

THE
Kunala Legend
AND
AN UNPUBLISHED
ASOKAVADANAMALA
MANUSCRIPT

Edited
With Introduction by
G. M. BONGARD-LEVIN
and
O. F. VOLKOVA

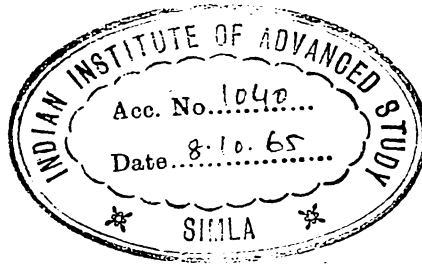
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Publisher's Note

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THE KUṆĀLA LEGEND
AND AN UNPUBLISHED
AŚOKĀVADĀNAMĀLĀ MANUSCRIPT

G. M. Bongard-Levin and O. F. Volkova



The legend about the love of the young wife of the Mauryan king Aśoka for her stepson Kuṇāla has a wide currency in India and far beyond its frontiers.* Kuṇāla rejected her love and was blinded on the orders of his enraged stepmother. This plot is common for many literary works of northern Buddhism in Sanskrit and translated into other languages. Of the Sanskrit works mention should be made first of all of Divyāvādāna (Chapter XXVII, Kuṇālāvādāna)¹, Kṣemendra's Avadāna Kalpalatā² (Pallava LIX, Kuṇālāvādāna) and Hemacandra's Parīṣiṣṭaparvan.³ The legend about Kuṇāla has also come down to us in translations⁴ from Sanskrit originals the title of which may tentatively be reconstructed as Aśokarājāvādāna and Aśokarājāsūtra⁵, and in some sources which are not directly connected with the Aśoka-Upagupta cycle.⁶

Among the Tibetan sources mention should be made of the "History of Buddhism" by Tāranātha who, as he himself writes, used a Tibetan translation of Kuṇālāvādāda of Kṣemendra.⁷

A comparison of the variants of the legend in all the above-mentioned sources makes it possible to single out the main line of the plot: the queen's love for her stepson, the latter's rejection of that love and the queen's revenge (Hemacandra's version of the legend is somewhat different. See below).

The legend having spread with the passage of time in different places and countries resulted in the appearance of several versions differing in minor episodes. The most ancient version seems to be recorded in the above-mentioned translations based on Sanskrit chronicles about Aśoka which began to be compiled in the lifetime of this Mauryan emperor. We can trace the closest resemblance in Divyā⁰, differing only in the concluding episodes. Kṣemendra's poem is based on a later version which reflects the so-called Kashmir stage in the development of the "Aśoka legends cycle".

While comparing the two versions of the legend (Divyāvādāna and Kṣemendra's poem) one can easily trace the similarity not only of the basic conflict but of

x) The present paper is based on the work prepared by the authors for the 26th International Congress of Orientalists: "Legend of Kuṇāla" (Kuṇālāvādāna: from the unpublished manuscript of Aśokāvādānamāīā, M. 1963. In this work the text of Kuṇālāvādāna from the Aśokāvādānamāīā manuscript is published for the first time).

1. Divyāvādāna, a collection of early Buddhist legends, in Nepalese Sanskrit first edited by E.B. Cowell and R. A. Neil, Cambridge, 1886

2. Avadāna Kalpalatā with its Tibetan version, ed. by Sarat Chandra Das and Paṇḍit Hari Mohan Vidyābhūṣaṇa, reprint edition, Calcutta 1940 (Bibliotheca Indica).

3. Hemacandra, Sthavirāvalīcarita or Parīṣiṣṭaparvan, ed. H. Jacobi, 2 cd, Calcutta, 1932 (Bibliotheca Indica).

4. See Bunyiu Nanjio, A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka, Oxford, 1883. N 1459, 1343. A-yu-wang-king (further AWK) and A-yu-wang-tchouan (further AWTch).

5. J. Przyluski, La Legende, de l'empereur Aśoka (Aśokāvādāna) dans les textes indiens et Chinois, Paris, 1931.

6. S. Beal, Buddhist Records of the Western World, Vol. II, London, pp. 139-140; Th. Watters, On Yuan Chwang's Travels in India, Vol. I, London, 1905, p. 246.

7. A. Schiefner, Tāranāth's Geschichte des Buddhismus, St. Pt. 186).

many episodes important for the development of the plot, such as Yaśas's prediction of the coming destruction of Kuṇāla's eyes, the rebellion in Takṣaśilā (Taxila), Aśoka's illness, the transfer of power to Tiṣyarakṣitā for seven days and the restoration of Kuṇāla's eye-sight. At the same time some episodes in Divyāvadāna are absent in Kṣemendra's poem, and *vice versa*. The most significant of such episodes in Divyāvadāna are Aśoka's prophetic dream and the scene, connected with it, when Tiṣyarakṣitā secretly steals the king's personal seal intending to put it on the forged king's order prescribing the blinding of Kuṇāla. Kṣemendra only hints at Aśoka's bad dream (stanza 220). The scene describing the blinding of Kuṇāla is also absent in Kṣemendra's poem. He only states the fact of the blinding, while in Divyāvadāna this episode is described in great detail. On the other hand, he preserved a tradition not recorded in Divyāvadāna or in any other sources of the "Aśoka-Upagupta cycle", concerning the existence of a local ruler of Takṣaśilā,—Kuṇjarakarṇa. Under corresponding situations in Divyāvadāna, Takṣaśilā people in general act in the place of Kuṇjarakarṇa. Kṣemendra also provides a comparatively detailed description of Kuṇāla's campaign, of which Divyāvadāna informs in one sentence only : "He reached Takṣaśilā". Kṣemendra's poem dwells at length on the illness of king Aśoka, his mood and detachment from life. Of minor details present in his poem and absent from Divyāvadāna, one can name the episode of the king's elephant recognizing Kuṇāla in the guise of a blind wanderer.

Particularly interesting is the comparison of the concluding episodes of the legend in Kṣemendra's poem and in Divyāvadāna. As has been pointed out, both versions have it that Kuṇāla regained eyesight as a reward for his pure "truthfulness" (so called *satyādhiṣṭhāna*), but the subsequent events are told differently. According to Divyāvadāna, Aśoka severely punished queen Tiṣyarakṣitā and the people of Takṣaśilā, despite Kuṇāla's entreaties. In Kṣemendra's poem the king, full of kindness, forgives the guilty. The denouement in this poem looks quite logical and consistent : the miraculous return of eyesight to his son astonishes Aśoka, and his wrath, caused by Tiṣyarakṣitā's cruelty, dies down. The denouement in the above-mentioned translations of the Sanskrit works of "Aśoka-Upagupta cycle" is no less logical : the eyesight is not restored to the prince and king Aśoka does not forgive Tiṣyarakṣitā. In this respect Divyāvadāna seems to stand in between these polar versions of the legend, which gives grounds for supposing that one of these element of the plot (the return of eyesight or the punishing of the queen) in Divyāvadāna is a later interpolation. The above-mentioned translations of the ancient Indian originals undoubtedly preserved the older version of the concluding episodes of the legend (after all they are several centuries older than Kṣemendra's poem). According to one of the versions, Aśoka executed Tiṣyarakṣitā, and although, according to the same version, eyesight was restored to Kuṇāla, the cause of the restoration was quite different. Kuṇāla was cured by Takṣaśilā's *arhat* Ghoṣa.⁸ The interpretation of Kṣemendra seems to be of a later origin and can be explained, evidently, by his desire to portray Aśoka as an ideal Buddhist king noted for his

8. See, Beal, *op cit.*, p. 139-141.

kindness and patience and capable of controlling his terrible wrath. In this respect the textual similarity of one and a half stanza in the *upajāti* metre in Divyāvadāna and Kṣemendra's poem is worthy of attention:

Divyā : rānjan na me duḥkhamalo'sti kaścit tīvrāpakāre'pi na manyutapaḥ/
manaḥ prasannaṃ yadi me jananyām yenoddhṛte me nayane svayaṃ hi// tat tena satyena
mamāstu tāvan netradvayaṃ prāktanam eva sadyaḥ/ ityktamātre pūrvādhikaprasābhite
netrayaugme prādurbabhūvatuḥ

Kṣ : rājan na me duḥkalavo'sti kaścit tīvrāpakāre'pi na manyutapaḥ/ manaḥ
prasannaṃ yadi me jananyām yenoddhṛte ca svakareṇa netre// tat'tena satyena mamāstu
tāvan netradvayaṃ prāktanam eva sadyaḥ/ ityktamātre nṛpanandanasya prādurbabhū-
vākṣisarojayugmaṃ...

Aśm : complete coincidence with Kṣemendra

The reasoning on the later origin of the version of the returning of eyesight and forgiving the guilty, given above, the dating of the existing Divyāvadāna manuscripts not earlier than the 17th century A.D. give grounds to assume that in this case the copyists or later editors of the Divyāvadāna manuscripts had incorporated into them some stanzas from Kṣemendra's poem.

The versions of the Kuṅāla legend given by Tāranātha and Hemacandra, authors of different historical epochs, writing in different languages and following not only different documents but, possibly, different traditions merit special consideration too.

Tāranātha, a Tibetan writer of the XVII century according to his own words, knew the Kuṅāla legend from the Tibetan translation of Kṣemendra's book.

Indeed, Tāranātha setting forth the legend follows Kṣemendra in many details. For example, he mentions Kuñjara-karṇa, the ruler of Takṣaśilā (Tibetan *glan-poḥi-rna-ba*), relates the episode of Kuṅāla being recognised by the king's elephant and describes how eyesight was restored to him and how his son was appointed heir to the throne (Tāranātha has him as *Vigatāśoka*).

Besides this, Tāranātha also mentions many details absent in Kṣemendra's poem : for example, the story of how Kuṅāla, after his eye-ball had been placed into his hand, revealed the noble truths. Perhaps this episode, absent in Avadāna Kalpalatā, was narrated by Kṣemendra in his historical work mentioned by Tāranātha but which has not reached us. At the same time, one may suppose that Tāranātha was acquainted with some other sources containing the legend. This hypothesis is corroborated by the analysis of Tāranātha's evidence in Aśoka on general, which also shows that Tāranātha in a number of instances repeated a very old tradition going back, possibly, even to the chronicles of Aśoka's life—the Aśoka sūtra. The data cited by Tāranātha is close not only to the northern Buddhist tradition but, significantly enough, to the southern tradition reflected in Ceylonese chronicles.⁹

9. See Przyluski, op. cit., P.H.L. Eggermont, *The Chronology of the reign of Aśoka Moriya*, Leiden, 1956.

A very similar version of the legend, although differing in a number of details, is stated by Bill and Waters. This legend mentions a stūpa supposedly erected by king Aśoka on the spot where Kuṇāla's eyes had been taken out. It repeats an oral tale connected with this stūpa. The main plot of this legend coincides with the other versions : the rejected love and Tiṣyarakṣitā's revenge. It is interesting that in this case there is no mention either of the rebellion in Takṣaśilā and its suppression by Kuṇāla or of the transfer of royal power to the queen for seven days. According to this legend, it was the queen, and not the ministers, who persuaded Aśoka to send Kuṇāla to Takṣaśilā to keep him far away from the king and thus to make it easier to carry out the plan of revenge. Thereupon the queen stole the king's seal and sent a forged letter to Takṣaśilā. The subsequent events develop in the same manner as in the other versions. In the end Aśoka executed Tiṣyarakṣitā for her crime.

The legend of Kuṇāla is presented in quite a different light in the Jain tradition reflected in Hemacandra's work "Pariśiṣṭaparvan". First, there is no mention of Tiṣyarakṣitā, one of the main characters of the legend, who is present in all the versions of the legend cycle known to us. Instead of the passionate and insidious Tiṣyarakṣitā, who took revenge on Kuṇāla for her rejected love, Hemacandra mentions only one of Aśoka's wives, who blinded Kuṇāla with the help of forgery in order to assert the right of her son to the throne. It shows that the basic conflict—the clash between Tiṣyarakṣitā and Kuṇāla rejecting her love—which can be traced throughout all the versions of the legend, acquires quite a different aspect with Hemacandra : Kuṇāla is presented as an eight-year old child and the conflict is caused not by amorous passion but by the desire of one of the king's wives to make her son the heir to the throne instead of Kuṇāla.

Hemacandra's narration of the legend seems to fall into two parts : 1) the blinding of Kuṇāla and the sending of his rival—the queen's son—to Ujjain ; 2) the birth of Kuṇāla's son, Kuṇāla's wanderings, his coming to Pāṭaliputra and the appointment of Kuṇāla's son—Samprati—the heir to the throne. In Pariśiṣṭaparvan, Takṣaśilā, the principal "scene of action" in the legend, is not even mentioned. Nothing is said about the rebellion. Ujjain, capital of North-Western India and not Takṣaśilā, occupies the central place in the story. According to Hemacandra, Kuṇāla was brought up there. The king's forged order to blind Kuṇāla was sent to Ujjain. From Ujjain the blind Kuṇāla set out for the capital of the empire. It is interesting that in the Pālī chronicles of Ceylon a prominent role in Aśoka's ascent to the throne is played not by Takṣaśilā but by Ujjain. According to Dipavaṃsa and Mahāvaṃsa, Aśoka was vice-regent of Ujjain, the ruler of the province. From there he went to Pāṭaliputra to seize the throne having learnt about Bindusāra's death. The northern Buddhist sources (Divyāvadāna, for example) connect Aśoka's ascent to the throne with Takṣaśilā. All this makes it possible to suppose that in his version of the legend Hemacandra relied not on the northern versions of the legend, which served as the basis for Divyāvadāna, Kṣemendra and Tāranātha, but on some other,—probably southern,—version, which, unfortunately has not reached us. Hemacandra does not mention the episode of the restoration of

Kuṇāla's eyesight as the reward for his virtuous behaviour. Another thing was more important for the Jain chronicler : to show how Samprati (who, according to the Jain tradition, was a zealous follower of Jainism) made his way to the throne. Although on the whole the main plot of the legend coincides (both in the Jain and Buddhist traditions), with both versions the legend was treated differently : in the sources of the northern Buddhist tradition Kuṇāla is described as an object of the action of *karma*, as an embodiment of Buddhist virtue and as a true follower of Buddhist *dhamma* ; in the Jain *Parīśiṣṭa-parvan* the plot develops more vigorously : there are no homilies on Buddhist morals and more room is allotted to the story of how the blinded Kuṇāla was unable to become the heir to the throne and how Samprati became heir in his place. That is why Hemacandra does not describe how eyesight was restored to Kuṇāla.

The unpublished collection of legends, known as *Aśokāvadānamālā*, a manuscript from the Leningrad Manuscripts collection of the Institute of the Peoples of Asia of the USSR Academy of Science¹⁰, is of considerable interest for the study of Kuṇāla legend. This manuscript¹¹ is, evidently, a later copy of the Nepalese manuscript similar to the one described by Rājendralāla Mitra.¹²

The *Aśokāvadānamālā* manuscript has never been published although at the close of the 19th century, the Russian Academician S.F. Oldenburg, took an interest in that collection and intended to publish and translate this unique manuscript as the second part of his work "Buddhist Legends."¹³

The analysis of the *Aśokāvadānamālā*, which we are preparing for publication, shows that it is a later compilation (not earlier than the 11th century A. D.¹⁴), comprising works of different character. The editor (or editors of that collection) who undoubtedly had an excellent knowledge of the preceding literary tradition, included into "*Aśokāvadānamālā*" both folk tales (*avadānas*) and poetical works of certain authors (like Kṣemendra) as well as religious-philosophical works (like *Bodhicaryāvatāra* by Śāntideva). *Aśokāvadānamālā*

10. The manuscript is mentioned by V. S. Vorobyov-Desyatovakys.

11. On later Nepalese paper of yellow colour, 332 leaves, 7-8 lines on each.

The beginning : namaḥ sarvabuddhāya bodhisattvasaṃ-(ge) bhyaḥ / yaḥ śrīmāṃ lokanāthas tribhuvanānilaye mārasaīnyān vijitya lokānāṃ puṇyahetoḥ satataṃ śubhakarīṃ bodhicaryāṃ dideśa/taṃ buddhaṃ śakyasiṃhaṃ sakalaguṇanidhiṃ śrīgṇanaṃ bodhirājaṃ ḥatvāśokāvadānaṃ sakalahitakaraṃ bodhihetoḥ pravakṣye.

end : evaṃ jayaśrīr munirājakaḥ paḥ saṃbodhicaryāpravikāśahetoḥ / sarvān svaśīsyān pratibodhayan saḥ prājñādidēśasvavadānamālāṃ // śrutvāpi te sarva udāracittāḥ śīṣyāḥ salokā anumodamānāḥ / Saddharmam āśritya sadā triratna bhaktyā bhajanti sma sadā pramodaiḥ.

Colophon : ityavadānamālā samāptā / śrīmad aśokāvadānamālā samāptā // śubham astu sadā jagatāṃ // śubham //

12. See Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal*, Calcutta, 1882, pp. 6-7.

13. S. F. Oldenburg, "Buddhist Legend", p. 1.

14. The manuscript includes, for example, parts of "*Saptakūmarikāvadāna*" by Gopadatta, dating back, evidently, to the 11th century A. D.

is very close to the Purāṇas in form and style : at the end of each *avadāna* the good resulting from the listening to the recital of the *avadāna* is described.¹⁵

As regards its contents, "Aśokāvadānamālā" may be divided into two rather distinct parts : 1) the legends about Aśoka and Upagupta, which are very close to *avadānas* XXVI-XXIX of Divyāvadāna and to the abovementioned translations, 2) homilies in the form of *avadānas* which Upagupta sets forth to Emperor Aśoka. Thus, the first part is a kind of a version of the "Aśoka cycle", while the second on the whole is similar to the collection of *avadānas* for which a conversation of Aśoka and Upagupta usually serves as the framework.

The IB-128B leaves of the manuscript contain six *avadānas* of the "Aśoka-Upagupta cycle", the fifth of which is devoted to Kuṇāla and the related events (Kuṇālāvadāna, fol. 90-105). This *avadāna*, and the remaining chapters of the cycle, are told by Jayaśrī to the assembly of the bhikṣus.

The analysis of the text of the Kuṇālāvadāna from the Aśokāvadānamālā manuscript shows that the editor combined the verses from *pallava* 59 of Avadāna Kalpalatā by Kṣemendra and the Gāthās from chapter 27 of Divyāvadāna.

Out of the total number of 329 stanzas, 160 exactly coincide with Kṣemendra's verses, 33 are taken from chapter 27 of the Divyāvadāna and 136 have no direct similarities.

The stanzas not found in Divyāvadāna or Kṣemendra's poem and which we tentatively call "new verses", evidently belong to the editor of Aśm. or were borrowed by him from one or several literary works which have not reached us.

The analysis of the "new verses" of the Kuṇālāvadāna from the Aśokāvadānamālā manuscript suggests the following conclusions :

1. According to the function in the narration of the plot they may be divided into two groups : a) poetical paraphrasing of the prose parts of Divyāvadāna, setting forth episodes which are absent in Kṣemendra's poem but which the editor of the Aśokāvadānamālā wanted to include into his *avadāna* as, for example, Aśoka's prophetic dream and the scene of Kuṇāla's eyes being taken out. The exact textual coincidence of the Divyāvadāna prose with the Aśokāvadānamālā verses is of great interest. Would it not be possible to suppose that Divyāvadāna is a later (concise) exposition of the poetical version of the "Aśoka-Upagupta cycle", which has not reached us and with which the editor of the Aśokāvadānamālā might have been familiar (cf the concise Divyā⁰. with the AWK and AWTch)

b) stanzas with the help of which the editor of the Aśokāvadānamālā combines the texts borrowed from Divyā⁰. and Kṣemendra. The same desire to connect the heterogeneous parts of the text sometime explains the considerable textual differences between stanzas from Kṣemendra and Aśokāvadānamālā.

2. As regards their form, the "new verses" are either *ślokas* similar in style to the versified collections of *avadānas* (cf Ratnamālā-avadāna), or the editor of Aśokāvadāna-

15. See E. Burnouf, Introduction à l'histoire du Buddhism Indien, Paris, 1876, p. 358 ; Ratnamālā-avadāna, A Garland of precious gems, ed. by Kanga Takahata, Tokyo, 1954, p. XVIII.

mālā under the influence of the adjacent stanzas from Kṣemendra or Divyā^o. uses the *upajāti* metre. But in most of the cases the *upajāti* stanzas are constructed rather unskillfully and the metre is often disturbed. Verbosity and the use of clichés typical of the *avadāna* style are always present in the “new verses” of Aśokāvadānamālā.

The editor of Aśokāvadānamālā, striving to combine in his narrative two versions of the Kuṇāla legend on the whole rather skilfully “stitches together” separate pieces of the text, using the “new verses” for this purpose or making the necessary change in corresponding stanzas taken from both sources. But in some cases, the desire not to lose a single element of both versions leads to mechanical combination of heterogeneous parts which harms the harmony and consistency of narration and often results in unnecessary repetitions. The most vivid examples are provided by the stories of the former births of Kuṇāla : Kṣemendra has two of them (of the hunter and the statue), Divyā^o. also has two (of the hunter and the stūpa of Buddha Krakucchanda) and Aśokāvadānamālā has three (of the hunter, the statue and the stūpa of Buddha Krakucchanda).

Owing to textual divergencies, the Aśokāvadānamālā manuscript text comprising stanzas from Divyāvadāna and Kṣemendra makes it possible to clarify a number of “obscure places” in the published texts of Divyāvadāna and Kṣemendra’s poem and to give a new interpretation of them. We shall cite only some of them.

stanza 39. Kṣemendra : prakṣalayamṣtām kṣaṇam aṅgasaṅgām gaṅgām ivāliṅga-nadoṣaśāntyai. Aśokāvadānamālā : prakṣālayantiṃ kṣaṇam aṅgam aṅgam...

Tibetan translation (yan-lag-yan-lag-hkhrud-pahi-gan-ga-bzun) “—(speech) similar to the Ganda washing every limb”—corresponds to Aśokāvadānamālā reading.

stanza 137. Kṣemendra : nivāryamāṇaḥ. Aśokāvadānamālā : vidāryamāṇaḥ. Tibetan translation : hgems byed—“torn asunder” corresponds to Aśokāvadānamālā reading.

stanza 174. Divyāvadāna : caiva sa... but saiva ca in Aśokāvadānamālā agrees better with the metre.

stanza 181. Kṣemendra : lināñjanāsrāiḥ. Aśokāvadānamālā : nīlāñjanāsrāiḥ. Tibetan translation (mig-sman-gyis-sno-mchi-mas)—“in tears blue with surma” corresponds to the Aśokāvadānamālā reading.

stanza 210. Kṣemendra : klībair. Aśokāvadānamālā : kṣībair. Tibetan translation : (myos-pa) “drunk” corresponds to the Aśokāvadānamālā reading.

stanza 265. Kṣemendra : paribhūtamūlaḥ. Aśokāvadānamālā : paribhinnamūlaḥ. Tibetan translation (rtsa-ba-yons-bcad-pa) “cut to the root” corresponds to the Aśokāvadānamālā reading.

Of great interest are also the differences in the readings of Aśokāvadānamālā and Divyā^o. in stanzas 268-272.

These are the few comments¹⁶ which one can make in a brief paper on the study of the Kuṇāla legend and its version in the unpublished Aśokāvadānamālā manuscript.

16. The analysis of the historical evidence of the Kuṇālāvadāna text is given in the authors' book "The Legend of Kuṇāla".

Introductory

The present work prepared for the XXVI International Congress of Orientalists in Delhi is devoted to the study of one of the most widespread legends of Ancient India—the legend of Kuṇāla. It is an attempt at a textual, historical and literary analysis of the Kuṇālāvadāna—part of the manuscript of Aśokāvadānamālā preserved in the funds of Leningrad department of the Institute of Asia of the USSR Academy of Sciences, not yet published. We hope that this text of the ancient literary monument of India will present considerable interest to Indologists engaged in the study of various problems of the historical and cultural development of Ancient India since it does contribute not only to our knowledge of the nature and characteristic features of the avadāna literature but also suggests a new approach to the origin of Divyāvadāna, Kṣemendra and Tāranātha's versions and supplies new valuable material to Indologists.

The existence of manuscripts of Aśokāvadānamālā is a fact well known to Indologists. But none of them has ever been published or translated. Nor is there anything more written on them except the descriptions in the catalogues. Taking into account the great significance of Aśokāvadānamālā for the study of ancient Indian literature and culture, Academician S. F. Oldenburg intended to make a translation of the manuscript and to publish it as the second part of his work "Buddhist Legends". This plan was given support by the researchers of history and culture of India. Unfortunately the intention of S. F. Oldenburg had not been fulfilled. As testified by his archives, he only started to work on it.

The present publication of Kuṇālāvadāna from the manuscript of Aśokāvadānamālā (henceforth Aśm.) may in certain respects be regarded as the beginning of the big work which S.F. Oldenburg proposed to carry out.

The publication of this manuscript entails great difficulties. The first to be mentioned are difficulties of textual character, i.e. distortions in the text, lacunae, mistakes of scribes, violation of metric laws, etc. In this connection some of the offered restorations and corrections are preliminary and need additional reasoning. From textual difficulties there arose complications in the interpretation of the text. The availability of the Tibetan translation of Kṣemendra's poem greatly helped in understanding obscure places in the text, but still some of the verses permit interpretations different from those given by us. Difficulties of such kind appear as a rule with the first publication of any ancient Indian manuscript.

We would like to believe that the publication of the text bringing for study a new literary monument of the Indian people will provide the basis for further investigation of this manuscript as well as of avadāna literature as a whole.

Besides the text itself this work contains comparison of it with other versions of the Kuṇāla legend.

G. M. Bongard-Levin

O. F. Volkava

(Text)

1. Atha te bhikṣavaḥ sarve loke puṇyapavṛddhaye /
Jayaśriyaṃ tam arhantaṃ praṇatvaivaṃ ca prārthayan¹//
2. Bhadanta śrotum icchāmaḥ punaranyat subhāṣitaṃ /
tad yathā guruṇākhyātaṃ tathādeṣṭuṃ² samarhati //
3. Iti taiḥ prārthite so'rhañ Jayaśriḥ sthaviro yatiḥ /
sarvāṃ tām samitiṃ dṛṣṭvā prasannaścaivam abravīt //
4. Śṛṇudhvaṃ bhikṣavaḥ sarve yathā me gu(ru)ṇoditam /
tathāhaṃ vaḥ³ pravakṣyāmi⁴ Kuṇālasyaṅvādānakam //
5. Tadā tasya mahībhartur⁵ Aśokasyātmajaḥ sudhīḥ /
Kuṇālākhyo yuvā prauḍho yauvarājyābhiṣekitaḥ //
6. Tadā vidyāṅganānāṃ sa vimalādarśavad babhau /
sarvakalālatānāṃ ca vasantavanamahotsavaḥ //
7. Kīrtikumudvatīnāṃ ca candrodaya ivābhavat⁶ /
sarvalokābhirāmaś⁷ca hitārthī⁸ supriyaṃkaraḥ //
8. Tārādhipotsaṅgamṛgopamasya⁹ tasyāyataṃ ne-(fol. 91a)-trasarajayugmam¹⁰/
savibhramaṃ bhrūbhramarābhirāmaṃ dṛṣṭvā narendraḥ prayayau na tṛptim //
9. Nānāguṇālaṃkaraṇāya¹¹ tasmai Kandarapamuktālatikopamānāḥ¹²/
samastadigdvipadharādhināthā¹³ dhanyābhimānena dadu(ḥ) svakanyāḥ//
10. Tasyāyatākṣī dayitā babhūva candrānānā Kāñcanamālikākhyā /
janānūrāgodbhavabhavyamūrter¹⁴janmāntarāpteva Ratiḥ Smarasya //
11. Tataḥ kadācit piturantikastaṃ taṃ vīkṣya¹⁵ saṃghasthaviraḥ kumāram/
matena rājñāḥ sa Yaśā vihāre viviktadeśaṃ śanakair¹⁶nināya //
12. Sa tasya kālena vināśam akṣṇor¹⁷ jñātvā maṇīṣi ṣaḍabhiḥjñāvaryaḥ /
āgāmīduḥkhoddharaṇāya yogī kārūṇyayogī¹⁸ tam uvāca vṛddhaḥ //

1. prārthyan.

4. pravakṣāmi.

7. ābhirāmeśya.

10. sarājayugmaṃ.

13. dvīpadharodhināthā.

16. ganakair.

2. ādaṣṭuṃ.

5. mahīyartur.

8. hitārthā.

11. ālaṃkaraṇoya.

14. janānūrāgodbhavabhavyamūrttir.

17. anjñor.

3. caḥ.

6. ābhavet.

9. tārādhavotsaṅga.

12. muktāratikāyamānāḥ.

15. vīkṣma.

18. kārūṇyitātmā.

13. Idaṃ tavāpadanimittabhūtaṃ¹⁹ paśyāmi cittaṃ vibhavābhībhūtaṃ /
vayaḥ saḥāyaṃ²⁰ kusumāyudhasya vapuśca līlādalitendudarpaṃ //
14. Jātyaiva cakṣuśca(pa)laṃ kim anyad asminnanāsthaiva sukhopapattiḥ /
etena kṛṣṭāḥ svapathapraṇaṣṭāḥ sprḥābhīdhāne kuhare patanti //
15. Idaṃ hi nīlotpalapallavābhaṃ vilocanaṃ nāma nṛṇāṃ viśālam /
rāgoragacchidrasamu(dra)ṃ eva yenendriyānyāśu pariḥlavanti //
16. Dhanyāsta evāsamasatvadhīrāḥ śīlaprabhāvān na bhavanti yeṣāṃ /
lāvānyapānena viśeṣatṛṣṇāvighūrṇamānāni²¹ vilocanāni //
17. Ityādi tasya praśamopapannaṃ ākarṇya²² vākyaṃ naranāthasūnuḥ /
tatheti kṛtvā manasi prapanne kṛtapraṇāmaḥ svapadaṃ jagāma //
18. Tathā sa rājendrasutaḥ Kuṇālo yathārhatādiṣṭam anusmaraṃśca /
viviktadeśe ramaṇī-(fol. 91b)-yagehe tasthau smṛtistambhanibaddhitātmā²³//
19. Tadāyayau bhṛṅgagaṇopagītaḥ sindūrapūrāyitakiṃśukaśrīḥ²⁴ /
manasvinīmānabadhānubandhī²⁵ madhuḥ śaratsaurabhamattanāgaḥ //
20. Udyānavallīnavapallavānāṃ viyoginītāpavipallavānām /
babhūva vṛddhiḥ sahasā saḥaiva pratyagrarāgodgamaduḥsahaiva²⁶ //
21. Vāteritaiścampakapatralekhairmatrīṃ²⁷ samāsūtrayataḥ²⁸ smareṇa /
sa paprathe dikṣu²⁹ dhṛtipramāthī³⁰ caitrasya jaitraḥ prathamābhīyogaḥ³¹ //
22. Lasatsu puṣpeṣvapi teṣu teṣu babhūva bhūmnā madhubāndhavasya /
bhṛṅgasvanairgītayaśaḥprakāraḥ³² kṛtopakāraḥ³³ saḥakāra eva //
23. Tasmin vasantotsavavibhrame³⁴ pi vicintayantaṃ sthaviropadeśam /
narendrasūnuṃ vijane dadarśa taṃ Tiṣyarakṣyā kṣitipālapatnī //
24. Aklībacandradyutim āyatākṣaṃ pīnāṃsam³⁵ ājānuvilambabāhum /
abhyetya taṃ sneharasārdracittā³⁶ yavīyasi sā janani jagāda //
25. Kumāra puṣpeṣu navāvatāra saṃsārasāraṃ tava locanaśrīḥ /
dhṛtiṃ haratyeva na kasya loke viśeṣataḥ peśala eṣa veśaḥ //
26. Dṛṣṭvā tavedaṃ nayanābhirāmaṃ śrīmad vapurnetrayugaṃ ca kāntam /
daṃdahyate me hṛdayaṃ samantād dāvāgninā prajvalateva vṛkṣam //

19. tavoyatanimittabhūtaṃ.
21. viśeṣasuḥsmo (?).
23. nibaddhitāsmā.
25. manasvinīmānu.
27. matrīṃ.
29. bhikṣu.
31. āhiyogaḥ.
33. kṛtoprakāraḥ.
35. pītāṅgam.

20. sakāyaṃ.
22. ākarṇa.
24. sindūrapūrāyita.
26. rāgoṅgamaduḥsahaiva.
28. samāsūcayataḥ.
30. dhṛtiprathamāthī.
32. gātayaśaḥ.
34. citrame.
36. rasādra.

27. Uktveti taṃ sā sahasā³⁷ bhujābhyāṃ utsṛjya lajjāṃ dṛḍham ālilinga /
prakampaśiñjāmukharairasaktaṃ nivāryamānābharaṇairiva svaiḥ //
28. Parāpyasau me janānīnījeva vātsalyam āviṣkurute sadaiva /
dhyātveti niḥśaṅkamatih sa tasyāḥ padapraṇāmanataśekhara³⁸ 'bhūt //
29. (fol. 92a) Madoddhatānāṃ ghanamohakāle prakṣobhitānāṃ³⁹ makarāṅkapātaiḥ/
taraṅgininām iva nāṅganānāṃ svabhrāvapāte⁴⁰'sti manaḥ nirodhaḥ //
30. Sā taṃ babbhāse madanābhībhūtā pragalbhasa(ṃ)rambhaviśṛṅkhalena /
pāpāvapāte śucinā kalaṅkabhītyeva⁴¹ śīlena vimucyamānā //
31. Priyo'si me tulyavayāḥ kumāra mātuh sapatnī tava nāsmi mātā /
iyam tvadālinganasaṅgayogyā saubhāgya(bhogyaṃ) bhajatām tanur⁴²me //
32. Nirlajjataiṣā paramārthaniyā yad arthayante svayameva nāryaḥ /
prasīda kiṃ va kriyate tvadaṅgasāṅgaś⁴³ciraṃ me hṛdaye'vasannaḥ //
33. Stanasthalaṃ⁴⁴ hāralatābhīrāmaṃ nitambabimbaṃ raśanāsanātham⁴⁵/
strīṅām nakhollekhadaridrameti nonnidraśobhasubhagābhīmānam⁴⁶//
34. Navābhīlāsātīsayonmukhāni cittāni vātūlakutūhalāni /
strīṅām svabhāvena bhavanti loke lāvaṅyalubdhāni ca locanāni //
35. Uktveti sā kampataraṅgitāṅgī śvāsābhībhūtādharapallavaśrīḥ⁴⁷/
svedāmbunaśyattīlakādhikāraṃ⁴⁸ smaropadiṣṭa (ṃ) prakāṣaṃ babbhāra //
36. Vāṅīm viruddhāṃ sa niśāmya tasyāstāntaptasūcim⁴⁹ iva dīrṅakarṅām/
nirīkṣamānaḥ kṣitim akṣīlagnam mumoca tat pāpam ivāvanamraḥ⁵⁰//
37. Tasyāḥ śaśāṅkopamam ānanaṃ tat samunmiṣatpāpamalaṃ kumāraḥ /
draṣṭuṃ⁵¹ na sehe sahasā viśādalajjānimīladvadanāravindaḥ//
38. Analpāpāpāśravaṇaparakampād vilolaratnojjvalakuṅḍalottham⁵² /
tasya kṣaṇaṃ karṇayugaṃ viśuddhyai prabhāvanaṃ vahnim ivāviveśa //
39. Sa pāṇinā śrotrayugam pidhāya⁵³ sasarja vā-(fol. 92b)-caṃ daśanāṃsuśubhraṃ/
prakṣālayantīm kṣaṇam aṅgam aṅgam Gaṅgām ivālinganadośaśāntyai //
40. Mātar na yuktaṃ tava vaktum etat sadvartmanā⁵⁴ gaccha niyaccha vācam/
sadyaḥ parityāgadaśāvilolaṃ śīlaṃ samāśvāsaya śīryamāṇam //

37. hāhasā.

39. prajābhītānām.

41. bhībhyeva.

43. tvadaṅgasāṅgaś.

45. rasanāsanātham.

47. śvāsābhībhūtā.

49. taptasūcim.

51. draṣṭam.

53. vidhāya.

38. pādapradāma.

40. svatrāvapāte.

42. tanum.

44. stanesthalaṃ.

46. śubhagābhīmānam.

48. tilakāvīkāraṃ.

50. avanasraḥ

52. kuṅḍalottham.

54. sadvartsanā.

41. Darpaḥ pramādaḥ paravittavāñchā pāpānubandhī viṣayābhilāṣaḥ /
etāni jantor vinipātakāle dvāraṇyapāyasya nirargalāni //
42. Dhanena kiṃ dānaparāṇmukhānāṃ śrutena kiṃ dveṣavaśīkṛtānāṃ /
rūpeṇa kiṃ sadguṇavarjitānāṃ kulena kiṃ śilavi(nā)śīkānāṃ //
43. Mātaścāmalatāṃ vimuñca⁵⁵ ruciraṃ rakṣākṣayandum⁵⁶ yaśaḥ /
śīlaṃ pālāya paśya vaṃśam amalāṃ pāpe matiṃ mā kṛthāḥ /
sphurjannāarakavahnipākavikalapreta pralāpotkaṭāḥ /
pāpānāṃ paralokavartmani ki (la kleśākulā bhūmayāḥ //
44. Śrutveti vākyam kṣitipātmapajasya rāgagrahaṃ sā) na mumoca⁵⁷ tīvram /
mohāndhakūpa(sya) janasya nāntardharmopadeśārkakarāviśanti //
45. Caurīva sā manmathapārthivena pramāthiṇā pravayathitā prasahya⁵⁸ /
śvāsaprayāsaskhalitābhidhānam⁵⁹ asaṅgatārtham pralalāpa tat tat //
46. Svasthopadeśaḥ kriyate tvayāyaṃ smarārditāhaṃ⁶⁰ na śṛṇomi⁶¹ kiṃcit /
nānveti vāgbhiḥ praśamaṃ⁶² viśālajvālākālāpaḥ prabalaḥ smarāgniḥ //
47. Deśe skhalannirjharasītale'pi bhavanti taptāni marusthalāni /
rāgāturaṇāṃ udaye'pi bhānorghorāndhakārāṇi digantarāṇi //
48. Nāstyeva taptāṃ abalā(ṃ) dayāloḥ saṃrakṣataste yadi ko'pi dharmāḥ /
tat sādhubhirdarśitagauravasya tasyāpyabhāve katham astyadharmāḥ⁶⁴ //
49. Ye śitalāḥ svasthadhiyaḥ sukhāya teṣāṃ pramā-(fol.-93a)-ṇaṃ sthira eṣa dharmāḥ /
santāpitānāṃ vyasanāturaṇāṃ niṣiddhakāryeṣvapi ko vicāraḥ //
50. Mayaiva pāpāṃ prathamāṃ grhītaṃ dharmo'sti te matparirakṣaṇena /
sparśena nirvāpaya santatāṃ me santāpajarttiṃ⁶⁵ śaśīśitalena //
51. Santāpāṃ harato vidhoḥ kṣapayataḥ tīvram tamo bhāsvataḥ
śītakleśam (ah)arnīśam śamayataḥ pāpāṃ kim agneḥ phalaṃ /
brūhi jñātasamastāśāstra yadi vā satyaṃ tvam eva sphuṭam
dr̥ṣṭaḥ kiṃ vyasanārttarakṣaṇasamaḥ satkarmadharmāḥ kvacit //
52. Rahasyabhedo'tra na kaścid asti janojjhitaḥ saṃvṛta eṣa deśaḥ /
svecchāpravṛttapraṇayopanamrāḥ prauḍhāṅganā⁶⁶ bhāgyavatāṃ bhavanti //
53. Klišṭā(dharam klā)ntakapolapattraṃ srastālakaṃ⁶⁷ svedalavādrarāgam⁶⁸ /
nitambinīnāṃ ratitoṣitānāṃ paśyanti dhanyā vadanāravindam //

55. vimañca.
57. mucoca.
59. skhalitāvidhānam.
61. śṛṇāmi.
63. jvālākālāpa.
65. santāpajortti.
67. sraśālakaṃ

56. rakṣākṣayandum.
58. prasajya.
60. smarārditohaṃ.
62. praśasaṃ.
64. astyedharmāḥ.
66. pauḍhāṅga.
68. lavādrarāgam.

54. Viśanti kecit karabālavallivilolajihvaṃ raṇakālavaktram⁶⁹/
yoṣitkṛte krodhananakracakrakarālam anye makarākaraugham //
55. Tivraiścirakleśaviśeṣaśoṣair artheṣu puṃsāṃ paramaḥ prayatnaḥ /
dharmārtha evārthaparigraho'yaṃ dharmasya kāmaṃ phalam agram āhuḥ //
56. Iti bruvāṇāṃ bahubhiḥ prakāraistām abravīd ākulitāṃ kumāraḥ /
mātas⁷⁰ trivargasya⁷¹ phalaṃ samūlaṃ dharmāḥ pradhānaṃ kuśalasya nābhiḥ //
57. Na nirjane pāpaṃ upaiti⁷² guptim antarhitāḥ svargagaṇo ('tra) sākṣi /
chāyā prayātā hi sahāyabhāvaṃ jāyeva jānāti janasya sarvam //
58. Rahaḥkṛtaṃ karma phalatyavaśyaṃ na karmaṇām asti phalapraṇāśaḥ /
viṣaṃ nipītaṃ vijanāndhakāre prāneṣu kiṃ na praharatyasahyam⁷³ //
59. Jātyā⁷⁴ striyaḥ pāpanimittabhūtāstatrāpi ghoraḥ para-(fol. 93b)-dārasaṅgaḥ /
mātetī mohāt kalahe'bhiyuktāṃ nānyo⁷⁴ 'pi jantuḥ sprśati svakāntām //
60. Ityarthanābhaṅgaparāṇmukhī sā tiraskṛtā tena nitāntataptā /
harāmyavaśyaṃ tava netradarpam uktveti bhūyo'pyavadad vikruddhā //
61. Abhikāmām abhigatāṃ yat tvaṃ necchasi mām iha /
na cirād eva durbuddhe sarvathā na bhaviṣyasi //
62. Iti tayoditaṃ śrutvā sa Kuṇālo 'viṣaṇṇadhī⁷⁵ /
kṛtāñjalipuṭo natvā mātaraṃ tām abhāṣata //
63. Bhavatu me tathā māta(r) dharme⁷⁶ sthitasya sadvr̥teḥ /
maraṇaṃ khalu saṃsāre kasya janto(r) na vidyate //
64. Na tu me jīvitenaivaṃ pāpakarmānucāriṇā /
sajjanadhikkṛtenāpi kāryaṃ nātra viśādatā //
65. Iti tena samākhyātāṃ śrutvā sā Tiṣyarakṣitā /
nirāśā pratibhinnāsyā ruṣṭā svamandiraṃ yayau //
66. Tatra tasya kumārasya chidrānveṣiṇī⁷⁷ roṣitā /
svāminaś citram ārogya(ṃ) vaśīkartuṃ samudyayau //
67. Tadottarāpathe tasya rājñāḥ Takṣaśilābhīdhā /
duṣṭamantripravādaiḥ sā viruddhābhūn mahāpuri //

69. kālavaktuṃ.

71. trirvasya.

73. praharabhyasahyam.

74a. nānte

76. dharmā.

70. śātas.

72. upeti.

74. jābhya.

75. viṣaṇṇudhīḥ.

77. chidrānveṣīci.

68. Tacchrutvā sa mahārājāśokaḥ svayaṃ samutthitaḥ /
sarvathā tan nṛpaṃ jivā svavaśe⁷⁸netum aicchata //
69. Taddr̥ṣṭvā Rādhaguptaḥ sa mantri dhīro vicakṣaṇaḥ /
nṛpatim taṃ samārādhya praṇatvaivam abhāṣata //
70. Svāmims tatra svayaṃ rājā bhavān gantum na cārhati /
kiṃ Takṣaśīlālokā kariṣyanti viruddhatām //
71. Kuṇālaste suto rājan kumāro lokanandanah /
preṣyatām sarvathā tatra duṣṭān sannāmāyēd drutam //
72. Ityamātyaiḥ⁷⁹ samākhyātaṃ śrutvā rājā tatheti saḥ /
pratijñāya Kuṇā-(fol. 94a)-laṃ taṃ samāhūyaivamādiśat⁸⁰ //
73. Putra kumāra vīrastvaṃ Takṣaśīlādhipaṃ nṛpaṃ /
jivā saṃnamitaṃ kṛtvā vaśe samsthāpayāśu naḥ⁸¹ //
74. Tat svastividhim ādhāya vīrasainyagaṇaiḥ saha /
dhṛtvā vīryamahotsāham gaccha tvam sahasātmaja //
75. Ityadiṣṭam narendreṇa pitrā śrutvā tatheti saḥ /
Kuṇālah saṃpratijñāya tatra gantum samaicchata⁸² //
76. Tataḥ svastyayanam dhṛtvā sa Kuṇālah piturmudā /
pādaḥ natvā mahotsāhī pratasthe saha sainyakaḥ //
77. Tato rājā pure tatra mārgaśobhāṃ samantataḥ /
kārayitvā śubhāṃ yātrāṃ prājñāpa(ya)n mahotsavam //
78. Tataḥ snehān nṛpastena kumāreṇa mahātmanā /
ekaratham abhyāruhya⁸³ niryayau nagarād bahiḥ //
79. Tatra mārgē nṛpastasya putrasya nayane muhuḥ /
dṛṣṭvā kaṅṭhe pariṣvajya prarudann evam abravīt //
80. Teṣāṃ dhanyāni cakṣūṃṣi⁸⁴ cakṣu(ṣ) mantaśca te janāḥ /
satataṃ ye kumārasya paśyanti mukhapaṅkajam //
81. Tadā naimittikaḥ⁸⁵ tasya kumārasya mahātmanaḥ⁸⁶ /
acirān⁸⁷ netravinaśam⁸⁸ nirīkṣyaivam samabravīt //
82. Nṛpātmajasya nayane viśuddhe mahīpatiścāpyanurajya (?) /
śriyā vivṛddhe hi sukhānukūle paśyāmi netre'dya vinaśyamāne //
83. Idam puram svargam iva praramyaṃ kumārasandarśana-jātaharṣam /
dhruvaṃ vipanne nayane hi tasya bhaviṣyati śo(ka)paritarūkṣam //

78. svaghāṇe.
80. adīśet.
82. samaichataḥ.
84. cakṣūṃṣi.
86. mahātmaneh.
88. netravinaśatvaṃ.

79. amābhyaḥ.
81. samsthāpayāśunaḥ.
83. ekarathamahāruhya.
85. naimittikās.
87. acirā.

84. Tenābhivijñēna niveditaṃ tanniśāmya rājā sahaṅgantum ipsu(ḥ) /
nirudhyamānaḥ⁸⁹ sacivairamātyaiś⁹⁰ cirācchanaiḥ svam padam ājagāma //
85. Tataḥ puriṃ Takṣaśilābhidhānāṃ mahīpateḥ Kuñjarakarṇanāṃnaḥ /
jetuṃ Kuṇālo'bhya[gā]t (?) susainyo⁹¹ bhūmīrajaḥpu-(fol.94b)-ñjavini(r)jitārkaḥ //
86. Sa tām puriṃ prāpya gajāndhakāragrastākḥilāśaḥ parivārya tasthau /
kṣubdhābdhidhīrairbhatakuñjarānāṃ dvidheva kurvan bhuvanam ninādaiḥ //
87. Taṃ nādam ākarṇya⁹² nirīkṣya sainyaṃ⁹³ bhītyotthitas⁹⁴ Takṣaśilādhipaḥ saḥ /
utsṛjya mānaṃ sahasā salokaḥ prāgāt⁹⁵ Kuṇālaṃ śaraṇaṃ kumāram //
88. Tataḥ prasādyā praṇipatya mūrḍhnā nṛpātmajaṃ Takṣaśilādhipastam /
gajāśvaratnair⁹⁶ abhipūjya⁹⁷ dhīmān svarājadhānīṃ svayam ānināya //
89. Tathā⁹⁸ sa rājā ramaṇīyagehe praveśayitvā rucirāsane⁹⁹ tam /
dhīraṃ kumāraṃ racitāñjaliśca praṇanya paśyan samabhāṣataivam //
90. Prasīda rājan nṛpateḥ pituste vyaṃ viruddhā na hi sevakāḥ sma(ḥ) /
api tvahetāvapi no (?) nirarthaṃ virodhayante¹⁰⁰ ruṣitā amātyāḥ¹⁰¹ //
91. Uktveti sa rājā paribodhayaṃstaṃ kumāram ānanditam ādareṇa /
satkṛtya bhojyaiḥ surasaiḥ praṇitaiḥ sa(ṃ)tarpya bheje samupāśrayaṃ saḥ //
92. Priyopacārair¹⁰² upasevyamānas tenādarāt¹⁰³ tatra sa rājanputraḥ /
dineṣu tasthau ghanayauvanārdrasamullasanmeghamalīmaseṣu //
93. Atrāntare putramukhāravinda(sanda)rśanotkaṇṭhitamānasasya /
cintānubandhād iva bhūmibhartu(r)vyaḍhir babhūvodarabaddhaśūlaḥ //
94. Dṛṣṭvā tatastasya narādhipasya pravardhitam rogam¹⁰⁴ amātyasamghaḥ¹⁰⁵ /
prāhūya vaidyaṇ u(pa)cāravijñān adarśayañ cā(r)ttividhānahetoḥ //
95. Sarve'pi te vaidyagaṇāḥ sametya¹⁰⁶ samīkṣya¹⁰⁷ rogasya nimittam ādau /
pathyopacārair¹⁰⁸ vividhaūṣadhaiśca pracakrurārogyaprasāntiya-(fol.95a)-tnam¹⁰⁹ //
96. Vaidyair vṛto'ntaḥpuradhāmnī nānābhaiśajyacintāvihitābadhānaiḥ /
asādhyā rogāvagamābhīyogasandehasamdarśitakhedavakraiḥ¹¹⁰ //
97. Udvegabhītyeva niṣaṇṇamaunakāñcikalāpena¹¹¹ vadhūgaṇena /
citrārpitākāratulāśritena niṣpandanetreṇa vilokyamānaḥ //

89. niruṣyemāneḥ.

90. amābhyaiś.

92. ākarṇā.

94. bhībhyosthitas

96. ratner.

98. tatra

100. virodhayanti

102. priyāpacāpacārair

104. rāgaṃ.

106. samebhya.

108. tathyopacārai

110. samdehasamdarśita

91. susenyo.

93. sainyāṃ.

95. prāgrāt.

97. abhipūjye

99. rucirāmane

101. amābhyāḥ.

103. tanādarāt.

105. amābhyasamghāḥ.

107. samījya.

109. ārādhyaprasāntī

111. niṣaṇṇamauna.

98. Āsa(n)nakāntākaramandamandaviṣpandinā cāmarapallavena /
ucchvāsabhājā paripāṇḍureṇa¹¹² śokākuleneva¹¹³ sa vījyamānaḥ //
99. Śītāmbubhrṅgaraniviṣṭadrṣṭiḥ kaṣāyapāne vihitāvamānaḥ /
nidrāniṣedhapratipannakopaḥ pathyopadeśapraviśadviśādaḥ¹¹⁴ //
100. Ni(n)dyāmayodvegajugupsamānaḥ kāye'pi sa dveśadaśām avāptaḥ /
patnīstanotsaṅganiṣaṅgamūrdhnā¹¹⁵ kṣāmasvaraḥ kṣmāpatir¹¹⁶ ācacakṣe¹¹⁷ //
101. Vaidyaiḥ kim adyāpi nivṛttavidyair vyathānimittaiḥ kimatathyapathyaiḥ /
āśarmakarmopanipīḍitānām¹¹⁸ dharmopadeśa(ḥ) praṇayaścikitsā //
102. Kāyaḥ prayāto¹¹⁹ 'yam apāyābhūmiḥ śalyāyate bhogagaṇo'pyabhogyāḥ /
andhasya lāvanyavatīva kāntā bhogojjhītā¹²⁰ śrīr¹²¹ ghana eva śāpaḥ¹²² //
103. Atyantamandāgnir¹²³ api prasaktapradīptāśokānaladahyamānaḥ¹²⁴ /
pravṛddhatṣṇo¹²⁵ 'pyanapetajāḍyaḥ¹²⁶ sukḥi gatāsurna tu dīrgharogī //
104. Pracchannam antaḥparivarti pāpaḥ nīcāvamānaḥ kalahānubandhī /
vyādhīḥ sthīrārambhajugupsitāś ca¹²⁷ dīptāgnitāpena śamaḥ prayāti //
105. Kukarmaṇām eṣa vicitrarūpaviparyayāsamayo¹²⁸ vilāsaḥ /
dāridryakaṣṭam yad arogabhājām lakṣmīvatām¹²⁹ yacca sadaiva (fol. 95b) rogaḥ//
106. Bandhyaḥ janma śarīrinām virahitaḥ buddhyā vicārecchayā¹³⁰
dhig buddhir¹³¹ na kṛtaḥ prasādhanavidhir yasyāḥ śrutenojjvalaḥ /
kim tena śrutavistareṇa na gato ni(r)dainyatām yaḥ śrīyā
kim śrīvibhramajṛmbhitena nitarām ārogyabhogyam na yat //
107. Ānīyatām me tvarayā kumāraḥ prajāpriyas Takṣaśīlānīyuktaḥ /
paśyāmi tasmim vimale suvṛtte sankrāntam adyaiva kṛtam svarājyam¹³² //
108. Samarpitodagrasitātapatram nibaddhamauliḥ¹³³ praṇayanmayaiva /
paśyantu taḥ puṇyaraśayanena mām eva paurāstaruṇatvamāptam //
109. Ityuktam ākarṇya¹³⁴ nareśvareṇa sā Tiṣyarakṣā nijagāda jāyā /
tulyapravṛttair bhayaśokadainyamatsaryamohaiḥ paripūryamānā //
110. Aham mahīpāla nirāmayam tvām karomi te paśya viśeṣayuktim /
yāntu svaśikṣārthakadarthitārtha¹³⁵ janakṣayāvadyajuṣaḥ kuvaidyāḥ //

112. paripāṇḍareṇa.

114. tathyopadeśa.

116. kṣyopatir

118. karmāpanipīḍitānām.

120. bhogojyatā.

122. śāpaḥ.

124. prasaktapradīptaḥ.

126. anapyatajāḍyaḥ.

128. vicitrarūpaḥ viparyayāyāsamayā.

130. vicāredhiyo.

132. etat tad idam syarājyam

134. ākarṇye.

113. śokākulenaiva.

115. patnīstarotsameniṣanna.

117. ācacakṣme.

119. prayātāyam.

121. śrīḥ.

123. abhuanta.

125. tṛṣṇā.

127. sthīnārasbha.

129. lakṣmīmatim.

131. buddhiḥ.

133. nibaddhamāliḥ.

135. svaśikṣā.

111. Mithovivādaiḥ śrutagarvavādaistajjāpavādairabudhānuvādaiḥ¹ /
nirvidyavaidyāḥ² kṣapayanti nityaṃ kṣayodyatā vāsaramāturañca //
112. Tyājyaṃ na rājyaṃ svasute 'pi rājan sṛbhāṃ parasthāṃ vidadhāti sarvam /
tyaktā ca lakṣmīḥ³ kurute⁴ kṣaṇena vipatsahasrajvalanānutāpam //
113. Sadyaḥ sutāropitaśekharāṇāṃ⁵ tatkālamīlatprabhugauravāṇāṃ /
rājñāmanamrair⁶avadhīritāni tṛṇibhavantyeva hi śāsanāni //
114. Iti kṣitīśasya dhṛtiṃ vidhāya nirgatya⁷ tasmād⁸ bhavanāntarāt sā /
anviṣya tattulyagadābhībhūtāmābhīramekāntamathānināya //
115. Krūrāśayā krūradhiyaiva (fol. 96a) dāsyā hatvā tamutpāṭitanābhikoṣam⁹ /
tasyāntralagnaṃ¹⁰ paruṣaṃ dadarśa ghrṇāvihīnā¹¹ vikṛtaṃ¹² kṛmiṃ sā //
116. Ūrdhvaṃ¹³ pracāreṇa javādadhāśca śakṛt¹⁴ sṛjantaṃ tamavekṣya¹⁵ hantum /
sā pippilīhiṅguvidaṅgayuktaṃ¹⁶ cikṣepa¹⁷ tasmai maricādivargam //
117. Taistaiḥ sa kīṭaḥ saviṣaiśca kaiścit kṣarair¹⁸asahyair¹⁹na mumoca jīvam /
palāṅḍunā khaṅḍitakaṅṭhalena saṃsprṣtamātraḥ pralayaṃ jagāma //
118. Upāyamāsādyā paraprahrṣṭā gatā tataḥ sā nṛpateḥ samīpam /
palāṅḍunā channatarārpitena²⁰ kṣaṇena taṃ svasthatanuṃ cakāra //
119. Viśasya yatrāsti na jātu śaktiryatrāśu²¹ śastrāṅyapi kuṅṭhitāni /
yatrālasotsāhabate hutāśaḥ²² tatrāpyabhaṅgapraṇayā yuvatyaḥ²³ //

1. tajjāpavādaibudhānuvādaiḥ.
3. lakṣmīḥ.
5. śeṣarāṇāṃ.
7. nitgabhya.
9. utpātita.
11. ghrṭācidīnā.
13. urdhvaṃ.
15. avekṣma.
17. vikṣapa.
19. asajyair.
21. yatrāśuḥ.
23. yuvatyuḥ.

2. nirvidyāvaidyāḥ.
4. kuruta.
6. anasrair.
8. tesmād.
10. tasyontralagnaṃ.
12. vikṛtiṃ.
14. sakṛt.
16. viṅṅgayuktaṃ.
18. jāirair.
20. chanatanārpitena.
22. hatodbhatāśaḥ.

120. Tataḥ kṛtajñāḥ kṣitivallabho 'syai²⁴ premānubandhapratibaddhabuddhiḥ /
varam dadau jivitalābhaharṣāt tayārthitaṃ saptadināni rājyam //
121. Supto 'tha²⁵ sā śokanṛpo dadarśa svapne Kuṇālam²⁶ parirukṣakāyam /
gr̥ddhrābhiluptākṣam²⁷ upāsarantamudīrghitaśmaśrumukhaṃ virukṣam //
122. Nivāsitaṃ ca nagarād bahiśkaṃ²⁸ bhramantamekaṃ kṛpaṇābhībhūtam /
svaktradesād vadanān viśīrṇān dadarśa bhūyo nṛpatiḥ sa suptaḥ //
123. Dṛṣṭvaivam²⁹-udvignamanā nṛpaḥ sa vibuddha utthāya vibhagnavakraḥ³⁰ /
tasthau kapālaṃ svakare nidhāya vipākaśaṃkāparidagdhacittaḥ //
124. Eva ṃ sthitaṃ ta ṃ nṛpatiṃ vilokya sā Tiṣyarakṣā nijagāda bhītā /
svāmin kimevaṃ khalu³¹ tiṣṭhase³² tvam̐ tahīhitaṃ (?) me purato³³ vadeti //
125. (Niśa)mya caitad vaca naṃ tayoktaṃ nṛpaḥ sa tatsvapna(fol. 96b)vipākaśaṃkaḥ /
tāṃ Tiṣyarakṣyāṃ ramaṇīm³⁴ samīkṣya³⁵ tatsvapnadṛṣṭiṃ nijagāda sarvam //
126. Sā Tiṣyarakṣāpi niśamya³⁶ bharturnṛpasya vākyaṃ pariśaṃkamānā /
sūnoḥ³⁷ Kuṇālasya³⁸ vipattihetum̐ matvā nṛpaṃ bodhayitum̐ babhāse³⁹ //
127. Śaṃkā na kāryā khalu kim bhavet te / svapne hi dṛṣṭaṃ kila kasya satyam /
adyāpi rājan kuśalaṃ sutasya taccintakhedam̐ parihṛtya tiṣṭha //
128. Tataśca sa⁴⁰ svapnanimittavijñān prāhūya tatsvapnavipākahetum̐ /
apṛcchadāśa mkyā nivedya svapne dṛṣṭaṃ narendrah⁴¹ pratikheditātmā //
129. Śrutvoditaṃ⁴² tena mahībhṛtā te svapnavipākasya nimittavijñāḥ /
vijñāya putrasya vināśahetum̐ rājñastathā tasya babhāṣire 'gre //
130. Svapne 'pi yasya radanā viśīrṇāḥ patanti tasya khalu tadvipāke /
putrasya cakṣurhi vināśītāsmād vinakṣyate vā suta ātmanaste //
131. Tairevamuktaṃ sa nṛpo niśamya vicinititātmātmajapuṇyahetoḥ⁴³ /
sarvā digāsthā api devatāśca kṛtāñjalirnamya samāyayāca //
132. Yā devatā śāsturabhiprasannā dharme ca saṃghe ca śubhārthacāre /
ye cāpi loke muna(yo) variṣṭhā rakṣantu te 'smattanayam̐ Kuṇālam //

24. kṣitivallabhāsyai.
26. kuṇāram̐.
28. vahiskaṃ.
30. vibhagnavaktuḥ.
32. tiṣṭhasa
34. ramānīm̐.
36. niśasya.
38. kuṇārasya.
40. sā.
42. śrutvāditam̐.

25. suptātha
27. gr̥ddhobhiluptā.
29. dṛṣṭvauvam̐.
31. khala.
33. purataḥ.
35. samīkṣma.
37. bhūnāḥ.
39. babhāṣa.
41. narendroḥ.
43. vihinttitātmā.

133. Evaṃ⁴⁴ sa rājā manasā triratnaṃ dhyatvābhyanusmṛtya⁴⁵ tamātmajañca /
rogābhībhūtaḥ paritaptadehastasthau svajīve vigatānurāgaḥ //
134. Tadāptarājyā svavaśe vidhāya sā Tiṣyarakṣyā kṣitipālakāryam /
saṃprāhinot Takṣaśilādhipāya lekhaṃ samudraṃ saha cāsuratnaiḥ //
135. Lekhaṃ tatastaṃ nṛpaśāsanāṅkam ādāya (fol. 97a) mānyaṃ vinayāvanamraḥ /
svayaṃ vibhaktākṣaralaksitārthamavācayat Takṣaśilādhipaḥ⁴⁶saḥ //

Svasti śrīpātaliputrādasamasamarasāhasasamāsāditasamastasinthusīmāsamuccha-
ladaviralavimalayaśaḥkalāpakalitaladhavaladukūlavasudhāvadhūdattabhogasaubhāgya-
garvakharvikṛtavipularipupratāpaḥ⁴⁷ / śā(pa) ivārātiramañivilasānāṃ praṇatipra
(ti) bimbitānantasāmantavaktraśatapatraikapātrīkṛtavimalamañipādapīṭhaḥ⁴⁸ suhṛt-
kulakamalavikāśavasareśvaraḥ⁴⁹ / sphītasuryamauryamahāvamaśavanapañcānanaḥ
śrīmadāśokadevastakṣaśilādhipaṃ śrīkuñjarakarṇaṃ sambodhayati // yathā eṣa me
nirapatrapaḥ kucaritamaitrī parisrastacāritraḥ putramukhaśatrupapavitraḥ⁵⁰
śāstravidveśī pitṛkalatrābhilāsaṣapātrīkṛtanetraśatapatraḥ⁵¹ pāpānurūparū-
payauvanotsāhasāhasaḥ samutpāṭitalocanamamanirnirvasano nirvāsyatāṃ janānī-
janabhujamga ityasmadatyarthanāpraṇayaḥ //

136. Rājā hyaśoko balavān mahīndra ājñāpayat Takṣaśilādhinātham /
uddhāryatāṃ locanamasya śatrorMauryasya va(m)śasya kalaṅka eṣaḥ //
137. Lekhārthamityugratarāṃ vicārya vidāryamāṇaḥ kṛpayā kṛpāluḥ /
prītyā kumārasya nṛpasya bhītyā⁵² dolāyamāno nṛpatirbabhūva //
138. Saddharmavṛtter⁵³-munivat susādhoḥ⁵⁴ sarvatra bhūteṣu hitaiṣitasya⁵⁵ /
dveṣaḥ kumāre svasute'pi yasya tasya kuhānyatra dayā bhaveddhi⁵⁶ //
139. Iti sva(fol. 97b)cittena vicintya kāryaṃ svayaṃ na sehe⁵⁷ prativaktumeva⁵⁸ /
bhayāt snehacca Kuṅṭhalamevaṃ⁵⁹ dṛṣtvā sa tasthau pratibhinnavaktraḥ⁶⁰ //
140. Evaṃ sthitaṃ taṃ pratibhinnavaktraṃ⁶¹ nirī(kṣya) bāṣpākulitaṃ kumāraḥ /
kimetadityāgatasamśayārttaḥ⁶² svayaṃ samādāya dadarśa lekham //

44. eva.

46. ādhipā

48. sāmentavaktra

50. apapitraḥ.

52. bhībhyā

54. susādhaḥ.

56. sareddhi.

58. evaṃ.

60. pratibhinnavaktraḥ.

62. saiśayārttaḥ.

45. abhyanusmatya.

47. śīmāsamūchalad.

49. vāsaraśvaraḥ.

51. kalatrābhiloṣa.

53. suddharmavṛttor.

55. hitaisitasya.

57. mehe.

59. eva.

61. prativinnavaktuṃ.

141. Ājñāṃ gurorduḥsahadurgrahāṃ tām niścītya mithyotthitatīvrmanyoh /
tasminnasahyavyasanodaye⁶³ 'pi so 'cintayaṃ⁶⁴ niścāladhairyavṛttiḥ //
142. Icchā pitustāvadiyaṃ na laṃghyā rakṣyaśca tatkopabhayānṛpo 'yam /
mithyāparādhāt kupi(to 'pi) rājā prasādamāyāti na śuddhavādaiḥ //
143. Netre parityajya pituḥ karomi kopāgnitāpaprāśamaṃ sukhāya⁶⁵ /
asyāpi tacchāsanabhaṃgajanma⁶⁶ mahīpatermā vyasanodayo 'stu //
144. Vinaśvare⁶⁷ kledamaye śarīre cakṣurjalastokavikārarūpaṃ⁶⁸ /
kā nāma tasmin kṣaṇikaprakāśe⁶⁹ tṛṇapradīpapratime guṇāsthā⁷⁰ //
145. Loke yadālokanalābhalobhāt samrakṣyate⁷¹ cakṣuriti prayatnāt /
rūpaṃ tadetat taralendujālaṃ svapnāvalīmitram⁷²-abhitticitram //
146. Ciram vicāryeti narendrasūnustasminnicchāvīmukhe'pi rājñi⁷³ /
nivāryamāno 'pi janaiḥ sabāṣpaiḥ kartuṃ samaicchan nayane nihantum //
147. Tataḥ Kuṇālah⁷⁴ sa narendraputraḥ prāhūya caṇḍālamudāracittaḥ /
prasādayitvā kanakāni dattvā kṛtāñjalirevamabhāṣatāgre //
148. Dhṛtvā guorme śirasā nideśam⁷⁵-utpāṭayadhvaṃ⁷⁶ nayane mādiye /
nātrāparādham⁷⁷ bhavatām madarthe bhogyam mamakarmavipākame(fol.98a)va //
149. Ityarthitaṃ tena nṛpātmajena sarve niśādā⁷⁸ api te niśāmya /
dṛṣṭvā kumāraṃ tamabhīkṣamāṇā natvāvadan sājñalayo dayārdrāḥ //
150. Ayuktaṃ⁷⁹-etat khalu te kumāra naivotsahāmo⁸⁰ nayane prahartum /
mohād vidhoḥ⁸¹ kāntimapāhared yo vaktrāt taveda(m) nayanam haret saḥ⁸² //
151. Tairevamuktaṃ ca sa rājasūnuḥ śrutvā śirasthaṃ mukuṭam vimucya /
dattvā punastān paribodhayitvā svākṣam samutpāṭanamārthayad⁸³vai //
152. Ityarthitaṃ tena nṛpātmajena śrutvā tadaikaḥ parimohitātmā /
utpāṭayisyāmyahamakṣiṇi te ityālapaṃs⁸⁴-tatpurato hi tasthau //

63. asakya.

65. sukhāyaḥ.

67. viraśvare.

69. prakāśed.

71. samrakṣate.

73. arichokhimukhepirādri.

75. gurormaṇirasānideśam.

77. natroparādham.

79. āyuktaṃ.

81. vidhāḥ.

83. arthayad.

64. śācintayaṃ

66. tachāsanabhaṃgajatamā.

68. vikāmarūpaṃ.

70. pratimevaguṇāsthāḥ.

72. avalīcitraṃ.

74. kuṇāloḥ.

76. utpāṭayadhvaṃ.

78. niśādo

80. naivātsahāmo.

82. suḥ.

84. ityālayaṃs

153. Tasmī(n) kṣaṇe 'sau sthiradhīḥ Kuṇālastasyopadeśam Yaśaso gurostat /
satyamanusmr̥tya vibodhitātmā kṛtāñjalirevamuvāca namrah¹ //
154. Imām vipattiṃ khalu me viditvā tenopadiṣṭam Yaśasārhatāivam /
paśyāmyanityam khalu sarvameva nāsti hi kaścid jagati dhruvasthaḥ //
155. Kalyānamitrāḥ² khalu te mamātra hitārthakāmāḥ sukhavāñchinaśca /
yair³evamājñāya vipākavijñaiḥ⁴ satyena dharmo'bhyanudeśito hi //
156. Anityatām⁵ samparipaśyato me gurūpadeśān manasā dhṛtasya /
utpātane 'ham na bibhemi saumya netradvayasyāsthiratām hi paśye //
157. Tataḥ punastam puruṣam Kuṇālah piturnideśam śirasābhidhṛtvā /
anityatām⁶eva nidhāya citte kṛtāñjalirevamuvāca dhīrah //
158. Bho saumya tāvan nayanam mādyam ekaṃ samutpāṭya mamaiva haste /
sama(r)paya tvam sahasāhamenam dṛṣṭva pradadyām khalu devatāyai //
159. Ityarthitam⁷ tena nṛpātmajena śrutvā tatheti pratibodhayan saḥ /
caṇḍālikastasya (fol. 98b)narendrasūnornetraṃ tathotpāṭayitum⁸ pravṛttaḥ //
160. Vilokya tasya nayanam viśuddham vighāṭyamānam⁹ śvapacena¹⁰ tena /
sabhāsthitāste 'pi sarājalokā vicukruśustatkaruṇāyamānāḥ //
161. Sarveṣu lokeṣu rudatsu teṣu netraṃ Kuṇālasya sa caṇḍacittaḥ /
utpāṭya rājendrasutasya haste samdṛśyamāne 'pi dadau tathaikam //
162. Tatastamekaṃ nayanam Kuṇālah pragṛhya haste sahasā nidhāya /
ciraṃ nirīkṣya pratibhinnavaktro viniśvasannevamuvāca paśyan //
163. Rūpāṇi kasmāna nirīkṣase tvam yathā pura prākṛtamāmsapiṇḍa /
te vañcitāste ca vigarhaṇīyā¹¹ātmeti ye tvāmabudhāḥ śrayante //

1. naḥmrah.

3. yer.

5. anityataḥ.

7. ityerthitam.

9. vighāṭyamānam.

11. vigarhiṇīya.

2. kalyānamitroḥ.

4. vivākavijñaiḥ.

6. aribhyatom.

8. thotpāṭayitum.

10. svapacena.

164. sāmagrajaṃ budbudasaṃnikāśaṃ¹² sudurlabhaṃ nirviṣayasvatantram /
evaṃ pravitsyanti sadāpramattā ye tvāṃ na te duḥkham anuprayānti //
165. Evamanusmṛtya vicintyamānaḥ¹³ śāsturānujñāṃ manasā Kuṇālaḥ /
anityaṃ saṃsāramiti prabuddhvā sa śrotāpattiphalaṃ¹⁴ pralebhe //
166. Tataśca so ‘śokasutaḥ Kuṇālaḥ saṃdr̥ṣṭasatyo¹⁵ ‘tha prasāditātmā¹⁶ /
purasthitaṃ taṃ ca viruḥṣacittaṃ kṛtāñjalirevamabhāṣatāgre //
167. Sādho tathā me nayanaṃ dvitīyaṃ viśraddhacitto¹⁷ mayi nirviśaṃkaḥ /
utpāṭya haste ca tathārpaya tvāṃ kuryām¹⁸ avandhyaṃ svapitu(r)nideśam //
168. Ityarthite tena nṛpātmajena tatheti dhṛtvā sa nideśamaśū /
netraṃ samuddhṛtya dvitīyamevaṃ haste da¹⁹dau tasya narendrasunoḥ //
169. Prāgr̥hya netre²⁰ sa ubhe kumāro hastena dhṛtvā manasā triratnam /
smṛtvā praṇatvā śaraṇaṃ ca kṛtvā saṃkalpya devyai visasarja mātṛe²¹ //
170. (fo!. 99a) Tasyoddhṛte²² māṃsavilocane ‘tha prajñācakṣuḥ²³ prādurbhūd
viśuddham /
tadā sa prajñāpariśuddhadṛṣṭi rājendrasūnuḥ punarevamāha //
171. Yadyuddhṛtaṃ me nayanaṃ hi māṃsaṃ prajñāsudṛṣṭirhr̥daye ‘bhijātā /
tathojjhito hi yadi bhūbhṛtāham²⁴ dharmādhipasyātra bhavāmi putraḥ //
172. Yadyevamaiśvaryakulovihīno²⁵ bodhivṛṣaiśvaryamavāpnuyāṃ hi /
evaṃ samālapya sa rajaputrastriratnasevābhimukho babhūva //
173. Tat Ti (ṣya)rakṣyāprakṛtaṃ prayogaṃ matvāparādhaṃ nṛpaterna hīti /
vijñāya dhīraḥ sa Kuṇāla evaṃ karmānusāraṃ ca kiletyavocat²⁵ //
174. Ciraṃ sukhaṃ saiva ca Tiṣyarakṣyā āyurbalaṃ pālayate²⁶ sudīrgham /
saṃpreṣito ‘yaṃ hi yayā prayogo yasyānubhāvena kṛtaḥ svakārthaḥ //
175. Ityālapan sa sukumāradehaḥ sa tena lubdhena²⁷ samuddhṛtākṣaḥ /
cacāra mātāṅgahr̥tābjapuñjapadmākārākāratulādhirūḍhaḥ²⁸ //

12. burbujasaṃnikāśaṃ
13. vicintyamānaḥ.
15. saḍṛṣṭasabhyo.
17. viśraddhacitto.
19. hastai.
21. mātraī.
23. prajñākṣaṇaṃ
25. kalovihīno.
27. pālatīṃ.

14. śotaūpatti.
16. prasāśātmā.
18. kuryom.
20. netraṃ.
22. tasyāddhṛte
24. bhūbhṛtoham.
26. kilebhyavocat.
28. lurddhena.

176. Tad vṛttimākarṇya sahopayātā premṇā satī Kāñcanamālikā sā /
taṃ deśamabhyetya²⁹ vinaṣṭanetraṃ dṛṣṭvaiva taṃ mohahatā papāta³⁰ //
177. Avāptasaṃjñāṃ³¹ vipulapralāpāṃ tāṃ netralāvanyavilāsalubdhāṃ³² /
anityatācintanadr̥ṣṭasatyah³³ snehakṣamārttaḥ sa jagāda dhīraḥ //
178. Mugdhe dhṛtiṃ saṃś(r)aya viklavatvān mā mohadainyodayakātārā bhūḥ /
avaśya³⁴ bhogyāni bhavanti bhīru svakarmanāmeva phalāni jantoḥ //
179. Andho 'dhunāhaṃ vijane vrajāmi³⁵ kleśāsahā tvam śraya bandhugem /
kāryo na śokaḥ subhagopabhogaviyogasāro hi bhavasvabhāvaḥ //
180. Bālātmakaṃ lokamidaṃ viditvā duḥkhatmakam³⁶ cāpi janam hi matvā /
(fol. 99b) jñātvā ca lokam priyaviprayogaṃ kartum priye nārhasi bāṣpamokṣam//
181. Iti bruvāṇaṃ tamuvāca jāyā viyogabhītā parikampitāṅgī /
nilāñjāñśraiḥ kucayoi³⁷ lkhanti duḥkhasya vikṛitam³⁸ iva svacittam //
182. Tyajāmi³⁹ na tvāmamahāryaputra naitat kulārhaṃ vratamaṅganānām /
yadāpadi svam patimanyarūpaṃ vibhūṣaṇaṃ śīlamiva tyajanti⁴⁰ //
183. Satīvratam vittavatām priyāya yatnena veśyā api darśayanti⁴¹ /
(pituḥ) satīnāmadhikam priyastu vipadgato 'rthīva⁴² mahājanānām //
184. Yaṣṭiḥ prakṛṣṭā nayanāndhakāre chāyā vipattāpaparīśrameṣu /
padacyutānām viṣameṣu⁴³ puṃsām nāstyeva jāyāsadr̥śaḥ sahāyaḥ //
185. Ityarthitaḥ pādayuge nipatya patnyā prayatnādatha rājaputraḥ /
sahaiva jīrṇāṃśukamātraśeṣaḥ tayā ca dhṛtyā ca śanairjagāma //
186. Tata(h) purāt Takṣaḥśilād vrajan sa sukomalāṅgaḥ paritaptadehaḥ /
paratra bhikṣāmabhiyācamānaḥ priyāsahāyaḥ paritāścacāra //
187. Viṇāpravīṇaḥ⁴⁴ sa sugītagītaḥ pūrvam⁴⁵ tadā va(r)tmasu vṛttimāpa /
vipatsu paṇyam vibhave vilāsaḥ kalāsamaṃ nāsti dhanam narāṇām //
188. Mattālimālākvaṇitopamena viṇāsvanena śravaṇāmṛtena /
siktaḥ⁴⁶ sa bhikṣāpraṇayī⁴⁷ pravīśya geheṣvagāyad dayitāsahāyaḥ //

29 padmākarokāratula.

31. abhyabhyā.

33 avāptasaṃjñāṃ.

35. anibhyatācinta

37. vrajāni.

39. kucāyā.

41. tyejāmi.

43. darśayantiḥ.

45. viṣameyu.

47 pūrva.

30 ākarṇā.

32. papāte

34. vilāsaluddham.

36. avasya.

38. duḥkhatmakam.

40 vijātam

42. bhyajeca.

44. rthīva.

46. viṇāpravīṇaḥ.

189. Gurujanakopasamudgamarāhunigīrṇaprabhāvasūryānām⁴⁸ /
vitathaparivādaviplavakṛṣṇadinakṣapitacaritacandrānām⁴⁹ //
190. Guṇigaṇadūṣaṇanipatitaguṇavararatnaprabhādaridrānām /
bahutaraduṣkṛtapariṇatipavanāhativigatanetradīpānām⁵⁰ //
191. (fol. 100a) Bhavavipulajaladavidyuttaralatarasrīprakāśarahitānām⁵¹ /
puṇyaiḥ prasarati⁵² punarapi dharmasmaraṇam navālokaḥ //
192. Kālam kalāvan ativāhya gāyan painḍilyavṛttiḥ sa vivekacakṣuḥ /
yayau priyām yaṣṭim⁵³ ivāvalambya pituḥ puram Pāṭaliputrameva //
193. Tam dīrghaduḥkhādhvadaridradeham śītātapāpītamukhābjavarṇam /
kāntāsakham vīkṣya⁵⁴ janaḥ kumāram śāpakṣatam Manmathameva mene //
194. Śanaiḥ sa rājopavanāvalinām samīpamāptaḥ kṣaṇaviśramārthī /
udyānapālaiḥ⁵⁵ paruṣapralāpair⁵⁶ amaṅgalatvāt pratiśidhyamānaḥ //
195. Niḥsamśrayaḥ samśrayamīhamānaḥ sa hastiśālam nṛpaterviveśa⁵⁷ /
viṇāvinodādarakautukena dattāvakāśaḥ paripālakena //
196. Tatrāndhamālokyā nibaddhasamjñastam kuṅjarendraḥ parivṛttavakraḥ /
tatsvāgatāyeva ghanam jagarja krīḍāśikhaṇḍivrajadattanṛtyaḥ⁵⁸ //
197. Tam niścalaḥ kuṅjaragarjitena niḥsamḥbhramaḥ⁵⁹ hastipakā vlokya /
aho nu sattvodadhirapraḥampyaḥ sukṣatriyaḥ ko 'pyayamityavocan⁶⁰ //
198. Gajonmukhī Kāñcanamālikāpi niśvasya dīrgham sahasoditāsra⁶¹ /
ūce smṛtaśrīvibhavābhimānā samvāhayanti⁶² caraṇau priyasya //
199. Nṛtyanti ye tava puraḥ śikhino ghanāśalolāḥ param karipativrajagarjitena⁶³ /
kaumārabarhikulasambhava⁶⁴ eṣa barhi garjatkṣaṇe gaṇapaterapi nirvikāraḥ //
200. Tataḥ sarāgā caplābhipatya⁶⁵ doṣonmukhī dveṣavatiḥ samdhyā /
hṛtvā ravim locanajivabhūtam (fol. 100b) vibaddham⁶⁶ andhyam vidadhe
janasya //

48. saktaḥ.

50. rahuniśīrṇa.

52. vihutaraduṣkṛta.

54. prakāśarati.

56. vīkṣma.

58. puruṣapralāpair.

60. śikhaṇḍivrata.

62. kopyayabhibhyavocan.

64. samvādayanti

66. barhikura

49. bhikṣapranayā.

51. kṛṣṇudina.

53. tarelatara.

55. priyāyastrim.

57. udyānapālaḥ.

59. viveśaḥ.

61. niḥsasramam.

63. sahasoditāśā.

65. karipativrajagarjitena.

KUṆĀLĀVADĀNA

201. Lakṣmīviyogaglapitaṃ vilokya padmākaraṃ saṃkucitānanābjam¹ /
śokābhībhitā bhavitavyatāyā jagau svabhāvaṃ bhramarāvalīva //
202. Viśvaprakāśaikamaṇipradīpe yāte ravau dīpasahasralakṣaiḥ² /
nābhūd dinālokalavānukāraḥ sarvātiriktaṃ mahatāṃ hi tejaḥ //
203. Sā rājadhāni maṇihemaharmyā prakāśamānā timire rarāja /
bhaktyeva bharturvihitopakārā³ kṛcchre ca śīlābharaṇā⁴ satīva //
204. Labdhādhikārā timirodgaṭiḥ⁵ sā kṛtvā nirālokamaśeṣalokam /
indūdayārambhahayābhībhitā nilīyamāneva śanair⁶babhūva //
205. Athāyayau śyāmalalakṣmalekhāsaṃdeśalīlālipisanniveśaḥ⁷ /
kumudvatīharṣasuhṛtsitāṃsuḥ padmākaraśrīparihāralekhaḥ //
206. Apūrayat kāntisitāṃśukena śuciḥ sudhāmśuryaśaseva viśvam /
dugdhatviṣā mugdhamṛṇālavallīnavāṅkurākāramayūkhalekhaḥ⁸ //
207. Tataḥ kṣapāyāṃ ślathayauvanāyāṃ śanaiḥ śasāṅke⁹divi laṃbamāne /
kṣaibyakṣayān¹⁰ nāgabhr̥to¹¹ vinidrā nidrāyamāṇaṃ¹² jagaduḥ kumāram //
208. Uttiṣṭha gāndharvika kinna viṇāmaṅkaṃ samāropya¹³ kalaṃ kvaṇantīm /
kāntāmivaitāṃ nakhaghātalolāṃ gītīm¹⁴ navīnāṃ vitanōṣi kāñcit //
209. Iti pralāpaiḥ śramanidrayārttaḥ sa tairmadoddhair¹⁵anubudhyamānaḥ /
ādāya viṇāṃ vimalāṃ muhurtamacintayan nīcavacaḥprataptaḥ //
210. Jīvatyaho¹⁶ vyāghragaṇair nīśaktair¹⁷ (aghrataraktair) aghṛṇair gṛhītaḥ¹⁸ /
kṣībairadhikṣepakaṭupralāpairābaddhapaṭair¹⁹na tu rājaceṭaiḥ //
211. Nihanti mānaṃ vida(fol. 10la)dhāti lajjāṃ chinatti sarmāṇi tanoti²⁰ tāpam /
asahyanirvedavipadvidhāyī na nīcasevāsadr̥śo 'sti śokaḥ //

1. sakucitānanākṣam.

3. vihitāpakārā.

5. timirādgatiḥ.

7. saṃdeśanīlālipi

9. sasāṅge.

11. nogabhr̥to.

13. samācapya.

15. madādyar

17. nisaktair.

19. ābaddhapaṭe.

2. lakṣmaiḥ

4. śīlobharaṇā.

6. śaner.

8. vallīravāṅkurā.

10. kraivyakṣayān.

12. nidrāyamamāṇaṃ.

14. gītīm.

16. Jīvabhyaho.

18. gṛhītaḥ.

20. tanomi.

212. Muhurvicintyeti sa nīcavākyam²¹ līnāvamānavyasanāgnitaptaḥ²² /
niśvasya kālakṣapaṇābhikāmkṣī śanairagāyat kalayan vipaṃcīm //
213. Mānonmāthaiḥ prathitavibhavabhramśāhelopahāsair²³ nirmayādairucitacari-
totpāṭanaiḥ²⁴ sāvādaiḥ /
marmasparśavyathanaviṣamakleśāsālyopamānair²⁵ bhā saṃsāraḥ khalakalanaya
narmalīlāḥ karoti //
214. Vīcaladanilodveladvallīdalāñcalacañcalaḥ²⁶ sthīrataramāho moham pūṃsām
karoti bhavabhramaḥ /
adhikataralāstatrāpyetā²⁷ jalāvīlasanmilajjanaghanavanaprodyadvid-
yudvilāsarasaḥ²⁸ śriyaḥ //
215. Vibhavavirahakleśaklāntaḥ sukhāntamahāvaṭe nayanavikalāḥ
paṃgurmūkaścyuto 'pi²⁹ virājate /
sakalavipadām rakṣāratna(m) prakāśasudhāmayaṃ³⁰ yadi na vimalam
śīlam pūṃsām manāgapi khaṇḍitam //
216. Yaṣṭyā vedmi jalam sthalam saśakalam sparśena gandhena vā /
buddhyā sarvamavaimi³¹ purgamapatham śrutvā vrajāmyanyataḥ /
niśvāsānta(ra) saktaghoranarakakleśam na jānātyasāvandhe(ne)ti³² viḍambyate
bahutaram mobāndhamugdho janaḥ //
217. Cakṣurādīni yaḥ prājñāḥ paśyatyāyatanāni³³ ca /
jñānanadīpena śuddhena sa saṃsārād vimucyate //
218. Yadi tava bhavaduḥkhaḥpīḍi (tā) bhavati doṣaviniścitā matiḥ /
sukhamiha ca yadicchasi dhruvam tvaritamihāyatanāni saṃtyajasva³⁴ //
219. Ityātmaṃvṛttānukṛtipravṛttam gāyatyudāram sarasena³⁵ tasmin /
harmyaprasuptaḥ sahasā prabuddhaḥ³⁶ kṣa(fol. 101b)pāvasāne kṣitipah
pradadhyau //
220. Sadaiva duḥsvapnanirīkṣaṇena saṅkākalaṅkairbhṛṣamākulo 'ham /
adyāpi me Takṣaśīlādhivāsī na kiṃ kumāraḥ prahiṇoti lekham //
221. Kim vismṛto³⁷ nityamavismṛtasya tasyāhamasannamukhonmukhasya³⁸ /
cirapravāseṇa janasya nūnam snehānubandhāḥ śīthilībhavanti //

21. nīcavādyam.

23. pravītavibhavabhama.

25. kleśāsālyāyamānair.

27. tatrāpyatā.

29. cyutovi.

31. avemi.

33. paśyabhya.

35. sarasera.

37. vismato.

22. līlāvamānavyasamāgnitaptaḥ.

24. caritotghāṭanaiḥ.

26. anilodvallad.

28. jalāvīlasatmīlaj.

30. śudhāmayaṃ.

32. jānābhyāsav.

34. saṃbhyajasva.

36. prabaddhaḥ.

38. sukhonmukhasya.

222. Sṛṇomi cemaṃ gamakānubandhaṃ³⁹ mūrhadvipaṅc(y)ā madhurasvarāṅkam /
tattulyam⁴⁰eva śravaṇānukūlaṃ gandharvalokādiva gītaśabdāṃ //
223. Tasyaiva tāvan mṛdugītametad gūḍhaḥ sa kasmāt kimidaṃ na jāne /
kṣaṇaṃ vicintyeti vinodanārthaṃ janam samāhūya jagāda rājā //
224. Gītaṃ Kuṇālena mayi⁴¹ prasaktaṃ viṇāsvaraṃ caiva śrutiścireṇa /
abhyāgato 'pīha⁴² gṛhaṃ nu⁴³ kañcin na cecchati draṣṭumayaṃ Kuṇālaḥ //
225. Karmaṇyadhairyatām caiva sūcayanniva lakṣyate /
tadanenāsmi⁴⁴ śabdena⁴⁵ dhairyādākampito⁴⁶ bhṛṣam //
226. Kalabhasyeva⁴⁷ naṣṭasya premānubandhitaḥ kari⁴⁸ /
tad gacchāsu Kuṇālasya sadṛśam tamihānaya //
227. Ityādiṣṭo narendreṇa tatheti sa jano gataḥ /
hastisālāmupāviśya dadarśa taṃ vanīpakam //
228. Śītavātātapāpītavarṇam⁴⁹ vichanditākṛtim /
andhaṃ rukṣavirūpāṅgam dṛṣtvā pratyāyayau sa ca //
229. Tataḥ pratyāgatasta(sya) narendrasya puro gataḥ /
kṛtāñjalipuṭo natvā vinayannevamabravīt //
230. Nāsau rājan Kuṇālaste putro gāndharvikastu hi /
andho vātātapāpītavarṇo vichanditākṛtiḥ //
231. Vanīpako viruksāṅgaḥ kṛśo bhāryāsahāyakaḥ /
hastisālāśṛto viṇām vādayan⁵⁰ samavasthitaḥ //
232. Iti teno(fol.102a)ditam śrutvā rājāśokaḥ⁵¹ samāhitaḥ⁵² /
viśāditaḥ samudvignamanāscavaṃ vyacintayat //
233. Svāpnāntare nimittāni yathā dṛṣṭāni me tathā /
niḥsamśayaṃ Kuṇālasya locane nidhanaṃ gate //
234. Iti niścītya rājā sa rudan śamkāviśāditaḥ /
taṃ janam samupāhūya punarevamabhāṣata //
235. Śighramānīyatāmeṣa matsamīpaṃ vanīpakaḥ /
na hi me śāmyate cetaḥ sutavyasanacintayā //

39. mamakonubandhaṃ

41. manayi.

43. na.

45. śabdenā.

47. kalahasyava.

49. ātapaghātavarṇam.

51. rājāśokeḥ.

40. tattulem.

42. abhyāgataśyaiha

44. enenāsmi.

46. akampitā

48. kanī.

50. vodayan.

52. samohitaḥ.

236. Iti rājñā samādiṣṭam śrutvā sa sahasāgataḥ /
hastiśālāsthitaṃ tam ca sametyaivam⁵³abhāṣata //
237. Kasya putro 'si kim⁵⁴ nāma kaśca⁵⁵ te janako vada /
iti tenoditam⁵⁶ śrutvā⁵⁷ sa Kuṇālo 'pi cāvadat //
238. Aśoko nāma rājāsau Mauryavamśādhipaḥ prabhuḥ /
kṛtsneyaṃ pṛthivī yasya vaśe vartati bhūpateḥ //
239. Tasya rājño nvahaṃ putraḥ⁵⁸ Kuṇāla iti viśrutah /
dharmarājasya putro 'ham⁵⁹ Buddhasya sāmpratam bhave //
240. Iti śrutvā Kuṇālo 'yamiti matvā janaḥ sa tam /
patnīśahitamāhūya rājño 'ntikamupānayat //
241. Rājā dṛṣṭvā Kuṇālam tamandham bhāryāsahāgatam⁶⁰ /
vātātapābhidagdāṅgam rudaṇnevamaṇḍhata⁶¹ //
242. Ehi sādho Kuṇālastvaṃ satyaṃ me purato vada /
iti śrutvā Kuṇālah sa natvāha janakaṃ nṛpaṃ //
243. Kuṇālo 'ham mahārāja tava putrastum sāpratam /
andhībhūto munīndrasya putro bhavāmi cātmadṛk //
244. Śrutveti rājā tamudastanetrasaroruham⁶² śrīrahitaṃ vilokya /
putraṃ parijñāya⁶³ vadhūśahāyaṃ mahītale mohahataḥ⁶⁴ papāta //
245. Punaḥ Kuṇālasya (mukham) nirīkṣya⁶⁵ netrodhṛtaṃ⁶⁶ śokaparītacetāḥ /
rājā hyaśoka(h) patito dharaṇyaṃ⁶⁷ pramūrchito 'bhūt sutaśokdāgdhaḥ //
246. Sa labdhasaṃjñahaḥ śanakairjalena himacchataśī (fol. 102b)karasaurabhena /
samīpamāptaṃ sa sutaṃ kumāramutsaṅgamāropya⁶⁸ ci(ram) śuśoca //
247. Tathā muhūrtaṃ⁶⁹ nṛpa āśvasitvā kaṇṭhe pariṣvajya ca sāsrukaṇṭhaḥ /
muhūḥ Kuṇālasya⁷⁰ mukhaṃ pramṛjya bahūni rājā vilalāpa tatra //
248. Netre kuṇālapratime vilokya sutaṃ Kuṇāleti purā babhāṣe /
tadasya netre nidhanaṃ gate te putra(m) Kuṇāleti kathaṃ hi vaksye⁷¹ //

53. samatyaiavam.
55. kasya.
57. śrutvo.
59. putrārham.
61. aṇḍhata.
63. pratijñāya.
65. nirīkṣma.
67. dharaṇyaṃ.
69. muhūrtaṃ.
71. vaksme.

54. kam.
56. tenāditam.
58. putroḥ.
60. sahogatam.
62. udastanetraṃ saroruham.
64. mohadhbhataḥ.
66. netrodhṛte.
68. ārovyā.
70. kuṇārasya.

249. Hā putra netrotsava jīvaloke kasmādimam̐ duḥkhadaśā(m) śrito 'si /
vilobhianam̐ tat surasundarīṇām̐ kva locanāmbhojayugam̐ gatam̐ te //
250. Gāmbhīryabhūme guṇaratnakośa sarasvatīvallabha satvarāśe /
tvattaḥ⁷²kvā sa vibhramabhūḥ prayātā⁷³ himāhatāmbhojavanādiva śrīḥ //
251. Rūpam̐ kva tat kvedamasahyam⁷⁴ āndhyam̐ kva sā vibhūtiḥ kva ca durdaśeyam/
na dī(r)yate me hṛdayam̐ na jāne kenāsyā dattaḥ kulīśopadeśaḥ //
252. Kvāsau janastvadvibhavānusārī kuiānurūpā⁷⁵ tava niścaleyam /
ekaiva⁷⁶ patnī parivāraśeṣaḥ kṛcchre 'pi sādhoriva dhairyavṛttiḥ //
253. Kathaya kathaya sādhu putra tāvad vadanamidam̐ tava kena cā(ru)netram /
gaganamiva vipannacandratārayapagato⁷⁷...
254. ...d artham̐ vrajati śārīramidam̐ purā vināśam /
tava nayanavināśāśokadagdhām̐ vanamiva nāgavimuktavajradagdhām //
255. Ityaśrusamvegaviśīrnavarṇam̐ pralāpinastasya vaco⁷⁸ niśamya /
natvā kumārastamuvāca⁷⁹ dhīrastūrṇam̐ tadañkādavatīrya bhūmim //
256. Vimūñca bhūmīpuruhūta śokam̐ śucābhībūtā na bhavanti dhīrāḥ /
kṣayāya jāgarti natonnatānām⁸⁰eṣa svabhāvo bhavitavyatāyāḥ //
257. Aiśvāryamāścaryasukhāvataṃsam̐ lāvaṇyalakṣmītilakam̐⁸¹ vapuśca /
kṣaṇe(fol. 103a)na yātyeva⁸² kṛtāntanarmakarmorminirmāṇaḥṛtam̐⁸³ narāṇām //
258. Bhavedabhāvānubhave bhave 'smin satyasvabhāvo yadi bhāvavargaḥ /
dhruvam̐ na kuryu(r)munayastadaite⁸⁴ sa(m)tyaktabhogā vijane nivāsam //
259. Rājannatītam̐ khalu naiva śocyam̐ ki(m)na śrutam̐ te munivākyam⁸⁵etat /
yat karmabhiste 'pijinā na⁸⁶ muktāḥ pratyekabuddhāḥ sudṛḍhaistathaiva //
260. Labdhāphalasthāśca pṛthagjanāśca kṛtāni karmāṇyaśubhāni dehinām /
svayam̐kṛtānāmiha karmaṇām̐ phalam̐ katham̐ tu vakṣyāmi parairidam̐ kṛtam //
261. Na śāstravajrāgniviṣāṇi pannagāḥ kurvanti pīḍam̐ nabhaso 'vikāriṇaḥ⁸⁷ /
śārīralakṣeṇa⁸⁸ dhṛtena pārthiva patanti duḥkhānyaśivāni dehinām //

72. tvadtaḥ.

74. kvedasamahyam̐.

76. ekena.

78. vacā.

80. natonnatānām̐.

82. yābhyeva.

84. tadete

86. nu.

88. lakṣmeṇa.

73. prāyato.

75. kulārurūpā.

77. candratana.

79. uvoca.

81. lāvaśyalakṣmī.

83. karmārminimārṇa.

85. muvivākyam̐.

87. vivāriṇaḥ.

262. Ityuditaṃ tena sutena rājā śrutvā saśokāgnividāhitātmā /
putraṃ Kuṇālaṃ sambhikṣamānas⁸⁹atatkarmavṛttiṃ prarudannapṛcchat //
263. Kenoddhṛtā(ni)⁹⁰ nayanāni sutasya mahyaṃ ko jīvitam̐ sumadhuraṃ tyajitum⁹¹
vyavastah /
śokānalo⁹² nipati(to) hṛdaye⁹³ pracaṇḍah ācakṣa putra laghu kasya harāmi
daṇḍam //
264. Iti praviṣṭhaḥ (?) sa vipannimittaṃ pitrā punaḥ śokamayena rājñā /
nyavedayallekhanibaddhamasmai śanairnijaṃ netravināśavṛttam //
265. Śrutvaiva tat tīvraṅśamsavṛttam nivṛttavṛtṣevapi⁹⁴ na pravṛttam /
kuṭhāradhārāparibhinnamūlah papāta śākhīva mahīpatiḥ sa //
266. Sa labdhasamjñāḥ kuṭilam̐ vicintya tam⁹⁵ Tiṣyarakṣārācitaprayogam⁹⁶ /
samudyayau strīvadhapatāke 'pi dharmādareṇeva vinigrahe 'syāḥ //
267. Tadā⁹⁷ sa rājā parikopitātmā putravipattipratidagdhacetāḥ /
tām̐ Tiṣyarakṣāmatiduṣṭabuddhiṃ prāhū(fol. 103b)ya samtarjya⁹⁸ ca
paryabhāṣata //
268. Kathaṃ hyare⁹⁹ tvaṃ na nimajjase kṣitau kṣatsyāmi śīrsaṃ paraśuprahārāiḥ /
tyajāmyahaṃ tvāmatipāpakāriṇīm¹⁰⁰adharmayuktām¹⁰¹ śrīyamātmavāniva¹⁰² //
269. Utpāṭya netre pravighāṭayāmi gātraṃ sutikṣṇai(r) muṣalāiśca kiṃ te /
jīvanīṃ sūlāmavarohayiṣye kṣatsyāmi¹⁰³ nāsāmasinā¹⁰⁴ śītena //
270. Kṣareṇa jihvāmatha kartayāmi viṣeṇa vāgnau paridābhayāmi /
ityevamādiṃ sa vadhaprayogaṃ bahuprakāra(m̐) hyavadan narendrah //
271. Śrutvā Kuṇālah karuṇātmakaḥ sa vijñāpayāmāsa guruṃ¹⁰⁵ nṛpendram /
anāryakarmā ya(di) Tiṣyarakṣitā¹⁰⁶ tvamāryakarmā bhava mā vadha¹⁰⁷ striyam//
272. Phalaṃ hi maitrā sadṛśaṃ na vidyate prabho titikṣā sugatena varṇitā /...
273. Evaṃ sa proktvā vipulāpakāre¹⁰⁸ tasmin pratikārasamudyatam̐ tam /
avārayadduḥsabaduḥkhayogaṃ svakarmapakēna vadan kumārah //

89. samabhīkṣamātas.
91. svajitum.
93. hyadayaḥ.
95. ta.
97. tatra.
99. hyār.a
101. adhurma.
103. chatsyāmī.
105. cadhaprayogaṃ.
107. tikṣarakṣitā.

90. kenāddhṛtā.
92. śokānale.
94. vicintyamānaḥsvapi.
96. tiṣyanakṣā.
98. samtarjije.
100. bhyajāmativāpāpakāriṇīm.
102. īva.
104. aśinā.
106. gunum.
108. movadha

274. Tamabravīd bhūmipatirvyathārttaḥ śokena kopena ca dahyamānaḥ /
mohāt kimetā(ṃ) kumati(ṃ) hyanaryāṃ krauryaprasaktāṃ parirakṣasi tvam //
275. Dveṣodyate snehanibandhane¹⁰⁹ vā tulyaṃ mano yasya sa kiṃ manuṣyaḥ /
yasyāpakāre¹¹⁰ 'sti na roṣaleśastasyopakāre 'pi kathaṃ prasādaḥ //
276. Iti śvasantaṃ pralapantamārttaṃ dhīraḥ kumāraḥ pitaraṃ jagāda /
rājan na me duḥkhalavo 'sti kaścit tivrāpakāre 'pi na manyutāpaḥ //
277. Manaḥ¹¹¹ prasannaṃ yadi me jananyāṃ yenoddhṛte¹¹² ca svakareṇa netre /
tat tena satyena mamāstu tāvan netradvayaṃ prāktanameva sadyaḥ //
278. Ityuktamātre nṛpananda(na)sya prādur(ba)bhūvākṣisarojayugmam /
satyavratapratyayakāri loke vilobha(fol.104a)naṃ tatkṣaṇam¹¹³eva lakṣmyāḥ //
279. Nṛpaḥ sukhotsāhakaram¹¹⁴ prajānāṃ virājamānaṃ nayana(dva)yena /
taṃ yauvarājye vimukhaṃ viditvā tadātmajaṃ saṃpratimaṃ¹¹⁵ nyayumkta //
280. Ghorāpacāre sadṛśaṃ vidhāya patnyāḥ pratikāramatha kṣitīśaḥ /
krodhānalaṃ Takṣaśilādhipe 'pi tanmarṣaṇā(d) duḥsaham utsasarja¹¹⁶ //
281. Tataḥ Kuṇālaḥ saviśuddhacakṣuḥ pratyakṣasatyātyanubhāvasiddhaḥ¹¹⁷ /
triratnasevātyanurāgitaḥ¹¹⁸ sa sambodhicaryābhirato babhūva //
282. Tacchrutvā kautukāt sarve bhikṣavas¹¹⁹ te savismayāḥ /
Yaśasaṃ taṃ yatim vijñāṃ paprachirevam¹²⁰ādarāt //
283. Kiṃ bhadanta Kuṇālena pāpkarma kṛtaṃ purā /
nṛpātmajasya hyasyaivamaṃ netre utpāṭite 'dhunā //
284. Kiṃ ca tena kumāreṇa śubhakarma kṛtaṃ purā /
bhūyaḥ pūrvādhikaṃ śuddhaṃ netrayugmamavāpyata¹²¹ //
285. Kasya puṇyavipākena rājaputrastriratnabhāg /
etat satyaṃ bhavāñ chāstā samādiśatu sarvavit //
286. Iti taiḥ prārthitaṃ śrutvā sa saṃghasthaviro Yaśaḥ /
tathetyāśrutya tān sarvān bhikṣūm¹²² dṛṣṭvaivamaḍiśat //
287. Purābhūllubdhakaḥ krūro Vārānasyāṃ¹²³ jighāṃsikaḥ /
sa varṣyāṃ Himālayaṃ mṛgayābhirato 'carat //

109. vipulāvakāre.

111. yasyāprakāre.

113. yenāddhṛte

115. tadikṣotsahitaṃ.

117. duḥsahasatsasarja.

119. ābhyānurāgitaḥ.

121. paprachare.

110. snehanibaddhane.

112. namaḥ.

114. tattaṇāṃ.

116. saṃpratina.

118. satyābhyānubhāva.

120. sikaṣavas.

122. avāpyate.

123. bhikṣun.

288. Tatra guhāniviṣṭāni pañcamṛgaśatāni saḥ¹²⁴ /
vāgurayā samāsādyā sarvāṇi tāni prāgrahit //
289. Tatra teṣāṃ mṛgānāṃ sa sarveṣāṃ nayanānyapi /
uddhṛtya hastapādāṃśca bandhitvā gṛhamāyayau //
290. Tatastān kramaśo nītvā gṛhe hatvā sa lubdhakaḥ /
teṣāṃ mā(m) sāni vikrīya bubhuje¹²⁵ suciram sukham //
291. Etat pāpavipākena lubdhakaḥ¹²⁶ sa durātmakaḥ /
narakeṣu bhramannandhībhu(fol. 104b) to duḥkhāra (?) bhūtavān //
292. Tataścīrāt samuttīrya martyaloke durākṛtiḥ /
pañcajanmaśatānyevamuddhṛtākṣo'bhavat sadā //
293. Manyadhvaṃ bhikṣave yūyamāsīd¹²⁷ yo lubdhakaḥ¹²⁸ kudhīḥ /
ayameva Kuṇālo hi satyametat pracakṣyate //
294. Tatpāpaśeṣapākena kulīno 'yaṃ nṛpātmajaḥ /
apī hatvā svayaṃ netre utpātya duḥkhamāptavān //
295. Tato 'nyajanmani śreṣṭhiputro mugdhābhido 'bhavat /
sa caityapratimānetraṃ śastreṇāghātitaṃ vyadhāt //
296. Tataḥ samjātasamjñāḥ¹²⁹ sa paścāttāpānalāhataḥ /
bhūyaḥ satkṛtya tannetraṃ¹³⁰ indranīlamayaṃ vyadhāt //
297. Abhyarcya śraddhayā¹³¹ bhaktyā praṇatvā sāñjalirmudā /
kṣamāpayan muhurnatvā prā(r)thayadevamādarāt //
298. Namaste bhagavan nātha mayā mūḍhena yat kṛtam /
tan me 'parādhātāṃ śāstā bhavān kṣantum samarhati //
299. Evaṃ sa śreṣṭhiputrastaccāityasevārataḥ sadā /
tri(ra)tnāśaraṇaṃ kṛtvā satyadharmārato 'bhavat //
300. Yo 'sau śreṣṭhisuto mugdhaḥ Kuṇālo 'yaṃ tadābhavat /
iti satyaṃ mayākhyātāṃ guruṇā me yathoditam //
301. Yaccāityapratimānetraṃ purāṇena vighātitaṃ /
etatpāpavipākena netra 'sy hāya(?) coddhṛte //
302. Yacca taccāityabimbasya netre ratnamaye vyadhāt /
etat puṇyavipākācca netra 'syr prādbhave (?) punaḥ.

124. rāvaṇamyāṃ.

126. bubhraje.

128. āsid

130. kulovaṃ.

125. caḥ.

127. lubdhakeḥ.

129. lubdhakoḥ.

131. samjāgasamjñeḥ.

303. Tato 'nyajanmanī ś(r)eṣṭhiputraścāpyabhavat purā /
Kuṇālo 'yaṃ tadānena yatkr̥taṃ (ta)nniśamyatām //
304. Purā yadābhavad¹³² buddhaḥ¹³³ Krakucchandastathāgataḥ /
munīndraḥ sarvavicchāstā dharmarājā¹³⁴ jāgadguruḥ. //
305. Vināyakaḥ sa sambuddha(ḥ) sarvasattvahitārthabhṛt /
buddhakārya(m) sa(fol. 105a)māpya ca¹³⁵ tato nirvṛtimāyayau //
306. Tasyāśokena bhūpena tanu(m) saṃskṛtya vahninā /
taddhātugarbitaṃ caityaṃ ratnamayaṃ prakāritaṃ //
307. Yathāvidhiṃ pratiṣṭhāpya sthāpitaṃ tan mahīpatiḥ¹³⁶ /
abhyarcya¹³⁷ satataṃ tatra sadāpi samasevyata //
308. Tataḥ kāle nṛpo 'śokaḥ so 'pi mṛto divaṃ yayau /
tatrāśrāddho nṛpo rājā rājye prāptaḥ pratiṣṭhitaḥ //
309. Tadā tena nṛpenāpi tatra caitye¹³⁸ pramohataḥ /
tāni sarvāṇi ratnāni caurikairāhṛtāni vai //
310. Tadā stūpaṃ (tam) ālokya viśīrṇakāṣṭhaśeṣitaṃ /
sa(r)ve lokāḥ samudvignāḥ¹³⁹ śocitvā saṃvipetire¹⁴⁰ //
311. Tasmī(m)śca samaye tatra ś(r)eṣṭhiputra upāgataḥ /
tāmlokāñcātītān dṛṣṭvā papracchaivaṃ savismayaḥ //
312. Kimevaṃ bhavatā(m) śokaṃ kutaḥ¹⁴¹ kenātra jāyate /
vaktavya(m) cetadāśvatra puro me vaktum¹⁴² arhath //
313. Iti tena tathā pṛṣṭe sa(r)ve te paurikā janāḥ /
taṃ śreṣṭhisutaṃ sādhu(m) bodhayitu(m) samabruvan¹⁴³ //
314. Sādho paśya munīndrasya Krakucchandasya tāyinaḥ /
imaṃ ratnamayaṃ stūpaṃ¹⁴⁴ kāṣṭhaśeṣaviśīrṇitaṃ //
312. Vayaṃ samabhyarcya gatvā ca śaraṇaṃ mudā /
śraddhayā sadgatiṃ prāptum¹⁴⁵ upasevyāmahe sadā //

132. yadābhavad.
134. dharmarājō.
136. mahopica.
138. caityai.
140. saṃviṣetire
142. vaktam.
144. sbhūpaṃ.

133. buddhoḥ.
135. va.
137. abhyavya.
139. samugvinnāḥ.
141. kuteḥ.
143. samabravan.
145. praptum.

316. Idānī(m) kiṃ kariṣyāma(h) stūpo 'yaṃ¹⁴⁶ hi viśīryate¹⁴⁷ /
iti hetorime sarve vayaṃ śocāmahe sadā //
317. Iti tairnigaditaṃ śrutvā sa sādhuḥ śreṣṭhinandanah /
tat stūpaṃ¹⁴⁸ āśu sa(m)skṛtya punā ratnamayaṃ vyadhāt //
318. Yathāvidhi(m)pratiṣṭāpya mudābhyarcya prasannadhīh /
bhaktyā pradakṣiṇaṃ kṛtvā natvaivaṃ praṇidhiṃ vyadhāt //
319. Idṛcchāstāramārādhyā sadharmaṃ samavāpnuyām /
bodhisattvavrataṃ dhṛtvā nirvṛtipadamāpnuyām //
320. Iti (fol. 104b) tena gṛhasthena saṃprasāditacetasā /
taccāityaṃ sarvadābhyarcya sevāṃ cakre pramoditaḥ //
321. Tataḥ sa(r)ve 'pi te lokā(s) tad dṛṣṭvābhyānumoditāḥ /
tathā nityamupāśṛtya¹⁴⁹ somabhyarcya¹⁵⁰ hi bhejire //
322. Yo 'sau śreṣṭhisutaḥ sādhuḥ Kuṇālo 'yaṃ tadābhavat /
manyadhvaṃ¹⁵¹ bhikṣavaḥ sarva itī satyaṃ nigadyate //
323. Netrāpahāreṇa¹⁵² vane mṛgānāṃ bālye ca caityapratimākṣilopāt¹⁵³ /
avāptavāneṣa vināśamakṣṇor¹⁵⁴janmāntareṣvadya ca rājaputraḥ //
324. Sa ratnanetrāṃ pratimāṃ ca kṛtvā dṛṣṭi(m) viśuddhāṃ punarāśasāda /
viśīrṇacāityapratisaṃskṛtena prasādikaḥ kā (nta)mayaśca jātaḥ //
325. Yathā ca caityapraṇidhiṃ sa cakre tathāyamārādhyā narendrasūnuḥ /
munīndrakalpaṃ sugatātmajaṃ ca¹⁵⁵ prasādayedadyupaguptabhikṣuṃ¹⁵⁶ //
326. Śrotāḥ praptiphalapravṛttavimalālokakrameṇāmuna /
vairāgyojjvalasatyadarśanavidbhau labdhādhikāraṣṭhitiḥ //
samyakpuṇyavaśād¹⁵⁷upeṣyati śanaiḥ kālena saṃbuddhatām /
ityuktaṃ sthavireṇa bhikṣunivahaḥ śrutvābhavad viśmitaḥ //

146. stūpāyaṃ.

148. sbhūpaṃ.

150. samabhyarcya.

152. netrāyahāraṇa.

154. akṣnor.

156. prasādayethyupaguptabhikṣu.

147. viniryate.

149. upāśṛbhya.

151. nanyadhvaṃ.

153. caibhyapratimākṣiḷāpāt.

155. sugatātmajecha.

157. panyavaśād.

327. Ityetad guruṇoditaṃ mama tathā śrutvā mayā kathyate /
 yūyaṃ cāpi tathātra nityamaṇiṣaṃ¹⁵⁸ śrutvābhisaṃmodata¹⁵⁹ /
 ityuktaṃ ca Jayaśrīyā subhajānā saddharmavṛddhyarthinā śrutvā te
 yatayastatheti ca sāṅgīkṛtya¹⁶⁰ saṃvedire //
328. Idam Kuṇālasya mahīndrasūnoḥ śrutvāvadānaṃ hyanumodayanti /
 tat kleśasaṃghān pravibhāya sarve bodhyālayaṃ¹⁶¹ yānti subhadritāṃsā(h) //
- Iti śrīmad Aśokāvadāne Kuṇālāvadānaṃ samāptam.

158. nityasaniṣaṃ.

160. sāṅgīkṛbhya

159. saṃmodate.

161. bodbhālayaṃ.

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