका

- 459) बन्धवमरणे वि हहा दुर्गतगृहिणीह वि न तथा रुण्णं ।  
अप्पसबलिविलक्खे वल्लहकाए समुड्ढीणे ॥ ५ ॥
- 460) अमुणियपियमरणाए वायसमुड्ढाविरीह घरिणीए ।  
रोवाविज्जह गामो अणुदियहं बद्धवेणीए ॥ ६ ॥
- 461) डिम्भाण भुत्तसेसं छुहाकिलंता वि देह दुहियाणं ।  
कुलगौरवेण वरईउ रोरघरिणीउ झिज्जंति ॥ ७ ॥

च दुर्गतगृहिणीकुलबालिका तथा ग्रामो रोद्यते स्म । किं कुर्वत्या । मङ्गल-  
वलयान्यविधवात्वसूचकानि वलयानि विक्रीणानया । क सति । प्रियश्चासौ  
प्राघूर्णकश्च प्रियप्राघूर्णकस्तस्मिन् प्राप्त आगते । प्राघूर्णकमागतं वीक्ष्य  
मङ्गलवलयान्यपि विक्रीणानां दरिद्रकुटुम्बिनीमवलोक्य धिगिदं दारिद्र्यमस्या  
वराक्या इति सकलग्रामो रोदितीत्यर्थः ॥ ४५८ ॥

459) [ बान्धवमरणेऽपि हहा दुर्गतगृहिण्यापि न तथा रुदितम् ।  
अप्राप्तबलिविलक्षे वल्लभकाके समुड्ढीने ॥ ] दुर्गतगृहिण्या बान्धवमरणेऽपि  
नैव तथा रुदितम् । हहेति खेदे । यथाप्राप्तबलिविलक्षे वल्लभकाके समुड्ढीने ।  
अयं भावः । वल्लभागमनार्थं पृष्ठः काकः किल स्वरचेष्टाविशेषेण तदागमनं  
कुशलम्<sup>१</sup> अचकथत् । तत्पूजार्थं बल्यर्थं तत्किमपि नास्ति येन बलिं संपाद्य  
तस्मै निवेदयति । पश्चात्तस्मिन्नुड्ढीने अहो अहं दुर्भगशिरोमणिर्यदस्मै  
प्रियशकुनसूचकाय कवलमपि न न्यवेदयमिति तारस्वरं रुरोद ॥ ४५९ ॥

460) [ अज्ञातप्रियमरणया वायसमुड्ढायिन्या गृहिण्या । रोद्यते ग्रामोऽ-  
नुदिवसं बद्धवेण्या ॥ ] गृहिण्यानुदिवसं ग्रामो रोद्यते । किं कुर्वत्या तथा ।  
वायसं काकम् उड्ढायनशीलया । विशेषणद्वारा रोदनकारणमाह । किंवि-  
शिष्टया गृहिण्या । अज्ञातप्रियमरणया । अयमर्थः । अहो पत्युर्मरणवार्ताम-  
जानानाया अस्या वरावया “ भोः काक, उड्ढयस्व मम भर्तागमिष्यति ”  
इति दशां पश्यन्तो ग्रामस्था लोका रुरुदुः । वायसमागतं वीक्ष्य प्रोषितप-  
तिभ्रात्रादयः स्त्रिय एवं कुर्वन्तीति तासां स्वभावः ॥ ४६० ॥

461) [ डिम्भानां भुत्तशेषं क्षुधाकान्तापि ददाति दुखितेभ्यः ।  
कुलगौरवेण वरावयो दरिद्रगृहिण्यः क्षीयन्ते ॥ ] दुर्गतगृहिणी डिम्भानां

- 462) अहियाइमाणिणो दुग्गयस्स छाहिं पइस्स रक्खंती ।  
नियबंधवाण जूरइ घरिणी विह्वेण पत्ताणं ॥ ८ ॥

४९. सईवज्जा [ सतीपद्धतिः ]

- 463) उग्गेउ अंगुलिं सा विलया जा मइ पई न कामेइ ।  
सो को वि जंपउ जुवा जस्स मए पेसिया दिही ॥ १ ॥
- 464) चत्वरघरिणी पियदंसणा वि तरुणी पउत्थवइया वि ।  
असईसइज्झिया' दुग्गया वि न हु खंडियं सीलं ॥ २ ॥

मुक्तशेषं क्षुधाक्लान्तापि दुःखितेभ्यो ददाति यतः, वराक्यो रोरगृहिण्यः  
क्षीयन्ते ॥ ४६१ ॥

462) [ अभिजातिमानिनो दुर्गतस्य ञ्छायां पत्यु रक्षन्ती ।  
निजबान्धवेभ्यः क्रुष्यति गृहिणी विभवेन प्राप्तेभ्यः ॥ ] गृहिणी निजबान्ध-  
वेभ्यः ईर्ष्यति । किंविशिष्टेभ्यः । विभवेन गृहं प्राप्तेभ्यः । किं कुर्वती ।  
पत्युञ्छायां पतिशोभां रक्षन्ती । किंविशिष्टस्य पत्युः । आभिजात्यमा-  
निनः<sup>१</sup> । दुर्गतस्य मम पत्युर्दारिद्र्येण भोजनादिपूजामकुर्वतो मानहानिस्तेषु  
बान्धवेष्वगातेषु मा भूदिति तानपि द्वेष्टि इति सत्कलत्रत्वम् ॥ ४६२ ॥

463) [ ऊर्ध्वीकरोत्वङ्गुलिं सा वनिता या मम पतिं न कामयते ।  
स कोऽपि कथयतु युवा यस्य मया प्रेषिता दृष्टिः ॥ ] विलया वनिता  
साङ्गुलिमूर्ध्वीकरोतु, या मम पतिं न कामयते । स कोऽपि कथयतु युवा  
यस्य मया प्रेषिता दृष्टिः । अस्मिन्नगरेऽमूः सर्वा अपि कामिन्यो मत्कमितारं  
कामयन्ते । अहं तु न कमपीति अर्थो यदि मृषा तदा वदतु कोऽपीत्यर्थः ।  
“ वनिताया विलया ” इति प्राकृतसूत्रेण ( हेमचन्द्र ८.२.१२८ )  
निपातः ॥ ४६३ ॥

464) [ चत्वरगृहिणी प्रियदर्शनापि तरुणी प्रेषितपतिकापि ।  
असतीप्रातिवेशिका दुर्गतापि न खलु खण्डितं शीलम् ॥ ] चत्वरगृहिण्यपि  
चतुष्पथगृहस्थितापि । तथा न खलु खण्डितं शीलम् । कदाचिद्रूपवती न  
भवेत्तदा को नाम कामयते ताम् । अतः प्रियदर्शनापि । यद्यपि तादृश्यपि  
कदाचिदनवतीर्णतारुण्या भवेत् । तरुणी । तरुण्यपि कदाचिन्निकटवर्ति-

1 G असईसइज्झिया

2 G जात्यभिमानिनः, I आभिजात्याभिमानिनः

- 465) असरिसचित्ते दिवरे सुद्धमणा पिययमे विसमसीले ।  
न कहइ कुटुंबविहणभएण तणुयायए मुद्धा ॥ ३ ॥
- 466) घरवावारे धरिणी वेसा सुरयम्मि कुलवहू सुयजे ।  
परिणइमज्झम्मि सही विहुरे मंति व्व भिच्चो व्व ॥ ४ ॥
- 467) कुलवालियाइ पेच्छह जोव्वणलावण्यविभ्रमविलासा ।  
सव्वे वि भग्गचलिया पियम्मि कयणिच्छए गंतुं ॥ ५ ॥
- 468) पुरिसविसेसेण सइत्तणाइ न कुलक्रमेण महिलानं ।  
सगं गए वि हाले न मुयइ गोला पइट्ठणं ॥ ६ ॥

भर्तृका भवेत् । प्रोषितपतिकापि । सतीप्रातिवेशिका भवेत्तदा शीलं न खण्डयति । असतीप्रातिवेशिका । कदाचिदीश्वरगृहिणी भवेत् । द्रव्यार्थं विरुद्धमप्याचर्यते । दुर्गतापि । एतेषु शीलखण्डनहेतुषु सत्स्वपि न खण्डितं शीलं, सतीत्वात् ॥ ४६४ ॥

465) [ असदृशचित्ते देवरे शुद्धमनाः प्रियतमे विषमशीले । न कथयति कुटुम्बविघटनभयेन तनूभवति मुग्धा ॥ ] काचिन्मुग्धा सतीमत्-  
ल्लिका न कथयति पत्युः पुरतो मनोगतम् । क्व सति । असदृशचित्ते  
देवरे, प्रिये च विषमशीले । सा च शुद्धमनाः कुटुम्बविघटन-  
भयेन । अयमर्थः । काचिदात्मीयदेवरमशुद्धमनसं तामेव च रिरंसुमवलोक्य  
पत्युः पुरस्तात्तदुद्वेष्टितम्, “अनयोभ्रात्रोर्विघटनं मा भूयाद्” इति न  
कथयति । केवलं तच्चिन्ताचान्तचेतास्तनूभवतीत्यर्थः ॥ ४६५ ॥

466) [ गृहव्यापारे गृहिणी वेश्या सुरते कुलवधूः सुजने । परिण-  
तिमध्ये सखी विधुरे मन्त्रीव भृत्य इव ॥ ] गृहव्यापारे गृहिणी । वेश्या-  
तुल्या सुरते । कुलवधूः सुजने । परिणतिमध्ये वृद्धावस्थार्या सखी । विधुरे  
मन्त्रीव भृत्य इव ॥ ४६६ ॥

467) [ कुलपालिकाया प्रेक्षध्वं यौवनलावण्यविभ्रमविलासाः ।  
सर्वेऽप्यग्रचलिताः प्रिये कृतनिश्चये गन्तुम् ॥ ] कुलपालिकाया विभ्रमलाव-  
ण्ययौवनविलासाः सर्वेऽप्यग्रचलिताः प्रिये गन्तुं कृतनिश्चये ॥ ४६७ ॥

468) [ पुरुषविशेषेण सतीत्वादि न कुलक्रमेण महिलानाम् ।  
स्वर्गं गतेऽपि हाले न मुञ्चति गोदा प्रतिष्ठानम् ॥ ] पुरुषविशेषेण सतीत्वं

- 469) इहपरलोयविरुद्धेण कण्णकडुण्ण गरहणिज्जेण ।  
उभयकुलदूसणिज्जेण दूइ किं तेण भणिण्ण ॥ ७ ॥
- 470) जइ सो गुणानुराई गुणजुओ मह गुणे पसंसेइ ।  
पढमं चिय जइ असई गुणगणणा का तह खेय ॥ ८ ॥
- 471) जइ उत्तमो' वि भण्णइ मह पुरओ सो वि सुयणु अणुदियइं ।  
मामि न उत्तम'पुरिसा परस्स दाराइ पेच्छंति ॥ ९ ॥

न कुलक्रमेण महिलानाम् । स्वर्गं गतेऽपि ह्यले सातवाहने गोला गोदावरी पइष्टाणं ( प्रतिष्ठानं ) नाम नगरं न मुञ्चति । यथा पुरुषश्चेच्छीलवान् स्त्रियपि शीलवती । यदि सातवाहनस्य कोऽपि गुणोऽभूत् तदा तस्मिन्स्वर्गं गतेऽपि प्रतिष्ठानं नगरम् अद्यापि न त्यजति ( गोदावरी ) यथा काचि-  
त्सती भर्तरि मृतेऽपि पतिस्थानं न मुञ्चति ॥ ४६८ ॥

469) [ इहपरलोकविरुद्धेन कर्णकटुकेन गर्हणीयेन । उभयकुलदूष-  
णीयेन दूति किं तेन भणितेन ॥ ] हे दूति किं तेन भणितेन । किंवि-  
शिष्टेन । इहपरलोकविरुद्धेन, कर्णकटुकेन गर्हणीयेन, उभयकुलदूषणीयेन ।  
अयमर्थः । काचन दूती केनचित् पुंश्चलेन प्रेरिता सतीमतल्लिकामागत्यामुक्तं  
भजस्वेत्युक्तवती । तां चैवं ब्रुवाणां सती प्रत्युत्तरयति ॥ ४६९ ॥

470) [ यदि स गुणानुरागी गुणज्ञो मम गुणान् प्रशंसति । प्रथम-  
मेव यद्यसती गुणगणना का तथा चैव ॥ ] यदि स गुणानुरागी गुणज्ञो  
मम गुणान् बहु मन्यते, अहं चासती भवेयं यदि, तदा मम क इमे  
गुणाः ॥ ४७० ॥

471) [ यद्युत्तमोऽपि भण्यते मम पुरतः सोऽपि सुतन्वनुदिवसम् ।  
मामि नोत्तमपुरुषाः परस्य दारान् प्रेक्षन्ते ॥ ] काचन सती, “असावु-  
त्तमस्त्वद्गुणान् बहु मन्यते ” इति ब्रुवाणां दूतीं प्रत्युत्तरयति । यदि त्वया  
अनुदिवसं मम पुरतो हे सुतनु “उत्तमः सः” इति भण्यते,  
तदा हे मामि हे सखि य उत्तमपुरुषास्ते परदारान् न पश्यन्ति ॥ ४७१ ॥

## ५०. असईवज्जा [ असतीपद्धतिः ]

- 472) नियडकुडंगं<sup>१</sup> पच्छन्नदेउलं बहुजुवाणसंकिण्णं ।  
थेरो पइ त्ति मा खसु पुत्ति दिस्सा सि सुग्गामे ॥ १ ॥
- 473) मा खसु ओणयमुही धवलायंतेसु सालिछेत्तेसु ।  
हरियालमंडियमुहा नड व्व शणवाडया जाया ॥ २ ॥
- 474) पुव्वेण शणं पच्छेण वंजुला दाहिणेण वडविडवो ।  
पुत्तिइ पुण्णेहि विणा न लम्भय एरिसो ग्रामो ॥ ३ ॥

472) [ निकटनिकुडं प्रच्छन्नदेवकुलं बहुयुवसंकीर्णम् । स्थविरः पतिरिति मा रुदिहि पुत्रि दत्तासि सुग्रामे ॥ ] हे पुत्रि मा रोदीः । कथमिति । मम पतिः स्थविरः । यदि स्थविरस्तथापि मा रोदीः । किमिति । दत्तासि शोभनग्रामे । कथम् । निकटकुडंगं निकटगहनप्रदेशः । सुताभिच्छन्नप्रदेशः कुडंग इत्यभिधीयते । प्रच्छन्नदेवकुलम् । बहुयुवसंकीर्णम् । कोऽर्थः । एतेषु सत्सु तव का नाम चिन्ता । केनापि मनोऽभीष्टेन यूना सह रतं कुर्वीथा इति ॥ ४७२ ॥

473) [ मा रुदिह्यवनतमुखी धवलीभवत्सु शालिक्षेत्रेषु । हरितालमण्डितमुखा नटा इव शणवाटका जाताः ॥ ] हे पुत्रि धवलीभवत्सु शालिक्षेत्रेषु नतमुखी मा रोदीः । कुतः । शणवाटका हरितालमण्डितमुखा नटा इव संजाताः । अयं भावः । काचन स्वैरिणी पक्षेषु शालिक्षेत्रेषु मम सुरतस्थानं क्षेत्रं लविष्यते । एतत्पश्चात् सुरतस्थानं क्व भावीति रुदत्यन्यथा सख्यागत्य “ किमिति रोदिषि, तव सुरतस्थानान्तरमेते शणवाटाः पुरुषद्वयसा संजाताः सन्ति ” इति मा रोदनं कार्षीरिति न्यवारि<sup>२</sup> ॥ ४७३ ॥

474) [ पूर्वेण शणः पश्चाद् वज्जुला दक्षिणेन वटविटपः । पुत्रिके पुण्यैर्विना न लभ्यत ईदृशो ग्रामः ॥ ] हे पुत्रि, ईदृशो ग्रामो न लभ्यते पुण्यैर्विना । पूर्वेण पूर्वस्यां ( दिशि ) शणः शणवाटः । पच्छेण पश्चात्यभागेन वंजुला वेतसवृक्षाः । दक्षिणेन भागेन ग्रामस्य वटविटपः ॥ ४७४ ॥

१ I कुडंगं २ I adds : अन्यद् व्याख्यानान्तरम् ईदृशीनां गायानां श्रीत्रिभुवनपालविवृतितः छेकोक्तिविचारलीला ज्ञेयम् । यतोऽहं लेखक एव ।

- 475) पेक्खइ मद्धानुचोज्जं काणाघरिणीइ जं कयं कज्जं ।  
 चुंवेवि<sup>१</sup> न लधु नयणं झडत्ति<sup>२</sup> नीसारिओ जारो ॥ ४ ॥
- 476) पउरजुवाणो ग्रामो मधुमासो जोव्वणं पई थेरो ।  
 जुणसुरा स्वाधीणा असई मा होउ किं मरउ ॥ ५ ॥
- 477) देवाण बंभणाण य पुत्ति पसाएण एत्तिर्यं कालं ।  
 न हु जाओ अइ घरे कइया वि सइत्तणकलको ॥ ६ ॥

475) [ प्रेक्षध्वं महाश्वर्यं काणगृहिण्या यत् कृतं कार्यम् । चुम्बित्वा न लघु नयनं झटिति निःसारितो जारः ॥ ] प्रेक्षध्वं महदाश्वर्यं काणगृहिण्या यत् कृतं कार्यम् । चुम्बित्वा काणस्याक्ष्येकं लघु निःसारितो जारः । काचिदसती अन्येन सह सुरतसौख्यमनुभवन्ती यावत्तिष्ठति तावदक्ष्णा काणस्तत्पतिः समाजग्मिवान् । तत उक्त्वा<sup>३</sup> “अयं मम प्रियतमः समागतोऽहं धन्या” इति तस्य द्वितीयमक्षि सरभसं चुम्बति स्म । तावज्जारो निःससारेति भावः ॥ ४७५ ॥

476) [ प्रचुरयुवको ग्रामो मधुमासो यौवनं पतिः स्थविरः । जीर्णसुरा स्वाधीनासती मा भवतु किं त्रियताम् ॥ ] असती मा भवतु, किं त्रियताम् । यतो यत्र(सा)वसति स ग्रामः प्रचुरतरुणः । ग्रामो भवतु, यदि तरुणा न भवन्ति, न असती । प्रचुरतरुणः । प्रचुरतरुणोऽपि भवतु, यदि मधुमासो न स्यात् । सोऽपि भवतु, यदि न तारुण्यम् । तदप्यास्तां, यदि न पतिः स्थविरः । पतिरपि वर्षीयान् भवताद्, यदि जीर्णसुरा स्वाधीना न भवति, पुराणं मद्यमात्मवशे यदि न स्यात् । एवंभूतेषु कामोदीपकेषु बहुषु प्रकारेषु यद्यसती न भवेत्तदा मरणं शरणं मन्येत<sup>४</sup> ॥ ४७६ ॥

477) [ देवानां ब्राह्मणानां च पुत्रि प्रसादेनैतावन्तं कालम् । न खलु जातोऽस्माकं गृहे कदाचिदपि सतीत्वकलङ्कः ॥ ] हे पुत्रि, अस्मद्गृहे देशानां ब्राह्मणानां च प्रसादत एतावत्कालं न खलु जातः सतीत्वकलङ्कः, इयं सतीति कलङ्कः ॥ ४७७ ॥

1 I चुंवेविणु, 2 I झडत्ति, 3 I तत उक्त्वाय

4 I मरणे शरणं मान्यत ।

- 478) सद्दीहं होइ सुहवा सपण रंभत्तणं च पावेइ ।  
पुण्णे जारसहस्से इंदो अद्दासणं वेइ ॥ ७ ॥
- 479) जइ फुडु एत्थ मुयाणं जम्मफलं होइ किं पि अम्हाणं ।  
ता तेसु कुडंगेसु ह' तेण समं तह नु कीलेज्जा ॥ ८ ॥
- 480) जो जं करेइ पावेइ सो तं सोऊण निग्गया असई ।  
रमियव्वं तेण समं तत्थ जइच्छाइ ता एण्हि ॥ ९ ॥
- 481) असईहि सई भणिया निहुयं होऊण कण्णमूलम्मि ।  
नरयं वच्चसि पावे परपुरिसरसं अयाणंती ॥ १० ॥

478) [ षष्ठ्या भवति सुभगा शतेन रम्भात्वं च प्राप्नोति । पूर्णे जारसहस्र इन्द्रोऽर्धासनं ददाति ॥ ] षष्ठ्या जरैः सुभगा भवति, शतेन जरै रम्भात्वं प्राप्नोति, पूर्णे जारसहस्र इन्द्रोऽर्धासनं ददाति । पुंश्चलीत्व-धर्मातिशयादिति ॥ ४७८ ॥

479) [ यदि स्फुटमत्र मृतानां जन्मफलं भवति किमध्यस्माकम् । तत्तेषु निकुञ्जेषु हा तेन समं तथा खलु क्रीडेयम् ॥ ] यदि स्फुटमत्र मृता-नामस्माकं किमपि जन्मफलं भवति, ततस्तेष्वेव गह्वरप्रदेशेषु 'नु' इत्यहो, तथा इहजन्मवत् ( तेन समं ) क्रीडेयम् ॥ ४७९ ॥

480) [ यो यत्करोति प्राप्नोति स तच्छ्रुत्वा निर्गतासती । रन्तव्यं तेन समं तत्र यदृच्छया तद् इदानीम् ॥ ] यो यत्करोति प्राप्नोति स तद् इति श्रुत्वा निर्गतासती, रन्तव्यं तेन समं मया तत्र यदृच्छया, तत् इदानीमपि रम्यते ॥ ४८० ॥

481) [ असतीभिः सती भणिता निभृतं भूत्वा कर्णमूले । नरकं व्रजसि पापे परपुरुषरसमजानाना ॥ ] असतीभिः सती भणिता निभृतं, भूत्वा कर्णमूले, कर्णे लगित्वेत्यर्थः । किम् उक्ता । नरकं व्रजसि पापे परपुरुषरसमजानाना ॥ ४८१ ॥

- 482) जत्थ न खुज्जयविडघो न नई न वणं न उज्जडो गेहो ।  
तत्थ भण कह वसिज्जइ सुविसत्थविवज्जिए गामे ॥ ११ ॥
- 483) रे रे विडण्य मा मुयसु दुज्जणं गिलसु पुण्णिमायंदं ।  
अमयमयं भुंजंतो हयास दीहाउओ होसि ॥ १२ ॥
- 484) छिन्नं पुणो वि छिज्जउ महुमहचक्रेण राहुणो सीसं ।  
गिलिओ जेण विमुक्को असईणं दूसओ चंदो ॥ १३ ॥
- 485) तं किं पि कह वि होहिइ लभइ पुहविं वि हिंडमाणेहिं ।  
जेणोसहेण चंदो जीरिज्जइ पुण्णिमासहिओ ॥ १४ ॥

482) यत्र न कुब्जकविटपो न नदी न वनं न निर्जनं गेहं । तत्र भण कथमुच्यते सुविश्वस्तविवर्जिते ग्रामे ॥ ] यत्र न कुब्जकवृक्षो, न नदी, न वनं, नोदसं गृहं, तत्र कथय कथमुच्यते सुसार्थवर्जिते ग्रामे पुंश्चलरहित इत्यर्थः ॥ ४८२ ॥

483) [ रे रे राहो मा मुञ्च दुर्जनं गिल पूर्णिमाचन्द्रम् । अमृतमयं भुञ्जानो हताश दीर्घायुर्भविष्यति ॥ ] रे रे राहो मा मुञ्च दुर्जनममुं पूर्णिमाचन्द्रम् । गिल । केवलं न मम कार्यमेतत्, तवापि लाभो भविता । कथम् । अमृतमयममुं भुञ्जानो हताश दीर्घायुर्भविष्यति । अतो गिलेति ॥ ४८३ ॥

484) [ छिन्नं पुनरपि श्लिष्यतां मधुमथनचक्रेण राहोः शिरः । गिलितो येन विमुक्तोऽसतीनां दूषकश्चन्द्रः ॥ ] राहोः शिरश्छिन्नमपि पुनश्छिद्यताम् । केन । मधुमथनचक्रेण सुदर्शनेन । येन राहुणा गिलितोऽपि विमुक्तोऽसतीनां दूषकश्चन्द्रः ॥ ४८४ ॥

485) [ तत्किमपि कथमपि भविष्यति लभ्यते पृथ्वीमपि हिण्डमानैः । येनौषधेन चन्द्रो जीर्यते पूर्णिमासहितः ॥ ] तत् किमपि कथमपि भविष्यति लभ्यते पृथिवीं हिण्डमानैर्येनौषधेन पूर्णिमासहितश्चन्द्रो जीर्यते ॥ ४८५ ॥

- 436) किं विधिणा सुरलोप एका वि न पुंसलि त्ति निग्मविद्या ।  
साहीणो जेण ससी न बोलिओ नीलरंगमि ॥ १५ ॥
- 487) प्रसरइ जेण तमोहो फिट्ठइ चंदस्स चंदिमा जेण ।  
तं सिद्ध सुमरि सिरिपव्वयाउ आणोसहं किं पि ॥ १६ ॥
- 488) मा पत्तिर्यं पि दिज्जसु पुंसलि सिद्धिणे वि कामडहणस्स ।  
जो अम्हाण अमिच्चं चंदं सीसे समुव्वहइ ॥ १७ ॥
- 489) असईणं विप्रिय रे गर्वं मा वहसु पुण्णिमायंद ।  
दीसिहिसि तुमं कइया जह भग्गो वल्लयखंडो व्व ॥ १८ ॥

486) [ किं विधिना सुरलोक एकापि न पुंश्चलीति निर्मापिता ।  
स्वाधीनो येन शशी न निमज्जितो नीलरङ्गे ॥ ] किं विधात्रा सुरलोक-  
एकापि पुंश्चली न कृता यथा ( शशी ) स्वाधीन आत्मायत्तो नैकव्यवशान्न  
मज्जितो नीलरङ्गे नीलीरागे' ॥ ४८६ ॥

487) [ प्रसरति येन तमओघो भ्रश्यति चन्द्रस्य चन्द्रिका येन ।  
तत्सिद्ध स्मृत्वा श्रीपर्वतादानयौषधं किमपि ॥ ] प्रसरति येन तमओघोऽन्ध-  
कारनिकुरुम्बो, याति च चन्द्रस्य चन्द्रिका येन, तदौषधं श्रीपर्वतात्  
स्मृत्यानय किमपि हे सिद्ध । श्रीपर्वतः<sup>२</sup> सर्वेषामौषधानां स्थानं, तत्र सिद्धा  
एव व्रजन्ति ॥ ४८७ ॥

488) [ मा पत्रिकामपि दद्याः पुंश्चलि स्वप्नेऽपि कामदहनस्य ।  
योऽस्माकममित्रं चन्द्रं शीर्षे समुद्रहति ॥ ] हे पुंश्चलि, स्वप्नेऽपि कामदह-  
नस्येश्वरस्य पत्रिकामपि मा दद्याः । ईश्वरः पत्रिकया न पूजनीयो द्विषन्नः ।  
योऽयमीश्वरोऽस्माकममित्रं चन्द्रं शिरस्युद्रहति ॥ ४८८ ॥

489) [ असतीनां विप्रिय रे गर्वं मा वह पूर्णिमाचन्द्र । द्रक्ष्यसे  
त्वं कदापि यथा भग्गो वल्लयखण्ड इव ॥ ] रे असतीनां विप्रिय चन्द्र गर्वं  
मा वहस्व । कदापि त्वं द्रक्ष्यसे । कथम् । यथा भग्गो वल्लयखण्ड इव ॥ ४८९ ॥

1 I adds : एतेन सर्वाभिः पुंश्चलीभिः स्वात्मानो मल्लिनीकृताः सन्तीति भावः ।

2 I श्रीपर्वतो हिमवत्पर्वतः ।

- 490) अब्बो धावसु तुरियं कज्जल भरिऊण वे वि हत्थाइं ।  
दिट्ठो कूवावडिओ असईणं दूसओ' चंदो ॥ १९ ॥
- 491) मह एसि कीस पंथिय जइ हरसि नियंसणं नियंवाओ ।  
साहेमि कस्स पुरओ गामो दूरे अहं एक्का ॥ २० ॥
- 492) अत्ता बहिरंधलिया' बहुविहवीवाहसंकुलो गामो ।  
मज्झ पई य विपसे को तुज्झ वसेरथं देइ ॥ २१ ॥

490) [ अहो धाव त्वरितं कज्जलेन भूत्वा द्वावपि हस्तौ । दृष्टः  
कूपापतितोऽसतीनां दूषकश्चन्द्रः ॥ ] अहो त्वरितं धाव कज्जलेन भूत्वा  
द्वावपि हस्तौ । अयं चन्द्रः कूपपतितो दृष्टः । किंविशिष्टः । असतीनां  
दूषकः । चन्द्रमतः प्रतिमां कूपान्तःस्थामवलोक्य तदुपरि विरुद्धमनाः  
काचन स्वैरिणी “कज्जलेनामुं मलिनीकुरु येन ज्योत्स्नाजालं न विकिरति”  
इति सखीमुवाचेत्यर्थः ॥ ४९० ॥

491) [ मामेभि कस्मात्पथिक यदि हरसि निवसनं नितम्बात् ।  
कथयामि कस्य पुरतो ग्रामो दूरेऽहमेका ॥ ] हे पथिक किमिति मामेभि  
मामागच्छसि । यदि नितम्बान्निवसनं हरसि, आच्छिनत्सि, तदा कस्य  
पुरतः कथयामि । यतो ग्रामो दूरेऽहमेका । अयमर्थः । मां प्रत्यागच्छन्कि-  
मिति बिमेषि । नितम्बाद्वज्रमपि यदि गृह्णासि तदा कस्याग्रतः कथयाम्य-  
हम् । आगमनं तावद् दूरे तिष्ठतु, मन्त्रीवीबन्धमुन्मोच्य तथा रमस्व यथा  
मनोऽभीष्टम् । दवीयसो ग्रामादिदानीं कोऽपि नागमिष्यतीति स्वयमेव  
याचनं पुंश्चल्या ॥ ४९१ ॥

492) [ अश्रुर्बधिरान्धा बहुविधविवाहसंकुलो ग्रामः । मम पतिश्च  
विदेशे कस्तव वासं ददाति ॥ ] हे पथिक तव को नाम वासं ददाति ।  
यतः अश्रुर्बधिरान्धा, ग्रामश्च बहुविवाहसंकुलो, मम पतिश्च विदेशे, अतः  
को नाम उत्तरं ददाति । अयं भावः । अश्रुस्तावन्न पश्यति, न शृणोति ।  
ग्रामलोकश्च गृहे गृहे विवाहव्यग्रः, मम पतिश्चात्र नास्ति । तस्मात्स-  
र्वतोऽपि भीतिं परित्यज्य सकलां रात्रिं रमस्वेति भङ्गयोक्तवती काचन  
कुलटा ॥ ४९२ ॥

- 493) जनसंकुलं न सुन्नं रुसइ अत्ता न देइ ओआसं ।  
ता वच्च पहिय मा मग्ग वासयं पत्थ मज्झ घरे ॥ २२ ॥
- 494) कह लब्भइ सत्थरयं अम्हाणं पहिय पामरघरम्मि ।  
उन्नयपओहरे पेच्छिऊण जइ वससि ता वससु ॥ २३ ॥
- 495) वस पहिय अंगण च्चिय किट्टउ ता तुज्झ वसणदोहलओ ।  
इह गामे हेमंतो नवरं गिम्हस्स सारिच्छो ॥ २४ ॥

493) [ जनसंकुलं न शून्यं रुष्यति अश्रून् ददात्यवकाशम् । तद्ब्रज पथिक मा मार्गयः वासकमत्र मम गृहे ॥ ] हे पथिक, एतत्स्थानं जनसंकुलं, न शून्यम् । तव वासेऽनवकाशः । अत एव अत्ता अश्रू रुष्यति, न ददात्यवकाशं तव स्वप्नुम् । ततो ब्रज, मा मार्गय वासकमत्र मम गृहे । इति प्राकृतोऽर्थः । भावार्थस्त्वयम् । हे पथिक, एतत्स्थानं जनसंकुलं न वर्ततेऽत एव शून्यमेतत् । अत्ता ( अश्रूः ) न रुष्यति, ददाति स्वप्नुमवकाशम् । तदा मा ब्रज, किंतु वासं याचस्वात्र मम गृहे ॥ ४९३ ॥

494) [ कथं लभ्यते सस्तरकं ( स्वस्थरतं ) अस्माकं पथिक पामरगृहे । उन्नतपयोधरान् ( उन्नतपयोधरौ ) प्रेक्ष्य यदि वससि तद्वस ॥ ] हे पथिक, अत्र क्व लभ्यते सस्तरकमस्माकं पामरगृहे । उन्नतान् पयोधरान् मेघान् दृष्ट्वा यदि वससि ततो वस । इति प्राकृतः ( अर्थः ) । भावार्थस्त्वयम् । हे पथिक, अस्माकं पामरगृहे ग्रामीणगृहे सत्थरयं स्वस्थरतं क्व प्राप्यते । अत्र कोऽर्थः । आत्मानं प्रति ग्रामीणत्वव्याजेन च्छेकमतल्लिका सुरतचातुर्यं प्रकटयति । तथोन्नतौ पयोधरौ मामकीनौ चिबुकोत्तम्भनरुची दृष्ट्वा यदि वससि ततोऽवश्यं वस । मया सह रमस्वेति प्रकारान्तरेण शब्दश्लेषेण प्रकटयति ॥ ४९४ ॥

495) [ वस पथिकाङ्गण एव अश्रयतु तावत्तत्र वसनदोहदः । इह ग्रामे हेमन्तः केवलं ग्रीष्मस्य सदृशः ॥ ] हे पथिक, अङ्गण एव वस । ततस्तत्र वसनदोहदो गच्छतु । नवरं केवलमत्र ग्रामे हेमन्तो ग्रीष्मसदृशः । कोऽर्थः । यद्यत्र वस्यसे तदा मत्कुचोष्मणा गतशीतो गतामपि रात्रिं न ज्ञास्यसि इत्यर्थः ॥ ४९५ ॥

- 496) इत्तो निवसइ अत्ता एत्थ अहं एत्थ परियणो सयलो ।  
ए पडिय रत्तिअंधय मा मह सयणे निमज्जिहिसि ॥ २५ ॥

५१. जोइसियवज्जा [ ज्यौतिषिकपद्धतिः ]

- 497) दीहरखडियाहत्थो जोइसिओ भमइ नयरमज्झम्मि ।  
जाणइ सुक्कस्स गई गणइ जइ गणावण को वि ॥ १ ॥
- 498) जोइसिय मा विलंबसु खडियं घेत्तूण गणसु मह तुरियं ।  
अंगारण पण्ढे सुक्कस्स गई तह ज्ञेय ॥ २ ॥

496) [ इतो निवसति अश्रूत्राहमत्र परिजनः सकलः । हे पथिक राज्यन्ध मा मम शयने निमंक्ष्यसि ] इतो निवसति स्वपिति अत्ता अश्रूः । अत्राहम् । इतः परिजनः सकलः । हे राज्यन्ध पथिक मा मम शयने निमंक्ष्यसि । काचनाङ्गुल्या सकलपरिजनस्त्रापस्थान(दर्शन)व्याजेन पथिकस्य सुरताय समागच्छतो निशीथे आत्मनः स्थानं निवेदितवती ॥ ४९६ ॥

497) [ दीर्घखटिकाहस्तो ज्यौतिषिको भ्राम्यति नगरमध्ये । जानाति शुक्रस्य गतिं गणयति यदि गणयति कोऽपि ॥ ] ज्यौतिषिको नगरमध्ये भ्राम्यति । किंविशिष्टः । दीर्घखटिकाहस्तः । जानाति शुक्रस्य गतिं भार्गवस्यातिचारम् । अस्मिन् राशौ नक्षत्रे शुक्रो गतो गमिष्यति गच्छतीति । अतो यदि कोऽपि गणयति कथयेति प्रतिपादयति, तदा गणयतीत्यक्षरार्थः । भावार्थस्त्वयम् । दीर्घशेफो नगरमध्ये भ्राम्यति, शुक्रस्य सप्तमधातोर्गतिं स्तम्भनं कर्तुं जानाति । अतः कारणाद्यदि काचन याचयति तदा याचयतु । शुक्रस्तम्भनेन तस्याः सुरतसुखं पूरयामीत्यर्थः ॥ ४९७ ॥

498) [ ज्यौतिषिक मा विलम्बस्व खटिकां गृहीत्वा गणय मम त्वरितम् । अङ्गारके ( अङ्गरते ) ग्रनष्टे शुक्रस्य गतिस्तथैव ॥ ] ज्यौतिषिक मा विलम्बस्व । मम गणय त्वरितम् । किं कृत्वा । खटिकां गृहीत्वा । अङ्गारके भौमे, पक्षे अङ्गरते । ग्रनष्टे । शुक्रस्य गतिः शुक्रातिचारस्तथैवास्ते ॥ ४९८ ॥

- 499) अत्थि घर चिचय गणओ विचित्तकरणेहि निट्ठुरं गणइ ।  
न हु जाणइ सुकगई तेणाहं तुह घरे पत्ता ॥ ३ ॥
- 500) जोइसिय कीस चुकसि विचित्तकरणाइ जाणमाणो वि ।  
तह कह वि कुणसु सिग्यं जह सुकं निचलं होइ ॥ ४ ॥
- 501) विवरीए रइबिबे नखस्तानं च ठाणगहियाणं ।  
न पडइ जलस्स बिंदू सुंदरि चित्तट्ठिए सुके ॥ ५ ॥

499) [ अस्ति गृह एव गणको विचित्रकरणैर्निष्ठुरं गणयति ।  
न खलु जानाति शुक्रगतिं तेनाहं तव गृहे प्राप्ता ॥ ] अस्ति गृह एव  
गणकः । विचित्रकरणैः, विचित्राणि यानि करणानि ब्रह्मालयादीनि  
सप्त, तैर्निष्ठुरं गणयति । परं न खलु जानाति शुक्रस्य गतिं शुक्रातिचारं,  
तेनाहं तव गृहे प्राप्तास्मीति । भावार्थस्त्वयम् । अस्ति गृहे एव गणको  
विचित्रकरणैर्नानाबन्धैर्निष्ठुरं गणयति । परं न खलु जानाति शुक्रस्तम्भनं,  
तेनाहं तव गृहे प्राप्तास्मीति । त्वं तथा कुर्वीथा यथा शुक्रो निश्चलः ( शुक्रं  
निश्चलं ) स्यादिति ॥ ४९९ ॥

500) [ ज्यौतिषिक किं प्रमाद्यसि विचित्रकरणानि जानानोऽपि ।  
तथा कुरु कथमपि शीघ्रं यथा शुक्रो ( शुक्रं ) निश्चलो (निश्चलं) भवति ॥ ]  
ज्यौतिषिक किमिति भ्रमसि विचित्रकरणानि जानानोऽपि । तथा कथ-  
मपि कुरु शीघ्रं यथा शुक्रो निश्चलो भवति । पक्षे शुक्रं सप्तमो  
धातुर्वार्यमिति ॥ ५०० ॥

501) [ विपरीते रविबिम्बे (रतिबिम्बे) नक्षत्राणां (नखक्षतानां) च  
स्थानगृहीतानाम् । न पतति जलस्य (बीजस्य) बिन्दुः सुन्दरि चित्रास्थे  
(चित्तस्थे) शुके ॥ ] विपरीते रविबिम्बे पक्षे रतिबिम्बे । नक्षत्राणां नख-  
क्षतानां च । न पतति जलस्य बिन्दुः, हे सुन्दरि, चित्रास्थे शुके भार्गवे ।  
पक्षे जलस्य बीजस्य, चित्तस्थे शुके वीर्ये ॥ ५०१ ॥

- 502) विउलं फलयं थोरा सलायया' तुं पि गणय कुसलो सि ।  
तह वि न आओ सुको सच्चं चिय सुवहियओ सि ॥ ६ ॥
- 503) डज्जउ सो जोइसिओ विचित्रकरणाइ जाणमाणो वि ।  
गणिउं सयवारं मे उट्ठइ धूमो गणंतस्स ॥ ७ ॥
- 504) जइ गणसि पुणो वि तुमं विचित्रकरणेहि गणय सविसेसं ।  
सुक्कमेण<sup>१</sup> रहियं न हु लग्गं सोहणं होइ ॥ ८ ॥
- 505) मोत्तूण करणगणियं अंगुलिमेत्तेण जइ वि सो गणइ ।  
अइणिउणो जोइसिओ कड्डइ नाडीगयं सुक्कं ॥ ९ ॥

502) [ विपुलं फलकं दीर्घा शलाका त्वमपि गणक कुशलोऽसि ।  
तथापि नागतः शुक्रः सत्यमेव शून्यद्वयोऽसि ॥ ] विपुलो विस्तीर्णः  
फलकः<sup>१</sup>, थोरा प्रौढा शलाका, त्वमपि गणक कुशलोऽसि । तथापि नागतः  
शुक्रः सत्यमेव शून्यद्वयोऽसि । विस्तीर्णं रतिमन्दिरं, दीर्घश्च प्रजापति-  
स्त्वमपि कुशलो यमने प्रवीणः । तथापि यन्न शुक्रं समायातं, न द्रवीभू-  
तोऽसि, तज्जाने शून्यद्वयोऽसि ॥ ५०२ ॥

503) [ दह्यतां स ज्यौतिषिको विचित्रकरणानि जानानोऽपि ।  
गणयित्वा शतवारं ममोत्तिष्ठति धूमो गणयतः ॥ ] विचित्रकरणानि जाना-  
नोऽपि दह्यतां स ज्यौतिषिकः । मम शतवारं गणयित्वा धूम उत्तिष्ठति  
गणयतस्तस्येति ॥ ५०३ ॥

504) [ यदि गणयसि पुनरपि त्वं विचित्रकरणैर्गणय सविशेषम् ।  
शुक्रकमेण रहितं न खलु लग्नं शोभनं भवति ॥ ] हे गणक, यदि  
गणयसि पुनस्त्वं, विचित्रकरणैः सविशेषं गणय । शुक्रगमनेन रहितं न  
खलु लग्नं शोभनं भवति ॥ ५०४ ॥

505) [ मुक्त्वा करणगणितमङ्गुलिमात्रेण यद्यपि स गणयति ।  
अतिनिपुणो ज्यौतिषिकः कर्षति नाडीगतं शुक्रम ॥ ] करणगणितं मुक्त्वा,  
अंगुलिमात्रेण अंगुलिरेखाभिर्यदि गणयति, तदा अतिनिपुणो ज्यौतिषिक  
आकर्षति नाडीगतं शुक्रम ॥ ५०५ ॥

- 506) भणिओ वि जइ न कुप्पसि जइ न तुमं होसि कूडजोइसिओ ।  
ता कीस तुज्झ जाया अत्रेहि गणावर दियहं ॥ १० ॥
- 507) अंगारयं न याणइ न हु बुज्झइ इत्थचित्तसंचारं ।  
इय माइ कूडगणओ कह जाणइ सुक्कसंचारं ॥ ११ ॥

५२. लेहयवज्जा [ लेखकपद्धतिः ]

- 508) मसि मलिऊण न याणसि लेहणि गहिऊण मूढ खलिओ सि ।  
ओसरसु कूडलेहय सुललियपत्तं विणासिहिसि ॥ १ ॥
- 509) ढलिया य मसी भग्गा य लेहणी खरडियं च तलवट्टं ।  
धिद्धिसि कूडलेहय अज्ज वि लेहत्तणे तण्हा ॥ २ ॥

506) [ भणितोऽपि यदि न कुप्यसि यदि न त्वं भवसि ।  
कूटज्यौतिषिकः । तत् किं तव जायान्यैर्गणयति दिवसम् ॥ ] भणितोऽपि  
यदि न कुप्यसि, यदि त्वं न भवसि कूटज्यौतिषिकस्ततः किमिति तव  
जायान्यैर्गणयति दिवसम् । यदि त्वं सभ्यम्यन्तुं जानासि, तदा किमित्यन्येन  
यामयति । तस्मात्त्वमकुशलः ॥ ५०६ ॥

507) [ अङ्गारकं न जानाति न खलु बुध्यति हस्तचित्रासंचारम्  
(हस्तचित्रसंचारम्) । इति मातः कूटगणकः कथं जानाति शुक्रसंचारम् ॥ ]  
अङ्गारकं भौमं, ( पक्षे ) अङ्गारतं, न जानाति, न खलु बुध्यति हस्तचित्रा-  
संचारम् । हस्तचित्रयोश्च संचारः कुक्कोकप्रणीतोऽत्र बोद्धव्यः । ग्रन्थगौरव-  
भयान्न लिख्यतेऽत्र । इति हे मातः, अयं कूटगणकः शुक्रसंचारं भार्गवसंचारं  
शुक्रस्तम्भनं कथं जानाति ॥ ५०७ ॥

508) [ मर्षी मर्दितुं न जानासि लेखनीं गृहीत्वा मूढ स्वलि-  
तोऽसि । अपसर कूटलेखक सुललितपत्रं विनाशयिष्यसि ॥ ] मर्षी मर्दितुं  
न जानासि लेखनीं गृहीत्वा मूढ स्वलितोऽसि अतोऽपसर कूटलेखक,  
सुललितपत्रं विनाशयिष्यसि । कश्चिद् यन्तुम् अनिपुणः कयाचिन्नायिकया  
एवमुच्यते ॥ ५०८ ॥

509) [ स्वलिता च मर्षी भग्गा च लेखनी भग्नं च तालपत्रम्  
( तलपट्टम् ) । धिग्धिमिति कूटलेखकाद्यापि लेखकत्वे तृष्णा ॥ ] ढलितः

510) पिहुलं मसिभायणयं अत्थि मसी वित्थरं च तलवट्ठं ।  
अग्गहारिसाण कज्जे हयलेहय लेहणी भग्गा ॥ ३ ॥

५३. विज्जवज्जा [ वैद्यपद्धतिः ]

511) विज्ज न एसो जरओ न य वाही एस को वि संभूओ ।  
उवसमइ सलोणेणं विडंगजोयामयरसेणं ॥ १ ॥

512) सच्चं जरए कुसलो सरसुप्पन्नं य लक्खसे वाहिं ।  
एयं पुणो वि अंगं विज्ज विडंगेहि पन्नत्तं ॥ २ ॥

513) पुक्कारयं पउंजसु बालाइ रसुव्भवाइ वाहीए ।  
अज्जं अणज्ज निहज्ज विज्ज पेज्जाइ न हु कज्जं ॥ ३ ॥

मषी, भग्गा लेखनी, खरटितं च तालपत्रम् । धिग् धिक् कूटलेखक, अद्यापि लेखकत्वे तृष्णा । अन्यच्च, स्खलिता मषी वीर्यं, भग्गा लेखनी शोकः, खरटितं तालपत्रं शय्याप्रच्छादनपटम् । धिग् रे कूटकार्यकर्तः, अद्यापि यमने तत्र तृष्णा ॥ ५०९ ॥

510) [ पृथुलं मषीभाजनमस्ति मषी विस्तृतं च तालपत्रम् ( वराङ्गम् ) । अस्मादृशीनां कार्ये हतलेखक लेखनी भग्गा ॥ ] हे हतलेखक, पृथुलं मषीभाजनं, मषी चास्ति, विस्तीर्णं तालपत्रम् । अस्मादृशीनां कार्ये तत्र लेखनी भग्गा । लिख्यत उल्लिख्यते भगमनयेति लेखनी ॥ ५१० ॥

511) [ वैद्य नैष ज्वरो न च व्याधिरेष कोऽपि संभूतः । उपशाम्यति सलवणेन विडङ्ग ( विटाङ्ग ) योगामृतरसेन ॥ ] हे वैद्य नैष ज्वरो, न च कोऽपि संभूतो व्याधिः । किंतु अयं ज्वरो विडंगयोग एवामृतरसस्तेनोपशाम्यति । किंविशिष्टेन तेन । सलवणेन । भावार्थश्चायम् । अयं सलवण्यविटाङ्गयोग एवामृतरसस्तेनोपशाम्यति ॥ ५११ ॥

512) [ सत्यं ज्वरे कुशलः स्वरसोत्पन्नं च लक्षसे व्याधिम् । इदं पुनरप्यङ्गं वैद्य विडङ्गैः प्रज्ञप्तम् ॥ ] सत्यं ज्वरे कुशलः स्वरसोत्पन्नं च लक्षसे व्याधिम् । इदं पुनरङ्गं वैद्य विटाङ्गैः प्रज्ञप्तं पुनर्नूतनीसंज्ञातम् ॥ ५१२ ॥

513) [ पुक्कारयं ( पुंस्कारकं ) प्रयुङ्क्ष्व बालाया रसोद्भवस्य व्याधेः । अद्यानार्यं निर्लज्जं वैद्य पेयया न खलु कार्यम् ॥ ] अद्य अनार्थ

- 514) सामा खामा न सहैइ मद्दणं विज्ज किं वियप्पेणं ।  
अग्गुलीइ दिज्जउ अवलेहो माउलिंगस्स ॥ ४ ॥
- 515) पुक्कारेण विज्जय निर्विण्णा तुह य दीहसासेण ।  
मा वारिज्जउ बाला भुंजउ अन्नं जहिच्छाए ॥ ५ ॥
- 516) गहवइसुएण भणियं अउव्वविज्जत्तणं हयासेणं  
जेण पडंजइ पुक्कारयं पि पन्नत्तियाणं पि ॥ ६ ॥
- 517) विज्ज तुहागमण च्चिय मुक्ता जरएण किं न परिमुणसि ।  
ता नियसु मज्झ अंगे संपइ सेओ समुप्पन्नो ॥ ७ ॥

निर्लज्ज वैद्य, बालाया रसोद्धवाया व्याधेः पुक्कारयं ओषधिविशेषं प्रयु-  
क्ष्व । किंतु पिज्जाए पेयया न खलु कार्यम् ॥ ५१३ ॥

514) [ श्यामा क्षामा न सहते मर्दनं वैद्य किं विकल्पेन । अग्रा-  
ङ्गुल्या दीयतामवलेहो मातुलिंगस्य ( मातुलिंगस्य ) ॥ ] श्यामा क्षामा न  
सहते मर्दनं, वैद्य किं विकल्पेन, अग्राङ्गुल्या क्रियतामवलेहो मातुलिंगस्य ।  
अंगमर्दनं न सहते । लिंगस्य अङ्गुल्या अवलेहः क्रियताम् ॥ ५१४ ॥

515) [ पुक्कारयेण वैद्य निर्विण्णा तव च दीर्घश्चासेन । मा वार्यतां  
बाला मुद्धक्तामन्नं ( अन्यं ) यथेच्छम् ॥ ] पुक्कारेण वैद्य निर्विण्णा तव  
दीर्घश्चासेन । मा वार्यतां बाला, मुद्धक्तामन्नं यदृच्छया । पक्षे अन्यं विटम्  
॥ ५१५ ॥

516) [ गृहपतिसुतेन भणितमपूर्ववैद्यकं हताशेन । येन प्रयुद्धक्ते  
पुक्कारयं ( पुक्काररतम् ) अपि प्रज्ञप्तिकानामपि ॥ ५१६ ॥ ] गृहपतिसुतेन  
अपूर्ववैद्यकं भणितमस्ति हताशेन । येन प्रयुद्धक्ते पुक्कारयं पन्नत्तियाणं वि ।  
पक्षे पुक्काररतं प्राप्तानामपि ।

517) [ वैद्य तवागमन एव मुक्ता ज्वरेण किं न जानासि । तत्  
पश्य ममाङ्गे संप्रति स्वेदः समुत्पन्नः ॥ ] हे वैद्य तवागमन एवाहं मुक्ता  
ज्वरेण किं न जानासि । ततः पश्य मदङ्गे संप्रति स्वेदः समुत्पन्नः । ज्वरो  
यदा मुञ्चति, तदा स्वेदो भवति । पक्षे, तवागमनजन्मा प्रस्वेदः समुल्लङ्घ-  
साधुना ॥ ५१७ ॥

- 518) विज्जय अन्नं वारं मह जरओ सयरएण पन्नत्तो ।  
जइ तं<sup>१</sup> नेच्छसि दाउं ता किं छासी वि मा होउ ॥ ८ ॥
- 519) बालं जराविलंणिं कलमधुरपलाविणिं नियंतस्स ।  
विज्जस्स सुसुओ सुसुओ वि सहसत्ति पन्नट्ठो ॥ ९ ॥
- 520) मोत्तूण बालतंतं तह य वसीकरणमंततंतेहिं ।  
सिद्धत्थेहि महम्मइ तरुणी तरुणेण विज्जेण ॥ १० ॥
- 521) अन्नं न रुच्चइ च्चिय मज्झ पिपासाइ पूरियं हिययं ।  
नेहसुरतार्द्धं तुह सुरयं विज्ज पडिहाइ ॥ ११ ॥

518) [ वैद्यान्यं वारं मम ज्वरः शतरयेण ( शतरतेन ) प्रज्ञप्तः । यदि तत् नेच्छसि दातुं तत् किं तत्क्रमपि ( षडशीतिरपि ) मा भवतु ॥ ] वैद्य अन्यं वारं मम सयरएण औषधेन प्रज्ञप्तः ( ज्वरः ) । यदि तन्नेच्छसि दातुं, तत् किं छासी तत्क्रमपि मा भवतु । पक्षे, शतस्य रतम् । छासी वि षडशीतिरपि मा भूत् ॥ ५१८ ॥

519) [ बालां ज्वराविलाङ्गीं कलमधुरप्रलापिनीं पश्यतः । वैद्यस्य सुश्रुतः सुश्रुतोऽपि सहसा प्रनष्टः ॥ ] वैद्यस्य सुश्रुतोऽपि सुश्रुतो वैद्यक-संहिता प्रनष्टो विसस्मार । कथम् सहसत्ति श्रुतिरिति । किंविशिष्टस्य वैद्यस्य । बालां ज्वराविलाङ्गीं कलमधुरप्रलापिनीं पश्यतः । एतां बालाम् एवंविधरोगरुग्णां कथमुपचरिष्यामीति वैद्यस्य पण्डितस्यापि चिन्ता समुद-पादि । बालां ज्वराविलाङ्गीं पश्यतः सुश्रुतो नष्टः ॥ ५१९ ॥

520) [ मुक्त्वा बालतन्त्रं तथा च वशीकरणमन्त्रतन्त्रैः । सिद्धार्थैः प्रहृष्यते तरुणी तरुणेन वैद्येन ॥ ] मुक्त्वा बालतन्त्रं, तथा वशीकरणमन्त्र-तन्त्रैः, सिद्धार्थैः महम्मइ तरुणी तरुणेन वैद्येन ॥ ५२० ॥

521) [ अन्नं ( अन्यत् ) न रोचत एव, मम पिपासया ( प्रिया-शया ) पूरितं हृदयम् । स्नेहसुरतार्द्धं तत्र सुरतं वैद्य प्रतिभाति ॥ ] अन्नम् अन्यच्च न रोचत एव । मम पिपासया प्रियाशया पूरितं हृदयम् । स्नेहसुरतार्द्धं तत्र सुरतं वैद्य प्रतिभाति ॥ ५२१ ॥

## ५४. धम्मियवज्जा [ धार्मिकपद्धतिः ]

- 522) जो धम्मिओ न पावइ कुरयं मंदारयं च मुग्गरयं ।  
सो गहियकरंडो च्चिय कत्तो धुत्तीरयं' लइइ ॥ १ ॥
- 523) धुत्तीरण धम्मिय जइ इच्छसि लिङ्गपूरणं काउं ।  
ता एज्जसु मज्झ 'परोहडम्मि सुरम्मि अत्थमि' ॥ २ ॥
- 524) धुत्तीरयस्स कज्जे गहिराणि परोहडाइ वच्चंतो ।  
धम्मिय सुरंगकाओ कुरयाण वि नवरि चुक्किहिसि ॥ ३ ॥

522) [ यो धार्मिको न प्राप्नोति कुरवकं ( कुरतं ) मन्दारकं ( मन्दारतं ) च मुद्गरकम् ( मुग्धारतम् ) । स गृहीतकरण्ड एव ( गृहीत-  
कराण्डक एव ) कुतो धत्तूरकं ( धूर्तारतं ) ] लभते ॥ यो धार्मिको न  
प्राप्नोति कुरवकं मन्दारकं, मुग्गरकं, स गृहीतकरण्ड एव कुतो धत्तूरकं  
लभते । अन्यच्च । ( यः ) कुरतं, मन्दारतं, मुग्धारतं न प्राप्नोति स गृहीत-  
करण्ड<sup>१</sup> एव कुतो धूर्तारतं लभते ॥ ५२२ ॥

523) [ धत्तूरेकेण ( धूर्तारतेन ) धार्मिक यदीच्छसि लिङ्गपूरणं कर्तुम् ।  
तत आगच्छ मम गृहपश्चाद्भागे सूर्येऽस्तमिते ॥ ] हे धार्मिक, धत्तूरकेण यदी-  
च्छसि लिङ्गस्येश्वरस्य पूरणं कर्तुं, तत आगच्छ मम गृहपश्चाद्भागे सूर्येऽस्तमिते ।  
अन्यच्च । धूर्तारतेन हे धार्मिक लिङ्गपूरणं प्रजापतिपूरणं कर्तुं ( यदीच्छसि ),  
तदा मम गृहमागत्य पश्चात् सूर्येऽस्तमिते सुरतसुखमनुभूयाः ॥ ५२३ ॥

524) [ धत्तूरकस्य ( धूर्तारतस्य ) कार्ये गभीरान् गृहपश्चाद्भागान्  
व्रजन् । धार्मिक सुरङ्गकात् कुरवकेभ्योऽपि ( कुरतेभ्योऽपि ) केवलं भ्रंशि-  
ष्यसि ॥ ] धत्तूरकस्य कार्ये गभीराणि परोहडाणि ( परगृहपश्चाद्भागान् )  
व्रजन् धार्मिक सुरङ्गाकार्ये कुरवकाण्यपि चुक्किहिसि न प्राप्स्यसि । धूर्ता-  
रतस्य निमित्तं गभीरान् गृहपश्चाद्भागान् व्रजन् सुरतकार्ये कुरतान्यपि न  
प्राप्स्यसि ॥ ५२४ ॥

1 Here and in the following gāthās of this section, G has धत्तूरयं, धत्तूरणं, धत्तूरयस्तं, धत्तूरयाणं, धत्तूरयहिं. Only in 526 and 529, G reads धुत्तीरपुत्तु and धुत्तीरयं respectively. 2 Here and in subsequent gāthās I reads पुरोहड for परोहड. 3 G गृहीतकरण्ड

- 525) धुत्तीरयाण कज्जेण धम्मिओ परपरोहडे भमइ ।  
अश्रेहि विलुप्पंतं निययारामं न लक्खेहि ॥ ४ ॥
- 526) घेतूण करंडं भमइ वावडो परपरोहडे नूणं ।  
धुत्तीरपसु रत्तो एक्कं पि न मेल्लए धम्मी ॥ ५ ॥
- 527) सुलहाइ परोहडसंठियाइ धुत्तीरयाणि मोत्तूणं ।  
कुरयाण कए रण्णं पेच्छह कह धम्मिओ भमइ ॥ ६ ॥
- 528) कंचीरएहि कणवीरएहि धुत्तीरएहि बहुणहं ।  
जइ इच्छसि देहरयं धम्मिय ता मह घरे एज्ज ॥ ७ ॥

525) [ धत्तूरकाणां ( धूर्तारतानां ) कार्येण धार्मिको परगृहपश्चाद्भागान् भ्रमति । अन्यैर्विलुप्यमानं निजारामं न लक्षयति ॥ ] धत्तूरकाणां कार्ये धार्मिको भ्रमति परोहडशतानि । अन्यैर्विलुप्यमानं निजारामं न लक्षयति । धूर्तारतानां कृते परोहडशतानि परिभ्रमति । आत्मन आरामम् आत्मनो जायाम् अन्येन रम्यमाणां न लक्षयति ॥ ५२५ ॥

526) [ गृहीत्वा करण्डं भ्राम्यति व्यावृतः परगृहपश्चाद्भागान् नूनम् । धत्तूरकेषु ( धूर्तारितेषु ) रक्त एकमपि ( एकामपि ) न मुञ्चति धर्मी ॥ ] गृहीत्वा करण्डं भ्राम्यति व्यावृतः परपरोहडानूनम् । धत्तूरकेषु रक्त एकमपि न त्यजति धर्मी । ( धूर्तारितेषु रक्त एकामपि न त्यजति धर्मी । ) पक्षे गृहीतकरण्डः ॥ ५२६ ॥

527) [ सुलभान् गृहपश्चाद्भागसंस्थितान् धत्तूरकान् ( धूर्तारतानि ) मुक्त्वा । कुरबकाणां ( कुरतानां ) कृतेऽरण्यं प्रेक्षध्वं कथं धार्मिको भ्रमति ॥ ] सुलभानि परोहडसंस्थितानि धत्तूरकपुष्पाणि मुक्त्वा, कुरबकाणां निमित्तं पश्यत कथं धार्मिको भ्रमति । धूर्तारतानि सुलभानि । कुरतकृते ॥ ५२७ ॥

528) [ कंचीरकैः ( काश्चीरतैः ) करवीरकैः ( कन्यारतैः ) धत्तूरकैः ( धूर्तारतैः ) बहुभिः । यदीच्छसि देवगृहं ( देहरतं ) धार्मिक-तन्मम गृह आगच्छे ॥ ] हे धार्मिक, करवीरकैर्धत्तूरकैर्बहुभिर्यदि चेद् देवगृहमिच्छसि, ततो मम गृह आगच्छ ॥ कैः । कांचनारकुसुमैः, पुनर्बहुभिः कणवीरकुसुमैः, पुनरपि बहुभिर्धत्तूरकुसुमैः । पक्षान्तरे । काश्चीरतैः

- 529) मंदारयं विवज्जइ कुरयं परिहरइ चयइ भंगरयं ।  
धुत्तीरयमलहंतो गहियकरंडो गणो भमइ ॥ ८ ॥
- 530) वियसियमुहाइ वण्णुज्जलाइ मयरंदपायडिल्लाई ।  
धुत्तीरयाइ धम्मिय पुण्णेहि विणा न लब्भंति ॥ ९ ॥
- 531) एकेण वि जह धुत्तीरण लिंगस्स उवरि लग्गेण ।  
मंदारयाण धम्मिय कोडीइ न तं सुहं होइ ॥ १० ॥
- 532) सिस्सिरमयरंदपज्झरणपउरपसरंतपरिमलुल्लाई ।  
कणवीरयाइ गेणहसु धम्मिय सम्भावरत्ताई ॥ ११ ॥

कन्यारतैर्धूर्तारतैर्बहुभिर्देहरतं कर्तुं यदीच्छसि तदा मम गृहभागच्छेरिति  
स्वैरिणीवाक्यम् ॥ ५२८ ॥

529) [ मन्दारकं ( मन्दारतं ) विवर्जयति, कुरवकं ( कुरतं )  
परिहरति, त्यजति भृङ्गारकं ( भंगरतम् ) । धत्तूरकं ( धूर्तारतम् ) अल-  
भमानो गृहीतकरण्डो ( गृहीतकराण्डो ) गणो भ्रमति ॥ ] मन्दारकं विवर्ज-  
यति, कुरवकं परिहरति, भृङ्गारकं भृङ्गराजं त्यजति । धत्तूरकमलभमानो  
गृहीतकरण्डको गणो धार्मिकपेटकः परिभ्रमति । पक्षे । मन्दारतं, कुरतं,  
भंगरतं धूर्तारतम् । गृहीतं कराम्यामण्डकं मुष्को येन स करगृहीतसा-  
धनः ॥ ५२९ ॥

530) [ विकसितमुखानि वर्णोज्ज्वलानि मकरन्दप्रकटानि । धत्तूर-  
काणि ( धूर्तारतानि ) धार्मिक पुण्यैर्विना न लभ्यन्ते ॥ ] धत्तूरककुसुमानि  
पुण्यैर्विना न लभ्यन्ते । कीदृशि । विकसितमुखानि पुष्पितानि, वर्णोज्ज्व-  
लानि, मकरन्दप्रसिद्धानि । अथ च धूर्तारतानि हसितमुखानि, वर्णेन शरी-  
रकान्त्योज्ज्वलानि, मकरन्दप्रकटानि ॥ ५३० ॥

531) [ एकेनापि यथा धत्तूरकेण ( धूर्तारतेन ) लिङ्गस्योपरि  
लग्नेन । मन्दारकाणां ( मन्दारतानां ) धार्मिक कोट्या न तत्सुखं भवति ॥ ]  
हे धार्मिक हे देवपूजक, एकेनापि धत्तूरकपुष्पेण लिङ्गस्योपरि लग्नेन यथा  
सुखं भवति तथा मन्दाराणामपि कोट्या सुखं न भवति । अन्यच्च । एकेन

५५. जंतियवज्जा [ यान्त्रिकपद्धतिः ]

- 533) जंतिय गुलं विमग्गसि न य मे इच्छाइ वाहसे जंतं ।  
अरसन्न किं न याणसि न रसेण विणा गुलं होइ ॥ १ ॥
- 534) वियडा वि जंतवाया मउओ नालो रसाउलो उच्छ ।  
लह्ठी वि सुण्णमाणा किं जंतिय ऊणयं वहसि ॥ २ ॥
- 535) सहालयं सरूवं वित्थिण्णं वररसं सुमदसहं ।  
जं परिसयं जंतं तत्थ सुहं जंतिओ लहइ ॥ ३ ॥

धूर्तारतेन विदग्धालिङ्गनेन लिङ्गलभेन साधनस्पृष्टेन यत् सुखं भवति, तन्म-  
न्दारतेन मुग्धानां सुरतेन कुतः । अपि तु न क्वापि ॥ ५३१ ॥

532) [ शिशिरमकरन्दप्रक्षरणप्रचुरप्रसरत्परिमलयुक्तानि । करवी-  
राणि ( कन्यकारतानि ) गृहाण धार्मिक स्वभावरक्तानि (सद्भावरक्तानि) ॥ ]  
हे धार्मिक, शिशिरमकरन्दप्रक्षरणप्रचुरप्रसरत्परिमलयुक्तानि करवीराणि  
गृहाण स्वभावरक्तानि प्रकृत्या रक्तानि । सात्त्विकभावभावितप्रसवद्रवत्पानी-  
यानि कन्यकारतानि सद्भावानुरक्तानि गृहाणामूनि ॥ ५३२ ॥

533) [ यान्त्रिक गुडं विमार्गयसे न च ममेच्छया वहसि यन्त्रम् ।  
अरसज्ञ किं न जानासि न रसेन विना गुडो भवति ॥ ] हे यान्त्रिक । यन्त्रेण  
चरति यान्त्रिकः । गुलं मधुरतामिच्छसि, ममेच्छया यन्त्रं न वहसि ।  
अतः कारणाद् हे अरसज्ञ, किं न जानासि रसेन विना गुलं न भवति ।  
अन्यच्च । हे मैथुनकर्तः, द्रवीकरणं त्वं वाञ्छसि । ममेच्छया यन्त्रं  
न वहसि । अरसज्ञ किं त्वं न जानासि शोभनमैथुनेन विना गुलं मधुरत्वं  
विचित्रद्रवत्वं कुतो भवति । अपि तु न स्यात् ॥ ५३३ ॥

534) [ विकटा अपि यन्त्रपादा मृदुको नालो रसाकुल इक्षुः ।  
यष्टिरपि सुप्रमाणा किं यान्त्रिको न किं वहसि ॥ ] विकटा यन्त्रपादा, मृदुको  
नालो, रसाकुल इक्षुः । यष्टिरपि सुप्रमाणा, अतो हे यान्त्रिक, किम् ऊनं  
वहसि ॥ ५३४ ॥

535) [ शब्दालयं सरूपं विस्तीर्णं वररसं सुमर्दसहम् । यद् ईदृशं  
यन्त्रं तत्र सुखं यान्त्रिको लभते ॥ ५३५ ॥ ]

1 G य, 2 G जइ, 3 चित्तद्रवत्वम्

बल १०

- 536) तह जंतिपण जंतं अकंतं नेहणिभररसेण ।  
अह पढमं चिय कुंडी भरिया एकेण घाएण ॥ ४ ॥
- 537) तं जंतं सा कुंडी सो उच्छू बहुलपत्तलच्छाओ ।  
पीलावय तुज्झ गुणो अज्ज वि ऊणो रसो जाओ ॥ ५ ॥

५६. मुसलवज्जा [ मुसलपद्धतिः ]

- 538) चंदणवलियं दिढकंचिवंधणं दीहरं सुपरिमाणं ।  
होइ धरे साहीणं मुसलं धन्याण महिलानं ॥ १ ॥
- 539) थोरगह्याइ 'सुंदरकंचीजुत्ताइ हुंति नियगेहे ।  
धन्याण महिलियाणं उक्खलसरिसाइ मुसलाइ ॥ २ ॥

536) [ तथा यान्त्रिकेण यन्त्रमाक्रान्तं स्नेहनिर्भररसेन । यथा प्रथममेव कुण्डी भूतैकेन घातेन ॥ ] तथा यान्त्रिकेण यन्त्रमाक्रान्तं स्नेहनिर्भररसेन, यथा प्रथममेव एकेनैव घातेन कुण्डी भूता ॥ ५३६ ॥

537) [ तद्यन्त्रं सा कुण्डी स इक्षुर्बहुलपत्रलच्छायः । पीडक तव गुणोऽद्याप्यूनो रसो जातः ॥ ] तद्यन्त्रं लोकोत्तरं यन्त्रं, सा कुण्डी, स इक्षुर्बहुलपत्रलच्छायः । हे यान्त्रिक तव गुणोऽयं यद् अद्याप्यूनो रसो जातः ॥ ५३७ ॥

538) [ चन्दनवलितं दृढकाञ्चीबन्धनं दीर्घं सुपरिमाणम् । भवति गृहे स्वाधीनं मुसलं धन्यानां महिलानाम् ॥ ] धन्यानां स्त्रीणां गृहे स्वाधीनं मुसलं भवति । क्व । गृहे । किंकिंविशिष्टम् । चन्दनवलितं, दृढकाञ्ची-बन्धनं, दीर्घं सुपरिमाणम् ॥ ५३८ ॥

539) [ स्थूलदीर्घाणि सुन्दरकाञ्चीयुक्तानि भवन्ति निजगेहे । धन्यानां महिलानामुदूखलसदृशानि मुसलानि ॥ ] धन्यानां महिलानाम् उदूखलसदृशानि मुसलानि भवन्ति । किंविशिष्टानि । स्थूलदीर्घाणि सुन्दरकाञ्चीयुक्तानि लोहमयकटकयुक्तानि । क । निजगेहे ॥ ५३९ ॥

1 G, I, Laber सुदरि ( Vocative Singular )

- 540) मुहभारियाइ सुद्धु वि सुद्धु वि कंचोइ द्ढनिबद्दाई ।  
अन्नाहिं पि हु जुण्णुक्खलम्मि भज्जंति मुसलाई ॥ ३ ॥
- 541) भमिओ चिरं असेसो गामो मइ सहियओ सयं वारं ।  
गेहुक्खलपरिमाणेण मामि मुसलं चिय न दिदं ॥ ४ ॥
- 542) भइमुहमंडणं चिय दरपिहुलं तह य कंचिसोहिलं ।  
अन्नेसि पिय' मुसलं पडिछंदं तेण वच्चाओ ॥ ५ ॥

५७. बालासंवरणवज्जा [ बालासंवरणपद्धतिः ]

- 543) जस्स तुमं अणुरत्ता सो तुज्झ य मंदहणेहओ पुत्ति ।  
न हु दिज्जइ ताली दीहरच्छि पक्केण हत्थेण ॥ १ ॥

540) [ मुखभारिकाणि सुष्ठुपि सुष्ठुपि काञ्च्या द्ढनिबद्धानि ।  
अन्याभिरपि खलु जीर्णोदूखले भज्यन्ते मुसलानि ॥ ] मुखगुरुणि, सुष्ठुपि  
काञ्च्या द्ढबद्धानि, अन्याभिरपि जीर्णोदूखले भज्यन्ते मुसलानि ॥ ५४० ॥

541) [ भ्रान्तश्चिरमशेषो ग्रामो मया सख्यः शतवारम् । गेहोदूख-  
लपरिमाणेन सख्यो मुसलमेव न दृष्टम् ॥ ] हे सख्यः, अशेषो ग्रामो मया  
चिरं भ्रान्तः । कथम् । शतं बारान् । हे मामि गेहोदूखलयोग्यं मुसलं न  
दृष्टम् । अयं भावः । सर्वमपि ग्रामं भ्रान्तास्मि । परम् आत्मभगयोग्यं  
कस्यापि साधनं न दृष्टमिति ॥ ५४१ ॥

542) [ भद्रमुखमण्डनमेवैषत्पृथुलं तथा च काञ्चीशोभितम् ।  
अन्येषामपि मुसलं प्रतिच्छन्दं तेन व्रजामः ॥ ] अहं ( ? वयं ) तेन व्रजामः ।  
अन्येषामेव मुसलं प्रतिच्छन्दं मद्देहे नास्ति । किंविशिष्टम् । भद्रमुखमण्ड-  
नम् । दर ईषत्पृथुलम् । तथा च काञ्चीशोभितम् ॥ ५४२ ॥

543) [ यस्य त्वमनुरक्ता स तत्र च मन्दस्नेहः पुत्रि । न खलु  
दीयते तालिका दीर्घाक्ष्येकेन हस्तेन ॥ ] यस्य त्वमनुरक्ता स त्वयि हे  
पुत्रि मन्दस्नेहः, न खलु दीयते तालिका दीर्घाक्ष्येकेन हस्तेन ॥ ५४३ ॥

- 544) जत्थ गओ तत्थ गओ सामलि सीहो न जुप्पइ हल्लमि ।  
सत्पुण्डरिसो वि तह च्चिय पुंससु नयणाइ मा रुण्णं ॥ २ ॥
- 545) तइया वारिज्जंती पियसि' पइ उल्लिरीहि अच्छीहि ।  
एण्ह विरहावत्थं पुणो वहंती किलामिहिसि ॥ ३ ॥
- 546) मा रुवसु पुत्ति छेयाण अग्गए खिज्जिह्हिति नयणाइ ।  
न हु खिज्जइ ताण मणं सेल्लं मिव सलिलपूरेणं ॥ ४ ॥
- 547) दाणं न देंति बहुलं नेहं दरिसंति नेय रज्जंति ।  
नेण्हंति न देंति मणं पुत्ति च्छेया दुराराहा ॥ ५ ॥

544) [ यत्र गतस्तत्र गतः श्यामले सिंहो न युज्यते हले । सत्पु-  
रुषोऽपि तथैव प्रोज्झ नयने मा रुदितम् ॥ ] श्यामले यत्र गतस्तत्र गतः  
सिंहः<sup>१</sup> । किम् । हले न युज्यते । सत्पुरुषोऽपि तथैव । अत एव नयने  
प्रोज्झ । मा रुद्यताम् । काचन खण्डिता मानमवलम्ब्य यावत् स्थिता,  
तावदागत्य भर्त्रानुनीतापि मानं न तत्याज । ततः सोऽपि मानं  
जगृहे । एवंविधे व्यतिकरे काम ( ? कोप ) परवशो यावन्न पतिर्मानं  
न्यजति तावद्रोदितुं प्रवृत्ता सती सख्योच्यत एतावदिति ॥ ५४४ ॥

545) [ तदा वार्यमाणा पिबसि पतिमार्द्राम्यामक्षिभ्याम् । इदानीं  
विरहावस्थां पुनर्वहन्ती क्लमिष्यसि ॥ ] तदा वार्यमाणापि त्वं पति उल्लिरीहि  
रोदनाद्राम्यामक्षिभ्यां पिबसि पश्यसीति यावत् । इदानीं विरहावस्थां पुनर्व-  
हमाना क्लमिष्यसि ॥ ५४५ ॥

546) [ मा रुदिहि पुत्रि च्छेकानामग्रे खेत्स्येते नयने । न खलु  
खिद्यते ( क्षीयते ) तेषां मनः शैल इव सलिलपूरेण ॥ ] मा रोदीः पुत्रि  
च्छेकानामग्रे<sup>२</sup>, यतो नयने तव रोदनेन खेत्स्येते । न खलु तेषां मनः खेत्स्यते  
क्षीयते, शैल इव पर्वतो यथा सलिलपूरेण । त्वद्रोदनेन तेषां छेकानां मनो  
न दूयते । प्रत्युत कृतकरोदनेन मां प्रतारयत्येषेति मन्यन्ते ॥ ५४६ ॥

547) [ दानं न ददति बहुलं स्नेहं दर्शयन्ति नैव रज्यन्ते ।  
गृह्णन्ति न ददति मनः पुत्रि च्छेका दुराराधाः ॥ ] हे पुत्रि च्छेका दुरा-

1 G, I, Laber पियहि 2 G, I सिंहः किं हले युज्यते ।

3 G, I अग्रतः which presupposes the reading अगमो.

- 548) रज्जन्ति' नेय कस्स वि रक्ता पसयच्छि न हु विरज्जन्ति' ।  
दिणयरकर व्व छेया अदिद्वोसा वि रज्जन्ति' ॥ ६ ॥
- 549) रज्जावन्ति' न रज्जहिं' हरन्ति हिययं न दैति नियहिययं ।  
छेया भुयंगसरिस्सा डसिऊण परमुद्धा होति ॥ ७ ॥
- 550) रज्जावन्ति' न रज्जहिं' दैति असोक्खं न दुक्खिया हुन्ति ।  
असुयविणय स्ति एणिह दुक्खाराहा जप छेया ॥ ८ ॥
- 551) रक्ते रक्ता कसणम्मि कसणया धवलयम्मि तह धवला ।  
फलिहमणि व्व छइल्ला हुन्ति जणे पुत्ति संपुण्णा ॥ ९ ॥

राध्याः । अथवा दुःखेनारुहन्ते दुरारोहाः । कथं तदेव दर्शयति ॥ दानं न ददति, बहुलं स्नेहं दर्शयन्ति, नैव रज्यन्ते, परेषां मनो गृह्णन्ति, न त्वात्मनो ददति । अत एव दुराराध्याः ॥ ५४७ ॥

548) [ रज्यन्ते नैव कस्मिन्नपि रक्ताः प्रसृताक्षि न खलु विरज्यन्ते । दिनकरकरा इत च्छेका अदृष्टदोषा अपि रज्यन्ते ॥ ] रज्यन्ते नैव कस्मिन्नपि, हे प्रसृताक्षि' नैव रक्ताः सन्तो विरज्यन्ते । दिनकरकरा इव च्छेका दृष्टदोषा विरज्यन्ते । दिनकरकिरणपक्षे, दृष्टा दोषा रात्रिर्यैस्ते ॥ ५४८ ॥

549) [ रज्जयन्ति न रज्यन्ते हरन्ति हृदयं न ददति निजहृदयम् । छेका मुजङ्गसदृशा दृष्टा पराङ्मुखा भवन्ति ॥ ५४९ ॥ ]

550) [ रज्जयन्ति न रज्यन्ते ददत्यसौख्यं न दुःखिता भवन्ति । अश्रुतविनया इतीदानीं दुःखाराध्या जगति च्छेकाः ॥ ] रज्जयन्ति न रज्यन्ते, ददत्यसौख्यं, न दुःखिता भवन्ति । अमुणेमि जाण इणिह ( ? ) येषामिदानीं दुःखाराध्या जगति च्छेकाः ॥ ५५० ॥

551) [ रक्ते रक्ताः कृष्णे कृष्णा धवले तथा धवलाः । स्फटिकमणिरिव च्छेका भवन्ति जने पुत्रि संपूर्णाः ॥ ] हे पुत्रि च्छेकाः संपूर्णाः स्फटिकमणिरिव भवन्ति । कथं तदेव दर्शयति । रक्तेऽनुरक्तजने रक्ताः,

1 G, I, Laber रज्जन्ति, विरज्जन्ति, वि रज्जन्ति

2 I रज्जावन्ति

3 I रज्जहिं

4 I प्रसृत्यक्षि

५८. कुट्टिणीसिक्खावज्जा [ कुट्टिनीशिक्षापद्धतिः ]

- 552) दरहसियकडक्खणिरिक्खणाइ सिंगारकम्ममसिणाइं ।  
एयाइ पुणो सिक्खसु निरुवमसोहग्गदइयाइं ॥ १ ॥
- 553) मग्गंती मूलियमूलियाइ मा भमसु घरहरं पुत्ति ।  
छंदाणुवत्तणं पिययमस्स एयं वसीकरणं ॥ २ ॥
- 554) भूस्सणप्साहणाडंबरेहि मा खिवसु' पुत्ति अप्पाणं ।  
रंजिज्जइ जेण जणो अन्न चिय ते अलंकारा ॥ ३ ॥
- 555) अन्नासत्ते वि पिय अहिययरं आयरं कुणिज्जासु ।  
उद्धच्छि वेयणाइ वि नमंति चरियाइ वि गुणेहिं ॥ ४ ॥

कृष्णे दुष्टद्वये कृष्णाः, धवले शुद्धद्वये धवलाः । मणिरप्येवंविधो भवति  
॥ ५५१ ॥

552) [ ईषद्वसितकटाक्षनिरीक्षणानि शृङ्गारकर्ममसृणानि । एतानि  
पुनः शिक्षस्व निरुपमसौभाग्यदायकानि ॥ ] हे पुत्रि, ईषद्वसितकटाक्ष-  
निरीक्षणानि शृङ्गारकर्ममसृणानि, एतानि पुनः शिक्षस्व निरुपमसौभाग्य-  
दायकानि ॥ ५५२ ॥

553) [ मार्गयमाणा मूलिका मूलिका मा भ्रम गृहगृहं पुत्रि ।  
छन्दानुवर्तनं प्रियतमस्यैतद्वशीकरणम् ॥ ] मार्गयमाणा मूलिका ओषधीः, मम  
भर्ता कथं वश्यो भवतीति, गृहं गृहं मा भ्राम्य हे पुत्रि । छन्दानुवर्तनं प्रियत-  
मस्यैतद्वशीकरणम् । छन्दानुवर्तनम् — “ इदं कृष्णं कृष्णं प्रियतम ननु श्वेत-  
मथवा, गमिष्यामो यामो, भवतु गमनेनाथ भवतु ” इत्यादि वर्तनम् ॥ ५५३ ॥

554) [ भूषणप्रसाधनाडम्बरैर्मा क्षिप पुत्र्यात्मानम् । रज्यते येन  
जनोऽन्य एव तेऽलङ्काराः ॥ ] भूषणप्रसाधनाडम्बरैर्मा क्षपयात्मानम् ।  
रज्यते येन जनोऽन्य एव तेऽलङ्काराः ॥ ५५४ ॥

555) [ अन्यासक्तेऽपि प्रियेऽधिकतरमादरं कुर्वीथाः । ऊर्ध्वाक्षि  
चेदना अपि नमन्ति चरिता अपि गुणैः ॥ ] अन्यासक्ते प्रियेऽधिकतर-  
मादरं कुर्वीथाः । ऊर्ध्वाक्षि हे प्रसूनाक्षि....दुःखमपि चरित्रगुणैर्नर्मनशीला  
भवन्ति ॥ ५५५ ॥

- 556) न विणा सम्भावेणं घेप्पइ परमत्थजाणओ लोओ ।  
को जुण्णमंजरं कंजिएण वेयारिउं तरइ ॥ ५ ॥
- 557) जेण विणा न वलिज्जइ<sup>१</sup> अणुणिज्जइ सों कयावराहो वि ।  
पत्त वि नयरदाहे भण कस्स न वल्लहो अग्गी ॥ ६ ॥
- 558) अब्बो जाणामि अहं तुम्ह पसाएण चाडुयसयाइं ।  
एकं नवरि न जाणे निण्णेहे<sup>२</sup> रमणपज्झरणं ॥ ७ ॥
- 559) ताव च्चिय ढलहलया जाव च्चिय नेहपूरियसरीरा ।  
सिद्धत्था उण छेया नेहविहूणा खलीहुंति ॥ ८ ॥

556) [ न विना सद्भावेन गृह्यते परमार्थज्ञो लोकः । को जीर्ण-  
मार्जारं कांजिकेन विकारयितुं शक्नोति ॥ ] हे पुत्रि, परमार्थ जानानो लोको  
विना सद्भावेन न गृह्यते । कथमेवं ज्ञायत इत्याह । को जीर्णमार्जारं  
वृद्धीतुं कांजिकेन प्रतारयितुं शक्नोति ॥ ५५६ ॥

557) [ येन विना न स्थीयतेऽनुनीयते स कृतापराधोऽपि ।  
प्राप्तेऽपि नगरदाहे भण कस्य न वल्लभोऽग्निः ॥ ] येन विना न स्थीयते,  
अनुनीयते स कृतापराधोऽपि । अमुमर्थमर्थान्तरेण द्रढयति । प्राप्ते नगरदाहे  
तथापि भण कस्य न वल्लभोऽग्निः । कृतनगरदाघोऽपि पाचनार्थं सर्व-  
कार्यार्थं पुनरवलोक्यते ( अग्निः ) तथा विहितापराधोऽपि प्रेयान् इति  
॥ ५५७ ॥

558) [ अहो जानाम्यहं तव प्रसादेन चाटुकशतानि । एकं केवलं  
न जाने निःस्नेहे रमणप्रक्षरणम् ॥ ] अहो जानाम्यहं शुष्मत्प्रसादेन चाटु-  
शतानि । एकं केवलं न जाने निःस्नेहे<sup>३</sup> प्रिये द्रावणम् ॥ ५५८ ॥

559) [ तावदेव मृदुका यावदेव स्नेहपूरितशरीराः । सिद्धार्थाः  
पुनश्चेकाः स्नेहविहीनाः खलीभवन्ति ॥ ] तावदेव ढलहला मृदुका याव-  
देव स्नेहपूरितशरीराः । सिद्धार्थाः सर्वपाः पुनः सिद्धार्थाः कृतकृत्याश्च  
स्नेहविहीनाः खलीभवन्ति । सर्वपाश्च तैलं विना खलीभवन्ति पिण्याकं  
भवन्तीत्यर्थः ॥ ५५९ ॥

1 B विविज्जइ ( ? जिविज्जइ = जीविज्जइ )

2 I निन्नेहं 3 I निःस्नेहं प्रिये द्रावणम्

## ५२. वेशावज्जा [ वेश्यापद्धतिः ]

- 550) अहिणि व्व कुडिलगमणा रोरहरे दीवय व्व निण्णेहा ।  
सुकइ व्व अत्थलुद्धा वेशं दट्ठण वंदामि ॥ १ ॥
- 561) वण्णड्ढा मुहरसिया नेहविह्णणा वि लम्मा कंठं ।  
पच्छा करइ वियारं बलहट्ठयसारिसा वेशा ॥ २ ॥
- 562) सहइ सलोहा घणघायताडणं तह य बाणसंबंधं ।  
कुंठि व्व पउरकुडिला वेशा मुट्ठीह संबहइ ॥ ३ ॥

560) [ अहिरिव कुटिलगमना दरिद्रगृहे दीपक इव निःस्नेहा ।  
सुकविरिवार्थलुब्धा वेश्यां दृष्ट्वा वन्दे ॥ ] वेश्यां दृष्ट्वा वन्दे नमस्करोमि दूरत-  
एव । यतः कीदृशी सा । अहिनी सर्पिणी तद्वत् कुटिलगमना वक्रगमनशीला  
वक्रगतिः । तथा रोरगृहे दरिद्रालये दीपक इव निःस्नेहा । दरिद्रगृहदीपः  
प्रायेण तैलरहितो भवति । तद्वत् निःस्नेहा प्रेमवर्जिता । तथा अर्थलुब्धा  
सुकविरिव । यथा सुकविर्योऽभिधेयस्तत्र लुब्धः<sup>१</sup> ॥ ५६० ॥

561) [ वर्णाढ्या मुखरसिका स्नेहविहीनापि लगति कण्ठम् ।  
पश्चात् करोति विकारं चणकरोटिकासदृशा वेश्या ॥ ] वेश्या बलहट्ठयसारिसा  
चणकरोटिकासदृशा । उभयोः श्लेषमाह । वर्णाढ्या पीतच्छवित्वात्, मुहरसिया  
मुखे रसिका, “ आगच्छ प्राणनाथ मां दासीं किमिति दृशापि न संभा-  
वयसि ” इति । पक्षे मुखरसिका, भक्ष्यमाणा स्वादुर्भवति । स्नेहविहीनापि  
लगति कण्ठम् । कृत्रिमप्रेमप्रकटना कण्ठे लगति । चणकपूपलिकापि  
स्नेहविहीना तैलादिरहिता कण्ठे तालुनि लगति, अतिरूक्षत्वात्तस्याः ।  
पश्चात् करोति विकारं, निर्द्रव्यं पुरुषं कृत्वा विकारं कुर्वन्ति वेश्याः, निष्का-  
सयन्तीत्यर्थः । रोटिकापक्षे पश्चाद्विकारम् उदराध्वानाजीर्णातिसारादिकं  
करोति ॥ ५६१ ॥

562) [ सहते सलोभा ( सलोहा ) घनघातताडनं तथा च बाण-  
संबन्धम् । संदंशिकेव प्रचुरकुटिला वेश्या मुष्ट्या संवहति ॥ ] वेश्या

<sup>१</sup> G, I add : तद्वदियमपि अर्थे द्रव्ये लुब्धा ।

- 563) जाओ पियं पियं पइ एकं विज्झाह तं चिय पलित्तं ।  
 होइ अवरट्ठिओ छिचय वेसासत्थो तिणग्गि व्व ॥ ४ ॥
- 564) निम्मलपवित्तहारा बहुलोहा पुलइएण अणेण ।  
 खग्गलइय व्व वेसा कोसेण विणा न संवहइ ॥ ५ ॥
- 565) धनसंचया<sup>१</sup> सुगुज्झा निबद्धलोहा भुयंगमहणिज्जा ।  
 मंजूसिय व्व वेसा ठाणं चिय लोहवित्तस्स ॥ ६ ॥

मुष्टया संवहति । किंविशिष्टा । सलोहा सलोभा । घनघातताडनं सहते ।  
 अत एव कुंठि व्व संदंशिकेव प्रचुरकुटिला मुष्टया संवहति ॥ ५६२ ॥

563) [ यातः प्रियं प्रियं प्रति एकं निर्वापयति तमेव प्रदीप्तम् ।  
 भवत्यपरस्थित एव वेश्यासार्थस्तृणाग्निरिव ॥ ] वेश्यासार्थस्तृणाग्निरिव  
 भवति । जाओ पियं पियं पइ । एकं विध्याति, तं वि अपलित्तं तदपि  
 अप्रज्वलितम्<sup>२</sup> अपरस्थितोऽपि तृणाग्निरिव । यथा तृणाग्नरेकं विध्याति  
 प्रदीप्तं सत्, अप्रज्वलिते अपरस्मिन् स्थितो भवति प्रज्वलितत्वात् ॥ ५६३ ॥

564) [ निर्मलपवित्रहारा ( धारा ) बहुलोभा ( लोहा ) पुल-  
 कितेनाङ्गेन । खड्गलतिकेव वेश्या कोशेन विना न संवहति ॥ ] खड्गलतेव  
 वेश्या कोशेन भाण्डागारेण, द्रव्येणेति यावत् । पक्षे कोशः प्रत्याकारः । तेन  
 विना न संवहति, न वशीभवति । किंविशिष्टा । निर्मलपवित्रहारा बहुलोभा  
 पुलकितेनाङ्गेन । खड्गयष्टिरपि काटक् । निर्मलपवित्रधारा, बहुलोहा प्रचुरा-  
 यस्का, पुलकितेन संजातरोमाश्चेनाङ्गेन । परद्रव्यं दृष्टोत्कण्ठकितशरीरा  
 ॥ ५६४ ॥

565) [ धनसंचया सुगुह्या निबद्धलोभा ( निबद्धलोहा ) भुजंगमह-  
 नीया । मंजूषिकेव वेश्या स्थानमेव लोभवित्तस्य ( लोहवित्तस्य ) ॥ ] वेश्या  
 मंजूषिकेव । किंविशिष्टा । धनसंचया<sup>३</sup> । पक्षे धनसंचयो यस्याम् । निबद्ध-  
 लोहा निबद्धलोभा । पक्षे, प्राकृते पूर्वनिपातः, लोहनिबद्धा । भुजंग-

1 G, I वणसंचया, 2 G अप्रज्वलितं प्रज्वलति, अपरस्मिन् स्थितो भवति ।

3 G, I धनसंचया । पक्षे धनः संचयो यस्याम् ।

- 566) न गणेइ रूववंतं न कुलीणं नेय रूवसंपन्नं ।  
 वेसा वाणरिसरिसा जत्थ फलं तत्थ संकमइ ॥ ७ ॥
- 567) अन्नन्नरायरसियं आसन्नपओहरं गुणविह्वणं ।  
 ठड्डं सहाववंकं वेसाहिययं सुरधणु एव ॥ ८ ॥
- 568) कवडेण रमंति जणं पियं पर्यपंति अत्थलोहेण ।  
 ताण नमो वेसाणं अप्पा वि न वल्लहो जाण ॥ ९ ॥
- 569) कुललंछणं अकित्ती अत्थस्स खओ असीलसंवासो ।  
 गंतुं चिय वेसहरं न जुज्जए पंडियजणस्स ॥ १० ॥

महनीया शिङ्गसेवनीया । पक्षे, भुज्जगैर्महनीया । लोभ एव वित्तं, लोभद्रव्यस्य स्थानम् । पक्षे, लोहमेव वित्तं, तस्य स्थानमेव ॥ ५६५ ॥

566) [ न गणयति रूपवन्तं न कुलीनं नैव रूपसंपन्नम् । वेश्या चानरीसदृशी यत्र फलं तत्र संक्रामति ॥ वेश्या चानरीसदृक्षा यत्रैव फलं तत्रैव संक्रामति । कथम् । न गणयति रूपवन्तम्, अरूपं वा, न कुलीनं नैव रूपसंपन्नम् ॥ ५६६ ॥

567) [ अन्योन्यरागरसिकमासन्नपयोधरं गुणविहीनम् । स्तब्धं स्वभाववक्रं वेश्याहृदयं सुरधनुरिव ॥ ] वेश्याहृदयं सुरधनुरिवेन्द्रचापमिव । अधुना श्लेषः । किंविशिष्टम् । अन्यस्मिन्नन्यस्मिन्योऽसौ रागस्तेन रसितं, नानाजनरागि । पक्षे, अन्योऽन्यो योऽसौ रागः पंचवर्णत्वात् । अन्योन्यराग-रसितम् । तथा आसन्नौ पयोधरौ स्तनौ यत्र । पक्षे, आसन्नास्तन्निकटवर्तिनः पयोधरा मेघा यत्र तत् । गुणविहीनम् । गुणा ऋजुत्वादयः । पक्षे शिञ्जिनीरहितम् । स्तब्धमुभयमपि । स्वभाववक्रमनृजु ॥ ५६७ ॥

568) [ कपटेन रमयन्ति जनं प्रियं प्रजल्पन्त्यर्थलोभेन । ताम्यो नमो वेश्याभ्य आत्मापि न वल्लभो यासाम् ॥ ] ताम्यो वेश्याभ्यो नमो यासा-मात्मापि न वल्लभः । कोऽर्थः । आत्मानं द्रव्यलोभेन कुष्ठिनेऽप्यर्पयन्ति । कपटेन रमन्ते जनम् । अर्थलोभेन प्रियं प्रजल्पन्ति ॥ ५६८ ॥

569) [ कुललाञ्छनमकीर्तिरर्थस्य क्षयोऽशीलसंवासः । गन्तुमेव वेश्यागृहं न युज्यते पण्डितजनस्य ॥ ] पण्डितजनस्य विद्वल्लोकस्य वेश्यागृहं

- 570) संपत्तियाइ कालं गमेसु सुलद्धाइ अप्पमुल्लाए ।  
देउलवाडयपत्तं तुट्टणसीलं अइमह्वं ॥ ११ ॥
- 571) वेसाण कवडसयपूरियाण सम्भावणेहरहियाणं ।  
अत्थरहिओ न रुच्चइ पच्चक्खो कामदेवो वि ॥ १२ ॥
- 572) अत्थस्स कारणेणं चुंबन्ति मुहाइ वंक्खिरसाइं ।  
अप्पा वि जाण वेसो को ताण परो पिओ होइ ॥ १३ ॥
- 573) सुप्रमाणा य सुसुत्ता बहुरूपा तह य कोमला सिसिरे ।  
कत्तो पुण्णेहि विणा वेसा पडिय व्व संपडइ ॥ १४ ॥

गन्तुमपि न युज्यते, सर्वदोषाविष्करणात् । के के दोषा इत्याह । कुलला-  
च्छनमकीर्तिरर्थक्षयोऽशीलसंवासः ॥ ५६९ ॥

570) [ बालया कालं गमय सुलभयाल्पमूल्यया । देवकुलवाटकपत्रं  
व्रुटनशीलमतिमहार्घम् ॥ ] 'हे पुत्रि संपत्रिकया त्वं कालं गमय । किंविशिष्टा  
संपत्रिका । सुलभा सुप्रापा । पुनः किंविशिष्टा । अल्पमूल्या । हे पुत्रि देव-  
कुलवाटकपत्रं व्रुटनशीलं व्रुटितत्परम् अतिमहार्घं बहुमूल्यमित्यर्थः ॥ ५७० ॥

571) [ वेस्याभ्यः कपटशतपूरिताभ्यः सद्भावस्नेहरहिताभ्यः ।  
अर्थरहितो न रोचते प्रत्यक्षः कामदेवोऽपि ॥ ] वेस्याभ्यः कपटशतपूरि-  
ताभ्यः सद्भावस्नेहरहिताभ्योऽर्थरहितः प्रत्यक्षं कामदेवोऽपि न रुच्यते  
( ? रोचते ) । आस्तां कुरूपः ॥ ५७१ ॥

572) [ अर्थस्य कारणेन चुम्बन्ति मुखानि वक्त्रविरसानि । आत्मापि  
यासां द्वेष्यः कस्तासां परः प्रियो भवति ॥ ] अर्थस्य कारणेन चुम्बन्ति  
मुखानि वक्त्रविरसानि । यासामात्मापि द्वेष्यः । यवात्मा द्वेष्यो न भवेत् तदा  
कुरूपान् कुष्ठिनोऽपि कथं भजन्ते । आत्मात एव द्वेष्यः । कस्तासां परोऽन्यः  
प्रियो भवति ॥ ५७२ ॥

573) [ सुप्रमाणा च सुसूक्ता ( सुसूत्रा ) बहुरूपा तथा च कोमला  
शिशिरे । कुतः पुण्यैर्विना वेस्या पटिकेव संप्रतति ॥ ] वेस्या पटीव  
साटिकेव कुतः पुण्यैर्विना शिशिरे संप्रतते । किंविशिष्टा पटी । सुप्रमाणा  
सुस्थाना नातिदीर्घा नातिकृशा । सुसूत्रा बहुरूपा तथा च कोमला ।

1 G, I omit the whole of the commentary on the gāthā.

- 574) कुटिलत्तणं च वंकत्तणं च वंचत्तणं असत्तं च ।  
अन्नाण हुंति दोसा वेसाण पुणो अलंकारा ॥ १५ ॥
- 575) सरसा निहसणसारा गंधद्धा बहुभुजंगपरिमलिया ।  
चंदणलय व्व वेसा भण कस्स न वल्लहा होइ ॥ १६ ॥
- 576) मा जाणह मह सुइयं वेसाह्वियं समम्मणुल्लापं ।  
सेवाललित्तपत्थरसरिसं पडणेण जाणिहिसि ॥ १७ ॥
- 577) एकं खायइ मइयं अन्नं च कटक्खरक्खियं धरइ ।  
अन्नस्स देइ दिट्ठि मसाणसिषसारिसा वेसा ॥ १८ ॥

साटिकापि सुप्रमाणा, सुसूत्रा, बहुरूपा पीतनीलरक्तकृष्णशुभ्रैर्वर्णैर्वयिता,  
कोमला ॥ ५७३ ॥

574) [ कुटिलत्वं च वक्रत्वं च वञ्चकत्वमसत्त्वं च । अन्येषां भवन्ति  
दोषा वेस्यानां पुनरलङ्काराः ॥ ] कुटिलत्वं हृदयकौटिल्यं, वक्रत्वं वक्रोक्ति-  
भणनत्वं, वञ्चकत्वं प्रतारणत्वम्, असत्त्वं च, एते दोषा अन्येषां सामान्यानां  
लोकानां भवन्ति । वेस्यानां पुनरलङ्कारा मण्डनानि भवन्ति ॥ ५७४ ॥

575) [ सरसा निघर्षणसारा गन्धाढ्या बहुभुजङ्गपरिमृदिता ।  
चन्दनलतेव वेश्या भण कस्य न वल्लभा भवति ॥ ] सरसा निघर्षणसारा  
गन्धाढ्या बहुभुजङ्गपरिमृदिता चन्दनलतेव वेश्या भण कस्य न वल्लभा  
भवति । चन्दनलतापि सरसा, निघर्षणसारा, गन्धाढ्या, बहुसर्पवेष्टिता,  
एवंविधा कस्य न वल्लभा भवति, दाहोपशामकत्वात् तस्याः ॥ ५७५ ॥

576) [ मा जानीत मम सुभगं वेश्याहृदयं समन्मनोछापं । शैवाल-  
लिप्तप्रस्तरसदृशं पतनेन ज्ञास्यसि ॥ ] मा जानीत मम सुभगं वेश्याहृदयं  
समन्मनोछापम् । शैवाललिप्तपाषाणसदृशं पतनेन ज्ञास्यसि । यथा शैवालबद्ध-  
प्रस्तरपतनं दुःखाय संपद्यते, तथा वेश्याहृदयविश्वासः ॥ ५७६ ॥

577) [ एकं खादति मृतकमन्यं च कटाक्षरक्षितं धारयति ।  
अन्यस्य ददाति दृष्टिं श्मशानशिवासदृशी वेश्या ॥ ] वेश्या श्मशानशिवा-

I G बहुभुजङ्गपरिवरिया ( बहुभुजङ्गपरिवृता )

578) गहिऊण सयलगंथं मोक्खं ज्ञायंति तग्गयमणाओ ।  
वेसा मुणिसारिच्छा निच्चं चिय कवलियाहत्था ॥ १९ ॥

६०. किविणवज्जा [ कृपणपद्धतिः ]

579) न हु कस्स वि देंति धणं अन्नं देंतं पि तह निवारंति ।  
अत्था किं किविणत्था सत्थावत्था सुयंति व्व ॥ १ ॥

580) निहणंति धणं धरणीयलस्मि इय जाणिऊण किविणज्जा ।  
पायाले गंतव्वं ता गच्छउ अग्गठाणं पि ॥ २ ॥

सदृक्षा, शृगालीतुल्या । कथं, तदेव दर्शयति । एकं मृतकम् आत्मवशीकृतं मृतकप्रायमिव खादति, अनवरतं भक्षयति । अन्यं चाजिगमिषुं व्यसनिनं कटाक्षरक्षितं धारयति, एनमपि ग्रहीष्यामीति । अन्यस्य ददाति दृष्टिम्, अस्य नगरस्यासौ धनी यद्यागच्छति तदात्मवशमानयामीति दृष्टिं ददाति', अथः परश्वः कं मृतकं भक्षयिष्यामीति ॥ ५७७ ॥

578) [ गृहीत्वा सकलग्रन्थं मोक्षं ध्यायन्ति तद्गतमनसः । वेश्या मुनिसदृक्षा नित्यमेव कवलित( कपालिका )हस्ताः ॥ ] वेश्या मुनिसदृश्यः । कथं, तदेव दर्शयति । गृहीत्वा सकलग्रन्थमर्थं, मोक्षं तस्माद् व्यसनिनो ध्यायन्ति । किंविशिष्टाः । तद्गतमनसः । पुनः किंविशिष्टाः । नित्यमेव कवलितहस्ताः कवलितुमेव भक्षितुमेव हस्तौ यासां ताः । मुनयोऽप्येवंविधाः । सकलग्रन्थं शास्त्रं गृहीत्वा कण्ठस्थं विधाय, आगमादिकं ज्ञात्वा, मोक्षं शिवं ध्यायन्ति । तद्गतमनसस्तस्मिन्मोक्ष एव गतं मनो येषां ते तथा । नित्यं कपालिकाहस्ताः ॥ ५७८ ॥

579) [ न खलु कस्यापि ददति धनमन्यं ददतमपि तथा निवारयन्ति । अर्थाः किं कृपणस्थाः स्वस्थावस्थाः स्वपन्तीव ॥ ] न खलु कस्यापि ददति धनं, धनं ददानमन्यं निवारयन्ति । अर्थाः किं कृपणस्थाः शास्त्रावस्थाः ( ? स्वस्थावस्थाः ) श्रूयन्ते ( ? स्वपन्ति ) इव ॥ ५७९ ॥

580) [ निखनन्ति धनं धरणीतल इति ज्ञात्वा कृपणजनाः । पाताले गन्तव्यं तद्गच्छत्वप्रस्थानमपि ॥ ] कृपणजना इति ज्ञात्वा धनं धरणीतले

1 G, I add अत एव इमशानशिवासदृक्षा रूपाजोवा । सापि एकं मृतकं भक्षयति । अन्यच्च कटाक्षनिरीक्षितं विधत्ते । अन्यस्य च दृष्टिं ददाति ।

- 581) करिणो हरिणहरवियारियस्स दीसंति मोत्तिया कुम्मे ।  
किविणाण नवरि मरणे पयड च्चिय हुंति मंडारा ॥ ३ ॥
- 582) परिमुसइ करयलेण वि पेच्छइ अच्छीहि तं सया किविणो ।  
आलिहियभित्तिबाउल्लयं व न हु भुज्जिउं तरइ ॥ ४ ॥
- 583) पुच्छिज्जंता नियपरियणेण पयडंति नेय तं अत्थं ।  
संतं पि धणं नत्थि त्ति जे भणंति ते महाधीरा ॥ ५ ॥
- 584) अत्थं धरंति वियला न देंति पूयंति सयलभूयाइ ।  
पुण्णक्खणं झिज्जइ न संपया चायभोपण ॥ ६ ॥

निक्षिपन्ति । इति किम् इत्याह । अमीभिः ( ? अस्माभिः ) पाताले गन्तव्यं  
ततोऽग्रतोऽपि गच्छतु ॥ ५८० ॥

581) [ करिणो हरिनखरविदारितस्य दृश्यन्ते मौक्तिकानि कुम्भे ।  
कृपणानां केवलं मरणे प्रकटान्येव भवन्ति भाण्डागाराणि ॥ ] हरिनखर-  
विदारितस्य करिणः कुम्भे मौक्तिकानि दृश्यन्ते । कृपणानां मरणे प्रकटानि  
भवन्ति भाण्डागाराणि केवलम् ॥ ५८१ ॥

582) [ परिमृशति करतलेनापि पश्यत्यक्षिभ्यां तत्सदा कृपणः ।  
आलिखितभित्तिपञ्चालिकामिव न खलु भोक्तुं शक्नोति ॥ ] कृपणस्तद्  
धनं करतलेन प्रोञ्छति, अक्षिभ्यां पश्यति सदा सर्वदा । आलिखितभित्ति-  
चित्रपुत्रिकांमिव न खलु भोक्तुं प्रमथति ॥ ५८२ ॥

583) [ पृच्छ्यमाना निजपरिजनेन प्रकटयन्ति नैव तमर्थम् ।  
सदपि धनं नास्तीति ये भणन्ति ते महाधीराः ॥ ] निजपरिजनेन पृच्छ्य-  
माना अर्थं नैव प्रकटयन्ति । सदपि विद्यमानमपि धनं नास्तीति ये भणन्ति  
ते महाधीराः कथ्यन्ते । विद्यमानमपि धनमपलपितुं न शक्यत इति  
भावः ॥ ५८३ ॥

584) [ अर्थं धरन्ति विकला न ददति पूजयन्ति सकलभूतानि ।  
पुण्यक्षयेण क्षीयते न संपत् त्यागभोगाम्याम् ॥ ] विकला अर्थं धरन्ति, न  
ददति, पूजयन्ति भूतानि मम धनं क्वापि सा गच्छत्विति । यतः संपत्  
पुण्यक्षयेण क्षीयते, न त्यागभोगाम्याम् ॥ ५८४ ॥

585) देमि न कस्स वि जंपइ उदारजणस्स विविहरयणां ।  
चाएण विणा वि नरो पुणो वि लच्छीइ पम्मुक्को ॥ ७ ॥

६१. उडुवज्जा [ कूपखनकपद्धतिः ]

586) छुइइ दढं कुदालं अइगमणे आउलं व पेलेइ ।  
विलिइइ दो वि तडीओ आणइ हियपाणियं उड्डो ॥ १ ॥

587) सिरजाणुप<sup>१</sup> निउत्तो उड्डो हत्थेण खणणकुसलेण ।  
कुदालेण य रहियं कह उड्डो आणए उययं ॥ २ ॥

588) निर्दयकुदालयमज्झ<sup>२</sup> बहुलुच्छलंतजलसोत्तं ।  
उड्डो लब्धप्परिसो भरियं पि न मेल्लए वाविं ॥ ३ ॥

585) [ ददामि न कस्यापि वदति उदारजनस्य विविधरत्नानि ।  
त्यागेन विनापि नरः पुनरपि लक्ष्म्या प्रमुक्तः ॥ ] ददामीति धनं न कस्या-  
प्यग्रत उदारजनस्य निवेदयति । कानि । विविधरत्नानि । त्यागेन विनापि  
नरः पुनरपि लक्ष्म्या प्रमुक्तः ॥ ५८५ ॥

586) [ क्षिपति दढं कुदालमतिगमन आकुलमिव प्रेरयति । विलि-  
खति द्वे अपि तटयावानयति हृदयेप्सितपानीयं खनकः ॥ ] उड्डो तडागख-  
नकः । दढं यथा स्थात् तथा कुदालं कुशीं भूमौ प्रक्षिपति । अतिगमन आकु-  
लमिव प्रेरयति । विलिखति द्वे अपि तटयौ, आनयति हृदयेप्सितं पानी-  
यम् । यथा कामी साधनं विनिक्षिप्य द्वे तटयौ भगस्य विलिख्य, हृदयेप्सितं  
पानीयमानयति द्रावयतीत्यर्थः ॥ ५८६ ॥

587) [ शिरोजानुके नियुक्तः खनको हस्तेन खननकुशलेन ।  
कुदालेन च रहितं कथं खनक आनयत्युदकम् ॥ ] कथम् उड्ड आनयति  
उदकम् । किंविशिष्टः । शिरोजानुके नियुक्तः । हस्तेन खननकुशलेन,  
कुदालेन रहितम् ॥ ५८७ ॥

588) [ निर्दयकुदालकमध्यबहुलोच्छलउजलस्रोतसम् । खनको लब्ध-  
स्पर्शो भूतामपि न त्यजति वापीम् ॥ ] उड्डो लब्धस्पर्शो भूतामपि वापीं न  
त्यजति, पुनश्चिखनिषति । किंविशिष्टां वापीम् । निर्दयकुदालकम<sup>३</sup>ध्यबहुलो-

1 G, I सिरि जाणुप

2 G, I Laber कुदालयह्मज्झ

3 I निर्दयकुदालहस्तकमध्य

589) कुद्दालघातघनताडणेण पज्झरइ वसुह न हु चोळं ।  
सो उड्डो जस्स वि दसंणेण वडवा जलं देइ ॥ ४ ॥

६२. कण्हवज्जा [ कृष्णपद्धतिः ]

590) 'कुसलं राधे' 'सुहिओ सि कंस' 'कंसो कहि' 'कहि राधा' ।  
इय बालियाइ भणिण विलक्खहसिरं हरिं नमह ॥ १ ॥

591) तं नमह जस्स गोठे मयणाणलतावियाउ गोत्रीओ ।  
पायडकंठग्गहमग्गिरीउ रिठ्ठं पसंसंति ॥ २ ॥

च्छलज्जलस्रोतसम् । यथा कश्चन कामुको लब्धसुखो निर्दयालिङ्गनबहुलो-  
च्छलद्रेतसं नारीं द्रवीभूतामपि पुनरालिङ्गति ॥ ५८८ ॥

589) [ कुद्दालघातघनताडनेन प्रक्षरति वसुधा न खल्वाश्चर्यम् । स  
खनको यस्य दर्शनेन वडवा जलं ददाति ॥ ] वसुधा पृथ्वी कुद्दालघातघन-  
ताडनेन यत् प्रक्षरति, तन्न खल्वाश्चर्यकारि । स उड्डो यस्य दर्शनेनैव वडवा  
जलं ददाति । अयमर्थः । नारी द्वादशांगुलिप्रमाणलिङ्गदृढघातेन यत् प्रस्रवति  
तन्नाश्चर्यकारि । यस्य दर्शनेनैव द्रवति स कामुकः कुशलः ॥ ५८९ ॥

590) [ 'कुशलं राधे' 'सुखितोऽसि कंस' 'कंसः क्व' 'क्व  
राधा' । इति बालिकया भणिते विलक्षहसनशीलं हरिं नमत ॥ ] कुशलं  
राधे, सुखितोऽसि कंस, कंसः क्वात्र, क्वात्र राधा । इति बालिकया भणिते  
विलक्षहसनशीलं हरिं नमत । अयमर्थः । कयाचन इति गोत्रस्खलिते हरि-  
रुक्तिप्रत्युक्तिकया एवमुच्यते स्म । हरिः कांचन गोपबालिकां राधानाम्ना-  
लपति स्म । 'कुशलं राधे' । तर्हि सा क्रोधाविष्टा 'सुखितोऽसि कंस'  
इति हरिं प्रत्यवादीत् । ततो भगवान् सचमत्कारं परावृत्य 'कंसः क्वात्र'  
इति पप्रच्छ । ततः सा, 'राधिकापि कात्र' इति प्रत्युत्तरमदादिति ॥ ५९० ॥

591) [ तं नमत यस्य गोष्ठे मदनानलतापिता गोप्यः । प्रकट-  
कण्ठप्रहमार्गणशीला अरिष्टं प्रशंसन्ति ॥ ] तं नमत हरिं, यस्य हरेर्गोष्ठे  
मदनानलतापिता गोप्योऽरिष्टं वृषभासुरं प्रशंसन्ति । यतः प्रकटकण्ठप्रहण-

- 592) कण्हो जयइ जुवाणो राहा उम्मत्तजोव्वणा जयइ ।  
जउणा बहुलतरंगा ते दिवहा तेत्तिय' च्चेव ॥ ३ ॥
- 593) तिहुयणमिओ वि हरी निवडइ गोवालियाइ चलणेसु ।  
सवं चिय नेहणिरंधलेहि दोसा न दीसंति ॥ ४ ॥
- 594) कण्हो कण्हो निसि चंदवज्जिया निविडवेडिसा जउणा ।  
भमरी होहिसि जइ, लहसि पुत्ति वयणस्स गंधेण ॥ ५ ॥

मार्गणशीलाः । धन्योऽसि वृषभराज यदागमनव्याकुलतयामुष्य सुभगयुवावतं-  
सस्य हरेः सकलजनप्रत्यक्षमेव गाढकण्ठग्रहम् अलप्समहि ॥ ५९१ ॥

592) [ कृष्णो जयति युवा राधोन्मत्तयौवना जयति । यमुना  
बहुलतरङ्गा ते दिवसस्तावन्त एव ॥ ] कृष्णो जयति युवा, राधोन्मत्तयौवना  
जयति । यमुना बहुलतरङ्गा ते दिवसास्त एवाभवन् । कोऽर्थः । कृष्णः  
कपाटवक्षाः पुरार्गलादीर्घभुजः कमलदलनेत्रः । राधिकापि चम्पककलिका-  
गौराङ्गी, कठिनकुचयुगलनिरुद्धवक्षःस्थला, कमलमृणालबाहुवलिर्मुखचन्द्र-  
चन्द्रिकाभयादिव लग्नतमोनिकुसुंबकेशपाशा । द्वावप्येतौ यमुनायां चिरं चिक्री-  
डतुर्येषु दिवसेषु ते तादृशा दिवसास्तदानीमभूवन् तु इदानीमिति ॥ ५९२ ॥

593) [ त्रिभुवननमितोऽपि हरिर्निपतति गोपालिकायाश्चरणयोः ।  
सत्यमेव स्नेहान्धैर्दोषा न दृश्यन्ते ॥ ] त्रिभुवनमितो हरिर्निपतति गोपालि-  
कायाश्चरणयोः । अहो आश्चर्यम् । अथवा सत्यमेव स्नेहान्धैर्दोषा न दृश्यन्ते ।  
हरिस्त्रिभुवननतोऽपि “ अहं किमिति नीचगोपालिकाचरणयोर्निपतामि ”  
इति जानानोऽपि स्नेहपाशयन्त्रितः पतत्येव ॥ ५९३ ॥

594) [ कृष्णः कृष्णो निशा चन्द्रवर्जिता निविडवेतसा यमुना ।  
भ्रमरी भविष्यसि यदि, लभसे पुत्रि वदनस्य गन्धेन ॥ ] काचन गोप्यम्बा  
कस्याश्चित् कृष्णविरहार्दिताङ्गया गोप्या अग्रे कृष्णलामोपायं निवेदयति ।  
कृष्णस्तावत्कृष्णस्तापिच्छछविः । निशा च चन्द्रवर्जिता । स्वभावत एव

1 G, I ततिओ च्चेव ( तत्तिय च्चेव )  
भतु इदानीं सन्ति ।

2 G, I ते दिवसस्तादृशा एवाभवन् ।

- 595) केशिवियारणरुद्धिरुल्लुक्पुण्ड्रसणलंछणध्वियं ।  
न मुपइ कण्ह जुण्णं पि कंचुयं अज्ज वि विसाहा ॥ ६ ॥
- 596) राहाइ कपोलतलुच्छलंतजोण्हाणिवायधवलंगो ।  
रइरहसवावडाए धवलो आलिङ्गिओ कण्हो ॥ ७ ॥

तावज्जनार्दनो भिन्नाङ्गनचयोपमः, तत्रापि सूचिभेद्यान्धकारप्राग्भारभरिता रात्रिः । अपरं च । यदि पन्थास्त्रुटितो<sup>१</sup> भवेत् तदा भगवान्न प्राप्यत एवेत्याह — निबिडवेतसा यमुना । सा च कालकाया कालजला कालियव्यालकुलं यमुना निरन्तरतरणिनिरुद्धसरणिः । अत एवाह । हे पुत्रि भ्रमरी भव यदि वदनगन्धेन — भगवतः किल वदनोच्छ्वासः कमलकिञ्जल्कपुञ्जस-ब्रह्मचारी वर्तते — तेन वदनगन्धेन यदि निजचित्तचौरं तम् उभयधाप्यनङ्गजनकं प्राप्नोषीति ॥ ५९४ ॥

595) [ केशिविदारणरुधिरार्द्रकूर्परोद्धर्षणलाञ्छनार्थितम् । न मुञ्चति कृष्ण जीर्णमपि कञ्चुकमद्यापि विशाखा ॥ ] हे कृष्ण । विशाखा गोपीभेदः । जीर्णमपि कञ्चुकमद्यापि न त्यजति । अमोचने कारणमाह । केशिनस्तुरंगदानवस्य यद्विदारणं, तेन यद्रुधिरं, तेनार्द्रं योऽसौ कूर्परः — ‘कुहणी’ इति लोके — तस्योद्धर्षणेन यल्लाञ्छनं, तेनार्थितम् । केशिदानवमारणरुधिरार्द्रकूर्परलाञ्छनार्थितम् । दानवरुधिराक्तकूर्परगाढालिङ्गनजनितलाञ्छनं कञ्चुकमद्यापि न त्यजति विशाखा । एतेन दानवारेणारायणस्य सुभटप्रकाण्डस्य बल्लभास्मीति गर्वायते स्म ॥ ५९५ ॥

596) [ राधया कपोलतलोच्छलज्ज्योत्स्नानिपातधवलाङ्गः । रतिरभसव्यापृतया धवल आलिङ्गितः कृष्णः ॥ ] कयाचिद् गोप्या रतिरभसव्यापृतया कृष्णोऽपि धवल आलिङ्गितः । किंविशिष्टः । राधायाः कपोलतलोच्छलज्ज्योत्स्नानिपातधवलाङ्गः । एतेन राधाकपोलतलयोश्चाकचक्यं वर्ण्यते स्म ॥ ५९६ ॥

1 G, I यदि पन्थाः स्पष्टितो ( uneven, full of ups and downs ) भवेत्

- 597) धवलं धवलच्छीए मधुरं मधुराउरीइ मज्झस्मि ।  
तक्कं विकंतीए कण्हो कण्हो सि वाहरिओ ॥ ८ ॥
- 598) सच्चं चेय भुयंगी विसाहिया कण्ह तण्हहा होइ ।  
संते वि विणयतणए जीए धुम्माविओ तं सि ॥ ९ ॥
- 599) केशव पुराणपुरिसो सच्चं चिय तं सि जं जणो भणइ ।  
जेण विसाहियाए भमसि सया हत्थलग्गाए ॥ १० ॥

597) [ धवलं धवलक्ष्या मधुरं मधुरापुर्या मध्ये । तक्रं विक्रीणत्या कृष्णः कृष्ण इति व्याहृतम् ॥ ] कयाचिच्चञ्चलाक्ष्या' मधुरं यथा स्यात् तथा मधुरापुर्या मध्ये धवलं श्रुतं तक्रं मयितं विक्रीणानया कृष्णः कृष्ण इति व्याहृतम् । एतेन किमुक्तं भवति । भगवति गतचित्ता धवलमपि तक्रं कृष्णमिति भगवतो नाम गृह्णाति स्मेति ॥ ५९७ ॥

598) [ सत्यमेव भुजङ्गी विशाखा कृष्ण तृष्णका भवति । सत्यपि विनतातनये यया धूर्णितस्त्वमसि ॥ ] हे कृष्ण<sup>१</sup>, एव निश्चयेन विशाखा— तव कलत्रं—सत्यं भुजङ्गी । किंविशिष्टा । विषाधिका । विषेणाधिका विषाधिका । सत्यं भुजङ्गीति को भावः । भुजङ्गीति प्रोक्तेन सिद्धं सत्यमे- तद् रहस्यम् । यया त्वं सर्वदापि धूर्णितोऽसि । किंविशिष्टस्त्वम् । स्वाधीन- विनतातनयः । विनतायास्तनयो विनतातनयो दैनतेयो गरुडः । यस्य भगवतो वाहनं गरुडस्तस्य भुजङ्गी किं करोति । यस्य नामसंकीर्तनेनैव कुलनागा अधनं ( निधनं ) प्रयान्ति, तस्मिन् गरुडे वाहने विद्यमानेऽपि सा विशाखा भुजङ्गी भगवन्तं त्वां धूर्णयति । तदा सा विशाखा नाम तव कलत्रं कथं सत्यं भुजङ्गी न । अत एव सत्यं भुजङ्गी ॥ ५९८ ॥

599) [ केशव पुराणपुरुषः सत्यमेव त्वमसि यज्जनो भणति । येन विशाखया भ्रमसि सदा हस्तलग्नया ॥ ] हे केशव<sup>२</sup> हे वासुदेव जनो

1 G, I धवलाक्ष्या 2 G, I present the following abridged ver-  
sion of the commentary हे कृष्ण सत्यं विशाखा भुजङ्गी एव सर्पिण्येव, विलासिन्येव ।  
यया विनतातनये गरुडे सत्यपि त्वं धूर्णोपितोऽसि । 3 The commentary on this  
pūṭhā runs as follows in B, G, I हे केशव सत्यमेव त्वं पुराणपुरुषोऽसि यज्जनो  
भणति । येन हेतुना आगम्यसि सदा हस्तलग्नया विशाखया यष्ट्या, अयं च विशाखया गोपीमेदेन  
सदा हस्तलग्नया परिभ्रमसि । एतेन कसारातिनिमेषान्तरमपि विशाखां गोपीं न परित्यजति,  
अतिवाह्ययात् तस्या इत्यर्थः ।

- 600) किसिओ सि कोस केसव किं न कओ धनसंग्हो मूढ ।  
कत्तो मणपरिओसो विसाहियं भुजमाणस्स ॥ ११ ॥
- 601) विहडउ मंडलियंओ भज्जउ रासो न मुच्य कण्ह ।  
नवसियसएहि लद्धो तुह हत्थो मज्झ हत्थेण ॥ १२ ॥
- 602) कण्हो देवो देवा वि पत्थरा सुयणु निम्मविज्जंति ।  
अंसुहि न मउइज्जंति पत्थरा किं व रुण्णेण ॥ १३ ॥

लोक इति भणति । इतीति किम् । अयं पुराणपुरुषः डोलकरः ( ? ), तत्सत्यमेव त्वं पुराणपुरुषः । येन कारणेन विशाखया यष्टया हस्तलग्नया परिभ्रमसि । ये पुराणपुरुषा भवन्ति, ते यष्टिमवलम्ब्य परिभ्रमन्तीति भावः ॥ ५९९ ॥

600) [ कश्चितोऽसि कस्मात्केशव किं न कृतो धन्यासंग्रहो ( धान्यसंग्रहो ) मूढ । कुतो मनःपरितोषो विशाखिकां ( विषाधिकं ) भुञ्जानस्य ॥ ] हे मूढ मूर्ख केशव किमिति कृशोऽसि । किं न कृतो धान्यसंग्रहः । कुतो मनःपरितोषो विसाधितं भुञ्जानस्य । पक्षे । किमिति कृशोऽसि । किं न कृतो धन्यानां संग्रहः । विशाखिकां गोपीमुपभुञ्जानस्य कुतो मनःपरितोषः । रुच्यं वस्तु यथा यथा भुज्यते तथा तथा तृष्णा वर्धतेतराम् । यो नित्यं विसाधयति<sup>1</sup> तस्य कुतो मनःपरितोषः ॥ ६०० ॥

601) विघटतां मण्डलीबन्धो भज्यतां रासो न मुच्यते कृष्ण ।  
उपयाचितकशतैर्लब्धस्तव हस्तो मम हस्तेन ॥ ] काचिद् गोपी कथयति । हे कृष्ण मण्डलीबन्धो विघटतु । रासो भज्यताम् । न मुच्यते तव हस्तो मम हस्तेन नवसियसएहि लद्धो । पूर्णे मनोरथे यद् देवेभ्यो दीयते तत् नवसितम् । नवसितानां शतेन लब्धो मम हस्तेन तव हस्तः । परितुष्ट-  
देवाद् वरसहस्रेण प्राप्तं हस्तं तावकीनं न मुञ्चामीति ॥ ६०१ ॥

602) [ कृष्णो देवो देवा अपि प्रस्तराः सुतनु निर्माप्यन्ते ।  
अश्रुभिर्न मृदूक्रियन्ते प्रस्तराः किं वा रुदितेन ॥ ] काचिद्गोपी खण्डिता  
मानमवलम्ब्य सुचिरं रुदती कयाचन सफ्यैवमुच्यते । हे सुतनु कृष्णो देवः  
कथ्यते । देवाश्च प्रस्तरा निर्माप्यन्ते । अत एवाश्रुभिर्न मृदूभवन्ति प्रस्तराः ।

- 603) मथुरारज्जे वि हरी न मुयइ गोवालियाण तं पेम्मं ।  
खंडंति न सत्पुसिंसा पणयपरूढाह पेम्माइ ॥ १४ ॥
- 604) सक्कं चिय चवइ जणो अमुणियपरमत्थ नंदगोवालो ।  
थणजीवणो सि केसव आभीरो नत्थि संदेहो ॥ १५ ॥
- 605) संभरसि कण्ह कालिंदिमज्जणे मह कडिलपंगुरणं ।  
एण्ह मथुरारज्जे आलवणस्सावि संदेहो ॥ १६ ॥

६३. रुद्रवज्जा [ रुद्रपद्धतिः ]

- 606) रत्तिकलहकुवियगौरीचलणाहयणिवडिण जटाजूटे ।  
निवडंतचंदरंभणविलोलहस्तं हरं नमत ॥ १ ॥

किं वा रुदितेन । पाषाणसदृशहृदयोऽयं न तव रोदनैर्मृदुहृदयो  
भवति ॥ ६०२ ॥

603) [ मथुराराज्येऽपि हरिर्न मुञ्चति गोपालिकानां तत्प्रेम ।  
खण्डयन्ति न सत्पुरुषाः प्रणयप्ररूढानि प्रेमाणि ॥ ] हरिर्गोपालिकानां तत्  
प्रेम न मुञ्चति । क । मथुराराज्ये प्राप्ते । युक्तोऽयमर्थः । ये सत्पुरुषास्ते  
प्रणयप्ररूढानि प्रेमाणि न खण्डयन्ति ॥ ६०३ ॥

604) [ सत्यमेव वदति जनोऽज्ञातपरमार्थो नन्दगोपालः । स्तन्य-  
जीवनोऽसि केशवाभीरो नास्ति संदेहः ॥ ] ॥ ६०४ ॥

605) [ संस्मरसि कृष्ण कालिन्दीमज्जने मम कटीवल्लप्रावरणम् ।  
इदानीं मथुराराज्य आलपनस्यापि संदेहः ॥ ] काचन बाल्यक्रीडासखी गोपी  
कृष्णमुपालभते । हे कृष्ण कालिन्दीमज्जने यमुनाजलक्रीडायां मदवल्लपरि-  
धानं, यत् त्वया भ्रमेण मदवल्लं परिहितम् । ( तत् स्मरसि किम् । )  
इदानीं मथुराराज्ये त्वया प्राप्ते सति, आलपनस्यापि संदेहः ॥ ६०५ ॥

606) [ रत्तिकलहकुपितगौरीचरणाहतनिपतिते जटाजूटे । निपत-  
च्चन्द्रोधनविलोलहस्तं हरं नमत ॥ ] रत्तिकलहकुपितगौरीचरणाहतनिपतिते<sup>१</sup>  
जटाजूटे, अत एव निपतच्चन्द्रधारणविलोलहस्तं हरं नमत ॥ ६०६ ॥

- 607) परिहासवासछोडणकरकिसलयरुद्धनयनयुगलस्स ।  
रुद्धस्स तइयणयणं पव्वइपरिचुम्बियं जयइ ॥ २ ॥
- 608) संज्ञासमय परिकुवियगोरियामुद्दविहडणं विउलं ।  
अद्धुम्मिल्लपलोयंत'लोयणं तं हरं नमइ ॥ ३ ॥
- 609) चंदाहयपडिबिवाइ<sup>१</sup> जाइ मुक्कइहासभीयाए ।  
गोरीइ माणविहडणघडंतदेहं हरं नमइ ॥ ४ ॥
- 610) नमिऊण गोरिवयणस्स पल्लवं ललियकमलसरभमरं ।  
कयरइमयरंदकलं ललियमुहं तं हरं नमइ ॥ ५ ॥

607) [ परिहासवासोमोचनकरकिसलयरुद्धनयनयुगलस्य । रुद्धस्य तृतीयनयनं पार्वतीपरिचुम्बितं जयति ॥ ] रुद्धस्य तृतीयं नयनं जयति सर्वोत्कर्षेण वर्तते । किंविशिष्टम् । पव्वइपरिचुम्बियं पार्वत्या परिचुम्बितं परि समन्ततोभावेन चुम्बितम् । चुम्बने कारणमाह । परिहासेन खेलनेन यद् वासश्छोटनं तस्मात् कारणात् करकिसलयाभ्यां रुद्धं नयनयुगलं यस्य रुद्धस्य । अयमर्थः । खेलया गौर्यूरुमूलनितम्बबिम्बकुचयुगलादिदिदक्षुरीश्वरो वसनग्रन्थिच्छोटनमकार्षीत् । तस्मिन् कृते ममाङ्गयष्टिं मासौ पश्यत्वित्यबलात्वादन्यत् कर्तुमपारयन्ती तस्यैव नयनयुगलं पाणिनलिनयुगलेन पिदधे । पश्चादेवं कृतेऽपि तार्तीयललाटलोचनेन मां द्रक्ष्यतीत्युपायान्तरमपश्यन्ती तन्नयनम् अनिस्तेति<sup>१</sup> (?) ॥ ६०७ ॥

608) [ सन्ध्यासमये परिकुपितगौरीमुद्राविघटनं विपुलम् । अधोन्मीलप्रलोकयल्लोचनं तं हरं नमत ॥ ] ॥ ६०८ ॥

609) [ चन्द्राहतप्रतिबिम्बाया यस्या मुक्ताइहासभीतायाः । गौर्या मानविघटनघटमानदेहं हरं नमत ॥ ] हे लोका हरं नमत । किंविशिष्टं हरम् । मानविघटनघटमानदेहम् । कस्याः । गौर्याः । किंविशिष्टायाः । मुक्ताइहासभीतायाः । चन्द्राहतप्रतिबिम्बाया<sup>४</sup> यस्याः ॥ ६०९ ॥

610) [ नत्वा गौरीवदनस्य पल्लवं ललितकमलसरोभ्रमरम् । कृत-रतिमकरन्दकलं ललितमुखं तं हरं नमत ॥ ] ललितमुखं तं हरं नमत ॥

1 G फ़्लोयंत

2 G वंदाहयपडिबिवाए

3 G अनिस्तेति

4 G चण्डाहतप्रतिबिम्बाया

## ६४. हियालीबज्जा [ हव्यवतीपद्धतिः ]

- 611) विवरीयरया लच्छी बंभं दइठ्ठण नाहिकमलत्थं ।  
हरिणो दाह्णिणयणं रसाउला कीस झंपेइ ॥ १ ॥
- 612) दक्खसि हत्थेण मुहं जं जंपसि अणिमिसं पलोयंतो ।  
हसिरं च वहसि वयणं तुह नाह न निब्बुया दिट्ठी ॥ २ ॥
- 613) जइ सा सद्धीइ भणिथा तुज्झ मुहं पुण्णचंदसारिच्छं ।  
ता कीस मुद्धउमुही करेण गंडत्थलं पुसइ' ॥ ३ ॥

किंविशिष्टम् । कृतरतिमकरन्दकलम् । नत्वा गौरीवदनस्य (पल्लवं) ललित-  
कमलसरोध्रमरम् ॥ ६१० ॥

611) [ विपरीतरता लक्ष्मीर्ब्रह्माणं दृष्ट्वा नाभिकमलस्थम् । हरे-  
र्दक्षिणनयनं रसाकुला कस्मात्पिदधाति ॥ ] विपरीतरता लक्ष्मीर्नाभिकमल-  
स्थितं ब्रह्माणं दृष्ट्वा हरेर्नारायणस्यैव दक्षिणं नयनं रसाकुला सती कथं  
पिदधाति । इदमुत्तरमत्र कथयन्ति पूर्वविदः । लक्ष्मीः किल कामार्ता  
ब्रह्माणमपि नाभिकमलस्थितं दृष्ट्वा सुरतसुखं त्यक्तुमपारयन्ती लज्जामज्ज-  
द्वदनकमला कथमसौ परमेष्ठी मामेवंकुर्वाणां द्रक्ष्यतीति चिन्ताचान्तचित्ता,  
“हुँ ज्ञातम्, अस्य भगवतो नयनद्वयी किल सूर्याचन्द्रमसौ । तर्हि यत्र  
सूर्यस्तत्र कमलं विकसति, तस्मिन्श्चास्तमयमाने पयोजमपि संकुचति । अतो  
नाभिपाथोरुहं नारायणदक्षिणनयनसूर्याञ्छादनेन संकुचेदिति” (दक्षिण)नयनं  
पिदधे भगवत्युदधिजेति ॥ ६११ ॥

612) [ छादयसि हस्तेन मुखं यज्जल्पस्यनिमिषं प्रलोकयन् ।  
हसनशीलं च वहसि वदनं तव नाथ न निर्वृता दृष्टिः ॥ ] पिदधासि यद्  
हस्तेन मुखम्, अनिमिषं प्रलोकयन् यज्जल्पसि, हसनशीलं यद्वदनं वहसि,  
हे नाथ तव न निर्वृता दृष्टिः । एतावता सापराधो भवानिति ॥ ६१२ ॥

613) [ यदि सा सखीभिर्भणिता तव मुखं पूर्णचन्द्रसदृक्षम् ।  
तत् कस्मान्मुग्धमुखी करेण गण्डस्थलं प्रोच्छति ॥ ] यदि सा सखीभिरेकं  
भणिता । कथम् । हे सखि तव मुखं पूर्णिमाचन्द्रसदृक्षम् । इदानीं ततः

- 614) अच्छीहि पई सिहिणेहि द्रियवरं गुरुधनं निर्यवेण ।  
तिभि वि जूरेइ वहु न याणिमो केण कज्जेण ॥ ४ ॥
- 615) जइ सा पइणा भणिया तिलकं विरपमि अत्तणो(? अत्तणा)तुज्झ ।  
ता कीस मुद्धडमुही हसिऊण परम्मुही ठाइ ॥ ५ ॥
- 616) हियर रोसुगिगणं पायपहारं शिरसि पत्थंतो ।  
तह उ त्ति पिओ माणंसिणीइ थोरंसुअं रुण्णं ॥ ६ ॥

किमिति सा मुग्धमुखी स्वकरेण गण्डस्थलमुत्पुंसयति । इदमुत्तरम् ।  
मम मुखं तावत् केतकीकर्पूरधूलिधवलं, पूर्णिमाचन्द्रश्च मृगलक्ष्मदूषितः ।  
ततो मम गण्डस्थले कुतस्थं कण्ठलं लगितं, यन्मुखमृगाङ्गलक्ष्मणानुमिमिति  
इयमिति ॥ ६१३ ॥

614) [ अक्षिभ्यां पतिं स्तनाभ्यां द्विजवरं गुरुजनं नितम्बेन ।  
त्रीण्यपि निन्दति वधूर्न जानीमः केन कार्येण ॥ ] अक्षिभ्यां पतिं, स्तनाभ्यां  
द्विजवरं, गुरुजनं श्वशुरादिं नितम्बेन, त्रीण्यपि जूरेइ निन्दतीति यावद्  
वधूः, तद्वयं न जानीमः केन कार्येणेति । आभ्यां स्तनाभ्यां निरुद्धत्वाद्  
हृदयस्य, अमुष्य ब्राह्मणस्य नमस्कारसूचकं मम शिरोनमनं न भवतीति  
किमित्यामादसाविति । अमुना नितम्बेन दुर्धहेण मम त्वरितं गमनं न  
संगच्छते, श्वशुरादेः स्पर्शः कथं रक्षितव्य इति ॥ ६१४ ॥

615) [ यदि सा पत्या भणिता तिलकं विरचयाम्यात्मनस्तव  
( विरचयाम्यात्मना तव ) । तत् कस्मान्मुग्धमुखी हसित्वा पराङ्मुखी  
तिष्ठति ॥ ] यदि सा पत्या भणिता । इति किम् ( किमिति ) । आत्मन-  
स्तव तिलकं विरचयामि, ततः सा मुग्धमुखी किमिति हसित्वा पराङ्मुखी  
भवति । इदमुत्तरम् । पतिस्तस्यास्तिलककरणव्याजेन मुखं चुचुम्बिषति ।  
सा च “अहमिदानीमृतुमत्यस्मि, पश्य रुधिराक्तं मम वासः” इति पराङ्-  
मुखीभूय दर्शनम् ॥ ६१५ ॥

616) [ हृदये रोषोद्गीर्णं पादप्रहारं शिरसि प्रार्थयमानः । तथैवेति  
प्रियो मनस्विन्या स्थूलाश्रुकं रुदितम् ॥ ] हृदये रोषोद्गीर्णं रोषादुत्थापितं  
पादप्रहारं भर्ता शिरसि प्रार्थयमानः, तथैव, यथा मम मनसि शङ्काभूत्  
तथैव, नान्यथेति स्थूलाश्रु यथा स्यादेवं रुदितम् । अयं भावः । अस्य

- 617) तं ददृष्ट्वा जुवाणं परियणमज्झमि पोढमहिलाप ।  
उत्फुल्लदलं कमलं करेण मउलाइयं कीस ॥ ७ ॥
- 618) हंतूण वरगइदं वाहो एक्केण नवरि बाणेण ।  
धुवइ सरं पियइ जलं तं जाणइ केण कज्जेण ॥ ८ ॥
- 619) कुंकुमकपंगरायं पडिहत्थपओदरी कुरंगच्छी ।  
सयणमि नावगूहइ रमणं भण केण कज्जेण ॥ ९ ॥

हृदयेऽन्या निवसति, तस्याः पादप्रहारमसौ सहिष्यते नो वेति, यावदुत्थापयति  
ग्रहर्तुं पादं तावच्छिरसि प्रत्यैच्छत् । ततस्तथेति नान्यथा मम शङ्का । इतः  
परं किं करोमीति स्थूलाश्रुभी रुरोद । यतः, रुदितमुचितमर्षं योषितां  
विग्रहेषु ॥ ६१६ ॥

617) [ तं दृष्ट्वा युवानं परिजनमध्ये प्रौढमहिलया । उत्फुल्लदलं  
कमलं करेण मुकुलीकृतं कस्मात् ॥ ] प्रौढयुवत्या परिजनमध्ये तं लोकोत्तरं  
युवानं दृष्ट्वा, उत्फुल्लदलं कमलं करेण मुकुलीकृतं कुतः कारणात् । भावोऽ-  
यम् । परिजनमव्यस्थितं पूर्वमेव याचितसुरतं बल्लभमव लोक्य कथं प्रत्युत्तर-  
यामीति करेण कलितं लीलानलिनं मुकुलयामास । सूर्यास्तमनेऽमूनि मुकुलीभ-  
विष्यन्ति, ततः परं त्वया समागन्तव्यम् इति कमलमुकुलेने हेतुः ॥ ६१७ ॥

618) [ हत्वा वरगजेन्द्रं व्याध एकेन केवलं बाणेन । धावति शरं  
पिबति जलं तज्जानीत केन कार्येण ॥ ] व्याध एकेनैव बाणेन वरगजेन्द्रं  
हत्वा शरं धावति, जलं च पिबति, तज्जानीत केन कार्येण । अयं भावः ।  
एकेनैव बाणेन वरगजेन्द्रहनने मम शक्तिरस्ति । मा जानातु कोऽपि  
विषाक्तेन शरेणामुं मत्तहस्तिनं जघानेति । शरप्रक्षालनपिबनं ( ? शरप्रक्षालन-  
जलपानं ) प्रत्ययाय<sup>२</sup>, विषाक्तशरजले पीते ममैवापि मृत्युर्भवतीति ॥ ६१८ ॥

619) [ कुङ्कुमकृताङ्गरागं परिपूर्णपयोधरा कुरङ्गाक्षी । शयने  
नावगूहति रमणं भण केन कार्येण ॥ ] कुङ्कुमकृताङ्गरागं रमणं शयने नाव-  
गूहति कुंभिकुंभपयोधरा कुरङ्गाक्षी, तद्गुण केन कार्येण । कुंकुमरागोऽप्यङ्ग-  
स्पर्शसुखान्तराय आवयोर्मा भूदिति ॥ ६१९ ॥

- 620) सालक्तयं पयं ऊरुपसु तद् कज्जलं च चलणेसु ।  
पट्टीइ तिलयमालं वहंत कह से रयं पत्तो ॥ १० ॥
- 621) अहिणवपेम्मसमागमजोव्वणरिद्धीवसंतमासम्मि ।  
पवसंतस्स वि पइणो भण कीस पलोइयं सीसं ॥ ११ ॥
- 622) जइ देवरेण भणिया खगं धेत्तूण राजले वच्च ।  
ता कीस मुद्धडमुही हसिऊण पलोअण सेज्जं ॥ १२ ॥
- 623) जइ सासुयाइ भणिया पियवसहिं पुत्ति दीवयं देहि ।  
ता कीस मुद्धडमुही हसिऊण पलोयण हिययं ॥ १३ ॥

620) [ सालक्तकं पदमूर्वोस्तथा कज्जलं च चरणयोः । पृष्ठे तिलकमालां वहन् कथं तस्या रतं प्राप्तः ॥ ] सालक्तकं पदं चरणविक्षेप-मूर्वोर्बहन्, तथा कज्जलं च चरणयोः, पृष्ठ्यां तिलकमालां वहन्तस्या रतं सुरतं कथं प्राप्नोऽसि । एतेन तस्याः सर्वबन्धवैतृत्वं व्यज्यते ॥ ६२० ॥

621) [ अभिनवप्रेमसमागमयौवनर्द्धिवसन्तमासे । प्रवसतोऽपि पत्युर्भण कस्मात् प्रलोकितं शीर्षम् ॥ ] अभिनवप्रेमसमागमे यौवनऋद्धौ वसन्तमासे, एषु सत्सु प्रवसतः प्रियस्य तथा प्रलोकितं शिर इति कुतो भण । उच्यते । अभिनवप्रेमसमागमो द्वयोरपि यौवनर्द्धिवसन्तमासे सति कथमसौ वृषभो न, यदेवंविधां मां परित्यज्य याति देशान्तरमिति शृंगे अस्य शिरसि स्तो नो वा, इति शिरोऽवलोकनम् ॥ ६२१ ॥

622) [ यदि देवरेण भणिता, खड्गं गृहीत्वा राजकुले व्रज । तत् कस्मान्मुग्धमुखी हसित्वा प्रलोकयति शय्याम् ॥ ] यदि देवरेण “खड्गं गृहीत्वा राजकुले व्रज हे प्रजावति ” इति भणिता, ततः किमिति सा मुग्धमुखी हसित्वा शय्यामालुलोके । इदमुत्तरमत्र । कौचिद् राजपुत्रौ विद्येते । तयोः कनिष्ठेन, प्रजावती “ राजकुले राजसेवार्थं मम भ्रातुःस्थाने व्रज ” इत्युक्ता सती, अद्यामुना देवरेण विपरीतरतं मम शय्याप्रच्छादनपट-स्थितचरणकुङ्कुमलाञ्जनेन ज्ञात्वा मदभ्रातुः कार्यं त्वया कृतम् इत्यज्ञासीत् (?) । ( मदभ्रातुः कार्यं त्वया क्रियतामित्याज्ञापितम् । ) ॥ ६२२ ॥

623) [ यदि श्वश्र्वा भणिता प्रियवसतौ पुत्रि दीपकं देहि । तत् कस्मान्मुग्धमुखी हसित्वा प्रलोकयति हृदयम् ॥ ] यदि “ हे पुत्रि प्रियवसतौ

624) जइ सा सखीहि भणिया तुजस पई सुनदेउलसमाणो ।  
ता कीस मुजइमुही अदिययरं गव्वमुव्वइइ ॥ १४ ॥

६५. ससयवज्जा [ शशकपद्धतिः ]

625) दुरुदुल्लंतो रच्छामुहेसु वरमहिलियाण हत्थेसु ।  
खंधारहारिससओ व्व पुत्ति दइओ न छुट्ठिहिइ ॥ १ ॥

626) तिलतुसमेत्तेण वि विप्पियेण तह होइ गरुयसंतापो ।  
सुहय विवज्जइ ससओ चम्मच्छेएण वि वराओ ॥ २ ॥

दीपकं देहि ” इति श्रुत्वा भणिता, ततः किमिति सा मुग्धमुखी हसित्वा प्रलोकयति हृदयम् । इयं श्रुत्वा हृदये दीपकं दापयति । प्रियस्य वास-  
स्तावन्मम हृदये । तस्मिंश्च दीपकः कथं दीयत इति हृदयावलोकनम्  
॥ ६२३ ॥

624) [ यदि सा सखीभिर्भणिता तव पतिः शून्यदेवकुलसमानः ।  
तत् कस्मान्मुग्धमुखी अधिकतरं गर्वमुद्वहति ॥ ] यदि “ तव पतिः शून्य-  
देवकुलतुल्यः ” इति सखीभिर्भणिता, ततः किमिति सा मुग्धमुखी अधि-  
कतरं गर्वमुद्वहति । इदमत्र बीजम् । आभिर्मम भर्ता रन्तुं याचितः ।  
ततस्ताः सुभगाः अहं नपुंसकोऽस्मीत्युत्तरयामास । ततो धन्याहं यस्या  
भर्तान्या न कामयत इति गर्वमुवाह ॥ ६२४ ॥

625) [ परिभ्रमन् रथ्यामुखेषु वरमहिलानां हस्तेषु । स्कन्धावार-  
हारिशशक इव पुत्रि दयितो न मोक्ष्यते ॥ ] रथ्यामुखेषु वरमहिलियाण  
हत्थेसु वरस्त्रीणां हस्तेषु परिभ्रमन् हे पुत्रि दयितो न छुट्ठिहिइ ।  
किंविशिष्टः । खंधारहारिससओ व्व स्कन्धावारमध्यगतशशक इव ।  
यथा कटकमध्य आगतः शशकः क्वापि न छुट्ठति, तथा वरवनितादृष्टिगोच-  
रीभूतस्तव भर्तापीति ॥ ६२५ ॥

626) [ तिलतुषमात्रेणापि विप्रियेण तथा भवति गुरुसंतापः ।  
सुभग विपद्यते शशकश्चर्मच्छेदेनापि वराकः ॥ ] तिलतुषमात्रेणापि विप्रियेण  
तथा भवति संतापः । हे सुभग शशकश्चर्मच्छेदेनापि विपद्यते । विप्रियेणापि  
विनाशकत्वात् ॥ ६२६ ॥

- 627) इह ईदधणू इह मेहगज्जियं इह सिहीण उल्लावो ।  
पहिओ हारी ससओ व्व पाउसे कह न भालेइ<sup>१</sup> ॥ ३ ॥
- 628) जा इच्छा का वि मणोपियस्स तग्गय मणग्गि पुच्छामो<sup>२</sup> ।  
ससय वहिल्लो सि तुमं जीविज्जइ अन्नहा कत्तो ॥ ४ ॥
- 629) अलिपण व सच्चेण व गेण्हसि नामं पि दङ्गुमणस्स ।  
सुहय विवज्जइ ससओ चग्मच्छेण वि वराओ ॥ ५ ॥

६६. वसंतव्रज्जा [ वसन्तपद्धतिः ]

- 630) वणयतुरयाधिरूढो अलिउल्लङ्गकारतूरणिग्घोसो ।  
पत्तो वसन्तराओ परहुयवरघुट्टजयसहो ॥ १ ॥

627) [ इहेन्द्रधनुरिह मेघगर्जितमिह शिखिनामुल्लापः । पथिको हारी शशक इव प्रावृषि कथं न पश्यति ॥ ] अत्रेन्द्रधनुरत्र मेघगर्जितम् अत्र शिखिनामुल्लापः । पथिको हारी शशक इव प्रावृट्काले कथं नु पश्यति । प्रावृट्काले शशकपथिकौ दुःखिनौ भवतः ॥ ६२७ ॥

628) [ येच्छा कापि मनःप्रियस्य तद्गतं मनसि पृच्छामः । शशक शीघ्रोऽसि त्वं जीव्यतेऽन्यथा कुतः ॥ ] येच्छा कापि मनःप्रियस्य तद्गतं मनसि पृच्छामः । हे शशक त्वरितोऽसि त्वं, जीव्यतेऽन्यथा कुतः ॥ ६२८ ॥

629) [ अलीकेन वा सत्येन वा गृह्णासि नामापि दग्धगमनस्य । सुभग विपद्यते शशकश्चर्मच्छेदेनापि वराकः ॥ ] अलीकेन वा सत्येन वा गृह्णासि नामापि दग्धगमनस्य । हे सुभग शशकश्चर्मच्छेदेनापि विपद्यते वराकः । प्रेमारूढं वचनेनैव कमलनालवत् व्रुव्यति, अतिकोमलत्वात् ॥ ६२९ ॥

630) [ वनकतुरगाधिरूढोऽलिकुलझङ्कारतूर्यनिर्घोषः । प्राप्तो वसन्तराजः परभृतवरघुट्टजयशब्दः ॥ ] वसन्तराजः प्राप्तः । राजत्वमेव विशेषणैर्विशिनष्टि । वनतुरगाधिरूढः । अन्योऽपि यो राजा भवति स तुरगाधिरूढो भवति । अलिकुलझङ्कारतूर्यनिर्घोषः । परभृतवरघुट्टजयशब्दः परभृतेन वरो घुष्टो जयशब्दो यस्य सः । अन्योऽपि यो राजा भवति स चन्दिभिः शब्दितजयशब्दो भवति ॥ ६३० ॥

1 G, I कह णु भाजेइ

2 G, I पेच्छामो

- 631) परिधूसरा वि सहयारमंजरी वहतु मंजरीणामं ।  
नीसेसपसूनपरम्मुहं कयं जीह भमरउलं ॥ २ ॥
- 632) उब्भिज्जइ सहयारो वियसइ कुंदो य वियसइ असोओ ।  
सिसिरपरिणामसुहियं<sup>१</sup> उम्मीलं<sup>२</sup> पंकयं सहसा ॥ ३ ॥
- 633) रुंदारविंदमंदिरमयरंदाणंदियालिर्छोली ।  
रणझणइ कसणमणिमेहल व्व मधुमासलच्छीए ॥ ४ ॥
- 634) संधुक्किज्जइ हियए परिमलआणंदियालिमालाहिं ।  
उल्लाहि वि दिसिमणिमंजरीहि लोयस्स मयणग्गी ॥ ५ ॥

631) [ परिधूसरापि सहकारमञ्जरी वहतु मञ्जरीनाम । निःशेष-  
प्रसूनपराङ्मुखं कृतं यथा भ्रमरकुलम् ॥ ] सहकारमंजरी आम्रमंजरी परिधूस-  
रापि मंजरीनाम वहतु, यथा भ्रमरकुलं षट्पदवृन्दं निःशेषप्रसूनपराङ्मुखं  
कृतम् । यावत् सहकारमंजरी संजाता तावत् सकलमपि पुष्पजातं परित्यज्य  
तस्यामेव पतति ( भ्रमरकुलम् ) ॥ ६३१ ॥

632) [ उद्भिष्यते सहकारो विकसति कुन्दश्च विकसत्यशोकः ।  
शिशिरपरिणामसुखितम् उन्मीलितं पङ्कजं सहसा ॥ ] उद्भवति<sup>३</sup> सहकारो  
विकसति कुन्दो विकसति चाशोकः, शिशिरपरिणामसुखितमुन्मीलितं  
पङ्कजं सहसा । अन्योऽपि यः शिशिरमतिक्रामति स विकसति ॥ ६३२ ॥

633) [ विशालारविन्दमन्दिरमकरन्दानन्दितालिषद्विक्तः । रण-  
झणति कृष्णमणिमेखलेव मधुमासलक्ष्म्याः ॥ ] विस्तीर्णकमलमन्दिरमकरन्दा-  
नन्दिता भ्रमरपक्तिः रणझणति । उप्रेक्षते । मधुमासलक्ष्म्याः कृष्णमणिमेख-  
लेव ॥ ६३३ ॥

634) [ संधुक्ष्यते हृदये परिमलानन्दितालिमालाभिः । आर्द्राभि-  
रपि दिङ्मणिमञ्जरीमिलोकस्य मदनाग्निः ॥ ] लोकस्य हृदये मदनाग्निः संधु-  
क्ष्यते । काभिः । परिमलानन्दितालिमालाभिः । दिङ्मणिमंजरीभिरार्द्राभिः  
॥ ६३४ ॥

- 635) गह्विऊण चूयमंजरि कीरो परिभमइ पत्तलाहत्थो ।  
ओसरसु सिशिरणरवर लब्धा पुढ्ढी वसन्तेन ॥ ६ ॥
- 636) किं करइ तुरियतुरियं अलिउलघणवम्मलो य सहयारो ।  
पहियाण विणासासंक्रियं व्व लब्धी वसंतस्स ॥ ७ ॥
- 637) लंकालयाण पुत्तय वसंतमासम्मि लद्धपसरणं ।  
आवीयलोहियाणं बीहेइ जणो पलासाणं ॥ ८ ॥

635) [ गृहीत्वा चूतमञ्जरीं कीरः परिभ्रमति प्रतीहारः । अपसर शिशिरनरवर लब्धा पृथिवी वसन्तेन ॥ ] कीरः शुक्रश्चूनमञ्जरीं गृहीत्वा, अत एव पत्तलाहत्थो प्रतीहाररूपी परिभ्रमतीव । किमर्थम् । हे शिशिरनरपतेऽपसर वसन्तेन लब्धा पृथ्वी । अधुना तवानवसरः । वसन्तो मलयार्जितं<sup>२</sup> करिष्यतीति ॥ ६३५ ॥

636) [ किं करोति त्वरितत्वरितमलिकुलघनशब्दश्च सहकारः । पथिकानां विनाशाशङ्कितेव लक्ष्मीर्वसन्तस्य ॥ ] किं त्वरितत्वरितम् अलिकुलघनशब्दः सहकारः करोति । पथिकानां जीवविनाशाशङ्कितेव लक्ष्मीर्वसन्तस्य ॥ ६३६ ॥

637) [ लङ्कालयेभ्यः पुत्रक वसन्तमासे ( वसान्त्रमासे ) लब्धप्रसरेभ्यः । आपीतलोहितेभ्यो बिभेति जनः पलाशेभ्यः ॥ ] हे पुत्रक, जनः पलाशेभ्यः पलाशकुसुमेभ्यो बिभेति । केभ्य इव । पलाशानां, पलमश्नन्तीति पलाशा राक्षसास्तेभ्यः ( इव ) । किंविशिष्टेभ्य उभयेभ्यः । लंकालयाणं — लङ्कायां शाखायाम् आलयो येषां तेभ्यः । पक्षे, लङ्कायां रावणपुर्यामालयो येषां ते तथा ( तेभ्यः ) । “ नगरीशाखयोर्लङ्का ” इति विश्वप्रकाशः । पुनः किंविशिष्टेभ्यः । वसन्तमासे लब्धप्रसरेभ्यः । पक्षे, वसान्त्रमासे लब्धप्रसरेभ्यः । राक्षसा हि वसान्त्रमासानि जग्ध्वा पुष्टा भवन्ति । पुनरपि किंविशिष्टेभ्यः । आपीतलोहितेभ्यः । आ समन्ताद् पीतानि लोहितानि यैः, तेभ्यः । पक्षे, आ समन्ततोभावेन पीतम् आस्वादितं रुधिरं यैस्ते, तेभ्य इति । वसन्ते हि पलाशानि पलाशकुसुमानि दृष्ट्वा पलाशेभ्यः ( राक्षसेभ्यः ) इव पलाशेभ्यः ( पलाशकुसुमेभ्यः ) बिभ्यतीति ॥ ६३७ ॥

- 638) एको विय दुर्विषहो विरहो मारेइ गयवाई भीमो ।  
किं पुन गहियसिलीमुहसमाहवो फगुणो पत्तो ॥ ९ ॥
- 639) होसइ किल साधारो साहारे अंगणमि वडुंते' ॥  
पत्ते वसंतमासे वसंतमासाइ सोसेइ ॥ १० ॥
- 640) किंकरि करि म अजुत्तं जणेण जं बालओ ति भणिओ सि ।  
धवलत्तं देतो कंटयाण साहाण मलिणत्तं ॥ ११ ॥

638) [ एक एव दुर्विषहो विरहो ( विरयो ) मारयति गतपतिकाः  
( गजपतीन् ) भीमः । किं पुन गृहीतशिलीमुखसमाधवः फाल्गुनः प्राप्तः ॥ ]  
एक एव विरहो वियोगस्तावन्मारयति गतपतीर्गतपतिकाः स्त्रीः । किंविशिष्टः ।  
दुर्विषहः, पुनर्भीमो रौद्रः । किं पुनः फाल्गुनमासः प्राप्तः । किंविशिष्टः ।  
गहियसिलीमुहसमाहवो गृहीताः शिलीमुखा भ्रमरा येन स गृहीतशिलीमुखः ।  
माधवेन चैत्रेण सह वर्तत इति समाधवः । गृहीतशिलीमुखश्चासौ समाधवश्च  
गृहीतशिलीमुखसमाधवः । फाल्गुनः प्राप्तः । विरहस्तावन्मारयति प्रोषित-  
पतिकाः । तत्रापि चेत् स मधुकरसहितः सचैत्रमासः फाल्गुनमासः ।  
तस्मिन्त्युदीपनत्वादिरहस्य । अथ च एक एव विरयो रथरहितो दुःसहो भीमो  
वृकोदरस्तावन्मारयति गजपतीन् हस्तिराजान् । किं पुनः फाल्गुनोऽङ्गुनः  
प्राप्तो न मारयति । किंविशिष्टः । गहियसिलीमुहसमाहवो । गृहीताः शिली-  
मुखा बाणा येन । तथा सह माधवेन वर्तत इति समाधवः । गृहीतशिली-  
मुखश्चासौ समाधवश्च स तथा । भीमो वृकोदरो गजपतीन् मारयत्येकः । तत्रापि  
धृतकाण्डकोदण्डो भगवत्सारथिरर्जुनश्चेत् प्राप्तो भवेदिति श्लेषः ॥ ६३८ ॥

639) [ भविष्यति किल साधारः सहकारेऽङ्गणे वर्धमाने । प्राप्ते  
वसन्तमासे वसान्त्रमासानि शोषयति ॥ ] काचिद्विरहिणी आम्रवृक्षमुत्वा  
पश्चात्तस्मिन्वर्धमाने प्रलपति । किलेति संभावनायाम् । सहकारेऽङ्गणविषये  
वर्धमाने सति किल कोऽपि साधारः सहधारोऽयं भविष्यति । वसन्तमासे  
प्राप्तेऽसौ सहकारो वसान्त्रमासानि शोषयति मम ॥ ६३९ ॥

640) [ किंकरि कुरु मायुक्तं जनेन यद्वालक इति भणितोऽसि ।  
धवलत्वं ददानः कण्टकानां शाखानां मलिनत्वम् ॥ ] किंकरि मा कार्षीर-

- 641) मा रज्ज' सुहंजणए सोहंजणए य दिहुमत्तम्मि ।  
भज्जिहिसिय साहसिया सा हसिया सव्वलोपण ॥ १२ ॥

६७. गिरिवज्जा [ ग्रीष्मपद्धतिः ]

- 642) अवरेण तवइ सूरु सूरुण य ताविया तवइ रेणु ।  
सूरुणपरेण पुणो दोहि पि हु ताविया पुहवी ॥ १ ॥  
643) गिरिहे दवगिमसिमइलियाइ दीसंति विंशसिहराई ।  
आससु पउत्थवइए न हुंति नवपाउसम्भाई ॥ २ ॥

युक्तम् । जनेन त्वं यद् बालक इति भणितोऽसि । किं कुर्वस्वम् । कण्ट-  
कानां धवलत्वं ददानः पत्राणां च मलिनत्वम् ॥ ६४० ॥

641) [ मा रज्ज्य शुभंजनके शोभाञ्जनके च दृष्टमात्रे । भङ्क्ष्यस  
इति साहसिका सा हसिता सर्वलोकेन ॥ ] मा रज्ज्य शुभंजनके शोभा-  
ञ्जनके<sup>१</sup> च दृष्टमात्रे । अस्मिन् दृष्टेऽपि त्वं भक्ष्यस इति सा साहसिका  
सर्वलोकेन हसिता ॥ ६४१ ॥

642) [ अपरेण तपति सूर्यः सूर्येण च तापिता तपति रेणुः ।  
सूर्येणापरेण पुनर्द्वाभ्यामपि खलु तापिता पृथिवी ॥ ] अपरेण उत्तरायणेन<sup>२</sup>  
सूर्यस्तपति । सूर्येण तापिता रेणुस्तपति । सूर्येण अपरेण ग्रीष्मेण च  
द्वाभ्यामपि तापिता पृथ्वी तपति ॥ ६४२ ॥

643) [ ग्रीष्मे द्वाग्निमषीमलिनीकृतानि दृश्यन्ते विन्ध्यशिखराणि ।  
आश्वसिहि प्रोषितपतिके न भवन्ति नवप्रावृडभ्राणि ॥ ] हे प्रोषितपतिके  
आश्वसिहि । न भवन्ति नवप्रावृडभ्राणि प्रावृट्कालीनमेघाः । तर्हि किमेत-  
दित्याह । ग्रीष्मे द्वाग्निमषीमलिनीकृतानि दृश्यन्ते विन्ध्यशिखरिशिखराणि ।  
काचित्प्रोषितपतिका ग्रीष्मोद्भववह्निदग्धविन्ध्यशिखराणि दृष्ट्वा प्रावृट्कालो-  
मम कालरूपी अयं समाजग्मिवानिति आसन्नौताधरा सख्या “ न भवन्ति  
घनाघना एते ” इत्युचे ॥ ६४३ ॥

1 G, I Laber रज्ज्व

2 G, I सौभाग्यजनके

3 G, I omit उत्तरायणेन

- 644) डद्धिऊण निरवसेसं ससावयं सुक्खरुक्खमारूढो ।  
किं सेसं ति दवग्गी पुणो वि रण्णं पलोपइ ॥ ३ ॥
- 645) मूलाहिं तो साहाण निग्गमो होइ सयलरुक्खणं ।  
साहाहि मूलबन्धो जेहि कओ ते तरू घक्षा ॥ ४ ॥

६८. पाउसवज्जा [ प्रावृत्पद्धतिः ]

- 646) भग्गो निग्गप्पसरो' मेहा गर्जन्ति लब्धसंमाना ।  
मोरेहि वि उग्घुट्ठं पाउसराया चिरं जयउ ॥ १ ॥
- 647) कक्खायपिगलच्छो कसणंगो चटुलविज्जुजीहालो ।  
पहियघरिणीइ दिट्ठो मेहो उक्कापिसाओ व्व ॥ २ ॥

644) [ दग्धा निरवशेषं सश्चापदं शुष्कवृक्षमारूढः । किं शेषमिति दवाग्निः पुनरप्यरण्यं प्रलोकयति ॥ ] दवाग्निः पुनरप्यरण्यं प्रलोकयतीव । कथमिति । किं शेषमिति । किंविशिष्टः । शुष्कवृक्षमारूढः । किं कृत्वा । सश्चापदं सजीवं वनं निरवशेषं दग्धा । मया तावदशेषजीवसहितं वनं भस्मीकृतम् । इदानीं शेषं किमिति वर्तते इत्युचैः शुष्कं तरुमारूढ इति प्रतीयते स्म वनवह्निरिति ॥ ६४४ ॥

645) [ मूलेभ्यः शाखानां निर्गमो भवति सकलवृक्षाणाम् । शाखाभिर्मूलबन्धो यैः कृतास्ते तरवो धन्याः ॥ ] सकलतरुणां मूलात् ( ? मूलेभ्यः ) शाखानिर्गमो भवति । शाखाभिरेव मूलबन्धो यैः कृतस्ते तरवो धन्याः । अग्नय इत्यर्थः ( ? ) ॥ ६४५ ॥

646) [ भग्गो ग्रीष्मप्रसरो मेघा गर्जन्ति लब्धसंमानाः । मयूरैरप्युद्धुष्टं प्रावृट्जाजश्चिरं जयतु ॥ ] भग्गो ग्रीष्मप्रसरो मेघा गर्जन्ति लब्धसंमानाः । मयूरैरप्युद्धुष्टं चुकूजे एवं, प्रावृट्जाजश्चिरं जयतु ॥ ६४६ ॥

647) [ कषायपिङ्गलाक्षः कृष्णाङ्गश्चटुलविद्युजिह्वः । पथिकगृहिण्या दृष्टो मेघ उल्कापिशाच इव ॥ ] पथिकगृहिण्या मेघ उल्कापिशाच इव दृष्टो ददृशे । किंविशिष्टो मेघः । कषायपिङ्गलाक्षः, कृष्णाङ्गः । चटुलविद्युदेव जिह्वा विद्यते यस्य सः ॥ एवंविधो मेघः । पिशाचपक्षे, चटुला विद्युदिव जिह्वा यस्येति ॥ ६४७ ॥

- 648) गज्जन्ति घणा भग्ना य पन्थया पसरियाउ सरियाओ ।  
अज्ज वि उज्जुयसीले पियस्स पन्थं पलोपसि ॥ ३ ॥
- 649) अणुक्षिज्जिरीउ आलोहऊण पडियस्स पडियजायाओ ।  
धारामोक्खणिहेणं मेहाण गलंति असूणि ॥ ४ ॥
- 650) उच्चं उच्चावियकंधरेण भणियं व पाउसे सिहिणा ।  
के के इमे पउत्था भोत्तूण घरेसु घरिणीओ ॥ ५ ॥
- 651) जा नीलजलहरोदार'गज्जिए मरइ नेय तुह जाया ।  
ता पडिय तुरियतुरियं वह वह उल्लवइ कलकंठी ॥ ६ ॥

648) [ गर्जन्ति घना भग्नाश्च पन्थानः प्रसृताः सरितः । अद्यापि ऋजुशीले प्रियस्य पन्थानं प्रलोकयसि ॥ ] काचिन्मुग्धविरहिणी निरन्तरं वर्षति वारिदे, सरित्सूभयकूलंकषासु सतीषु, आत्मीयप्राणेश्वरस्यागमनं वाञ्छन्ती कयाचित् सख्यैवमुच्यते । अद्यापि ऋजुशीले प्रियस्य पन्थानमवलोकयसि, यतो गर्जन्ति घनाः पन्थानश्च भग्नाः, सरितो दूरं प्रसृताः<sup>१</sup> ॥ ६४८ ॥

649) [ अनुक्षयणशीला आलोक्य पथिकस्य पथिकजायाः । धारामोक्षनिभेन मेघानां गलन्त्यश्रूणि ॥ ] मेघानां गलन्त्यश्रूणि । केन कृत्वा । धारामोक्षनिभेन धारामोक्षणव्याजेन । किं कृत्वा । अवलोक्य । काः । पथिकजायाः प्रोषितमर्तृकाः । किंविशिष्टा दृष्ट्वा । अणुक्षिज्जिरीओ अनुक्षीण( ? अनुक्षयण )शीलाः । यथा यथा वयं धारा मुञ्चामस्तथा तथाम् रोदनधारा मुञ्चन्ति । अस्माननुकुर्वन्ति चक्षुर्म्याम् अमूर्वराक्यः किल । दयया जलधाराच्छलेन घनाघना अपि घनं रुरुदुः ॥ ६४९ ॥

650) [ उच्चैरुष्वीकृतकन्धरेण भणितमिव प्रावृट्काले शिखिना । के क इमे प्रोषिता मुक्त्वा गृहेषु गृहिणीः ॥ ] इमे के के गृहिणीर्गृह एव परित्यज्य प्रोषिता इति शिखिना मयूरेण भणितमिव । किंविशिष्टेन । उच्चमत्यर्थमूर्ध्वीकृतकन्धरेण ॥ ६५० ॥

651) [ यावन्नीलजलधरोदारगर्जिते म्रियते नैव तव जाया । तावत्पथिक त्वरितत्वरितं वह वहेत्युल्लपति कलकण्ठी ॥ ] हे पथिक,

1 1°जलहरोराल°

2 G, I पूरप्रसृताः

652) अमुणियपयसंचारा दीसंति भयंकरा भुयंग व्व ।  
विस्विस्समा दुल्लंघा मेढा महीमण्डले लग्गा ॥ ७ ॥

६९. सरयवज्जा [ शरत्पद्धतिः ]

653) सुसइ व पंकं न वहंति निज्झरा बरहिणो न नचंति ।  
तणुआयंति नईओ अत्थमिअ पाउसणरिंदे ॥ १ ॥

654) उयइ तरुकोट्टराओ गच्छंती पूसयाण' रिच्छोली ।  
सरप जरिओ व्व दुमो पित्तं व सलोहितं वमइ ॥ २ ॥

यावत्तव जाया न त्रियते । क सति । नीलजलधरोदारगर्जिते सति । तावत्  
त्वरितत्वरितं वह वहेत्युलपति कलकण्ठी ॥ ६५१ ॥

652) [ अज्ञातपदसंचारा दृश्यन्ते भयंकरा भुजङ्गा इव । विषविषमा  
दुर्लङ्घ्या मेघा महीमण्डले लग्नाः ॥ ] अज्ञातपदसंचारा दृश्यन्ते मेघा  
भुजङ्गा इव भयंकराः । न ज्ञातः पदानां संचारो येषु । अहिपक्षे, ( न ज्ञातः  
पदानां संचारो ) येषां ते । किंविशिष्टाः । महीमण्डले लग्ना जलप्राग्भार-  
भरितत्वात् पृथ्वीस्पृशः ॥ ६५२ ॥

653) [ शुष्यतीव पङ्को, न वहन्ति निर्झरा, बहिणो न नृत्यन्ति ।  
तनुभवन्ति नद्योऽस्तमिते प्रावृट्कालनरेन्द्रे ॥ ] प्रावृट्कालनरेन्द्रेऽस्तमित एवं  
जातम् । कीदृगित्याह । शुष्यतीव पङ्कम् । निर्झरा न वहन्ति । बहिणो न  
नृत्यन्ति । नद्यश्च तनुकायन्ते । यथा कस्मिंश्चित् प्रधानपुरुषे विनष्टे शोक-  
तनुतनुकृशादयो ( ? शोकात्तनुकृशत्वादयो ) भवन्ति तत्परिवारस्य ॥ ६५३ ॥

654) [ पश्यत तरुकोट्टराद्रच्छन्ती शुक्लानां पङ्क्तिः । शरदि  
ज्वरित इव द्रुमः पित्तमिव सलोहितं वमति ॥ ] पश्यत तरुकोट्टराभिर्गच्छन्ती  
शुक्लानां पङ्क्तिः । उत्प्रेक्षते । शरदि ज्वरितो द्रुमः पित्तं सलोहितं वमति ।  
शुकशरीरहरितत्वेन चंच्राश्च छौहित्येन सलोहितं पित्तमिवोत्प्रेक्षते  
( ? सलोहितं पित्तमुत्प्रेक्ष्यते ) ॥ ६५४ ॥

## ७०. हेमंतवज्जा [ हेमन्तपद्धतिः ]

- 655) जाणिज्जइ न उ पियमप्पियं पि लोयाण तस्मि हेमंते ।  
सुयणसमागम वग्गी निच्चं निच्चं सुहावेइ ॥ १ ॥

## ७१. सिसिरवज्जा [ शिशिरपद्धतिः ]

- 656) डड्ढंतु सिसिरदियहा पियमप्पियं जणो वहइ ।  
दहवयणस्स व द्वियए सीयायवणक्खओ जाओ ॥ १ ॥
- 657) अवधूयअलक्खणधूसराउ दीसति फरुसलुक्खाओ ।  
उय सिसिरवायलइया' अलक्खणा दीणपुरिस व्व ॥ २ ॥
- 658) चोराण कामुयाण य पामरपहियाण कुक्कुडो रडइ ।  
रे पलह रमह वाहयइ' वहइ तणुइज्जए रयणी ॥ ३ ॥

655) [ ज्ञायते न तु प्रियमप्रियमपि लोकानां तस्मिन्हेमन्ते ।  
सुजनसमागम इवाग्निर्नित्यं नित्यं सुखयति ॥ ] ज्ञायते न प्रियमप्रियं तस्मिन्  
हेमन्ते लोकानाम् । सुजनसमागम इवाग्निर्नित्यं नित्यमधिकं सुखयति ॥ ६५५ ॥

656) [ दहन्तां शिशिरदिवसाः प्रियमप्रियं जनो वहति । दश-  
वदनस्येव हृदये सीतातपनक्षयो जातः ॥ ] शिशिरदिवसा दहन्ताम् ।  
प्रियमप्रियं जनो वहति । दशवदनस्येव हृदये सीतातपनक्षयो जातः ॥ ६५६ ॥

657) [ अवधूतालक्षणधूसरा दृश्यन्ते परुषरूक्षाः । पश्य शिशिर-  
वातगृहीता अलक्षणा दीनपुरुषा इव ॥ ] शिशिरवातगृहीता दीनपुरुषस्येव  
अलक्षणानीव । उय पश्य । किंविशिष्टाः । अवधूतलक्षणधूसरा दृश्यन्ते  
परुषाः स्निग्धाः ॥ ६५७ ॥

658) [ चौराणां कामुकानां पामरपथिकानां च कुक्कुटो रटति ।  
रे पलायध्वं, रमध्वं, वाहयत, वहत, तनूभवति रजनी ॥ ] कुक्कुटो रटत्ये-  
वम् । केषामित्याह । चौराणां, कामुकानां, पामराणां,<sup>३</sup> पथिकानां च ।  
रे चौराः पलायध्वं, तनूभवति रजनी । रमध्वं कामुकाः । वाहयत क्षेत्राणि

1 I G सिसिरवाउलइया 2 I वाहइ 3 G, I add कर्षुकाणां  
after पामराणाम्

## ७२. जरावज्जा [ जरापद्धतिः ]

- 659) ता घणरिद्धी ता सुंदरत्तणं ता वियद्धिमा लोप ।  
जा तरुणीयणकडुयत्तणाइ न हु हुंति पलियाइ ॥ १ ॥
- 660) न तद्वा लोपम्मि कडक्खियम्मि न हु जंपियं तद् उच्चैय ।  
जह जह' तरुणीयणलोयणेसु सीसे पडंताणं ॥ २ ॥
- 661) रमितं जह्मिच्छियाए धूलीधवलम्मि गाममज्झम्मि ।  
डिम्भत्तणस्स दियहा य णं कया जरयदियह व्व ॥ ३ ॥
- 662) संकुइयकंपिरंगो ससंकिरो दिन्नसयलपयमगो ।  
पलियाण लज्जमानो न गणेइ अइत्तए दिशं ॥ ४ ॥

पामराः । हे पथिका बहत मार्गम् । तनुकायते रजनीति पदं पदं प्रति  
योज्यम् ॥ ६५८ ॥

659) [ तावद्धनरुद्धिस्तावत्सुन्दरत्वं तावद्विदग्धता लोके । यावत्त-  
रुणीजनकटुकत्वानि न खलु भवन्ति पलितानि ॥ ] ॥ ६५९ ॥

660) [ न तथा लोके कटाक्षिते न खलु जल्पितं तथैव । यथा यथा  
तरुणीजनलोचनेषु शीर्षे पतत्सु ॥ ] न तथा लोके कटाक्षितेन न खलु  
जल्पितं तथा, यथा तरुणीजनलोचनेषु शीर्षे पतताम् ॥ ६६० ॥

661) [ रमितं यथेप्सितं धूलीधवले ग्राममध्ये । डिम्भत्वस्य दिव-  
साश्च ननु कृता जरादिवसा इव ॥ ] डिम्भत्वस्य दिवसा ननु कृता जर-  
दिवसैः<sup>२</sup> ( ? जरादिवसा इव ) । धूलिधवले ग्राममध्ये यथेप्सितं रमितं  
क्रीडितम् ॥ ६६१ ॥

662) [ संकुचितकम्पनशीलाङ्गः शङ्कनशीलो दत्तसकलपदमार्गः ।  
पलितेभ्यो लज्जमानो न गणयति अतीते दत्तम् ॥ ] संकुचितकम्पनशीलाङ्गः,  
शङ्कनशीलो<sup>३</sup>, दत्तसकलपदमार्गः पलितेभ्यो लज्जमानो न गणयति । अयि  
इति आमन्त्रणे । दत्तमिति न गणयति ॥ ६६२ ॥

1 G omits जह

2 I जरदिवसैः

3 I शङ्कनशीलः

- 663) वममहभक्षणदिव्योसद्दीह अंगं च कुणइ जरराओ ।  
पेच्छइ निट्ठुरहियओ पण्हि सेवेइ तं कामो ॥ ५ ॥
- 664) उज्झसु विसयं परिहरसु दुक्कयं कुणसु नियमणे धम्मं ।  
ठाऊण कण्णमूले इहं सिट्ठं च पल्लियण ॥ ६ ॥
- 665) जीयं जलबिंदुसमं उप्पज्जइ जोव्वणं सह जररा ।  
दियहा दियहेहि समा न हुंति किं निट्ठुरो लोओ ॥ ७ ॥
- 666) वरिससयं नरभाऊ तस्स वि अद्धेण हुंति राईओ ।  
अद्धस्स य अद्धयरं हरइ जरा बालभावो य ॥ ८ ॥
- 667) को एत्थ सया सुहिओ कस्स व लच्छी थिराइ पेम्माई ।  
कस्स च न होइ पल्लियं भण को न हु खण्डिओ विधिणा ॥ ९ ॥

663) [ मन्मथभक्षणदिव्यौषध्याङ्गं च करोति जराराजः । प्रेक्ष्यं निष्ठुरहृदय इदानीं सेवते तं कामः ॥ ६६३ ॥ ]

664) [ उज्झ विषयं परिहर दुष्कृतं कुरु निजमनसि धर्मम् । स्थित्वा कर्णमूल इष्टं कथितमिव पलितेन ॥ ] कर्णमूले स्थित्वा, इष्टं कथितमिव पलितेन वार्द्धकेन । इति कथम् । विषयम् उज्झ त्यज, दुष्कृतं परिहर परित्यज, निजमनसि धर्मं कुरु । इति कर्णमूले लगित्वा कथितमिव । पूर्वं हि जरा कर्णमूल एव समागच्छति ॥ ६६४ ॥

665) [ जीवितं जलबिन्दुसममुत्पद्यते यौवनं सह जरया । दिवसा दिवसैः समा न भवन्ति, किं निष्ठुरो लोकः ॥ ] जीवितं जलबिन्दुसममुत्पद्यते यौवनं जरया समम् । दिवसा दिवसैः समा न भवन्ति । किं लोको निष्ठुरः ॥ ६६५ ॥

666) [ वर्षशतं नरायुस्तस्याप्यर्धेन भवन्ति रात्रयः । अर्धस्य चार्धतरं हरति जरा बालभावश्च ॥ ] वर्षशतं नरायुस्तस्याप्यर्धेन भवन्ति रात्रयः । अर्धस्यार्धतरं हरति जरा बालभावश्च ॥ ६६६ ॥

667) [ कोऽत्र सदा सुखितः कस्य वा लक्ष्मीः स्थिराणि प्रेमाणि । कस्य वा न भवति पलितं भण को न खलु खण्डितो विधिना ॥ ] कोऽत्र जगति सदा सुखितः, कस्य लक्ष्मीः स्थिरा, कस्य प्रेमाणि स्थिराणि । कस्य च न भवति पलितं, भण कः खलु न खण्डितो विधिना ॥ ६६७ ॥

## ७३. महिलावज्जा [ महिलापद्धतिः ]

- 668) गहचरिय देवचरियं ताराचरियं चराचरे चरियं ।  
जाणन्ति सयलचरियं महिलाचरियं न याणन्ति' ॥ १ ॥
- 669) बहुकूडकवडभरिया मायारूवेण रंजए हिययं ।  
महिलाए सम्भार्वं अज्ज वि बहवो न याणन्ति' ॥ २ ॥
- 670) चेप्पइ मच्छाण पए आयाले पक्खिणो य पयमग्गो ।  
एकं नवरि न चेप्पइ दुल्लक्खं कामिणीहिययं ॥ ३ ॥

## ७४. पुब्बकपकम्मवज्जा [ पूर्वकृतकर्मपद्धतिः ]

- 671) इह लोए चिय दीसइ सग्गो नरओ य किं परत्तेण ।  
धणविलसियाण सग्गो नरओ दालिहियं जणाणं ॥ १ ॥

668) [ ग्रहचरितं देवचरितं ताराचरितं चराचरे चरितम् ।  
जानन्ति सकलचरितं महिलाचरितं न जानन्ति ॥ ] ग्रहचरित्रं,  
देवचरित्रं, ताराचरित्रं, चराचरचरित्रं, जानन्ति सकलचरित्रं, महिलाचरित्रं  
न जानन्ति बुधाः ॥ ६६८ ॥

669) [ बहुकूटकपटभृता मायारूपेण रञ्जयति हृदयम् । महिलायाः  
सद्भावमद्यापि बहवो न जानन्ति ॥ ६६९ ॥ ]

670) [ गृह्यते मत्स्यानां पयस्याकाशे पक्षिणश्च पदमार्गः । एकं  
केवलं न गृह्यते दुर्लक्ष्यं कामिनीहृदयम् ॥ ] गृह्यते मत्स्यानां पदमार्गः ।  
क्व । पथसि जले । तथा पक्षिणः पदमार्ग आकाशे गगने गृह्यते । एकं न  
परं गृह्यते । किं तत् । दुर्लक्ष्यं कामिनीहृदयम् । जलचरस्य मत्स्यस्य पयसि  
चरणविक्षेपोऽपि, आकाशे पक्षिणोऽपि ग्रहीतुं शक्यते । न पुनः कूटकपट-  
चित्तायाः स्त्रियो हृदयम् ॥ ६७० ॥

671) [ इह लोक एव दृश्यते स्वर्गो नरकश्च किं परलोकेन । धन-  
विलसितानां स्वर्गो नरको दरिद्रजनानाम् ॥ ] इह लोक एव दृश्यते स्वर्गो  
नरकश्च किं परत्रेण । कथं, तदेव दर्शयति । धनविलसनशीलानां स्वर्गो,  
दारिद्र्यमुद्रितजनानां नरकः । ये धनिनो धर्मादिषु पदार्थेषु धनं नियुज्यते

- 672) विहडंति सुया विहडंति बंधवा विहडेइ संचितो अत्थो ।  
एकं नवरि न विहडइ नरस्स पुण्वक्कयं कम्मं ॥ २ ॥
- 673) अवहरइ जं न विहियं जं विहियं तं पुणो न नासेइ ।  
अइण्णिउणो नवरि विही सित्थं पि न वड्ढिउं देइ ॥ ३ ॥
- 674) जं चिय विहिणा लिहियं तं चिय परिणमइ सयललोयस्स ।  
इय जाणिऊण धीरा विहुरे वि न कायरा हुंति ॥ ४ ॥
- 675) पाविज्जइ जत्थ सुहं पाविज्जइ मरणबन्धणं जत्थ ।  
तेण तहि चिय निज्जइ नियकम्मगलत्थिओ जीवो ॥ ५ ॥

त एव स्वर्गिणः । ये च प्रत्यहं देहीत्यक्षरवदनचुंचवस्त एव नारकिकाः ।  
स्वर्गनरकौ हि नामरूपिणौ ॥ ६७१ ॥

672) [ विघटन्ते सुता विघटन्ते बान्धवा विघटन्ते संचितोऽर्थः ।  
एकं केवलं न विघटते नरस्य पूर्वकृतं कर्म ॥ ] विघटन्ते सुता, विघटन्ते  
बान्धवा, विघटन्ते संचितोऽप्यर्थो, नवरि केवलम् एकं पूर्वकृतं कर्म नरस्य  
न विघटते ॥ ६७२ ॥

673) [ अपहरति यत्र विहितं यद्विहितं तत्पुनर्न नाशयति ।  
अतिनिपुणः केवलं विधिः सिक्थमपि न वर्धितुं ददाति ॥ ] विधिर्यन्न कृतं  
तन्नापहरति ( ? विधिर्यन्न कृतं तदपहरति ) । यत् कृतं तत् पुनर्न नाश-  
यति । अत एवातिनिपुणः सिक्थमपि वर्धितुं न ददाति ॥ ६७३ ॥

674) [ यदेव विधिना लिखितं तदेव परिणमति सकललोकस्य ।  
इति ज्ञात्वा धीरा विधुरेऽपि न कातरा भवन्ति ॥ ] यदेव विधिना पूर्व-  
कृतकर्मणा लिखितं तदेव परिणमति सकललोकस्य, इति ज्ञात्वा धीरा विधु-  
रेऽपि न कातरा भवन्ति ॥ ६७४ ॥

675) [ प्राप्यते यत्र सुखं प्राप्यते मरणबन्धनं यत्र । तेन तत्रैव  
नीयते निजकर्मगलहस्तितो जीवः ॥ ] यत्र सुखं प्राप्यते यत्र मरणबन्धनं  
प्राप्यते तेन तत्रैव निजकर्मणा गलहस्तितो नीयते । यत्र मरणं भवति तत्र  
किं कोऽपि याति । परं निजकर्मणा बलात्कारेण अवशः संस्तत्रैव  
नीयते ॥ ६७५ ॥

- 676) ता किं भयेण किं चित्तिणं किं जुरिणं बहुणं ।  
जइ सो जेव विर्यमइ पुत्तकओ पुण्णपरिणामो ॥ ६ ॥
- 677) को दाऊण समत्थो को वा हरिऊण जस्स जं विहियं ।  
परिणमइ फलं पुत्तय पुत्तकमाणुसारेण ॥ ७ ॥

७५. ठाणवज्जा [ स्थानपद्धतिः ]

- 678) रायंगणम्मि परिसंठियस्स जइ कुंजरस्स माहण्यं ।  
विंझसिहरम्मि न तद्वा ठाणेसु गुणा विसट्ठंति<sup>१</sup> ॥ १ ॥
- 679) अज्झाकवोलपरिसंठियस्स जइ चंदणस्स माहण्यं ।  
मलयसिहरे वि न तद्वा ठाणेसु गुणा विसट्ठंति ॥ २ ॥

676) [ तत् किं भयेन किं चिन्तितेन किं खिन्नेन बहुना ॥  
यदि स एव विजृम्भते पूर्वकृतः पुण्यपरिणामः ॥ ] ततः किं भयेन, किं  
चिन्तितेन, किं खिन्नेन बहुना, यदि पूर्वपुण्यपापकृतः<sup>२</sup> परिणामो विजृम्भते  
स एव ॥ ६७६ ॥

677) [ को दातुं समर्थः को वा हर्तुं यस्य यद्विहितम् । परिण-  
मति फलं पुत्रक पूर्वकर्मानुसारेण ॥ ] यस्य यद्विहितं तत् को वा दातुं  
वा हर्तुं समर्थः । हे पुत्रक पूर्वकर्मानुसारेण फलं परिणमति ॥ ६७७ ॥

678) [ राजाङ्गणे परिसंस्थितस्य यथा कुञ्जरस्य माहात्म्यम् ।  
विन्ध्यशिखरे न तथा स्थानेषु गुणाः प्रसरन्ति ॥ ] राजाङ्गणे परिसंस्थितस्य  
कुञ्जरस्य यथा माहात्म्यं तथा विन्ध्यशिखरे न । यत्रोत्पन्नं वस्तु तत्र तथा न  
शोभते यथान्यत्र स्थाने शोभतेतराम् । अत एव स्थानेष्वकारेषु गुणाः  
विसट्ठंति विघटन्ते ॥ ६७८ ॥

679) [ प्रौढयुवतिकपोलपरिसंस्थितस्य यथा चन्दनस्य माहात्म्यम् ।  
मलयशिखरेऽपि न तथा स्थानेषु गुणाः प्रसरन्ति ॥ ] प्रौढयुवतीकपोल-  
स्थितस्य श्रीचन्दनस्य यथा माहात्म्यं, तथा मलयाचलशिखरे न । स्थानेषु  
गुणा विघटन्ते विजृम्भन्ते ॥ ६७९ ॥

1 C विवड्ढंति 2 I पूर्वकृतः पुण्यकृतः पुण्यपरिणामः

- 680) वरतरुणीनयनपरिसंस्थितस्य यथा कज्जलस्य माहात्म्यं ।  
दीपशिखरे वि न तथा ठाणेषु गुणा विसर्दन्ति ॥ ३ ॥
- 681) केशाण दन्तणहठककुराण बहुयाण बहुयणे तह य ।  
थणयाण ठाणचुकाण मामि को आयरं कुणइ ॥ ४ ॥
- 682) ठाणं न मुयइ धीरो ठककुरसंघस्स दुट्ठवग्गस्स ।  
ठंतं पि' देइ जुज्झं ठाणे ठाणे जस्सं लहइ ॥ ५ ॥
- 683) गहियविमुक्का तेयं जणंति' सामाणो नरिंदाणं ।  
दंडो तह च्चिय द्विय आमूलं हणइ टंकारो ॥ ६ ॥
- 684) उयद्विवडवानलाणं परोप्परुद्धवणसोसणमणाणं ।  
अमुणियमज्झपजलणाण वइयो जिणइ जियलोए ॥ ७ ॥

680) [ वरतरुणीनयनपरिसंस्थितस्य यथा कज्जलस्य माहात्म्यम् ।  
दीपशिखरेऽपि न तथा स्थानेषु गुणाः प्रसरन्ति ॥ ] वरतरुणीनयनस्थितस्य  
कज्जलस्य यथा माहात्म्यं, तथा न दीपशिखरे । स्थानेषु गुणा  
विजृम्भन्ते ॥ ६८० ॥

681) [ केशानां दन्तनखठकुराणां वधूकानां वधूजने तथा च ।  
स्तनानां स्थानभ्रष्टानां सखि क आदरं करोति ॥ ] हे मामि सखि,  
केशानां, दन्तानां, नखानां, ठकुराणां वधूनां वधूजने ( ? वधूजने ) तथा  
च स्तनानां सर्वेषामपि स्थानभ्रष्टानां को नामादरं करोति । अपि तु न  
कोऽपि ॥ ६८१ ॥

682) [ स्थानं न मुञ्चति धीरष्ठकुरसंघस्य दुष्टवर्गस्य । तिष्ठदपि  
ददाति युद्धं स्थाने स्थाने यशो लभते ॥ ] धीरः स्थानं न मुञ्चति । कस्य ।  
ठकुरसंघस्य दुष्टवर्गस्य । तिष्ठदपि युद्धं ददाति, स्थाने स्थाने यशो  
लभते ॥ ६८२ ॥

683) [ गृहीतविमुक्तास्तेजो जनयन्ति सामाजिका नरेन्द्राणाम् ।  
दण्डस्तथैव स्थित आमूलं हन्ति टणत्कारः ॥ ६८३ ॥ ]

684) [ उदधिवडवानल्योः परस्परनिर्वापणशोषणमनसोः । अज्ञात-  
मध्यप्रव्रलनयोर्यतिकरो जयति जीवलोके ॥ ६८४ ॥ ]

## ७६. गुणवज्जा [ गुणपद्धतिः ]

- (685) जइ नत्थि गुणा ता किं कुलेण गुणिणो कुलेण न हु कज्जं ।  
कुलमकलंकं गुणवज्जियाण गरुयं चिय कलंकं ॥ १ ॥
- (686) गुणहीणा जे पुरिसा कुलेण गरुयं वहन्ति ते मूढा ।  
वसुप्पभो वि धणू गुणरहिण नत्थि टंकारो ॥ २ ॥
- (687) जन्मन्तरं न गरुयं गरुयं पुरिसस्स गुणगणारोहणं ।  
मुक्ताफलं हि गरुयं न हु गरुयं सिण्णिसंपुडयं ॥ ३ ॥
- (688) खरफरुसं सिण्णिउडं रयणं तं होइ जं अणग्घेयं ।  
जाईइ किं व किज्जइ गुणेहि दोसा फुल्लिज्जन्ति ॥ ४ ॥

685) [ यदि न सन्ति गुणास्तत् किं कुलेन, गुणिनः कुलेन न खलु कार्यम् । कुलमकलङ्कं गुणवर्जितानां गुरुक एव कलङ्कः ॥ ] यदि न सन्ति गुणास्ततः किं कुलेन । गुणिनो गुणवतः कुलेन न खलु कार्यम् । गुणवर्जितानां नराणाम् अकलङ्कमपि कुलं गुरुनरः कलङ्कः । निर्गुणस्य कुलीनस्यापि कुलं कलङ्काय भवतीत्यर्थः ॥ ६८५ ॥

686) [ गुणहीना ये पुरुषाः कुलेन गर्वं वहन्ति ते मूढाः । वंशोत्पन्नमपि धनुः गुणरहितं नास्ति टणत्कारः ॥ ] गुणहीना ये पुरुषाः कुलेन “ अहं कुलीनोऽस्मि ” इति गर्वं वहन्ति ते मूढा मूर्खाः । कथमेवं ज्ञायत इत्याह । तदेव पश्य । वंशोत्पन्नेऽपि धनुषि गुणरहिते नास्ति टणत्कारः । यद्यपि कुलोत्पन्नस्तथापि गुणरहितस्तृणाय भवति । यथा गुणरहितं धनुः पिजनादतिरिष्यते ( ! ) ॥ ६८६ ॥

687) [ जन्मान्तरं न गुरु गुरु पुरुषस्य गुणगणारोहणम् । मुक्ताफलं हि गुरु न खलु गुरु शुक्तिसंपुटकम् ॥ ] जन्मान्तरं न गुरु, पुरुषस्य गुणगणारोहणं गुरु । अमुमेवार्थमर्थान्तरेण विवृणोति । मुक्ताफलं स्फुटं गुरु, न पुनस्तदुत्पत्तिस्थानं शुक्तिसंपुटकम् ॥ ६८७ ॥

688) [ खरपरुषं शुक्तिपुटं रत्नं तद्भवति यदनर्थम् । जात्या किमिव क्रियते गुणैर्दोषाः प्रोञ्जयन्ते ॥ ] अतिशयेन परुषं शुक्तिपुटं

- 689) जं जाणइ भणइ जणो गुणाण विह्ववाण अंतरं गरुयं ।  
लब्भइ गुणेहि विह्वो विह्वेहि गुणा न घेप्पंति ॥ ५ ॥
- 690) ठाणं गुणेहि लब्भइ ता गुणग्रहणं अवस्स कायव्वं ।  
हारो वि नेय पावइ गुणरहिओ तरुणिथणवट्टं ॥ ६ ॥
- 691) पासपरिसंठिओ वि हु गुणहीणे किं करेइ गुणवंतो ।  
जायंघयस्स दीवो हत्थकओ निप्फलो च्चेय ॥ ७ ॥
- 692) परलोयगयाणं पि हु पच्छत्ताओ न ताण पुरिसाणं ।  
जाण गुणुच्छाहेणं जियंति वंसे समुप्पन्ना ॥ ८ ॥

भवति । तदुत्पन्नं च रत्नं च तद्भवति यदनर्थम् । जात्या किमिव क्रियते,  
गुणैर्दोषाः प्रोञ्च्यन्ते ॥ ६८८ ॥

689) [ यज्जानाति भणति जनो गुणानां विभवानामन्तरं गुरुकम् ।  
लभ्यते गुणैर्विभवो विभवैर्गुणा न गृह्यन्ते ॥ ] यज्जानाति भणति जनो  
गुणानां विभवानां च महदन्तरम् । विभवो गुणैर्लभ्यते, विभवेन गुणा न  
गृह्यन्ते, न लभ्यन्त इति ॥ ६८९ ॥

690) [ स्थानं गुणैर्लभ्यते तद्गुणग्रहणमवश्यं कर्तव्यम् । हारोऽपि  
नैव प्राप्नोति गुणरहितस्तरुणीस्तनपट्टम् ॥ ] स्थानं गुणैर्लभ्यते, ततो  
गुणग्रहणमवश्यमेव कर्तव्यम् । एतदेव दृष्टान्तेनोपोद्बल्यति । हारोऽपि  
—आस्तां तावत् सचेतनः पुरुषः—नैव प्राप्नोति गुणरहितस्तरुणी-  
स्तनपट्टम् ॥ ६९० ॥

691) [ पार्श्वपरिसंस्थितोऽपि खलु गुणहीने किं करोति गुणवान् ।  
जात्यन्धकस्य दीपो हस्तकृतो निष्फल एव ॥ ] पार्श्वे परिसंस्थितोऽपि  
गुणहीने किं करोति गुणवान् । जात्यन्धस्य दीपो हस्तकृतो निष्फल  
एव ॥ ६९१ ॥

692) [ परलोकगतानामपि खलु पश्चात्तापो न तेषां पुरुषाणाम् ।  
येषां गुणोत्साहेन जीवन्ति वंशे समुत्पन्नाः ॥ ] येषां गुणोत्साहेन कुलोत्पन्ना  
अपि पुरुषा जीवन्ति, तेषां पुरुषाणां परलोकगतानामपि खलु न पश्चात्तापः ।

७७. गुणणिदावज्जा [ गुणनिन्दापद्धतिः ]

- 693) मुक्ताहलं व पडुणो गुणिणो किं करइ वेहरहियस्स ।  
जत्थ न पविसइ सूई तत्थ गुणा बाहिर च्चेय ॥ १ ॥
- 694) प्रियकेलिसंगमोत्सारिण हारेण चिन्तियं पयं ।  
अवसररहिया गुणवंतया वि दूरे धरिज्जंति ॥ २ ॥
- 695) ता निग्गुण च्चिय वरं पडुणवलंभेण जाण परिओसो ।  
गुणिणो गुणाणुरूवं फलमलहंता किलिस्संति ॥ ३ ॥
- 696) निग्गुण गुणेहि नियणिग्गुणत्तणं देहि अम्ह सङ्कीए ।  
कलिकाले किं कोरइ गुणेहि पडुणो न वेण्पंति ॥ ४ ॥

ये गुणवन्तस्ते मृता अपि जीवन्ति । अहो धन्या एते पुरुषा येषां पूर्वजा गुणगणालंकृता अभूवन्निति ॥ ६९२ ॥

693) [ मुक्ताफलमिव प्रभोर्गुणिनः किं करोति वेधरहितस्य ।  
यत्र न प्रविशति सूची तत्र गुणा बहिरेव ॥ ] वेधरहितस्य प्रभोर्गुणिनः  
किं कुर्वन्ति( ? करोति ) यथा मुक्ताफलस्य वेधरहितस्य । यत्र न प्रवि-  
शति सूची तत्र गुणा बहिरेव ॥ ६९३ ॥

694) [ प्रियकेलिसंगमोत्सारितेन हारेण चिन्तितमेतत् । अवसर-  
रहिता गुणवन्तोऽपि दूरे ध्रियन्ते ॥ ] प्रियकेलिसंगमे सुरतक्रीडाप्रस्तावे  
उत्सारितेन हारेण चिन्तितम् । किमित्याह । अवसररहिता गुणवन्तोऽपि  
दूरे ध्रियन्ते । यद्येवं नास्ति तर्हि कथं यैरस्माभिस्तरुणीकुचकलशयोर्भूषा  
जनिता ते वयमपि गुणिनो दूरे ध्रियामहे ॥ ६९४ ॥

695) [ तन्निर्गुणा एव वरं प्रमुनवलम्बेन येषां परितोषः । गुणिनो  
गुणानुरूपं फलमलभमानाः क्लिश्यन्ति ॥ ] ततो निर्गुणा एव वरं प्रधानं,  
येषां निर्गुणानां प्रमुनवलम्बेन परितोषः । गुणिनः पुनर्गुणानुरूपं फल-  
मलभमानाः क्लिश्यन्ति ॥ ६९५ ॥

696) [ निर्गुण गुणैर्निजनिर्गुणत्वं देह्यस्मभ्यं विनिमयेन । कलि-  
काले किं क्रियते गुणैः प्रभवो न गृह्यन्ते ॥ ] हे निर्गुण गुणैर्निजनिर्गुणत्व-

- 697) सव्वत्तो वसइ धरा संति नरिंदा गुणा वि अग्घंति ।  
ता किं सहंति गुणिणो अणायरं अत्थवंताणं ॥ ५ ॥
७८. गुणसलाहावज्जा [ गुणस्लाघापद्धतिः ]
- 698) जस्स न गेण्हंति गुणा सुयणा गोट्ठीसु रणमुहे सुहडा ।  
नियज्जणणिजोव्वणुहरणेण किं तेण जाएण ॥ १ ॥
- 699) किं तेण जाइएण वि पुरिसें पयपूरणे वि असमत्थे ।  
जेण न जसेण भरियं सरि व्व भुवणंतरं सयलं ॥ २ ॥
- 700) देसे ग्रामे नगरे रायपहे तियच्चउक्कमग्गे वा ।  
जस्स न पसरइ किसी धिरत्थु किं तेण जाएण ॥ ३ ॥
- 701) किं तेण आइएण व किं वा पसयच्छि तेण व गएण ।  
जस्स कए रणरणयं नगरे न घराघरं होइ ॥ ४ ॥

मरमम्यं देहि । कया । सङ्घीए द्रव्यविनिमयेन । यतः कलिकाले किं क्रियते, गुणैः प्रभवो न गृह्यन्ते ॥ ६९६ ॥

697) [ सर्वतो वसति धरा सन्ति नरेन्द्रा गुणा अप्यर्धन्ति । तत् किं सहन्ते गुणिनोऽनादरमर्थवताम् ॥ ] सर्वतो धरा वसति, नरेन्द्राः सन्ति, गुणा अप्यर्धन्ते । ततः किं सहन्ते गुणिनोऽनादरमर्थवताम् । यदि सर्वत्र वासः, सर्वत्र नरेन्द्राः, सर्वत्र गुणाः पूज्यन्ते ॥ ६९७ ॥

698) [ यस्य न गृह्णन्ति गुणान् सुजना गोष्ठीषु रणमुखे सुभटाः । निजजननीयौवनोच्छेदकेन किं तेन जातेन ॥ ६९८ ॥ ]

699) [ किं तेन जातेनापि पुरुषेण पदपूरणेऽप्यसमर्थेन । येन न यशसा भृतं सरिद्धद् भुवनान्तरं सकलम् ॥ ] किं तेन जातेनापि पुरुषेण पदपूरणेऽप्यसमर्थेन, येन यशसा सकलं सरिद्धद् भुवनान्तरं न भृतम् ॥ ६९९ ॥

700) [ देशे ग्रामे नगरे राजपथे त्रिकचतुष्कमार्गे वा । यस्य न प्रसरति कीर्तिर्धिगस्तु किं तेन जातेन ॥ ७०० ॥ ]

701) [ किं तेनागतेन वा किं वा प्रसूताक्षि तेन वा गतेन । यस्य कृते रणरणको नगरे न गृहे गृहे भवति ॥ ] किं तेनागतेन वा किं वा

७९. पुरिसर्णिदावज्जा [ पुरुषनिन्दापद्धतिः ]

- 702) उद्धं वच्चति अहो वयति मूलंकुर व्व भुवणमि ।  
विज्जाइयिप् कत्तो कुलाहि पुरिसा समुप्पन्ना ॥ १ ॥
- 703) नियक्कमेहि वि नीयं उच्चं पुरिसा लहंति संठाणं ।  
सुरमंदिरकूपयरा उद्धंमुहा य वच्चति ॥ २ ॥
- 704) एकस्मि कुले एकस्मि मंदिरे' एककुक्षिसंभूया ।  
एको नरसयसामी अन्नो एकस्स असमत्थो ॥ ३ ॥
- 705) सज्जनसलाइणिज्जे पयस्मि अप्पा न ठाविओ जेहिं ।  
सुसमत्था जे न परोवयारिणो तेहि वि न किं पि' ॥ ४ ॥

प्रसृताक्षि तेन गतेन ( वा ) । यस्य कृते रणरणको न गृहे गृहे-  
भवति ॥ ७०१ ॥

702) [ ऊर्ध्वं व्रजन्त्यधो व्रजन्ति मूलाङ्कुरा इव भुवने । विद्याधिके-  
कुतः कुलात् पुरुषाः समुत्पन्नाः ॥ ] पुरुषा ऊर्ध्वं व्रजन्ति अधो व्रजन्ति मूला-  
ङ्कुरा इव भुवनतले । विद्याधिके कुतः कुलात् पुरुषाः समुत्पन्नाः ॥ ७०२ ॥

703) [ निजकर्मभिरपि नीचमुच्चं पुरुषा लभन्ते संस्थानम् ।  
सुरमन्दिरकूपकरा ऊर्ध्वाधोमुखाश्च व्रजन्ति ॥ ] निजकर्मभिरेव पुरुषा-  
नीचमुच्चं संस्थानं लभन्ते । क इव । सुरमन्दिरकूपकरा ऊर्ध्वाधोमुखा-  
व्रजन्ति । कूपस्थिततुला रिक्तभृता सती नीचोच्चं स्थानं प्राप्नोति ॥ ७०३ ॥

704) [ एकस्मिन् कुले एकस्मिन् मन्दिर एककुक्षिसंभूतौ । एको  
नरशतस्वाम्यन्य एकस्यासमर्थः ॥ ] एकस्मिन् गृहे, एकस्मिन् कुले, एकस्या-  
कुक्षौ समुद्भूतौ द्वौ भवतः । तन्मध्य एको नरशतस्वामी, अन्यश्चैकस्यापि  
भर्तु न समर्थः ॥ ७०४ ॥

705) [ सज्जनश्लाघनीये पद आत्मा न स्थापितो यैः । सुसमर्था ये  
न परोपकारिणस्तैरपि न किमपि ॥ ] सज्जनश्लाघनीये पद आत्मा यैर्नरो-  
पितस्तैः किमपि प्रयोजनं नास्ति । ते निरर्थका इत्यर्थः । न केवलमेते ।  
सुष्ठु समर्था अपि ये न परोपकारिणो भवन्ति, तैश्चापि किम् । परोपकारं

## ८०. कमलवज्रा [ कमलपद्धतिः ]

- 706) हिङ्गुकयकंटयाणं पयडियकोसाण मित्तसमुदाणं ।  
मामि गुणवंतयाणं कह कमले वसउ न हु कमला ॥ १ ॥
- 707) अन्नन्न'लग्गकयपत्तपरियणे निहयगुरुजडाजाले ।  
मित्तालोयणसुहिण कह कमले वसउ न हु कमला ॥ २ ॥
- 708) पयडियकोसगुणङ्गे तह य कुलीणे सुपत्तपरिवारे ।  
एवंविहे वसंती कमले कमले कयत्था सि ॥ ३ ॥
- 709) जडसंवाहियफरुसत्तणस्स निण्हवियणियगुणोहस्स ।  
रे कमल तुज्झ कमला निवसइ रत्ताण पत्ताण ॥ ४ ॥

कर्तुमलंकर्मिणा ये न कुर्वन्ति ( परोपकारं ) तैरपि न किमपि ।  
क्षेममजननिरेव भवतु ॥ ७०५ ॥

706) [ अधःकृतकण्टकानां प्रकटितकोशानां मित्रसंमुखानाम् ।  
साखि गुणवतां कथं कमले वसतु न खलु कमला ॥ ] अधःकृतकण्टकानां  
प्रकटितकोशानां — कोशोऽत्र कमलान्तर्वर्तिनी कर्णिका — सूर्यसंमुखानां  
गुणवतां, हे मामि साखि, एवंविधे कमले कथं कमला न वसति । अपि तु  
वसत्येव । अयमर्थः । अधःकृतदुर्जने, प्रकटितभाण्डागारे, सुदृढसंमुखे  
गुणवति पुंसि कथं न श्रीर्वसति । अपि त्वलंकरोत्येव ॥ ७०६ ॥

707) [ अन्योन्यलग्नकृतपत्र( पात्र )परिजने निहतगुरुजटाजाले ।  
मित्रालोकनसुखिते कथं कमले वसतु न खलु कमला ॥ ७०७ ॥ ]

708) [ प्रकटितकोशगुणाढ्ये तथा च कुलीने सुपत्रपरिवारे । एवं-  
विधे वसन्ती कमले कमले कृतार्थासि ॥ ] प्रकटितकोशगुणाढ्ये तथा च  
कुलीने पृथ्वीलीने सुपत्रपरिवारे, एवंविधे कमले वसन्ती हे कमले लक्षि  
कृतार्थासि ॥ ७०८ ॥

709) [ जडसंवाहितपरुषत्वस्य निहृतगुणौघस्य । रे कमल तव  
कमला निवसति रक्तानां पत्राणाम् ॥ ७०९ ॥ ]

710) जह पलहिगुणा परछिहछायणे' तह नु कमल जइ तुज्झ ।  
ता इह सकले लोए का उवमा तव ठविज्जंति ॥ ५ ॥

८१. कमलणिदावज्जा ( कमलनिन्दापद्धतिः )

711) अलियालावे वियसंत कमल कलिओ सि रायहंसैहिं ।  
ता सुंदरं न होही तुज्झ फलं कालपरिणामे ॥ १ ॥

712) अप्पं परं न याणसि नूणं सउणो सि लच्छिपरियरिओ ।  
उज्जलसमुहो पेच्छह ता वयणं पि हु न ठावेइ ॥ २ ॥

713) लच्छीए परिगहिया उड्डुमुहा जइ न हुंति ता पेच्छ ।  
जेहिं चिय उड्डुविया तं चिय नालं न पेच्छंति ॥ ३ ॥

710) [ यथा कर्पासगुणाः परच्छिद्रच्छादने तथा नु कमल यदि तव । तद् इह सकले लोके का उपमास्तव स्थाप्यन्ते ॥ ] यथा पलहिगुणाः कर्पासगुणाः परच्छिद्राच्छादने, तथा अहो यदि तव भवन्ति, तत इह अस्मिन् सकले लोके का उपमास्तव स्थाप्यन्ते । अपि तु सर्वोपमापात्रे भवसि ॥ ७१० ॥

711) [ अल्यालापे विकसत् कमल कलितमसि राजहंसैः । तत् सुन्दरं न भविष्यति तव फलं कालपरिणामे ॥ ] अल्यालापे विकसद्दे कमल कलितोऽसि ( ? कलितमसि ) राजहंसैः । ततस्तव फलं परिणामे काल-परिणामे सुन्दरं न भविष्यति ॥ ७११ ॥

712) [ आत्मानं परं न जानासि नूनं सगुणोऽसि लक्ष्मीपरिचरितः । उज्ज्वलसंमुखः प्रेक्षस्व तद्वदनमपि खलु न स्थापयति ॥ ] आत्मानं परं च न जानीषे । नूनं सपुण्योऽसि लक्ष्म्या परिकरितः । उज्ज्वलसमूहः ( ? उज्ज्वलसंमुखः ) पश्यत, तद्वदनमपि न खलु स्थापयसि ॥ ७१२ ॥

713) [ लक्ष्म्या परिगृहीता ऊर्ध्वमुखा यदि न भवन्ति तत्प्रेक्षस्व । यैरेवोर्ध्वीकृतानि तान्येव नालानि न प्रेक्षन्ते ॥ ] हे पंकज, लक्ष्मीपरि-गृहीता यधूर्ध्वमुखा न भवन्ति ततः पश्यैतानि कमलानि यैरेवोर्ध्वीकृतानि तान्येव नालानि न पश्यन्ति ॥ ७१३ ॥

- 714) लच्छिणिलयसणुसाणवयण गुणिणो सयाणुलग्गस्स ।  
नियणालस्स वि विमुद्धो ता पंकय कस्स समुद्धो सि ॥ ४ ॥
- 715) वड्ढावियकोसो जं सि कमल परिस्सोसिएहि पसेहिं ।  
अच्छउ ता लच्छिणवओ तं विय नामं पि हारिहिसि ॥ ५ ॥
- 716) मित्तो सूरु कयपत्तपरियरो लच्छियालओ कमलो ।  
पयहीणस्स सहारो केणावि न सक्किओ निमिसं ॥ ६ ॥
- 717) सरसान्ण सूरपरिस्संठियाण कमलान्ण कीस उवयारो ।  
उक्खयमूला सुक्खंतपंकया कइ न संठविया ॥ ७ ॥

714) [ लक्ष्मीनिलयनत्वोत्तानवदन गुणिनः सदानुलग्नस्य । निज-  
नालस्यापि विमुखं तत् पङ्कज कस्य संमुखमसि ॥ ] हे पङ्कज, लक्ष्मी-  
निलयनोत्तानवदन, गुणिनः सदानुलग्नस्य, एवंविधस्य निजनालस्यापि  
विमुखस्ततोऽन्यस्य कस्य संमुखो भविष्यति । अपि तु न कस्यापि । यः  
खलु लक्ष्म्यालिङ्गितः स यद्यात्मीयानपि प्रति निष्फलः, स परान् प्रति कथं  
सफलो भविष्यतीति ॥ ७१४ ॥

715) [ वर्धितकोशं यदसि कमल परिशोषितैः पत्रैः । आस्तां  
तावलक्ष्मीपदं तदेव नामापि हारयिष्यसि ॥ ] यद् हे कमल वर्धितकोशो-  
ऽसि । कैः । परिशोषितैः पत्रैः । आस्तां तावलक्ष्मीस्थानं, तदेव नामापि  
हारयिष्यसि ( ? हारयिष्यसि ) ॥ ७१५ ॥

716) [ मित्रं सूर्यः, कृतपत्रपरिकरं लक्ष्म्यालयः कमलम् । पयोहीनस्य  
( पदहीनस्य ) साधारः केनापि न शक्तो निमिषम् ॥ ] कमलस्य किल सूर्यो  
मित्रम् । तच्च कृतपत्रपरिग्रहम् । लक्ष्म्यालयम् ( ? लक्ष्म्यालयः ) । पयोहीनस्य  
साधारः ( ? साधारः ) केनापि कर्तुं न शेके निमिषमात्रमपि ॥ ७१६ ॥

717) [ सरसानां सूर्यपरिस्संस्थितानां कमलानां कीदृगुपकारः ।  
उत्खातमूलानि शुष्यत्पङ्कानि कथं न संस्थापितानि ॥ ] सरसानां सूरपरि-  
संस्थितानां कमलानां कीदृगुपकारः । जानामि यदि सूर्य उत्खातमूलानि  
शुष्यत्पङ्कानि संस्थापयति ॥ ७१७ ॥

८२. हंसमाणसवज्जा ( हंसमानसपद्धतिः )

- 718) छंडिज्जइ हंस सरं कत्तो वासो परम्मुहे दिव्वे ।  
जाव न ठवेइ चलणे कूडबओ मत्थए एण्हि ॥ १ ॥
- 719) पढमं चिय जे विगया घणागमे साधु ताण हंसाणं ।  
जेहि न दिहं उच्चासनट्टियं खलबककुटुम्बं ॥ २ ॥
- 720) इयरविहंगमपयपंतिचित्तला जत्थ पुलिणपेरंता ।  
तत्थ सरं न हु जुत्तं वसियव्वं रायहंसाणं ॥ ३ ॥
- 721) विविधविहंगमणिवहेण मंडियं पेच्छिऊण कमलवणं ।  
मुक्कं माणभरिएहि माणसं रायहंसेहि ॥ ४ ॥

718) [ त्यज्यते हंस सरः कुतो वासः पराङ्मुखे दैवे । यावन्न स्थापयति चरणौ कूटबको मस्तक इदानीम् ॥ ] हे हंस सरस्त्यज्यते । यतः कुतो वासः पराङ्मुखे दैवे । यावन्न स्थापयति चरणौ मस्तके कूटबक इदानीम् । अयं भावः । कश्चिन्मनस्वी क्वापि मूर्खप्रधाने ग्रामे वसन् केनचिदेवमुच्यते ॥ ७१८ ॥

719) [ प्रथममेव ये विगता घनागमे साधु तेषां हंसानाम् । यैर्न दृष्टमुच्चासनस्थितं खलबककुटुम्बम् ॥ ] प्रथममेव ये गता मानसं घनागमे, साधु तेषां हंसानाम् । किमित्येवमुच्यते । यैर्न दृष्टं खलबककुटुम्बकम् उच्चासनस्थितम् । वरमन्यत्र गमनं विदुषां<sup>१</sup>, न तु मूर्खस्य मूर्खैः क्रियमाणः सत्कारो दृष्टः ॥ ७१९ ॥

720) [ इतरविहङ्गमपदपङ्क्तिचित्रिता यत्र पुलिनपर्यन्ताः । तत्र सरसि न खलु युक्तं वसितव्यं राजहंसानाम् ॥ ] इतरविहङ्गमपदपङ्क्तिचित्रिता यत्र पुलिनपर्यन्ताः, तस्मिन्नेवंविधे सरसि न खलु युक्तं राजहंसानामुषितुम्<sup>२</sup> ॥ ७२० ॥

721) [ विविधविहङ्गमनिवहेन मण्डितं प्रेक्ष्य कमलवनम् । मुक्तं मानभृतैर्मनसं राजहंसैः ॥ ] राजहंसैर्मनसं सरो मुक्तम् । किंविशिष्टैः । मानभृतैर्मनस्विभिः । किं कृत्वा । प्रेक्ष्य । किंविशिष्टम् । विविधविहङ्गमनिवहमण्डितं कमलवनम् ॥ ७२१ ॥

## ८३. चक्रवायवज्जा ( चक्रवाकपद्धतिः )

- 722) अद्वत्यमिण सूरे जं दुखं होइ चक्रवायस्स ।  
तं होइ तुह रिऊणं अहवा ताणं पि मा होइ ॥ १ ॥
- 723) भूमीगयं न चत्ता सूरं ददूण चक्रवाण ।  
जीयगल व्व दिन्ना मुणालिया विरहभीएण ॥ २ ॥
- 724) अग्गि व्व पउमसंडं चिय व्व नलिणी मडो व्व अप्पा णं ।  
चक्रेण प्रियाविरहे मसाणसरिसं सरं दिट्ठं ॥ ३ ॥
- 725) आसासिज्जइ चक्रो जलगयपडिबिबंदं सणासाए ।  
तं पि हरंति तरंगा पेच्छह निउणत्तणं विहिणो ॥ ४ ॥

722) [ अर्धास्तमिते सूर्ये यद् दुःखं भवति चक्रवाकस्य । तद्भवतु तव रिपूणामथवा तेषामपि मा भवतु ॥ ] अर्धास्तमिते सूर्ये यद् दुःखं भवति चक्रवाकस्य, तद्भवतु तव रिपूणाम् अथवा तेषामपि मा भवतु । सूर्यास्तमने किल चक्रवाक्या सह वियोगप्रारम्भः । इतः परं सकलामपि रात्रिं जीवितेश्चर्या सह वियोगदुःखमनुभविष्यामीति चिन्तागृहीतस्य चक्रवाकस्य दुःखमिति ॥ ७२२ ॥

723) [ भूमिगतं न त्यक्ता सूर्यं दृष्ट्वा चक्रवाकेण । जीवार्गलेव दत्ता मृणालिका विरहभीतेन ॥ ] भूमिगतं सूर्यं दृष्ट्वा विरहभीतेन चक्रवाकेण मृणालिका न त्यक्ता । तर्हि किं कृता इत्याह । जीवार्गला दत्तेव । अयमर्थः । मृणालिकां भक्षयंश्चक्रवाकः सूर्यास्तमनमालोक्य कथं प्रिया-विरहवेदनाव्यतिकरं सोढास्मीति चञ्चूस्थितामपि मृणालिकामर्गलाप्रायां जीवगमनमयादिव न मुमोचेति ॥ ७२३ ॥

724) [ अग्निरिव पद्मषण्डं चित्तेव नलिनी मृतक इवात्मा खलु । चक्रेण प्रियाविरहे श्मशानसदृशं सरो दृष्टम् ॥ ] चक्रेण चक्रवाकेण सरः श्मशानसदृशं दृष्टम् । श्मशानसादृश्यमाह । श्मशाने किल अग्न्यादयो भवन्ति । अग्निरिव पद्मषण्डं, चित्तेव नलिनी, मृतकमिव आत्मानं (? मृतक इव आत्मा ) । दृष्टमिति सर्वत्र संबध्यते ॥ ७२४ ॥

725) [ आश्वास्यते चक्रो जलगतप्रतिबिम्बदर्शनाशया । तामपि हरन्ति तरङ्गाः प्रेक्षध्वं निपुणत्वं विधेः ॥ ] आश्वास्यते चक्रो जलगत-

- 726) आसंति संगमासा गमंति रयणि सुहेण चक्राया ।  
दियहा न य हुंति विओयकायरा कइ नु वोलंति ॥ ५ ॥
- 727) अलियं जंपेइ जणो जं पेम्भं होइ अत्थलोहेण ।  
सेवालजीवियाणं कओ धणं चक्रवायाणं ॥ ६ ॥

८४. चंदणवज्जा ( चन्दनपद्धतिः )

- 728) सुसिएण निहसिएण वि तह कइ वि हु चंदणेण महमहिंयं ।  
सरसा वि कुसुममाला जह जाया परिमलविलक्खा ॥ १ ॥

प्रतिबिम्बदर्शनाशया, तामपि हरन्ति तरङ्गाः कल्लोलाः । अत एव पश्यत  
निपुणत्वं विधेः । चक्रवाकः किल ' इयं मम प्राणवल्लभा ' इति स्वकीयं  
प्रतिबिम्बं जलस्थितमवलोक्य उदञ्चसीत् । तत्रापि हतविधिपरिणामेन  
तदात्मप्रतिबिम्बम् अम्बुनि गतम् ऊर्मय एव विनाशयन्ति ॥ ७२५ ॥

726) [ आसते संगमाशया गमयन्ति रजनीं सुखेन चक्रवाकाः ।  
दिवसा न च भवन्ति वियोगकातराः कथं नु व्यतिक्रामन्ति ॥ ] चक्र-  
वाकाः संगमाशया आसते, रजनीं गमयन्ति सुखेन, दिवसा न च भवन्ति  
वियोगकातराः कथम् नु अतिक्रामन्ति ॥ ७२६ ॥

727) [ अलीकं जल्पति जनो यत् प्रेम भवत्यर्थलोभेन । शैवाल-  
जीविकानां कुतो धनं चक्रवाकाणाम् ॥ ] जनोऽलीकं मृषा जल्पति, यत्  
प्रेम अर्थलोभेन भवति । अर्थनिमित्तं स्नेहो भवतीति यत् कथयति  
तन्मृषा । तदेव दृष्टान्तेन साधयति । शैवालजीविकानां चक्रवाकाणां कुतो  
धनम् ॥ ७२७ ॥

728) [ शोषितेन निघर्षितेनापि तथा कथमपि खलु चन्दनेन  
प्रसृतम् । सरसापि कुसुममाला यथा जाता परिमलविलक्षा ॥ ]  
तथा कथमपि चन्दनेन महमहितम् । किंविशिष्टेन । शोषितेन निघर्षिते-  
नापि । यथा सरसापि सुगन्धापि कुसुममाला पुष्पसक् परिमलविलक्षा  
जाता ॥ ७२८ ॥

1 G °परिणमने, I °परिणमनेन

- 729) परशुच्छेदप्रहरणेण निहसणे<sup>१</sup> नेय उज्झिया पयई ।  
चंदण संनयसीसो तेण तुमं वंदय लोओ ॥ २ ॥
- 730) उत्तमकुलेसु जम्मं तुह चंदण तरुवराण मज्झमि ।  
दुज्जीह्वाण खलाण य निव्वं चिय तेण अणुरसो ॥ ३ ॥
- 731) एक्को चिय दोसो तारिसस्स चंदणदुमस्स विधिघडिओ ।  
जीसे दुट्ठभुयंगा खणं पि पासं न मेहंति ॥ ४ ॥
- 732) बहुतरुवराण मज्जे चंदणविटवो भुयंगदोसेण ।  
छिज्झइ निरावराहो साहु इव असाहुसंनेण ॥ ५ ॥

८५. वडवज्जा ( वटपद्धतिः )

- 733) जाओ सि कीस पंथे अहवा जाओ सि कीस फलिओ सि ।  
अह फलिओ सि महादुम ता सउणविडंबणं सहसु ॥ १ ॥

729) [ परशुच्छेदप्रहरणेन निघर्षणेन नैवोष्णिता प्रकृतिः । चन्दन-  
संनतशीर्षस्तेन त्वां वन्दते लोकः ॥ ] परशुच्छेदप्रहरणनिघर्षणैर्नैव त्यक्तः  
प्रकृतिः । हे चन्दन संनतशिरास्तेन त्वां वन्दते लोकः<sup>१</sup> ॥ ७२९ ॥

730) [ उत्तमकुलेषु जन्म तव चन्दन तरुवराणां मध्ये । द्विजिह्वानां  
खलानां च नित्यमेव तेनानुरक्तः ॥ ] हे चन्दन तरुवराणां मध्ये तवोत्तम-  
कुलेषु जन्म । द्विजिह्वानां खलानां च तेन हेतुना त्वमनुरक्तोऽसि । प्रका-  
रान्तरेणोपालम्भः ॥ ७३० ॥

731) [ एक एव दोषस्तादृशस्य चन्दनद्रुमस्य विधिघटितः । यस्थ  
दुष्टभुजङ्गाः क्षणमपि पार्श्वं न मुञ्चन्ति ॥ ] तादृशस्य चन्दनद्रुमस्यैक एव  
दोषो विधिकृतो, यस्य दृष्टभुजङ्गाः क्षणमपि पार्श्वं न मुञ्चन्ति ॥ ७३१ ॥

732) [ बहुतरुवराणां मध्ये चन्दनविटपो भुजङ्गदोषेण । छिद्यते  
निरपराधः साधुरिवासाधुसङ्गेन ॥ ] बहुतरुवराणां मध्ये चन्दनवृक्षो भुजङ्ग-  
दोषेण छिद्यते निरपराधः साधुरिवासाधुसङ्गेन ॥ ७३२ ॥

733) [ जातोऽसि कस्मात्पथि, अथवा जातोऽसि कस्मात्फलि-  
तोऽसि । अथ फलितोऽसि महाद्रुम तच्छकुनविडम्बनां सहस्र ॥ ] हे

1 G I add : खण्डनेऽपि निघर्षणेऽपि नतशिरास्त्वम्, अतो भवन्तं लोको वन्दते ।

- 734) नीरस-करीर-खरखरसंकुले विसमसमिरुदेशे ।  
का होज्ज गई पडियाण जं सि वडपायव न होतो ॥ २ ॥
- 735) भूमिगुणेण वडपायवस्स जइ तुंगिमा इहं होइ ।  
तइ वि इ फलाण रिद्धी होसइ बीयाणुसारेण ॥ ३ ॥

८६. तालवज्जा ( तालपद्धतिः )

- 736) किं ताल तुज्झ तुंगसणेण गयणद्धरुद्धमग्गेण ।  
हुइजलणताविपहि वि उवहेप्पसि जं न पहिएहि ॥ १ ॥
- 737) छायारहियस्स निरासयस्स दूरयरदावियफलस्स ।  
दोसेहि समा जा का वि तुंगिमा तुज्झ रे ताल ॥ २ ॥

महाद्रुम किमिति पथि जातोऽसि । यदि जातस्तदा किमिति फलितोऽसि ।  
अथ चेत्फलितस्तदा शकुनविडम्बनां सहस्व ॥ ७३३ ॥

734) [ नीरसकरीर-खर-खदिरसंकुले विषमशमीमरुदेशे । का  
भवेद्भतिः पथिकानां यदसि वटपादप न भवन् ॥ ] नीरसा ये करीराः  
खराश्च ये खदिरास्तैः संकुले । तथा विषमाः शम्यो यत्रासौ विषमशमिः  
( ? विषमशमीकः ) । एवंविधो यो मरुदेशस्तस्मिन् नीरसकरीरतीक्ष्णख-  
दिरसंकुले विषमशमीमरुदेशे । तत्र हे वटपादप का गतिर्भवेत् पथिकानां  
यदि त्वं नामविष्यः ॥ ७३४ ॥

735) [ भूमिगुणेन वटपादपस्य यदि तुङ्गत्वमिह भवति । तथापि  
खलु फलानामृद्धिर्भविष्यति बीजानुसारेण ॥ ] भूमिगुणेन वटपादपस्य यदि  
तुंगिमा तुङ्गत्वं भवति, तथापि फलानामृद्धिर्बीजानुसारेण भवित्री । यद्यपि  
भूमिगुणेन वटवृक्षो ह्रस्वः संजातस्तथापि फलप्राचुर्यं तथा भविष्यति येन  
सर्वेऽपि प्राणिनः सुखिता भविष्यन्ति ॥ ६३५ ॥

736) [ किं ताल तव तुङ्गत्वेन गगनार्धरुद्धमार्गेण । क्षुधाज्वलन-  
तापितैरप्युपगृह्यसे यन्न पथिकैः ॥ ] हे ताल तव तुंगत्वेन किं गगनार्धरु-  
द्धमार्गेण ? क्षुधाज्वलनतापितैरुपगृह्यसे यन्न पथिकैः ॥ ७३६ ॥

737) [ छायारहितस्य निराश्रयस्य दूरतरदर्शितफलस्य । दोषैः समं  
यत् किमपि तुङ्गत्वं तव रे ताल ॥ ] रे ताल या कापि तव तुंगिमा

1 I सुहिताः

2 G गगनावरुद्धमार्गेण which presupposes the reading गयनावरुद्धमार्गेण

3 I यः कोऽपि तुंगिमा तुंगत्वं स दोषैः समस्तुत्यः ।

- 738) जेहि नीओ वड्ढि तालो सवसलिलदानसेवया ।  
तस्सेव जो न फलिओ सो फलिओ कह नु अन्नस्स ॥ ३ ॥

८७. पलासवज्जा ( पलाशपद्धतिः )

- 739) मउलंतस्स य मुक्का तुज्झ पलासा पलास सउणेहि ।  
जेण मधुमाससमए नियवयणं झत्ति सामलियं ॥ १ ॥
- 740) अउलउ ता फलणिवहं फुल्लणदियहम्मि कलुसियं वयणं ।  
इय कलिउण पलासो शड ति मुक्को सपसेहि ॥ २ ॥
- 741) दट्ठुण किंसुया साहा तं बालाइ कीस बेलविओ ।  
अहवा न तुज्झ दोसो को न हु छलिओ पलासेहि ॥ ३ ॥

तुङ्गत्वं, सा दोषैः समा तुल्या । छायारहितस्य, निराश्रपस्य दूरतरदक्षित-  
फलस्य ॥ ७३७ ॥

738) [ यैर्नीतो वृद्धि तालः शतसलिलदानसेवया । तस्यैव यो न  
फलितः स फलितः कथं न्वन्यस्य ॥ ] यैर्वृद्धि नीतस्तालः शतसलिलदान-  
सेवया, तस्यैव यो न फलितः स फलितः कथं न्वन्यस्य ॥ ७३८ ॥

739) [ मुकुलयतश्च मुक्तास्तव पलाशाः पलाश शकुनैः । येन  
मधुमाससमये निजवदनं झटिति श्यामलितम् ॥ ] मुकुलयतोऽपि रे पल-  
शवृक्ष शकुनैस्तव पलाशा मुक्ताः । येन हेतुना त्वया मधुमाससमये वसन्ते  
निजं वदनं श्यामलितम् । अयं भावः । यः कोऽपि धनी भवति, स वृद्धि  
व्रजन् याच्यमानश्चेद् वदनचन्द्रं कोपकलङ्कितं विधत्ते तस्याशां याच-  
कास्त्यजन्ति ॥ ७३९ ॥

740) [ आस्तां तावत्फलनिवहः पुष्पणदिवसे कलुषितं वदनम् ।  
इति कलयित्वा पलाशो झटिति मुक्तः स्वपत्रैः ॥ ] आस्तां तावत् फल-  
निवहः । फुल्लनदिवसेऽपि कलुषितं वदनमिति कलयित्वा पलाशो झटिति  
मुक्तः स्वपत्रैर्निजच्छदैरेव । अयमर्थः । यः कोऽपि मुखं कलुषितं विधत्ते  
शुभवचनदानेऽपि, आस्तां दानप्रस्तावः, स स्वकीयैरेव पत्रैस्त्यज्यते ॥ ७४० ॥

741) [ दट्ठा किंशुक शाखास्त्वं बालया कस्माद् वञ्चितः । अथवा  
न तव दोषः को न खलु च्छलितः पलाशैः ॥ ] दट्ठा हा इति खेदे ( ? ) ।

- 742) गुरुविहववित्थसत्थंमिरे वि किविणम्मि अत्थिणो विहला ।  
भण फलिण वि पलासे मणोरहा कस्स जायंति ॥ ४ ॥
- 743) सच्चं पलास जं फुल्लिओ सि फलिओ सि रहणिउंजेसु ।  
जइ होज्ज सुखज्जफलो मणं पि ता तुज्झ को मुल्लो ॥ ५ ॥

८८. वडवाणलवज्जा ( वडवानलपद्धतिः )

- 744) सोसणमई उ निवससु वडवाणल मुणइ जाव न समुहो ।  
जाव य जाणिहिइ फुडं ता न तुमं नेय भुवणयलं ॥ १ ॥

त्वं बालया किमिति प्रतारितः । अथवा न तव दोषः, को नाम न  
च्छलितः पलाशैः' ॥ ७४१ ॥

742) [ गुरुविभवविस्तरोत्तम्भनशीलेऽपि कृपणेऽर्थिनो विफलाः ।  
भण फलितेऽपि पलाशे मनोरथाः कस्य जायन्ते ॥ ] गुरुविभवविस्तरोत्तम्भ-  
नशीलेऽपि कृपणेऽर्थिनो याचका विफला निष्फला एव । भण कथय फलिते-  
ऽपि पलाशे मनोरथाः कस्य जायन्ते, मह्यं दास्यतीति । गुरुलक्ष्मीलक्षितो-  
ऽपि कृपणः कमपि न कृतार्थिनं करोति ॥ ७४२ ॥

743) [ सत्त्वं पलाश यत्पुष्पितोऽसि फलितोऽसि रहोऽनिकुञ्जेषु ।  
यदि भवेः सुखाद्यफलो मनागपि, तत् तव किं मूल्यम् ॥ ] हे पलाश रहो-  
निकुञ्जे पुष्पितोऽसि फलितोऽसि सत्त्वं, यदि त्वं सुखाद्यफलो भवेर्भनागपि,  
ततस्तव किं मूल्यम् । अपि तु अनर्थोऽसि ॥ ७४३ ॥

744) [ शोषणमतिस्तु निवस वडवानल जानाति यावन्न समुद्रः ।  
यावत्समुद्रो ज्ञास्यति स्फुटं तावन्न त्वं नैव भुवनतलम् ॥ ] हे वडवानल,  
और्वमि, तावत्त्वं शोषणमतिरेव निवस, यावत्समुद्रो न जानाति । यावत्  
समुद्रो ज्ञास्यति, तावत् त्वं नैव भुवनतलमिदम् । अयमाशयः । कश्चिद् दुष्टो  
दौष्ट्यं तावत्करोति यावदन्यः सत्पुरुषस्तत् निगृहीतकोपाटोपभ्रुकुटिलां-  
कृतललाटो न जानाति । तेन च ज्ञातेन तदानीं ( न ) दुष्टो न चान्यः  
कोऽपि ॥ ७४४ ॥

1 G, I add : लकालयाग पुत्तय इत्यादिवस्तवर्णनेनैव व्याख्याता गाथा (Gāthā  
No. 637 ) अत्र द्रष्टव्या ।

745) का समसीसी तियसिदयाण वडवाणलस्स सरिसम्मि ।  
उवसमियसिह्मिप्सरो मयरहरो इंधणं जस्स ॥ २ ॥

८९. रयणायरवज्जा ( रत्नाकरपद्धतिः )

- 746) रयणायरेण रयणं परिमुक्तं जइ वि अमुणियगुणेण ।  
तह वि हु मरगयखंडं जत्थ गयं तत्थ वि महग्घं ॥ १ ॥
- 747) जलणिहिमुक्केण वि कुत्थुहेण पत्तं मुरारिवच्छयलं ।  
तेण पुण तस्स ठाणे न याणिमो को परिदुविओ ॥ २ ॥
- 748) मा दोसं चिय गेण्हह विरले वि गुणे पसंसह जणस्स ।  
अक्खपउरो वि उवही भण्णइ रयणायरो लोए ॥ ३ ॥

745) [ का समशीर्षिका त्रिदशेन्द्राणां वडवानलस्य सदृशे । उपश-  
मितशिखिप्रसरो मकरालय इन्धनं यस्य ॥ ] वडवानलस्य त्रिदशेन्द्राणां का  
स्पर्धा । यस्य वडवानलस्य इन्धनं समिद् मकरगृहं समुद्र उपशमित-शिखि-  
प्रसरः । वडवाग्निना सह स्पर्धा कथम् आदधताम् इन्द्रादयो देवाः, यस्योपश-  
मितशिखिप्रसरः समुद्र एवेन्धनम् । सकलवह्निविध्यापकस्तावत्समुद्रस्तमपि  
यो ज्वालयतीति ॥ ७४५ ॥

746) [ रत्नाकरेण रत्नं परिमुक्तं यद्यप्यज्ञातगुणेन । तथापि खलु  
मरकतरुखण्डं यत्र गतं तत्रापि महार्घम् ॥ ] रत्नं रत्नाकरेणाज्ञातगुणेन यदि  
त्यक्तं, तथापि मरकतरुखण्डं यत्र गतं तत्रापि महार्घम् । अयमाशयः । यदि  
केनापि मूर्खशिरोमणिना ग्रामीणग्रामणिना कश्चिद् विपश्चित्प्रकाण्डस्थक्तः,  
सोऽन्यत्र गतः सकलनरनाथमूर्ध्ववन्दनीयचरणः किं न भविष्यतीति ॥ ७४६ ॥

747) [ जलनिधिमुक्तेनापि कौस्तुभेन प्राप्तं मुरारिवक्षःस्थलम् ।  
तेन पुनस्तस्य स्थाने न जानीमः कः प्रतिष्ठापितः ॥ ] जलनिधिमुक्ते-  
नापि कौस्तुभेन प्राप्तं मुरारिवक्षःस्थलम् । तेन समुद्रेण पुनस्तस्य स्थाने को  
नाम परिस्थापित इति वयं न विद्मः ॥ ७४७ ॥

748) [ मा दोषमेव गृहीत विरलानपि गुणान् प्रशंसत जनस्य ।  
अक्षप्रचुरोऽप्युदधिः भण्यते रत्नाकरो लोके ॥ ] मा दोषमेव गृहीत,  
स्तोकानपि गुणान् जनस्य प्रशंसत । कथम् । यथा अक्षः कपर्दकभेदः,

- 749) વેલામહાકલ્લોલપેલ્લિયં જહિ ચિ ગિરિણં પતં ।  
અણુસરહ મન્ગલમ્ પુણો ચિ રચનાયરે રચણં ॥ ૪ ॥
- 750) લક્ષ્મીઃ વિના રચનાયરસ્સ ગંભીરિમા તહ ચ્ચેવ ।  
સા લક્ષ્મી તેણ વિના મળ કસ્સ ન મંદિરં પસા ॥ ૫ ॥
- 751) વડવાળલેણ ગહિઓ મહિઓ ય સુરાસુરેહિ સયલોહિ ।  
લક્ષ્મીઃ ડવહિ મુક્કો પેચ્છહ ગંભીરિમા તસ્સ ॥ ૬ ॥
- 752) જલણં જલં ચ, અમિયં' વિસં ચ, કળ્હો સદાણવો ચ્ચેવ ।  
ક્ષીરોયહિ તુજ્ઞ તદ્વા પરમહિમા અહિયઅહિયયરો ॥ ૭ ॥

તત્પ્રચુરોઽપિ યદ્યપ્યુદધિઃ, અક્ષાઃ પ્રચુરા યસ્મિન્ સોઽસ્યુદધિઃ, તથાપિ  
લોકે રત્નાકર इति કથ્યતે ॥ ૭૪૮ ॥

749) [ વેલામહાકલ્લોલપ્રેરિતં યદ્યપિ ગિરિણદીં પ્રાપ્તમ્ । અણુસ-  
રતિ માર્ગલગ્નં પુનરપિ રત્નાકરે રત્નમ્ ॥ ] વેલામહદૂર્મિપ્રેરિતં યદ્યપિ ગિરિ-  
ણદીં પ્રાપ્તં તથા ( ? તથાપિ ) માર્ગલગ્નં પુનરપિ રત્નાકરે રત્નમણુસરતિ ।  
યદ્યપિ કેનાપિ મૂહૂર્તવશેન કુતોઽપિ નગરાત્ ક્વાપિ પલ્લયાદૌ વિદ્વાન્,  
પાત્રમ્ આગચ્છતિ તથાપિ માર્ગલગ્નસ્તત્રૈવાયાતિ ॥ ૭૪૯ ॥

750) [ લક્ષ્મ્યા વિના રત્નાકરસ્ય ગમ્ભીરતા તથૈવ । સા લક્ષ્મીસ્તેન  
વિના મળ કસ્ય ન મન્દિરં પ્રાપ્તા ॥ ] લક્ષ્મ્યા વિના રત્નાકરસ્ય તથૈવ,  
ગમ્ભીરિમા । સા ચ લક્ષ્મીસ્તેન વિના કસ્ય ન મન્દિરં પ્રાપ્તા । અપિ તુ  
જુનીવ ગૃહે ગૃહે પરિભ્રામેતિ રત્નાકરસ્ય મહત્ત્વકથનમ્ ॥ ૭૫૦ ॥

751) [ વડવાળલેન ગૃહીતો મથિતશ્ચ સુરાસુરૈઃ સકલૈઃ । લક્ષ્મ્યો-  
દધિર્મુક્તઃ પ્રેક્ષધ્વં ગમ્ભીરતા તસ્ય ॥ ] ઉદધિઃ સમુદ્રસ્તાવદ્ વડવાળલેન  
ગૃહીતઃ, તથા સુરાસુરૈર્મથિતઃ, અન્યચ્ચ લક્ષ્મ્યા વિમુક્તઃ, તથાપિ તસ્યોદધેર્ગ-  
મ્ભીરિમાણં પસ્યત । અયમાશયઃ । યઃ કોઽપિ પુરુષસિંહઃ કષ્ટાં દશાં પ્રાપ્તઃ  
કેનાપિ યાચ્યમાનઃ સંપત્ત્યક્તોઽપિ ભવતિ, સ આત્મીયં ગામ્ભીર્યં ન  
ત્યજતીતિ ॥ ૭૫૧ ॥

752) [ જ્વલનો જલં ચામૃતં વિષં ચ કૃષ્ણઃ સદાનવથૈવ ।  
ક્ષીરોદધે તવ તથા પરમહિમાધિકાધિકતરઃ ॥ ] હે ક્ષીરોદધે, જ્વલનં

- 753) रयणेहि निरंतरपूरिपहि रयणायरस्स न हु गब्धो ।  
करिणो मुक्ताहलसंसय वि मयविम्भला' दिट्ठी ॥ ८ ॥
- 754) अणवरयं दैतस्स वि तुट्ठंति न सायरे वि रयणाहं ।  
पुण्यक्खण्ण खिज्जइ न हु लच्छी चायभोपहि ॥ ९ ॥
- 755) रयणायरस्स न हु होइ तुच्छिमा निग्गपहि रयणेहि ।  
तइ वि हु चंदसरिच्छा विरला रयणायरे रयणा ॥ १० ॥
- 756) रयणायरचत्तेण वि पत्तं चंदेण हरइ तिलयत्तं ।  
तेण उण तस्स ठाणे न याणिमो को परिट्ठिओ ॥ ११ ॥

(? ज्वलनः ) तत्रैव जलम्, अमृतं विषं च, कृष्णः सदानवः । तव महिमा  
तथापि अधिको अधिकतर<sup>१</sup> एव । कोऽप्येकत्र वैरिसंघान् परस्परं स्थापयितुं  
किं कोऽपि शक्नोति त्वाम् ऋते ॥ ७५२ ॥

753) [ रत्नैर्निरन्तरपूरितै रत्नाकरस्य न खलु गर्वः । करिणो  
मुक्ताफलसंशयेऽपि मदविह्वला दृष्टिः ॥ ] रत्नैर्निरन्तरपूरितै रत्नाकरस्य न  
खलु गर्वोऽस्ति । करिणो हस्तिनः पुनर्मुक्तानां संशयेऽपि—सन्ति नो वा  
मुक्ताफलानीति संशये सति—मदविह्वला दृष्टिः ॥ ७५३ ॥

754) [ अनवरतं ददतोऽपि न खलु वृत्त्यन्ति सागरेऽपि रत्नानि ।  
पुण्यक्षयेण क्षीयते न खलु लक्ष्मीस्त्यागभोगाभ्याम् ॥ ] अनवरतं ददतोऽपि  
रत्नाकरस्य न खलु क्षीयन्ते रत्नानि । पुण्यक्षयेण क्षीयते लक्ष्मीर्न खलु  
त्यागभोगाभ्याम् ॥ ७५४ ॥

755) [ रत्नाकरस्य न खलु भवति तुच्छत्वं निर्गतै रत्नैः । तथापि  
खलु चन्द्रसदृक्षाणि विरलानि रत्नाकरे रत्नानि ॥ ] रत्नाकरस्य न खलु  
भवति तुच्छत्वं निर्गतै रत्नैः । यद्यप्येवमस्ति, तथापि चन्द्रसदृक्षाणि  
विरलानि रत्नाकरे रत्नानि । अयं ग्रन्थः प्रायेण अपभ्रंशभाषानुसारी । अत्र  
च अपभ्रंशभाषायां क्वचिन्पुस्तकेऽपि पुंस्त्वमिति ॥ ७५५ ॥

756) [ रत्नाकरस्यत्तेनापि प्राप्तं चन्द्रेण हरस्य तिलकत्वम् । तेन  
पुनस्तस्य स्थाने न जानीमः कः प्रतिष्ठापितः ॥ ] रत्नाकरपरित्यक्तेनापि

- 757) जइ वि हु कालवसेणं ससी समुद्राउ कह वि विच्छुडिओ ।  
तह वि हु तस्स पयावं ( ? पयासो ) आणंदं कुणइ दूरे वि ॥ १२ ॥
- 758) रयणाइ सुराण समप्पिऊण वडवाणलस्स लुहियस्स ।  
अप्पा ( ? अप्पं ) देंतेण तए समुद्र मुदंकियं भुवणं ॥ १३ ॥
- 759) अत्थि असंखा संखा धवला रयणायरस्स संभूया ।  
न हु ताण सहलद्धी जा जाया पंचजन्नस्स ॥ १४ ॥
- 760) जाएण तेण धवलीकओ सि नूणं समुद्र संखेण ।  
अत्थित्तणेण हत्थं पसारियं जस्स कण्हेण ॥ १५ ॥

प्राप्तं चन्द्रेण हरस्य तिलकत्वम् । तेन पुनस्तस्य स्थाने को नाम परिस्थापितः  
इति वयं न विद्यः ॥ ७५६ ॥

757) [ यद्यपि खलु कालवशेन शशी समुद्रात् कथमपि वियोजितः ।  
तथापि खलु तस्य प्रतापः ( ? प्रकाशः ) आनन्दं करोति दूरेऽपि ॥ ]  
यद्यपि शशी चन्द्रः समुद्रात् कालवशेन कथमपि विच्छुटितः, तथापि तस्य  
प्रतापम् ( ? प्रतापः, प्रकाशः ) आनन्दं दूरेऽपि करोति ॥ ७५७ ॥

758) [ रत्नानि सुरेभ्यः समर्प्य वडवानलाय क्षुधिताय । आत्मानं  
ददता त्वया समुद्र मुद्राङ्कितं भुवनम् ॥ ] रत्नानि चन्द्रलक्ष्मीकौस्तुभपारि-  
जातमदिरोच्चैःश्रवणधन्वन्तरिप्रभृतीनि सुरासुरेभ्यः<sup>१</sup> समर्प्य वडवानलस्य  
क्षुधितस्यात्मानं ददता हे समुद्र त्वया भुवनं जगन् मुद्राङ्कितम् । अयमर्थः ।  
यथा कोऽपि वदान्यः पात्रेभ्यः सर्वमपि वसुजातं<sup>२</sup> विश्राण्य, कस्मैचन  
विशिष्टाय<sup>३</sup> च्छेकायात्मानमर्पयन् सकलजगन्मण्डलमात्मयशसा पूरयति, जीमूत-  
वाहनवत् ॥ ७५८ ॥

759) [ सन्ति असंख्याः शंखा धवला रत्नाकरस्य संभूताः । न खलु  
तेषां शब्दलब्धिर्या जाता पाञ्चजन्यस्य ॥ ] सन्ति असंख्याताः शंखाः । किंवि-  
शिष्टाः । धवलाः । पुनः किंविशिष्टाः । संभूताः । क । रत्नाकरे । न खलु  
तेषां शब्दलब्धिर्या जाता पाञ्चजन्यस्य श्रीविष्णुकरवदनपवित्रितस्य ॥ ७५९ ॥

760) [ जातेन तेन धवलीकृतोऽसि नूनं समुद्र शंखेन । अर्थित्वेन  
हस्तः प्रसारितो यस्य कृष्णेन ॥ ] हे समुद्र तेन शंखेन जातेन धवली-

## १०. समुद्रणिवावज्जा (समुद्रनिष्ठापञ्चतिः)

- 761) साहीणामयरयणो अमरमरोरं च भुवणमकरंतो ।  
उल्लसिरीहि न लज्जसि लहरीहि तरंगिणीणाह ॥ १ ॥
- 762) रयणायर त्ति नामं वहंत ता उवहि किं न सुसिओ सि ।  
मज्जे न जाणवत्ती अत्थत्थी जं गया पारे ॥ २ ॥
- 763) उवहि लहरीहि गव्विर गज्जंतो किं न दीह सुसिओ सि ।  
जीसे गिग्गपिवासा वलंति वि परम्मुहा पहिया ॥ ३ ॥
- 764) सायर लज्जाइ कहं न मुओ चिताइ कह न वीसओ ।  
पइ हुंते बोहत्थियहि कओ जलसंगहो अन्नो ॥ ४ ॥

कृतोऽसि । नूनं निश्चयेन । यस्यार्थित्वेन कृष्णेन हस्तः प्रसारितः, हे समुद्र, अमुं शंखं मह्यं वितरेति ॥ ७६० ॥

761) [ स्वाधीनामृतरत्नोऽमरमदरिद्रं च भुवनमकुर्वन् । उल्लसन-  
शीलमिर्न लज्जसे लहरीभिस्तरङ्गिणीनाथ ॥ ] हे तरङ्गिणीनाथ, उल्लसन-  
शीलमिर्लहरीभिरूर्मिभिरुपलक्षितो न लज्जसे । किं कुर्वन् । अमरं  
देवसमूहं (?) भुवनम् अदरिद्रं चाकुर्वन् । किंविशिष्टः । स्वाधीनामृतरत्नः ।  
यः कश्चिद् विभवाचुर्यनिर्जितधनदः परम् अददानः किमपि, स  
एवमुच्यते ॥ ७६१ ॥

762) [ रत्नाकर इति नाम वहन्तद् उदधे किं न शुष्कोऽसि ।  
मध्ये न यानवर्तिनोऽर्थार्थिनो यद्गताः पारे ॥ ] रत्नाकर इति नाम वहन् तत  
उदधे किं न शुष्कोऽसि । मध्ये न यानवर्तिनो अर्थार्थिनो यद्गताः  
पारे ॥ ७६२ ॥

763) [ उदधे लहरीभिर्गव्योद्वहनशील गर्जन् किं न दीर्घं शुष्को-  
ऽसि । यस्माद् ग्रीष्मपिपासा वलन्तेऽपि पराङ्मुखाः पथिकाः । ] उदधे  
लहरीभिर्गव्योद्वहनशील, गर्जन् किं न शुष्कोऽसि । कथम् । दीर्घम्  
अत्यर्थम् । यस्माद् ग्रीष्मपिपासायाः पराङ्मुखाः पथिका व्याघुटन्ते ॥ ७६३ ॥

764) [ सागर लज्जया कथं न मृतश्चिन्तया कथं न विषण्णः ।  
त्वयि सति प्रवहणस्थितैः कृतो जलसंग्रहोऽन्यः ॥ ] हे सागर लज्जया कथं

- 765) बद्धो सि तुमं पीओ सि पुष्पयं लघिओ सि तं उवहिं ।  
किं गज्जसि अलियजए न लज्जसे उयहि किं भणिमो ॥ ५ ॥
- 766) निद्धोयउवयकंखिर पंथिय मा वच्च सायरो एस ।  
जत्थ नियसइ तण्हा अन्न चिय ते सरुहेसा ॥ ६ ॥

### ९१. सुवर्णवज्रा (सुवर्णपद्धतिः)

- 767) जलणपवैसो चामीयरस्स कह सहि न जुज्जए काउं ।  
हद्धी जस्स परिक्खंति पत्थरा नवरि गुणणिवहं ॥ १ ॥

न मृतोऽसि । कथं च चिन्तया न विषण्णोऽसि । यतस्त्वयि पानीयनिधौ सत्यपि बोहित्यियहि यानपात्रस्थितैर्जलसंग्रहोऽन्यश्चक्रे । यो जलानां निधिर्भवति तस्मिन् विद्यमाने को नाम जलसंग्रहं विधत्ते ॥ ७६४ ॥

765) [ बद्धोऽसि त्वं पीतोऽसि पूर्वं लङ्घितोऽसि त्वमुदधे । किं गर्जस्यलीकजये न लज्जस उदधे किं भणामः ॥ ] बद्धोऽसि त्वं पर्वतैः । पीतोऽसि त्वम् अगस्तिना । तथा लङ्घितोऽसि वानरादिभिः । एवंविधस्त्वम् उदधेऽलीकजगति (? अलीकजये ) किं गर्जसि । उदधे त्वं न लज्जसे । किं पुनः पुनर्भणामः ॥ ७६५ ॥

766) [ निर्धौतोदकाक्षाणशील पथिक मा ब्रज सागर एषः । यत्र निर्वर्तते तृष्णान्य एव ते सरउद्देशाः ॥ ] हे पथिक, उदकाक्षाणशील मा ब्रज, अयं सागरः । यत्र निर्वर्तते तृष्णा, अन्य एव ते सरउद्देशाः । कश्चित्पथिकः पिपासाकुलो जलं वाञ्छन् समुद्रस्य जलं पश्यन् उत्तालः ( ? ) समायातः । तं तथाविधमागच्छन्तमवलोक्य केनचिदुच्यत इति ॥ ७६६ ॥

767) [ ज्वलनप्रवेशश्चामीकरस्य कथं सखि न युज्यते कर्तुम् । हा धिग्यस्य परीक्षन्ते प्रस्तराः केवलं गुणनिवहम् ॥ ] ज्वलनप्रवेशश्चामीकरस्य कथं सखि न युज्यते कर्तुम्, हा धिग् यस्य नवरि केवलं गुणनिवहं प्रस्तराः परीक्षयन्ति । तस्य तादृग्विधस्य सुवर्णस्य पाषाणाः कथं परीक्षां विदधत इति कृत्वा ज्वलनमेव प्रविवेश लज्जामज्जद्वदनो मानी ॥ ७६७ ॥

- 768) ज्वलणदहणेण न तथा पत्तरघर्षणेण खण्डणे तद्द य ।  
गुंजाफलसमतुलणे जं दुक्खं होइ कणयस्स ॥ २ ॥
- 769) जुरिज्जइ किं न जय किं न जरा आवए अकालमि ।  
जइ सक्खर तुलइ खली निरक्खरो कंचणं खंडं ॥ ३ ॥
- 770) नाराय निरक्खर लोहवंत दोमुहं य तुज्ज किं भणिमो ।  
गुंजाइ समं कणयं तोलंतो कइ न लज्जेसि ॥ ४ ॥
- 771) जइ कणयं तद्द पडिमाणपत्थरं पेच्छ तुलइ नाराओ ।  
अहवा निरक्खराणं गुणदोसविचारणा कत्तो ॥ ५ ॥

768) [ ज्वलनदहनेन न तथा प्रस्तरघर्षणेन खण्डने तथा च ।  
गुञ्जाफलसमतुलने यद् दुःखं भवति कनकस्य ॥ ] कनकस्य ज्वलनदहनेन  
तथा प्रस्तरघर्षणेन खण्डनेन तथा दुःखं न भवति, गुंजाफलसमतुलने यद्  
दुःखं ( भवति ) । मानी जनश्लेघनदाहनिघर्षणादिकं परं सहते । न  
पुनरसमानजनेन सह साम्यन् ॥ ७६८ ॥

769) [ खिद्यते किं न जगति किं न जरागच्छत्यकाले । यथा  
साक्षरस्तुल्यति खटिकां निरक्षरः काश्चनं खण्डम् ॥ ] कथं न खिद्यते  
जगति किं न जरागच्छत्यकाले, यथा साक्षरस्तुल्यति खटिकां, निरक्षरश्च  
काश्चनं खण्डम् ॥ ७६९ ॥

770) [ नाराच निरक्षर लोहवन् द्विमुख च तव किं भणामः ।  
गुञ्जाफलेन समं कनकं तोलयन् कथं न लज्जसे ॥ ] हे नाराच, निरक्षर,  
लोभवन्, दुर्मुख, निरक्षर, लोहवन्, दुर्मुख तव किं भणामः । [ हे नाराच  
निरक्षर, लोहवन् ( लोभवन् ) द्विमुख तव किं भणामः । ] गुंजाफलेन  
समं कनकं तोलयन् कथं न लज्जसे । यथा कश्चिदसमीक्ष्यकारी निरक्षरो  
लोभवान् दुर्मुखो ( ? द्विमुखो ) मूर्खेण नीचेन समं सत्पुरुषं विद्वांसं करोति  
स एवमुच्यते, असमंजसमसहमानेन ॥ ७७० ॥

771) [ यथा कनकं तथा प्रतिमानप्रस्तरं पश्य तोलयति नाराचः ।  
अथवा निरक्षराणां गुणदोषविचारणा कुतः ॥ ] यथा कनकं तथा मान-

## ९२. आइच्छवज्जा (आदित्यपद्धतिः)

- 772) भमिओ सि भमसि भमिदिसि अणुदिणु' पासम्मि मेरुसिहरस्स ।  
जह पावसि कंचणमासयं पि ता सूर सूरु सि ॥ १ ॥
- 773) विगलिततेण वि ससहरेण जह दंसिओ दिणे अप्पा ।  
तह जह रयणीह तुमं ता सच्चवं सूर सूरु सि ॥ २ ॥
- 774) उयणं भुवणक्रमणं अत्थमणं एक्कदिवसमज्झम्मि<sup>१</sup> ।  
सूरस्स वि तिसि दसा<sup>२</sup> का गणणा इयरलोयस्स ॥ ३ ॥

## ९३. दीव्यवज्जा (दीपकपद्धतिः)

- 775) सउणो नेहसउणो लोइल्लो लोयलोयणाणंदो ।  
नासियतमोहपसरो किं सुयणो नेह<sup>३</sup> जोइक्खो ॥ १ ॥

प्रस्तरं पश्य तोलयति नाराचः । अथवा निरक्षराणां मूर्खाणां गुणदोष-  
विचारणा कुतः ॥ ७७१ ॥

772) [ भ्रान्तोऽसि भ्रमसि भ्रमिष्यस्यनुदिनं पार्श्वे मेरुशिखरस्य ।  
यदि प्राप्नोषि काञ्चनमाषकमपि तत् सूर्यं शूरोऽसि ॥ ] भ्रान्तोऽसि, भ्रमसि  
भ्रमिष्यसि । क । मेरुशिखरस्य पार्श्वे । यदि प्राप्नोषि काञ्चनमाषकमपि,  
तदा हे सूर सूर्य, शूरोऽसि । अमुष्मान्मेरोर्लवमपि सुवर्णं न  
लप्स्यसे ॥ ७७२ ॥

773) [ विगलिततेजसापि शशधरेण यथा दर्शितो दिन आत्मा ।  
तथा यदि रजन्यां त्वं तत्सत्यं सूर्यं शूरोऽसि ॥ ] विगलिततेजसापि  
शशधरेण यथात्मा दर्शितो दिने, तथा यदि रजन्यां त्वं दर्शयसि, तदा हे  
सूर्य सत्यं शूरोऽसि ॥ ७७३ ॥

774) [ उदयनं भुवनाक्रमणमस्तमनमेकदिवसमध्ये । सूर्यस्यापि  
तिस्रो दशाः का गणनेतरलोकस्य ॥ ] उदयो भुवनाक्रमणं तथा चास्त-  
मनमेवं तिस्रो गतयो यत्र सूर्यस्य, तत्रेतरलोकस्य कीटतुल्यस्य का  
गणना ॥ ७७४ ॥

775) सगुणः स्नेहसंपूर्ण आलोकवाँल्लोकलोचनानन्दः । नाशित-  
तमोद्योप्रसरः किं सुजनो नेह ज्योतिष्कः ॥ ] सगुणः सवर्तिकः, तैल-

1 G, I अणुदिण 2 G, I तह य एक्कदिवहम्मि 3 I गहं 4 I नेय (= नैव)  
वल १४

- 776) जोइक्खो गिलइ तमं तं चिय उग्गिलइ कज्जलमिसेणं ।  
अहवा सुद्धसहावा हियए कलुसं न धारैति' ॥ २ ॥
- 777) निययालएसु मलिणा कुणंति मलिणत्तणं जइच्छाय ।  
गुणणेहकंतिजुत्तय न जुज्जए तुज्झ जोइक्ख ॥ ३ ॥
- 778) नियगुणणेहक्षयंकर मलिणं निययालयं कुणंतस्स ।  
जोइक्ख तुज्झ छाया परित्थत्ता तेण सुयणेहिं ॥ ४ ॥

संपूर्णः, आलोकवान्,<sup>२</sup> लोकलोचनानन्दनः, नाशिततमओघप्रसरः, एवं-  
विधः किं सुजनः, नहि नहि ज्योतिष्कः । ज्योतिर्विद्यते यस्मिन्निति  
ज्योतिष्को दीपः । सुजनोऽप्येवंविधो भवति । सगुणः, प्रेमसंपूर्णः,  
आलोकवान्, लोकलोचनानन्दनः, नाशिततमओघप्रसरः ॥ ७७५ ॥

776) [ ज्योतिष्को गिलति तमस्तदेवोद्भिरिति कज्जलमिषेण ।  
अथवा शुद्धस्वभावा हृदये कलुषं न धारयन्ति ॥ ] ज्योतिष्को गिलति  
तमस्तदेवोद्भिरिति कज्जलमिषात् । अथवा शुद्धस्वभावा हृदि कलुषं न  
धारयन्ति ॥ ७७६ ॥

777) [ निजालयेषु मलिनाः कुर्वन्ति मलिनत्वं यथेच्छम् । गुण-  
स्नेहकान्तियुक्तं न युज्यते तत्र ज्योतिष्कः ॥ ] मलिना निजालयेषु मलिनत्वं  
यदृच्छया कुर्वते । न तु खञ्जचित्ताः । अत एव ज्योतिष्क उद्द्योतकर  
हे दीप गुणस्नेहकान्तियुक्त, तत्र निजालये मलिनत्वं कर्तुं न  
युज्यते ॥ ७७७ ॥

778) [ निजगुणस्नेहक्षयंकर मलिनं निजालयं कुर्वतः । ज्योतिष्क  
तत्र च्छाया परित्यक्ता तेन सुजनैः ॥ ] निजगुणस्नेहक्षयंकर ज्योतिष्क  
निजालयं निजस्थानं मलिनं कुर्वतस्तत्र च्छाया तेन हेतुना सुजनैः परित्यक्ता ।  
विद्वांसः किल दीपच्छायां न गृह्णन्ति । दीपच्छाया गजच्छाया<sup>३</sup> खरच्छाया<sup>४</sup>  
तथैव चेति ॥ ७७८ ॥

1 G, I धारति

3 G निजच्छाया.

2 I लोइल्लो आलोकयुक्त उद्योतयुक्त इति यावत्

4 G, I खरच्छाया

- 779) किं तुज्झ पहाए किं गुणेण किं दीप तुज्झ नेहेण ।  
छायं जस्स विसिद्धा दूरे वि चयन्ति निवन्ता' ॥ ५ ॥

९४. पियोल्लावज्जा ( प्रियोल्लापपद्धतिः )

- 780) एकेण विणा प्रियमाणुसेण बहुयाइ हुन्ति दुक्खाइं ।  
आलस्सो रणरणकोऽणिद्वा पुलको ससज्झसओ<sup>२</sup> ॥ १ ॥
- 781) एकेण विणा प्रियमाणुसेण सम्भाषणेहभरिणं<sup>३</sup> ।  
जणसंकुला वि पुइवी अद्धो रणं व पडिद्वाइ ॥ २ ॥
- 782) सो कथ गओ सो सुयणवल्लभो सो सुहाण सयखाणी ।  
सो मयणग्गिविणासो सो सो सोसेइ मह हिययं ॥ ३ ॥

779) [ किं तव प्रभया किं गुणेन किं दीप तव स्नेहेन । छायां यस्य विशिष्टा दूरेऽपि त्यजन्ति निन्दन्तः ॥ ] किं तव प्रभया, किं गुणेन किं स्नेहेन, छायां यस्य विशिष्टा दूरेऽपि त्यजन्ति निन्दन्तः<sup>४</sup> ॥ ७७९ ॥

780) [ एकेन विना प्रियमाणुषेण बहूनि भवन्ति दुःखानि । आलस्यं रणरणकोऽनिद्रा पुलकः ससाध्वसः ॥ ] एकेन प्रियमाणुषेण विना बहूनि दुःखानि भवन्ति । आलस्यं, रणरणकः, अनिद्रा, पुलकः, ससाध्वसः । सह साध्वसेन वर्तत इति तथा ॥ ७८० ॥

781) [ एकेन विना प्रियमाणुषेण सद्भावस्नेहभूतेन । जनसंकुलापि पृथ्वी, अहो अरण्यमिव प्रतिभाति ॥ ] एकेनापि विना प्रियमाणुषेण सद्भावस्नेहमयेन जनसंकुलापि पृथ्वी अहो अरण्यमिव प्रतिभाति ॥ ७८१ ॥

782) [ स कुत्र गतः स सुजनवल्लभः स सुखानां शतखनिः । स मदनान्निविनाशः स स शोषयति मम हृदयम् ॥ ] स प्रियः कुत्र गतः । स सुजनवल्लभः<sup>५</sup> । सुजनश्चासौ वल्लभश्च सुजनवल्लभः । स सुखानां शतस्य खानिः । स च मदनान्निविनाशकः । स स एवंविधो मम वल्लभो विरहे मम हृदयं शोषयति ॥ ७८२ ॥

1 G निन्दति

4 G निन्दन्ति

2 I ससज्झो य

5 I adds सुजनानां वल्लभः

3 I मयण, I मइण

- 783) सो होहिह को वि दिणो जत्थ पिओ बाहुपंजरविलीणो ।  
रहरहसखेयखिन्नो निज्झरह पवासदुक्खाइ ॥ ४ ॥
- 784) आविहिह पिओ चुंविहिह निट्ठुरं' चुंविऊण पुच्छिहिह ।  
दइए कुसल त्ति तुमं नमो' नमो ताण दिवसाणं ॥ ५ ॥
- 785) धन्यं तं चेव दिणं सा रयणी सयललक्षणसउण्णा ।  
अमयं' तं पि मुहुत्तं जत्थ पिओ झत्ति दीसिहिह ॥ ६ ॥
- 786) दूरयरदेशपरिसंठियस्स पियसंगमं महंतस्स ।  
आशाबन्धो च्चिय माणुसस्स अवलंबए जीवं ॥ ७ ॥

783) [ तद्भविष्यति किमपि दिनं यत्र प्रियो बाहुपञ्जरविलीनः ।  
रतिरभसखेदखिन्नो निःक्षरति प्रवासदुःखानि ॥ ] स भविष्यति कोऽपि  
दिवसो यत्र प्रियो बाहुपञ्जरे विलीनः, रतिरभसखेदखिन्नः प्रवासदुःखानि  
निर्झरतीव प्रक्षरतीव ॥ ७८३ ॥

784) [ एष्यति प्रियश्चुम्बिष्यति निष्ठुरं चुम्बित्वा प्रक्ष्यति ।  
दयिते कुशलेति त्वं नमो नमस्तेभ्यो दिवसेभ्यः ॥ ] आगमिष्यति प्रियश्चु-  
म्बिष्यति मुखं, चुम्बित्वा प्रक्ष्यति । कथमिति । हे दयिते कुशलिनी त्वं  
वर्तसे । येषु दिवसेषु, नमो नमस्तेभ्यो दिवसेभ्यः ॥ ७८४ ॥

785) [ धन्यं तदेव दिनं सा रजनी सकललक्षणसंपूर्णा । अमृतं  
सोऽपि मुहूर्तो यत्र प्रियो झटिति द्रक्ष्यते ॥ ] तदेव दिनं धन्यं, सा  
रजनी सकललक्षणसंपूर्णा । अमृतं सोऽपि मुहूर्तो यत्र प्रियो झटिति  
द्रक्ष्यते ॥ ७८५ ॥

786) [ दूरतरदेशपरिसंस्थितस्य प्रियसंगमं काङ्क्षतः । आशाबन्ध  
एव मानुषस्यावलम्बते जीवम् ॥ ] दूरतरदेशपरिसंस्थितस्य प्रियसंगममभिल-  
षत आशाबन्ध एव मानुषकस्य स्त्रीलोकस्य जीवमवलम्बते । स्त्रीजनस्य  
विरहिण आशाबन्ध एव जीवं निर्गच्छन्तमवलम्बते ॥ ७८६ ॥

1 G, I मुहं

2 I जिहि दिवसेहिं णमो णमो ताणं

3 G, I अमियं

4 G हियं

5 G, I add मयेति शेषः

- 787) द्विययदिठओ वि सुइवो तह वि हु नयणाण होइ दुप्पेच्छो ।  
पेच्छइ विहिणा न कया' मह द्वियप जालयगवक्खा ॥ ८ ॥

९५. दोसियवज्जा (दौषिकपद्धतिः)

- 788) दीहं लण्हं बहुसुत्तंरुंदयं कडियलमि सुइजणयं ।  
तह वासं च महग्घं दोसिय कडिलमह पडिहाइ ॥ १ ॥
- 789) माणविहणं रुंदीइ छोडयं सिलघोयगयछायं ।  
जं वसनं न सुहावइ सुय दूरं नम्मयाडे तं ॥ २ ॥
- 790) पम्मुहसुत्तं अट्टीसुहावहं जणियरायपुलइलं ।  
दोसिय दिज्जंतं पि हु नारंगं अमह पडिहाइ ॥ ३ ॥

787) [ हृदयस्थितोऽपि सुभगस्तथापि खलु नयनयोर्भवति दुष्प्रेक्षः ।  
प्रेक्षत्वं विधिना न कृता मम हृदये जालकगवाक्षाः ॥ ] हृदयस्थितोऽपि  
सुभगस्तथापि लोचनयोर्भवति दुष्प्रेक्ष्यः, प्रेक्षत (प्रेक्षत्वं) विधिना स्रष्टा न  
कृता मम हृदये जालकगवाक्षाः । विरहिणीप्रलापत्वान्न शब्दपौन-  
रुक्त्यम् ॥ ७८७ ॥

788) [ दीर्घं श्लक्ष्णं बहुसूत्रविशालं कटितले सुखजनकम् । तथा  
वासश्च महार्घं दौषिक कटिवल्लं मम प्रतिभाति ॥ ] हे दोसिय' तथाविधं  
कडिल्लं अधोवल्लम् अस्मभ्यं प्रतिभाति, रोचते । किंविशिष्टम् । दीर्घं तथा  
श्लक्ष्णं मृदु, बहुसूत्रविस्तीर्णं, कटितले सुखजनकम् । तथा वासश्च  
महार्घ्यम् । अयमाशयः । एवंविधां स्त्रियमस्मभ्यं योजयेति गम्यम् ॥ ७८८ ॥

789) [ मानविहीनं विस्तारेण त्यक्तं शिलाधौतगतच्छायम् । यद्-  
सनं न सुखयति मुञ्च दूरं नर्मदातटे तत् ॥ ] मानविहीनं रुंदत्वेन ह्रस्वं,  
शिलाधौते गतच्छायं गतशोभं, यद् वसनं वल्लं न सुखयति तद् दूरं मुञ्च  
नर्मदातटे । अयमाशयः यत्, कश्चन कामी एवंविधं स्त्रीरत्नमलभमानो यदि  
न प्राप्नोति, तदैवं वक्ति ॥ ७८९ ॥

790) [ प्रमुखसूत्रमस्थिसुखावहं जनितरागपुलकवत् । दौषिक  
दीयमानमपि खलु नारङ्गं मग प्रतिभाति ॥ ] हे दोसिय वसनविक्रेतः,

- 791) जं पक्खालियसारं जं गरुयं खेव क्षममहर्घं च ।  
तं दोसिय अग्घाणं दंसिज्जउ किं विचारेण ॥ ४ ॥
- 792) दोसिय घणगुणसारं सुविणीयं सुट्ठु सोहसंजनयं ।  
दंसहि मा कुण खेयं तं अग्घं जणइ परिओसं ॥ ५ ॥
- 793) जइ पढमे तइ दीसइ अवसाने साडयस्स निव्वहणं ।  
तं फुडु अग्घं नियंवे दोसिय फुट्टं पि पडिहाइ ॥ ६ ॥

पम्मुहसुत्तं पराक्खमुखसूत्रम् ( ? प्राक्खमुखसूत्रम् ) अस्थिसुखजनकं जनित-  
रागपुलकितम्, एवंविधं दीयमानमपि अरङ्गं रङ्गरहितं चेत् तदा कस्यापि  
न प्रतिभाति, न रोचते । अयमाशयः । सुसूत्रमस्थिस्पर्शसुखकारि जनित-  
प्रीतिपुलकितं दीयमानमपि स्त्रीरत्नं रंगरहितं चेत् तदा यथा कस्यापि न  
रोचते तद्वदिदमपि ॥ ७९० ॥

791) [ यत्प्रक्षालितसारं यद् गुरुकं चैव क्षममहर्घं च । तद्  
दौषिकास्माकं दर्श्यतां किं विचारेण ] यत् सारं, यद् गुरुकं, महन् महर्घं  
च । हे दोसिय ( दौषिक ), तद् दर्श्यतां किं विचारेण ॥ ७९१ ॥

792) [ दौषिक घनगुणसारं सुविनीतं सुष्ठु शोभासंजनकम् । दर्शय  
मा कुरु खेदं तदस्माकं जनयति परितोषम् ॥ ] हे दोसिय ( दौषिक ),  
घनगुणसारं सुविनीतं सुष्ठुशोभाजनकं यद् बलं तद् दर्शय । मा अन्य-  
दर्शनेन खेदं कार्षीः । यतस्तादृग्विधमस्माकं जनयति परितोषम् ॥ ७९२ ॥

793) [ यथा प्रथमे तथा दृश्यतेऽवसाने शाटकस्य निर्वहणम् । तत्  
स्फुटं मम नितम्बे दौषिक स्फुटितमपि प्रतिभाति ॥ ] यथा प्रथमे तथा-  
वसाने यस्य शाटकस्य निर्वहणं दृश्यते, तत् शाटकं स्फुटितमपि स्फुटं  
निश्चितम् अस्मन्नितम्बे प्रतिभाति ॥ ७९३ ॥

1 G I अरं रंगरहितम् अमांजिहमिति यावत्, न प्रतिभाति न रोचते ।

९६. पञ्जतगाहाजुयलं ( पर्यन्तगाथायुगलम् )  
अह पञ्जतगाहाजुयलं भण्णइ<sup>१</sup> ।

- 794) इय कइयणेहि रइय वज्जालय सयललोयहिद्विइ<sup>२</sup> ।  
पत्थावे गोष्ठीस्थित इच्छियगाहा पढिज्जंति ॥ १ ॥
- 795) एयं वज्जालगं ठाणं गहिऊण पढइ जो को वि ।  
नियठाणे पत्थावे गुरुत्तणं लहइ सो पुरिसो ॥ २ ॥

794)] [ अय पर्यन्तगाथायुगलं व्याख्यायते । ] [ इति कविजनै  
रचिते वज्जालये सकललोकाभीष्टे । प्रस्तावे गोष्ठीस्थित ईप्सितगाथाः  
पठ्यन्ते ॥ इति पूर्वोक्तप्रकारेण, कविजनैर्विरचिते वज्जालये सकललोका-  
भीष्टे, प्रस्तावे गोष्ठीस्थित<sup>३</sup> ईप्सितगाथाः पठ्यन्ते ॥ ७९४ ॥

795) [ एतद् वज्जालगं स्थानं गृहीत्वा पठति यः कोऽपि ।  
निजस्थाने प्रस्तावे गुरुत्वं लभते स पुरुषः ॥ ] एतद् वज्जालगं पद्यालयं,  
स्थानं गृहीत्वा पठति यः कोऽपि निजस्थाने प्रस्तावे, गुरुत्वं लभते स  
पुरुष इति ॥ ७९५ ॥

इति पद्यालयच्छाया समाप्ता<sup>४</sup> ।

1 B, G, I omit this sentence

2 B, C, I सयललोयरमणीय

3 G I गोष्ठीस्थिते:

4 G adds विद्यालयवृत्तिः

## APPENDIX

Additional gāthās found in MS. C.

(N. B. The first Arabic figure at the left hand shows the serial number of the gāthā after which the additional gāthā is found in Ms. C. The second Arabic figure with a prefixed star shows the serial number of the additional gāthā itself.)

गाथावज्जा ।

- 15\*1) गाथा रुअइ अणाहा सीसे काऊण दो वि इत्थाओ ।  
सुकाईहि दुक्खरइया सुहेण मुक्खो विणासेइ ॥ १ ॥
- 16\*1) कुप्पाठपहि कुल्लेइपहि अत्थं अयाणमाणेहि ।  
नयरि व्व लुत्तभंगे लुच्चपलुंचीकिया गाथा ॥ १ ॥
- 16\*2) वाससएण वि बद्धा एका वि मनोहरा वरं गाथा ।  
लक्खणरइया न उणो कोडी वि खणइमेत्तेण ॥ २ ॥

15\*1) [ गाथा रोदित्त्यनाथा शीर्षे कृत्वा द्वावपि हस्तौ । सुक-  
विभिर्दुःखरचिता सुखेन मूर्खो विनाशयति ] ॥ १५\*१ ॥

16\*1) [ कुपाठकैः कुलेखकैरर्थमजानद्विः । नगरीव च्छत्रभङ्गे लुच्च-  
प्रलुब्धीकृता गाथा ॥ ] कुपाठकैः कुलेखकैरर्थमजानानैर्गाथा लुप्यते ।  
केव । नगरीव । यथा नगरी छत्रभङ्गे सति लुच्चप्रलुब्धीक्रियते लुप्यतः  
इत्यर्थः ॥ १६\*१ ॥

16\*2) [ वर्षशतेनापि बद्धा एकापि मनोहरा वरं गाथा । लक्षण-  
रहिता न पुनः कोटिरपि क्षणार्धमात्रेण ॥ ] एकापि गाथा वरम् । किं-  
विशिष्टा गाथा । वर्षशतेनापि बद्धा । पुनः किंविशिष्टा । मनोहरा ।  
विशेषां मनो हरतीति मनोहरा । लक्षणरहिता गाथाकोट्यपि क्षणार्धमात्रेण  
बद्धा न वरं न श्रेष्ठा । किंविशिष्टा गाथा । लक्षणरहिता । लक्षणं व्याकरणं  
तेन रहिता । अथवा छन्दोऽलंकारविरुद्धा ॥ १६\*२ ॥

- 18\*1) गाहादि को न हीरइ पियाण मिताण को न संभरइ ।  
दूमिज्जइ को न वि दूमिण सुयणेण रयणेण ॥ १ ॥

कव्यवज्जा ।

- 31\*1) सरसा वि हु कव्वकहा परिओसं जणइ कस्स वि मणम्मि ।  
वियसंति न सयलतरु वरतरुणीचरणफासेण ॥ १ ॥
- 31\*2) अणुसरइ मंगलगं अज्ज वि कइमहुयराण रिंछोली ।  
ताण छइल्लाण नमो पाइयकइगंधहत्थीणं ॥ २ ॥
- 31\*3) डज्झउ सकपकव्वं सकयकव्वं च निम्मियं जेण ।  
वंसहरम्मि पलित्ते तडयडतट्टत्तणं कुणइ ॥ ३ ॥

18\*1) गाथाभिः को न हियते प्रियाणां मित्राणां को न संस्मरति ।  
दूयते को नापि दूनेन सुजनेन रत्नेन ॥ ] गाथाभिः को न हियते । गाथाः  
कस्य मनो न हरन्तीत्यर्थः । प्रियाणां मित्राणां को न स्मरति । सुजनेन  
दूनेनापि पुनः को वा न दूयते । किंप्रकारेण सुजनेन । रत्नेन ।  
रत्नभूतेन सर्वगुणाधारेणेत्यर्थः ॥ १८\*१ ॥

31\*1) [ सरसापि खलु काव्यकथा परितोषं जनयति कस्यापि  
मनसि । विकसन्ति न सकलतरवो वरतरुणीचरणस्पर्शेन ॥ ] हु निश्चि-  
मत् । सरसापि काव्यकथा कस्यापि स्वरूपस्य मनसि परितोषं जनयति ।  
अमुमेवायं कविर्दृष्टान्तेन द्रढयति । सकलतरवः समस्तवृक्षा वरतरुणीचरण-  
स्पर्शेन न विकसन्ति । यतः “पादाहतः प्रमदया विकसत्यशोकः” न  
त्वपरे ॥ ३१\*१ ॥

31\*2) [ अनुसरति मार्गलग्नमद्यापि कविमधुकराणां पङ्क्तिः । तेषां  
छेकानां नमः प्राकृतकविगन्धहस्तिनाम् ॥ ] तेम्यं छेकेम्यो नमो नमस्का-  
रोऽस्तु । प्राकृतत्वाच्चतुर्थीस्थाने षष्ठी । किंप्रकारेभ्यश्छेकेभ्यः । प्राकृत-  
कविगन्धहस्तिभ्यः । गन्धहस्तित्वादद्यापि कविमधुकराणां रिंछोली श्रेणि-  
मार्गलग्नं यथा भवति तथानुसरति ॥ ३१\*२ ॥

31\*3) [ दह्यतां संस्कृतकाव्यं संस्कृतकाव्यं च निर्मितं येन । वंश-  
गृहे प्रदीप्ते तडतडशब्दं करोति ॥ ] संस्कृतकाव्यं दह्यतु प्रज्वलतु ॥

- 31\*4) पाइवकवुल्लावे पडिवयणं सकरणं जो देह ।  
सो कुसुमसत्तरं पत्तरेण दलितं विनाशे ॥ ४ ॥
- 31\*5) छंदेण विणा कव्वं लक्षणरहित्यमि सकयालावं ।  
रूपं विणा मरट्ठो तिणिणं वि सोहं न पावन्ति ॥ ५ ॥
- 31\*6) तं किं मुच्यते कव्वं तेन कणावि विणडिओ अप्पा ।  
एकसुतं व्व कुटुम्बे हत्था हत्थे न जं भमइ ॥ ६ ॥
- 31\*7) अइचंपियं विणस्सइ दंतच्छेएण होइ विच्छायं ।  
दलहलं चियं मुच्यते पाइवकव्वं च प्रेमं च ॥ ७ ॥

संस्कृतकाव्यं येन निर्मितं सोऽपि ददातु । यतो वंशगृहे प्रदीप्ते सति, प्रज्वलिते सति त्रिटत् त्रिटत् त्राटकं (?) शब्दं करोति । एतावता संस्कृतकाव्यं न किमपि प्राकृतकवित्वाग्रतः ॥ ३१\*३ ॥

31\*4) [ प्राकृतकाव्योल्लापे प्रतिवचनं संस्कृतेन यो ददाति । स कुसुमसत्तरं प्रस्तरेण दलित्वा विनाशयति ॥ ] यः पण्डितः प्राकृतकाव्योल्लापे सति प्रतिवचनं संस्कृतेन ददाति, स कुसुमसत्तरं कुसुमसंस्तारकं प्रस्तरेण दृषदा दलितुं भवितुं (?) दलित्वा भवितुं (?) विनाशयति ॥ ३१\*४ ॥

31\*5) [ छन्दसा विना काव्यं लक्षणरहित्ये संस्कृताल्लापः । रूपं विना गर्वस्त्रीण्यपि शोभां न प्राप्नुवन्ति ॥ ] एते त्रयोऽपि शोभां न प्राप्नुवन्ति । एते के के । छन्दसा विना काव्यम् । लक्षणरहिते संस्कृताल्लापः । रूपं विना मरट्ठः ॥ ३१\*५ ॥

31\*6) [ तत् किमुच्यते काव्यं तेन कृतेनापि विनटित आत्मा । एकसुत इव कुटुम्बे हस्तादस्ते न यद् भ्रमति ॥ ] तत् काव्यं किम् उच्यते । तेन कविनापि आत्मा विनटितो विडम्बितः । यस्य काव्यं हस्तादस्ते न भ्रमति ॥ ३१\*६ ॥

31\*7) [ अतिनिपीडितं विनश्यति दन्तच्छेदेन भवति विच्छायम् । शिथिलं चैव मुच्यते प्राकृतकाव्यं च प्रेम च ॥ ] अतिचम्पितं विनश्यति । दन्तच्छेदेन विच्छायं भवति । अतः कारणात् प्राकृतकाव्यं च प्रेम खेदश्च दलहलं शिथिलमेव मुच्यते ॥ ३१\*७ ॥

## सज्जनधज्जा ।

- 48\*1) खुइइ न कडुयं जंपइ लेइ न दोसे गुणे पयासेइ ।  
रुसंताण न रुसइ दक्षिणमहोदधि सुयणो ॥ १ ॥
- 48\*2) सुयणस्स होइ सुखं न तेत्तियं जेत्तियं दुहं होइ ।  
जं जं पिच्छइ बुद्धियं तं तं अणुसोयमाणस्स ॥ २ ॥
- 48\*3) होति परकज्जणिरया नियकज्जपरमुहा फुडं सुयणा ।  
चंदो धवलेइ महीं न कलंकं अत्तणो कुसइ ॥ ३ ॥
- 48\*4) सत्त्योच्चरणा पडिवन्नपालणा गुरुभारणिव्वहणा ।  
धीरा पसन्नवयणा सुयणा चिरजीवणा होतु ॥ ४ ॥

48\*1) [ क्षुभ्यति न कटुकं जल्पति लाति न दोषान् गुणान्प्रकाशयति । रुध्यतां न रुध्यति दाक्षिण्यमहोदधिः सुजनः ॥ ] सुजनः सहते<sup>१</sup> कटु न जल्पति, दोषान् न लाति गुणान् प्रकाशयति, रोषयतामुपरि रोषं न कुरुते सुजनो दाक्षिण्यमहोदधिः ॥ ४८\*१ ॥

48\*2) [ सुजनस्य भवति सौख्यं न तावद्यावद् दुःखं भवति । यं यं प्रेक्षते दुःखितं तं तमनुशोचतः ॥ ] सुजनस्य तावत् सौख्यं न भवति यावद् दुःखं भवति । सुजनस्य दुःखं कुतः । यं यं दुःखितं पश्यति तं तम् अनुशोचमानस्य ॥ ४८\*२ ॥

48\*3) [ भवन्ति परकार्यनिरता निजकार्यपराङ्मुखाः स्पृष्टं सुजनाः । चन्द्रो धवल्यति महीं न कलङ्कमात्मनः प्रोञ्छति ॥ ] सुजनाः परकार्यनिरता भवन्ति निजकार्यपराङ्मुखा भवन्ति । अमुमेवार्थं कविर्दृष्टान्तेन द्रव्ययति । चन्द्रो महीं पृथ्वीं धवल्यति, आत्मकलङ्कं न स्फोटयति ॥ ४८\*३ ॥

48\*4) [ सत्योच्चरणाः प्रतिपन्नपालना गुरुभारनिर्वहणाः । धीराः प्रसन्नवदनाः सुजनाश्चिरजीवना भवन्तु ॥ ] एवंविधाः सुजनाश्चिरजीवना भवन्तु, चिरकालं नन्दन्तु । के ते । सत्योच्चरणाः । सत्यमुद्गारो विद्यते येषां ते सत्योच्चरणाः । पुनः किंप्रकारास्ते । प्रतिपन्नपालनाः । प्रतिपन्नम् अङ्गीकृतं पालयन्ति इति प्रतिपन्नपालनाः । पुनरपि किंप्रकाराः । गुरुभारनिर्वहणाः । गुरुकं भारं निर्वहन्तीति गुरुभार-

1. The commentator seems to have read सहइ for खुइइ in the text.

48\*5) विद्वक्ष्यस्व वि सुयणो सेवइ रणं न जंपय दीणं ।  
मरणे वि महग्घयरं न विक्कय माणमाणिकं ॥ ५ ॥

दुज्जणवज्जा ।

- 64\*1) तं नत्थि घरं तं नत्थि देउलं राउलं पि तं नत्थि ।  
जत्थ अकारणकुविया दो तिन्नि खला न दीसंति ॥ १ ॥
- 64\*2) खलसङ्गे परिचत्ते पेच्छह तिल्लेण जं फलं पत्तं ।  
मियणाहिसुरहिवासियपहुसीसं उवलहंतेण ॥ २ ॥
- 64\*3) धन्ना बहिरंधलिया दो धिय जीवंति माणुसे लोए ।  
न सुणंति पिसुणवयणं खलस्स रिद्धी न पेच्छंति ॥ ३ ॥

निर्वहणाः । पुनरपि किंप्रकाराः । धीरा धृतिमन्तः । पुनरपि प्रसन्न-  
वदनाः । प्रसन्नं वदनं येषां ते प्रसन्नवदनाः सदा प्रहसितवदनाः ॥ ४८\*४ ॥

48\*5) [ विभयक्षयेऽपि सुजनः सेवतेऽरण्यं न जल्पति दीनम् ।  
मरणेऽपि महार्घतरं न विक्रीणीते मानमाणिक्यम् ॥ ] विभवक्षयेऽपि  
दरिद्रभावेऽपि अरण्यं सेवते परं दीनं न जल्पति । मरणेऽपि प्राण-  
त्यागेऽपि सति मानमाणिक्यं न विक्रीणाति । किंप्रकारं मानमाणिक्यम् ।  
महार्घतरम् अतीव बहुमूल्यम् ॥ ४८\*५ ॥

64\*1) [ तन्नास्ति गृहं तन्नास्ति देवकुलं राजकुलमपि तन्नास्ति ।  
यन्नाकारणकुपिता द्वौ त्रयः खला न दृश्यन्ते ॥ ] सुगमा ॥ ६४\*१ ॥

64\*2) [ खलसङ्गे परित्यक्ते प्रेक्षध्वं तैलेन यत् फलं प्राप्तम् ।  
मृगनाभिसुरभिवासितप्रभुशीर्षम् उपलभमानेन ॥ ] पेच्छह अवलोकयत  
खलसङ्गे विप्रमुक्ते परित्यक्ते सति तैलेन यत् फलं प्राप्तम् । किंप्रकारेण  
तैलेन । मृगनाभिसुरभिवासितप्रभुशीर्षम् उपलभता प्राप्तवता । मृगनाभिः  
कस्तुरिका, तस्या यत् सौरभं, तेन सौरभेण वासितं यच्छीर्षं तत्प्राप्तवता ।  
अन्येऽपि ये खलसङ्गं परित्यक्ष्यन्ति ते सर्वेषामपि मस्तकारूढा भविष्यन्ति ।  
एतावता खलसङ्गः परिहर्तव्यः ॥ ६४\*२ ॥

64\*3) [ धन्यौ बधिरान्धौ द्वावेव जीवतो मानुषे लोके । न शृण्वन्ति  
पिशुनवचनं खलस्य ऋद्धीर्न प्रेक्षन्ते ॥ ] मनुष्यलोके बधिरान्धौ धन्यौ

- 64\*4) आरंभ च्चिय च्चडुयारयाण निष्पन्नकज्जविमुद्धानं ।  
मंडलसुरयाण व दुज्जणाण मग्गे च्चिय अउव्वो' ॥ ४ ॥
- 64\*5) पयडियपयावगुणकित्तणेण लज्जंति जे महासत्ता ।  
इयरा पुण अलियपसंसणे वि अंगे न मायंति ॥ ५ ॥

मित्तवज्जा ।

- 72\*1) सुरसरिपूरं वडविडवितुंगिमा सुयणलोयपडिवन्नं ।  
पढमं चिय ते लडुया पच्छा जायंति मरुयाइ ॥ १ ॥

सन्तौ जीवतः । कथं बधिरान्धलौ क्वापि धन्यौ वर्ण्येते । यतः पिशुन-  
वचनं न शृण्वन्ति, अत एव बधिरा धन्याः । तथा अन्धलाः खलस्य ऋद्धीर्न  
प्रेक्षन्ते । अत एव द्वावपि धन्यौ ॥ ६४\*३ ॥

64\*4) [ आरम्भ एव चटुकारकाणां निष्पन्नकार्यविमुखानाम् ।  
मण्डलसुरतानामिव दुर्जनानां मार्ग एवापूर्वः ॥ ] दुर्जनानां मार्ग एवापूर्वो  
विपरीतः । कथम् । आरम्भ एव चटुकारकाश्चटुवाक्यानि वदन्ति । चटु-  
वाक्यरतानामित्यर्थः । पुनः किंप्रकाराणां दुर्जनानाम् । निष्पन्नकार्यविमु-  
खानाम् । निष्पन्ने कार्ये विमुखा निष्पन्नकार्यविमुखास्तेषां निष्पन्नकार्य-  
विमुखानां दुर्जनानाम् । केषामिव । मण्डलसुरतानामिव श्वानमैथुनानामिव ।  
किंप्रकाराणां मण्डलसुरतानाम् । आरम्भ एव चटुकारकाणाम् । आरम्भ एव  
चटुभावं कुर्वन्तीति आरम्भचटुकारकाः, तेषाम् । पुनरपि किंप्रकाराणां  
मण्डलसुरतानाम् । निष्पन्नकार्यविमुखानाम् । तेऽपि श्वानो निष्पन्ने कार्ये  
विमुखा भवन्ति । दुर्जना अपि निष्पन्ने कार्ये विमुखा भवन्ति ॥ ६४\*४ ॥

64\*5) [ प्रकटितप्रतापगुणकीर्तनेन लज्जन्ते ये महासत्त्वाः । इतरे  
पुनरलीकप्रशंसनेऽप्यङ्गे न मान्ति ॥ ] ये महासत्त्वास्ते प्रकटितप्रतापगुण-  
कीर्तनेन लज्जन्ते । लज्जापरायणा भवन्ति । इतरे नीचा अलीकप्रशं-  
सनेनापि अङ्गे न मान्ति पुनः ॥ ६४\*५ ॥

72\*1) [ सुरसरिपूरं वटविटपितुङ्गता सुजनलोकप्रतिपन्नम् । प्रथमं  
चैव ते लघुका पश्चाद् गुरुकाणि ॥ ] सुगमेयम् ॥ ७२\*१ ॥

- 72\*2) अहिद्वे रणरणओ दिट्ठे ईसा अविट्ठए माणो ।  
दूरं गयं वि दुक्खं पिर जणे सखि सुहं कत्तो' ॥ २ ॥
- 72\*3) अज्जाहं पुण्णवई तुमं पि रे चुंबणसयण्हो ।  
तह चुंब जह न छिप्पसि भणिऊण समप्पिओ अहरो ॥३॥
- 72\*4) हत्थे ठियं कपालं न मुयइ वराई खणं पि खट्ठं ।  
सा निहय तुज्झ कय बाला कापालिणी जाया' ॥ ४ ॥
- 72\*5) कीरइ समुद्दतरणं पविसिज्जइ हुयवहम्मि पज्जलिय ।  
आयामिज्जइ मरणं नत्थि दुल्लंघं सिणेहस्स ॥ ५ ॥

72\*2) [ अदृष्टे रणरणको दृष्ट ईर्ष्या अदृष्टे मानः । दूरं गतेऽपि दुःखं प्रिये जने सखि सुखं कुतः ॥ ] हे सखि प्रिये जने सुखं कुतः । अदृष्टे सति रणरणक औत्सुक्यम् । यतः श्रीहेमसूरियादेरौत्सुक्यम् । ( ? ) रणरणरणको..... ( ? ) दृष्टे सति ईषा वाञ्छा । दूरं गते सत्यपि दुःखम् । अतः कारणात् प्रिये जने सौख्यं स्वल्पम् ॥ ७२\*२ ॥

72\*3) [ अद्याहं पुष्पवती त्वमपि रे चुम्बनसत्पुष्पाः । तथा चुम्ब यथा न स्पृशसि भणित्वा समर्पितोऽधरः ॥ ] हे सुभग अद्याहं पुष्पवती श्रुतमती वर्ते । त्वमपि चुम्बनसत्पुष्पा वर्तसे । तथा चुम्ब यथा स्पर्शो न भवति ॥ ७२\*३ ॥

72\*4) [ हस्ते स्थितं कपालं न मुञ्चति वराकी क्षणमपि खट्वाङ्गम् । सा निर्दय तव कृते बाला कपालिनी जाता ॥ ] हे निर्दय तव कृते सा बाला कापालिनी जाता, योगिनी बभूव । कथम् । कपालं हस्ते स्थितम् । यतश्चिन्तातुरो गलकहस्तं ( ? कपाले हस्तं ) करोति । सा वराकी क्षणमपि खट्वाङ्गं न मुञ्चति । खट्वाया अङ्गं खट्वाङ्गम् । चिन्तातुरः प्राणी खट्वाङ्गमवलम्बते । द्वितीयोऽर्थः । अन्यापि या कापालिनी योगिनी भवति सा हस्तस्थितं कपालं विभर्ति । योगिनी अन्यापि क्षणमपि खट्वाङ्गं रक्षाकोलिकां न मुञ्चति । सा वियोगिनी तव स्त्री एवंविधा जाता ॥ ७२\*४ ॥

72\*5) [ क्रियते समुद्रतरणं प्रविश्यते हुतवहे प्रज्वलिते । आका-  
म्यते मरणं नास्ति दुर्लब्धं स्नेहस्य ॥ ] सुगमेयं गाथा ॥ ७२\*५ ॥

- 72\*6) मा जाणसि' वीसरियं तुह मुहकमलं विदेसगमणस्मि ।  
सुअं भमइ करंके जत्थ तुमं जीवियं तत्थ ॥ ६ ॥
- 72\*7) रणरणइ घरं रणरणइ देउलं राउलं पि रणरणइ ।  
एकेण विणा सुंदरि रणरणइ ससायरा पुहवी ॥ ७ ॥
- 72\*8) बहले तमंधयारे विज्जुज्जोएण दीसए मग्गो ।  
अहिसारियाण नेहो अत्थि-अणत्थी पयासेइ ॥ ८ ॥

नेहवज्जा ।

- 80\*1) गुणवज्जिअ वि नेहो अह नेहो होइ कस्स वि कहं पि<sup>२</sup> ।  
मोत्तूण मणहरदुमे निबस्मि दिवायरो वसइ ॥ १ ॥

72\*6) [ मा जानासि विस्मृतं तव मुखकमलं विदेशगमने ।  
शून्यं भ्रमति करंको यत्र त्वं जीवितं तत्र ॥ ] सुगमेयं गाथा ॥ ७२\*६ ॥

72\*7) [ रणरणकं करोति गृहं रणरणकं करोति देवकुलं राज-  
कुलमपि रणरणकं करोति । एकेन विना सुन्दरि रणरणकं करोति ससागरा  
पृथ्वी ॥ ] हे सुन्दरि, एकेन सभाग्येन विना गृहं रणरणति<sup>३</sup>.... दीनं भवती-  
त्यर्थः । तथा तेन प्रकारेण देवकुलमपि रणरणति । राजकुलमपि रणरणति ।  
एकेन विना पृथ्वी । ससागरा समुद्रसहिता समुद्रमयादा इत्यर्थः ॥ ७२\*७ ॥

72\*8) [ बहले तमोऽन्धकारे विबुधुद्योतेन दृश्यते मार्गः । अभिसारि  
काणां स्नेहोऽस्ति नास्ति प्रकाशयति ॥ ] स्वच्छन्दचारिणीनां स्नेहोऽस्ति  
नास्ति च प्रकाशयति । यथा बहलेऽन्धकारे विबुधुद्योतेन मार्गो दृश्यते, तथा  
असतीनां स्नेहो अस्ति नास्ति च प्रकटयति । अयं भावः ॥ ७२\*८ ॥

80\*1) [ गुणवर्जितेऽपि स्नेहोऽथ स्नेहो भवति कस्यापि कथ-  
मपि । मुक्त्वा मनोहरद्रुमान् निम्बे दिवाकरो वसति ॥ ] गुणवर्जितेऽपि  
कस्यापि कथमपि स्नेहो भवति । अथवा स्नेहः कस्यापि क्वापि भवति ।  
तदुपरि दृष्टान्तं दर्शयति कविः । मनोहरान् द्रुमान् मुक्त्वा वृक्षान् पूर्वान्  
परित्यज्य दिवाकरो निम्बे वसति ॥ ८०\*१ ॥

1. We should read जाणसु (= जानीहि ).

2. The commentator appears to have read कहं पि (= क्वापि)..

3. The commentary is illegible here.

- 80\*2) दूरतरदेशपरिसंस्थितस्य प्रियसङ्गमं बहंतस्स ।  
आशाबन्धो च्चिय माणुसस्स परिरक्खण जीयं' ॥ २ ॥
- 80\*3) एकेण विणा प्रियमाणुसेण सद्भावणेहभरिण ।  
जणसंकुला वि पुद्दवी अहो रण्णं व पडिभाइ' ॥ ३ ॥

नीहवज्जा ।

- 90\*1) लवणसमो नत्थि रसो विज्ञानसमो य बंधवो नत्थि ।  
धम्मसमो नत्थि निही कोहसमो वेरिओ नत्थि ॥ १ ॥
- 90\*2) महिला जत्थ पद्धाना डिंभो राया निरक्खरो मंती ।  
अच्छउ ता धणरिद्धी जीयं रक्खउ पयत्तेण ॥ २ ॥
- 90\*3) जस्स न गिण्हंति गुणा सुयणा गोढीसु रणमुहे सुहडा ।  
नियजणणिजोव्वणुल्लुरणेण जाएण कि तेण' ॥ ३ ॥

80\*2) [ दूरतरदेशपरिसंस्थितस्य प्रियसङ्गमं बहंतः । आशाबन्ध  
एव मानुषस्य परिरक्षति जीवितम् ॥ ] मनुष्यस्य आशाबन्ध एव जीवि-  
तव्यं रक्षति । किंप्रकारस्य मनुष्यस्य । दूरतरदेशपरिसंस्थितस्य । प्रकृष्टं  
दूरं दूरतरम् । दूरतरश्चासौ देशो दूरतरदेशः । तत्र परिसंस्थितो दूरतरदेश-  
परिसंस्थितः । तस्य । पुरुषस्य प्रियसंगमं बहंतः । प्रियस्य संगमः  
प्रियसंगमः । प्रियसंगमं बहतीति प्रियसंगमं बहन् । (?) तस्य ॥ ८०\*२ ॥

80\*3) [ एकेन विना प्रियमाणुषेण सद्भावस्नेहभूतेन । जन-  
सङ्कलापि पृथ्वी अहो अरण्यमिव प्रतिभाति ॥ ] सुगमेयं गाथा ॥ ८०\*३ ॥

90\*1) [ लवणसमो नास्ति रसो विज्ञानसमो बान्धवो नास्ति ।  
धर्मसमो नास्ति निधिः क्रोधसमो वैरी नास्ति ॥ ] सुगमा ॥ ९०\*१ ॥

90\*2) [ महिला यत्र प्रधाना डिंभो राजा निरक्षरो मन्त्री । आस्तां  
तावद् धनऋद्धिर्जीवं रक्षतु प्रयत्नेन ॥ ] सुगमा ॥ ९०\*२ ॥

90\*3) [ यस्य न गृह्णन्ति गुणान् सुजना गोष्ठीषु रणमुखे  
सुमटाः । निजजननीयौवनोच्छेदकेन जातेन किं तेन ॥ ] सुजना

1. Cf. Gātha No. 786.

2. Cf. Gātha No. 780, 781

3. Cf. Gātha No. 698.

- 90\*4) कुप्पुत्तेहि कुलाइं गामणगराह पिण्णसीलेहिं ।  
नासंति कुमंतीहिं नराहिवा सुट्ठ वि समिद्धा ॥ ४ ॥
- 90\*5) नासइ चाण तुसं नासइ गेयं जणस्स सहेणं ।  
अगुणिज्जंती विज्जा नासइ भज्जा पवासेणं ॥ ५ ॥
- 90\*6) कज्जं एव्व पमाणं कह व तुलग्गेण कज्जइत्ताणं ।  
जइ तं अवहेरिज्जइ पच्छा उण दुल्लहं होइ ॥ ६ ॥
- 90\*7) मा होसु सुयग्गाही मा पत्तीयं जं न दिट्ठ पच्चक्खं ।  
पच्चक्खे वि य दिट्ठे जुत्ताजुत्तं विचारेह ॥ ७ ॥
- 90\*8) धम्मो धणाण मूलं जाया मूलं सुहाण सयलाणं ।  
विणओ गुणाण मूलं दप्पो मूलं विणासस्स ॥ ८ ॥

गोष्ठीषु यस्य गुणान् न गृह्णन्ति, रणमुखे सुभटा न व्याख्यानयन्ति, तेन जातेन किम् । किंप्रकारेण तेन । निजजननीयौवनविदारणेन ॥ ९०\*३ ॥

90\*4) [ कुपुत्रैः कुलानि ग्रामनगराणि पिशुनशीलैः । नश्यन्ति कुमन्त्रिभिर्नराधिपाः सुष्ठु अपि समृद्धाः ॥ ] सुगमा ॥ ९०\*४ ॥

90\*5) [ नश्यति जातेन तुषं नश्यति गेयं जनस्य शब्देन । अगुण्यमाना विद्या नश्यति भार्या प्रवासेन ॥ ] सुगमा ॥ ९०\*५ ॥

90\*6) [ कार्यमेव प्रमाणं कथं वा तुलाप्रेण कार्यकर्तृणाम् । यदि तदवहेत्यते पश्चात् पुनर्दुर्लभं भवति ॥ ] कार्यकर्तृणां पुरुषाणां कथं वा कार्यमेतत् यत् तुलावत् प्रमाणं कार्यकृतसु आस्थीयते (?) । नो वा । यदि तत् कार्यम् अवहेरिज्जइ अवहेत्यते पश्चात् तत् कार्यं दुर्लभं भवति ॥ ९०\*६ ॥

90\*7) [ मा भव श्रुतग्राही मा प्रत्येहि यन्न दृष्टं प्रत्यक्षम् । प्रत्यक्षेऽपि च दृष्टे युक्तायुक्तं विचारयत ॥ ] सुगमा ॥ ९०\*७ ॥

90\*8) [ धर्मो धनानां मूलं जाया मूलं सुखानां सकलानाम् । विनयो गुणानां मूलं दर्पो मूलं विनाशस्य ॥ ] सुगमा ॥ ९०\*८ ॥

- 90\*9) नासइ जूएण धणं नासेइ कुलं असीलवंताणं ।  
अइरूवेण वि महिला नासइ राया कुमंतीहिं ॥ ९ ॥
- 90\*10) जम्मंतरं न गरुयं गरुयं पुरिसस्स गुणगणग्गहणं ।  
मुत्ताहलं च गरुयं न हु गरुयं सिप्पिसंडडयं ॥ १० ॥
- 90\*11) जं जाणइ भणउ जणो गुणाण विहवस्स अंतरं गरुयं ।  
लब्भइ गुणेहि विहवो विहवेण गुणा न लब्भंति<sup>१</sup> ॥ ११ ॥
- 90\*12) बुद्धी सव्वं मित्तं चरंत नो महाकव्वं (?) ।  
पुव्वं सव्वं पि सुहं पच्छा दुक्खेण निव्वहइ ॥ १२ ॥
- 90\*13) किं वा गुणेहि कीरइ किं वा रूवेण किं च सीलेण ।  
धणविरहियाण सुंदरि नराण को आयरं कुणइ<sup>२</sup> ॥ १३ ॥
- 90\*14) ठाणं गुणेहि लब्भइ ता गुणगहणं अवस्स कायव्वं ।  
हारो वि गुणविह्वणो न पावए तरुणिथणवट्ठं ॥ १४ ॥

90\*9) [ नश्यति द्यूतेन धनं नश्यति कुलमशीलवताम् ।  
अतिरूपेणापि महिला नश्यति राजा कुमन्त्रिभिः ॥ ] सुगमा ॥ ९०\*९ ॥

90\*10) [ जन्मान्तरं न गुरु गुरु पुरुषस्य गुणगणग्रहणम् ।  
मुक्ताफलं च गुरु न खलु गुरु शुक्तिसंपुटकम् ॥ ] सुगमा ॥ ९०\*१० ॥

90\*11) [ यज्जानाति भणतु जनो गुणानां विभवानामन्तरं गुरु ।  
लभ्यते गुणैर्विभवो विभवेन गुणा न लभ्यन्ते ॥ ] सुगमा ॥ ९०\*११ ॥

90\*12) [ बुद्धिः सत्यं मित्रं.... (?) नो महाकाव्यम् । पूर्वं  
सर्वमपि सुखं पश्चाद् दुःखेन निर्वहति ॥ ] सुगमा ॥ ९०\*१२ ॥

90\*13) [ किं वा गुणैः क्रियते किं वा रूपेण किं च शीलेन । धन-  
विरहितानां सुन्दरि नराणां क आदरं करोति ॥ ] सुगमा ॥ ९०\*१३ ॥

90\*14) [ स्थानं गुणैर्लभ्यते तद् गुणग्रहणमणवश्यं कर्तव्यम् ।  
हारोऽपि गुणविहीनो न प्राप्नोति तरुणीस्तनपट्टम् ॥ ] सुगमा ॥ ९०\*१४ ॥

1 Cf. Gāthā No. 687

2 Cf. Gāthā 689

3 Cf. Gāthā No. 143

4 Cf. Gāthā 690

90\*15) देसे गामे नगरे रायपहे तियचउक्कमग्गे वा ।  
जस्स न वियरह किंती धिरत्थु किं तेण जाएण' ॥ १५ ॥

साहसवज्जा ।

- 119\*1) विहवक्खर वि दाणं माणं वसणे वि धीरिमा मरणे ।  
कज्जसप वि अमोहो पसाहणं धीरपुरिसाणं ॥ १ ॥
- 119\*2) धीरा मया वि कज्जं निययं साहंति, पेच्छह हरस्स ।  
दड्ढेण वि अवरद्धं अवहरियं कुसुमबाणेण ॥ २ ॥
- 119\*3) जह जह वापइ विही विसरिसकरणेहि निदुदुरं पडहं ।  
धीरा पहसियवयणा नञ्चंति य तह तह च्चेव ॥ ३ ॥

90\*15) [ देशे ग्रामे नगरे राजपथे त्रिकचतुष्कमार्गे वा ।  
यस्य न विचरति कीर्तिर्धिगस्तु किं तेन जातेन ॥ ] सुगमा ॥९०\*१५॥

119\*1) [ विभ्रक्षयेऽपि दानं मानो व्यसनेऽपि धैर्यं मरणे ।  
कार्यशतेऽप्यमोहः प्रसाधनं धीरपुरुषाणाम् ॥ ] धीरपुरुषाणामेतावदेव  
प्रसाधनं मण्डनम् । किं किम् । विभ्रक्षयेऽपि क्षीणे धनेऽपि यद् दानं,  
व्यसने कष्टेऽपि यन् मानः, मरणेऽपि समायाते यद् धैर्यं, कार्यशतेऽपि  
अव्यामोहः । न क्षुद्रस्य त इत्यर्थः । सत्पुरुषाणामेतान् मण्डनम् ॥ ११९\*१ ॥

119\*2) [ धीरा मृता अपि कार्यं निजकं साधयन्ति, पश्यत  
हरस्य । दग्धेनापि अपरार्धम् अपहृतं कुसुमबाणेन ॥ ] धीरा मृता अपि  
निजकं कार्यं साधयन्ति । प्रेक्षध्वम् अवलोकयध्वम् । दग्धेन कुसुमबाणेन  
हरस्य महेशस्य अपरार्धं वामार्धम् अपहृतं मुष्टम् ॥ ११९\*२ ॥

119\*3) [ यथा यथा वादयति विधिर्विसदृशकरणैर्निष्ठुरं पटहम् ।  
धीराः प्रहसितवदना नृत्यन्ति च तथा तथैव ॥ ] विधिर्निष्ठुरं विसदृश-  
करणैः पराङ्मुखकर्तव्यैः पटहं वादयति, धीरास्तथा तथैव नृत्यन्ति ।  
किंविशिष्टा धीराः । प्रहसितवदना हर्षप्रकर्षेण युक्ताः ॥ ११९\*३ ॥

1 Cf. Gāthā No. 700

## सेवयवज्जा ।

- 161\*1) अप्पत्थियं न लब्धइ, पत्थिज्जंतो वि कुप्पसि नरिंद ।  
हस्सी कहं सहिज्जइ कयंतवसहिं गण संते ॥ १ ॥

## सुहडवज्जा ।

- 178\*1) चिरयालसंठियाइं सामियजणियाइ माणहुक्खाइं ।  
रिउगयदसणप्पेल्लणविवरेहि भडस्स गलियाइं ॥ १ ॥
- 178\*2) कदमरुधिरविलित्तो रणंगणे नेय निवडिओ सुहडो ।  
अइसाहसेण भीओ इंदो अमएण सिच्चेइ ॥ २ ॥
- 178\*3) एकत्तो रुयइ पिया अन्नत्तो समरतूरणिग्योसा ।  
पेम्मेण रणरसेण य भडस्स दोलाइयं हिययं ॥ ३ ॥

161\*1) [ अप्रार्थितं न लभ्यते प्रार्थ्यमानोऽपि कुप्यसि नरेन्द्र ।  
हा धिक् कथं सहिष्यते कृतान्तवसतिं गते सति ॥ ] हे नरेन्द्र, अप्रार्थितं  
न लभ्यते । प्रार्थ्यमानोऽपि कुप्यसि । हा धिक् कृतान्तवसतिं गते सति  
कथं सोढुं शक्यते ॥ १६१\*१ ॥

178\*1) [ चिरकालसंस्थितानि स्वामिजनितानि मानदुःखानि ।  
रिपुगजदशनप्रेरणविवरैर्भटस्य गलितानि ॥ ] भटस्य मानदुःखानि गलि-  
तानि । कैः । शत्रुगजदशनयोः प्रेरणविवरैः । किंविशिष्टानि मानदुःखानि ।  
चिरकालसंस्थितानि । पुनः किंविशिष्टानि मानदुःखानि । स्वामिजनि-  
तानि ॥ १७८\*१ ॥

178\*2) [ कर्दमरुधिरविलित्तो रणाङ्गणे नैव निपतितः सुभटः ।  
अतिसाहसेन भीत इन्द्रोऽमृतेन सिञ्चति ॥ ] सुभटो रणाङ्गणे समराङ्गणे  
नैव निपतितः । किंविशिष्टः सुभटः । कर्दमरुधिरविलित्तः । इन्द्रोऽमृते-  
नाभिषिञ्चति । किंविशिष्ट इन्द्रः । अतिसाहसेन भीतः । मा मामकीनं  
राज्यं ग्रहीष्यत् । अत एव जीवयेय तम् ॥ १७८\*२ ॥

178\*3) [ एकतो रोदिति प्रिया, अन्यतः समरतूर्यनिर्घोषाः ।  
प्रेम्णा रणरसेन च भटस्य दोलायितं हृदयम् ॥ ] भटस्य हृदयं दोलायितम्

1 Cf. Dhvanyāloka III. 24. 1.

## गयवज्जा ।

- 199\*1) सिद्धगणाउरत्थलथणभरुच्छलंतमंथरतरंगं ।  
सुमरंतो चिचय मरिहिसि गइंद रे नम्मयाणीरं ॥ १ ॥
- 199\*2) दंतुल्लिहणं सर्वगमज्जनं हत्थचल्लणायासं ।  
पौढगइंदाण मयं पुणो वि जइ नम्मया सहइ ॥ २ ॥
- 199\*3) सकलजनपिच्छणिज्जो जो अप्पा आसि सो तए मूढ ।  
केसरिभयेण भज्जंत अज्ज लहुयत्तणं पत्तो ॥ ३ ॥

आन्दोलसमारूढम् । केन । प्रेम्णा, अन्यतो रणरागेण च । किं तत् प्रेम । एकतः प्रिया रुदति ( रोदिति ) । अन्यतः समरतूर्यनिर्घोषः । तेन प्रेम्णा रणरसेन च उभाभ्याम् आन्दोलितं मनः । यदा स्नेहं विचिन्तयति तदा गन्तुं न समीहते । यदा संग्रामतूर्याणि शृणोति तदा गन्तुमुत्सुको भवति ॥ १७८\*३ ॥

199\*1) [ सिद्धाङ्गनाउरःस्थलस्तनभरोच्छलन्मन्थरतरङ्गम् । स्मर-  
न्नेव मरिष्यसि गजेन्द्र रे नर्मदानीरम् ॥ ] रे गजेन्द्र नर्मदानीरं  
स्मरन्नेव मरिष्यसि । किंविशिष्टं नर्मदानीरम् । सिद्धाङ्गनाया उरःस्थलं  
सिद्धाङ्गनोरःस्थलम् । तत्र स्तनभर उच्छलन्तः ( मन्थराः ) तरङ्गा यस्य  
तत् सिद्धाङ्गनोरःस्थलस्तनभरोच्छलन्मन्थरतरङ्गम् । मन्थरा निश्चलाः ।  
एवंविधम् ॥ १९९\*१ ॥

199\*2) [ दन्तोल्लिखनं सर्वाङ्गमज्जनं हस्तचालनायासम् ।  
प्रौढगजेन्द्राणां मदं पुनरपि यदि नर्मदा सहते ॥ ] प्रौढगजेन्द्राणां मदं  
पुनरपि यदि चेन्नर्मदा सहते । तत् किं किम् । दन्तोल्लिखनं सर्वाङ्गमज्जनं  
हस्तचालनायासम् ॥ १९९\*२ ॥

199\*3) [ सकलजनप्रेक्षणीयो य आत्मासीत् स त्वया मूढ ।  
केसरिभयेन भज्यमान अद्य लघुत्वं प्राप्तः ॥ ] रे मूढ गजेन्द्र य आत्मा  
आसीत् स त्वया केसरिभयेन भङ्गं कुर्वता अद्य लघुत्वं प्राप्तः । किंविशिष्ट-  
स्तव आत्मा । सकलजनप्रेक्षणीयः ॥ १९९\*३ ॥

- 199\*4) सरला मुहे न जीहा थोवो हत्थो मउम्भडा दिट्ठी ।  
रे रयणकोडिगव्विर गइंद न हु सेवणिज्जो सि ॥ ४ ॥
- 199\*5) कुंजर मइंददंसणविमुक्कपुकारमयपसंणेण ।  
न हु नवरि तप अप्पा वि सो वि लहुयत्तणं पत्तो ॥ ५ ॥

वाहवज्जा ।

- 214\*1) ओ सुयइ विहरव्विल्ललुलियधम्मिल्लकुंतलकलावो ।  
अन्नत्थ वच्च वणिथ अम्हं मुत्ताहलं कत्तो ॥ १ ॥
- 214\*2) इंतीइ कुलहराओ नायं वाहीइ भत्तुणो मरणं ।  
गयमयकवोलणिहसणमलमइलकरंजसाहाहिं ॥ २ ॥

199\*4) [ सरला मुखे न जिहा स्तोको हस्तो मदोद्भटा दृष्टिः ।  
रे रत्नकोटिगर्विन् गजेन्द्र न खलु सेवनीयोऽसि ॥ ] रे रत्नकोटिगर्विन्  
गजेन्द्र, निश्चितं त्वं सेवनीयो नासि । कथं कथं सेवनीयो नासि । मुखे  
सरला जिहा न । अन्यच्च स्तोको हस्त उच्चस्तुण्डः ( ? ) । अन्यच्च  
मदोद्भटा दृष्टिः । अतस्त्वं न सेवनीयः ॥ १९९\*४ ॥

199\*5) [ कुञ्जर मृगेन्द्रदर्शनविमुक्तपूत्कारमदप्रसङ्गेन । न  
खलु केवलं त्वया आत्मापि सोऽपि लघुत्वं नीतः ॥ ] रे कुञ्जर । नवरं  
विशेषः ( ? ) । त्वया आत्मापि सोऽपि लघुत्वं प्रापितः । केन । मृगेन्द्रदर्शन-  
विमुक्तपूत्कारमदप्रसङ्गेन । मृगेन्द्रस्य दर्शनं, तेन विमुक्तः पूत्कारमदप्रसङ्गो  
यस्य सः । तेन ॥ १९९\*५ ॥

214\*1) [ अहो स्वपिति ..... ललितधम्मिल्लकुंतलकलापः ।  
अन्यत्र व्रज वणिग् अस्माकं मुक्ताफलं कुतः ॥ ] हे वणिक्, त्वमन्यत्र व्रज ।  
अस्माकं गृहे मुक्ताफलानि कुतः । ओ पश्य । गृहस्वामी विहर विरल  
विल्ल ( ? ) ललिय परस्परं ललितधम्मिल्ल एवंविधकुंतलकलापः स्वपिति ।  
चेत् प्रमादी सन् गृह एव सुप्तस्तिष्ठति, तदा मुक्ताफलानि कुतः  
समातीयन्ते । अतः कारणात् त्वमन्यत्र गच्छ ॥ २१४\*१ ॥

214\*2) [ आयत्या कुलगृहाज् ज्ञातं व्याध्या भर्तुर्मरणम् ।  
गजमदकपोलनिर्धर्षणमलमलिनकरञ्जशाखाभिः ॥ ] व्याध्या भर्तुर्मरणं

- 214\*3) न तद्वा पद्मरणे धि द्रु रुणं वाहीह निम्बरकंठं ।  
जह पल्लिसमासने गद्गलगलज्जियं सोडं ॥ ३ ॥
- 214\*4) पल्लिपपसे पज्जुसणिग्गयं लुलियकुंतलकलावं ।  
दद्दूण वाहवदं दंतकइया नियत्तंति ॥ ४ ॥
- 214\*5) अच्छउ ता करिवहणं तुह तणुओ धणुहरं समुल्लिहइ ।  
थोरथिरथणहराणं किं अह माहणं ॥ ५ ॥

ज्ञातम् । किंविशिष्टया व्याध्या । कुलगृहात् पितृगृहादागच्छन्त्या ।  
काभिः । गजमदकपोलनिघर्षणमलमलिनकरञ्जशाखाभिः । गजानां मदेन  
कपोलनिघर्षणेन मलमलिनकरञ्जशाखा यत्र ता गजमदकपोलनिघर्षण-  
मलमलिनकरञ्जशाखाः । ताभिः ॥ २१४\*२ ॥

214\*3) [ न तथा पतिमरणेऽपि खलु रुदितं व्याध्या निर्भर-  
कण्ठम् । यथा पल्लीसमासने गजेन्द्रगलगर्जितं श्रुत्वा ॥ ] व्याध्या तथा  
पतिमरणेऽपि द्रु निश्चितं निर्भरकण्ठं यथा भवति तथा न रुदितम् । यथा  
पल्लीसमासने गजेन्द्रगलगर्जितं श्रुत्वा । भर्तरि मरणं ( ? भर्तृमरणं )  
स्मृतिपथमागतम् । अयं भावः ॥ २१४\*३ ॥

214\*4) [ पल्लीप्रदेशे प्रत्यूषनिर्गतं लुलितकुन्तलकलापम् । दृष्ट्वा  
व्याधवृन्दं दन्तक्रयिका निवर्तन्ते ॥ ] दन्तक्रेतारो वणिजो निवर्तन्ते । किं  
कृत्वा । व्याधवृन्दं दृष्ट्वा । किंविशिष्टं व्याधवृन्दम् । पल्लीप्रदेशे प्रत्यूष-  
निर्गतम् । पुनः किंविशिष्टं व्याधवृन्दम् । लुलितकुन्तलकलापं विसंष्टुल-  
केशसमूहम् ॥ २१४\*४ ॥

214\*5) [ आस्तां तावत् करिवधनं तव तनुजो धनुर्हरं  
( ? ) समुल्लिखति । स्थूलस्थिरस्तनभराणां किमस्माकं माहात्म्यम् ॥ ]  
किरातवधूः श्वश्रूँ प्रति वक्ति । हे श्वश्रु करिवधनं तावत् तिष्ठतु । तव  
तनयो धनुर्हरं ( ? ) धनुः समुल्लिखति तक्ष्णोति । तत् किमस्माकं स्थूल-  
स्थिरस्तनभराणां माहात्म्यम् । को भावः । यथा उन्नतपयोधरभारं पश्यन्  
सन् ( ? ) तथा तव पुत्रो विषयान् सेवमानो बलहीनो भवति । कः करोति  
करिवधम् ॥ २१४\*५ ॥

करहवज्जा ।

226\*1) दे जं पि तं पि अहिलससु पल्लवं मा कहिं पि' रे करह ।

उड्डुमुहदीहसासो वल्लि सरंतो विषज्जिहिसि ॥ १ ॥

226\*2) कह वि तुलगावडियं मधुपडलं चक्खिऊण मा खिज्ज ।

हियइच्छियाइ कसो अणुदियहं करह लभंति ॥ २ ॥

226\*3) नीसससि ह्यसि खिज्जसि जूरसि चित्तेसि भमसि उब्धिबो ।

सा मरणस्स कए णं करह तए चक्खिया वल्ली ॥ ३ ॥

इंदिरवज्जा ।

252\*1) मोत्तूण वियडकेसरमयरं दुदामसुरहिसयवत्तं ।

जं महइ मधुयरो पाडलाइ तं केण व गुणेण ॥ १ ॥

226\*1) [ अहं प्रार्थये, यदपि तदपि अभिलषस्व पल्लवं मा कुत्रापि रे करम । ऊर्ध्वमुखदीर्घश्चासौ वल्ली स्मरन् विपत्स्यसे ॥ ] दे इति प्रार्थनायाम् । रे करम यमपि तमापि पल्लवं कथमपि मा अभिलषस्व, अभिलाषं मा कुरुष्व । ऊर्ध्वमुखो दीर्घश्चासौ वल्ली स्मरन् सन् विपत्स्यसे विपत्तिं प्राप्स्यसि ॥ २२६\*१ ॥

226\*2) [ कथमपि यदृच्छापतितं मधुपटलमास्वाद्य मा खिद्यस्व । हृदयेप्सितानि कुतो अनुदिवसं करम लभ्यन्ते ॥ ] रे करम, कथमपि मधुपटलमास्वाद्य मा खिद्यस्व । किंविशिष्टं मधुपटलम् । तुलगावडियं । अटमटान्यायेन (?) संप्राप्तम् । रे करम, अनुदिवसं दिनं दिनं प्रति हृदयेप्सितानि कुतो लभ्यन्ते ॥ २२६\*२ ॥

226\*3) [ निःश्वसिषि, रोदिषि, खिद्यसे, क्षीयसे, चिन्तयसि भ्रमसि उद्विग्नः । सा मरणस्य कृते खलु करम त्वया आस्वादिता वल्ली ॥ ] हे करम, सा वल्ली त्वया मरणस्य कृते आस्वादिता । कथम् । निःश्वः-सिषि, रोदिषि, खिद्यसि, जूरसि रणरणसि, चित्तेसि स्मरसि उद्विग्नः सन् विकलितः सन् भ्रमसि । अतः कारणान्मरणमेव सावशेषम् ॥ २२६\*३ ॥

252\*1) [ मुक्त्वा विकटकेसरमकरन्दोदामसुरभिमतपत्रम् । यत् काङ्क्षति मधुकरः पाटलानि तत् केन वा गुणेन ॥ ] मधुकरो भ्रमरो यत्

1 The commentator seems to have read कहं पि ( = कथमपि ).

252\*2) तं किं पि पपसं पंकयस्स भमिऊण छप्पओ छिवइ ।  
नलिणीण जेण कड्डइ आमूलगयं पि मयरंदं ॥ २ ॥

252\*3) इंदिंदिर मा खिज्जसु दे निलसु कहिं पि मालईविरहे ।  
हियइच्छियाइ न हु संपडंति दिव्वे पराहुत्ते' ॥ ३ ॥

252\*4) बहुगंधलुद्ध मधुयर कमलउडणिरुद्ध खिज्जसे कीस ।  
अहवा वसणासत्ता अन्ने वि सुहं न पावंति ॥ ४ ॥

हंसवज्जा ।

263\*1) वच्चिहिसि तुमं पाविहिसि सरवरं रायहंस, किं चोज्जं ।  
माणससरसारिक्खं पुहवि भमंतो न पाविहिसि ॥ १ ॥

पाटलानि महति । किं कृत्वा । विकटकेसरमकरन्दोद्दामसुरभिशतपत्रं मुक्त्वा ।  
यतो मधुकरः । मधु मदिरां करोति इति मधुकरः । योऽसौ मधुकरस्तस्य  
चेतनाचातुर्यं न भवति ॥ २५२\*१ ॥

252\*2) [ तं किमपि प्रदेशं पङ्कजस्य भ्रान्त्वा पट्पदः स्पृशति ।  
नलिनीनां येन कर्षति आमूलगतमपि मकरन्दम् ॥ ] पट्पदः पङ्कजस्य  
कमलस्य भ्रान्त्वा किमपि प्रदेशं स्पृशति, येन उपायेन नलिनीनाम् आमूल-  
गतमपि मकरन्दमाकर्षति ॥ २५२\*२ ॥

252\*3) [ इन्दिन्दिर मा खिद्यस्व प्रार्थये निलय कुत्रापि मालती-  
विरहे । हृदयेप्सितानि न खलु संपतन्ति दैत्रे पराभूते ॥ ] हे इन्दिन्दिर  
भ्रमर मा खिद्यस्व । 'दे' इति अभ्यर्थनायाम् । कथमपि मालतीविरहे सति  
तर्हि निल(य)स्व स्वस्यो भव । दैत्रे पराङ्मुखे सति हृदयेप्सितानि न  
सम्पद्यन्ते ॥ २५२\*३ ॥

252\*4) [ बहुगन्धलुब्ध मधुकर कमलपुटनिरुद्ध खिद्यसे कस्मात् ।  
अथवा व्यसनासक्ता अन्येऽपि सुखं न प्राप्नुवन्ति ॥ ] बहुगन्धमुग्ध मधुकर  
कमलपुटनिरुद्धः कस्मात् त्वं खिद्यसे रुदनं करोषि । अथवा व्यसनासक्ताः  
प्राणिनोऽन्येऽपि सुखं न प्राप्नुवन्ति ॥ २५२\*४ ॥

263\*1) [ वज्रिष्यसि त्वं प्राप्स्यसि सरोवरं राजहंस, किं चित्रम् ।  
मानससरःसदृक्षं पृथिवीं भ्रमन् न प्राप्स्यसि ॥ ] सुगना ॥ २६३\*१ ॥

- 263\*2) माणससरोरुहाणं मा सायं सरसु रे हंस ।  
कज्जाइ दिव्ववससंठियाइ दुक्खेहि लब्धंति ॥ २ ॥
- 263\*3) हंसेहि समं जह रमइ कमलिणी तह य मधुयरेणावि ।  
सियकसिणणिविसेसाइ होति महिलाण हिययाइ ॥ ३ ॥
- 263\*4) विउलं पि जलं जलरंकुणहि तह कलुसियं हयासेहि ।  
जह अवसरवडियाण वि न हु निलयं रायहंसाणं ॥ ४ ॥  
छइल्लवज्जा ।
- 284\*1) अक्खंडियउवयारा पुव्वाभावे अभिन्नमुहराया ।  
सिदिलंता वि सिणेहं छेया दुक्खेहि नज्जंति ॥ १ ॥
- 284\*2) ताव च्चिय ढलहलया जाव च्चिय नेहपूरियसरीरा ।  
छेया नेहविह्वणा तिलसच्छाया खला हुंति ॥ २ ॥

263\*2) [ मानससरोरुहाणां मा सातं स्मर रे हंस । कार्याणि  
दैववशसंस्थितानि दुःखैर्लभ्यन्ते ॥ ] हे हंस मानससरोरुहाणां सातानि  
सौख्यानि मा नाम त्वं स्मरस्व । दैववशसंस्थितानि कार्याणि  
दुःखैर्लभ्यन्ते ॥ २६३\*२ ॥

263\*3) [ हंसैः समं यथा रमते कमलिनी तथा च मधुकरेणापि ।  
सितकृष्णनिर्विशेषाणि भवन्ति महिलानां हृदयानि ॥ ] सा कमलिनी हंसेन  
समं रमते, तथा मधुकरेणापि समं रमते । युक्तम् । महिलानां हृदयानि  
सितकृष्णनिर्विशेषाणि भवन्ति ॥ २६३\*३ ॥

263\*4) [ विपुलमपि जलं जलरंकैस्तथा कलुषितं हताशैः ।  
यथा अवसरपतितानामपि न खलु निलयो राजहंसानाम् ॥ ] जलरंकैः  
जलजीवैः, विपुलमपि जलं तथा कलुषितं यथा अवसरपतितानामपि हु  
निश्चितं राजहंसानां निलयः स्थानं न भवति ॥ २६३\*४ ॥

284\*1) [ अखण्डितोपचाराः पूर्वाभावे अभिन्नमुखरागाः ।  
शिथिलयन्तोऽपि स्नेहं छेका दुःखैर्ज्ञायन्ते ॥ ] छेकाश्चतुराः स्नेहं  
शिथिलयन्तोऽपि दुःखैर्ज्ञायन्ते । किंविशिष्टाश्छेकाः । अखण्डितोपका ( ?  
चा ) राः, पूर्वाभावे ( ? ) अभिन्नमुखरागाः । अतः कारणात् छेका  
विरक्ता अपि नावगम्यन्ते ॥ २८४\*१ ॥

284\*2) [ तावदेव अनुकम्पिनो यावदेव स्नेहपूरितशरीराः ।  
छेकाः स्नेहविहीनास्तिलसदृशाः खला भवन्ति ॥ ] छेकास्तावदेव ढलहल-

- 284\*3) वक्रभणियाद् कसो कसो अद्गच्छिपेच्छियव्वाइं ।  
ऊससियं पि मुणिज्जह्छद्मजणसंकुले गामे ॥ ३ ॥
- 284\*4) अनुणयकुशलं परिहासपेशलं लडहवाणिसोहिलं ।  
आलाप च्छेयाण कम्मणं किं च मूलीहिं ॥ ४ ॥
- 284\*5) ते धन्वा ताण नमो ते कुशला ताण वम्महपसाओ ।  
जे बालतरुणीपरिणयवयोहिं हियए धरिज्जंति ॥ ५ ॥
- 284\*6) वक्रं ताण न कीरइ किं कज्जं जस्स ते वि याणंति ।  
सम्भावेण य छेया पुत्ति देव इव घेपंति ॥ ६ ॥

स्वभावाः ... परिणामिनो भवन्ति, यावत् स्नेहपरपूरिता भवन्ति । छेकाः स्नेहविहीनाः खला भवन्ति, दुर्जनाः स्युः । किंविशिष्टाः छेकाः । तिल-सञ्छायास्तिलसदृक्षाः । यथा तिलाः स्नेहविहीनाः खला भवन्ति ॥ २८४\*२ ॥

284\*3) [ वक्रभणितानि कुतः कुतो अर्धाक्षिप्रेक्षितव्यानि । उच्छ्वसितमपि ज्ञायते छेकजनसङ्कुले ग्रामे ॥ ] चतुरजनसङ्कुले ग्राम उच्छ्वसितमपि ज्ञायते । स्वल्पेऽपि विकारे हृदयपरिणामं जानन्ति ॥ २८४\*३ ॥

284\*4) [ अनुनयकुशलं परिहासपेशलं लटभवाणीशोभाढ्यम् । आलाप एव छेकानां कर्मणं, किं च मूलीभिः ॥ ] छेकानामालाप एव कर्मणं, मूलिकामिः किम् । किंविशिष्टं कर्मणम् । अनुनयकुशलम् अनुनयने प्रसादने कुशलम् । एतावता प्रसन्नम् । पुनः कथम् । परिहास-पेशलं हास्येन मनोज्ञम् । पुनरपि किंविशिष्टं तत् कर्मणम् । लडहवाणि-सोहिलं । सौभाग्यवाणीसुन्दरम् ॥ २८४\*४ ॥

284\*5) [ ते धन्यास्तेभ्यो नमस्ते कुशलास्तेषां मन्मथप्रसादः । ये बालातरुणीपरिणतवयोभिर्हृदये धार्यन्ते ॥ ] ते धन्यास्तेभ्यो नमः, ते कुशलास्तेषां मन्मथः प्रसादे वर्तते, ये मनुष्या बालातरुणीपरिणतवयोभिर्हृदये प्रियन्ते ॥ २८४\*५ ॥

284\*6) [ वक्रं तेषां न क्रियते किं कार्यं यस्य तेऽपि जानन्ति । सद्भावेन च छेकाः पुत्रि देवा इव गृह्यन्ते ॥ ] हे पुत्रि छेका ये ते न (?) जानन्ति । तेषां पुरस्ताद् वक्रं न क्रियते । अन्यच्च ते सद्भावेन देवा इव गृह्यन्ते ॥ २८४\*६ ॥

284\*7) दिक्षा पुणो वि दिज्जउ रेखा छेयत्तणमिं कण्हस्स ।  
जो रमइ गोविसत्थं हिययणिहिताइ लच्छीए ॥ ७ ॥

284\*8) हियए जं च निहिंसं तं पि हु जाणंति बुद्धीए ।  
मा पुत्ति वंकबंधं जैपसि पुरओ छइल्लणं ॥ ८ ॥

नयणवज्जा ।

300\*1) धणु संधइ भुयवलयं आयइइइ नयणवाण कण्णंता ।  
विंधइ मणं न जीयं अउव्वधानुक्किणी बाला ॥ १ ॥

300\*2) पामरवहुयाइ सबम्महाण नयणाण रक्खसाणं व ।  
सासंको भमइ जणो जोयइ मगं पुलोयंतो ॥ २ ॥

284\*7) [ दत्ता पुनरपि दीयतां रेखा छेकत्वे कृष्णस्य । यो  
रमयति गोपीसार्धं हृदयनिहितया लक्ष्म्या ॥ ] कृष्णस्य छेकत्वे रेखा दत्ता  
पुनरपि दीयताम् । यः कृष्णो गोपीभिः सार्धं<sup>१</sup> रमते । कया लक्ष्म्या ।  
किंविशिष्टया लक्ष्म्या । हृदयनिहितया ॥ २८४\*७ ॥

284\*8) [ हृदये यच्च निहितं तदपि खलु जानन्ति बुद्ध्या । मा  
पुत्रि वक्रबन्धं जल्पसि पुरतश्छेकानाम् ॥ ] हे पुत्रि चतुराणां पुरुषाणां  
पुरस्ताद् वक्रबन्धं मा जल्पसि । यद् हृदये निहितम् आरोपितं भवति  
तदपि जानन्ति । कया । बुद्ध्या तीक्ष्णमत्या २८४\*८ ॥

300\*1) [ धनुः संदधाति भ्रूवलयम् आकर्षति नयनबाणान्  
कर्णान्तात् । विध्यति मनो न जीवम् अपूर्वधानुष्का बाला ॥ ] बाला  
अपूर्वधानुष्किणी अपूर्वधनुर्धरा वर्तते । या बाला मनो विध्यति न जीवं  
जीवितव्यम् । अत एव अपूर्वधानुष्किणी । भुजवल्या ( ? भ्रूवल्या ) सती  
धनुःसंधइ संदधाति । नयनबाणान् आ कर्णान्ताद् आकर्षयति ॥ ३००\*१ ॥

300\*2) [ पामरवद्वाः समन्मथाम्यां नयनाभ्यां राक्षसाभ्यामिव ।  
साशङ्को भ्रमति जनो पश्यति मार्गं प्रलोकयन् ॥ ] जनो लोकः साशङ्कः  
परिभ्रमति । कथं साशङ्कः इत्याह । पामरवद्वा नयनेभ्यश्चान्यद् राक्ष-  
सेभ्यः । किंविशिष्टेभ्यो नयनेभ्यः । समन्मथेभ्यः । सकामेभ्यः । किं-

1 Cf. Gāthā No. 282.

instead of भुयवलयं.

2 We must obviously read भ्रूवलयं

3 The commentator appears to have read गोविसद्धं (= गोपीसार्धम् = गोपीभिः सार्धम् ).

- 300\*3) अज्जं वि य तेण विणा इमीइ पयाइ कसिणधवलाइं ।  
जञ्चंधगोरुयाइ व दिसासु घोळंति नयणाइं ॥ ३ ॥<sup>2</sup>
- 300\*4) सियकसिणदीहरज्जलपमहलघोळंततारणयणाणं ।  
तरुणाण मा हु हयविहि दिट्ठीपसरं पि भंजिहिसि ॥ ४ ॥
- 300\*5) रत्तं रत्तेहि सिथं सिपहि कसिणं कुणंति कसिणेहिं ।  
सियकसिणच्छीहि तप मयच्छि रत्तो जणो चोज्जं ॥ ५ ॥

विशिष्टेभ्यो राक्षसेभ्यः । समन्थेभ्यः सकामेभ्यः । यथा पामरवध्वा नयनेभ्यो जनः शङ्कते, राक्षसेभ्यस्तथैव शङ्कते । जनः किं कुर्वन् । मार्गं प्ररूपयन् मार्गं विलोकयन् जायते' ॥ ३००\*२ ॥

300\*3) [ अद्यापि च तेन विना अस्या एते कृष्णधवले । जात्यन्धगोरूपाया इव दिशासु घूर्णतो नयने ॥ ] अस्या नायिकाया अद्यापि तेन बलभेन विना एतानि नयनानि दिशासु घोळंति ( घूर्णन्ति ) । नयनानि कानीव । जात्यन्धगोरूपाया इव । यथा जात्यन्धगोरूपाया नयनानि शून्यानि दिक्षु घोळंति ( घूर्णन्ति ) । किंविशिष्टानि नयनानि । कसिण-धवलाइं । किञ्चित् कृष्णानि किञ्चिद् धवलानि ॥ ३००\*३ ॥

300\*4) [ सितकृष्णदीर्घोज्ज्वलपक्ष्मलघूर्णमानतारनयनानाम् । तरुणानां मा खलु हतविधे दृष्टिप्रसरपि भङ्क्ष्यसि ॥ ] हे हतविधे दुर्दैव । ' हु ' निश्चितम् । नयनयोर्दृष्टिप्रसरं मा भङ्क्ष्यसि । किंविशिष्टयो-नयनयोः । सितकृष्णदीर्घतरोज्ज्वलपक्ष्मलघूर्णमानतारकयोः ॥ ३००\*४ ॥

300\*5) [ रक्तं रक्तैः सितं सितैः कृष्णं कुर्वन्ति कृष्णैः । सितकृष्णाक्षिभ्यां त्वया मृगाक्षि रक्तो जन आश्चर्यम् ॥ ] हे मृगाक्षि, रक्ताभिः अक्षभिः ( ? ) रक्तं कुर्वन्ति, सिताभिः सितं कुर्वन्ति, कृष्णाभिः कृष्णं कुर्वन्ति । हे मृगाक्षि त्वया सितकृष्णाभिः अक्षभिः जनो रक्त इत्याश्चर्यम् ॥ ३००\*५ ॥

1 The commentator seems to have read जायइ in place of जोजइ ( = पश्यति ). जोजइ involves repetition with प्लोयंतो. जायइ stands in need of some predicative adjective. 2 Cf. Gāthā No. 376.

- 300\*6) गाढयरचुंबणुप्फुसियबहलणीलंजणाइ रेहंति ।  
 बप्फम्भितरपसरियगलंतबाहाहि अच्छीइ ॥ ६ ॥
- 300\*7) न मए रुणं न कयममंगलं होंतु सयलसिद्धीओ ।  
 विरहग्गिधूमकडुयावियाइ पगलंति नयणाइ ॥ ७ ॥

थणवज्जा ।

- 312\*1) नहकुंतग्गयभिन्ना हारावलिमुत्तमंडलगडिया ।  
 रेहंति सुरयरज्जाहिसेयकलस व्व से थणया ॥ १ ॥
- 312\*2) सो तण्हाइयपहिय व्व दूमिओ तीइ दिट्टुमेत्तेहिं ।  
 पंथपवाकलसेहिं व थणेहिं उमंथियमुहेहिं ॥ २ ॥

300\*6) [ गाढतरचुम्बनप्रोज्झितबहलनीलाञ्जने शोभेते । बाष्पाभ्यन्तरप्रसृतगलत् ... (?) अक्षिणी ॥ ] नायिकाया अक्षीणि रेहंति शोभन्ते । काभिः । बाष्पाभ्यन्तरप्रसृतगलद्वाहाभिः (?) । पुनः किंविशिष्टानि अक्षीणि । गाढतरचुम्बनस्पृशत (?) बहुलनीलाञ्जनानि ॥ ३००\*६ ॥

300\*7) [ न मया रुदितं न कृतममङ्गलं भवन्तु सकलसिद्धयः । विरहाम्निधूमकटुकीकृते प्रगलतो नयने ॥ ] सुगमेयं गाथा ॥ ३००\*७ ॥

312\*1) [ नखकुन्ताप्रकभिन्नौ हारावलीसूत्रमण्डलाग्रस्थितौ । शोभेते सुरतराज्याभिषेककलशाविव तस्याः स्तनौ ॥ ] तस्या नायिकायाः स्तनौ सुरतराज्याभिषेककलशाविव राजेते । किलक्षणौ । नखकुन्ताप्रकभिन्नौ । अन्यावपि कलशौ नखकुन्ताप्रभिन्नौ स्याताम् । पुनरपि किंविशिष्टौ स्तनौ । हारावलीसूत्रमण्डलाग्रस्थितौ । अन्यावपि कलशौ सूत्रमण्डलाग्रस्थितौ भवतः ॥ ३१२\*१ ॥

312\*2) [ स तृषितपथिक इव दूनस्तस्या दृष्टमात्राम्याम् । पथिप्रपाकलशाम्यामिव स्तनाभ्यां दग्धमुखाम्याम् ॥ ] स कश्चित् तस्या नायिकायाः स्तनैर्दूनः । स क इव । तृष्णार्दितपथिक इव । स्तनैः कैरिव । पथिप्रपाकलशैरिव । यथा पथिप्रपाकलशैः उन्मथितमुखैः पथिको दूयते । किंभूतैः स्तनैः । दृष्टमात्रैः । दृष्टा स्तोका मात्रा पानीयलक्षणा येषु ते दृष्टमात्राः । तैर्दृष्टमात्रैः ॥ ३१२\*२ ॥

- 312\*3) थणकणयकलसजुयलं रोमावलिलोहसंकलाबद्धं ।  
कस्स कए णं बाला रयणणिद्वाणं समुव्वहइ ॥ ३ ॥
- 312\*4) अणुरायरणभरियं कंचणकलसम्मि' तरुणिथणजुयलं ।  
ता किं मुहम्मि कालं मसिमुद्दा मयणरायस्स ॥ ४ ॥
- 312\*5) ठाणच्छुषाण सुंदरि मंडलरहियाण विहवचत्ताणं ।  
थणयाण सुपुरिसाण य को हत्थं देइ पडियाणं ॥ ५ ॥<sup>२</sup>
- 312\*6) नहकुंतगयभिन्ना समुहागयकुंभपीडणसमत्था ।  
थणया निव्वूढभरा भडु व्व पडिया त्रि सोहंति ॥ ६ ॥

312\*3) [ स्तनकनककलशयुगलं रोमावलीलोहशृंखलाबद्धम् । कस्य कृते ननु बाला रत्ननिधानं समुद्रहति ॥ ] बाला कस्य कृते । 'णं' इति वाक्यालंकारे । रत्ननिधानं समुद्रहति । किंविशिष्टं रत्ननिधानम् । स्तनकनककलशयुगलम् । अन्यदपि यत्र रत्ननिधानं भवति तत्र कलशौ विलोक्येते । किंविशिष्टं स्तनयुगलम् । रोमावलीलोहशृंखलाबद्धम् । अन्यावपि कलशौ लोहशृंखलाबद्धौ स्याताम् ॥ ३१२\*३ ॥

312\*4) [ अनुरागरत्नभृतं काञ्चनकलशे तरुणीस्तनयुगलम् । तत् किं मुखे कालं मषीमुद्रा मदनराजस्य ॥ ] तरुणीस्तनयुगलं काञ्चनकलशे अनुरागरत्नभृतं वर्तते । ता तत् इदं स्तनयुगलं मुखे कालं किम् । मदनराजस्य मषीमुद्रा वर्तते । अन्यस्मिन् रत्ननिधानकलशे मुद्रा विधीयते । एषु स्तनेषु कृष्णमुद्रा, कस्य । मदनराजस्य ॥ ३१२\*४ ॥

312\*5) [ स्थानच्युतानां सुन्दरि मण्डलरहितानां विभवपरित्यक्तानाम् । स्तनानां सुपुरुषाणां च को हस्तं ददाति पतितानाम् ॥ ] हे सुन्दरि, स्तनानां चान्यत् सपुरुषाणां पतितानां को हस्ताबलम्बं ददाति । अपि तु न कोऽपि । किंविशिष्टानां स्तनानाम् । स्थानच्युतानाम् । पुनः किंविशिष्टानाम् । मण्डलरहितानां परिवाररहितानाम् । पुनः किंविशिष्टानाम् । विभवत्यक्तानाम् ॥ ३१२\*५ ॥

312\*6) [ नखकुन्ताग्रकभिन्नौ संमुखागतकुम्भपीडनसमर्थौ । स्तनौ निर्व्यूढभरौ भट इव पतितावपि शोभेते ॥ ] स्तनाः पतिता अपि शोभन्ते ।

1 We must read कंचणकलस व्व (= काञ्चनकलशाविव), even against the commentator. 2 Cf. Gāthā No. 681

- 312\*7) आसन्नपडणभयभीरुएहि जमलेहि सामलमुहेहि ।  
दुद्धंसुएहि रुणं थणेहि ठाणं मुयंतेहि ।
- 312\*8) अलिया खल व्व कुडिला मज्झंसे किविणिदानसारिच्छा ।  
थणया उन्नयचितिय व तीइ हियए न मायंति ॥ ८ ॥<sup>1</sup>
- 312\*9) थणहारं तीइ समुन्नयं पि ददूहण तारिसं पडिय ।  
मा कुणउ को वि गव्वं एत्थ असारम्मि संसारे ॥ ९ ॥<sup>2</sup>

क इव । भटा इव सुभटा इव । यथा सुभटाः पतिता अपि शोभन्ते ।  
किंविशिष्टाः स्तनाः किंविशिष्टा भटाः । नखकुन्ताप्रभिन्नाः । पुनः  
किंविशिष्टाः । संमुखागतकुंभपीडनसमर्थाः । पुनः किंविशिष्टाः । निर्व्यूढ-  
भराः उद्धृतसमरभाराः ॥ ३१२\*६ ॥

312\*7) [ आसन्नपतनभयभीरुकाम्यां यमलाभ्यां श्यामलमुखाभ्याम् ।  
दुग्धाश्रुभिः रुदितं स्तनाभ्यां स्थानं मुञ्चद्भ्यां ॥ ] स्तनाभ्यां स्थानं मुञ्चद्भ्यां  
दुग्धाश्रुभिः रुदितम् । किंविशिष्टाभ्याम् । आसन्नपतनभयभीरुकाम्याम् ।  
पुनः किंविशिष्टाभ्याम् । युगलाभ्याम् । पुनरपि किंविशिष्टाभ्याम् । श्याम-  
मुखाभ्याम् ॥ ३१२\*७ ॥

312\*8) [ अलीकौ खल इव कुटिलौ मध्यांशे कृपणदानसदृशौ ।  
स्तनौ उन्नतचिन्तितमिव तस्या हृदये न मातः ॥ ] स्तनौ हृदये न मातः ।  
किमिव । उन्नतचिन्तितमिव । द्विवचने एकवचनं (?) ( बहुवचनं )  
प्राकृतत्वात् । किंविशिष्टौ स्तनौ । खल इव अलीकौ । यथा खला अलीका  
भवन्ति ( तथा ) । कुटिलाः खला भवन्ति । पुनः किंविशिष्टाः स्तनाः ।  
कुटिलाः । पुनरपि किंविशिष्टाः स्तनाः । मध्यांशे मध्यप्रदेशे कृपणदान-  
सदृक्षाः ॥ ३१२\*८ ॥

312\*9) [ स्तनभारं तस्याः समुन्नतमपि दृष्ट्वा तादृशं पतितम् ।  
मा करोतु कोऽपि गर्वमत्र असारे संसारे ॥ ] भो लोका अत्र असारे संसारे  
कोऽपि गर्वं मा करोतु । किं कृत्वा । तस्यास्तादृशं समुन्नतमपि स्तनभारं  
पतितं दृष्ट्वा । एतावता संसारोऽनित्य एव ॥ ३१२\*९ ॥

1 Cf. Gāthā No. 302. Better to read उन्नयचित्ति व्व so as to suit the metre. 2 Cf. Gāthā No. 311.

312\*10) उच्चट्टाणा वि सुसंगया वि संपुण्णया वि तुह थणया ।  
तरुणमणरयणसारं हरंति जं तं महच्छरियं ॥ १० ॥

312\*11) ठाणयरहेहि एहिं अहोमुहेहिं अणवरयपोदेहिं ।  
सिद्धिणेहि नरिंदेहि व किं किज्जइ पयविमुक्केहिं ॥ ११ ॥  
लावणवज्जा ।

318\*1) इह तिवलिरमणे इह वयणकमले इह कठिनविउलथणवट्टे ।  
अज्झाप लावणं फलियं पिव हुंगहुंगेहिं ॥ १ ॥

318\*2) अन्नघ्ना मेहलया अन्नन्नो कंचुको नववहूण ।  
परिहेउं न समण्यइ समारुहंतस्मि तारुण्ये ॥ २ ॥

312\*10) [ उच्चस्थानावपि सुसंगतावपि संपूर्णावपि तव स्तनौ ।  
तरुणमनोरत्नसारं हरतो यत् तन् महाश्चर्यम् ॥ ] हे सुन्दरि, तव स्तनौ  
तरुणमनोरत्नसारं यद् हरतः तन् महादाश्चर्यम् । कथम् । किलक्षणौ  
स्तनौ । उच्चस्थानौ । न तु येऽत्र उच्चस्थानाः स्युः, ते कस्यापि किमपि  
हरन्ति । पुनः किलक्षणौ स्तनौ । सुसंगतावपि सुप्रीतावपि । पुनरपि कि-  
लक्षणौ स्तनौ । संपूर्णावपि । न तु ये संपूर्णाः सन्ति ते परकीयं वनं  
हरन्ति । इत्याश्चर्यम् ॥ ३१२\*१० ॥

312\*11) [ स्थानकराभ्यामाभ्यामधोमुखाभ्यामनवरतप्रौढाभ्याम् ।  
स्तनाभ्यां नरेन्द्राभ्यामिव किं क्रियते पदविमुक्ताभ्याम् ॥ ] आभ्यां स्तनाभ्यां  
पदविमुक्ताभ्यां स्थानभ्युताभ्यां किं क्रियते । कैरिव । नरेन्द्रैरिव । यथा स्थान-  
विमुक्तैर्नरेन्द्रैः किं क्रियते । किं विशिष्टैर्नरेन्द्रैः स्तनैश्च । स्थानकरैः । पुनः कि-  
प्रकारैः । अधोमुखैः । पुनरपि किं विशिष्टैः । अनवरतप्रौढैः ॥ ३१२\*११ ॥

318\*1) [ इह त्रिवलिरमण इह वदनकमल इह कठिनविपुलस्तन-  
पट्टे । प्रौढयुवत्या लावण्यं फलितमिव स्तवकस्तवकैः ॥ ] प्रौढयुवत्या लावण्यं  
हुंगहुंगेहिं स्तवकस्तवकैः फलितमिव । इवशब्देन वृक्ष इव फलितम् ।  
यथा वृक्षः काले काले स्थाने स्थाने फलति तथा । क फलितम् । अत्र  
त्रिवलिरमणे जघनप्रदेशे । पुनः क । अत्र च वदनकमले । पुनः क । अत्र  
कठिनविपुलस्तनपट्टे ॥ ३१८\*१ ॥

318\*2) [ अन्यान्या मेखला अन्यान्यः कंचुको नववध्वाः । परिधातुं  
न समाप्यते समारोहति तारुण्ये ॥ ] अन्या अन्या मेखला, अन्यो अन्यः

- 318\*3) अंतोकण्ठं मयणग्गिनावियं वहइ कणयकंतिह्लं ।  
 बालाए लावणं उप्पिणियं थणभरमिसेण ॥ ३ ॥
- 318\*4) सहसं त्ति जं न भज्जइ थणहरभारेण मज्झतणुयंगी ।  
 भंजणभयेण विधिणा दत्तो रोमावलीखम्भो ॥ ४ ॥
- 318\*5) बालाकपोललावण्यणिज्झिभो चंदं खिज्जसे कीस ।  
 अहं मानो न हुं कीरउ बहुरत्नविभूषिता पृथ्वी ॥ ५ ॥
- 318\*6) बाला लावण्यणिही नवल्लवलिं व्वं माउल्लिगस्स ।  
 चिंचि व्वं दूरपक्का करोइ लालाकुलं हृदयं ॥ ६ ॥

कंचुको नववध्वाः । परिधातुं न समाप्यते समाप्तिं न याति । क सति ।  
 ( समारोहति तारुण्ये । ) यावत् सुरतावसाने स्वस्था सती मेखलां कचुकं  
 च परिदधाति, तावत् पतिना उत्तार्यते इति भावः ॥ ३१८\*२ ॥

318\*3) [ अन्तःकथत् मदनान्निनापितं वहति कनककान्तियुक्तम् ।  
 बालाया लावण्यं बहिर्निर्गतं, स्तनभरमिषेण ॥ ] बालाए प्रौढयुवत्या लावण्यं  
 स्तनभरमिषेण स्तनभरच्छवाना अत्र उप्पिणियं उत्कलितं बाह्ये निर्गतम् ।  
 कीदृशं लावण्यम् । अन्तःकथत् । पुनः कीदृशम् । मदनान्निना तापितं  
 सत् कनककान्तितुल्यकान्ति । वहति ( स्तनभरमिषेण ) । अनेन हेतुना  
 स्तने कनककलशोपमा योग्या ॥ ३१८\*३ ॥

318\*4) [ सहसेति यन्न भज्यते स्तनभरभारेण मध्यतनुकाङ्क्षी ।  
 भङ्गभयेन विधिना दत्तो रोमावलीस्तम्भो ॥ ] सहसेति यन्न भज्यते न  
 त्रुट्यति स्तनभरभारेण मध्यतनुकाङ्क्षी, तद् विधिना त्रुटनभयेन रक्षणार्थं  
 रोमावलीस्तम्भः प्रदत्तः ॥ ३१८\*४ ॥

318\*5) [ बालाकपोललावण्यनिर्जितश्चन्द्र खिद्यसे कस्मात् । अथ  
 मानो न खलु क्रियतां बहुरत्नविभूषिता पृथ्वी ॥ ] हे चन्द्र कस्मात्  
 खिद्यसे । किंविशिष्टश्चन्द्रः । बालाकपोललावण्यनिर्जितः । अथवा मानः  
 कापि न क्रियते ( ? क्रियताम् ) । यतः पृथ्वी बहुरत्नविभूषिता  
 वर्तते ॥ ३१८\*५ ॥

318\*6) [ बाला लावण्यनिधिर्नवीनवल्लीव मातुलिङ्गस्य । चिंचेव  
 दूरपक्का करोति लालाकुलं हृदयम् ॥ ] बाला लावण्यनिधिर्नवीनमातुलिङ्गस्य

## सुरयवज्जा

- 328\*1) अन्नोन्नणेहणिज्झरंविहण्हिययाण अलियकुवियाणं ।  
पत्तियजणाण सुरय जं सोक्खं तं फुडं अमयं ॥ १ ॥
- 328\*2) सुरयावसानसमये मउलियणयणाणा य विबोधी ।  
अलहंती सुरयसुहं पासत्थमुही प्रियं भणइ ॥ २ ॥
- 328\*3) सुरयप्पसुत्त कोषण अप्पंभर मा हु रे निवज्जिहिंसि ।  
कयकज्ज किं न याणसि असमत्तरयाण जं दुक्खं ॥ ३ ॥
- 328\*4) चलवलयमेहलारवं कलकलिरमणोहरं च सोऊण ।  
ईसा रोसो महिलत्तणं च मुक्कं सवत्तीहिं ॥ ४ ॥

वल्लीव । सा बाला लालाकुलं हृदयं करोति । केव । चिचिच्च । आचाम्लिकेव ।  
यथा आचाम्लिका दूरपक्षा सती हृदयं लालाकुलं कुरुते ॥ ३१८ ६ ॥

328\*1) [ अन्योन्यस्नेहनिर्झरवितीर्णहृदयानाम् अलीककुपितानाम् ।  
विश्वस्तजनानां सुरते यत् सौख्यं तत् स्फुटममृतम् ॥ ] प्रतीतजनानां सुरते  
दृढस्नेहयुक्तानां संभोगे यत्सौख्यं तत् स्फुटं प्रकटम् अमृतम् । किंविशिष्टा-  
नाम् । अन्योन्यस्नेहनिर्झरवितीर्णहृदयानाम् । पुनः किंविशिष्टानाम् ।  
अलीककुपितानाम् ॥ ३२८\*१ ॥

328\*2) [ सुरतावसानसमये मुकुलितनयनानना च बिम्बोष्ठी ।  
अलभमाना सुरतसुखं पार्श्वस्थमुखी प्रियं भणति ॥ ] बिम्बोष्ठी सुरतावसान-  
समये मुकुलितनयनानना सती सुरतसुखमलभमाना वक्रमुखी प्रियं  
भणति ॥ ३२८\*२ ॥

328\*3) [ सुरतप्रसुप्त कोपन आत्मंभर मा खलु रे निपत्त्यसे ।  
कृतकार्यं किं न जानासि असमाप्तरतानां यद् दुःखम् ॥ ] किं भणती-  
त्याह । हे कोपन क्रोधनशील, आत्मंभर, हु निश्चितं सुरतप्रसुप्त मा  
निवर्तयसि । रे कृतकार्यं किं न जानासि असमाप्तरतानां यद् दुःखं  
वर्तते ॥ ३२८\*३ ॥

328\*4) [ चलवलयमेखलारवं कलकलयुक्तमनोहरं च श्रुत्वा । ईर्ष्या  
रोषो महिलात्वं च मुक्तं सपत्नीभिः ॥ ] सपत्नीभिः ईर्ष्या रोषो महिलात्वं

1 The commentator seems to have read निवट्ठिहिंसि in place of  
निवज्जिहिंसि.

328\*5) बाला असमत्तरया रयावसाणम्मि पहरिसी भणइ ।  
किं सुयसि नाह, हं 'सुयमि, किं नु पज्जत्तकज्जो सि ॥५॥

पेम्मवज्जा ।

349\*1) पढमारंभमणहरं घणलगं माणरायरमणिज्जं ।

पेम्मं सुरिंदचावं व चंचलं झत्ति वोलेइ ॥ १ ॥

349\*2) खणभंगुरेण विसमेण हारिणा दुण्णिवारयसरेण ।

अणवट्टियसग्भावेण सव्वहा होइ पेम्मेण ॥ २ ॥

च मुक्तम् । तत्र ईर्ष्या असहनत्वम् । रोषः क्रोधः । महिलात्वं स्त्रीचरित्रम् ।  
मुक्तम् । किं कृत्वा । चलवलयमेखलारवं श्रुत्वा चलनूपरमेखलाशब्दं समा-  
कर्ण्य । किंविशिष्टं मेखलारवम् । कलकलिरमनोहरम् । मानान्य (?)  
शब्दसुन्दरम् ॥ ३२८\*४ ॥

328\*5) [ बाला असमाप्तरता रतावसाने प्रहृष्टा भणति । किं  
स्वपिषि नाथ, अहं स्वपिमि, किं खलु पर्याप्तकार्योऽसि ॥ ] बाला  
रतावसाने प्रहर्षिता सती भणति । किंविशिष्टा बाला । असमाप्तरता ।  
असमाप्तं रतं यया सा । किं भणति तदाह । हे नाथ त्वं स्वपिषि शयनं  
कुरुषे किम् । अहं स्वपिमि । किं पर्याप्तकार्योऽसि कृतकृत्योऽसि ॥ ३२८\*५ ॥

349\*1) [ प्रथमारम्भमनोहरं घनलग्नं मानरागरमणीयम् । प्रेम  
सुरेन्द्रधनुरिव चञ्चलं झटिति अपक्रामति ॥ ] चञ्चलं प्रेम झटिति शीघ्रं  
बोडयति (?) । किमिव । सुरेन्द्रचापमिव । किंविशिष्टं प्रेम । प्रथमा-  
रम्भमनोहरम् । घनलग्नं मनसि सत् रागरमणीयं भवति । सुरेन्द्रचापमपि  
तथैव ॥ ३४९\*१ ॥

349\*2) [ क्षणभङ्गुरेण विषमेण हारिणा दुर्निवारप्रसरेण । अनव-  
स्थितस्वभावेन सर्वथा भवतु प्रेम्णा ॥ ] अनेन प्रेम्णा भवतु पूर्यताम् ।  
किंविशिष्टेन प्रेम्णा । क्षणभङ्गुरेण तत्कालविनश्वरेण । पुनः किंविशिष्टेन  
प्रेम्णा । विषमेण । पुनरपि किंप्रकारेण प्रेम्णा । हारिणा मनोहारिणा ।  
पुनरपि किंविशिष्टेन । दुर्निवार्यप्रसरेण । पुनरपि किंप्रकारेण प्रेम्णा ।  
अनवस्थितसद्भावेन नैकरंगेण ॥ ३४९\*२ ॥

1 Better to read हुं ( हुँ ) (= yes ).

- 349\*3) जइ देव मह प्रसन्नो मा जन्म देहि माणुसे लोए ।  
अह जम्मं मा पेम्मं, अह पेम्मं मा वियोयं च ॥ ३ ॥
- 349\*4) अन्नं तं सयदलियं पि मिलइ रसगोलिय व्व जं पेम्मं ।  
अहं मयच्छि मुत्ताहलं व कुट्टं न संघडइ ॥ ४ ॥
- 349\*5) दढणेहणालपसरियसभावदलस्स रइसुयंधस्स ।  
पेम्मुप्पलस्स मुद्धे माणनुसारो धिय विणासो ॥ ५ ॥
- 349\*6) अब्बो जाणामि अहं पेम्मं च हवेइ लोयमज्झमि ।  
थिरआसाए रइयं न पीडियं तवरि दिव्वेण ॥ ६ ॥<sup>2</sup>

349\*3) [ यदि देव मम प्रसन्नो मा जन्म देहि मानुषे लोके ।  
अथ जन्म मा प्रेम, अथ प्रेम मा वियोगं च ॥ ] हे देव यदि मम प्रसन्नो  
वर्तसे मनुष्यलोके जन्म मा देहि । मानुषं जन्म मा कुरु । अथ जन्म  
ददासि तदा प्रेम मा दास्यः ( ? देहि, दद्याः ) । अथ प्रेम ददासि तदा  
वियोगं मा देयाः ॥ ३४९\*३ ॥

349\*4) [ अन्यत् तत् शतदलितमपि मिलति रसगोलिकेव यत्  
प्रेम । अस्माकं मृगाक्षि मुक्ताफलमिव स्फुटितं न संघटते ॥ ] शतदलितमपि  
चूर्णीकृतमपि अन्नं अन्यत् धन्यं तत् ( प्रेम यत् ) मिलति रसगोलकमिव ।  
यथा रसगोलकं दलितमपि मिलति । हे मृगाक्षि, अस्माकं यत् प्रेम तत्  
स्फुटितं न मिलति । किमिव । मुक्ताफलमिव । यथा मुक्ताफलं स्फुटितं  
न मिलति ॥ ३४९\*४ ॥

349\*5) [ दढस्नेहणालप्रसृतसद्भावदलस्य रतिसुगन्धस्य । प्रेमो-  
त्पलस्य मुग्धे मानतुषार एव विनाशः ॥ ] हे मुग्धे प्रेमोत्पलस्य स्नेहकमलस्य  
मानतुषार एव विनाशः । किंविशिष्टस्य प्रेमोत्पलस्य । दढस्नेहणालप्रसृतस्य ।  
पुनः कथंभूतस्य । सद्भावदलस्य सत्स्नेहपत्रस्य । पुनरपि किंप्रकारस्य ।  
रतिसुगन्धस्य सन्तोषपरिमलस्य ॥ ३४९\*५ ॥

349\*6) [ अहो जानाम्यहं प्रेम च भवति लोकमध्ये । स्थिराशया  
रचितं न पीडितं केवलं दैवेन ॥ ] हे भित्र, एतदहं जानामि लोकमध्ये  
प्रेम स्थिराशयरचितं भवति । न पीडितं दैवेन ॥ ३४९\*६ ॥

1 Gāthā No. 359. 2 Sense of the Gāthā and commentary  
obscure.

- 349\*7) जा न चलइ ता अमयं चलियं पेम्मं विसं विसेसेइ ।  
दिदं सुयं व कत्थ वि मयच्छि विसगग्भिणं अमयं ॥ ७ ॥
- 349\*8) भग्गं न जाइ घडिउं दुज्जणहियं कुलालभंडं व ।  
सयखंडं पि घडिज्जइ कंचणकलसो सुयणचित्तं ॥ ८ ॥
- 349\*9) भग्गं पुणो घडिज्जइ कणयं कंकणयणेउरं नयरं ।  
पुण भग्गं न घडिज्जइ पेम्मं मुत्ताहलं जच्चं ॥ ९ ॥
- 349\*10) सो को वि न दीसइ सामलंगि जो घडइ विघडियं पेम्मं ।  
घडकप्परं च भग्गं न एइ तेहिं चिय सलेहिं ॥ १० ॥

349\*7) [ यावन्न चलति तावदमृतं चलितं प्रेम त्रिषं विशेषयति ।  
दृष्ट श्रुतं वा कुत्रापि मृगाक्षि विषगर्भितम् अमृतम् ॥ ] हे मृगाक्षि क्त्रापि  
विषगर्भितम् अमृतं दृष्टं चान्यत् श्रुतम् । कथम् । यावत्कालं प्रेम न चलति  
( तावत्कालं तदमृतम् ) । चलितं प्रेम त्रिषं विशेषयति ॥ ३४९\*७ ॥

349\*8) [ भग्गं न याति घटितुं दुर्जनहृदयं कुलालभाण्डमिव ।  
शतखण्डमपि ध्व्यते काञ्चनकलशः सुजनचित्तम् ॥ ] दुर्जनहृदयं भग्गं सत्  
घटितुं न याति । किमिव । कुलालभाण्डमिव । यथा कुलालभाण्डं भग्गं  
सत् घटितुं न याति । सुजनचित्तं शतखण्डमपि घट्यते । किमिव ।  
काञ्चनकलश इव ॥ ३४९\*८ ॥

349\*9) [ भग्गं पुनर्घट्यते कनकं कङ्कणनूपुरं नगरम् । पुनर्भग्गं  
न घट्यते प्रेम मुक्ताफलं जात्यम् ॥ ] कनकं कङ्कणं च नूपुरं नगरं भग्गं  
सत् पुनर्घट्यते । ॥ ३४९\*९ ॥

349\*10) [ स कोऽपि न दृश्यते श्यामलाङ्गि यो घटयति विघ-  
टितं प्रेम । घटकर्परं च भग्गं नैति तैरेव....( ? ) ॥ ] हे श्यामलाङ्गि हे  
श्यामे, यो विघटितं प्रेम घटयति स कोऽपि न दृश्यते । कथम् । घटकर्परं  
च भग्गं सत् तैरेव सलैः ( ? ) संवैः ( ? ) न एति नागच्छति ॥ ३४९\*१० ॥

1 Sense of the last quarter and commentary thereon obscure.

## माणवज्जा ।

- 364\*1) दन्ते तिणाइ कंठे कुवारयं सुंदरं च तुह एयं ।  
माणमडप्फरणडियं तुह माणो केण निदिट्ठो ॥ १ ॥
- 364\*2) एमेव कह वि माणंसिणीइ तह महमहाविओ माणो ।  
जह खेमकुशलसंभासमेत्त सो पिओ जाओ ॥ २ ॥

## पवसियवज्जा ।

- 373\*1) वासारत्ते पावासियाण विरहग्गितावतवियाणं ।  
अंगेलु लगमाणो पढमासारो छमच्छमइ ॥ १ ॥

## विरहवज्जा ।

- 389\*1) जेहिं सोहग्गणिही दिट्ठो नयणेहि ते च्चिय ह्यंतु ।  
अंगाइ अपात्रियसंगमाइ ता कीस खिज्जंति ॥ १ ॥<sup>1</sup>

364\*1) [ दन्ते तृणानि कण्ठे कुवारकं (?) सुन्दरं च तवैतत् ।  
मानाहङ्कारवञ्चिते तत्र मानः केन निर्दिष्टः ॥ ] मानमडप्फरनटिते तत्र मानः  
केन निर्दिष्टः । दन्तेषु तृणानि, कण्ठे कुवारकं (?) तवैतत् सुन्दरं  
नान्यत् ॥ ३६४\*१ ॥

364\*2) [ एवमेव कथमपि मनस्विन्या तथा प्रसारितो मानः ।  
यथा क्षेमकुशलसंभाषमात्रः स प्रियो जातः ॥ ] मनस्विन्या कथमपि तथा  
मानो महमहाविओ उल्लासितो, यथा क्षेमकुशलसंभाषमात्रः स प्रियो  
जातः ॥ ३६४\*२ ॥

373\*1) [ वर्षारत्रे प्रवासिनां विरहाम्नितापतप्तानाम् । अङ्गेषु लगन्  
प्रथमासारश्छमच्छमायते ॥ ] प्रवासिनां पथिकानामङ्गेषु प्रथमासारः प्रथम-  
वर्षा छमच्छमइ प्रज्वालयति । किंलक्षण आसारः । शरारे लगमानः ।  
किंविशिष्टानां प्रवासिनाम् । विरहाम्नितापतप्तानाम् ॥ ३७३\*१ ॥

389\*1) [ याम्यां सौभाग्यनिधिर्दृष्टो नयनाभ्यां ते एव रुदताम् ।  
अज्ञान्यप्राप्तसङ्गमानि तत् कस्मात् खिद्यन्ति ॥ ] काचित् नायिका कंचित्  
पतिं प्रति ब्रूते । हे बल्लभ येनयनैस्त्वं दृष्टस्त एव रुदन्तु । किंविशिष्टस्त्वम् ।  
सौभाग्यनिधिः । ता ततः अप्राप्तसङ्गमानि अङ्गानि कीस कस्मात्  
खिद्यन्ते ॥ ३८९\*१ ॥

1 Cf. Gāthā No. 389. The text of the commentary is different from that on Gāthā No. 389.

- 389\*2) तुह सुरयपवरतरुपल्लवग्गकवलण लद्धमाहण्यो ।  
मह मणकरहो मुद्धे दक्खाकवलं पि परिहरइ ॥ २ ॥
- 389\*3) विरहग्गिजलणजालाकरालियं कुवलयाच्छि मह अंगं ।  
तुह रमणमहानइपाणिपण मुद्धे पविज्झाहि ॥ ३ ॥
- 389\*4) रेहइ पियपडिहंभण'पसारियं सुरयमंदिरद्वारे ।  
हेलाहल्लावियथोरथणहरं भुयलयाजुयलं ॥ ४ ॥
- 389\*5) ता जाइ ता नियत्तइ ठाणं भंतूण इत्ति वाहुइइ ।  
पियविरहो घोडा विग्गहो व्व हियए न संठाइ ॥ ५ ॥

389\*2) [ तव सुरतप्रवरतरुपल्लवाग्रकवलानां लब्धमाहात्म्यः । मम मनःकरभो मुग्धे द्राक्षाकवलमपि परिहरति ॥ ] हे मुग्धे मम मनःकरभो द्राक्षाकवलमपि परिहरति । किलक्ष्णो मनःकरभः । तव सुरतप्रवरतरुपल्लवाग्रकवलानां लब्धमाहात्म्यो लब्धास्वादः । अतः कारणात् ॥ ३८९\*२ ॥

389\*3) [ विरहाग्निज्वलनज्वालाकरालितं कुवलयाक्षि ममाङ्गम् । तव रमणमहानदीपानीयेन मुग्धे विध्यापय ॥ ] हे कुवलयाक्षि कुवलयनेत्रे, ममाङ्गं विरहाग्निज्वलनज्वालाकरालितं वर्तते । ततस्तव रमणनदीपानीयेन हे मुग्धे प्रविध्याहि उपशमय प्रविध्यापय ॥ ३८९\*३ ॥

389\*4) [ राजते प्रियप्रतिरोधनप्रसारितं सुरतमन्दिरद्वारे । हेला-  
चालितस्थूलस्तनभरं भुजलतायुगलम् ॥ ] हे सुन्दरि तव भुजलतायुगलं राजते किंविशिष्टं भुजलतायुगलम् । हेलाहल्लावियथोरथणहरं । हेलया हल्लापितः स्पृष्टः स्थूलस्तनभरो येन । पुनः किंविशिष्टम् । सुरतमन्दिरद्वारे प्रियप्रतिरुन्धनप्रसारितम् ॥ ३८९\*४ ॥

389\*5) [ तावद्याति तावन्निवर्तते स्थानं गत्वा झटिति व्याघुटति । प्रियविरहोऽश्वो विग्रह इव हृदये न संतिष्ठति ॥ ] प्रियविरहो हृदये न संतिष्ठति । प्रियस्य विरहः प्रियविरहः । अथ प्रियाया विरहः प्रियाविरहः । हृदये न संतिष्ठति । क इव । घोडा विग्रह इव । अश्वो विग्रह इव । यथा अश्वो विग्रहः स्थाने न संतिष्ठति । तावद्याति तावन्निवर्तयति । स्थानं

1 Better to read परिंभण (= आलिङ्गन) instead of पडिंभण.

389\*6) न जलंति न धगधगन्ति न सिमसिमन्ति न मुयन्ति धूमवत्तीओ ।  
अंगाइ अर्णगपरव्वसाइ एमेव डज्झन्ति ॥ ६ ॥

389\*7) वड्डसि विरहे हस्ससि समागमे हा निसे निसंसा सि ।  
भदे तुमं पि महिला तह वि हु दुक्खं न याणासि ॥ ७ ॥

अर्णगवज्जा ।

397\*1) ता किं करोमि माए निज्जियरूवस्स कामदेवस्स ।  
दड्डं पि डहर अंगं निज्जमो संखचुण्णु व्व ॥ १ ॥

गत्वा झटिति शीघ्रं व्याघुटति । एतावता यथा अश्वो विग्रहस्तथा  
प्रियविरहः ॥ ३८९\*५ ॥

389\*6) [ न ज्वलन्ति, न धगधगन्ति न शमशमन्ति न मुञ्चन्ति  
धूमवर्तीः । अङ्गानि अनङ्गपरवशानि एवमेव दहन्ते ॥ ] अनङ्गपरवशानि  
अङ्गानि एवमेव दहन्ते, अमुना प्रकारेण ज्वलन्ति । एवमेव कथम् । न  
जलन्ति न प्रज्वलन्ति, न धगधगन्ति, न शमशमन्ति । धूमवृत्तीः (? धूमवर्तीः )  
न मुञ्चन्ति ॥ ३८९\*६ ॥

389\*7) [ वर्धसे विरहे हससि समागमे हा निशे नृशंसासि ।  
भद्रे त्वमपि महिला तथापि खलु दुःखं न जानासि ॥ ] हे भद्रे, अपि  
पुनस्त्वं महिला । विरहे वर्धसे । समागमे हससि । हा इति विषादे ।  
निशे रात्रि । नृशंसा निखिंशा निर्दया असि । या निःश्वासान् मुञ्चसि  
(?) । हु निश्चितम् । तथापि दुःखं न जानासि ॥ ३८९\*७ ॥

397\*1) [ तत्किं करोमि मातर्निर्जितरूपस्य कामदेवस्य । दग्धमपि  
दहत्यङ्गं निर्धूमः शंखचूर्ण इव ॥ ] हे मातः किं करोमि कामदेवस्य ।  
अङ्गं दग्धमपि दहति । किंविशिष्टस्य कामदेवस्य । निर्जितरूपस्य, अन-  
ङ्गस्य, दग्धदेहस्य । क इव । शंखचूर्ण इव । यथा शंखचूर्णो दहति ।  
किंविशिष्टः शंखचूर्णः । निर्धूमः ॥ ३९७\*१ ॥

397\*2) हारेण मामि कुसुमच्छटायलुपन्नचिन्धिणा दद्धे ।  
वर्मेष्णो न मन्यते उल्लविओ तेण मं दहति ॥ २ ॥

पियाणुरायवज्जा ।

412\*1) जे के वि रसा दिट्ठीउ जाउ जे भरहभाविया भावा ।  
ते नचिच्चज्जंति अणच्चिया वि सहसा पिर दिट्ठे ॥ १ ॥

412\*2) सो कथ गओ सो सुयणवल्लहो सो सुहासियसमुद्रो ।  
सो मयणगिगविणासो जो सो सोसेइ मह हियय' ॥ २ ॥

412\*3) सो मासो तं पि दिणं सा राई सव्वलक्षणसउण्णा ।  
अमयं व तं मुहुत्तं जत्थ पिओ ज्जत्ति दीसिहिइ' ॥ ३ ॥

397\*2) [ हारेण सखि कुसुमच्छटातलोत्पन्नवह्निना दग्धः । वर्मे-  
ष्णो न मन्यते विध्यापितः तेन मां दहति ॥ ] हे मामि हे सखि, वर्मेष्णः  
सुभटः, अर्थात् कामः । तेन कारणेन उल्लविओ विध्यापितः उपशमितः  
मां दहति । किंविशिष्टो वर्मेष्णः कामः । हारेण कुसुमच्छटातलोत्पन्नाग्निना  
दग्धः । यः शीतवीर्येण समुदायेन दग्धो भवति स शीतत्वे न उपशमनं  
प्राप्नोति<sup>१</sup> ॥ ३९७\*२ ॥

+12\*1) [ ये केऽपि रसा दृष्टयो या ये भरतभाविता भावाः ।  
ते ते नर्त्यन्ते अनृता अपि सहसा प्रिये दृष्टे ॥ ] ये केचन रसाः  
शृंगारादयो याश्च दृष्टयः स्नेहरागा ये भरतभाविता भावाः, ते अनर्तिताः  
( ? अनृताः ) अपि नर्त्यन्ते । क्व । सहसा प्रिये दृष्टे ॥ ४१२\*१ ॥

412\*2) [ स कुत्र गतः स सुजनवल्लभः स सुभाषितसमुद्रः । स  
मदनान्निविनाशो यः स शोषयति मम हृदयम् ॥ ] स सुजनवल्लभः क्व गतः ।  
किंविशिष्टः । सुभाषितसमुद्रः । मम मदनान्निविनाशकः । यः स मम हृदयं  
शोषयति ॥ ४१२\*२ ॥

412\*3) [ स मासस्तदपि दिनं सा रात्रिः सर्वलक्षणसंपूर्णा ।  
अमृतमिव स मुहूर्तो यत्र प्रियो ज्ञटिति द्रक्ष्यते ॥ ] स मासः तदपि दिनं  
सा रात्रिः सर्वलक्षणसंपूर्णा, तन्मुहूर्तममृतमिव यत्र प्रियो ज्ञटिति  
द्रक्ष्यते ॥ ४१२\*३ ॥

1 Cf. Gāthā No. 782. 2 Cf. Gāthā No. 785. 3 The sense  
of the Gāthā and that of the commentary are obscure.

- 412\*4) हिययट्ठिओ वि पिओ तह वि हु नय गाण होइ दुप्पेच्छो ।  
पेच्छह विहिणा न कया मह उयरे जालयगवक्खा ॥ ३ ॥  
412\*5) होही तं किं पि दिणं जत्थ पि ओ बाहुपंजरणिवद्धो ।  
चित्ते सुरयपसंगे पुच्छिहिइ पवासदुक्खाइं ॥ ५ ॥  
412\*6) दिन्नं गेणहइ, अप्पेइ पत्थियं, असइ, भोयणं देइ ।  
अक्खइ गुज्झं पुच्छेइ पडिवयं जाण तं रत्तं ॥ ६ ॥

दूर्ध्वज्जा ।

- 421\*1) अहवा तुज्झ न दोसो तस्स उ रूपस्स हियकिंसेस्स ।  
अज्जावि न प्पसीयइ ईसायंति व्व गिरित्तणया ॥ १ ॥

412\*4) [ हृदयस्थितोऽपि प्रियस्तथापि खलु नयनयोर्भवति दुष्प्रेक्षः । प्रेक्षध्वं विधिना न कृता ममोदरे जालकगवाक्षाः ॥ ] काचिद् विरहिणी वक्ति । प्रियो हृदयस्थितोऽपि हु निश्चिन्तं तथापि नयनयोर्दुष्प्रेक्षो भवति । अहो प्रेक्षतां ( प्रेक्षध्वं ) विधिना ममोदरे जालकगवाक्षा न कृता यथा सुखेन तं पश्यामि ॥ ४१२\*४ ॥

412\*5) [ भविष्यति तत् किमपि दिनं यत्र प्रियो बाहुपञ्जर-निबद्धः । वृत्ते सुरतप्रसङ्गे प्रक्षयति प्रवामदुःखानि ॥ ] सोऽपि कोऽपि दिनो भविष्यति यत्र प्रियो बाहुपञ्जरनिबद्धः सन् सुरतप्रसङ्गे ( वृत्ते ) अतीते प्रवासदुःखानि ( प्रक्षयति ) पृच्छां करिष्यति ॥ ४१२\*५ ॥

412\*6) [ दत्तं गृह्णाति, अर्पयति प्रार्थितम्, अश्नाति, भोजनं ददाति । आख्याति गुह्यं पृच्छति प्रतिपदं जानीहि तं रक्तम् ॥ ] हे मित्र, तत् रक्तं जानीहि । कम् । यो दत्तं गृह्णाति । प्रार्थितम् अर्पयति । मित्रगृहे अश्नाति च भोजनं ददाति । गुह्यमाख्याति, प्रतिव्रतं ( ? प्रतिपदं ) पृच्छति ॥ ४१२\*६ ॥

421\*1) [ अथवा तव न दोषस्तस्य तु रूपस्य हिनक्लेशस्य । अद्यापि न प्रसीदति ईर्ष्यायमाणेन गिरित्तनया ॥ ] दूतो ईश्वरं प्रति वक्ति । अथवा दोषो न तव, हिनक्लेशस्य रूपस्य दोषः । हिनः क्लेशो यस्य असौ

1 Cf. Gāthā No. 787. We must read हिययट्ठि जइ वि पिओ *metri causa*. 2 Cf. Gāthā 783. 3 The sense of the Gāthā and commentary is obscure.

421\*2) कस्स कडिज्जंति फुडं दूदविणट्ठाइ सहि कज्जाइ ।  
अहवा लोयपसिद्धं न फलंति समकडारामा ॥ २ ॥

ओलुग्गावियावज्जा ।

438\*1) सा दिवहं चिय पेच्छइ नयणा पडियाइ दप्पणतलमि ।  
एएहि तुमं दिट्ठो सि सुहय दोहिं पि अच्छीहिं ॥ १ ॥

438\*2) दुक्खेहि वि तुह विरहे बालय दुक्खे डियं, अह आए ।  
असूजलेहि रुणं नीसासेहिं पि नीससियं ॥ २ ॥

438\*3) बालय नाहं दूई तीइ पिओ सि ति नम्ह वावारो ।  
सा मरइ तुज्झ असो ति तेण धम्मक्खरं भणिमो' ॥ ३ ॥

हितक्लेशः, तस्य हितक्लेशस्य । तु पुनः । गिरितनया पार्वती ईर्ष्यां कुर्वती,  
अद्यापि न प्रसीदति न प्रसन्ना भवति ॥ ४२१\*१ ॥

421\*2) [ कस्य कथ्यन्ते स्फुटं दूतीविनष्टानि सखि कार्याणि ।  
अथवा लोकप्रसिद्धं न फलन्ति समर्कटारामाः ॥ ] हे मामि सखि स्फुटं  
प्रकटं दूतीविनष्टानि कार्याणि कस्य कथ्यन्ते । अथवा, एतल्लोकप्रसिद्धं  
वर्तते यत् समर्कटारामाः मर्कटसहिता आरामाः कथं फलन्ति ॥ ४२१\*२ ॥

438\*1) [ सा दिवसमपि प्रेक्षते नयने पतिते दर्पणतले । एताभ्यां  
त्वं दृष्टोऽसि सुभग द्वाभ्यामप्यक्षिभ्याम् ॥ ] सा काचिन्नायिका दर्पणतले  
पतितानि ( ? पतिते ) नयनानि ( ? नयने ) दिवसमपि प्रेक्षते । अन्यच्च  
भणति । हे सुभग, आभ्यां द्वाभ्याम् आक्षिभ्यां त्वं दृष्टोऽसि । एतावता  
क्व व्रजिष्यसीति रहस्यम् ॥ ४३८\*१ ॥

438\*2) [ दुःखैरपि तव विरहे बालक दुःखं स्थितम्, अथ  
त्यागे । अश्रुजलैरपि रुदितं निःश्वासैरपि ( च ) निःश्वासितम् ॥ ] हे  
बालक तव विरहे दुःखैरपि दुःखं स्थितम् । अथ त्यागेऽप्यश्रुजलै रुदितम् ।  
निःश्वासैरपि निःश्वासितम् । का कथा परेषाम् ॥ ४३८\*२ ॥

438\*3) [ बालक नाहं दूती तस्याः प्रियोऽसीति नास्माकं  
व्यापारः । सा म्रियते तव अयश इति तेन धर्माक्षरं भणामः ॥ ] हे

- 438\*4) सा सुहय सामलंगी जा सा नीसाससोसियसरीरा ।  
आसासिज्जइ' सहसा जाव न सासा समप्पति' ॥ ४ ॥
- 438\*5) परपुरपवेशविज्ञानलाघवं सुहय सिक्खियं कथं ।  
जेण पविट्ठो हियए पढम चिय दंसणे मज्झ ॥ ५ ॥

### पंथियवज्जा ।

- 445\*1) उद्धच्छो पियइ जलं जह जह विरलंगुली चिरं पहिओ ।  
पावालिया वि तह तह धारं तणुयं पि तणुएइ ॥ १ ॥<sup>१</sup>

बालक, अहं दूती न । तस्याः प्रियोऽसीति नास्माकं कोऽपि व्यापारः ।  
सा म्रियते तव विरहे, इति तव अयशः । तेन कारणेन धर्माक्षरं  
भणामः ॥ ४३८\*३ ॥

438\*4) [ सा सुभग श्यामलाङ्गी या सा निःश्वासशोषितशरीरा ।  
आश्वास्यते सहसा यावन्न आसाः समाप्यन्ते ॥ ] हे सुभग सा श्यामलाङ्गी  
वर्तते सर्वदा मुग्धा । या सा निःश्वासशोषितशरीरा । सा सहसा आश्वास्यते,  
यावत् आसा न समाप्यन्ते ॥ ४३८\*४ ॥

438\*5) [ परपुरप्रवेशविज्ञानलाघवं सुभग शिक्षितं कुत्र । येन  
प्रविष्टो हृदये प्रथम एव दर्शने मम ॥ ] हे सुभग परपुरप्रवेशविज्ञानलाघवं  
क्व शिक्षितम् । येन कारणेन प्रथमदर्शन एव मम हृदये प्रविष्टोऽसि ।  
अतः कारणात् तव परकायप्रवेशिनी विद्या गुर्वी(?) अपूर्वा(?) ॥ ४३८\*५ ॥

445\*1) [ ऊर्ध्वाक्षः पिबति जलं यथा यथा विरलाङ्गुलिः चिरं  
पथिकः । प्रपापालिकापि तथा तथा धारां तनुकामपि तनूकरोति ॥ ]  
पथिको यथा यथा ऊर्ध्वाक्षो जलं पिबति । किंविशिष्टः पथिकः । विरलं-  
गुली विरला अङ्गुलयो यस्य । कथं यथा भवति । चिरं यथा भवति ।  
पावालिया वि प्रबोलितापि (?) तथा तथा वारिधारां तनुकामपि  
तनुजलम् एति (?) तनुजलां करोति ) ॥ ४४५\*१ ॥

1 Better to read आसासिज्जउ (आश्वास्यताम्). 2 Cf. Gāthā No. 402

3. Cf. Hāla 161, and Kuvalayānada, यथोर्ध्वाक्षः पिबत्यम्बु etc.

- 445\*2) अहिणवगज्जियसहं मोराण य कलयलं निसामंतो ।  
मा पवस धिदु पंधिय, मरिहिसि, किं ते पउत्थेण ॥ २ ॥
- 445\*3) वासारत्ते वाउद्धुण वासं विमग्गमाणेण ।  
पहिएण पहियघरिणी रुयाविया थरहरंतेण ॥ ३ ॥
- 445\*4) सिहिरडियं घणरडियं दूरं पि घरं घणत्थणं रमणिं ।  
संभरिऊण सएसं पहिएण घणग्घणं रुणं ॥ ४ ॥
- 445\*5) तइ वोलंते बालय तिस्सा वलियाइ तइ नु अंगाई ।  
जह पट्टिमज्जणिवडंतवाहधारा व दीसंति ॥ ५ ॥

445\*2) [ अभिनवगर्जितशब्दं मयूराणां च कलकलं निशाम्यन् ॥  
मा प्रवस धृष्ट पथिक, मरिष्यसि, किं ते प्रवासेन ॥ ] हे धृष्ट पथिक मा  
प्रवस, प्रवासं मा कुरु । मरिष्यसि । किं ते पउत्थेण तव प्रवासेन किम् ।  
किंविशिष्टस्त्वम् । अभिनवगर्जितशब्दं शृण्वानः । चान्यत् मयूराणां केकारवं  
शृण्वानः ॥ ४४५\*२ ॥

445\*3) [ वर्षारात्रे वातोद्धूतेन वासं विमार्गयता । पथिकेन पथिक-  
गृहिणी रोदिता कम्पमानेन ॥ ] पथिकेन पथिकगृहिणी रोदिता । किंवि-  
शिष्टेन पथिकेन । थरहरंतेण कम्पायमानेन । पुनः किंविशिष्टेन पथिकेन ।  
वासं वसति विमार्गमाणेन । पुनरपि किंविशिष्टेन पथिकेन । वातोद्धूतेन  
पवनान्दोलितेन ॥ ४४५\*३ ॥

445\*4) [ शिखिरटितं घनरटितं दूरमपि गृहं घनस्तनीं रमणीम् ।  
संस्मृत्य स्वदेशं पथिकेन घनं घनं रुदितम् ॥ ] पथिकेन घनं घनं रुदितम् ।  
किं कृत्वा स्वदेशं स्मृत्वा । पुनः किं कृत्वा । मयूरकेकारवं श्रुत्वा । पुनः किं  
कृत्वा । घनरटितं श्रुत्वा । पुनरपि किं कृत्वा । गृहं दूरमपि स्मृत्वा । पुनरपि  
किं कृत्वा । रमणीं स्मृत्वा । किंविशिष्टां रमणीम् । घनस्तनीं नवयौवनाम्  
॥ ४४५\*४ ॥

445\*5) [ त्वयि अपक्रामति बालक तस्या वलितानि तथा नु  
अङ्गानि । यथा पृष्ठमध्यनिपतद्बाष्पधारा इव दृश्यन्ते ॥ ] हे बालक अङ्ग,  
त्वयि वलमाने तथा अङ्गानि तस्या वलितानि यथा पृष्ठमध्ये निपतन्त्यो  
वाहधारा अग्निज्वालाः ( ? ) दृश्यन्ते ॥ ४४५\*५ ॥

## धनवज्जा ।

449\*1) इय तरुणितरुणसंभरणकारणं तुरगतरणरणुच्छलित्यं ।  
रह्यं इय वरकुलयं पाइयसीलेण लीलेण ॥ १ ॥

## हिययसंवरणवज्जा ।

454\*1) हे हियय अव्ववट्ठिय अगणिज्जंतो वि तं जणं महसि ।  
कंदु व्व सिलावडियं अलद्धप्रसरं निवर्त्तिहिसि ॥ १ ॥

454\*2) सातम्मि हियय दुल्लहम्मि माणुसे अलियसंगमासाप ।  
हरिण व्व मूढ मयतण्हियाइ दूरं हरिज्जिहिसि ॥ २ ॥

449\*1) [ इति तरुणीतरुणसंस्मरणकारणं तुरगतरणरणोच्छलितम् ।  
रचितमिति वरकुलकं प्राकृतशीलेन लीलेन ॥ ] इति अमुना प्रकारेण लीलेन  
लीलायुक्तेन वरकुलकं रचितम् । किंविशिष्टेन लीलेन । पाइयसीलेण प्राकृत-  
निष्ठेन । किंविशिष्टं वरकुलकम् । इति पूर्वोक्तप्रकारेण तरुणीतरुणसंस्मरण-  
कारणं तरुण्या युवत्या (तरुणस्य) यत् संस्मरणं तस्य कारणम् । किंविशिष्टं  
वरकुलकम् । तुरगतरणरणोच्छलित्यं तुरगस्य तरणं रंगणं रणस्य शब्दस्य  
तद्वद् उच्छलितम् ॥ ४४९\*१ ॥

445\*1) [ हे हृदय अव्यवस्थित अगण्यमानमपि तं जनं काङ्क्षसि ।  
कन्दुक इव शिलापतितो अलब्धप्रसरं निवर्त्तिष्यसे ॥ ] हे हृदय अव्यवस्थितः  
अगण्यमानमपि नं जनं महसि । तत् त्वम् अलब्धप्रसरं सत् निवर्त्तिष्यसे ।  
क इव । कन्दुकमिव । यथा कन्दुकं शिलापतितं सत् निवर्त्तते तथा त्वं  
निवर्त्तिष्यसे ॥ ४५४\*१ ॥

454\*2) [ साते हृदय दुर्लभे मनुष्ये अलीकसङ्गमाशया । हरिण इव  
मूढ मृगतृष्णिकया दूरं हरिष्यसे ॥ ] रे हृदय दुर्लभे मनुष्यभवे साते  
सौख्ये दूरं हरिष्यसे । किंविशिष्टे मनुष्ये । अलीकसङ्गमाशे । अलीक-  
श्चासौ सङ्गमश्च अलीकसङ्गमः । अलीकसङ्गमे आशा यस्मि-  
सो अलीकसङ्गमाशः । तस्मिन् रे मूढ त्वं हरिण इव मृगतृष्णया दूरं  
हरिष्यसे ॥ ४५४\*२ ॥

- 454\*3) नयणाइ नयंति नयंतु, हियय को एत्थ तुज्झ वावारो ।  
होहिंति इमाइ तडे तुइ पडिहिइ बम्महचडका ॥ ३ ॥
- 454\*4) नयणाइ फुससु मा रुयसु अणुदिणं, मुयसु तस्स अणुबंधं ।  
गाइज्जइ किं मरिऊण पंचमं मुद्ध हरिणच्छि ॥ ४ ॥
- 454\*5) इंदीवरच्छि सयवारवारिया कीस तं जणं महसि ।  
जइ कणयमयच्छुरिया ता किं घाइज्जए अण्णा ॥ ५ ॥

### सुघरिणीवज्जा ।

- 462\*1) परघरगमणालसिणी परपुरिसविलोयणे य जञ्छंथा ।  
परआलावे बहिरा घरस्स लच्छी, न सा घरिणी ॥ १ ॥

434\*3) [ नयने नयतो नयतां हृदय कोऽत्र तत्र व्यापारः ।  
भविष्यत इमे तटे तत्र पतिष्यति मन्मथचपेटा ॥ ] हे हृदय नयनानि  
नयन्ति तदा नयन्तु । अत्र तत्र को व्यापारः । इमानि नेत्राणि तटे  
चटिष्यन्ति । यम्महचडका मन्मथचपेटा तत्र पतिष्यति ॥ ४५४\*३ ॥

454\*4) [ नयने प्रोज्झ मा रोदिहि अनुदिनं, मुञ्च तस्यानुबन्धम् ।  
गीयते किं मृत्वा पञ्चमो मुग्धे हरिणाक्षि ॥ ] हे सुन्दरि नयने परिमार्जय ।  
अनुदिनं मा रोदिहि । तस्य बल्लभस्य अनुबन्धं मुञ्च । हे मुग्धे हरिणाक्षि,  
मृत्वा पञ्चमं किं गीयते, अपि तु न ॥ ४५४\*४ ॥

454\*5) [ इन्दीवराक्षि शतवारवारिता कस्मात् तं जनं काङ्क्षसि ।  
यदि कनकमयच्छुरिका तत् किं घात्यत आत्मा ॥ ] इन्दीवराक्षि मया त्वं  
शतवारान् वारिता । तं दुर्जनं जनं कस्मात् महसि । यदि चेत् कनकमयी  
छुरिका भवति, तदा किम् आत्मा घात्यते । अपि तु न ॥ ४५४\*५ ॥

462\*1) [ परगृहगमनालस्यवती परपुरुषविलोकने च जात्यन्धा ।  
परालापे बहिरा गृहस्य लक्ष्मीर्न सा गृहिणी ॥ ] परगृहगमन आलस्यवती,  
न तु धर्मे । परपुरुषविलोकने च जात्यन्धा, न तु गुरुदर्शने । परेषां सवि-  
कारालापश्रवणे बहिरा, न तु गुरुकाणां गुणगणश्रवणे । एवंविधा या भवति  
सा गृहस्य लक्ष्मीः, न तु गृहिणी ॥ ४६२\*१ ॥

- 462\*2) अज्जेव पियपवासो, असई दूरे, विडंबण मयणो ।  
चरणुगओ वि अग्गी कया वि सीसं समारुइइ ॥ २ ॥

सईवज्जा ।

- 471\*1) भइं कुलंगणाणं जासिं मणकमलकोसमणुपत्तो ।  
मयणभमरो वराओ वच्चइ निहणं तहिं चेव ॥ १ ॥  
472\*2) सकुलकलकं नियकंतवंचणं अजसपडहाणिग्घोसो ।  
सरिसवमेत्ते च सुहे को दूइ विडंबण अप्पं ॥ २ ॥

462\*2) [ अद्यैव प्रियप्रवासो, असती दूरे, विडम्बयति मदनः ।  
चरणोद्गतोऽप्यग्निः कदापि शीर्षं समारोहति ॥ ] प्रियोऽद्यैव प्रवासं गतः ।  
असती दूरे । मदनो विडम्बयति । चरणोद्गतोऽप्यग्निः कदापि शीर्षं  
समारोहति ॥ ४६२\*२ ॥

471\*1) [ भइं कुलाङ्गनानां यासां मनःकमलकोशमनुप्राप्तः । मदन-  
भमरो वराको व्रजति निधनं तत्रैव ॥ ] कुलाङ्गनानां भइं भवतु । यासां  
कुलाङ्गनानां मनःकमलकोशमनुप्राप्तः सन् मदनभमरो वराकः, तत्रैव निधनं  
याति ॥ ४७१\*१ ॥

471\*2) [स्वकुलकलङ्को निजकान्तवञ्चनम् अयशःपटहनिर्घोषः । सर्व-  
पमात्रे च सुखे को दूति विडम्बयत्यात्मानम् ॥ ] सुगमेयं गाथा ॥ ४७१\*२ ॥

496\*1) [ येन समं संबन्धो गृह्णाति नाम पुनः पुनस्तस्य । पृच्छति  
मित्रवर्गं भण्यते एवंविधा रक्ता ॥ ] येन समं संबन्धो भवति, स्नेहः  
स्यात्, तस्य प्राणिनः पुनः पुनर्नाम गृह्णाति । मित्रवर्गे स्वजनवर्गे पुनः  
पुनः पृच्छति । रक्ता मनुष्याः स्नेहिनो मनुष्या एवंविधा भण्यन्ते ।  
' बहुवयणे होइ एगवयणं उ ' । अतः कारणात्, बहुवचने ' भण्णइ ' इति  
प्राकृतव्याकरणे ॥ ४९६\*१ ॥

## असईवज्जा ।

- 496\*1) जेण समं संबंधो गिण्हइ नामं पुणो पुणो तस्स ।  
पुच्छेइ मित्तवगं भण्णइ एवंविहा रत्ता ॥ १ ॥
- 496\*2) असई असमत्तरया सयडं दट्ठण गाममज्झमि ।  
धन्ना हु चक्कणाही निच्चं अक्खो हिओ जिस्सा ॥ २ ॥
- 496\*3) डिम्भत्तणमि डिम्भेहि रामिया जोवणे जुवाणेहिं ।  
थेरी वि गयवएहिं मया वि असई पिसाएहिं ॥ ३ ॥
- 496\*4) भयवं हुयास एक्कइ दुक्कयं खमसु जं पई रमिओ ।  
निहणइ पावं जाराणुमरणकयणिच्छया असई ॥ ४ ॥

496\*2) [ असती असमाप्तरता शकटं दृष्ट्वा ग्राममध्ये । धन्या खलु चक्रनाभिर्नित्यम् अक्षो हितो यस्याः ॥ ] असती असमाप्तरता सती ग्राममध्ये शकटं दृष्ट्वा इति चिन्तयति । हु निश्चितम् इयं चक्रनाभिर्धन्या यस्या नित्यं निरन्तरं धुरी (?) अक्षोभिता वर्तते (?) ॥ ४९६\*२ ॥

496\*3) [ डिम्भत्वे डिम्भै रमिता यौवने युवभिः । स्थविरापि गतवयोभिर्मृताप्यसती पिशाचैः ॥ ] असती डिम्भत्वे बालचेष्टायां डिम्भैर्बालकै ररमिता । यौवने युवभिः पुरुषै ररमिता । स्थविरापि वृद्धापि गतवयोभिः पुरुषै ररमिता । असती मृता सती पिशाचै ररमिता ॥ ४९६\*३ ॥

496\*4) [ भगवन् हुताश एकमस्माकं दुष्कृतं क्षमस्व यत् पती रमितः । निहन्ति पापं जारानुमरणकृतनिश्चया असती ॥ ] हे भगवन् हुताश, हे वैश्वानर, एकमस्माकं दुष्कृतं क्षमस्व । यन् मया निजः पतिः रमितः रतः । एकैवाशा गुर्वी वर्तते । यत्तु (?) असती जारानुमरणकृतनिश्चया सती पापं निहन्ति ॥ ४९६\*४ ॥

- 496\*5) संकेयकुडंगोड्डीणसउणकोलाहलं सुणंतीप ।  
घरकमवावडाए वहुइ खिज्जंति अंगाई' ॥ ५ ॥
- 496\*6) जारट्टविणिम्मियमेहलावलिं जा न बंधइ नियंवे ।  
ताव चिय नवकामालिणीइ रमणं व पज्जरियं ॥ ६ ॥
- 496\*7) जारमसाणसमुब्भवभूईसुहफंससिज्जिरंगीए ।  
न समप्पइ नवकामालिणीइ उड्डूलणारंभो ॥ ७ ॥
- 496\*8) बहले तमंधयारे रमियपमुक्काण सासुसुण्हाणं ।  
समयं चिय अभिडिया दोण्हं पि सरइहे हत्था ॥ ८ ॥

486\*5) [ सङ्केतकुडंगोड्डीणशकुनकोलाहलं शृण्वत्याः । गृहकर्म-  
व्यापृताया वध्वाः खियन्ति अङ्गानि ॥ ] असत्या बहुभिः प्रकारैरङ्गानि  
जीर्यन्ते त्रुट्यन्तीत्यर्थः । किंविशिष्टाया असत्याः । गृहकर्मव्यापृतायाः ।  
गृहस्य कर्म गृहकर्म । गृहकर्मणि व्यापृता, तस्याः । पुनः किं कुर्वत्याः ।  
संकेतकुडंगोड्डीणशकुनकोलाहलं शृण्वत्याः । संकेतस्य कुडंगः संकेतकुडंगः ।  
संकेतकुडंगादुड्डीणा ये शकुनाः, तेषां कोलाहलं शृण्वती, तस्याः ॥ ४९६\*५ ॥

496\*6) [ जारार्थविनिर्मितमेखलावलीं यावन्न बध्नाति नितम्बे ।  
तावदेव नवकामातुराया रमणमिव प्रक्षरितम् ॥ ] नवकामातुराया नायिका-  
यास्तावदेव तस्मिन् काल एव रमणं प्रक्षरितम् । स्वलनं जातमित्यर्थः ।  
यावन्नितम्बे कटीप्रदेशे जारार्थनिर्मितमेखलावलीं न बध्नाति ॥ ४९६\*६ ॥

496\*7) [ जारश्मशानसमुद्भवभूतिसुखस्पर्शस्वेदनशीलाङ्ग्याः । न  
समाप्यते नवकामातुराया उड्डूलनारम्भः ॥ ] नवकामातुरायाः स्वच्छन्द-  
चारिण्या उड्डूलनारम्भो न समाप्यते । न पर्याप्तो भवति । किंविशिष्टाया  
नवकामातुरायाः । जारश्मशानसमुद्भवभूतिसुखस्पर्शशय्यारंगितायाः (?) ।  
जारस्य श्मशानं जारश्मशानम् । जारश्मशानात् समुद्भवा या भूतिः, तस्याः  
सुखस्पर्शनशय्यया रंगितायाः (?) ॥ ४९६\*७ ॥

496\*8) [ बहले तमोऽन्धकारे रमितप्रमुक्तयोः श्वश्रूस्तुत्रयोः ।  
सममेव संगतौ ( मिलितौ ) द्वयोरपि.....(?) हस्तौ ॥ ] द्वाम्यां

1 Cf. Dhvanyāloka II.32 and Kāvya prakāśa V..45

- 496\*9) संपत्तिया वि खज्जइ पत्तच्छेयम्मि, मामि को दोसो ।  
निययवर्ह वि रमिज्जइ परपुरिसविवज्जिण गामे ॥ ९ ॥
- 496\*10) रच्छातुलगावडिओ नालत्तो जं जणस्स भीयाण ।  
सो चेय विरहडाहो अज्ज वि हियण छमच्छमइ ॥ १० ॥
- 496\*11) अच्छीहि तेण भणियं मण वि हियणण तस्स पडिवसं ।  
जा पत्तियं पि जायं घुणहुणियं ता हयग्गामे ॥ ११ ॥
- 496\*12) सिचंतो वि मियंको जोण्हासलिलेण पंकयवणाइं ।  
तह वि अणिदुयरो च्चिय, सकलंको कस्स पडिहाइ ॥ १२ ॥

समकालमेव सारद्रहे (?) हस्तौ अब्भिडिया अवलम्बितौ इत्यर्थः ।  
किंविशिष्टयोर्द्वयोः । बहले तमसोऽन्धकारे रत्वा ( ? रमत्वा ) प्रमुक्तयोः ।  
पुनः किंविशिष्टयोः । आससोष्णयोः (?) ॥ ४९६\*८ ॥

496\*9) [ पिप्पलीपत्रमपि खाद्यते पत्रच्छेदे, सखि को दोषः ।  
निजकपतिरपि रम्यते परपुरुषविवर्जिते ग्रामे ॥ ] हे मामि हे सखि,  
पत्रच्छेदे नागवल्लीदलरहिते समये संपत्तिया अपि खाद्यते । अत्र को दोषः ।  
परपुरुषविवर्जिते ग्रामे निजपतिना सह रम्यते ॥ ४९६\*९ ॥

496\*10) [ रथ्यायदृच्छापतितो नालपितो यज्जनस्य भीतया ।  
स चैव विरहदाहो अद्यापि हृदये छमच्छमायते ( प्रज्वलति ) ॥ ] हे सखि  
जारो रथ्यातुलाग्रपतितो मया नालापितो यत् । कया । जनस्य भीत्या । स  
चैव विरहदाहो अद्यापि हृदि छमच्छमइ अद्यापि प्रज्वलति हृदयदाघः  
॥ ४९६\*१० ॥

496\*11) [ अक्षिभ्यां तेन भणितं मयापि हृदयेन तस्य प्रति-  
पन्नम् । यावत् प्रतीतमपि जातं कर्णोपकर्णिकया प्रकटितं तावद् हतग्रामे ॥ ]  
पुनरसती इति ग्राह । तेन पुरुषेण अक्षिभ्यां भणितम् । मयापि हृदयेन  
तस्य परपुरुषस्य प्रतिपन्नम् । यावत् प्रतीतं जातम् उभयोरपि मनोमानितं  
तावद् हताशग्रामे घुणहुणियं लोके नियतिः (?) जाता ॥ ४९६\*११ ॥

496\*12) [ सिञ्चन्नपि मृगाङ्को ज्योत्स्नासलिलेन पङ्कजवनानि ।  
तथाप्यनिष्टतर एव, सकलङ्कः कस्य प्रतिभाति ॥ ] मृगाङ्कश्चन्द्रस्तथाप्य-

496\*13) अत्ता जाणइ सुण्हं सुण्हा जाणेइ असचरियाइ ।

वञ्चउ सुहेण कालो मा फुट्टउ बिल्लु बिल्लेण ॥ १३ ॥

496\*14) पढमं चिय मह रेहा असईमज्झमि उब्भिओ हत्थो ।

सरणामि तुज्झ पाया सुरसरि वूयत्तणं कुणइ ॥ १४ ॥

जोइसियवज्जा ।

507\*1) सीसेण कह न कीरइ निउंवनं मामि तस्स गणयस्स ।

असमत्तसुकसंकमणवेयणा जेण मह मुणिया ॥ १ ॥

निष्ठतर एव विरूप एव, निन्ध एव । किं कुर्वन् । ज्योत्स्नासलिलेन पङ्कजवनान्यभिषिञ्चन्नपि । तदा कथमनिष्ठतरः । सकलद्वकः प्राणी कस्य प्रतिभाति कस्य मानसोल्लासं कुरुते ॥ ४९६\*१२ ॥

496\*13) [अश्रूजानाति स्तुषां स्तुषा जानाति अश्रूचरितानि । व्रजतु सुखेन कालो मा स्फुटतु बिल्वं बिल्वेन ॥] असती अश्रू प्रति वक्ति । हे अश्रु अत्ता अश्रूः स्तुषां वधू जानाति । स्तुषा वधूः अत्तचरियाइ अश्रूचरितानि जानाति । तस्मात् कारणात् सुखेन कालो व्रजतु । बिल्वं बिल्वीफलम् आस्फाल्य मा स्फुटतु ॥ ४९६\*१३ ॥

496\*14) [ प्रथमं चैव मम रेखा असतीमध्ये ऊर्ध्वतो हस्तः । शरणयाभि तव पादौ सुरसरिद् दूतत्वं करोति ॥ ] पुनरपि असती वक्ति । असतीनां मध्ये प्रथमैव ( मम ) रेखा । अतः कारणात् ऊर्ध्वतो हस्तः । हे उपपते, तव पादौ सरणामि शरणं गच्छामि । यतः कारणान् मम दूतत्वं सुरसरिद् कुरुते । को भावः । उपपतिना प्रहितानि नद्याः प्रवाहे नागवल्ली-दलानि समायातानि । अतः कारणात् मया समा कापि नास्ति ॥ ४९६\*१४ ॥

507\*1)[ शीर्षेण कथं न क्रियते निकुंवनं(?) सखि तस्य गणकस्य । असमाप्तशुक्रसंकमणवेदना येन मम ज्ञाता ॥ ] हे मामि हे सखि, तस्य गणकस्य शीर्षेण निकुंवनं(?) कथं न क्रियते । येन गणकेन असमाप्त-शुक्रसंकमणवेदना मम ज्ञाता ॥ ५०१\*१ ॥

## धम्मियवज्जा ।

- 532\*1) धुत्तीरणेण धम्मिय जो होइ चडाविण्ण एकेण ।  
सो कुरयाण सएण वि न होइ लिङ्गस्स परिओसो ॥ १ ॥
- 532\*2) धम्मिय धम्मो सुब्बइ दाणेण तवेण तित्थजत्ताए ।  
तरुणतरुपल्लवुल्लूरेणेण धम्मो कहिं दिट्ठो ॥ २ ॥

## बालासंवरणवज्जा ।

- 551\*1) तोलिज्जंति न केण वि सव्वंगायाणोवणसमत्था ।  
अन्नं उण हिययतुलाइ दिट्ठं चिय तुलंति ॥ १ ॥

## कुट्टिणीसिक्खावज्जा ।

- 559\*1) पज्झरणं रोमंचो वयणे सच्चं सया महादिट्ठो ।  
एयं पुणो वि सिक्खसु मुग्घे अत्थक्खविज्ञाणं ॥ १ ॥

532\*1) [ धत्तूरकेण ( धूर्तारतेन ) धार्मिक यो भवति उपरि स्थापितेन एकेन । स कुरबकाणां शतेनापि न भवति लिङ्गस्य परितोषः ॥ ] हे धार्मिक, एकेनापि धत्तूरकेण लिङ्गस्य चटापितेन या शोभा ( ? यः परितोषः ) भवति, स परितोषः कुरबकाणां शतेनापि लिङ्गस्य न भवति । अन्यच्च । हे धार्मिक., यः परितोष एकेनापि धूर्तारतेन भवति, स परितोषः कुरतानां शतेनापि न भवति ॥ ५३२\*१ ॥

532\*2) [ धार्मिक धर्मः श्रूयते दानेन तपसा तीर्थयात्रया । तरुण-तरुपल्लवोच्छेदनेन धर्मः कुत्र दृष्टः ॥ ] हे धार्मिक, धर्मो दानेन तपसा तीर्थयात्रया श्रूयते । तरुणतरुपल्लवुल्लूरेणेण न धर्मः क्वापि दृष्टः । तरुण-तरूणां पल्लवास्तरुणतरुपल्लवाः । तेषाम् उल्लूखणं भञ्जनं, तेन ॥ ५३२\*२ ॥

551\*1) [ तोलयन्ते न केनापि सर्वाङ्गाकारगोपनसमर्थाः । अन्यं पुनर्हृदयतुल्या दृष्टमेव तोलयन्ति ॥ ] सर्वाङ्गाकारगोपनसमर्था मनुष्याः केनापि नोत्तोलयन्ते । हृदयतुल्यायां पुनरन्यं दृष्टमेव तुलयन्ति ॥ ५५१\*१ ॥

559\*1) [ प्रक्षरणं रोमाञ्चो वदने सत्यं सदा महादृष्टिः । एतत् पुनरपि शिक्षस्व मुग्घे अश्रान्तविज्ञानम् ॥ ] हे मुग्घे, एतत् पुनः शिक्षस्व ।

- 559\*2) करकंसमलणचुंबणपीलणणिहणाइ हरिसवयणेहिं ।  
अत्ता मायंदणिहीण किं पि कुमरीउ सिक्खवइ ॥ २ ॥

वेसावज्जा ।

- 578\*1) अमुणियजमुण्यत्ती सव्वगया बहुभुयंगपरिमलिया ।  
मयणविणासणसीला हरो व्व वेसा सुहं देउ ॥ १ ॥  
578\*2) सव्वंगरागरक्तं दंसइ कणवीरकुसुमसारिच्छं ।  
गम्मे कह वि न रत्तं वेसाहिययं तह च्चेव ॥ २ ॥

किंविशिष्टमेतत् । अत्यक्कविनाणं अश्रान्तविज्ञानम् । किं तत् । प्रक्षरणं  
निर्मलता (?) । पुनः किम् । रोमाञ्चः । वदने सत्यम् । सया महादिट्ठी  
उज्ज्वला महादृक् ॥ ५५९\*१ ॥

559\*2) [ करस्पर्शमर्दनचुम्बनपीडननिहननानि हर्षवचनैः ।  
आर्या माकन्दनिधीन् किमपि कुमारीः शिक्षयति ॥ ] अस्या गाथायाः  
टीका न कृतास्ति । कूटत्वात् ॥ ५५९\*२ ॥

578\*1) [ अज्ञातजन्मोत्पत्तिः सर्वगता बहुभुजङ्गपरिमृदिता ।  
मदनविनाशनशीला हर इव वेश्या सुखं ददातु ॥ ] वेश्या सुखं ददातु ।  
किंविशिष्टा । अज्ञातजन्मोत्पत्तिः । पुनः कथंभूता । सर्वगता । पुनरपि  
कथंभूता । बहुभुजङ्गपरिमृदिता । पुनरपि किंविशिष्टा । मदनविनाशन-  
शीला । वेश्या क इव । हर इव । किंविशिष्टो हरः । अज्ञाता जन्मोत्प-  
त्तिर्यस्य । पुनः किंविशिष्टः हरः । सर्वगतः । क्षितिजलपवनहुताशन-  
व्योमसोमसूर्ययजमानाक्षा (?) इति ज्ञायते सर्वव्यापकः । पुनरपि किंविशिष्टः ।  
बहुभुजङ्गपरिमृदितः । बहुभिर्भुजङ्गैः परिमृदितः । पुनरपि किंविशिष्टः ।  
मदनविनाशनशीलः । मदनस्य विनाशे शीलः (?) तत्परः, मदनविनाशन-  
शीलः ॥ ५७८\*१ ॥

578\*2) [ सर्वाङ्गरागरक्तं दर्शयति करवीरकुसुमसादृश्यम् । गर्भे कथ-  
मपि न रक्तं वेश्याहृदयं तथा चैव ॥ ] वेश्याहृदयं यथा करवीरकुसुमं तथैव ।  
किंविशिष्टं करवीरकुसुमम् । सर्वाङ्गरागरक्तं दर्शयति । गर्भम् अन्तर्हृदयं  
क्वापि न रक्तम् । तथैव वेश्याहृदयम् ॥ ५७८\*२ ॥

कण्हवज्जा ।

- 605\*1) उद्वूढभुवनभारो वि केशवो थणहरेण राहाय ।  
मालतीदल व्व कलियो लहुइज्जइ को न पेम्मेण ॥ १ ॥
- 605\*2) तह रुणं तीइ तडडियाइ राहाइ कण्हविरहम्मि ।  
जह से कज्जलमहलं अज्ज वि जउणाजलं वहइ ॥ २ ॥

द्वियालीषज्जा ।

- 624\*1) छोए जीव न भणियं परियणमज्झम्मि पोटमहिलाय ।  
छोडेइ चिहुरभारं पुण बद्धं केण कज्जेण ॥ १ ॥
- 624\*2) कुलवालिया पसूया पुत्तवई सुरयकज्जतत्तिला ।  
परिसगुणसंपन्ना भण कीस न वासिया पइणा ॥ २ ॥

605\*1) [ उद्वूढभुवनभारोऽपि केशवः स्तनभरेण राधायाः ।  
मालतीदलमिव कलितो लघूक्रियते को न प्रेम्णा ॥ ] केशवो नारायणो  
राधया स्तनभरेण मालतीदल इव कलितः । उच्चैरुत्पाटितः (?) । किंवि-  
शिष्टो हरिः । उद्वूढभुवनभारोऽपि । कोऽर्थः । उद्वूढः त्रिभुवनस्य भारो  
येन स तथा । योऽसौ उद्वूढभुवनभारः स राधया स्तनभरेण मालतीदल इव  
कथं कलितः । तत्र कारणमाह कविः । प्रेम्णा स्नेहेन को न लघूक्रियते ।  
सर्वोऽपि जनो मोहेन लघुर्भवति ॥ ६०५\*१ ॥

605\*2) [ तथा रुदितं तथा तटस्थितया राधया कृष्णविरहे ।  
यथास्याः कज्जलमलिनम् अद्यापि यमुनाजलं वहति ॥ ] राधया तटस्थितया  
यमुनातीरस्थितया कृष्णविरहे तथा तथा रुदितं, यथा सा यमुना अद्यापि  
कज्जलमलिनं जलं वहति ॥ ६०५\*२ ॥

624\*1) [ क्षुते जीव न भणितं परिजनमध्ये प्रौढमहिलया ।  
मोचयति चिकुरभारं पुनर्बद्धं केन कार्येण ॥ ] प्रौढमहिलया छिष्यत्  
( क्षुवत् ) परिजनमध्ये जीव इति न भणितम् । लज्जावशात् । चिकुरभारं  
छोडयति केन कारणेन पुनः बद्धम् । भावोऽस्याः । यावन्ति मस्तके  
रोमाणि वर्तन्ते तावन्ति वर्षाणि जीव ॥ ६२४\*१ ॥

624\*2) [ कुलवालिका प्रसूता पुत्रवती सुरतकार्यतत्परा ।  
ईदृशगुणसंपन्ना भग कस्मान्न वासिता पत्या ॥ ] भग कथय । पत्या

624\*3) कस्य कण कसोयरि वरणयरं वहसि उत्तमंगेण ।  
कण्णेण कर्णवहणं वाणरसंखं च हत्थेण ॥ ३ ॥

वसंतवज्जा ।

637\*1) लंकालयेण रत्तंबरवेसिण दिन्नपुष्पयाणेण ।  
दृश्येणेव कयं सीताहरणं पलासेण ॥ १ ॥

कुलबालिका कस्मात् न वासिता । वासो न वितरे । किंविशिष्टा  
कुलबालिका । प्रसूता । पुनः किंविशिष्टा । पुत्रसहिता । पुनः किंविशिष्टा ।  
सुरतकार्यतत्परा । पुनः किंविशिष्टा । ईदृशगुणसंपूर्णा । अयं भावः ।  
पुत्रस्य कृपया (?) ॥ ६२४\*२ ॥

624\*3) कस्य कृते कुशोदरि वरनगरं (वर्णकरं) वहसि उत्तमा-  
ङ्गेन । कर्णेन कर्णवहनं वानरसंख्यं च हस्तेन ॥ ] हे कुशोदरि, कस्य  
कृते उत्तमाङ्गेन वरनगरं वहसि । कोऽप्युत्तमाङ्गेन वरनगरं वहति ? अपि  
तु न । अत्र भावः । हे कुशोदरि कस्य कृते वर्णकरं वहसि । वर्णकरं  
चित्रवल्लरीमण्डनम् । कर्णेन कर्णवहनं (?) कस्य कृते वहसि । चान्यत् ।  
वानरसंख्यं (?) कस्य कृते वहसि । पत्युः कृते । अयं भावः ॥ ६२४\*३ ॥

637\*1) [ लङ्कालयेन रक्ताम्बरवेशिणा दत्तपुष्पयानेन । दशवद-  
नेनेव कृतं सीताहरणं (सीताहरणं) पलासेन ॥ ] पलासेन वृक्षेण शीतस्थ  
आ समन्ताद्वावेन हरणं कृतम् । किंविशिष्टेन पलासेन । अलंकारकेण ।  
अक्षरच्युतकलक्षणेन । अलम् अत्यर्थं कालकेन कालकिसलयेन । पुनः  
किंविशिष्टेन । रत्तंबरवेशिणा । रक्ताम्बरम् आकाशं रक्ताम्बरं, तद्द्वेषो  
यस्यास्तीति रक्ताम्बरवेशी । तेन रक्ताम्बरवेशिणा । पुनः किंविशिष्टेन ।  
दिन्नपुष्पयाणेण । दत्तं पुष्पस्य यानं येन स दत्तपुष्पयानः । तेन । पलासेन  
केन इव । दशवदनेनेव । यथा दशवदनेन सीताहरणं कृतम् । किंविशिष्टेन  
दशवदनेन । लङ्कालयेन । लङ्कायाम् आलयं यस्यासौ लङ्कालयस्तेन लङ्का-  
लयेन । पुनः किंविशिष्टेन । रत्तंबरवेशिणा । रक्तं च तदम्बरं च रक्ता-  
म्बरम् । रक्ताम्बरस्य वेशो यस्यासौ रक्ताम्बरवेशी, तेन रक्ताम्बरवेशिणा ।

- 641\*1) गुरुविरहसंधिविग्रहणिम्मवणो अत्थि को वि जइ मत्तो ।  
पढमिक्कमंजरिं अंगुलिं व उम्मेइ सहयारो ॥ १ ॥
- 641\*2) चंचुपुडकोडिवियलियमायंदरसोहसित्तेहस्स ।  
कीरस्स मंगलगं भमरकुलं भमइ गंधइदं ॥ २ ॥
- 641\*3) सच्चं चैव पलासो असइ पलं विरहिणाण मधुमासे ।  
तित्ति अवचमाणो जलइ व्व छुहाइ सव्वंगं ॥ ३ ॥

पुनः किंविशिष्टेन । दिन्नपुष्पयाणेण । दत्तं पुष्पकं नाम विमानं  
येन स दत्तपुष्पकविमानः, तेन । एवंविधेन दशवदनेन सीताहरणं  
कृतम् ॥ ६३७\*१ ॥

641\*1) [ गुरुविरहसंधिविग्रहनिर्माता अस्ति कोऽपि यदि  
मत्तः । प्रथमैकमञ्जरीमङ्गुलिमिव ऊर्ध्वयति सहकारः ॥ ] सहकारः प्रथमैक-  
मञ्जरीम् ऊर्ध्वयति । कामिव । अङ्गुलिमिव । यथा कश्चिदङ्गुलिम् ऊर्ध्वयति ।  
यदि चेत् मत्तः कोऽपि गुरुविरहसंधिविग्रहनिर्माणकरणे समर्थः  
कोऽप्यस्ति । अपि तु कोऽपि नास्ति । अहं गुरुविरहिणां संधिविग्रह-  
निर्माणं कर्तुं क्षमः । मत्तः कोऽपि अपरो नास्ति, अतः कारणात् मञ्जरी-  
मिषाद् अङ्गुलिं दर्शयति ॥ ६४१\*१ ॥

641\*2) [ चञ्चुपुटकोटिविगलितमाकन्दरसौघसिक्तदेहस्य । कीरस्य  
मार्गलग्नं भ्रमरकुलं भ्रमति गन्धाढ्यम् ॥ ] कीरस्य शुक्रस्य मार्गलग्नं  
सद् भ्रमरकुलं मधुकरसमूहः परिभ्रमति । कथंभूतं भ्रमरकुलम् । गन्धाढ्यम् ।  
किंविशिष्टस्य कीरस्य । चञ्चुपुटकोटिविगलितमाकन्दरसौघसिक्तदेहस्य ।  
चञ्चुपुटस्य कोटिरग्रविभागः । तत्र विगलितमाकन्दरसस्य ओधेन सिक्तो  
देहो यस्य स तथा । तस्य ॥ ६४१\*२ ॥

641\*3) [ सत्यं चैव पलाशोऽश्नाति पलं विरहिणां मधुमासे ।  
तृप्तिम् अव्रजन् ज्वलयतीव सुधया सर्वाङ्गम् ॥ ] मधुमासः सत्यं चैव पलाशः ।

641\*4) सुहियाण सुहंजणया दुक्खंजणया य दुक्खियजणस्स ।  
एण सोहंजणया सोहंजणया वसंतस्स ॥ ४ ॥

पाउसवज्जा ।

652\*1) विज्जुभुयंगमसहितं चवलबलायाकपालकयसोहं ।  
गज्जियफुट्टहासं भैरवरूपं नहं जायं ॥ १ ॥

कथम् । विरहिणां पलं मांसम् अश्नाति । किंविशिष्टो मधुमासः । तृप्तिम्  
अव्रजन् । किम् इव । जलमिव (?) । यथा क्षुधा—(?) सुधा—  
सर्वाङ्गो जलात् तृप्तिं न प्राप्नोति, तथा अयं मधुमासो विरहिणां पलम्  
अश्नन् सन् तृप्तिं न व्रजति ॥ ६४१\*३ ॥

641\*4) [ सुखितानां सुखजनका दुःखजनकाश्च दुःखितजनस्य ।  
एते शोभंजनकाः शोभाजनका वसन्तस्य ॥ ] एते शोभंजनका वसन्तस्य  
शोभाजनका वर्तन्ते । कथम् । सुखितानां सुखजनका वर्तन्ते । दुःखित-  
जनस्य दुःखजनका वर्तन्ते ॥ ६४१\*४ ॥

652\*1) [ विद्युद्भुजंगमसहितं चपलबलाकाकपालकृतशोभम् ।  
गर्जितस्फुटाट्टहासं भैरवरूपं नभो जातम् ॥ ] नभ आकाशं भैरवरूपं  
जातम् । किंविशिष्टम् । विद्युद्भुजंगमसहितम् । पुनः किंविशिष्टम् ।  
चपलबलाकाकपालसंयुक्तम् । यत्र भैरवो भवति तत्र कपालमपि विलोक्यते ।  
पुनः किंविशिष्टम् । गर्जितस्फुटाट्टहासम् । भैरवः स्फुटाट्टहासं करोति  
॥ ६५२\*१ ॥



**VAJJĀLAGGAM**  
**ENGLISH TRANSLATION**



## Prologue

1) Having saluted the Goddess of learning, residing in the lotus of the mouth of the Omniscient One (the Jina), I shall proclaim the excellent utterances of wise people, connected with the three objects of human existence, Dharma (virtue) etc.

2) Those who do not know how to recite and hear (appreciate) Prākṛit poetry which is (like) nectar (itself)—how do they not feel abashed (embarrassed) while pretending to carry on gossip about the nature of love?

3) Having gathered excellent groups of *gāthās* (stanzas) composed by different poets, this *Vajjālagga* (also) called *Jaya-vallabha*, has been composed (compiled) (by me) according to a certain plan and system.

4) Where several *gāthās* (stanzas) are recited, dealing with a matter (topic) having one single idea running through, that indeed is *vajjālagga*, and *vajjā* is said to be (i.e. means or signifies) a line (row, succession or series) (*paddhati*).

5) He who always reads (or recites) the whole of this *Vajjālagga*, at the proper time, will become an (eminent) composer of Prākṛit poetry and will attain to (great) renown.

### 1. The Section on Listeners

6) It is with difficulty that poetry is composed; when it is composed it is with difficulty that it is (flawlessly) recited; and (even) when it is (flawlessly) recited, (appreciative) listeners are very scarce (difficult to get).

7) Whether expressed through the medium of Sanskrit or Prākṛit, the sense (thought, idea) (conveyed) gives rise to extraordinary delight, depending on the kind of listeners (that one gets)—this is indeed very astonishing.

8) Poetry pure (flawless) in its sense and endowed with pleasing letters (sounds), when fallen on the cavity of the listen-

er's ears, becomes famous (conspicuous), just as a pearl (stainlessly) bright by nature and woven upon (a thread of) gold; when displayed on the cavity of the ear (i.e. on the ear), becomes famous (conspicuous) (i.e. attracts the attention of every body).

## 2. The Section on the Gāthās

9) The utterances (of fair women), full of half-pronounced (indistinctly uttered) letters, (their) charming and coquettish smiles and (oblique) glances shot through half-closed and half-opened eyes — these to be sure cannot be understood without acquaintance with the *gāthās*.

10) In the absence of the *gāthās* adorned with figures of speech, characterised by literary excellences (or adherence to the rules of grammar — *lakṣaṇa*), and enchanting with diverse emotions, and also in the absence of loving sweet-hearts, adorned with ornaments, characterised by auspicious physical qualities (*lakṣaṇa*) and fascinating with the diverse display of emotions, the mind is very much ill at ease (or is deeply distressed).

11) This is only too obvious that the hidden meaning of the *gāthās* and the heart of women cannot be grasped (conquered) by men devoid of literary appreciation (devoid of emotional excitement), just as riches cannot be obtained by persons devoid of virtue (practised in a previous life).

12) The *gāthā* clad in metre, possessed of attractive form, adorned with figures of speech and full of charming utterances, yields pleasure (only) when it is recited, just as a beautiful woman, self-willed, possessed of attractive form, adorned with ornaments and full of pleasing utterances, yields a fund of delight (only) when she is (properly) approached (for amorous dalliance).

13) Whose hearts are not fascinated (ravished) by the emotional appeal of the *gāthās*, by the coquettish gestures of women, by the utterances of poets and by the lisping words (indistinct babble) of children?

14) All people confidently recite the *gāthās* in all the literary meetings (or assemblies). But their real (hidden) sense

is understood only by exceptionally clever people (i.e. by literary connoisseurs).

15) The poor (unfortunate) *gāthā* laments when it is being learnt by uneducated rustics. It is tortured (harassed) like a cow being milked by ignorant (unpractised) milkmen.

16) Oh *gāthā*, you will be mutilated (disfigured) or be even degraded (corrupted or spoiled) (shortened) like a piece of sugar-cane being nibbled and munched hard and forcefully by the teeth of a rustic.

17) Not to appreciate the charm of the *gāthās*, of songs (vocal music), of the notes of the lutes and of grown-up ladies-well, that itself is a great punishment (for those miscreants).

18) That which is done (composed or rendered) by those who do not know the metre (and also the whim of the master),—well, that is anything but charming (fruitful, effective): what is it? The *gāthā* or service? Or rather both the *gāthā* and service.

### 3. The Section on Poetry

19) Gems in the form of poems are produced (or emerge) when the vast and unfathomable ocean in the form of the poet's mind is churned with the Mandara-rod (churning-rod-like Mandara mountain) in the form of cogitation (contemplation).

20) That alone is (real) poetry, which, beautified by words bright (effective) with (exquisite) arrangement, and full of emotional appeal, warms up every breast (heart), like the waist-band (girdle) of a woman playing the role of man (in sexual intercourse), which (waist-band) brightens up the woman's feet because of its lustrous gems, which produces a tinkling sound, and which warms up (causes to glow with passion) the opponent (i.e. the partner in sexual intercourse) (or which torments the rival wife).

21) We never become satiated with the delight which springs from Prākṛit poetry, from the utterances of clever people

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and from the drinking of water cool and charged with fragrance.

22) The poet arranges the words (in his poem) some how (i.e. very carefully or cautiously), looks to (the requirements of) the (various) literary styles, mounts on (practises) alliteration of consonant-groups etc., and taking (i.e. bearing in mind) the sense (intended to be conveyed), (very) carefully completes (the poem), even as a thief plants his footsteps (on the ground) very carefully, (constantly) looks (forward and backward) on the way (as he moves along), climbs up to the breach (made by him in the wall of the house to be burgled), and taking hold of the property (stolen by him), (very) carefully finishes (his job).

23) Meticulously careful about correct and incorrect words, thinking endlessly over (the choice of) each and every word (or each and every line of the stanzas) the poet with great labour somehow (with great effort) gets ready (composes) his poem, just as a thief nervous about sounds big and small, endlessly planning in his mind at each step, with great toil some how gets hold of the property (which he intends to steal).

24) Poetry cast in metrical form, expressed with (clothed in) apt words, devoid of blemishes, graceful, explicit in meaning and pleasing is obtained (achieved) (by a poet) with great effort, as a result of virtue (practised in earlier lives), just as a wife, obedient to the will of her consort, acting up to his words, free from faults, graceful (charming), frank-hearted and sweet-tempered is secured by a person with great effort, as a result of virtue (practised in earlier lives).

25) What avails that poetry and what avails that love, which neither producing a cloak of incessant and copious horripilation (on the bodies of the readers and the lovers) nor yielding delight to the minds of people (i. e. to the minds of the readers and lovers), does not cause their heads to nod in approbation ?

26) The critic (though) finding faults with various poems composed by poets, looks charming (i. e. is welcome), provided he is able to eliminate a faulty phrase (or word) and to insert (in its place) a beautiful (apt) one.

27) These are the sins (faults) to which a reciter of poetry is liable : not pausing at the proper place (caesura), absence of the correct conveyance of the emotional appeal, disregard for the propriety of place (and time), nasalisation, haste, facial distortions and contortions and violation of the laws of melody.

28) Prākṛit poetry which is marked by the use of Deśya (provincial, regional) words, which has sweet (pleasing) sounds, which is cast in metrical form, which is graceful and whose sense is clear (स्फुट) obvious (विकट) and transparent (प्रकट) deserves to be studied (read) (by all).

29) While Prākṛit poetry, charming, full of sweet (pleasing) sounds (diction), loved by young ladies and characterised by the sentiment of love is available, who can possibly bear to read Sanskrit (poetry) ?

30) Ignorant persons, who, devoid of the knowledge of prosody and grammar, recite poetry in the midst of learned people, do not know that their heads are severed and felled by the swords of the eye-brows (of learned people) (arched and twisted in disapproval and ridicule).

31) Our homage to Prākṛit poetry and to those who have composed it. To them too, who know how to recite Prākṛit poetry (properly), we pay our homage.

#### 4. The Section on the Good

32) The moon, the divine (desire-granting) tree and Lakshmi (the goddess of wealth and beauty) sprang up (emerged) in the course of the churning of the ocean. But I wonder from where good (virtuous) persons sprang up—pray, tell me.

33) A virtuous man, possessed of a pure (spotless) nature, though tarnished (villified) by wicked people, becomes all the more glorious (bright), just as a mirror, pure and shining by nature, though overlaid (and rubbed) with ashes, becomes all the more pure and bright.

34) A virtuous person never gets angry (with any body); even if he gets angry (once in a while), he does not harbour

malice, in his mind; if ever he harbours malice, he does not speak it out; and if at all he speaks it out, he feels embarrassed for that.

35) Even if a good person's mind becomes clouded with excessive anger, how can harsh words proceed from his mouth? The rays of the moon, though caught by Rāhu in his mouth, do still discharge nectar.

36) Though merely seen they (the good) dispel all sorrow; while speaking, they impart every kind of happiness (to the hearers). The creator has done a very nice thing in that he created the good in this world.

37) They do not laugh at (deride) others; they do not praise themselves; they speak hundreds of pleasing things. Such is the nature of the good. Our salutations to them over and over again.

38) We see in this world people who do a good turn in response to something good done by others or even in the absence of that. But the virtuous who do a good turn even to those that have wronged them are very rare indeed (in this world).

39) This is the nature of everybody, namely, to do good in response to something good done by others. But to do good to others even when no good has been done to them by others, well, that is the nature of the virtuous.

40) You never speak harsh words; though spoken to harshly by others, you smile, and having smiled you speak agreeable words (to them). Oh good man, we wonder, what it is (in this world) with which your nature may be compared.

41) You never think of doing ill to others; you always go on obliging others; though offended against (by others) you do not get angry. We pay homage to your (good) nature, oh good man!

42) Only two virtues are enough, why should the good stand in need of many (virtues)?—anger short-lived like a lightning flash and friendship enduring like a line inscribed on rock.

43) Oh mighty elephant in the form of the Kali age, where is the occasion for your grunting? (Don't you know that) the

earth is still marked with the foot-prints of the lion-cubs in the form of the good?

44) It is only the good (and none else but they) who know how to extricate the poor and the miserable (from their wretched plight), how to do good to those who seek their protection and how to pardon even those that have wronged them.

45) The earth (proudly) supports (on her bosom) two persons or rather, shall we say, the earth is supported by two persons, viz. one who is inclined to do good to others and one who does not forget a good turn done to him.

46) The good (ordinarily) do not undertake to do a thing, but if somehow they do so, they, like a line drawn (etched) on a rock, do not change (i. e. do not resile from their commitment) even if they have to sacrifice their life (in carrying out their plighted word).

47) At the time of world-dissolution, (even) the mountains stir; (even) the oceans transgress their boundary-line; but even at that time, the good do not slacken their determination to stand by their commitment.

48) Even though the creator has made the good to be (often) rewardless (i. e. even if their goodness is not many times rewarded), just like the sandal trees (which are made by the creator to be unproductive of fruit), still they promote the good of others at the cost of their own body (just like the sandal tree which wears itself away to cool and delight others).

### 5. The Section on the Wicked

49) The face of the accursed wicked person, which is always sombre in appearance like a mass of lamp-black, angry and frowning, is never found to be clear (lucid, beaming with a candid smile).

50) The wicked person, stiff in his attitude (or bearing), with a crooked neck, hanging down and difficult to be looked at because of his cruel (terrible) eyes, appears like a person who has suddenly risen to prosperity (in an upstartish manner) and like a person killed on a pale (like an impaled person).

51) A wicked person, who creates dissension between friends intimate like the finger-nail and the flesh out of which it grows, who has a double face (दुग्मुहओ = दोमुहओ who is double-tongued) who is capable of splitting up (those who are joined together in friendship) (or who is capable of robbing money (अत्थि = अस्ति = द्रव्यम्) (or who is capable of disappointing poor suppliants (अत्थि = अर्थि) and who is crooked (narrow) in mind (मध्ये चित्तं आवलितः वक्रः), is like a nail-paring instrument (nail-cutter), which separates the finger-nail from the flesh in which it is embedded, which has two sharp edges (दुग्मुहओ = दोमुहओ), which is capable of cutting even a bone (अत्थि = अस्थि) (or bony cartilages, the nail being a bony growth) and which is narrow (tapering) in the middle (मज्झावल्लि = मज्झावल्लभ = मञ्जुवल्लभित) - bow down to him !

52) The two-faced wicked person born in a base family is sweet (pleasing) in his utterances, only so long as the food given to him is in his mouth; but the moment the food is digested, he begins to talk harshly just as a *muraja* (a longish tabour played at once on the both its sides), possessed of two mouths and not touching (or resting on) the earth (अ-कु-लीन) (but always placed on a wooden stand or held by the player on his knees or suspended from the neck), produces sweet sounds only so long as the lumps of wheat-flour rest on its mouths, but the moment the lumps of wheat-flour are worn off (or peel off), it begins to produce bad (jarring) sounds.

53) The wicked person devoid of piety (निद्धम्मो) and virtues (गुणरहो) and overpowered by greed (लोहसंभूओ = लोभसंभूतः or संभूतलोभः), as soon as he is separated (removed) from the place (he was occupying (ठाणविमुहो), strikes the heart of others and pierces it, like an arrow made of steel (लोहसंभूओ = लोहसंभूतः), which when discharged from a bow (निद्धम्मो), detached from the bow-string (गुणरहो) and let loose (released) by the archer) under a particular posture of the body (ठाणविमुहो), strikes the heart of the victim and pierces it.

54) What has never happened in our life-time so far, nor will ever happen even in a hundred thousand future lives—even that is described by the wicked just in such a way as to produce the illusion of verisimilitude (reality).

55) One can understand if the virtuous feel elated because of their good qualities or if the wealthy feel elated because of their wealth. But the wicked take pride in their faults (de-merits). Passing strange is the way of the wicked !

56) The wicked do not give to others what they themselves possess (in abundance); if they see someone giving, they stop him from doing so; if they find that something has been already given away (by others) they cause it to be withdrawn (snatched away). Oh how passing strange is the behaviour of the wicked who indulge in hostility without any cause !

57) Whence can there be any happiness (freedom from worry) in the company of a wicked person, who jealously focusses his attention on the weak points of others, who is possessed of a tickle mind, who is terrible and speaks with a double tongue and who moves about in a crooked manner—any more than in the vicinity of a snake, which forces its entry into the hole made by another animal (such as a rat), whose body is dappled with spots, who is terrible to look at, has two tongues (a split tongue) and glides along in a zigzag manner?

58) Who is not frightened at the sight of the wicked against whom counsel (persuasion मेत) and the use of restraining power (तै) do not prevail, who are devoid of noble birth and are addicted to a life of dissipation and debauchery (read भोगवृत्तान् for भोगहीणान्) as at the sight of Vyantara-snakes, against whom charms and techniques (use of drugs etc.) are powerless, who are devoid of birth in the eight well-known noble families of snakes (but are born of cross-breeding and are therefore very virulent) and who are possessed of hoods (expanded in anger) (भोगवृत्तान्)?

59) That one manages to remain alive in the midst of wicked people is itself indeed a great gain (or achievement), just as it is a great achievement (or sheer good luck) that one is not bitten (or manages to escape from being bitten) (by a snake) even when the leg is encircled by it.

60) Who is not frightened at the sight of a wicked person of dreadful appearance (आडरमुह), who cannot brook a request (made by others) (i.e. gets annoyed when requested by others to do some

thing for them) (अभ्यर्णयि = अभ्यर्णय) and who slanders others even when they have departed (गयाणे पिपिटुमसाह असह) (i.e. indulges in back-biting), as at the sight of a lion of terrible look (महुरमुह), who cannot brook the thunder of clouds (अभ्यर्णयि = अभ्यस्तनितम्) and who feasts upon the flesh of the backs of elephants (गयाणे पिपिटुमसाह असह) ?

61) Be not lured into a sense of security in the presence of the wicked, who are replete with many frauds and deceits and who turning their face away in indifference the moment their (selfish) object is achieved, are comparable to dogs who also turn their face in the opposite direction as soon as they have achieved the sexual act (coitus).

62) The *Sabarās* (mountain-dwelling Bhillas) burn down the (forests on the) Vindhya mountains by which they were raised to eminence and due to which their valour (power) spread out in all directions and asserted itself (on the hilly regions of the Vindhyas)—oh how passing strange is the behaviour of the wicked !

63) Even green (lucious, juicy) trees are burnt down by wild fire (conflagration) when mixed up with (i. e. along with) dried up ones. (Similarly) the virtuous can never experience happiness (i.e. are invariably plunged in misery) in the company of the wicked.

64) Who in this world would be able to describe the vices and virtues of the wicked and the good (respectively), save the lord of snakes (i. e. Śeṣa) with his two thousand tongues?

### 6. The Section on Friendship

65) The maintenance of friendship (intimacy) between the sun and the day, alone is commended (is deserving of praise), for, ever since their birth they have never experienced separation from each other.

66) The accepted, unbroken friendship (intimacy) between the two, namely the sun and the day appears charming. The sun cannot exist without the day and the day cannot exist in the absence of the sun.

67) Friendship is like water mixed with milk. What is the use of that friendship which is not like that? When joined toge-

ther (coming together) it increases (in volume and bulk), (i. e. when milk and water are mixed, the volume and bulk show an increase), and under calamity (अवद् = आपदि), it consumes itself first (अवद्गृह्य = आवर्तते overflows and consumes itself in fire).

68) An endeavour should be made to secure the friendship of only that person, who to be sure in adversity at any time and in any place (or in dangerous times and places) would (stand by and would) not turn his face away, like a figure (portrait) painted on a wall.

69) That friend (alone) should be secured, who, like a dark-coloured blanket (woollen rug), does not give up the natural colour even when washed with water.

70) Whatsoever the great (noble) undertake to do for the sake of those who are possessed of merits or are devoid of them, that they carry out (at all costs). For, see, how god Siva has himself transported along with (i. e. on the back of) the bull (which he has once for all accepted as his pet vehicle).

71) No matter even if the head is severed (from the body); no matter even if there is imprisonment; no matter even if fortune (wealth) forsakes completely (for good). Whatever may happen, while the good are engaged in carrying out what they have pledged themselves to do, they would not be deterred (or daunted) (or they don't care).

72) Far stronger than stout (strong) steel-fetters and far stronger than various other kinds of bonds, is the bond of the plighted word in the case of a noble-born person.

## 7. The Section on Affection

73) The moon is whitened (beautified) by the full-moon night (alone) and the full-moon night too is brightened (beautified) by the moon (alone). I think, friends whose joys and sorrows are identical (with ours) are not secured (by us) without merit and virtue (practised in an earlier life).

74) In all the three worlds, it is only the moon-light that has demonstrated its (unchanging) affection in so far as it wanes when the moon wanes and waxes when the moon waxes.

75) The maintenance of the affection (friendship) between the ocean and the moon is very charming in this world, for when the moon wanes and waxes, the ocean too always more than ever wanes and waxes in the extent of its tidal swell.

76) He with whom a person's friendship is formed as a result of pre-destination, is not far away from him although he may be staying at a distance, just like the moon in relation to the beds of night-blooming lotuses.

77) To the minds of good persons, even those who are staying at a distance are not remote from them, provided they have met them (once) already. The moon though shining in the sky (i.e. though standing at a very long distance) does of course cheer up the beds of nocturnal lotuses.

78) Even at the sight of the beloved one (or friend), a person experiences (supreme) happiness, although there may be no intimate physical contact (between them). The moon though standing far away confers great happiness on (i.e. cheers up or causes to bloom) the nocturnal lotuses.

79) It is just like this, that a person unaccountably (कह वि) feels all-round gratification at the mere sight of some particular person. What have the beds of day-lotuses to do with the sun (i.e. how are they connected with the sun) that they bloom (on its rise)?

80) Where (how far away) does the sun rise and where (how far away) do the beds of day-lotuses bloom? The (reciprocal) affection between the good does not change (disappear) in this world although they may be staying far away from one another.

## 8. The Section on Discreet Conduct (Worldly Wisdom)

81) Those born in noble families (i.e. highly cultured persons) never say anything that is painful to the ears of the hearer, and which while being uttered lacerates the sensitive mind and grieves the heart.

82) What is the use of mentioning (and discussing) the real and unreal faults (shortcomings) of others? Neither money nor fame is thereby obtained. (The only result is that) those persons are turned into enemies.

83) One should promote one's own interest and if possible the interest of others also. But if there is a clash between one's own interest and that of others, one should mind one's own interest.

84) In the case of a person, who is truthful, devoid of duplicity and contented by nature and who attaches the greatest importance to penance, piety and the rules of proper conduct (or who is devoted to penance and the rules of piety), even adversity turns into good fortune.

85) Character is far better than birth in a high family, poverty is far superior to (chronic) ill-health; learning is far better than royalty (or mastery over a kingdom) and forgiveness is preferable to the rigorous practice of austerities.

86) Character is far better than birth in a high family. What is the good of birth in a high family, if it is divorced from character? Lotuses grow in mud and still they are not soiled (by it).

87) That a strong person should be patient and forgiving, that a rich person should be free from vanity (conceit) and that a learned person should be full of humility—well, these three are the ornaments—the pride and glory of the world.

88) He who follows the inclination (of his master), preserves (from disclosure) his (master's) weak points (defects) and publicises his (master's) good qualities, becomes a favourite not only of men, but of gods too.

89) The charm of the whole year is spoiled by the missing of a festival (છળવંચળેણ), the pleasure of a whole day is spoiled by the eating of a bad meal, an entire life-time is ruined by an unworthy wife; righteousness is frustrated by the practice of un-righteousness (sinful acts).

90) Practice of moral virtue in a silent, unostentatious manner, display of valour in a public manner, avoidance of intimacy with women who are the wives of others and a morally untarnished life—all these are possible (or happen) (only) in the case of great men (राजद्विजा, those who are destined to be great).

### 9. The Section on the Energetic and Self-possessed

91) Those who commence difficult tasks without throwing themselves heart and soul into the tasks undertaken by them, and who look at the faces of others (for help)—how can they (ever) be successful?

92) Start quickly the work decided upon, and having once begun it do not slacken your efforts on it. For undertakings once started but slackened later on are not crowned with success again.

93) A person who leaves off in the middle a task already begun feels (or ought to feel) ashamed of, apart from other people, even the five material elements residing in his body (and of which his body is composed).

94) A good (self-respecting) person who has been reduced to poverty would rather resort to a forest than entreat another. He would not barter away the priceless jewel of self-respect, even though he may be standing on the threshold of death.

95) Oh proud lady, there are in this world only two courses open for people who are great because of their self-respect [i.e. for self-respecting people]: either they will rise to prosperity or will be finished while wandering about (in a forest).

96) There are only two ways open for energetic, enterprising persons: either to attain to (the Goddess of) royal fortune with a delicate, lovely lotus (in her hand), or to turn recluse and go into exile.

97) Self-respecting, energetic people, when hard-pressed by serious calamity, would rather court death by pulling out the tongue, but they would never approach the wicked and utter helpless words of abject entreaty.

98) A self-respecting person would either lie on the protuberant and full bosom of his beloved embracing her, or on the dreadful cemetery full of human skulls and skeletons.

99) Self-respecting persons will either dine with their beloveds in cups, dishes and bowls or in a clean skull in a desolate cemetery, after having collected the food in the course of a begging round.

100) Even if lordship over the three worlds is obtained by bowing down at the feet of the wicked, what does it avail? But even a blade of grass which is obtained in an honourable way conduces to one's supreme happiness.

101) Thrice blessed and great are those self-respecting men of steady endeavour—our homage to them—who do not beseech others even when they are oppressed by grave calamities.

102) The mind of a self-respecting (magnanimous) person remains lofty (exalted, noble) even in the last stages of his life. For do we not see that the rays of the sun, even when he is on the point of setting, always shoot only upwards?

103) The mount Meru is lofty (insurmountable), the ocean (the abode of sharks and dolphins) is difficult to cross and the course of tasks undertaken is full of difficulties, only so long as men of fortitude and determination do not set about them (in right earnest).

104) The sky is immensely vast, the oceans are extremely deep and the principal mountains of the world are great (unscaleable) only so long as they are not compared with (or challenged by) men of fortitude and determination.

105) In the case of men possessed of the spirit of adventure, even the mount Meru is like a straw (i.e. insignificant like a straw), even heaven is like the court-yard (of their house), even the surface of the sky is within the reach of their hands and even the oceans are petty streamlets.

106) A man of fortitude and determination disregards fate and accomplishes what he has undertaken, no matter whether it has been already perfectly planned or is being perfectly planned, whether it has been already started or is being started, whether it has been already spoiled or is being spoiled.

### 10. The Section on Adventure (Enterprise)

107) There is no doubt that a person who resorts to enterprise achieves the object of his desire; for Rāhu, though consisting only of the head (and having no body at all) succeeds in swallowing the moon.

108) Those who are enterprising by nature perform, by dint of bold enterprise, some such inconceivable daring deed, that on thinking of it, fate itself turns its face away (in dismay) and nods its head in admiration.

109) The earth shudders, the oceans are thrown into restless agitation, and fate itself becomes alarmed (perturbed), when men of fortitude and determination achieve success (in their most difficult tasks) because of their unparalleled perseverance and enterprise.

110) Fate itself being overcome by fear of imminent defeat (at the hands of resolute persons), preserves the balance of the minds of persons of fortitude and determination, who are climbing up the lofty peak of the mountain of daring enterprise, disregarding the ups and downs and the smooth (trouble-free) portions of their journey.

111) People of fortitude and determination decide upon doing (and accomplish) such a jewel of a work (i. e. such an excellent work) by dint of their spirit of daring enterprise, {that even Brahman, Hari and Hara are struck with astonishment.

112) Oh fate if you pit yourself against the man of fortitude and determination, you will be defeated and the stigma of defeat will be such as cannot be removed even when washed (i. e. the disgrace will be perpetual).

113) As the expected result of an undertaking, which is being foiled by adverse fate, recedes from men of fortitude and determination, enthusiasm becomes redoubled in their minds.

114) The minds (hearts) of the good become humble on the attainment of success (in any undertaking), and become lofty on failure (in any undertaking), and hence they are comparable to the

tops of lordly trees which bend low under the profusion of fruits and become erect on the withering (removal) of the fruits.

115) In the case of the good, the tree in the form of determination (or energetic pursuit of an undertaking) springs up in their hearts and (secretly) grows even there, and, though not revealed to the world at large, is finally detected through its fruits (results).

116) Riches are the outcome of firmness of purpose (or determination); the extrication of distressed people from their difficulties is the result (or consequence) of riches; acquisition of fame is the outcome of helping people in distress; what happiness is there in this world that is not obtained by fame?

117) How will tasks undertaken by good people, who have set their hearts on high endeavour, be void of fruition (the expected achievement) for long?

118) The goddess of wealth resides not on the chest of the exterminator of Madhu (i. e. not on the chest of Lord Viṣṇu), nor in the midst of lotuses, nor in the milk-ocean but she most certainly resides in the ocean in the form of the unshakable determination and endeavour of the good.

119) There is no respite for the hearts of the good, who are always preoccupied with the beneficent activities of any particular day and whose only aim and object is to further the cause of their friends, just as there is no rest for the horses of the sun's chariot, who are busy with the commencement (and consummation) of any particular day and whose only aim and object is to further the cause (i.e. to facilitate the diurnal journey) of the sun through space.

### 11. The Section on Fate

120) Wealth, learning, valour and thousands of other virtues of a man are rendered null and void (are of no avail), when we see that every task undertaken is at the mercy of fate (for its success).

121) Even in the case of a person, who abides by the rules laid down in the *Śāstras*, a critical situation arises in the middle

of the task undertaken by him, which he is neither able to describe (to others), nor to endure, nor to conceal (from others).

122) When fate becomes hostile to (turns its face away from) a person, he is not able to secure the desired object (fruit), even if he enters (dives) into a dangerous cavern, or crosses the ocean or strives hard with determination.

123) When fate is unpropitious to a person, his virtues are of no value (are not esteemed), his relatives become estranged, even those that were dear to him (so far) become cold and indifferent and his determined efforts are not crowned with the wished for success (or his undertakings are not completed).

124) When fate is unpropitious to a person, whatever branch he clings to, catching hold of it with his hand and rests upon breaks down with a crashing sound.

125) When fate is unpropitious to a person, such things (calamities) befall him, as are never seen by the eyes (elsewhere) and are never conceived by the mind (as being possible).

## 12. The Section on Providence

126) Due to the will of Providence the moon wanes and the sun sets. Alas ! who in this world is not devoured by death, as a result of the adverse mutation of fate ?

127) Who in this world is always happy ? Whose prosperity and affections remain constant (abiding, enduring) ? Who, pray, does not stumble (commit lapses) ? Say, who is not foiled and frustrated by fate ?

128) Those who are in high position come down and those who are in low position become exalted (rise up) in a moment. Even Hari (Viṣṇu), Hara (Śiva) and Brahman (creator) cannot comprehend the course of events as willed and fashioned by fate.

129) Whatever Providence has inscribed (once for all) on the frontal strip (of a person), in consonance with one's destiny (as determined by one's own previous acts) (दैव), that (even) he is not able to alter afterwards, though he may be in a relenting mood of mind (प्रसक्त).

130) What forsooth can a poor, helpless man do although he may be great in his spirit of enterprise, determination and self-respect, when adverse fate shatters to pieces his valour (enthusiasm, morale, energy) (अमरतापः) ?

131) Behold the result of *Karma* already acquired. Both Śiva (Hara) and Viṣṇu (Kṛṣṇa) were present on the scene at the beginning of the churning of the ocean (by the gods and the demons), (and yet) poison fell to the lot of Śiva, while Viṣṇu was lucky enough to secure Lakṣmī with her swelling and thick-set breasts.

132) Only that which is ordained by fate is obtained by a person. For when the ocean was churned (by the gods and demons), nectar went to the gods, Lakṣmī accrued to Viṣṇu, the destroyer of the demon Madhu, and poison fell to the lot of Śiva.

### 13. The Section on the Poor

133) Oh mother do not give birth to such a son, as is given to begging of others (for satisfying his wants). Similarly do not at any time bear in your womb him who does not grant a request made to him.

134) Beauty of form, moral virtues, shame (modesty), truthfulness, noble ancestry (or family-status) and self-respect are valid (i.e. command attention and compel admiration) only so long as one does not (abjectly) utter the words "Pray, give unto me".

135) Fate has in this world made a destitute person to be even lighter than a straw or cotton. Why is he then not blown away by the wind? (Of course) through fear that he would pester it with an entreaty for (fulfilment of his needs) !

136) When a (self-respecting) person says to another "Please give unto me", his heart pounds furiously, his tongue rolls about inside the throat and the loveliness (lustre) of his face disappears (comes to an end).

137) Clouds become darkened, when, after great effort, they receive (suck up) the water of the ocean. But they, to be sure, become bright after they give it away (in the form of rain). Behold

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the difference between him that receives (favours) from others and him that gives (favours) to others.

#### 14. The Section on Poverty

138) Oh poverty, although self-possessed persons try to conceal the privations and handicaps incidental to you, still they are laid bare (become evident) in the presence of guests, festivals and domestic calamities.

139) Homage to you, oh poverty, because through your favour I have acquired such a miraculous power (*riddhi*), that all people are visible to me, but I am invisible to them!

140) Oh poverty, you have particular (special) affection (fascination) for those who are virtuous, those who are full of self-respect and those who have acquired great regard and esteem amongst the learned. How clever and discreet you are!

141) We come across people who acquire wonderful powers by the practice of Yoga, and also some people who acquire miraculous powers by the use of magic ointments. But here I am, who have acquired a wonderful power by virtue of my poverty, in consequence of which I have become invisible to all the people in the world.

142) Those people who, being struck by the paralysis of prosperity, are not able to plant their footsteps evenly, are, if at all, set right (cured) by the medicine of poverty.

143) What is the use of birth in a noble family or of the virtue of humility or of physical beauty? Who, oh fair one, shows respect (in this world) to people devoid of wealth?

144) Birth in a noble family, beauty of form and learning—let all these three be buried underground (go to dogs). But let wealth alone increase all round, on account of which (all other) virtues become manifest in a person.

145) If in the case of the poor, fate (or providence) counts even those days which they have passed divorced from pious acts,

wealth and enjoyment (of worldly pleasures)—well, let it do so ! (Who can stop it ?). But that is not at all justified (not the proper thing to do).

146) In winter the poor bear (show or imitate) the behaviour of the day-blooming lotuses — shrinking when the sun contracts (i.e. sets) and expanding when the sun expands (rises).

### 15. The Section on the Master (Boss)

147) Affected grace behoves a master, jealous anger behoves a beloved woman, forgiveness lends charm to one who is strong enough to do harm, discourse (or eloquence) behoves a wise person and silence becomes one who is ignorant.

148) The position of a master is charming, for he can talk just as he likes, can do whatever pleases his mind and he need not be afraid of any infamy sticking to him (howsoever he may speak or behave).

149) Men who are born to be masters in course of time are (by their mothers) entrusted to the laps of wet nurses (for feeding), on the very day they are born, for fear of the drooping of their breasts. If, in these circumstances, they become addicted to meanness, that (I think) is the result of the milk (that they drink in their infancy).

150) Trees have their roots (*jaḍa*) at their bottoms and the nice leaves (*supatta*) on their tops. If masters were to behave like trees [i.e. if they were to keep down the ignorant, unworthy people (*jaḍa*) and to place worthy persons (*supatta*) on their heads]—well, then nothing more is to be desired or obtained in this world.

### 16. The Section on Servants

151) Oh king, may your enemies experience the wretchedness (misery), which falls to the lot of servants devoid of (sterling) character — or rather, may even they, not experience that wretchedness (misery)!

152) Miserable (wretched) servants have to live the life of ascetics, e.g. they have to sleep on the bare ground, they have to

wrap tattered clothes round their bodies, they have to observe (enforced) celibacy and have to beg food (of their masters), but still no religious merit accrues to them (for all that).

153) If somehow, by a merest chance, servants get some happiness, it is through hundreds of difficulties, like the attainment (ascension) to heaven on the part of a *Kṣapaṇaka* (Jaina monk).

154) Oh king, you may well be devoted to the practice of religious virtue, but we shall now go away. We have not at all seen any liberality in you, any more than we see any exudation of ichor-fluid in the case of a pictured (painted) elephant.

155) Oh sire, to all your (other) servants you are prompt in the manifestation of your generosity like a jack-fruit tree, whose fruit is easily within reach (of every body). But though entreated by us, you, oh king, have become in our case like a *Tāla* (palm) tree (which bears fruit at a very great height, almost at its top, beyond the reach of any body).

156) What emulation can even the best of trees on earth put up with the jack-fruit tree, which yields, to those that seek, a multitude of fruit as big as the temples of elephants?

157) Oh cloud, you will send down your showers and will completely fill the hollows on the earth, (only) after the community of the *Cātaka* birds, with their bodies dried up by thirst, is already dead and gone.

158) How can possibly the words "please give unto me", which are incompatible with the behaviour of a self-respecting person, be uttered (by a servant)? That the master is served by a servant in a modest (or disciplined) manner is itself his entreaty (request) to him in this world.

159) The black teeth of a mighty elephant which are inside (the mouth) are privileged to eat (chew and relish) food. Those however, which do not help (in the chewing of food) are white and stand outside only.

160) Three tawny cows with big udders (i.e. yielding copious milk), four strong bulls and ripe ears of *rālaya* grains — if these are obtained (as the reward for service) one may unhesitatingly serve (the master) (for the sake of these).

161) Every place — a monastery, a temple, a mansion, a public square (road-crossing)— appears beautiful when white-washed with lime (छहछहिअ = सुधालित). But, oh king, my family becomes enfeebled (miserable, wretched) when it is oppressed by hunger (छहछहिअ = क्षयाक्षुधित).

### 17. The Section on the Valiant Warrior

162) When warriors, overwhelmed with the wounds (received by them in the battle) and fainting away, plant a single foot-step forward, we do not know which is the greater of the two — their affection (loyalty) for the master or the strength (firmness) of the foot.

163) Even when the fighting strength has been shattered and the army has retreated and the master himself has lost his enthusiasm (has become demoralised), valiant warriors born in noble families stand firm and unshaken on the battle-field, relying exclusively on the valour of their arms.

164) In the case of haughty, self-respecting heroes, their wealth may desert them, but not, even in their dreams, their proud spirit (self-respect); their bodies may waste away (be emaciated) but not their valour; their handsomeness may disappear, but not their enthusiasm (spirit vibrating with hopefulness, enthusiasm; vibrant spirit).

165) The wonderful, fearless heroes on striking (at the enemy) in the battle as if he has been humiliated, as if he has been honoured, as if he were a newly employed servant, as if he is enraged and as if he has been offended (insulted)(by the enemy).

166) The hero hankering after fame moves about (on the battle-field) even though his belly has been gored (wounded) with a sword and the mass of his entrails is dangling at his feet, like an elephant in rut who moves about trailing the steel fetters with him.

167) The warrior (hero), with his feet entangled in the mass of his dangling entrails, carrying the sword in his right hand and supporting his falling head with his left hand, charges at one enemy after another.

168) Even now my noble master is not out of the wood (is beset with difficulties), even still the hosts of valiant (hostile) warriors are striking at us [or, even still the hosts of valiant warriors (on both sides in the battle) are striking at one another] and even still the glory of victory too is hanging in the balance (is undecided)—therefore oh my life (soul), do not leave the body (do not depart)! (A dying hero's utterance).

169) The (noble) warrior cares not for heaven and he gets angry when he is carried away by celestial damsels, so long as the object of his master, overpowered by superior enemies, is not yet accomplished.

170) May such a wonderful person alone grow in the womb of his mother, who, boldly facing the arrays of the hostile army (or boldly facing the enemies standing in battle-array) and averse to the wives of others, becomes the ornament of his family.

171) May he, whose mighty arms are capable of repelling the irresistible elephants in the form of his enemies (or the irresistible elephants of his enemies), stalk about pompously (triumphantly) and receive (enjoy) the favours conferred by his master (i. e. such a person alone deserves to do both these things).

172) The valiant warrior, plants one foot-step on the tusk and the second foot-step on the temple (head) (of the enemy's elephant in the battle) and, not finding any higher place for the third footstep, imitates the grace of Viṣṇu (exterminator of Madhu) at the time of taming (binding, subjugating) Bali.

173) Oh what a wonder! The hero disburdened of all worry (निर्वैर) because of having accomplished the purpose (object, mission) of his master, lies stretched (comfortably) (in death) on the ivory couch of the hostile elephant's tusk, being fanned by the elephant with his flapping ears and moving chowries, (or with his ears flapping like moving chowries).

174) In the case of a certain warrior, who was firmly (securely) seated in his saddle and was (mortally) wounded in the belly (clean cut across the belly) by the (enemy's) sword, the upper half of the body fell down on the ground and the lower half remained on the back of the horse.

175) A valiant warrior having centred his (last) good wishes on the heart of his master (i.e. on his master), having put his soul in heaven, having deposited (spread) his renown in the entire world and having placed (dropped) his head on the battle-field, danced (violently), having done his duty (by his 'master).

176) When the head of a valiant warrior, which had been (so far) accustomed to receiving many a laurel as a token of his master's favour (and appreciation and gratitude), was severed from the body, his headless trunk danced on the battle-field, as if because it had been disburdened of a heavy responsibility (i.e. as if because it had successfully discharged the task assigned by the master).

177) The warrior, fallen down on the battle-field by the side of his (fainting) master, patiently endures even the unbearable dragging out (extraction) of his entrails by vultures, thinking "may the swoon of my master come to an end by the breeze from the flapping wings of the vultures."

178) A female jackal sitting (resting) on the belly of a (dead) hero, whose body was besmeared with saffron-like blood, kisses his chest and mouth, just as a beautiful passionate woman sitting (astride) on the belly of her lover, whose body is besmeared with blood-red saffron, kisses his chest and mouth.

### 18. The Section on the Excellent Bull

179) The very shoulder of an excellent (noble) bull, which is bruised by the strokes (i.e. constant rubbing) of the ponderous yoke, and is beautified with a big scar (callosity), proclaims the fact of his drawing heavy burdens.

180) A noble bull would, while harnessed to the yoke (of a plough or cart), rather die with the ligaments of his joints shattered

but he will never tolerate, even in a difficult situation, the prodding done by the rustic cartman (or ploughman) with the goad.

181) An excellent bull harnessed to the yoke (of a plough or cart) would rather break his shoulder (due to the excessive strain of the heavy yoke while pulling a plough or loaded cart), he would drag even a heavy burden, which is extremely difficult to pull (and in doing so, meet his death), but he would never tolerate the challenging words (uttered by the cartman or ploughman).

182) Oh house-holder, you who cannot appreciate the good (sterling) qualities of others as is clear from your indifference to the excellent bulls, you will know (their value) when the burden in your cart (i.e. your loaded cart) comes to a standstill, as the wheels of the cart become stuck up (immersed or submerged) in the sticky mud.

183) So long as his virtue (i.e. suitability for being yoked to the cart) is not known, he is not harnessed (to the cart), and so long as he is not harnessed, that virtue is not discovered (or proved). Hence when the burden on the cart (i.e. the loaded cart) comes to a dead stop, the excellent bull, yoked to the cart for the first time (in his life), becomes dejected.

184) The farmer (ploughman), though he possesses many an ordinary bull, pleases himself with a single (excellent bull) i.e. takes pleasure in using one single bull for doing various jobs), so that the self-same bull is yoked (by turns) to the cart and to the plough and is also made to carry burdens on his back.

185) How very difficult it is to secure excellent bulls capable of bearing the yoke on their shoulders and of carrying (heavy) burdens on their backs, who even in the midst of extremely grave difficulties pull (draw) the loads with utmost ease (i.e. easily and without over-straining themselves).

## 19. The Section on the Vindhya Mountain

186) If the Vindhya mountain itself were not to endure patiently the digging up of the earth by the elephants with their

tusks, the smashing of its mighty ramparts and the tearing away (spoliation) of the juicy (fresh) leaves of trees — where possibly will the elephants go?

187) That river Revā (Narmadā), those waters (or watering places), those herds of female elephants and that *sallakī* tree (or creeper)—the memory of all these rankles in the heart of the stately elephant as he is on the point of leaving the Vindhya mountain.

188) Even without the Vindhya mountain (i.e. even when removed from the Vindhya mountain), elephants are held in high esteem (are honoured) in the palaces of kings. And even if many elephants leave the Vindhya mountain, there is no dearth of elephants on it.

189) In the case of all other animals such as bulls (or cows, cattle), buffaloes and horses, any place is suitable for their residence; but for the wretched (accursed) stately elephants, the only suitable place of residence is either the Vindhya mountain or a great king's palace.

## 20. The Section on Elephants

190) Oh lord of the herd, even though your ichor has run dry, your youthful vigour has become a thing of the past and your pestle-like (huge) tusks have become shaky, yet as you continue to live, the forest is proud and happy to own you as its master.

191) Even now the (captive) elephant remembers how he, while taking a pleasure-dip in the lake, was (gently) struck (caressed) with a lotus-stalk, plucked by the cow-elephant with the tip of her trunk.

192) Oh lordly elephant, do not keep brooding on the leaves of sandal trees (which you used to eat in your freedom), accept the mouthful of grass (offered by your keeper). For the lofty-minded accept (put up with) the changes of fate just as they shape themselves (and fall to their lot).

193) Oh foolish, lordly elephant, do not waste away because of your separation from your female. In this worldly existence none ever gets continuous happiness (continuous happiness never falls to the lot of any body in this world).

194) For the leader of the elephant-herd, on the Vindhya mountain, unnerved and agitated by separation from his mate and young ones, the self-same juicy leaves of the *sallakī* creepers become odious like a mouthful (draught) of poison.

195) As the elephant, though tormented by acute hunger, remembered the happiness which he had formerly enjoyed in the company of his beloved mate, the juicy (fresh) bunch of lotus-stalks remained (uneaten) just on the tip of his trunk.

196) The leader of the herd, while recollecting his prolonged dalliance (with his mate) (in the past), gave out (exhaled) such a (powerful and warm) sigh, that the bunch of green grass held on the tip of the trunk (became at once completely dried up and) quickly caught fire.

197) Oh elephant-lord, though consumed by the fire of separation (from your mate), do not smash and raze to the ground the entire grove (of trees) (i.e. the entire forest-region). For even though you may uproot the Vindhya mountain, your plight due to separation will continue to remain just as it is.

198) The elephant when separated from his beloved mate looks for her, scanning all the places round about him, from the herd to the dense forest, from the dense forest to the water-lake from the water-lake to the mountain-top and from the mountain-top to the earth below.

199) Even if the elephant, while remembering how he (formerly) feasted upon fresh and juicy bunches of *sallakī* creepers (*sallakī* sprouts), offered to him by his mate with her trunk, does not die (or may not die), should he not therefore be even emaciated (at their painful memories) ?

### 21. The Section on Lions

200) What can the female deer achieve even with her many young ones (fawns), which are devoid of dogged determination and self-respect? The lioness sleeps comfortably (free from worry) even if she has a single cub capable of tearing to pieces hosts of elephants.

201) Our homage to those lords of beasts (i.e. to lions) of pure pedigree! Oh how marvellous! In this world whatever lions are of noble extraction are capable of splitting open the temples of elephants!

202) Do not suppose that people come to possess greatness (eminence) only by dint of their tall physical stature. A lion; though small in proportions, breaks open the temples of (even) mighty (huge) elephants.

203) Both are born in the forest, but it is only the elephants and not the lions that are captured and imprisoned. For men of high spirit would sooner die than allow themselves to be subjected to humiliation.

### 22. The Section on the Hunter of wild game

204) Oh wife of the hunter, when a fight started between a lion and a lordly elephant, both of whom were later on wounded by the impact (blow) of one single arrow (shot by your husband), how is it that you do not feel ashamed, but on the contrary you dance in joy, when (as a matter of fact) the exploit of your husband only reveals (or is a sad commentary on) your misfortune (in the form of the weakening of his attachment for you)?

205) How possibly can there be (even) in the palaces of kings that pomp and splendour (display of opulence), which is met with (observed) in the house of a hunter of wild game, namely, that meat is purchased by offering the pearls obtained from the temples of elephants split open by the hunter?

206) Lucky is the day to-day in that the hunter's wife madened with the consciousness of her beauty and youthful charm,

scatters (broadcasts, publicises) her good fortune on the streets (or, on the street in front of her house) under the disguise of the parings of the bow (of her husband).

207) Oh what a wonder! From the court-yard of the house of the hunter's wife a heap of the tiny parings of the (hunter's) bow is tossed up by the stormy wind, as if the heap of the parings were the cloth of the banner proclaiming her good fortune!

208) As the breasts (of the hunter's wife) go on increasing in their size, the (following) five things become emaciated, namely, the waist (of the lady), the husband, the bow, the youths in the village and the rival wives.

209) As the breasts (of the hunter's wife) go on increasing in their proportions, as cupid expands (i.e. the passion becomes heightened), and as the eyes become tender (soft) with emotion (love), the youthful hunter pares off slices of his bow (to make it manageable and fit to wield, having regard for the gradual and progressive loss of his physical stamina).

210) As the bow becomes more and more difficult to lift up (for the hunter) and (on the contrary) begins to drop from the hand of the chief of the village (i.e. of the hunter), the daughter-in-law (i.e. the hunter's wife) smiles with blooming cheeks and upraised mouth (face).

211) The herd of cow-elephants gave an offering of homage to the breasts of the wife of the hunter with the grateful thought "it is by your kindness (favour), oh fair one, that widowhood has not befallen us".

212) The wife of the hunter wearing a crest of peacock plumes, moves about proudly amongst the rival wives, who are wearing (only) ornaments made of the pearls obtained from the heads of elephants.

213) Oh merchant, how possibly can we have elephant-tusks and tiger-skins with us, since my daughter-in-law lies (i.e. is present) in the house, languid (सालसा) because of her protuberant and large (bulky, full, swelling) breasts?

214) Oh merchant, how possibly can we have with us the claws of tigers, the manes of lions and the pearls (derived) from mighty elephants? We do not have even a stock of deer skins.

### 23. The Section on the Deer

215) The deer (undoubtedly) have appreciation of the good qualities in others; for example, though dwelling in the forest they know (appreciate) the greatness (charming power) of music (song). But as they do not possess any money at all (with which to reward those good qualities and give tangible shape to their appreciation), they surrender their lives to the hunter.

216) "We, who feed only on the sprouts of grass, have no wealth (money) amassed by us at all. If, however, the hunter goes away satisfied with my flesh, then I shall deem myself (extremely) lucky!"

217) "Oh hunter, let only the one arrow (that you have shot already at the male deer) suffice! Why are you pulling out a second (from your quiver, in order to strike at me)? Oh accursed one, (don't you see that) there is only one life (soul) (pulsating) in the bodies of both of us?"

218) The aged deer, pierced with an arrow, said, shaking (shrugging) his shoulder(s)— "Sing, oh do sing, once again, so long as life still lingers in my throat!"

219) The male deer died because of the (fatal) impact (of the arrow), the female deer died as she heard the shriek of pain (given out by the male deer), the hunter's wife died due to excessive wonder (at the love of the female deer for her mate) and even the hunter breathed his last clutching at his bow firmly (at the sight of the pathetic death of his wife).

### 24. The Section on the Camel

220) Even though the camel may be moving in the midst of the Nandana Garden (Paradise), which is charming with blooming (expanding) Asoka foliage, still the haunting memories of the luxuries of (or the fine time he spent in) the arid desert (such as

feeding on thorny shrubs at will and to his heart's content), start up painfully in his mind.

221) Those mountain-peaks (hill-tops), those sprouts of *Pīlu* shrubs, those *Karira* buds—all these merriments (pleasures) of the desert—oh camel, say—how can you get in this forest?

222) Oh camel, what are you looking at, lengthening out again your neck which is already long? How possibly can you get the arid desert (here), when fate is averse (adverse)?

223) Oh foolish (simple) camel, why is it that you are not taking even a small cluster (mouthful) (from the *Pīlu*-shrub), and are refraining from even tasting it, drying up the tips of hundreds of *Pīlu*-shrubs with your protracted, warm and copious sighs?

224) Do not feel distressed, oh you camel, with uplifted neck, but keep yourself alive by grazing on (eating) something (i.e. any kind of grass or leaves that you may chance to get). How possibly can there be trees tall enough for you, in this desert-place which grows only the thorny cactus shrubs?

225) Oh friend, the camel, shaking his neck (by way of disapproval and disgust), throws (spits) out of his mouth, after having tasted, whatever comes within the reach of his tongue and whatever he thinks (sees, finds) to be somewhat good at first sight, trying in this way hundreds of shrubs (or trees).

226) Oh camel, that particular creeper was not so far obtained even by other lean (emaciated) camels. What means this obstinacy of yours, that you remain engrossed in thoughts about the Vindhya mountain (even in the presence of that creeper)?

## 25. The Section on the Mālatī flower (or creeper)

227) Oh Mālatī, whose floral juice (honey) deserves to be adored all over the world, due to separation from you, the swarm of bumble-bees has been so emaciated that it looks like a swarm of mosquitoes (or gnats).

228) Oh Mālatī-bud, whose emanations of fragrance are over-abundant, go on progressing in your development; let the

bees give up (be freed from) the botheration (drudgery) of dancing attendance upon other flowers.

229) Let (all) the other varieties of flowers bloom with their overpowering (strong, oppressive) fragrance. In the case of the bee, however, the Mālatī-flower alone (and none else) is the cause of uneasiness.

230) Oh bee, why do you turn your face away on seeing the tiny (undeveloped) Mālatī-bud? It is from that same tiny bud that (in course of time) there will emanate a fragrance pervading the world through and through (spreading throughout the world).

231) What have you to do with the tininess of the Mālatī and with the thinness of its petals? (i.e. don't bother about both these things). Oh bee, you will be convinced of the Mālatī's greatness (power) in her (maddening) fragrance.

232) The (whole) forest is so abundantly pervaded by the fragrance of Mālatī flowers in autumn, that here and there and (for the matter of that) anywhere, the bees are to be seen only with difficulty (outside of that forest).

233) What possible rivalry can other flowers put up with the Mālatī-flower? For bees, which are (merely) besmeared with its fragrance (i.e. which merely come into contact with its fragrance), are drunk (sucked) by other bees (which mistake the former to be Mālatī flowers).

234) The Mālatī creeper, having raised its beckoning finger, under the guise of its bud, proclaimed with its fragrance (i.e. gave a challenge with its fragrance) : "Let that youthful bee who is able to capture me, come near me and take possession of me!"

235) Behold, it is only the Mālatī, who, though trembling (shuddering) and feeble, is able to bear the (jerks and jolts caused by the) vibrations of the wings, the lacerations caused by the nails and the proboscis and the sustaining of the body-weight of the bee.

## 26. The Section on the Bee

236) Oh bee, oh hexaped, oh bumble-bee, oh vagrant, you have roamed the whole of the forest. If you have seen any flower comparable with the Mālatī, why do you not say which it is (why do you not mention it)?

237) Somewhere there is beauty of petals but no (pleasing) fragrance; somewhere there is (pleasing) fragrance but not copious honey (floral juice). Oh bee, two, three virtues do not occur (at once) in a single flower.

238) The bee has only one heart and that is already occupied (captivated) by the Mālatī. Let all the other trees blossom and bear fruit, who can stop them? (They cannot attract the bee, which has a fascination only for the Mālatī).

239) The disconsolate bee moves about roaming through all the lines (rows) of trees, wailing "oh Mālatī" and again "oh Mālatī, alas, oh Mālatī."

240) The bee, due to separation from the Mālatī bud drones and moans, turns (this way and that) and twists and tosses its wings and droops, standing almost on the threshold of death.

241) Oh young bee, do not lament with excessive longing under separation from the Mālatī. (That will not give you any relief). The sorrow caused by separation from one's beloved is not forgotten except by death.

242) Even before the Mālatī had bloomed fully and even before she, full of vital juice (sap) (also: full of passion, *सरणी*), had chosen her lord (consort), the rude (unmannerly) bees began to suck her.

243) Oh bee, you who are poised on the fresh (juicy) blooming red lotus, you should pass your days somewhere or other and somehow or other until the Mālatī blooms fully.

244) Oh hexaped, pass your time (patiently), do not abandon the *Vāsava* flowers just now. I think, if you continue to live, you will be able to witness the abundant luxuriance of the spring season.

245) Oh bee, perched on a lotus-petal, do not roam about (in this manner), in the absence of the *Mālatī*. When fate becomes adverse (i.e. frowns), even the flowers of gourd-plants do not come our way (i.e. are not found or obtained).

246) Oh bee, learn to find pleasure in other flowers, give up this uneasiness of mind (worry). You will die while still brooding (on her, the *Mālatī*). How possibly can you get the *Mālatī* in the autumn?

247) Flowers devoid of good qualities reproached the bee for being a vagrant (*bhramara*). But having once secured the *Mālatī*, if that clever fellow wanders away still let him do so! (If that bee, being clever enough to extricate himself from the *Mālatī*, wanders away, let him do so!)

248) The bee, perched on the bud of the Kunda creeper, on remembering his merriment (dalliance) with the *Mālatī*, gave out (heaved) such a warm sigh that the Kunda creeper caught fire and began to blaze.

249) In the case of what bee (or person), whose body is perfumed with the juice (honey) of the Ketakī flower, whose abundant fragrance is spreading all round, will ever the acquisition (realisation or conquest) of his heart's beloved be delayed (or postponed) (for long)?

250) The bees did not at all desert the *Mālatī* branch (i.e. the *Mālatī* creeper), although its leaves had dropped down, although it was devoid of fragrance and although it had lost its juiciness (succulence), because they recollected the happiness which they had experienced already before (in its company).

251) Although the branch of the *Mālatī* creeper was reduced to the condition of a stick shorn of flowers and leaves, it was not abandoned by the bees, as they remembered the (erstwhile) abundance of fragrance of the slightly opened buds.

252) Very clever (indeed) are those bees, who after having fully caused the (*Mālatī*) bud with tightly compressed (folded) petals to unfold, first drink its juice (i.e. are the first to drink its juice).

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### 27. The Section on the Celestial Tree (Pārijāta)

253) Oh bee, having lived in the heavenly world and having inhaled the fragrance of the Pārijāta tree, are you not ashamed of kissing other inferior flowers ?

254) How possibly can the Lavaṅga (clove) bud satisfy the desire of the clever (fastidious) bee, whose heart (mind) was formerly delighted with the juice (honey) in the blossoms of the divine tree, Pārijāta ?

255) Oh bee, have you anywhere seen or heard of a tree comparable to the Pārijāta tree, in the course of your wanderings through the regions of several forests and thickets of trees ?

256) When the cluster of the blossoms of the divine tree (Pārijāta), disturbed (ruffled) by a gentle breeze, was tasted by the bee and when the bee derived (the utmost) satisfaction from that (cluster of blossoms), the bee imposed (upon himself) a restriction in regard to (the enjoyment or tasting of) other (ordinary) flowers.

### 28. The Section on the Swan

257) Oh pure (white) one ! You are a (royal) swan, you are an ornament of the great lake and you are spotless bright. What has happened to you (or what is the use of your spotless purity) ? Tell me then, how is it that you have fallen (i. e. come to dwell) among the wicked crows (you have fallen in the company of the wicked crows) ?

258) Even if a swan resides in a cemetery and even if a crow dwells in a bed of lotuses, still a swan is a swan and a crow is a poor (wretched) crow for all that !

259) Even if a small river (rivulet) is in spate (swollen with floods), on account of fresh clouds (i.e. due to the recently started rains) and even if it grows in its expanse because of the rainy season, still will it be (ever) resorted to by the royal swans ? (i.e. the royal swans will never be ready to resort to a river).

260) Both of them are possessed of wings, both are spotless white, both have their residence in the great lake, still a vast difference is noticed between the swan and the crane.

261) Oh swan, having deserted the Mānasa lake which is decked with an unsteady series of fresh lotus-stalks, how is it that you did not perish (die) with a sense of shame when resorting to a village brook ?

262) The beauty which accrues to a lake because of even only one swan standing on its side (margin), well, that beauty the lake will not be able to attain even with several flocks of crows (or multitudes of cranes).

263) Just as royal swans do not feel happy when separated from the Mānasa lake, similarly the regions of the banks of the Mānasa lake do not look charming in the absence of the royal swans.

### 29. The Section on the Moon

264) Save (or preserve) with every possible care and effort that person, who is the abode of the glory of victory (or the glory of outstanding eminence). When the orb of the moon has set, moon-light is not produced by (the faintly twinkling) stars.

265) As the moon goes on increasing (in its size and splendour day by day), oh, behold, it is increasingly pervaded (occupied) by the deer (i. e. more and more of its surface becomes darkened) (also, it comes to be more and more under the influence of pride, vanity, intoxication). In this world it is only in the case of some rare person, if at all, that the attainment of riches (prosperity) is free from the reproach of vanity.

266) If the moon is there, what is the use of the countless stars ? And if the moon is not there, what is the use of the stars even if they be countless ? For, his light alone, in this world, is able to brighten the vast expanse of the earth.

267) It is the moon that is subject to (periodic) depletion (waning) and not the stars. Similarly it is the moon that undergoes (periodic) repletion (waxing), and not the stars. Falling and rising are possible only in the case of the great; others (i. e. ordinary men) are always fallen (i. e. they never rise to eminence and so they never fall down either).

268) He (the moon) was born from the ocean; he is the ornament of the head of God Śiva; Lakṣmī (Goddess of wealth) herself is his sister. And yet the moon's lustre (mass of digits) becomes disintegrated and he falls on very bad (wretched) times.

269) Though occupying a (distinguished) position on the head of Śiva and though resting (lying comfortably hidden) in the mass of the matted hair (of God Śiva), the moon is swallowed (by Rāhu). Who can elude (or ward off) the decree of Fate (Fortune's script inscribed by Fate on every person's forehead) ?

### 30. The Section on the Clever (Shrewd)

270) A city does not become a city because of its mansions (palatial buildings), nor by the lofty watch-towers on its ramparts (or : nor by its ramparts and its tall pinnacles of temples). Even a village becomes a city, where clever (shrewd) people reside (i. e. provided clever people stay therein).

271) Where learned people, clever in composing poetry full of charming words, stay and understand (appreciate) witty, crooked utterances, that, oh fair one, is a city and not a village.

272) He who knows how to speak (cleverly) and also knows (understands) any idea (cleverly) expressed (by others), by such a person as a resident, the whole of the land (country) is sanctified (honoured), let alone the particular city (where he stays).

273) Clever people, though overwhelmed with great wealth, though plunged in adversity and though restless in mind (mentally unhinged) do not even in dream relax (their efforts over) the task undertaken by them.

274) They harbour one thing in their heart (mind), they have another in their speech (i. e. they speak out another) and they do altogether a different thing—very strange (unprecedented) indeed is the behaviour of clever (shrewd) people, of kings and of wicked persons.

275) The speech of the shrewd (or clever) is just the same with both types of people, namely, those with whose help they seek

to achieve something (i. e. those whom they want to use as tools in achieving their self-interest) and those with whom they are not likely to have anything to do even once in hundreds of thousands of lives.

276) Shrewd (cunning) people speak in a wonderful way, with pleasing accents divorced from sincerity, in such a manner that they are in this world carried by other people on their heads (i. e. are honoured and idolised), being (mis-)taken as (real and sincere) friends.

277) Who, tell me, can ever deceive (outwit) those traders in the form of shrewd (cunning) people, who with the balance of their eyes, weigh the world placed in the pan (bowl) of their mind ?

278) In all the three worlds that thing does not exist now, nor has it existed before, nor will it come into existence in future, nor has it been fashioned by the Creator—which is not known by the clever (wise).

279) Just as they do not utter harsh (unpleasant) things on the first day (of their friendship or acquaintance), so also they do not at all utter harsh things on the last day (i. e. in the end). Oh, how magnanimous they are : though they may become estranged (mentally) they are difficult to detect.

280) My dear girl, he who comes under the (evil) influence of clever (shrewd) people who are full of numerous tricks and deceits, he, becoming vacant and vacant-minded, does not get any happiness even in a dream.

281) Oh slender-bodied lady, if somehow or other (i. e. by some chance) you come within the reach of the clever (shrewd) ones, then you will live a very wretched (miserable life), branded exclusively with the burns of great calamities.

282) Oh daughter, do not talk in a very crooked (witty, subtle) manner in the presence of clever (shrewd) people. For those accursed ones know (fathom) by their intelligence even thoughts deep-laid (concealed) in the hearts (minds) (of others).

283) My dear girl, those who even by a casual (passing, superficial) glance know the (deep-laid) real thoughts in the hearts of others—how can those clever (shrewd) persons be deceived by means of artificial formalities (courtesies or politeness)?

284) That the lover was not seen (by his beloved) forthwith, that he was not talked to by her with candid (open) heart, and that no greetings were offered (by her) (to him)—all that was fathomed by the shrewd ones.

### 31. The Section on the Pañcama Note

285) The Pañcama-note, though faltering in its sound, and with its slightly rolling, gurgling, humming tone, coming out of the interior of the throat (of the cuckoo), kills (a person in separation from his dear one). Oh traveller, do not therefore listen to it.

286) Say, who is not tormented by the Pañcama note (of the cuckoo), which, bright (beautiful) with its rolling, high-pitched sound, falls on the ears of young (men and) women, as by the pair of eyes, reaching as far as (touching) the (region of the) ears of beautiful young ladies, the pair of eyes sparkling (flashing) with the (jet-black) colour of the rolling pupils?

(287) Other musical melodies based on different combinations of musical notes, while being sung do yield all sorts of delight (to the hearer). But very extraordinary is the marvellous power of this accursed Pañcama-note (coming out of the cuckoo's throat).

288) Oh damsel with large eyes, sighs, pregnant with the emanations of the outpourings of the Pañcama note (of the cuckoo or of the Pañcama Rāga hummed by you) and giving rise to very acute and prolonged mental agony, are coming out even while doing one's own task.

289) Oh dearest one, you are deceived (you have lost the chance of a life-time), since you have not heard her wave-like (undulating, tremulous) Pañcama Rāga blended with streams of tears and faltering on account of her sighs, and proceeding in a slow (leisurely) manner.

290) That songs in the Pañcama Rāga are heard, that the God riding on the Bullock (i. e. God Śiva) is worshipped and that the pleasure of the intimate company of one's heart's beloved is enjoyed—that alone is the quint-essence of life (in this world).

### 32. The Section on the Eyes (Glances)

291) Oh charming girl, your eyes black and white (i. e. dark at the centre and white in the remaining part), endowed with a sharp and piercing quality and capable of taking the life of men—whom do they not kill like a sword ?

292) The eyes of young damsels indulging in the twisting (twiching) of the tremulous corners, fall just where the fulness (weight) of (their) love is located (focussed).

293) The glances of love-lorn persons, indicative of their mental agitation (or accompanied by mental agitation), full of graceful movements, blooming (dilating) forcibly (or hastily), charming and unrestrained, can be detected even in the midst of a hundred thousand.

294) Only where the eyes (of young damsels), tremulous, bright (sparkling) and possessed of long, graceful eyelashes, move (descend or turn)—only there Cupid, his bow equipped with arrows stretched as far back as the ear, rushes.

295) Whose heart is not pierced by the glances of a young damsel, darted from her slanting eyes, throbbing and dull (slow-moving, weighed down) with emotion and descending on (or hitting) a person, as if they were a volley of Cupid's arrows ?

296) Oh fair one, your eyes are completely filled (i. e. filled through and through) with poison. Even as they are (i.e. in their natural state) they kill people. Oh un-abashed one ! Why are you applying collyrium to them ?

297) The young damsel impassioned under the influence of Cupid (i. e. intoxicated with passion) and possessed of eyes with a slight application of collyrium and looking like blue lotuses, roams about frightened like a female deer.

298) There are four kinds of glances : crooked, candid; straight (indifferent) and slightly red. By these four kinds of glances a loving person, a good-natured person, an indifferent (or neutral) person and enemies respectively are known (or recognised).

299) May the bolt from the blue fall on the eyes or something even more serious (pernicious) ! For they conceive [affection even for a person not known before, but seen only for the first time (in one's life).

300) My eyes though held back (restrained) ran towards him. They turned (following him) when he turned. My eyes were caused to dance by him even in the place crowded with people.

### 33. The Section on the Breasts

301) The breasts which are firm (hard) (सत्त्व) are like a wicked person (or villain) who is obstinate (stern, hard-hearted, stubborn); they touch each other (they are joined together) (संगत), and hence they are like a righteous (good) person, who bears company to (stands by) his friend (through thick and thin); they are circular (spherical) in shape (गोळीकृत), and so they are like a king who is surrounded by a circle of neighbouring princes; they are not contained in the area of the bosom (हियर न मावति) and consequently they are like the anxious thoughts of a poor (wretched) person, which are endless and too many to be contained in the mind.

302) With their nipples not yet developed, her breasts are curvaceous (कुटिल), like a wicked person (who is crooked); in the middle they are (invisible?) like the gift of a stingy person; they cannot be contained within the expanse of the bosom, like the desires of a good person.

303) The breasts are symmetrical (level) like the horizontal bar of a weighing machine (balance); they are contiguous (joined together) like a friend (who is joined in friendship with his friend); they are free from drooping (अस्वलित) like an exalted person (who is free from blunders and errors); they are compact and firm (सत्त्वहाव = स्वस्थमाव), like a good person (who is self-possessed (सत्त्वहाव = स्वस्थमाव), they are protuberent (समुद्धिअ) like a brave warrior (who is always in readiness for fighting).

304) Symmetrical and expansive, shining like two jars made of heated gold, the breasts are as it were the treasure of Cupid and are very difficult to have a sight of, for persons devoid of religious merit (acquired in a previous life).

305) Comparable to fully ripe—*mātulīṅga* gourds, lofty, firm (solid) and closely touching each other, the breasts, bright like lightning, kill a person like the sky adorned (looking beautiful and gorgeous) in the rainy season and having lofty (high-soaring) clouds (उज्ज्वलन), closely huddled together (निरस्तर) and bright with lightning flashes.

306) The pearl-necklace, dangling (rolling) on the prominent (swelling) mass of the breasts of the young damsel, appears lovely like the stream of the Ganges tumbling (rolling) down from the summit (lofty peak) of the great snow-mountain.

307) The pearl-necklace, not finding the slightest way between the plump and lofty breasts, becomes nervous and dismayed and dangles on the bosom, like a mass of foam on the river Yamunā.

308) The expanse of the breasts contained partly by the blue-coloured bodice and partly remaining uncovered in the case of the adult (grown up) lady, looks like the orb of the moon slightly emerging from out of the interior of (or from behind) a water-filled (dark) cloud.

309) Oh lady with eyes large like the palm of the hand, your breasts are like nectar (because of their coolness). They are possessed of an intoxicating (maddening) beauty (समय = समर) and hence they are like the moon, which is accompanied (characterised) by a deer (समय = समृग्). They are (big and) round like the temples of the elephant of Indra and they are averse to making a modest, miserly request (किविणस्मत्क्षणविमुहा).

310) Oh, these are not breasts; they have become my enemies in my own body. For even at the time of embracing, they keep my beloved one away from me !

311) Having seen her breasts, once so gorgeous and contiguous with each other, now hanging down limp and flaccid, let

nobody indulge in vanity in this worldly existence which is unsubstantial.

312) How possibly did her swelling mass of breasts, so big (prominent) by nature, fall down (lose its tountness and toughness)? Or rather, who is he that remains for long on the bosom (in the heart) of women?

### 34. The Section on Beauty (Loveliness)

313) The beauty of that adult (grown-up) lady appears as it were to be sprouting because of her sprout-like (tender) hands (palms); it seems to be as though blossoming because of her (sparkling and expansive) eyes; and it looks as if fructifying because of her plump (swelling) breasts.

314) The slender one has been so tightly packed with loveliness by the Creator, that her wave-like tresses look like the impressions of the fingers (of the Creator's hands).

315) Extra-ordinary is her loveliness; the charm of her supple creeper-like arms is quite apart (from anything seen in the world). The young lady (इयमा) cannot have been the creation of the ordinary Creator (literally : could not have been his line i.e. in his line or could not have been his handi-work).

316) Her loveliness left over after having filled up (pervaded) her hands, feet, eyes, creeper-like arms and her round hips, and no longer contained in the various parts of her body, is wobbling unsteadily in her body.

317) The beautiful lady with heavy hips and walking slowly because of having to bear the burden of her breasts and buttocks, appears as if she were the moving cottage (residence, mansion) of the king viz. Cupid.

318) Behold ! her loveliness not contained in her slender body, is, under the guise of perspiration, descending (departing, flowing away) over the flight of steps in the form of the three folds of skin on her belly.

### 35. The Section on Coitus

319) On witnessing the coitus of the young couple, graceful (charming) on account of the diverse poses (modes or postures in sexual intercourse), transpiring in succession, even the lamp, with its mind absorbed (in beholding the coitus) does not notice the consumption of its oil (does not know when its oil was consumed or burnt out).

320) As the damsel was uttering the sounds "maru maru mārā" during the sexual intercourse—a veritable battle of amorous dalliance—even the lamp nearby (by the bedside) was thrown into trepidation all of a sudden (i. e. was frightened and began to tremble).

321) The jingling sound of the bangles is being heard and the tinkling of the anklets too has become more intense. (Consequently it must be concluded that) in the house of some lucky person, the woman is playing the role of man (in sexual intercourse).

322) Oh wonder ! on beholding at night the sexual union, vehement (violent) in its diverse poses (or modes), the lamp struck by the wind, shakes its head (i. e. flame) as if overwhelmed with astonishment.

323) There transpired that (wonderful) sexual intercourse of that kind (between a couple), laudable because of the wounds inflicted on each other with teeth and nails, and marked by the clanking sound of bangles falling down due to mighty blows, like a duel between two wild lions, which too is characterised by the infliction of wounds with teeth and nails, and is accompanied by loud (बल्य = बलवत्) roars at every onslaught.

324) Oh what a wonder ! From the bed-chamber is heard the sound of bangles moving up and down in the act of giving blows with the hands and the sound of the jingling, jewelled girdle, while an adult (grown-up, confident, audacious) woman is practising inverse coitus (विपरीतरत्न).

325) Even on the attainment of ecstasy due to sexual intercourse at the first meeting (with the beloved consort), there is not

experienced (by a man) that gratification which is obtained on the next day at the sight of the embarrassed, lotus-like face (of the beloved consort).

326) In sexual intercourse with a woman of noble family, there is obtained a fund of all kinds of joy—due to the uninhibited surrender of the pudendum muliebre (to the consort), due to the jingling, clinking sound (of bracelets, girdles and other ornaments and due to the suppressed oral and nasal sounds (produced by inhaling and exhaling through the mouth and the nose, as a reaction to physical torment and mental joy).

327) The golden girdle surrounding the waist is producing a jingling sound; the necklace is snapping and the gems are dropping down. (Hence it must be concluded that) a battle fierce like that of the Pāṇḍava heroes (with the Kauravas) has been started by the adult (grown-up) woman (with her consort).

328) The anklet-adorned leg (of the damsel) partially lifted up at the end of the sexual intercourse looks graceful as if it were the triumphal banner-cloth hoisted after having vanquished the God of Love.

### 36. The Section on Love

329) Love, which reveals the beginningless, highest truth, assumes diverse forms and produces infatuation and attachment, just as Viṣṇu (Madhu-mathana) does. Shall we always pay homage to it?

330) Love goes on ascending (higher and higher) by means of the amiable virtues (stages), as if by the steps of a stair-case, namely, casual talk, sustained conversation, continuous association and curiosity (about each other, between the two parties).

331) We are at a loss to know how that love will terminate, that love which has started its course (career) in this manner, namely, by drying up the bodies of nearby persons with (warm) sighs.

332) Some (beloved) person, though not giving anything, though not uttering flattering language, though not at all (orally) proclaiming genuine (deep) affection, becomes (a source of boundless happiness) like nectar by his or her mere sight.

333) Where there is no sleeplessness, no jealousy, no sorrow (dejection), no anger (born of jealousy) and no coaxing utterance due to genuine affection—there is no love at all there.

334) Love which is onesided is astringent (unpleasant) like a pome-granate fruit. So long as the seed does not become red, how can it produce any sweetness? (So long as the other party is not inspired with love, how can it produce any sweetness?)

335) Even poison weighing as much as a hundred *palas* (i.e. even a sizeable amount of poison), though eaten in mouthfuls, does not kill as much (is not as fatal) as love accompanied by mental flurry and conveyed by exchange of glances.

(336) Alas! I know the hearts (minds) of others by my own heart (mind)! Let not any one anyhow form any attachment (for anybody); for love is hard to sustain (to a happy end).

337) Oh dear one, if the dear beloved is not seen, there is uneasiness, but if he is seen there is jealousy and vexation (mortification) (विडम्बना). Love is, like the beak of a parrot, not so much straight-forward as it is crooked.

338) If the dear one is not seen, there is uneasiness, if the dear one is seen, there is jealousy. If the dear one is living happily, there is anger (?). If the dear one is far away, there is wretchedness (misery). Say how can there be any happiness from the dear one in any circumstances?

339) A person gets happiness only so long as he or she does not make any one the object of his or her love. Those who form attachment for some one whom they hold dear, must be said to surrender themselves to (unending) sorrow and misery.

340) That is real love under which the mind does not recede (recoil), even if the other party has gone away to a long distance, or has given offence, or has fixed its attachment on some other object; all else is mere acquaintance (familiarity).

341) He sleeps peacefully, he is free from all sorrow, he is the abode of hundreds of happinesses (the abode of endless happiness), for whom there is no one dear to him in speech, thought and action.

342) Let any one in the whole world speak out : who has not been distressed because of that notorious love, which is comparable with a wild fire (in a forest), spreading out furiously, being wooed by a strong gale ?

343) Oh you of a darkish complexion ! In this accursed, wretched world, we do not see any one, who having (once) lost (surrendered) his (or her) heart (to another), is able to pass his (or her) days happily.

344) Alas ! We have been fooled (have been made ridiculous) by that wretched (accursed) love, which like a crow on a (sea-faring) vessel, comes to rest after having soared here and there in the sky.

345) When jealous anger has gone away, when affection has vanished and good feeling has disappeared, what is the use of that love which is practised by request ?

346) Love of five kinds (i.e. under these five circumstances) wears away—by not looking at each other, by looking at each other too much (too often), by not talking (freely) on seeing each other, by haughty anger and by (frequently) going out on journeys.

347) Oh child (boy), as a result of not looking at each other, the affections of even those, whose minds are bound together by love, drop away (disappear) in course of time like water held in the cavity (hollow) of the two hands (joined together).

348) Of love that has been first estranged (nullified) and then patched up, as also of love which has actually witnessed its breach (by the other party), the flavour becomes insipid (deflavoured) (i.e. is lost), as in the case of water first heated and then cooled.

349) Oh my daughter, a man continues to be clever (sensible) (only) so long as he does not fall under the influence of love. Love only digs out the roots of cleverness (sensitivity).

### 37. The Section on Haughtiness

350) Oh you speaker of falsehood, oh you flying into a rage without any reason, oh you, not inclined to listen (to salutary advice), oh you perverse one, youthful age, the one and only friend of happiness, is slipping away.

351) Oh you, not inclined to listen (to salutary advice), listen to my words. Smell (i.e. drink) the wine, accept the sandal-paste (i.e. apply the sandal-paste to the body), please do not be deceived by pride. Oh haughty one! the gala night is fast running out.

352) Oh darling, have mercy on me; casting away your haughtiness enjoy yourself (or gratify me). The sound of the cocks is being heard all of a sudden in the early dawn.

353) What haughtiness (pride) can there be in regard to a person, in whose separation there arise loss of sleep (or disturbance in sleep), paleness of complexion and protracted sighs?

354) Oh daughter, what is the use of that accursed pride (haughtiness), when youthful age is transitory like the flood of a river and the days are always moving onwards (i.e. are fleeting) and the nights (once gone) never return?

355) If you indulge in haughtiness why do you look upon him as your dear one? Or, if you consider him as your dear one, why do you indulge in pride? Oh haughty one, two mighty elephants are never fastened to a single post.

356) Oh haughty one, even if your consort is really very dear to you, give up your haughtiness. It is not the well that bends under any circumstances, but it is the pole (used for lifting up water) that bends under certain circumstances (i.e. if necessary).

357) Resorting to haughtiness, you will court your death in this vernal season. Pride can be indulged in again and again, but the gala days are hard to obtain (cannot be revoked).

358) Oh my daughter do not indulge in haughtiness. For your consort is of unkind nature in his heart (relentless). Love is like the plantain (banana) tree, and once snapped (broken with a sudden jerk) cannot be rejoined (mended again).

359) Oh mother, the blighting frost in the form of pride is the ruination itself of the lotus in the form of love — the lotus which grows on the stalk in the form of (steady) affection and which has a pleasing fragrance in the form of abiding genuine feeling (sincerity) (सद्भाव).

360) Give up your haughtiness and welcome your consort, before the autumn in which wine is so dear (to all) goes away. Oh daughter, what luckless person ever gets wine and amorous dalliance during the autumn?

361) The lofty, stable and extensive mountain of pride which she had raised (in her mind) did not at all come within the range of the striking power of the thunderbolt of the glance of her beloved consort (and hence remained for long intact).

362) Though your consort prostrated himself at your feet, he was not heeded by you. Though he was talking sweet (flattering) words, you scolded him. When he departed, you did not stop him. Pray, tell me, for what did you indulge in this haughtiness? (i.e. what did you gain by indulging in haughtiness?)

363) Pride (haughtiness) is really assumed only towards him who knows the sorrow resulting from the pangs of separation. What is the good of assuming pride towards a rock, which is in no way different from (i.e. is very similar to) a person devoid of feeling?

364) Oh daughter, you should indulge in pride (haughtiness) (towards your beloved consort), only after preparing yourself to face (or endure) sleeplessness, emaciation of the body, drying up of the body (due to the heat of sorrow) and prolonged weeping (i.e. you can indulge in haughtiness only on peril of facing these four calamities).

## 38. The Section on the Traveller

365) My hard-hearted consort is verily going out on a journey—that is what I hear people talking (or, that is what I hear talked among people). Oh revered night, lengthen yourself out to such an extent (or, in such a way), that it will never be morrow for him (to start his journey)!

366) If you are determined to go, then do go; who can stop you, oh blessed one, from going? Your departure would spell my death—that is the inevitable mandate written down by Providence (कृतान्त).

367) If you are determined to go, do go by all means. There is no need of embracing me (अवगूहन). For, touching a corpse leads to evil in the case of those about to start on a journey.

368) (Oh dear one) having resided in my heart you are departing today taking my life (along with you). Oh you who are thus playing treachery on (plunging into distress) the abode where you once lived, you will not be purified even though you might visit the (holy river) Ganges.

369) If you are determined to go, go (by all means). But why do you get angry, if the skirt of your garment is held (by me)? Who continues to live in your separation, he is surely realcased first (?).

370) I am not weeping, nor doing anything that is inauspicious; on the contrary, may all prosperity (and good luck) attend you (that is what I am praying for, for you). The reason why my eyes are dripping is that they have been irritated by the smoke of the fire of separation.

371) Oh you, the carrier animal of him that bears the moon as a crest on his head (i. e. oh you bull—oh fool), do not start on the journey at such a time when the copious (loud) notes of the carrier bird of Pārvatī's son (i. e. of Kārttikeya, whose carrier bird is the peacock) are rising up on all sides (i. e. in the rainy season).

372) Oh you, the carrier animal of him that bears the moon as a crest on his head (i. e. oh you bull—on fool), oh blessed one,  
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if you do not stay at home (but persist in going away) though being restrained (by me), then you should go after having poured that which is the abode of the residence of Lakṣmī (i. e. after having offered to me the funeral libations of water).

373) The lady, whose husband had gone away on a journey (leaving her behind), said stretching her arms: "Oh traveller, please do not go by this way. For by your walking, the impressions of my dear consort's feet (i. e. my dear consort's foot-prints) would be rubbed and spoiled".

### 39. The Section on Separation

374) Only today he has departed. Only from today the people (in the neighbourhood) will have to observe vigil at night (for fear of robbers who would be emboldened to attack them in his absence). Just to-day the banks of the river Godā will become yellow with turmeric powder (washed away by women from their bodies, as they do not see any purpose in having their bodies decorated with turmeric powder, in his absence).

375) Just today he has departed and just today the points of junction where lanes open into streets, temples and public squares have become vacant—and so our hearts too !

376) Just today in his absence (i. e. due to his separation), the eyes of this lady, reddish, white and black, are rolling in the quarters (i. e. are scanning the quarters) (surrounding space), like pearls which are born blind (?).

377) A damsel, during the very first half-day (of her consort's departure), covered the wall of her house with lines to show "today (one day) is gone," "today (another day) is over", "today (a third day) is past."

378) While she (the lady in separation) was drawing lines (on the wall of her apartment) (in order to keep a count of the days which must pass before her consort's return from the journey on the stipulated day), her friends, fearing (thinking) that the (stipulated) day marking the end of the period of separation was drawing near, stealthily rubbed off (erased) two or three (out of the

lines, drawn by her) (in order to save her from sore disappointment in case the consort did not return on the stipulated day).

379) "When did my consort depart?" "Oh daughter, (only) today." "How many days does 'today' signify since his departure?" "One !" "Only that much ? (or is one that long ?)"—saying so the damsel fainted away.

380) The dear consorts of women who have managed to remain alive (during their absence), return some how at such an inauspicious time that their hearts do not become repaired (patched up) again, like the two parts of a sea-shell that has split open.

381) Separation, alas, having churned my heart, as did the mountain Mandara in the case of the milk-ocean, has uprooted all happiness (i. e. has robbed my heart of all happiness), just as the mountain Mandara robbed the milk-ocean of its jewels (invaluable treasures).

382) Today ends the duration (of the period of separation). Oh my friend adorn my face zealously. Today the separation will come to an end, whether my dear consort returns or not.

383) There is burning sensation for a while, then there is perspiration, then there is shivering due to cold, and then there is horripilation. Oh, alas ! The unbearable separation from the dear one is just like the dangerous fever due to derangement of the humours of the body.

384) During the separation from the dear consort, the days are extremely warm (due to love-fever); they produce restlessness (of the body and mind); they are painful to look at (दुःप्रेक्ष्य), unbearable and marked by gloomy, depressing light (दुरालोक); they are tedious like a hundred years and are very difficult to pass.

385) Oh friend, the (fire of) separation from the dear one, being kindled by the breeze in the form of Cupid, and scattered far and wide in an unbearable manner, because of the fuel in the form of affection, scorches (me). In comparison with it the poor (ordinary) fire is only fire (i. e. innocent or harmless—small fry).

386) Oh friend, when the dear one has departed (प्रियवियोगे), the accursed separation—a very strange (unprecedented) fire fashioned by the Creator—burns (furiously) in the heart, even though sprinkled with the water of big tears.

387) If the sandal (paste), vitiated by its contact with the fire-like burning poison of the snakes (infesting the sandal trees) scorches, let it scorch (no wonder !). But it is passing strange that during separation from the dear one, even the moon, full of nectar, scorches !

388) Oh Cupid run away (from my body), taking with yourself such life of yours as has remained uninjured by the fire from Śiva's forehead. (Otherwise) you will be instantly burnt down (completely) by the masses (clusters) of the flames of the fire of separation from my beloved consort (raging in my body).

389) Well may the eyes that have (once) seen him—a repository of elegance—weep (now that they are no longer able to see him) ! But why do my limbs, which have not yet obtained union with him, wear and waste away ?

#### 40. The Section on Cupid

390) Oh friend, very unusual and wonderful is the nature of the accursed fire in the form of Cupid. It becomes extinguished in the hearts of those who are devoid of moisture (also, devoid of emotion) and burns fiercely in the hearts of those who are full of moisture (also, full of emotion)!

391) Glance, extension (lengthening out) of the glance, emergence of affection as a result of the extension (of the glance), good will (kind disposition) due to affection and love due to good will (kind disposition)—all these five are the shafts (arrows) of Cupid.

392) Oh cruel (wicked) Cupid, all the five arrows have been discharged (hurled) by you at me and me alone. Will you now strike at some other young woman with the staff of your bow ?

393) What can the passion (in the minds) of high-born and and righteous young damsels (caring for and preserving the fair

name of their family), checked in its advance by their will-power, do ? The poor fellow (i.e. passion) wastes away in its own body like a lion caught in a cage.

394) Oh Cupid, your flowery arrows will be burnt out (consumed), since you are aiming them at my heart, which is heated because of the fever caused by my beloved consort's separation.

395) Wine, rays of the moon, spring season, the (sweet) talk of lovely women, the singer of the fifth note (Pañcama note) (i.e. the cuckoo) —these are the servants of Cupid.

396) Oh Cupid, you are laudable, you are adorable, you are possessed of invaluable qualities (or you are great or estimable -because of your good qualities), since it was you who fashioned (i.e., caused) Gaurī (Pārvatī) to reside in (or occupy) one half of Śiva's body.

397) Oh Cupid (bodiless one), you will really become one engaged in plying your bow and one whose arrows hit their mark (correctly), if you aim your arrows in the presence of the tremulous glances of young women.

#### 41. The Section on the Utterances (or wailings) of Men (In separation)

398) How possibly may she not be remembered (how possibly can she be forgotten), in whom there reside (or who is the abode of) the (following) five things, namely, the notes of the lute, the flute, the *ālāvaṇī* (a particular kind of lute), the pigeon (dove) and the cuckoo ?

399) How possibly may she not be remembered, the complexion of whose body is comparable to unheated gold, the middle region of whose body (the belly) is marked by the ripple-like triple folds (of abdominal skin), and who ravishes the minds of even the best of sages (self-controlled, righteous people)?

400) How possibly may she not be remembered—she, the young damsel delicate like a young, tender lotus-plant, who, touching the body with the finger-nails, creates the cloudy mouth of Bhādrapada unseasonably ?

401) How possibly may she not be remembered, who sitting under the decorative festoon of flowers and leaves at the entrance of the house, remains gazing (at the arrival of her consort) like a female deer that has strayed away from the herd ?

402) How may she not be remembered, who, with her body dried up on account of sighs, is comforted (by her friends) so long as the breaths do not come to an end (i. e. as long as she continues to live in that condition) ?

#### 42. The Section on Love for the Dear Consort

403) The colour (blushing glow) of the face itself reveals him who is dear to a person (i. e. to a woman); where is the need of speaking out ? The front court-yard itself proclaims the opulence in the interior of a house.

404) Oh my mother (Oh God), they are burnt, they boil, they heave sighs (or breathe heavily), they simmer, they live only with their life remaining (lingering) behind—those who have enjoyed the pleasures of love with adult (grown up, bold) women.

405) Oh my mother (Oh God), my limbs tremble, twist, become dried up and simmer in his presence. We (I) do not know how they continue to be supported (sustained).

406) Lucky women (alone) know to dance with sighs (heavy breathings), tremors and horripilation (on the sight and meeting of their beloved consorts). But in the case of women like myself (like ourselves), even one's own self is forgotten at the sight of the beloved consort.

407) Let alone the joy of actual physical contact, far more charming than even the ambrosial fluid. Please tell me, is not even the mere sight of the most beloved consort enough (to throw a woman into an ecstasy of joy)? (or, what happiness is there in the world which is not obtained by a woman, even if she has the mere sight of her dearest one ?).

408) Let alone the happiness that arises the moment he comes within the range of the eyes. Oh dear friend, even if the

name of the dear one is heard, there arises a state of supreme beatific joy.

409) The realisation of happiness which results even from the casual contact of the dearest one's hand—how can that be possible even when another person (other than the dearest one) is vehemently and closely embraced ?

410) What then shall I do, oh mother, about the accursed, perverse nature of these two eyes of mine ? They simply refuse to take notice of lacs of other men though beholding them, the only exception being the one dear consort.

411) What then shall I do, oh dear friend, about my dear one, who causes women to turn round and round him, due to the gravitation (weight) of his elegance. while his house is agog (full of hustle and bustle) with throngs of female messengers, just as the court of a king is restless with throngs of political messengers (deputed by other kings) ?

412) He looked at her in such a way and she too shot a glance towards him in such a way, that both of them had simultaneously the gratification of sexual union (amorous dalliance).

### 43. The Section on the Female Messenger

413) Oh female messenger, you alone are clever (in your business), you alone know how to speak both harsh and tender things. Do you (therefore) proceed in such a way, that the scratched skin does not become white.

414) What is this after all ? (i. e. the offences given to me by my dear one are, after all, trifling and I am prepared to connive at them, taking into consideration the serious condition of my body). Oh friend, such is the (serious) condition of my body. A woman is the final shelter (resort) of women. Do what you think to be desirable (or in my best interest).

415)\* (The Nāyikā addresses the Dūtī:) Oh Dūtī, whatever your purpose may be, say that to me, and say it in such a manner as to enable me to understand it (i.e. say it clearly). Today you are quite successful in making a correct statement.

416) (The Nāyikā says to the Dūtī): “The *tīlaka* mark on your forehead has been erased, your bodice has been turned inside out and your entire body is covered with drops of perspiration”. But when the Nāyikā did not get any reply (satisfactory explanation from the Dūtī), she took her to be a real Dūtī and then she smiled.

417) If he (my lover) does not come home, why do you, oh female messenger, hang down your face? He alone will be dear to me, who does not transgress your words (i.e. he who transgresses your words will not be dear to me and I shall have nothing to do with him). [Also: He alone will be dear to me, who does not bite your mouth (lip) (i.e. he who bites your lip in kissing, will never be dear to me. He is my enemy and I shall have nothing to do with him)].

418) Oh female messenger, whose body is drenched with perspiration because of amorous dalliance and whose garment and tresses are slightly dishevelled; by the nail-wounds on your breasts, buttocks and cheeks, your moral downfall (degradation) is clearly proclaimed (you are clearly proclaimed as one morally fallen).

419)\* Oh Dūtī, such has been the fate of those who have come under our influence, that even the Dūtīs of Rākṣasas would apparently feel sorry (*Khijjanūte*?) in this context.

420) Let alone a female messenger (coming from my consort and) speaking with the tossing (shooting) of charming glances. Even an ugly (mis-shapen) bitch coming from my consort's village delights when seen.

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\* The sense of the gāthā is obscure. The commentary does not throw any light at all.

• Sense obscure - Commentary does not help.

421) That is a (dreary, desolate) forest and not a village wherein there are not two or three female messengers clever in speaking in a beautiful (or expansive, sprightly) manner and bringing with them news (information) about women of easy virtue.

#### 44. The Section on the Love-sick Woman

422) The young damsel, on hearing your name, moves about in the bed-chamber, sprinkling as if, with the water of the moisture dripping from her broad (expansive) loins (रसम pudendum).

423) Oh lucky one, while she, yearning for union with you and wishing for good luck (in the form of securing you as her consort), has been offering hundreds of promises and assurances to the gods (on fulfilment of her desire), she has not attained even to the gods.\*

424) Oh lucky one, she, while looking for you, her cheeks blooming with joy, was for long wandering about (absent-mindedly) demanding (or looking for) things where they were really not (i.e. expecting to find things where they could not be expected).

425) Disregarding other youths and, oh young man, transgressing the limits of propriety, she now wanders about, straining her eyes towards the quarters for your sake (i. e. {scanning the horizon with her eyes in the hope of seeing you.})

426) Oh fortunate one, that slender damsel's eyes with tears welling up during your separation (or because of your separation), are dripping with tears, as if because they are filled with smoke from the fire of grief residing in her heart.

427) Oh good fellow, after that youth had departed, her eyes sent out (by her) across the region of the hedge (in order to follow him), have been dripping with tears since then even upto this day, as if because they were riddled with (and bruised by) the thorns of the hedge.

428) Oh ruthless one, on remembering you, she wailed giving out sobs in such a manner that, alas, tears streamed from the eyes of even (otherwise) happy people (at her sight).

\* Sense of last quarter obscure. Commentary does not help.

429) Oh young man, when you departed, she unsteadily directed her eyes to the openings in the enclosing (surrounding) fence, one after another, and consequently she behaved just like a bird shut up in a cage.

430) Oh youth, what possibly did she then, looking at you again and again, not say to you with her glance, dull (in its movements) because of the load of tears welling up inside the eyes ?

431) Oh fortunate one, in your separation her trembling heart went out in all directions, like scanty water which rushes up (and spreads in all directions), when pressed down by the foot of an elephant.

432) Oh lucky one, even to this day she bears (carries) the crumpled garland, though devoid of fragrance, which was given by you with your own hand, as if she were the tutelary deity of a deserted city (in ruins).

433) Oh handsome youth, that slender damsel has become so emaciated day by day in your absence (separation), that she wanders about holding aloft her arms, for fear that the loosened bangles may slip down (and be lost).

434) The garland of lotus-stalks, daily placed on the region of the swelling bosom of that young damsel, heated (tormented) by separation from you, produces a crackling sound (as when a moist thing is thrown into fire).

435) Oh cruel one, because of you she has given up wine and cosmetics (सुगन्धविलेपना) and her whole and sole diet (ordinarily) is water alone (वनैकसाधार) and she eats food only once a month (मासाहारा) and hence she is comparable to a Pulinda woman, who applies elephant-ichor to her body as cosmetic (गजमदविलेपना), whose only abode is the forest (वनैकसाधार) and who eats the meat of wild animals (मांसाहारा).

436) Oh young man, that damsel, in your absence (separation), rests her forehead on her hand and does not even for a moment leave her bed-stead (सुखाङ्ग) and hence she may be said to have become a female ascetic of the Kāpālīka sect, who carries a

skull (as a begging bowl) in her hand and does not even for a moment leave off her staff (called खट्वाङ्ग).

437) She is so emaciated and weak, that she is unable even to open her closed eyes. Only with utmost difficulty will that young damsel be able to look at you, even when you visit her house.

438) I am no messenger (coming from her to persuade you). Nor are you dear (to her). Consequently what scope or occasion is there (for any intercession on my part)? She is dying and yours will be the disgrace. Hence I am saying this (uttering these words) as righteous advice.

439) The grown-up (adult) lady, saying "I did not hear it", in connection with the message sent by you with me (i. e. entrusted to me) and delivered by me again and again, causes (me to make) a hundred repetitions of it.

#### 45. The Section on the Traveller

440) Even though the traveller is moving on the road at mid-day in summer, the cluster (mass) of moisture of the cooling light proceeding from the moon in the form of the face of his beloved wife enshrined in his heart, banishes his heat-torment (torment caused by the heat of the sun).

441) Oh traveller, do not drink the warm water heated by the fire of separation tormenting women separated from their consorts. For, in this lake, several women separated from their consorts (or, whose consorts had left them) have immeresed themselves (to get relief from the heat of love-fever).

442) Oh fortunate one, which country have you caused to become dreary and desolate, and which region, being the destination of your journey, are you causing to be thronged with people? Oh traveller, you, the light of other travellers (or the light of the path along which you are proceeding), where again would you be seen (by me)?

443) Oh traveller, those by whom you are seen and those by whom you are not seen, both of them are robbed of a great gain (are great losers). The former lose their hearts to you, while the lives of the latter are futile.

444) The traveller who has a piece of cloth (a scarf) fastened round his neck, fluttering briskly because of a strong wind, appears as if he is half flying, being extremely in haste to meet his beloved.

445) In the case of the traveller, extremely eager to meet his beloved, and returning home after a long time, as he approaches the city, misgivings (about the safety and well-being of his wife) (begin to oppress him in such a manner that they) are not contained in his heart.

#### 46. The Section on the Blessed (Lucky) Ones

446) Blessed are they, who are (longingly) remembered by (their) young ladies, slow in their movements because of their heavy, round hips, their utterances somewhat choked in their mouths and their lips trembling (with emotion).

447) Lucky are they, who are remembered by (their) young ladies, whose bodies are weighed down (are bending) due to their firm swelling (protuberant) and large (expansive) bosoms and who are full of deep longing because of their genuine affection (for them).

448) (Thrice) blessed are they—our salutation to them—they alone live (in this world, in a real sense) by the grace of Cupid, who are (longingly) remembered by (their) young ladies, the knots of whose garments (become loosened and) slip down (due to mounting emotion at the recollection of their beloved consorts).

449) (Thrice) blessed are they, who are (longingly) remembered incessantly by (their) young ladies moving about with a grace similar to that of elephants in rut (i. e. slow in their movements) and having faces lovely like the moon on a full-moon night.

### 47. The Section on Checking (Curbing) of the Heart

450) Let the heart languish away, let the eyes burst (with the tension of suppressed feelings), let even death occur today and let the fire of passion rage furiously; but, oh heart, do not forsake (give up or forget) your sense of wounded pride.

451) Oh my heart, you have lost all your fortitude and have discarded all thoughts of your greatness; you will be shattered to pieces (you will burst). You have fixed your affection on one, who, even if approached, will have no regard for you (will remain indifferent to you).

452) Oh my heart, why do you pine with the hope (desire) of the much-esteemed union with that person, who is so difficult to obtain? How possibly can there be any happiness in pursuing a matter, which defies all means of realising it?

453) Oh my heart, you who are running (here and there) according to your own sweet will, seeking to obtain a person so difficult to secure, you will be easily preyed upon (by some one) (i. e. you will come to grief), just as a bird flying about in the sky (according to its own sweet will) is easily preyed upon (devoured) by some (stronger bird).

454) If you are being burnt, all right, be you burnt (oh heart); if you are seething (with torment), all right, seethe; if you are bursting, all right, do burst; so that never again, will you harbour thoughts of one who is attached to some one else!

### 48. The Section on the Virtuous House-wife

455) She eats what has been left over after other people in the house have eaten; she retires to sleep after all the servants have fallen asleep and she wakes up before any one else (in the house). She is the presiding goddess of the house-hold and not merely a house-wife.

456) Even negligible odds and ends of food-grains are somehow made to go such a long way in the house by the virtuous house-wife, that even the relatives are not able to know the bottom (the infinite depth) (of her resourcefulness) as in the case of the ocean.

457) The virtuous house-wife in the house of a poor, wretched person, when asked (by her female friends) about the object of her longing in her pregnancy, tries to avoid embarrassment to her husband and says that mere water is the object of her yearning.

458) When her dear consort's friend (or relative) had come as a guest, the noble-born young house-wife in the house of a poor, wretched person, began to sell away the auspicious (golden) bangles (on her wrist) and thereby caused the village (-people) to weep (i. e. moved them to tears).

459) Even on the death of her relative, alas, the virtuous house-wife of a poor, wretched person did not weep as bitterly as when the pet (favourite) crow flew away dejected, at not getting the wonted daily offering of food.

460) The house-wife ignorant of the death of her dear consort and every day properly (neatly) arranging her tresses and making the crow to fly away (scaring away the crow) (saying to the crow "Get away, my consort is soon returning"), causes the village (-people) to weep (i. e. moves the village-people to tears).

461) Though herself afflicted with hunger (the virtuous house-wife of a poor, wretched person) gives away to the poor and needy whatever food is left over after the young ones in the house have had their meal. Oh, the pity of it, the virtuous house-wives of poor, wretched people suffer because of their desire to keep up the good name (prestige) of their family (to preserve the family's good name).

462) In trying to save the prestige (face) of her poor, wretched husband, who prided himself on his noble birth, the virtuous house-wife spites her own relatives (from her father's and mother's families), coming to her house with pomp and show of opulence.

#### 49. The Section on the Virtuous Woman

463) "Let that woman raise her finger aloft, who does not yearn for my husband. Let that youth, whoever he may be, speak out, towards whom I have ever cast my glance!"

464) Though dwelling in a house standing on the fringe of a public square, though lovely in her looks, though young in age, though having her husband gone abroad (on a journey), though having a woman of bad character as her next-door neighbour and though (herself) plunged in poverty, still she has maintained her virtue (moral character) inviolate.

465) A certain pretty, young, naive woman, pure in her mind, whose brother-in-law harbours in his mind sinful thoughts about her and whose beloved consort is wild (or furious) in his temper, does not complain to her husband (about her brother-in-law), for fear of discord (disintegration) in the family and languishes away.

466) She is a dutiful house-wife in domestic matters, she is unreserved and bold like a harlot in sexual (amorous) dalliance, she is a high-born, respectable lady in dealing with good people, she is a trusted friend in old age and is like a counsellor and devoted servant in adversity.

467) Lo and behold—in the case of a high-born virtuous woman, when her dear consort decided to leave the house and go out on a journey, her youthful attractiveness, her loveliness, her amorous actions and graceful gestures—one and all—started to go away (in advance of her dear consort) (i.e. they deserted her completely).

468) The chastity (constancy) of women is due to the greatness (virtuousness) of the particular men (whom they love) and not due to family-tradition (the nobility of the family in which those men or women are born). Though the king Hāla went to heaven (i.e. is dead), the river Godā does not forsake the city of Pratiṣṭhāna.

469) Oh female messenger, what is the good of your proposing something to me, which is repugnant to my well-being both in this and the other world, which is unpleasant (hateful) to the ear, which is reprehensible and which is discreditable to both the families (my father's and my husband's families)?

470) If he is really a lover of virtue and an appreciator of virtue and hence extols my amiable qualities—well, if I (succumb-

to his persuasions and) prove to be unchaste at the very out-set, what admiration for my virtue will he continue to have, as before?

471) If, oh my charming (fair-bodied) friend, he is being described (praised) (by you) every day in front of me as a noble man—(I have to say that) noble (magnanimous) men do not even so much as cast a glance at the wives of others.

### 50. The Section on Unchaste Women

472) There is an arbour in the neighbourhood and also a hidden temple crowded with many youths. Oh daughter (damsel), do not weep because your husband is an old man. You have been given in marriage (you have been married) into a nice village!

573) Do not weep with face cast down because the paddy-fields are whitening (with maturation of the grains) (and will be shortly harvested, so that you will have no secret place to carry on your illicit love with your paramour). Here are the hemp-gardens (enclosures) (that have grown up quite tall), looking like actors, whose faces are adorned (smeared) with yellow pigment.

474) To the east there are hemp-fields; to the west there are Aśoka groves (or cane-groves); to the south there is a cluster of *Vāṭa* (banian) trees. Oh daughter, such a village is not secured without special merit (or good luck)!

475) Behold this great wonder, namely the deed done (or subterfuge employed) by the wife of the person blind in one eye! (She was having amorous dalliance with her paramour, and just then her one-eyed husband returned home. Then she greeted her husband, fondled and caressed him.) Kissing slowly (न लघु) the (other) eye of her husband (or pretending to kiss passionately (न लघु) the normal eye of her husband), she enabled her paramour to escape quickly (unnoticed by her husband).

476) The village abounds in youthful fellows; the spring season is on (has set in); youthful age is in full swing (she is in the prime of youthful age); her husband is an old man; old (highly

intoxicating) wine is at her disposal. If (in the midst of these excursions of passion) she does not turn an unchaste woman, should she die ?

477) Oh daughter, by the grace of the Gods and the Brāhmaṇas, there has never been in our family, uptill now, the stigma of having a single virtuous, chaste woman (the stigma of chastity) !

478) A woman is regarded as *subhagā* (lucky, blessed, popular) if she has had sixty lovers; she rises to the position of *Rambhā* (one of the Apasaras or harlots in heaven), if she has had a hundred; on attainment of the one-thousand mark (i.e. if she has had a thousand lovers), Indra himself honours her by sharing his seat with her.

479) If, surely, we are destined, after death in this world, to obtain some fruit of the good deeds done in this life, then may I make merry (enjoy) in these (very) arbours with him (i.e. with my paramour), in the same way (as I did in this life.) (Utterance of an unchaste woman).

480) "Whatever a person does, even that he gets (in future) (i.e. he gets the fruit of that in future)", hearing this the unchaste woman went out, thinking to herself "I must therefore now make myself merry there in his company, to my heart's content" !

481) The unchaste woman said to the chaste woman secretly, drawing close to her ear "Oh miscreant (sinner), you will go to hell, if you die ignorant of the experience of the love (or flavour) of a paramour (also, ignorant of the experience of a paramour's *semen virile*)" !

482) Where there is no *kubjaka* tree (a short-statured tree, densely covered with foliage), no river, no forest, no deserted house—say how can one stay there in a village, which is devoid of any place calculated to inspire confidence and a sense of security and solitude in the minds of illicit lovers (a trustworthy place) ?

483) Oh Rāhu, do not release (spare) this wicked, full moon, but swallow it (completely and at once) (without hesitation). For, oh accursed one, swallowing this moon, which is full of nectar, you will attain to longevity.

484) Let Rāhu's head, though once severed by the discus of Viṣṇu, be hacked to pieces again! (i.e. he undoubtedly deserves such a cruel punishment). For it (i.e. Rāhu's head) first swallowed and then released (disgorged) the moon, who spoils the happiness of unchaste women !

485) That medicine will somehow emerge (originate) and will be found out by people wandering on the surface of the earth, by which the moon, together with the full-moon night, will perish (or be dissolved or destroyed.)

486) Why did not the Creator cause a single unchaste woman to be created in the heavenly world, so that by her the moon, within her easy reach, could be immersed in a vat of blue dye ?

487) Oh great sage (possessed of supernatural power), bring from the Śrīparvata (supposed to be the abode of wonderful drugs), after correctly recollecting it, some wonderful drug (medicine), by the power of which darkness will spread all round and the light of the moon will be neutralised (will perish or disappear).

488) Oh unchaste woman, do not offer even in your dream even the leaf of a tree to God Śiva, who burnt down Cupid to ashes, for he bears (carries) on his head our enemy, the moon.

489) Oh full moon, oh you who are hateful to unchaste women, do not be elated with pride (at your present greatness or prosperity). For you will be seen by us, some time or other, reduced to the condition of a broken bangle.

490) Oh my friend, make haste, having filled both your hands with lamp-black. Here is seen the moon, the spoiler of the happiness of unchaste women, fallen inside the well. (You should throw lamp-black on him and blacken him once and for all !)

491) Oh traveller, why do you take the trouble of coming to me (i.e. to my place)? Even if you snatch off the garment from my loins, before whom can I complain? The village is far away from here and I am alone !

(492) The mother-in-law is deaf and blind; the village is crowded (agoga) with several weddings; and my husband has gone abroad to a distant land. (Oh traveller), who will give (offer) you residence (in our house)?

493) This is a crowded place and not an unfrequented (solitary) one. My mother-in-law is short-tempered (irascible). She will not allow you residence (in the house). Therefore, oh traveller, you should go away. Do not ask for residence here in my house. (Hidden sense: Oh traveller, this is not a crowded place, but an unfrequented (solitary) one. My mother-in-law is not irascible (short-tempered). She will allow you residence in the house. Therefore, oh traveller, do not go away. Do ask for residence here in my house).

494) Oh traveller, how can you get a (comfortable) bed (सुस्तरक) in this rustic dwelling (poor people's house) of ours? If, however, seeing the rising clouds (brewing storm) (in the sky) (उन्नतवयोधराद्), you want to stay (stop) here, then only you may stay. [Hidden sense: Oh traveller, how can you get comfortable dalliance (सुस्तर) in this rustic dwelling of ours? If, however, seeing my conspicuous (challenging) breasts, you want to stay (halt) here, then only you may stay.]

495) Oh traveller, do you put up in the court-yard itself (of our house). Let your keen desire of sojourning here be fulfilled. In this our village, however, even the cold season is like summer (i.e. even if you stay outside, in the open, you will not suffer from the cold, because the climate of our village is so warm that even winter here is like summer). (Hidden meaning: If you stay in the court-yard at night, I shall visit you secretly and enfold you in my embrace, so that even the present cold season will be delightfully warm for you).

496) Here sleeps my mother-in-law; here do I; and here all the servants of the household. Oh night-blind traveller, (mark these positions well just now, while it is day-time and) do not tumble into my bed (at night).

### 51. The Section on the Astrologer

497) The astrologer, carrying a long stone-pencil (chalkstick) in his hand, wanders in the midst of the city. He knows the movements of Venus. If any one asks him to calculate he does calculate. [Hidden sense according to the commentator : Possessed of a long penis, he wanders about in the midst of the city. He knows the movement (emission) of the semen virile (and how to check it). If any woman asks him to practise coitus, he does so.]

498) Oh astrologer, do not delay; taking your stone-pencil (chalkstick) quickly calculate for me. Though Mars (अङ्गारक) has moved away, the movement of Venus is as it was before. [Hidden meaning : Oh astrologer, do not delay; taking your penis (in your hand) practise coitus on me. Though the physical intercourse (अङ्गारक) is over, the movement (emission) of the semen virile is as it was before.]

499) The astrologer is in the house itself. With the help of the various *karaṇas* (astrological divisions of the day, eleven in number), he goes on calculating ruthlessly (undauntedly). But he does not know the mutations of Venus. Hence I have come to your house. [Hidden meaning : The husband is in the house itself. With the various modes of sexual intercourse he goes on practising coitus (on me) ruthlessly. But he does not know the movement (emission) of the semen virile and how to check it. Hence I have come to your house.]

500) Oh astrologer, though knowing full well the various astrological divisions of the day, why do you get confused (blunder or go wrong)? Do some such thing quickly, so that the planet Venus will become fixed. [Secret sense : Though knowing the various modes of sexual enjoyment, why do you fail (blunder)? Do something quickly, so that the seminal fluid will become fixed (or stable)].

501) Oh fair damsel, when the orb of the sun (रविर्दिग्ध) is reversed and the constellations are fixed in their places, not a drop of water falls (as rain), if (moreover) Venus is in the constellation Citrā (Spica, fourteenth constellation from Aśvinī and consisting

of one star). [Hidden meaning : Oh fair damsel, when the रतिबिम्ब (स्मरमन्दिर — pudendum) is reversed and the nail-wounds (नखवन्त = नखक्षत) are placed correctly, not a drop of the seminal fluid (जल) falls down (is spilt), if (moreover) the seminal fluid is intensely reflected on in the mind (चित्तस्थित).

502) The board (slate) is extensive (spacious); the stone-pencil (chalk) is large (big or long) and you too, oh astrologer, are very clever (at your business). And yet Venus has not come. Surely you are absent-minded. [Hidden meaning : The region of the buttocks is broad; the penis is large (big or long) and oh you gaṇaka (practiser of coitus), you too are clever (at your business). And yet the seminal fluid does not come. Surely you are absent-minded.]

503) Let that astrologer be burnt (to ashes), who though knowing the various *karaṇas* (astrological divisions of the day, eleven in number), and who though calculating a hundred times for me, has only a comet (*dhūma* = *dhūmaketu*) emerging from his calculations. [Hidden meaning : Let that paramour be burnt (to ashes), who, though conversant with the various modes of sexual intercourse and who, though penetrating a hundred times for me has only heat (*dhūma* = *dhūmaketu* = fire = heat) emerging while he is penetrating].

504) (Oh astrologer), if you are calculating once again with the help of the various *karaṇas* (astrological divisions of the day), calculate then with particular care. The (astrological) conjunction bereft of the movement of Venus, is surely not auspicious. [Hidden meaning : If you are practising coitus once again with the various modes of sexual enjoyment, then do so with special care and caution. No conjunction (coitus) devoid of the emission of the seminal fluid is ever good (or nice)].

505) Having given up the calculation with the help of the various *karaṇas* (astrological divisions of the day), although the extremely clever astrologer is calculating with the help of his fingers alone, still he draws Venus, existing in the *nāḍī*. [Hidden meaning : Although the paramour, having given up sexual enjoy-

ment with the various modes of intercourse, penetrates cōh with his finger, still the extremely clever paramour pulls up (draws out) the seminal fluid into his tube (*nāḍī*—penis)].

506) If you do not get angry, even though I say something, (I would say)—if you are not a false (bogus) astrologer, then why does your wife ask others to calculate the day? [Hidden sense: If you are not a false, incompetent paramour, why does your wife persuade others to practise coitus on her by day?]

507) He does not know Mars (अङ्गारक); he does not understand the mutations (of Mars) in the constellations Hasta and Citrā. Oh mother (my God)! How can the false (incompetent) astrologer know the mutations of Venus? Hidden sense: He does not know physical intercourse (अङ्गारक); he does not understand the various movements of the hand (हस्त-चित्र-संचार—करिहस्त in Erotics). Oh mother (my God)! how can the incompetent (inept) paramour know the movement (emission, behaviour) of the seminal fluid and know how to check it?]

## 52 The Section on the Scribe (Writer)

508) You do not know how to pulverise and mix the ink (powder); holding the pen (in your hand), oh fool, you are committing slips. Therefore, oh inept writer, get away from here! You will spoil the beautiful (nice) leaf (parchment, paper). [Hidden sense: you do not know how to mix (or inject) the seminal fluid; while holding the penis (in your hand), oh fool, you have spilt the seminal fluid. Therefore, oh inept scratcher (penetrator, piercer), get away from here! You will spoil the beautiful (clean) bed-sheet.

509) The ink has dropped down; the pen has been broken; the surface of the leaf (parchment or paper) has been spoiled. Fie, fie upon you, oh inept writer (scribe); and still you desire to play the role of a writer! [Hidden meaning: The seminal fluid has been spilt, the penis has been broken (has lost its stiffness and has become limp); the bed-sheet has been spoiled. Fie, fie upon you, oh inept scratcher (penetrator, piercer); and yet you desire to play the role of a penetrator.]

510) The ink-pot is (quite) big (large); there is ink in it, and the leaf (parchment, paper) (too) is quite spacious. (But) oh accursed writer, your pen has broken down while doing the work of (writing) for persons like me. [Hidden sense: The semen-containers (testes) are big; there is also seminal fluid in them and the pudendum muliebre is quite large. But, oh accursed penetrator, your penis has been broken (has lost its stiffness and has become limp), while doing the work (of practising coitus) for persons like me.]

### 53. The Section on the Physician

511) Oh physician, this is no fever, nor is it any (other) disease that has arisen in me. My suffering would be allayed (cured) by the ambrosial fluid called *Vidamgayoga* (medicinal preparation made from the herb called विडङ्ग) mixed with salt. [Hidden meaning: My suffering will be allayed only by the ambrosial fluid (seminal discharge) arising from union with the body of my handsome lover (सलावण्य विडङ्गयोग)].

512) Surely you are very clever (proficient) in treating fever. You (will) see that my ailment is the result of my love (सरस = स्वरस) and that this (my) body will be cured (पद्मत्त), oh physician, (only) by the *vidamga* herbs [also, only by frequent unions with the body of my paramour (विडङ्ग = विदाङ्ग)].

513) As a cure against the malady due to poison (or mercury) in the case of this damsel, make use of (the herb called) *Pukkārāya*. Oh vile, shameless physician, there is (really) no use of gruel today. (Hidden meaning: As a cure against the malady caused by unfulfilled love in the case of this damsel, make use of the mode of sexual intercourse called *Pukkārāya*. Oh vile, shameless physician, there is no use today of gruel.)

514) Oh physician, the lovely damsel who is emaciated, cannot bear massage. Why indulge in speculation (about the usefulness of massage in her case)? Let the lambative (electuary) of the *mātulimga* citron be given to her with the tip of the finger. [Hidden meaning: This emaciated, lovely damsel cannot bear violent pressing in coitus. Oh paramour (gallant)

why speculate? With the fore-most finger (middle finger) you should gently manipulate her pudendum.]

515) Oh physician, she is disgusted with your *Pukkārāya* herb and your deep-breathing treatment. Do not prevent the young damsel, let her eat (solid) food just as she likes. [Hidden meaning: She is disgusted with your *Pukkārāya* mode of sexual intercourse and with your long-drawn breaths. Do not stop the young damsel, let her enjoy someone else according to her heart's desire.)

516) The accursed son of the householder announced (proclaimed) an unprecedented (novel) physician-craft (therapy), since he employs the *Pukkārāya* herb even in the case of girls who have been already cured(?) (पञ्चसिया). (Hidden meaning: Since he practises the *Pukkārāya* mode of sexual intercourse even in the case of (पञ्चसिया)(?))

517) Oh physician, do you not know (see) that I am forsaken by (cured of) the fever at your mere approach? Look here, in my body there is the emergence of perspiration (as an indication of the termination of the fever, and also as an evidence of emotional excitement, a *sāttvika bhāva*).

518) Oh physician, on another occasion my fever was quelled (cured) by the medicine called *Sayarāa*. If you do not wish to give me that medicine, should I not have even butter-milk? [Hidden sense: On another occasion my fever was cured by *sayarāa* (śatarata—a hundred coitions). If you do not wish to give me that, should I not have even eighty-six?]

519) While the physician was looking at the young damsel, whose body was reddish (flushed) due to fever and who was talking in an indistinct and sweet manner, his Suśruta, though properly heard (thoroughly mastered), was completely lost (forgotten by him) all of a sudden!

520) Giving up the (usual) technique of (medically) treating young damsels, the physician strikes the young lady with mustard grains in accordance with the charms and techniques of psychic subjugation.

521) I have no taste (liking, desire) for food; but my heart is filled with thirst (पियासा = प्यासा). Oh physician I \*..... [Hidden meaning: I have no fascination for any one else; my heart is filled with deep longing for my beloved (पियासा = प्रियासा). Oh physician, your intercourse (i.e. intercourse practised by you) (alone) charms (fascinates) my body which is moist with the desire for amorous dalliance full of (genuine) affection.]

#### 54. The Section on the Religious Mendicant

522) The religious mendicant, who cannot secure *Kuravaka*, *Mandāraka*, and *Muggaraka* flowers, how possibly can he get *Dhattūraka* flowers, though he may be carrying a flower-basket (in his hand)? [Hidden meaning: He who cannot secure *kurata*, *mandārata* and *mugdhārata*, how possibly can he get *Dhūrtārata* (sexual embrace given by a bold, audacious lady), though he may be carrying the sexual apparatus hanging like a basket?]

523) Oh religious mendicant, if you wish to cover the phallus (image of God Śiva) with *Dhattūraka* flowers, then you should come to the back-yard of my house after sun-set. [Hidden meaning: If you wish to cover your penis with the vaginal sheath by having intercourse with a *Dhūrtā*, you should come to the back-yard of my house after sun-set].

524) Oh religious mendicant, visiting the dense (densely wooded) back-yards of houses for the sake of the *Dhattūraka* flowers, you will miss (fail to get) even *Suramgaka* and *Kuravaka* flowers. (Hidden meaning: Visiting the densely wooded back-yards of houses for intercourse with a *Dhūrtā*, you will miss even *kurata* and *suramgaka*).

525) The religious mendicant wanders in the back-yards of other people's houses for the sake of *Dhattūraka* flowers; but he does not notice his own garden despoiled by others. (Hidden meaning: The religious man wanders in the back-yards of other people's houses for the sake of *Dhūrtārata*; but he does not notice his own wife seduced and raped by others).

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\* Sense of the second half of the Gāthā is obscure.

526) Carrying the flower-basket (in his hand) and preoccupied (in his mind with thoughts of *Dhattūra* flowers), the religious mendicant wanders in the back-yards of other people's houses; his mind passionately attached to *Dhattūra* flowers, he does not leave off even one (*Dhattūra* flower). [Secret meaning : Carrying the sexual apparatus hanging down like a basket, his mind preoccupied (with thoughts of *Dhūrtāra*) and passionately attached to *Dhūrtāra*, he wanders in the back-yards of other people's houses. He does not let go even a single chance of *Dhūrtāra*.]

527. Look, how the religious mendicant, disregarding (discarding) the easily accessible *Dhattūra* flowers growing in the back-yards of houses, wanders in the forest for the sake of *Kuravaka* flowers. (Hidden sense. Disregarding the easily obtainable *Dhūrtāras*—sexual dalliance with *Dhūrtās*—in the back-yards of houses, he wanders about in the forest for the sake of *kuratas*).

528) Oh religious mendicant, if you wish to visit a temple (देहरय = देवहर), in order to worship God with many *Kāñcānāra* flowers (*Kāñcāra*) *Karavīra* flowers (*Kaṇavīra*) and *Dhattūra* flowers (*Dhuttīra*), then come to my house. [Hidden sense : If you wish to practise sexual intercourse (*deharaya*), in the form of *kāñcīratas*, *kanyāratas* and *dhūrtāratas*, then come to my house.]

529) The religious mendicant (*gaṇa* = *Dhārmika*), not being able to secure *Dhattūra* flowers, wanders about carrying the flower-basket, conniving at *Mandāra* flowers, *Kuravaka* flowers and *Bhṛṅgāra* (= *Bhṛṅgarāja*) flowers. [Secret meaning : Holding with his hand the sexual apparatus i.e. handling it again and again, he, not being able to secure *dhūrtāra*, wanders about conniving at (discarding) *mandāra*, *kurata* and *bhṛṅgarata*.]

530) Oh religious mendicant, *Dhattūra* flowers with blooming tips (foremost parts, apexes), possessed of gaudy colour and well-known (famous) for their honey (floral juice) are not obtained in the absence of religious merit (accumulated in a previous life). [Hidden sense : *Dhūrtāras*—sexual dalliances

with *Dhūrtās*—wherein the faces (of both the parties) are blooming with excitement (flush of passion), which are marked by gaudy, glowing colour of the faces and are well-known (famous) for honey (secretions of the sexual organs) are not obtained in the absence of religious merit (accumulated in a previous life).

531) Oh religious mendicant, what pleasure (mental satisfaction) is obtained by one single *Dhattūra* flower, placed upon the phallus (image of God Śiva)—that pleasure (mental satisfaction) is not obtained even by a crore of *Mandāra* flowers (placed on the phallus). [Hidden sense: What pleasure is obtained by one single *dhūrtārata* (sexual embrace given by an adult, audacious lady) clinging on to the penis—that happiness is not obtained even by a crore of *mandāratas* (sexual embraces given by women who are slow or inert in their orgasm.)]

532) Oh religious mendicant, gather these *Karavīra* flowers which are rosy-coloured by nature (सद्भावर्त्त = स्वभावर्त्त) and which are possessed of copious fragrance (परिमल्लु = परिमलवत्) spreading all round due to the exudation of the cool honey (floral juice). [Secret meaning: Oh religious mendicant, have (enjoy) these *Kanyāratas* (sexual dalliances with tender girls, virgins), which are full of attachment due to genuine feeling (सद्भावर्त्त = सद्भावर्त्त) and which are marked by copious (intense) fragrance spreading all round due to the exudation of the cool honey (organic secretions.)]

## 55. The Section on the Machinist (Operator of the sugar-cane press)

533) Oh machinist (operator of the sugar-cane press), you seek sugar, but you are not plying the machine (the sugar-cane press) according to my desire. Oh simple, foolish one (असक्), do you not know that sugar cannot come into existence without the juice (of the cane)? [Secret sense: Oh you plier of the sexual machine (or apparatus), you seek pleasure, but you are not plying the sexual machine (apparatus) according to my desire. Oh simple, foolish one, do you not know that pleasure cannot result without moisture (liquefaction of the vaginal passage)?]

534) The legs (wooden supports or props) of the machine (sugar-cane press) are stout and prominent; the stalk\* (tube) is soft (tender); the sugar-cane is full of juice; the stick (staff\*) too is of the ideal proportions. Oh machinist, what is there wanting (deficient) in your case? [Hidden sense : The legs of the sexual machine (referring perhaps to the testes) are large and prominent; the tube\* (penis?) is soft (tender); the sugar-cane (penis) is full of juice (seminal fluid); the staff\* too is of ideal proportions. Oh machinist, what is there that is deficient in you ?]

535) If the machine (sugar-cane press) is of this description, namely, producing a creaking sound, possessed of an attractive form (finish), large, capable of yielding excellent juice and able to withstand rough handling—the machinist gets pleasure (happiness) out of that. [Secret meaning : The person operating the sexual machine derives pleasure out of it, if it is of the following description : producing a peculiar sound (due to friction) (during intercourse); possessed of an attractive form; large, possessed of excellent (copious) seminal fluid and able to withstand rough handling.]

536) The sugar-cane machinist began to operate the sugar-cane machine, his mind full of joy due to his affection (for operating the machine), in such a manner, that with one single stroke at the very outset, the juice-collecting vessel was filled (to overflowing). [Hidden sense : The sex-machinist, full of emotional excitement due to his affection (for operating the sex-machine), began to ply the sex-machine in such a way, that at the very outset, by a single stroke (assault), the vaginal vessel was filled to overflowing (with the seminal fluid)].

537) The machine is the same as before, the juice-collecting vessel is the same as before, the sugar-cane is the same as before, full of abundant leaves and shady. Oh machinist, it is your fault (guṇa = doṣa) if in spite of all that, only scanty juice has been produced. [Hidden sense : The sexual apparatus (machine) is the same as before; the vaginal receptacle (passage) is the same

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\* The senses of the words नाल (stalk, tube) and बटि (stick or staff) are obscure.

as before; the sugar-cane (penis), full of abundant leaves and shady (referring to the hair on the genital organs), is the same as before. Oh sex-machinist, it is your fault, if in spite of all that only a meagre discharge has taken place.]

### 56. The Section on the Pestle

538) It is only in the houses of lucky women, that a pestle is always at their disposal, (ready for service), चन्दनवलि, हृदकाक्षीबन्धन, long and of excellent (ideal) dimensions. [Hidden meaning : It is only in the houses of lucky women, that a pestle-like male organ is always at their disposal, ready for use whenever desired by them, चन्दनवलि and हृदकाक्षीबन्धन, long and of ideal proportions.]

539) It is only in the houses of fortunate women, that large and bulky pestles, furnished with beautiful metallic hoops, are at their service, being commensurate with the mortars. [Secret meaning : It is only fortunate women who have at their beck and call, the organs of their husbands, large (long) and bulky, सुन्दर-काक्षीयुक्त, and of a size appropriate to their vaginal passages.]

540) Pestles though bulky at the tip and though firmly secured with a central metallic strip, are broken by some women in old mortars. [Hidden sense : Male organs, though bulky at the tip and though firmly secured with a central ringlike prominence are broken (i.e. are made limp and flaccid, are deprived of their stiffness) by some women in their old mortars (vaginal passages).]

541) Oh my friends, a hundred times have I wandered through the entire village, but, my friends, I have (nowhere) seen at all a pestle commensurate with the mortar in the house. [Hidden sense : Nowhere have I come across a male organ commensurate with my vaginal passage.]

542) Even others have a pleasing (fascinating) (परिष्ट) pestle, which has a beautiful decoration at the tip, which is slightly big (at the tip) and which is lovely with a central metallic strip. Hence we go in (for it or go in search of it). [Secret meaning : Even.

others have a pleasing (पलित्), organ, which has a beautiful appearance at the tip, which is slightly big (at the tip) and which is lovely with a central ringlike prominence. Hence we go in for it (or go in search of it)].

### 57. The Section on the Appeasement (Pacification) of the Young Damsel

543) Oh daughter (dear girl), he, on whom your love is fixed, has (only) meagre affection for you. (Hence there is no possibility of success in your love-affair). Oh you with large eyes, clapping is not done with one single hand (i.e. by using one single hand, both the hands being necessary for clapping).

544) Oh lovely one with a darkish complexion, let the lion go anywhere—he is never yoked to a plough. The same is true of a great (or good) man. Wipe your eyes and stop weeping.

545) Then (i.e. formerly), though warded off (warned) by me you used to drink (devour) (i.e. look intently at) your husband with tearful eyes (i.e. with eyes moist with affection). But now undergoing the state of separation from him, you will languish away.

546) Dear girl, do not weep in front of clever (shrewd) men. Your eyes will be distressed (thereby), but their minds will not be pained (or touched or moved), any more than a mountain-rock (is worn away) by a stream of water.

547) My dear girl, clever (shrewd) men are very hard to please. They do not give a gift, they make a show of abundant love, (but) they do not fall in love. They capture the minds (of others), but do not give (surrender) their own to others.

548) They do not become attached to anybody. If they become attached, they do never become detached, oh you with large eyes. Shrewd (clever) men fall in love without seeing the faults of others and hence they are like the rays of the sun, which become red (in the morning at sunrise and in the evening at sunset), not having seen the night (अदृष्टदीपाः) (i.e. after the departure and before the advent of the night).

549) They cause others to fall in love (with them), but do not themselves fall in love with others. They capture (ravish) the heart of others. Clever (shrewd) men are like snakes : having bitten they turn away.

550) They cause others to fall in love (with them), but do not themselves fall in love with others. They give sorrow (cause distress) to others, but they themselves are never distressed. Shrewd (clever) persons are very hard to please in this world, as they are impervious to culture (अश्रुतविनय) (?)

551) My dear girl, all (संपूर्ण) clever (shrewd) persons are, in this world, like a crystal gem, attached to those who are attached to them, wicked to those who behave nastily with them, and good towards those who are good to them. (A crystal-gem also becomes red, black or white according as it is placed on a red, black or white object).

#### 58. The Section on the Instruction given by a Procureess (to a Novice Girl)

552) Learn (cultivate), oh dear girl, again (and again), (the art of) side-long glances, glances lit up with gentle smiles, glances smooth (lovely, fascinating) with coquetry, glances which guarantee incomparable good luck (in love-affairs).

553) Oh my dear girl, do not wander from house to house in search of (or seeking to obtain) various kinds of magic herbs (for holding your lover spell-bound in his love for you). Following scrupulously the whims of one's dearest consort—that is the best means of subjugation.

554) My dear girl, do not trouble yourself with the ostentatious display of ornaments and decorations. Altogether different are those ornaments by which one's dear person is inspired with love (for, or attracted towards, a woman).

555) Even though your consort may be attached to another (woman), you should show to him all the greater respect (or attention). Oh lady possessed of large eyes even sorrows bend low

(yield, lose their sting, become blunted) when faced with virtues practised (with patient endurance).

556) People who know the truth (i. e. who have regard for the essential truth and are not carried away by superficial appearances) are not won over without real, genuine (sincere) feeling. Who can possibly deceive an old cat with <sup>†</sup>gruel (offered to it in place of milk)?

557) He without whom one cannot do (carry on) (even for a moment)—he is conciliated (or he has to be conciliated) even though he may have given offence. Even when a city is burnt down (consumed) by fire, to whom, say, is fire not dear (welcome) (for domestic use)?

558) Oh (procuress), by your favour I know how to speak hundreds of coaxing words. But I do not know one thing, namely, the moistening (liquefaction) of the vaginal passage in regard to a person devoid of affection.

559) Clever (shrewd) men are kind (soft), only so long as their bodies (minds) are full of love (affection). But when they have once achieved their purpose, they become devoid of affection and turn wicked like mustard seeds, which, when separated from oil, turn into dry (oil-less) cakes.

### 59. The Section on the Harlot

560) She is crooked in her behaviour (thoughts and actions), just as a female snake is crooked in her movements. She is devoid of (true) affection, just as the lamp in a pauper's house is devoid of oil. She is greedy for money (अर्थ), just as a good poet is eager for securing sense (अर्थ) (for his utterances). On seeing such a harlot, I pay my homage to her.

561) A harlot, who is rich and gaudy in her colour (because of the use of powders and paints and of bright clothes and glittering ornaments), who is full of affection (show of affection) at the beginning, who, though devoid of real love, clings to the neck (of her patron) but at last changes in her attitude (and

robbing him of all his wealth drives him away), is like a bread (cake) of gram (—flour), which is possessed of bright, yellow colour, which is very tasteful in the mouth, which, being devoid of oil, sticks to the palate (throat) while being swallowed and which later on causes gas-trouble (indigestion etc).

562) Full of greed (सल्लेभ) and extremely crooked, she bears (endures) furious beatings (poundings) and also the impact of the arrow (shaft) (male-organ), and is therefore like a *kunthī* (a pair of pincers), which is made of steel (सल्लेहा), is very crooked (curved), endures powerful hammer-strokes and also the contact with the arrow. A harlot yields to (or is won over by) blows of fists alone.

563) Harlots who visit (patronise) their consorts (for the time being) one after another, set them on fire (enkindle the fire of passion in them) and then extinguish them (i. e. ruin them completely) and then approach others, are like a fire raging in a grassland, which also encircles the trees one after another, sets them on fire and then extinguishes them (i. e. destroys them), and then approaches others.

564) A harlot, who wears a bright and clean (spotless) necklace, who is full of intense (endless) greed and is marked by a thrilled body (while welcoming her patrons) is not won over except with treasure, just as a sword, which has a bright, clean (spotless) edge, which abounds in steel (i. e. is fashioned out of steel), and which looks as if it is covered with horripilation (because of its flashing rays of reflected light), is not tamed (brought under control) except with a sheath.

565) She is intent on amassing money, she is possessed of a beautiful pudendum (सुगुण), she is full of greed, she is a fit object of admiration for gallants (dandies) and is an abode of gold and wealth, like a strong box, which holds hoarded treasures, which is fit to be carefully concealed (सुगुण), which is made of steel, is visited by snakes (supposed to guard it), and is an abode of wealth in the form of gold (or abode of gold and other kinds of wealth).

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566) A harlot cares not for a handsome (good-looking) person, nor for one who is born in a noble family, nor for one who is endowed with elegance. A harlot is like a female monkey, rushing where she sees a fruit (gain).

567) The heart (mind) of a harlot, which becomes fondly attached to different men, one after another, which has breasts in its vicinity, which is devoid of virtue, which is stiff (full of vanity) and crooked by nature, is like the rain-bow, which is possessed of different shades of colours (imperceptibly blended into one-another), which has clouds in its vicinity, which is devoid of any string (is stringless), which is stiff (rigid, motionless) and curved by nature.

568) They insincerely lavish their favours on their patrons and make them happy (or they give the pleasure of their company to their patrons, yield to their amorous advances, but only dishonestly, insincerely), through greed for money they talk sweet things. My salutation to the harlots, for whom even their scul is not dear.

569) Disgrace to the family, bad name (disrepute) (for one's own self), loss of money, association with people of bad character—(these are the evils arising from one's visiting the residence of a harlot). It is not at all proper for a wise man even to visit (casually) the residence of a harlot.

570) Pass your time (that is, manage to do) with a pippal leaf, for it is easy to get and costs little. The leaf (of a tree) in the temple-garden is fragile and is very costly.

571) Even Cupid himself, if he is devoid of riches, is not liked by harlots, who abound in hundreds of wiles and are devoid of sincerity and affection.

572) For the sake of money they kiss mouths deformed and emitting bad odour. Who can be (really) dear to them, to whom (even) their own self is hateful?

573) Of excellent (physical) proportions, speaking sweet, pleasing things (सुवक्ता = सुवक्ता), capable of displaying several personalities, (while in the company of different patrons) (सुहृत्पा) and very

tender (obliging) in the cold season, a harlot is like a garment, which too is of ideal proportions and made of excellent yarn (सुसुता = सुवस्त्रा), which displays several shades of different hues (बहुवर्णा) and is very soft to the touch in the cold season. How can such a harlot and such a garment be obtained without religious merit (acquired in a previous life) ?

574) Crookedness of mind, craftiness in speech, deceptiveness untruthfulness—all these are regarded as serious faults in the case of other (ordinary) persons, but in the case of harlots, they are ornaments (that are highly esteemed).

575) A harlot, who is full of emotion (passion) (सरसा), who yields the highest happiness due to friction (निषर्षणसारा), who is rich in the perfume (fragrance) of scents (गन्धाब्जा) and who is enjoyed by several gallants (बहुसुजङ्गमपरिचरिता), is like a sandal creeper (tender sandal tree), which is full of juice (सरसा), which yields its choicest fragrance when rubbed (on a stone) (निषर्षणसारा), which is rich in fragrance (गन्धाब्जा) and which is encircled by numerous snakes. Say, to whom is not such a harlot and such a sandal-creeper dear ?

576) Do not think (believe) that my heart of a harlot, full of confidential whisperings (i. e. prompting me to speak soft, sweet, pleasing things) is good (trustworthy). You will come to know, by your (eventual) fall, that it is like a rock covered with moss (i. e. slippery).

577) A harlot, while she preys upon one man, whom she has completely subjugated and who is almost like a dead person, while she holds another man enthralled by means of her side-long glances and while she turns her searching eyes on a third man, is like a female jackal in a cemetery, who also, while preying on one corpse, holds another (corpse) guarded by her side-long glances (routed or channelled through the corners of the eyes) and turns her searching, avid eyes on a third corpse.

578) Harlots having first ascertained the entire property (wealth) of a man, constantly think of how to relieve him of it, their minds wholly and solely concentrated on this single design and their hands constantly engaged in grabbing

(whatever is within their reach). They are therefore like ascetics, who too having mastered (read and comprehended) all (possible) works (dealing with spirituality), constantly think of how to achieve salvation, their minds wholly and solely fixed on this single objective and their hands engaged in carrying the begging-bowl (कवलिया = कपालिका, skull used as a begging-bowl).

#### 60. The Section on the Miser

579) They by themselves do not give money to any body; they prevent others from giving. Shall we then say that riches residing with (in the possession of) misers are as it were sleeping undisturbed?

580) Misers bury their riches under the surface of the earth, (as if) thinking "after all (after death) we have to go to the Pātāla (subterranean) region (i. e. we are doomed to hell)—let therefore our wealth go ahead of us.

581) In the case of an elephant, (only) pearls are discovered in his temporal region (*kumbha*), as soon as he is lacerated (torn) by the claws of a lion. But in the case of misers, hoarded treasures (whole storehouses of riches) come to light at their death (or after their death).

582) A miser always touches (caresses) his wealth with his hand and looks at it with his eyes. But he is not able to enjoy that wealth, any more than a person is able to enjoy a female drawn as a picture on a wall.

583) Even though questioned by their own servants (or relatives) they do not at all reveal that wealth : certainly very bold (audacious) are those men, who deny the existence of wealth, which actually exists.

584) Alarmed (panic-stricken), they hold their wealth tightly (for fear that it may be robbed by somebody); they do not give it to anybody (for fear that it would be diminished); they worship all the invisible spirits (invoking their favour for the preservation of their wealth). (But they do not know that) wealth is diminished (or decays) as a result of the decay of one's religious merit and not as a result of charity or enjoyment.

585) He (i.e. a miser) never says "I am giving away my diverse jewels (treasures) to the homeless (destitute)." But even without giving a man is deserted by wealth.

### 61. The Section on the Digger of a Well

586) He bears down the spade with great force. If it goes too deep, he moves it (sideways), as if perplexed. He rubs (scratches) both the sides (of the orifice made by the initial stroke) and then the digger brings out the water that he longed for. [Hidden sense : He bears down (thrusts) the organ with great force. If it goes too deep, he moves it (sideways), as if perplexed. He rubs both the sides of the vaginal passage and then the digger brings out water (moisture) that he longed for (i. e. causes the vaginal passage to become moist.)

587) How can a digger bring out water with his hand, skilled though it may be in digging, if he does not have a spade with him? (Hidden sense : How can a man bring about liquefaction in a woman, with his hand, howsoever clever in penetration of the vaginal passage with its fingers, if he is devoid of the male organ ?)

588) The digger, who has effected contact [with the water-bearing layer (stratum) in the ground], does not leave the well though filled with the (gushing) water (but wishes to dig it still further), the well in which numerous spurts of water are springing up in its interior, due to the merciless strokes of the spade. [Hidden sense: The paramour, who has secured the pleasure of intimate contact, does not withdraw his organ from the vaginal passage, though the latter is filled with the moisture (secretion) of the woman's liquefaction and his seminal discharge, the vaginal passage, which has copious spurts of moisture springing up in its interior, due to the merciless strokes of the male organ].

589) No wonder that the ground begins to ooze with water, because of the powerful pounding with the strokes of the spade. He is a real digger (stallion), at whose mere sight the mare begins to drip with moisture. [Hidden meaning: No wonder that a

woman begins to ooze (i. e. begins to water or becomes moist) (in her vaginal passage) because of powerful pounding with the strokes of the male organ. He is a real digger (assaulter) at whose mere sight, a woman begins to ooze.)

## 62. The Section on Kṛṣṇa

590) "Oh Rādhā, is it all right with you ?" "Oh Kāmśa, are you happy ?" "Where is Kāmśa ?" "Where is Rādhā (either)?" When the young damsel had said thus, Hari (Kṛṣṇa) smiled with embarrassment. Pay your homage to him !

591) Pay homage to him (i. e. to that Kṛṣṇa), in whose cow-stall (cow-station) the cowherdesses tormented by the fire of love (passion) and beseeching of Kṛṣṇa a neck-embrace openly, shower compliments on the demon Rīṣṭa (Ariṣṭa).

592) Victorious is Kṛṣṇa possessed of youthful age (and vigour); victorious too is Rādhā endowed with turbulent (intoxicated) youth. The Yamunā swells with her countless waves. Gone are those days—they will never return !

593) Though commanding the homage of all the three-worlds, Hari (Kṛṣṇa) prostrates himself at the feet of a (mere humble, ordinary) cowherdess. It is (absolutely) true that those who are completely blinded by love do not perceive the faults (shortcomings) (in the objects of their love).

594) Kṛṣṇa is possessed of a dark complexion; the night is moonless; the Yamunā abounds in densely growing reeds (which intensify the natural dark colour of her waters). Oh dear girl, if you will become a bee then you will be able to find out Kṛṣṇa by the pleasing fragrance of his lotus-like face.

595) Oh Kṛṣṇa, Viśākhā (a certain cowherdess of that name), does not discard even now (even this day) her old, worn-out bodice, which has grown in its importance (in her eyes) due to the mark left on it by the rubbing of your elbow, moist with the blood shed on the occasion of the slaughter of the demon Keśin.

596) Rādhā, engrossed in (carried away by) the impetuosity of passion, embraced the white Kṛṣṇa, whose body had been whitened by the (bright) moon-light streaming from her cheeks and falling on (spreading over) him.

597) A certain fair-eyed (bright-eyed) cowherdess, while selling the white, delicious buttermilk in the heart of the city of Mathurā, said in a sweet, charming manner "black, black", "(Kṛṣṇa, Kṛṣṇa)"!

598) Oh Kṛṣṇa, Viśākhā (a certain cowherdess) (विताहिवा) is certainly a very virulent female snake and nothing less than that, because even though you have always with you Garuda (son of Vinatā) (as your vehicle), she has caused you to reel and to be giddy.

599) Oh Keśava, you are really an old man (पुराणपुरुष), also, the Primeval Being, as people are wont to call you, for you always go about with *viśāhīā* (a stick or staff; also, Viśākhā—a certain cowherdess of that name), clinging to your hand.

600) "Oh Keśava, why are you emaciated? Oh fool, why did you not gather together corn (food-grains)?" (Also, by pun: Why did you not gather together blessed, beautiful women?) "How can there be mental satisfaction for one who feeds himself on harmful stuff (on something which is harmful like poison)? (Also, by pun: How can there be mental satisfaction for one who enjoys himself in the company of Viśākhikā?)

601) Oh Kṛṣṇa, let the gathering (मण्डलीवन्ध) disintegrate, let the collective dance (of the cowherds and cowherdesses) (रास) be broken up. But I shall not let go this hand of yours, which has been secured by me as a result of hundreds of conditional promises to various Gods. (So says a certain Gopī to Kṛṣṇa).

602) Oh fair one, Kṛṣṇa is a God, and stones are fashioned into images of Gods. Stones are never softened by tears. Why do you weep then? (that is how a certain Gopī is addressed by her friend).

603) Even though (installed) on the kingdom (throne) of Mathurā as its king, Hari (Kṛṣṇa) does not give up (dismiss from his mind) that (abiding) love for the cowherdesses. Good men do not give up (break off) affections (attachments) born and grown out of love.

604) What people say is truth and nothing but the truth : "Nanda Gopāla (i. e. the cowherd—chief Nanda) does not comprehend the truth". Oh Keśava, you are a cowherd (आसीर) feeding on the milk of the mother's breast—no doubt about it.

605) Do you recollect oh Kṛṣṇa, how, during the ablution sports in the river Kālindī (Yamunā), you (once) put on (by mistake) my *saree*? (You used to behave so casually and freely with cowherdesses like me). But now with your installation on the kingdom of Mathurā, it is doubtful if you can even call me by my name ! (Oh, what a change !)

### 63. The Section on Rudra (God Śiva)

606) Offer your salutation to Hara (God Śiva), who, when the mass of his matted hair was dishevelled (fallen from its place, thrown into disorder), being struck with the foot of Pārvatī enraged in the course of a love-quarrel, had his hands tremulously active in stopping the moon (the lunar crescent) from slipping down (tumbling down).

607) Victorious is the third eye of Rudra (Śiva), which, when his two eyes were closed by Pārvatī with her leaf-like tender hands, as he had, in amorous jocularly, removed her garment, was kissed by Pārvatī (and thus prevented from looking at her naked form) !

608) Offer your profuse (repeated) homage to that Hara (God Śiva), who at the time of performing his evening prayers was (now and then) looking with half-opened eyes (at Pārvatī) (i. e. stealing glances at her) and who thereby broke the seal of silence put on (her mouth) by the angry Pārvatī !

609) Offer your salutation to Hara (God Śiva), who, when Gaurī was frightened by the very loud laughter in which he indulged, and when her disc-like face was beaten back (i.e. sur-

passed) by the moon, joined his body with that of Gauri in order to dissipate her anger.\*

610) Salute that Hara (God Śiva), possessed of a charming face, the bee hovering over the beautiful lotus-pond in the form of Gauri's face.\*

#### 64. The Section of Riddles

611) Laksmī, practising inverted coitus (on Viṣṇu) and overpowered by emotional excitement, on seeing Brahmadeva poised on the lotus growing out of Viṣṇu's navel, closes the right eye of Hari (Viṣṇu)—but say, why?

612) Oh my lord (dear), since you screen your face with your hand, since you are talking, looking (at me) with winkless eyes, since your face is suffused with a smile, and since your eyes (glances) are not restful (placid, steady), (therefore, says the commentator, you have a guilty conscience).

613) If that damsel was complimented by her (female) friends, saying, "your face is like the full moon", why does that lady with a charming face, wipe (rub) her cheek with her hand?

614) The young lady (married woman वरु) censures (curses) the husband because of the eyes (?), the best of Brahmins (the worthy Brahmin) because of her breasts and the elderly people because of her hips—we do not know for what reason.

615) If the husband said to her "I shall myself arrange (put) the *tilaka* mark on your fore-head"—well, why then did the lady, with a charming face, smile and stand with her face turned away? (Why did she turn away her face?)

616) "My dear consort, who requested (me) that the blow with the foot (i. e. the kick), which I was going to give on his heart (chest) due to anger, should be given on his head, is just what I suspected him to be (i. e. he is carrying another beloved enshrined in his heart)"—at this thought the proud lady began to weep with big tears.

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\* The sense is obscure.

617) On seeing the youth (sitting) in the midst of friends, why did the grown-up (adult) lady close the blooming lotus (full-blown lotus) and turn it into a bud with her hand?

618) The hunter, having killed a mighty elephant with one single arrow, washes the arrow (in water) and drinks the water (with which he washed it)—say, why does he do so?

619) The fawn-eyed lady possessed of fully developed breasts, does not, while sharing a common bed with her consort, embrace him, who had applied saffron-paste to his body—say, why?

620) Oh you who are bearing on your thighs the red marks (prints) of her lac-painted feet, you who are carrying portions of the collyrium (from her eyes) on your feet, and you who are carrying on your back a series of the prints of the *tilaka* mark on her fore-head—say, in what poses (or modes) did you have intercourse with her?

621) When the husband was about to go on a journey, on the eve of their first love-meeting (honey-moon), in the spring season, and when both of them were in the prime of their youthful age, she closely looked at (inspected) his head—can you say why?

622) If the brother-in-law said to a woman with a charming face "Take the sword in your hand and go to the king's palace (as a proxy to represent my brother and to report on duty in his place), why does she smile and cast a glance at her bed?

623) If the mother-in-law said to her daughter-in-law possessed of a charming face, "Dear girl, put up a lamp in the chamber of your dear consort", why does she smile and look (in a puzzled manner) at her heart?

624) When her friends said to her "Your husband is like an empty temple" (i. e. like a temple devoid of the idol or image of the deity, that is, devoid of the male organ), the lady with a charming face feels more elated (proud) than ever (about her good luck)—say, why?

### 65. The Section on the Hare

625) Dear girl, your consort, wandering about in the openings of the city-streets, will not be able to get away (escape) from the hands of beautiful women, like a handsome (lovely) (and simple-minded, unsuspecting) hare that has (by chance) entered an army-camp.

626) Very great mental agony is caused even by an offence (wrong), though tiny like the husk of a sesamum grain (i. e. even by a trivial offence). Oh you lucky one (you who are wooed by ladies), the poor hare is killed even if its skin is slightly bruised.

627) Here is the rain-bow, here the thunder of clouds and here the shrieks of the pea-cocks. How is it that the traveller, like a good-looking (simple-minded) hare, does not notice this in the rainy season?

628) Whatever the desire of the one who is dear to the mind (heart), we ask about it in our mind. Oh hare, you are swift. How else could you live?

629) You are mentioning with your mouth your accursed (intended) departure (from here), whether in a light vein or seriously (I do not know). But, oh lucky one (or dear one), the poor hare is killed even if its skin is slightly bruised.

### 66. The Section on the Vernal Season

630) Mounted on the horse in the form of the forest, accompanied by the sounds of musical instruments in the form of the humming of swarms of bees and cheered (greeted) with pleasant shouts of victory by cuckoos, his majesty the Vernal Season has come along.

631) Let the spray of the mango-blossom alone, though of a dull, dusky colour, bear the name "blossom-spray" (i. e. the mango-blossom-spray alone deserves to be called by the name *mañjari*—blossom-spray). Because that alone makes the swarms of bees averse to all other flowers (and draws them irresistibly towards itself).

632) The mango tree rises up into prominence (with its sprouts and blossoms), the *Kunda* blooms, the *Asoka* expands. The lotus (too), delighted by the end (termination) of the cold season, has opened up all at once.

633) The swarm of bees delighted by the honey in the fully expanded lotuses, which are like spacious apartments, is producing a humming sound, looking as if it were a girdle made of dark-coloured precious stones (like emeralds or sapphires) worn by the Goddess presiding over the spring season.

634) The fire of passion is kindled in the hearts of people by the lines of bees delighted by the fragrance (of flowers), as if by moist (wet).....\*

635) The parrot holding the mango-blossom (in its beak), moves about as if he were a doorkeeper (herald) (proclaiming) "Oh winter-king, get away (retreat), the earth has been conquered by the Vernal Season."

636) What does the mango-tree do very quickly, producing copious sound with the swarms of bees? The Goddess of the spring season is as it were apprehensive of the destruction of the travellers.

637) My son (my dear boy), people are afraid of (looking at) the yellowish red *Palāśa* flowers, resting (growing) on the branches and flourishing in the spring season, just as they would be afraid of demons (पलाश) residing in *Larūkā*, preying on fat, entrails and flesh (of their victims) (वसेत्तमासमि लद्धपसराण = वसा-आन्त्र-मासे लब्धप्रसराणम्) and drinking the blood of their victims (आवीयलोहियाणे = आपोतलोहितानाम्).

638) Even separation, alone and by itself, terrible and extremely difficult to bear, kills women left behind by husbands (going out on journeys); much more so then, if the month of *Phālguna* abounding in bees (गृहे तक्षिणीमुख) and accompanied (followed) by the month of *Caitra* (समाधव = सचैत्र) also comes along. [Hidden meaning: Even *Bhīma*, alone and by himself, without a chariot (विरह = विरथ kills mighty elephants (गजपति) in the battle; much more so then, if *Phālguna* (*Arjuna*), armed with arrows

\* The sense of दिसामणिमंजरी is obscure.

(गृहीतकिर्णमुख) and accompanied by Mādhava (Kṛṣṇa) (समाधव) comes along].

639) As the mango tree (साहार) will go on growing in the court-yard (of my house), there will be great service rendered by it (साहार = साधर = आधार = उपकार). (That was my idea or intention in planting the mango tree in the court-yard). But the spring season having arrived, the mango-tree is doing me great harm by drying up my fat, entrails and flesh.

640)\*

641) "Do not be enamoured of the *Sobhāñjanaka* (tree or flower), which is productive of well-being (सुहज्जनक = शुभेजनक) as soon as it is seen. You will be broken"—thus was the daring lady ridiculed by all the people.

## 67. The Section on the Summer Season

642) The sun is glowing furiously (burning, scorching) because of its northward journey (अवर = अपर = उत्तरायण) [or because of the summer season (अवर = अपर = ग्रीष्म)] and the dust scorches, being warmed up (heated) by both the sun and the summer.

643) Oh you, whose husband has gone away on a journey (leaving you all alone at home), take cheer. What you are seeing before you are the peaks of the Vindhya mountain, darkened by the black colour due to the forest fires (raging on them during summer), and not the (dark) new clouds of the rainy season.

644) The wild fire having completely burnt down the forest along with the wild animals and having then mounted a dried-up (withered) tree, scans (the whole of) the forest, as if to find out what still remains to be burnt down.

645) In the case of all trees, the branches grow out (emerge) from their roots (or from their main trunks). But blessed are those trees, which, by means of their branches, form their roots (or trunks) (i. e. whose branches, by sending down aerial roots, give rise to new roots (or trunks)).

\* The sense of the gāthā is obscure.

### 68. The Section on the Rainy Season

646) The advance (progress) of the summer has been halted; the clouds commanding the respect (of all) are rumbling (thundering); the peacocks too have proclaimed "May his majesty the Rainy Season be victorious for long (or for ever)."

647) The cloud having harsh (sharp), tawny eyes, having a dark body and having the tremulous lightning for its tongue, appeared to the wife of the traveller (gone away on a journey), as if it were a meteor-goblin whose eyes are harsh (sharp) and tawny, whose body is dark in colour and whose tongue is unsteady like a lightning flash.

648) The clouds are thundering, the paths are broken (i. e. their surface has become uneven or rough with ridges and trenches due to the pouring rains), the rivers are (in spate and) spreading far and wide, and yet, oh you of virtuous (righteous, straight-forward, upright) nature, you are looking forward to (waiting for) the return of your dear consort !

649) On seeing the wives of travellers, wrapt in thoughts about their consorts (or wasting, languishing away because of their absent consorts), the clouds begin to shed tears (of sympathy), under the guise of the discharge of streams of water (from them).

650) The peacock raising its neck aloft in the rainy season loudly said as it were : "Who, who are those that have gone abroad on journeys, leaving their wives (to pine for them) at home ?"

651) The female cuckoo chirps : "Oh traveller, go quickly, go quickly back to your house, before your wife breathes her last (so long as your wife does not breathe her last), under (or due to) the loud thunder of dark (water-laden) clouds".

652) The clouds whose advance in the sky is not noticed (because they move slowly), which are terrible (awe-inspiring) (to lovers in separation) with the water stored in them, which are hanging down low on the earth, and which are difficult to cross (i.e. to live through or to endure) look frightful like snakes, in whose

case movement with feet is unknown (as they have no feet and so creep or crawl on their bellies), who are dangerous because of their venom, who are in contact with the surface of the earth (i. e. move in contact with the earth or crawl on the earth) and who are dangerous to cross.

### 69. The Section on the Autumn

653) The mud dries up, the streams of water do not flow, the peacocks do not dance and the rivers become emaciated, when his majesty the Rainy Season disappears (withdraws or retreats) from the scene.

654) Behold this line of (green) parrots (with red bills) emerging from the hollow of the tree. It looks as if the tree suffering from fever in the autumn is vomiting bile accompanied by blood.

### 70. The Section on the Winter

655) In the winter, it cannot be known what is dear (or welcome) or repugnant to the people. The fire, like the company of good (righteous) people evermore delights (people).

### 71. The Section on the Cold Season

656) Let the days in the cold season be burnt (i. e. cursed). People experience what is dear (or welcome) and what is not dear (i. e. what is repugnant).

657)\*

658) The cock (as it were) proclaims to (warns) thieves, gallants, farmers and travellers (respectively, as follows:) "Do you run away, enjoy yourselves, till your fields and traverse your paths (leading homeward); (for) the night is getting smaller and smaller (drawing to its close)."

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\* The sense of the Gāthā is obscure.

## 72 The Section on Old Age

659) Prosperity (wealth, riches), beauty and cleverness (culture) prevail (are effective) in this world, only so long as grayness of hair, so hateful to young women, does not arise.

660) Not when people turn their glances (towards a person's gray hair), not (even) when they talk (slanderingly) (about a person's gray hair) (does an old man feel so sorry), as when the (despising) glances of young women fall (or descend) on his head.

661) They sported (played) to their heart's content in the midst of the village, white (gray) with dust. The days of childhood were made (by them) to be like the days of old age.

662) (An old man), his body bent in the middle and trembling, apprehensive (nervous), walking slowly and cautiously, placing his feet squarely on the way and ashamed of his gray hair, does not consider (care for) what was given by him in the past.

663)\*

664) "Give up attachment to objects of sense (objects of sensual enjoyment); avoid sinful (unrighteous) deeds; give access in your mind to virtue"—thus does the grayness of hair standing (appearing) in the vicinity of the ears advise (man, on the eve of old age).

665) Life is transitory like a drop of water; youthfulness arises in a person along with old age; days are not similar to days (i. e. all days are not equally and uniformly happy). Why do (then) people act in a cruel manner?

666) The (maximum) length of human life is a hundred years. Half of that is taken up by nights, and one half of the remaining half is taken up (carried away) by old age and childhood (each.)

667) Who is always blessed with happiness in this world? Whose riches and whose loves are steady (stable, unchanging, lasting)? Who, to be sure, is not attacked by grayness of hair? Say, who is not foiled (balked) by fate?

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\* The sense of the Gāthā is obscure.

### 73. The Section on Women

668) People know the behaviour of the planets (in the sky); they know the behaviour of the Gods; they know the movements of the stars; they know the behaviour of things mobile and immobile (i. e. living and not living); they know the behaviour of all—but they do not know the behaviour of women !

669) Full of wiles and treacheries, woman fascinates (ravishes) the heart (of man) by her deceptive appearance. Even today (to this day), many have not been able to probe the real nature of women.

670) The track of fishes can be discovered (located or comprehended) in water and that of birds in the sky. But only one thing cannot be discovered (comprehended), namely, the inscrutable heart of a woman.

### 74. The Section on Deeds done in previous life

671) In this very world we find (come across) both heaven and hell: where is the necessity of (leaving this world and going to) the other world ? We find heaven in the case of those who roll in wealth and hell in the case of those who are stricken with poverty.

672) Even one's own children (sons and daughters) are separated (or are lost); even relations become estranged; even accumulated wealth is frittered away. But there is only one thing that is not wasted (or lost), namely, the (good or bad) deeds done by a person in a previous life.

673) Fate (Destiny) does not take away that which has been done nor does it destroy (undo) what has been done (already). Fate which is extremely clever does not allow even a grain (of corn) to grow.

674) Whatever has been ordained (written down) by Destiny, that alone falls to the lot of every person. Knowing this, wise people do not become nervous (do not lose heart) even under calamity.

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675) One's own deeds (performed in a previous life) take (drag) a person forcibly, as if catching hold of his neck, to where he obtains happiness or where he meets his death or falls in bondage.

676) It is the consequence (fruition) of one's own good or bad deeds done previously, that manifests itself (everywhere); why yield to fear or anxiety or to excessive sorrow (distress) ?

677) Who is able to give anything or to take away anything? Oh son (oh my dear boy), whatever result (consequence) has been ordained (by fate) (in the case of a person), that alone falls to his lot, according to the deeds done by him in a previous life.

### **75. The Section on the Proper Place**

678) An elephant, wandering on the peak of the Vindhya mountain, does not attain to that greatness (dignity, prestige and importance), which he enjoys when standing in the court-yard of of a king's palace. Virtues spread out and make themselves felt only when they are in the proper surroundings.

679) That importance to which sandal-paste attains (or which it comes to possess), when appearing on the cheeks of a grown-up (adult) lady, it does not possess that importance while it is on the peaks of the Malaya mountain. Virtues spread out and make themselves felt only when they are in the proper surroundings.

680) Collyrium, even when appearing on the top of a lamp, does not possess that importance which it gets when put in the eyes of a lovely young woman. Virtues spread out and make themselves felt only when they are in the proper place (setting).

681) Oh dear friend, whoever feels (shows) any respect (or regard) for hair, teeth, nails, the head-man of a village, young married women, and amongst young married women for the breasts when they have fallen down from their proper place ?

682) A wise man does not forsake his post (of duty) (or position) even when confronted by (or, does not yield his place

even to) a host of village-headmen or a throng of wicked people. He gives battle even while standing firm in his position, and acquires fame in every place.

683) People from the kingdom, first captured and then released, contribute to the glory and greatness (prestige) of kings. The arrow remains where it is. But the mere twang of the bow-string is able to kill, down to the root (i.e. completely.)

684) Virtuous, in this world of mortals, is the combination of the ocean and the submarine fire, who are intent upon extinguishing and drying up each other and in whose case the burning of the fire in the heart of the ocean is unknown to either.

### 76. The Section on Virtues

685) If a man has no virtues (good, amiable, noble qualities), what avails his noble (exalted) family? For a virtuous man, noble family has no use (or advantage). In the case of persons devoid of good qualities, even a spotless family constitutes a great stigma (disgrace).

686) Foolish are those people, who, devoid of good (amiable) qualities, pride themselves on their noble (exalted) family. Even though a bow may be made out of *bamboo*, if it is devoid of the string there is no twang produced by it.

687) Birth (in exalted family) does not lead to greatness; but cultivation of numerous virtues by a man leads him to greatness. It is a pearl that possesses real greatness and not the pair of shells in which it is produced.

688) The mother-of-pearl is extremely rough, but in it is born a gem (pearl) which is priceless. What avails birth in noble family? Faults (draw-backs, short-comings) are wiped out by virtues.

689) People say what they know (to be true), namely that there is a very great contrast (disparity) between riches and virtues. Riches are obtained by means of virtues, but virtues are not obtained by means of riches.

690) High position is obtained by dint of virtues; hence virtues must necessarily be obtained (cultivated) (by a person). For even a necklace, if it is devoid of *guṇa* [(i) virtue (ii) string], does not at all attain to the high status of dangling and rolling on a young lady's bosom.

691) What can a virtuous man do in the case of one who is devoid of virtues, even though the virtuous man may be standing by his side? Even though a lamp may be held in his hand by a person blind from birth (i.e. by an absolutely blind person), it serves no purpose at all (it is useless for him).

692) Those men have no reason to feel sorry even when they leave this world and go to the other world, in whose case their descendants live by the enthusiasm created in them (or by the inspiration given to them) by (the memory of) their virtues.

#### 77. The Section on Censure (condemnation) of Virtues

693) What can be done in the case of a master, as in the case of a pearl, though possessed of many (other) good qualities, if the master is impervious to the appeal of virtues (in his servants) and the pearl is devoid of perforation (वेधरहित)? Where the needle does not enter, there virtues (strings or threads—पुण) remain outside.

694) The pearl-necklace, cast away (by the lady) at the time of amorous dalliance with the dear consort, thought to itself thus: "Even those possessed of virtues (woven on strings or threads) are kept outside when it is not the proper time for them".

695) Far better it is to be devoid of virtues in the case of those, who have the pleasure of having secured a new master. (For) people possessed of virtues, if they do not get a reward commensurate with their virtues (sterling worth), are distressed (disappointed).

696) Oh you, who are devoid of virtues, give us your lack of virtues in exchange for our virtues. What is to be done? (How can that be helped?). In this, present *kālī* age, masters are not won over by virtues.

(697) The earth is present everywhere (i. e. it is wide and extensive), and virtues too are (in themselves intrinsically) estimable (valuable). Why is it then that those endowed with virtues suffer disregard (disrespect) at the hands of the rich ?

### 78. The Section on the Praise of Virtues

(698) What is the good of the birth of that person, a destroyer of the youthful charm of his mother, whose virtues are not mentioned (with approval) by the good in the assemblies and by heroes in the battle ?

(699) What is the use of the birth of that person, incapable of even filling a lofty place (with) distinction, by whom with his reputation, as by a river (with its flood of water), the entire space of the world is not filled up (or pervaded) ?

(700) Fie upon him ! What is the good of his being born (in this world), whose fame does not spread out in the country, in the village, in the city, in the royal path (highway or thoroughfare) and in the triangular and quadrangular junctions of streets (i. e. in public squares) ?

(701) Oh large-eyed one, what is the good of his being born or what is the loss resulting from his passing away, for whose sake (on whose account) there does not arise sorrow (uneasiness) in each and every house ?

### 79. The Section on the Censure of Men

(702) In the world people go up and down like the sprouts and the roots of trees (respectively)\*.

(703) People get a low or high position by their own actions. The builders of temples and the makers (diggers) of wells go about their job with their faces turned up and down (respectively).

(704) Though two persons may have been born in one and the same family, in one and the same house and from one and the same maternal womb, still one of them becomes the master of a hundred men (or of hundreds of men), while the other is not able to exert his influence even on one man.

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\* The sense of the second half of the Gāthā is obscure.

705) Those men are useless (are no good), who do not keep (put) themselves on the path praised by the good. Similarly, of no use are they, who, though in a position to do good to others, do not oblige (help) others.

### 80. The Section on the Day-blooming Lotuses

706) The day-lotuses put down the thorns (abounding in the lotus-ponds). They show prominently their seed-cups. They always face the sun and are possessed of filaments. [Hidden sense : they (the good) suppress or put down the wicked. They display (and do not hide) their treasures. They always gladly face their friends and are possessed of amiable, good qualities]. My friend, say, how can the Goddess of wealth refuse to reside among such lotuses (and to favour such persons) ?

707) The day-lotuses have mutually overlapping (touching) leaves surrounding them. They put down the big mass (complex) of their roots. They are delighted at the sight of the sun. [They (i. e. the good) have worthy servants attached to one another. They put down the big crowd of dull people. They are delighted at the sight of their friends]. How can the Goddess of wealth refuse to reside among such lotuses (and to favour such persons) ?

708) Oh Goddess of wealth, thrice blessed are you, who reside in the lotuses, which prominently display the seed-cups and are rich in filaments, which lie on the earth and which have excellent leaves surrounding them. [Hidden sense : Oh Goddess of wealth, thrice blessed are you, who favour people that display their treasures (and do not hide them), who are possessed of amiable, good qualities, who are born in noble families, and have worthy persons surrounding them.]

709) Oh day-blooming lotus, although you have transferred your harshness (i. e. thorns) to the water (or to the roots), and although you conceal (inside your stalk) the filaments (also, good amiable qualities), still the Goddess of wealth resides in you because of the rosy petals.

710) Oh lotus, if your filaments (also virtues) were to be useful in covering up the holes (also, defects or drawbacks) of

others, like the filaments of cotton, then in this entire world, what comparisons could be made in your case? (i. e. you would be incomparable or matchless).

### 81. The Section on the Censure of Lotuses

711) Oh lotus, since you, blooming at the humming of the bees, have been seized by the royal flamingos, therefore, in the fullness of time, no good fruit will be yours (no happiness will come to you). [Hidden sense : Since you, blooming at the falsehoods uttered by others, have been patronized by swan-like (pleasure-seeking) kings, therefore in the fullness of time, no good fruit will be yours (no happiness will come to you)].

712) You do not know yourself, nor others. Surely you are possessed of filaments (fibres) (also virtues) and are attended (occupied) by the Goddess of wealth.\*

713) If (you say that) those who are favoured by wealth (fortune), do not become supercilious (stiff and arrogant), then see how these lotuses do not deign to look at the stalks, by which they were supported and raised aloft.

714) Oh you lotus, if you whose face is turned upwards by reason of your being the abode of Lakṣmī (Goddess of wealth), are averse even to the stalk which is possessed of fibres (also good qualities) and which is always attached (to you), then (tell us) to whom are you amicably inclined (disposed) ?

715) Oh lotus, your seed-cup has been nourished at the cost of dried up leaves. Let alone the state of being the abode of Lakṣmī, you will even lose your name as a lotus.

716) The sun is the friend of the (day-) lotus; it is encircled on all sides by leaves and it is the abode of Lakṣmī. But if it is devoid of water, no body can support it even for a moment [Hidden sense : A man may have a brave (valiant) friend, he may be surrounded on all sides by worthy persons as his retinue, and he may be the abode of wealth. But if he is devoid of status (i. e. if he falls down from his lofty position), no body can support him].

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\* The sense of the second half of the Gāthā is obscure.

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**82. The Section on the Swan and the Mānasa Lake**

718) Oh swan, let the (Mānasa) lake be deserted by you. When fate is adverse, how can you have an abode (in the Mānasa lake) ? (Leave the lake) before the rascal crane now plants his feet on your head (literally : So long as the rascal crane does not plant his feet on your head).

719) Those swans are indeed lucky (happy), who went away (from the Mānasa lake), the very first at the advent of the clouds (i. e. of the rainy season), for they were spared the sight of the flock of wicked cranes, seated on a lofty (elevated) seat.

720) It is indeed not proper for the royal swans to dwell in a lake, where the surrounding regions of the sandy beach are marked with the lines of the foot-prints of other (lesser, inferior) birds.

721) After having seen the lotus-grove (lotus-bed) adorned with flocks of various birds, the royal swans, full of self-respect, deserted the Mānasa lake.

**83. The Section on the Cakravāka Bird**

722) That sorrow, (affliction), which overtakes the Cakravāka bird when the sun is half-set, may that sorrow befall your enemies; or rather, may it not befall even your enemies.

723) The Cakravāka bird on seeing the sun touching the ground (or horizon) (at the time of setting), did not cast aside the lotus-stalk (which it was eating), (but retained or held) it in the mouth, as if it were a barrier (for preventing life from leaving the body), placed (in the mouth) through fear (that life may otherwise escape from the body), by the Cakravāka bird afraid of its (impending) separation (from its female consort).

724) The bed of red lotuses appeared to the Cakravāka bird in its separation from its beloved consort, as if it were a mass of glowing embers (fire). The lotus-plant appeared as if it were a funeral pyre. Its own self appeared as if it were a corpse; and the lotus-pond (lake) appeared as if it were a cremation-ground.

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\* The sense of the Gāthā is obscure.

725) (In its separation from its consort) the Cakravāka bird was comforted by the prospect of being able to look at its own image reflected in the water of the lotus-pond (and thinking it to be its own consort). But even that image was robbed (destroyed) by the ripples of water. Mark the (wicked) cleverness of Providence (Destiny).

726) The Cakravāka birds live in the hope of eventually meeting each other (at the end of the night) and pass the night easily (सुखेन). But the days are not apprehensive of separation. How then are they able to pass them ?

727) It is a lie uttered by people when they say that love is prompted by the desire for wealth (riches). How can there be any greed for riches in the case of Cakravāka birds, who subsist on mere moss (and nothing else) ?

#### 84. The Section on the Sandal Tree

728) Though the sandal-wood is dried up and though it is rubbed (on a stone), still it spreads out such a fragrance, that even the lush (juicy) wreath of flowers (wreath of fresh flowers) is put to shame in respect of fragrance (i. e. because of its inferior fragrance).

729) You did not give up your original nature, even though the axe was borne down on you for hacking and even when you were rubbed (subjected to rubbing or friction) (on a stone). Therefore, oh sandal tree, the world bows down to you with humbled head.

730) Amongst all the best of trees, you have had your birth in a noble family; hence it is that you are always attached to (fond of) the double-tongued (split-tongued) (serpents) and to wicked people (who too are double-tongued i. e. speak in two divergent ways).

731) There is only one draw-back (defect) created by fate in the case of the sandal tree, which is otherwise excellent (तारिप्त = तारिप्त), namely, that the wicked (venomous) snakes do not leave its side (vicinity) even for a moment.

732) Amongst all great trees, the sandal-tree, though innocent, is cut down, because it is vitiated by the presence of snakes, just as a good person comes into trouble because of his association with a bad (wicked) person.

### 85. The Section on the Vaṭa (Banian) Tree

733) Oh noble (great) tree, why were you born on a high way? Or, if you were born (on a high way), why did you bear fruit? Now, if you have put forth fruit, then you must endure mockery (ill treatment) by the birds (feasting on your fruit).

734) Oh Vaṭa tree, if you had not been there (i. e. but for you), what would be the miserable condition of travellers (wayfarers), in the desert (arid) region, abounding in rough *Śamī* trees and crowded with dry *Karīra* and sharp *Khadira* trees?

735) Even if the height of the Vaṭa trees may be the result (consequence) of the peculiar quality of the soil, still the abundance of fruit would be determined by the (quality of the) seed.

### 86. The Section on the Tāla (Palm) Tree

736) Oh palm tree, what avails your tallness (loftiness) which half (i. e. almost) blocks the expanse of the sky, since you are not resorted to by wayfarers scorched (i. e. tormented) by hunger and the fierce heat (of the sun)?

737) Oh palm tree, you are devoid of shade, you do not afford shelter to anybody, you put forth your fruit far beyond the reach of men: your faults are immense and so is your height!

738) If the palm-tree does not yield fruit even to those by whom it was reared with watering-service a hundred times (i. e. countless times), how can it then yield fruit to others (who have not watered it)?

### 87. The Section on the Palāśa Tree

739) Oh Palāśa tree, your leaves were abandoned by birds even as you were putting forth your buds, for you at once darkened your face in the spring season. [Hidden sense : a person, growing day by day in his prosperity, is abandoned by supplicants, if they find that his face becomes gloomy (darkened) with anger, on his being entreated for charity or alms].

740) "Let alone the emergence of fruits; even on the day that it blossomed, it put on a darkened face"—thinking thus, the Palāśa tree was at once forsaken by its leaves.

741) Oh Kimśuka (Palāśa) tree, why was it that you were grinned at by the young maiden, on seeing your branches? Or rather, it is not your fault; who forsooth, is not deceived by the Palāśas (demons)?

742) Although a miser may be raised to a lofty position because of his excessive wealth, the supplicants remain (as) destitute (as before). Say, even though the Palāśa tree puts forth fruit, whose desires are fulfilled thereby (or who ever feels any desire for them)?

743) Oh Palāśa tree, it is true that you have blossomed and borne fruits in solitary (unfrequented) regions; but if your fruits were pleasant to eat, even in a slight measure, who could adjudge (assess) your real worth?

### 88. The Section on the Submarine Fire (Vaḍavānala)

744) Oh submarine fire, you should reside (in the heart of the ocean), intent on drying up its moisture, so long as the ocean is not aware of it. But when the ocean clearly comes to know about it, then neither you, nor the surface of the world will fare well.

745) What emulation can (even) the best of Gods have with the submarine fire (literally : with one like the submarine fire)? For the submarine fire feeds on the ocean (i.e. consumes the water of the ocean as its fuel)—the ocean which checks (tames) the advance of fire (and extinguishes it).

### 89. The Section on the Ocean

746) Even though the gem might have been thrown out by the ocean, who has no appreciation of its virtues (or worth), still the emerald-piece is esteemed highly wherever it goes.

747) The Kaustubha gem, though thrown out by the ocean, reached (attained to) the broad (expansive) chest of Murāri (i.e. rose to the exalted position of being used as an ornament on the chest of Viṣṇu). We, however, wonder who was put by the ocean in its place (i.e. how the void, created by the loss of the Kaustubha gem, was filled up by the ocean).

748) Do not look only at the faults of a person, but praise even the rare virtues that he possesses. The ocean, though abounding in worthless cowries (shells), is still called "the repository of gems" in this world!

749) A gem, though it may be forced (driven) into a mountain-stream, being pushed by the (ocean's) mighty waves advancing on the shore, still it once again gravitates into its (natural) course and returns into the ocean.

750) Even in the absence of Lakṣmī (the Goddess of wealth), the serenity of the ocean remains as it was before. But tell me, to whose abode has that Lakṣmī not wandered, in the absence of the ocean (i.e. when separated from the ocean or set free from the ocean)?

751) The ocean has been seized by the submarine fire, it was churned (agitated) by all the Gods and the demons, and it was even deserted by Lakṣmī. But behold its serenity (gravity)!

752) Oh milk-ocean, you always bear fire and water, nectar and poison, Viṣṇu (Kṛṣṇa) and the demons (who are his enemies) together. Your surpassing greatness is always on the increase.

753) The ocean, though thickly packed with gems, is never elated with pride. But the glance (eye) of the elephant is delirious with arrogance, although it is doubtful if its head possesses any pearl at all.

754) Though the ocean dispenses its gems incessantly, its stock of gems does never run out. Wealth disappears because of the exhaustion of one's religious merit and never because of gifts and enjoyment.

755) The ocean does not lose its greatness (or, does not become depleted), even though gems are extracted from it (by people). And yet it must be admitted that very rare in the ocean, are the gems which are comparable to the moon !

756) The moon, though cast off by the ocean, rose to the status of being an ornament on the head of God Śiva. But we wonder who was put in its place by the ocean (i.e. how the ocean could fill the void created by the loss of the moon).

757) Although the moon has been separated (torn away) from the ocean, some-how or other, because of fate, still its light causes great joy (to the ocean) even from a distance.

758) Having given your gems to the Gods, oh ocean, you surrendered yourself to the hungry submarine fire (to satisfy its hunger), and thereby you have left your mark (of greatness and magnanimity) permanently in this world.

759) Countless are the conches (shells), spotless white, born of the ocean. But none of them has attained to that celebrity (eminence, renown), which the Pāñcajanya conch (belonging to Viṣṇu) possesses.

760) Oh ocean, you have been really whitened (glorified or raised to distinction) by that conch born of you—that conch for which even Kṛṣṇa (Viṣṇu) stretched out his hand, putting himself into the position of a supplicant.

## 90. The Section on the Censure of the Ocean

761) Oh you lord of the rivers, you have nectar and gems at your complete disposal and yet you do not make the world immune from death and poverty. Are you not ashamed of your turbulent (restless, flashing) waves ?

762) Oh ocean, bearing as you do the name of Ratnākara (repository of gems), why were you not dried up long ago, since the sailors sailing on your bosom and desirous of earning wealth, did not reach the other shore\* ?

763) Oh ocean, proud of your waves and roaring aloud, why were you not dried up long ago (or completely), since travellers, oppressed with thirst because of the heat of the summer, retreat (recede) from you with their faces turned away ?

764) Oh ocean, how is it that you did not die for shame and did not become dejected (distressed) (वितन्न = विषण्ण) [or unconscious (वित्तन्न)] with anxiety ? For though you are there, the sea-faring people have to make (provide for) a special store of (drinkable) water.

765) Oh ocean, you were formerly fastened (by Rāma, with the *setu*), you were formerly drunk (quaffed off) (by Agastya) and you were also crossed (by the monkeys—followers of Rāma). Why are you then roaring aloud at a false (non-existent) achievement (i.e. why are you roaring aloud in the absence of any positive achievement and in spite of these indignities) ? Are you not ashamed ? What shall we say ?

766) Oh traveller, if you are eager for clear (pure, drinkable) water, do not go ahead, for this is an ocean. Very different are those regions of lakes, wherein the thirst for water disappears, being completely satisfied.

### 91. The Section on Gold

767) Oh my friend, how is it not proper to put (or throw) gold into fire, when—fie upon it—it is only stones (touch-stones) that assess the qualities (virtues) possessed by it ?

768) Not even by being burnt in fire, nor by being rubbed on a stone (touchstone), nor even by being cut into pieces, does gold suffer so much distress (pain), as when it is balanced against the Guñjā berries.

\* The sense of the second half of the Gāthā is obscure. Only a conjectural rendering has been attempted above.

769) How can one not feel sorry (deeply distressed) in this world, how will not old age (and a sense of frustration) come upon a person prematurely, when he sees that the lettered (also literate) weighing balance measures out sugar, while the unlettered (also, illiterate) (small) balance measures out gold ?

770) Oh balance, unlettered (also, illiterate), made of steel (also, greedy), having two ends or extremities (also, double-faced, hypocritical), what shall we say to you? Are you not abashed when weighing gold against a Guñjā berry?

771) Behold, the balance weighs gold and also the counter-piece (counter-weight) of stone. Or rather, how can there be any discrimination between good qualities and bad qualities, on the part of those who are unlettered (also, illiterate) ?

## 92. The Section on the Sun

772) You have wandered, you are wandering and you will wander every day in the vicinity of the summit of Mount Meru, oh sun. But if you obtain even a grain of gold, then, oh sun, you would really be (regarded as) valiant.

773) Oh sun, if you could show yourself at night, as does the moon, though devoid of lustre show himself by day, then you would really be (regarded as) valiant.

774) Rising (rising to eminence), traversing (pervading) (conquering) the entire world and setting (downfall)—even the sun passes through these three states in the course of a single day. What then shall we say about other ordinary people ?

## 93. The Section on the Lamp

775) Possessed of *guṇa* (virtue; also, wick), full of *sneha* (affection; also, oil), endowed with *ālōka* (discernment; also, light), giving delight to the eyes of people and dissipating the advance (prevalence) of enmassed *tama* (ignorance; also, darkness)—is it a good (righteous) man that you are describing ? No, it is a lamp.

776) The lamp (at night) swallows darkness and then gives out that very darkness under the guise of lamp-black (soot). Or rather, those possessed of a pure nature (noble-minded persons) do not harbour malice (or anger) in their hearts.

777) Wicked people wilfully create dirt and uncleanness in their own abodes. (This is well-known). But, oh lamp, it is not proper for you, who are possessed of *guṇa* (virtue; also, cotton-wick), *sneha* (affection; also, oil) and *kānti* (beautiful complexion; also, light or lustre), to do so (i.e. to create dirt or uncleanness in your own abode).

778) Oh lamp, you destroy your *guṇa* (virtue; also, wick), and *sneha* (affection; also, oil) and make your own abode dirty (or unclean); therefore your shadow is shunned by good people.

779) Oh lamp, what avails your lustre (brightness) (also, complexion), your wick (also, virtue) and your oil (also, affection), you whose shadow is shunned by the good from a distance ?

#### 94. The Section on the Utterances (wailings) of Women (in separation)

780) Many are the torments (sufferings), which arise (or result) in the absence of the one dear consort, namely, langour, restlessness, loss of sleep, horripilation and nervousness.

781) In the absence of the one beloved consort, full of genuine love and tender affection, the earth, though crowded (teeming) with people, appears, alas, desolate (dreary) like a forest.

782) Where has he gone—he, highly esteemed (loved) by the good (or, he, the good-natured darling); he, the mine (fountain-head) of hundreds of pleasures (joys); he, the extinguisher of the fire of love; he, who is drying up my heart ?

783) (Sooner or later) there will dawn that wonderful day, when my dear consort, fatigued with the exhaustion of amorous dalliance and completely hidden (enclosed) in the cage of my encircling arms, will sweat away all the pangs of separation.

784) My dear consort will come, will kiss me and having kissed me in a merciless manner, will ask me : " My sweetheart, is it all well with you ? " My salutations again and again to that day (or those days)!

785) Blessed would be that day, endowed with all auspicious characteristics would be that night and nectar itself would be that moment, when my dear consort will suddenly be seen by me !

786) It is only the bond of hope that sustains (or supports) the life of a person staying in a far-off place, away from her dear consort and constantly longing for union with him.

787) My beloved consort, though residing in my heart, is impossible for my eyes to see. Behold, Providence (God) has not created in (the walls of) my heart (any) windows (or openings) (through which I might peep in and have a glimpse of him)!

### 95. The Section on the Garment-vendor (Draper)

788) Oh garment-vendor, long, soft (fine), of thick texture and wide, comfortable to the region of the waist and costly—such a cloth (garment) for the lower part of the body is liked by us (or appeals to us).

789) That garment which is deficient in its length, which is devoid of (the proper or optimum) width, which loses its colour when washed on a rock and which (consequently) does not give joy (pleasure) (when worn on the body)—throw such a garment on the bank of the Narmadā.

790) Oh garment-vendor, even though a garment which is made from excellent (पद्मह = पद्म) threads, which is comfortable to the bones, which creates attachment (for it) (in the mind of the wearer) and thrills the wearer's body with joy, is offered to us, it would not appeal to us, if it is colourless.

791) Oh garment-vendor, that which is excellent on being washed, that which is weighty and durable (सम = क्षम, that which stands rough wear and tear and washing) and is costly—show such a garment to us—why are you hesitating ?

VL....25

792) Oh draper, show to us a garment which has a thick texture and which is excellent, which is excellently woven (सुविणीय = सुतम्) and which considerably adds to the beauty (smartness) of the wearer—be of good cheer (and show such a garment to us). Such a garment delights us.

793) Oh draper, that garment (*saree*) which appears the same on the first day and the last day (i.e. which maintains itself in the same condition as regards colour, texture etc. from the day on which it is purchased upto the last day of its wear)—such a garment (*saree*) surely appears beautiful (smart) on our hips, even though it may have been worn out (and torn) (here and there) in the meanwhile.

### Epilogue

794) From this thesaurus of verses (वज्जालाप = पद्यालये), composed by several poets and liked (or welcomed) by all people (or the whole world), the desired stanzas are recited, whenever there is an occasion for their recitation, in an assembly of learned people.

795) That person who recites this Vajjālagga in the proper place (नियठाणे = निजस्थाने), having regard for the (appropriate) occasion (ठाणे गहिऊण = स्थानं गृहीत्वा) and at an opportune moment (पत्थवे = प्रस्तावे), attains to high position (or esteem) (amongst the learned).



## **Additional Stanzas (Ms. C)**

### **ENGLISH TRANSLATION**

#### **2. The Section on the Gāthās**

15\*1) The helpless gāthā, composed with great labour (effort) by good poets, wails (weeps) placing both its hands on its (fore-) head, when the foolish reciter easily ruins (spoils) it (by his careless and faulty recitation).

16\*1) The gāthā, is tortured (harassed) by bad reciters and bad writers who are ignorant of its (real) import, like a city when its sovereign rule is subverted.

16\*2) Far better is even a single (charming) (beautiful) gāthā though composed (once) in a hundred years, but not even a crore of gāthās devoid of good qualities, though composed even within half a second.

18\*1) Who is not ravished by the gāthās? Who does not remember his dear friends? Who (pray) is not tormented at the sight of the jewel of a righteous person (i.e. a worthy, virtuous) person plunged in misery and suffering?

#### **3. The Section on Poetry**

31\*1) The plot of a poem, though rich in emotional appeal, produces delight only in the minds of very few people. Not all trees (but only a very few) blossom at the touch of the foot of a beautiful woman.

31\*2) Our homage to the clever ones, the mighty elephants in the form of Prākṛit poets (of olden times), whom even today the line of bees in the form of (modern) poets follows faithfully (closely), adhering to the path (trodden by them).

31\*3) May Sanskrit poetry be burnt down (and go to ruin) and may also those who have composed it be burnt down (and go to ruin). When a house made of bamboo-reeds is on fire it produces a crackling sound.\*

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\* The sense of the second half of the gāthā is obscure.

31\*4) He who gives his reply in Sanskrit when Prākṛit poetry is being recited—well, he smashes and destroys a bed (carpet) of flowers by dashing a rock on it.

31\*5) Poetry devoid of (flawless) metre, Sanskrit speech (speaking in Sanskrit) devoid of scrupulous observance of grammatical rules and pride (vanity) devoid of beauty of form—none of these three looks nice (charming).

34\*6) Is that ever styled as poetry? Even if that (such so-called poetry) is composed, one (only) deceives himself thereby, since it does not move from one hand (person) to another, like the one and only son in a family.

31\*7) Prākṛit poetry and love perish if they are squeezed (pressed or pursued) too hard (roughly). They lose their beauty if they are subjected to tooth-cuts (dental bites). Both of them are (therefore) said (अपहृष्ट) to be soft (gentle, sensitive).

#### 4. The Section on the Good

48\*1) A righteous man—a veritable ocean of politeness and generosity—is agitated (upset) in his mind, but does not speak bitter words; he does not play up the faults of others, (but) reveals their virtues (noble qualities); he does not get angry with even those who have got wild with him.

48\*2) A righteous man, who grieves for (commiserates with) every afflicted creature (that he comes across), does not experience so much happiness as he experiences sorrow.

48\*3) Surely righteous men, while conniving at (neglecting) their own interests, are devoted to the furtherance of the interests of others. The moon brightens up (whitens) the earth, but does not wipe out the dark spot (on her orb).

48\*4) May righteous men full of fortitude, who are given to speaking the truth, to carrying out whatever they have undertaken (or promised to do) and to discharging (successfully) their onerous responsibilities, and who always have a happy (cheerful) look, live long (in this world).

48\*5) A good (self-respecting) person, even when reduced to poverty, would resort to a forest but would never utter an abject word. Even though standing on the threshold of death, he would not be prepared to sell away (barter) the extremely valuable jewel of self-respect.

### 5. The Section on the Wicked

64\*1) "That house, that shrine (temple), that royal palace does not exist (anywhere in the world), where one does not find (come across) two or three villains (wicked people), who get angry without any reason.

64\*2) Lo and behold the advantage secured by sesamum oil on parting company with the dregs (separated as cakes from the oil), in that it finds a place on a (great, eminent) king's head perfumed with fragrant musk.

64\*3) Blessed (indeed) are the deaf and the blind. Both of them alone live (in a real sense) in this world of human beings, for they are spared the hearing of the utterances of wicked (fault-finding, tale-bearing) people and are saved from the sight of the prosperity (opulence) of the wicked.

64\*4) Strange is the behaviour of the wicked, who speak in a sweet, flattering manner only in the beginning, but who turn their faces away as soon as their self-interest (selfish object) is served (achieved) and who are therefore comparable with dogs in their sexual intercourse (with bitches).

64\*5) Noble-minded persons feel embarrassed when their exploits (achievements) are revealed and their noble qualities (virtues) are glorified (by others). But others (i.e. ordinary persons) are so delighted even when they are unjustifiably praised, that they cannot be contained within themselves (i.e. their joy is boundless).

### 6. The Section on Friendship

72\*1) The flood (stream, current) of the divine river (Ganges), the height of the *Vata* tree and the commitments made (undertakings given) by righteous people—all these are small (or

tiny) in the beginning (at first, in the initial stage) alone, but they assume huge proportions later on.

72\*2) If the dear one is not seen, there is uneasiness, if the dear one is seen, there is jealousy; if the dear one is not seen (?), there is haughtiness; if the dear one has gone far away, there is wretchedness (misery). Oh friend, whence can there be (any) happiness from the dear one (in any circumstances) ?

72\*3) “To-day I am in my monthly course and you too are eager for a kiss. (Therefore) kiss in such a manner that you will not touch (any other part of my body)” ; saying so she offered her lower lip (to her dear consort).

72\*4) Oh cruel one, that damsel rests her forehead on her hand and the poor creature does not even for a moment leave her bed-stead (खट्वाक्ष), and hence she may be said to have become, because of you (for your sake), a female ascetic of the Kāpālīka sect, who carries a skull (as a begging bowl) in her hand and does not even for a moment leave off her staff (called खट्वाक्ष).

72\*5) There is nothing insurmountable (in this world) for (genuine) love : (even) the ocean is crossed, even blazing fire is entered and even death is courted (solicited).

72\*6) Do not suppose that your lotus-like face was forgotten by me, when you had departed to a remote land (gone abroad on a journey). My skeleton (body) was stalking about empty, but my soul (mind) was with you (all along).

72\*7) The house causes uneasiness; the shrine (temple) produces restlessness; even the palace irks (causes worry). Oh, fair lady, the whole earth bounded by the oceans causes annoyance in the absence of the one dear consort.

72\*8) In the midst of wide-spreading, dense darkness (on a cloudy, rainy night), the path (to be traversed) is seen because of the (occasional) flashes of lightning (in the case of ordinary people). But in the case of women going out to meet their lovers, it is their love that illumines (reveals) every thing that is and is not (on the way).

### 7. The Section on Affection

80\*1) Love (affection) is unaccountably entertained by one for some body, though devoid of noble qualities. A crow (दिवाकर = दिवाकर) perches on the *nimba* tree forsaking all other lovely trees.

80\*2) In the case of a person, staying in a very remote place and (constantly) cherishing (in his or her heart) the desire of union with his (or her) beloved one, it is only the bond of hope that preserves his (or her) life.

80\*3) = Gāthā No. 781.

### 8. The Section on Discreet Conduct (Worldly Wisdom)

90\*1) There is no flavour (smack) comparable to that of salt; there is no friend (or relative) comparable to knowledge (wisdom); there is no treasure comparable to religious merit (righteousness); there is no enemy comparable to anger.

90\*2) Where a woman dominates (holds absolute sway), where the ruler is only a child and where the (chief) minister is illiterate (ignorant)—let alone affluence (prosperity), but even one's life (is in danger and) must be preserved at all costs.

90\*3) = Gāthā No. 698.

90\*4) (Even) (great and prosperous) families go to ruin (perish) because of unworthy sons; (even) (highly affluent) towns and villages perish (are destroyed) because of (mischief-mongering) persons of bad character; (even) (highly prosperous) kings meet their ruin because of bad ministers (counsellors).

90\*5) Chaff is lost as a result of (strong) wind; vocal music (song, singing) is ruined (or, its effect is spoiled) because of the noise made by people; knowledge is lost in the absence of repeated study (revision); a wife is spoiled, if her husband (frequently) goes abroad (on journeys, and remains away from home).

90\*6) Discharging (with determination and tenacity) a work undertaken is the most important thing in the case of those who

are engaged in accomplishing great tasks. How possibly can random and casual efforts (तुच्छमेण) avail? If it is ignored (neglected) (in the beginning) later on it becomes difficult to accomplish.

90\*7) Do not accept (as true, authoritative or final) what you have merely heard from others (i.e. got by hearsay); do not believe in what has not been directly seen (by you); and even in regard to things directly seen, consider (have regard for) what is proper and what is improper.

90\*8) Righteousness is the root-cause of wealth (riches prosperity); a (virtuous) wife is the source of all kinds of happiness; humility (or discipline) is the root-cause of virtues; pride (vanity) is the root-cause of ruin (destruction).

90\*9) Wealth is ruined (lost) by gambling; the family is ruined in the case of those who are devoid of character; a woman is ruined by her extraordinary beauty; a king is ruined because of unworthy ministers.

90\*10) = Gāthā No. 687.

90\*11) = Gāthā No. 689.

90\*12) Intelligence, truthfulness, friendship .....an epic poem—all these are agreeable in the beginning (at first), but later on lead to distress (or are maintained with difficulty).\*

90\*13) = Gāthā No. 143.

90\*14) = Gāthā No. 690.

90\*15) = Gāthā No. 700.

### 10. The Section on Adventure (Enterprise)

119\*1) Generosity even when fortune (wealth) has declined, self-respect (high spirit) even in calamity, fortitude (firmness) even in the face of death, freedom from bewilderment even in the midst of a hundred (different) assignments (undertakings) (demanding attention)—all that is the glory and ornament of men of lofty character.

119\*2) Men of courage and fortitude achieve their own undertaking even when they are dead and gone. Behold, the flower-

\* Sense obscure.

armed god (Cupid), even though burnt down (by Śiva), has robbed (completely dominated) the other (i.e. left) half of (the body of) Hara (Śiva).

119\*3) The more and more (loudly) Fate mercilessly sounds the drum (of opposition) by creating unexpected difficulties (also, by beating the drum with irregular strokes), men of courage and fortitude (take up the challenge) (and) begin to dance with a cheerful (smiling) face.

### 16. The Section on Servants

161\*1) Nothing is obtained unless it is asked for. But if you are requested for anything, you get wild (angry), oh king, Alas! How will you endure (the tortures) when you go to the abode of death?\*

### 17. The Section on the Vallant Warrior

178\*1) A Warrior's sorrows due to the offence given by his master to his self-respect and rankling in his mind for a long time, dropped down (as it were) through the orifices (wounds) in his body caused by the thrusts of the (pointed) tusks of the enemy's elephant.

178\*2) The noble warrior, besmeared with (his own) thick curdled blood, did not fall down (i.e. collapse) (unconscious) on the battle-field, because Indra, frightened by his extra-ordinary courage (boldness), besprinkled him with nectar.

178\*3) The beloved consort laments (weeps) on one side; and on the other side there are the loud sounds of the war-trumpets. The heart (mind) of the warrior swings (oscillates) (vacillates) because of his love (for the consort) and because of enthusiasm (fascination) for plunging into the battle (i.e. wavers between his love for the consort and his impatience for taking a plunge into the battle).

### 20. The Section on Elephants

199\*1) Oh lordly elephant, you will die at the mere recollection of the waters of the Narmadā, in which sluggish waves are

\* Sense obscure.

surging up because of (the sudden immersion of) the (swelling) breasts and bosoms of the divine ladies (bathing in the Narmadā's waters).

199\*2) It is the Narmadā (alone), if at all, that endures the (manifestations of the) intoxicated condition of adult, lordly elephants, namely, the digging up of her banks with their tusks, the immersion of the entire bodies and the torture (turbulence) caused by the (violent) movements of the trunks (plunged in the water).

199\*3) Oh foolish one, your self, that was worthy of being looked at (with admiration) by all people, has been today reduced by you to a low (abject) position, when you ran away in fear of the lion.

199\*4) The tongue in your mouth is not straight (or normal) (but retro-verted), your trunk is huge (or fat; read थोरे instead of थोरे) and your glance looks wild (frightful) because of intoxication. Oh lordly (mighty) elephant, you who are proud because of the sharp points of the your tusks (or, because of the jewelled tips of your tusks), (it is precisely because of these faults that) you are not fit to be resorted to (or visited).

199\*5) Oh elephant, when you gave out a shriek of distress on beholding the mighty lion and also gave up your proud, defiant spirit, you reduced even your (mighty) self to a very low (abject) position.

## 22. The Section on the Hunter of Wild Game

214\*1) Alas! (My Son) is sleeping with his mass of hair mingled (? ललित) with the dishevelled (उन्विल = उद्धेल)\* (or luxuriant) tresses (of his wife). Oh trader, go somewhere else. Whence (how) can there be any pearls with us?

214\*2) The wife of the hunter, while returning from her father's house inferred the death of her husband from the branches of the *karañja* trees, soiled with the dark colour of the elephant's rut transferred to them during the rubbing of the cheeks (temples) (against the branches).

\* The sense of विह्वल is obscure. Read विह्वल्विल [विह्वल + उन्विल (= उद्धेल)].

214\*3) The wife of the hunter did not lament so full-throatedly (profusely), even when her husband died, as when she heard the trumpeting sound of mighty elephants near the habitation of the huntsmen.

214\*4) On seeing a group of huntsmen in the region of their habitation, coming out in the early morning, with the mass of their hair dishevelled, the purchasers (or traders) of ivory go back (despairing of getting any elephant-tusks in a place where the huntsmen are living a dissolute nocturnal life and hence do not have any stamina left in them to kill elephants for ivory).

214\*5) Let alone the killing of elephants. Your son is paring the bow-staff. What (otherwise) is the greatness (power) of our swelling, firm and heavy bosoms?\*

## 24. The Section on the Camel

226\*1) Oh camel, do not at all desire to eat each and every sprout (that you come across). Your face (mouth) lifted up and long sighs emanating from your mouth, you will breathe your last, remembering your (favourite) creeper\*.

226\*2) Oh camel, do not feel sorry on tasting the bee-hive which has been obtained by you somehow, by chance. How possibly can things eagerly desired by one's heart be obtained every day?

226\*3) Oh camel, you are sighing, weeping, feeling distressed, pining, worrying (चित्तेसि) and are wandering about in grief (ऋद्धिदो = उद्विग्नः). Surely (it must be said that) you tasted that creeper only to court your death (मरणस्य कम्).

## 26. The Section on the Bee

252\*1) If the bee, leaving aside the lotus excessively fragrant because of its prominent filaments (बिन्दकेसर) and honey, longs for the *pātala* flowers, what is the (special) virtue (in those flowers) that is responsible for that?

\* Sense obscure.

252\*2) The bee hovering about, touches such a critical point (part) (किं पि पप्सं) of the lotus, that he sucks and draws away the honey in the lotus-plants (or, in the lotuses, if we read नलिणाणं), even though it may be right in the roots (आमूलगतं पि).

252\*3) Oh bee, do not feel distressed, but lie down (perch) somewhere in the absence of the *Mālatī*. Surely one's heart's desires are not fulfilled when fate is adverse (unpropitious).

252\*4) Oh bee, you who are greedy of profuse fragrance and are (consequently) shut up in the interior of the lotus, why do you feel distressed? Or rather, even others, who are addicted to vicious habits, do not get (any) happiness.

## 28. The Section on the Swan

263\*1) Oh royal swan, you will go out and reach an excellent lake—what is surprising about that? But you will never come across anything comparable with the *Mānasa* lake, though you may roam over the entire earth.

263\*2) Oh swan, do not remember the happiness which you enjoyed in the lotuses growing in the *Mānasa* lake. Matters that have come to an end (संठिय = संस्थित), by the decree of Fate, can be regained (only) with great difficulty.

263\*3) The lotus-plant feels as much happy in the company of the swans as in the company of the bees. The hearts (minds) of women are not able to distinguish between what is pure (white) and what is impure (dark) (i. e. between what is good and what is bad).

263\*4) Even the abundant water (in the *Mānasa* lake? or any ordinary lake?) was so soiled by the accursed aquatic creatures (जलरंकुज), that there was no suitable abode for the royal swans even though they had come (to the lake) at the proper time.

## 30. The Section on the Clever (Shrewd)

284\*1) Shrewd people, who never fail to observe formalities and who do not (?) change the colour of their face (even) in the

absence of previous acquaintance (पुत्राभावे), though slackening their affection, are recognised as such only with great difficulty (i. e. not easily).

284\*2) Shrewd people are kind (and sympathetic) only so long as their bodies (minds) are full of affection. But as soon as they become devoid of affection, they, like sesamum grains (or seeds), become wicked (खल, also dry, oilless cakes).\*

284\*3) Why speak of crooked (indirect) remarks and why talk about glances shot through (or from) half-closed eyes? In a village full of shrewd people even an exhalation of breath (sigh) is correctly understood and interpreted.

284\*4) Even in the mere utterances of the shrewd, there is a magic (witchery) which is clever in conciliation (appeasement), skilled in jocularly and rich in the charm of persuasive speech. Where is the need for any magic roots (or herbs), (i. e. roots or herbs possessing magic properties)?

284\*5) Blessed are they—our homage to them—clever are they and they also enjoy the favour of Cupid—those, namely, who are enshrined in their hearts by girls, young ladies and old dames (alike).

284\*6) Indirect speech is not made (uttered) in their presence (i. e. is of no avail, as they immediately see through it). They even know (by a mere casual look) what is the business (object or intention, कर्त्तव्य) of a person. Oh dear girl, shrewd people, like gods, are won over by sincere affection (or devotion).

284\*7) Though the highest mark of distinction for shrewdness might have already been conferred upon Kṛṣṇa, let it be conferred on him once again, for he enjoys the company of (or gives the pleasure of his company to) a large number of cowherd-esses, while carrying Lakṣmī enshrined in his heart (all along).

284\*8) They know (fathom) by their intelligence even thoughts deep-laid (concealed) in the hearts (minds) (of others). Oh daughter, do not (therefore) talk in a crooked (witty, subtle) manner in the presence of clever (shrewd) people.†

\* Cf. Gāthā No. 559.

† Cf. Gāthā No. 282.

### 32. The Section on the Eyes (Glances)

300\*1) The young damsel is a wonderful (unprecedented) archer, in that she puts into action (संघट्ति) the bow of her arching eye-brows, pulls the arrows of her glances as far as the region of her ear and wounds (pierces) the mind and not the body (जीव = जीवम् life, i. e. the living body).

300\*2) People being apprehensive of the love-inspiring eyes (glances) of the farmer's wife as of demons, begin to wander about, looking for the way (by which to escape).

300\*3) Even today in his absence (i. e. due to his separation) these eyes of this lady, dark (black) and white, are rolling in the quarters (i. e. are scanning the quarters, surrounding space) like cows which are born blind.

300\*4) Oh wicked (wretched, accursed) fate, do not destroy (break) the operation (functioning, activity) of the eyes (glances) of young men and women (by carrying away, or by removing the object of their love)—the eyes, which are white, dark, long, bright, framed with beautiful eyelashes and rolling about (searching for a beautiful object).

300\*5) People make something red with red colour, white with white colour and dark (black) with dark (black) colour. But it is very marvellous, oh deer-eyed one, that you have made people red (रुक्, inspired with love), by means of your eyes which are white and black (dark).

300\*6) The eyes (of the lady), whose copious, dark collyrium paint has been wiped off because of a close and tight kiss (गाढवर-चुम्बन), appear beautiful with the tears welling up from within and streaming down (her checks).\*

300\*7) = Gāthā No. 370.

### 33. The Section on the Breasts

312\*1) Her breasts, which are wounded with the points of the lance-like nails and which have the (semi-) circular string of

\* Read गलतवाहाई for गलतवाहाहि. The sense of वक्क (= वाक्) is obscure.

the necklace resting (poised) on their nipples, look beautiful as if they were the auspicious (water-filled) pitchers used on the occasion of the consecration (ceremonial installation) of Cupid on the kingdom of amorous dalliance.

312\*2) He was distressed at the mere sight of her breasts, whose nipples were dark (उन्मथिय = दग्ध = कृष्ण), just as a thirsty traveller is distressed at the mere sight of pitchers in a water-distributing place for travellers, which (pitchers) have a dark-coloured mouth.

312\*3) The golden pitchers in the form of her breasts are surrounded (bound or fastened) by an iron chain in the form of the line of down (on her abdomen). For whom is the young damsel carrying a treasure of precious gems ?

312\*4) The pair of the young damsel's breasts are like two golden pitchers filled with the gems (treasure) in the form of love. Why are they dark at their topmost points ? Of course because they bear the dark-coloured seal of lac, put on them by the king, namely, Cupid.

312\*5) Oh fair lady, who ever gives a hand to (i.e. touches caresses, fondles or pats) breasts, which have fallen down from their place (i. e. are hanging down loose and limp) and have lost their rotundity) मेढल = माण्डल्य) and gorgeous (proud, stately) appearance ? (Similarly) who ever gives a helping hand to good persons who have fallen down from their former status, have lost their followers (मेढल = परिवार) and have been forsaken by their (erst-while) opulence (wealth) ?

312\*6) The breasts which have (in their proper time) discharged their responsibility (i. e. have withstood the assaults made on them in amorous dalliance), which have been wounded by the sharp points of the lance-like nails and which have (in their own day) been able to plunge into distress even pitchers (jars), if they were to stand in front of them (for comparison), appear beautiful, even when fallen, just as a warrior who has successfully discharged his responsibility (i. e. withstood the enemy's assault on him in battle), who has been wounded by the sharp points of the enemy's nail-like lances and who has been able to punish even

elephants (कुम्भ = कुम्भिन् = elephant) attacking him right in front, appears beautiful, even when he lies dead (on the battle-field).

312\*7) The two breasts, with dark-coloured nipples, being scared by the prospect of their impending fall, wept when leaving their place, with tears in the form of milk !

312\*8) The breasts which are curvaceous (? अलिया = अलीकौ are like a wicked person (who is given to falsehood); in the middle they are (invisible ?) like the gift of a stingy person; they cannot be contained within the expanse of the bosom, like the anxious-thoughts crowding in the mind of a person occupying a lofty (exalted) position.

312\*9) Seeing her heavy (bulky) and protuberent breasts of that kind (i. e. of wonderful appearance), fallen in that manner (i. e. fallen completely and for all time), let not anybody entertain pride (vanity) in this unsubstantial worldly life.

312\*10) That your breasts, though occupying a lofty position, though closely touching each other (सुसंगता = सुसङ्गतौ; also : keeping good company) and though full and plump (also : full of riches, wealthy), rob the valuable jewel in the form of the minds of young men—that is indeed a great wonder.

312\*11) What can these breasts, which have fallen from their (lofty) position, do even if (formerly) they were capable of creating a lofty position (for themselves), even if formerly they used to bend down their faces (on account of their bulkiness) and even if they were (formerly) incessantly growing (swelling in their proportions), any more than kings who have fallen from their lofty position, do, even if formerly they were capable of creating a lofty position (for themselves), even if (formerly) they were bending down their faces (on account of their humility) and even if they were (formerly) incessantly growing (in their power and eminence) ?

### 34. The Section on Beauty (Loveliness)

318\*1) The beauty of the young lady has fructified (i. e. burst into view) in the form of clusters (bunches)—here in the region of the three folds (of abdominal skin), here in the region

of the three folds (of abdominal skin), here in the region of her pudendum, here in her lotus-like face and here in her firm and extensive bosom.

318\*2) Every time a different (new) girdle, every time a different (new) bodice—in the case of a newly married damsel—is not adequate for being worn, while youthful age is mounting towards its climax.

318\*3) The loveliness of the damsel having the sheen of gold, being heated by the fire of Cupid and boiling (seething) inside, has erupted as it were under the guise of her bulky breasts.

318\*4) That the lady, whose body is (very) slender in the middle part, does not suddenly break (into two) due to the weight of her bulky breasts—the reason for that is this, that the creator has provided a prop in the form of the line of down (on her abdominal skin), for fear that otherwise she would break (crumble down) under the weight of her breasts.

318\*5) Oh moon, why do you feel sorry on being defeated by the loveliness of the cheeks of the young damsel? Well, let not pride be entertained by you (on account of your supposedly incomparable beauty). Do not forget that the earth abounds in numerous gems (jewels, i. e. excellent things).

318\*6) The young girl, a store-house of loveliness, who is like a young (fresh and tender) *mātuliṅga* plant (creeper), makes the heart (mind) (of the spectator) to be full of saliva (i. e. tontalizes the mind), just as a tamarind-pod that is fully ripe causes the mouth of the spectator to water.

### 35. The Section on Coitus

328\*1) The happiness, which two mutually trustful (confiding) persons, who have surrendered (drowned, plunged) their hearts to (into) the stream of mutual love and who are feigning anger towards each other, enjoy, as a result of the amorous dalliance (which follows in the wake of the feigned anger), is really nectar itself.

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328\*2) The beautiful lady with lips red like a ripe *bimba* fruit, whose eyes and face have become faded (due to exhaustion) at the end of the amorous dalliance and failing to get the happiness of amorous dalliance (once again), turns her face away (aside) and says to her dear consort :

328\*3) “Oh angry, selfish one, oh you who have sunk into a slumber at the end of the amorous dalliance, do not sleep. Oh you, who have achieved your selfish object, you do not realise the sufferings (sorrows) of those who have not had amorous dalliance to their heart’s satisfaction.

328\*4) On hearing the tinkle of the moving bangles and girdle, beautiful (charming) on account of its music (melodious sound), the rival wives gave up their jealousy, their anger and their womanly nature (i.e. bashfulness).

328\*5) The young damsel not having obtained complete satisfaction (even) at the end of the amorous dalliance, puts on a smile and says: “Are you feeling drowsy, my dear?” (Her consort replies:) “Yes, I am”. (The young damsel says:) “Have you then finished your job?” (or do you feel as if you have completed your job?)

### 36. The Section on Love

349\*1) Love, charming at its first beginning (पदमारंभ), intense (वृणलम्ब) and beautiful because of the mixture of jealous anger (माण) and affection (राम) vanishes quickly, like the rainbow, which too is charming at its commencement, which clings to clouds (i. e. manifests itself on the background of the clouds) and is beautiful because of its measured (proportionate) shades of different colours.

349\*2) By all means enough of this love, which is momentary, which is full of difficulties in the way of its fulfilment, which sweeps a person off his feet, whose advance is irresistible and whose nature is unsteady (which is fickle).

349\*3) Oh God, if you are really propitious towards me, then do not grant to me birth (i. e. do not ordain my birth) in

this mortal world (world of human beings); but if you ordain my birth in the world of human beings, then do not make me susceptible to the feeling of love; and if you make me susceptible to love, then do not let me undergo separation (from the object of my love)!

349\*4) Altogether different is that love, which, though split up into a hundred pieces, becomes fused again like a drop of quick-silver. But oh deer-eyed damsel, our love when split up does not become fused again like a pearl.

349\*5) In the case of the lotus in the form of love, which has petals in the form of helpfulness (obliging disposition), radiating from the stalk in the form of affection and which emits the fragrance in the form of amorous dalliance, the blighting frost of jealous anger spells its ruin.

349\*6) Alas, I know how love is in this world formed with firm (steady, strong) hope, but how it is tortured (foiled) by Fate (न?).

349\*7) Love is nectar so long as it does not waver (i. e. so long as it is constant). Love which is vacillating (inconstant, fickle) surpasses (is more dangerous than) poison. Oh deer-eyed one, have you anywhere seen or heard of nectar which is impregnated with poison (i. e. which has the potentiality of turning into poison)?

349\*8) The heart of a wicked person, like an earthen pot made by a pot-maker, cannot be reunited, when once it is broken (estranged). But the mind of a good person, like a jar made of gold, can be fused though it may have been broken into a hundred pieces.

349\*9) A golden bangle, and an anklet and a city, though broken (smashed), can be repaired (fused, reunited). But love once broken (estranged) cannot be reunited (repaired) like a genuine (noble) pearl.

349\*10) Oh dark-complexioned girl, no person is ever seen who is able to reunite love which has been broken (alienated) (i. e. such a person is yet to be born). The fragments of a baked earthen pot cannot be rejoined with one another.

### 37. The Section on Haughtiness

364\*1) Blades of grass between your teeth and a worthless pot round your neck : it is so nice in your case ! Oh you, who have been deceived by your jealous anger and vanity, who ever taught you to indulge in jealous anger (and haughtiness) ?

364\*2) The high-spirited (proud) lady made such a display of her jealous anger, that her consort confined himself to merely asking her about her safety and well-being (and could not proceed further in free and informal conversation).

### 38. The Section on the Traveller

373\*1) In the rainy season, the first shower of rain striking the bodies of travellers heated by the fire of separation, produces a crackling sound (similar to that produced when a damp thing is thrown into fire).

### 39. The Section on Separation

389\*1) = Gāthā No. 389.

389\*2) Oh charming lady, the camel in the form of my mind, having tasted the lovely flavour of the mouthfuls of the tender sprouts of the tree in the form of amorous dalliance with you, avoids (recoils from) even a mouthful of grapes.

389\*3) Oh lotus-eyed damsel, please cool my body, burnt by the scorching flames of the fire of separation, with the water of the great river in the form of your pudendum.

389\*4) The two creeper-like (slender) arms (of the beautiful lady), stretched out in order to stop (पट्टिदमन) the dear consort and resting on the door-frame at the entrance of the bed-chamber and causing by their graceful movements her expansive and bulky breasts to vibrate (i. e. agitating the breasts), appear very beautiful (indeed).

389\*5) Now it advances, then it retreats; going to its place it quickly turns back—the separation from the dear consort, like a horse without reins, does not remain steady in the heart (i. e.

does not allow the person in separation any rest or peace in his or her mind).

389\*6) The limbs of the body when at the mercy of Cupid (or when under the power of Cupid), do not blaze visibly, do not radiate heat, do not simmer (sizzle) (audibly), nor do they give out any curls of smoke, but all the same they are consumed (by the torment of love).

389\*7) Oh night, you grow during the period of separation and you contract during the period of union—you are (very) wicked (indeed). Oh good one, you too are a woman and yet you do not understand the sufferings (of a woman like myself).

#### 40. The Section on Cupid

397\*1) Oh mother, what then shall I do about the God of love (Cupid), whose body has been vanquished (destroyed) (by Śiva)? He burns the already burnt bodies of lovers, like the baked powder of conchs, without giving rise to smoke.

397\*2) Oh friend, Cupid, burnt by the fire arising from the surface of the mass of flowers (?), was not, methinks, extinguished, and hence he continues to burn me.

#### 42. The Section on Love for the Dear Consort

412\*1) All the emotional moods, all the (love-inspiring) glances and all the mental states dilated upon by Bharata—all these are made to dance, though not dancing by themselves, when the dear consort is seen suddenly.

412\*2) Where has he gone—he, highly esteemed by the good; he, the ocean of beautiful utterances (remarks); he, the extinguisher of the fire of love; he, who dries up my mind?

412\*3) That month and that day and that night must be (said to be) endowed with all auspicious characteristics and that *muhūrta* (period of time) must be (said to be) nectar itself, under which the dear consort will be seen (by me) quickly (without loss of time, at once).

412\*4) = Gāthā No. 785.

412\*5) That wonderful day will dawn, on which my dear consort caught in the cage of my arms will, during the course of amorous dalliance, ask (question) me about my sufferings during his absence.

412\*6) Know him to be really enamoured, who accepts (gladly) what is given (by the other party), who gives (to the other party) whatever is asked for, who (willingly) eats (in the house of the other party) and entertains to dinner (the other party), who freely shares confidential secrets (with the other party) and who every now and then asks (the other party) (about his or her (confidential secrets)).

#### 43. The Section on the Female Messenger

421\*1) Or rather, it is not your fault (you are not to blame). It is the fault of the beauty which gives rise to sufferings (or which is doomed to suffering). The daughter of the mountain (i.e. Pārvatī), fallen into a fit of jealousy as it were, does not relent even now.

421\*2) To whom are to be recounted clearly the matters (missions) spoiled by female messengers? Or rather, it is well-known in the world that gardens (orchards) infested with monkeys do not yield fruit.

#### 44. The Section on the Love-sick Woman

438\*1) She looks at the reflections of her eyes in the mirror the whole day and says : "Oh amiable one, you have been seen by both these eyes".

438\*2) Oh young man (boy), in your separation, even her sufferings underwent suffering (sorrow) and when you deserted her, even her tears wept and even her sighs sighed.

438\*3) Oh young man (boy), I am no messenger (coming from her to plead on her behalf). This activity on my part is not because you are dear to her. She is dying and yours will be the disgrace. Hence I am saying this as righteous advice.

438\*4) Oh amiable one, that dark-complexioned lady whose body has been dried up by her (continuous) sighs—let her be at once comforted by you, while yet her breaths do not stop (i. e. before she breathes her last).

438\*5) Oh amiable one, where did you learn (acquire) the knowledge and practical skill (agility) of entering into the towns (bodies) of others, since you entered (captured) my heart the very first when I saw you and you saw me.

#### 45. The Section on the Traveller

445\*1) As the traveller continues to drink, with upraised eyes, the water (served to him by the maiden in charge of the way-side watering place), and lengthens out the process of drinking, with the fingers of his hands separated from one another, the water-serving maiden (on her part) makes the slender stream of water still more slender (in order to prolong the water-serving process).

445\*2) Oh bold traveller, do not start (on the next stage of your) journey, in spite of your hearing the rumbling of fresh (new) rain-clouds and the shrieks of peacocks. You will die ! What will you gain by continuing your journey ?

445\*3) In the rainy season, the traveller who was severely beaten (rudely shaken) by the (stormy) wind, was asking for shelter (asylum) and was shuddering with cold, moved to tears the mistress of the house, whose husband had gone out on a journey leaving her behind (in the house).

445\*4) The traveller, on hearing the notes of the peacocks and the rumbling of the clouds, and on recollecting his remote residence, his wife with full swelling breasts and his native country, wept most bitterly.

445\*5) Oh young man (boy), when you turned away (from her and left her), her limbs (i. e. neck and head) also turned to such an extent (in order to look at you), that the streams of tears appeared to be falling almost on the central part of her back.

#### 46. The Section on the Blessed (Lucky) Ones

449\*1) Thus was this excellent group of stanzas composed by Līla, fond of Prākṛit—the group of stanzas which is the cause of mutual recollection by young men and women and in which the words bounce (jump) like the galloping movement of horses.

#### 47. The Section on Checking (or Curbing) of the Heart

454\*1) Oh fickle heart, you are longing for that person though you are ignored (connived at) by him. Not gaining any foot-hold, you will bounce back from there like a ball dropped on a stone.

454\*2) Oh foolish heart, in your fond (foolish) hope for union with that person (man), difficult to obtain, you will be carried far away (i. e. you will stray or go astray), just as a female deer is carried far away by a mirage.

454\*3) If the eyes carry me away (after that man), let them do so. But, oh heart, how are you concerned here? (i. e. why do you allow yourself to be carried away?) These eyes will climb up the (steep) bank, but on you will descend the blow of Cupid's fist (slap)!

454\*4) Wipe your eyes, do not weep every day, give up your craze for him. Oh you foolish girl with deer-like eyes, how can any body sing the *pañcama* note after dying?

454\*5) Oh lotus-eyed girl, though warned (dissuaded) hundreds of times, why do you continue to yearn for that person? Even if a dagger may have been made out of gold, will it be wise to kill oneself with it?

#### 48. The Section on the Virtuous Wife

462\*1) A woman who is lazy in the matter of visiting other people's houses, who is completely blind (stone-blind) in the matter of looking at stranger men (men other than her husband), and who is deaf in regard to what others talk—well, such a woman is the guardian Goddess (Deity) of the household and not merely the mistress of the house!

462\*2) Only today my dear consort has gone abroad on a journey, the unchaste woman-friend (procuress) is far away and Cupid is mocking (tormenting) me. A fire, though breaking out (on the ground) at one's feet, does sometimes climb upto the head.

#### 49. The Section on the Virtuous Woman

471\*1) Thrice blessed are noble-born (chaste) ladies, in whose case the poor bee in the form of Cupid (carnal desire) meets its death, the moment it enters the lotus-bud in the form of their mind.

471\*2) Disgrace for one's family, deception of one's husband, loud noise of the drum of infamy (—these are the dangers proceeding from a woman's stepping on the path of vice). Oh female messenger, for the sake of mustard-tiny happiness (pleasure), whoever will damn her soul (expose herself to ridicule or mockery)?

#### 50. The Section on Unchaste Women

496\*1) They utter again and again the names of the persons with whom they have formed a relationship (of love); they ask their friends (about those persons). Such people are said to be in love.

496\*2) The unchaste woman not having obtained satisfaction from amorous dalliance (says), on seeing a cart in the village: "Thrice blessed is the hub of the wheel in which the axle is always inserted (fixed)!"

496\*3) The unchaste woman makes merry with boys in her childhood, with young men in her youth, with old men in her old age and with goblins (*piśāca*) when she is dead.

496\*4) "Oh revered fire! Pardon one crime of mine, namely that I made merry with my husband"—thus does the unchaste woman make amends for (literally: destroys) her sin, having made up her mind to follow her paramour in death.

496\*5) As the young lady, engaged in attending to household chores, heard the noise of the birds that flew away suddenly from the bower which had been fixed up by her as the secret meeting place with her paramour, the various parts of her body felt distressed (drooped) (in nervous excitement).

496\*6) The moment the lady, overpowered by new-born (strong) passion, fastened on her hips the girdle fashioned out of the money belonging to (and given to her by) her paramour, her pudendum almost began to ooze (because of emotional excitement).

496\*7) The lady seized by new-born (strong) passion (for her paramour), and whose body began to perspire at the thrilling (pleasurable) touch of the ashes from that part of the cremation-ground where her paramour had been cremated, could not come to the end of the process of besmearing her body with the ashes.

496\*8) In the midst of the very dense darkness, both the mother-in-law and her daughter-in-law were (secretly) enjoyed and released (by their respective paramours) (in a water-reservoir), and (as they began to swim their way back to the bank of the reservoir), their hands chanced to touch (or clash with) one another.

496\*9) In the absence of betel-leaves, even Pippal-leaves are eaten; what harm is there, my friend (in doing so)? In a village where there are no stranger men to go to, even one's own husband is enjoyed !

496\*10) That I, through fear of other people, did not talk to my paramour, when I met him accidentally on the street—that very fire of separation simmers (sizzles) even today in my heart.

496\*11) He spoke to me with his eyes and I accepted it (his proposal) with my heart (mind). The very moment the matter was endorsed (by our hearts), a whispering campaign started in the accursed village.

496\*12) The moon, although sprinkling the beds of day-blooming lotuses with the water in the form of moon-light, is

extremely odious (to the day-lotuses). To whom does one, that is tarnished (with a black spot), become dear (or commend himself)?

496\*13) The mother-in-law knows only too well the daughter-in-law; the daughter-in-law (also) knows the doings of the mother-in-law. Let them have a happy time. Let not one *bilva*-fruit be smashed by another.

496\*14) Among all unchaste women, mine is the first mark (place) (I stand next to none). My hand is raised up (to proclaim my pre-eminence in this respect). I seek the shelter of your feet. The divine river (Ganges) (herself) plays the part of love's messenger.

### 51. The Section on the Astrologer

507\*1) Oh friend, how can I fail to touch [kiss : ( निउंढणं = निउंढणम् )] with my head (the feet of) that astrologer (practiser of coitus), by whom was realised my suffering (pang) due to the non-occurrence of the movement of Venus (also, the pang due to the non-occurrence of the discharge of the semen virile (in my vagina, when my husband practised coitus on me)?

### 54. The Section on the Religious Mendicant

532\*1) Oh religious mendicant, the joy (pleasure), which is obtained by the phallus (image of God Śiva) due to the placing of even one *Dhattūra* flower on it, is not obtained from the placing of even a hundred *Kuravaka* flowers [Hidden sense : the pleasure which the male organ derives from one single coitus with a Dhūrtā (bold, audacious woman), is not obtained by it even from a hundred *Kuratas*.]

532\*2) Oh religious mendicant, religious merit is reported to be derived from charity, penance and pilgrimage to sacred places. But is there ever seen religious merit arising from the plucking of the foliage of young (tender) trees?

### 57. The Section on the Appeasement (Pacification) of the Young Damsel

551\*1 ) People who have the power to conceal (suppress) all the voluntary and involuntary movements of the various parts of the body (which act as a clue to the working of the mind) cannot be weighed (i. e. the secret workings of their minds cannot be detected) by any body. But the moment they see another person, they weigh him with the balance of their heart.

### 58. The Section on the Instruction given by a Procureess (to a Novice Girl)

559\*1 ) Liquefaction, horripilation, truthfulness in speech (or in the mouth), and a flashing, engaging glance—oh fair one, learn this skill again and again, without intermission (अथक्).

559\*2 ) The senior lady (procureess) tutors, with smiling words, young girls, such (actions) as touching the hand (of the patron), squeezing it, kissing it, pressing it, and stroking (patting) it—actions which are the repertories of sweetness and charm (मायंदणिहोण ? ).

### 59. The Section on the Harlot

578\*1 ) May the harlot whose birth and origin (pedigree) are unknown, who is accessible to all and sundry (or is visited by all and sundry), who is squeezed (embraced) by many a gallant, whose business it is to quell (gratify) the passion (of patrons visiting her) and who is like God Śiva (whose birth and origin is not known by any body), who is all-pervading, whose body is squeezed (clasped, embraced) by snakes and who was responsible for destroying (burning down) Cupid, conduce to your happiness !

578\*2 ) The heart of a harlot which is attacked by love (passion) to the bodies of all her patrons and which is not at all full of genuine love at its core, shows similarity with a *Karavira* flower which too has red colour in all its parts (petals) and which is not at all red in its innermost part.

## 62. The Section on Kṛṣṇa

605\*1 ) Kṛṣṇa, though sustaining the weight of the entire universe, was considered by the bulky bosom of Rādhā to be as light as a Mālātī petal. Who is not made light (i.e. made to lose his dignity) by love?

605\*2 ) In her separation from Kṛṣṇa, Rādhā, standing on the bank (of the Yamunā), wept so bitterly and profusely that even today the water of the Yamunā flows dark on account of the collyrium from her eyes.

## 64. The Section of Riddles

624\*1 ) Why did the adult lady not say "live long" (to her husband) when he sneezed in the midst of the servants? But she looses the mass of her braided hair—say, why?

624\*2 ) A lady, born in a noble family, who had delivered and given birth to a son and who was an expert in the art of amorous dalliance—though possessed of such virtues, she was not given quarter in his house by her husband—say why?

624\*3 ) Oh you possessed of a thin (slender) belly, for whose sake are you carrying a beautiful city on your head? For whose sake are you bearing with your ear the sin of killing Karna? For whose sake you are bearing with your hand a number of monkeys?

## 66. The Section on the Vernal Season

637\*1) The Palāśa tree bearing a number of branches, wearing the dress of red flowers and giving (presenting) an offering of flowers, drove away the cold, just as Rāvaṇa residing in Lankā, wearing a red robe (as a mendicant), and to whom the Puṣpaka vimāna had been surrendered (by Kubera), abducted Sītā.

641\*1 ) The mango tree puts forth its first, unique spray of blossom, as if it were a finger lifted up to proclaim: "Is there any one other than I who is able to create peace (accord) and quarrel among lovers plunged in long separation?"

641\*2) The swarm of bees having pursued the path of the parrot whose body is sprinkled with the stream of mango-blossom juice trickling from the tip of its beak, (now) roams about rich in fragrance.

641\*3) Surely the Palāśa tree (as it were) devours in the spring season the flesh of lovers in separation from one another, and not being satisfied with that it burns their whole bodies with baked lime-powder (as it were).

641\*4) These Śobhāñjanas which produce happiness for those who are already happy and which produce sorrow for those who are already plunged in sorrow, contribute to the beauty of the spring season.

#### 68. The Section on the Rainy Season

652\*1) The sky which is accompanied by snake-like lightning flashes, which is beautified by the skull-white female cranes briskly moving about, and which gives rise to the thunder of clouds comparable to the loud peals of laughter, has assumed a frightful appearance. [Also, the sky has become god Śiva himself, who is accompanied by lightning-like flashing snakes (coiled round his body), who is beautified with a garland of dangling skulls comparable in their whiteness to female cranes and who indulges in loud peals of laughter comparable to the thunder of clouds.]

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**VAJJĀLAGGAM**  
**EXPLANATORY NOTES**



## NOTES

1) The compiler of the present anthology was a Jaina and so he pays homage to सर्वेश्वर, i.e., Jina and to Śrutadevī, the presiding deity of Jaina canonical literature. The author explains the scope of the *subhāṣitas* collected in the present anthology as धर्मदिविषयवृत्त, connected with righteousness, worldly success and enjoyment of worldly happiness, three out of the goals of human life, the fourth viz. मोक्ष—liberation of the soul from worldly existence—being outside the purview of the anthology.

2) तत्त्ववर्ति—Laber reads तत्त्ववर्ति. The commentary paraphrases this by तत्त्ववार्ताम् (talk or gossip about or discourse on love), which raises the presumption that the original reading was तत्त्ववर्त ( = तत्त्ववार्ताम् ) or तत्त्ववर्ति (तत्त्ववृत्तिम्, where वृत्ति = वार्ता). The Gāthāsaptasatī (St. 2), reads तत्त्ववर्ति. वर्ति is rendered by commentators on Hāla by चिन्ता. Weber (p. 72 of the 1870 Edn. of the Saptasatakam) says that in the Mss. the conjunct consonants च् and त् are not differentiated, so that तत्त्ववर्ति could very well stand for तत्त्ववर्ति. The word तर्ती occurs in Hāla 51 and 276. The commentator Kulānāthadeva (on Hāla 276) says तर्तिशब्दश्चिन्तावचनः । Weber equates तत्त्ववर्ति with तत्त्वतन्त्रीम्. He translates : And yet they pretend to practise or play on the lyre in the form of the manuals (text-books) of love—how do they not feel abashed? Weber thinks that practising with or playing on the lyre means bestowing care or attention on something. That is how, according to Weber, the sense of चिन्ता may have developed out of तन्त्री. Weber of course is not sure about the correctness of his conjecture and says that there may be altogether a different word underlying तर्ति.

3) The author says that the present work is an anthology or collection of choice *subhāṣitas* (gāthās) composed by different poets and presented here according to a definite plan or system (विधिमा), viz. the topic-wise arrangement of the stanzas. The author gives the names of his work as वक्त्रालम्ब and जयवल्बम्. The term वक्त्रालम्ब appears to be a general name which could be applied to any collection of stanzas arranged topically. जयवल्बम् is the specific name of this collection. The commentator says in the

introductory remarks that the author of this work was जयवल्लभ by name and that he was a Śvetāmbara Jaina. The author appears to have given his own name to his work. The work is, however, better known by the general name वज्जालङ्ग than by the specific name जयवल्लभ. See the Introduction for further discussion on the title जयवल्लभ.

4) Here the author explains the meaning of the name-वज्जालङ्ग and also of the word वज्जा. He does not, however, directly throw any light on the sense of the word लङ्ग. वज्जालङ्ग, according to the author, is a collection in which numerous gāthās bearing on different topics, having one single idea running through, are recited or presented. एकस्ये पथावे means एकस्ये प्रतवे (विषयेषु), on topics each of which has a single idea running through, or has unity of subject-matter. He explains वज्जा by पद्धति. वज्जा is the Prakrit equivalent of the Sanskrit वज्जा (from √ वज् to go or move). पद्धति means way or path. So वज्जा means way, path, manner, series, succession, section or topic. Hemacandra, Deśināmā-mālā (VII. 32) mentions वज्जा in the sense of अधिकार (section, chapter or topic). The वज्जालङ्ग is a collection of वज्जा's or groups of stanzas (95 in number) dealing with different topics. It appears that the word लङ्ग is used here in the sense of राशि, समूह or कदम्ब (collection or aggregate). It is likely that the word लङ्ग stands for लम् (from √ लम् to stick or cling) in Skt., though of course its use in this sense is not met with in literature. वज्जालङ्ग may therefore be taken to stand for वज्जासमूह i.e. वज्जासमूह a collection of वज्जा's i.e. a collection in which different groups of stanzas dealing with different topics are arranged one after another. Viśvanātha (Sāhityadarpaṇa, VI. 329) explains वज्जा by सजातीयानामेकत्र संनिवेशः i.e. grouping or aggregation of stanzas similar in their purport or dealing with the same topic. The commentator renders वज्जालङ्ग by वज्जालय (gāthā 3) and by विज्जालय (gāthās 4 and 5). Some Mss. read पद्यालय (gāthā 3 and 795). The commentator seems to have read वज्जालय or विज्जालय, but that does not suit the metre. In gāthā 794 we have the reading वज्जालय, rendered as वज्जालये in the commentary. From the rendering पद्यालय, it appears that the word वज्जा was equated with पथा. पथा (from √ पद् to go, to move, to walk) means the same thing as सरणि, पद्धति or मार्ग. पथा can very well be a semantic equivalent of वज्जा, (√ वज् = √ पद्; वज् + या = पद् + या), but it is

doubtful if it could be its phonetic equivalent, since an initial *ṛ* is not changed to *ṝ*. In the Dhammapada, such groups of stanzas are called *vargas*. The Nīṭisāṭaka of Bhartṛhari is divided into a number of sections called *ṣṭūṭis*. The different topical groups in the कवीन्द्रवचनसमुच्चय, सुभाषितावली and सुभाषितरत्नकोश also are called *वर्ज्याः*.

6) *पञ्चमाणे* may stand for *पञ्जमाणे* (= प्रयुज्यमाने, काव्ये).

7) *Construe* : क्वं सक्रयं असक्रयं पि दु (होउ) । (तस) अथो सोयारसगमवसेण etc.

(8) The *gāthā* has a double sense applying to मुक्ताफल and काव्य. The use of *Śleṣa* (paranomasia) is quite common in the VL.

The five *dvārga*sthas given at the end of the commentary on *gāthā* 8, give us a list of 48 topics in the VL. Out of these 48 topics, two viz. No. 41 (बालकिन्ती) and No. 47 (घण) have no corresponding *वर्ज्या*s in the vulgate. Three more, viz. No. 35 (माणसंवरण), No. 43 (बालसंठवण) and No. 44 (बालसिक्खा) perhaps correspond respectively to No 47 ((हियसंवरण), No. 57 (बालासंवरण) and No. 58 (कुट्टिणीसिक्खा), but that is not certain. The following 11 *वर्ज्या*s appear in the *गाहादार* list with slightly varying names:

<i>गाहादार list</i>	<i>Vulgate</i>	<i>गाहादार list</i>	<i>Vulgate</i>
(4) पिहण	(5) दुज्जण	(21) मयण	(40) अण्यण
(9) घण	(48) सुघरिणी	(23) हियथात्री	(64) हियात्री
(11) छेय	(30) छइल	(26) सिह्णिण	(32) थण
(12) जेती	(55) जेतिय	(32) विओय	(39) विरह
(16) निमिसिय	(51) जोइसिय	(42) दइथाणुराय	(42) पियाणुराय
(20) हरी	(62) काह		

Thus out of the 48 *वर्ज्या*s enlisted in the *गाहादार* stanzas, 43 can be clearly identified with those in the vulgate. Two (viz. बालकिन्ती No. 41 and घण No. 47) have no corresponding *वर्ज्या*s in the vulgate. Three (viz. माणसंवरण No. 35, बालसंठवण No. 43 and बालसिक्खा No. 44) are doubtful in their identification. The remaining 47 *वर्ज्या*s in the vulgate are not at all mentioned in the *गाहादार* stanzas. If the recension on which the *गाहादार* stanzas are based contained only 48 *वर्ज्या*s and 700 stanzas as stated in the last *गाहादार* stanza, it follows that the average length of each *वर्ज्या* must have been about 15 stanzas. At present we have in the vulgate 95 *वर्ज्या*s and 788 stanzas (leaving out the five prologue stanzas and the two epilogue stanzas), the average length of each *वर्ज्या* being about

8 stanzas. It is therefore to be supposed that in the गाहादार recension, there must have been many more stanzas in a good many of its sections, than we have in the vulgate. It is also possible that many of the sections in the vulgate appeared in the गाहादार version: compressed or combined into a single section. For example the six वज्जा (Nos. 66 to 71) may have appeared in the गाहादार recension as only one वज्जा dealing with all the six seasons of the year one after another. Similarly the two वज्जा (No. 15 प्रभु and No. 16 सेवक) in the vulgate may have appeared as one single वज्जा by name सेवकवज्जा (No. 18) in the गाहादार version; No. 28 (हंसवज्जा) and No. 82 (हंस-माणसवज्जा) in the vulgate may have been combined into one वज्जा by name हंसवज्जा (No. 46) in the गाहादार recension; and No. 38 (पक्षियवज्जा) and No. 45 (पंथियवज्जा) in the vulgate may have been compressed into one वज्जा by name पंथियवज्जा (No. 45) in the गाहादार version. It is also possible that in the vulgate itself a good many वज्जा at present appear as independent वज्जा, whereas formerly they were combined to form one single वज्जा. For example दिव्व (No. 11) विहि (No. 12) and फुवकयकम्म (No. 74) could have originally been one single वज्जा. Similarly दीण (No. 13) and दारिद (No. 14) could have originally formed only one वज्जा; गुण (No. 76), गुणणिदा (No. 77) and गुणसलाहा (No. 78) could have originally formed one single वज्जा. The same can be said about कमल (No. 80) and कमलणिदा (No. 81) and also about वडवाणल (No. 88), रयणावर (No. 89) and सनुदणिदा (No. 90). But all this is mere guess-work and even that does not completely explain away the great disparity in the number of the वज्जा in the गाहादार recension and the vulgate.

(10) अवन्नराय—Laber renders this by अन्योन्यराग in the chāyā. The correct rendering is अन्यान्यराग. See notes on stanza 567 (अन्नरायरासियं, where Laber reads अवन्नराय and renders अन्योन्यराग in the chāyā). For the form अहंतीहि cf. जंतस्स (st. 366) and इते अहंते (st. 362). अहंतीहि stands for अवतीमि: or अयान्तीभि: from इ or या, both meaning to go or to come. Cf. निर्दूषणा गुणवती रसभावपूर्णा सालंकृति: श्रवणकोमलवर्णराजि: । सा मामकीनकवितेव मनोमिरामा रामा कदापि हृदयान्मम नापयाति ॥ (Jagannātha, Bhāminīvilāsa).

11 ) Ms. B reads दविणं विव हीणपुणेहिं.

(12) सरूवा is used in the sense of सुरुवा. गाहिज्जंती = (1) गाहज्जंती = गीयमाना in the case of गाथा and (2) गाद्यमाना in the case of वरकामिनी.

In the former case we have an example of the aspiration of the vowel इ. Cf. Skt. आकारयति = Pkt. हकारेइ = Marathi हाकारणे.

(13) बालाण is explained by the commentator as बालानां षोडशब्दानाम् i.e. young women. It is better to understand बालाण in the sense of children and मम्मगुलाव in the sense of lisping utterances. In *gāthā* 576, however, मम्मगुलाव is used in connection with a harlot, in the sense of indistinct but sweet utterances.

(14) महछइल्लेहि, for छइल see note on *gāthā* 270.

(15) गवार, cf. गमार in *gāthā* 16.

छुचपलेवा कीरइ—The commentator is silent on the meaning of this phrase. The sense is perhaps 'to torture or harass'.

(16) Laber reads उच्छुजट्टि व्व. In *gāthā* 534, लट्टी is used to represent यट्ठि in Sanskrit. Cultured, refined, urban people do not eat pieces of sugarcane, but drink the juice extracted from them.

(17) Cf. 815 (Weber 1881). ताणं चिय सो दडो = ताणं सो चिय दडो i.e. चिय is भयक्रम.

19) विथर = विस्तर = विस्तरव् (विस्तर + अ as possessive suffix); or विथर may be taken to stand for विथड (विस्तुत). अत्थाहे = अस्तावे = अगाथे. DN1 1.54 records this word in the sense of अगाथ. स्ताव shallow, अस्ताव very deep, unfathomable. The word थाह (= स्ताव) is found used in the sense of तल (bottom) in *gāthā* 456.

20) पडिवकले = (1) प्रतिबक्षः in the case of काव्य and (2) प्रतिपक्षम् opponent in the *surata-saṁgāra* i.e. the male partner in coitus. The commentator explains the word as सपत्नीलोकम्. रसंतं = (1) रसान्तम् (रसः अन्ते यस्य) full of emotional appeal, and (2) रसव्, producing a tinkling sound. पय = (1) footstep (2) word.

22) मग्ग (1) way, path (2) literary style such as वैदर्भमार्ग, गौडमार्ग etc. छेय (1) aperture, breach (2) a kind of alliteration called छेकानुप्रास (छेको व्यञ्जनसंघर्षस्य लक्ष्णं साध्यमनेकधा—साहित्यदर्पण X.3). अत्थ (1) stolen property (2) sense, idea. निव्वहह completes the poem or job undertaken by him.

23) सदासवदमीरु (1) careful about correct and incorrect words i.e., careful in using correct words and avoiding incorrect words. (2) nervous about sounds big and small. Cf. the सुभाषितः—मन्दं निक्षिपते पदानि परितः शब्दं ससुद्वीक्षते, नानार्थाहरणं च काक्षति, मुदाजलकारमाकर्षति । आदत्ते सकलं सुवर्णनिचयं धत्ते रसान्तर्गतं दोषान्वेषणत्परो विजयते चोरोपमः सत्कविः ॥

24) सद्पलोष्टं, the commentator paraphrases this by शब्दप्रवर्तमानम् but does not explain the sense. Perhaps पलोष्ट stands for पञ्च (= प्रवृत्त), so that सद्पलोष्ट is equal to शब्दप्रवृत्तम् i.e., शब्दैः प्रवृत्तम् or शब्दैः प्रवर्तमानम् brought to expression with words i.e. expressed in apt words. Cf. *gāthā* 28 देसियसद्पलोष्टं and *gāthā* 319 पलोष्टं (= पञ्चत = प्रवर्तमान). छंदे कव्यं poetry cast in metrical form, छंदे कलसं a wife obedient to the will of her consort.

25) Cf. किं कवेस्तेन काव्येन काव्येन च धनुष्मतः । परस्य हृदये लभे न पूर्णयति यच्छिरः ॥

28) अत्थ हो stands for अत्थक्कतो or अत्थविकओ, अतिष्ठन् or अस्थितः, not pausing at the proper place called यति (caesura). देसविहणे devoid of the sense of appropriate place and time. देसविहणेऽगुणासिओ, the elision of an initial अ after a final ए or ओ is extremely rare in Prākṛit [HŚ VIII.1.7 एदेतोः स्वरौ (परे सन्धिर्न भवति)] Cf. *gāthā* 780 रणरणओ-ङ्गिहा = रणरणओ अण्णिहा. विराओ = विरागः = रागविरुद्धः. राग musical melody.

28) देसियसद्पलोष्टं = देशीय (देश्य) शब्दप्रवृत्तम् marked by the use of provincial (regional) words. See note on *gāthā* 24.

29) High praise conferred on Prākṛit poetry. Cf. कर्पूरमञ्जरी I.7: फलसा सकयवशा पाइयवओ उ होइ सुउमारो । पुरिसमहिलाण जेत्तियमिहत्तरं तेत्तियमिमाणे ॥ Also बालेरामायण I.11: गिरः श्रव्या भव्याः प्रकृतिमधुराः प्राकृतधुराः ।

31) ताह = तेषाम् = तेभ्यः. This is an Apabhraṃśa trait. Cf. HŚ. VIII.4.339. पडिऊण = पडिउं, absolutive form used in the sense of the infinitive. Cf. जंप्पिऊण (St. 272), दाऊण, हरिऊण (St. 677).

32) याणिमो is a plural form and does not fit in with the singular form महं. But such is the usage in Prākṛit.

34) = Hāla 250, where the reading is विष्णिअं for मंगुलं.

35) = Hāla 319, where the reading is सुहाहि for सुहाउ.

39) एह (quarters 1 and 3) = एताः. Shortening of a long vowel and change of ए to ह are Apabhraṃśa traits. Cf. HŚ. VIII.4.329 and VIII.4.362.

43) Cf. भामिनीविलास (I 52): स्थितिं नो रे दध्याः क्षणमपि मदाज्येक्षणं सखे, गजश्रेणीनाथ त्वमिह जटिलायां वनयुधि । असौ कुम्भिभ्रान्तया खरनखरविद्रावितमहायुस्त्राव-ग्रामः स्वपिति गिरिगर्भे हरिपतिः ॥

45) नवरि = केवलम्.

46) पथररेह व्व समा—This is a clumsy expression used in the sense of पथररेहाइ समा (प्रत्तररेखा समा). We should expect न अत्रहा हुति for न अन्नहा होइ, the subject being सुयणा (plural). The commentator understands तेषां प्रतिपत्तिः (their undertaking) as the subject of होइ.

48) The stanza refers to a belief that the sandal-tree does not bear any fruit. We should expect लोयन्मि or लोय्म instead of लोयस्स.

50) सलादिन्नु एव (= सलादत्त इव) put on the pale. Laber follows the reading सलाहिन्नु एव (= सलाभिन्न इव) broken or pierced by a pale. The Nominative singular ending in उ is an Apabhraṃśa trait. Cf. HS. VIII.7.331. The epithets वक्रधीव and अवाञ्छित hold good in the case of a सलादत्त or सलाभिन्न person, who hangs down from the pale in a lifeless and limp manner. But it is difficult to see how they can go with either a खल or an अभिनवभद्रक person. The adjective विषमदृष्टिदुःखेक्ष्य holds good in the case of all the three. विषम (1) Cruel (2) dreadful, terrible. It is possible to explain अवञ्छित in the case of the खल, as being equal to अवाञ्छित, too shrewd to be deceived by anybody. We have here a double comparison, the खल being compared with an impaled person and with a person who has risen to prosperity suddenly.

51) दुम्मुह (1) = दुर्मुख having an evil face, or = द्विमुख having a double face i.e., double-tongued or double-mouthed, in the case of the खल (Cf. जमलजीह in St. 57), and (2) = द्विमुख having two sharp edges, one at each end, in the case of the nail-cutter. मञ्जावलिञ्चो (1) crooked or narrow in his mind (मध्य), with the खल (2) narrow or tapering in the middle, in the case of the nail cutter. आवलिञ्च = आवलिञ्च pressed or squeezed, cf. आवळणे in Marathi अतिखण्डनसमर्थो = (1) अरित खण्डनसमर्थः; (2) अरितखण्डनसमर्थः (= द्रव्यहरणसमर्थः; अरित = द्रव्य wealth); (3) अर्थखण्डनसमर्थः in the case of the खल; (4) अरिख खण्डनसमर्थः in the case of the nail-cutter. नहमंसमेयजणो--(1) creating estrangement between friends intimate like the finger-nail and the flesh out of which it grows, in the case of the खल, (2) separating the finger-nail from the flesh in which it is embedded and out of which it grows in the case of the nail-cutter. मञ्जावलिञ्चो can also be explained as bending down at the waist for making a false show of modesty, in the case of the खल; and in the case of the nail-cutter it can be equated with मध्यावलिञ्च (= मञ्जावलिञ्च = मञ्जावलिञ्च). अवल्ल means narrow or tapering. Cf. कुमारसंभव I.39 मध्येन सा वेदिविल्लमध्या.

52) Cf. को न यास्ति वद्ध लोके मुखे णिडेन पूरितः । मृदन्नो मुखलेपेन करोति मधुर-  
ध्वनिम् ॥ Nīṭisāṭaka 8.

53) निहम्मो (1) devoid of piety (2) discharged from a bow. The word धम्म is recorded in PLNM. 53, in the sense of a bow. It is to be traced to the Vedic word धन्वन् a bow. शुणरहिज्जो (2) devoid of virtue (2) discharged from the bow-string. लोहसंभूतो (1) (= लोहामिभूत or संभूतलोह) over-powered by greed (2) (= लोहसंभूत) made of steel. ठणविमुक्को (1) removed or deposed from the place he was occupying so far (2) discharged by the archer under a particular posture or attitude of the body such as आर्लीड, प्रलार्लीड, वैशास etc.

54) होसइ—An Apabhramśa trait. See HŚ. VIII.4.388 कर्त्त्येति स्यस्य सः। सारिच्छं = सादश्यम् i.e. वास्तवसादश्यम्. It might also be equated with सदक्षम् or सादश्यम्. जह होइ सारिच्छं in such a way as to make it seem plausible.

55) नवरि used here in the sense of परन्तु (but). In *gāthā* 44, it is used in the sense of only (केवलम्). In *gāthā* 64, जइ नवरि is used in the sense of save or except. Hemacandra (HŚ. VIII.2.188) however records it only in the sense of आनन्तर्ये.

56) चित्तलअ (1) (चित्त + ल + क) possessed of a fickle, unsteady mind (2) (चित्त + ल + क) spotted, dappled with spots, in the case of the गेणत. See *gāthā* 720. The commentator's explanation of चित्तलअ as आश्चर्ययुक्त and मीषण is far from satisfactory. For ल as a Taddhita suffix cf. पङ्कल (St. 103), पत्तल (St. 226, 291, 537), चकल, पीअल, अंधल, पुत्तल, पुत्तलअ, विज्जुला; Sanskrit बहु-बहुल, चट-चटुल, सुग-युगल, पृथु-पृथुल, यम-यमल, श्याम-श्यामल etc. ✓ परितक्क to move about, from the Sanskrit root प्थक् to go or move. Cf. St. 181.

58) कुलविमुक्काण (devoid of noble birth) gives a good sense in the case of खल. But in the case of वितरत्तप one would naturally expect that they are born in noble families of Vyantara snakes—snake-gods living in the Pātāla according to Jainism. The sense "born as a result of cross-breeding and devoid of noble birth and hence very virulent or dangerous" (suggested by Prof. N.A. Gore) appears to be rather strained. In place of भोयहीणाण it is better to adopt the reading भोयवत्ताण [(1) addicted to dissipation and debauchery, (2) possessed of expanded hoods], following Ms. H. consulted by Laber. The reading भोयहीणाण does not yield any good sense at all either with खल or with वितरत्तप. The commentator's rendering of भोयहीण by निःकण is wrong and rather supports the reading भोयवत्ताण. There is यतिमङ्ग between the first and the second

quarters : असम्प्रसारण-ण कुलविमुक्ताण भोयहीणण । The इ in वितर (= व्यन्तर) is due to संप्रसारण, vocalisation of the consonant य्.

59) We should expect एस चिय in place of एयं चिय.

60) The word भयुर is recorded in PLNM 109 in the sense of घोर, dreadful. It is to be traced to the causal of the Vedic root भ्यस् (I.Ā.) to fear, √ भास (= भ्यास्य्) to frighten + उर (Taddhita suffix, HS. VIII.2.145). अभ्यर्थणियं (1) अभ्यर्थनाम् request (2) अभस्तनितम् thunder. गय (1) गत gone away (2) गज elephant.

61) = Hāla 688, where the reading is इमाण for पमुहे. Cf. Hāla 690. For बहुकुडकवडभरियाण cf. st. 180 and 669.

62) The variants जेण (for जेहिं) and जस्त (for जाण) found in MS.A and noted by Laber from MSS D and H are obviously to be preferred. If the plural forms जेहिं and जाण are to be retained, we shall have to read विहे (= विन्ध्यान्) in place of विद्धं (= विन्ध्यम्) in quarter 3. Words expressive of mountains like those expressive of lands and people are used in the plural. उब्भविता = उब्भिताः, ऊर्वाविताः. उब्भ = ऊर्ध्व (HS VIII.2.59). Cf. उब्भेउ st. 463. समरा = श्वराः. See HS. VIII.1.258.

64) नवरि is to be equated with न परम्. जइ नवरि = यदि न परम् if not however, save, except. तरइ = शक्नोति. HS. VIII.4.86 gives तर as a substitute for √ शक्. तर (Sanskrit √ तृ) really means to cross a river or ocean and then by Lakṣaṇā, to be able to do something.

65) नवरि = केवलम्. There is tautology between एक्कं चिय (= एकमेव and नवरि (केवलम्). Hemacandra (HS. VIII.2.188) says that नवरि and नवरि are used promiscuously in the sense of केवल and आनन्तर्य, according to some authorities. निव्वहणं = मित्तणिव्वहणं (मैत्रनिर्वहणम्) maintenance, retention or preservation of friendship. Cf. St. 793, where निव्वहणं is used in the sense "maintenance or preservation of the original colour, texture, gloss etc." The commentator seems to have read जेहि नेहो विणिद्धो "by whom (mutual) unwavering and intimate affection has been demonstrated."

66) पडिवन्नं = प्रतिपन्नं, स्वीकृतम्, अभ्युपगतम्—that which has been accepted or undertaken i.e. friendship, cf. st. 71, पडिवन्नपाल्लो and 75 पडिवन्नणिव्वहणं maintenance of (the accepted relation of) friendship.

67) मित्तं = मैत्रम् friendship. अहियायइ, subject पयतोयं. आवइ = आपदि in calamity. आवयाय > आपदायाम् > आवयाइ > आवइ. It is also possible that आवइ was obtained by direct phonetic reduction from the

Sanskrit form आपदि. आवृष्ट = आवर्तते rises up in the form of an eddy or vortex (आवर्त), i.e., overflows and consumes itself in fire. Laber, following the commentator, gives the chāyā as follows: आयाति आवर्तं प्रथमम्. Here आवद is equated with आयाति and आवृष्ट with आवर्तके (आवर्त). It rises in case of eddying up (आवर्त). But if the statement in the stanza is taken to mean that the water in the milk comes up first, when boiling milk begins to overflow the sides of the containing vessel, that is not correct. The whole of the milk-water mixture comes up and not the aquatic part alone; and what throws itself into the fire is not water alone, but both water and milk. Cf. the Sanskrit Subhāṣita: क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः क्षीरे तापमवेश्य तेन पयसा स्वात्मा कृशानौ हुतः (consumed itself in fire i.e. became evaporated) गन्तुं पावकमुन्मत्तस्तदभवद्दृष्ट्वा तु मित्रापदं युक्तं तेन जलेन शाम्यति सतां मैत्री पुनत्स्वीदशी ॥ Perhaps we have to understand आवृष्ट (आवर्तते) in the sense of “becomes evaporated” (cf. Marathi आटणे, आटून जाणे) and मित्त in the sense of मित्रम्. In that case the sense of the stanza would be as follows: A friend is like water mixed with milk (पयतोयं = पयसीसितं तोयं). What is the use of that friend who is not like that? He grows in volume and bulk (i.e. swells with joy) on meeting his friend (just as water swells in its volume and bulk when mixed with milk) and under calamity he consumes himself first (just as when milk-water mixture is heated to boiling point, the water consumes itself first by being evaporated).

68) = Hāla 217. Here मित्त stands for मित्रम्. For आलिहिय see st. 154 and for आलिहियमित्तिवाउल्लय see st. 582. वसणम्मि देसकालम्मि in adversity, at any time or in any place, or in dangerous times and places (व्यसने देशकाले = व्यसनयुक्ते देशकाले). The commentator Gaṅgādhara on Hāla 217 says: व्यसने विपदि । देशे देशान्तरे, काले यौवनाद्यपगमे । बाउल्लय—Weber 1870, p. 148, understands बाउल्लय as standing for वक (वक→वय→वाय, with उअ and अ added स्थायं)—a crane. According to him, a crane painted in a picture is steady or motionless and unchanging, though in actual life it is unsteady and changeful. In the 1881 Edition, p. 80, he compares it with the Marathi words बाहुला, बाहुली, बाहुल्ले a doll, puppet, stuffed figure; effigy of a man, woman or child, made of cloth, wood, clay, stone etc. He surmises that the word बाहुल्ल is to be derived from बाहु + उल्ल possessed of arms, (i.e. a doll or puppet), with elision of ह्.

69) धोयमाण = धाव्यमानम्, from √ धोअ (also √ धुअ) (धुवइ, धोवइ, धोअइ. धोयइ) to wash, (Skt. धौ-धावति to wash). धाविज्जमाण and धोइज्जमाण should be the normal present passive participial forms. धोयमाण is a peculiar form. From the radix धोअ (धोय), the passive base would be धोव्य. The present passive participle धोव्यमाण, could be easily transformed into धोयमाण, with the elision of व्. The form धुवन्तं is used in this very sense in gāthā 112.

70) जि stands for जे which is mentioned by Hemacandra (HŚ. VIII.2.217) as an expletive; or जि may be equated with चित् (चित्→चि→जि). जं जि = यत् चित्. In gāthā 87 जि is clearly used as an expletive. वसहेण समं बोलाविओ अया—the use of समं is not happy. वसहेण बोलाविओ अया = वृषमेण क्रामितः (अतिक्रामितः) (वाहितः) अहमा God Śiva has himself transported or carried about by the bull.

72) वायाबन्धं = वाय्वन्धः or वाम्बन्धनम्, the neuter gender being used for the masculine according to HŚ. VIII.1.34 : गुणाद्याः कृषिं वा ।

73) मणे = मण्णे = मन्दे. See HŚ. III.2.207 मणे विमर्शे । The moon and the full-moon night beautify each other—that is quite true. But how does the general proposition stated in the second half of the stanza follow? Does the author mean that the moon and the full-moon night are each other's friends, the happiness of each of whom depends on that of the other? But what about दुःखः? The moon and the full moon night may be said to be सम्मुख. But the author has not said anything to show that they are सम्मुख. The reasoning is not convincing.

75) झिज्जइ, वड्डइ—supply सायरो as subject. For झीणम्मि and वड्डंतयम्मि we must supply ससिम्मि as the विशेष्य. सक्खिसेत्तं (greatly, considerably, more than ever) must be connected with both झिज्जइ and वड्डइ. छज्जइ = राजते or शोभते. HŚ. VIII 4,100 mentions छज्ज as a substitute for राज्. It is to be traced to the Vedic root छद्, to look, seem, appear.

76) We must supply सित्तं (मैत्रम्) as substantive agreeing with पविक्कं = (स्वीकृतम्, accepted, formed). पुव्वणिओअ = पूर्वसंबन्ध former relation, connection or association, or predestination (पूर्वकृतकर्म according to the commentator). Cf. ऋणानुबन्ध used in Marathi.

77) आसासइ = आश्वासयति, cheers up, gladdens. Laber, following the commentator, renders by आशास्ते, which is not correct.

79) For the idea in st. 77 and 79 cf. *Mālatī-Mādhava* VI. 12. न्यतिषजति पदार्थानान्तरः कोऽपि हेतुर्न खलु बहिरुपाधीन् प्रीतयः संश्रयन्ते । विकसति हि पतङ्ग-  
स्योदये पुण्डरीकं द्रवति च हिमरश्मावुद्गते चन्द्रकान्तः ॥

80) The reading जय (= जगति), noted by Laber from Ms A consulted by him, has been adopted in favour of जय (= यत्र) followed by the commentator and by Laber also. Cf. Weber (1881), st. 753: कतो कमलाण रई कतो कुमुयाण सीअले चंदो । तह सज्जणाण गेहो ण चलइ दूरट्ठिआण पि ॥

81) मग्गमेयं = मर्मेदेदकम्. चाल्लिज्जते—Laber renders this by चलयमानम् in the *chāyā*. We should expect बोद्धिज्जतं (= उच्यमानम्). Cf. *gāthā* 148, where the धात्वादेश बोल is used. Hemacandra (HS. VIII. 4-2) does not mention चाल amongst the धात्वादेशs for कथ्. चाल्लिज्जतं = चलयमानम् being activated, being set into motion, being given out or discharged from the mouth, being uttered. The Commentator's rendering of दूनेइ by दूयते is not correct. It ought to be दुनोति or दूनयति. The धात्वादेश दूम (HS. VIII 4-23) is to be traced to √ दुनैनाम् in Sanskrit (W. 1870, p. 76).

84) अलिय = अलिक, the long ई being shortened according to HS VIII. 1-101 पानीवादिभ्विन् । तवधम्मणियममइए—The Taddhita suffix मइए (= मय) is added here in the sense of प्राप्तिर्य, or only as a possessive suffix (मत्वर्थे). We may take तव, धम्म and णियम as three separate items or तव and धम्मणियम as two items.

86) Cf. *Mṛcchakatika* IX-7: किं कुलेनोपदिष्टेन शीलमेवात्र कारणम् । भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकिदुष्माः ॥ Lotuses though growing in mud are not soiled or tainted by it, i.e., even though they are born in dirty mud, they are spotless pure, beautiful and welcome to everybody. They are lovely and loveable. So greatness does not depend on high pedigree or noble extraction.

87) नमिरो = नमनशीलः. The कृत् suffix इर is added to roots in the sense of शील etc. according to HS. VIII. 2-145 : शीलाग्रपैत्येरः । तिसु तेसु = तिसु तेषु = त्रिभिः तैः, the Locative case being used for the Instrumental according to HS. VIII. 3-135 द्वितीयाचतुतीययोः सप्तमी ।

88) नवरि (= न परम्) = न केवलम्. Usually नवरि is used in the sense of केवलम्. But here it has the sense न केवलम्.

89) वंचण Missing (= वर्जन). Cf. *gāthā* 90, where परकलत्तवंचणवं means परकलवर्जनम्.

90) गंजण = कलङ्क, moral taint. In *gāthā* 203 गंजण is used in the sense of humiliation. रादाइत्त = भव्यात्मन् or भव्यवत्. रादा is found used in the Karpūramañjarī in the sense of lustre, splendour, opulence. इत्त is a possessive Taddhita Suffix (see HŚ. VIII. 2-159). So रादाइत्त means lustrous, illustrious, those who are destined to be great or eminent. संपडइ = संपतति = संपद्यते.

91) Laber notes the reading अमुणता (for अमुयता) from Ms A. consulted by him, which also yields a good sense: not knowing themselves i.e. not knowing their limitations and capacities. अमुयता not abandoning or dedicating themselves to their undertakings. दुग्गमे—दुकरं would have been a better wording than दुग्गमे. परमुहपलोइय = परमुखप्रलेकिन् or परमुखावल्लेकिन्.

92) The reading कहं पि noted by Laber from the MSS.C and E consulted by him has been adopted in the text in preference to कहिं पि followed by Laber. कहं पि would be equal to कुत्रापि and not कथमपि. The Commentator too seems to have read कहं पि.

93) ताहं = तेषाम् = तेभ्यः. See note on *gāthā* 31.

94) रत्ने—Thus the MSS. We should expect रण्ण from अरण्यम्, with elision of initial अ according to HŚ. VIII 1-66. मरणे वि though he may on the point of dying; though death may be the only other alternative to the sacrifice of self-respect; even though he may have to risk his life while preserving his honour.

95) = Weber 752, where the reading is धरणिदले for भुवणयले. माधुन्य eminent or great because of self-respect. सम्पत्ति = समाप्यन्ते are finished i.e. perish or die. Cf. Nīṭisāṭaka, I. 33: कुसुमस्तवकस्येव द्वयी वृत्तिर्नैवस्विनः । मूर्तिं वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥

96) वल्लहल charming, beautiful. This word is used in *gāthā* 421 also. The commentator renders it by विकसित at stanza 96 and by विकसत् at stanza 421. DNM VII. 96 records this word in two senses viz. मृदु (= कोमल) and विलासिन् (a libertine, rake or sensualist). Weber discusses this word in his notes on *gāthā* 599 of गायतहतशती (p. 289, W 1881). He renders it by 'charming, lovely'. Gaṅgādhara paraphrases it by सुन्दर and says that it is a deśī word. According to Weber the original form was perhaps वल्लह (वल्लह = वल्लभ, with the Taddhita suffix ल added स्वार्थे as in the case of पीयल, जंवल, विज्जुला etc.), व being later on changed to वे. The word is recorded in Sanskrit dictionaries in the sense of a rake or libertine (केलि-

नागर, संभोगवत्). In Marathi the word appears in the form वेहाळ, dear, tenderly loved, darling; also as a term of endearment for a husband, wife, mistress etc. Molesworth (p. 772) equates वेहाळ with वेल्हल. For *gāthās* 96, 98 and 99 cf. Nīṭisāṭaka 5: एको देव; केशवो वा शिवो वा, एकं मित्रं भूपतिर्वा यतिर्वा । एको वासः पत्तने वा वने वा, एका भार्या सुन्दरी वा दरी वा ॥

97) पेड्डिया = प्रेरिता: oppressed, overpowered, afflicted. HS. VIII.4.143 gives पेड्ड as a धात्वादेश for √क्षिप्. The commentator connects it correctly with √मेर्य्, which means to push, press, oppress. It is possible that √पेड्ड is connected with √पील (= √पीड्), so that पेड्डिय may stand for पीडिय = पीडित. खंडिज्ज = खंडयित्वा, having cut, uprooted or pulled out.

98) धणवट्टे = स्तनपट्टे. It is possible that °वट्टे stands for °वट्टे, so that धणवट्टे = स्तनपट्टे. Cf. नलाडवट्टी, st. 129.

99) मुज्झ = मुञ्ज्ते (subject धीरे understood). It is possible that मुज्झ stands for मुज्ज्ते (= मुञ्जते) (passive voice), the subject being धीरेण or धीरेहि.

100) माणेण without sacrificing one's self-respect or honour.

101) पडिपेड्डिया = प्रतिप्रेरिता: or प्रतिक्षिप्ताः. See note on पेड्डिया, st. 97.

102) = Hāla 214, where the reading is अथमणमि वि in place of अथेतस्स वि. अथेतस्स = अस्तमयमानस्य or अस्तायमानस्य. The Prākṛit form is the present active participle from the denominative verb अथद् which means to set, from the noun अथ—the setting or disappearance of the Sun in the evening. उद्दं फुरति flash, shoot or spread upwards. For उद्दं see HS. VIII. 2.59. We also get the forms उद्दं and उब्बं.

103) √पक्कज् = √प्रपच् to betake or apply oneself to, to undertake, to set about in right earnest.

104) जलहरा = जलधरा:; usually used in the sense of clouds, but here in the sense of oceans. Cf. खीरहर = क्षीरधर used in st. 118 in the sense of ocean. जाव न धीरेहि तुल्लेति so long as they are not compared with men of fortitude and determination. The idea is that men of fortitude and determination are far more large-hearted, serene-minded and noble-spirited than the sky, the ocean and the great mountains. √तुल्ल also means to weigh or balance, that is to challenge. Cf. Meghadūta 20, अन्तःसारं घनं तुल्यितुं नानिलः शङ्कति त्वाम् ।, मृच्छकटिक I: हा अवधे तुलीअसि ।

105) The second quarter वरंगणं हृत्पटितं गयणयलं is hypermetric with 19 *mātrās* instead of the usual 18. छित्तं = स्पृष्टम्. DNM III. 27. records छित्त in the sense of छिविभ i.e. स्पृष्ट. HŚ. VIII.4.182 gives छिव as a धात्वादेश for √स्पृष्ट. HŚ VIII.2.138 records छिक्क and छुत्त in the sense of स्पृष्ट. Laber reads वाहलियाइ. The correct reading is obviously वाहलियाउ or वाहलिया य. The commentator seems to have read वाहलिय न्व. वाहलिया a stream or rivulet. Cf. st. 259. Cf. Marathi ओहळ. The reading वाहलियाइ can be justified by supposing that य has been changed into इ (संभारण).

106) The exact sense of the six expressions संघडिय, घडिय, विघडिय, घडंत, विघडंत and संघडिज्जेत is not clear. These six expressions are obviously to be construed as adjectives qualifying समारद्ध (कज्जे). It appears that the expressions संघडिय and संघडिज्जेत, घडिय and घडंत and विघडिय and विघडंत form three pairs, in each of which the first expression conveys that the action (संघटन, घटन or विघटन) is already accomplished and the second expression conveys that the action is in the process of being accomplished. For विघडंत cf. st. 103 विहडंतकज्ज°. The rendering of संघटन as planning and of घटन as starting is only conjectural and tentative. √अवहृथ = √अपहृत्स्व to throw away, give up, disregard, set at naught.

107) The commentator's remark that the moon is हस्तपादाद्ययव-संयुक्त is rather intriguing.

108) It is not clear why fate should turn its face away, if it really wants to nod its head in approbation or admiration. Perhaps the idea is that fate feels itself humiliated or defeated in its efforts to make the enterprising persons to give up their endeavour. On finding that the enterprising persons are not deterred, but that they actually perform the most daring and difficult deeds, fate takes that as a humiliation and turns its face away in anger. But this is only a temporary, momentary reaction. It nods its head in admiration all the same in a sporting spirit. Or we may suppose that although in the beginning fate may have turned its face away and may have been adverse and unfavourable still later on it admires the undaunted, indomitable spirit of the enterprising persons and nods its head in appreciation.

109) √थरथर (also थरहर) to tremble or shudder. See st. 136 and 235. Cf. Marathi थरथरणे. DNM V.27 records थरहरिअ in the sense

of कम्पित. विम्बल = विम्बल (भयाकुल, भयग्रस्त). C reads भिम्बल. In st. 753 the form भिम्बल is used. असमववसाय etc. असमो व्यवसायः असमं साहसं च, ताभ्यां संलब्धं यशो यैः । Or असमे विषमे व्यवसाये यत् साहसं, तेन संलब्धं यशो यैः । The commentator equates the Genitive धीराणां with the Ablative (धीभ्यः). It would be better to take the Genitive as standing for the Locative (विषयिक सप्तमी). Cf. HS.VIII. 3-134 क्वचिद् द्वितीयादेः । Or we may take it to be Genitive Absolute construction used in the sense of the Locative Absolute construction.

110) तुंग = lofty peak. This is a case of the nominal use of an adjective, called in Sanskrit भावप्रधान निर्देश. Fate is afraid of its impending defeat at the hands of men of fortitude and determination and so it tries to preserve the balance of their minds or to steady up their minds. The reasoning is not quite convincing. That fate should be frightened at the prospect of its impending defeat is understandable. But it is not clear why fate should preserve or maintain the balance of their minds and steady them up. Fate preserves the balance of *its own mind* when it finds धीरस bent upon achieving a difficult task.

111) जं = जेण so that. लग्गइ = लगति, duplication of ग according to HS. VIII.4-230 शकादीनां द्वित्वम् ।

112) समसीसियाइ is locative singular (= समशीर्षिकायां, स्पर्शायाम्), and not Instrumental singular as Laber, following the commentator, understands in the *Chāyā*. The word appears in the form समसीसी in st. 156, 233 and 745. धुव्वंत = धुव्वमाण. The root धुव्व is formed from the Sanskrit root धू according to HS.VIII.4-242: न वा कर्मभावे व्यः, यस्य न लृक् । धुव्वइ, धुण्णजइ; सुव्वइ सुण्णजइ etc. In Sanskrit the root appears also in the form धौ-धावति, causal धावयति. The Prākṛit root is धुव to wash or cleanse. किट्ठिहिइ, किट्ठ is given as a यद्वादेश for √अंश् at HS. VIII-4-177. न किट्ठिहिइ = न नंदयति, न यावयति, न अंशिश्रयति.

113) न समणइ = न समाप्यते is not achieved or secured i.e. eludes their grasp and recedes from them. विहंतं should rather be connected with कज्ज and not कज्जपरिणाम, as the commentator seems to think.

114) = Hāla 282. समीगय = समवनत, अव being changed to ओ according to HS. VIII.1-172 : अवापोते । Cf. शाकुन्तल V-12: भवन्ति नद्यास्तरवः फलामैर्नवान्मुभिर्दूरविलम्बितो वनाः । अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥

115) Cf. रूपवैश I.20 : तस्य संवृतमन्त्रस्य गूढाकारेक्षितस्य च । फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव ॥

116) Supply the word फल after विह्वलस्य य. For the last quarter., cf. the last quarter of st. 150. जसेण किं न पञ्जतं (1) What is there in this world that is not obtained by fame ? (2) Is not fame enough? That is to say, fame, glory, reputation is the highest reward in this world. There is no higher desideratum than fame.

117) तुंग = श्रेष्ठ. वत्साय = व्यवसाय = प्रयत्न.

118) क्षीरहरे may be equated with क्षीरगृहे or क्षीरधरे. For क्षीर in the sense of ocean cf. the use of the word जलहर in st. 104 Cf. also the commonly used words like जलधि, पयोधि, अग्नि, वारिधि, वार्धि etc.

119) The commentator's explanation shows that he had before him the reading विवावडाण, which is also supported by the Ms. C. The reading वावडाण adopted by Laber is metrically faulty. It is also possible that विवावडाण stands for वियावडाण (= व्यापृतानाम् with anaptyxis (स्वरभक्ति) of व्या and with change of व् into व, the व being changed into इ under the influence of the cerebral vowel ऋ (HS VIII.1.206). The form वावड occurs in st. 397.

121) सत्यर्थे पडियस्स = शास्त्रार्थे पतितस्य abiding by the rules or norms of conduct or commands of the Śāstras. Laber's paraphrase स्वस्थार्थे, which he gives following the commentator, is not satisfactory as it does not make good sense. तस्स is really an active voice form. The commentator takes it to be a passive voice form in the sense of शक्यते.

122) पराहुते The exact Sanskrit equivalent of this word in this and the following three *gāthās* is really पराम्भूते and not पराङ्मुखे as supposed by the commentator, cf. भामिनीविलास 1: दैवे पराम्बदनशालिनि हन्त जाते ।

123) वत्सानो न सम्पद = व्यवसायः (प्रयत्नः) न सफलो भवति । His efforts are not crowned with success or his undertakings are not completed. विह्वलंति = विषदन्ते are estranged from him.

124) Laber reads जा जा डाला लंवरं etc. following the Mss. But it is obvious that we have to read जं जं डालं लंवरं following Ms. I. Similarly we have to amend ह्वये गहिक्कण or ह्वये गहिक्कण. The commentator

also seems to have read हृथे = हस्तेन). In the latter case the use of हृथे for हस्तेन would be an Apabhramśa trait, (see HS VII.4.3.33). तदसि = तददिति or तददिति or तददिति, onomatopoeic expression (अभ्यस्तानुकरण). Cf Marathi तटकन् or ताडकन्. Cf. दसि in st. 358.

126) The commentator explains विहिणा by प्राकृतकर्मणा. The three words दैव, विधि and पूर्वकृतकर्म are really synonymous, cf. पूर्वजन्मकृतं कर्म तद् दैवमिति कथ्यते ।. For विधि in the sense of fate cf. प्रतिकूलतामुपगच्छे हि विधौ विफलमेति बहुसाधनता । (शिशुपालवध IX.6); cf. also नमस्यामो देवान्नु हतविषेस्तेऽपि वश्या विधिर्वन्द्यः सोऽपि प्रतिनियतकर्मफलदः । फलं कर्मायत्तं किममरगणैः किं च विधिना, नमस्तत् कर्मभ्यो विधिरपि न येभ्यः प्रभवति ॥, where a distinction is made between कर्म (i. e., प्राकृतकर्म) and विधि. See gāthā 129, where we have to understand either that विहिणा and दद्वेण are used in apposition as synonyms, or that दद्वेण means "in consonance with one's destiny as determined by one's own previous acts (दद्वेण = दैवेन = देवानुसारेण)". So the subtle distinction between विधि, दैव and कर्म seems to be that विधि—Providence—is the director of the course of destiny which is determined by one's previous actions. For the idea in the gāthā compare भगवन्तो जगन्नेत्रे सूर्याचन्द्रमसावपि । पश्य गच्छत एवास्तं नियतिः केन लब्धयते ॥

127) = Gāthā 667, where we have पल्लि for लल्लण in the third quarter. खंडिजो is foiled or frustrated, disappointed, broken, struck down.

128) उन्नय = उन्नया. Shortening of आ into अ in the Nominative Plural of nouns ending in अ is an Apabhramśa trait. See HS VIII. 4.330 : स्यादौ दीर्घस्तौ । तक्षणा च्चेव = तक्षणेव or तक्षणादेव । परिणामिय = परिणमित or परिणमित, changed, transformed, shaped or fashioned, willed and controlled. Labor reads परिणमिय, which is the same as परिणामिय, the duplication of य being due to the shortening of णा into ण.

129) For the sense of the words विहिणा and दद्वेण see note on stanza 126. नलाड = ललाट (HS VIII.1-257). वट्टी = पट्ट, feminine gender for neuter in Sanskrit, according to HS VIII-1-35 (विमाञ्ज-न्यायाः स्त्रियाम्). In Sanskrit we get the word पट्टिका, but not पट्टी.

130) मय्य = मय्य shattered, rendered futile, neutralized. पयाव = मयाव valour, morale, energy, enthusiasm.

131) जे = जेत. The neuter gender is used for the masculine (जे = जे = यः) according to the maxim सामान्ये नपुंसकम् । The same holds good in the case of the neuter form वेणिङ्ग used for the masculine वे or दे (referring to हर and कण्ह). हरह = हरस्य. This is again an Apabhramśa trait. See HS VIII.4-338 डसः सुहोस्सवः । The Genitive singular form according to this Sūtra ought to be हरहो, but हो is changed into ह according to HS VIII.4.329 : स्वराणां स्वराः प्रायोऽपभ्रंशे . Cf. the commentator's remark on this stanza and on st. 755 : अयं ग्रन्थः प्रायेणापभ्रंशभाषानुसारी । कण्ह is used here in the sense of विष्णु, of whom he is regarded as an incarnation.

132) भाग = भागे. भाग means allotted portion or lot, cf. पाणिनि I.4.90: लक्षणेऽर्थभूताह्वानभागवीप्सासु प्रतिपर्यन्तवः । महुमहे लच्छी = महुमथने लक्ष्मीः । The Locative is used here in the sense of the Genitive (महुमहस्स लच्छी).

133) धरिज्जसु Imperative second person singular, active voice, from — धर with the termination इज्जसु, according to HS VIII.3.175 अतः इज्जसु इज्जहि-इज्जे-लुको वा । परत्थणभगे = प्रार्थनभङ्गः or प्रार्थनाभङ्गः violation or frustration of a request made by some one. In the latter case the shortening of णा into ण would be in accordance with HS VIII.1.4. दीयहस्सो मिथो वृत्तो ।

135) Laber reads तिणतूलं following the MSS. But it is obvious that we have to amend तिणतूला (Abative singular). दीण = दीणो, neuter gender being used for the masculine according to HS VIII.1.34 (गुणाद्याः क्लीबे वा I), or दीण may be taken to stand for दीणत्तण (दैन्यम्) (भावप्रधान निर्देश) (the abstract used for the concrete). अयाणं—We must supply पइ (= प्रति) (= उद्दिश्य) after अयाणं. Cf. Subhāṣita : तृणालु-तरस्तूलस्तूलादणि च याचकः । वायुना किं न नीतोऽसौ मामथं प्रार्थयेदिति ॥

136) For धरधरधरे cf. st. 109 and 235.

137) पयतेण = प्रयत्नेन with great effort. It is not quite clear why the clouds have to put forth effort while imbibing the water in the ocean. Perhaps because they have to work against gravity? ल्वंत = लात् = गृह्णत्. √ ल II. P. to take, receive. According to HS VIII.4-238 ला is changed into ले in Prākṛit. ले can be easily changed into लय. Cf. Hindi लेना to take, accept, receive.

138) गुणा used euphemistically for दोसा or in the sense of दुग्गुणा evil consequences or effects.

139) रिद्धि prosperity, flourishing condition, eminence. Apte records ऋद्धि 'in the sense of supernatural power also. It would be better to read सिद्धि (miraculous power) in place of रिद्धि. To be able to make oneself invisible is a सिद्धि in *yoga*, akin to अणिमा, महिमा etc. See stanza 141 where the words ज्ञेयसिद्ध and अज्ञेयसिद्ध are used. मह = मम Genitive used for the Accusative. This is a case of शेषे षष्ठी (vicarious use of the Genitive) according to Panini. Cf Subhāṣita : ओ दारिद्र्यं नमस्तुभ्यं सिद्धोऽहं त्वत्प्रसादतः । पश्याम्यहं जगत्सर्वं न मां पश्यति कश्चन ॥ महं लोका न वेच्छति—People do not see me because I am inconspicuous or below anybody's notice or attention because of my poverty.

140) = Hāla 671, where we have the readings चादणो for माणिणो and विअह्दविण्णाणा for वियह्दसंमाणा. वियह्दसंमाणा = विदग्धसंमाना: those who are honoured amongst the learned (विदग्धेषु संमानो येषां ते), विह्द can also be understood as standing for विवृद्ध, in which case the meaning would be: those who have risen to high esteem. The readings in Hāla would yield the senses : चादणो (त्यागिनः) generous, liberal; विअह्दविण्णाणा whose knowledge is perfectly baked, mature. वियक्खण-विचक्षण clever, fastidious, discreet.

141) ज्ञेयसिद्धा = योगसिद्धाः, योगेन प्राप्तसिद्धयः । दारिद्र्यज्ञेय = दारिद्र्ययोग association with poverty, the state of being cursed with or of being a victim of poverty. Or योग may be taken to mean discipline. दारिद्र्यज्ञेय the discipline of poverty.

142) समीरण = वात or वायु. The windy humour in the body, which controls the nervous system. समीरणेन मग्गः means one who is struck or afflicted by the upsetting of the windy humour i. e. attacked by a stroke of paralysis. पयमग्गं ठव्वंति is to be understood to mean मग्गमि पयं ठव्वंति. पंजलीकयन्ते = प्राञ्जलीक्रियन्ते are straightened out, cured, or set right. जइ if at all.

144) पायड = प्रकट evident, manifest. For the elongation of the first अ, see HS VIII. 1.44 (अतः समृद्ध्यादौ वा ।). Cf. धनैर्निष्कुलीनाः कुलीना भवन्ति... धनान्यर्जयध्वं धनान्यर्जयध्वम् । and सर्वे गुणाः काञ्चनमाश्रयन्ते ।

145) वेलीण HS VIII. 4.268 records वेलीण in the sense of अतिक्रान्त. HS VIII.4.162 gives वेळ as धात्वादेश for √ गम्. For the use of वेळ see stanzas 70, 145.425, 726, etc. We also get the form वेळिअ. Weber connects वेलीण with व्यपलीन. न इह परिसं जुत्तं that is not pro-

per, just or fair. Fate must not count in the life-duration or life-quantum of poor people those days which they pass divorced from *dharmā*, *artha* and *kāma*, the three goals of human life. For during those days the poor cannot be said to be living at all. They are as good as dead. It is a living death and not life which they live during those days. Cf. मृच्छकटिक 1.10: सुखात्तु यो याति नरो दरिद्रतां भृतः शरीरेण मृतः स जीवति । The commentator notes the variant सुदरं स्य for दरिद्रं जुते ।

146) The day-lotus blooms or expands when the sun rises and shrinks, fades and closes its petals when the sun sets. The poor also stretch out their limbs when the sun rises and collect them together when the sun sets in the cold season, as they have no means such as warm clothing or fire or food or massage with oil to keep themselves warm in winter. संकुच्यते shrinking, contracting, sinking. विवस्यते expanding, blooming, rising. रोर = दरिद्र, DNM VII. 11. See stanzas +61, 560 and 761 (अरोर).

147) = Hala 243. ललित्यं = ललितम् sportiveness, gaiety, affected grace (कोडितम्). खमा सम्मथस्स may also stand for (खमाऽसम्मथस्स (W.1870, p. 157) forbearance behoves (comes in handy for) one who is a weakling. भणित्वं discourse, talk, eloquence. For the last quarter cf. विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् । महर्तुरि, नीतिशतक 7. For ✓ छज्ज see note on stanza 75.

148) पडिहाइ = प्रतिभाति appeals to or pleases (the mind) (रोचते). अजसस्स vicarious use of the Genitive for the Ablative (शेषे षष्ठी). रमणित्वं blissful, blessed, happy.

149) जे = जइ (यदि) if. नीचरया = नीचरताः = नीच वरताः devoted or addicted to meanness, baseness. The commentator's explanation of खीरमाह्वं by स्तन्यकारणम् is not correct. It should be स्तन्यकार्यम् or रस्तन्यप्रभावः.

150) हिट्ठं = हिट्ठं हिट्ठं = अधोऽधः or अधस्तात् अधस्तात्. The *Samdhi* of हिट्ठ + हिट्ठ as हिट्ठड्ड is noteworthy. The initial ह of the second हिट्ठ becomes vocalised into ई (a kind of *Samprasāraṇa*), which is then changed into अ and becomes merged into the final अ of the first हिट्ठ. The declensional termination of the Locative singular added to the indeclinable form हिट्ठड्ड is also remarkable. Cf. वणेत्यमि

(st. 221) and परतेण (st. 671). According to Sanskrit grammarians declensional terminations are added even to indeclinables (अव्यय) in order to confer on them the status of a पद (पदसंज्ञा) and are later on dropped. (Cf. Pāṇini II. 4.82 : अव्ययादाप्लुपः ।) जडणिवह (1) mass of roots, (2) ignorant or foolish persons. जड (root) is to be traced to the Sanskrit word जडा (matted hair), which by *Lakṣaṇā* means the tangled mass of the roots of a tree. जडणिवह > जडणिवह > जडणिवह, the final आ of जडा being shortened metri causa according to HŚ VII.1-4 दीर्घावौ मिथो वृत्तौ । The word जड is used in Hindi in the sense of the root of a tree. सुपत्ताह = (1) सुपत्राणि beautiful leaves, (2) सुपात्राणि worthy persons. तां किं न पज्जत्तं, cf. st. 116. Literally : what is there (in this world) that is not obtained ? What more is there to be obtained in this world ? i. e. everything is obtained, nothing more remains to be obtained, that is the highest consummation to be wished for.

151) For the second half, compare st. 722, where, however the word नरणाह does not appear in the first half. This stanza appears to have been derived from some context where several stanzas were addressed to some king. Cf. stanzas 154, 155, 161. Cf. also stanzas like no. 143 addressed to a सुंदरी (fair woman).

152) भूमिसिद्धे the elongation of the final vowel of भूमि may be due to metre, or the original Sanskrit word may be taken to be भूमी (with long ई). वंभचेरयं enforced celibacy because, they cannot afford the luxury of marriage.

153) Laber reads कह व. It is obvious that the correct reading is कह वि (कथमपि), which is also borne out by the commentary. तुल्लगेण is explained by काकतालीयन्यायेन in the commentary. DNM V.15 records तुल्लग in the sense of काकतालीय. विग्गोवय, DNM VII.64 assigns the sense of आकुलता, difficulty or confusion, to this word. It seems to be connected with the Sanskrit root गुप् IV. P. to be confused or perplexed. खवणयसत्तारोहणं, the commentator paraphrases खवणय (= क्षपणक) by संन्यासिन्. It is not likely that the reference here is to a Jaina monk in particular, but to any monk in general. Nowhere in the whole of the Vajjālagga does the author, although a Jaina, make any reference to Jainism or Jaina ascetics or to the Tīrthamkaras, except of course in the opening

stanza, which refers to सन्धु (i.e. जिन) and to श्रुतदेवी. The explanation given in the commentary is obscure : यथा संन्यासिनो मृतस्य श्राद्धैश्च (by credulous people) तन्माहात्म्याधरविमानमारोहितस्य (placed upon a bier carried by people on their shoulders) ददधानं बाधमानमदलं नीयमानस्य संस्काराय सुखं (V. L. संस्कार्यसुखे) भवति, तथा सेवकजनस्याहर्निशं सेवां कुर्वाणस्य । Does the author mean that just as in the case of a monk, who has renounced the world and is leading the life of a recluse, the attainment of heaven (or liberation) is very difficult, so in the case of a servant the attainment of happiness is extremely difficult ?

154) सि होज्ज = त्वं भवेः or मूयाः or even भवसि (Cf. HS VIII.3.177). The verbal form सि is used here in the sense of त्वम्. In Sanskrit असि is sometimes used in the sense of अहम्. Cf. stanza 734, last quarter. For आलिहियकुंजर cf. आलिहियभित्तिवाज्जय in st. 68 and 582. तुह प्हु दाणं चिय न दिट्ठं, no generosity (liberality) has been observed by anybody in you, any more than the oozing of the ichor-fluid (दानं) is observed in the case of an elephant painted in a picture. Hence, though you may be a person devoted to religion according to your own ideas, we shall go away and have nothing to do with you, as we do not see any prospect of receiving any gifts or charities from you. दाणं (1) generosity or liberality, (2) exudation of the ichor-fluid.

155) The jack-fruit tree (फणस = पनस) bears fruit right on its stem or trunk, so that they are easily accessible to every body. The palm tree (ताल), however, bears fruits on its top beyond the easy reach of all. Cf. st. 737 where the tāla tree is described as दूरदावियफल.

156) It is difficult to see how this stanza glorifying the फणस tree can find a place in the सेवयवज्जा. It is a mis-fit here. The same holds good in the case of the next stanza. Cf. stanzas 546-551 and 645, which too are mis-fits in their respective sections. सच्छह = सच्छाह = सच्छाय = सद्दश. See HS VIII. 1.249 (छायायां होडकान्तौ वा ।). The shortening of छा into छ is *metri causa*. मग्गण = मार्गण = याचक = a seeker.

157) सुसिय = सोसिय = शोषित, सो being shortened into सु *metri causa*, or सुसिय may be taken as a past participle from √सुस = √शुष्

to dry, सुसिय = शुष्क. वप्पीहय = चातक. DNM. VII 33 records वप्पीअ and वप्पीह in the sense of चातक. Cf. Hindi पपीहा, पपीहरा (= चातक). सुय = मृत.

158) सुपुरिसव्वहारवाहिरे—Cf. st. 276, सम्भाववाहिरेहि. सुपुरिस self-respecting person. The idea in the second half is as follows : A servant need not make an humble request to his master for rewarding his services. His silent, devoted service itself is a request that he makes to his master and that is easily understood by a sympathetic and appreciative master.

159) This gāthā expresses the belief that the internal teeth of an elephant are dark in colour. It may be only a poetical convention (कविसंकेत). विहुरसहावा = सहायविहुरा by transposition of the two words in the compound. सहाय is used here in the sense of साहाय्य (a case of भावप्रधान निर्देश). साहाय्यविहुरा: unhelpful in chewing or mastication. Those servants, who are really helpful and hard-working are admitted to the interior of the house by the master, though they may be unattractive in their appearance. But those servants who are not helpful are kept outside, though they may be gaudy and attractive. The figure of speech is अप्रस्तुतप्रशंसा.

160) Cf. W (1881) 812 : गाईउ पंच खारिभरीउ चत्तारि पक्कलइहा । संपणी वालावद्धअं सेवा सिवं कुणउ ॥ पक्कल HS VIII. 2. 174 records पक्कल in the sense of समर्थ, strong, mighty. PLM 52 also records this word in the sense of समर्थ or प्रौढ. The word is to be traced to पक्क > पक्, with the स्वाधिक लट्ठिन suffix ल-ripe, matured, full-grown, fully developed. सेवा is recorded in PLM 69 and and DNM V.1 in the sense of a cow. It is to be derived from लाम्बा reddish or tawny—a colour frequently met with in the case of cows. निष्पन्न = निष्पन्न. According to HS VII. 2.53 निष्पन्न would give rise to निष्पन्न. The form निष्पन्न is used in Hāla 691. सेवा सुहं कुणउ we should read सेवं in place of सेवा, as object of कुणउ, the subject being सेवजो (understood). सुहं = सुखम् unhesitatingly. There is no objection or harm in serving under a master, although service is humiliating in itself, provided one gets these three compensating advantages in return. The commentator, however, explains सेवा सुहं कुणउ by सेवया पर्याप्तम् ।...अयं भावः । धेतुव्वभरालकमान्येषु विजमानेषु सेवया अलम् । He seems to understand the situation as follows : These three things are extremely desirable and sum up or constitute worldly well-being. What more can one

expect to get as a reward from service under a master? If these three things are there, then enough of service. Perhaps he understands सेवा सुखं करोतु in the sense of सेवा सुखं गच्छतु, i. e. सेवया कृतम्। सेवा करोतु is active voice, while सेवया कृतम् is passive voice (imperional construction). Weber (1881), p. 448 renders the last quarter as follows : Well may service bring happiness (but that does not fascinate us). The commentator साधारणदेव says : सेवा शिवं करोतु सेवकानां, न माहशानां निरीहानाम्। राख—a kind of edible food-grain, Marathi राख.

161) छुहियो (1) white-washed with lime (सुधितः = सुधया धवलीकृतः) (2) hungry (सुधितः). छुहछुहियं (1) white-washed with lime (सुधासुधितम्) i. e. सुधाधवलितम् (2) oppressed by hunger (सुधासुधितम् or सुधासुधम्. The sense of चक्करं (a public square or road-crossing) does not fit in with the idea of whitewashing. Was it the practice to white-wash public squares or road-crossings or to mark in white their borders?

162) The translation of the second half is only conjectural, as the idea is obscure. The commentator equates पयस्स with पयसः (water) and remarks : न जानीमः किमयधिकं स्नेहपानीययोर्मध्ये। नेहस्स पयस्स = नेहपयाणं = स्नेहपदयोः।

163) बल fighting strength, resistance; offensive and defensive might. बल्लि = बल्लित retreated. थक्कति = तिष्ठन्ति, stand firmly.

164) माणं neuter gender for masculine, according to HS. VIII.1.34 (गुणायाः क्लीबे वा।) फुरणं = स्फुरणम् enthusiasm, vibrant spirit, spirit vibrating with hopefulness.

165) संमाणियो व्व as if he has been honoured. He regards the opportunity to fight and strike at the enemy as a great honour done to him. नवसेवको व्व as if he is a newly employed servant, who is only too eager to give striking evidence of his loyalty to his master by doing daring deeds on the battle-field.

166) कप्परिअ = दारित pierced or gored. PLM 573 and DNM II. 20 record this word in the sense of दारित or दलित.

167) एकमेकस्स जाइ-एकैकस्स याति charges at one enemy after another. Or we may understand एकमेकस्स in the sense 'at one another'. In that case जाइ भटो should be taken as standing for जंति भट्टा (plural), the hostile warriors charge at one another.

168) विदुरे = विदुरः beset with difficulties. मञ्जुश्या hanging in the balance, uncertain, undecided. This is the utterance of a hero who is on the point of death on the battle-field.

169) पेष्टिय = प्रेरित, पीडित or क्षिप्त, overpowered, hard-pressed. See note on st. 97.

170) धरउ = क्रियताम्—active voice used for the passive in the sense of धरिज्जउ, with जणणीए as subject understood. It is possible to understand धरउ as a verb in the active voice, in the sense of धारयतु as done by the commentator, provided that we emend the text as follows : एक्कं पि कं पि नियणीत्तभूसणं धरउ जणणि उयरम्मि । Cf. st. 133. It is also possible to understand धरउ in the active sense if it is equated with क्रियताम् (Imperative active third person singular from √धृ VI. A to be, to exist). In that case धरउ would mean तिष्ठतु.

171) √परिस्तक् = √परिष्वक् to stalk about proudly, pompously, triumphantly.

172) In the Vāmana (dwarf) incarnation, the supreme Lord Viṣṇu, assuming the form of a dwarfish boy planted one foot-step on the earth, the second in the heaven and was at a loss to know where to place the third foot-step. The commentator quotes a Prākṛit gāthā, describing the three foot-steps of Viṣṇu. बलिर्बन्धे विलसिर्व बलिर्बन्धविलमियं ।

173) णिम्भरे = निर्भरः = निर्गतचिन्ताभरः = निश्चिन्तः, disburdened of all worry, or anxiety, fully satisfied at having achieved the object of his master. कण्णचालिरि = चालिरिक्कण with transposition of the two words (i. e. पूर्वनिपात of कण्ण and परनिपात of चालिरि). चलचामर and चालिरिक्कण may be taken as forming a Dvandva compound or the whole compound may be dissolved as follows: चलचामराविव चञ्चलौ यौ कणौ, ताम्भ्यां वीज्यमानः, i. e. चलचामरचञ्चलकणौ may be taken to be an उपमित समास with the common property चञ्चलत्व. The commentator takes चलचामर as a बहुव्रीहि compound qualifying कर्ण. Thus according to him both चलचामर and चालिरि are to be understood as adjectives qualifying कण्ण.

174) We must supply the word सुहृदस्स after कस्स वि in order to make the sense complete. पिट्ठी = पृष्ठ. See HS VIII.1.129 (पृष्ठे वानुत्तरपदे)

175) पहुहियर is awkward. It stands for पहुम्मि.

176) The commentator's rendering of °पडिच्छे by °प्रतीक्षणीके is not correct. ✓पडिच्छ does not here stand for ✓प्रतीक्ष् to wait for, but ✓प्रतीक्ष् to accept or receive. On st. 192, the commentator correctly explains the verbal form पडिच्छति by प्रतीच्छन्ति. पडिच्छि is formed by adding the Kṛt suffix इर in the sense of ताच्छीत्य (HS VIII. 2. 145) उत्तिष्ण = उत्तारिअ or अवतारिअ (उत्तारित or अवतारित).

177) संहिज्जइ = सहिज्जइ, स being lengthened into सौ metri causa according to HS VIII. 4.238. गिद्धितकह्दणं = गिद्धिहि अंतारणं कह्दणं ।

178) रुहिरकुंकुम-(1) रुहिरं कुंकुमं व रुहिरकुंकुमं saffron-like blood in the case of the female jackal and the warrior, and (2) रुहिरसरिसं कुंकुमं रुहिरकुंकुमं blood-like saffron, in the case of the बरकामिणी and the नायक with whom the warrior is compared by implication.

179) The proper order of the words in the long compound forming the first half of the gāthā is as follows : थोरजुयपहारसंचुणि-यगरुयकिणसंजणियसोहो. Thus we have here पूर्वनिपात of संचुणिअ and संजणिय. कंध = स्कन्ध. According to HS VIII.2.4, we should have खंध instead of कंध. See st. 218.

180) विहुरे = विधुरे = वैधुर्ये = सङ्कटे, a case of भावप्रधान निदेश, concrete used for the abstract. (Cf. अविहुरे in st. 185 and विहुरे in st. 674). Even when standing in a difficult situation, where he finds it almost impossible to pull the cart. पामर a rustic cartman, a ploughman, a farmer. आरापरिघट्टणं prodning done with the goad or with the wooden handle of the whip. It seems to have been the practice in ancient times to prick, prod or goad a bull with a sharp, metallic point, just as, in the case of elephants, the अङ्कुश or hook is used. आरा means the shoe-maker's awl and hence a goad or prodning hook.

181) गुरुभरम्मि is obviously wrong. We must read गुरुभरे पि (गुरुभरमपि). हक्कं = आह्वानम्, आक्रोशम्. Cf. Marathi हाक, from Sanskrit ✓आक्राय् to call or challenge, with aspiration of the first vowel.

182) भरम्मि the burden of the cart i. e. the loaded cart. थक्क = थक्किय = रियत्, past participle active from ✓थक्क which is a धत्वादेश for ✓सा (HS VIII. 4. 16).

183) अउव्वम्मे गओ = अपूर्ववर्णा गतः who is making his first run (वला leap, gallop) when harnessed to the yoke of the cart for the first time in his life. As the bull was never before harnessed to the cart (because of the circumstances stated in the first half of the stanza) that was the first time in his life that he was yoked by his master. And when the loaded cart came to a standstill because of some trouble on the road, the excellent (noble) bull felt very sad that he should not have been given any gradual training in pulling loaded carts before, and should have been yoked to a loaded cart for the first time ever in his life. The commentator, however, explains अपूर्ववर्णा गतः differently. अपूर्वेण सह योजितः, yoked to the cart along with a new, unbroken, untrained bull. ✓ विसर = ✓ खिद् to feel sorry (HS VIII.4.132.)

184) हल्लिओ = हल्लिकः ploughman, farmer, agriculturist, from हल (a plough) plus ईक (Taddhita suffix in the sense of using that as a means for achieving his object, or as a means of earning his livelihood). Cf. Subhāṣita : गुणानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते । असंजातकिण्कणन्धः सुखं स्वपिति गौरैलिः ॥

185) धवळाई-neuter gender used for the masculine according to HS VIII.1.34. अइविहुरे, see note on st. 180

186) तडवियडमोडण = त्रियडयडमोडण (by पूर्वनिपात of तड and परनिपात of वियड). This is otherwise known as वप्रक्रीडा, butting or ramming against the mighty sides or slopes of a mountain with the head, butting sport. Cf. मेघदूत 2, वप्रक्रीडापरिणतगजप्रेक्षणीयं (मेघं) ददर्श ।

187) The metre in the first quarter is faulty. If we shorten ता and पा into त and प it will be quite regular. (सा रेवा तड पणियाइ ते चेव करिणिसंवाया ।) सल्लह = सल्लकी or सल्लकी a kind of tree of which elephants are very fond. सल्लह = शल्लयावले, rankles. Cf. Marathi सल्ले.

188) गणहि बहुणहि वि गणहि. This is Instrumental Absolute Construction, having the same sense as the Locative Absolute Construction. See Speijer, Sanskrit syntax p. 290.

189) Cf. Weber (1881), 820 : सन्कथ होइ ठाण रासहमहिसाण मेसवुसहाण भदगइंदाणमहो महावणं अहव महाराओ ॥ जुज्जय ठाण = यत् किञ्चिदपि स्थानं युक्तम् उचितं भवति । Any place will do or serve for their residence. लम्भय would have been better than जुज्जय.

190) हल्लन = चल्त् । ✓हल्ल to shake. Cf. Marathi हलणे, ढळणे, हळहळ. Cf. हल्लोहल, HS VIII. 4.396. See note on the word ढल्लहल्लया in st. 559. पई = त्वया. This is an Apabhramśa trait. See HS VIII. +.370 (यड्यमा पई तई !)

192) दसा = दशा changes or vicissitudes of fate. The Mss. read जे जह or जे जे. We must read जा जह...तै तह or जा जा... तै तह or जा जा ... तै तं.

193) मा शिज्जसु = मा क्षीयस्व do not waste away or be emaciated. The commentator paraphrases शिज्जसु by खिखस्व. Did he read खिज्जसु?

194) विसंठुल = विसंठुल unsteady, agitated, unhinged, unnerved, one who has lost the balance of his mind.

195) We should expect वि in place of य in the first quarter, as the commentator seems to have read (गहयद्युहाउलियस्स वि). विलीणी = विलीनः = अवशितः remained uneaten. विलसियं—courtship, dalliance.

196) तिणकनलं झत्ति पज्जलियं—Cf. st. 248.

198) सिहराहितो Ablative singular, HS VIII. 3.8. निष्इ = पश्यति । निष्इ is recorded by Hemacandra as a धात्वादेश for ✓दृश् (HS. VIII. 4.181.)

200) माण = मान self-respect, fiery spirit. गजघटादारणेण = गजघटादारकेण or गजघटादारणेन. सुवइ = स्वपिति. Cf. HS VIII. 1.64 (स्वपावुच्च). We also get the form सोवइ.

202) Laber reads जइ following the Mss, and paraphrases by यदि in the chāyā. It is obvious that we must emend the text into जह (= यथा). सौंदीर = शौण्डीर्य eminence, greatness, might, strength. मडह small. PLM 474, DNM VI. 117 record मडह in the sense of लघु. The commentator refers to *gāthā* 230, where the word मडह is used.

203) For वेणि Nominative plural, see stanzas 96 and 131. गंजण is used here in the sense of humiliation, while in st. 90 it is used in the sense of moral taint or stigma. The commentator renders गंजण by विमोपकम् which perhaps stands for विमोपनम् and means humiliation or confusion (व्याकुलता). Cf. विमोवय in *gāthā* 153. For the idea in the stanza compare stanzas 131 and 260.

204) °जुञ्झमामिडिण = जुञ्झे आमिडिण. The Locative termination of जुञ्झे has been dropped here and a euphonic म inserted between the two words (we may call it मश्रुति on the analogy of the यश्रुति in Prākṛit). HŚ. VIII. 4.164 mentions the धात्वादेश अम्भिड for √संगम्. Cf. Marathi मिडणे. पहर = पहार = प्रहार; माइंद = मइंद = मृगेन्द्र, the former according to HŚ VIII. 1.67 and the latter according to HŚ VIII. 1.44. Gore suggests the emendation °माइंदगइंदजुग्गमावडिण = °मृगेन्द्रगजेन्द्र-कुम्मे आपतिते, when both the lion and the mighty elephant fell down dead as the result of one single arrow shot by the hunter. The lion and elephant were engaged in a deadly fight, when the hunter shot a single arrow at them and killed both of them. This clearly reveals the terrific punch which the hunter could put into his arrow. For the idea, see the commentator's remarks on the present stanza and also stanzas 206, 207, 209, 210.

205) गयकुंभवियारियमोत्तिपहि = वियारियगयकुंभमोत्तिपहि, with पूर्वनिपात of गयकुंभ and परनिपात of वियारिय. The तृतीया in °मोत्तिपहि is करणे तृतीया and not उपलक्षणे तृतीया as supposed by the commentator. जंगलं from Sanskrit जांगलं flesh. किणइ = किणिलजइ, active voice form used for passive voice form. Cf. st. 241 where वीसरइ is used in the sense of वीसरिजइ.

206) = Hāla 119, where the reading is कइमो वि for कयइयो and °जोवणुमत्ता or जोवणुम्मइया. Cf. stanzas 207, 209, 210 and 211. उम्मइया = उन्मत्ता or उन्मादिता. रंप = उल्लिखन, त्वक् or त्वक्कुकर or तक्षण shavings, parings, carvings, thin slices or shreds (of the bow). HŚ VIII. 4.194 gives रंप as a धात्वादेश for √तक्ष्. रंप appears to be connected with रंप. The more and more the hunter becomes attached to his wife and dotes on her, he grows physically weaker and weaker and unable to wield his heavy bow. He has therefore to remove thin slices from his bow with some paring or planing tool so as to make the bow lighter. The hunter's wife is extremely delighted as she throws on the street the slices removed from the bow, because she knows that they are an indication of his growing fondness for her.

207) = Hāla 120, where we have the following readings : उक्खिप्पइ for ओ खिप्पइ; गेहंगणाहि for गेहंगणाउ; उवह धणुदंपरिओली for धणुरओईपरिओली. ओ = अहो interjection of surprise. See st. 324. सोहमाधेयवडाइ ध्व may stand for सौभाग्यध्वजपदानि इव, or for सौभाग्यध्वजपताका इव. पडाया इव <

°पढाय च > °पडाह च, य being changed into इ. धणुरओइपरिछोली is to be explained as follows : धनुषः रजःसदृशानि यानि उल्लिखनानि (strips, chips, slices, shavings) तेषां पंक्तिः समूहः—a mass of the tiny (thin, fine) shavings or slices of the bow (सूक्ष्मकणपंक्तिः).

208) पइ = पई = पतिः, shortening of ई *metri causa*. जुवाणा-युवन् in Sanskrit becomes जुवाण according to HŚ. VIII.3.56 (पुंस्यन आप्णो राजवच्च ।). Did the commentator read खिज्जति instead of क्षिज्जति in the second quarter? खिज्जति stands for क्षीयन्ते. क्षीयन्ते can assume the form खिज्जति in Prakrit according to HŚ-VIII.2.3 (क्षः खः कचित्तु छद्मौ). But क्षिज्जति can be rendered only by क्षीयन्ते and not by खिज्जन्ते. Even if the reading before the commentator were खिज्जति, in the present context खिज्जति must stand for क्षीयन्ते and not खिज्जन्ते.

202) बाहुजुवाणो Nominative Singular from बाहुजुवाण (व्याधयुवा). धणु-ल्लिहइ = धणु + उल्लिहइ, the उ of धणु being dropped according to HŚ. VIII.1.6 (लुक् । स्वरस्य स्वरे परे बहुलं लुग् भवति ।) चड is mentioned as a धात्वादेश for ✓आरुह् at HŚ.VIII.4.206. Cf Marathi चढणे. मेळ (मिल) is a धात्वादेश for ✓मुञ्च according to HŚ.VIII.4.91. उमिल्ल = उन्मुञ्च् to drop down, to let fall, here used intransitively in the sense 'to slip or fall down'.

210) करह = करात्, an Apabhramśa trait. Cf. st. 131 where हरह is used as Genitive Singular form (= हरस्य). According to HŚ. VIII.4.336 (उत्सेहैह्), the Ablative Singular form ought to be करहे or करहु, but we have here the form करह according to HŚ. VIII.4.329 (स्वराणां स्वराः प्रायोऽपञ्चोऽ). विफुल्लगण्डविवरमुही = विफुल्ल (उदफुल्ल) गण्डविवरा च उन्मुखी च the hollow or cavity of whose cheeks is blooming and whose mouth is upraised. The cheeks which till now were hollow (concave), become full and bulging with a sense of triumph and achievement. Till now she was अथोमुखी, now she becomes उन्मुखी. Laber following the commentator paraphrases विस्फुल्लगण्डविपराद्मुखी, which does not make good sense. The word विस्फुल्ल does not occur in Sanskrit and appears to be a pseudo equivalent of विफुल्ल (= विस्फुटित or विकसित).

211) तुह पसायण thanks to you, because of you, i.e., because of the powerful fascination that you, exercised upon your hus-

band—the hunter of wild game—he became enamoured of you and began to dote on you so much, that he lost his physical stamina and could not use his bow to kill wild elephants.

212) = Hāla 173. पेढुण is recorded in PLM 294 and DNM VI.58 in the sense पिच्छ a plume or feather. गव्विरी from गव्व + इर (Taddhita possessive suffix, according to HS. VIII.2.15.) गहिय = गृहीत = कृत taken, derived (obtained) from i.e. made out of. The commentator explains the reason of the proud bearing of the व्याधववू as follows : During the time that the hunter stays with the व्याधववू, he is excessively attached to her, with the result that he has no stamina left in him to kill elephants and so he kills only peacocks, whose plumes the व्याधववू wears on her head as a trophy and an ornament. But during the time that the hunter stays with her senior cowives he is not very deeply attached to them, with the result that he has sufficient stamina in him to kill even elephants, the pearls obtained from whose heads are worn by the senior cowives as ornaments on their bodies. So the wearing of peacock plumes by the व्याधववू is an indication of the hunter's deeper attachment to her, while the wearing of pearls by the senior cowives is an indication of his feeble and luke-warm attachment to them.

213. Cf. Weber (1881) 951. सालसा – सालसा moving with heavy, dull steps (= अलसगमना). अलस is used here in the sense of आलस्य—a case of भावप्रधान निर्देश. This stanza is quoted by Mammata in Kāvya prakāśa X as an example of उत्तरालंकार. The re-ding adopted there in the second half is : लुलियालअमुही चरम्म परिसक्ख सोद्धा (or सुद्धा)।

214) Supply वि after मयचम्मपरिगहो. परिगह = परिग्रह a collection or stock—परिगृह्यत इति परिग्रहः।

215) The deer's fascination for music is proverbial in Indian literature. Cf. रघुवंश XVIII.13. : सकृद्विविधानपि हि प्रयुक्तं माधुर्यमीदृ हृदियान् ग्रहीतुम् ; मालविकाग्निमित्र III मया व्याधगीतरक्तया हृदिष्येवाशङ्कितयैतन्न विज्ञातम्। तान् चिय नत्थि धणे = तान् धणे नत्थि चिय i.e., चिय is used in the wrong place (मन्नकम).

216) This is the utterance of a deer.

217) एक्केण वि सरेण सरउ = एकेनापि शरेण पूयतां, समाप्यतां, कृतम्, अलं, पर्याप्तम्।  
✓सर to be enough, to be over, to come to an end, is to be traced.

to the Sanskrit root सृ (सर) to go, to move. The sense of the Prākṛit root सर appears to be only a metaphorical extension of the sense of the Sanskrit root सृ (सर). Cf. Marathi सरणे, संपणे, to come to an end, to be finished, to be over. एकेन शरेण सरतु = एकेन शरेण गच्छतु (व्याधः) = एकेन शरेण कृतम् (or अलं, पर्याप्तम्). जीयं = जीवः, the neuter gender being frequently used in Prākṛit for the masculine. Or जीयं may be equated with जीवियं (जीवितम्). Cf. H.S. VIII.1.271. This is the utterance of either the male deer or the female deer. Supply अम्हाण after दोहं.

218) सट्ठिअ = शलियत pierced or wounded.

219) Here we are told how a number of deaths took place by a sort of chain-reaction. It must be supposed that the hunter's wife had gone to the forest to witness the game-shooting (युगयत्). धनुहं = धनुः. See H.S. VIII.1.22 (धनुषो वा ।). मुक्किया = मुक्कित्वाः, past participle from मुक्कयइ (= मुक्कयति) which is a denominative verb from the past participle मुक्क (= मुक्क).

220) कंकेल्लिपल्लवेवेल्लमणहरम्मि is equal to उव्वेल्लकंकेल्लिपल्लमणहरम्मि, with परनिपात of उव्वेल्ल. उव्वेल्ल = उदेष्टि = उद्विन्न, blooming, expanded. According to H.S. VIII.4.223, √उव्वेल्ल is a substitute for √उद्वेष्ट. Or उव्वेल्ल may be equated with उद्वेल्ल (उद्वेल्लम्) excessively, extremely, (that which has crossed the beach or coast, hence excessive). उव्वेल्लमणहर = excessively charming. विलसियाइ = विलसितानि pleasures, merriments enjoyments, luxuries. खुडुक्कति, खुडुक्क is mentioned as a धत्वादेश at H.S. VIII.4.395 (वध्यादीनां छोछादयः) without indicating the original Sanskrit. The PSM gives the sense शय की तरह चुभना, to rankle in the mind like a barb. The commentator paraphrases खुडुक्कति by आविमेवन्ति. The word खुडुक्किया occurs in Hāla 216. Weber (1881), p. 84, discusses the word खुडुक्किया, which is explained as रोषम्का by the commentators on Hāla. Weber seems to suggest the sense "stiffened" (exhausted, tired out) for the word.

221) पीलु a certain kind of tree or shrub growing in desert-regions. करीर a thorny plant growing in deserts. The leaves of both the पीलु and करीर plants, products of desert-regions, are relished by camels. The camel's fondness for thorny plants and trees is proverbial in Indian literature. Cf. विक्रमादित्यदेवचरित, 1.28 : निरीक्षते केल्विनं प्रविश्य क्रमेलकः कटकजालमेव । कसरक = कुडुमल a bud. कसरक also means चर्वणाशब्द, sound produced while eating or chewing some-

thing. See HŚ. VIII. 4.423. कोत्थमि = वणे + प्थमि । प्थ (= अत्र) is an indeclinable. But here the Locative singular ending मि is added to it. प्थमि is as good as अत्र (Locative singular form from the indeclinable अत्र). See note on the indeclinable form हिद्धे in stanza 150. Cf. the form परत्तेण in stanza 671.

222) पुनरुत्त = पुनरुत्तम् repeatedly, again and again. Or पुनरुत्त may be taken to mean सातिशयम् excessively. For पराहुत्ते, see note on stanza 122.

223) We must obviously read °सिहरो in place of °सिहरे in Laber's text. The first half of the stanza is a long compound being an adjective qualifying तुम understood.—The difficulty about this stanza is as follows : The camel is really feeling home-sick, as it is no longer in the midst of its familiar surroundings, namely the desert-regions with their hill-tops, Pīlu leaves and Karīra buds. (Cf. stanza 221 above). It is experiencing a nostalgic feeling. If now it is really far away from the मरुस्थली—the desert-region—(see stanza 222), how is it that it is described as drying up with its sighs the tips of Pīlu-shrubs? Are we to suppose that there are Pīlu-shrubs even in places away from desert-regions and that the camel dries up their tips as it stands near them with its neck reaching down to them, but recollecting all along its former associations with the desert-regions? कवलं पि—even a bunch or cluster of ordinary grass or of the Pīlu leaves. As the camel refrains from tasting even a bunch of grass or of Pīlu leaves, the author says चक्खियमपुत्वं. चक्खियमपुत्वं is equal to अचक्खियपुत्वं (= अनास्वादितपूर्वम्) without even so much as tasting it. HŚ. VIII. 4.258 mentions चक्खिय in the sense of आस्वादित. चक्ख is a धात्वादेश for √स्वद् or √स्वादस्व to taste. According to Weber चक्ख is connected with the Sanskrit root जक्ष् II.P. to eat. cf. Marathi चाखणे.

224) ता = तावत् to be understood in the sense of अपि तु but. मा जूर = मा खिबख. See HŚ. VIII. 4.132. परत्तु = धियस्व manage to live, continue to live, keep yourself alive. The MSS read अकमरुत्थलीड (= अकमरुत्थल्यः) (Nominative plural). The commentator too follows the same reading. But it does not make any sense. We must obviously emend अकमरुत्थलीड (अकमरुत्थलयाम्) (Locative singular), or अकमरुत्थलीडु (= अकमरुत्थलीडु) (Locative plural). अकमरुत्थली = अकमरुत्थाना मरुस्थली. अकमरुत्थ—thorny cactus. The मरुस्थली referred to here is only the ordi-

dry desert, which grows <sup>अर्क</sup> (sun-plants or cactus) and not the native desert of the camel, which abounds in पीलु and करीर trees. चरिऊण from चर to move about grazing and hence to graze, to feed on grass, leaves etc.

225) मामि = सखि, 'O friend', said by some one to his or her female friend. किं चि वरं तस्स जं दिट्ठं—तस्स is to be equated with तेण i.e. करहेण, whatever is seen or found or thought by the camel to be somewhat good at first sight. We should expect जं in the place of तं. ✓ थुक्क from Sanskrit थूक्क (= निष्ठीव्) to spit out. Cf. Marathi थुक्कणे. चक्खिउं = चक्खिऊण = आस्वाद्य. For ✓ चक्ख see note on st. 223. वण-सयाइ चक्खिउं tasting or trying hundreds of trees in this manner. The commentator wrongly renders चक्खिउं by आस्वादयितुम्. It ought to be आस्वाद्य. See HS. VIII. 2-146 (क्वस्त्वुमत्तुगुतुआणाः), which prescribes तुं (or उं) as one of the suffixes for making gerundial (absolutive) forms in Prākṛit. Cf मोत्तु = मोत्तुण in st. 251. वण = वन = वृक्ष tree. The camel appears to be a very fastidious animal. The commentator's remark, तुत्तोऽयमर्थो. अथवा यद् विलुद्धमपि यस्य जिह्वायां लभम् । कोऽर्थः । यस्मै यद् रोचते तदेव वरम् इति भावः, purporting to hit upon the exact idea suggested by the stanza, is obscure. According to the commentator the stanza contains the figure अप्रतुतप्रसंसा, in which the camel stands for a fastidious lover.

226) पत्तल = कृश, lean, emaciated. DNM VI 14 records पत्तल in the sense तीक्ष्ण—sharp. In the commentary, Hemacandra says : पत्तलं कृशम् इत्यन्ये । The word is used in the sense of तीक्ष्ण in stanza 291. In the present stanza it has the sense of कृश. In stanza 537 it is used in the sense of पत्त (पत्र) with the Taddhita suffix ल added स्वार्थे, without any change in the meaning. For पत्तल in the sense of कृश, cf. Marathi पातळ thin. It appears from this stanza that the camel is also a native of the Vindhya mountain, although in the विंध्यज्जा (stanzas 186-190) there is reference only to elephants and not to camels. It is not clear from this stanza by what name that particular creeper is called (सा वेह्नी). It is obvious that though the emaciated camel was standing in front of a certain creeper, which was beyond the reach of other similarly emaciated camels, he did not pay any attention to it, being absorbed in thoughts about the Vindhya mountain. On stanza 226 the commentator says that नायकनायिकावृत्तान्त is suggested by it. So it is clear that he regards it as an example of समासोक्ति with a subtle suggested import.

227) The commentator rightly points out the hidden import (नायकतायिकावृत्तान्त) in the case of stanzas Nos. 227, 228, 229, 230, 231 and 234. He introduces the hidden import with the words अयं भावः, भावार्थः पुनरेव, अयमभिप्रायः etc. Even stanza 235 has a hidden import in the context of amorous dalliance, though the commentator is silent on it. Stanzas 232 and 233 also do not have any suggested import according to the commentator. But even in their case a suggested sense can be pointed out. परिशीण = परिक्षीण, क्ष being changed to श according to HŚ.VIII.2.3 (क्षः खः कचित् तु छद्मौ).

228) निम्बर = निर्भर excessive, abundant, teeming. In st. 173 the word निम्बर has been used in the sense of निश्चिन्त. मुच्यंतु °किलेसस् = मुच्यंतु °किलेस, the Genitive being used vicariously for the Accusative (शेषे पक्षे). Laber's rendering मुच्यंतु °क्लेशत् in the *chāyā* is not correct as it does not fit in with the active voice construction छप्पया मुच्यंतु. If the Genitive °किलेसस् is to be regarded as used vicariously for the Ablative, we must read मुच्यंतु (= मुच्यन्ताम्).

229) गंधुद्धुर possessed of strong, oppressive, aggressive, overpowering fragrance. उद्धुर (उद्धृता धूः यस्मात्) unrestrained, unchecked, strong, powerful.

230) पराहुत्त rather stands for पराम्भूत, than for पराङ्मुख. See note on st. 122. मडह = लघु, अल्पप्रमाण, tiny, small, raw, undeveloped, jejune. See note on st. 202.

231) मडहुल्लियाइ = लघुतया. मडह + उञ् (Taddhita suffix added स्वार्थे i.e., redundantly or pleonastically) + या (Abstract noun suffix). The form should strictly be मडहुल्लयाइ (Instrumental singular). तल्लिण = तल्लिन् thin, tenuous, meagre, spare.

232) निम्बरं excessively. See note on st. 228. सरइ = शरदि. The word शरद् which is feminine in Sanskrit undergoes gender-transformation in Prākṛit. See HŚ. VIII.1.31. इत्थं, तत्थं, कत्थं, वि ममरा, all the bees in the world were attracted to that particular forest, to that nowhere else apart from that forest could any bees be seen or found, or they could be found only with great difficulty. लक्खंते = लक्ष्यन्ते by direct phonetic reduction from the Sanskrit original. The normal form in Prākṛit would be लक्खिज्जंति.

233) For सम्सीसी see note on st. 112. जस्स वि We should expect जीए (= यस्याः) in place of जस्स वि. Or we may take जस्स वि as

standing for मालईकुसुमस्त वि. अपि is in any case भग्नकम and must be connected with गंधविलिप्ता. भसल = भ्रमर. See HS. VIII.1.244, 254.

231) उम्मेवि = ऊर्ध्वकिंल or ऊर्ध्वयिवा. This is an Apabhraṃśa form. Cf. similar Apabhraṃśa Absolute forms : समपिपि (343), पसरिवि, (373), लक्खेवि (410), चुवेवि (475), सुमरि (487). See HS. VIII.4.4-9, 440: क्व इइउइविअवयः । एपिएपिणुणविअविगवः । For उम्मेवि अंगुलि cf. st. 463 उम्मेउ अंगुलि. Cf. the form उम्भविआ in st. 67. ✓ उम्भ (उम्मेइ) is a denominative from उम्भ (= ऊर्ध्व), raised up, erect. See HS. VIII. 2-59. मालई महमहिं the Mālātī proclaimed or gave a challenge with her language of fragrance (प्रसरता गन्धेन घोषितम्). महमह is mentioned at HS. VIII. 4.78 as a धात्वादेश for ✓ प्रसर, if the subject is गन्ध (smell). Laber reads धरहु. We must emend this into धरउ (= धरतु). From the explanation of the second half of this *gāthā* as given by the commentator, he appears to have read as follows : धरउ जु धरणसमत्थो मं एतं महयरजुवाणो । But from the concluding remarks, which give the covert sense (भाव) of the *gāthā*, the reading followed by the commentator would appear to be धरउ जु धरणसमत्थो मं एतं महयरजुवाणं. Laber has given the text according to the former and the *chāyā* according to the latter reading. मह एतं = माम् आयन्, मह being used in the sense of माम्. Cf. st. 191 मह एति कोस पथिय. We could read मं in place of मह without disturbing the metre. जु = जो, the shortening being due to the requirements of the metre. Cf. Additional *gāthās* Nos. 496\*14 and 641\*1. For the idea cf. शिखुपालवध XIV.52 वृषरूपकमनीनमद्भुजं भूश्वपालतुलिताद्भुगीयकम् ।

135) उव (or उअ) = पश्य. See HS. VIII. 2-211. धरहरंती = कम्पमाना, cf. st. 109 and 136. नहसइखेडणं, नहसइ, either 'nails and proboscis' (द्वन्द्व compound) or needle-like sharp-pointed nails (claws) (नहं सइ व्व, कर्नधारय compound). This star 2a, like most others in the मालईवज्ज, has a subtle suggested import in the manner of समासोक्ति, some kind of नायकनायिकावृत्तान्त being suggested by the भ्रमरमालतीवृत्तान्त.

135) किं न ता भणसि—Why then do you not say so? मालइसरिं, the shortening of ई is due to metre (HS. VIII.1.4). For the idea in the stanza cf. दुंडुणतो (or दुंडुल्लतो) मरिहिसि कंअकलिआइ केअइवणाई । मालइकुसुम-सरिंछे भमर भमंतो न पाविहिसि ॥ काव्यप्रकाश X.

237) गंध, neuter gender used for the masculine according to HS. VIII.1.34 (गुणाद्याः क्लीबे वा). तिज्जि, this is really a neuter form (cf.

Sanskrit व्रीणि). But it is used in Prākṛit in connection with masculine words and feminine words also, just like the form वेणि (st. 131, 203). See HŚ.VIII. 3-121. For the idea in the stanza compare कुमारसंभव III.28 : वर्णप्रकर्षे सति कर्णिकारं दुनोति निर्गतयता स्म जेतः । प्रायेण सामग्र्यविधौ गुणानां पराङ्मुखी विश्रुजः प्रवृत्तिः ॥

238) कुल्लु = पुष्पन्तु । √कुल्ल really represents √कुल from √कुद् to bloom, to expand, to burst open, see HŚ. VIII.4-231 (सुटिच्छेः). The word कुल्ल (or अकुल्ल, प्रकुल्ल) is used in Sanskrit also, in the sense of पुष्पित. HŚ. VIII.4.177 gives कुल्ल as a धात्वादेश for √अंश् also.

240) रुणरुणइ, cf. रणरणइ in st. 633 and झणझणइ in st. 327. √रुणरुण to drone, to make a droning sound. खिवइ अंगाई droops or tosses its limbs (wings). पंचावत्थं गओ = पञ्चवं गतः । पंचावत्था means death. Here पंचावत्थं गओ means समुपैः—standing on the threshold of death.

241) निम्भरुक्कंठं = निर्भरोक्तकण्ठम्—दिम्भरा उत्कण्ठा यथा स्यात् तथा with excessive yearning. मा र्वत्तु = मा रोदोः or मा रुदिहि. √स्व = √रुद् according to HŚ.VIII 4.226 : रुदनमोर्वः । वीसरइ = वीसरिजइ, active voice form used for the passive, cf. st.205 where the active voice form क्णिइ is used instead of the passive क्णिजइ. Or we may take को वि as subject (understood) for the active verb वीसरइ. The statement made in the second half of the stanza is not quite correct. For the pangs of separation from one's beloved consort are forgotten not only when one dies, but also when one is reunited with the beloved consort. Cf. Hāla 349 : अण्णह न तीरइ च्चिअ परिवड्ढंतगरअं पिअअमरस । मरण-क्णिणेषण विणा विरमावेडं विरहुदुक्खं ॥

242) जाव न वियसइ—while she had not yet bloomed, i.e. before she had bloomed. ईसं पि न वरइ—this is really equal to ईसमपि न वृणोति and not ईषदपि न वृणोति as understood by the commentator and by Laber in the *Chāyā*. ईस = ईश, हृदयेश, प्राणेश—her lord or consort. It is possible to get the following sense even if ईस is equated with ईषत् : even before the Mālati had shown the slightest inclination to choose or woo her lover or consort. अविणीय = अविनीत rough, rude, unmannerly. Here too the commentator explains the covert sense which is suggested by समासोक्तिः कान्न न नायिका अनवतीर्णतारुण्यमपि प्रियैः पातुमारब्धा । Cf. Hāla 444 : जाव ण कोसविअसं पावइ ईसीसि मालईकलिआ । मअरंदपाण-खेहिह भमर ताव च्चिअ मलेसि ॥

243) वियसंतसरसतामरसभसल = वियसंतसरसतामरसद्वियभसल, a मध्यमपदलोपी or शकपाश्विदि (elliptical) compound. Cf. पंकयदलणिलय st. 245. गमिञ्जति is really equal to गम्यन्ते. We should have either दियहा गमिञ्जतु (= दिवसा गम्यन्ताम्), (Imperative mood, passive voice) or दियहा गम्येज्जासु (= दिवसान् गमये: Potential mood, active voice). The commentator seems to have read गमिञ्जतु, since he explains : दिवसा यथा तथा नीयन्ताम् । Cf. st. 244 : छप्पय गमेसु कालं ।

244) Cf. Weber (1881) 819. वासवकुसुम is explained by the commentator as आटरूषकपुष्प. The word वासवकुसुम or वासवपुष्प is not found recorded in the Dictionaries. We, however, get the word इन्द्रवारुणी, इन्द्रवारुणिका or इन्द्रवल्ली (इन्द्रवल्ली). It is explained as *colocynth*, *cucumis colocynthis*, a wild bitter gourd, in Monier Williams Sanskrit Dictionary. In Marathi it is called कंदकळ. Cf. रसगंगाधर II : रूपवत्पि च कूरा कार्मिन्ता दुःखदायिनी । अन्तःकाटवसंपूर्णासुप क्वेवेन्द्रवारुणी ॥ It is not certain whether in our *gāthā*, the इन्द्रवारुणी plant is meant by the word वासव. The Sanskrit equivalent आटरूषक is found recorded in Monier Williams Dictionary in the forms अटरूष, अटरूष, अटरूषक and आटरूष and is explained as “the shrub *Justicia Adhatoda*”; Apte: Name of a very useful medicinal plant, the shrub वासक (*Justicia Adhatoda* or *Justicia Vasaka*—अडुळसा in Marathi). मञ्ज = मन्थे. मन्थे > मञ्जि > मञ्जि > मञ्ज, shortening of the final ए, *metri-causa*. For the second half, compare : जीवन् हि नरो भद्राणि पश्यति । The idea seems to be that during the months prior to the spring, i.e. during the autumn and the winter-months, the bee should somehow manage to keep itself alive by feeding on the inferior juice in the वासव or वासक flowers. If it luckily survives the rigours of the cold season in this manner, it will be able to enjoy the beautiful luxuriance of the spring. The commentator seems to have read पजरं रिद्धि instead of पजरा रिद्धी (plural).

245) मा तुंगसु is explained by the commentator as मा भ्राम्य—do not roam or wander. Is this connected with the Hindi तंग (distressed)? If that is the case, मा तुंगसु can be explained as मा ताम्य or मा उताम्य, do not be uneasy or distressed. पंकयदलणिलय—पंकयदलमि निलओ जस्त सो पंकयदलणिलको, perched on the lotus-petal. The commentator explains पंकयदलणिलय as पङ्कजदले लग. He takes पंकयदल as a de-inflected locative singular standing for पंकयदले and णिलय as a verbal form (Imperative second person singular), from √नि + ली (निलयति) to

perch on. संपडइ = संपतति. ✓संपड—to accrue, to fall to one's lot (cf Marathi सांपडणे).

246) दे = हे, HS.VIII.2.196: दे समुखीकरणे च, which means प्रायेनायाम् आमवज्जणे च। This stanza says that the Mālātī flower does not bloom in the autumn season. But stanza 232 (मालइवज्जा) does associate the Mālātī bloom with the autumn.

247) अमर is derived from the root अम् (आम्यति) to roam or wander. आम्यतीति अमरः—the wanderer, vagrant, or आम्यति च रौति च इति अमरः, the wandering, unsteady hummer (buzzer). लाइओ = लगितः or लगितः = आरोपितः, अपितः, or लपितः from causal of the root ली or लो to take, receive, obtain, take up. Cf. Hāla 458 मअणवडलाअण, where लाअण means application or laying on. See Weber, 1881, p. 195. DNM VII.27 records लाइअ in the sense of गृहीत (or स्वीकृत). Cf. Marathi दोष लावणे. सो निउणो भमउ जइ भमइ—We bet, it will not be able to extricate itself from the Mālātī flower and wander away from it. Cf. रघुवंश VI.11 : येन श्रियः संश्रयदोषरूढं स्वभावलोकेत्ययशः प्रमृष्टम्। The commentator explains the covert meaning suggested by समासोक्ति.

248) भरिलण = रमृत्वा. ✓मर is mentioned as a धात्वदेश for ✓रम् at HS. VI.1.4.74. जह सा (कुंदल्या) वि पज्जलिया—cf. st. 196 (गयवज्जा). कुंदलयामउलपरिठिण्ण = कुन्दलतानुकुलपरिस्थितेन। The commentator seems to have read कुंदलयामउलेवरिठिण्ण (कुन्दलतानुकुलपरिस्थितेन).

249) If this stanza has anything at all to do with the bee and if the adjective वोसट्ट...वासिदंगरत्त qualifies अमरस्त (understood), it is not clear what is meant by हियइच्छियपियलंभा—the realisation or attainment of the heart's desire (on the part of the bee). (इच्छिय = इष्ट or ईक्षित). What is the heart's desire on the part of the bee, and how is it fulfilled immediately (चिरात् सदा कस्य जायन्ते means अचिरादेव जायन्ते)? The attainment of the heart's desire on the part of the bee cannot ever be delayed i.e. can never be delayed—is bound to be instantaneous. If, however, this stanza has nothing to do with the bee, but rather with any person in general, then it would be out of place—a misfit—in the section on the bee (इंदिरवज्जा). In that case the meaning would be as follows :—When the body of a man is perfumed with the juice (honey) of the Ketakī flower, whose abundant, intense fragrance is spreading all round, the acquisition (realisation) of his hearts' desire, that is the conquest of his

beloved cannot ever be delayed i.e. can never be delayed, but is bound to be immediate. For the appeal of the fragrance of the juice (honey) of the Ketakī flower is irresistible. It is possible to understand °पियलंभा as standing for °पियालंभा with shortening of the आ in पिया. The plural °लंभा is puzzling. If we read °लंभो (singular), the verbal form जायति would have to be changed into जायद्. We find the reading °वेलंभा for °पियलंभा in the MSS G and I. वेलंभ = विलंभ or विप्रलंभ or विडम्बन disappointment or frustration. In the case of a person whose body is perfumed with the juice (honey) of the Ketakī flower, disappointment or frustration cannot take place even after a long time or the frustration (non-realisation) of his heart's desire cannot last long, because the appeal of the fragrance of the Ketakī flower is irresistible. It is also possible to understand वेलंभ in the sense of विलंब delay in, or postponement of, the realisation of the heart's desire. Thus understood the stanza contains a glowing compliment to the fragrance of the Ketakī flower and has nothing to do with the bee. On the whole the sense of the stanza is obscure.

250) मालईविडव the Mālātī branch i.e. the Mālātī creeper. Gore understands विडव in the sense of cluster, clump or thicket. In the next *gāthā* the word मालईविडव is used in the masculine gender. The commentator explains the covert sense of the stanza as follows : यथा कश्चन युवा अतिक्रान्तारुख्यमपि गुणमणयुक्तां नारीं प्रयमोपभुक्तां न त्यजति ।

251) = Weber (1881) 755, with the variants महुअरेण for महुअरेहि and संभरेतेण for संभरेतेहि. ढंखरेसे is explained by the commentator as पत्रपुष्पादिरहित, shorn of flowers and leaves. Cf. Maarhi ढांक, ढांके a leafless branch. बहलिमं, Accusative singular of बहलिमा (feminine), abstract noun formed by adding the Taddhita suffix इमा to बहल (abundant), according to H.S. VIII. 2.154 (त्वस्य डिमात्तणौ वा). The word बहलिमा is both masculine and feminine according to H.S. VIII. 1.35 (वेमाञ्जल्याद्याः द्वियाम्).

252) निबिडदलसंठिया = निबिडदलसंस्थिता = निबिडेः दलैः संस्थिता standing with tightly closed petals (उपलक्षणे तृतीया). सविसेसं = सविशेषम् = साकल्येन fully. The commentator explains the suggested sense as follows : इदमैदंपर्यम् । यथा कश्चन कामुकः कांचन अनवतीर्णतारुख्यां कयाचन युक्त्या सुरतक्षमां विधाय तामुपभुङ्क्ते, स निष्णो भवेदिति ।

253) इयर = इतर other i.e. inferior. The commentator explains the suggested sense as follows : अयं भावः । प्रधानस्थानस्थितां निबिड-कुचशुभगरनम्यमानमध्यां मध्यवयसं नारीं रमिता इदानीम् इतरनारीः वामयमानो न लज्जसे हे युवम् इति उपात्तमोक्तिः ।

254) The commentator explains the subtle suggestion in the stanza as follows : सर्वशुणपरिपूर्णायाः कर्णान्तविश्रान्तलोचनायाः सुरते सुखीभूतहृदयरय बूनो हृदयं सामान्यनारीरतं यथा नानन्दयति तथा केनचिद् उच्यते ।

255) गहण = गहन a thicket (of trees). There is repetition between वण and काणण. It is possible to understand वण in the sense of वृक्ष, so that वणगहण would mean a thicket of trees. Or वण may be taken to mean उववण (उपवन) a garden and काणण a forest. The compound सरिसतरू is faulty. We should have सरिसो तरू. We can of course look upon सरिस as a de-inflected Nominative singular form (= सरिसो) (a लुप्तविभक्तिकनिर्देश), qualifying तरू as an adjective.

256) जं यत् = यदा. तद्वद्वरसेण-तीसे अमरतरुसुममज्जीप लद्धो रसो जेण, सो तद्वद्वरसो, तेण । संकप्पो कओ = संकल्पः कृतः । संकल्प=resolve, restrictive, privative resolve. The bee imposed upon itself a restriction regarding the enjoyment or tasting of other flowers i.e. dismissed from its mind the thought of ever tasting any other flowers. In अमरतरुसुम-येज्जि, the final short इ has been substituted for long ई *metri causa*.

257) धवल (addressed to the swan) oh pure, white one ! किं तुज्झ, supply जायं, what has happened to you ? Or धवल may be taken as a भावप्रधाननिर्देश, standing for धवलता, and further as a de-inflected form (लुप्तविभक्तिकनिर्देश), so that किं तुज्झ धवल = किं तुज्झ धवलयाप—what is the use of your spotless purity ? The commentator explains : (हे) धवल किं तव कथ्यते—what shall we say to you, oh pure, white one ? ता = तत् then. कथ = कुत्र, used in the sense of वृत्तः (why) or कथम् (how).

259) बाहलिया a small river, rivulet. Cf. Marathi ओहळ. See stanzas 105 and 261. उच्छलिया = उच्छलिता (from उच् + √ शल् I. P. to go, to move. उच्छल to rise up, to swell, cf. Marathi उस्छळ्णे)—bursting, swollen, being in a spate, flooded. सविश्रया grown in its breadth or expanse. The commentator reads पञ्चरा (= पयउत्तरा = प्रचुरजला) which he explains as चलद्गुजला.

260) Cf. stanzas 131 and 203. The commentator's remark आकारदुरन्तत्वेन is obscure.

261) नवणलिण—नवनलिनमृणालोल्लोलमालिम् । नवनलिनमृणालानाम् उल्लोला (चञ्चला, अस्थिरा tremulous, unsteady, moving up and down) माला नवनलिनमृणालोल्लोलमाला । सा संजाता यस्य यस्मिन् वा तत् । The commentator takes the word उल्लोल to be a noun (wave?). मूळ = मुळ = मूल, with lengthening of उ into ऊ *metri-causa*. See stanza 764 where the form हूळो is used. It is also possible to equate मूळो with मूकः dumb, speechless. The commentator understands this stanza as indirectly addressed to a नायक, who after enjoying the company of a beautiful and cultured lady, subsequently transfers his love to an inferior woman.

262) ढिंक (or ढेंक) really stands for ध्वांक्ष, a crow or crane. It is rendered as frog by Dr. J. C. Jain on p. 552 of his History of Prākṛit literature (Hindi) (1961). FSM gives the sense as पक्षिविशेष. Better to read एकेण वि than एकेण य. एक—The duplication of क् in क is according to HS. VIII.2.98-99.

263) तीरुच्छंगा = तीरोत्संगाः = तटप्रदेशाः ।

264) सत्वायरेण = सर्वायरेण = सर्वप्रयत्नेन with heart and soul, without sparing any pains or efforts. अथमिय stands for अथमिप, with प first shortened into इ and then changed into य. Cf. पुत्तिय (st. 474) standing for पुत्तिप (Vocative). Or अथमिय (= अस्तमित) may be regarded as a deinflected form (लुप्तविभक्तिक निर्देश). Cf. वीयदियह in stanza 325 and अंचल in stanza 369. Or अथमियचेदविषे may be taken as an irregularly formed compound.

265) मएण = (1) मृणेण, (2) मदेन. वेप्पइ = गृह्यते, see HS. VIII.4-256. (गृह्येष्पः). वयणिज्जवज्जियाओ free from the reproach (censure or blame) of vanity or overbearing pride. वयणिज्ज = वचनीय, Potential participle used as a noun in the sense of निन्दा.

266) When the moon is there, what is the use of numerous stars? They are redundant. When the moon is not there, what is the use of numerous stars? They are too faint or feeble to illumine the world. The commentator appears to have read महामहीवल्लयं.

267) The commentator appears to have read निच्चपडिय व्व (= निर्यपतिता एव). चडणपडणं, a समाहारद्वन्द्व compound.

268) हरसिरतिलओ the distinguishing mark or ornament of Śiva's head. The commentator seems to have read तिहुयणतिलओ (=

= त्रिभुवनतिलकः) the ornament of the three worlds. दसिया = दसियं = (दशिकाम् = दशाम् i.e. दुर्दशा or दुर्वस्थाम्—a deinflected form (लुप्तविभक्तिक निर्देश). समीहण = समीहते = कांक्षति, प्राप्नोति, भजति, कलयति. वि is भक्तम् and should be connected with चंदो (चंदो वि). The commentator explains this lean, reduced or denuded state of the moon as the one on the second day of the bright half of the month (द्वितीयकः = द्वितीयासंबद्धः). दसिया वि समीहण also suggests according to the commentator the sense: just as a star-crossed person has to entreat others even for a cluster of the fringes of a garment i.e. even for tattered bits of cloth or rags for covering his body (वस्त्राञ्चलस्थितं तन्तुपुञ्जमपि समीहते वाञ्छति, लोकैभ्यः इति शेषः 1).

269) लुङ्गन्तो, √लुङ्क has been recorded at HS VIII.4.55 as a धात्वादेश for the root निञ्ज I, IV, and IX conjugations, which means to hide or to be concealed. लुङ्क perhaps stands for लुप्य (लुप्यते) which means to disappear, vanish and then to hide.

270) The word छइल means छेक or विदग्ध. The PLNM 193 and DNM VII.24 record छइल in the sense of छपणय and छलिय (= छलिक). छेक—छेय—छेयल (with स्त्रीयिक suffix अल)—छयल—छइल. According to Weber (1881), p. 384, छइल is not to be phonetically connected with छेक, but with छदिल (√छद्). Cf. Marathi छद्मी sly, wily, artful, sarcastic, satirical. छइल is found used under HS.VIII. 4. 412 (सम्बगछइल) in the sense of छायावान् (रूपवान्, कान्तिमान्) (छाया + इल, possessive suffix). Pischel compares Marathi छबिला handsome, graceful, which however seems to be connected with छवि (+ इल). In the present section छइल has two senses, one good and the other bad. The good sense of the word is: cultured, learned, educated, wise, intelligent, prudent, far-seeing. The bad sense is: shrewd, clever, cunning, full of duplicity, wiles and tricks, a rascal or scoundrel. Some of the stanzas in the present section, for example Nos. 270, 271, 272, 273, 278, 282, 283, 284 are in praise of cultured, good, straightforward, prudent, learned, intelligent people. But others like Nos. 274, 275, 276, 277, 279, 280, 281 are in praise of shrewd, cunning, roughish people, who are called छपणय in st. 281. For the sense of छपणय in general see Dr. A. N. Upadhye's monograph—Chappaññaya-gāhāo or the gāthā-kośa, Journal of the Oriental Institute, Vol. IX, No. 4, June 1962 pp. 387-388.

271) वक्रमणियं = वक्रमणितम् = वक्रोक्तिम् crooked, clever, ingenious remarks, which have a subtle, suggested sense concealed behind the apparent sense. वक्रोक्ति is explained as वैदग्ध्यमङ्गीभणिति by कुन्तक, author of वक्रोक्तिजीवित. The commentator renders वक्रमणियं by अन्वोक्ति, which means the same as वक्रोक्ति.

272) जंघिउण = जंघिउं = जलिपतुस्, suffix of the Gerund added in the sense of the Infinitive. Cf. पदिउण (= पदिउं) (st. 31), दाउण (= दाउं), हरिउण (= हरिउं) (st. 677). जंघिउं जाणद्—knows how to make clever, witty, suggestive, crooked remarks and also understands the hidden sense of such remarks made by others (जंघियमत्तं च जाणए अर्थ)

273) °लघिया = °लङ्घिताः = °अभिभूताः, assailed or overpowered by i.e. in possession of or endowed with. Gore : passed over, disregarded, not favoured by, great fortune. आवइ पत्ता = आपदं प्राप्तः । आपदम् > आवयं > आवइ (change of य into इ) > आवइ (with elision of the final nasal). आउरमण mentally unwell, restless.

274) Cf. मनस्यन्यद् वचरयन्यत् कार्यमन्यद् दुरात्मनाम् । मनस्येकं वचस्येकं कार्यमेकं महात्मनाम् ॥ Here the word छेय is obviously used in a bad sense, namely, cunning, tricky, wily people, full of deceit and double-dealing.

275) होइइ Apabhraṃśa form. Cf. st. 54 and 278. सरिसंसरिस चिचय = सरिससरिस चिचय, with अनुस्वार after the first सरिस according to HS. VIII.3.1. The stanza means that shrewd people behave with equal cunning with all without any distinction, those who are likely to be useful to them and those with whom they are not likely to have anything to do at all.

276) कहवि in a wonderful manner. सम्भाववाहिर foreign to, divorced from, lacking in sincerity. For a similar use of वाहिर see st. 158. संसेहि वुम्भन्ति are honoured and chaired. वुम्भ is the धत्वादेश for वृह् in the passive voice according to HS. VIII. 4.245. वृह् > उम्भते > उम्भइ > वुम्भइ. ह् is ordinarily changed to ष् in Prākṛit (HS VIII. 2.26), but here it is changed to च् as if the original form was उम्भते.

277) खेडणं कुण to deceive, outwit, defeat. चेलअ = तुलापात्र according to the commentator. For छिट्ठीतुला cf. हिययतुला, Additional. gāthā, 551\*1, p. 262.

278) We must obviously read तं च तिहुयणे for जं च तिहुयणे.

279) Here the word महाणुभावा—magnanimous—is used as a qualification of the छेकस.

280) For बहुकूडकवडभरियाण cf. st. 61. पिडे पडइ—comes or falls under the influence of, तद्देशोभवति according to the commentator. पिड stands for पिण्ड according to Laber. पिण्ड means food given by a superior person to some one who depends upon him and is at his mercy for his subsistence. The PSM equates पिड with पिट (box or basket) and explains it as कब्जा, अधीनता. The PSM quotes the following line from सुवासणाहचरित्र (176): जा ताव तेण भणितं रे रे रे डाल मह पिडे पडिओ. Cf. गोयरे पडसि in st. 281.

231) छप्पन्नयाण = वदप्रज्ञकानाम्—shrewd, clever ones. See Dr. Upadhye's article on Chappannaya- gāhāo, mentioned in the notes on st. 270. The exact sense of थोरवसहदाहेकमंडिया is obscure. This is rendered as उत्कृष्टवृषभदाहैकमण्डिता by Laber. The Ms. C reads थोरवसण-दाहेकमंडिया, which yields some sense at least: adorned i.e., branded exclusively with the burns (दाह, cf. Marathi चटका) of great calamities. The commentator paraphrases: उत्कृष्टवृषभदाहैकमण्डिता, where उत्कृष्ट appears to be a corruption for उत्कृष्ट, which renders थोर (= महत्). डुकरं = दुष्करम् with very great difficulty. Cf. st. 437.

252) Cf. Weber (1881) 883: मा पुत्ति वंक्रमणिं जंप्पु पुरओ तुमे छउल्लाण । हिमपण जं च भणिं तं पि हयाता विआणति ॥ We must obviously read बुद्धीए for सवुद्धीए (Laber's reading), which offends against the metre.

283) जीलावलयणेण even by a passing, cursory, casual glance. कारिमउववार artificial, empty formalities or courtesies. कारिम = कृत्रिम. For the kṛt suffix इम, cf. Pischel, Grammatik d. Prākṛit Sprachen, p. 407, § 60.

284) Cf. Weber (1881) 720 where the reading is दिट्ठाइ जं न दिट्ठो सरलसहावाइ जं न आलत्तो ।

285) पंचम is the fifth note of the Indian musical scale, the others being षड्ज, ऋषभ, गांधार, मध्यम, पैवत and निषाद. It is supposed to be produced by the cuckoo. (Cf. Nārada: षड्जं रौति पयूरस्तु कोकिलो रौति पञ्चमम्!). This पञ्चम note when produced by the cuckoo and heard by persons in separation from their beloved consorts, makes them restless, fills their minds with deep longing and even kills them. पंचम also means पंचमराग, a particular kind of musical melody sung in the fifth note or based on the fifth note as its dominant note.

Cf. गीतगोविन्द I : उद्विग्नपञ्चमरागम् and X : व्यथयति वृथा मौनं तन्नि प्रपन्नय पञ्चमम् । For the disquieting effect of the पञ्चम note of the cuckoo on lovers cf. Kumārasambhava III.32, Raghuvamśa IX.4/, Śiśupālavadha VI.8, Pārvatīparīṇaya III.3. Cf. also Vikramorvaśīya IV. 11 : त्वं कामिनो मदनदूतिमुदाहरन्ति, मानवमङ्गनिष्णं त्वममोघमलम् ।

In the present section, we have reference to the पञ्चमसर (पञ्चमस्वर) produced by the cuckoo, though the word कौकिल is not used. In stanza 286 we have the mention of पञ्चमराग, in st. 289 there is the mention of तीय पञ्चमतरंगा (तस्याः पञ्चमतरंगाः), while in st. 290 पञ्चमगेय i.e. song in पञ्चमराग is mentioned. It is not, however, certain whether the पञ्चमसरपसर in st. 288 refers to the पञ्चम note of the cuckoo or to the पञ्चमराग sung by a human being.

In stanza 285, the adjective गुरगुरंत "gurgling" implies friction and hoarseness. The पञ्चम note uttered by the cuckoo is extremely smooth and anything but hoarse. So गुरगुरंत hardly fits in with the पञ्चम note of the cuckoo.

286) तारकगुञ्जल (1) beautiful with high-pitched sounds, 2) sparkling with the jet-black colour of the pupils. कणलम्बा (1) reaching or falling on the ears, (2) reaching as far as i.e. touching the region of the ears. Cf. कर्णान्तविश्रान्तलोचन (रघुवंश IV.13). वरतरुणिकणलम्बेण, तरुणि includes तरुण also, a case of एकशेषवृत्ति, with retention of the feminine form instead of the masculine.

287) गामरागा musical melodies based on combinations of different musical notes. गाम (ग्राम) means a particular combination of notes forming the essential skeleton or framework of a particular melody. In this stanza the word पञ्चम is used as the name of a particular melody (राग) in music and it is contrasted with other ग्रामरागा i.e. melodies based on different combinations or groupings of musical notes. But what exact melody it is and with what melody in modern Indian music it is to be identified is not clear. Or does the पञ्चम mentioned in the present stanza mean the peculiar sequence of rising and falling notes coming out of the throat of the cuckoo?

288) The exact sense of this stanza is not clear. Does it mean that the large-eyed lady, while engaged in the ordinary routine duties of the household (अल्पकज्जेण), was giving out sighs

which were the result of very acute and prolonged mental agony (शोरयरीहरणया), or which sighs were giving rise to very acute and prolonged mental agony in persons standing nearby and which sighs were further pregnant with the emanations of the पंचमरागः (पंचमसरपसर = पंचमनामकस्वरप्रसर) ? In other words was the lady in question humming to herself the musical notes of the पंचमराग and at the same time giving out sighs caused by deep anguish in herself, or causing deep anguish in others ? Or does it mean that while the lady was attending to her household duties, she was giving out sighs caused by deep anguish in herself or causing deep anguish in others and that these sighs were impregnated with the emanations of the पंचम note of some cuckoo perching on some nearby tree ?

289) तं may stand for त्वम् or तद्. in the latter case, we must supply जे (= यद्) before न सुया. जे (तय) न सुया तीय पंचमतरंगा, तं वंचिओ सि । संवलिज्जेता संवलयमानाः = मिश्रिताः । Here पंचमतरंगा refers to the पंचमराग which was being beautifully rendered by the lady in question.

290) Here पंचमगेय means the song in the पंचमराग. पंचमरागे निबद्धं गेयं पंचमगेयं । Cf. माहिषं दधि सशर्करं पयः कालिदासकविता नवं वयः । पूर्णचन्द्रवदना च कामिनी स्वर्गोत्सवमुपभुञ्जते नराः ॥ सुमङ्ग—For the passive base सुम् from √ सु, cf. HS.VIII.4-243-244. See st. 321, 352. See note on st. 352.

291) समाणियपत्तलाइ-समाणियं (= समाणीयं) पत्तलं (= पत्तलत्तणं) जेसु ताणि समाणियपत्तलाणि. पत्तल is a भावप्रधान निर्देश standing for पत्तलत्तण. पत्तल means thin, sharp, incisive, trenchant (तीक्ष्ण). समाणियपत्तलाइ-endowed with a sharp, piercing quality (power.) The commentator's dissolution of समाणियपत्तलाइ as a कर्मधारय compound is not satisfactory, since the sense of समानीत as qualifying नयन is not clear. Does it mean 'turned or focussed on a particular object' ? It is not clear how असिय-सियाइ, black and white, holds good in the case of swords. Swords are usually described as blue or dark because they are made of highly tempered steel. Are we to equate असियसियाइ with असित-शितानि where असित means dark and शित means sharp ?

292) चलचलय = चलचलक (चञ्चल or चलाचल in Sanskrit) tremulous. मोडण = मोटण twisting or twitching (literally, breaking). Cf. Marathi मोडणें to break.

293) रहसवसविसट्ठत blooming or dilating forcibly (रहसवसेण). रहस (= रभस) means force, vehemence, haste, violence. For विसट्ठ see:

note on st. 678. लक्ष्मणवज्रमि लक्षितवज्र = लक्षजनमध्ये लक्ष्यते, are detected or discovered unerringly even in the midst of a hundred thousand persons.

294) आयणपूरियसरो—आकर्णम् (आकृष्टं) पूरितशरं धनुःयेन, whose bow furnished or loaded with arrows has been stretched in such a way that the bow-string and the base of the arrow fixed on it reach the ear. पूरियसरो = सरपूरियं धनुं. Cf. नमयन्तु शिरांसि धनुषि वा, कर्णपूरीक्रियन्ताम् आशा मौन्यो वा। (हर्षचरित). Cf. यत्र पतत्यवलानां दृष्टिनिश्चिताः पतन्ति तत्र शराः। तत्रापरोक्षितशरो धावत्यासां पुरः स्मरो मन्ये ॥ (काव्यमीकाश X).

295) वलियल्लेयणा य फुरंती य मयणालसा य वलियल्लेयणफुरंतमयणालसा। वलियाई ल्लेयणाई जीव सा वलियल्लेयणा दिट्ठी—the glance in which the eyes are slanting i.e. the glance shot or darted from or accompanied by slanting eyes. धोरणि—धोरणी volley, series, succession (राजि or पहिक्त).

296) एमइ is an Apabhramśa form for एवमेव. See HŚ.VIII.4.420, where एवइ is recorded as a substitute for एवमेव in Apabhramśa. एवइ has been here further weakened or simplified into एमइ. एमइ—even as they are i.e. even in their natural state, unadorned with collyrium. We must obviously read देसि in place of देहि which is found in the MSS and in Laber. Cf. the reading पियहि for पियसि in st. 545. Or देहि here and पियहि in st. 545 may be regarded as Apabhramśa forms. See HŚ.VIII.4.383.

297) सच्छइ = सच्छाह = सच्छाय = सदश. उत्तइ = उत्तरता. The proper form in Prākṛit should have been उत्तया. The cerebralisation of त्थ into इ is puzzling. cf. HŚ VIII.2.45.

298) सरल candid, inspiring confidence. उज्जुअ = अज्जुअ straight. This word appears to have been used here in the sense of indifferent, neutral, as is clear from the vicinity of the word मज्झत्थ. We must supply the verbal form नज्जइ (= ज्ञायते) after पिज्जो, सज्जणो and मज्झत्थो and नज्जन्ति (= ज्ञायन्ते) after रिज्जो. चउट्ठिवहा = चउट्ठिवहाई. The Nominative plural form चउट्ठिवहा is reminiscent of Vedic forms like वना (= वनानि) etc.

299) वड्डिल (वड्डिल in Laber) is a Deśī word in the sense of अधिक, more serious, dangerous, destructive, fatal, pernicious. DNM VII.29 records वड्ड in the sense of शुक्क. वड्डिल is a Taddhita form with the addition of the भवाथे suffix इल (इल), added here pleonastically (स्वाथे) to वड्ड. Cf. HŚ.VIII. 2.163 डिलड्डुइ ॥ भवे and VIII. 2. 164 स्वाथे कश्च

या । वहु is to be traced to वृद्ध (= वृद्ध). Cf. Marathi वरिष्ठ senior, elderly, advanced in age, a father.

300) धावति the present tense is used here for the past tense (= धावितु). धारिया = धारियाणि. Cf. note on चउविहा in st. 298. अन्ह = मम. HS VIII. 3.113 lays down अन्ह as the Genitive singular form of the first person pronoun.

301) ठड्ड = स्तब्ध (1) firm, hard (2) obstinate, hard-hearted, stubborn, stern. संगय = संगत (1) joined together, touching each other (2) standing by one's friend under any circumstances. मंडलिय = मण्डलित (1) circular, round, spherical in shape (2) surrounded by the circle of neighbouring princes (राजमण्डल). हियए न मार्यति (1) are not contained in the area of the bosom (surface or expanse of the bosom) (2) are infinite and too many to be contained in the mind.

302) अमुहा = अमुखौ (1) whose nipples are not yet developed. (Cf. तन्मूढ्याः स्तनयुग्मेन मुखे न प्रकटीकृतम् । साहित्यदर्पण X). (2) having an abominable look (the privative particle अ being prefixed in the sense of अप्राशस्त्य). कुडिल = कुटिल (1) curvaceous (2) crooked. मध्यसे = मध्यंशे in the middle or central part or portion. Laber renders this by मध्येऽस्याः । Cf. Additional stanza No. 312\*8, p. 240, and the explanation in the commentary on that stanza. किविणदाणसारिच्छा, they are like the gifts made by a stingy person. The exact point of the simile, the common property, is not clear. In the case of a miserly person, दान or charity is invisible, as he is never in the habit of giving anything by way of charity. But in what sense could it be said that the breasts are invisible in the middle or central portion? The middle or central portion of the breasts is usually described as of a dark-brown colour (cf. Meghadūta 18 : मध्ये श्यामः स्तन इव भुवः शैवविस्तारपाण्डुः ।) But it is difficult to see how the dark-brown central portions of the breasts could be described as invisible. यणया हियए न मार्यति, cf. stanza 301. सत्पुसिमणोरहं च, the desires of a good person are not contained in the heart, because they are far-reaching and wide-sweeping, i.e. ambitious, in a good sense of course.

303) तुलज the horizontal bar or beam of a weighing balance.

समा level, symmetrical. उन्नजो = उन्नतः an exalted person. The commentator's explanation of उन्नजो as उत्त्थप्रदेश is not satisfactory. संगय, see st. 301, (1) contiguous (2) joined in friendship or amity,

loyal. अकललिय (1) free from drooping, not hanging loosely (2) free from blunders or moral lapses. सत्त्वहाव (1) स्वस्थभाव compact or firm (2) self-possessed. ससुद्धिया (1) protuberent (2) ready for fighting.

304) उर्मयि is paraphrased as दम्भ by the commentator. The धात्वादेश उर्मयि is not found recorded by Hemacandra.

305) घण (1) firm, solid, dense (2) cloud. माउलिङ्ग = मातुलिङ्ग citron fruit (citrus). Cf. Marathi महाझुङ्ग. वास = वर्ष rainy season. विज्जुज्जल (1) bright like lightning (2) bright with lightning flashes. The sight of the sky overcast with clouds at the beginning of the rainy season has an agitating and disquieting effect on the minds of lovers.

306) उर्व्व, this word is recorded in PLNM 567 in the sense of उद्भटवेष and in DNM I.127 in the senses खिन्न, शून्य, भीत, उद्भट and प्रकटवेष. In the present stanza it means उद्भट-prominent, swelling, while in stanza 307 it means उद्भट or भीत perplexed, nervous, dismayed. धोलिङ्ग—[धोल (धत्वादेश for √घूर्ण to roll or dangle) + इर, कृत् suffix in the sense of ताण्डीत्य] = घूर्णनशील. खलिओ = खलिः tumbling down (खलंतो).

307) Cf. Hāla 671, where the reading is उर्व्विग्गो for उर्व्विओ. Cf. कुमारसंभव I.40: स्तनद्वयं चारु तथा प्रवृद्धम् । मध्ये यथा दयामसुखं तस्य मृणालसुवान्तरमप्यलम्बम् ॥

308) = Hāla 395, where the reading in the last quarter is \*दरुमाजं चदंदि व. अज्जा, the commentator paraphrases this word by प्रौढयुवति: an adult, grown-up lady. Cf. st. 313, 439, 679 etc. The Gāthāsaptasatī reads अज्जा = आयो. DNM I.50 records the word अज्जा in five senses : (1) असती an unchaste woman, (2) शुभा a beautiful woman, (3) नववधू a newly married woman, (4) तरुणी a young woman (5) एषा this woman. The commentator on Hāla as quoted by Weber (p. 100 of the 1870 Edn. says : अज्जाशब्दश्च देशी ईश्वरसुतायां वर्तते । The word अज्जा occurs also at Hāla 79, 150, 170, 128, 249 etc. and is explained in the same manner by the commentator in all these places. In the light of the commentator's explanation Weber renders the word as "the daughter of an eminent (notable), aristocratic, wealthy master", "a lady or mistress". According to Weber अज्जा is derived from आयो. It is likely that the word अज्जा used in the Vajjālagga and recorded in DNM really stands for अज्जा and represents the Sanskrit word आयो. It can be rendered as a beauti-

ful, young lady, a grown-up, adult woman. Weber (1881, p. 28) says that अवश is rather to be connected with आल्य than with आय-उच्चरिय = उर्वरित, उद्धृत, अवशिष्ट, residuary. DNM I.132 records उच्चरिय in five senses : (1) अधिक, (2) अवाञ्छित, (3) निश्चित, (4) ताप, and (5) अगणित. In st. 316, the word उच्चरिय and in st. 388, उच्चरिय are used in the same sense as उच्चरिय. For उच्चरिय—being surplus, over-flowing, super-numerary, extra, cf. Hāla 377.

309) पसयच्छि = प्रसृत्यक्षि । प्रसृती इव अक्षिणी यस्याः सा । Whose eyes are large like the palms of the hands. प्रसृति f. means the palm of the hand stretched out and hollowed. See Nīṭisāṭaka 45 : परिक्षीणः कश्चित् स्पृहयति यवानां प्रसृतये । पसयच्छि may also be equated with प्रसृताक्षि—one whose eyes are large or big, as understood by the PSM. Or we can take पसयच्छि to mean मृगाक्षि, पसय (पसय) being recorded in DNM VI.4 in the sense of मृगविशेष. Cf. st. 548 and 701, where the commentator paraphrases the word by प्रसृताक्षि in both the places. अमया = अमृतौ i.e. अमृततुल्यौ by लक्षणा. The commentator explains : तव स्तनौ शीतलत्वादमृतमयाविव । Did he read अमयामय एव (= अमृतमयाविव), अमय being read as अमया metri causa? Laber's *chōṣā* अमृतौ (अमर्दौ) मृग इव does not make any sense. The commentator's reading अमयामय एव (= अमृतमयाविव) is to be understood as an उपमेया and not as an उपमा, and appears to be better than अमया मज्जो एव । समया (1) समदौ possessed of an intoxicating beauty or quality, (2) समृगौ accompanied or characterised by the deer. चक्रलया = चक्राकारौ, चक्र > चक्र > चक्रल, with the Taddhita suffix ल added in the sense of सादृश्य. किविणमभ्यथणविमुहा = कृपणाभ्यर्थनविमुखौ averse to entreating miserly people. The exact sense of this is not clear. Cf. st. 302, where the breasts are described as किविणदानसारिच्छा. Perhaps किविणमभ्यथणविमुहा means "averse to making a miserly, modest, limited request re. their growth", i.e., aspiring to become very big and prominent in due course of time.

310) सबत्तिणा = सपत्नाः । सपत्न becomes सबत्त, to which इण seems to have been added as a pleonastic (स्वार्थिक) suffix. Or सबत्तिणा may be a corruption from सबत्तिना (= सपत्नीकौ). Better to read दूरे एव instead of दूरे वि. Cf. st. 619, for a similar idea. Cf. कवीन्द्रवचनसमुच्चय, 308 : आस्तां दूरेण विह्वलः प्रियामालिङ्गतो मम । खेदः किं न सरित्नाथो रोमाञ्चः किं न पर्वतः ॥

311) तारिसं = तादृशम् of that kind, i.e. once so gorgeous and prominent (ostentatious).

312) = Hāla 268, where the reading in the last quarter is :  
को वि ण हियमि संठाइ. Supply जे (यत्) after तं— जे तह सहावगरुओ वि थणहरो  
पडिओ, ते तीइ कह नाम । हियण = हृदये (1) on the bosom (2) in the heart or  
mind.

313) मिब = इव. See HS. VIII.2.182.

314) चंप is mentioned as a धात्वादेश by HS VII.4.395 : तक्ष्यादीनां  
छोलादयः । ✓ चंप means to exert pressure, to squeeze, to compress  
(= ✓ निपीड्य). Cf. Marathi चंपणे, चापणे, चापून चोपून मरणे. Laber reads :  
अंगुलिमग्गो व्व; but we must read अंगुलिमग्ग व्व (अंगुलिमार्गा इव) as is clear from  
the explanation given in the commentary. अंगुलिमग्गा marks or  
impressions of the fingers. चिहुर = चिकुर, क् being changed to ह्  
according to HS VIII.1.186.

315) This stanza is found quoted in the Kāvyaṣṭakāśa X as  
an example of the figure अतिशयोक्ति (प्रस्तुतमव अन्यत्वेन वर्णनम्), with the  
reading वत्तणच्छाया (= शरीरच्छाया) for बाहुल्यछाया. रेहा = रेखा line, creation,  
handiwork. इयामा is explained by the commentator as अप्रसूता स्त्री—a  
young lady who has not borne any progeny so far.

316) For उद्धरिय cf. the note on उव्वरिय in st. 308. अमायंतं—not  
being contained. Cf. Marathi मावणे to be contained. रंखोलइ = चलित.  
HS VIII.4.48 gives रंखोल as a धात्वादेश for ✓ दोळ to wobble, to oscil-  
late, to sway from side to side, to be unsteady. The commentator  
appears to have read रंखोलइ, which is also found in MSS G and I.  
The idea is that the vibrant loveliness of the woman appears to be  
wobbling as it were.

317) थणजहुण्वहणमंदसंचारा; cf. मेघदूत 82, श्रीणीमारादलसगमना स्तोकनत्रा  
स्तनाभ्याम् । कुडि व्व = कुटीव. कुटी a cottage, residence, mansion. संचारिणि =  
संचारिणी, the final long ई being shortened metri-causa. The Marathi  
word कुडी in the sense of the human body appears to be a case of  
metaphorical extension of the primary sense of the word कुटी (a  
cottage), the body being regarded as the cottage inhabited by the  
soul.

318) = Hāla 278. Cf. अशुच्छलेन सुदृशो हुतपावकधूमकलुषाश्वाः । अप्राप्य  
मानमङ्गे विगलति लावण्यवारिपूर इव ॥ (साहित्यदर्पण X). For the comparison of  
the three folds of skin on the abdomen with a flight of steps, cf.  
कुमारसंभव I.39: मध्येन सा वेदिविलग्नमध्या वलितय चारु वभार बाला । आरोहणार्थं नवयौवनेन  
कामस्य सोपानमिव प्रयुक्तम् ॥

319) = Hāla 547. सोहिल्ल = शोभायुक्त. सोहा + इल्ल possessive suffix, HS VIII. 2.159. तरुणसुरयं = तरुणस्य तरुण्याश्च इति तरुणयोः सुरतम् । (एकशेषवृत्ति). The sūtra quoted by the commentator viz सत्प्राणामेकशेष एकविभक्तौ (पाणिनि 1.2.64) is not quite correct. The correct sūtra is प्राम् स्त्रियाम् (पाणिनि 1.2.67). करण pose, position, mode or posture, physical attitude in sexual intercourse. पलोद्धत = प्रवर्तमान. See note on stanza 24.

320) मरुमरुमार appear to be the exclamations uttered by the young damsel instigating her partner in coitus to press the sexual on-slaught more and more vigorously. Does it stand for मारय मारय मारय ( = प्रहर प्रहर प्रहर)? भणतियाइ = भणन्त्याः or भणन्त्याम्—भवलक्षणा षष्ठे or सप्तमी ( Genitive or Locative Absolute construction ). हलफल is explained as कंपनशील by the commentator—thrown into tremor or flutter, trepidation. Hemacandra mentions this word in his इति on HS. VIII 2.174 ( गोणादयः) without explaining its meaning हलफल occurs in Hāla 79. See Weber's note on the word on p. 28 ( 1881 Edn.). It is explained as उत्साहहारस्य or उत्साहभक्त by the commentators on Hāla—the unsteadiness or impatience—haste—due to over-enthusiasm or eagerness for doing anything. The sense चंचल or कंपनशील—trembling with fear—suits our stanza very well. Cf. the root हल to move or to be shaky, in st. 190. Cf. also note on डलहलया st 559.

321 ) For the idea compare कवीन्द्रवचनसमुच्चय 316 : विश्रान्ति नूपुरे याते श्रूयते रसनाञ्जलिः । प्रायः कान्ते रतिश्रान्ते कामिनी पुरुषायते ॥ निम्बर = निर्भर—intense violent, vehement.

322 ) विभिओ = विस्मितः । विस्मितः would become विग्भिओ and then विभिओ. We must therefore read विभिओ in place of विभओ ( Laber's reading ). In st. 423, however, विभिओ stands for विजृम्भित and not for विस्मित.

323) दंतणहक्खयमहिंयं — महियं = महितम् laudable, praiseworthy, great, admirable. निग्वायपडंतवलयणिघोसं—(1) निर्घातैः or निर्घातेषु ( or निर्घाते निर्घातैः, प्रतिनिर्घात ) पतन् उद्धवन् वलयानां निघोषो यस्मिन् (2) निर्घातेषु पतन् प्रादुर्भवन् वलयान् ( वलय = वलय = वलय = वलयत् ) निर्घोषो यस्मिन्. There is obviously a pun ( śleṣa ) in the case of both the adjectives दंतणहक्खयमहिंयं and निग्वायपडंतवलयणिघोसं. The pun in the case of the former adjective is simple enough. But the pun in the case of the second adjective is not so simple. We have to understand the word वलय as standing for वलय or वलय—वलयंत—वलयत्. Or we may take व as a possessive-

suffix, which is met with in Sanskrit in the case of words like केशव, मणिव, अर्णव, अक्षि etc. बलव could become बलय ( वलय ) by the elision of the intervocalic व् and by यश्रुति.

324) वासहर = वासगृह bed-chamber ( शयनमन्दिर ). चलवलयकरफालण = करफालणचलवलय ( by परनिपात of करफालण and पूर्वनिपात of चलवलय ) ( the sound of ) the bangles moving up and down and clashing against one another in the act of giving blows with the hands. कर्णतमणिमेहला ( the sound of ) the jingling jewelled girdle because of the diverse movements of the hips or buttocks.

325) = Hāla 209. नीयदियह must be taken to be a deinflected form ( a लुप्तविभक्तिकनिदेश ) standing for नीयदियहे. सविलक्ख = सवैलक्ष्य, विलक्ख being a case of the concrete used for the abstract. सविलक्ख ( सवैलक्ष्य ) लक्षितं सविलक्खलक्षितं.

326) सरहस = सरमस hasty, unrestrained, unreserved, uninhibited, all-out. कलयलिर = कलयल ( कलकल ) + हर ( possessive suffix ). The noun qualified by कलयलिर is not mentioned. We must supply कंकणाभूषण. The same is the case with कर्णत, where we must supply the substantive मेहला. सिक्कार = सीत्कार oral and nasal sounds, murmuring sounds—produced while inhaling and exhaling through the mouth and the nose, as a reaction to physical pain, mental joy etc. श्वक्कज = स्तवक or समूह bunch, cluster, fund ( of joy ). We must understand the compound सरहसरमण...सिक्कारं as equivalent to सरहसरमण...सिक्कारेहि ( हेतौ वृत्तीया ).

327) डोर = स्रज, दवरक, काञ्ची girdle. Cf. Marathi दोर, दोरा, दोरी, a string or rope. शणक्षणइ, cf. शणक्षण in st. 240 and रणक्षण in st. 633 पंडवभडसंगामो = पंडवकउरवभडसंगामसरिसो संगामो a battle fierce like that of the Pāṇḍavas with the Kauravas.

328) Laber reads समुज्झिया and renders by समुज्झिता. In the light of the commentator's explanation ऊर्ध्वकृता, we must read समुज्झिया ( समूर्ध्विता ) or समुच्छिया ( समुच्छिता ). धयवडाइ व, cf. note on st. 267. The sense of the simile is not clear. Who has vanquished Kāmadeva here ? Neither the women nor the man. On the contrary it is Kāmadeva who has vanquished them in compelling them to seek pleasure in each other's intimate company. It would be desirable to read कामदेवे ( कामदेवेण ) ( Instrumental singular as in Apabhraṁśa ). कामदेवेन जित्वा ध्वजपताका ऊर्ध्वकृता इव. The commentator is silent on the point.

329) अणाइपरमत्थ, the beginningless, highest truth in the world. बहुमेयं (1) assuming diverse forms, (2) assuming different incarnations or manifestations (अवतार). मोहानुराय (1) infatuation and attachment (2) attachment due to infatuation. अथो किं वंदिमो निन्द- shall we then always pay homage to it? We should rather read न खलु (or न बहु) after किं, so that the last quarter will contain 18 मात्राs instead of the usual 15 and will become more pointed in its sense.

330) वियुणेहि by means of or through these amiable virtues, stages or phases. Since the four युणs are called सोवाणपभ (steps of a staircase) there must be progressiveness or sequentiality in them. आलावण casual talk; उलावण sustained conversation; संग continuous association; कोउहल curiosity about each other.

331) आउद = आलज्जज. आलज्जाणं आलज्जजणाणं आलसेहि (= ऊसासेहि = उच्छ्वासैः) सोसियाणि सरीराणि जमि सो आरुन्नासाससोसियसरीरो आरंभो । It would be better to read आसन्नूसाससोसियसरीरो. होइ cf. st. 54, 275, 278 and 339.

332) Cf. उत्तररामचरित II. 19, VI. 5 : न किंचिदपि कुर्वाणः सौख्यैर्दुःखान्य- बोहिता तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः दंशणमेत mere sight or presence.

333) = Weber (1881) 829. उज्जगरओ = उज्जागरकः, cf. st. 374. विसरणं = खेदः. See HS.VIII.4.132. खिदेजूरविसरौ । माण = मान, anger born of jealousy, स्त्रीणामीर्याकृतः कोपो मानोऽन्यासंगिनि प्रिये (साहित्यदर्पण). सम्भावचाहुयं— सम्भावेण चाहुयं coaxing utterances due to genuine affection.

334) The sense is obscure. There is obviously a pun on the word बीओ—(1) बीजः (बीजम्) the seed or grain (2) द्वितीयः the other party. So long as the other party is not inspired with attachment (न रज्यति) and the love is unilateral, it is astringent or unpleasant and void of sweetness. The pomegranate fruit too, so long as its seeds i.e. grains do not become red (न रज्यति), does not develop any sweetness, and is astringent in its taste. Construe : यक्के पक्के (वट्टमाणं) पेम्मे दाडिमफलं व सकस्तायं (होइ) जाव बीओ न रज्जइ ता किं महुत्तर्णं कुणइ ।

335) पल is a weight equal to 4 कर्षs and कर्ष is a weight equal to 16 माषs, one माष being equal to 10 रुजाs. पलसयं therefore means a sizeable amount of poison. चक्षुराग = चक्षुराग love conveyed by a glance or by an exchange of glances. Cf. दृष्टिराग in Śākuntala II :

विदूषकः—अथ भक्तं कतरेण कीदृसी से दिट्टिरागो । The word चक्षुराग is used in Bāṇas Kādambari p. 41 (Peterson) and Mālatīmādhava VI. 15. चक्षुरागरसै—tinged with eye-love i.e. चक्षुरागव्यक्तम् conveyed by an exchange of glances. न नहा मारेइ is not as fatal as. विचम = विभ्रम mental flurry.

336) दुष्खुवहणाइ पेम्माई This should be taken as an independent sentence. Let not any one form any attachment (for any body), (for) love is hard to bear or sustain to a happy end. If we accept the reading रच्चवउ (= रचयतु) (form, build up), then दुष्खुवहणाइ पेम्माई would be the object of रच्चवउ.

337) For the duplication of व in अदिट्टे in this and the next stanza, cf. अहसणेण (st. 346, 347) and HŚ. VIII. 2.97. उज्जु = उज्जु, वंचु = वंचू, both *metri causa*. The commentator's paraphrase वक्के प्रेम न कज्जु भवति loses sight of व (= इव) coming after उज्जु.

338) It is not clear why there should be anger if the dear one is सुहट्टिअ (सुखस्थित), living happily. Should we read सुहट्टिए (= सुखस्थिते = समुखस्थिते standing in front)? This would offer a good contrast to दूरट्टिए.

340) ✓नियत्त = ✓निवृत् to turn back, to recede, to recoil, to be estranged.

341) वाय is either Locative singular of वाअ (= वाक्) or Instrumental singular of वाअ (= वाच्) > वाआय > वाय. सो सुहाण सयखाणी = सो सुहस्याण खाणी, (cf. st. 782), abode of hundreds of happiness i.e. endless happiness. खाणी = खनि: in Sanskrit, with elongation of ख into खा. See HŚ. VIII. 1.44.

42) संणडिओ = संनटितः or संनाटितः. The root नट् (नटति, नाटयति) means to injure or distress. HŚ. VIII. 4.150 records नड as a धात्वादेश for the root उप् (IV. P.) to be confused or disturbed. See note on st. 351. चाडु flattery, wooing, flirtation. खरपवणस्स चाडुणा चालिओ जो दक्खी तेण सरिस्स जं पेम्मे तेण । चालि = चलि ( = चलनशील or चंचल ), च being lengthened *metri causa*. Or चाडुचालि may be taken to mean द्रुतचलनशील (briskly moving), चटु or चाटु meaning brisk or agile, cf. चटल. खरपवणेण चाडिचालिओ जो दक्खी, तस्स सरिसेण पेम्मेण । Cf. st. 444.

343) दड्ढहयलोए = दड्ढहय involves tautology. समप्पिवि—This is an Apabhramśa form of the gerund of the root सम्प. See note on st. 234.

34.) = Weber (1881) 746. बोहित्थवायस a crow on a sea-faring vessel or ship. This is the same as दिसाकाक in Pāli literature. Rhys Davids ( Pāli Dictionary, published by the Pali Text Society, p.158 ) explains दिसाकाक as "a compass crow, a crow kept on board a ship in order to search for land." The word occurs in Jātaka, Fausbøll, Vol. III, p. 126 and 267. The word तीरदस्सि सकुण is found in दीपनिकाय, पठमभाग, केवळसुत्त, § 31, p. 255 ( Bhagwat's edition ). भूतपुब्बं भिक्षु, सामुदिका वाणिजा तीरदस्सि सकुणं गहेत्वा नावाय समुहं अज्जोगाहंति । ते अतीरदक्खिण्या तीरदस्सि सकुणं सुवंति । सो गच्छतेव पुरत्थिमे दिसं, गच्छति दक्खिणं दिसं, गच्छति पच्छिमे दिसं, गच्छति उद्धं, गच्छति अनुदिसं । स चे समंता तीरं पासन्ति, तथा गतको व होति । स चे पन सो समंता तीरं न पस्सति, तमेव नावं पच्चागच्छति । The तीरदस्सि सकुण in this passage is the same as the दिसाकाक of the Jātaka and the बोहित्थवायस of the Vajjālagga. The passage quoted above from the दीपनिकाय clearly explains the function of the तीरदस्सि सकुण. The Commentator Ratnadeva merely says : यथा यानपात्रे स्थितो वायसो गगनम् आकाशे भ्रान्त्वा तत्रैव स्तम्भादौ विश्राम्यन् जने हासयति, but he does not explain the exact role played by the बोहित्थवायस. The point of the simile is to be explained as follows:—The crow placed on a sea-faring vessel first wanders about here and there all around in the sky and not being able to find out any sign of land nearby, comes back to vessel dis-appointed. In the same way our love first wandered out from our heart all around here and there, in search of a suitable object and not being able to find out any, came back disappointed and defeated. Cf. Syādvādamāñjarī, 19, F. W. Thomas, p. 125, foot-note 9. The word बोहित्थिय securs later on in st. 764 in the sense of प्रवहणस्थित ( प्रवहणीय or यानपात्रीय ). Weber ( 1881 ). p. 402, equates the word बोहित्थ with Sanskrit वहिः, the अ in व being changed to ओ as in the case of पद्म ( पोद्म ), वदुः ( वोदुः ) वक्ष्यामि ( वोच्छं ) etc. See HS VIII. 1.61-64. The DNM VI. 6 records the word बोहित्थ in the sense of प्रवहण.

345) जाप should better be equated with याते, than with जाते as done by the commentator. याते मानप्रसरे—when pride (haughtiness, jealous anger) has gone away i.e., disappeared. मान arises only when there is love between two persons. When love comes to an end (फिट्टे नेहे) there is no question at all of the emergence of मान. On the contrary, the मान ought to subside. Even जाते can be justified as follows:—"when मान or jealous anger has asserted itself (जाते), when real affection and good disposition have disappeared and their place has been taken by jealous anger, what kind

of love can that be, which is practised by request?" Cf. st. 346, माणेण पवसणेण य...क्षिज्जए पेम्म । ✓फिट् is recorded at HS.VIII.4.177 as a घात्वादेश for ✓अंश्. फिट् is used in the sense of फिट्ठिअ (past participle active) (= विनष्ट) in Hāla 93. Weber says that फिट् is past participle from ✓फिट् which too is recorded at HS.VIII.4.177 as a घात्वादेश for ✓अंश्. Cf. Marathi फिटणे.

346) दिट्ठे अणालपनेन = दृष्टे अनालपनेन. The present participle active (आलपन्त) with the privative particle अण prefixed, is used here in the sense of *nomen actionis*, like the past passive and active participle in Sanskrit and Prākṛit. (See Fāṇini III.3.114 : नष्टुक्के भावे क्तः).

347) = Hāla 236, with the readings पुत्तअ for बालअ and मेहाणु-बंधधडिआइ for नेहाणुवद्धमणसाणं. In °मणसाणं, मणस stands for माणस with shortening of आ into अ.

348) = Hāla 53. On पञ्चक्खदिट्ठविलियस्स, the commentator on Hāla says : श्रुते अनुमिते च विधिं प्रतिकारः स्यात्, दृष्टे तु नास्ति । विरोहियसधिवस्स, this is what the commentator designates as पश्चात् कर्मधारय compound, Sequential Karmadhāraya, expressive of sequence between two actions. विलिय = व्यलीक, य being changed into इ by संप्रसारण (Vocalisation of semi-vowels) and ली being shortened *metri causa*. We have here a reference to the belief that water when heated and cooled loses its original flavour.

349) The commentator appears to have read छेयत्तणस्स मूलाह उक्खणिज्जन्ति, with 18 मात्रा in the last quarter, instead of the usual 15. मूला = मूलाइ, cf. the Vedic forms like कृता (= कृतानि), वना (= वनानि) etc.

350) अलुणि = अनाश्रवे, अनाकर्णनशीले । एकग्राहिणि, one who obstinately clings or sticks to a particular frame or mood of mind and is impervious to advice tendered by others. Cf. रघुवंश IX.47 : त्यजत मानमलं बत विग्रहैर्न पुनरेति गतं चतुरं वयः । सोऽखैकबंधवं = सौख्यैकबन्धवः, the one and only friend of happiness. Or if बंधवं is taken to be a corruption for बंधण (बन्धनं)—the one and only cause of happiness (बन्धनं = निबन्धनं = हेतुः).

351) दे—according to the commentator दे is प्रार्थनायां निपातः. HS.VIII.2.196 records दे in the sense of संसुखीकरण and आमन्त्रण. मा नदिज्झु do not be deceived or misled (by haughtiness). The DNM.

IV.18 records णडिअ in the sense of वञ्चित, and says that according to some णडिअ also means खेदित, distressed. See note on stanza 342. The commentator explains the contextual background, according to which the stanza is addressed by a faithless gallant to his offended sweet-heart.

352) दइइ = दइए, Vocative singular of दइआ (दइया). The final ए has been shortened *metri causa*. पसिञ्जसु = प्रसीद. The Prākṛit substitute पसिञ्ज for √प्रसीद is to be traced to a conjectural root प्रसिञ् (4th conjugation). परिजोसं कुणसु give me the pleasure or gratification of your company (मम परितोषं कुरु) or enjoy yourself (स्वपरितोषं कुरु). कयसेहर = कृतशेखर one who is furnished with a crest or tuft i.e. a comb, hence a cock. सुम्मइ = श्रूयते। Cf. st. 290, 321. HŚ.VIII.4.242 enjoins सुव्व as the passive base of √सु ( = शु), along with सुणिञ्ज, but not सुम्म. सुम्म is due to false analogy with चिम्म (√चि), इम्म (√इद्), खम्म (√खन्) etc. See HŚ VIII.4.243, 244. गोस is recorded at DNM II.96 in the sense of प्रमात, along with गोसग्ग. According to Weber (1881), p. 11, गोस properly means the release of cows or cattle from the pen where they are confined at night (गो + स from √स, सन् to let loose). The word गोसग्ग is clearly derived from गो + सृज् to release. गोसग्ग (like गोस) means the time when the cattle are released, hence morning.

353) = Hāla 374. The commentator on Vajjālagga says that this stanza is सखीशिक्षोक्तिः नायिकां प्रति. The commentator on Hāla, however, puts it more correctly : मानं धत्स्वेति शिक्षयन्ती सखीं काचिदाह (Weber, 1881, p. 142). The stanza is नायिकोक्तिः सखीं प्रति.

354) = Hāla 45. सच्छह = सच्छाह = सच्छाय, ह् being changed to ह् according to HŚ.VIII.1.249 and आ being shortened *metri causa*. अणियत्त = अनिहत्त, used here in the sense of अनिवर्तमान. पहिअ = पणिक traveller, one who is (always) moving onwards, one who is (always) on the move.

355) तुला—The commentator explains this word by जलोदघ्नन-घटीकाष्ठद्वरकं i.e., a rope attached to a wooden pole for lifting up water from a well. The word तुला also means a wooden beam in the roof of a house. Since in the present stanza तुला is mentioned in connection with कुप (well), the reference must be to the horizontal wooden pole forming part of a water-lifting mechanism.

This horizontal pole is supported in its middle on a vertical prop and its end to which the water-bucket is attached bends down into the well to collect water and is then raised up from the well, by pulling down the other end. The word देकुली in the commentary (यस्याग्रे देकुली इति कथ्यते। We should read यस्याग्रं in place of यस्याग्रे), stands for डिंगल in the Punjabi language. Cf. the expression वरण्डलम्बुक used in मृच्छकटिक I, प्रस्तावना.

358) दसति = झटिति according to the commentator. Cf. Marathi धसकन्, तटकन्, तटदिशि—with a snapping sound.

359) दलसुयंध—petal-fragrance = दलेद्भवसुगन्ध fragrance emanating from the petals. Cf. Additional stanza 349\*5 (p. 245). The remark in the commentary : स्नेहेप्रेम्णोः ऐक्यार्थत्वात् (? एकार्थत्वात्) चिन्त्यम् is not quite clear. The commentator's difficulty is about the two words स्नेह and प्रेम. They are synonymous and yet स्नेह is here said to be the firm stalk on which the lotus of love grows. The commentator tries to explain the distinction between स्नेह and प्रेम. He says that प्रेम is मरणावसानः परस्परानुरागः—a permanent, life-long, abiding mood of mental attachment, while स्नेह is the reinforcement of प्रेम by means of presents, respect, honour etc. (स्नेहश्च दान-मानाद्यादिना भवति।). स्नेह is thus the indicator of प्रेम. (See note on st. 391).

360) ✓माण to respect, to show regard for, to welcome. पियसरयं सरयं the autumn season (सरय = शरद्) in which wine (सरय = सरक) is so dear (to all). It is also possible to take पिय सरयं as equal to पिव सरकम्. जाव वच्चय सरयं so long as the autumn season is going on i.e. is continuing. It would be better to read जा न (for जाव) कच्चय सरयं, so long as the autumn does not go away or depart. The use of सरय (शरद्) in the neuter gender is rather unusual. According to H.S. VIII.13.1, the word शरद् (f.) assumes the masculine gender in Prākṛit (सरओ).

361) Weber (1881) 935. रञ्जो = रचितः built up, piled up, raised. Weber reads जो सहि मे माणपन्वओ रञ्जो in the second quarter and °सजीई घाए वि ण पहुँतो (= प्रभवन् or पर्याप्तः). वजासणि involves repetition, वञ्ज and असणि meaning one and the same thing.

362) = Hāla 432. भण कस्त कए कओ माणो—कस्य कृते—for what did you indulge in haughtiness i.e. what did you gain by indulging in haughtiness? मान is to be resorted to only for attracting the other.

party and not repelling or alienating it altogether. Haughtiness is to be assumed only in order to attract the consort towards one's self. But you behaved in a most indifferent and harsh manner towards your consort. What did you gain thereby? What was the result of your haughtiness, except the complete estrangement of your consort from you?

363) One would rather expect: पथरणिक्खिसे अणरसिअ किं कीरए माणे । अणरसिअ = अरसिअ devoid of feeling. See HS VIII.2.190 (अण णाई नज्जे ।)

364) उरं दाऊण = उरो दत्त्वा offering your breast (chest) to i.e. being prepared to face or endure. Cf. उरो दत्त्वा मरारीणां येन युद्धेभगृह्यत । हिरण्याक्षवधाद्येषु यदाः कुमुदपाण्डुरम् ॥ (उद्धट'स काव्यालंकारसारसंग्रह, V.16). उज्जगिरस्स stands for उज्जगिरस्स. उज्जगिर > उज्जगिर > उज्जगिर. For उज्जगिरस्स see st. 374. DN.M.1.117 records उज्जगिर in the sense of औनिद्रय (sleeplessness, insomnia).

365) = Hāla 46. Weber (1870), p. 89, compares the following *gāthā* (No. 191) from Govardhana's *Saptaśatī* : उपनीय प्रियमसमयविदे च मे दग्धमानपनीय । नमोपक्रम एव क्षणदे दूतीव चलितासि ।

366) को वारइ तुज्ज जंतस्स—vicarious use of the Genitive for the Accusative (शेषे षष्ठी). Cf. HS.VIII.3.134. सुहव is really सहव with ऊ shortened into उ. See HS.VIII.1.192 : ऊत्वे दुर्भंगसुभगे वः । Better to read सुहव with MS.G. Cf. st. 372. लिहिय stands for लिहिया with आ shortened *metri causa*. It looks almost like an Apabhramśa trait. Cf. H.S.VIII.4.330. पशस्ती = प्रशस्तिः unalterable mandate or rule (inscribed by Providence on the ललाटपट्ट—the forehead). प्रशस्ति is used here in the sense of प्रशासन i.e. आज्ञा—order, command, mandate, inexorable destiny.

367) अवऊहणेण = अवगूहनेन used in the sense of उगूहनेन—embrace. पावासिय stands for पावासिअ with elongation of the first अ into आ, according to HS.VIII.1.44. छिविऊण = स्पृष्ट्वा. छिव is recorded as a धात्वादेश for √स्पृश्, at HS.VIII.4.182. Cf. Marathi शिवणे.

368) √विडंब means to play false to, to practise treachery on, to plunge into distress and ruin. सहवासगृह = निवासगृह place of residence. गंगम्मि, masculine gender form used for the feminine (गंगाए).

369) अंचल गहिओ is equal to अंचले गहिओ. अंचल appears to be a de-inflected form (लुप्तविभक्ति निर्देश). Cf. note on अन्धमिय चंदविणे, st. 264.

It is also possible to regard अचलगहिओ as a सप्तमीतत्पुरुष compound (अचले गहिओ अचलगहिओ). Cf. नीयदियह in st. 325. The exact sense of the second half of the stanza is obscure. Cf. Hāla 142 : समसोक्खदुक्ख-परिवड्ढिआण कालेण रुद्धयेन्माण । मिहुणाण मरहं जं तं खु जिअहं हारं सुअं होइ ॥

370) कडुयाहयाह = कडुकीकृतानि irritated, distressed. कडु or कडुक means pungent, sharp, acrid. Cf. st. 426.

371) This and the next stanza are of the nature of प्रहेलिकास (enigmas or conundrums), in which the intended sense is conveyed in a round-about, indirect manner. Thus ससिवाहनवाहन—the vehicle (or carrier animal) of him who wears the moon (as a crest on his head), means a bull. सेलसुय सुयवाहन—the vehicle of the son of the mountain's daughter, means a peacock. In stanza 372 लच्छिवासवास—the abode of the abode of Lakṣmī—means water, लच्छिवास = कमल, the abode of Lakṣmī. The commentator however understands the second वास in the sense of वासः (वल) clothing, apparel—that which forms the clothing or apparel of a lotus i.e. water in which a lotus is born and grows and by which it is surrounded on all sides.

372) न ठासि, if you do not stop or stay at home i.e., if you persist in going away in spite of my prayer. Cf. गच्छ गच्छसि चेत् कान्त पन्थानः स्मन्तु ते शिवाः । ममापि जन्म तत्रैव भूयाद्यत्र गतो भवान् ॥

373) गयवइ stands for गयवइयाय, a case of लुप्तविभक्तिनिर्देश (De-inflection). We cannot think of a compound (कृतीयातत्पुरुष) of गयवइ, the subject, with the past participle passive form भणियं (according to Pāṇini's sūtra कर्तृकरणे कृता बहुलम् । II.1.32), as the subject would in that case be completely subordinated in the compound and would be overshadowed by the predicate भणियं. पसारवि = प्रसार्य, is an Apabhraṃśa trait. See note on st 234. महल्लिजइ = मलीनीक्रियते, is being soiled or spoiled, erased or rubbed away. HŚ.VIII 2.138 records मइल as a substitute for मलिन in Prākṛit.

374) = Hāla 58. Weber gives the following caption to this *gāthā* : "When the cat is away the mice dance freely" (p. 21, 1881 Edn.). According to Weber, as soon as the consort of the lady in question had departed, his numerous other wives had a free time and began to behave licentiously, and to indulge in बलक्रीडा, in the water of the Godā, with their illicit lovers. As a result of the बलक्रीडा, in the course of which the turmeric powder

applied to their bodies was washed away, the waters of the Godā became yellowish. For the idea cf. रघुवंश VI.48: यस्यावरोवस्तनचन्दनानां प्रक्षालनाद् वारिविहारकाले । कालिन्दकन्या मधुरां गतापि यद्गोमिसंसक्तजलेव भाति ॥ The commentator Gaṃgādhara on Hāla says : गोदावरीकलान्यद्यैव हरिद्रापिञ्जराणि हरिद्रोद्धतिनाङ्गप्रक्षालनेन असतीनामंगरागग्रहणात् इति भावः । The unchaste women took a bath in the river Godā (together with their lovers ?), after applying turmeric powder to their bodies and then after the bath they applied other cosmetics to their bodies. As a result of the turmeric powder rubbed and washed away from their bodies, the water of the Godā became yellowish. The vigil of the people mentioned in the second quarter of the *gāthā* is explained by Gaṃgādhara as due either to चौरादिभय and अमिसरणाभियोग i.e. preoccupation of the unchaste wives with their visits to their illicit lovers. Weber does not accept चौरादिभय, but appears to be in favour of अमिसरणाभियोग as the cause of the उज्जागर. According to रत्नदेव's commentary on the Vajjālagga, the उज्जागर is due to चौरभय and to worry about the safety and protection of the village in the absence of the valiant consort of the lady in question. The change of the colour of the waters of the Godā to yellow is due to the washing away of the turmeric powder applied by the ladies in the village as decoration to their bodies. The ladies in the village, who have fallen in love with the person in question, do not any longer find any use for decoration of their bodies with turmeric powder, when he is no longer in the village. For the idea that the person in question was the object of the love of the ladies in the village, see the next stanza and the commentator's remark : पूर्वं नगरनार्यः तद्रूपदिदक्षया ललसाः etc. (p. 101). Gaṃgādhara's explanation and Weber's understanding of the spirit of the *gāthā* is not at all complimentary to the person in question. Ratnadeva's explanation is decidedly better. अज्जेय = अद्यैव. Better to read अज्जेव. तूहार्ह = तयानि. According to HŚ. VIII.2.72 and VIII.1.104, the Sanskrit word तीर्थ becomes तूह in Prākṛit. तीर्थ—bathing place on a river-bank. Ratnadeva paraphrases तूह by तट (bank). On DNM V.16, Hemacandra explains तूह by सरिदवतार (a river-ford).

375) = Hāla 190. रज्जामुह = रथामुख. Weber (1870), p. 138 renders this by "surface of the streets". It is better to understand it to mean the point of junction where lanes open into streets. See st. 625. According to Weber, though the street surfaces are:

astir with life and activity, they appear desolate to the lady in question, as she is not able to see her consort anywhere.

376) बोलति = घूर्णतः are rolling in the quarters i.e. are scanning the quarters. जल्वचमोत्तिज = जाल्वचमौत्तिक, a pearl which is blind by i.e.. from birth i.e. which is born blind. This is an obscure expression. The commentator renders it by कृतमौत्तिकः false or counterfeit pearl, which is आताम्र, धवल and कृष्ण i.e. a strange mixture of these three shades, constituting a serious blemish. A counterfeit pearl is called जाल्वच, perhaps because it is not able to see or meet any one who would like to pick it up. Just as counterfeit pearls move about or wander from place to place without meeting anyone who would care to pick them up, so her eyes are scanning the quarters, without meeting the object of their longing.

377) = Hāla 208, where we have the reading गणिरिय for लिहिरिय. अज्ज गमो = अज गतः = अज इत्यनेनोपलक्षितो दिवसो गतः । अज्ज, though an indeclinable, is here inflected, as if it were a noun. See the remarks on हिट्टु in St. 150 and एत्थस्मि in st. 221. गमो is the subject and गमो is the predicate. 'Today i.e. one day has gone away, another day is over, a third day has come to an end'. Even in the first half-day of her consort's departure, the Nāyikā inscribed quite a large number of lines on the wall of her house, each line standing for one day. She felt every moment of her separation from her consort as one tediously long day, so that even during the first half-day, she had passed through the torturing experience of having lived through a large number of days away from her consort. One half-day was packed as it were with the tortures and sufferings of a large number of days. पदम च्चिय = पदमे च्चिय, प being shortened into इ under the pressure of the following conjunct and then changed into अ. Cf. the shortening of ओ (in the case of the Nominative singular form of masculine nouns ending in ओ) into उ and then the transformation into अ of which we have numerous examples in Prākṛit. Cf. अंग च्चिय = अंगे च्चिय, st. 393.

378) = Hāla 206, where the reading is सहिआहि कुड्डलिहिआओ in the second quarter and दो तिणि तहि च्चिअ in the third quarter. The background of the stanza appears to be as follows:—A certain lady used to inscribe on the wall of her apartment one line every day to represent each day of her consort's absence from home. Her

consort had assured her at the time of his departure that he would be returning after a certain fixed number of days. In order to keep a count of the days of his absence already expired and of those yet to expire, the lady used to draw a line for each day passed by her in his absence. (Cf. the similar device used by Robinson Crusoe to keep count of the days of his stay on the desolate island where he was stranded for 36 years). Her friends feared that the lady's consort may not be able to return exactly on the day stipulated by him. If it happened like that and if he did not turn up on the scheduled day, that might come as a shock to the lady. In order to spare her this shock, her friends stealthily removed or erased two or three lines on the wall. As two or three lines were erased, the count was less by two or three days than the actual number of days that had elapsed and even if the consort were to be late by two or three days, the lady would not notice it. If, however, he were to return on the promised day, the lady would think that he had returned two or three days earlier than what he had promised and in that case she would be extremely delighted. For a similar device to keep count of the period of separation, see *Meghadūta* st. 9 : तां चावश्यं दिवसगणनात्स्वराभेदकालीम्...द्रव्यसि आत्मायाम् । and st. 84 : शेषान् मासान् गमनदिवसस्यापितस्यावधेर्वा विन्यस्यन्ती भुवि गणनया देहलीदत्त-पुष्पैः । *कुप्त* is mentioned along with *उत्त*, *पुंछ* etc. as a *प्राह्वानादेश* for *✓मृज्* to wipe off or erase, at *HS.VIII.4.105*. It really represents the Sanskrit root *✓प्रोञ्च्* to erase or rub away. The readings *कुट्टलिहिआओ* (already inscribed on the wall) and *तहिं चियं* (= *तस्मिन् एव कुञ्चे*) in *Hāla* appear to be preferable to *तीह लिहरीय* (while she was inscribing) and *तह चिय* in the *Vajjālagga*. It would not be possible for the friends to erase 2 or 3 lines, while the *Nāyikā* is actually engaged in drawing the line for a particular day; they could, however, do so only when she has already finished the work of drawing the line and gone away. Further the use of the word *चोरियाए* (secretly) shows clearly that the friends must have erased a couple of lines, not while the *Nāyikā* was engaged in inscribing the line for a particular day, but only after she had finished that and gone away.

379) अज्जेव कइ दिणा होति । Mss G and I read *अज्जेण* for *अज्जेव*.

*अज्जेण* = *अद्येन* i.e. अद्य इत्यनेन कति दिनानि भवन्ति—when you say that he departed today, how many days since his departure does that

signify? The reading अञ्जेण furnishes one more example of the declension of an indeclinable. See notes on stanza 150, 221 and 377. एदहमेतो is to be uttered with काकु i.e. interrogative modulation of the voice.

380. कुम्भदुत्त = कुम्भदुर्त. The duplication of स् is in accordance with HŚ.VIII.2.97 (समसे वा). जियंताणं refers to women who have been separated from their consorts and who have somehow managed to remain alive during their absence. The use of the masculine from जियंताणं is strange. It should be जियंतीणं (= जीवन्तीनाम्) or better जियंतीय (= जीवन्त्याः). बल्लहो singular, stands for बल्लहा plural. नियद्वै = निवर्तते = निवर्तते. The idea seems to be as follows: Women in separation somehow manage to keep themselves alive during the absence of their consorts on the strength of the hope that they would come back sooner or later. But then a time comes at last when they fall into utter despair about their return and their hearts break. Ironically enough the consorts return at a time when their beloveds have already died of heart-break. The time of the return of the consorts is therefore described as कुम्भदुत्त (= कुम्भदुर्त)—inauspicious. It is now too late. The hearts once broken cannot be repaired any more than the two parts of a shell (oyster) that has once burst open can be joined together. बीयं = द्वितीयम् a second time, once again. The wording of the stanza is faulty, as the subject of संवडइ is not mentioned. It must be हिययं. Is बीयं to be taken as a corruption for हीयं (हिययं = हृदयम्)?

381) = Hāla 475. Gaṅgādhara on Hāla 475 explains the idea underlying the stanza as follows.—प्रवासादागतं कान्तं प्रति विरहदुःखं निवेदयितुं कापि संवेदयमाह । अबो इति कष्टपूचकमवययम् । अतः परं मां विहाय न गन्तव्यम् ।

382) अवही = अवधि: duration of the period of separation. अवधि is a masculine word in Sanskrit, but it is used here in the feminine gender as the commentator remarks (प्राकृते कापि पुलिङ्गे स्त्रीलिङ्गम् । (Cf. HŚ VIII.1.35 : वेमाङ्गल्यायाः स्त्रियम्). The commentator's remark leaves no doubt that the reading which he had before him was अञ्जे पुण्ण अवही (instead of Laber's अञ्जे पुण्णे अवही). The commentator points out that this is the desperate utterance of a lady whose consort had failed to return on the promised day. इते = आयति । अइते = अनायति. Cf. the form अइतीहि in st. 10. If the consort returns as promised by him, the separation will of course come to an

end. If he fails to return, the lady would breathe her last and that would be the end of the separation i.e. of the pangs of separation.

383) संणिवाब्धे = संनिपातः a dangerous fever due to the derangement of the humours of the body. विकृताः (last word in the commentary on the present stanza) (Ms. I : वैकृताः) pathological.

384) रणरणया is used here in the sense of रणरणककराः or रणरणकदायिनः. It is to be explained on the strength of Pāṇini's Sūtra (V. 2. 127) अर्शआदिभ्योऽच् । दुष्पेच्छा and दुरालेभ्य involve tautology. We should understand दुरालेभ्य in the sense "marked by gloomy or depressing light". दुष्पेच्छा painful to look at, whose sight is agonising.

385) संभुक्षित्य = संभुक्षित inflamed, kindled, fanned. See st. 634 for the root √ संभुक्ष् (= संभुक्ष्). दुसह = दूःसह = दुःसह, the ऊ being shortened *metri causa*. दूरप्रज्वलिभ्यो = दूरप्रज्वलितः । दूर is used here in the sense of अत्यर्थम्, excessively. Cf. दूरमणिञ्ज st. 407.

386) प्रियविशोयस्मि = प्रियविशोये = प्रियप्रवासे when the dear one has departed, on the departure of the dear consort. दीर्घाक्षिजलसिक्तः in the commentary paraphrases ओंसुसलिलसितो, ओर (स्थूल) being rendered by दीर्घ and अंसुसलिल (अश्रुसलिल) by अक्षिजल.

387) महचोज्जे = महाश्चर्यम् a great wonder, cf. महच्छरियं st. 7. Or मह may be taken to be equal to मम. मह चोज्जे = ममाश्चर्यम् । Or मह (मम) may be connected with दहद् as its object in the Genitive case (मह दहद् = मां दहति). चोज्ज is recorded in DNM III.14 in the sense of आश्चर्यम्. It is to be traced to the Sanskrit word चोद्य (from the root √ चोद्य्), a question, objection, wonder. Cf. st. 219, 475, 589.

388) उच्चरियं = उच्चरितम् = उद्धृतम् left over or remaining behind intact or uninjured. Cf. note on the word उच्चरिय (St. 308) and उद्धरिय (St. 315).

389) रुवंतु = रुदन्तु. √ रुद् becomes √ रुव according to HŚ.VIII.4. 226.

390) = Hāla 430. The commentator seems to have read अन्वो (for अन्नो) as is clear from his use of the word अहो. नीरस (1) devoid of moisture (2) devoid of emotion, feeling, passion. सरस (1) full of moisture (2) full of emotion, feeling, passion. विज्ज्ञाह according to HŚ.VIII.2. 28 (इन्वो ज्ञा), √ विज्ज्ञा represents वि + √ इन्व्,

to be extinguished. Hemacandra gives the verbal forms समिञ्झाई (= समिञ्च्यते) and विञ्झाई (वीञ्च्यते). The PSM connects the Prākṛit root विञ्झा with Sanskrit √विधै (विध्या). The commentator on Vajjālagga equates विञ्झाई with विधायति as if ध्या were a root belonging to the second conjugation. See, st. 563 for the form विञ्झाई used in a causal sense (= निर्वापयति). In Pāli the root विञ्झाय is used in the sense "to go out, to burn out, to be extinguished". Childers (Pāli Dictionary) connects it with the Sanskrit root वि + क्षे (विक्षायति > विञ्झायति). द्वे आग्निखनी दीपसिखा विय विञ्झायिषु । The Pāli root ज्ञाय means "to be burning, to burn, to consume, to waste away, to perish". Cf. the Sanskrit root क्षि (क्षीयते). सामवतीगेहं ज्ञायति "the house of Sāma-vati is (or was) on fire". जिष्णकोचा व ज्ञायति खीगमच्छे व पल्ले "they perish like herons in a lake in which the fishes have perished." The causal of ज्ञायति in Pāli is ज्ञापेत्ति to set on fire, to burn, to cook (cf. Sanskrit ज्ञायति, क्षपयति). ज्ञायति also means to meditate (= ध्यायति). गेहे ज्ञायमाणे ज्ञायिषु "while the house was on fire, they practised penance". Cf. Marathi विज्ञणें to be extinguished.

391) दिट्ठिप्पसरो = दृष्टिप्रसरः = कटाक्षपरंपरा, a series or succession of (sidelong) glances. Here रति (affection), सद्भाव (kind disposition) and स्नेह (love) are distinguished from one another, रति being the cause of सद्भाव and सद्भाव that of स्नेह. It is however difficult to render these three words precisely, so as to bring out the distinction between the ideas conveyed by them. The poet undoubtedly wants to represent the three as a series of deepening intensity. It is however difficult to understand how रति, सद्भाव and स्नेह can be regarded as arrows of Cupid.

393) Cf. जीर्णमङ्गे सुभाषितम् (नीतिशतक 2). क्षिञ्जइ = क्षीयते । Cf. Marathi क्षिणो. It is possible that क्षिञ्जइ is connected with the Sanskrit root √जीर्णयते. (जीर्णयते > जिञ्जइ > क्षिञ्जइ).

394) Cf. st. 388. The sense of the words मा सुभण मयण न हु भणिय is obscure. The commentator does not throw any light on their meaning. The words have been omitted while translating the stanza into English.

395) पंचमतरस्त गेयो, this is rendered in the commentary by पंचमस्वरस्य गीतम्—song in the fifth note i.e. the cuckoo's song. Cf. कालिदास, कुमारसंभव III.32 : चूताङ्कुरास्वादकषायकण्ठः पुंस्कोकिलो यन् मधुरं चुकुज ।

मनस्विनीमानविघातदक्षं तदेव जातं वचनं स्मरस्य ॥. We can also take the Potential Passive Participle गेय in an active sense. Cf. पाणिनि III.4.68 : भव्यगेयप्रवचनीयोपस्थानीयजन्याल्लाभ्यापात्याः, and the example given in the Siddhānta Kaumudī : गेयो माणवकः साम्नाम् (= गाता माणवकः साम्नाम्), तलवग्गो is paraphrased in the commentary by सेवकवर्गः (i.e. सेवकलोकः). This word is not recorded either in the PLNM, or DNM, or the PSM. The word तलवर occurs in Ardhamāgadhī in the sense of नगररक्षक— an officer in charge of peace and order in a city. It is doubtful if तलवग्ग is in any way connected with तलवर.

396) God Śiva had first decided to lead a life of renunciation and asceticism, when his wife, Satī, put an end to her life because of the insulting treatment received by her from her father, Dakṣa (Kumārasambhava I.53). Later on Satī was born as Pārvatī, daughter of Mount Himālaya. Himālaya intended that Pārvatī should be married with God Śiva. So he sent her to the place where God Śiva was practising penance, in order to wait upon him and propitiate him. It was here that due to the intervention of Cupid, God Śiva conceived love for Pārvatī and eventually the two were married and Pārvatī became रुक्मिणी (Kumāra. I.50) of God Śiva. All praise and credit must therefore go to Cupid for having influenced God Śiva to marry Pārvatī and incorporate her in his own body.

397) कोयडवावडो = कोदण्डवापूतः, one engaged in plying or operating the bow. वावड = वापूत, cf. the form वियावड in st. 119. सरपटुत्तलक्खो, the commentator renders this by सरप्राप्तलक्ष्मः, one whose arrows hit the mark or target. पटुत्त represents प्रभूत, which means sufficient or adequate for, being a match for. The word पटुत्त is recorded in PLNM 526, in the sense of पर्याप्त. प्रभूत and पर्याप्त mean the same thing. पटुत्त (= प्रभूत) means mastered, dominated, reached, hit, i.e. प्राप्त or पर्याप्त. सरिहि पटुत्तं (प्राप्तं) लक्खे जस्स सो सरपटुत्तलक्खो । According to the commentator the stanza contains a challenge to Cupid to shoot his arrows at his victims in the presence of the tremulous glances of young ladies. If he were to do so, he himself would be riddled with the arrows in the form of the side-long glances cast by the young ladies themselves and would be killed by his own arrows. But inspite of this explanation given by the commentator, the sense of the stanza remains obscure. Cupid dare not shoot his arrows at

men, in the presence of young women. The fact however is that Cupid shoots his arrows at both men and women and thereby entangles them in mutual love. What is then the point in saying that Cupid dare not shoot his arrows in the presence of young ladies? What does the commentator mean when he says that if Cupid were to do so, he himself would be shot at by the arrows in the form of the side-long glances of young ladies and would be killed by his own arrows? (पश्चात् सोऽपि तादृग्बिधः i.e. कामिनीकटाक्षवाणपुग्-पूरिताङ्गः, स्वैरेव बाणैर्मार्यते म्रियतेति ।).

Section 41 : पुरिसुलाववज्जा. We must obviously read thus the name of this Vajjā, instead of पुरिसुलासवज्जा of the Mss. पुरिसुलाव means पुरिसुलिव, wailings of men in separation. Cf. the title of section 94, पियोहाववज्जा (to be read thus, instead of पियोहासवज्जा).

398) संभरिज्जइ = संभरिज्जइ = संभर्यते. ✓ मर is mentioned at HŚ. VIII.4.74 as a धात्वादेश for वसृ. Here the र in मर has been changed to ल. आलावणी a particular kind of lute. The commentator equates this with आलापिनी. The correct form of the word is अलाविणः, being connected with अलावु (अलावु), a gourd. But even a वीणा is furnished with one or two gourds for resonance. Cf. चम्पूभारत : विपंचिका मौनमवाय तस्यौ पांचविंशिकावन्दनवादेशौमाधुर्यमाकर्ष्य विलज्जितेव । The commentator renders पारावज (पारावत) by कलरव.

399) अत्त is paraphrased by the commentator by अदग्ध. He takes it as standing for अतप्त, the first त् being duplicated according to HŚ. VIII.2.97 (समासे वा ।). अतप्तकनकतनुशोभा means one whose body has the complexion of unheated gold (i.e. a yellowish complexion). Could अत्त have been the original reading? अत्त = उत्तप्त = heated. Heated gold has a reddish appearance, while unheated gold has a yellowish appearance. It is usual to compare a fair complexion with heated gold. Cf. रसगङ्गाधर, किं जल्पसि मुग्धतया हन्त ममाङ्गं सुवर्णवर्णमिति । तद्यदि पतति हुताशे तदा हुताशे तवाङ्गवर्णं स्यात् ॥ वरमहं— the best of sages. वरमहं (= वरमति) is paraphrased by the commentator by शुनि (a self-controlled, continent, righteous person).

400) कररुह तणु छिप्येती is paraphrased by the commentator as कररुहैः तनुं स्पृशन्ती touching her body with her finger-nails. The sense is obscure. कररुह stands for कररुहेहि, तणु for तणुं and अकाल for अकाले, all three being deinflected forms (लुप्तविभक्तिक निदेशः). घणभद्वं = घनभाद्रपदम्. भाद्रपद > भद्वभ > भद्व, with elision of the final अ. Cf. Marathi

भाद्रवा. धनभाद्रपद perhaps means धनप्रधान or धनप्रचुर भाद्रपद the month of Bhādrapada abounding in clouds.

401) तोरण, this word occurs in Meghadūta II.15 : दूराद्वक्ष्यं सुरपतिं अनुश्रवणा तोरणेन, and is explained by Mallinātha as बहिर्द्वार, outside gate or arched gate or ornamental arch outside the main building. स्थिरदेव on Meghadūta loc.cit., explains तोरण by वन्दनमाला i.e. a garland or festoon suspended across a gate-way or the entrance of a house, decorative garland of flowers and leaves hung on the top of the door-frame of a house.

402) आसासिज्जं सासा is obscure. Is सासा to be taken as a लुप्त-विभक्तिक निर्देश standing for सासाप (Instrumental singular of सासा = श्शू ? The word सासा in the sense of श्शू is not recorded in the PSM, the regular form in use being सास or सासुआ. It is possible to understand सासा as standing for आसा = आसवती, the possessive Taddhita suffix अ being added to आस according to Pāṇini V.2 127 : अशेषादिभ्योऽच् । In the latter case, however, there is no grammatical subject directly mentioned for the verb आसासिज्जं, and we shall have to understand सहीहिं (= सखीभिः) as the subject. जाव न सासा सम्पति—so long as the breaths do not come to an end i.e. so long as she does not die or so long as she continues to live in that condition.

403) The idea is that when a woman blushes in the presence of a man, that blushing itself proclaims that she loves him and no verbal assertion to that effect is called for.

404) समूससंति = समुच्छ्वसन्ति—breathe heavily, give out sighs. It is possible to equate समूससंति with समुच्छ्वसन्ति—they are dried up, समुच्छ्वसन्ति > समुससुसंति > समूससंति > समूससंति । √सिमिसिमाय to produce the sound *sim-sim*, to boil with a bubbling, humming sound, to simmer, to seethe, to sizzle, to produce a sizzling sound. सिमिसिमाय or सिमिसिमाय is a word of imitative origin, like the English simmer or sizzle. जीवन्ति जीवसेसा, they live only with their lives remaining behind i.e. they are dead for all practical purposes, they live a wretched, miserable life. Cf. मृच्छकटिक I.10 : दुःखात्तु यो याति नरो दद्रिक्ता धृतः शरीरेण मृतः स जीवति ।

405) Here in अंगाहं समूससंति, we must equate समूससंति with समुच्छ्वसन्ति—“my limbs become dried up”. We cannot speak of the limbs of the body as breathing hard or heavily.

406) = Hāla 361, where the reading in the second half is : अग्नहारितीहि विद्वेष्टे पिअमि अया वि वीसरिओ । अग्नहारितीण अया वि वीसरइ—here we must either supply अयाण as the object of वीसरइ, or understand the active form वीसरइ as used for the passive वीसरिज्जइ, as the commentator seems to do, and further understand अयाण as the grammatical subject of वीसरइ (= वीसरिज्जइ). Cf. st. 205 (किणइ = किणिज्जइ) and 241 (वीसरइ = वीसरिज्जइ). For the idea. cf. अमरशतकः धन्यासि या कथयसि प्रिय-संगमेऽपि विस्मयचाटुकशतानि रतान्तरेषु । नीवीं प्रति प्रणिहिते तु करे दिवेण सख्यः शयामि यदि किंचिदपि स्मरामि ॥

407) दूरमणिज्जं = अहिंयरमणिज्जं. Cf. दूरपज्जलिओ, st. 385. दंसणमेसेण किं न पज्जतं = दंसणमेसे किं न पज्जतं. Or we can supply सुहं after किं : दंसणमेसेण वि पिययमस्स, भण किं (सुहं) न पज्जतं (= पर्याप्तम्).

408) सोखसंपत्ती is equal to सौख्यसंपत्तिः or सौख्यसंप्राप्तिः.

410) लक्खेवि = लक्षयित्वा, an Apabhraṃśa trait. Cf. note on st. 234. The commentator, however, understands लक्खे वि as equal to लक्ष्येऽपि, which he paraphrases by दृष्टिगोचरेऽपि (supply वर्तमानान्) लक्ष जनान् नैव लक्षयति ।

411) सोहग्गभारममिरस्स—we must understand भमिर as standing for भामिर i.e. भ्रामणशील, one who causes (women) to turn round and round him. दुइसंधेहि should be changed to दूअसंधेहि by लिंगविपरिणाम, so as to make it fit in with रायंणं.

412) = Hāla 627, with the reading तीअ वि तह, for तीए तह, in the third quarter, and णिव्वत्तरयाइ for निव्वत्तरयाइ in the fourth quarter. दोण्ह वि निव्वत्तरयाइ जायाइ, there was complete or perfect love-gratification or sexual gratification in the case of both of them. निव्वत्त = निर्दत्त, perfect or complete. रय = रत gratification of love or passion, the plural being used to convey the abundance of the gratification. It would be decidedly better to read जह दोणि वि समयं चिय निव्वत्तरयाइ जायाइ, where निव्वत्तरयाइ is to be taken as a Bahuvrīhi compound, qualifying दोणि. The reading दोणि is actually found in one of the MSS consulted by Weber (see p. 306 of the 1881 Edn.) and has been followed in the Sanskrit *chāyā* in the Kāvya-mālā Edition of गाथासप्तशती, 1933, p. 316. The commentator says there : सममेव एककालमेव निर्दृतरतौ दूरितरतुलौ जातौ ।

413) = Hāla 181, where the reading is कंइइपंडुरं in the third and करेज्जासु in the fourth quarters. कक्खड = कर्कश. We also get the

form ककस in Prakṛit. For the aspiration in the second syllable cf. the Marathi word खेकडा (crab), from the Sanskrit कर्कट > ककड > खकड (by metathesis) > खिकड > खेकडा. कंडुइयपंडुरं, it would be better to understand कंडुइय as a separate word standing for कंडुइय with elision of the case-termination, than to take कंडुइयपंडुरं as a compound. कंडुइयं पंडुरं जहा न होइ तहा तं (=त्वं) कुर्याः । The commentator does not explain the sense of कंडुइयपंडुरं. कंडुइय (scratching of the skin) corresponds to ककखड. When the skin is scratched in order to allay an itch, it becomes white (or reddish?), if the scratching is done rather violently. The skin should be scratched in such a way, that the itching sensation is allayed, but without turning the skin white (or red). Similarly the Dūtī should use harsh and gentle words, in such a way that the dear consort should relent (or repent) as a result of the harshwords, but should also be drawn towards the Nāyikā because of the soft, coaxing words and should not be repelled from her altogether. According to the commentator, the Dūtī is here being asked to manage the thing in such a way that a re-approachment between the two parties is brought about, without compromising the self-respect of the Nāyikā. Cf. Mathurānātha Shastri on Hāla 181 : कण्डूयनेन कण्डूयथा शाययति चर्मवैरुध्यं च न भवति तथा किल तं नायकं करिष्यसि । कटुतर्जनैर्यथा नोद्विजते, गृधुभाषितैर्यथा मां भजते त्वमपि तथा वक्ष्यसीत्याकृतम् ।

415) The sense of the *gāthā* is obscure. Only a conjectural rendering has been attempted in the English Translation.

416) विलयं, Laber renders this by विलयं गते in the *Chāyā*. The commentator is silent. विलय is a noun meaning dissolution or destruction. It appears to have been used here in the sense of विलीन vanished, disappeared, rubbed away. विवरीय is equal to विवरीयं with elision of the case-termination. The same is the case with सेयमित्र which stands for सेयमित्रं. सेयमित्र means खेदमित्र i.e. खेदयुक्त. Cf. st. 418 : समागम-सेयउल्लिख्यंगि. The commentator paraphrases by खेदस्त्रिज, which would presuppose the reading सेयसित्र. The first half of the stanza is to be taken as addressed by the Nāyikā to the Dūtī. दूई कलिऊण = दूई त्ति कलिऊण, concluding that she was a real Dūtī. A dūtī is often represented as betraying the cause of the Nāyikā and as herself seducing the Nāyaka or allowing herself to be seduced by him. Stanzas 414 to 418 presuppose a situation in which the

female messenger, sent by the Nāyikā to persuade and conciliate her consort, succumbs to the temptation of the flesh and has amorous dalliance with him. Cf. the stanza निःशेषयुतचन्दनं रत्नतटं etc. and ओणिङ् दोषल्ले etc. quoted in the Kāvyaaprakāśa and other works on Sanskrit Poetics to throw a subtle light on this aspect of a Dūti's character.

417) There is a pun on the words वयणं [(i) वचनं request (ii) वदनं mouth i.e. lip] and खेडय [ = खण्डयति (i) breaks, disregards, violates (ii) bites].

418) ✓रहस stands for ✓रहे, (see HS.VIII.4.197) to slip down. Cf. st. 448.

419) The sense of the *gāthā* is obscure. The English translation is purely conjectural.

420) कुडिल = कुटिल physically crooked, ugly, mis-shapen. कुणहिलया from कुण (a dog) + इङ् + या, both तद्धित suffixes added pleonastically (स्वार्थे) according to HS.VIII 2.164 : स्वार्थे कश्च वा। (चकारात् विहङ्कुलौ). कुणहिलया becomes कुणहिलया with aspiration of इ into हि. Cf. मङ्कुलया, st. 231. So कुणह (हि)लया means the same as कुतकी.

421) वेल्हल, see note on st. 96. The commentator renders this by विकसित at st. 96 and by विकसत at st. 421. If we accept the commentator's rendering of वेल्हल, the word would mean : expanded, blooming, expansive, sprightly. अडयणा is recorded in PLNM 91 as a synonym of अभिसारिका (पुंश्चर्या, दुःशीला) and in DNM I. 18 in the sense of असती. साधारणदेव on Hāla 664, renders अडयणा by असती, a woman of easy virtue and loose morals. Weber (1881 Edn.) p. 108 compares the Marathi word अडाणा headstrong, unruly, self-willed and says that the word अडयण is to be connected with the root अद् to wander, to stray. अडयण perhaps represents अटजन, a person straying from the path of virtue. Cf. the words पुंश्चर्या, कुलटा, ऊकुल, also the words व्यभिचार and व्यभिचारिन् (from वि + अभि + ✓चर् to stray away from the path of virtue). Cf. also the Marathi word आडवाट, आडमार्ग.

Section 44. ओलुगावियावज्जा = अवरुणावज्जा or पद्धतिः। ओलुगाविया = अवरुणा a love-sick woman. Laber (Introduction, p. 30 of the Bibliotheca Indica Edn. 1944) paraphrases ओलुगाविया by विरहपीडिता. अवरुणा can easily become ओलुगा (with contraction of अव into ओ and change of र् to ल्) and by adding the Taddhita suffix या (का)

(स्वाये), we can get ओलुग्या and then ओलुग्याया. The letter वि between ग्या and या cannot, however, be accounted for.

422) गोत्तायण्ण should be taken as a locative singular form with elision of the case-termination. Cf. अथमिय (st. 264), वीयदियह (st. 325) and अंचल (st. 369). रमण vaginal passage. रमंदिर pleasure-house, bed-chamber. अभुवखंती sprinkling. The object is not mentioned. It must be understood as रमंदिरभूमि. Cf. st. 558.

423) विमिय is a contracted form standing for वियंमिय (= विजृम्भित). नवसिय, this word is recorded in DNM IV.22, in the form णमसिय and in the sense ओआइअ i.e. उपवाचितक—a promise made to a god, re. worship, offerings, charities etc. on the fulfilment of a cherished desire. The commentator explains : यत् पूर्णे मनोरथे देवादिभ्यो दीयते तन्निवसितम्। Cf. Marathi नवस. See stanza 601. The word नवसिय is perhaps to be traced to the Sanskrit नमसित or नमरियत reverence, respect, with change of स् to व्. The sense of the words देवा वि इ न पत्ता is obscure. The commentator paraphrases : सुभग देव्यपि न प्राप्ता, without any explanation. It is not clear whether सुह्य is to be taken as a Vocative singular or as forming a compound with the word देवा.

424) नगमाणो, demanding, seeking, looking for. The commentator seems to have read सुह्य सरहसविद्यसियकवोला, which reading is found in Mss. G and I also. सरहस = सरमस quickly, violently. The idea is that she was so beside herself with joy even while searching you out, that she began to look for things at places where they could not be expected to be found. She was thrown into a delirium of joy.

425) = Hāla 57. बोलीण = अतिक्रान्त. HS. VIII.4.258 records बोलीण as a past participle in the sense of अतिक्रान्त. बोलीण is connected with the root बोल mentioned by HS. VIII.4.162, as a धात्वादेश for √गम् to go, to pass away, to depart. Weber connects बोलीण with the Sanskrit व्यपक्रान्त. लोचमञ्जाया = लोकमर्यादा limits of propriety, etiquette or manners. The commentator on Hāla, as quoted by Weber (1870), p.93-94, says : व्यतिक्रान्ता लोकस्य मर्यादा स्थितिर्यथा । तदेवं सप्तर्षी कामावस्थाम् (उन्मादरूपाम्) आपन्नमनुकम्पसम् ।

426) Cf. st. 370. घोलि = घूर्णनशील. घोल is recorded at HS. VIII.4.117 as a धात्वादेश for √घूर्ण् to roll about, to whirl, to reel, to well up, to gush up. The कृत् suffix इर is added in the sense of ताच्छीर्य

according to HŚ. VIII.2.145 (शीलादर्थस्यैरः). विभोए may be taken either as Locative singular (= वियोगे) or as standing for विभोएँ = वियोगेन (Instrumental singular), an Apabhraṃśa trait.

427) We should expect तइ (= त्वयि) in place of तम्मि (तस्मिन्). As it is, the speaker of the stanza (a friend of the नायिका) must be supposed to be addressing some सुभग (handsome, lucky youth) and describing to him the sad plight of the नायिका on the departure of her beloved consort, who is different from the सुभग. It is better to understand the stanza as addressed to the सुभग, who is himself the beloved of the नायिका. The difficulty, however is, how to equate तम्मि with तइ (त्वयि). तम्मि in Prākṛit always stands for तस्मिन् and never for त्वयि. We must understand त (= त्व) as the pronominal base of the second person pronoun, to which the Locative singular termination म्मि is added here. Cf. तइ बोलेते, st. 429.

428) एकार a call, challenge. √ पुकार (= पूत्कारय्) to call, to challenge. Cf. Marathi एकारणे. Here एकार is obviously used in the sense of sobbing, wailing, screaming.

429) एक्केकम = एकैक, to be connected with विवरंतर. The म is puzzling. It is perhaps a case of मश्रुति. Cf. °जुज्झमामिडिण, st. 204. वइवेडियविवरंतर (= वृत्तिवेष्टितविवरान्तर), the openings surrounded by the hedge i.e. the openings formed by the surrounding parts of the hedge. Every opening (विवरंतर = छिद्र) in a hedge is surrounded on all sides by comparatively dense portions of the hedge. Or °वइवेडिय may be taken as standing for वेडियवइ (= वेष्टितवृत्ति), by transposition of the two words, 'enclosing or surrounding hedge, hedge standing all round her resistance.'

430) = Hāla 371, where we have the reading बालअ कि जे ण मणिओ सि in the fourth quarter. ता = तत् = तदा, then, at that time. मंथर dull, heavy. Weber renders कि जे ण मणिओ सि as follows: Has she not said anything to you? and says that the upshot of the question is: What (has she then done) if she thereby did not say (anything to you)? But this is rather a laboured way of understanding the simple sense of the words. कि जे ण मणिओ सि means सर्वम् अभिप्रेतं (अभिमतं) मणितोसि।

431) चेपण = निपीडन or आक्रमण, pressure, being squeezed or pressed down. Cf. note on चेपिडण in st. 314. तुच्छतोय scanty water in a small pool or puddle.

432) = Hāla 194. ओमालयं = अवमालिकां or अपमालिकां or अपमाल्यं i.e. निर्माल्यम्, (see HS VIII.1.31) crumpled garland or wreath which has become stale and withered, because of frequent handling; also the flowers offered to a deity (idol) in worship on the previous day and removed on the next day. °णयरवरदेवया—the word वर is redundant. °णयरदेवया means the guardian deity or presiding deity of a city. Cf. मृच्छकटिक I.27: वस्ताद्भुतं नगरदैवतवत् प्रयासि ।

433) उम्बिय = ऊर्ध्वित or ऊर्ध्वीकृत. For the emaciation of the fore-arm in separation, cf. शाकुन्तल III.12: मुहुर्मणिबन्धनात् कनकवलयं सरतं सरतं मया प्रतिसार्यते । मेघदूत I.2: अवलाविप्रयुक्तः स कामो नीत्वा मास्ताम् कनकवलयभ्रंशरिक्त-प्रकोष्ठः ।, and केयूरायितमङ्गदैः (साहित्यदर्पण X).

434) थणहरुच्छणे = स्तनभगेःसङ्गे On the region of the swelling bosom. दिज्जेती = दीयमाना = स्थाप्यमाना. छमच्छमद्. produces a cracking sound as when a moist thing is thrown into fire. Cf. Additional stanza No. 372\*1 (p.247) and 496\*10 (p. 260).

435) We have a pun here on the words गयमयविलेवणा, वणेकसाहारा and मासाहारा. गयमयविलेवणा (1) गयं मय—(= मद i.e. मद्य) विलेवणं जीसे सा who has given up wine and the use of cosmetics, (2) गयमयण विलेवणं जीसे who applies elephant-rut as cosmetic to her body. वणेकसाहारा (1) जलैकसाहारा whose whole and sole diet is water (2) वनैकसाधारा or वनैक-स्वाधारा whose only abode is the forest. मासाहारा (1) मासेण आहारो जीसे सा who eats food only once a month (2) मासं (मांसं) आहारो जीसे सा who eats the meat of wild animals.

436) कावालिणी = कपालिनी (= कापालिकी) a female ascetic belonging to the Kāpālīka sect. See Karpūramāñjarī I. for the कापालिक sect, their beliefs and practices. खट्ठं न मुयइ (1) She does not leave the bed-stead (खट्ठाया अङ्गम् i.e. खट्ठाम्), in the case of the नायिका, (2) she does not leave off her staff or club called खट्ठाङ्ग, in the case of the कपालिनी. Apte in his dictionary explains खट्ठाङ्ग as a club or staff with a skull at the top, considered as the weapon of Śiva and carried by ascetics or yogins. The commentator explains खट्ठाङ्ग by आयुवविशेष. The commentator explains the sentence न मुयइ खणं वि खट्ठं as खट्ठायां क्षणमपि अङ्गं न मुञ्चते, रात्रावपि खट्ठायां न शेते । But in that case the compounding of खट्ठा with अङ्ग would not be permissible. The commentator further seems to have construed न मुयइ with both हृत्याद्वयं कपालं and खणं पि खट्ठं.

437) दुकरं = दुष्करम् (महता प्रयासेन) with very great difficulty. Cf. दुकरं जियसि in st. 281.

438) Hāla 178. Weber (1870 (p. 134) reads the stanza as follows: गार्हं दूई ण तुमं पिओ ति को अम्ह अत्थ वावारो । सा मरइ तुज्झ विरहे, तेण अयम-  
नखरं भणिमो ॥ The last quarter means according to Weber: I am saying these words full of impropriety (that you should go to her even if you do not yield to her). In the 1881 edition (p. 64) Weber reads the stanza as follows: गार्हं दूई ण तुमं पिओ ति, को अम्ह एत्थ वावारो । सा मरइ तुज्झ अअसो, एए अयमनखरं भणिमो ॥ In the Sāhityadarpana X, the stanza is read as follows: बालअ गार्हं दूई तीइ पिओ सि ति ण मह वावारो । सा मरइ तुज्झ अअसो एए अयमनखरं भणिमो ॥ “Oh young man (boy), I am not a messenger, nor am I undertaking this mission because you are dear to her (or because she loves you). She will die (or she is dying) and discredit will accrue to you. Hence I am saying this righteous (disinterested, self-less, well-intentioned) advice”. गार्हं दूई, I am not her messenger, I do not come here to plead on her behalf, i.e. she has not sent me and I am entirely indifferent and impartial. न तुमं पिओ, you are not dear to her (so far as I know) i.e. I do not know that you are dear to her. It would be better to read: न तुह पिअ ति, (I know) she is not dear to you i.e. you do not love her (though of course she loves you). को एत्थ मज्झ वावारो, such being the case, where is there any scope or occasion for intercession on my part? But I am prompted to utter these words (urging you to visit her) as righteous, disinterested and well-intentioned advice, only in order to save her life and to spare you the disgrace of being the cause of the death of a poor, innocent woman. The commentator Ratnadeva seems to have read तुज्झ अनसुत्ति (= तेन अयसज्जति: scandalous talk about you). According to Weber (1881), p. 184, we are concerned here with the tenth and last stage of love-sickness (दशमी कामाकथा) viz. मरण or impending death. The commentator on Hāla as quoted by Weber (1881), p. 184 says on the third and fourth quarters of the stanza as follows: सा पुनर्निवर्तते ते विरहेण, तत्र च खोक्थादप्यश इति । तेन धर्माक्षरम् उभयहितं धर्म-  
हृतसंक्षिप्तं भणामः । तत्रायशस्तस्याश्च मरणं मा भूदिति भावः ।

439) = Hāla 198. For अज्झा see note on st. 308. मज्झ हःपसंदिद्धं (your words) entrusted to me, sent as a message with me. न सुयं

(supply मय) "It was not heard by me; or I could not or did not hear it properly (clearly or distinctly)." पुणरुत्तसयं पुणइ = मय पुणरुत्तसयं करेइ or करवेइ ।

Section 45 : पथियवज्जा (= पथिकवज्जा or पथिकपद्धतिः). Laber styles both this section and section 38 as पवसियवज्जा (प्रवसितपद्धतिः It ought to be प्रोषितपद्धतिः). The same is done in MSS. G and H. Although पवसिय and पथिय generally mean one and the same thing, it is better to style section 45 as पथियवज्जा in view of the word पथिय (or पथिय) used in each of the stanzas in it, and to style section 38 as पवसियवज्जा in view of the word पवसिय occurring in st. 367 and the verbal form पवसिहिइ occurring in st. 365. The subject-matter of the two sections is not quite identical. All the stanzas in section 38 (पवसियवज्जा) are addressed to or are concerned with some prospective traveller, who is shortly going to leave his beloved, and depart on a journey; while all the stanzas in section 45 (पथियवज्जा) are addressed to or are concerned with some one who has already started on his journey, having left behind his beloved at home to languish in his absence.

430) = Hāla 399, where the reading in the fourth quarter is जलपवहो (= जलप्रवाहः) in place of जलुपीलो (= जलोपीडः). Laber reads संतावो in the second quarter, which must obviously be corrected into संतावं (object of हरइ).

441) The commentator seems to have understood °वहुयाउ to mean both बहुयः and वध्वः. मज्जविया is past passive participle from the causal base of √ मज्ज. The sense is आदमानं मज्जितवत्यः, have immersed themselves.

442) For the idea cf. शाकुन्तल I: अनमया—कदमो वा विरहपञ्चमुत्सुजजणो किदो देसो (अज्जेण) । Also नैषधीयचरित VIII.25 : दमयन्ती to नरु : अनायि देशः कतमस्त्वयाय वसन्तमुक्तस्य दशां वनस्य । पथदीवय may stand for पथिदीपक light of the path (traversed by you), or पान्थदीपक light of the travellers i.e., serving as a guiding light to other travellers.

444) चाहु = चाटु or चटु brisk, swift. Cf. Sanskrit चटुल unsteady. Here चाहु is used adverbially to qualify चालि. चालि = चलि = चलनशील with elongation of the first vowel. कप्पड = कर्पट a piece of cloth like a scarf worn round the neck as a protection against exposure to cold. अद्ध्युड्ढिणे half flying, poised for flying.

445) तण्हालुय = तण्हालुक thirsting for, extremely eager for. The word तण्हालु is found in Sanskrit in the sense of 'very thirsty', cf. दयालु, कृपालु, श्रद्धालु, निद्रालु. HS.VIII.2.159 lays down आलु as a possessive तद्धित suffix in Prākṛit. Cf. forms like नेहालु (from स्नेह), ईसालु (from ईर्ष्या), लज्जालु (from लज्जा). चिरणियत्तस्स = चिरणियद्दमाणस्स = दीर्घकालेन निवर्तमानस्य. नगरासन्ने = नगरसमीपे. धुक्कोडिया, Deśī word for शंका, संशय or संदेह (fear doubt, misgiving). The word is not found recorded in the PLNM or DNM. Cf. the Marathi word धाक, धाकधुक (fear, apprehension). In Hāla 58† we find the verbal form धुक्काधुकई from the root धुक्काधुक which Weber (1861). p. 280, compares with Marathi धुकधुकणे, धुगधुगणे to palpitate and धुकसुक with palpitation or fluttering. न मायंति, so many fears about the safety and well-being of his beloved crowd his heart that they cannot be contained in the heart.

Section 46 : धानवज्जा, Laber renders this wrongly as धानपद्धति on page 91 of the text, but correctly as धन्य (-पद्धति) on p. 30 of the Bibliotheca Indica Edition (1944). It is better to name the section as धनवज्जा rather than धानवज्जा. The गगहादार stanzas quoted in Ratnadeva's commentary on st. 8 (p. 5) also read धन and not धान.

446) दरगगर = ईषद्गद्ग slightly choked. The second द्ग in गद्ग becomes द्ग according to HS. VIII.2.219.

447) भारिय = भारित weighed down. सम्भावणेह genuine love or affection (सद्भावणः स्नेहः).

448) ईसिरहसंत = ईषत्समान. For √हस see note on st. 418. \*णीवीउल—उल is paraphrased by the Commentator by म्याडुल (or भाडुल) "embarrassed at the loosening and slipping down of the knots of their garments". णीवीवाउल or णीवीभाउल must be supposed to have been changed into णीवीउल by the elision of वा or भा. But a better way would be to take उल as standing for कुल. णीवीउल = नीवीकुल = नीवीलभूह, the word कुल being used as a device to convey the idea of plurality.

449) \*लीलायरीहि = \*लीलाचरीमिः = \*लीलाया चरन्तीमिः । समयगईदलीलायरीहि means समयगईदलीलायरीसलीलायरीहि, the final vowel आ of the first word लीला being shortened according to HS. VIII.1.4 (दीर्घस्वौ मित्ते वृत्तौ). क्षणवासरसहर = क्षणवासरशशहर = पौर्णिमाचन्द्र, the full moon, the पौर्णिमा being regarded as a day of triumph, glory and festivity for the moon. क्षण becomes छण when it means a festival, according to

HS.VIII.2.20 (क्षण उत्सवे), but it becomes खण when it means a moment. Cf. Marathi सण.

Section 47 : हिययसंवरणवजा = हृदयसंवरणपद्धतिः ।—checking or curbing of the heart.

450) क्षिज्ज, Laber following the commentator paraphrases this by खिच्छाम्. But obviously the Prākṛit root क्षिज्ज represents the Sanskrit root क्षि (क्षीयते) and not the root खिद्. The Prākṛit form corresponding to खिच्छते would be खिज्जइ or खिज्जए and not क्षिज्जइ or क्षिज्जए. See note on st. 208 and st. 546. लोयणा = लोयणाई = लेवने, the Nominative and Accusative plural forms of neuter nouns ending in अ being sometimes made on the analogy of the Vedic forms like वना (= वनाणि), अद्भुता (अद्भुतानि) etc. माण sense of wounded pride, sulking mood of mind. Cf. खोणामीर्ष्याकृतः कोपो मानोऽन्यासद्विनि धिये ।

451) क्षीण = क्षीण subsided, lost. साहस should be understood here in the sense of fortitude or courage and not in the usual sense 'adventure or daring deed'. भञ्जेसि = भञ्ज्यसे = भँद्यसे you will burst or break or be shattered, i.e. you will be surely disappointed.

452) आसा = आशा hope, desire. गरुय = गुरुक much valued; prized or highly esteemed. अवडंतुत्ति\* = अवयमानशुक्ति impossible of achievement, defying all means (शुक्ति) of realising it. अगुबंधकरण running after, pursuing, pursuit.

453) = Hāla 202, where the reading is दुल्लहलंभे for दुल्लहलाहं, and विमग्गंत (Vocative) for विमग्गंतो in the second quarter and आत्मासव-यहि भमंत हियअ कइआ वि भज्जिहिसि, in the second half of the stanza. विमग्गंतो and भमंतो qualify तं (= ह्रस्व) referring to the heart (हियय) mentioned in the preceding stanza and used here in the masculine gender. खज्जिहिसि, you will be devoured or preyed upon by some one i.e. you will come to grief. We must supply सवणो (शकुनः) or विहगो (विहगः) as the substantive qualified by आयासं भमंतो. Or we may understand आयासं व भमंतो to be an उत्प्रेक्षा, "as if wandering in the sky". Ratnadeva understands अप्यच्छेद (स्वच्छेद, स्वतन्त्र) and पहाकि as two separate words in the Vocative case and qualifying (हियय (to be supplied from the preceding stanza).

454) = Hāla 401, where the reading in the second half is: आह वि परितेसिओ (left off, abandoned, given up) चिअ सो खु मए यत्थिअ-

संभावो। ✓कड् = Sanskrit कद् to boil, to seethe, cf. Marathi कढणे, डड्डसि डड्डसु etc., we should either take the particle जइ (= यदि) as understood before डड्डसि, कड्डसि and फुडसि as has been done in the English translation or regard डड्डसि, कड्डसि and फुडसि as accompanied by काकु (interrogative intonation of the voice) as Weber (1881), p. 159, has done. "Are you burning oh heart? Well, then burn; are you boiling? Well, then boil; are you bursting? Well, do then burst (by all means)".

Section 43: सुवरिणी = सुगृहिणी—Virtuous house-wife, cf. Marathi सुगर्ण.

455) तवणि, तवणी is recorded in DNM V.1 in the sense of भक्षणयोग्यकणादि, food-grains fit for being eaten. तुच्छं तवणि पि even negligible food-grains, even negligible odds and ends of food-grains. The commentator's explanation of तवणि as व्ययम् is obscure. नेह विचरे makes it go a long way, lengthens it out. बंधा वि थाह न यणति even her relatives are not able to know the bottom (end) of her infinite resourcefulness. थाह is recorded in PSM in the sense of तल, bottom. The commentator equates थाह with स्तब्ध, shallow, shallowness. Cf. the word अथाह (= अगाध) in st. 19, which is found recorded at DNM I.5† in the sense of अगाध. जरुणिहि व, we expect the Genitive singular जरुणिहिणे, instead of the Nominative singular, 'as in the case of the ocean'. Perhaps जरुणिहि व stands for जरुणिहे व, ए being shortened into इ and जरुणिहे being the direct phonetic reduction of जरुनिधेः, with elision of the final visarga.

457) = Hāla 472, where the reading in the last quarter is पुणो वि उअं चिअ कहेइ. ✓रखल = ✓रक्ष् to save, to spare, to avoid. For the phrase आउलत्तणं रखल cf. छाहिं रखल in st. 452. सद्दा = श्रद्धा = स्पृहा or इच्छा. Weber (1881), p. 206 points out that in Hemacandra's Abhidhānacintāmaṇi 541 and Halāyudha Kośa, 2.34, श्रद्धा is given as a synonym of दोहद and that hence दोहदश्रद्धा (दोहदश्रद्धा) is tautologous. "Strong desire" is one of the senses of the word श्रद्धा recorded in Apte's Sanskrit-English Dictionary. दोहदश्रद्धा may be explained as दोहदरूपा श्रद्धा, strong desire in the form of pregnancy longing. श्रद्धा is a general term meaning any strong desire in general, while दोहद is a specific term meaning the longing or yearning of a pregnant woman. The tautology pointed out by Weber can be

got over in this way. Sādhāraṇadeva (on Hāla 472) remarks as follows on this stanza : इच्छाविषयं कर्तुं साधयितुमशक्तोऽसौ पतिर्व्यातुलो भविष्यतीति । पतुर्दृष्टितया धृतमधुषिष्टकानां दुर्लभत्वात् जलानामनायासशुलभत्वात् ।

458) पाहुणअ—see st. 138. This is obviously a *defi* word. Though it is not recorded either in the PLNM or the DNM, cf. Marathi पाहुणा. It means अतिथि or अभ्यागत a guest or casual visitor. It is rendered by प्राधूर्णक or प्राधुणक or प्राधुणिक or प्राधूर्णिक. It is used in the form प्राधुणिक in नैषधीयचरित II.56 and भागिनीविलास II (6. पियवाहुणअ is explained by Ratnadeva as प्रियश्रावसी प्राधूर्णकः (कर्मधारय compound), a dear, welcome guest. It is better to explain it as प्रियस्य प्राधूर्णकः (तत्पुरुष compound), her dear consort's friend (or relative) come as a guest. कुलवाल्या stands for कुलवालिका (one who guards or preserves the noble name of her family) or for कुलवालिका (a noble-born lady). Cf. note on st. 467. रोषाविणे = रोदितः । The Sanskrit root रुद् becomes र्व in Prākṛit. The casual form रोदय् becomes रोवाव. See HS.VIII. 4.236 and VIII. 3.149. Cf. the form रोवाविज्ज in stanza 460.

459) विलक्ष = विलक्ष disappointed, dejected, distressed. वलि the usual daily offering of food to crows, known as काकवलि. वल्लहाअ = वल्लभकाक pet or favourite crow. The commentator, however, understands the word to mean वल्लभागमनचक्रकाक or वल्लभकुशलनिवेदककाक. In the Rāmāyaṇa, किञ्चिन्धाकाण्ड 1.55-56 (Bombay Edition with the commentary Tilaka), there is a reference to the popular belief that the crow by its crowing-sounds portends separation if the husband and wife are together and reunion if they are already separated from each other. Cf. st. 460.

460) वायसमुद्धाविरिद्, scaring away the crow. The commentator quotes the words supposed to have been uttered by the lady while scaring away the crow : भोः काक उड्डयस्व, मम भर्ता आगमिष्यतीति । He further says : वायसमागतं वीक्ष्य प्रेषितपतिआश्रादयः एवं कुर्वन्तीति तासां स्वभावः । “Women, whose husbands, brothers and other relatives have gone away on a journey, scare away a crow when they see it coming near”. The exact significance of the presence of the crow and of scaring it away is not clear. The arrival of the crow perhaps suggests that the dear consort will not return and so the lady in question scares it away : “Begone, oh, crow ! May my husband come back”. G reads : मम भर्ता आगमिष्यतु (sic. आगच्छतु). Does the visit of the crow suggest the death of the dear consort, and does the

Madly scare it away because she thinks its visit to be inauspicious?

But in the previous stanza, the crow is according to the commentator बल्लभागमनसूचक or बल्लभकुशलनिवेदक and so the lady wants to welcome it and offer food to it. अणुदियहं बद्धवेणीए goes against the convention that women in separation from their consorts must not attend to their tresses during the period of separation, cf. Meghadūta 98 आद्ये बद्धा विरहदिवसे या दिखा दाम हित्वा शापस्यान्ते विगलितशुभा तां मयोद्वेष्टनीयाम् । Also क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् । हास्यं परागृहे यानं त्यजेत् प्रेषितभर्तृका ॥

461) दुःश्रियाणं = दुःखितेभ्यः to the poor, needy, famished people (beggars etc.). वरईउ = वराईउ = वराईओ = वरावयः, रा being shortened into र metri causa. रोर = निर्धन, दरिद्र. See st. 146, 360 and 746 (अरोर). The word is recorded at PLNM 49 in the sense of अकिंचन and at DNM VII.11, in the sense of रद्ध. शिज्जति = क्षीयन्ते, waste away become emaciated. We should really expect खिज्जति = खिद्यन्ते, are grieved or distressed i. e. suffer. गौरव = गौरव, good name, dignity, prestige.

462) = Hāla 33, where we have the reading एताणं for पताणं in the last quarter. अहियाई = अभिजाति noble birth, nobility of birth, birth in a noble family. The commentator paraphrases this by अभिजात्य, which is an abstract noun from अभिजात. अहियाई can phonetically stand for अभिजात्य if we suppose that the initial आ has been shortened into अ, the final य changed into इ by संप्रसारण and the penultimate consonant त् elided. It is also possible to have the word अभिजाती in Sanskrit as a feminine abstract noun from अभिजात, on the analogy of माधुरी (from मधुर), चातुरी (from चतुर), औत्किकी (from उचित) etc. अभिजाती would assume the form अहियाई in Prākṛit and then अहियाई with shortening of the initial and final vowels. अहियाईमाणी, one who considers himself to be noble born (of noble birth) and prides himself on that. दुग्गय poor, wretched, being in a wretched condition monetarily. छाहिं रक्खेती securing the prestige, face or countenance of her husband, saving him from shame, disgrace, humiliation or embarrassment. Weber (1870 Edition, page 86, footnote 2) takes छाहिं रक्खे (to guard the shadow of some one) to be a phrase meaning "to follow a person closely or loyally". But it appears that the phrase is similar to आउल्लणं रक्खे (to save a person from embarrassment) appearing in St. 457. छाही is the Prākṛit equivalent of छाया according to HŚ.VIII. 1.249 (छायायां होसकान्तौ

वयं. Here Hemacandra enjoins the form छाही in the sense of shadow or shade (आलयाभाव) and the form छाया in the sense of lustre or beauty (e.g. सुहृच्छाया = सुखकान्ति). But in the present case it is clear that the form छाही has been used in the sense of lustre or beauty. जूरइ = जूर is recorded at HS. VIII.4.132 as a धात्वादेश for √खिद् (to be distressed or dejected) and at HS.VIII.4.135 in the sense of √क्रुध् to be angry, to be annoyed, to spite, to hate. Cf. st. 614 (तिन्नि वि जूरइ वहु). The commentator renders जूरइ by ईर्ष्यति in the present stanza and by निन्दति in st. 614. विह्वेण पत्ताणं—who have visited her house with great pomp and splendour or with costly presents in order to help her out of her difficulties.

463) This is a challenge given by a chaste, virtuous woman—उम्मेउ अंगुलिं = उम्मेवतु (उम्मेवो करोतु) अङ्गुलिम् । Cf. उम्मेवि अंगुलिं, st. 234 and उम्मेविया, st. 62. उम्मे is represented in Prākṛit by both उद्ध (उद्ध) (st. 10 ?) and उम्भ. Cf. Marathi उभा standing up, erect. See HS. VIII. 2.59 (वोव्वे) । दिट्ठी glance, amorous look.

464) = Hāla 36, where the reading is पियदंसणा अ तरुणी पञ्चवदसा अ in the first half and असई सअज्जिआ in the third quarter. चच्चर = चत्वर = चतुष्पथ, a place where several streets meet or join, a public square. See HS.VIII.2.12. चच्चरघरिणी means चत्वरगृहस्थिता गृहिणी, a housewife dwelling in a house standing on the fringe of a public square. पियदंसणा beautiful in her appearance. सइज्जिया a neighbour. This word is recorded at DNM VII.10 in the sense of पडिवेसिअ (प्रातिवेशिक or प्रातिवेशिक), a neighbour. The DNM loc. cit. also records, the noun सइज्जिअ in the sense of neighbourhood (प्रातिवेश्यम्). असईसइज्जिया must be taken to be a Bahuvrīhi Compound (असई सइज्जिया जसे स). असई and सइज्जिया can also be taken to be two separate words असई being the subject and सइज्जिया the predicate (an unchaste woman is her neighbour). Weber says, on page 86 of the 1870 Edition that the word सअज्जिआ is not clear to him. He surmises that it may stand for सकार्विका (following the same occupation or business). In ZDMG. Vol. 28 (1874), p. 35, Weber connects सअज्जिआ with अज्जओ recorded at DNM I.17 as a synonym of सइज्ज and in the sense of प्रातिवेशिक, a neighbour. Weber conjectures that अज्जओ may stand for आर्यक, a friendly neighbour. Cf. the word अज्जा, which occurs frequently in the Vajjālagga in the sense of a young lady and is recorded at DNM I.50 in the sense of तरुणी, and

which appears to be connected with बार्बा (अज्ञा). Does सख्य (feminine सख्या) stand for साध्याय (feminine साध्यायिका), a fellow-student, and then a neighbour, just like the Sanskrit word सख्य-चारिन् ?

465) = Hāla 59, where the reading is सोण्हा (= स्तुषा) for मुद्रा in the last quarter. असरितचित्त, entertaining or harbouring unbecoming (improper, sinful) thoughts or intentions in his mind. सुद्धमण्ण pure-minded. दिवर = देवर (Sanskrit देव). Cf. दीर in Marathi. The word देवर is used in st. 622. विसमसील rough-mannered, harsh, unkind, wild, furious in his reactions or manners. कुहुंविहङ्गभयण for fear that the harmony in the family would be disturbed. तनुयायप = तनुकायते pines, languishes away, becomes emaciated in her body.

466) वेसा घुरयम्मि, मंति न्व, भिच्चो न्व, घरिणी, cf. शिशुपालवध II 4 : अग्न्यदा शूषणं पुंसां क्षमा लब्धेव योषिताम् । पराक्रमः परिभवे वैयात्यं घुरतेष्विव ॥ Also : कार्येषु मन्त्री करणेषु दासी भोज्येषु माता शयनेषु रग्भा । (सुभाषित). Also रघुवंश VIII. 67 : युहिणी सचिवः सखी मित्रः प्रियशिष्या ललिते कलाविधौ । विदुरे = विदुरत्तणे = वैशुर्ये in adversity or calamity, a case of भावप्रधाननिर्देश.

467) = Weber (1881), 871 (page 472), where the reading is कुलपालिया in the first quarter and पवसंति न्व पवसिप येति न्व पिय घरं येति, in the second half (take leave of her i.e. desert her as it were when her dear consort departs, and come back as it were when he returns home.) कुलपालिया (See note on st. 458) may be equated with कुलपालिका or with कुलपालिका. But in both the stanzas 458 and 467, it is better to take it as standing for कुलपालिका (कुल्योषितकु or लवधू), a chaste, respectable, high-born woman of good family and good character, though रत्नदेव paraphrases it in both the places by कुलपालिका. कुलपालिका would rather mean a virgin, an unmarried girl of good character and born in a noble family. Cf. निवयाण घणं नायाण फणमणी केतराई सीहाणं । कुलपालियाण घणया कुत्तो छिप्यति अमुयाणं ॥ (Weber, 1881, st. 976, also quoted in काव्यप्रकाश X, as an example of the figure of speech called दामक), where the reference is undoubtedly to unmarried girls or virgins born in noble families and jealously guarding their virtue. But even the rendering of कुलपालिया by कुलपालिका can be justified if it is understood as referring to the noble families, in which the lady concerned was born. Cf. the commentary on the expression दुग्धायघरिणी कुलपालिया य occurring in st. 458.

468) सङ्त्तणाइ = सतीत्वादि. This is the reading adopted by Laber following the Mss. It would, however, be better to read सङ्त्तण्य (= सतीवम्), following the commentator, the final य (= क) being added स्वार्थे (pleonastically). सङ्त्तणाइ (सतीत्वादि) would mean 'chastity and other virtues'. It is not clear, however, what other virtues are intended by आदि. पुरिसविसेस = पुरुषविशेष = पुरुषवैशिष्ट्य, special greatness or virtuousness of a man. Or पुरिसविसेस may be taken to mean पुरुषविशेषवैशिष्ट्य—greatness or virtuousness of a particular person. कुलकुल family tradition, nobility of the family in which a person is born. हाल, king of प्रतिष्ठान (modern Paithan) on the bank of the river Godā, and identified with king शालिवाहन or सालवाहन or सालकाहन, the compiler of the गाहासत्तसई (or गाहाकोस) in Prākṛit and author of some of the stanzas collected therein. He is regarded as having lived in the 1st or 2nd century of the Christian era. He belonged to the Āndhrabhr̥tya dynasty of kings, which ruled over the Deccan from about 238 B. C. to about 225 A. C. according to Vincent Smith. The second half of the stanza underlines the loyalty of the river Godā, who does not forsake the city प्रतिष्ठान, even when the king Hāla is no more. This loyalty of the river Godā is the result of the extra-ordinary virtues possessed by king Hāla and not due to the noble family in which he was born. गोदा becomes गौला in Prākṛit according to HŚ.VIII.2.174. The commentator understands पइठान as standing for (i) प्रतिष्ठान and (ii) पतिस्थान, the house, residence or family of the husband. This stanza is an indication of the posteriority of Vajjālagga to king Hāla, the author (or compiler) of गाहासत्तसई. Cf. the reference to सालाहणरिंद in stanza 467 of the गाहासत्तसई and Weber's discussion in his note on the stanza, re. सालाहण's identity with Hāla (pp. 202-203 of the 1881 Edition). It would appear from the tone of the present stanza in the Vajjālagga that king Hāla was a person born in a low or obscure family.

469) भणिअ = भणित = proposal, overture. कणकडुअ hateful, unpleasant, repugnant to the ears. °दुसणिअ = °दुषणीय = °दुषक discreditable. The Potential Passive Participle form is used here in an active sense. Cf. note on the word गेय in st. 395. These are the words uttered by a chaste, virtuous lady to deprecate the vicious proposal made to her by a procuress (कुट्टिनी).

470) गुणज्ञो = गुणज्ञः appreciator of virtue, one who esteems or has high regard for virtue. पदमे चिय = प्रथममेव = पूर्वमेव । The sense is as follows : तत्कृतमदगुणप्रशंसाश्रवणे तत्क्षणमेव यच्चहं तं कामयमाना तदश्ववर्तिनी भवेयं, तदिह अहं प्रथममेव पूर्वमेव असती अपतिव्रता इति ज्ञात्वा तस्य मयि का (कीदृशी) गुणगणना स्यात् । अपि तु न कापि । तह च्येय = तथा एव । i.e. यथा असतीवज्ञानात् पूर्व तस्य मयि गुणगणना आसीत्, तथा असतीवज्ञानादनन्तरं का तस्य मयि गुणगणना स्यात् । अपि तु न कापि ।

471) उत्तमो वि, we must obviously read उत्तमो ति as is clearly shown by the explanation in the commentary. दारः = दारान्. The word दार, which is of masculine gender in Sanskrit, is used here in the neuter gender according to HŚ VIII. 1.34.

472) नियडकुडंगं etc. We must supply गामं as the noun qualified by the three adjectives occurring in the first half. नियडकुडंगं and पच्छन्नदेउलं should be taken as बहुव्रीहि compounds and बहुजुवाणसंकिणं as a विभक्तितत्पुरुष compound, qualifying गामं understood, and the verbal form होइ or वरु should also be supplied in order to make the sense of the first half complete. Or नियडकुडंगं and पच्छन्नदेउलं may be understood as कर्मधारय compounds in the sense : नियडं कुडंगं होइ, पच्छन्नदेउलं होइ; and बहुजुवाणसंकिणं may be taken to be a विभक्तितत्पुरुष compound, in the sense : बहुजुवाणसं किणं (संमर्दं) होइ. कुडंगं is explained by the commentator as गहनप्रदेशः or लताभिः छन्नप्रदेशः । In the commentary on st. 479, the word कुडंगं is explained as गह्वरप्रदेशः. It thus means a कुञ्ज, a bower or arbour, a thicket of trees or creepers. The word is recorded at DNM II. 37 in the sense of लतागृह. See also PLNM 721.

473) = Hāla 9, where the reading in the first quarter is किं रुअसि, and in the second half : हरिआलमंडिअमुही णडि अ सणवाडिआ जाआ । Kulānāthadeva says in his commentary on Hāla 9 : एतेषु शालि-क्षेत्रेषु क मे प्रियसंगमो भविष्यति इति उद्विग्नान् अभिसारिकां काचिदाह । सणवाडया = शण-वाटकाः । वाट, वाटक, वाटिका, an enclosure, cf. the Sanskrit word वारी and the Marathi word वाडी. Sādhāraṇadeva on Hāla explains : शणो-त्पत्तिभूभागाः । वाटशब्दो भूभागे । वाटी देश्यम् । नड अ, it appears from this simile that actors (and actresses) used to paint their faces with yellow orpiment (हरिताल) in order to have a fair complexion. For a similar use of turmeric (हरिद्रा), cf. st. 374 and the note on the same. The hemp fields become yellowish in appearance with flowers, when they attain to full growth.

474) सणं = सणखेत्तं (सणखेत्रम्). वंजुल is explained by the commentator as वेतसश्च cane or reed. It also means the Aśoka tree. पच्छेण

= पक्षेन in Sanskrit, cf. पश्चात् which is the Ablative singular of पक्ष used in the Veda in the sense of पश्चात्. See Pāṇini V.3.33 पक्ष पश्चा न च्छन्दसि । The पक्ष used in the Veda in the sense of पश्चात्, is also Instrumental singular from पक्ष with the addition of the termination आ. वडविडवो, a banian tree or a thicket (grove) of banian trees. विडव = विटप really means a branch and विटपिन् means a tree. But विटप can be credited with the sense of a tree by adding the possessive Taddhita suffix अ (अर्शवादिभ्योऽच् । Pāṇini V. 2. 127). See st. 482, खुजयविडवो. विटप also means a cluster, clump or thicket. This latter sense also suits well in the present case. पुत्तिइ stands for पुत्तिष् (पुत्तिके), with the final ष shortened into इ *metri causa*. Cf. दइइ (= दइष्) st. 352.

475) महाणुचोळज्ज = महाक्षर्यम्, a कर्मधारय compound. अणुचोळज्ज means the same thing as चोळज्ज i.e. भाक्षर्यम् (see stanzas 219 and 387). काणा-घरिणीए stands for काणघरिणीए (with elongation of the final अ of the first word *metri causa*), the wife of a man blind in one eye. न लहु = न लघु not quickly, that is slowly, in order to give sufficient time to her paramour to escape; or न लघु may be taken to mean 'not lightly or casually' but passionately and fervently. For the device of kissing the eye, cf. st. 607 *infra*. For चुंवेवि, Apabhramśa form, see note on st. 234. Mss. G and I read चुंवेविणु लहु नयण where चुंवेविणु also is an Apabhramśa form of the Indeclinable past participle (Absolutive) and लहु means softly or gently. झडत्ति = झडिति. See the word झडत्ति st. 352, 739, 785. Cf. Marathi झडकरि, झटकन्.

476) Hāla 197, where the reading is डेरो for थेरो in the second quarter. जुणसुरा = जीर्णसुरा old, highly intoxicating wine. साहीणा at her disposal. In the face of these temptations, if she is not to turn unchaste, should she die? There are only two possibilities—to succumb to these temptations and to turn unchaste or to die. If she does not turn unchaste then the only course open to her is to die.

477) पसाअ = प्रसाद mercy, favour, grace. सत्ताणकलंको = सतीत्वकलंकः the stigma or blemish or disrepute of chastity. Cf. वव बाल्ये बालान् तरुणमग्निं यूनः परिणतावपीच्छामो वृद्धान् तदिह कुलरक्षा समुचिता । त्वयारब्धं जन्म क्षपयितुमने-नैकपतिना न नो गोत्रे पुत्रि कचिदपि सतीलाञ्छनमभूत् ॥

478) सुहवा = सुभगा lucky, favourite. popular. For the change of ग् into व cf. H.S.VIII-1-192 (उद्वे दुर्भगसुभगे वः). According to Hema-

candra, the change of *ग* into *व* is contingent upon the lengthening of the first vowel *उ*. But here the change has taken place even in the absence of the lengthening of *उ*.

479) कुडु = रुडुम्, an Apabhramśa trait. See HŚ.VIII. 4.331 (स्यमेरस्योत्). जम्मफलं we should really expect कम्मफलं fruit or fruition of deeds done in the present life. ह, an expletive particle. Cf. the similar use of *ह* in Epic Sanskrit. कीलेज्जा (may I enjoy or make merry), Potential first person singular from *√कील* (= क्रीड). तह = तथा i. e. इहजन्मवत् or एतजन्मवत् as in the present life.

480) जहच्छाह = यदच्छाया according to my heart's desire, to my heart's content or gratification. यदच्छा is supposed to be derived from या इच्छा > यदिच्छा > यदृच्छा, acting as one likes, self-will, independence of will and action, the word being irregularly formed by the change of *इ* into *ऊ*, according to Pāṇini VI.3.109 (पृषोदरादीनि यथोपदिष्टम्). यदृच्छा > यदिच्छा > जहच्छा. It is possible that the original reading may have been जहिच्छाह (= जहिच्छाए), later on changed into जहच्छाह by the vocalisation of the aspirate *ह*. Strictly speaking the form should be जहिच्छे. But the inflected form जहिच्छाह can be defended on the basis of Pāṇini I. 4.14 (सुसिद्धंते पदम्), without the elision of the case-affix as required by Pāṇini II-4.82 (अव्ययादाप्सुषः). Cf. जहिच्छाए in st. 661, and जहच्छाए in st. 777. Cf. the form यथासंख्येन (= यथासंख्यम्) used in याज्ञवल्क्यस्मृति I. 21. The word जहिच्छाए occurs in Hāla 443, with the variant जहच्छाए. (See Waber. 1881 Edn. p. 185). The commentator on Vajjālagga seems to have understood the sense of the second half as follows:—तस्य = तत्र = परत्र = परलोके। तेन समं मया परलोके रन्तव्यम् इति मम इच्छा। तत इदानीमपि रम्यते।

481) निहुयं = निभृतम् softly, whisperingly, in an undertone, is to be connected with भणिया. Or it may be connected with होऊण (secretly drawing close to her ear). परपुरितरसं = परपुरुषरसं, the taste, flavour, experience or pleasure of illicit love with a paramour. The word रस also means 'seminal fluid' or 'semen virile'. Cf. जगन्नाथ, रसगङ्गाधर, illustration of उत्तरालंकार, रोगस्य ते चिह्नितं निदानमालोक्य सुन्दरि करिष्ये। मा हन्त कातरा भूः, रसक्रियायां नितान्तनिपुणोऽस्मि ॥

482) कुञ्जयविडवो = कुञ्जकविदपः। कुञ्जक is the name of a certain tree, so-called perhaps because of its short stature, low branches and dense foliage. See Manusmṛti VIII.247. For विडव in the sense of tree, see note on st. 474 above. उज्जडो = उद्भूतः deserted.

desolate, solitary, secluded (रक्ष्य, निर्जन). Cf. Marathi उजाड (desolate).

The word उज्जड is recorded in DNM I.96 in the sense of रक्ष्य and is explained as उद्वस्त. गेहो = गेहम् । The masculine gender has been used for neuter according to HŚ.VIII.1.33 (वाङ्मयवचनादाः). सुविस्तृत is paraphrased in the commentary by पुंश्चल, a libertine, a rake, a seducer. The word is recorded in the PSM in the sense of व्यवसिचारी पुरुषः. सुविस्तृत should really be explained as सुविश्वास्त or सुविश्रम्य स्थान, a place inspiring confidence and a sense of security from intrusion, a trustworthy place.

483) विडम्प = राहु. The DNM VII.65 records three words विडम्प, विडम्प and विहुंहुम्प in the sense of स्वर्णानु, i.e. राहु. Of these, विहुंहुम्प appears to stand for विधुतुद, the molester of the moon, i.e. राहु. मा मुयसु, do not let off or spare.

484) पणो विच्छिज्जत let it be chopped or hacked to pieces again. जेण = येन (राहोः शोषेण). दूषणो = दूषकः, spoiling the happiness of, offending against, unchaste women by revealing their identity Cf. stanzas 488, 489, and 490.

485) होहिद् = भविष्यति will appear or emerge or come into existence, will be produced, discovered or invented. लभ्यद् = लभ्यते = लभ्यते will be found out, the present tense being here used in the sense of the future (लहिज्जिहिद्). पुढविं वि हिंढमाणेहि = पृथिवीमपि हिंढमानैः or पृथिवीं विहिंढमानैः । It is possible that the original reading was पुढवीहि हिंढमाणेहि (= पृथिव्यां हिंढमानैः). जीरिज्जद् = जीर्यते will decay, perish or be destroyed (= जीरिज्जिहिद्).

436) पुंसलित्ति = पुंश्चलीति. The use of लित्ति is awkward, unless we take it to mean 'for the reason that' इत्यर्थम्, इति हेतोः. But in that case जेण (so that) in the third quarter becomes redundant. If लित्ति (इति) is dropped the metre suffers. Perhaps we may construe as follows: जेण (जम्भो) (तीक्ष्णं पुंसलीप) साहीणो ससी नीलरंगमि न बोलीओ 'since the moon, within her easy reach (easily accessible to her) has not been immersed in a vat of blue dye'. If a harlot (unchaste woman) had been created in the heaven by the creator she would have certainly immersed the moon in a vat of blue dye. बोलीओ or बोलीओ (connected by Weber with the causal of √व्यपसी—व्यपलायित) immersed, plunged. The PSM traces it to the root √मुद् to sink, causal √मोड् to immerse (cf. Marathi बुडणे, बुडविणे, मोडण). HŚ.VIII.4.101 gives बुड्

as a धात्वादेश for the Sanskrit root √ मरञ् नीलरंगामि—cf. the story of the jackal that fell in a vat of blue dye (नीलभाण्डे पतितः शृगालः), in the Pañcatantra. साहीणो (स्वाधीनः) being within easy reach or near at hand, being easily accessible.

487) किङ्घ्र = अश्नयति will perish, vanish or disappear. For किङ्घ्र as a धात्वादेश for √ अश् see HS.VIII.4.177. छुमरि = स्मृत्वा, an Apabhramśa trait. See note on st. 234. Cf. HS.VIII.4.439 (कृष्व इहउहविभवयः ।). छुमरि is recorded at HS.VIII.4.74 as a धात्वादेश for the Sanskrit root स्मृ (स्मरु). सिरिपव्वय = श्रीपर्वत a fabulous mountain supposed, in Jaina literature, to be the abode of wonderful drugs, as the commentator remarks, like the द्रोणगिरि in the Rāmāyaṇa. The commentator says that only the सिद्धs have access to the Śrīparvata. This is one of the Jainistic allusions we come across in the Vajjālagga, which are very few, although the author was a Jaina.

488) पत्तिया = पत्रिका leaf of a tree used in worshipping the images of Gods such as that of the Bilva or Samī tree or the Tulsi plant. Cf the word संपत्तिया (= संपत्रिका) in Additional Stanza No. 496\* 9, page 260. कामडहण = कामदहन, God Śiva. The compound is to be understood as a विभक्तित्पुरुष (कामरस दहणो कामडहणो). The द of दहन is cerebralised according to HS.VIII.1.218. दिज्जसु = देहि, Imperative second person singular according to HS.VIII.3.177.

489) विपिय = विप्रिय unpleasant, disagreeable, distasteful, odious, offensive. कया = कदापि (according to the commentator) some time or other. If, however, कया is taken to stand for कदा (see HS.VIII.3.65) (and not for कदापि), the sentence would amount to a question (when will you be seen etc.) भग्गो वलयखंडो व्व like a piece of a broken bangle i.e. thinned and reduced to the form of a lean curve. जह वलयखंडो व्व involves tautology. Cf. Sanskrit हतो यथा क्षोरमिवाम्बुमध्यात् ।

490) कज्जल is an uninflected or deinflected form used for कज्जलेण, or कज्जले (Apabhramśa form), कज्जले being shortened into कज्जलि and then changed to कज्जल. Elision of case-affixes is one of the traits of Apabhramśa. See HS. VIII. 4.344, 345. इथाई, neuter gender used for the masculine according to HS.VIII. 1.3 4 (शुणाद्याः ह्रीन्नि वा). दूसणो = दूषकः; see st. 484 above. G, I, Laber read दूहणो for

दूसाओ, the sibilant स् being changed to ह. See HŚ.VIII.1.262, 263, according to which दस becomes दह and दिवस becomes दिअह. कूवाचिओ = कूपापतितः fallen into the well i.e. reflected or imaged in the water of the well. Cf. the story of the lion and hare in the Pañcatantra and शिन्धुपालवध IX.18 : पतितो पतङ्गमृगराजि निजप्रतिबिम्बरोषित इवामुनिधौ । अथ नाग-यूयमलिनानि जगत् परितस्तप्तांसि परितस्तस्मिन् ॥

421) Cf. Weber (1870, Anhang 6, 1881, 877), where the reading is महुएहि किं व बालअ हरसि णिअवाउ जइ वि मे सिअं । साहामि कस्त रणे दूरे गामो अहं एका ॥ Laber adopts the reading महुएहि कीस पंथिअ in the first quarter, while the commentator seems to have read मे एसि or मह एसि कीस पंथिअ (= माधेयि कस्मात् पथिक), the Genitive मह being used vicariously for the Accusative in the latter case. Cf. st. 234. The reading adopted in the present text is based upon the commentator's explanation : 'Why do you take the trouble of coming to my place to meet me? Why are you talking of coming to me or to my place?' साहेयि = कथयामि, from the Sanskrit root शस् or शान् with change of the final स् to ह्- HŚ.VIII.4-2 records साह as a धात्वादेश for [✓कश्. Weber translates as follows (p. 476, 1881 Edn.): (Cry in the wilderness) "What do you wish to do with the Madhūka flowers, oh boy? (i.e. why bother about the Madhūka blossoms?) (Rather take hold of me!) Even if you snatch the cloth from my hips, whom shall I tell about it (here) in the forest? The village is far away and I am alone!" He remarks in the notes on the *gāthā*, that the maiden, who is the speaker of the present stanza, had gone into the forest to pluck the Madhūka flowers, which were, however, later on snatched from her by a young traveller coming that way, by way of joke. The commentator on Hāla, as quoted by Weber, says : काचिदसती युवतिर्वनान्तरमुपगत्य मधूकसु-मानि संगृह्य प्रतिनिवर्तनाना मध्येर्गार्गं कर्ममश्चिदभिरूपे भूनि पथिके मधूकाभ्यादातुं कर्म प्रसारयति ते प्रति तद्दर्शनादुपवन्नमन्मथम्यथावशाद् 'उपभोगाय वासो हर' इति प्रबोधयति । Another commentator quoted by Weber introduces the *gāthā* with the words : काचिद् स्वयंदूती जारम् आह । Dhanika also in the दशरूपालोक characterises the speaker of the stanza as a स्वयंदूती. महुएहि किं बालअ may also be rendered as follows : Why talk of, or what is the good of going to the grove of, Madhūka (or Aśoka) trees? मधूक is explained either as अशोक or as *Bassia Latiflora* (cf. मेह; महुआ). दिव्यसर्ण = निवसन्म्, the अनुस्वार on य being according to HŚ.VIII.1.26 (वक्रादावन्तः).

492) अत्ता, this word is credited with four different senses at DNM I.51 : (1) माह, mother, (2) पिउच्छा, aunt; (3) सप्त, mother-in-law; (4) सही, a female friend. In the present stanza, the sense mother-in-law is intended. बहिरंघलिया = बहिरा य अंघलिया य (कर्मधारय Compound formed from two adjectives). विवाह = विवाह, वि being lengthened *metri causa*. Cf. HS.VIII.1.4 (दीर्घह्रस्वौ भिद्यो वृत्तौ ।) The word विवाह is regarded as a गतिसमास according to Pāṇini II.2.18, (कुगतिप्रादयः). वसेरय is obviously a Deśī word (connected with the root √वस् to dwell) in the sense वास or वसति, though it is not found recorded either in the PLNM or DNM or PSM. Cf. वासय in the next stanza. The commentator paraphrases वसेरय by उत्तर, which perhaps means a halting place, shelter (cf. Marathi उत्तरण्याचें ठिकाण). Cf. वीक्षितं न क्षमा श्वश्रुः स्वामी दूरतरं गतः । अहमेकाकिनी बाला, तवेह वसतिः कुतः ॥ Also : एकाकिनी यदबला तक्षणी तथाहम् अस्मद्गृहे गृहपतिश्च गतो विदेशम् । कं याचसे तदिह वासमियं वराकी श्वश्रूमेमान्धबधिरा ननु मूढ पान्थ ॥

493) सुत्रे = शून्यम् vacant, solitary, secluded, unfrequented. ओभासं = अवकाशम् = वसेरयं in the preceding stanza. The stanza has, according to the commentator, two senses (1) प्राकृतार्थे, obvious, overt sense and (2) भावार्थे, the hidden or covert sense. The obvious sense amounts to a rejection of the traveller's plea for permission to halt over-night in the residence of the lady, who is the speaker of the stanza. The hidden sense obtained by connecting the negative particle न or मा with जनसंकुलं, रुस्तइ and वच्च, instead of with सुत्रे, देइ and मग्ग, amounts to the acceptance of the traveller's request.

494) = Weber 879 (1881) and Anhang 44 in the 1870 Edn. The reading there is as follows : पंथअ ण पत्थ सत्थरमत्थि मणं पत्थरथले गामे । उण्यअपओहरे पेविस्सज्जण जइ वससि ता वससु ॥ सत्थरयं = (1) रुस्तरकम् bed, शयनाद्यौ-सनादि, (2) स्वस्थरतम् comfortable dalliance. Ratnadeva renders सत्थरयं by रुस्तरकम् only, without giving the other equivalent स्वस्थरतम्. अग्गहाणं पामरधरमि = अस्माकं पामराणां गृहे, in this rustic, rural dwelling of ours. पामरधर is explained by Ratnadeva as ग्रामीणगृह. पामर means a villager a poor, humble rustic with very limited means. उण्यअपओहरे (1) clouds rising in the sky; (2) conspicuous, swelling, prominent, protruding breasts, चिबुकोत्तंभनरुची, as Ratnadeva says. पत्थरथले गामे (in Weber's version) : In this village which is a stony place—a place which abounds in hard rocks or (2) which abounds in stone-heart-

ed men incapable of emotional excitement, there is no possibility of getting any (comfortable) bed or couch or of securing स्वस्वतः comfortable dalliance.

495) अंगण चिचय = अंगणे चिचय, with the final प of the first word shortened into इ under the pressure of the following conjunct consonant, and then changed to अ. Cf. घर न्विय (st. 499) and तुहामण चिचय (st. 517). फिट्ठ = अदयतु, नदयतु. √फिट्ठ means to perish, to come to an end i.e. to be fulfilled or satisfied. दोहलओ = दोहदः keen desire (of sojourning here). दोहद becomes दोहल according to HŚ. VIII.1.221. नवरं = केवलम्, but, however.

496) = Hāla 669 (Weber, 1870, Anhang 11: 1881, p. 331), where the reading is पथ गिमज्जइ अत्ता in the first quarter and पंथिय रत्तो-अंथ in the third quarter. In Kāvyaṣṭakā V and Sāhityadarpaṇa I, the reading is अत्ता पथ गिमज्जइ in the first quarter, पथ अहं दिअइप (or दिअसअं) पलेयहि in the second quarter, and सेज्जाय मह गिमज्जिहिहि in the fourth quarter. The commentator on Hāla, as quoted by Weber, says : जातानुरागा गृहिणी विदितसिप्रायं प्रवासिजनमाह । निमज्जति स्वपिति । अव वनत्विशेषवाच्यविशेषाभ्यां मयैव शय्यायां रात्रौ स्वपिष्यतीति वस्तु व्यज्यते । √गिमज्ज stands for √निमज्ज् (to sink, to plunge into), in the last quarter, while in the first quarter √गिमज्ज (as read in Hāla and Mammata) stands for √निसद्. Cf. HŚ. VIII.4.123 (नेःसदो मज्जः). गिमज्जइ = निषोदति, sits down, sleeps. Cf. Hāla 530, where गिमज्जइ means शयस्व. निवसइ in the first quarter of the present stanza, also means 'sleeps' or 'lies down'. Cf. अन्वा शेतेऽत्र वृद्धा परिणतवयसामग्र्यणोरत्र तातो निःशेषागारकर्मश्रमश्चिखतनुः कुम्भदासी तथात्र । अस्मिन् पाषाहमेका कतिपयदिवसप्रोषितप्राणनाथा पान्थायेत्यं तरुण्या कथितमभिमतं म्वाहंतिव्याजपूर्वम् ॥

Section 51 : जोइसियवज्जा-ज्यौतिषिकपद्धतिः । All the stanzas in this section are concerned with the astrological calculations which the astrologer makes and with the means such as the wooden board or slate-board, chalk-stick, stone-pencil etc. that he uses in making the calculations on the basis of the horoscope, and with the predictions that he makes. The stanzas contain in some cases obscure allusions to the technical details and processes of the astrological science, whose exact implications are not clear. But what is more important is that every stanza contains a subtle, hidden, suggested import which is uniformly and invariably of an obscene nature. The commentator takes pains to explain the

hidden sense in most cases. This remark holds good also in the case of the sections on लेह्य (लेखक) (No. 52); विज (वेद्य) (No. 53); धर्मिय (धार्मिक) (No. 54); जैतिय (याज्ञिक) (No. 55); मुसल (No. 56); and उड्ड (उड्) (No. 61). All these seven sections, standing approximately in the middle of the whole collection, may be said to form the core or nucleus of obscenity or indecency of the Vajjālagga, though it must be admitted that in the characteristic manner of ancient Indian writers, the obscene, pornographical import is always conveyed in a subtle way by suggestion and hardly ever by direct expression. Cf. the dictum from Kāmasāstra quoted by Mammata in Kāvya-prakāśa VII: द्वयर्थैः पदैः पिशुनयेत् (= सूचयेत्) च रहस्यवस्तु ।

In the section on the astrologer (जोइसियवज्जा) the following words have been frequently used with a hidden, suggested, obscene import. (1) खड्डिया (= खटिक) and सलाया (= शलाका) : (i) chalk-stick or stone-pencil (ii) penis. (2) फल्य (= फलक) (i) wooden board or slate-board (ii) रतिमन्दिरम्, pudendum muliebre; (3) करण (i) the astrological divisions of the day which are eleven in number (ii) the various modes, positions, postures or attitudes (आसन) in sexual intercourse; (+) शुक्र (शुक्र) (i) the planet Venus (ii) semen virile, seminal fluid (सप्तमो धातुर्वीर्यम्); (5) शुक्रस्त गहं जाण (i) to know the mutations or movements of Venus in the zodiac (ii) to know the behaviour of the seminal fluid; to know how to check the discharge or emission of the seminal fluid; शुक्रस्त गहं जाणइ is paraphrased by the commentator on st. 497 as शुक्रस्य सप्तमधातोः स्तम्भनं कर्तुं जानाति. Cf. शुक्रसंचारं जाणइ in st. 507 and its explanation in the commentary. (6) √गण (√गण्य्) to make astrological calculations and forecasts, (ii) to practise coitus; (7) √गणाव (√गण्य्) (i) to ask or request one to make astrological calculations and forecasts; (ii) to ask or request one to practise coitus; (8) गणअ (गणक) (i) astrologer, (ii) practiser of coitus; (9) अङ्गारय (i) अङ्गारक the planet Mars, (ii) अङ्गरस्य physical intercourse; (10) रहबिं (i) रतिविम्ब orb of the sun, (ii) रतिविम्ब pudendum muliebre; (11) नखक्षत (i) नक्षत्र a constellation, (ii) नखक्षत a nail-wound or nail-mark, (12) जलब्धि (i) a drop of rain-water, (ii) a drop of seminal fluid; (13) चित्तट्ठिअ (i) चित्रास्थित being in the constellation चित्रा, the fourteenth lunar mansion, (ii) चित्तस्थित being in the mind i.e. on which the mind is focussed or concentrated with a view not to allow it (the seminal fluid) to drop or escape; (14) धूम (i) धूमकेतु a comet, (ii) धूमकेतु fire or heat; (15) कण्ठ

(लभ) (i) astrological conjunction of a planet or of a constellation with the horizon, (ii) coitus; (16) नडी (i) a measure of time equal to 24 minutes, (ii) tube, penis; (17) हस्तचित्रसंचार (i) हस्तचित्रासंचार the mutations (of Mars) in the constellations हस्त (13th lunar mansion) and चित्रा, (ii) various movements of the hand (हस्तचित्र-संचार) (such as करिहस्त in erotics).

497) दीहुर = दीर्घ. दीर्घ becomes दीह or दिग्घ in Prākṛit, according to HŚ.VIII.2.90, 91. र is added after दीह pleonastically, according to HŚ.VIII.2.171. को कि, any one. Really we should have का कि (any woman).

498) मह = मम for my sake, for me. The astrological and erotic significance of the second half is not clear.

500) चुकसि = प्रमाथसि, अमसि (Ratnadeva). Cf. Marathi चुकणे. ✓अम to stray, to go astray, to err, to commit a blunder or mistake, or to go wrong. चुक is recorded at HŚ.VIII.4.177, as a धात्वादेश for ✓अंश्, along with फिड, फिह, फुड, फुह and मुड. चुक is obviously used in the present stanza in the sense 'to get confused, to blunder, to go wrong'. चुक = (i) चुकः Venus (neuter gender used for the masculine according to HŚ.VIII.1.34). (2) शुक्रम् semen virile, seminal fluid. The astrological significance of शुक्रस्य निश्चल-भवनम् is not clear.

501) The erotic significance of विपरीत रतिबिम्ब (= स्मरमन्दिर) is perhaps the same as that of विपरीतरत or पुरुषायित (inverted coitus). नखत्त = (1) नक्षत्र, (2) नखक्षतय (नखक्षत), one of the two क्वस being dropped (haplology) and the final त् being duplicated. नख becomes नह and also नख in Prākṛit. See HŚ.VIII.2.99 (सेवादौ वा). The astrological significance of शुक्रस्य चित्रानक्षत्रस्थानम्, रतिबिम्बस्य विपरीतत्वम् and नखक्षत्राणां स्थानगृहीतत्वम् in relation to the complete failure of rain, referred to in the present stanza is not clear. Similarly the erotic significance of रतिबिम्बस्य विपरीतत्वम्, नखक्षत्राणां स्थानगृहीतत्वम् and शुक्रस्य चित्तस्थितत्वम् in relation to the complete retention of the semen virile suggestively referred to here is not clear. चित्तस्थिते शुक्रे perhaps means; if the seminal fluid is reflected upon or stabilised in the mind, i.e. if the mind is focussed or concentrated on the seminal fluid, with a determined effort not to allow it to drop down prematurely.

502) फल्यं = फलकं or फलकः (i) wooden or slate-board, (ii) pudendum muliebre or region of the buttocks (श्रोणी or जघन). सलायया = शलालका or शलकिका = शलका (i) pencil or stylus, (ii) penis. आग्नो = आगतः = समायतः। The astrological significance of शुक्रस्य अनागतत्वम् is not clear. The erotic significance of शुक्रस्य अनागतत्वम् is the failure or absence of the semen virile, absence or failure of ejaculation. सुन्न-हियओ = शून्यहृदयः absent-minded, foolish.

503) The astrological significance of धूमस्य (धूमकेतोः) उत्थानम् (emergence of the comet) is not clear. The erotic significance of धूमस्य (धूमकेतोः = अग्नेः) उत्थानम् is perhaps the emergence of heat, धूम being an abbreviation of धूमकेतु (i) comet, (ii) fire or heat. The use of the gerund गणिते (गणयित्वा) is irregular, involving a breach of the rule that the grammatical subjects of the action conveyed by the gerund and of the principal action in the sentence must be identical (समानकर्तृकयोः पूर्वकाले, Pāṇini III.4.21). Further it involves tautology with the sense of गणितस्त.

504) सविशेषं with particular (special) care or attention. The astrological significance of शुक्रक्रमेण रहितं लयम् (conjunction bereft of the movement of Venus) is not clear. The erotic significance is : coitus devoid of the emission of the seminal fluid even at the climactic point.

505) करणगणितं (i) astrological calculation with the help of the eleven (astrological) divisions of the day, (ii) sexual enjoyment with the help of the various modes of intercourse. अङ्गुलिमात्रेण गणनम् (i) making astrological calculation only with the help of the fingers of the hand, (ii) digital penetration called करिहस्त in Kāmasāstra. कण्डू नीडो गयं सुक्तं—the astrological significance of नीडो-गतस्य शुक्रस्य कर्षणम् is not clear. नीडो means (i) a measure of time equal to 24 minutes (i.e. a घटिका), (ii) tube, penis. The erotic significance of the expression also is not clear. It may mean either drawing out of the seminal fluid into the tube (penis) or pulling up, or stopping the discharge (emission), of the seminal fluid in the tube (penis).

505) कूडजोइसिओ = कूटज्यौतिषिकः a false i.e. incompetent, inept astrologer. Laber reads गणइ जइ गणावय को वि, which does not yield any good sense under the existing order of the words. If a good

sense is to be obtained, the order of the words would have to be changed so as to read : (जाया) गणावय गणइ जइ को वि your wife asks some other man to calculate (to practise coitus) if such a one is available and at hand. The reading adopted in the text is based on MSS. C and G and is further supported by the commentator's explanation अन्यैर्गणयति दिवसम् ।

507) अंगारय = (i) अङ्गारक the planet Mars, (ii) अङ्गारत physical intercourse, with elongation of the अ at the end of the first word. Cf. देहरय, st. 528. The astrological significance of अंगारय न याणइ is not clear. हस्तचित्तसंचारं = हस्तचित्तासंचारम्, (i) हस्तचित्रयोः (अंगारकरय) संचारम्, the movement of Mars in the constellations of हस्त and चित्रा, (ii) हस्तस्य चित्रं संचारम्, the various movements of the hand (हस्त = करि-हस्त) in erotics. Laber, following MS. G, reads याणसि and बुञ्जसि in the first half of the stanza. But the commentator's explanation and the use of the third person form जाणइ in the second half, clearly show that the correct reading is याणइ and बुञ्जइ in the first half. कूडगणजो (cf. कूडजोइसिओ in st. 506), (i) a false, incompetent astrologer, (ii) an incompetent, inept paramour. हुक्कसंचारं (cf. सुक्कस गइ in st. 498) is explained by the commentator as (i) मार्गवसंचारम् (astrological) and शुक्रसम्भनम् (erotic). The commentator understands the hidden sense of हस्तचित्तसंचारं as हस्तचित्रयोः संचारम् and adds हस्तचित्रयोश्च संचारः कुक्कोकप्रणीतोऽयं बोद्धव्यः । Really speaking हस्तचित्रसंचारं stands for हस्तस्य (करिहस्तस्य) चित्रं (विविधं) संचारम् and the commentator's explanation हस्तचित्रयोः संचारम् appears to be incorrect. Kukkoka or Kokkoka or Koka is the name of the author of a work on Kāmaśāstra of the 13th century A. C., called रतिरहस्य and also कौकशास्त्र.

Section 52 लेहयवज्जा = लेखकपद्धतिः ।

The following words have been used with a double import in this section : (1) लेहय (लेखक) (i) writer, scribe, (ii) scratcher, piercer, penetrator, practiser of coitus; (2) लेहणि or लेहणी (लेखनी) (i) pen, stylus, (ii) penis. Apte records the root लिष् in this sense 'to unite sexually with a woman'. The commentator explains लेहणी in st. 510 as : लिख्यते उद्दिश्यते भगमनया इति लेखनी । (3) मसि or मसी (मषी), (i) ink, writing fluid, (iii) seminal fluid; (4) मसिमल्लण (मषीमर्दन) (i) mixing of various ingredients in order to prepare ink, (ii) mixing i.e. injection of the seminal fluid; (5) खल्लिओ (= रखलितः), (i) one who blunders or commits mistakes while writing, (ii) one who has spilt or dis-

charged the seminal fluid prematurely; (6) सुल्लियपत्तं (= सुल्लितपत्रम्) (i) beautiful, spotless paper, papyrus or parchment, (ii) (सुल्लितपट्टम्) beautiful, clean bed-sheet; (7) तलवट्टं (i) तालपत्रम् palmleaf, paper, parchment, papyrus, (ii) bed-sheet (शय्याप्रच्छादनपटः); or pudendum muliebre, (8) मसिमायण्यं (= मषीभाजनम्) (i) ink-pot, (ii) semen-container, the testes; (9) लेहणी भग्ना (लेखनी भग्ना), (i) the pen, pencil or stylus has broken or snapped, (ii) the penis has become limp or flaccid, has lost its tautness or stiffness, has become detensed.

508) मसि = मसि, with omission of the case-affix, an Apabhrāṃśa trait. Cf. पइ in st. 208 and अमुणियपरमत्थ in st. 604. मल्लिज्ज = मल्लिज्जं = मल्लिज्जुम्, the gerundial suffix ज्ज being added here in the sense of the infinitive of purpose. Cf. पल्लिज्ज ( = पल्लिज्जं ) st. 31, जंजिज्ज ( = जंजिज्जं ) st. 272, दाळ्ज ( = दाळ्जं ), हरिज्ज ( = हरिज्जं ) st. 677. The Prakrit root मल stands for Sanskrit √ मृद्, cf. Marathi मळणे. HS.VIII.4.126 gives मल as a धात्वादेश for मृद्. लेहणि = लेहणि, with omission of case-affix, an Apabhrāṃśa trait. कूडलेह्य (i) worthless writer or scribe, (ii) incompetent scratcher, or practiser of coitus. See कूडजोइसिओ in st. 516, कूडगणओ st. 507, and हयलेह्य st. 510; सुल्लियपत्तं cf. तलवट्टं st. 509.

509) ढलिया dropped down, spilt. ढल appears to be a धात्वादेश for √ रल, though it has not been recorded in HS.VIII.4. The PSM gives the sense 'to fall or drop down, to sway, to swing, to swerve, to move'. Cf. ढलणे in Marathi, and the word ढलहल्या used in st. 559 and ढलहल्य in Additional Stanza No. 31\*7, p. 218. The धात्वादेश ढल appears to be connected with हल to move or to shake or to be shaky. Cf. the form हल्ले in st. 190, and the word हल्लफल in st. 320. ढल्ले is explained in the PSM as झुका हुआ (bent down or swayed). In the present stanza it is clear that ढलिय means dropped down or spilt. तलवट्टं (i) तालपत्रम् (ii) तलपट्टं bed-sheet (शय्याप्रच्छादनपटः); तल means surface of the bed and पट्ट means a cloth used as bed-sheet or bed-cover. Cf. सुल्लियपत्तं in the preceding stanza. DNM V.21 records तलवत्त in the sense of (1) वराल—pudendum muliebre and (2) कर्णाभरणविशेष. But none of these two senses fits in with the situation in the present stanza. खरडिय, the commentator renders this by खरटितम् without any further explanation. The exact sense is doubtful. Perhaps it means 'spoiled or soiled', and corresponds to विगासिहिसि in st. 508. Cf. Marathi खरडणे to scratch or scribble in a careless manner. DNM.II.79 records खरडिअ in the senses रुझ

and मन्त्र. But none of these suits here. विद्वित्ति = विद्वि = विद्विक्, the ति (= इति) being superfluous. अज्ज वि लेहत्तणे तण्हा, and yet you aspire to the role of a writer (also, the role of a penetrator, piercer, practiser of coitus). लेहत्तणे stands for लेहयत्तणे (लेखकत्वे).

510) मसिमायणयं = मषीभाजनम्, the long ई being shortened *metrē causa*. मसी (i) ink, (ii) seminal fluid. वित्थरं = वित्तृतम् = विस्तीर्णम्. Cf. st. 19 and note on the same. Here तलवट्ट can be understood in the senses (i) तालपत्र, papyrus, parchment and (ii) वराङ्ग, pudendum muliebre. For वित्थरं तलवट्टं cf. पिहलं फलयं st. 502. The sense of bed-sheet (or bed) does not quite fit in. अम्हारिसज्जनकज्जे (i) while doing the work of writing for persons like us, (ii) while doing the work of practising coitus for persons like us.

Section 53 : वेज्जवज्जा. Section on the medicine-man or physician.

511) सल्लेणेण (i) सलवणेन mixed with salt. (लवण becomes लोण according to HS. VIII.1.171), (ii) सलावणेन handsome, beautiful. लोण (लवण) means लावण्य, beauty, loveliness. Cf. Hindi : सलेन handsome, सलेनी beautiful. विडंगजोय (i) = विडंगयोग, a special medicinal preparation made from the herb called विडंग; विडंग means a vegetable and medicinal substance used as a vermifuge to expel parasitic worms from the intestinal passage. (ii) विटाङ्गयोग union (sexual intercourse) with the body of the paramour or lover. The compound विडंगजोयामयरसेण is faulty, as the portion विडंगजोय, in the case of the overt sense, and the portion विड or विडंग, in the case of the covert sense, has got to be detached in order to be construed with सल्लेणेण. सल्लेणेण qualifies विडंगजोय or विडंग and not विडंगजोयामयरसेण. सल्लेण-विडंगजोयामयरस (i) ambrosial fluid (nectar) in the form of विडंगजोय (see above) mixed with salt; (ii) ambrosial fluid or nectar in the form of union with the handsome body of the paramour (or lover), or with the body of the handsome paramour (विटाङ्गयोग एव अमृतरसः or अमृतरससदृशो विटाङ्गयोगः), or ambrosial fluid (seminal discharge) arising from the union with the body of the handsome paramour (विटाङ्गयोगेन अमृतरसः). The medicinal preparation made from the herb called विडंग is called अमृतरस perhaps because it is delicious and beneficial.

512) Laber reads, following the MSS., सरसुप्पन्ना य लक्खसे वाही and renders this by सरसोत्पन्नं च लक्ष्मि व्याधिम्. It would be better to take

सरसुषण as standing for स्वरसोत्पन्न. "You will see that my ailment is the result of my love (सरस = स्वरस)." Cf. रसुम्भवाह वाहीय st. 513. The sense of the second half is obscure. एयं कंग विडंगेहि पन्नत्तं—the commentator paraphrases : इदं पुनरंगं प्रियंगैः प्रशंसं पुनर्नूतनीसंजातम् । पन्नत्तं = प्रशंसम् proclaimed (?). The commentator paraphrases : पन्नत्तं by पुनर्नूतनीसंजातम्—renovated, rejuvenated. Does पन्नत्तं mean 'cured', 'set right'? See note on st. 518, Laber's *chāyā* and the commentator's explanation indicate that the reading in the second quarter should be सरसुषण य लखसे बाहि । लख = लक्ष्, लक्ष्य (I. A., X.U.) to mark, to notice, to observe. A better reading would perhaps be : सरसुषणा य लखय वाही (स्वरसोत्पन्नं लक्ष्यते व्याधिः)—the malady appears to have arisen from my love.

513) पुष्कर (1) a particular medicinal herb so called, (ओषधि-विशेष), (2) a particular mode of sexual intercourse called पुष्काररत, फुष्काररत or पुंस्काररत. The exact erotic sense of पुष्कार is not clear. Laber paraphrases the word by पुंस्कारक in st. 513, by पुष्कार in st. 515 and by फुष्काररत in st. 516. रसुम्भवाह वाहीय = रसोद्भवस्य व्याधेः (1) malady due to poison or mercury, (2) malady due to (unfulfilled) love. The masculine word बाहि (व्याधि) is used here in the feminine gender. See HS.VIII. 1.35 (वेमाञ्जल्याद्याः स्त्रियाम्). पेजा = पेया gruel, cf. Marathi पेज. The sense of पेजा under the hidden import of the *gāthā* is not clear.

514) मर्दन = मर्दनम् (1) massage, shampooing, (2) rough, violent pressing in coitus. वियष्य = विकल्प doubt or misgiving about the usefulness of the मर्दन in both the senses. किं वियष्येण don't hesitate re. the discarding or stopping of the मर्दन, i.e. discontinue it at once. माडलिंग = (1) मातुल्लिङ्ग a kind of citron possessing medicinal properties (Marathi महाडुङ्ग), (2) मातुल्लिङ्ग pudendum muliebre. अवलेहो दिज्जउ (1) let the lambative or electuary (medicinal mixture to be licked) be given to her, (2) let the pudendum be gently manipulated. The commentator seems to have read किज्जउ for दिज्जउ. अङ्गुलि = अङ्गुल्यग्र tip of the index finger. विज्ज (1) physician (2) paramour, gallant.

515) पुष्कारण (1) by the treatment with the पुष्कार herb, (2) by the पुष्कार mode of sexual intercourse. दीहसासेण (1) by the treatment (therapy) consisting in deep breathing, (2) by protracted or

long-drawn-out sighs. The exact erotic significance of दीर्घवास is obscure. मुञ्जज अन्नं (1) let her eat solid food (मुञ्जकाम् अन्नम्), (2) let her enjoy the company of some other paramour (मुञ्जकाम् अन्यं विटम्). जहिङ्गाप = यथेच्छम् or यदच्छया, see note on st. 480.

516) पत्रत्तिया (प्रशक्तिका ?), the meaning of this word is obscure both in the case of the overt and the covert senses of the stanza. The commentator is silent. The PSM does not record this word at all. It does not occur PLNM or DNM. It is clear from the tone of the stanza that the पुकारय herb is contra-indicated in the case of one who is a पत्रत्तिया and similarly the पुकारय mode of sexual intercourse is deprecated in the case of a पत्रत्तिया. Unless and until we know the exact sense of पत्रत्तिया, the second half of the stanza cannot make any sense for us. Does पत्रत्तिया mean one who is cured or set right? See note on st. 518. But even then the hidden erotic sense remains doubtful.

517) मुक्ता = मुक्ता, supply अहं before मुक्ता; forsaken or left by, cured of. ता = तद् therefore, for instance. नियसु = पश्य. निभ is given as a धात्वादेश for √ इक्ष् by HS. VIII.4.181. Cf. the form नियतस्स in st. 519. सेव = स्वेद perspiration as an indication of the cessation of fever and also as an evidence of emotional excitement (one of the सात्त्विकभावs). तुहागमण च्चिय = तुहागमणे च्चिय, णे being shortened into णि under the pressure of the following conjunct consonant, and then changed to ण. Cf. अंगण च्चिय (st. 495) and घर च्चिय (st. 499).

518) सयरञ्ज (1) a particular medicine or medicinal herb so called (शतरज्ज ?), (2) शतरत्त a hundred coitions. The commentator's explanation by शतस्य रत्तम् is obscure. मह जरञ्जो पत्रत्तो, here from the tone of the stanza, the sense of पत्रत्त seems to be 'quelled', 'cured' (शमित). But it is difficult to see how this sense is given by the root प्रञ्ज् underlying पत्रत्त, if it stands for प्रञ्ज. Perhaps पत्रत्त stands here for पत्रट्ट (= प्रनष्ट). But that does not suit st. 512 (अंगे पत्रत्त). Cf. st. 519 where the form पत्रट्ट is used. छासी (1) buttermilk (तक्रम्), DNM III. 26. Cf. Hindi छाछ. (2) Eighty-six (षडशीति), cf. Marathi शहाष्टेशी. The logic underlying शतरत्त and षडशीति (रत्त) in the erotic sense of the stanza is obscure.

519) जराविलङ्गि = ज्वराविलाङ्गी whose body was reddish, (flushed) with fever. सुसुञ्जो वि सुसुञ्जो = सुश्रुतोऽपि सुश्रुतः; the work of Suśruta (सुश्रुत-

संहिता), though perfectly heard i.e. studied, learnt, mastered. सहसति = सहसेति = सहसा. Cf. श्रुति = श्रुति (st. 352, 729, 785), श्रुति, (st. 475). पञ्चद्वे = प्रनष्टः (= विस्मृतः), with duplication of न. See HS. VIII.2.97. It is possible that the original reading was पञ्चद्वे (प्रनष्टः: wiped out from the mind, forgotten). Suśruta is credited with the authorship of the Suśruta-saṁhitā, an ancient and well-known Sanskrit work on Indian medicine. The probable age of Suśruta, according to Winternitz [History of Indian Literature (German), III, p. 547] is the early centuries of the Christian era, not far removed from Caraka (second century A.C.). The name of Suśruta is mentioned in the Mahābhārata (XIII. 4-55) amongst the sons of Viśvāmitra.

520) बालतंत—this stands for बालातंत—बालातन्त्र, the technique of medically treating young, adolescent girls. Cf. कुमारतन्त्र, बालतन्त्र, बालचिकित्सा as names of works on special branches of Indian medicine. सिद्धत्थ = सिद्धार्थ, mustard seed or grain. महम्मइ—महम्म seems to be connected with हम्म which is given by HS. VIII.4.244, as a यद्वदेश for √हन् in the passive voice. It is, however, difficult to account phonetically for the initial म. Could it be महम्मइ (= प्रहन्त्यते)? Or is महम्म to be regarded as an intensive base from हम्म? तरुणी महम्मइ—the young lady is struck with mustard seeds. वशीकरणमंत्रतंतोहि = वशीकरणमंत्रतंतोहि, in accordance with the charms and techniques of psychic subjugation. The physician should really have treated the girl according to the techniques of the scientific medical treatment of young girls. But he followed the devious course of striking her with mustard grains, in accordance with वशीकरणमंत्रतंतोहि—the charms and techniques of psychic subjugation.

521) अन्नं न रुच्यइ = (i) अन्नं न रोचते I have no taste for food, (ii) अन्यो न रोचते I have no fascination for any other person (save my lover), the neuter gender being used for the masculine. The duplication of च् in रुच्यइ is according to HS. VIII.4.230 (शकादीनां द्वित्वम्). प्रियाता—(i) = प्रियाता thirst, (ii) प्रियाया deep longing for my beloved (viz. yourself). तुह सुर्ये विज्ज पडिहाइ your intercourse i.e. intercourse practised by you, charms or fascinates my body, is relished by my body. For this sense of पडिहाइ (= प्रतिभाति) see stanza 788. नेहसुरयल्लये = स्नेहसुरताद्राज्ञे—my body which is moist with (the desire for) amorous dalliance full of (genuine) affection. The exact meaning of the third quarter is obscure in both the overt

and covert senses of the stanza. Similarly the meaning of तुह सुरयं विज्ज षडिहा in the overt sense of the stanza is obscure. नेहसुरय perhaps means नेहपउरसुरय (नेहप्रचुरसुरय). अह-आर्द becomes अह, उह or ओह according to HS. VIII.1.82.

Section 54 : धम्मियवज्जा = धार्मिकपद्धतिः । धम्मिअ = धार्मिक a religious mendicant.

The following words have been used with a double meaning in this section : कुरय, मंदारय, सुगारय, करण्ड, धुत्तीरय, लिगपूरण, सुरंगय, नियवाराम, कचौरअ, कणवीरअ, देहरय, भंगरय.

522) कुरय (i) The Kurabaka flower, (ii) कुरय, sense obscure. Does it mean 'intercourse with a raw, immature girl', as opposed to धूर्णय 'intercourse with a bold, audacious woman'? मंदारय (i) the Mandāraka (Mandāra) flower, (2) sexual intercourse with a woman who is slow or inert in her erotic awakening or orgasm. The commentator explains मंदा by रुग्णा, in his remarks on st. 531 (मन्दारतेन सुगानां सुरतेन). सुगारय (1) the सुगार flower 'cf. Marathi भोगर), (2) सुगारय sexual intercourse with a naive, innocent, unsophisticated girl. धुत्तीरय, (1) the धुत्तूरक flower, (2) धूर्ती (धूर्तीरय sexual intercourse with a bold, audacious lady (विदग्धालिगनम्, see commentary on st. 531). The feminine of धूर्त (धुत्त) would be धूर्ती (धुत्ता) and not धूर्ती (धुत्ती). The Prākṛit equivalent of धुत्तूरक would be धुत्तूरय and not धुत्तीरय. It is only by a *tour de force* that धुत्तीरय can be made to yield the sense of धुत्तूरक. गहियकरण्डो (1) गृहीतकरण्डः one who carries a flower-basket for collecting flowers for the worship of some deity, (2) गृहीतकरण्डः one who carries the male sexual organs hanging down from the trunk, like a flower-basket. करण्ड is to be understood by लक्षणा in the sense of करण्डसदृशहम्बमानशिशुवृषण. The commentator explains गहियकरण्डो as follows very ingeniously, in his remarks on st. 529 : गृहीतं करान्याम् अण्डकं मुक्को येन स करगृहीतसाधनः । But this explanation appears to be a forced and unnatural one. It is better to take the word करण्ड by लक्षणा to mean the male sexual apparatus (organs) hanging down like a basket. गृहीत = carried, possessed. The logical connection between the two statements contained in the two halves of the stanza is obscure, both on the religious and erotic levels.

523) लिंगपूरण (1) covering the phallus (image of God Śiva) with Dhattūraka flowers (2) covering the penis (with the vaginal sheath) (by having intercourse with a Dhūrtā, bold, audacious lady). परोहड, Deśī word explained as गृहपश्चाद्भाग in the commentary, 'the backyard of a house'. The PLNM 934 records this word in the sense परवाड्यं. परोहड perhaps stands for परोहर = परोहृ- open space beyond i.e. behind a house. Cf. Marathi परडे, back-yard of a house. See Weber (1870), p. 182, (1880), p. 343-344. एजसु = आगच्छ. This is Imperative second person singular form from the root आ + इ (= ए) to come, with interposition of ज between ए and the termination सु according to HS.VIII. 3.178 (मध्ये च स्वरांताद्वा).

524) कज्जे = कार्ये, for the sake of. Cf. the use of कृते in Sanskrit, and कुरयाण कए (st. 527). कृत = कार्य i.e. लाभ or प्राप्ति, the locative termination being used in the sense of वैषयिक अधिकरण or नैमित्तिक अधिकरण. गहिर = गभीर, dense, having thick vegetation, the long ई being shortened according to HS. VIII.1 101 (पानीयविविक्त). सुरंगकाओ कुरयाण वि, we should expect सुरंगकाओ कुरयाव वि. The root चुक = √ च्रृश् would ordinarily require the use of the Ablative case of that which one misses or fails to get or is deprived of, though the genitive also can be accounted for according to Pāṇini II.3.50 (पृथी शेषे) and HS. VIII.3.1.4 (कचिद्वितीयादेः). Symmetry requires that both सुरंगक and कुरय should be in the same case and the same number. सुरंगक (1) a particular kind of flower, (2) highly gratifying sexual intercourse (सुरत in contrast to कुरत). कुरय (1) कुरवक flower, (2) non-gratifying sexual intercourse (with a raw, immature girl). The commentator's remark सुरतकार्ये कुरतायपि न प्राप्यसि seems to show that he read सुरंगकज्जे instead of सुरंगकाओ.

525) कज्जेण = कार्येण, the sense being the same as that of कज्जे in the preceding stanza. The commentator seems to have read कज्जे and परोहडसयाहं, which readings are found in MSS G and I also. (धत्तूरयाण कज्जे धम्मिय भमइ परोहडसयाहं). विलुप्पंत = विलुप्पमान = विलुप्पमान (1) being despoiled or robbed, (2) being outraged, raped or seduced. निययारामं (1) his own garden, (2) his own wife or sweetheart. The use of आराम in the sense of wife or sweetheart is interesting. आराम means pleasure or delight. By लक्षणा it could mean the source or cause of delight i.e. a wife or sweetheart. (Cf. हुसे रूनीरमा रामा). The word

रत्ना is used in Sanskrit quite commonly in the sense of a beautiful woman.

526) बावडो = व्याप्तः = व्यग्रः preoccupied in his mind. Laber reads एका for एकं in the fourth quarter. We must obviously emend एका into एकं so as to connect it with मेख as its grammatical object. एकं (1) धत्तुरकम् (2) धूर्तोरतम्. मेख is recorded as a धात्वादेश for √मुञ्च at HS. VIII.4.91.

527) कुरय, see note on this word occurring in st. 522 and in st. 524. The exact erotic sense of कुरय (literally bad, non-gratifying, unsuccessful sexual intercourse), is not clear. It appears to have been used here in contrast to the sense of the word कुरय (pleasing, gratifying, successful intercourse).

528) The construction is elliptical. Supply संभावेड (संभावितुम्) or गमिडे (गन्तुम्) [or काडे (कर्तुम्)] after देहरयं, (1) if you wish to honour or visit the temple (देहरयं = देवगृहम्) with कंचोरअ, कणकीरअ and धुत्तोरअ flowers, (2) if you want to practise physical intercourse (देहरयं = देहरतम्) in the forms of काञ्चीरत, कन्यारत and धूर्तोरत. कंचोरअ, (1) (कंचोरक) a particular kind of flower called कंचनार or कोविदार, (2) a particular kind of sexual intercourse called काञ्चीरत. The erotic significance of this word is obscure. कणकीरअ, (1) (कणकीरक) a particular kind of flower. The first र् in कणकीर is changed to ण् in Prākṛit according to HS. VIII.1.253, (2) कन्यारत sexual intercourse with a virgin. कणकी in the sense of कन्या assigned to it by the commentator appears to be connected with the Vedic word कनी which is also at the root of the word कन्या, कानन (son of a virgin, Pāṇini IV.1.116) and कनोनिका a doll, pupil of the eye. देहरय (1) देवगृह, a shrine or temple, देवगृह > देवहर > देअहर > देहरअ by metathesis of अ and ह. (2) देहरत physical intercourse. Cf. अंगारय (= अंगारत) in st. 507 and note thereon. एज्ज = आगच्छे; or आगच्छ. Cf. एज्जसु, st. 523 and HS. VIII.3.177 (वर्तमानाभविष्यन्त्योश्च जज्जा वा).

529) भंगरयं (1) भंगराज or भंगरक or भंगारक, a particular kind of plant or its flowers or leaves used in worshipping images of gods, (2) भंगरत, the erotic sense is obscure. Does it mean interrupted intercourse? गण = धार्मिक, a religious mendicant. गण is used here in the sense of गणि (= गणिम्), leader of a group or band of ascetics

following the same religious faith and practices. The commentator explains the word by धार्मिकपेटक, where the sense of पेटक is obscure.

530) वियसियमुहाई = विकसितमुखानि (1) धतूरक flowers whose tips or foremost parts are blooming, (2) धूर्तीरत्स in which the faces are blooming with excitement or the flush (glow) of passion. वण्णज्जलाइ = वण्णोज्ज्वलानि (1) धतूरक flowers possessed of bright, gaudy colours, (2) धूर्तीरत्स which are marked by bright glowing colours of the faces. मयरंदपायडिहाई = मकरन्दप्रकटानि (1) धतूरक flowers well-known (प्रकट = प्रसिद्ध) (famous) for (conspicuous because of) their juice or honey, (2) धूर्तीरत्स famous for, or conspicuous because of, the honey (by लक्षणा, moisture of the mouth-saliva—and of the vagina, oral and vaginal moisture, organic or glandular secretions). पायडिह = प्रकट, the first अ being lengthened according to H.S. VIII.1.44 (अतः सम्प्रदायादौ वा), and the Taddhita suffix इह being added स्वार्थे (pleonastically) according to H.S. VIII.3.16-164 (डिङ्ङुहौ भवे । स्वार्थे कश्च वा).

531) लिंग (1) phallus, image of God Śiva, (2) the male sexual organ, penis. लग्न = लग्न (1) स्थापित or निहित placed, (2) clinging on to. मंदारय see note on st. 522. सहै (1) शुभं, पुण्यम् religious merit, (2) सुखम् pleasure, happiness, gratification, satisfaction.

532) कणवीरयाई = (1) करवीराणि Karavīra flowers, (2) कन्यारतानि sexual dalliances with tender girls or virgins. गेह्णसु (1) gather, collect, cull, (2) take, enjoy. सम्भावरत्ताई = (1) स्वभावरत्तानि rosy-coloured by nature, स्वभाव being changed to सहाव or सम्भाव in Prākṛit, according to H.S. VIII.2.97 (समासे वा), (2) सद्भावरत्तानि full of attachment due to genuine affection or feeling. परिमलुहाई = परिमलवन्ति or परिमलयुक्तानि full of fragrance, the possessive suffix उह being added according to H.S. VIII.2.159. Laber wrongly renders उह by आर्द्र in the *chāyā*. सिसिर-मयरंदपञ्जरण (1) exudation of the cool honey (floral juice), (2) exudation of vaginal moisture (organic or glandular secretions), by लक्षणा on the word मकरन्द. The Commentator remarks सात्त्विकभाव-भावितप्रसवद्रवत्पानीयानि (कन्यारतानि). पउर = प्रचुर (1) copious, abundant, (2) intense, strong.

Section 55 : जंतियवजा = यान्त्रिकपद्धतिः ।

533) = Hāla 555, where the reading is अणरसिअ for अरसन्न in the third quarter and गुले for गुलं in the fourth. जंतिय = यान्त्रिक, a machinist, (1) one who plies, works or operates a sugar-cane press, (2)

one who operates the sexual machine or apparatus, one who secretly practises coitus on the wives of others, by seducing them. यन्त्र (1) any machine, such as an oil-press, sugarcane press, grinding machine etc. (2) sexual machine, apparatus or gadget. The word यन्त्र is found used often in Vātsyayana's Kāmasūtra in the sense of sexual organ, apparatus or machine. The word यान्त्रिक is formed from यन्त्र by adding the Taddhita suffix ठक् or ठञ् (= इक), in the sense of तेन जीवति, according to Pāṇini IV.4.12 (देतनादिभ्यो जीवति), the word यन्त्र being regarded as included in the आकृतिगण, वेतनादि. The commentator remarks on stanza 533 that यान्त्रिक means यन्त्रेण चरति, where चरति means 'works, operates, plies or earns his livelihood'. Gaṁgādhara on Hāla 555 explains जेतिय by यन्त्रकर्मकारक. गुल (= गुड) (1) sugar, raw sugar, jaggery, (2) pleasure or joy (मधुरताम्, as the commentator says). बाहसे = बाहयसे, √ बाह्य् to ply, to operate, to work. मे इच्छाई according to my desire, to my satisfaction. अरस्स = अरस्स one who does not know the secret, simple, foolish, inept. The reading अणरसिअ (= अरसिक) in Hāla 555, is explained by Gaṁgādhara as follows : रसो द्रवोऽनुरागश्च । अरसिक द्रवस्यानुरागस्य च विधानानमिश्र । (1) one who does not know how to extract the juice out of the sugarcane (2) one who does not know how to inspire love (passion) in the heart of his partner in amorous dalliance. It is quite possible that on the erotic plane, the author intends to convey by the word रस the sense of the moistening or liquefaction of the vaginal passage. गुल, the neuter gender is used in place of the masculine according to H.S.VIII.1.34 (गुणाद्याः क्लीबे वा). One of the commentators on Hāla says : त्वं पुनर्माम् उपभोक्तुम् इच्छसि, न च दिनहसि । Weber (1881), p. 261, renders अणरसिअ as follows : "you are leaving out or omitting the juice (love)" !

534) जेतवाद्या = यंत्रपादाः (1) legs, wooden props or supports (four in number) of the sugarcane press, (2) legs-supports—of the sexual machine (testes ?). यंत्र male sexual organ. वियड = विकट stout, prominent, conspicuous (big, large). नाल stick, tube. लट्ठो (यष्टि) stick. The sense of these two words as applying to the sugar-cane press and the sexual machine is obscure. रसाउलो उच्छृ (1) the sugar-cane is full of juice (2) the male organ is full of seminal fluid.

535) सदाहयं = शब्दयुक्तम्, from the word सद् (शब्द), with the possessive suffix आल्, according to H.S.VIII.2.159, the final य standing for

क (स्वाथे), [cf. the word जीहार (जिह्वायुक्त) in st. 647] (1) producing a creaking sound, (2) producing a peculiar sound during sexual intercourse. The commentator Ratnadeva equates सद्दालयम् with सद्दालयम्—'abode of sound' i.e. producing sound. सरूढं = सरूपम् (1) possessed of an attractive form and finish (2) possessed of attractive shape, size, dimensions. विदिक्यं (1) large, (2) conspicuous, prominent. वरसं (1) yielding excellent (copious) juice by completely or thoroughly squeezing the sugarcane, (2) possessing excellent (copious) seminal fluid. सुमदसहं = सुमदसहम् eminently able to withstand rough handling. तद्य = तत्र = तस्मिन् = तेन (यन्त्रेण).

536) जंतं अकृतं = यन्त्रमाकृतम् the sex-machine was operated or put into action or the female sex-organ was overpowered or assaulted. नेहणिम्बरस (1) who is over-joyed because of his affection or enthusiasm (for operating the sugarcane press), (2) who is overflowing with emotional excitement because of his affection (enthusiasm) (for operating the sex machine). पदम् चिय at the very outset. पङ्केण वापण (1) by a single stroke, dash or push, (2) by a single assault or onslaught. कुंडी (1) the juice-collecting vessel attached to a sugar-cane press or machine, (2) the vaginal vessel or receptacle. भरिया was filled with (1) the sugarcane juice, (2) the seminal fluid.

537) तं = तं चेव = तदेव, the same as before, i.e. unchanged. सा and सो preceding कुंडी and उच्छू respectively are to be understood and explained similarly. The commentator explains by लोकोत्तरम् extraordinary, of ideal shape and size or proportions. जंतं (1) sugar-cane machine, (2) the male sexual apparatus (including the testes and the penis). उच्छू (1) sugar-cane (2) penis. This involves some tautology with the sense of जंतं on the erotic level. बहलपत्तलच्छाओ (1) full of abundant (copious) leaves and shady i.e. healthy, vigorous and fresh; (2) having copious growth of pubic hair and hence looking darkish. पत्तल = पत्त (पत्र), the pleonastic (स्वाधिक) Taddhita suffix ल being added according to HS.VIII.2.173 (विद्युत्पत्रपोतान्धाळः). पीलावय = पीडक, squeezer of the sugar-cane i.e. यान्त्रिक. √पील = √पीड् to press or to squeeze, cf. Marathi पिळणे. गुणो = दोसो fault. The word गुण is used here in the sense of दोष by विपरीतलक्षणा. भज वि = भज्यापि = तथापि. ऊणो रसो meagre, scanty (1) juice, (2) seminal discharge.

Section 59 : सुसलवजा = सुसलपद्धतिः । The apparent or *prima facie* meaning of the five stanzas in this section pertains to the सुसल or pestle which along with a stone or wooden mortar is used for husking rice-grains and for pounding other things such as spices etc.; the hidden meaning pertains to the male sexual organ, the penis and the female sexual organ, the vaginal cavity. Rājasekhara in his *Kāvya-mīmāṃsā*, *Adhikaraṇa* I, *Adhyāya* 6 (p. 92 of the Benaras edition 1934) gives the following quotation from the याजुषाः, followers of the Yajurveda: योनिरुदखलं शिश्नं सुसलं मिथुनमेवैतत् प्रजननं क्रियते । Here the vaginal cavity is regarded as the mortar and the male organ as the pestle. Cf. शतपथब्राह्मण 7,5,1,38, where we find the words योनिरुदखलं.....शिश्नं सुसलम्, used, however, in a ritual context primarily, though obviously with a sexual suggestion.

538) चंदणवलयं, the sense of this expression is obscure. This stanza is found cited in the सरस्वतीकण्ठाभरण IV.97 (233), p. 549 of the *Kāvya-mālā* edition, 1934. There the reading in the first quarter is दंशनवलयं दढकं and in the second quarter, विवंधणं दीहरं सुपरिणाहं. The commentator says: इह उत्तमस्त्रीणां गृहे ईदृशं सुसलं स्वायत्तं भवति । कीदृशम् । दंशने धान्यादिमर्दने वलितं लक्षम् । दढकं दढम् । स्वार्थे कन् । विगतबन्धनं, दीवं सुपरिणाहम् अतिस्थूलं च । मेदुपक्षे दंशने भगमर्दने वलितं संबद्धम् । ईदं विगतबन्धनं दीवं अतिस्थूलं च । अत्र मेदु-भिप्रायेण सुसलोक्तेरन्यभावना । According to the commentator जगद्धर, दंशन-वलयम् means 'engaged in pounding (the grains to be unhusked and polished, and also the vaginal cavity)'. जगद्धर's explanation of विवन्धनम् as विगतबन्धनम् 'released from bondage' is not at all satisfactory. सुपरिणाहम् is explained by him as अतिस्थूलम् 'very bulky or big'. Does चंदणवलयं mean 'surrounded by a circular iron strip (ferule) which is fixed on the lower end of the pestle, to protect it from wear and tear caused by strokes in the wooden or stone mortar'? Does चंदण mean iron or any other metal? Under the hidden sense of the stanza, the expression may mean 'encircled or surrounded (वलयं = वलितम् = वेष्टितम्) by a prominent ring-like muscle near the tip', but this is purely conjectural. Cf. भट्टसुहसंदणं, st. 542. दिढकचिवंधणं (1) in the case of the pestle: having a firm, strong, tight, metallic hoop or ring (in the central or middle part), which is narrow in comparison with the two ends, so as to make possible a firm grip with the hand. Cf. सुदरकचोत्साहं (st. 539), कंचिह दिढणिवद्धाई (st. 540) and कंचिउत्साहं (st. 542); (2) the hidden meaning applying to the male organ is

obscure. Does it mean "having a firm, circular, ringlike prominence in the middle portion"? दीर्घ ( = दीर्घम् ) long; सुपरिणामं of ideal dimensions or proportions; साहीण ( = स्वाधीनम् ) at their disposal, ready for service or use at any time.

539) योरगरुयाइ ( = स्थूलगुरुणि ) large and bulky (fat), a tautologous expression. The commentator renders by स्थूलदीर्घाणि with a view to getting over the tautology. सुंदरकंचीजुत्ताइ, see note on दिक्कचिबंघण st. 538. उक्खलसरिसाइ = उदूखलसदृशानि—commensurate with, being of suitable or matching dimensions in relation to, the mortars, (2) being of a size appropriate to the vaginal passages. उदूखल or उदूखल becomes ओक्खल according to HS.VIII.1.171, and then उक्खल by shortening the initial ओ into उ, because of the pressure of the following conjunct consonant. Cf. Marathi उक्खळ. उक्खळी.

540) सुहमारियाइ = सुखमारिकाणि, bulky at the tip, cf. दरपिडुलं, slightly big, somewhat bulky, st. 542. सुट्टु—nicely, finely. कंचीइ दिक्कचिबंघण—firm-secured with a metallic strip or hoop. Cf. note on दिक्कचिबंघण in st. 538. अन्नाहिं पि डु, supply इत्थीहिं after अन्नाहिं. Ms. G has अन्नायपि मुसलानि भज्यन्ते in the commentary, which presupposes the reading अन्नाइं पि डु, अन्नाइं qualifies मुसलाइं. भज्यन्ति ( = भज्यन्ते ) (1) are broken or snapped, (2) are caused to become limp and flaccid, to lose their tenseness, to become detensed. जुणुक्खलमि (1) in old mortars, (2) in the vaginal passages or cavities of old women.

541) सहियओ ( = हे सख्यः ). The usual form is सहीओ. The form सहियओ perhaps stands सहियाओ ( = सहीयाओ ) ( सखीकाः ), with shortening of the two central vowels ई and आ metri causa. गेहुक्खलपरिमाणेण by the measure of the mortar in the house, i.e. commensurate with (matching) the mortar in the house. Cf. उक्खलसरिसाइ in st. 539. मामि, oh my friend. See HS.VIII.2.195 (मामि हला हले सख्या वा).

542) भद्दुहमंडणं (1) having a beautiful decoration at the tip, (in the form of the metallic ferule), (2) having a beautiful appearance at the tip; cf. चंदणवलियं in st. 538. दरपिडुलं = ईषत्पृथुलम् = slightly big, somewhat bulky. Cf. सुहमारियाइ in st. 540. For the addition of the pleonastic (स्वार्थिक) Taddhita suffix ल, see note on st. 51. कंचितोहिं (1) looking beautiful with the metallic hoop in the middle portion, (2) looking beautiful on account of the circular, ring-like prominence in the middle portion. Cf. note on st. 538. पडिइ

= प्रतिच्छन्दम् । छन्दं प्रति इति प्रतिच्छन्दम्, qualifying सुसलम्, that which meets or satisfies one's desire or craving, fascinating, pleasing, attractive, appealing strongly to the mind. तेन कम्प्यमो therefore we go in for it or we go in search of it (तत्प्राप्त्यर्थे क्रयामः).

Section 57 : बालासंवरणवज्जा. The word संवरण appears to have been used here in the sense of 'consolation, pacification or appeasement'. In the caption of section 47, (हियसंवरणवज्जा), however, the word संवरण has been used in the sense of checking, curbing or restraining.

543) तुल्य = तद् (त्वत्ति), vicarious use of the Genitive for the Locative (त्रेये षष्ठी). The construction of the sentence in the first half of the stanza is elliptical. Supply after the second quarter असो तुल्यः अगुरासो सहलो न भविस्सइ, hence there is no possibility of success in your love, (which is only one-sided). न ह् दु दिवजइ ताली पङ्केण हत्थेण—clapping is not done with one hand; it takes two hands for clapping. Cf. Marathi एका हाताने दाळी वाजत नाही. ताली (Marathi दाळी) (also, सालिका) is to be traced to the root ताह (X.U.) (Prākṛit—ताल) to strike. ताली ददाति—claps the hands. करतालीदानम् clapping of the hands.

544) जुणइ = जुज्यते is (not) yoked or harnessed. HS.VIII.4. 109 gives जुज, जुज्ज and जुण as धात्वादेश for √युज् in the active voice. Here, however, जुण is used in a passive sense. पुत्तु = प्रोञ्छ. HS.VIII.4. 105 gives पुत्त as a धात्वादेश for the Sanskrit root वृज्, to wipe. Phonetically पुत्त is connected with √प्रोञ्छ rather than with √वृज्. Cf. पुत्तणे in Marathi. मा रुण्णे elliptical construction for मा रुण्णे होउ or मा रुण्णे कुण्णु । (मा रुदितं भवतु or मा रुदितं कुरु). रुदित becomes रुण्णे according to HS.VIII.1.209 (रुदिते दिना ण्णः). From the context of this stanza as given in the commentary, the main idea in the stanza is as follows: 'Wherever your lover may go, he being a noble or magnanimous person, will not stoop to any love-affair with an unworthy woman, and this should serve as a consolation to you.'

545) पियसि, Laber following Ms. G reads पियहि (Imperative second person singular) and renders this by पिय in the chāyā. पियहि may be regarded as an Apabhraṃśa form used instead of पियसि, according to HS.VIII.4.383. Cf. the CGI reading देहि (for देसि adopted in the text) in st. 296. उज्झिरीहि अज्झीहि, the word अज्झि is used here in the feminine gender, as is clear from the adjective उज्झिरीहि. In

उल्लिखित, we have the possessive Taddhita suffix इर added to उल्ल ( = आर्द्र) pleonastically (स्वाधे). उल्लिखित moist with tears, tearful, or moist with love (प्रेमार्द्र). एणो = but, cf. Marathi एणव. इती enduring, undergoing. किलमिहिंसि ( = कुम्भियसि) stands for किलमिहिंसि (from किलम् = Sanskrit क्लम्य् to suffer or be distressed). In किलम, ल is lengthened into ल by way of compensation for the simplification of the conjunct consonant म् (= म्). Cf. H.S. VIII.1.43.

546) Stanzas 546-551 deal with the छेय or छइल (= छेक). Really speaking they belong to Section 30 (छइलवज्जा). They are, however, included in the present section (बालासंवरणवज्जा), as they deal with the behaviour of shrewd or clever people in the context of बालासंवरण (pacification or appeasement of a young girl). The connection of all these stanzas (except No. 546) with the present section is therefore rather far-fetched. Cf. st. 559, which deals with the behaviour of the छेक in the context of कुट्टिणीसिखावण (कुट्टिनीशिक्षण). खिज्जइहिंसि = खिरयेते will be distressed. खिज्जइ (1) खिद्यते (= खेद्यते) will be pained, agonised, distressed, touched, moved, affected, (2) क्षीयते is eroded or washed away. Thus we have here a pun on the verbal form खिज्जइ, which stands for both खिद्यते and क्षीयते. We get the form खिज्जइ from the root खिद् according to H.S. VIII.4.132 (खिदेर्जृनिवरी) and VIII.4.224 (खिदां जजः). Similarly we get the form खिज्जइ from the root क्षि according to H.S. VIII.23 (क्षः खः कचित्तु छज्जौ). The root क्षि also gives the forms छिज्जइ and क्षिज्जइ according to Hemacandra's sūtra quoted just now and VIII.4.25 (क्षणिज्जरो वा). It is therefore better to accept the reading खिज्जइ, which by pun stands for both खिद्यते, and क्षीयते. If, however, we accept the reading क्षिज्जइ, that form would stand for only क्षीयते and not for खिद्यते, and we shall be denied the advantage of the pun which is obviously intended by author. See Weber (1881) p. 135. सेल्लं = शैलः, the neuter gender being used for the masculine according to H.S. VIII.1.34 (सुणाद्याः स्त्रीषु वा). The duplication of the final ल is according to H.S. VIII.2.98-99. खल्लु — from √ख = √खद्. See H.S. VIII.4.226 (खदन्मोर्वः). जगमद = अग्रके = अग्रे, a case of the addition of the स्वाधिक (pleonastic) suffix क. It is possible that the original reading was जगमओ (अग्रतः). It is not correct to say that mountains are not worn away by the action of streams of water. In fact they are eroded over a long period of time, though in a short space of time there is no noticeable wearing away.

547) The reading नेय रज्जंति adopted in the text is supported by the commentator. Laber reads नेय हरिसंति (नेव हृष्यन्ति). Cf. st. 548. (रज्जंति नेय कस्स वि). दुराराहा = दुराराधाः = दुराराध्याः । Cf. दुक्खाराहा in st. 550. It appears that the commentator had before him another reading दुरारोहा difficult to climb or scale i.e. to prevail upon, to persuade, to win over. न देति मणं, cf. st. 549 : न देति नियहिययं.

548) कस्स वि = कस्मिंश्चि, vicarious use of the वक्षी for the समी. पसयच्छि having large, conspicuous eyes (प्रसृताक्षि or प्रसृत्यक्षि). पसयच्छि also means हरिणाक्षि, पसय meaning a deer (सुगविशेष). See note on st. 309. न विरज्जंति, do not become disaffected, detached, alienated, estranged. अदिट्ठोसा (1) not looking at or taking into account the faults (दोष) of others, (2) not having seen the night (दोषा). रज्जंति (1) fall in love, (2) become red. Sense of the second half : (1) Shrewd people fall in love without looking at the faults of others (this is however, far from being complimentary to the छेक्स.) (2) The rays of the sun become red (in the morning at sunrise or in the evening at sunset), not having seen the night. The commentator seems to have read य दिट्ठोसा instead of अदिट्ठोसा—the shrewd, become attached even when they have seen (noticed) the faults (in the object of their attachment), just as the rays of the sun become red, when they see the night approaching (in the evening) (दिट्ठोसा). The pun on विरज्जंति may also be explained as follows: the छेक्स become disaffected (विरज्जंति = विरज्यन्ते), when they see the faults (in the object of their love), just as the rays of the sun become red (विरज्जंति = विशेपेण रज्यन्ते), when they see the night approaching.

549) रज्जावन्ति = रज्जयन्ति, cause others to become attached to them. रज्जहिं = रज्जंति = रज्यन्ते, an Apabhramśa trait; see HS. VIII.4.382 (त्या-देराद्यत्रयस्य बहुवे हिं न वा). न देति नियहिययं, cf. न देति मणं, st. 547. परमुहा होति (1) turn away indifferently, (2) turn on their backs to inject their poison more quickly and effectively. Cf. st. 61.

550) देति असोक्खं give sorrow or cause distress to others. It is possible to understand this as standing for देति अ (= य) सोक्खं. अमुय-विणयं ति = अश्रुतविनया इति, since they have not received any instruction in culture, in as much as they are impervious to, ignorant of, untutored in, culture. This is only a conjectural explanation of:

अनुयविणय ति. MSS G and I read अनुणेमि जाण इण्हि, which the commentary merely repeats without any explanation. The propriety of एण्हि in the third quarter is not clear.

551) संजुण = संपूर्णः = सकलः all (clever persons). जणे = जने = लेके in this world. फलिहमणि = रक्तिकमणि, crystal gem, highly refined glass. रत्त = रक्त (1) attached, affectionate (2) red. कसण = कृष्ण (1) दुष्टहेदय wicked, behaving nastily, prompted by evil motives, (2) (1) black, dark. धवल (1) शुद्धहेदय 'good, prompted by good motives, (2) white. A crystal gem faithfully transmits all the rays emanating from the object on which it is placed, so that the original colour, shape, size etc. of the object are not distorted in the least.

Section 58 : कुट्टिणोसिखलावणवज्जा. कुट्टिणी = कुट्टिनी a procuress, go-between. सिखलावण = शिक्षण, शिक्षा, instruction. Cf. Marathi शिक्षण.

552) कडवखणिरिखण side-long glance. सिमारकम्म coquetry. मसिण = मसृण, smooth, lovely, fascinating. पुणे = एणे पुणे again and again. निरुपमसोहगदइय = निरुपमसौभाग्यदायक. दायक becomes दायअ—दाइअ—दाइय and lastly दइय, by shortening दा into द; 'which bestow or guarantee incomparable good luck (success) in love-affairs'. Laber paraphrases दइय by दयित.

553) मूलियमूलियाइ (मूलिकामूलिकाः) various or all kinds of magic herbs for holding the lover deeply attached and spell-bound in his love. The repetition of the word मूलिया (= मूल) is for conveying the idea of totality (काहर्ष्य or साकहय). मूलिका is a feminine variation of the word मूलम्—the root of a plant having medicinal or magic properties. In मूलियमूलियाइ we have the shortening of the final vowel of the first member according to HS. VIII.1.4 and transformation of the gender from feminine to neuter in the case of the second member of the iterative compound (आप्रेष्ठितसमास). वरहरं = गृहगृहं = गृहं गृहम्, every house, all houses. वरहरं is also a case of आप्रेष्ठितसमास (iterative compound). Cf. वरावरं in st. 701, and Marathi वरोवर, चरोवरी. We get the form वरंवरें in Hāla 47 and 138.

554) आडंर ostentatious display. मा खिबु = मा क्षिप do not throw yourself away i.e. do not trouble yourself. The commentator seems to have read खिबु (as do MSS G and I also), as he paraphrases by मा क्षपय (do not waste yourself away). खिबु = क्षपय. √क्षप्य is the causal form of the root क्षि and means 'to destroy, to reduce,

to cause to become emaciated'. रजिज्जइ = रज्यते = अनुरागं कार्यते, is inspired with love. Laber reads अन्ने which is direct reduction from the Sanskrit form अन्ये. The proper form in Prakrit would be अन्ना, which would be changed to अन्न before a following conjunct consonant.

555) कुणिज्जासु = कुणसु = कुरु or कुर्याः. According to HS. VIII.3.175 the suffix इज्जसु is added to roots ending in अ to form the second person singular of the Imperative or the Potential. Here we have further the lengthening of ज्ज into ज्जा. उद्धच्छि = उद्धाक्षि, paraphrased by the commentator by प्रसृताक्षि, one having large, big eyes. It is, however, difficult to see how उद्ध्व can signify the sense of प्रसृत i.e. विशाल. Could उद्धच्छि be a corruption of मुद्धच्छि (मुग्धाक्षि), one possessed of beautiful, bewitching (or innocent) eyes? The sense of the second half is not quite clear. वेयणाइ = वेयणा = वेदनाः, neuter gender being used for feminine. चरियाइ, this is the Nominative plural of चरिय (= आचरित), met or faced or confronted with. We should expect चरिण्हि (instrumental plural) (practised) agreeing with गुणेहि. "Even sorrows bend down (yield, lose their sting and become-blunted) when faced with virtues (practised) (with patient endurance)". The propriety of the second वि is not clear. The commentator says : चरित्रगुणैर्मनश्शोला भवन्ति । Did he read चरियाण वि गुणेहि ?

556) = Hāla 286, where the reading is 'जाणुओ for 'जाणओ. धेप्पइ = गृह्यते. धेप्प is the substitute for the root ग्रह् in the passive voice, according to HS. VIII.4.259 (ग्रहेधेप्पः). सम्भाव = सम्भाव, real, genuine, sincere, honest feeling, or affection, sincerity, honesty, uprightness. केलिअ = काजिक or काजिका, sour gruel, rice-slime, rice-water produced in boiling rice. वेयारिउं (= विकारयितुं, प्रतारयितुम् वञ्चयितुम्), to deceive, cheat, dupe, impose upon. There is no phonetic justification for the change of the first इ in विकारयितुम् to ए. मंजर = मार्जार. The अनुस्वार on म is by way of compensation for the simplification of the following conjunct consonant. मार्जार—मञ्जार—मंजार—मंजर; cf. HS. VIII.1.26 (वक्रादावन्तः). The second आ in मार्जार has been shortened according to HS. VIII.1.67 (वाव्ययोस्सतादावदातः). Cf. Marathi मांजर.

557) = Hāla 163, where the reading is जिविज्जइ for वलिज्जइ. वलिज्जइ is explained by the commentator as न रथीरते. The root वल् means to turn, to move, to go. जेण विणा न वलिज्जइ—he without whom one

cannot go or move (even for a moment). M.S. B reads विविज्जह, which perhaps stands for जीविज्जह = जोदिज्जह = जीयते. It is possible that the original reading was कलिज्जह — 'he without whom one cannot go i.e. do or carry on (even for a moment)'. Cf. Marathi ज्याच्या नाचून आपले काही चालत नाही. अणुगिज्जह = अनुनीयते, is appeased or conciliated. Weber (1881), p. 58, compares HS. VIII.4.343 : विपियअराउ जइ वि पिउ, तो वि तं आणहि अज्ज। अग्निण दइदा जइ वि घर तो ते अग्निण कज्ज ॥

558) अयो जयागमि etc. This stanza is addressed by the Nāyikā to the कुटिनी or procuress. निष्णेह = निःस्नेह. पञ्जरणं = प्रक्षरणम् (द्रावणम्). HS. VIII.4.173 gives पञ्जर as a धातुवादेश for √ क्षृ to ooze, to trickle, to flow. Cf. Marathi पाञ्जरणे. Cf. st. 422.

559) This stanza describes the behaviour of shrewd, clever people and should really belong to the section on हेक or विदग्ध (No. 30 : छलवज्ज). See remarks on st. 546. दलहलया is explained by the commentator as मृदुकाः, kind, soft, sensitive. This deśī word appears to be connected with the word हलहल which is recorded in DNM VIII.74, in the sense of कौतुक (curiosity or eagerness), and in PLNM 827, in the sense of त्वरा (haste, hurry). It is found used in Hāla 21, and the commentator Gaṅgādhara explains it by दुर्बल-स्थिर. It also occurs in Weber 780. Cf. Marathi हलहलणे (to tremble or flutter in excitement, to be thrown into mental flurry) and हलहल. In our stanza the word दलहलया is used as an adjective qualifying छेया in the sense "kind, soft, sentimental, sensitive". दलहलय appears to be connected with the धातुवादेश दल for √ खल, and with the Prākṛit root हल, to move, to shake, to be shaky. The Prākṛit root दल too appears to be connected with हल (हल). See note on st. 509. Cf. the word हलफल in st. 320, and note on the same. Perhaps the original form of the word दलहलया was दलदलया 'mentally unsteady or excited, thrown into mental flurry' and later on both the दs lost their cerebral element and were changed to ह. दलहलया perhaps represents the transitional stage. नेहपूरियसरीरा whose bodies (i.e. minds) are overflowing with (a show of) affection. सिद्धया (1) who have achieved their object or purpose, (2) mustard grains. नेहविहया (1) devoid of affection, (2) separated from oil, from which oil has been removed or extracted. खलीहुंति (1) turn wicked, (2) turn into oilless, dry cakes.

560) For a similar tirade against harlots compare मृच्छकटिक IV.10-17. अहिणी (a female snake), feminine form corresponding to अहि, as if the original masculine form was अहिन्. रोरहरे दीवय व्व निण्णेहा, cf. मृच्छकटिक I: विदूषकः—ही ताम्ने वल्लु अम्हणं पदोविआओ अवसाणिअणिद्धण, कामुआ विव मणिआ णिस्सिणेहाओ दाणिं संवुत्ता । Better to read दीवय व्व instead of दीवय व्व. For रोर see stanza 146, 461 and 761 (अरोर). निण्णेह (1) devoid of genuine affection, (2) devoid of oil. अथलुद्धा (1) greedy for money, (2) eager for securing good sense (for his composition).

561) वण्णह्हा (1) rich and gaudy in her colour, because of powders and paints, clothes and ornaments, (2) possessed of bright, yellow colour. सुहरसिया (1) full of affection i.e. show of affection (रसिया = रसिका) at the beginning (सुह = मुख = आरम्भ), or very sweet in her talk, pleasing, delighting (रसिका) at the beginning, (2) tasteful in the mouth i.e. while being chewed. नेहविह्णा (1) devoid of genuine affection, (2) lacking in oil. लग्गप कंठे = लग्गप कंठमि, [the vicarious use of the Accusative for the Locative being enjoined by HS. VIII.3.137 (सप्तम्या द्वितीया)] (1) clings or hugs to the neck (for embracing), (2) sticks to the throat or palate while being swallowed. वियारं करइ (1) changes in her attitude (and robbing her patron-drives him away), (2) causes gas-trouble or gastric trouble. बलहट्टुय = वणकरोटिका or वणकपुल्लिका, bread or cake made of gram-flour without mixing any edible oil with it (नेहविह्णा). This *deśi* word is not found recorded in PLNM or DNM. °सारिस्सा = °सरिस्सा, स being lengthened *metri causa*.

562) सल्लोहा (1) सलोमा full of greed, (2) = सलोहा (लोहनिर्मिता), made of steel. Cf. st. 564 : बहुल्लोहा. वणवायताडणं (1) furious beatings or poundings with a hammer (वण = धन), powerful hammer-strokes, (2) powerful, furious (वण = धन) beatings or poundings. There is tautology between वाय (घात) and ताडण (ताडन). बाणसंक्खं (1) impact of the arrow (shaft) (membrum virile, the male organ), (2) contact with the arrow i.e. arrow-head which is being hammered into the proper shape. कुंठि (= संदेशिका) a pair of tongs or pincers. This word is not found recorded in PLNM and DNM. पज्जकुल्लि (1) extremely crooked in her thoughts and actions, (2) extremely crooked in its jaws. संवहइ = संवहति yields, is won over or brought under control, tamed or subjugated. This is a peculiar sense which the root संवह seems to have in this stanza and in st. 564. सुट्ठीइ with blows of fists

मुष्ट्या = मुष्टिभिः = मुष्टिप्रहारैः). Cf. भर्तृहरि, शृंगारशतक 97 : मधु तिष्ठति वाचि योषितां हृदि हालाह्लमेव केवलम् । अत एव निपीयतेऽधरो हृदयं मुष्टिभिरेव ताडयते ॥ The sense of बाणसंबन्ध in connection with कुंठि is not clear. Perhaps the arrow is held in the grip of the pair of tongs and then hammer-stroked on the anvil, in order to give the proper shape and point to the barb, and while this is being done, the pair of tongs also receives hammer-blows now and then. Similarly the sense of सुदृढ संवह in connection with the कुंठि is not clear. Perhaps the pair of tongs is held in the strong grip of the left hand by the iron-smith. This is the मुष्टिसंवहन meant here. But for such a firm seizure by the fist of the left hand, the pair of tongs would not remain steady on the anvil, nor would it keep the arrow-head steady under the hammer-strokes.

563) Here the community of harlots (वेसासूत्र) is compared to a grass-fire (तिग्माग्नि = तृणाग्नि) raging in a grass-land. जावो (= यातः) (1) approaching, visiting, patronising, (2) approaching, visiting, encircling. तं पलितं चिय (प्रदीप्तमेव, प्रदीप्तमात्रम्) विज्झाह (1) they extinguish i.e. ruin one paramour after another, as soon as he has been set on fire by enkindling the fire of passion in him, (2) the grass-fire extinguishes i.e. ruins one tree after another as soon as it has been set on fire. विज्झाह = चीन्हे, विध्याति, the primitive (non-causal) form used here in the sense of the causal form विज्झावेह (वीन्धयति, or विध्यापयति). For the root विज्झा see note on st. 390. The root विज्झा is used here in the metaphorical sense 'to destroy or to ruin'. होह अवरट्ठिओ (भवति अपरस्थितः) (1) they approach or visit another patron or victim, (2) the grass-fire approaches or visits i.e. encircles another tree. अवरग्मि ठिओ अवरट्ठिओ. The commentator seems to have read तं चि अपलितं for तं चिय पलितं.

564) Here a harlot is compared with a sword (खमलइया). निम्मल-पचित्तहारा (1) wearing a bright and clean (spot-less) necklace, (2) having a bright, clean (spotless) edge (धारा). बहुलोहा (1) full of intense or endless greed (लोभ), (2) abounding in i.e. fashioned out of steel (लोह). Cf. सलोहा in st. 552. पुलइयण अंगेण—(1) characterised by a thrilled body (while welcoming her patrons). (2) looking as if it is covered with horripilation (because of its flashing lustre). कोस (1) treasure, wealth, riches, (2) cover, sheath, leather-case. न संवहइ, see note on st. 562.

565) धणसंचया = धणसंचयवद् (धणसस संचयो जसि सा), (1) intent on amassing money, (2) holding hoarded treasures. सुगुह्या = सुगुह्या (1) having a beautiful pudendum, (2) fit to be carefully concealed. निबद्धलोहा, (cf. सल्लोहा st. 562 and बहुलोहा st. 564), (1) full of greed, निबद्धो लोभो यस्याम्, (2) made of steel, or secured with iron hoops or straps, लोहेन निबद्धा. भुयंगमहणिज्जा (1) admired by gallants, or dandies, (2) admired or loved by snakes (who are supposed to guard treasure-chests). Cf. भुयंगपरिमलिया, st. 575. संजूसिया treasure-chest or strong box. लोहवित्तस्स ठाणं (1) abode of gold and other kinds of wealth, (लोहं च वित्तं च लोहवित्तं, तस्य स्थानम्), the word लोह being recorded in lexicons in the sense of gold; (2) abode of wealth in the form of gold (लोहरूपं वित्तं लोहवित्तम्). The commentator's explanation : लोभ एव वित्तं, लोभद्रव्यस्य स्थानम्, is not satisfactory.

566) रुक्वन्तं and रूपसंपन्नं involve an irksome tautology. The commentator adds अरूपं वा after रूपवन्तम्. But how can रुक्वन्तं include the idea of अरूपम्? Could it be that न गणेह रुक्वन्तं stands for न गणेह अरुक्वन्तं, with elision of the initial अ, a case of पूर्वसवर्ण सन्धि? फलं (1) gain, (2) fruit.

567) Here the heart (mind) of a harlot is compared with a rain-bow. We must, following the commentator's explanation, read अन्नन्तराय° instead of अन्नुन्नराय. There is no question here at all of any reciprocity or mutuality, which is the sense conveyed by अनुन्न (अन्वोन्य), but of diversity or variety, which is the sense conveyed by अन्नन्न (= अन्त्यान्य). Cf. st. 10, अन्नन्नन्तरायरसियाहि (which is wrongly paraphrased by the commentator as अन्वोन्यरागरसिकाग्निः). अन्नन्नरायरसियं = अन्त्यान्यरागरसिकम्, (1) अन्यरिमन् अन्यरिमन् रागः प्रेम तेन रसिकम् fondly attached to different men, (2) possessed of diverse shades of colours, possessing five colours (as the commentator says). पओहर (1) breasts, (2) clouds. गुणविहूणं = गुणविहीनम् (1) devoid of virtues, (2) stringless. ठड्ढं = स्तब्धम् (1) obdurate, stubborn, hard, full of vanity, (2) stiff, rigid, motionless, still. सहाववकं = स्वभाववक्रम् (1) crooked by nature, (2) curved or arching by nature.

568) कवडेण insincerely, falsely, dishonestly. रमंति = रमयन्ति lavish their favours on their patrons and make them happy. अप्पा वि न वल्लो जाणं, the commentator says : आत्मानं द्रव्यलोभेन कुष्ठिनेऽप्यर्पयन्ति— for money they surrender themselves even to lepers. Cf. st. 572.

569) \*संवासी = सहवासः association. वेसहरं = वेसाहरं (वेस्यागृहम्) - the final vowel of the first member being shortened *metri causa* according to HŚ. VIII.1.4.

570) संपत्तियाइ = संपन्निकया. The DNM, VIII.18, records the word संपत्तिया in the sense of बाला, a young girl and says that the word is found used in literature in the sense of पिप्पलीपत्र also. In the present stanza, the latter sense appears to be intended. The stanza contains an अन्योक्ति or अप्रस्तुतप्रशंसा based on the relation of similitude between the अप्रस्तुत matter actually described and the प्रस्तुत matter suggested. कालं गमेसु pass your time with or manage to do with, अल्पमुल्ला—अल्पमूल्या—costing very little. देउलवाडय = देवकुलवाटक, a temple-garden. Does देउलवाडयपत्त stand for बिरपत्र—the leaf of a Bilva tree growing in a temple-garden? तुट्टणसील = लुटनशील very fragile. The suggested sense is : Manage to do with i.e. satisfy your carnal needs with a professional harlot who is easy to get and costs comparatively little. A girl belonging to a high family is very costly and fragile i.e. will not remain with you for long. This is perhaps the practical advice given by some person to a man who is thinking of having a love-affair with a noble-born girl. संपत्तिया corresponds to वेसा and देउलवाडयपत्त corresponds to a noble-born girl. According to the commentator, this stanza contains an advice to a young girl. But the sense of the stanza as given above is decidedly more plausible, though of course the advice given here is at variance with the one contained in the preceding stanza, which warns wise men against association with harlots. If we adopt the sense बाला for the word संपत्तिया, the meaning of the first half of the stanza would be : "Pass your time in the company of a young girl (after marrying her), for she is easy to get and costs little". The apparent sense of the second half would be the same as before. The suggested sense of the second half would be : "A harlot is very costly and fragile i.e. fickle or unsteady". In this case the stanza would be a hybrid mixture of a relevant matter directly expressed in the first half and an irrelevant (non-contextual) matter expressed in the second half, with the indirect suggestion of the relevant matter emanating from it. देउलवाडयपत्त would correspond to the harlot, who is more or less a public property, like the leaves of trees in a temple-garden.

which can be plucked by any one visiting the temple. Cf. for this idea मृच्छकटिक 1.32 : त्वं वापीव लतेव नौरिव जन् वेद्यासि सर्वं भज । In this case there would be no conflict between this stanza and stanza 569.

572) वं कविरसाइं मुहाइ months deformed and foul-smelling. किरस revolting, disgusting, foul-smelling वेतो = द्वैध्यः hateful, odious. Cf. st. 568.

573) Here a harlot is compared with a woollen or silken garment (पडिया = पटिका = शाटिका). संपडइ = संपतति = लभ्यते, प्राप्यते, is obtained or secured. Cf. Marathi संपडणें. सुप्रमाणा (1) of ideal (physical) proportions, (2) of ideal dimensions (length and breadth). सुसुता (1) सुसुता speaking sweet, pleasing things, (2) सुप्रमाणा fashioned or woven out of excellent yarn. बहुरूपा (1) displaying several personalities or moods in the company of different patrons, (2) displaying several shades of colours. कोमला तिसिरे (1) very tender (obliging, kindly) in the cold season, (2) very soft to the touch in the cold season when it (the garment) has to be wrapped close and tight round the body.

574) There is tautology between कुडिरुत्तण and वक्रुत्तण, but it can be got over by understanding the former as mental crookedness (crookedness of thought) and the latter as crookedness in speech and action.

575) Here a harlot is compared with a sandal creeper (tender sandal tree) (चंदनलया). सरता (1) full of emotion or passion, (2) full of juice or sap. निहसगसारा = निवर्षगसारा (2) yielding the highest pleasure due to friction in coitus, (2) yielding its choicest fragrance when rubbed on a stone (for making a paste). गंधदंडा = गन्धाढ्या, (1) rich in the fragrance of the scents used by her (in her toilet), (2) rich in natural fragrance. बहुसुयंगपरिमलिया (1) enjoyed by several gallants, (1) encircled by numerous snakes. Cf. सुयंगमहणिज्जा in st. 565.

576) It would be better to read जाणसु instead of जाणह in the first quarter, so as to agree with the form जाणिहिसि used in the last quarter. Similarly it would be better to read जह (= यथ, that) instead of मह in the first quarter. सुहयं = सुभगम् good, trustworthy. समम्मणुल्लव = समन्मनोलापम्, full of confidential whisperings i.e. prompting to whisper soft, sweet, pleasant things. For मम्मणुल्लव cf. st. 13.

577) Here a harlot is compared with a female jackal in a cemetery. मडयं (= मृतकम्) (1) one who has been completely subjugated and is almost like a dead person, (2) a corpse. कडक्करकुखियं (1) enthralled by her (love-inspiring and frowning) glances, (2) guarded by her glances channelled through the corners of the eyes. In the third quarter we must read दिट्ठि instead of Laber's दिट्ठी. दिट्ठि देह, turns her searching, avid eyes on. सिवसारिसा = शिवासदृशी, the final vowel of the first member being shortened *metri causa*. For सारिसा cf. बलहृददुयसारिसा in st. 561.

578) Here harlots are compared with ascetics. गह्णिउण = गृहीत्वश्च (1) having ascertained, (2) having read, comprehended, mastered. सयलग्गं (1) the entire property (hoarded wealth) of a man; cf. Marathi गांठोडे, गांठीस असलेला पैसा, (2) all religious books or books dealing with spirituality. मोक्ख झायंति (1) constantly think of how to relieve the man of his hoarded wealth (2) constantly think of how to achieve salvation from the round of birth and death. तग्गयमणाओ, whose minds are fixed wholly and solely of this single design or objective. कवलियाहत्था (1) whose hands are engaged in grabbing whatever is within their reach. कवलिकाप्रधानाः हरताः यासाम्। कवलिका act of grabbing or snatching, from the denominative root कवल्य् to eat, to swallow, to grab, to snatch: (2) whose hands are engaged in carrying the begging bowl (कवलिया = कवालिया = कपालिका = कपालक).

579) किविणत्था = कृपणस्थाः residing with or being in the possession of misers. किविणं = कृपण, see HS. VIII.1.46. सत्थाक्कथा = स्वस्थावस्थाः undisturbed in their sleep. The commentator's explanation of सत्थाक्कथा by साक्षावस्थाः and of सुयंति by श्रूयन्ते is puzzling. सुयंति = स्वपन्ति. Cf. HS. VIII.1.64. स्वपन्ति > सुवन्ति > सुयन्ति > सुयंति.

580) निहणंति = निखनन्ति (क्षिपन्ति) bury, keep, deposit. धरणीयलम्भ under the surface of the ground. इय जाणिउण is a प्रतीयमाना उपप्रेक्षा, the उपप्रेक्षावाचक इय being suppressed. पायाले गंतव्वं supply अग्गेहि as subject for गंतव्वं. पायाल = पाताल subterranean region i.e. hell. अगगटाणं = अग्रस्थानम् = अग्रतः, अग्रे, in advance or ahead of us.

581) नवरि = But. मोत्तिया and भंडारा are Nominative plural forms in the neuter gender (= मौक्तिकानि and माण्डारानि respectively). The contrast is between मोत्तिया and भंडारा (whole treasures or store-houses of riches). च्चिय is to be connected with भंडारा.

532) परिमुसइ = परिमुशति touches or caresses. त = तत् (धनम् or अर्थम्) that wealth. आलिहियमिति वा उल्लय, See st. 68. वा उल्लय (वा उल्लया also) = पुत्रिका or पंचालिका a doll.

583) पुच्छज्जंता = पृच्छमानाः । परिदण servants, relatives. संतं = सत् actually existing. महाधीरा extremely bold, undaunted, audacious, shameless; or extremely wise (in an ironical sense). The MSS. read जे भग्गंता महाधीरा. The reading adopted in the text is supported by the commentator's explanation.

584) वियला = विकलाः, alarmed, panic-stricken. धरंति—hold tightly for fear that it may be robbed by somebody. न देति do not give for fear that it may be diminished. सयलभूयाइ all sorts of invisible spirits. चायभोअ, a समाहारद्वन्द्व compound. चाय = त्याग = दान. क्षिज्जइ = क्षीयते, see note on st. 546.

585) Supply ति (= इति) after देमि. Construe : कस्स वि उदारजणस्स विविहरगाइ देमि (ति) न जेरइ । उदार = उदार, the duplication of उ being *metri causa*. विविहरयगाइ diverse jewels or riches. The propriety of the use of उदार as qualifying जण is not clear. One would rather expect दुग्गयजणस्स or पामरजणस्स or निदुग्गयजणस्स. Perhaps उदार is to be equated with उद्धार, devoid of house or residence, home-less, poor, destitute, the word दार (द्वार) being used by लक्षणा for गृह with which it is always associated. Understood in this way उदार may be paraphrased by निर्धन or दरिद्र. लच्छीइ पम्मुक्को, supply होइ after पम्मुक्को. The duplication of म् in पम्मुक्को is *metri causa*, according to HŚ. VIII. 2.97 (समासे वा).

Section 61 : उड्डुज्जंता (कूपखनकपद्धतिः). उड्डु = तडागखनक or कूपखनक, digger of a well. उड्डु is perhaps connected with उदत् (उद्), water, one who extracts water from the earth after digging deep into it. उद् > उद् > उड्डु, उ being changed to इ because of the following र् (regressive assimilation).

585) छुइ = प्रक्षिपति bears down, plunges, impinges. HŚ. VIII. 4.143 gives छुइ as a धात्वादेश for √क्षिप्. Phonetically it appears to be akin to the root छुम्. कुदाल (1) spade, pick-axe, cf. Marathi कुदळ, (2) membrum virile, male organ. पेह्णेइ = प्रेरयति pushes or moves sideways in order to retract it or pull it out. HŚ. VIII. 4.143. gives पेह्णेइ as a धात्वादेश for √क्षिप्. Phonetically it appears to be connected with √प्रेष् or √पीड्य (पीलय > पिलय > पिह > पेह). आउळं व = आकुलमिव as if with

perplexity. विलिहह = विलिखति, scratches, rubs. दो वि तडीओ (1) both the sides of the orifice made by the initial stroke. (2) both the sides of the vaginal passage. आणइ = आणेइ = आनयति, brings out, elicits. हियपाणियं = हृदयेसितं पानीयम् (a मध्यमपदलोपी compound) or हितपानीयम् i.e. हृदये हितं पानीयम्, (1) the wished for water or the water on which he has set his heart, (2) the wished for moisture-liquefaction-of the vaginal passage. हियपाणियं आणइ means in the case of the overt sense "causes the vaginal passage to become moist with glandular secretions".

587) सिरजाणु निउत्तो = शिरोजानुक नियुक्तः, the sense of this is obscure. Perhaps शिरोजानुक means an act of strenuous physical exertion, in which one has to bend the body at the waist so that the head touches the knees. So सिरजाणु निउत्तो may mean : "engaged in hard exertion involving the contact of the head with the knees".

588) निदय etc. निदयण कुदालण मज्झमि बहुलां उच्छलंतां जलसोत्तां जीप सा निदयकुदालयमज्झबहुलुच्छलंतजलसोत्ता वावी, तं। निदयकुदालय (1) merciless strokes of the spade, (2) merciless strokes of the membrum virile. मज्झबहुलुच्छलंतबहुसोत्तं (the well) in which numerous spurts of water are springing up in the interior, (2) (the vaginal passage) in which copious spurts of moisture (vaginal secretions) are springing up in the interior. Labor reads निदयकुदालयहृत्थमज्झ etc., which reading is followed by G and I also. The propriety of the use of हृत्थ is not clear. Metrically, however, the presence of some word with three *mātrās* is necessary. लब्धपरिसो = लब्धपरिः (1) who has effected or secured contact with the water-bearing layer or stratum in the ground, 2) who has secured the pleasure of intimate sexual contact with his female partner in coitus.

589) बहुह = बहुहा = बहुधा (1) ground, earth (2) by suggestion, woman. The final vowel has been shortened *metri causa*. ओज्ज = आश्चर्यम्, wonder. See :st. 219, 387, 475. पज्जरइ = प्रक्षरति (1) oozes with water, (2) oozes with vaginal moisture or secretions. कुदालघाय-चणताडणेण = कुदालघणघायताडणेण, (1) by the powerful poundings (घणघाय) and strokes (ताडण) of the spade, (2) by the powerful (vigorous) poundings of the membrum virile. The first half of the stanza expresses the प्रस्तुत matter (about the well-digger), while the second half constitutes a parallel illustration (वदन्त), meant to throw light on the प्रस्तुत matter. जल देइ (1) yields water, (2) yields or produces vaginal moisture.

Section 62 : कृष्णवज्जा (कृष्णपद्मतिः). This section contains 16 stanzas (590 to 605). St. 604 refers to Nanda Gopāla, Kṛṣṇa's foster-father; st. 591 alludes to Kṛṣṇa's exploit against the demon रिट्ठ (= रिट्ठ i.e. अरिष्ट); st. 595 refers to the overthrow of the demon Keśin. Stanzas 591 and 603 speak of the tender relations of love between Kṛṣṇa and the Gopīs (cowherdresses) in general. Stanzas 590, 592, and 596 directly allude to Kṛṣṇa's love for Rādhā, while stanzas 595, 598 and 599 refer to his association with another cowherdess by name विसाहा or विसाहिया (= विशाखा or विशाखिका). Stanza 601 refers to the रासक्रीडा — group-dance of Kṛṣṇa and the Gopīs. Stanzas 603 and 605 refer to Kṛṣṇa's status as King of Mathurā in contrast to his earlier status as a cowherd boy. Stanzas 593, 599 and 602 make mention of the divine nature of Kṛṣṇa (त्रिभुवननमित, पुराणपुरुष and देव), while stanza 590 speaks of Kṛṣṇa as Hari i.e. Viṣṇu himself, i.e. as an incarnation of Viṣṇu. Stanza 600 is obscure in its import.

590) कंसो कहिं, where is Kamsa? i.e. there is no Kamsa here at all i.e. I am not Kamsa. विलक्खहसिरं—विलक्ख जहा सिया तहा हसइ ति विलक्खहसिरो, smiling with embarrassment. विलक्ख = विलक्ष, embarrassed, abashed.

591) रिट्ठ पसंसति laud or praise gratefully the demon Riṭṭha, because it was due to the assault made by Riṭṭha on the cow-stall, that the cowherdresses in the cow-stall were frightened out of their wits and rushed into the arms of Kṛṣṇa and got the pleasure of his embrace. रिट्ठ = अरिष्ट = अरिष्ट, with the elision of the initial vowel.

592) उममत्तजोन्वणा endowed with turbulent (intoxicated) youthfulness. ते दिवहा तेत्तिय च्चेव = ते दिवसाः तावन्त एव, those days during which Kṛṣṇa and Rādhā passed the happiest part of their youthful lives in each other's company on the banks of the billowy Yamunā are those much (तेत्तिया) only, i.e. they are gone and will never come back. This is the utterance of some one who had witnessed approvingly the love-affair between Kṛṣṇa and Rādhā in the vicinity of the river Yamunā.

593) नेहणिरंधल completely blinded by love. निरंधल-अहसएण अंधो निरंधलो. The proper form should be निअंधल (नि = नितराम्, अत्यन्तम्). But

we have here something like a रशुति, cf. चित्तु in Ardhamāgadhī and in st. 700 for चि अरुतु (चिगरुतु). The final रु is added as a pleonastic Taddhita suffix according to H.S.VIII.2.173. Cf. Marathi केश्या.

594) निसि, the correct form should be निसी (= निसा = निस), the final ई being shortened here *metri causa*. वेडिस = वेतस, reed or cane. See H.S. VIII.1.107 and VIII.1.106. Laber following the MSS. reads होही for होहिसि. But होही stands for होहिइ which is the Future, third person singular form from √हो. What we want here is the second person singular form होहिसि, so as to suit the Vocative singular form पुति. We have therefore obviously to read होहिसि for होही. The commentator renders होही by भव i.e. he regards होही as Imperative second person singular form from the root हो. But the correct form in that case would be होहि (short हि and not long); and even if we suppose that the original short हि has been lengthened *metri causa*, still the Imperative form does not fit in with the use of जइ. Perhaps we have to understand as follows : भमरी भव, यदि लभसे (लभ्युम् इच्छसि) तं वदनगन्धेन । Construe : जइ भमरी होहिसि (ता) वयणस्त गंधेन (कण्ठे) लहसि । A bee is unerringly guided towards a fragrant object, like a flower, merely by the direction from which the fragrance emanates, even though it may not be able to see the object with its eyes.

595) अगवियं = अर्घ्यम् enhanced in its value or importance. छण्ण = छान्दन, mark or impression. उग्गसण = उद्गर्षण, rubbing (of Kṛṣṇa's elbow on the bodice of विशाखा, when Kṛṣṇa embraced her). वियारण = विदारण tearing, mauling, slaying. न मुप्पइ = न मुञ्चति, does not throw away or discard, but keeps as a precious memento. विसाहा = विशाखा, a certain cowherdess by name विशाखा.

596) राहाए is to be understood as (1) Instrumental singular of राहा, as subject of the passive action conveyed by आलिंगणे and (2) Genitive singular of राहा to be connected with the word कन्धोलतल. The idea is that though Rādhā knew that Kṛṣṇa was of a dark complexion, still she embraced him now whitened by the lustre of her cheeks, because her mind was overwhelmed by the impetuosity of passion (रसरहस्यवावहाए). Had her mind not been thus overwhelmed, she would not have embraced the white Kṛṣṇa because she knew perfectly well that Kṛṣṇa was dark in complexion. वावड = व्यापृत engrossed or absorbed in, carried away by.

597) धवलच्छी, a bright-(white)-eyed cowherdess. कण्हो कण्हो ति बाहरिओ, we should really have कण्ह कण्ह बाहरिओ or कण्हो कण्हो ति बाहरिओ, supposing in the latter case that the word तक्क (तक्क) is used in the masculine gender. As she was selling butter-milk, she should have really shouted धवलं धवलं or धवलो धवलो by way of describing the butter-milk. But her mind was so absorbed in thoughts about Kṛṣṇa, that she shouted कण्हो कण्हो, though the word कण्ह was not at all suited for describing butter-milk. मधुरं can be taken as adjective qualifying तक्क or as adverb depending on बाहरिओ (really बाहरिओ) (said in a sweet, gentle manner).

598) विसाहिया (1) विशाखिका, i.e. विशाखा, the cowherdess of that name (see st. 595), (2) विषाधिका, extremely virulent, qualifying सुयंगी. Construe : विसाहिया सत्त्वं चेय विसाहिया सुयंगी. तण्हहा, this is the reading adopted by Laber following the MSS. Laber renders this by दुष्णका in the chāyā. दुष्णका would have to be traced to the denominative root दुष्ण्—to make thirsty, and would mean “one who causes the throat to be parched with thirst, i.e. so poisonous as to produce dryness of throat immediately”. But the Prākṛit equivalent of दुष्णका would be तण्हआ, and the aspiration of the final आ would remain unaccounted for. It is possible that तण्हहा is a corruption for नन्नहा (न अन्यथा) “not otherwise”. “Viśākhā is a dangerously poisonous snake and none else.” विणयतणअ = विनतातनय, son of Vinatā, i.e. Garuḍa (eagle), vehicle of Viṣṇu and enemy of snakes. बुम्माविओ = वूर्णितः caused to be giddy and to reel.

599) ज्ञाणपुरिसो (1) an old, decrepit man, (2) the ancient primeval Being (सनातन पुरुष). जं जणो भणइ = यज्जनो भणति, it would be better to read जह (= यथा) in place of जं (= यत्). विसाहिया = विशाखिका (1) the cowherdess of that name, (2) a staff or stick fashioned out of a sub-branch or slender branch (विशाखा) of a tree, a walking stick used by an old man to support himself.

600) किसिओ = कृशितः reduced, emaciated. धन्नसंगह (1) धान्य-संग्रह acquisition or collection or procurement of corn or food-grains, (2) धन्यासंग्रह acquisition or procurement of beautiful women. धन्यासंग्रह > धन्नासंग्रह > धन्नसंग्रह with shortening of the final आ of the first member of the compound, according to HŚ. VIII.1.4. मणपरिओसो, mental satisfaction. विसाहियं = (1) विशाखिका, तन्नाम्नी गोपीम् (2) विषाधिका. The exact point of the pun is obscure. Some one asks Kṛṣṇa,

“Why are you emaciated? Have you not procured enough food-grains for your sustenance? i.e. is your emaciation due to starvation? (Also, have you not procured beautiful women? i.e. is your emaciation due to your sexual starvation?)”. To this Kṛṣṇa replies: “How can there be a sense of mental gratification in the case of one who is enjoying the company of the cowherdess Viśākhikā? [Also, how can there be mental satisfaction in the case of one who is eating something that is extremely poisonous (or harmful)? (or how can there be a sense of satisfaction in the case of one, who is not able to get enough nourishing food, but has to eat some-thing which is mixed with and diluted by too much of water (विषं = water.)? ]

601) This stanza is addressed by a certain Gopī to Kṛṣṇa. मंडलिक्य = मण्डलिक्य, the formation of the gathering. रस, collective-dance in a circle practised by the Gopīs alone or by the Gopīs and Kṛṣṇa (and his friends) together. There is tautology between मंडलिक्य and रस as they refer to one and the same thing. नवसिन्धु, see note on st. 423.

602) देवा वि पत्थरा निम्मविज्जंति, construe पत्थरा वि देवा निम्मविज्जंति। We should really have च (च) in place of वि (= अपि). “It is only stones that are fashioned into (images of) gods.” मण्डज्जंति = मण्डन्ते or मण्डकियन्ते. किं व रुणेण, cf. st. 544 (मा रुणे).

603) तं पेम्मे that (deep, abiding) love. पणयपरुडाइ पेम्माइ affections grown out of love. This expression involves tautology between पणय and पेम्म. See notes on stanzas 359 and 391.

604) This stanza is a taunt addressed to Kṛṣṇa by some Gopī. चवइ = वदति, कथयति. HŚ. VIII.4.1 gives चव as a धातुवादेश for the root कथ् (कथय्). See st. 97. अमुणियपरमत्थ is to be understood as a de-inflected form standing for अमुणियपरमत्थो. धनजीवणो = स्तन्यजीवनः, feeding on the milk of the mother's breasts. We can also equate धनजीवणो with स्तनजीवनः depending on the mother's breasts for his sustenance. आमीर a cow-herd, a rustic, a boor. “Nanda Gopāla, your father, thinks highly of you. But he is a fool or booby, as people also say correctly. You are a cowherd (an ignorant, foolish fellow)”. This seems to be the sense. But the exact point of the taunt is obscure.

605) कडिल, (see st. 788) = कटीवस्त्र, a loin-cloth, a garment (saree) worn round the waist, कडी + इल, Taddhita suffix. Cf. Marathi कडेल. कडिलपंगुरण = कटीवस्त्रप्रावरणम् or कटीवस्त्रपरिधानम् i.e. how you (by mistake) put on my garment at the end of the ablution-sport in the water of the Yamunā. प्रावरण becomes पंगुरण according to H.S. VIII.1.175. पंगुरण is used here as a nomen actionis, in the sense of the act of wearing or putting on (a garment) (प्रावरणक्रिया).

Section 63 : रुद्रवज्जा contains five stanzas dealing with the private life of Śiva (Rudra, Hara) and Pārvatī (Gaurī).

606) This stanza describes the plight of God Śiva in the course of the रतिकलह between him and Pārvatī. जडाजूड = जटाजूड mass of matted hair. णिकडिअ, fallen or slipped from its place. रूम्भण = रोधन stopping or preventing (from falling or slipping down), supporting. H.S. VIII.4.218 lays down), रुध and रंभ ःs धा-वादेशस for √ रुध् in addition to रुद्भ. दिलोल tremulously active, fidgetting.

607) = Hāla 455, where the reading in the first quarter is : रश्केलिहिअणिअसण. We must dissolve the compound as follows : परिहासेण वासस्स छोडणे (अर्थात् रुद्धेण पार्वत्याः), (पञ्चईध) करविसलएण रुद्धे नयणभुयलं जस्स, तस्स रुद्धस । परिहासेण वासस्स छोडणे परिहासवासस्स छोडणे, snatching off or removal of the garment from the body, by way of amorous jocularity (परिहास). Or we should understand परिहासवासस्स छोडणे as standing for परिहासवास-छोडणे, with elision of the Locative singular termination. For the device of kissing the eye cf. stanza 475. तइयणयणे जयइ, Sādhāraṇa-deva on Hāla remarks : द्वापया नेत्रापया करपयी धव लब्धः । तृतीयनयनेन तु समन्तात् भुम्बनेन गौर्या अधरसो लब्ध इति. तृतीयनयनस्य अकृष्टतया जयतीति । The verbal noun छोडणे (cf. Marathi सोडणे) is derived from the causal base (छेदेइ) of the Prākṛit root छुट्ठ (cf. Marathi छुट्ठे), to escape, to get away from bondage. See remarks on the root छुट्ठ in the note on stanza 625.

608) संज्ञासमय at the time of offering the evening prayers. For Śiva's practice of offering evening prayers (to the goddess presiding over the evening), see Kumārasambhava VIII.50-52. परिबुवि-गोरिया—Gaurī gets angry when she finds that Śiva connives at her and becomes absorbed in prayers to the evening. She gets jealous of the evening. For this idea cf. Hāla 1, 448 and 697. रुद्रविहवण = मुद्राविहवण (मुद्राविषटनम्), with shortening of आ metri causa; God Śiva.

who broke the seal of silence (सूत्रा = मौनसूत्रा) put on her mouth by the angry Pārvatī. Pārvatī got angry as stated above and kept silent. But when Śiva kept on looking at her now and then with half-closed eyes, i.e. kept on stealing glances at her, the irate Pārvatī broke the seal of silence and spoke some angry words of remonstrance. अद्भुत्तमिह = अर्धोन्मील, the penultimate ल being duplicated according to H.S. VIII.4.232 (मादेः मीलेः). Cf. st. 632, where the word occurs (in the form उन्मील), without duplication of the consonant ल and without the shortening of the preceding vowel ई. अद्भुत्तमिहलोलयं लोचनं = अद्भुत्तमिहलोलयं लोचयते (looking with half-closed eyes), the words लोचय and लोचयं being transposed as is usual in Prākṛit.

609. The sense of this stanza remains obscure, because of the expression चेद्विहगिष्यात्. This appears to be a बहुव्रीहि compound, being an adjective qualifying गौरीय, and perhaps means: whose face (वदिवि) was beaten (i.e. surpassed) by the moon. मुक्कटहासमीयात् frightened because of the loud laughter in which Śiva indulged. मागविहङ्गवदं न देहं = मागविहङ्गे (माणविहङ्गस्य) वदन्तो देहो जस्त तं, whose body was joined or fused with that of Gaurī in order to dissipate her anger. The sense of this expression too is obscure. The reason of Pārvatī's māna (jealous anger) is not clear.

610) The sense of this stanza also is obscure, because of the expressions गौरिवयसस पञ्च and कयरुमयरेदकले. The rendering given in the English translation is a desperate attempt to salvage some sense out of the stanza. गौरिवयसस cannot be grammatically connected with ललितकमलसरमरं. The connection of नमिज्ज too is not clear. Cf. कुमारसम्भव VIII.23 : पार्वतीवदनवद्यवदपदः (शिवः).

Section 63 : हिया गिवज्जा—Section of riddles. In the गाहादार stanzas printed on p. 5 of the text, this section is called हियालिया. The section contains 14 riddles. Elsewhere in the Vajjālagga, there occur two stanzas, Nos. 371 and 372, which have the appearance of riddles (पहेलिका), consisting in indirect and round about and hence puzzling statements of simple acts. Cf. note on st. 371. In the PSM हियाली is explained as कायसमस्याविशेष, गूढविशेषविशेष. There are phonetic difficulties in connecting the word हियाली with the Sanskrit word पहेलिका, which also means a riddle. The PSM equates the word हियाली with हृदयाली. हृदय becomes हिय or हिय in Prākṛit and आड (feminine आली) appears to be the Pāṇinīya possessive

suffix added to हिय, according to HS.VIII.2.159. हियाल thus stands for हृदयवत् and हियाली for हृदयवती (that is to say, गाथा). हृदयवती (गाथा) means a stanza which has a heart i.e. a second, hidden meaning, underlying the literal, apparent, sense, and which thereby puzzles the reader and poses a problem before him in the matter of finding out the hidden sense. हियाली (हृदयवती गाथा) therefore means a riddle, an enigma. It corresponds in sense, if not in phonetic form, to प्रहेलिका, which also has a covert meaning behind its apparent sense. प्रहेलिका is defined as : व्यक्तीकृत्य कमर्थस्य स्वरूपार्थस्य गोपनात् । यत्र बाह्यान्तरावर्थौ कथ्येते सा प्रहेलिका ॥ (विदग्धमुखमण्डन). बाह्य अर्थ is the apparent, obvious sense and corresponds to कमर्थस्य in the above-given definition of प्रहेलिका, while आन्तर अर्थ corresponds to the subtle, hidden sense, the स्वरूपार्थ in the above-given definition. Rudraṭa in his Kāvya-ānīkāra V. 25 says that प्रहेलिका is either स्पष्टप्रच्छन्नार्थी or अन्वयाहतार्थी. The former is that variety where the subtle sense is of course expressed by the words themselves (because of their double meanings), but is rather hidden i.e. cannot be easily made out unless and until the second meaning of the words is understood. The latter is that variety where a question is asked or an unreasonable, puzzling statement is made and a solution is to be found out as a reply to the question or as an explanation of the unreasonable statement. None of the riddles in the हियार्थ वज्जा is स्पष्टप्रच्छन्नार्थी (involving the use of double-meaning words), but all of them are अन्वयाहतार्थी, twelve being in the form of puzzling questions to which answers are to be found out and two (stanzas Nos. 612 and 616) being in the form of puzzling statements, which require to be explained.

Though हियाली and प्रहेलिका are thus one and the same thing the word प्रहेलिका emphasises the amusing or entertaining function of the riddle. हेला means sport, amusement, pastime. It is perhaps connected with the word खेल (or खेला), which finally is to be traced to क्रीडा. The word हियाली underlines the mystifying or puzzling aspect of the riddle which is due to the subtle, deep-laid, hidden answer or explanation which it demands.

The word हृदयवती is used by Ānandavardhana in ध्वन्यालोक III. 43 : हृदयवतीषु च वदप्रशदिगाथासु, which means "in the *gāthās* of वदप्रश्न and

others, which have a subtle, hidden, overt meaning". Thus the word हृदयवती was at first used as an adjective conveying the most salient feature (viz. the hidden meaning) of the riddle-gāthās and later on it became a designation of such gāthās. Abhinavagupta says on Ānandavardhana's words cited above : हृदयवतीषु इति 'अञ्जलि' इति प्राकृतकविगोष्ठ्यां प्रसिद्धम् । The word अञ्जलि used by Abhinavagupta appears to be a corruption of हञ्जलि. According to Ānandavardhana हृदयवती गायः (i.e. riddle-गायः with a subtle, hidden meaning) were composed by वदप्रश्न and others. For वदप्रश्न in the general sense of "a shrewd, cunning, clever person", see st. 281 and notes on stanza 270; and for वदप्रश्न (छप्पणव) as a class of authors, see Dr. A.N. Upadhye's article—Chappannaya-ṣṭī āo or the gāthā-śāstra—in the Journal of the Oriental Institute, Vol. XI, No. 4, June 1962, pp. 387-388.

611) = Weber 816, where the reading in the first quarter is विपरीयर लच्छा (in the 1870 Edn.) and विपरीयरग्मि सिरी (in the 1881 Edn.) and in the last quarter रसाल्ला इति दक्केइ. विरीयरया in our text is to be explained as a बहुव्रीहि compound : विरीय रय जीते सा । रसाल्ला = रसाकुल overpowered with emotional excitement. झेपेइ = पिधाति. The धात्वादेश झेप is not recorded anywhere in HS. VI.1 4 in the sense of "to close, to cover (पिधान, स्वगन or आच्छादन)", but it is recorded at HS.VIII.1 161 as a धात्वादेश for √भ्रम्. Hemacandra uses it, however, in कुमारपालचरित III.74, in the sense of closing or covering : Cf. Mirathi झांपणे to cover or close with a lid, झांप, झांपड (आच्छादन) etc. The root दक्क used in Weber 816 also means to close or to cover. See note on st. 612. The Mirathi words झांकणे, झांकण, झाकणी appear to be based upon a conflation of the two roots झेप and दक्क. Weber (1870) says : "And thereby (i.e. by covering the right eye of Viṣṇu) she covers the sun himself, so that now the lotus-flower, blooming only in sun-shine, becomes closed and Brahman who reposes on the lotus-flower becomes concealed or screened, and Lakṣmī can now indulge in the Viparīta enjoyment with Hari, without any witness". Mammaṭa (Kāvyaprakāśa V) says on this stanza : अत्र हि हरिपदेन दक्षिणनयनस्य स्यामकता व्यवयते । तन्मौलनेन सूर्यास्तमयः, तेन पश्यत्यसंकोचः, ततो ब्रह्मणः स्वगनम् । तत्र सति गोप्याङ्गस्य अदर्शनेन अनिर्वचनं निधुवन-विलसितम् । This is the solution of the riddle. The sun and the moon are the eyes of Viṣṇu according to the Purāṇas : दयोचन्द्रमसी दिगो-अक्षुषी वामदक्षिणे ।

612) ढकसि = छादयसि । HS. VIII.4 21 records ढक as a धात्वादेश for the root छद्-छादय्—to cover, to screen, to conceal. This root occurs in Pāli in the form यक् (यकेसि). It is to be connected with the Sanskrit root स्वप्, to conceal or to cover. The form यक् (यकेसि) is also found used in Hāla 314, side by side with ढकस्सि. अणिमिंस् पलोयंतो, we must supply मं (= माम्) as the object of पलोयंतो. न निम्बुया = न निम्बुता not calm or restful, but restless. ज (since) is to be connected with each of the four clauses in the four quarters of the stanza. The conclusion to be drawn from these indications is not expressed, but has to be found out by the reader or by the consort of the lady who is addressing this stanza to him. According to the commentator the conclusion of the four premises is : पतावना सापराधी भवान्—you have a guilty conscience ; and this is the solution of the हियाणि.

613) मुदुड = मुग्ध, charming. See st. 615. The स्वार्थिक suffix ड added to मुद् (मुग्ध) is an Apabhramśa trait. See HS. VIII.4.429 : अडडडुडुः स्वार्थिककलुक् च । Cf. Apabhramśa words like दोसड (= दोष), देरड (स्थविर), अंतड (अन्त). पुसड = प्रोच्छति. HS. VIII.4 105 records पुंछ, पुंस, कुस and पुस as धात्वादेशs for the Skt. root मृज्. But all the four appear to be connected with the Skt. root जे छ् (प्र + जच्छ्). Cf. Marathi पुसणे. The friends complimented the lady by saying that her face was like the full moon. But as the full moon is also accompanied by the dark spot in its fullest measure, the lady thought that there must be a dark spot on her face also. She was puzzled at this, for she had herself only recently powdered her fair face with Ketaki and camphor pulver. So in order to remove the dark stain on her face, whose presence she suspected because her friends had compared her face with the full moon, she wiped her face with her hand. This is therefore the solution of the riddle.

614) वइ young, married woman जुरइ = निन्दति according to the commentator. जर is recorded at HS. VIII.4.132 as a धात्वादेश for √खिद् and at VII.4.1 5 as a धात्वादेश for √क्रु, cf. Marathi छुरणे. पइ जरइ = पत्या खिद्यति or पत्ये क्रुध्यति chafes at, gets angry with, her husband, curses or censures her husband. Cf. st. 462 नियबंधवाण जरइ. The solution of the riddle, the reason why the lady curses her dear consort, the worthy Brahmin and the elderly people is not quite clear in spite of the commentator's explanation of the last

two. The commentator is silent on the reason of the first. The following appears to be the reason (according to the commentator), why the lady curses the worthy Brahmin and the elders : Her breasts are so bulky that she cannot bend her trunk and head by way of doing homage to the worthy Brahmin. "Why did the Brahmin come here at all ?," thus she censures, curses or gets angry with the Brahmin, because of her breasts. Similarly she gets angry with the elderly people because of her heavy hips. Because of her heavy hips she cannot walk fast, and has to walk rather slowly. (Cf. मेघदूत 52 : श्रेणीसारादङ्गममता). How can she promptly go forward to meet them and greet them ? (श्वशुरादेः स्पर्शः कथं रक्षितव्यः). "Why did the elderly people come here at all ?" So she gets angry with the elderly people because of her heavy hips. But the commentator does not give any explanation as to why the lady gets angry with her dear consort because of her eyes. केन कञ्जेण = केन कार्येण = केन कारणेन.

615) अतणो = अहमनः । We must read अतणा (= आत्मना) by myself, instead of अतणो which is explained as meaning तव by the commentator. The answer to the riddle given by the commentator is as follows :— The young lady was convinced that under the pretext of putting the *tilaka* mark on her forehead, her husband wanted to kiss her. So she smiled in order to convey to him that she had seen through the pretext. But she was at that time in her monthly period of menstruation. So to avoid close or intimate contact of her husband she turned away her face. Cf. Additional stanza No. 72\* (p. 214).

616) = Weber 1831) 915, where the reading is रोदुमि वत् (for रोदुमिणि) in the first quarter and ण ह्मो दइओ माणसिणोइ for तह उ ति पिओ माणसिणोइ in the third and fourth quarters. The principal sentence is माणसिणोइ थोदुमं रुण्णं, the proud lady wept with big tears. The remaining words in the stanza express the idea which suddenly dawned on the mind of the proud lady and moved her to tears at the thought that she had a rival in love. रोदुमिणि provoked or brought about by anger i.e. being due to anger (= रोषहेतुकं or रोषमूलकम्). तह उ ति पिओ, construe : पिओ तह उ ति (= पियः तथा खलु इति), तथा = यथा मया अङ्गितः, as I had suspected him to be i.e. carrying another beloved enshrined in his heart. When this idea flashed on her

mind she gave up the thought of aiming her kick at her consort's head and began to weep with big tears at her misfortune. The point of the riddle is :—Why did the consort request that the kick be given on his head and not on his heart (chest), and why did the lady desist from aiming her kick at her consort's head and why did she begin to weep with big tears? The answers to these questions are :—(i) The consort requested that the kick be given on his head in order to avoid injury to the image of the sweet-heart enshrined in his heart. (ii) The lady thought that it was no good to give a kick to her consort when it was clear that his heart had been already captured by a rival lady and when he no longer cherished any genuine love exclusively for her. (iii) Weeping is the *ultima ratio* in the case of women when dealing with their consorts—रदितुं दितम्बु योषितां विग्रहेषु as the commentator remarks. तह उ त्ति पिणो can also be taken to be a question (काकु). "Is then my dear consort of that kind i.e. one who has lost his heart to another lady, whom he is enshrining in his heart? माणसिणी = मणसिणी = मनस्विनी, the first vowel being lengthened according to HS. VIII.1.44 and the अतुस्वर on ण being inserted according to HS. VIII.1.19, by way of compensating for the simplification of the following conjunct consonant. Weber, (p. 59 of the 1881 Edn.) connects माणसिणी with मानस्विनी i.e. मानवती, the स being inserted on the analogy of Sanskrit words like रूपस्विन्, इन्द्रस्वत् etc.

617) परियणमञ्जमि in the midst of his friends or relatives (परिजन). मउल इयं = मुकुलं कृतम् closed and turned into the form of a bud. The solution of the riddle is that the clever lady wanted to intimate to her paramour that the time after sun-set (indicated by the closing of the day lotus) would be all right for a secret meeting between them, at some place previously agreed upon by both. Cf. संकेतकालमनसं विटं शस्वा विरध्या । हसन्नेत्रापिताकृतं ललापद्वं निर्मलितम् ॥, quoted in Kāvya-prakāśa and Sāhitya-darpaṇa X, as an example of the figure of speech सूत्रम्.

618) धुवइ (also धोवइ) = धावयति, washes. The Skt. root is धौ (धावति, causal धावयति). The solution of the riddle is explained by the commentator as follows :—The game-hunter washes the arrow and drinks the water in which the arrow was washed by him in

order to convince the people or his friends standing nearby that the arrow-tip was not coated with poison. If the arrow-tip had been poisoned he could never have drunk the water in which he had washed the arrow.

619) कुंकुम saffron. अंगराय = अङ्गराग smearing of the body (अङ्गरागः रञ्जनम्, अङ्गरागः). पडिहत्थ, fully developed. The DNМ VI. 28 records this word in the sense of पूर्ण, full grown, fully developed. The solution of the riddle is that she did not wish even the thin layer of saffron-paint to come in the way of the close and intimate contact of her body with that of her dear consort, which she wanted to have while embracing him. Says the commentator : कुंकुमरागोऽपि अंगणश्लेखान्तराय आवयोर्मा भूदिति । Cf. st. 310. The commentator explains पडिहत्थपओहरी by कुम्भिकुम्भयोधरा. Did he read करिकुम्भपओहरी ?

620) The solution of the riddle according to the commentator, is that the lady was extremely clever in all the modes and techniques of sexual enjoyment, as is clear from the tell tale marks or impressions of the *alaktaka*-paint of her feet on the thighs of her consort, of the collyrium in her eyes on his feet and of her frontal tilak on his back—all kinds of odd and unexpected places for the marks (तस्याः सर्ववन्धवेच्छं व्यजयते). पट्टोप = पृष्ठ. The nueter word पृष्ठ optionally becomes feminine in Prākṛit (पट्टं, पिट्टी) and the ऋ in पृष्ठ is changed to इ or अ according to HŚ. VII.1.35. VIII.1 126, 128 and 129. Cf. अमरशतक, st. 107 : कचिन्नाम्बूलकः कचिदगुरुपकाकमलिनः कचिन्चूर्णोद्गारी कचिदपच सालककपदः । वञ्जयामोर्गौरलवपलितैः शीर्णकुसुमैः स्त्रिया नानावरथं प्रथयति रतं प्रच्छदपटः ॥

621) The long compound forming the entire first half of the stanza should be understood as a समाहारद्वन्द्व compound : अग्निवपेभ्यः समागतो य जोषगरिद्वो य वसंतासो य अग्निवपेभ्यः समागतजोषगरिद्विवसंतासो, तस्मिन् । The final इ in रिद्वि is lengthened *metri causa*. कौस –Liber reads कस्त (cnāyā : कुतः). कौस = कस्तात्, see HŚ. VII.3.5. (किमो णिणोडोसैः). The commentator's explanation by कुतः shows that he must have read कौस. If we follow the reading कस्त we shall have to supply हेउणो after it, so that कस्त = कस्त हेउणो = कस्त हेतो = कस्तात् हेतोः = केन हेतुना । The answer to the question, according to the commentator, is that the lady had come to the conclusion that such a person must be a veritable bull and hence she looked at his head to see if he had horns.

(622) देवर = Sanskrit देव, brother-in-law, husband's brother. We also get the form दियर in st. 465. राउल = राजकुल > राअउल > राउल, according to HS. VIII.1. 267. Cf. the word देउल (= देवकुल) in st. 624 and खंधार (= स्कन्धावार) in st. 625. सुद्ध, See note on st. 613. The commentator explains the riddle as follows: The brother-in-law had discovered saffron-coloured foot marks on the bed-cover of his sister-in-law (brother's wife), and he concluded therefrom that she must have indulged in inverted coitus (पुरुषादित) with her consort (his brother) on the previous night. Consequently he asked the lady to take the sword (i.e. arm herself with a sword and go to the king's palace, to report there on duty in place of her husband (his brother). When the lady comprehended from the remark of her brother-in-law that he had discovered her secret and that he wanted her to know that he had discovered it, she smiled in an embarrassed manner and cast a perplexed glance at the tell-tale saffron-coloured footmarks on the bed-sheet. The sword is regarded as a symbol of manliness. (1) पुंसव तन्मया व्यंजयन्ती वयस्या स्मिन्वा पाणौ खड्गलेखां लिखेत्, quoted in Kāvyaaprakāśa, X, as an example of the figure of speech पक्ष्य.

(623) पियवसहि = पियवसहीर, in the chamber or room of your dear consort. वसति > वसड > वसहि, by aspiration of the vowel इ according to HS. VIII.1.214. The Accusative is used here for the Locative according to HS. VIII.3.137 (सप्तम्या द्वितीया). दीवयं देहि—put up a lamp (light). फलोअए द्विययं looks (puzzled) at her heart (i.e. chest or bosom) According to the commentator the answer is as follows:—Her dear consort was always enshrined in her heart, which was consequently his chamber (पियवसति). Now, how could she put up a lamp in her heart? She was therefore puzzled and cast a perplexed glance at her bosom.

(624) सुनदेउलसमाणो like an empty temple i.e. like a temple devoid of the idol or image of God. This expression is meant to convey by suggestion the sense "devoid of the male organ, lacking in virility, impotent". अहियवरं गवमुवहड feels more elated or proud (than ever before) about her good luck. The solution of the riddle is as follows according to the commentator: The female friend of the lady in question had requested her husband for amorous dalliance with them. But he turned down their request by saying

that he was an impotent person, unable to have any sexual relation with them. Hence the friends taunted her by saying : "Your husband is like a vacant empty temple (i.e. devoid of manliness)." But the lady feels elated at her good luck consisting in her husband's single-minded, unwavering love and devotion for her. She was not at all worried about the taunting remark of her friends, for she knew what a loving and devoted husband he was. That her husband should have made such a self derogatory remark about himself, in order to turn away the female friends from him was itself an eloquent testimony to his deep and unwavering love for her.

**Section 65 :** ससयवज्जा the section on the hare. This section contains four stanzas, in each of which the शशक or hare is introduced as an example to illustrate the matter in hand, pertaining to the amorous life and relations of man and woman. The section is thus not directly concerned with the hare as its subject-matter, but with the hare as an illustration or example in order to throw light on the matter in hand.

625) डुरदुद्धतो = परिभ्रमम्, wandering or roaming about here and there. डुरदुद्ध appears to be a धात्वादेश for √ भ्रम्. H.S. VIII.4.161 records टिरिटिह, दुंदुह and डंडह among the 18 धात्वादेश for the root भ्रम्. दुंदुह and दुंदोह are mentioned as धात्वादेश for √ गवेष् at H.S. VIII.4.189. But दुंदुह is not mentioned as a धात्वादेश for √ भ्रम् anywhere in H.S. VIII. 4. Perhaps डुरदुद्धतो in our text is a corruption for दुंदुह तो. Cf. Marathi धुंडाळणे, to wander about in search of something. रच्छागुहेसु in the mouths or openings of city streets, i.e. in places where by-lanes open into or join the lanes and lanes open into or join streets. See st. 375. दशओ = दयितः, your dear consort. बरमहिलिया beautiful women, i.e. harlots or courtesans. हत्येसु = हत्येसुं = हत्येसुंतो = हस्तेभ्यः, the Locative having been used for the Ablative according to H.S. VIII. 3.136 [पंचम्यास्तुतीया च । (चकारात् सप्तम्यपि)]. खंथार = खंथावार = रक्थवार, an army-camp (कटक). हारि = हारिन् = मनोहर, lovely, charming, handsome, fair-looking. खंथारहारिससओ = खंथारे पविट्टो हारी ससओ (मध्यमपदलेपी समास—elliptical compound). Cf. हारी ससओ in st. 627. न दुष्टिहिइ = न मोक्ष्यते, न मुक्तो भविष्यति । √ दुष्ट् to get away or escape from, to become loose, to be loosened, to be released or liberated from. Cf. Marathi सुटणे.

The form विच्छुडिओ (= मुक्तः, दूरीभूतः, विभोजितः) occurs in st. 757. The Absolutive form from the causal base (छेड्), विछेडवि (Apabhraṃśa) occurs under HŚ. VIII.4.439, in the sense of विमुच्य. We get the past participle (from the causal base) छेडिय (= लृक्त) in st. 787 and the verbal noun (from the causal base) छेडण in st. 607 in the sense of मोचन snatching off, or removal of (the garment). Weber discusses the root underlying the form अच्छोडिअ (occurring in Hāla 160) on p. 57 of the 1881 Edition and says in the end that the word is etymologically obscure. He dismisses its connection with the Sanskrit root छुट् mentioned in Pāṇini's Dhātupāṭha (V. 97) in the sense of छेदन (to cut) (छुट्छुट् छेदने चुरादिः). But the truth appears to be that अच्छोडिअ is equal to आच्छोडिअ cut off, separated, snatched away, removed, dragged, or pulled (आकृष्ट as paraphrased by Gaṅgādhara). HŚ. VIII.4.187 records अक्खोड as a धात्वादेश for √कृष्, when the sense is that of pulling a sword out of its sheath. अक्खोड is obviously connected with √आकर्ष् in sense (cf. Marathi आखडणे, 1अखड्) and अच्छोडिअ in its phonetic form.

626) तिलनुसमेत् even as small as—no bigger than—the husk (chaff) of a sesamum grain, i.e. extremely tiny. विस्पिय offence, wrong. गरुयसंततो very great mental agony. सुहव = सुभग, oh lucky, fortunate one! सुभग means a man who is much wanted and sought after by women, one who is courted or wooed by women. चमच्छेण वि, even if its skin is slightly cut or bruised. विवज्जह = विपद्यते, dies. This refers to the belief that a hare dies even as a result of slight, superficial abrasion of its skin. The sense is : even a small offence given by one party to another is enough to destroy the peace of mind of the offended party, just as even a slight abrasion of its skin is enough to kill a hare. Cf. st. 629.

627) The traveller should not really have ventured to leave his home and go abroad, when there are on all sides and every where excitants of passion like the rainbow, the thunder of clouds and the shrieks of peacocks. But he is simple-minded and does not pay attention to any of these dangers, like a hare that ventures into an army-camp (cf. खंधारहारिससओ in st. 625), and comes to grief. कह न भालेह = कथं न पश्यति, how does he not see or perceive or notice? भालेह = भालयति (usually with the उपसर्ग, नि). The root भ्र

(10th conjugation) is recorded in Sanskrit dictionaries in the sense 'to see, to behold, to perceive, to look at', usually preceded by the उपसर्ग, नि. If we adopt the reading कह णु भालेह (found in G and I), the sense would be : how does the (poor) traveller stand the sight of all these ? पाउसे = प्रावृषि. प्रावृष् f. becomes पाउस m. in Prakṛit according to HŚ. VI.1.19 and 31. For the exciting effect of the rainy season on men cf. Meghadūtā 3 ; मेघालोके भवति सुखिनोऽत्यन्यथावृत्ति चेतः कण्ठाश्लेषप्रणयिनि जने किं दुर्नदूरसंस्थे ।

628) The exact sense of the stanza is obscure. मनोप्रिय = मनःप्रिय, a person who is dear to one's mind (or heart). तग्गय = तग्गयं (with elision of the Nominative singular termination, *metri causa*), about him (about that मनःप्रिय person), or about that desire. मणमि in our mind. The reading पेच्छामो of MSS. G and I would give the sense 'we dream about him (or about that desire) in our mind'. बहिहो = शीघ्रः (त्वरितः), swift. This word has been recorded at HŚ. VIII.4.422 (शंभ्रादोनां बहिहोदयः) as peculiar to Apabhramśa. So its use here is to be regarded as an Apabhramśa trait. जीविज्जह अन्नहा कतो, supply तए (स्वया) as subject for the Impersonal verbal form जीविज्जह.

629) अलिण = अलिम् = अलीकम् = परिहासेन, falsely, in a light vein, jestingly, by way of joke. सच्चेण = सत्येन, seriously, earnestly, in right earnest. The second half is identical with that of st. 626.

630) वणय = वनक = वन. The spring season is here regarded as a king mounted on the back of the horse in the form of the forest (or trees). तूरणिखोसो = तूर्यनिर्घोषः fan-fare, sound of musical instruments, trumpets, bugles, drums etc. परहुयवर = परमृतवर, excellent, melodiously cooing cuckoos. The commentator takes वर as qualifying जयशब्द instead of as qualifying परमृत.

631) मंजरी spray, twig, sprig, cluster or bunch of mango-blossoms.

632) उम्भिज्जह = उद्भिच्छते, bursts with sprouts and blossoms. It may also be equated with उद्भोक्रियते or उद्ध्यते, rises into prominence with its aprouts and blossoms. उम्मील = उन्मील, blooming. See note on the word उम्भिह in st. 608. उन्मील is formed from उ + √मील by the addition of the Kṛt suffix अच् according to Pāṇini III.1.134. सिस्तिरपरिणाम erd or termination of the cold season. परिणाम means end, termination, conclusion.

633) = Hāla 575, where the reading in the third quarter is **झणझणइ** in place of **रणझणइ**. **इंद** = महत्, विशाल, विस्तीर्ण, विकसित, fully expanded. Cf. **इंदय** in st. 788. Cf. Marathi **इंद** wide, broad, **इंदी** width, breadth. The word **इंदी** (= विशालता or विस्तार) is used in st. 789. DNM VII.14, records the word **इंद** in the sense of **विहल** and **मुहुर**. **इंदारविंदमंदिर** should be taken as an उपमा, rather than as a रूपक. **इंदे** मंदिरसरिसं अरविंद इंदारविंदमंदिरं or इंदमंदिरसरिसं अरविंद इंदारविंदमंदिरं. √ रणझण, to produce a humming, jingling sound. **वसुणमणि** = कृष्णमणि, dark-coloured precious stone, sapphire (इन्द्रनील). The stanza is a description of a morning in the spring season.

634) **संधुकिञ्जइ** = **संधुक्षयते**. According to HS. VIII 2.3 and VIII. 2.90 **संधुक्ष** should become **संधुबल**. See st. 385. But here we find **संधुक्ष**. HS. VIII.4.155 mentions **संधुक्ष** as a धातुवादेश for √ प्रदप्. मयणमगी **संधुकिञ्जइ**, the fire of passion is kindled or flares up. **उहाहि** = आद्रीभिः. The sense of **सिंहमणि** **इंजरीहि** is obscure and hence the propriety of the adjective **उहा** also is not clear. The commentator merely renders by **दिग्दिंजरीभिः** without any explanation. We should perhaps read **उहाहि व** instead of **उहाहि वि**, which does not make any sense.

635) **चूअमंजरि** = **चूअमंजरि**, with elision of the final **अनुवार** *metri causa*. **पत्तलाहरणे**, the sense of **पत्तला** is not clear. The commentator seems to equate **पत्तलाहरणे** with **प्रतीहार**, doorkeeper, porter, herald. Does he then understand **पत्तला** in the sense of the staff held in his hand by a door-keeper in a palace to ward off unwanted and undesirable people? The parrot with a mango blossom spray in his beak is here represented as a doorkeeper with a staff, calling upon the king in the form of the cold season to quit or go away as the days of the cold season are over and the spring season is holding sway over the earth. The construction is elliptical. We must supply **इदं भणंतो एव** after **वसंतेषु**.

636) **तुरितुरितुरियं** = **त्वरितत्वरितम्** very quickly. **अलिउलघणवम्मलो**, the commentator renders this by **अलिउलघणशब्दः**. He thus takes the word **वम्मल** to mean शब्द. **वम्मल** is not recorded in PSM. Perhaps it stands for **गम्मल** i.e. **गम्मर** (गमर). "Producing copious sound with the swarms of bees"; "wailing profusely under the guise of the humming sound of the swarms of bees". **वसंतरस लक्ष्मी** the goddess or spirit of the spring season. **पहियाण विण्णसासकिय एव** as if apprehensive of

the death (destruction) of travellers. The logical connection between the two halves of the stanza is not clear. The goddess of the spring season as if apprehends that the travellers will succumb to the exciting influence of the spring season, and the mango-tree wails profusely under the guise of the humming sound of bees. The propriety of the question किं करइ and of the adverb तुरियतुरिय is not clear. The question किं करइ सहयारो remains unanswered. We expect some such answer as सोयइ व्व or रुयइ व्व or कंदइ व्व or विलवइ व्व. The second half cannot be an answer to the question किं करइ सहयारो. MSS. G and I read पहियाण जियविणासासंकि य व्व, which is supported by the commentator's explanation, although it disturbs the metre.

637) = Hāla 311, where the reading in the second quarter is वसंतमासेल्लद्धपसरणं. The words लंकालयाण, वसंतमासम्मि, आवीयलोहियाण and पलासाण are used with a double meaning in each case. जणो पलासाण बीहेइ (love-sick) people are afraid of looking at the Palāśa flowers just as they are afraid of looking at the demons. The sight of Palāśa flowers is repugnant to love-sick people. पलासा (1) Palāśa flowers, (2) demons, eaters of raw flesh (पल raw flesh + अश eater) पलं असंति (अशन्ति) ते पलासा or पलं आसी आहारो जेसि ते पलासा। Cf. पिशिताशन). लंकालया (1) resting on i.e. growing or hanging on the branches (लंका = a branch), (2) residing in लंका, the capital of the demon-king Rāvaṇa. वसंतमासम्मि लद्धपसरा (1) flourishing in the spring season (or spring month), (2) preying or feasting on fat (वसा), entrails (वस = वज्र) and flesh (मास = मांस) (वसाव्यमासे लब्धप्रसरणाम्). Weber (1870 Edn., p. 181) renders : "marching only in search of fat, entrails and blood" (वसंतमासेल्लद्धपसरणं). आवीयलोहिया (1) आवीया य लोहिया य (कर्मधारय compound), yellowish red, (2) आवीयं लोहियं जेहिं ते (बहुव्रीहि compound), drinking the blood of their victims. पलासाण बीहेइ, the Genitive is used here for the Ablative according to HŚ. VIII.3.134. HŚ. VIII.4.53 gives भा and बीह as धावादेश for the root भी. See st. 58. बीह is to be traced to the Sanskrit form बिभेमि (= बिहेमि) with elongation of वि. For the pun on वसंतमास, see stanza 639.

638) पड़ो चिय बिरहो separation even alone and by itself, i.e. even when unaided by anything else. भीमो दुबिसहो बिरहो (1) separation terrible and extremely difficult to bear, (2) बिरहो (बिरयः दुबिसहो भीमो, the Pāṇḍava Bhīmasena extremely difficult to face or encounter (in battle) even when without (i.e. unaided by) a chariot.

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गयवई (1) गतपतिका: (Accusative plural of गतपति) women left by or separated from their husbands, (2) गजपतीन् (Accusative plural of गजपति) mighty elephants. किं पुन etc. supply जइ (= यदि) after किं पुन and बवो after पत्तो. गहियसिलीमुहसमाहवो—गहियसिलीमुहो य समाहवो य गहियसिलीमुहसमाहवो (कर्णधारय compound). गहियसिलीमुहो, (1) abounding in bees (सिलीमुह), (2) armed with arrows (सिलीमुह). समाहवो (1) accompanied (or followed) by the month of Caitra (माहव), (2) accompanied or helped and advised by Kṛṣṇa (माहव). माहव (= माधव) usually means the month of Vaiśākha, but here as the expression समाहव qualifies फणुणो (फाल्गुन), माहव must be taken to mean Caitra. फणुणो = फाल्गुनः (1) the month of Phālguna, (2) the Pāṇḍava Arjuna.

639) डोसइ = भविष्यति, an Apabhraṃśa trait; see stanzas 54, 275 and 331. साहरो = साधारः (आधारेण सह वर्तत इति साधारः, आधारदायकः, उपकारकः), useful, serviceable; or it may be regarded as a भावप्रधान निर्देशः—साधारः = साधारत्कम् = आधारः or उपकारः, help, service, use. Cf. Hindi सहारो. The explanation given by the commentator (साहरो = सहधारः) is rather obscure. साहरो = सहकारे. सहकार > सहआर > साहआर > साहार, the अ of स being lengthened into आ. बसंतमासाइ सोसेइ dries up fat (marrow), entrails and flesh. Cf. the pun in बसंतमासमि in st. 637 above.

640) The sense of the stanza is obscure. किकरि, Vocative singular of किकरी, a female servant. But the feminine form does not at all fit in with the masculine forms बालओ, भणिओ and देतो in the second and third quarters. Even if we read किकर in place of किकरि, the sense would still remain obscure. करि is Imperative second person singular form from √कर (= √कृ) to do, an Apabhraṃśa trait. म करि = मा कुरु, the आ in मा being shortened *metri causa*, according to H.S. VIII.1.67. जं बालओ सि भणिओ सि, that you have been called a child (by the people). The second half would mean : Conferring whiteness on the thorns and darkness on the branches. The reference must be to some tree whose branches are dark and thorns are white. The logical connection between the sense of the second quarter and that of the second half is obscure.

641) मा रज्ज सोहंजनए = मा रज्ज शोभाजनके do not be attached to or enamoured of the शोभाजनक tree or flower. सुहंजनअ = सुभंजनक, productive of happiness or well-being. For the शोभाजनक, tree compare Additional stanza No. 641\*4, p. 267. भजिहिसिय = भक्ष्यसे इति you

will be broken or come to grief. सा साहसिया हसिया that daring (bold) lady was ridiculed. How the शोभाजनक tree would lead to the ruin of the lady, as the commentator says (अरिमन् हृष्टेऽपि त्वं मङ्क्ष्यसे) is not clear. The sense of the stanza is obscure and only a tentative rendering of the words has been attempted in the English translation.

642) अवरेण (= अपरेण) is explained by the commentator as उत्तरायणेन, because of the north-ward journey of the sun towards the summer-solstice. तवइ = तपति glows furiously, burns, heats or scorches. स्रेण ताविवा तवइ रेणू, cf. the सुभाषित—रविरपि न दहति तादृक् यादृक् खलु दहति बाहुकानिकरः। रेणु is used here in the feminine gender instead of the masculine in Sanskrit. Construe : स्रेण अपरेण य ताविवा पुह्वी तवइ. स्रेणपरेण = स्रेण अपरेण (य). Here the commentator explains अपरेण (or परेण) by ओष्णेण, the second season of the year, वसन्त being the first. It is possible that the word अपरेण (in the third quarter of the stanza) stands for अपराह्णेन, the period of the day immediately following the noon, which is very hot in summer. Even the word अपरेण in the first quarter can be understood in the sense of अपराह्ण.

643) = Hāla 70. मइलिय = मलिनित soiled, darkened, dusky. मलिन becomes मइल according to H.S.VIII.2.168. Cf. Marathi मैल (मइल) night-soil. मसि = मषी dark colour, blackening, the state of being charred. आससु = आससु, with one of the two ss dropped. Or आससु may be equated with आसुव "sit, be quiet" cf. आसति in st. 726. पउत्थ = \*प्रवत्त (प्रोषित), departed, gone on a journey, gone abroad. पउत्थ-वइए = प्रोषितभर्तृके।

644) डहिऊण = दग्धा. The initial dental consonant in √दह् is cerebralised according to H.S.VIII.1.218. ससावयं, supply रणं as the विशेष्य (qualificand). The figure of speech is implicit poetic fancy (प्रतीयमाना उत्प्रेक्षा). For the idea cf. Bhāmaha, Kāvyaśālikā, II. 92 : किञ्चुकवपदेशेन तरुमारुह्य सर्वतः। दग्धादग्धमर्णान्याः पश्यतीव विभावसुः॥ Cf. Weber (1881), 753 (p. 412).

645) साहाहि मूलबंधे, formation of roots with their branches i.e. the formation and sending down of aerial roots, which in course of time reach and penetrate the ground and form new trunks. Cf. भगवद्गीता XV. 1 : ऊर्ध्वमूलमधःशाखमश्वत्थं प्रादुरव्ययम्। and काठकोपनिषद् : ऊर्ध्वमूलोऽनाक्शाख एवोऽश्वत्थः सनातनः।

646) गिन्हप्पसरो, advance or progress, escalation of the summer season. भग्गो = भग्गः, broken, stopped, halted. लद्धसंमाणा, commanding the respect of all i.e. admired and welcomed by all. चिरं, for long, for ever.

647) कक्खाय = कर्कश, harsh, sharp, penetrating, incisive. कर्कश would ordinarily become कक्कस in Prākṛit, and then with aspiration of the क् in the second syllable it would become कक्खस and then कक्खह by changing स् into ह्. Finally by dropping the aspirate element in ह, we would get कक्खअ and then कक्खाअ (according to HS. VIII.1.44), and lastly कक्खाय by यञ्चुति in the final syllable. We get the form कक्खड in st. 413. The commentator renders कक्खाय by कषाय, which is phonetically permissible, क् being changed to क्ख (cf. Marathi विल = विष); but then कषाय (reddish) and पिंगल (tawny) would involve tautology. चटुल = चटुल tremulous, unsteady. जीह्वालो = जिह्वावान्, जीहा + आल, possessive suffix according to HS.VIII.2. 159. Cf. सडाल in st. 535. चटुलविज्जुजीह्वालो (1) (मेहो) having the tremulous lightning for its tongue, (2) (उक्कापिस्तालो) having a tongue unsteady like a lightning flash. उक्कापिस्तालो = उक्कापिस्ताचः a meteor-goblin, i.e. a meteor regarded as a goblin. The word may also be explained as : a flame-thrower goblin; i.e. a demon or goblin with fire issuing from its mouth. उक्का means (1) a meteor, (2) a fire-brand or torch. Apte (Sanskrit English Dictionary) records the word उक्कामुख in the sense of a demon or goblin (having a mouth of fire) and cites मनुस्मृति XII.71 : वान्तादयुक्कामुखः प्रेतो विप्रो धर्मात् स्वकात् च्युतः ।

648) = Weber (1881), 729 where the reading is पथणो बहुतणा अ instead of भग्गा य पथया, पसरिआ सरिआ in place of पसरियाउ सरियाओ, and पथणो instead of पियस्स. पथया भग्गा, the paths are broken or damaged, i.e. their surface has become uneven or rough with ridges, trenches, gulleys and pot-holes due to the pouring rains.

649) पहियस्स (= पहियाण) अपुञ्जिज्जरीउ = पथिकरय (पथिकानाम्) अनुक्ष्यानशीलाः, पथिकानुक्षयायिन्यः, wrapt in thoughts about their consorts, who have gone abroad. The commentator paraphrases by अनुक्षीण (? अनुक्षयण) शीलाः, languishing or wasting away (because of their absent consorts). He connects the form with the root अनु + क्षि. क्षीयते becomes क्षिज्जह in Prākṛit, see note on st. 546. It is possible that अनुक्षीणशीलाः in the commentary is the copyist's mistake for अन्वीक्षणशीलाः, in which case the commentator's explanation would agree with the rendering

अनुध्यानशीलः, given above. धारामोवत्, discharge of the showers, streams of rain-water : °णिहेण = °निमेन = °व्याजेन. निभ is used in the sense of pretext, pretence, sham, guise (कैतव, छद्म, कपट, मिथ, व्याज). अश्रुणि = अश्रुणि, tears of sympathy.

650) उच्चाविय = ऊर्ध्वोक्त, उत्चीकृत, raised aloft. ✓ उच्चाव is the denominative root from उच्च, in the sense of 'to lift up or to raise'. Cf. Marathi उच्चावण. उच्चाविय is past passive participle from ✓ उच्चाव. के के who are those foolish or senseless persons? The peacock as it were reproached or denounced the travellers for their folly in leaving their wives at home to pine for them.

651) कलकंठी the female cuckoo. नीलजलहरोदारगञ्जिय, either Locative singular as understood by the commentator, or Instrumental singular (= °गञ्जिये) as in Apabrahmṣa, under i.e. due to loud (उदार) thunders of dark, water-laden clouds. वह वह = गच्छ गच्छ. ✓ वह means to flow (in the case of water), to blow (in the case of the wind), to carry, convey or transport, all having the sense of motion. Here it is used in the sense of "to go". Cf. st. 658 and मृच्छकटिक VI. :—वहव वह्वा वहव । supply ति after वह वह.

652) Here the clouds in the rainy season are compared with snakes. अश्रुणियपयसंचारा (1) (clouds) whose advance in the sky is not noticed (because they move slowly or at a very great height or because the sky is so densely packed with clouds, that the movement of individual clouds is not noticed. पयसंचार = पदसंचार. It can also be equated with पयःसंचार, the discharge of water, in the case of clouds. Drops of rain are noticed only when they come very near the earth and not when they leave clouds and are at a distance high up in the sky. (2) (Snakes) in whose case movement with feet is unknown, as they have no feet and hence creep on their bellies. विसृविसमा, (1) terrible (to lovers in separation) because of the water (विष) stored up in them, which gives to them their dark, inflated and threatening appearance, (2) dangerous because of their venom (विष). दुर्लभा = दुर्लभाः (1) difficult to cross i.e. to live through or to endure, (2) dangerous to cross or trample upon. महिमंडले लग्ना (1) hanging down low-on the earth. (2) moving in contact with the earth i.e. crawling on the earth.

653) सुखं व = शुभ्यतीव । The व (इव) is out of place here; there is no संभावन or statement of probability, but a categorical statement.

तनुआयंति = तनुकायन्ते (तनुका इव आचरन्ति, i.e. तनुका भवन्ति), denominative-verbal form from तनुक. अन्त्यमि = अस्तमिते, come to an end, disappeared, retreated. पाउसणरिदे, cf. पाउसराया st. 646.

654) = Hāla 563, where the readings are निकंते for गच्छंती, पुंसवाण for पूसवाण and रिछेलि for रिछेली. गच्छंती = निगच्छंती (निर्गच्छन्ती) coming out, emerging, issuing forth. रिछेली line, flock, flight, cf. st. 207 and 633. पूसय, explained as शुक in the commentary, stands for पुंशुक, a male parrot. Cf. the words पुंशुकिल, पुंशव, पुंशस, पुंश्व.

655) पियं अपियं, what is dear (or welcome) and what is not dear (i.e. repugnant and to be avoided). The exact sense is not clear. The commentator is silent. सुयणसमागम, this is obviously Nominative singular with elision of the case-affix. Cf. उत्तावणणिरित्त st. 305 and अमुणियपरमत्थ st. 604. अगो निच्चं निच्चं सुहवेइ, the fire evermore (ever and always) delights. The logical connection between the two halves of the stanza is not clear.

656) डञ्जं तु सिसिरदियहा may the days in the cold season be burnt i.e. a hundred curses on the days in the cold season. पियमपियं जणो बहइ (metrically faulty), people bear or experience what is dear (welcome) and what is not dear (unwelcome). Cf. st. 655, first half. The sense of the second half is obscure. There appears to be an intention to have a pun on the word सीया [= (1) सीत in the case of the cold season (शिशिर), and (2) सीता in the case दहवयण (i.e. रावण)]. The sense of आयवणवलय (आतपनक्षय) is not clear.

657) The sense of the stanza is obscure. The main sentence appears to be : सिसिरवायलइया दीणपुरिसं च दीसंति. अवधूय अलंखणधूसराउ and फरसलुवखाओ are evidently adjectives qualifying सिसिरवायलइया, while अलंखण is an adjective qualifying दीणपुरिसा. The commentator, however, seems to understand सिसिरवायलइया as an adjective, since he paraphrases it by शिशिरवातगृहीता: "seized or attacked by cold breezes". लइय standing for लइय (from the root ल to take or seize). But in that case, there would be no substantive corresponding to the adjective सिसिरवायलइया. सिसिरवायलइया may be equated with शिशिरवातलुत्तिका: streams or jets of cold wind. फरसलुवख = परषरुद्ध, harsh (rough, biting, stinging) and dry. The commentator's paraphrase परखा: सिग्खा: is puzzling. We have perhaps to read अरिग्खा: . अलंखणां दीणपुरिसं च would mean "like unfortunate or unlucky, poor men".

For this sense of अलम्बण compare रघुवंश XIV.5 : क्लेशावहा भर्तुरलम्बणाहम्-  
There appears to be a pun intended on the word अलम्बण, which is used here to qualify both the उपमेय (सितिरवायल्ह्या) and the उपमान (क्षीणपुरिता). अवधूय = अवधूत shaken. धूसर dusky, soiled, covered with dust, of a dull colour. But in spite of all this piece-meal explanation, the sense of the stanza as a whole remains obscure.

658) = Weber (1881), 701, where the reading in the second quarter is कुर्वदुरो वडइ (= वदति), in the third quarter : रे रमह वहह वाहयह and in the fourth : एतथ तणुआअए रअणी. The form तणुइअए in the last quarter is rather puzzling. The normal form ought to be तणुआयए (तनुकायते), denominative verb from तनुक in the sense तनुका भवति, cf the form तणुआयति in st. 653. रडइ = रयति proclaims. पामरपहियाण is a Dvandva compound, "to farmers and travellers". The four verbal forms पलह, रमह, वाहयह and वहह are to be connected respectively with चोर, कामुय, पामर and पहिय. वाहयह = वाहयत (क्षेत्राणि) till your fields. वहह = वहत (मार्गम्) traverse (or move along) your (home-ward) way. Cf. st. 651 for the use of √वह in the sense of to go or move along.

659) वियड्डिमा, cleverness, culture, education (वैदग्ध्यम्). The Taddhita suffix इमा is add to adjectives to form abstract nouns according to HS. VIII.2.154. पलियाई = पलिनानि, grayness of hair. For the use of the plural number cf. पलियाण in st. 662. पलियाणि can be rendered as patches of gray hair on the head. तरुणीयणकडुयत्तणाइ = तरुणीजनकटुकवानि = तरुणीजनकटुकानि (the abstract being used for the concrete), hateful or odious to young women (= तरुणीजनविद्विष्टानि).

660) The sense of this stanza is obscure. We must read सीसे पडंतेसु instead of सीसे पडंताण, so as to agree with तरुणीयणलेयणेसु. Labor has सीसे पतल्ल in the *chāyā*. The construction appears to be elliptical. "Not when people turn their glances (लेयमि कडविलयमि) (towards a person's gray hair), (does he feel so sorry) as when the (despising) glances of young women fall (descend) on his head". लेयमि कडविलयमि appears to stand for लेयमि कयकडवसे, कडविलयमि being used in an active and not passive sense.

661) जहिच्छयाए = जहिच्छयाए = यथेच्छया = यथेच्छम् to our (or their or your) heart's content. The form is the result of conflation between जहिच्छं and इच्छाए. Cf. the use of forms like यथानुपूर्व्या, यथाक्रमेण, यथासंख्येन

in Sanskrit. See note on जङ्घाय in st. 480. Cf. st. 777. The subject of रमिषं may be either अग्नेहि or तेहि or तुम्हेहि. धूलीधवल = धूलीधूसर, white or gray with dust. कया = कृताः were made to be like or were turned into जरयदियहा = जरादिवसाः.

662) We must supply the विशेष्य (qualificand) श्रेते or थविरो for the three adjectives in the first half of the stanza. संकुडयर्कपिरंगे, whose body is contracted, i.e. bent in the middle and is quivering (trembling). For संकुडय cf. st. 145. ससंकिरो = ससंको, the possessive suffix ईर being added स्वार्थे (pleonastically), full of apprehension, nervousness, lack of self-confidence (due to old age), दिन्नसयरूपयमणो—this perhaps stands for मग्गदिन्नसयरूपजो (by परिनिपान of मग्ग) and means : who puts his feet completely and squarely (not partially) on the way, i.e. who walks slowly, cautiously and with measured steps, as he cannot walk quickly due to old age. पलियाण लज्जमाणो, ashamed of the grayness of his hair. ने गणेइ अइत्तए दिन्नं, the sense of this sentence is obscure. The commentator says : अयि इति अहमन्त्रणे, दत्तमिति न गणयति। But that does not throw any light on the meaning of the sentence at all. Perhaps अइत्तए stands for असीते, in the past. "He does not consider (or care for) what was given by him in the past". But even that does not put us any wiser about the real sense.

663) The sense of this stanza too is obscure. जरराओ is rendered in the *chāyā* as जरराजः. Why old age is here compared to a king is not clear. The sense of वम्महम्मक्खणदिव्वोसहीए and अंगं कुणइ is obscure. "Look, hard-hearted Cupid resorts to him (i.e. to जरराज) now". Does this mean that passion mercilessly harasses even old people, in spite of the decline of their physical powers? But compare : वयसि गते कः कामविकारः शुष्के नीगे कः कासारः । (शङ्कराचार्य).

664) इट्ठं = इष्टम्, wholesome, salutary advice. Perhaps इट्ठ stands for इष्टं (thus). This appears probable from the commentator's remark : इति कथम् । According to the commentator grayness first attacks the hair on both the sides of the head near the ears (पूर्वं हि जरा कर्णमूल एव समागच्छति ।)

665) जीयं = जीवितम्, life. जीवित becomes जीम (and then जीय), according to HS. VIII.1.271. Or जीय may stand for जीव, with change of gender from masculine to neuter according to HS. VIII. 1.34. जलविंदुसमं like a drop of water precariously poised on a lotus-

leaf. ऊप्यज्जं जोषणं सह जराय youthfulness arises in a person along with old age, i.e. as a man passes day after day in the prime of his life, old age gradually overtakes him, and he every day goes nearer and nearer to old age. दियहा दियषहि समा न हुंति, days are not similar to days, i.e. all days are not equally happy. Some may be happy, but many are full of grief and suffering.

666) नरआऊ = नरायुः = पुरुषायुषम्, the maximum duration or length of human life. ताण अद्धेण राइओ हुंति, one half of these hundred years is taken up by the nights, i.e. nights occupy or take up one half of the span of human life, viz. 50 years. हरइ जरा बालभावे य— this is the reading followed by the commentator, as his paraphrase (हरति जरा बालभावश्च) shows. The MSS read हरइ जरा बालभावेण, but that does not make any sense, unless we understand हरइ in the sense of हीरइ (Passive voice) and regard जराबालभावेण as a समाहारद्वंद्व compound. अद्धस्स of the half other than the one taken up by the nights. अद्धयरं = अर्धतरम्, one half, the Taddhita suffix तर being regarded as स्वाधिक (pleonastic). Cf. वत्ततर = वत्स and अश्वतर = अश्व in Sanskrit. Cf. Vairāgyaśataka, st. 107 : आयुर्वैशतं नृणां परिमितं रात्रौ तदर्थं गतं तस्याधेस्य परस्य चार्धमपरं बालवृद्धत्वयोः ।

667) = st. 127, where the reading in the third quarter is खलण instead of पलियं. व = वा = इव used in the sense of खलु. कस्स व लच्छी थिराइ पेम्माइ, construe :—कस्स व लच्छी य पेम्माइ य थिराइ । पलियं, grayness of hair i.e. old age. The text of the commentary as given in MS.C seems to be based on the reading पडियं instead of पलियं. पडियं = पतितम् = खलितम् lapse, mistake. "Who to be sure is impeccable or infallible?" खेडिओ = खण्डितः, foiled, balked, disappointed (or ruined) (by fate).

668) गहचरिय stands for गहचरियं, with elision of the Nominative singular termination or गहचरिय-देवचरियं may be taken to be a समाहारद्वंद्व compound. गहचरियं ताराचरियं the movements or behaviour of the planets and stars. देवचरियं the behaviour of the Gods. चराचरे चरियं the behaviour of all things mobile and immobile i.e. animate and inanimate.

669) कूडकडह wiles and tricks or treacheries. मायाखव, deceptive appearance. रंजय = रञ्जयति, सुखयति, delights, charms, pleases, fascinates. सम्भाव = सद्भाव, real nature. न जाणंति do not know, have not been able to divine or probe.

670) पय = पयसि, in water. पयमग्गो (track) is to be connected with both मच्छाण and पक्खिणो (= पक्खीण, singular used for the plural, जातौ एकवचनम्). We should expect either the singular or the plural in the case of both मच्छ and पक्खि. वेप्पइ = गृह्यते = ज्ञायते, can be known, discovered or located. वेप्प is a धातुवादेश for √ग्रह् (गिण् in Prākṛit) in the passive voice according to HS.VIII.4.256. दुल्लखं = दुर्लक्षम्, inscrutable.

Section 74, पुब्बकयकम्मवज्जा—Section on the deeds done in a previous life. Cf. Section 11 दिव्ववज्जा and Section 12 विहिंवज्जा.

671) किं परत्तेण = किं परत्तेण, किं परल्लोकेन, किं परत्त गमनेन, किं परल्लोकगमनेन, where is the need to leave this world and to go to the other world? परत्त (= परत्त) is really an indeclinable like अत्र, तत्र, यत्र, कुत्र etc. But it is here inflected and declined just like a noun, परत्तेण being the Instrumental singular form. See remarks on stanzas 150 and 221. धणविलसियाण-धणेण or धणम्मि (धणेण) विलसियं जेसि से धणविलसिया, तेहि धणविलसियाण, in the case of those who roll in riches or wealth. The commentator renders the expression by धनविलसनशीलानाम्. दारिदिय = दारिद्रिक, दारिद्रं (दारिद्र्यं) विद्यते येषां ते दारिद्रिकाः, the Taddhita suffix इक being added in the possessive sense (सम्बन्धे), stricken with poverty. The commentator paraphrases by दारिद्र्यमुद्रित, branded with poverty. G reads दालिदिय = दारिद्रिक, द being lengthened into दा.

672) विहडंति (विषट्ठते) from √विहृ, to be separated, to become estranged, to drift away. The second quarter is metrically faulty, with 20 मात्राs instead of the usual 18. न विहडइ = न विषट्ठते, is not lost or wasted. पुब्बकयं = पूर्वकृतम्. The consonant क् is duplicated according to HS. VIII.2.97 : समासे वा ।

673) The sense of the stanza is obscure. जं विहियं तं पुणो न नासैइ does not destroy or undo that which has been done (by a person) already. In the light of this statement in the second quarter, we should expect in the first quarter नाहरइ जं न विहियं "fate does not give or bring on that which has not been done by a person already". The extant sentence अवहरइ जं न विहियं will have to be construed as अवहरइ न जं विहियं, "fate does not take away that which has been done already". But then it would be only a repetition of the idea in the second quarter. If the extant sentence is translated as "Fate takes away that which has not been done (जं न विहियं नं अवहरइ)," we do not get any intelligible idea at all. The commentator's

rendering, विधि: यन्न कृतं तन्नापहरति, "fate does not take away or destroy that which has not been done", does not make any sense. and moreover there is no basis in the present text for the second न-विही स्थिं पि न वद्धिं देई—this can only mean "fate does not allow even a grain of corn to grow". स्थि ( = सिक्थ) means धान्यकण (a grain of corn) or a grain of boiled rice (Marathi शीत). If we understand स्थि in the sense "a grain of boiled rice", the sentence would mean "fate does not allow even a grain (i.e. minute quantity) of boiled rice to be served (to a person)". √ वद्ध = √ वर्ध् to increase, to spread, to stretch out, to serve (cf. Marathi वाढणे). But this idea does not fit in with the line of thought in the first half of the stanza, which seems to represent fate as not interfering in worldly affairs, but as allowing them to have their own course. Cf. the ideas of कृतप्रणाश, and अकृताभ्यागम, which are usually urged as objections against the non-acceptance of the doctrine of कर्मविपाक.

674) लिहिंयं = लिखितम्, written down, prescribed, ordained. सयल्लोयस्स परिणमद, falls to the lot of all people. विदुरे वि = वैशुयेऽपि (भावप्रधान निर्देश concrete used for the abstract), even under calamity or distress. Cf. st. 180 and 185.

675) मरणबंधणं, मरण may be taken to be Nominative singular form, with elision of the case-affix, or मरणबंधणं may be regarded as a समाहारद्वन्द्व compound. It is not clear for what noun the pronominal form तेण stands. It is possible to take तेण as standing for विहिणा or दिव्हेण. नियकम्मगलत्थिओ caught in the strangle-hold of his own deeds performed in a previous life. गलत्थिओ = गलहस्तितः, caught or seized round the neck, strangled, throttled, seized by the throat. गलहस्तित > गलअत्थिअ > गलत्थिअ. There is thus first the loss of the aspirate element in ह and then the fusion of the remaining अ with the preceding ओ. Cf. Marathi गळाठणे. HS. VIII.4.143 gives गलत्थ as a धात्वादेश for √ क्षिप्. Accordingly गलत्थिओ would mean क्षिप्त, प्रेरित, pushed.

676) चित्तिण्ण = चिन्तितेन = चिन्तया, anxiety जुरिण्ण = खिन्नेन = खेदेन. In both cases we have the past passive participle used in the sense of an action noun (cf. नपुंसके भावे कः, Pāṇini III.3.114). जूर is given as a धात्वादेश for √ क्षिप् at HS. VIII.4.132. Cf. Marathi झुरणे. पुण्वकओ पुणपरिणामो, we should expect कम्मपरिणामो instead of पुणपरिणामो. पुण restricts the sense to good or pious deeds, while what is intended is good and bad deeds. Moreover कम्मपरिणामो would harmonise

with the title of the section, पुंवकयकम्पवजा. Cf. पुंवकम्पानुसारेण in st. 677. We can of course understand पुण्य as standing by रुक्ण for both पुण्य and पाव. पुंवकयो पुण्यपरिणामो really stands for पुंवकयकम्पपरिणामो, पुंवकय being an adjective qualifying कम्प and not परिणाम,

677) दाऊण = दाउं (दातुम्). हरिऊण = हरिउं (हर्तुम्). The gerund-suffix ऊण is used here in the sense of the infinitive of purpose. Cf. पढिऊण (= पढिउं) in st. 31, जेपिऊण (= जेपिउं) in st. 272 and मलिऊण (= मलिउं) in st. 508. जस्त जे विहियं is to be connected with फलं in the second half of the stanza and not to be connected as the object of दाऊण and हरिऊण in the first half, as done by the commentator. किं पि (= किमपि) should be supplied as object of दाऊण and हरिऊण. विहियं = विहितम्, ordained or predestined by fate. परिणमद्, accrues or falls to the lot of a person. पुंवकम्पानुसारेण, for the duplication of the consonant क्, see note on पुंवकय in st. 672.

678) माहण्य = माहात्म्यम् greatness, importance. विसट्ठति = विकसन्ति. The commentator Ratnadeva paraphrases this by विधट्टते, विज्जभन्ते. विसट्ठति, spread out and make themselves felt. HS. VIII.4.176 gives विसट्ठ as a धात्वादेश for दळ्, which means 'to open out, to expand, to bloom'.

679) For अज्झा, see note on st. 308.

680) दीवसिहरे, on the top of a lamp, i.e. on the top-cover or shade of a lamp, on the underside of which lamp-black (soot) becomes accumulated.

681) ठक्कुर a village headman. बहुयणे तह य षणयाण amongst young married women, for breasts (fallen down from their proper position). ठणचुक्क = स्थानच्युत or स्थानभट्ट, fallen down from the proper place. HS. VIII.4.177 gives चुक्क as a धात्वादेश for च्छ्. चुक्क is used here as a past participle from the root चुक्क, in the sense of चुक्किअ. Cf. the past participle form चुट्ट (= चुट्टिअ) from च्छुट्ट (= च्छुट्ट्), in st. 793 and फिट्ट (= भट्ट or नट्ट) from च्छिट्ट in st. 345, and बोसट्ट (= विकसित) from च्छोसट्ट, st. 249.

682) ठाणं, post of duty, path of duty, or position. ठक्कुरसंघस्स दुट्ठवग्गस्स, even in spite of the opposition of a host of village-headmen or a throng of wicked people. The Genitive appears to be used here in the sense of अनादर, according to Pāṇini II.3.38 : षष्ठी चानादरे। The sense is : ठक्कुरसंघस्य दुष्टवर्गस्य च विरोधम् (शङ्कुवम्) अनाहत्य (अविगणय)। ठंते

पि देह जुज्झं. he gives battle (or fights) standing firm in his position. The commentator paraphrases this by तिष्ठन्नापि युद्धं ददाति, where तिष्ठन् appears to be used adverbially, qualifying the sense of देह जुज्झं. If we connect ठंते as adjective with जुज्झं, the sense would be : "he gives (or puts up) standing opposition (i.e. steady, unrelenting opposition) (to his enemies)". If we emend and read ठंते instead of ठंते, ठंते would be an adjective qualifying धीरो. MS. G reads तिष्ठ पि (= तिष्ठन्नपि). The propriety of the use of पि (अपि) after ठंते is not clear. ठंते is present participle active, from √ ठा = √ स्था. ठा > ठांत > ठंते according to HS. VIII.1.84 (हलः संयोगे).

683) We must read जणंति (= जनयन्ति) instead of Laber's जिणंति, as is clear from the commentator's paraphrase जनयन्ति. समाज्जो = समाजिनः (= सामाजिकाः), people in the kingdom, leaders of the people. समाज्जो can be equated with समाजिनः [Nominative plural of समाजिन् (समाज + इन्, Taddhita suffix)]. समाजिनः = समाज्जो and then समाज्जो by elongation of स. गहियविमुक्का, first captured (arrested, detained) and then released (by the kings). नरिंदाणं तेअ जणंति, generate, i.e. contribute to, the greatness (glory, prestige) of kings. It is not necessary that kings should physically torture the leaders of their people. Mere detention for some time and subsequent release with a warning is quite enough to inspire awe in the minds of the people. दंडो = दण्डः, (1) physical punishment, torture, (2) arrow (usually the word काण्ड is used in the sense of an arrow). ठिय = ठियो स्थितः, with elision of the Nominative singular termination. दंडो तह त्विय ठिय (1) although the arrow remains just where it is in the quiver, i.e. although the arrow is not discharged from the bow; (2) although the power of inflicting physical suffering (दण्ड) remains just where it is, i.e. is not brought into actual operation. आमूले हणइ दंकारो, the (mere) twang of the bow-string is able to kill (frighten), down to the root (i.e. completely). Laber reads आमूले, which does not make any sense. We must read आमूलं. दंकार = टङ्कार or टण्ङकार = उयाशब्द—twanging sound produced by a bow-string.

684) उह्वण = उह्वण = विध्यापन (Laber, chāvā), निर्वापण, आर्द्रण, extinguishing, dampening, moistening, drenching. The PSM records the root उह्व in the sense, to extinguish, to put out. HS. VIII.1.416 uses the form उह्वइ in the sense आर्द्रयति. The Sanskrit word आर्द्र becomes उह्व in Prākṛit according to HS. VIII.1.82. The-

root उल्लव is a denominative formation from उल्ल, in the sense निर्वाप्य or आर्द्र्य. सोसण = शोषण, drying up. अमुणियमज्झपणलणाण, in whose case the internal combustion (burning) is unknown to both. The ocean is so vast and deep that it is not aware of the वडवानल burning inside of itself. The वडवानल is not aware that it is constantly blazing in the heart of the ocean and that it is surrounded on all sides by immense masses of water. The exact sense is not, however, clear. वड्यरो = व्यतिकरः, union, association, combination.

685) नत्थि = न सन्ति. The form अत्थि can be used in the sense of all the three persons and in the sense of the singular and plural numbers according to HS. VIII.3.148 (अथियस्यादिना). कज्जे = कार्यम् = प्रयोजनम्, use, advantage. कल्लक stigma, disgrace. In the case of persons who are devoid of good qualities, if they are born in exalted families, their noble birth itself constitutes a disgrace, being a cause of embarrassment to them, by contrast with their lack of good qualities and possession of bad qualities. Cf. मृच्छकटिकम्, VIII.29 : किं कुलेनोपदिष्टेन शोखमेवात्र कारणम् । भवन्ति सुतरां रकीताः सुक्षेत्रे कट्टिकद्रुमाः ।

686) वंसुपन्नो, (1) made or fashioned from a bamboo, (2) born in a noble family. We must construe the words in the second half as follows :—(जइ वि) धणु वंसुपन्नो (होइ) (तह वि) गुणरहिअ (तम्मि) टंकारो नत्थि गुणरहिअ (1) devoid of the string, (2) devoid of good, noble qualities. The correct wording should be :— वंसुपन्ने वि धणुम्मि निग्गुणे नत्थि टंकारो । The commentator seems to have read वंसुपन्ने वि धणुम्मि ।

687) जम्मंतरं = जन्मान्तरम् = जन्म, birth in an exalted family. गरुयं = गुरुकम्, great, leading to greatness, what makes a person great or eminent. गुणगणारुहणं = गुणगणारोहणम्, cultivation or development of numerous good qualities. आरुहण = आरोहण mounting i.e. acquisition; or आरुहण may be taken as equal to आरोपण (अन्तर्भावितव्यन्तार्थ निर्देश), establishment. सुत्ताहले हि गरुयं, a pearl becomes great because of its intrinsic qualities like lustre, perfectly round shape, pleasing colour, large size, weightiness etc. सिप्पिसं पुडयं = शुक्तिसं पुटम् the pair of shells in which a pearl is produced. सिप्पि = शुक्ति, see HS. VIII. 2.138. Cf. Marathi शिप, शिपली.

688) सिप्पिउडं = शुक्तिपुटम्, mother-of-pearl, oyster. खरफल्लं = खरपरुषम् rough and hard, or extremely rough (अतिशयेन परुषम्) on the outside and to some extent on the inside also. रयणं = रत्नम्, gem, i.e. pearl.

**Construe :** जं (मुत्तारूवं) रयणं (सिंपिउडम्मि) होइ, तं अणग्घेयं (होइ)। अणग्घेयं = अनर्घ्यम् priceless, invaluable. Pischel (Grammatik Prākṛit Sprachen \$570, p. 358) compares the Vedic forms रतुषेय, द्रपथेय and दिव्येय. The form अणग्घेय may have been fashioned on the analogy of the above-mentioned Vedic forms, from the root अण् (अर्थ), which means 'to be worth, to have value, to cost'. Cf. st. 123, 697. ; Cf. also the Sanskrit forms like गेय, पेय, देय, लेय, विधेय etc. जाईइ = जाला = जन्मना, by means of birth in a noble family. कुसिञ्जेति = प्रोच्छज्यते or मृज्यन्ते. HS. VIII. 4.105 records कुस (along with पुस) as a धात्वादेश for √मृज् to wipe out. Cf. Marathi कुस.

689) जं जाणइ, supply सच्चं ति before जाणइ. जं (सच्चं ति) जाणइ (तं) जणो भणइ, people say what they know to be true. अंतरं, distance, contrast. विह्वो = विभवः, riches. न वेपेति = न गृह्यन्ते (न लभ्यन्ते) are not obtained.

690) ठाणं, high position or status. गुणग्रहणं = गुणग्रहण, acquisition of virtues. Cf. गुणगणारुहणं in st 187. अवस्स = अवश्यम्, the अनुस्वार on the last syllable being dropped *metri causa*. गुणरहिओ, (1) devoid of the string (on which the pearl or jewels are woven), (2) devoid of virtues. तरुणिणवट्टं = तरुणीस्तनपट्टम्, the bosom of a young lady, i.e. place or position on the bosom.

691) Laber reads पासपरिसंठियस्स, which does not make any sense, unless we understand गुणहीणे as standing for गुणहीणस्स. Laber, however, renders पासपरिसंठियस्स वि by पार्श्वपरिसंस्थितोऽपि in the *chāyā*. The reading in the text is based on the commentator's explanation. Laber's reading can also be emended so as to read : पासपरिसंठिय वि हु गुणहीणे किं करेइ गुणवतो ! Laber's reading is unsatisfactory, because there is no other word in the Genitive case, which can serve as the विशेष्य of पासपरिसंठियस्स. जायंथय = जालन्धक, blind ever since his birth, absolutely blind. जालन्धक > जाइअंथय > जायंथय, a case of पररूपसन्धि. The more usual form in Prākṛit is जक्कंथय, cf. st. 376. हत्थकओ = हत्थे कओ (धरिओ, ठाविओ, निहिओ). Thus हत्थकओ ultimately amounts to हत्थगओ (हस्तगतः). Cf. अन्धस्य दीपेन किम्।

692) पच्छत्ताओ = पश्चात्तापः, cause for repentance, reason to feel sorry. वंसे समुप्पन्ना people born in their families, their descendants. गुणुछाहेण = गुणोत्साहेन, by the enthusiasm created in them, or by the inspiration given to them, by the recollection of their virtues. The commentator remarks : ये गुणवन्तस्ते मृता अपि जीवन्ति।

693) The wording of the first quarter appears to be faulty. The sense of the first half seems to be : मुक्ताफलस्य इव वेहरहितस्य प्रभो; गुणिनोऽपि पुरुषः किं करोति । मुक्ताहलं व seems to stand for मुक्ताहलस्त व, *metri causa*. किं करे, what can a person (i.e. a servant) do about such a master who, though possessing many other good qualities (गुणिणो) is impervious to the appeal of the virtues in his servant (वेहरहितस्त)? वेह = वेध, literally means perforation, and by लक्षणा it conveys the idea of appeal or deep impression or appreciation. Cf. Marathi वेह = craze or mania. वेहरहित, (1) impervious to the appeal of the virtues in his servant (in the case of प्रभु, master). (2) devoid of perforation (in the case of मुक्ताफल, pearl). गुणिणो = गुणिनः, possessed of many other virtues (both in the case of प्रभु and मुक्ताफल). गुणिणो cannot be understood in the sense "furnished with or woven on a thread (गुण)", as the author is speaking about an unperforated pearl. सई = सविः, a perforating needle (in the case of मुक्ताफल). It is not clear in what sense the word सई is intended by the author in the case of the प्रभु-गुणा (1) threads or strings, (2) virtues. Cf. रघुवंश I.4 : सगौ वज्र-समुत्क्रान्तं सुवस्त्रेवस्थितं मे गतिः ।

694) पियकेलिसंगम meeting with the dear consort for amorous dalliance (केलि = सुरतकाण्डा); पिएण सह केलिकए संगमो पियकेलिसंगमो । The words केलि and खेल and खेला are to be traced to the root क्रीड्, to sport or play. ओसारिअ = अपसारित or उसारित, cast away, removed. अवसररहिया, devoid of the proper time, those in whose case the time is not proper or opportune. गुणवंतया (1) possessed of virtues, (2) woven on threads or strings. दूरे धरिज्जति are kept outside or at a distance.

695) ता = तस्मात्, therefore, निगुण किंचि वरं = निगुणत्तणं चिय वरं, absence of virtues is better than possession of virtues (a case of भावप्रधान निर्देश, concrete used for the abstract). Construe :—जाण पडुणवल्लेण परिओसो ताण निगुणत्तणं चिय वरं. पडुणवल्लेण = नवपडुल्लेण, by transposition of the words पडु and नव. पडुणवल्लेण जाण परिओसो, in the case of those who have the pleasure or satisfaction of having secured a new master, i.e. those who have secured a new master. The sense of the first half remains obscure and its logical connection with the second half is not clear.

696) दुणेहिं in exchange for our virtues. नियनिगुणत्तणं, your own lack or absence of virtues. सड्ढीए = द्रव्य विनिमयेन. सड्ढी, barter. This word is not found recorded in PLNM or DNM or PSM. The

word कलिकाले is to be connected with न वेपति (कलिकाले पहुणो गुणेहि न वेपति). किं कीरइ = किं क्रियते । What is to be done? How can that be helped or avoided?

697) सब्बतो वसइ धरा, the earth is present everywhere (on all sides), i.e. it is wide and extensive. Cf. माल्तीमाधव 1.6 : कालो ह्ययं निरवधिर्विपुला च पृथ्वी । अय्येति = अर्धेति, are valuable or estimable in and by themselves. अत्थवेत्ताण = अत्थवेत्तेहि (Genitive used vicariously for the Ablative), from or at the hands of the rich.

698) गोहंति = गृह्णन्ति, mention with approbation, praise. गोष्ठी = गोष्ठी assembly (of learned people). रणमुहे on the battlefield, on the battle-front. गुणा = गुणान्, Accusative plural. उल्लरण = छेदक or उच्छेदक. HS. VIII.4.116 records उल्लर as a धात्वादेश for the root तुड् (i.e. तुड्, वोड्य् to cut). Cf. Vairāgyaśataka 11 : मातुः केवलमेव धौवनवनच्छेदे कुठारा वयम् ।

699) जाइण = जातेन. The usual form is जाअ (√जा + त = जात). Here however the form has been made with इ interposed between जा and त, as if the root जा were a set (सेट्) root (जाइत—जाइअ). पुरिसे पयपूरणे वि असमत्थे—पुरिसे and असमत्थे are Instrumental singular forms as in Apabhraṃśa, according to HS. VIII.4.342. Cf. निहसणे in st. 729. पयपूरणे = पदपूरणे, in the matter of filling a lofty place (पद) with dignity and distinction. सरिख = सरिख् वत् (सरिता तुल्यम्, सरिता इव), see HS. VIII.2.150 वतेर्बः). सकलं भुवणतरे, the entire space of the world, i.e. the whole world. The world पयपूरणे can be connected with the upamāna सरिख, by regarding it as an Instrumental singular form as in Apabhraṃśa (पयपूरणे = पयपूरणे = पयःपूरणेण = पयःपूरेण). The simile is to be explained 'as follows :—यथा सरिता पयःपूरणेण (= पयःपूरेण) सकलं भुवनान्तरं भ्रियते (= व्याप्यते), तथा येन पुरेण पदपूरणे असमर्थेन सकलं भुवनान्तरं यशसा न भूतं (व्याप्तं) तेन पुरेण जातेनापि किम् ।

700) देस country, गाम village, नगर city, town. रायपह = राजपथ, royal path, highway, thoroughfare. तियचउक्कमगे = मग तियचउक्के = मार्गत्रिक-चतुष्के in the junctions of three or four streets. धिराधु = धिगस्तु. धिगस्तु would ordinarily become धि अत्थु in Prakrit. But here we have the insertion of र in between the two words — a रश्चति so to say.

701) पसयच्छि, see note on this word in st. 309, and cf. st. 548. आइअ = आगत, आयात. आइअ phonetically stands for एत (आ + इत), past participle active from the root आ + इ. आइअ means come into this world i.e. born. Similarly गएण means gone away i.e. dead.

The word आइअ thus ultimately means the same as जाइअ in st. 699 and गण means मण (= मृतेन). व = वा, the आ being shortened according to H.S. VIII.1.67. We have व used twice and वा used once in the first half of the stanza : one of the three is redundant. It would be better to read : किं तेण आइअण व किंवा पसयच्छि तेण विगण (= विगतेन). रणरण्यं = रणरगकः, uneasiness, sorrow. वरावरं = गृहगृहम् = गृहे गृहे. See note on the word वरहरं in st. 553. वरावरं really stands for वरवरं, with the अ at the end of the first member lengthened *metri causa*.

Section 79 : पुरितणिदावजा, censure of man. Out of the four stanzas in this section only the last contains a censure of unworthy men. The remaining three are वस्तुकथनपर and not निन्दापर.

702) मूलं कुरा न्व, मूलाणि या अंकुरा य मूलं कुरा, ते इव । This stanza occurs as No. 722 in the Gaṇḍavaho of Vākpatirāja, with the reading बीयाहि व एकतो (i.e. एकतो) (= बीयादिव एकस्मात्) in the third quarter. The text of the third quarter as printed on p. 191 is corrupt. When the English translation was printed, I was not aware of the reading in the Gaṇḍavaho and hence on p. 373, I stated in a footnote that the sense of the second half of the stanza is obscure. But as soon as the reading in the Gaṇḍavaho came to my notice, the obscurity disappeared and the sense became clear. The English rendering of the stanza can now be given as follows : "In this world people (though) born from (i.e. in) one (and the same) family go down (sustain a fall in their status) and go up (rise to a high position), just as the roots and sprouts (of trees), (though) born from one (and the same) seed, go down (sink in the soil) and go up." Seeds of plants when sown in the soil send their roots down in the soil while their sprouts shoot up above the soil. In the same way, though born in the same family, some people rise to a high position by their intrinsic merits and strenuous efforts, while others sink down to a low position because of their inherent inability and lack of earnest efforts. Cf. लोके गुरुत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति ।

703) नियकम्महि वि = निजकर्मभिरपि. We should rather except नियकम्मोहिं चिय (निजकर्मभिरिव) or नियकम्मो चिय (निजकर्मणा एव). सुरमंदिर a temple. कूव (कूप) a well. सुरमंदिरकूवयरा builders of temples and diggers of wells. उड्ढमुहा = ऊर्ध्वाधोमुखः, whose faces are turned upwards and down-

wards. अद् stands for अयः with duplication of य into द् *metri causa*. The builders of temples have to turn their faces upwards as the construction reaches higher and higher levels, while the diggers of wells have to turn their faces downwards as the excavation reaches lower and lower depths. उद्दद्मुहा य वच्चेति, we should expect हि instead of य. वच्चेति go about their work or proceed to do their work. उद्दद्मुह may also mean "one who holds up his face i.e. head erect" and अद्मुह "one whose face is cast down".

704) एककुबिलसंभूया, born from one and the same maternal womb. नरसयसामी, master, supporter or feeder of hundreds of men. एकस्त असमर्थो, supply वि after एकस्त, 'unable to rule over, or to exert his influence over, or to support even a single dependent (or even his own self)'.

705) पयग्मि = पदे, i.e. मार्गे, cf. Skt. पदवी, path or way. सुसम्था, supply वि after सुसम्था. परोवयारे सुसम्था वि, though quite in a position to do good to others, to help others. तेहि वि न किं पि, even they are useless, are no good.

706) कमला = लक्ष्मीः, the Goddess of wealth. क्व कमले न वसत, how possibly can she refuse to reside in the day-blooming lotuses? कमले, the Locative singular does not fit in with the four adjectives in the Genitive plural, viz. हिट्टकयकंटयाणं, पयडियकोसाण, मित्तसमुहाणं and गुणवंतयाणं. We should emend the text as follows : हिट्टकयकंटयस्मि य पयडियकोसेस्मि मित्तसमुहस्मि । मामि गुणवंतयस्मि य क्व कमले वसत न हु कमला ॥, or हिट्टकयकंटयस्सु पयडियकोसेसु मित्तसमुहेसु । मामि गुणवंतयस्सु क्व कमलेसु न वसत कमला ॥, so as to achieve concord between the four adjectives on the one side and the qualificand कमल on the other. हिट्टकयकंटअ (1) the lotus which has put down the thorns (abounding in the lotus-pond), (2) the good man who has put down or suppressed the wicked (कंटक). पयडियकोस (1) the lotus which shows or displays the seed-cup prominently, (2) the good man who freely displays (and never hides) his treasures. मित्तसमुह (= मित्रसंमुख), (1) the lotus which always faces the sun (मित्र), (2) the good man who always gladly welcomes his friends (मित्र). गुणवंतय (1) the lotus which is possessed of filaments (गुण), (2) the good man who is possessed of amiable qualities. कमल which primarily means a lotus, here conveys by suggestion, because of the double-meaning adjuncts, the behaviour of a good man, in the manner of the figure समासोक्ति.

707) अन्नलम्प कयपत्तपरियणे (1) the day-lotus which has mutually overlapping or mutually touching, i.e. thick-growing leaves surrounding it (अन्योन्व्यं लम्पानां पत्राणां कृतः परिजनः येन, which has mutually touching leaves as its retinue or circle of attendants), (2) the good man who has worthy (पात्र) attendants or servants (परिजन) attached to one another (अन्योन्यं लम्पः कृतः पात्रं—पात्रभूतः—परिजनो येन). We should really expect अनुन्न° for अन्न°. निहयगुरुजडां जले (:) the lotus which puts down the big mass (complex) of its roots (जडा) under the surface of the water in which it grows, (2) the good man who puts down the big crowd of dull people (जडाजाल = जडजाल, the final vowel of the first member being lengthened according to HS. VIII.1.4). For the use of the word जडा in the sense of 'root' see st. 150. मितालेय-णसुहिं (1) the day-lotus which is delighted at the sight of the sun, (2) the good man, who is delighted at the sight of his friends. The construction and the suggested sense in this stanza, are similar to those in the preceding one.

708) कयत्था = कृतार्थी extremely blessed or lucky. पयडियकोसगुणह्दे पयडियकोसे य गुणह्दे य, a कर्मेधारय compound- For पयडियकोस see st. 706. गुणह्द (1) rich in fibres or filaments, (2) possessed of good qualities. Cf. गुणवैतयाणे in st. 706. कुलीण (1) पृथ्वीकीर्ण, lying on i.e. growing on the ground (with reference to the स्थलकमल which grows on land and not in water), (2) born in a noble family. सुपत्तपरिवार, cf. अन्नलम्प-कयपत्तपरियणे in st. 707. Because of the double-meaning adjectives, we have here (in the manner of समासोक्ति) the suggestion of the Goddess of wealth residing with, i.e. favouring, a good person. Cf. stanzas 706 and 707.

709) जडसंवाहियकरुसत्तणस्स—of the lotus which has transferred (संवाहिय = संवाहित) harshness to the water (जड = जल), i.e. which has suppressed the thorns under the water and risen above them. Cf. the expression हिट्ठकयकंठयाणे in st. 706. The abstract noun करुसत्तण appears to be used here in the sense of thorns (use of the abstract for the concrete). For the idea that the water in which lotuses grow is full of thorns, cf. साहित्यदर्पण X (अप्रस्तुतप्रशंसा)—अन्तर्द्विषाणि भूयांसि काष्ठका बहवो बहिः। कथं कमलनालस्य मा भूवन् भंगुरा गुणाः॥ निहविषयणियगुणोहस्स—the lotus which conceals the mass of its filaments or fibres inside. रत्ताण पत्ताण निवसइ—the Goddess of wealth resides in you because of your red (rosy) petals (रत्ताण पत्ताण = रत्तेहि पत्तेहि).

710) पलही (f.) = कार्पास cotton. The DNM VI 82 records this word in the sense of cotton. Laber, following the MSS, reads परछिद्छायणे. The reading adopted in the text is supported by the commentary. पलहीगुणा = पलहीगुणा cotton threads. Supply समत्था or पञ्जत्ता after परछिद्छायणे. Construe :—हे कमल, जह पलहीगुणा परछिद्छायणे समत्था तह जइ तुज्ज गुणा परछिद्छायणे समत्था भवेज्जा तु, ता इह सयले लेप तुह का उवमा ठविज्जंति। In the case of the lotus गुण means the filaments or fibres in the lotus. परछिद्छायणे (समत्था or पञ्जत्ता) useful in or capable of covering up the holes of others (i.e. of people). परछिद् is to be understood here in the sense of the privations of others, such as their nakedness or inability to clothe their bodies adequately and decently. का उवमा तुह ठविज्जंति = काओ उवमाओ तुह ठविज्जंति, (as understood by the commentator), what comparisons could have been made in your case? i.e. you would have been incomparable or matchless. ठविज्जंति is present tense, passive voice, third person plural from the causal base of ठा (स्था), having the sense of स्थापयन्ते. It is also possible to understand ठविज्जंति as being equal to ठविज्जंती, in the sense of the conditional mood, passive voice ठविज्जेज्जा (= अस्थापयिष्यत). See HS. VIII.1.179-180 [क्रियातिपत्तः (उजाज्जो आदेशो भवतः)। न्तमाणौ ।]. ठविज्जंती would be a feminine form in agreement with the object उवमा (Nominative singular). Cf. न होंतो = न अभविष्यः in st. 734.

711) अलियालाव (1) अलिआलाव (= अलिआलाप, the humming of the bees, (2) अलिअआलाव (= अलिकालाप), falsehoods uttered or false statements made by others. वियसंत = विकसत् (Vocative singular), (1) opening out, expanding, (2) blooming with joy. रायदंसेहिं कलिओ, (1) seized or visited by the royal swans, (2) patronized by kings who are easy going like swans. सुंदरं फलं न होही, no good fruit will be yours. कालपरिणामे in the fulness of time, in course of time, eventually. The stanza is apparently addressed to the lotus, but it is intended by suggestion (in the manner of समासोक्ति) for a person who feels flattered at the false praise uttered by others, begins to bask in the sunshine of royal favour and patronage, and then eventually comes to grief.

712) The sense of this stanza is obscure. Laber, following the MSS, reads अप्पा. We must obviously emend अप्पा into अप्पं (= आत्मानम्) as the grammatical object of जाणसि, as is clear from the commentator's explanation. Cf. st. 758, where अप्पा दंतेण stands

for अर्प्यं देतेण. सउणो = (1) सगुणः possessed of filaments, (2) सगुण्यः (according to the commentator) possessed of virtues. लच्छिपरियरिओ = लक्ष्मीपरिचरितः attended or favoured by the Goddess of wealth (fortune). उज्ज्वलसमुहो = उज्ज्वलसंमुखः, facing the bright one (the sun?). Cf. मित्तसमुहाणं in st. 706. ता वयणं पि हु न ठवेइ (or ठवेसि, as the commentator seems to have read), the sense of this is obscure.

713) Construe :—लच्छीय परिगहिया उद्धमुहा न हुंति (त्ति) जइ (भणइ), ता पेच्छ, एए कमला जेहिं चिय उद्धविया. तं चिय नालं न पेच्छंति । लच्छीय परिगहिया, favoured by fortune or wealth. उद्धमुहा = ऊर्ध्वमुखा, supercilious, stiff and arrogant; cf. उद्धदमुहा (st. 703) and उत्ताणवयण (st. 714). जेहिं चिय उद्धविया, we must either read जेणं चिय उद्धविया so as to suit तं नालं in the fourth quarter, or ता चिय नाला न पेच्छंति so as to suit जेहिं चिय उद्धविया in the third quarter. उद्धविया = ऊर्ध्वोक्ताः, raised up, supported, hoisted up. We get the form उम्भविया in st. 62. ऊर्ध्व is represented in Prākṛit by उम्भ or उद्ध according to HŚ.VIII.2.59. न पेच्छंति do not condescend to look. The sense of the stanza is not clear.

714) लच्छिणिलयत्तगुत्ताणवयण, whose face is turned upwards, i.e., who is supercilious (stiff and arrogant) because it (the lotus) is the abode of Lakṣmī (Goddess of wealth). For उत्ताणवयण cf. उद्धमुहा in st. 713. गुणिणो = गुणिनः (1) possessed of fibres or filaments, (2) possessed of good qualities. सयाणुलग्ग always joined or attached (1) physically, in the case of the lotus-stalk; and (2) mentally, in the case of the devoted follower. विमुहो = विमुखः, averse to, turned away from. समुहो = संमुखः (1) physically facing, (2) amicably or favourably inclined. The expressed sense of the stanza is concerned with the lotus, but because of the double-meaning adjectives there is the suggestion (in the manner of समासोक्ति) of a person, who has become supercilious because of his opulence and is indifferent even to his loyal followers possessed of good qualities.

715) वड्ढावियकोसो (1) one who has allowed to seed-cup to be nourished (at the cost of its dried-up petals and leaves), (2) one who has allowed his treasure (wealth) to be augmented (at the cost of his worthy-followers to whom he denies what is due to them). परिसोसिअ (1) dried up (2) emaciated. पत्त (1) पत्र, petals, leaves, (2) पात्र, worthy followers. लच्छिवओ = लक्ष्मीपदम् = लक्ष्मीपदत्वम्, the state of being

the abode of Lakṣmī. तं चिय नामं पि हारिहिस्ति, you will lose or forfeit (i.e. damage or spoil) even your (good) name. तं चिय नामं = तदेव नाम i.e. तत् तव प्रसिद्ध नाम (i.e. कीर्तिम्).

716) मितो = मितं = मित्रम्. सरो = (1) सरः = सूर्यः, the sun, (2) सरः a hero, a valiant person. कयपत्तपरियरो (1) कञ्चो पत्ताणं परियरो जेण or कञ्चो पत्तेहि परियरो जस्त (कृतपत्रपरिग्रहम्, commentary), which is encircled by leaves on all sides, (2) कञ्चो पत्ताणं (= पात्राणां) परियरो जेण or कञ्चो पत्तेहि (= पात्रैः) परियरो जस्त, who is surrounded on all sides by worthy persons. लच्छि-यालओ = लच्छी-आलओ, (1) which is the abode of the Goddess of wealth (2) who is favoured by the Goddess of wealth. पयहीण = (1) पयोहीन devoid of water, (2) पदहीन = पदभट्ट devoid of status, i.e. fallen down from his lofty position. सहारो = साहारो = साहारत्तणं = साधारत्वम् = आधारः. Cf. note on साहारो in st. 639. सहारो केणवि न सक्किओ (= शक्तः), supply काउं (= कर्तुम्) before सक्किओ, no body can support or help him. सक्किओ is in effect equal to सकय (शक्यते). निमिसं = निमिसं पि, even for a moment. From the directly expressed account of the day-lotus, we have here the suggestion (in the manner of समासोक्ति) of a person, who, though having a heroic friend and though surrounded by worthy persons and though favoured by the Goddess of wealth, cannot be supported or helped by any body, if he falls down from his high position.

717) कीस = कस्मात् i.e. कथम्, how possibly? The commentator paraphrases कीस by कीदक् (of what kind), i.e. he takes कीस to be equal to केरिसो. उवयारो = उपकारः, service, help. सरपरिसंठियाण, which face the sun or are dependent on the sun. सरत्त, juicy, fresh. संठिया = संस्थापितानि, reinstated. उक्खयमूला = उखातमूलानि whose roots have been dug up. सुक्खंतपंकया = सुश्रुतपंककानि, in whose case the nourishing or sustaining mud is drying up. सुक्खंत really stands for सुक्कंत, present participle active from the denominative verb सुक्खइ, from the past participle सुक्क (= शुष्क). (शुष्क इव आवरति शुष्कति = सुक्खइ, cf. Marathi सुक्कणे).

718) छंजिजइ = लज्जते, (the Mānasa lake) is deserted or abandoned. We should expect छंजिजउ (= लज्जयताम्) (Imperative third person singular, passive), let the Mānasa lake be deserted by you. ✓छंज is connected with छड् which according to H.S.VIII.4.91, is a धातुदेश for ✓मुञ्च, to give up or abandon. The अनुरवार in छंज is due to the desire to compensate for the loss of इ. Cf. Hindi छाँटना to lose, Marathi सांडणे to spill or pour down, to lose. छड् in its turn

appears to be phonetically connected with the Sanskrit root छ् (X.U.) to vomit i.e. to give up or abandon. सरं = माणसं सरं, the Mānasa lake. वासो = वासः, abode, residence, quarter. कतो वासो परंमुहे दिवे is a paranthetical sentence, the first quarter of the stanza being directly connected with the third and the fourth: जाव कुडवओ ण्हि (तुह) मयए चलणे न ठवेइ (ताव) सरं छंजिजइ (छंजिजउ). कुडवओ = कूटवकः, the rascal, scoundrel, wicked crane, which is supposed to be inferior to the हंस. Cf. खलवयकुडुवं in st. 719. According to the commentator the real purport of the stanza, apparently addressed to the swan, is to advise a self-respecting person, dwelling in a locality where there is a predominance of ignorant, foolish, supercilious people, to abandon the place before the latter begin to lord it over him. It is therefore a case of अप्रसुतप्रशंसा. But as the stanza occurs in the section on the swan and the Mānasa lake, it is better to regard it as throwing out the suggested sense in the manner of समासोक्ति.

719) घगागमे पढमं चिय, at the first opportunity on the advent of the clouds, i.e. immediately after the onset of the rainy season. जे विगया = जे विगताः, or जे वि गया = येऽपि गताः. साहु ताण हंसणं = सुहिणो ते हंसा, very lucky or happy are those swans. खलवयकुडुवं, the flock of the wicked cranes. उचासणद्धियं, seated on a lofty (elevated, exalted seat), occupying a position of eminence, superiority and advantage. The stanza seems to convey the idea that it is better for the swans to leave the Mānasa lake before the onset of the rainy season, for during the rainy season the wicked cranes would dominate over them in the Mānasa lake. See, however, the following remark of Mallināth on Meghadūta, 11 : ...कालान्तरे मानसस्य हिमदुष्टत्वात्, हिमस्य च हंसानां रोगहेतुत्वात्, अन्यत्र गता हंसाः पुनर्वर्षासु मानसमेव गच्छन्तीति प्रसिद्धिः ।

720) चित्तल = चित्रल = चित्र, marked or covered by. The suffix ल is added pleonastically (स्वार्थे) to many a word in Sanskrit and Prākṛit. See note on st. 7. इयरविहंगम, other i.e. lesser or inferior birds. पयपंति = पदपंक्ति lines of foot-prints. पुलिगपेरंत = पुलिनपर्वन्त, surrounding regions of the sandy beach. वसियन्व = वासः or निवासः. The use of the potential passive participle as a noun is met with in Sanskrit also. Cf. कर्तव्य duty, मर्त्य death. The commentator paraphrases by उचितु न युक्तम् ।

721) कमलवर्ण lotus-grove, lotus-bed. माणम्मरिअ = मानमृत (मनस्विन्) full of self-respect. The राजईस are here said to be so very conscious about their superiority to other birds, that they do not tolerate the presence of those birds in the same Mānasa lake along with them and so they leave that lake and go away elsewhere.

722) अर्धस्थमिअ = अर्धस्तमित, half-set, partially sunk behind the western horizon in the evening. For the second half, cf. st. 151. The sentences तं होउ तुह रिऊण etc. are quite appropriate in st. 151, in which the Vocative नरणह is used in the second quarter, but not in the present stanza wherein there is no word in the Vocative in the first two quarters.

723) Construe : भूमीगयं सरं दट्ठूण विरहसीएण चक्काएण जीवग्गल व्व दिन्ना सुणालिया न चत्ता । भूमीगयं, touching the ground at the time of setting or gone underground (i.e. disappeared) after setting. न चत्ता = न त्यक्ता, was not cast aside, but was retained or held in the mouth. जीवग्गल = जीवार्गल, a barrier for preventing life from slipping out of the body. दिन्ना = दत्ता, given i.e. put or placed (स्थापिता or निहिता). Cf HS. VIII.4.444 : रवि अत्थमणि etc. and मित्रे कापि गते, सरोरहवने बद्धानने ताम्यति कन्दत्तु अमरेषु, वीक्ष्य दयितासक्तं पुरः सारसम् । चक्राद्धेन वियोगिना विसलता नास्वादिता नोञ्जिता कण्ठे केवलमगलेव निहिता जीवस्य निर्गच्छतः ॥ काव्यप्रकाश VIII.

724) चवकेण = चक्काएण = चक्रवाकेन. पउमसंढं the bed of red lotuses. दिट्ठं = दृष्टम्, was seen by him and was felt by him, or appeared to him. अग्नि व्व like a mass of fire or glowing embers. चिया = चिता, funeral pyre. मडो = मृतः, a corpse. अत्था = आत्मा his own self. The commentator seems to have read मडं व अत्थाणे, since he paraphrases by मृतकमिव आत्मानम्. But it is obvious that the correct reading is मडो व्व अत्था णे (मृत इव आत्मा खलु), as it suits the past passive participle दिट्ठ-मत्ताणसरिं = श्मशानसदृशम्, like the cremation ground. The use of the word सरिं shows that अग्नि व्व, चिय व्व and मडो व्व are to be understood as उपमाs and not as उपेक्षाs.

725) आत्तासिञ्जइ = आत्मास्वते is comforted by, derives comfort from. जलगयपडिदिवर्दतणात्ताप by the hope or prospect of looking at its own image reflected in the water and thereby having the satisfaction of having a look at his own consort. निउत्तमं = निपुण्वक् cleverness or ingenuity (of fate or destiny).

726) संगमासा = संगमासाए, (with elision of the Instrumental singular termination), in the hope of eventually meeting each other. संगमासा can also be regarded as a बहुव्रीहि compound and explained as : संगमस्मि आसा जेस्ति ते संगमासा, who are hoping to meet each other eventually. चक्राया = चक्रवाकाः. चक्रवाकाः > चक्रवाजा > चक्रवाजा > चक्राया, couples of male and female Cakravāka birds; see HS. VIII.1.267-271. सुहेण easily, without any difficulty. They are able to pass the night easily, though separated from each other, because of the hope of reunion. दियहा विभोयकायरा न हुंति, the days are not apprehensive of separation, i.e. during day-time the Cakravāka birds are in each other's company. कह तु वोळति = कथं तु न्यतिक्रामन्ति, how do the days pass (in the case of the Cakravāka birds)? Or वोळति may be taken as having a causal sense (अन्तर्भावितार्थ), being equal to अतिक्रामयन्ति or गमयन्ति, with चक्राया as subject and दियहा (understood) as object: चक्रवाका दिवसान् कथं तु अतिक्रामयन्ति or गमयन्ति, how are the Cakravāka birds able to pass the days? HS. VIII. 4,162 gives जेल as a धावादेश for ✓ गम्.

727) अयलेहेण = अयलेहेन by a selfish desire or greed for money or wealth. सेवालजीवियाणं = सेवालजीविकानाम् who subsist on mere moss and nothing else. जिविका, means of subsistence. वओ धणं = कुतो धनम् = कुतो धनलोभः ।

728) सुसिज = शोषित dried up, dehydrated. निहसिज = निषष्ठित, निषष्ठ rubb'd on a stone for preparation of sardal-paste. महमहिंयं = प्रसृतम् = गन्धः प्रसारितः । HS. VIII.4.77-78 give महमह as a धावादेश for ✓ प्रसर्, if it is the question of a fragrance or odours spreading about. Cf. Marathi घमघमणे, घमघमाट. सरसा juicy, fresh. परिमलविलक्खा = परिमलविलक्षा, परिमलविषये विलक्षा, put to shame or embarrassed in respect of fragrance, i.e. because of its inferior or poor fragrance.

729) परसुच्छेयपहरणेण = परसुच्छेदप्रहरणेन, परसुना छेदार्थं प्रहरणं परसुच्छेदप्रहरणे, सेन, by the bearing down of the axe or hatchet for cutting or hacking. निहसणे (= निहसणेण = निषर्षणेन), (Instrumental singular as in Apabhraṃśa), because of friction. Or if we read निहसणे, it would be a Locative singular form, meaning "under rubbing or friction". Even the Locative case has the sense of निमित्त or cause, according to the Vārttika निमित्तात् कर्मयोगे, on Pāṇini II.3.36. But

because of the use of the Instrumental case in परसुच्छेवपहरणेण, निहसणे is to be preferred to निहसणे. दुम = त्वाम् (Accusative singular).

730) तत्त्वरान् मज्झस्मि amongst the best of trees. उत्तमकुलेषु जन्मं birth in a noble family. The use of the plural number is unnecessary and even awkward. We should expect उत्तमद्रुल्लि. दुज्जीह (1) the double-tongued or split-tongued i.e. snakes, (2) people who are double-tongued, i.e. who speak in two divergent ways about the same thing or person, so as to suit their selfish ends. For the duplication of ज, see H.S. VIII.2.97. खल, wicked people.

731) विहिषडिणो = विधिषटितः created by Fate or Providence. जीसे represents यस्याः (Ablative singular feminine) according to H.S. VIII. 3.64 (ईदृश्यः सता से). But the use of the feminine gender is not called for here as the word दोस is masculine in gender. We must read जेण or जम्हा (जेन or यस्मात्). दुद्धमुयंगा, wicked (venomous) snakes. पास = पार्श्व, side, vicinity, neighbourhood.

732) निरावराहो = निरवराहो, र being lengthened *metri causa*. चंदणविडवी = चंदणविडवी = चन्दनविटपी. विटप means a branch. By the addition of the possessive Taddhita suffix अ (अर्शेआदिः यो ञच्, Pāṇini V.2.127) we get the word विटप in the sense of a tree (cf. शाखा, a branch, शाखिन् a tree). छिज्जइ (1) is cut down, (2) comes to grief.

733) महादुम, noble tree, grand tree. पथ, highway, public thoroughfare. अहवा = जइ वा = यदि वा. अथ has the sense of यदि in Sanskrit. Cf. अह used in the third quarter in the sense of 'if'. फलिओ = फलितः one that has borne or put forth fruit. सउणविडंबणं = शकुन-विडम्बनाम्, mockery or ill-treatment by birds (by feasting upon the fruit). Cf. सरखती-कण्ठाभरण, IV. 93.

734) जं (fourth quarter) = यत् = यदि. सि = त्वम्, cf. note on st. 154. न होतो = नाभिविध्यः, Conditional mood (क्रियातिपत्ति). गर्ह = गतिः = दुर्गतिः, miserable condition or plight. होज्ज = भवेत् (Potential mood) or अभिविध्यत् (Conditional mood). मरुदेसे = मरुदेशे, desert, arid region. बिसम = विषम, rough, uneven. This may be connected as adjective either with समि (शमी) or with मरुदेस. For the growth of करीर trees in deserts cf. st. 221. खरखहर sharp-pointed Khadira trees. It appears from this stanza that desert regions abound in करीर, खदिर and शमी trees.

735) तुंगिमा = तुङ्गत्व, height, tall stature. भूमौगुण peculiar quality or property of the soil. इह = इह, the अनुस्वार on ह being *metri causa*. फलण रिद्धी, abundance of fruit. होसइ = भविष्यति [an Apabhramśa trait (cf. st. 54, 275, 331, 639 etc.)], will result or will be determined. बीयाणुसत्तिण, according to the nature of the seed. The statement made here, that the height of the Vāṭa tree is the result of the peculiar property of the soil, but that the abundance of fruit is due to the peculiar property of the seed, is not a correct statement. Both the height and the abundance of fruit depend partly on the favourable nature of the soil and partly on the nature of the seed. Both the soil and the seed should be jointly responsible for the stature of the tree and abundance of its fruit. They cannot be separated as done in this stanza.

736) तुंगत्तणं loftiness, tallness, soaring height. गयणद्वरुद्ध-मग्गेग = अद्वरुद्धगयणमग्गेग (by transposition of अद्वरुद्ध and गयण), which half (i.e. almost) blocks the expanse (space) of the sky. न उवहेप्पसि = न उवहेप्पसि = न उपगृह्यसे, you are not resorted to, sought or approached. छुहजलणताविय = छुधाजलनतापित, heated, scorched, or tormented by hunger and the fierce heat of the sun. छुहजलण, the final vowel आ of the first member of the compound has been shortened *metri causa*. जलण = ज्वलन the glowing heat of the sun. The palm-tree is not sought by way-farers because it does not offer them any relishable fruit to eat or cool shade as it is very tall.

737) निरासयस्स = निराश्रयस्य, not affording shelter to anybody (as it is devoid of shade). दूरयरदावियफलस्स = दूरतरदक्षितफलस्य, which exhibits (i.e. bears) fruit at a height far beyond the reach of men. ✓ दाव is mentioned as a धात्वादेश for the Sanskrit root दृश् (casual), at HS.VIII.4-32. Cf. Marathi दावणे (used in rural areas by uneducated people). जा का वि तुंगिमा your wonderful height. दोसेहि समा, is matched by your faults i.e. it is as immense as your faults.

738) बुद्धिं नीओ, was reared, brought up. सयसल्लिदाणसेवाय, by means of watering service rendered a hundred times, i.e. countless times. सय = शत. सय can also be understood in the sense of स्वयम्, "watering service rendered by them with their own hands". We must read जेण in place of जेहि, so as to agree with the singular form सस्स in the third quarter, or we must read तेहि पि in place of

तस्सेव, so as to agree with जेहि in the first quarter. In st. 737, it is said that the palm tree bears fruit which is beyond the reach of men, because of its excessive height. The काकतालीयन्याव too recognises the fact that the palm tree bears fruit. Cf. भट्टहरि, नीतिशतक, 90. Here in st. 738, however, it is said that the palm tree does not yield any fruit even if watered regularly and adequately.

739) मउल्लत्स = मुकुलयतः, putting forth buds, budding. पलासा = पलाशाः = पलाशानि leaves. The stanza seems to refer to the belief that the Palāśa tree is deserted by birds as soon as it begins to show its dark-coloured buds, cf. st. 740 : कुल्लणदियहम्मि कलुसियं वयणं. Perhaps a pun is here intended on the word पलासा, which stands for both पलाशाः and फलाशा ('the expectation of securing any benefit', which second sense would hold good in the case of the hidden, suggested meaning only). सउण = (1) शकुन, bird, (2) सउण, virtuous, upright person. नियवयणं इति सामलियं, supply तय as subject of the Passive form सामलियं. Hidden sense according to the commentator : a person growing day by day in wealth, is abandoned by the despairing supplicants, if they find that his face becomes gloomy with anger on his being entreated for alms or charity.

740) फलणिवहं (neuter gender used for masculine) = फलसमूहः, fruits, emergence or bearing of fruits. कुल्लणदियहम्मि = पुष्पणदिवसे on the day of blossoming. कलुसियं = कलुषितम्, darkened, cf. सामलियं in st. 739. सपसेहि (1) स्वपत्रैः by its leaves; (2) सपत्रैः by worthy followers. This stanza refers to the belief that the Palāśa tree wilts its leaves as soon as it begins to blossom.

741) The sense of the stanza is obscure. किंनुया appears to be Vocative singular of किंनुय (= किंनुक), which is a synonym of पलास (पलाश). साहा appears to be Accusative plural of साहा (शाखा), branches covered with leaves. तं बालाय कीस वेलविओ—why were you grinned at by the young maiden? वेलव is recorded at H.S. VIII.4.93 as a धात्वादेश for ✓ वञ्च् to deceive or impose upon, and as a धात्वादेश for उपात्वा to censure or condemn, at H.S. VIII.4.156. But none of these senses suits here, though the commentator renders वेलविओ by प्रतारितः. Perhaps वेलव is connected with ✓ विडम्ब् to imitate, to mock or grin at. Cf. Marathi वेडावणे, to imitate by way of ridiculing or teasing, to make faces or grimaces. The metre of the first two quarters is faulty. छलिओ = छलितः, deceived. पलासेहि (1) leaves (2) demons. A

pun on पलाशैः appears to be intended by the author. But its exact point is not clear. The commentator understands हा in साहा as an interjection in the sense of खेद, 'alas'. It is not clear how he construes and understands सा.

742) गुरुविहवक्तिथर, masses or heaps of excessive wealth. उत्थमिर = उत्तमनशील (✓ उत्थम + इर, कृत् suffix in the sense of ताच्छीत्य). उत्थम represents ✓ उत्तमम्, ✓ उत्तम् in Sanskrit and means to prop, to support. उत्थमिर would have an active sense and would mean "one who is in the habit of or is given to supporting or propping up". But that does not suit here. It would be better to read उत्थमिष (for उत्थमिरे) "one who is propped up or supported by his excessive wealth", i.e. raised aloft or elevated to a high position by his excessive wealth. अतिथी mendicants, supplicants. विहल = विफलः (निष्फलः), going unrewarded, unsatisfied, ungratified. Or विहल may be taken as standing for विह्वलः, distressed, miserable, wretched, cf. st. 116. This stanza refers to the belief that the fruits of the Palāśa tree are not edible. See the third quarter of the next stanza.

743) रह्णिउंजेसु = रहोनिकुजेसु, in solitary (unfrequented) regions. निकुज means a bower or arbour, a place overgrown with shrubs and creepers. Here it can mean only a place or region (प्रदेश). होज = भवेः, potential second person singular form √हो (भू). मर्ण पि सुखजन-फलो, whose fruits are pleasant to eat even in a slight degree. ता तुज्ज को सुज्जो, who can adjudge your worth? Cf. st. 710 का उवमा तुह ठविज्जंति.

744) सोसणमई intent on drying up the moisture (of the ocean), सोसणमि मई जस्सो सो सोसणमई । न मुणइ is not aware of it. कुडं may be connected either with जाणिहिइ in the sense of 'clearly' or with न (कुडं न) in the sense of 'really, verily'. न तुमं नेय सुवणयल, neither you, nor the surface of the world would fare well. The sense is perhaps as follows : the ocean is so vast that it is not even aware of the submarine fire burning in one part of it. But if the ocean comes to know about it, what would happen? Both the submarine fire and the world will not be there, i.e. they will not fare well, they will come into trouble. The moment the ocean comes to know about the presence of the submarine fire, the ocean would completely overpower and extinguish it with its immense masses of water. But if the submarine fire is extinguished in this manner, the

waters of the ocean would no longer be kept under check by the submarine fire, with the result that the ocean would threaten the security of the world by inundating it in a deluge. The submarine fire is supposed to maintain the water-balance of the ocean.

745) समसीसी = समशीर्षी = समशीर्षिका = स्पर्धा, rivalry, emulation. Cf. st. 112, 156, 233. वडवाणलस्त सरिसग्नि—(वैषयिक सप्तमी) towards one or with one like the submarine fire, i.e. with the submarine fire itself. वडवाणल has nothing else resembling it and so वडवाणलस्त सरिसग्नि means the same thing as वडवाणले. उवसमियसिद्धिपसरो मयरहरो the ocean who extinguishes (checks or tames) the advance (or fury) of fire. मयरहर = मकरगृह = मकरालय = सागर. The commentator Ratnadeva says : सकलवह्निविधायकतावत् समुद्रः, तमपि यो ज्वालयतीति ।

746) परिमुद्धं = परिमुक्तम् = त्यक्तम्, thrown out, cf. जलणिहिमुक्तेण in the next stanza. अमुणियगुणेण qualifies रयणायरेण, the ocean inappreciative of the virtues (worth etc.) of the gem (emerald). This stanza refers to the belief that the emerald is thrown out by the ocean, i.e. is not given quarter by the ocean. According to the commentator the stanza is an example of अप्रस्तुतप्रशंसा (based on साहचर्य-संबन्ध) or अन्योक्ति, and conveys the idea that a learned man, even though not patronized by an ignorant, rustic fool, who has no appreciation of his learning, is honoured and esteemed even in the royal courts of kings.

747) कुरथुह = कौस्तुभ, the famous gem churned out of the ocean by the gods and the demons. तेण पुण तस्स ठाणे etc. cf. st. 756. तस्स ठाणे को परिठविओ, who was put in its place, i.e. how was the void caused by its loss made good or filled up ?

748) मा दासं चिय गेण्हह do not look at or pay attention to only the faults (of others), विरल, scanty, rare, scarce, only a few. अवल-पउरो = अक्षप्रचुरः, abounding in (worthless) cowries (conchs) and shells. अवल = अक्ष, a sea shell (कपर्दकवेदः) as the commentator says. This sense of the word अक्ष is not found recorded in the dictionaries. But it is obvious that this is the sense intended here. रयणायरो = रत्नाकरः, repertory or store-house of gems.

749) पेळ्ळिअं = क्षिप्तम्, प्रेरितम्, pushed, forced or driven (into a mountain-stream). वेला महल्ल कल्लोल = वेलाए पसरता महला कल्लोल, the ocean's mighty waves advancing on the shore. महल्ल = महत्, with the स्वाधिक

suffix आल added according to HŚ. VIII.2.159 and 164. From महत् we should get the form महाल which is found used in Ardhamā-gadhī (महालव). महाल becomes महल्ल with the duplication of ल (HŚ. VIII.2.98,99) and the shortening of the preceding vowel because of the pressure of the following ल. Cf. the form उम्मिल्ल (=उन्मील) in st. 608. मग्गलम्मे = मार्गलम्मे, which has gravitated into its (natural) course. रयणाथरे अणुसरइ, returns into the ocean.

750) गंसीरिमा = गंसीरुवम् (see HŚ. VIII.2.154.), serenity, calmness, gravity, profundity. तह स्त्वेव (अवक्खिइ) remains unchanged just as it was before (i.e. before Lakṣmī was parted from the ocean, at the time of its churning by the gods and the demons). तेण विणा, when separated or released from the ocean, in the absence of the ocean. कस्स मंदिरे न पत्ता, to whose abode has she not wandered? Lakṣmī is proverbially known to be fickle-minded and fond of changing her abode (residence) every now and then. Lakṣmī does not possess any serenity, but is full of frivolity, in that she does not remain steady in one place, but visits different abodes at her pleasure.

751) गह्मिओ = गृहीतः, seized. मह्मिओ = मथितः, churned, agitated. सुक्को = सुक्तः, deserted or abandoned. वेरुल्लह गंसीरिमा तस्स, supply केरित्तो ति after तस्स. The commentator takes गंसीरिमा as equal to गंसीरिमे (Accusative singular).

752) We must supply तुमे धारेसि or तुमामि वसंति at the end of the first half. The ocean bears within itself or on its surface, i.e. gives asylum to, such incompatible objects as जलण (submarine fire) and अल (water), nectar and deadly poison (the हालाहल poison), Viṣṇu and his enemies—the demons. कण्हो सदाणवो, Kṛṣṇa i.e. Viṣṇu accompanied by the demons. Kṛṣṇa (Viṣṇu) reposes on the surface of the ocean and his enemies—the demons—dwell according to the Purāṇas inside the ocean or at the bottom of the ocean. Kṛṣṇa (Viṣṇu) is the representative of the gods whose eternal enemies are the demons. Cf. Nīṭisāṭaka 76 : इतः स्वप्ति केशवः कुलमितस्तदीयद्विषाम्... अहो विततमूर्जितं भरतहं च सिन्धोर्वपुः । परमहिमा surpassing greatness, unrivalled eminence. अहियअहिण्ययो = अधिकाधिकतरः, is ever on the increase, is mounting higher and higher. Even by itself the ocean is surpassingly great. But its capacity to bring about the co-existence of things and persons opposed to one another, adds still further to its already unrivalled eminence.

753) निरंतरपूरिषहि रयणेहि, even with the thickly stuffed or densely packed jewels, i.e., even with its teeming gems. The Instrumental case is used here in the sense of उपलक्षण. मयविम्भला = मदविह्वला, delirious (beside itself) with arrogance. For विम्भल (= विह्वल), cf. विह्वल. in st. 109. The stanza alludes to the belief about the existence of pearls in the heads of elephants, though it is said here to be doubtful (मुक्ताह्वसंसप).

754) दत्त surrendering, dispensing. रयणां न तुहति, the gems never run out of stock, i.e., are inexhaustible, there is at no time a shortage of gems. We should read सायरेस्स in place of सायरे वि, so as to agree with दत्तस्स. Moreover वि after सायरे is unjustifiable, as already वि has occurred after दत्तस्स. Further with the reading सायरे, दत्तस्स remains unconnected. खिज्जइ = क्षीयते. क्ष is changed to ख, छ, or झ in Prākṛit. See HŚ. VIII.2.4. We thus get there forms for क्षीयते, viz. खिज्जइ, छिज्जइ and झिज्जइ. Cf. note on st. 546.

755) तुच्छिमा = तुच्छत्वम्, emptiness, depletion, exhaustion, loss of greatness. Cf. गेभीरिमा in st. 750 and तुग्निमा in st. 735. तुच्छ means empty, depleted, worthless. निष्पपहि रयणेहि = निष्पपसु रयणेसु, Instrumental Absolute construction, used in the sense of the Locative Absolute construction. विरला, rare, few and far between. Though the ocean has an endless stock of gems, still the loss of such a rare and beautiful gem as the moon is deplorable, as there is no substitute available to fill up the gap caused by its loss. The commentator understands रयणा as a Nominative plural form from the word रयण, used here in the masculine gender, instead of the usual neuter. And for that he gives the reason as follows: अयं ग्रन्थः प्रायेणापभ्रंशभाषानुसारी। अत्र च अपभ्रंशभाषायां क्वचित्पुंसकेऽपि पुंसवमिति। It is true that in Apabhraṃśa the genders as current in Sanskrit are not strictly adhered to. See HŚ. VIII.4.445: लिङ्गमपवन्त्रम्. But that is equally true in Māhārāṣṭrī and other Prākṛits. See HŚ. VIII.1.31-35. Moreover the form रयण need not be regarded as a masculine form. It is a neuter form and can be traced to the Vedic Nominative and Accusative plural forms of neuter words, such as विश्वा = विश्वानि, वना = वनानि, cf. पाणिनि, VI.1.70 : शेषेच्छन्दसि बहुलम्.

756) चत्त = त्यक्त, cast off. HŚ. VIII.4.46 records चय as a धात्वादेश for the root शक् and says in the वृत्ति that चय is a धात्वादेश for the root लज्ज also. We get from √चय forms like चइअ, चइउ, चइअण, चइत्ताण, चेच्चा V.L.... 38

etc. in Ardhmāgadhī. Cf. the word चाय (= त्याग) in st. 754. The conjunct य् in the root लज् becomes च् in Prākṛit according to HŚ. VIII.2.13, so that लज् becomes चय in Prākṛit. हरह (= हरस्य) Genitive singular of हर, an Apabhraṃśa trait. Cf. note on st. 131, where also the form हरह is used and the commentator says : अत्र हरह इति अपभ्रंशो षष्ठ्याः स्थाने 'ह' इति । तिलयत् = तिलकत्वम्, status or position of being an ornament on Śiva's head.

757) विच्छुडिओ = विच्छुटिओ = वियोजितः, पृथक्कृतः, दूरीकृतः, separated. ✓ छुड is the same as ✓ छुट. The commentator equates विच्छुडिओ with विच्छुटितः. See note on the verbal form छुटिहिद् occurring in st. 625. कालवसेण, due to the flux of time, as fate would have it, because of fate. तस्स पयावे = तस्स पयावो (neuter gender used for masculine according to HŚ. VIII.1.34), his heat or warmth. The idea of heat or warmth does not, however, fit in with the moon who is spoken of as शीतांशु, शीतकिरण, सुधांशु, with reference to her cool light. Perhaps पयावे is a corruption for पयासं (पयासो = प्रकाशः). दूरे वि आणंदे कुणह, supply समुहस्स before आणंदे.

758) अप्पा = अप्यं = आत्मानम्. Cf. st. 712. अप्पा देतेण, surrendering or yielding yourself. छुहि वस्स = क्षुधितस्य = क्षुधिताय, to the hungry submarine fire (to satisfy its hunger). तय भुवणं सुद्धक्खि, you have left your mark permanently on the world. त्वया भुवनं सुद्धाकितम् = त्वया भुवनं प्रशसा पुरितम्.

759) अत्थि = सन्ति । अत्थि is the present tense form of the root अस in Prākṛit used in all persons and numbers. See HŚ. VIII.3.148 : अत्थिस्सयादिना । रयणायरस्स संभूया = रयणायराओ संभूया or रयणायरम्मि संभूया, the Genitive case being used here in the sense of the Ablative or the Locative. See HŚ VIII.3.134 : कच्चिद् द्वितीयादेः । सद्धद्धी = शब्दलब्धिः, attainment of renown, fame, celebrity, i.e. eminence (कीर्तिलाभ or यशःप्राप्तिः) (शब्द = यशः or कीर्तिः). पंचजन्न = पाञ्चजन्य, the special conch-trumpet belonging to Viṣṇu.

760) धवलीकओ = धवलीकृतः whitened, honoured, raised to distinction. अत्थित्तणेण = अर्द्धिदेव, in the capacity of a mendicant (beggar). हरयं = हस्तः, neuter gender used for masculine, according to HŚ. VIII.1.34.

761) साहीणामयरयणो = स्वाधीनामृतरत्नः, who has nectar and gems at his disposal, who is the master or owner of nectar and gems. अमरं,

immune from death, immortal. The commentator's remark अमरं देवसमूहं is puzzling. It should have been अमरं मरणरहितम्, अमरं = अदरिद्रम्, immune from poverty. Cf. रोर in st. 146, 461 and 560. उल्लसिरीहि = उल्लसन्शीलानिः, turbulent, restless, flashing. According to the commentator the stanza is an अन्वोक्ति intended for a person, who though possessed of immense wealth, does not do anything by way of helping the poor and the needy and giving relief to them in their sufferings.

762) रयणायर ति नाम्, the name or appellation रयनोकर (repository of gems), किं न सुसिञ्चो सि, why were you not dried up (long ago)? सुसिञ्चो = शुष्कः, past participle active from √सुस to be dried up. The sense of the second half of the stanza is not clear. Construe : जे अर्थश्च जाणवत्तो परि न गया, since sailors (sea-faring merchants) desirous of earning wealth did not reach the other shore but perished in the ocean. जाणवत्तो = यानवत्तिनः (commentator), or यानपात्रिणः, sailors, sea-faring merchants. यान or यानपात्र means a boat, ship or vessel. जाणवत्तो and अर्थश्चो are Nominative plural forms. The alternative forms are जाणवत्तिणो and अर्थस्थिणो. It is not however clear how the name रयणायर and the quality that it implies (viz. being the repository of gems) can be blamed for the accident that might have happened to the sea-faring merchants.

763) उवहि = उदधे, Vocative singular form from उवहि, which stands for उदधि. The same form is used in st. 765 also. The normal equivalent of उदधि in Prākṛit is उयहि (उदधि—उअहि—उयहि by यथुत्ति). गविर, proud, गम् + इर (possessive Taddhita suffix, according to H.S.VIII.3.159). दीह = दीहं = दीर्घम्, long ago, since long, the अनुस्वार on ह being dropped metri causa. The commentator understands दीह in the sense of अत्यर्थम्, completely, entirely. जंसे = यस्मात्, since, in as much as. We should expect the Ablative singular neuter form जंहा, or the Instrumental singular neuter form जेण, instead of the Ablative singular feminine form जंसे. For in such cases the neuter gender is used according to the principle : सामान्ये नपुंसकम्. See st. 731. गिम्हपिवासा = गिम्हपिवासा, with elision of the Instrumental singular termination. It is also possible to understand गिम्हपिवासा as a व्यधिकरण-बहुव्रीहि compound : गिम्हेण पिवासा जंसे ते गिम्हपिवासा (Nominative plural). वि is to be connected with गिम्हपिवासा, though oppressed with thirst due to the heat of the summer-season.

764) सुओ = वृत्तः according to HS. VIII.1.31 (उद्गृह्णादौ). Cf. the form सूअ in st. 261. वीसन्नो = वीसण्णो = विसण्णो = विषण्णः despondent, distressed (with anxiety). वीसन्नो may also stand for विसंनः, unconscious. विं in विसन्नो has been lengthened here *metri causa*. पइ = त्वयि, an Apabhramśa trait. See HS. VIII.4.370 : यल्लिअमा पँ तइं । In st-190 पइ has been used in the sense of त्वया (Instrumental singular). बोहित्थियहि = यानपात्रिभिः, प्रवहणस्थितैः, by sea-faring merchants. For बोहित्थ, see note on st. 344. बोहित्थिय is formed by adding इय—Taddhita suffix corresponding to इक in Sanskrit. बोहित्थियहि, in माहाराष्ट्री the Instrumental plural form would be बोहित्थियहि, (see HS. VIII.3.14-15). But in Apabhramśa we get the form बोहित्थियहि, along with बोहित्थियहि. See HS. VIII.4.335.

765) बद्धो सि you were fastened or bound (by Rāma, by means of the सेतु constructed at the time of Rāma's invasion of Laṃkā). The commentator says : बद्धोऽसि पर्वतैः, you are enclosed on all sides by mountains (?). पीओ सि, you were drunk or quaffed (by Agastya). लेविओ सि, you were crossed (by the monkey-soldiers of Rāma). अलियजय = अलीकजये at a false (non-existent) victory or achievement, i.e. when your past record is not one of achievement, but of defeat and humiliation. अलियजय may also be taken to stand for अलियजय = अलीकजयेन—an Apabhramśa trait. Cf. similar forms occurring in st. 699, 729, 768 etc. The long ई of अलीक has been shortened according to HS. VIII.1.101.

766) निद्धोय = निर्धौत, washed, i.e. clean, pure. सरद्धेसा = सरउद्देशाः regions of lakes. जत्थ = यत्र = येषां विषये. नियत्तइ = निवर्तते, retreats, disappears, is completely satisfied.

767) चामीयर = चामीकर, gold, जलणववेत्ते, entry into the fire, i.e., putting or throwing into fire, consignment to fire. हद्दी = हा धिक् > हा धि > हद्दि > हद्दी. The duplication of ध is according to HS. VIII.2.97, and the elongation of the final इ is *metri causa* HS. VIII.2.192 mentions हद्दी as an indeclinable interjection in the sense निवेद (grief, sorrow). It can also have the usual sense of condemnation. (fie upon it!). परथरा = प्रस्तराः, stones, i.e. touch-stones, which are used for testing the purity of gold. परिक्रन्ति = परीक्षन्ते, judge, assess. गुणगिबह, qualities, virtues, purity, genuineness.

768) डहण = दहन, (cerebralisation of द according to HŚ. VIII. 1.218), the process of being burnt i.e. heated in fire. घसण = घर्षण (cf. Marathi घासणे), (cf. निहसण, st. 729), the process of being rubbed on a stone (i.e. a touch-stone). खंडणे is a Locative singular form, the Locative being used in the sense of निमित्त or cause. The same holds good in the case of गुंजाहलसमतुलणे. खंडण, the process of being cut into pieces with a chisel etc. (for examination of the inside). गुंजाहलसमतुलणे = गुंजाहलेहिं समे (= सह) तुलणे, because of being balanced against guñjā berries (which are used in weighing small quantities of gold). खंडणे and तुलणे can also be taken as equal to खंडणे (= खण्डनेन) and तुलणे (= तुलनेन), Instrumental singular forms in the manner of Apabhraṃśa. See remarks on निहसणे, st. 729.

769) जूरिजइ = खिद्यते. जूर is recorded at HŚ. VIII.4.132 as a धात्वदेश for √खिद्. Supply पुरिसेण as subject of the verbal form जूरिजइ. जूरिजइ किं न जए, how can one fail to be sorry or distressed in this world? किं न जरा आवए, how can old age (and a sense of frustration or despondency) not come (upon a person)? आवए = आगच्छति. The root is आव (= आ + या) to come with change of य् to व्. Cf. the verbal form आविहिइ (एष्यति or आयास्यति) in st. 784, and the form आवइ in st. 67, which is equated with आधति by the commentator. जह = जहा = यथा. We should really expect जइ (यदि) instead of जह. सखर (uninflected form) stands for सखरो (= साक्षरः), lettered, having the figures (numbers) embossed or stamped upon it. It qualifies नाराओ (= नाराचः, the iron bar or beam to which the scales of a grocer's or goldsmith's weighing machine are attached). खली = खडी = खटी = खटिका, sugar (cf. Marathi, खडीसाखर). खडी also means chalk. The use of the uninflected forms सखर and खली is an Apabhraṃśa trait. The idea seems to be that the weighing balance, used by a grocer for measuring out sugar and similar other substances, is lettered i.e. is accompanied by markings of the numbers 1, 2, 3, etc. to show the weight of the substance weighed in the balance. सखर (= साक्षर) also means literate, educated, cultured. निरखरो = निरक्षरः unlettered, not having the numbers 1, 2, 3 etc. embossed upon it. कंचणे खंड = काञ्चनं खण्ड, a piece or lump of gold. The idea seems to be that, the gold-weighing balance used by a goldsmith for determining the weight of gold-ornaments or unwrought chunks of gold is unlettered, i.e. does not have any markings of the numbers 1, 2, 3 etc. to show the weight of the

gold weighed in the balance. निरक्षरो also means illiterate, uneducated. The gold-smith's balance is a small weighing machine and it has no marking of numbers on it. But the grocer's balance is a big weighing machine on which there are markings of numbers. Cf. for the idea, Hāla 91 : चिडि पि अभाणता लोवा लोपहि मोरवगविआ । सोणारतुल व्व निरक्षरा वि खंधेहि उअंति ॥; also कर्पूरमञ्जरी, 120, 11-13 (Prof. Suru's Edition, 1960) : विचक्षणा :— अज्ज मा कुप्प । का तग्हेहि समं पडिसिद्धी । जदो तुमं पाराओ विअ निरक्षरो वि रयणतुलाय गिउंजीअसि । अहं उण तुला विअ लद्धक्षरा वि ण सुवण्णतुलणे गिउंजीअमि । The explanation of the stanza as given above presupposes that in ancient India weighing machines used by grocers had some built-in device by which the exact weight of any substance was indicated by means of a pointer moving up and down, or horizontally in front of a graduated scale with embossed numbers, as we have in modern times in the case of spring-balances and weighing machines used in factories, railway stations, godowns etc. This assumption is supported by Kulanāthadeva's explanation of निरक्षरा (occurring in Hāla, 91) by अङ्करेखारहिताः. See Weber, 1870, p. 138. Dr. Man-Mohan Ghosh (Edn. Karpūramañjarī, Calcutta University, p. 87), however, understands the साक्षरत्वं and निरक्षरत्वं as referring not to the weighing machine itself, but to the stone or iron counterweights and the *guñjā berries* or very small pieces of stone (cf. पडिमाणपत्थर in st. 771), used for weighing grocer's commodities and gold respectively. The grocer uses as counterweights big pieces of stone or metal marked with figures indicating their weight; while the gold-smith uses as counterweights the *guñjā berries* which have no such markings.

770) नाराच=नाराच (Vocative singular). नाराच means the iron beam or bar from which the pans or trays of a weighing machine are suspended with strings or chains. निरक्षर, (1) devoid of graduated markings of figures, (2) illiterate, uneducated. लोहवन्त (1) लोहवत् made of steel, (2) लोभवत्, greedy, avaricious. दोसुह = द्विसुह (1) having two ends or extremities from which the pans or trays are suspended with strings, (2) double-faced, hypocritical. Cf. दोसुहो in. st. 52. The stanza suggests, in the manner of समासोक्ति, that a thoughtless, illiterate, uncultured, greedy and hypocritical person also, treats a learned and virtuous man on the same level as a foolish, mean and worthless man.

771) पङ्क्तिमाणात्तर = प्रतिमानप्रस्तर counterweight or counter-poise in the form of a piece of stone. The goldsmith's balance weighs both gold and the counterpoise-stone i.e., measures the weight of gold with the help of the counter-poise pieces of stone. In other words it treats gold and the counter-poise stones as being alike, or as being on the same level. Hence it is censured here for its lack of discrimination between a valuable thing like gold and worthless pieces of stone. निरक्षर (1) devoid of graduated figure-markings, (2) illiterate, uneducated.

772) अणुदिणु = अनुदिनम्, an Apabhramśa trait, see HS. VIII.4.  
331. कंचणमासयं = काञ्चनमाषकम्, a grain of gold. माष (Marathi मासा) is a particular weight equal to 8 guñjas i.e. about one gram. माष also means a particular kind of cereal grain or bean called उडीद in Marathi. ता सर सरो सि = तत् सयं शरोऽसि, then, oh sun, you would really be (regarded as) valiant. The sense appears to be that the existense of gold on mount Meru is a myth or fiction, having no basis in reality. Cf. the commentator's remark : अहमात्त रंरोः लवमपि सुवर्णं न लब्धस्ये.

773) अया = आत्मा, his own self. The moon ventures to appear in the sky, no matter howsoever pale and lack-lustre, even in broad day-light. But the sun never ventures to appear in the sky at night. While the moon is bold enough to encroach upon the dominion or jurisdiction of the sun, the latter dare not encroach upon the dominion of the moon. Fools rush in where angels fear to tread.

774) उययणं = उययणं = उदयनम् (with elision of one of the two यs), (1) rising (of the sun), (2) rising to eminence. भुवणक्रमणं (1) traversing or pervading the whole world, (2) conquering or subjugating the world. अस्तमयणं = अस्तमनम् = अस्तमयनम्. Here we have the elision of य even in Sanskrit, अस्तमयणं (1) setting (of the sun), (2) downfall. The commentator's use of the word रतयः seems to lend support to the reading गई (for दसा) of MS I.

775) सज्जो = सज्जुः (1) possessed of virtues, (2) possessing a wick (जुग, : a cotton-thread, string). नेहसज्जो = नेहसंपूर्णः (1) full of affection, (2) full of oil. For सज्जो = संपूर्ण see st. 785. Even if we read नेहसज्जो (= नेहसंपूर्णः), the sense would be the same. ओहोहो =

लेखवान् i.e. आलोचकान् (1) विवेकशीलः or विवेकवान् endowed with discernment or power of discrimination, (2) प्रकाशयुक्तः endowed with light. लेख is formed by adding the possessive Taddhita suffix ल्ख (HŚ. VIII.2.159) to लेख (= लेख) which means discernment and light. तमोहपसर, advance or prevalence of darkness (also ignorance), i.e. advancing, enveloping, spreading darkness (or ignorance). जोइखलो = ज्योतिष्कः = दीपः, a lamp. The DNM III.49 records जोइखल in the sense of दीपः. [जोइ = ज्योतिः a flame + क (Possessive Taddhita suffix)]. ज्योतिः विद्यते अस्मिन् इति। In Sanskrit the form of the word would be ज्योतिष्क or ज्योतिष्क. किं घृणो नेह जोइखलो, we should really have नेय = नेव. किं घृणो? नेय, जोइखलो. Cf. st. 18.

776) गिलह = गिलति or गिरति, swallows, devours, imbibes. उग्गिलह = उद्धिलति = उद्धिरति gives out, disgorges. कलुसं = कलुषम् = कालुष्यम्, malice, anger (a case of the use of the concrete for the abstract, भावप्रधाननिर्देशः).

777) मलिणा = मलिनाः i.e. मलिनचित्ताः wicked people, whose minds are impure or sinful; or people of unclean habits. महलत्तणं कुण्ठति create dirt and uncleanness. मलिन becomes महल in Prakrit, according to HŚ. VIII.2.138. जइच्छाय = यइच्छाय or यथेच्छाय, wilfully. See note on st. 480. Cf. the form जइच्छिंयार in st. 661. गुणहेक्कंतिबुत्तय possessed of गुण [(1) virtues, (2) cotton-wick], स्नेह [(1) affection, (2) oil], and कान्ति [(1) beautiful complexion, (2) light or lustre]. A lamp produces a good deal of soot and blackens the place (niche) where it is kept burning.

778) नियगुणहेहखंकर, who destroys (or consumes) गुण [(1) virtues, (2) cotton-wicks] and स्नेह [(1) affection, (2) oil]. A lamp while burning consumes its cotton-wick and oil. Punningly the expression also means one who acts in utter disregard of moral virtues and affection. मणिं निययाळवं कुण्ठतस्स, (Cf. st. 777), (1) one that makes dirty or unclean (or blackens) its abode with the soot that it produces, (2) one who brings discredit (infamy, disrepute) on his family. गुञ्ज छाया सुयणेहि परिचत्ता, this seems to be a superstitious belief. The shadow cast by a burning lamp, which is suspended from a high point on the wall or from the roof of a house, is not to be crossed by a person, as that is regarded as inauspicious (unlucky). The next stanza also refers to this belief. The commentator says : विद्वांसः किल दीपच्छायां न गृह्णन्ति.

779) वहाप = प्रमया (1) light, lustre, (2) splendour of wealth, grandeur. शुण (1) cotton-wick, (2) virtue. नेह = रनेह, (1) oil, (2) affection. विसिद्धा = विशिष्टाः, eminent, distinguished people, i.e. good or wise (cultured, educated) people. विरोधेण शिष्टाः विशिष्टाः । दूरे ( or दूरात् ) अपि त्यजन्ति ( वर्जयन्ति ), shun or avoid from a distance.

Section 94 : पियोल्लाववज्जा = प्रियोल्लावपद्धतिः, the section on the utterances or wailings of beloved women (प्रिया) in separation. We must read पियोल्लाववज्जा instead of पियोल्लासवज्जा of the MSS. उल्लाव (= उल्लाप) is used here in the sense of प्रलाप or विलाप. The commentator Ratnadeva says in the course of his remarks on st. 787 : विरहिणी प्रलापत्वात् न शब्दपौनस्यम् (दोषाय कल्पते), with reference to the use of the two synonymous words मालय and गवयस. From this remark it is clear that he understands प्रिया in the sense of विरहिणी (a beloved woman in separation), and उल्लाप in the sense of प्रलाप. Cf. the title of section 41—पुरिस्सुल्लाववज्जा—section on the wailings or utterances of men in separation. If उल्लास is understood in the sense of “out-pourings, utterances”, even the title पियोल्लासवज्जा would be allright.

780) प्रियमाणुस = प्रियमनुष्य, dear, beloved consort. आलस्यम् (langour, sluggishness, depression), with gender-mutation according to HS. VIII.1.33. रणरणओ = रणरणकः, uneasiness, restlessness of mind. अणिहा loss of sleep. रणरणओऽणिहा presents to us one of the very rare occurrences in Prākṛit of the अभिनिहतसन्धि (fusion of an अ with a preceding ए or ओ), in spite of Hemacandra's dictum that ए and ओ do not enter into Sandhi with a following vowel in Prākṛit (HS. VIII.1.6-7 : न युवर्णस्यास्वे । पदोतोः स्वे ।) Cf. देसविहूणोऽणुणासिओ, st. 27. पुलओ = पुलकः, horripilation (रोमाञ्च). ससञ्जसओ = ससाञ्जसकः, accompanied by nervousness. साध्वस becomes सञ्जस according to HS. VIII.2.15.

781) सम्भावणेहभरिण, full of genuine love and affection. The MS. G reads °मयण, while the MS. I reads °मयण (= °मयेन). This reading is supported by the commentator's paraphrase सम्भावरेहमयेन-ज्जणसंकुला, thronged or crowded with countless people. रण्य व = अरण्य-मिव, desolate or dreary like a forest. For the elision of the initial अ in अरण्य, see HS. VIII.1.66. अञ्जे, HS. VIII.2.204 gives दुःख, खेद or विषाद as some of the numerous senses of this interjection.

782) सुहाण सयखाणी = सुहसयाण खाणी, a mine or source of hundreds of joys (delights, pleasures). Cf. st. 341, where this very phrase occurs. सुयणवल्लो = सुजनवल्लभः, esteemed or loved by the good (सुयणपणं वल्लो). It can also be explained as सुयणो य वल्लो य (कर्मधारय compound, as the commentator understands it), the good-natured darling. 'विणासो = 'विनाशकः, destroyer or extinguisher. सो सो सोसेह मह हिययं, we should expect जे सो सोसेह मह हिययं. The commentator explains सो सो by स स पवविधः, he, he, as described above. सोसेह = सोषयति dries up, pains, causes pangs.

783) होहिह = भविष्यति, (that day) will dawn or come on. को वि = कोऽपि wonderful, marvellous. बाहुपंजरविलीणो, dissolved in, i.e. completely covered (encircled) by the cage of my entwining arms. निज्जरइ पवासदुक्खाई = निःक्षरति (प्रक्षरति) प्रवालदुःखानि, will exude or ooze away the pangs (sorrow) of his protracted absence from home.

784) आविहिह = आइहिह = एष्यति or आयास्यति. Cf. the remarks on the verbal form आवय in st. 769. निट्ठुरं = निष्ठुरम्, mercilessly, violently. MSS. G and I read सुहं for निट्ठुरं, and this is supported by the commentator's paraphrase. कुसलं ति तुमं = तमं कुसलं ति. नमो नमो ताण दिवसाणं, my repeated salutations (homage) to those days, i.e. to that day. The use of the plural for the singular is intended to suggest the recurrence of the blessed day of reunion, after every period of separation.

785) सयललवखणसउण्णा = सकललक्षणसंपूर्णा, endowed with all auspicious characteristics. Cf. note on नेहसउण्णो in st. 775. अमयं = अमृतम् nectar itself, i.e., most delightful, welcome or desirable.

786) महंतरस = काङ्क्षतः, longing or yearning for. HS. VIII.4.192 records महं as a धावादेश for √काङ्क्ष. पियसंगमं = प्रियसंगमम्, reunion with the dear consort (पियण संगमं पियसंगमं). माणुसरस = स्त्रीलोकस्य or अबलाजनस्य. आसावंधे, the bond of hope. अवलंबय, supports or sustains, braces up. Cf. Meghadūta, 9 : आशाबन्धः बुद्धमसदृशं प्रायशो हृत्तनानां सघःपाति प्रणयि हृदयं विप्रयोगे रुणद्धि । Hāla 43 : विरहाणलो सहिज्जइ आसादंधेण वल्लहजणस्स ।

787) सुहवो = सुभगः, my beloved consort. दुप्पेच्छो = दुष्पेक्षः or दुष्पेक्षः, difficult or impossible to see. मह हिययं in the walls of my heart. जालयगदवखा, windows or openings, (जालया वा गदवखा वा जालयगदवखा). The commentator remarks : विरहिणीप्रलापवात् न शब्दपौनरहस्यं (दीर्घाय) ।

Section 95 : दोसियवज्जा, the section of the garment-vendor or draper. दोसिय = दौषिक, from दूय (दूस in Prākṛit), a cotton garment or piece of clothing, वस्त्र, वसन. दोसिय is explained as वसनविक्रेतः in the commentary on st. 790. दूय + इक [Taddhita suffix added in the sense तेन व्यवहरति, तद् विक्रीणाति, or तत् (i.e. तस्य विक्रयः) जीविका यस्य] gives us the form दौषिक (in Sanskrit), which becomes दोसिय in Prākṛit.

788) दोहं, long, of full (optimum) length. लण्हं = शृणम्, soft or fine (शुद्ध, कोमल). बहुसुत्तरेदयं = बहुसुत्तं य रेदयं य = बहुसुत्त-विरतीर्णम् (कर्मधारय compound), consisting of or woven with many threads, i.e., of close texture and wide (of full or optimum width). रेद is recorded in the PLNM 126 in the sense of शूल and in DNM VII.14 in the sense of विपुल. Cf. Marathi रेद broad or wide. कडियलमि सुहजणयं, comfortable to the region of the waist, i.e., having a soft length-wise border, so that it does not irritate or bite into the region of the waist (the waist-line) where it is to be wrapped or fastened. The commentator's rendering कटितटे would support the reading कडियलमि. कडिलम्ह = कडिलं (कडिलं) अम्ह. The correct sandhi would be कडिलमम्ह. But the अनुस्वार at the end of कडिलं has been dropped here and the final अ of कडिल and the initial अ of अम्ह have been fused into one single अ, *metri causa*. Similarly the conjunct consonant ह् (in कडिलं) has been simplified into ल, *metri causa*. वासं = वासः, वस्त्रम्, clothing, garment, saree. वासं stands in apposition to कडिलं (कडिलं). कडिलं (कडिलं) वासं a garment or saree to be worn round the waist. The word कडिल is formed by adding the Taddhita suffix इल to कडी (= कटी) waist, in the sense of तत्र भवम्, according to HS. VIII.2.163 (डिह्नुलौ भवे). कडीयं भवे कडिलं, worn on or round the waist. Cf. Marathi कडेल. पडिहाइ = प्रतिभाति, appeals (to us), is liked or appreciated (by us). According to the commentator, the stanza conveys by suggestion (in the manner of समासोक्ति), the following idea : एवंविधां स्त्रियम् (or एवंविधं स्त्रीरत्नम्) अस्मभ्यं योजय, i.e. the speaker requests the person addressed that the latter should secure for him a woman possessing qualities conveyed punningly by the adjuncts—दोहं (tall), लण्हं (tender, delicate), बहुसुत्तरेदयं [full of beautiful, pithy and apt remarks (बहुसुत्तं = बहुसुक्तम्) and of large physical proportions (रेदयं)], कडियलमि सुहजणयं (yielding a fund of supreme joy and happiness, in the region of the waist, i.e. the middle part of the body, at the time of amorous dalliance), and महत्त्वं (possessed of rare and valuable moral qualities). The difficulty in accepting this suggested

sense is that the stanza is, in its apparent sense, addressed by a woman to a cloth-vendor; but in its suggested sense it has to be regarded as addressed by a libertine (कासी) to his friend. The commentator makes similar remarks on stanzas 789 and 790 also, but not in the case of the remaining three stanzas (791, 792 and 793).

789) माणविहूणं = मानवेहीनम् a garment deficient in its length (मान = आयाम). इंदोइ छोडयं = विस्तारेण त्यक्तम् (रहितम्) a garment devoid of the ideal or optimum width. इंदो, width (विस्तार), is abstract noun from इंद (broad, wide) (cf. इंदयं in st. 788). Cf. Marathi इंदी, breadth or width. छोडयं, we should expect छोडिये (past passive participle from ✓ छोड to abandon or to desert) in place of छोडयं. Cf. the form विच्छुडिओ in st. 757 and the note on the verbal form छुडिहिइ in st. 625. सिलधोयगयछाय = शिलाधौतगतच्छायम् (शिलायां यद् धौतं क्षालनं, तेन गतच्छायम्), which loses its colour (छाया) when washed on a rock (i.e. when vigorously dashed on a rock at the time of washing). धोय = धौत (धावन or क्षालन) the process or operation of washing. The expression सिलधोयगयछायं is metrically faulty. We should read सिलधोयगयछायं or सोलधोयगयछायं. न सुहावइ = न सुखयति does not give joy i.e., is not comfortable when worn on the body. The various expressions, if they are supposed to hint at the suggested sense of a woman as believed by the commentator, would have to be explained as follows : माणविहूणं, a woman who is deficient in height i.e. short-statured. इंदोइ छोडयं, a woman who is devoid of ideal physical proportions (optimum breadth of the body) i.e., who is thin or lean in her body. सिलधोयगयछायं, a woman who loses the (artificial) colour (complexion) of her face, when rubbed (scraped, with a piece of stone), i.e., one who does not possess a naturally fair complexion, but has to make use of cosmetics, powders, paints etc. to improve her complexion, and who consequently loses that artificial colour, on being rubbed with a piece of stone; (शिलया पाषाणखण्डेन यद् धौतं क्षालनं, तेन गतच्छायम्). न सुहावइ does not yield joy or pleasure when amorously approached. सुय दूरं नम्मयाडे ते = सुख दूरं नर्मादाते तद्, throw such a garment (and such a woman) on the bank of the river Narmadā, i.e. throw it away out of my sight, let it go to the wall. नम्मयाडे = नम्मयाअडे = नर्मादाते.

790) पम्बुहसुत्त, this is paraphrased by the commentator as प्राङ्मुखसूत्रम् (which appears to be a corruption for प्राङ्मुखसूत्रम्), without any further explanation. Later on, however, while giving the आशय (hidden meaning) of the stanza, he renders पम्बुहसुत्त by सुसूत्रम् (woven with excellent, superfine yarn), though it must be said that सुसूत्रम् is not a correct rendering of the expression under the hidden sense. It ought to have been सुसूक्तम्. The paraphrase of पम्बुह by प्राङ्मुख (or even by प्राङ्मुख) is wrong. पम्बुह stands for पम्बुह, i.e. प्रमुख, which means excellent, first and foremost, chief, of the first and best quality. So पम्बुहसुत्त would mean (1) a garment woven out of the best threads or yarn (प्रमुखसूत्र), and (2) a woman who is able to utter excellent, apt, pithy remarks in her conversation with others (प्रमुखसूक्तम्). अट्टीसुहावहं = अरिथसुखावहम्, comfortable to the bones, i.e., very delicate or soft to the touch. It would be better to read अरिथ सुहावहं = अरिथ सुखावहम् (which is comfortable to wear). Cf. अरिथखण्डणसम्पथो in st. 51 and the note thereon. To say that a garment or a woman is comfortable to the bones is not a happy idea at all. जणियरायपुलइल्लं = जणियरायं य पुलइल्लं य (कर्मेधारय compound), (1) a garment which creates attachment for itself in the mind of the wearer (जणियरायं = जणित्तरागम्) and thrills or tickles the body of the wearer (by its smooth, glossy touch). पुलइल्लं = पुलअ + इल्ल (possessive suffix) = पुलकवत् = पुलककारक, रोमाञ्चकारक, (2) a woman (छीरल्लम्) who creates attachment for herself in the mind of her consort and thrills his body by her passionate embrace. दिवजंतं पि = दीयमानमपि, even though offered to us (to me). नारंगे अहं पडिहाइ, (1) (even) such a garment does not appeal to us, i.e., it is not liked by us, if it is devoid of colour (अरंग = colour-less), (2) (even) such a woman does not appeal to us, if she is devoid of रंग—attachment, (genuine feeling).

791) The commentator does not say anything about the applicability of the expressions पक्खालियसारं, गहयं and खममहं, to छीरल्लम्. It is however possible to understand the three expressions in such a way as to be applicable to छीरल्लम्. पक्खालियसारं (1) a garment which is excellent on being washed, i.e. which does not fade even when washed, (2) a woman who is lovely or charming in her complexion even when her face is washed with water. Cf. the note on सिल्लोपययच्छयं in st. 789. गहयं (i) weighty (in the case of the garment), (2) noble, magnanimous, exalted (in the case of the woman).

खममहम्बे = खमं य महम्बं य (कर्मधारय compound) (1) durable (खम = क्षम, capable of standing rough use and washing) and costly (महम्ब = महार्घ); (2) capable of standing rough handling (in amorous dalliance), tenacious (खम = क्षम, घुरतोपमर्दक्षम) and possessed of rare and valuable physical and moral qualities (महम्ब = महार्घ; cf. st. 788). खममहम्बे can also be understood as standing for महम्बखमं (= महार्घ-क्षमम्), with transposition of both the members, which would ultimately mean the same thing as महम्ब. Laber reads खममहम्बं in the text, but महम्बहर्षि in the *chāyā*, as if the original reading was महमहम्बं. The commentator too appears to have read महमहम्बं, as is clear from his explanation महन् महर्षि च । दसिज्जउ = दस्यताम्, let such a garment (or such a woman) be shown (or introduced) to me.

792) वणगुणसारं, वणं य गुणसारं (गुणेहि सारं or सारगुणं) य (कर्मधारय compound) (1) (a garment) having a close texture and excellent in its other qualities. वणगुणसारं may also be explained as वणेहि गुणेहि सारं, excellent because of its closely woven (वण) threads (गुण), i.e. because of its close texture. (2) (a woman) who is excellent because of her solid (sterling) (वण) virtues (गुण). सुविणीयं = (1) सुविणियं, a garment which is excellently woven [सुविणियं = भूतम् (सु + ऊतम्)], from √विण to weave, cf. Marathi विणणे. The root विण is not recorded either by Hemacandra or by PSM. But PSM records the verbal noun विणण in the sense of बुनना (= वयन, weaving), and refers to बृहत्कल्पभाष्य, 1, for the occurrence of this word; (2) सुविनीते (स्त्रीरत्नम्) a woman who is highly cultured. सुदुत्तुसोहसंजनयं = सुदुत्तुसोमासंजनकम् (1) a garment which considerably (दुत्तु) adds to the beauty and smartness of the wearer, (2) a woman who greatly adds to the beauty of the house. मा कुण खेयं = मा कुरु खेदम्, be of good cheer (and show to me such a garment or such a woman). The commentator explains मा कुण खेयं as मा अन्यदर्शनेन (i.e. अन्यस्य वाससः स्त्रीरत्नस्य वा दर्शनेन) खेदं कार्षीः, do not trouble your self (or do not annoy me) by showing to me other garments (or other women) (than the one I have described).

793) पढमे, (supply दिखहे after पढमे) on the first day of wearing. अवसाणे, in the end, i.e. on the last day. साडय = शायक, a garment a sarree, cf. Marathi साडी. Supply जरत before साडयत. निव्वहणं = निव्वहण performance as regards colour, texture, gloss, etc.; maintenance or preservation by a garment of colour, texture, gloss etc. in the

same, unchanged condition (from the day of purchase to the last day of its wear). For the word निर्वहण (निर्वहण) in the sense of maintenance or preservation, see st. 65. निर्वहण can also be taken to mean "smart or attractive appearance". कुडु = स्फुटम्, surely, certainly—an Apabhramśa trait. See st. 479. कुडुं पि = स्फुटितमपि, though worn out and torn (here and there), though worn threadbare. HS. VIII.4.177 mentions कुडु and कुड among the धावादेश for √अंश. But obviously both कुड and कुड are phonetically connected with the Sanskrit root स्फुट् which means to burst or split open, to be rent asunder, to be split up, to break, to expand, open, bloom or blossom (in the case of flowers). See HS. VIII.4.231. Cf. Marathi फुटणे, फुलणे, फूट, फोड etc. कुट्टं (= स्फुटितम्) means here, "tattered, torn here and there". For the past participle कुट्ट (besides कुट्टिअ), from the root कुट्ट (स्फुट्), cf. तुट्ट (= तुट्टिअ = लुटित) (st. 358), चुक्क (= चुक्किअ) (from √चुक्क to fall down) in st. 381, and फिट्ट (= फिट्टिअ) (from √फिट्ट = √अंश) in st. 345, and वोसट्ट (वोसट्टिअ) (from √वोसट्ट = √विकस्) in st. 249.

Section 96 : Epilogue. The last two stanzas (794 and 795) are introduced in MS.C with the words : अहं पञ्जलमाहाजुयलं मण्णइ.

794) कइयणेहि रइए, composed by several different poets. Cf. st. 3 : विविद्वक्खविरइयाणं गाहाणं. वज्जालए (वज्जालये) is metrically faulty. We must read वज्जालग्गे. The commentator equates the word with वज्जालये "store-house, or collection of वज्जास". Laber, p. 3, Inaugural Dissertation, Leipzig 1913, notes that his MS. A reads सत्तिसए instead of वज्जालए. सयल्लोयहिट्टिए, the commentator renders this by सकललोकाभीष्टे, liked, welcomed or loved by all people. अभीष्ट in Sanskrit would become अहिष्ट in Prākṛit. By adding the स्वाधिक suffix इक्क to अहिष्ट, we get the form अहिष्टिय. सयल्लोयहिट्टिए is metrically faulty. The reading found in MSS. B, C and I, सयल्लोयरमणोए, gets over the metrical fault. We must understand the Locative form वज्जालग्गे in the sense of the Ablative (वज्जालग्गाओ : कइयणेहि रइयाओ सयल्लोयहिट्टियाओ वज्जालग्गाओ). Cf. HS. VIII.3.13 : पंचम्याः क्षुतीया च (चकारात् समभ्यपि). Or we should supply the word वट्ठमाणाओ (= वर्तमानाः) after वज्जालग्गे. पत्थावे = प्रस्तावे, whenever there is a suitable occasion (for their recital), at the opportune moment. Cf. st. 5 : एयं वज्जालग्गं सव्वं ओ पढइ अवसरग्गि सया । गोट्टिहिय, this should be regarded as standing for गोट्टिहिए (Locative singular), with elision of the Locative case-termination, and agreeing with पत्थावे as its adjective. गोट्टिहिए पत्थावे, on a suitable occasion

presenting itself in an assembly of learned people. गोद्वी = गोद्वी, an assembly of learned people, poets, critics etc. The commentary in MS. G equates गोद्वीद्विय with गोद्वीस्थितैः, as subject of the passive verb पदिञ्जति. इच्छियमाहा = इष्टमाथाः, the desired i.e. appropriate stanzas-

795) ठाणं गहिळण = स्थानं गृहीत्वा = स्थानं कृत्वा, having due regard for the appropriate occasion. Thus this expression conveys the same sense as पत्थावे in the preceding stanza and in the present stanza also. The root गह (=ग्रह्) conveys the sense of comprehension, according to the principle : सर्वे ग्रहणार्थं धातवो ज्ञानार्थं अपि । नियठाणे = निज-स्थाने, in the proper place. पत्थावे in the present stanza may be rendered as "at the opportune moment". But it must be admitted that there is some overlapping of sense between the three expressions ठाणं गहिळण, नियठाणे and पत्थावे. गुरुत्तणे लहई, attains to high position or esteem (amongst the learned).

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अमुहा जुहाण मज्जे	30	अइ भुंजइ सह पिय	99
अमयं पाइयकव्वं	2	अइ मरइ धुरालगो	180
अमया मओ व्व	309	अइवा तुज्ज न दोलो	Add. 421*1
अमरतरुक्कुमुममंजरि	256	अइवा मरंति गुरुवसण	97
अमुणियगुणो न जुप्पइ	183	अइ सुप्पइ पियमालिगिज्ज	98
अमुणियज्जमुप्पसी	Add. 578*1	अहिणवगजियसइं	Add. 445*2
अमुणियपयसंचारा	652	अहिणवघणउच्छलिया	259
अमुणियपियमरणाण्	460	अहिणवपेम्मसमागम	621
अमुहा खलो व्व कुडिला	302	अहिणि व्व कुडिलगमणा	560
अम्हाण तिण्कुरभोयणाण	216	अहियाइमाणिणो	462
अलिण्ण व सच्चेण व	629	अंगारयं न याणइ	507
अलियपयंपिरी	350	अंतोकढंत मयणणि	Add. 318*3
अलियं जंपेइ जणो	72	आदत्ता सप्पुरिसेहि	117

आरंभ क्षिय चटु	Add. 64*4	उत्तुंगघणणिंतर	305
आरंभो जस्स हमो	331	उद्धच्छो पियइ जलं	445*1
आलावणेण उल्लावणेण	330	उत्तयकंधर मा जूर	224
आविहिइ पिओ चुंविहिइ	784	उत्तय नीया नीया	128
आसन्नपट्टणभय	Add. 312*7	उत्तिये थणहारे	306
आसन्नफलो फणतो	155	उत्तिभज्जइ सहयारो	632
आसंति संगमासा	726	उत्तमेउ अंगुलिं सा	463
आसासिज्जइ चक्को	725	उयणं भुवणक्कमणं	774
इच्छाणियत्तपसरो	393	उयरे असिक्कपरिण	166
इत्तो निवसइ अत्ता	496	उयइ तरुकोडराओ	654
इय कइयणेहि रहए	794	उयहिक्कवाणलाणं	684
इय तरुणितरुण	Add. 449*1	उल्लवउ को वि महि	342
इयरकुसुमेसु महुर	246	उवरि महं चिय वम्मइ	392
इय रक्खसाण वि फुडं	419	उवहि लहरीहि गच्चिर	763
इयरविहंगमपयपति	720	उच्चूडभुवणभारो	Add. 605*1
इइ इंदधणू इइ	627	ए कुसुमसरा तुह	394
इइ तिवलिमणे इइ	Add. 318*1	एक्कतो रुयइ पिया	Add. 178*3
इहपरलोयविरुद्धेण	469	एक्कत्थे पत्थावे	4
इइ पंथे मा वच्चसु	373	एक्कमि कुले एक्कमि	704
इइ लोए क्षिय दीसइ	671	एक्कसरपहरदारिय	204
इंतीइ कुलहराओ	Add. 214*2	एक्कं स्वायइ मडयं	577
इंदिदिर छप्पय	236	एक्कं चिय सलहिज्जइ	65
इंदिदिर मा खिज्जसु	Add. 252*3	एक्कं दंतमि पयं	172
इदीवरच्छि सयवार	Add. 454*5	एक्कं महुरदिययं	238
इंसिसिदिक्कज्जल	297	एक्काइ नवरि नेहो	74
उच्छट्ठाणा वि	Add. 312*10	एक्केक्कमवहवेठिय	429
उत्तं उच्चावियकंधरेण	650	एक्केण या पासपरि	262
उज्जगिरस्स तणुय	364	एक्केण वि जह धुत्ती	531
उज्जसु विसयं	664	एक्केण विणा पियमाणुसेण बहुयाइ	780
उड्डं वच्चंति अहो	702	एक्केण विणा पियमाणुसेण	
उण्णुण्हा रणरणया	384	सम्भाव	781, Add. 80*3
उत्तमकुलेसु जम्मं	730	क्केण वि सरउ सरेण	217

एक्को जिय दुब्बिसहो	638	कलियामितेण उब्भेवि	234
एक्को जिय दोसो	731	कल्लं किर खरहियओ	365
एक्को वि को वि निय	170	कवडेण रमेति जणं	568
ए दइइ मह पसिज्जसु	352	कस्स कएण किसोयरि	Add. 624*3
एमेव कह वि कस्स वि	79	कस्स कहिज्जंति फुडं	Add. 421*2
एमेव कह वि माणंसिणीइ		कस्स न भिंदइ हिययं	295
Add. 364*2		कह कह वि रएइ पयं	22
एयं चिय नवरि फुडं	11	कह नाम तीइ तं तइ	312
एयं चिय बहुलाहो	59	कह लब्भइ सत्थरयं	494
एयं वज्जालागं ठाणं	795	कह वि तुलगावडियं	Add. 26*2
एयं वज्जालागं सव्वं	5	कइ सा न संभलिज्जइ जत्थ	398
ओ खिप्पइ मंडल	207	कह सा न संभलिज्जइ जा सा	
ओलसिओ सि धम्मम्मि	154	अत्तत्त	399
ओसरसु मयण वेत्तूण	388	कह सा न संभलिज्जइ जा सा	
ओ सुम्मइ वासइरे	324	वरवार	401
ओ सुयइ विल्लरव्विल्ल	Add. 214*1	कइ सा न संभलिज्जइ जा सा	
कइया गओ पिओ	379	नवणलिणि	400
कक्खायपिगलच्छो	647	कह सा न संभलिज्जइ जा सा	
कज्जं एव्व पमाणं	Add. 90*6	नीसास	402
कण्हो कण्हो निसि	594	कंकेलिपल्लुच्चेलमणहरे	220
कण्हो जयइ जुवाणो	592	कंचीरएहि कणवीरएहि	528
कण्हो देवो देवा वि	602	कंठब्भंतरणिग्गय	285
कत्तो उग्गमइ रई	80	कंपंति वलंति समूससंति	405
कत्तो तं रायघरेसु	205	का समसीसी तियसिदयाण	745
कत्तो लब्भंति धुरंधराइ	185	का समसीसी सह मालईइ	233
कत्तो लवंगकलिया	254	कित्तियमेत्तं एयं	414
कत्थ वि दलं न गंधं	237	किसिओ सि कीस	600
कहमरुहिरविलित्तो	Add. 178*2	किसिणिज्जंति लयंता	137
करचरणगंडलोयण	316	किं करइ किर वराओ	30
करफंसमलणचुंबण	Add. 559*2	किं करइ कुरंगी बहुसुएहि	200
करिणिकरप्पियणवसरस	199	किं करइ तुरियतुरियं	636
करिणो हरि-णहर	581	किंकरि करि म अजुत्तं	640

किं ताल तुज्ज सुंगत्तणेण	736	खेडिज्जिह् विहिणा ससहरो	126
किं तुज्ज पद्दाए	779	खुहइ न कहुयं जंपइ	Add. 48*1
किं तेण आइएण व	701	गज्जंति घणा भग्गा य पंथया	648
किं तेण जाइएण वि	699	गरुयल्लुहाउलियस्स	195
किं वा कुलेण कीरइ	143	गहचरिय देवचरियं	668
किं वा गुणेहि कीरइ	Add. 90*13	गहवइसुएण भणियं	516
किं विहिणा सुरलोए	486	गहिऊण चूयमंजरि	635
कीरइ समुइतरणं	Add. 72*5	गहिऊण सयलगंथं	578
कुडिल्लणं च वंक्तणं च	574	गहियविमुक्का तेयं	683
कुहालघायघण	589	गाढयरचुंबणुफुसिय	Add. 300*6
कुप्पाडएहि कुल्लेइएहि	Add. 16*1	गाढासणस्स कस्स वि	174
कुप्पुत्तेहि कुलाइं	Add. 90*4	गाहाण रसा महिलाण	13
कुलवालिया पसूया	Add. 624*2	गाहाणं मीयाणं	17
कुललंछणं अकिन्ती	569	गाहा रुअइ अणाहा	Add. 15*1
कुलवालियाइ पेच्छह	467	गाहा रुअइ बराइ	15
कुसलं राहे सुहिओ सि	590	गाहाहि को न हीरइ	Add. 18*1
कुंकुमकयंगरायं	619	गाहे भज्जिहिसि तुमं	16
कुंजर मइंददंसण	Add. 199*5	गिम्हे दवग्गि	643
कुंदलयामउलपरिट्ठिएण	248	गुणवज्जिए वि नेहो	Add. 80*1
केसव पुराणपुरिसो	599	गुणहीणा जे पुरिसा	686
केसाण दंतणइठवकुराण	681	गुणिणो गुणेहि विहवेहि	55
केसिवियारणरुहिरुल्ल	595	गुरुविरहं धिविग्गह	Add. 641*1
को एत्थ सया सुहिओ...खलणं	127	गुरुविहवलंघिया अवि	273
को एत्थ सया सुहिओ...पल्लिं	667	गुरुविहवविरथरथंभिरं	742
को दाऊण समत्थो	677	गोमहिसतुरंगाणं	189
को देसो उव्वसिओ	442	घरवावारे घरिणी	466
खणभंगुरेण विसमेण	Add. 349*2	घाएण मओ सहेण मइ	219
खणमेत्तं संतावो	383	घेत्तण कंठं भमइ	526
खरपवणचाडुचालि	444	घेप्पइ मच्छाण पए	670
खरफरुत्तं सिप्पिउठं	688	घोलंतसारवणुजलेण	286
खलसज्जाण दोसा	64	चच्चरघरिणी	464
खलसंगे परिचत्ते	Add. 64*2	चलचमरकण्णचालि	173

चलवल्लयमेहलरवं	Add. 328*4	जइ नाम कइ वि सोक्खं	153
चंछुपुडकोडिविचलिय	Add. 641*2	जइ कुहु एथ सुयाणं	479
चंदणतरु व्व सुयाणा	48	जइ माणो कीस पिओ	355
चंदणवलियं दिठंक्कंचि	538	जइ वच्चसि वच्च तुमं अंचल	369
चंदस्स खओ न हु तारयाण	267	जइ वच्चसि वच्च तुमं एण्हि	367
चंदोहयपडिबिबाइ	609	जइ वच्चसि वच्च तुमं को	366
चंदो धवलज्जइ पुण्णिमाइ	73	जइ विसइ विसमविदरे	122
चिक्खणचिक्खल्लचहुट्ट	182	जइ वि हु कालवसेणं	757
चिरयालसंडियाइ	Add. 178*1	जइ सा पइणा भणिया	615
चित्तामंदरमंथाण	19	जइ सा सहीहि भणिया तुज्ज पइ	624
चोराण कामुयाण य	658	जइ सा सहीहि भणिया तुज्ज मुहं	613
छज्जइ पहुस्स ललियं	147	जइ मासुयाइ भणिया	623
छणवंचणेण वरिसो	89	जइ सो गुणाणुराई	470
छब्बं धम्मं पयडं च	90	जइ सो न एइ गेहं	417
छंडिज्जइ हंस सरं	718	जडसंवाहियफरुस	709
छप्पय गमेसु कालं	244	जणसंकुलं न सुब्बं	493
छंदं अयाणमाणेहि	18	जत्तो नेहस्स भरो	292
छंदं जो अणुवट्टइ	88	जत्तो विलोलपग्गल	294
छंदेण विणा कच्चं	Add. 31*5	जत्थ गओ तत्थ गओ	544
छाया हियस्स	737	जत्थ न उज्जमारओ	333
छिज्जउ सीसं अइ होउ	71	जत्थ न खुज्जयविडवो	482
छिस्सं पुणो वि छिज्जउ	484	जम्मदिणे थणणिवडण	149
छिन्ने रणमि बहुपहु	176	जम्मंतरं न गरुयं गरुयं पुरिसस्स	
छीए जीव न भणियं	Add. 624*1	गुणगणगरुहणं	Add. 90*10
छुहइ दहं कुहालं	586	जम्मंतरं न गरुयं गरुयं पुरिसस्स	
छेयाण जेहि कज्जं	275	गुणगणगरुहणं	687
जइ उत्तमो त्ति भण्णइ	471	जम्मे वि जं न हूयं	54
जइ कइ वि ताण छप्पन्न	281	जलणडहणेण न तहा	768
जइ गणसि पुणो वि तुमं	504	जलणपवेसो चामीयरस्स	767
जइ चंदो किं बहुतारएहि	266	जलणं जलं च अमियं	752
जइ देव मह पसओ	Add. 349*3	जलणिहिमुक्खेण वि	747
जइ देवरेण भणिया	622	जस्स तुमं अणुरत्ता	543
जइ नत्थि गुणा ता किं	685	जस्स न गिण्हंति गुणा	Add. 90*3

जस्स न गेण्हंति गुणा	698	जा नीलजलहरोदार	651
जह कणयं तह पडिमाण	771	जायासुयविरह	194
जह जह न चढह चावो	210	जारट्टविणिग्गिमय	Add. 496*6
जह जह न समप्पह	113	जारमसाणसमुदभव	Add. 496*7
जह जह वड्ढंति थणा तह तह	208	जाव न वियसह सरसा	242
जह जह वड्ढंति थणा वियसह	209	जीयं जलबिंदुसमं	665
जह जह वड्ढेह ससी	265	जूरिजइ किं न जए	769
जह जह वाएह विही	Add. 119*3	जूहाओ वणगहणं	198
जह पढमदिणे तह	279	जे के वि रसा	Add. 412*1
जह पढमे तह दीसह	793	जे जे गुणिणो जे जे	140
जह पलहिगुणा परलिह	710	जेण विणा न वलिज्जइ	557
जं चिय विहिणा लिहियं	674	जेण समं संबधो	Add. 496*1
जं जस्स मम्ममेयं	81	जे भग्गा विहवसमीरणेण	142
जं जं डालं लंबह	124	जेहिं चिय उदभविया	62
जं जाणइ भणइ जणो	689	जेहिं नीओ वड्ढ	738
जं जाणइ भणउ जणो	Add. 90*11	जेहिं सोहग्गणिही	389, Add. 389*1
जं जि समेह समथो	87	जोइक्खो गिलइ तमं	776
जं जीहाइ विलगं	225	जोइसिय कीस चुक्कसि	500
जंतिय गुलं विमग्गसि	533	जोइसिय मा विलंबसु	498
जं तुह कज्जं भण तं	415	जो जंपिऊण जाणइ	272
जं दिज्जइ पहरपरब्बसेहि	162	जो जं करेह पावइ सो रं	480
जं नयणेहि न दीसइ	125	जो धग्गिमओ न पावइ	522
जं पक्खालियसारं	791	क्षणक्षणइ कणयडोरो	327
जं सेवयाण दुक्खं	151	क्षिज्जइ क्षीणग्गिम सया	75
जा इच्छा कावि मणो	628	क्षिज्जउ हियं कुट्तु	450
जाइविसुवाण नमो	201	क्षीणविहवो वि सुयणो	94
जाई रुवं विज्जा	144	ठड्ढा खलो व्व सुयणो	301
जाएण तेण धवलीकओ	760	ठाणच्चुयाण सुंदरि	Add. 312*5
जाए माणप्पसरे	345	ठाणयरेहिं एहिं	Add. 312*11
जाओ पियं पियं पइ	563	ठाणं गुणेहि लब्भइ...हारो वि	गुण Add. 90*14
जाओ सि कीस पंथे	733	ठाणं गुणेहि लब्भइ...हारो वि नेय	690
जाणिज्जइ न उ पियमप्पियं	655		
जा न चलइ ता भमयं	Add. 349*7		

ठाणं न मुयह्वं वीरो	:682	तं नरिथं वरं तं	Add. 64*1
ईज्झउ सक्कयकब्बं	Add. 31*3	तं नरिथं तं न ह्वयं	278
ईज्झउ सो जोइसिञ्जो	503	तं नमह्वं जस्स गोइडे	591
इज्झसि इज्झसु	454	तं बाउ तिञ्जि सुपञ्चो	160
इज्झंति कंठंति	404	तं मित्तं कायस्वं जं किर	68
इज्झंतु सिसिरदियहा	656	तं मित्तं कायस्वं जं मित्तं	69
इहिज्ज निरवसेत्तं	644	तं वंचिओ सि पिययम	289
इभिन्नणमि इभिहेहि	Add. 496*3	ता किं करेमि पियसहि	411
इभिण्ण भुत्तसेत्तं	461	ता किं करेमि माए निजियस्वस्स	Add. 397*1
इकसि हत्थेण मुहं	612	ता किं करेमि माए लोयण	410
इलिया य मसी	509	ता किं मएण किं भित्तिण	676
इत्थरसेसो वि महुयरेहि	251	ता जाह ता नियत्तह्वं	Add. 389*5
इत्थुल्लंतो रच्छामुदेसु	625	ता तुंगो मेरुगिरी	103
तह्या वारिज्जंती	545	ता धणरिद्धी ता	659
तह्वं वोळंते बालय	Add. 445*5	ता निग्गुणं चियं वरं	695
तद्वियहरंभ	119	ता रुवं ताव गुणा	134
तह्वं कद्वि कुम्मुहुत्ते	380	ताव चियं ठलह्वलया...	छेया नेहविह्वणा Add. 284*2
तह्वं चंपिज्जण भरिया	314	ताव चियं ठलह्वलया...	सिद्धरथा उण छेया 559
तह्वं जंतिपण जंतं	536	ताव चियं होइ सुई	339
तह्वं शीणा जह्वं मउलिय	437	ताव य पुत्तिं छइल्लो	349
तह्वं शीणा तुह्वं विरहे	433	ता विस्तिण्णं गयणं	104
तह्वं तुह्वं विरहे मालह्वं	227	तिण्तूला वि हु लहुयं	135
तह्वं तेण वि सा दिट्ठा	412	तिलतुसमेत्तेण वि	626
तह्वं नीससियं जूहाहिवेण	196	तिलयं विलयं	416
तह्वं रुण्णं तीह्वं तह्वं	Add. 605*2	तिहुयणणमिओ वि	593
तह्वं वासियं वणं मालह्वं	232	तुच्छं तवाणि पि	456
तं किं पि कम्मरयणं	111	तुलओ व्व समा	303
तं किं पि पणुसं	Add. 252*2	तुह्वं भस्सेसणकज्जमि	424
तं किं पि कद्वि	485	तुह्वं गोत्तायण्णण	422
तं किं पि साहसं	108	तुह्वं विरहतावियाए	434
तं किं पुच्चह्वं कब्बं	Add. 31*6		
तं जंतं सा कुंडी	537		
तं दट्ठण जुवाणं	617		

तुह संगमदोहलिणीइ	423	दाडिमफलं व पेम्मं	334
तुह सुरयपवरतरु	Add. 389*2	दाणं न देहं न करेइ	332
तुंगो धिय होइ मणो	102	दाणं न देति बहुलं	547
तुंगो थियो विसालो	361	दारिद्र्य तुज्झ गुणा	138
ते गिरिसिहरा ते	221	दारिद्र्य तुज्झ नमो	139
ते भक्ता कदिणुसुंग	447	दाहिणकरेण खगं	167
ते भक्ता गरुणियंभ	446	दिट्ठा हरंति दुक्खं	36
ते भक्ता ताण नमो ते कुसला	Add. 284*5	दिट्ठीतुलाइ सुवणं	277
ते भक्ता ताण नमो ते गरुया	101	दिट्ठी दिट्ठिप्पसरो	391
ते भक्ता ताण नमो ते धिय	448	दिट्ठे वि हु होइ सुहं	78
ते भक्ता समयगाहंइ	449	दिट्ठो सि जेहि पंथिय	443
तोळिजति न केण वि	Add. 551*1	दिट्ठोइसंकलाणं	72
थणकणयकलस	Add. 312*3	दिशं गेणहइ अप्पेइ	Add. 412*6
थणजुयलं तीइ	311	दिशं थणाण अश्वं	211
थणहारं तीइ समुत्तयं	Add. 312*9	दिक्का पुणो वि दिज्जउ	Add. 284*7
थइो वंक्कमीवो	50	दीणं अट्ठुद्धरितं	44
थरथरइ धरा खुब्भंति	109	दीसंति जोयसिद्धा	141
थरथरथरेइ हिययं	136	दीहरखब्बियाहरथो	497
थोरगरुयाइ सुंदर	539	दीहं लण्हं बहुसुत्त	788
थोरंसुसलिलसित्तो	386	दीहुण्हपडरणीसास	223
दइयादंसणतिण्हालुयस्स	445	दुक्खं कीरइ कव्वं	6
दट्ठण किंसुया साहा	741	दुक्खेहि वि तुह विरहे	Add. 438*2
दट्ठण तरुणसुरयं	319	दुग्गयघरम्मि धरिणी	457
दट्ठण रयणिमज्जे	322	दूइ तुमं चिय कुसला	413
दट्ठणेइणालपरिसंठियस्स	359	दूइ समागमसेउल्ल	418
दट्ठणेइणालपसरिय	Add. 349*5	दूरट्ठिया न दूरे	77
दट्ठोसकलुसियस्स वि	35	दूरयरदेसपरिसंठियस्स...महंतस्स	786
दरहसियकडक्ख	552	दूरयरदेसपरिसंठियस्स...वहंतस्स	Add. 80*2
दंतच्छोइं तडवियडमोडणं	186	दूरं गए वि कयविप्पिण	340
दंतणहक्खयमहियं	323	दे जं पि तं पि	Add. 226*1
दंतुल्लिहणं सव्वंग	Add. 199*2	देमि न कस्स वि जंपइ	505
दंते तिणाइ कंटे	Add. 364*1	देवाण बंभणाण य	477

देसियसइपलोहं	28	नमिऊण गोरिवयणस्स	610
देसे गामे नयरे...न पसरइ	700	नमिऊण जं विङ्गप्पइ	100
देसे गामे नयरे...न वियरइ		नयणम्मंतरघोलंत	430
Add. 90*15		नयणाइ तुज्ज सुंदरि	296
देहि सि कह नु भण्णइ	158	नयणाइ तुह विओप्प	426
दोसिय घणगुणसारं	792	नयणाइ नयंति	Add. 454*3
दोहिं चिय पज्जंतं	42	नयणाइ फुससु	Add. 454*4
घणसंनया सुगुज्जा	565	नयणाइ समानियपत्तलाइ	291
धणु संघइ भुयवल्लयं	Add, 300*1	नयणाण पडड वज्जं	299
धत्तं तं चेव दिणं	785	नयरं न होइ	270
धत्ता बहिरंधलिया	Add. 64*3	नवणल्लिणमुणालुल्लोल	261
धम्मस्थकामरहिषा	145	न विणा सम्भावेणं	556
धम्मिय धम्मो सुव्वइ	Add. 532*2	न वि तह पढम	325
धम्मो घणाण मूलं	Add. 90*8	न सहइ अब्भयधणियं	60
धवल्लं धवल्लच्छीप्प	597	नहकुंतगयभिन्ना समुहागय	
धावंति तम्महुं धारिया	300	Add. 312*6	
धीरा मथा वि कज्जं	Add. 119*2	नहकुंतगयभिन्ना हारावलि	
धीरेण समं सम	112	Add. 312*1	
धुत्तीरएण धम्मिय जइ इच्छति	523	नहमासभेयजणो	51
धुत्तीरएण धम्मिय जो होइ		न हसंति परं न धुवंति	37
Add. 532*1		न हु कस्स वि देंति धणं	579
धुत्तीरयस्स कज्जे	524	नाराय निरक्खर	770
धुत्तीरयाण कज्जेण	525	नासइ जूएण धणं	Add. 90*9
नइपूरसच्छहे	354	नासइ वाएण तुसं	Add. 90*5
न गणेइ रुववंतं	566	नाहं दूई न तुमं	438
नग्वंति गुणा विहडंति	123	निग्गुण गुणेहि निथ	696
न जलंति न घगघगंति	Add. 389*6	निद्वयकुहालयमज्ज	588
न तहा पडमरणे वि हु	Add. 214*3	निद्दभंगो भावंडुरत्तणं	353
न तहा मारेइ विसं	335	निद्धमो गुणरहिओ	53
न तहा लोयम्मि	660	निद्धोयउदयकंखिर	766
न मए रुणं न कथं	370,	निविडदलसंठियं	252
Add. 300*7		निम्मलपवित्तहारा	564
न महुमहुणस्स	118	नियकम्महि वि नीयं	703

नियगुणोद्दल्यंकर	778	पल्लवियं करयल	313
नियडकुडंगं पच्छन्न	472	पल्लिपएसे पञ्जस	Add. 214*4
निययालएसु मलिगा	777	पसरइ जेण तमोहो	487
निवसेति जत्थ छेया	271	पाइयकध्वम्मि रसो	21
निहणंति धणं	580	पाइयकध्वस्स नमो	31
नीरसकरीरस्सर	734	पाइयकध्वुल्लावे	Add. 31*4
नीसससि रुयसि	Add. 226*3	पामरवहुयाइ	Add. 300*2
नीससिउकंपिय	406	पायवडिओ न गणिओ	362
नेच्छइ सग्गग्गमणं	169	पाविज्जइ जत्थ सुहं	675
नेच्छसि परावयारं	41	पासपरिसंठिओ वि हु	691
पउरजुवाणो गामो	476	पियकेलिसंगमोसारिण	694
पक्खानिलेण पट्टणो	177	पिहुलं मसिभायणयं	510
पक्खुक्खेवं नहसूइ	235	पुक्कारण विज्जय	515
पज्जरणं रोमंओ	Add. 559*1	पुक्कारयं पउंजसु	513
पडिबज्जंति न सुयणा	46	पुच्छिज्जंता निय	583
पडिबज्जं जेण समं	76	पुणरुत्तपसारियदीइ	222
पडिबज्जं दिणयर	66	पुरिसविसेसेण सह	468
पढमं चिय जे	719	पुरिसे सच्चसमिद्धे	84
पढमं धिय मह	Add. 496*14	पुव्वेण सणं पच्छेण	474
पढमारंभमणहरं	Add. 349*1	पेक्खइ मद्धानुचोज्जं	475
पत्ते पियपाहुणए	458	पेम्मस्स विरोहिय	348
पग्गुहसुत्तं भट्ठी	790	पेम्मं भणाइपरमत्थ	3-9
पयदियकोसगुणइडे	708	फणसेण समं महि	156
पयदियपयावगुण	Add. 64*5	फरुत्तं न भणसि	40
परघरगमणालसिणी	Add. 462*1	फलसंपत्तीइ समो	114
परपत्थणापवच्चं	133	बद्धो सि तुमं पीओ	765
परपुरपवेसविन्नाण	Add. 438*1	बहले तमंघयारे रमिय	Add. 496*8
परलोयगायाणे पि हु	692	बहले तमंघयारे विज्जुजोएण	Add. 72*8
परविवरलद्धलक्खे	57	बहुकूडकवडभरियाण	280
परसुच्छेयपहरणेण	729	बहुकूडकवडभरिया भाया	669
परिधूसरा वि सहयार	631	बहुगंधलद्ध महुर	Add. 252*4
परिसुसइ करयलेण वि	582	बहुतरुवराण मज्झे	732
परिहासवासछोडण	607	बहुसो वि कहिज्जंते	439

बन्धवमरणे वि द्वाहा	459	मग्गं थिय भलहंतो	307
बालय नाहं दूहे	Add. 438*3	मग्गंती मूलियमूलियाइ	553
बालं जराविलंकिं	519	मज्झणहपरिथयस्स	440
बाला असमंत्तरया	Add. 328*5	मज्झं मालहकलियं	230
बालाकवोललावण्ण	Add. 318*5	मज्झुल्लियाइ किं तुह	231
बाला लावण्णिही	Add. 318*6	मयणाणलसंधुस्सिय	385
बुद्धी सच्चं मिंतं	Add. 90*12	मरुमरुमार त्ति	320
बेण्णि वि महणारंभे	131	मसि मल्लिऊण न याणसि	508
बेण्णि वि रणुप्पन्ना	203	मह एसि कीस पंथिय	491
बेण्णि वि हुंति गइंओ	96	महणम्मि ससो महणम्मि	32
बे पुमिसा धरइ धरा	45	महिला जस्थ पहाणा	Add. 90*2
बे मग्गा भुवणयले	95	महुरारज्जे वि हरी	603
बे वि सपक्खा तह	260	मंदारयं विवज्झइ	529
भग्गं न जाइ घडिउं	Add. 349*8	मा इदिदिर तुंगसु	245
भग्गे पुणो घडिज्झइ	Add. 349*9	मा उण्हं पियसु जलं	441
भग्गे वि बले वल्लि	163	मा जाणसि वीसरियं	Add. 72*5
भग्गो गिग्गप्पसरो	646	मा जाणह जह तुंग	202
भणिओ वि जह न	506	मा जाणइ मह सुइयं	576
भइमुहमंडणं	542	मा झिज्जसु अणुदियइ	103
भहं कुलंगणाणं	Add. 471*1	माणविहूणं रुंदीइ	789
भमर भमंतेण तण	255	माणससररहियाणं	263
भमरो भमरो त्ति गुणो	247	माणससरोरुहाणं	Add. 263*2
भमिओ विरं असेसो	541	माणं अवलंबंती	357
भमिओ सि भमसि	772	माणे हु तम्मि किज्झइ	363
भयवं हुआस	Add. 496*4	माणिणि सुएसु माणं	356
भुंजइ भुंजियसेसं	455	मा दोसं चिय गेण्हइ	748
भुंजंति कसणडसणा	159	मा पत्तिर्यं पि दिज्जसु	488
भूमीगयं न चत्ता	723	मा पुत्ति कुणसु माणं	358
भूमीगुणेण वडपायवस्स	735	मा पुत्ति वंक्कवंकं	282
भूमीसयणं जरचीर	152	मा रज्ज सुहंजणए	641
भूसणपसाइणाडंबरेहि	554	मा खवसु ओणयमुही	473
मइरा मयंककिरणा	395	मा खवसु पुत्ति	546
मडलत्तस्स थ मुक्का	739	मालइ पुणो वि मालइ	209

मालइविरहे रे तरुण	241	रायंगणभि परिसंठियस्स	678
मा वच्चइ वीसंभं	61	राहाइ कवोलतलुच्छलंत	596
मा सुमरसु चंदण	192	रुणरुणइ वलइ	240
मा होसु सुयग्गाही	Add. 90*7	रंदारविदमंदिर	633
मित्तं पयतोयसमं	67	रे रे कलिकालमहा	43
मित्तो सूरौ कथपत्त	716	रे रे विष्णु मा	483
मुत्ताइलं व कम्वं	8	रे ससिवाहणवाहण मा	371
मुत्ताइलं व पहुणो	693	रे ससिवाहणवाहण वारिउज्जंतो	372
मुय माणं माण पियं	360	रेहइ पियपडिहंभण	Add. 389*4
मुहभारियाइ सुट्टु वि	540	रेहइ सुरयवसाणे	328
मुहराओ खिय पयडइ	403	लच्छिणिलयत्तणुत्ताण	714
मूलाहितो साहाण	645	लच्छीइ विणा रयणायरस्स	750
मेरू तिणं व सगो	105	लच्छीए परिगहिया	713
मोत्तूण करणगणियं	505	कलिए महुरक्खरए	29
मोत्तूण बालंतंत	520	लवणसमो नत्थि रसो	Add. 90*1
मोत्तूण विथडकेसर	Add. 252*1	लंकालण रत्तंवर	Add. 637*1
रइकलइकुवियगोरी	606	लंकाळयाण पुत्तय	637
रच्छातुलगावडिओ	Add. 496*10	लीलावलोयणेण वि	283
रज्जति नेय कस्स वि	548	वइमग्गपेसियाइ	427
रज्जावंति न रज्जहिं न देंति	550	वग्गण नहा सीहाण	214
रज्जावंति न रज्जहिं हरंति	549	वच्चिहिसि तुमं पाविहिसि	Add. 263*1
रणरणइ चरं रणरणइ	Add. 72*7	वच्छरथलं च सुहडस्स	178
रत्तं रत्तेहि सियं	Add. 300*5	वडवाणेण गहिओ	751
रत्ते रत्ता कसणग्गिम	551	वड्ढसि चिरइ	Add. 389*7
रमियं उहिच्छयाए	661	वड्ढसु मालइकलिए	228
रयणाइ सुराण समप्पिऊण	758	वड्ढावियकोसो जं	715
रयणायरत्तेण	356	वणयत्तुरयाहिरुढो	630
रयणायरत्ति नामं	762	वण्णइवा मुहरसिया	561
रयणायरग्गिम जम्मो	268	वग्गमइ पत्तंसणिज्जो	396
रयणायरस्स न हु होइ	755	वग्गमइभक्खणदिक्खोसहीइ	663
रयणायर्रेण रयणं	746	वरतरुणिणयण	680
रयणुजलपयसोहं	20	वरिससथं नरभाळ	666
रयणेहि निरंतरपूरिणहि	753		

वरिसिहिसि तुमं	157	विधिहविहंगमणिघहेण	721
ववसायफलं विहवी	116	विसहरविसगिगसंसग्ग	387
वस पहिय अंगण चिचय	495	विहडउ मंडकिबंधो	601
वसिऊण मउस हियए	368	विहदंति सुया विहदंति	672
वसिऊण सग्गालो ए	253	विहवकलए वि दाणं Add. 119*1	
वंकभणियाह कत्तो Add. 284*3		विहवकलए वि सुयणो Add. 48*5	
वंकं ताण न कीरह Add. 284*3		विहिणा जं चिय लिहियं	129
वंकेहि पिओ सरलेहि	298	विहिविहियं चिय लब्भह	132
वाणियय हट्ठिदंता	213	विंक्षेण विणा वि गया	188
वाससएण वि वद्धा Add. 16*2		वेलामहल्लकलोल	749
वासासे पावासियाण Add. 373 1		वेलहलाळाव	421
वासारत्ते वाउदुएण Add. 445*3		वेसाण कवडसय	571
विउलं फलयं थोरा	502	वोसट्टवहलपरिमल	249
विउलं वि जलं जल Add. 263*4		सउणो नेहसउणो	775
विज्ज तुहागमण चिचय	517	सकुलकलंकं नियकंत Add. 471*2	
विज्ज न एसो जरओ	511	सकयमसकयं पि हु	7
विज्जय अश्वं वारं	518	सगुणाण निग्गुणाण थ	70
विज्जुभुयंगमसहियं Add. 652*1		सच्चं अणंग कीयंड	397
वियदं सो परिसकउ	171	सच्चं चिय चवह जणो	604
वियहा वि जंतवाया	534	सच्चं चेय भुयंगी	598
वियलह धणं न माणं	164	सच्चं चेव पलासो Add. 641*3	
वियलियतेएण वि	773	सच्चं जरए कुसलो	512
वियलियदलं पि	250	सच्चं पलास जं	743
वियलियमएण गय	190	सच्चुद्धराणा पडिषव Add. 48*4	
वियसंतसरस	243	सच्छंदं बोळिज्जह	148
वियसंतु नाम	229	सच्छंदिया सरूवा	12
वियसियमुहाह	530	सज्जणसलाहणिज्जे	705
विहग्गिजलणआला Add. 389*3		सट्ठीह होह सुहवा	478
विरहपलित्तो रे वरगहंद	197	सत्थये पडियस्स वि	121
विरहेण मंदरेण व	381	सहपलोट्टं दोसेहि	24
विवरीए रहंथिसे	501	सहालयं सरूवं	535
विवरीयरया लच्छी	611	सहावसदभीरु	23
विविहकहविरहयाणं	3	सग्गभाववाहिरेहि	276

सम्भावे पट्टहियए	175	संभरिऊण य रुण्णं	428
समउत्तुंगविसाला	304	सा तइ सहस्यदिंस	432
सयलजणपिच्छणिज्जो	Add. 199*3	सातम्मि हियय दुलहम्मि	Add. 454*2
सरला सुहे न जीहा	Add. 199*4	सा तुज्झ कए गयमय	435
सरसहिएण भणियं	218	सा दियहं चिय पेच्छइ	Add. 438*1
सरसाण सुरपरिसंठियाण	717	सामा खामा न सहेइ	514
सरसा निहसनसारा	575	सामा निर्यङ्गहया	317
सरसा वि दुमा	63	साथर लज्जाइ कहं	764
सरसा वि हु कव्वकहा	Add. 31*1	सा रेवा ताइ पाणियाइ	187
सरहसरमणसमप्पण	326	सालत्तयं पयं ऊरुएसु	620
सवियारसविज्जम	293	सालंकाराहि सलक्खणाहि	10
सव्वत्तो वसइ धरा	697	सा सुहय सामलंगी	Add. 438*4
सव्वन्नुवयणपंकय	1	साहसमवलंबतो	107
सव्वस्त एइ पयई	39	साहीणामयरयणो	761
सव्वंगारागरत्तं	Add. 578*2	सिग्वं आरुह कज्जं	92
सव्वायरेण रक्खइ	264	सिद्धगणाउरस्थल	Add. 199*1
सव्वो गाहाउ जणो	14	सियकसिणदीहरुज्जल	Add. 300*4
सव्वो दुहिओ सोइइ	161	सिंजाणुए निउत्तो	587
सइइ सलोहा वणवाथ	562	सिसिरमयरदपज्झरण	532
सइस सि जं न दिट्ठो	284	सिहिपेहुणावयंसा	212
सइस सि जं न भज्जइ	Add. 318*4	सिहिरिदियं वणरदियं	Add. 445*4
संकुइयकंपिरंगो	662	सिचतो वि मियंको	Add. 496*12
संकुयइ संकुयंते	146	सीलं वरं कुलाओ कुलेण	86
संकेयकुडंगोड्डीण	Add. 496*5	सीलं वरं कुलाओ दालिइ	85
संघडियघडिय	106	सीसेण कह न कीरइ	Add. 507*1
संचुणियथोरजुय	179	सुपमाणा य सुसुत्ता	573
संज्ञासमए परिकुविय	608	सुम्मइ पंचममेयं	290
संतं न देंति वारेंति	56	सुम्मइ वलयाण रवो	321
संतेहि भसंतेहि य	82	सुयणस्त होइ सुखं	Add. 48*2
संधुभिकज्जइ हियए	634	सुयणी न कुप्पइ चिय	34
संपत्तियाइ कालं गमेसु	570	सुयणो सुद्धसहावो	33
संपत्तिया वि खज्जइ	Add. 496*9		
संभरसि कण्ह कालिदि	605		

सुरयसुत्त कोवण	Add. 328*3	हत्थदुट्ठियं कवाळं	436
सुरथावसाणसमए	Add. 328*2	हत्थप्फंसेण वि पिय	409
सुरसरिपूरं वडविडवि	Add. 72*1	हत्थे ठियं कवाळं	Add. 72*4
सुळहाइ परोहद	527	हयदुज्जणस्स वयणं	49
सुसइ व पंकं	653	हरसिरसरणम्मि गओ	269
सुसिएण निहसिएण वि	728	हरिणा जाणंति गुणा	215
सुइय गयं तुइ विरइ	431	हंतुण वरगइदं	618
सुहियाण सुहंजण्या	Add. 641*4	हंसेहि समं जह	Add. 263*3
सेयच्छलेण पेच्छह	318	हंसो मनाणमज्जे	258
सेला चलंति पलए	47	हंसो सि महासरमंडणो	257
सो कत्थ गओ सो सुयणवल्लहो		हारेण मामि कुसुम	Add. 397*2
सो सुहाण	782	हा हियय किं किल भसि	452
सो कत्थ गओ सो सुयणवल्लहो		हा हियय झीणसाहस	451
सो सुहासिय	Add. 412*2	हिट्ठकयकंटयाणं	706
सो को वि न दीसइ सामलंगि		हिट्ठट्ठे जइणिवहं	150
एयम्मि	343	हियए जं च निहिंसं	Add. 284*8
सो को वि न दीसइ सामलंगि		हियए जाओ तत्थेव	115
ओ वडइ	Add. 349*10	हियए रोसुमिण्णं	616
सो च्चिय सयडे सो च्चिय	184	हिययट्ठिओ वि पिओ	Add. 412*4
सो तण्हाइयपहिय व्व	Add. 312*2	हिययट्ठिओ वि सुहवो	787
सो मासो तं पि दिणं	Add. 412*3	हे हियय अठववट्ठिय	Add. 454*1
सोसणमई उ निवससु	744	होसइ किल साहारो	639
सो सुवइ सुहं सो	341	होही तं किपि दिणं	Add. 412*5
सो सोहइ दूसंतो	26	होति परइज्जणिरया	Add. 48*3
सो होइइ को वि दिणो	873		

## GLOSSARY OF SELECT WORDS

### ABBREVIATIONS :

*ts* = तत्त्व; *tb* = तद्वत्; *d* = देश.

PLNM = पारयलच्छीनाममाला of Dhanapāla, Bhāvnagar, 1917 (Samvat 1973).

DNM = देशीनाममाला of Hemacandra, edition by Fischel and Bühler Bombay, 1880.

Hc. = Hemacandra.

HS. = Hemacandra's Śabdānuśāsana.

MKPS = Mārkaṇḍeya's Prākṛta-Sarvasva.

PG = Fischel, Prākṛit Grammar (German).

अजंझा *tb* (= आर्था, प्रौढयुवति), 303, 313, 439 etc., a grown-up, adult, young lady. DNM I.50.

अडयण *d*, 421, an unchaste woman, a woman of easy virtue. PLNM 91, DNM I.18 (असतीजन).

अणुचोख *tb* (= अनुचोख, आश्चर्य), 475, a wonder. See चोख.

अत्ता *d*, 492, 496 etc., a mother-in-law. DNM I.51 (यत्न).

अथक्क *d*, 27, 559\*1 (= अत्यविक्रम), not pausing or resting. See थक्क.

अग्निमिडिय *d*, 496\*8, joined, touching, clashing. From √अग्निमिड = √संगम, HS. VIII.4.164.

अरोर *d*, 761, immune from poverty. See रोर.

आढत्त *d*, 117, 327 etc., begun, commenced. HS. VIII.2.138 (= आरब्ध).

आग्निमिडिय *d*, 204, see अग्निमिडिय.

इंदिदिर *d*, 229, 236, 245, 248 etc., a bee. PLNM 11, DNM I.79.

उज्जड *d*, 482, deserted, desolate. DNM I.96. Marathi उजाड.

उज्जगिर *d*, 364, sleeplessness. DNM I.117 (Sanskrit उज्जागर).

उड्ड *d*, 586, 589, digger of a well, DNM I.85 (Sanskrit उड्ड?).

उद्दार *tb*, (= उद्धार), 585, homeless, destitute.

उप्पील *d*, 440, a cluster or mass. DNM I.126 (Skt. ऊपील).

- ✓उत्किण *d*, 318\*3 (उत्किणिय), to erupt, to overflow, to pop up, to shoot up.
- ✓उष्कुस *d*, 300\*6 (उष्कुसिय = उन्मुष्ट), to wipe out. See ✓कुस.
- उडिंब *d*, 306, prominent, swelling; 307, 226\*3, plunged in grief. DNM I.127.
- ✓उम्मथ *d*, 304, 312\*4 ( उम्मेथिय ), to heat, to burn.
- उय (also उअ, उव) = पय, Imperative second person singular. HS. VIII.2.211, DNM I.86.
- ✓उल्लव, 397\*2 (उल्लविय), ✓उल्लव, 684 (उल्लविय), to extinguish or to put out. (Sanskrit ✓आर्द्रय, to moisten).
- ✓उल्लर *d*, 698, to cut. HS. VIII.4.416.
- ✓उवहेप *d*, 736, to be accepted, received or resorted. See वेप. HS.VIII.4.255.
- उच्चरिय *d*, 308, left over, remaining behind. DNM I,132. Cf. उद्धरिय 316 and उच्चरिय 388.
- कचचोल *d*, 99, a cup, Marathi कचोळे.
- कडिल 605, 788, a cloth used by women for the lower part of the body, a loin-cloth, a saree (कटीवस्त्र). Marathi कडेल.
- कणवी *d*, 528, a virgin (कन्या).
- कप्परिअ *d*, 166, gored, wounded (दारित).
- कसरक *d*, 221, a bud (कुड्मल). HS. VIII.4.423.
- कुडंग *d*, 472, 479, an arbour, a bower, a thicket. DNM II.37.
- कुंठी *d*, 562, a pair of tongs or pincers.
- खरडिय *d*, 509, spoiled, sullied, besmeared.
- खळी *d*, 769, sugar, Marathi खडीसाखर. DNM II.66 (तिलपिढी).
- ✓खुदुक्क *d*, 220, to start up, to arise (आदिर्भव, Ratnadeva). HS.VIII 4.395.
- गवार *d*, 15 an uncultured, untrained, inept person, a rustic. Connected with Skt. ग्राम. Hindi गँवार.
- गंजण *tb*, (= गंजन), 90, moral taint; 203, humiliation.
- गामार *d*, 16, sec गवार.
- गोस *d*, 352, early morning, PLNM 71, DNM II. 96. connected with Skt. गोसर्ग.

- घुणहुणिय *d*, 49\*11, whispering campaign. DNM II.110. (= कर्णोप-  
कर्णिका). Marathi घुणघुणणे.
- ✓ घुम् *d*, to revolve. HS. VIII.4.117. Causal base घुमान 598, to  
cause to reel. Marathi घुमणे, घुमविणे.
- ✓ घुरघुर *d*, (onomatopoeic) 285, to grunt, to gurgle. Marathi घुरघुरणे.
- ✓ घेय *d*, 265, 536, 670 etc. (Passive base from ✓ ग्रह्) to be taken  
received or accepted. HS. VIII.4.256. Connected with the  
Vedic root ग्रम् (गृम्) (गृयते > वृयते > घेय > घेयद्).
- घोडा *d*, 339\*5, a horse, DNM II.111. Connected with Skt. घोट,  
घोटक.
- घोल *d*, 136, 3 6, 300\*3, to roll about: 430, to well up. HS. VIII.  
4.117 (= ✓ घूर्णे).
- ✓ चक्ख *d*, 223, 225, 226\*2, \*3, to taste. HS. VIII.4.258 (= ✓ खद्).  
Weber equates ✓ चक्ख with Skt. ✓ जक्ष् to eat. Marathi चाखणे.
- ✓ चढ *d*, 210, to ascend, to climb up, to mount, HS. VIII.4.206  
(= ✓ आरुह्). Marathi चढणे.
- ✓ चढाय *d*, (Causal base from ✓ चढ), 532\*1, to place, to put, to  
mount. Marathi चढविणे.
- चडका *d*, 151\*3, a blow or stroke. HS. VIII.4.406.
- चढण *d*, 267, act of climbing, rising or ascending; ascension.
- ✓ चव *d*, 97, 604, to speak, to talk, to utter. HS. VIII. 4.2 (= ✓ कश्).  
Connected with Skt. root वच् to speak ?
- चहुट्ट *d*, 182, stuck up, immersed, submerged. DNM III.2 (= मद्).
- ✓ चंप *d*, 314, 31\*7, to press, to squeeze, to pack tightly (= ✓  
निपीडय्). HS. VIII.4.395 (= ✓ आक्रम्). Marathi चापणे, चेपणे,  
चंपी.
- चंपण *d*, 431, act of being pressed down or trodden. (= निपीडन).
- ✓ चाल *d*, 81, to speak.
- चिकण *d*, 182, sticky. Marathi चिकट, चिकण.
- चिक्खल *d*, 182, mud. DNM III.11. Marathi चिखल.
- चिञ्चि *d*, 397\*2, fire. DNM III.10.
- ✓ चुक *d*, 500, 524, to blunder, to miss. Marathi चुकणे. HS. VIII,  
4.177 (= ✓ अर्ह्).

चुक (= चुकिय) *d*, 681, fallen down (अष्ट).

चेळज *d*, 277, the pan of a weighing balance (तुलापात्र).

चोज *d*, 219, 3४7, 263\*1 etc., wonder, astonishment, astonishing thing. PLNM 451, DNM III.14 (= आश्चर्य). Connected with Skt. चोद्य.

छइल *d*, 14, 270, 278, 284 etc., a wily, artful, clever, shrewd, cunning person; a wise, intelligent, prudent person (घृते, विदग्ध). DNM III.24. Weber connects छइल with the root छ् to cover, to conceal.

✓छज *d*, 75, 147 etc., to behove, to become. HS. VIII.4.100 (= ✓राज्). Connected with the Vedic root छ् to look, to appear.

छप्पन्नय *tb*. (= पद्मन्नक = विदग्ध, घूर्ण), 281, a shrewd, clever person. DNM III.24.

✓छमच्छम *d*, 434, 373\*1, to produce a crackling sound, as when a moist thing is thrown into fire; 496\*10, to simmer, to sizzle. See ✓सिमसिम.

✓छेड *d*, 718, to leave, to abandon. [connected with the Prākṛ root छड् (= छर्, HS. VIII.4.91) to vomit]. Marathi छाडणे, Hindi छाड़ना.

छासी *d*, 518, butter-milk. DNM III.26. Hindi छासी.

छित्त *d*, 105, touched. Connected with Sanskrit छुज्. DNM III. 27; HS. VIII.2.1 ३8, 4.258.

छिप्प *d*, 400, 72\*3, to touch. HS. VIII.4.257 (only in a passive sense).

✓छिन्न *d*, 367, 252\*2, to touch. HS. VIII.4.182. Marathi छिन्नणे.

✓छुट्ट *d*, 625, to escape. Connected with the Skt. root छुट् (VI.P) to cut, छोटा (X.P). Marathi छुटणे.

✓छुड *d*, 757, to escape.

✓छुह *d*, 5४6, to bring down or bear down forcibly. HS. VIII.443 (= ✓क्षिप्). Appears to be phonetically connected with ✓क्षुम्.

✓छोड *d*, 607 (causal base from ✓छुड), to separate, to release, to untie, to loosen. Marathi सोडणे.

छोडण *d*, 607, act of loosening or untying.

छोडय *d*, 789 (= छोडिय), deserted, abandoned.

- ✓ त्रप 420, 585, 612 etc., to speak, to say. HS. VIII.4.2 (= ✓ कथ्). Appears to be phonetically connected with ✓ जल्प्.
- ✓ जुष्य *d*, 183, 544, to be yoked. Marathi जुषणे. HS. VIII.4.106 (= to yoke).
- ✓ जूर *d*, 221, 462, 614, 676, 769 etc., (1) to be distressed or pained Marathi झुरणे, HS. VIII.4.132 (= ✓ खिद्) (2) to be angry, to curse, HS. VIII.4.135 (= ✓ कुर्).
- ✓ जोख *d*, 003\*2, to see, MKPS. Connected with Skt. ✓ द्योतय्.
- जोडक *d*, 775-778, a lamp. DNM III.49. Appears to be connected with Sanskrit ज्योतिष्क.
- झडति *d*, 475, 740, झति 352, 739 etc. (= Sanskrit झटिति), quickly, at once. Marathi झटकन्.
- ✓ झगझग (onomatopoeic), 327, to jingle, to tinkle.
- ✓ झेप *d*, 611, to cover up, to close. Not recorded by Hc. in this sense, but in the sense of to wander, HS. VIII.4.161. Marathi झाप, झापड. MKPS records in the sense of ✓ छादय्.
- डाला *d*, 124, a branch. DNM IV.9 records डाली in the sense of शाखा. Marathi डहाळी.
- डोर *d*, 327 (कणधडोर), a golden girdle or waist-band (= काशी). Marathi दोर, दोरा, दोरी, a string or rope. Ratnadeva equates with Skt. दवरक.
- ✓ ढक् 612, to cover, to screen. Seems to be connected with Sanskrit ✓ रथगम्. HS. VIII.4.21 (= ✓ छादय्). Pāli थकेति, Marathi झांकणे.
- ✓ ढलें *d*, 509, to drop down, to fall down, to be spilt, to sway, to swing, to swerve, to move. See ✓ हल. Marathi ढळणे, ढळणे.
- ढलढल्य *d*, 31\*7, 284\*2, 559, kind, soft, gentle, sensitive, sentimental, sympathetic. PLNM 827, DNM VII.74. Marathi हळहळ, हळहळणे, हळवा.
- ढसति *d*, (onomatopoeic), (= झटिति), 358 with a thumping or snapping sound. Marathi थसकन्.
- ढंखर *d*, 251 (पत्रपुं पादिरहितशाखा), a branch shorn of flowers, leaves etc.

- ढिक *d*, 262, a crow (or crane); appears to be connected with Sanskrit ढ्वाङ्क्ष. PLNM 67 (= काक).
- ✓दुडुडुल *d*, 625, to roam, to wander. Seems to be connected with ✓दुडुल = ✓भ्रम्, HS. VI.1.4.161. Marathi घुडाळणे.
- डुंग *d*, 318\*1 (= स्तवक), a cluster, a bunch.
- तडत्ति *d*, (onomatopoeic), 124, with a snapping, crashing sound. Marathi तटकम्.
- तात्तिह *d*, 624\*2 (= तस्पर), devoted, intent, expert, proficient. DNM V. 3.
- ✓तर 64, 121, 556, 582 etc, to be able to do something. HS. VIII. 4.86 (= ✓शक्). Connected with Sanskrit ✓तृ. to cross.
- तलवग्ग *d*, 395, servants, attendants, retinue, entourage.
- तलवट्ट *d*, 509, 510. (1) तालपत्र parchment, paper, (2) तलपट्ट bed-sheet, bed-cover. DNM V.21 records तलवत्त in the sense of वराङ्ग, pudendum muliebre.
- तवणि *d*, 456, food grains fit to be eaten (भक्ष्यकण, अन्नकण), DNM V.1.
- तेवा *d*, 160, a cow. PLNM 69, DNM V.1. Connected with Skt. ताम्रा, a reddish, brown cow.
- तुलग्ग *d*, 153, 226\*2, 496\*10, chance, accident; 90\*6, random or casual effort. DNM V.15 (= काकतालीय).
- ✓तुंग *d*, 245, to roam or to wander (Ratnadeva). Seems to be connected with Hindi तेग (आना) to be distressed, to be uneasy (= Sanskrit ✓उत्ताप्य).
- ✓थह *d*, 153, to stand firmly, to hold on tenaciously, to stay on, to persevere. HS. VIII.4.15 (= ✓स्था). Marathi ठाकणे, थकणे.
- थक (= थद्विहय) *d*, 182, 183, come to a stand-still or dead stop. (= स्थित).
- ✓थुक *d*, 225, to spit. Perhaps connected with Skt. थूत्करोति, Marathi थुकणे.
- ✓थरथरथर *d*, 136, to tremble, to quake, to flutter, to shudder, to pound furiously. Marathi थरथरणे.
- ✓थरहर *d*, 109, 235, 445\*3, same as above.
- ✓दाव *d*, 737, to show, to display, to exhibit. HS. VIII.4.32 (= दर्शय). Marathi दावणे.

- ✓दूम *d*, 81, 18\*1, 312\*2, to pain, to torment, to distress. HS.VIII.4.23 (= ✓दाव्, causal of ✓द्). Connected with Skt. denominative ✓दुर्मेनाय्, according to Weber.
- ✓धगधग *d*, 389\*6, to radiate heat, to burn furiously.
- धम्म, 53 (i) धर्म, piety, virtue, (ii) धन्वन्, a bow.
- धुकोडिया *d*, 4+5, doubt, misgiving, apprehension. Marathi धाकधुक.
- नवासेय *d*, 408, 601, promise of an offering, worship etc. made to a deity, the fulfilment of the promise being dependent on the attainment of the desired object. DNM IV.2 (= उपयचितक) Appears to be connected with Sanskrit नमस्यित्. Marathi नवस.
- नहरण *d*, 51, a nail-cutter (नखनिकृन्तन). Seems to be connected with नख (नखहरण > नहहरण > नहरण).
- ✓निष *d*, 198, 517, 579 etc., to see. HS. VIII.4.181 (= ✓दृश्).
- पकल 160, full-grown, matured, fully developed, strong, mighty PLNM 52 (= प्रौढ). HS. VIII.2.174 (= समर्थ). Connected with Sanskrit पक्व (= पक् in Prākṛit) with [the pleonastic Taddhita suffix ल.
- पडिहस्थ *d*, 619, fully developed, full-grown. DNM VI.25 (= पूर्ण, पौन).
- पत्तल *d*, 291, lean, thin (Marathi पातळ, सडपातळ); 537, abounding in leaves (पत्रबहुल). HS. VII.2.173. DNM VI.14 (= तीक्ष्ण).
- पत्तल *d*, 635, the staff carried by a door-keeper in a palace (प्रतीहारयष्टि Ratnadeva).
- ✓पम्हुस *d*, 45, to forget. HS. VIII.4.75 (= ✓विस्मृ).
- पराहुत्त *th*, 122-125, 230, 245, 252\*3, hostile, adverse. unpropitious (= पराभूत).
- परोहड 523-527, the back-yard of a house (गृहपश्चादभाग). Marathi परडे. Seems to be connected with परोगृह > परोवर > परोहर > परोहड.
- ✓पलोह *d*, 319, to proceed, to happen. Seems to be connected with ✓प्रवृत्त (पवट् > पउट् > पलोह).
- पलोहट्ट (= पलोहट्टिय, = प्रवृत्त), 24, 28, begun, commenced, expressed, brought to expression.
- पसय 309, 548, 570 etc., (1) a particular kind of deer (मृगविशेष), DNM VI.4, (2) palm of the hand (= प्रसृत, प्रसृति, Marathi पसा). (3) Large, wide, extended (प्रसृत, = विशाल, विस्तीर्ण).

- पहुत्त 397, sufficient, adequate, being a match for. PLNM 526 (= पर्याप्त). Seems to be connected with Skt. प्रभूत. Cf. पराहुत्त.
- ✓पुस 613, ✓पुस 544, फुस 378, 688, to wipe, to rub. HS. VIII.4.105 (= ✓सृज्). Appears to be connected with Sanskrit ✓प्रोच्छ.
- पूसन *d*, 654, a parrot. PLNM 291 (= कोर). Appears to be connected with Sanskrit पुंशुक, (cf. पुंशव, पुंशोकिल, पुंशप).
- पेहुण *d*, 212, a plume, a feather. PLNM 294, DNM VI.58.
- फंस *tb*, 407, 409 etc. (= स्पर्श), touch, contact, act of touching. PLNM 792. HS. VIII.4.182 (✓फंस = ✓स्पर्श).
- फास *tb*, 31\*1 (= स्पर्श) touch, contact. HS. VIII.4.182 (✓फास = ✓स्पर्श).
- ✓फिह *d*, 112, 437, 495 etc., to drop away, to disappear, to vanish. HS. VIII.4.177 (= ✓अंश). Marathi फिण्णे.
- फिह *d*, (= फिह्म), 345, vanished, disappeared (= अष्ट or नष्ट).
- ✓फुट 450, 496\*13 etc., to burst, to break, to be smashed. HS. VIII.4.231 (= ✓फुट्). Marathi फुण्णे.
- फुट (= फुट्म), 793, 349\*5, torn, worn out, broken, smashed.
- बइल *d*, 160, a bull. DNM VI.91 (= गो).
- बलहट्टुय *d*, 561, bread or cake made of gram-flour (चणकरोटिका, Ratna-deva).
- बाडल्लय *d*, 68, 582, a figure or portrait painted on a wall (भित्तिबाडल्लय), a doll, a puppet. Marathi बाहुला. Appears to be connected with बाहु, arm.
- ✓बोल *d*, 148, to talk, to speak. HS. VIII.4.2 (✓बोल = ✓कथ). Marathi बोलणे.
- ✓बोल *d*, 486, to immerse, to plunge. Appears to be connected with ✓बुड्. HS. VIII.4.101 (= ✓मस्ज्). Causal base बोड् > बोड > बोल, to cause to sink.
- बोहिह्म *d*, 344, ship, vessel. DNM VI 96 (= प्रवहण). Connected with Sanskrit बहिन > बहिह्म > बोहिह्म > बोहिह्म, according to Weber.
- बोहिह्मिय *d*, 764, a sea-faring merchant (प्रावहणिक or यानवाहिक).
- भासुर 60, frightful, dreadful. PLNM 109. Connected with the Vedic root भ्यस् to fear, causal भ्यास्य to frighten.

महफर *d*, 364\*1, vanity, pride. PLNM 89, DNM VI.120.

मह *d*, 202, 230, small, tiny, raw, undeveloped. PLNM 472, DNM IV.117.

मरद *d*, 31\*5, pride, vanity. PLNM 89, DNM VI.120.

✓मल *d*, 500, 559\*2, 578\*1, to pound, to pulverize, to press, to squeeze, to knead. HS. VII.4.126 (= ✓मृद). Marathi मळणे.

✓मह *d*, 780, 232\*1 etc., to desire. HS. VIII.4.192 (= ✓काङ्क्ष).

✓महमह *d*, 234, 728, 364\*2, to spread (used of a smell or fragrance). HS. VIII.4.78.

✓महम्म *d*, 520, (passive base) to be struck. Appears to be an intensive form from ✓हम् (HS. VIII.4.264).

महल *d*, 749, mighty, big, large. DNM VI.145 (= पृथुल). Connected with मह (= महत्), with अल as pleonastic Taddhita suffix.

मंगुल *d*, 34, evil, wicked, malicious design. PLNM 807, DNM VI.145.

मंडल *d*, 64\*4, a dog. PLNM 62, DNM VI.114.

✓मेह *d*, 47, 69, 526 etc., to give up, to abandon, to desert, to transgress. HS. VIII.4.91 (= ✓त्यज).

✓रणरण *d*, (onomatopoeic), 633, to produce a humming sound.

रंकुभ *d*, 263\*4, a tiny creature (जीव, जन्तु).

राडाहत्त (राडा + हत्त Taddhita suffix), 90, lustrous, illustrious, destined to be great or eminent.

रिछोली *d*, 31\*2, 207, 633, 654, line, series, succession, collection, multitude. PLNM 106 (= श्रेणि), DNM VII.1 (= पङ्क्ति).

✓रुगरुग *d*, 240, to drone, to moan.

रुंद *d*, 633, 788 (रुंदय), broad, wide, spacious (विशाल, विस्तीर्ण). PLNM 126, DNM VII.14. Marathi रुंद.

रुंदी *d*, 789, width, breadth (abstract noun from रुंद with Taddhita suffix ई). Marathi रुंदी.

रुप *d*, 206, 207, shaving, carving, paring, slice, shred. Connected with ✓रुप, HS. VIII.4.194 (= तक्ष).

✓रुभ *d*, 389\*4, to stop. HS. VIII.4.218 (= ✓रुष).

- ✓रहे *d*, 306, 328 etc., to look charming, lovely, graceful. HS. VIII.4.100 (= ✓राञ्).  
 रोर *d*, 146, 461, 560, poor, indigent. DNM VII.11 (= रङ्ग). See अरोर.  
 लडह *d*, 315, 284\*4, lovely, beautiful, charming. \*DNM VII.17 (= रम्य).  
 लंका 637, 637\*1, (1) name of a city, the capital of Rāvaṇa, (2) the branch of a tree.  
 लाइअ 247, given, taken, ascribed, attributed, past participle from ✓ला to take (लात). May also be connected with ✓लन् (causal) लमित, लागित, or with ✓ली (causal), लापित or लायित.  
 ✓लुक *d*, 269, to hide. HS. VIII.4.55 (= ✓निर्ली). May be connected with ✓लुप्य to vanish, to disappear, to hide. Cf. the use of the word लुक by Pāṇini in the sense of elision or omission.  
 ✓लुचपलुचा (कर) *d*, 15 } to harass, to torture. May be connected with the Skt. root लुञ्च to pluck out, to pluck, to tear off.  
 ✓लुचपलुची (कर) *d*, 16\*1, }  
 ✓लहस *d*, 418, 448, to slip, to drop or fall down, to be loosened or dishevelled. HS. VIII.4.197 (= ✓हल्).  
 बड्डिल 299, big, great, serious. DNM VII.29 (= गुरुक). From बड्ड (= बड्ढ = बृद्ध) with इल as pleonastic Taddhita suffix. HS. VIII.2.174 (बड्ड = बृहत्). Marathi बडिल, Hindi बडा.  
 वप्पाहय *d*, 157, the Cātaka bird. PLNM 293, DNM VI.90. Hind पपीहा, पपीहरा.  
 वम्मल *d*, 636, sound. PLNM 47 (वमाल = कलकल). May be connected with Sanskrit मर्मर.  
 वम्मसण *d*, 397\*2, Cupid. DNM VII.42 (वम्मोसर = मदन).  
 वसेरय *d*, 492, residence, sojourn (वास, वसतिस्थान, आश्रय). Hind बसेरा.  
 वाहल्ल *d*, 628, swift, agile. HS. VIII.4.422.  
 वच्चण, 89, 90 avoidance, shirking, shunning, missing. Connected with Skt. वर्जन > वञ्जण > वच्चण > वंचण.  
 वाहलिया *d*, 105, 257, 261, a stream or rivulet (धुधनदी, लघुजलप्रवाह). DNM VII.29.

- विंगोवय *d*, 153, confusion, difficulty. DNM VII.61 (= आकुलता).  
Connected with the Skt. root वृप् (IV.P.), to be perplexed or confused.
- ✓विज्झा 390, to be extinguished; 563, 389\*3 to extinguish. Connected with वि✓इन्प्. HS. VIII.2.128. Marathi विजणे, विजविणे.
- विडण्ण *d*, 483, Rāhu, DNM VII.65.
- ✓विदण्ण *d*, 100, (passive base), to be obtained. HS. VIII.4.251.  
Connected with Skt. विधाप्यते according to P. G.
- ✓विण *d*, 792, to weave. Marathi विणणे.
- ✓विसट्ठ *d*, 293, 678-680, to spread, to bloom, to dilate, to become manifest. HS. VIII.4.176 (= ✓दल); HS. VIII.4.195 (✓बोसट्ठ = ✓विकम्).
- ✓विसूर *d*, 183, to become sad or dejected. HS. VIII.4.132 (= ✓खिद्).
- विसूरण *d*, 333, sadness, sorrow, dejection (खेद).
- ✓वेलव *d*, 741, perhaps connected with ✓विडम्बय्, to mock, to imitate, to grin. Marathi वेडावणे. HS. VIII.4.93 (= ✓वेच्), VIII.4.156 (= ✓उपालम्).
- वेलम्भ 249, disappointment, frustration, delay (विलम्भ, विप्रलम्भ, विलम्भ).
- वेळहल *d*, 96, delicate, lovely (कोमल); 421, expanded, blooming (Ratnadeva). DNM VII.96 (= रुद्, कोमल).
- ✓बोल *d*, 429, 726, 349\*1, 445\*5 etc., to go, to pass, to go away, to depart, to vanish, to disappear, to transgress, to violate. HS. VIII.4.162 (= ✓गम्), VIII.4.258 (= ✓अतिक्रम्).
- ✓बोलाव *d*, causal of ✓बोल, 70, to cause to go.
- बोलीण *d*, 145, 427 etc., gone away, departed; 425 violated, transgressed. HS. VIII.4.258. Connected with व्यपलीन according to Weber.
- सद्दुज्झिया *d*, 464, next-door neighbour. DNM VIII.10 (सद्दुज्झ = प्रातिवेदिमक).
- सड्ढी *d*, 696, exchange, barter (द्रव्यविनिमय, Ratnadeva).
- ✓समण्ण *th*, (= समाप्य, कर्मकर्तरि), 95, 382, 402, 438\*4, 496\*7, to come to an end, to be finished; 113, 123, to be fulfilled or realised, to be crowned with success, to attain to consummation; 339, 343, to offer, to surrender; 318\*2, to be adequate.

समसोसिया *tb*, (= समशीर्षिका), 112, rivalry, emulation, competition, equality.

समसोसो *tb*, (= समशीर्षो), 156, 233, 745, same as above. DNM VIII.13 (= र्षर्षी).

✓सर *d*, 217, to be enough, to suffice, to be over, to come to an end, to be finished. Marathi सरणे (= संपणे).

साय *d*, 263\*2, happiness (सुख).

✓साह *d*, 403, 491 etc., to tell, to proclaim, to announce, to declare to speak. HS. VIII.4.2 (= √ वक्ष्). Appears to be connected with Sanskrit √ शाष्.

✓सिमिसिम *d*, 389\*6 (onomatopoeic), to simmer, to sizzle, to see the Marathi शिबशिबणे.

✓सिमासमाय *d*, 404, 405. same as above.

सिहिण *d*, 614, breast (स्तन). PLNM 227, DNM VIII.31.

सुविस्तथ 482, a rake, a libertine (व्यभिचारिपुरुष, Ratnadeva); a place calculated to inspire a sense of security and confidence (सु-विश्वस्त).

हक *d*, 181, challenging, insulting words. Marathi हाक (हाकारणे, from Sanskrit √ आकार्त्).

✓हल *d*, 190, to shake, to be shaky or unsteady. Marathi हलणे.

✓हल्लाव *d*, 389\*4 (causal base from √ हल), to cause to shake, to agitate. Marathi हलविणे.

✓हस्य *tb*, (= Sanskrit √ हस् I. P.) to become contracted or shortened.

## ERRATA

PAGE	LINE	READ	FOR
3	4	याणंति	जाणंति
6	4	य	थ
10	5	कुवयं	अवयं
10	21	कुपदं	अपदं
11	7	जाणंति	याणंति
24	8	जंपंति	जंपात
26	3	पुहवी	पुहवी
27	9	रणं	रवं
30	26	साहसेन	ताहसेन
34	2	विवरे	विवरं
35	5	थिराइ	विराइ
63	4	कुमुमेहि	कुमुमेहि
67	last line	विशेषणद्वारा	विशेषणद्वारा
82	2	पक्षाइय separately from	उत्तुंगवणणिरंतर
82	6	पीणुन्नयाण	पीणुन्नयाण
94	2	परिओसं	पसिओसं
102	4	नियट्ठं	नि यट्ठं
110	7	°गाढालिगिप	°गाढालिगिप
122	21	परिभ्रमज	परिभ्रमज
129	foot note 1	सुबेविणु	सुबेविणु
147	2	दिढगिबद्धाई	दिढनिबद्धाई
151	5	पत्त	पत्त
163	5	धुम्माविओ	धुम्माविओ
190	6	जोव्वणुद्धरणेण	जोव्वणुद्धरणेण
190	8	सरिब्ब	सरिब्ब
198	3	संनय°	संनय°
242	5	खंभो	खंभो
257	7	471*2	472*2
336	14	473	573
422	10	27	28

PAGE	LINE	READ	FOR
425	7	Kṛt	Taddhita
425	8	as in Skt. मिदुर, मेदुर etc.	HŚ. VIII.2.145.
432	3	विम्बल	मिम्बल
436	2	from bottom	drop the number 145
442	7	क्रियताम्	क्रियताम्
448	2	पूर्वताम्	पूर्वताम्
		from bottom	
449	19	उद्धिन्न	उद्धिन्न
453	25	235	135
453	31	236	136
462	27	602	60
507	23	जहिच्छाय	जहिच्छाय
510	8	491	421
510	17	साहेमि	साहेषि

The word Pāli has been printed with a long final ī in the Notes. It should be read as ending in short i.





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