

DEPARTMENT OF ARCHAEOLOGY OF PAKISTAN
and
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

LITERARY AND HISTORICAL DOCUMENTS FROM PAKISTAN

II

RANIERO GNOLI

UDBHATA'S COMMENTARY
ON THE
KĀVYĀLAMKĀRA OF BHĀMAHA

WITH AN APPENDIX BY MARGHERITA TATICCHI
INCLUDING SOME FRAGMENTS OF KĀLIDĀSA'S
RAGHUVAMŚA



ROMA

ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

1962

12

1.21
d 1

NTAL SERIES



INDIAN INSTITUTE OF ADVANCED STUDY SIMLA

the Tibetan Kings.

ia according to the Shui-ching-chu.

date of the Buddhist Master of the Law Vasu-

āga cult and related ceremonies. Part I and II. aining lectures delivered at Is.M.E.O. by ENDAK, C. HENTZE, P. H. POTT.

kāra. Introduction and Translation from the it-Tibetan Indexes.

taining lectures delivered at Is.M.E.O. by ELIADE, J. FILLIOZAT, P. HUMBERTCLAUDE, IARNER.

arliest Vinaya and the beginnings of Buddhist

st Texts, Part I. Containing A sa ṅ ga 's cchedikā edited and translated; Analysis of the s u b a n d h u ; Mahāyānaviṃśikā of N ā g ā - K a m b a l a p ā d a ; Catuḥstavasamāsārtha of t w o p a d e ś a of J i t ā r i ; Tarkasopāna of V i - h an appendix containing the Gilgit Text of by N. P. CHAKRAVARTI.

- IX, 2. — TUCCI G., *Minor Buddhist Texts, Part II. First Bhāvanākrama of Kama- laśīla.*
- X. — *Materials for the study of Nepalese History and Culture:*
1. TUCCI G., *Preliminary Report on two Scientific Expeditions in Nepal.*
2. GNOLI R., *Nepalese Inscriptions in Gupta characters. Part I, Text and Plates.*
3. PETECH L., *Medieval History of Nepal (c. 750-1480).*
- XI. — GNOLI R., *The aesthetic experience according to Abhinavagupta.*
- XII. — ROCK J. F., *The Amnye Ma-chhen range and adjacent regions. A mono- graphic study.*
- XIII. — CONZE E., *Vajracchedikā Prajñāpāramitā.*
- XIV. — *Le Symbolisme cosmique des Monuments religieux. Actes du Congrès qui a eu lieu à Rome sous les auspices de l'Is.M.E.O., avec la collaboration du Musée Guimet, Avril-Mai 1955. Conférences par R. BLOCH, J. DANIEL- LOU, M. ELIADE, M. GRIAULE, C. HENTZE, C. LEVI-STRAUSS, H. C. PUECH, G. TUCCI.*
- XV. — WYLIE T. V., *A place name index to George N. Roerich's translation of the Blue Annals.*
- XVI. — FERRARI A., *mK'yen brtse's Guide to the holy places of Central Tibet. Com- pleted and edited by L. PETECH, with the collaboration of H. RICHARDSON.*
- XVII. — *Orientalia Romana. I, Essays and Lectures, by E. BENZ, H. CORBIN, A. GODARD, L. HAMBIS, V. MINORSKY, S. P. TOLSTOV.*

Please turn to the next cover

CATALOGUED *DATA* ENTERED

UDBHAṬA'S COMMENTARY
ON THE
KĀVYĀLAMKĀRA OF BHĀMAHA

ISTITUTO ITALIANO
PER IL MEDIO ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE
DI
GIUSEPPE TUCCI

VOLUME XXVII

LA REDAZIONE DELLA SERIE È CURATA
DAL PROF. ANTONIO GARGANO

ROMA
Is. M. E. O.
1962

DEPARTMENT OF ARCHAEOLOGY OF PAKISTAN
and
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

LITERARY AND HISTORICAL DOCUMENTS FROM PAKISTAN

II

RANIERO GNOLI

UDBHATA'S COMMENTARY
ON THE
KĀVYĀLAMKĀRA OF BHĀMAHA

WITH AN APPENDIX BY MARGHERITA TATICCHI
INCLUDING SOME FRAGMENTS OF KĀLIDĀSA'S
RAGHUVAMŚA



R O M A

ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

1 9 6 2



Library

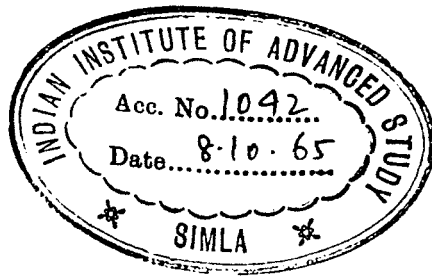
IAS, Shimla

808.04912 Ud 1 C



00001042

TUTTI I DIRITTI RISERVATI



808.04912
Ud 1 C

Printed in Italy - Stampato in Italia.

P R E F A C E

As the Introduction gives all that I have at present to say on these fragments, there now remains only the welcome duty of acknowledging the help received from various sources. Prof. Raghavan, Prof. Renou, Dr. Dave and Dr. Pandeya have been kind enough as to read the proofs of some fragments and to aid me by many useful suggestions. But my thanks are due above all to Prof. T. Venkatacharya. He has been good enough as to read the proofs of all the fragments and to his vast knowledge of Alaṃkāraśāstra and Grammar I owe many valuable remarks and the identification of some passages quoted in the text.

Rome, March 1962.

The critical apparatus has the following:

- < > pointed brackets indicate the editor's addition or emendation.
- Italics* indicate uncertain readings.
- × a cross indicates a lost akṣara.
- . a dot indicates the loss of part of an akṣara.
-] [square brackets mark lost beginnings and ends of lines.
- . . . three dots indicate the loss of a number of superior or inferior lines in the leaf.

The recto and the verso of the leaves has been marked by the letters *a* and *b* respectively. Obviously, in the fragments *incertae sedis* this distinction is merely conventional. Critical notes do not refer to the actual lines of fragments, but to the serial numbers of lines given in margin.

CONTENTS

	PAGE
PREFACE	VII
APPARATUS	VIII
REFERENCES AND ABBREVIATIONS	X
INTRODUCTION	
§ 1. The Manuscript	XIII
§ 2. Authorship, etc.	XVI
§ 3. Generalities	XXXVII
§ 4. The Text of Bhāmaha	XXXIX
ADDENDA	XLIII
FACSIMILES	between pp. XLIII and 1
TEXT	1
(a) Fragmenta Incertae Sedis	57
APPENDIX	81

- Alaṃkāracuḍāmaṇi* = see HC (Hemacandra).
- AS = The *Alaṃkārasarvasva* by Ruyyaka (the *Vṛtti* perhaps by Maṅkhaka); ed. by G. Dvivedi, *KM*, 35, Bombay 1939 (with the commentary of Jayaratha); and by K. Sāmbasiva Sāstrī, *TSS*, XL, Trivandrum 1926 (with the commentary of Samudrabandha).
- Bhāmaha = Edd. etc. of the *Kāvyaḷaṃkāra* quoted to p. xxxix, q.v.
- Bodhicaryāvatāra* = *Bodhicaryāvatāra* of Śāntideva, with the commentary (*Pañjikā*) by Prajñākaramati; ed. by L. de la Vallée Poussin, Calcutta 1901.
- BSPS = *Bombay Sanskrit and Prakrit Series*.
- Caṇḍīśataka* = the *Caṇḍīśataka* by Bāṇa, ed. by G. P. Quackenbos, *The Sanskrit Poems of Mayūra*, etc., Columbia University Press, New York 1917.
- DhA = *Dhvanyāloka* of Ānandavardhana with the commentary *Locana* of Abhinavagupta, *KM*, 25, Bombay 1891 (4th ed. 1935); *KSS*, 135, Benares 1940. The first chapter with the sub-commentary *Kaumudī* of Uttuṅodaya ed. by S. Kuppaswami Sastri, Madras 1944. See also the ed. with an elaborate English exposition by B. Bhattacharya, Calcutta 1956; and the translation by K. Krishnamoorthy, Poona 1955.
- EW = *East and West*, Rome.
- GOS = *Gaekwad's Oriental Series*, Baroda.
- Harṣacarita* = *Harṣacarita* of Bāṇa, *NSP*, Bombay 1946.
- HC = Hemacandra, the Jain author of the *Kāvyaṅuśāsana* with the commentary *Alaṃkāracuḍāmaṇi* and the sub-commentary *Viveka*, ed. by Rasiklal C. Parikh, Bombay 1937. Also, *KM*, 71, 2nd ed., *NSP* Bombay 1934.

- HSP* = *The History of Sanskrit Poetics*, by P. V. Kane, 3rd. ed., Bombay 1951.
- Indische Sprüche* = *Indische Sprüche* by Otto Böhtlingk, St. Petersburg, 1870–1873.
- IHQ* = *Indian Historical Quarterly*.
- JOR* = *Journal of Oriental Research*, Madras.
- JRAS* = *Journal of the Royal Asiatic Society*.
- Kaumudī* = *The Kaumudī Commentary to the Dhvanyāloka* by Uttuṅodaya. See *Dhvanyāloka*.
- KASS* = *Kāvyaḷamkārasārasaṃgraha*, q.v.
- Kāvyaḷamkārasārasaṃgraha* = by Udbhata; ed. by Narayana Daso Banhatti, *BSPS*, LXXIX, Bombay 1925 (with the commentary *Laghuvṛtti* of Indurāja); and by K. S. Ramaswami Sastri Siromani, *GOS*, LV, Baroda 1931 (with the commentary *Vivṛti* of Tilaka).
- Kāvyaḷprakāśa* = *The Kāvyaḷprakāśa* of Mammaḷa, with the commentary (*Samketa*) by Māṇikyacandra, ed. by R. Shama Sastry, Mysore 1922. See also *Ānandāśrama Skt. Series*, 89, ed. V. Abhyankar, Poona 1921.
- Kirātārjunīya* = *Kirātārjunīya* by Bhāravi (with the commentary of Mallinātha), *NSP*, 1942.
- KSS* = *Kashi Sanskrit Series (Haridās Sanskrit Granthamālā)*.
- Locana* = See *DhA (Dhvanyāloka)*.
- KM* = *The Kavyamālā* series, published by the Nirnaya Sagar Press, Bombay; actually two series respectively numbered 1–14 for short works and 1–95 for longer.
- M* = The recension of the *Raghuvamśa* of Kālidāsa according to Mallinātha.
- MaBhā* = *The Mahābhārata* for the first time critically edited by V. S. Sukthankar, Poona 1933 sqq.
- MBh* = *The Mahābhāṣya* of Patañjali, *NSP*, Bombay.
- N* = *The Raghuvamśa of Kālidāsa*, ed. by G. R. Nandargikar, 3rd. ed. Bombay 1897.
- NSP* = *The Nirnaya Sagar Press*, Bombay.
- Nyāyamañjarī* = *The Nyāyamañjarī* by Jayantabhaḷḷa, *KSS*, 106, Benares 1936.
- P* = Pāṇini.

- PV* = The *Pramāṇavārttika* of Dharmakīrti with a commentary of Manorathanandin, ed. by Rāhula Sāṅkṛtyāyana; Appendix to *JBORS*, voll. XXIV–XXVI, 1938–1940. The first chapter with the auto-commentary ed. by R. Gnoli, *SOR*, Roma 1960.
- Rāmāyaṇa* = The *Rāmāyaṇa*, critically edited by G. H. Bhatt, Baroda 1960.
- Ratnāvalī* = The *Ratnāvalī* by Harṣa, *NSP*, Bombay 1938.
- Siddhi* = *Vijñaptimātratāsiddhi*, *La Siddhi de Hivan-tsang*, traduite et annotée par L. de La Vallée Poussin, Paris 1928.
- SOR* = *Serie Orientale Roma*.
- SP* = *History of Sanskrit Poetics*, by S. K. De, 2nd ed., Calcutta 1960.
- Śrngāraprakāśa* = The *Śrngāraprakāśa* of Bhoja, ed. by G. R. Josyer (the first eight chapters only), Mysore 1955.
- ŚrP* = The *Śrngāraprakāśa*, *q.v.*; V. Raghavan, *Bhoja's Śrngāra Prakāśa*, Bombay 1940.
- Subhāṣitāvalī* = Edited as of Vallabhadeva by P. Peterson and Durgā Prasāda, Bombay 1886.
- ŚV* = The *Śisupālavadhā* of Māgha, *NSP*, 1940.
- TSS* = *Trivandrum Sanskrit Series*.
- UV* = The *Udyānavṛtti*, a valuable sanskrit modern commentary to the *Kāvyaḷaṃkāra* of Bhāmaha by D. T. Tatacharya Siromani (see p. xxxix, n. 2).
- Vāmana* = The *Kāvyaḷaṃkārasūtra* with the *Vṛtti*, by Vāmana, *NSP*, Bombay 1953.
- Viveka* = See Hemacandra.
- Vyaktiviveka* = The *Vyaktiviveka* of Mahimabhaṭṭa, ed. with a commentary of Ruyyaka, *KSS*, 121, Benares 1936.
- ZDMG* = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

§ 1. THE MANUSCRIPT.

Two years ago, there have come to light in the vicinity of Kafirkot̥h a certain number of fragmentary leaves and minor fragments (many of them extremely minute and containing only a few akṣaras) of a manuscript in birch-bark, written in śāradā characters. The period to which this MS belongs is probably the 9th–11th cent. These fragments have been kindly sent by Dr. F. A. Khan, Director General of the Archaeological Department of Pakistan to Prof. G. Tucci for restoration—as they were extremely brittle—to be undertaken by the Institute of Book Pathology (Istituto di Patologia del Libro). On my first examining them after they were restored, I recognized two different works, that is a commentary to Bhāmaha's *Kāvyaḷamkāra*, which is, in all probability, the Udbhaṭa one which was lost, and the *Raghuvaṃśa* of Kālidāsa. The fragments containing the *Raghuvaṃśa*, transcribed by Miss Margherita Taticchi, have been described and edited by her as an appendix to this volume. This is the earliest manuscript known so far of the work, it seems.

So far as the comment to Bhāmaha is concerned, we are not in a position to say anything as to the number of leaves which originally made up this manuscript. The

only leaves where, on the left hand margin, we still find the mark of numeration, are the 4th and the 47th which correspond, in the Bhāmaha text, to the comment on stanzas I, 9–12 (Fr. 6), II, 69–71 (Fr. 24). The size of leaves was originally about 32×9 cm. The right hand side of all the leaves – about one half – had been destroyed by fire and hence lost. The number of lines per page is 8 and in one leaf only, 9. Each line must have contained about 40 to 60 akṣaras. The script, as we have already mentioned, is śāradā of the 9th–11th cent. A more precise dating is difficult, the śāradā being a kind of writing which underwent only slight modifications. Certain fragments are written on a face only. Apparently, not all the leaves are written by the same hand. The ink of the first chapter is rather weak and the writing is smaller and less regular than that of most of the second chapter. The writing of the third chapter is comparatively smaller than that of the preceding ones, and in turn is at variance with that in chapters V and VI which is more rounded and bolder. The manuscript is rather uncorrect. The signs for numbers are the same as those occurring in the MS of the *Saṅghabhedavastu* – being a part of the Vinaya of the Mūlasarvāstivādin – from Gilgit, also written in śāradā script, which is now being worked out for publication in the Is.M.E.O. Marginal additions are few. Frequent on the other hand, the interlinear ones and akṣaras perhaps corrected by a second hand. The poor state of preservation of a large part of these fragments did not always permit me to read them with sufficient certainty, especially where the meaning was not clear to me. Moreover, the śāradā script is one which leads to frequent confusion in certain groups of signs, e.g., *dhya* and *vya*; *nta rta*, and *tta*; *nva* and *ndha*; *tū* and

bhū; ṣṭha and *ṣva*; *ddha* and *dva*; *nna* and *rta*; *dṛ* and *sṛ*; *rda* and *nda*; and occasional confusion in others, e.g., *kta* and *rta*; *ta* and *bha*; *ga* and *śa*; *pa* and *dha*; *rṇa* and *la*, etc. The consonants *b* and *v* are denoted by the same sign.

The task of reconstruction of these fragments, which have come to us in no specific order whatever, was very long and all the more difficult inasmuch as, under the effects of fire and time, certain pages had become superimposed, and, as it were, merged in each other. In some cases it was necessary to divide the page of bhurjāpatra in half through its thickness (in the meantime, all the fragments had been laid between two very fine layers of cellulose to prevent them from disintegrating entirely) to see whether it was not really a double or triple page, as had repeatedly occurred with certain fragments. Lastly, I am fully aware of the precariousness and uncertainty lying in several points of this work, which have however had a counterpart in the satisfaction of having done my best in the five or six months I have spent in the company of Udbhaṭa and Bhāmaha. I have spared no efforts in trying to make the tiny fragments tally – many of the present fragments are made up of about ten lesser ones – with the help of sunlight in the summer, and of a powerful reflector during the winter, in order to rescue from fire damage and time the greatest possible amount of akṣaras. In the points where the manuscript was hardest to read, or the reading uncertain or utterly hopeless, I have had no hesitation in merely transcribing the apparent (or assumed) outlines of the characters, without any attempt whatsoever at integration or at interpretation, in such cases impossible, or doubtful at best. Such passages are transcribed in italics.

§ 2. AUTHORSHIP, ETC.

As already intimated, the work contained in this MS is a commentary on Bhāmaha's *Kāvyaḷaṃkāra*, to be identified, to my mind, with the lost *vivarāṇa* of Udbhaṭa who, so far as we know, was Bhāmaha's only commentator. Indeed, not only was Udbhaṭa Bhāmaha's only commentator, but some passages of the present commentary seem to have been the source of some lines of Hemacandra's *Alaṃkāracūḍāmaṇi* and *Viveka* ¹⁾. The great Jaina scholar had, as it is known, a certain tendency to copy and paraphrase works of earlier authors, and in the aforementioned passages also, it is likely that he based himself on a well-known and authoritative work, such as the commentary of Udbhaṭa, rather than on some obscure comment, of which no trace has come down to us ²⁾. The few frag-

¹⁾ Cp. Fr. 22 b, ll. 4, 5, 8; 23 a, l. 5; 40 a, l. 8. See also below, pp. XXXIII, XXXVII. The character and the sources of the *Kāvyaḷaṃkāra* with its two commentaries *Alaṃkāracūḍāmaṇi* and *Viveka* have been discussed at length by Sivaprasad Bhattacarya in his paper *Hemacandra and the Eleventh-Century Kashmir Poetists*, *JAS*, XXIII/1957, pp. 117-129. As we shall see, one of these sources, which, of course, the learned author of this article could not know, was Udbhaṭa's *Vivarāṇa*.

²⁾ The identity of this commentary with that of Udbhaṭa has been doubted by V. Raghavan. It is worthwhile, in this connection, to quote what he said on the occasion of The Twenty-first All-India Oriental Conference in his presidential address delivered in Srinagar during the 14th, 15th, and 16th October 1961 (see the Address by V. Raghavan, pp. 17-18), (each graphical peculiarity of the original has been faithfully reproduced).

"This is - he said - the only commentary on Bhāmaha found anywhere and from our available *Alaṃkāra*-literature we know there was only one commentary on Bhāmaha and that by Udbhaṭa of Kashmir. One is therefore inclined to take this commentary as Udbhaṭa's and Gnoli claims that this is 'without any doubt the lost *vivarāṇa* of Udbhaṭa' [in a private communication addressed by me to Prof. Raghavan]. If it is so, this would be perhaps

ments of this commentary from which a complete meaning can be made out are in addition in perfect agreement with the theories and the language of Udbhaṭa, such as they appear in later tradition and in his minor work, the *Kāvya-lamkārasārasaṅgraha*. Let me call the attention of the reader on some particular points.

one of the foremost discoveries of our times. But having examined all the fragments, I find it is not possible to assert that it is Udbhaṭa's. There are some clear tests to identify Udbhaṭa's *Bhāmahavivaraṇa*, and as these fragments are meagre, we can apply only one of these tests. In one of the fragments, numbered 4 [the present no. 10] by Gnoli, we have *Bhāmaha* I. 9:

ś a b d a ś c h a n d o b h i d h ā n ā r t h a ḥ i t i h ā s ā ś r a y ā ḥ k a t h ā ḥ |
l o k o y u k t i ḥ k a l ā ś c e t i m a n t a v y ā ḥ k ā v y a h e t a v a ḥ ||

This is a crucial verse so far as Udbhaṭa's commentary is concerned. Students of the *Dhvanyāloka* know that when elucidating at the beginning of the work the text *bhāktam āhustam anye* and its *vṛtti*, Abhinavagupta quotes from Udbhaṭa's *Vivaraṇa* on the verse given above and Abhinavagupta says here that to explain why *Bhāmaha* after saying *śabdaḥ* first, said again *abhidhāna* in *abhidhānārthaḥ* Udbhaṭa interprets the second word *abhidhāna* not as 'word' but *abhidhāvypāra*, the signficatory capacity of a word, which, Udbhaṭa adds, is of two kinds *Mukhya* and *Guṇavṛtti*. This is a very vital context as Udbhaṭa shows here his acceptance in *Kāvya* of a *Vṛtti* other than the *Mukhya*. Unfortunately in the fragments discovered in the Swat valley the gloss on this verse does not offer this wellknown comment of Udbhaṭa. Instead, the commentary in the fragment says the opposite, i.e. taking *abhidhāna* normally as *śabda* " *abhidhānārthaḥ śabdānām arthaḥ* " which is a serious obstacle to Gnoli's proposed identification. But if Udbhaṭa had first given the straight meaning and then given as an alternative or better interpretation what Abhinavagupta has quoted, and if in the broken-up portion of the leaf we have lost this second interpretation, we may then, at least tentatively, take this as the *Bhāmahavivaraṇa* of Udbhaṭa".

To my mind the fact that in these fragments the words cited by Abhinavagupta are lacking is not conclusive, since, as Prof. Raghavan observes, they could well belong to the missing part of the leaf. Literal quotations from Udbhaṭa's commentary are, as we have remarked, extremely few and it is far from surprising if none of them occurs in these fragments. On the other hand, notwithstanding the contrary opinion of V. Raghavan, the remains of this fragment clearly support, as we shall see, Udbhaṭa's views.

[XVII]

a) The fragmentary comment to the stanza ś a b d a ś
c h a n d o ' b h i d h ā n ā r t h ā ḥ , etc. (I, 9; see Fr. 10),
which, according to V. Raghavan, is, as we have seen, a
serious obstacle to the attribution of this commentary to
Udbhata, to my mind, is rather in support of it. According
to this commentary, Bhāmaha's words a b h i d h ā n ā r t h ā ḥ
require to be explained as ś a b d ā n ā m a r t h ā ḥ ¹⁾
and ś a b d ā n ā m a b h i d h ā n a m . Words, in other
terms, have a meaning and, of course, between these two
there must be a connection, s a ṃ b a n d h a . The pur-
port of a b h i d h ā n a is just that of ensuring this connec-
tion. Words and meanings unconnected are not perceived
and there must therefore be some capacity, implicit in
the words, which connects them with their respective senses.
This is, according to the commentator, the reason why
the word a b h i d h ā n a has been mentioned in the
stanza. The words quoted by Abhinavagupta – ś a b d ā -
n ā m a b h i d h ā n a m a b h i d h ā v y ā p ā r o m u -
k h y o g u ṇ a v ṛ t t i ś c a – occurred probably in the
missing part of line 4, as an explanation of a b h i d h ā n a .
The meaning of a b h i d h ā n a is a b h i d h ā v y ā -
p ā r a , i.e., power or capacity of denotation, and, in
this power two different aspects or functions may be di-
stinguished, namely, m u k h y a v ṛ t t i and g u ṇ a -

¹⁾ In other words, ś a b d ā n ā m a r t h ā ḥ is to be considered as a
comment of a r t h a only and not of a b h i d h ā n ā r t h ā ḥ , as it seemed
to Prof. Raghavan (above, p. xvii). The meaning of a r t h a , accord-
ing to the commentator, is, in this case, the well-attested one of a b h i -
d h e y a . In a similar way, a r t h a is explained as v a s t u in the Fr. 50 a, l. 5.
See, in this connection, the *Amarakośa*, s.v.: a r t h o ' b h i d h e y a -
r a i v a s t u p r a y o j a n a n i v ṛ t t i ṣ u . The term a b h i d h ā n a was
explained, on the other hand, as ś a b d ā n ā m a b h i d h ā n a m (cp. infra).

v ṛ t t i , viz. a primary and a secondary function. This supposition is in fact supported by the subsequent lines. In them, indeed, the m u k h y a v ṛ t t i or primary capacity of a word is exemplified by the sentence p a r - v a t ā d e t i d e v a d a t t a ḥ , and the secondary or figurative power by the well-known verse e t i j i v a n - t a m ā n a n d o n a r a ṃ v a r ṣ a ś a t ā d a p i ¹⁾. Whereas in the first instance the verb e t i maintains its primary value, in the second case it is used in a figurative sense, since the root i in its primary sense (i ṅ g a t a u) cannot be construed with such abstract things as ā n a n d a . The third example is somewhat more complex. We know that, according to Pāṇini, the application of the suffix k t v ā requires that the two actions involved have the same agent and that the action indicated by the root to which k t v ā is added temporally precede the other ²⁾. This rule, generally observed, sometimes is however apparently violated. This is the case with a stanza borrowed from the *Kirātārjunīya*, III, 21, which runs thus ³⁾:

nirīkṣya saṃrambhanirastadhairyaṃ
rādheyam ārādhitajāmadagnyam |
asaṃstuteṣu prasabhaṃ bhayeṣu
jāyeta mṛtyor api pakṣapātaḥ ||

How to explain this irregularity? According to Mahimabhaṭṭa and Mallinātha ⁴⁾, we here have simply a case of

¹⁾ *Rāmāyaṇa*, Sundarakāṇḍa, V, 34 (see VI, 126),

²⁾ P, III, 4, 21: s a m ā n a k a r t ṛ k a y o ḥ p ū r v a k ā l e .

³⁾ This is literally translated: "Having seen the son of Rādhā, who had propitiated the descendant of Jamadagni and had pushed back the firmness (of the enemies) because of anger, inclination to the unfamiliar fears would suddenly be born even of Death himself".

⁴⁾ Cp. the *Vyaktiviveka*, p. 28. Mallinātha, while commenting on this stanza, observes: a t r a j a n i k r i y ā p e k ṣ a y ā s a m ā n a k a r t ṛ k a -

constructio ad sensum. The word *mṛtyoḥ* is to be taken as a subjective genitive of *pakṣapāta*. The last and not *jāyeta* is, as a matter of fact, the action subsequent to that of seeing, just as if the poet had said *nirīkṣya . . . mṛtyuḥ pakṣe patati*. In this case, *mṛtyu* is obviously the subject of *nirīkṣya* and of *patati*¹⁾.

Udbhata takes a quite different view. First of all, it is impossible, he says, to maintain that the action sub-

*tvābhāve 'pi pakṣapātakriyāpekṣayā tatsaṃbhavān
nirīkṣyeti lyapnirdeśaḥ |*

¹⁾ Prior to Mallinātha, this stanza, as we have said, is cited by Mahimabhaṭṭa also. This is one of the instances adduced by him in support of the theory according to which action alone is the fundament of the use of nouns for objects. In this case, indeed, the actions preceding that indicated by the root to which *ktvā* is added, are expressed by two nouns, namely *bhaya* and *pakṣapāta*. To the objection that action can be proper to sentient things only and not to insentient things – as, f.i., a jar, or, as in this case, *bhaya* and *pakṣapāta* –, he answers that this is not true and action can be proper to inanimate beings also. This answer is based, as his commentator Ruyyaka, explicitly remarks, on the tenets of Kashmiri Śivaism, according to which inanimate things also are really consisting of consciousness and liberty (pp. 33–34). According to Mahimabhaṭṭa the *guṇavṛtti* does not exist. A word can have one function only, that is the literal one. The so-called secondary or metaphorical function supposes necessarily two or more words – therefore, a particular context – from which it is inferred. In other terms, it resolves itself in a relation of *sādhya* and *sādhana* and is then to be considered as a form of *anumāna*. The *Vyaktiviveka* deserves more attention than it has been given. Mahimabhaṭṭa's critics to the doctrine of *dhvani* are sometimes very penetrating and intelligent. I share completely the opinion of Mr. Kane (*HSP*, p. 243) that “his work is one of the masterpieces of the *Alaṃkāra* Literature and deserves to be saved from the unmerited oblivion in which it has fallen. His work contains brilliant arguments and exhibits great erudition, logical acumen, fastidious criticism and deep insight”. Recently, the views of Mahimabhaṭṭa have been expounded by K. C. Pandey in his book on *Indian Aesthetics* (Banaras, 1950), pp. 270 sqq., and in the article *Kashmir Śaiva Tendencies of Mahima Bhaṭṭa*, *Bhāratīya Vidyā*, XI/1950, pp. 187–94; see also the paper by B. Bhattacharya, *Suggestion versus Inference in Sanskrit Aesthetics* (*Indian Culture*, Vol. XIII, No. 1).

sequent to nirīkṣaṇa is the janīkriyā, the action of being born or produced. If the subject of the janīkriyā is pakṣapāta and that of nirīkṣaṇa mṛtyu, there would be indeed, a violation to the rule of Pāṇini, above cited, that the subject for the two actions must be the same. One may perhaps say that the action subsequent to nirīkṣaṇakriyā is not the janīkriyā but the action implied by the word pakṣapāta, i.e., pakṣapātana-kriyā. In this case, however, Udbhaṭa must have answered, even if the identity of the agents is not lost, the power of denotation (abhīdhāvya-pāraḥ) of the word nirīkṣya fails (vighaṭate), unless one resorts to the secondary or translate function, i.e., the guṇavṛtti. The action of seeing is indeed proper in a primary sense to sentient beings only and pakṣapāta is insentient. It therefore ensues that the primary sense (mukhyārtha) of the word nirīkṣya cannot be construed with it, and as such has to be given up altogether in favour of the secondary one.

This passage of Udbhaṭa's was present, it seems, to Bhoja, while writing his *Śṛṅgāraprakāśa*. In the 8th chapter of this work (p. 276) he quotes indeed this same stanza and observes:

atra yadi janīkriyāto nirīkṣaṇakriyāyāḥ pūrvatvam
tadā kartṛbhedān nāsti ktvāpratyayaḥ | abhīdhāvya-
pāras tu vighaṭate | śaṣṭhyabhihitasya kartuḥ pakṣa-
pātakriyayaiva sambandhaḥ | na nirīkṣaṇakriyāyā |
kartṛkarmanoh kṛtīti¹⁾ śaṣṭhyā na lokāvyayaniṣṭhākha-
larthatṛnām²⁾ iti pratiśedhāt |

¹⁾ This is P, II, 3, 65.

²⁾ This is P, II, 3, 69. The use of the genitive with an absolutive is forbidden.

These words seem to be a paraphrasis of Udbhaṭa's text. They occur, indeed, in a similar form, in ll. 7 and 8 of our fragment.

Line 7. kartṛbhedān nāsti ktvāpratyayaḥ | atha pakṣapatanakriyāto × × × kriyā × × × tvam tadā (about 15–20 akṣaras lost)

Line 8. ghaṭate | śaṣṭhyabhihitasya kartuḥ pakṣapātakriyayaiva sambandha <iṣ ya<te | na> nirīkṣaṇa<kriyā> (about 15–20 akṣaras lost).

With respect to these lines the text of Bhoja is somewhat abbreviated and perhaps mutilated. After the first alternative, ending with the words *ktvāpratyayaḥ* and before the words *abhidhāvypāras tu vighaṭate* the sense would require, indeed, *yadīcapakṣapātakriyāto nirīkṣaṇakriyāyāḥ pūrvatvam tadā ktvāpratyayaḥ sutarām upapadyate | abhidhāvypāras tu vighaṭate* | or something like that.

Let us now see Udbhaṭa's text. The words preceding l. 7, at the end of l. 6, must have been similar or identical to the first alternative in the Bhoja's text. The sentence *atha pakṣapatanakriyāto × × × kriyā × × × tvam tadā*, missing in the Bhoja's text, can be conjecturally restored as *atha pakṣapatanakriyāto <nirīkṣaṇa>kriyā<yāḥ pūrvā>tvam tadā*, etc., or something similar. In the ending of line 8, was perhaps contained Pāṇini's statement as set forth by Bhoja in support of his opinion.

This discussion, no doubt, may appear to the modern reader somewhat abstruse and pedantic, especially regard-

ing the third example. Udbhaṭa's interpretation cannot be shared in any way and all the reasons are on the side of Mallinātha. The importance of this passage, however, consists in the mention of the transferred meaning. In Indian thought, the origins of a secondary or transferred meaning are, as a matter of fact, very ancient and probably to be traced to some ritual speculations. As to certain texts, one perceived that a literal interpretation could be scarcely satisfying. Their words, therefore, must have another significance, transferred or metaphorical ¹⁾. This conception, in its turn, was inherited and refined by various thinkers and became a common property of Indian philosophy and linguistics ²⁾.

Udbhaṭa by introducing into poetry the secondary function of words – which is, as Bhoja says, the very life of v a k r o k t i , that is, the curved or oblique diction, peculiar to poetic language – let open the door to the conception of a third potency of language ³⁾ – the v y a ñ j a -

¹⁾ See, f. i., the *Śābarabhāṣya*, I, 4, 23 sqq.; III, 2, 1, etc. The difference between the primary and the secondary significance has been discussed at length by Kumārila, in his comment (*Tantravārttika*) on the afore-mentioned work, q.v.

²⁾ *Vide* the *Mahābhāṣya*, I, 1, 15 (but cf. also VIII, 1, 12) and the *Vākya-padīya*, II, 252 sqq. (cf., in this connection, also D. Seyfort Ruegg, *Contributions a l'Histoire de la Philosophie linguistique indienne*, Paris 1959, pp. 27–38). The distinction between a primary and secondary significance is of course refuted by the buddhist schools, according to which all language is metaphorical (see, f. i., Vasubandhu, *Triṃśikā*, I and Sthiramati's commentary; *Siddhi*, I, pp. 84–89; Dharmakīrti, *Pramāṇavārttika*, III, 35–37; 150–153).

³⁾ *ŚrPr*, VII, 2: a b h i d h e y ā v i n ā b h ū t a p r a t ī t i r l a k ṣ a ṇ e - t i y ā | s a i ṣ ā v i d a g d h a v a k r o t i j i v i t a ṃ v ṛ t t i r i ṣ y a t e || This stanza has been discussed by V. Raghavan, *ŚrPr*, pp. 134–138. I am not fully convinced that this śloka is truly by Bhoja, as V. Raghavan seems to believe (p. 137, n. 1). The t a d u k t a m , which precedes it, makes us pause, all the more that the preceding stanza, likewise introduced by t a d ā h a , is borrowed from Dharmakīrti, *PV*, III, 37. The first line, a b h i d h e y ā v i - n ā b h ū t a , etc., is, anyhow, taken from Kumārila. *Vide* below, p. xxxiv.

n ā v ṛ t t i —, different both from the primary and the transferred sense of words, which characterizes true poetry ¹⁾. The ideal progress of this conception is quite logical and starts, as it were, from the very awareness of the instrumentality and transitivity of ordinary language, the nature of which has been understood and analysed in India more than elsewhere. “ People ”, Dharmakīrti says,

“ do not have such a delusive fancy, as to stay in a state of misery, without fixing conventions and using words. And what then? Only that activity which produces some fruits is worthy to be assumed, for every fruitless activity deserves to be abandoned. Therefore, he who applies words to something, logically does that in view of some fruit. And this fruit is twofold, namely characterized by giving up or obtaining that which we do or do not desire. Then, after having known that which we do or do not desire, we apply words or are attentive to their application, with the very view of determining or diverting one’s own or another’s activity towards that which is or is not a means for the desired things. Otherwise, language deserves to be neglected ” ²⁾.

The poetical sense could not be compatible with the practical one. Poetry — it was perceived soon enough — is characterized by a different linguistical attitude, which, it is true, makes use of the same words of practical speech,

¹⁾ On the origin of the theory of suggestion, see the penetrating article of K. Kunjunni Raja, *The Theory of Suggestion in Indian Semantics*, *Adyar Library Bulletin*, Vol. XIX, part 1-2, pp. 20-26.

²⁾ Dharmakīrti, *Pramāṇavārtikam*, I, comm. to stanza 92. See below, p. xxx, n. 1.

but for a different purpose. In poetry, words are not suddenly replaced by their sense, do not exhaust themselves in fruit and comprehension, but remain, so to speak, alive before us, in our knowledge, without dying out in the knowable. “The expected fruit of the poetical words”, Abhinavagupta says, “is not a cognition ordered to some practical action, as, for instance, bringing or taking away something, but a cognition, which is the source of a repose on the cognition itself, and which, as such, does not consume itself in the intended thing, but rests on the very intention”¹⁾. The poetical speech, at the very expense of the practical value enriches itself with various proceedings – rhymes, figures, inversions – conceived as useless in a purely functional language, but essential in the poetical one. One of the most important elements of these speech figures, different from the modes of practical language dominated by a direct way of expression, was seen in the secondary function of words – already examined and discussed in the schools of ritualistics and linguistics –, which was considered as the very life of poetical language, in antithesis with the practical one. Lastly, a scrutiny more penetrating yet founded on this conception, revealed that the secondary function does not necessarily imply poetry. Actually all language is metaphorical²⁾. The source of poetry must be then another sense or value that words assume, altogether different from the primary and the secondary one. This new sense – the poetical sense – irreducible, as it is, to the literary one, cannot however do without it, but is, as it were,

¹⁾ *Locana*, p. 442 (Benares Ed.).

²⁾ Cfr. above, p. XXIII, n. 2. Also *Locana*, p. 282 (Madras Ed.): *evaṃ anayā lakṣaṇayā pañcavidhayā viṣvam eva vyāptam* |, etc.

n ā v ṛ t t i –, different both from the primary and the transferred sense of words, which characterizes true poetry ¹⁾. The ideal progress of this conception is quite logical and starts, as it were, from the very awareness of the instrumentality and transitivity of ordinary language, the nature of which has been understood and analysed in India more than elsewhere. “ People ”, Dharmakīrti says,

“ do not have such a delusive fancy, as to stay in a state of misery, without fixing conventions and using words. And what then? Only that activity which produces some fruits is worthy to be assumed, for every fruitless activity deserves to be abandoned. Therefore, he who applies words to something, logically does that in view of some fruit. And this fruit is twofold, namely characterized by giving up or obtaining that which we do or do not desire. Then, after having known that which we do or do not desire, we apply words or are attentive to their application, with the very view of determining or diverting one’s own or another’s activity towards that which is or is not a means for the desired things. Otherwise, language deserves to be neglected ” ²⁾.

The poetical sense could not be compatible with the practical one. Poetry – it was perceived soon enough – is characterized by a different linguistical attitude, which, it is true, makes use of the same words of practical speech,

¹⁾ On the origin of the theory of suggestion, see the penetrating article of K. Kunjunni Raja, *The Theory of Suggestion in Indian Semantics*, *Adyar Library Bulletin*, Vol. XIX, part 1-2, pp. 20-26.

²⁾ Dharmakīrti, *Pramānavārttikam*, I, comm. to stanza 92. See below, p. xxx, n. 1.

but for a different purpose. In poetry, words are not suddenly replaced by their sense, do not exhaust themselves in fruit and comprehension, but remain, so to speak, alive before us, in our knowledge, without dying out in the knowable. "The expected fruit of the poetical words", Abhinavagupta says, "is not a cognition ordered to some practical action, as, for instance, bringing or taking away something, but a cognition, which is the source of a repose on the cognition itself, and which, as such, does not consume itself in the intended thing, but rests on the very intention"¹⁾. The poetical speech, at the very expense of the practical value enriches itself with various proceedings – rhymes, figures, inversions – conceived as useless in a purely functional language, but essential in the poetical one. One of the most important elements of these speech figures, different from the modes of practical language dominated by a direct way of expression, was seen in the secondary function of words – already examined and discussed in the schools of ritualistics and linguistics –, which was considered as the very life of poetical language, in antithesis with the practical one. Lastly, a scrutiny more penetrating yet founded on this conception, revealed that the secondary function does not necessarily imply poetry. Actually all language is metaphorical²⁾. The source of poetry must be then another sense or value that words assume, altogether different from the primary and the secondary one. This new sense – the poetical sense – irreducible, as it is, to the literary one, cannot however do without it, but is, as it were,

¹⁾ *Locana*, p. 442 (Benares Ed.).

²⁾ Cfr. above, p. XXIII, n. 2. Also *Locana*, p. 282 (Madras Ed.): *eva m anayā lakṣaṇayā pañcavidhayā viṣvam eva vyāptam* |, etc.

supported by it¹⁾. A truly poetical word or expression is that which cannot be replaced by other words, without losing its value. Poetry knows no synonyms²⁾. The father of this new conception, Ānandavardhana, was fully aware of his indebtedness to Udbhāṭa. "He also, he says – and the reference, according to Abhinavagupta, is to Udbhāṭa and Vāmana –, who pointed out the secondary usage of words in poetry slightly touched the fringes of the doctrine of suggestion, though he was not defining it"³⁾. Udbhāṭa and Vāmana, according to Ānandavardhana, did not deny the existence of *dhvani*. Implicitly they admitted it. The only point of difference rests on the fact

¹⁾ *DhA*, I, 9–12. – "9. Just as a man interested in perceiving objects (in the dark) directs his efforts towards securing the flame of a lamp since it is a means to realise his end, so also does one who is ultimately interested in the suggested meaning first evince interest in the conventional meaning. 10. Just as the purport of a sentence is grasped only through the sense of individual words, the knowledge of that sense is got at only through the medium of Expressed sense. 11. Though by its own power the word-import conveys the sentence-import, just as it escapes notice once its purpose is served, – 12. so also that Suggested meaning flashes suddenly across the truth-perceiving minds of cultured critics when they are indifferent towards the conventional meaning (tr. by K. Krishnamoorthy, *op. cit.*". By the way, I am strongly convinced that both the *kārikās* and the *vṛtti* of the *Dhvanyāloka* are of a same author, viz. Ānandavardhana.

²⁾ *DhA*, I, 15.

³⁾ *DhA*, I, 1: *guṇavṛtṭyā kāvyeṣu vyavahāram darśayatā dhvanimārgo manākspṛṣṭo' pīnalakṣyate*. Here I have followed, with some slight modifications, the translation of K. KRISHNAMOORTHY, *Ānandavardhana's Dhvanyālokaḥ or Theory of Suggestion in Poetry, translated into English with Notes*, Poona, 1955, p. 3.

According to Abhinavagupta, the authorities whom Ānandavardhana had in mind, are here Udbhāṭa and Vāmana. Udbhāṭa's text was discussed at length in the preceding lines. Vāmana's text is *sādṛśyād lakṣaṇāvākroktiḥ*, i.e., secondary signification having similarity as its basis is *vākrokti*. I cite here the words of A. Sankaran, *Some Aspects of Literary Criticism in Sanskrit or The Theories of Rasa and Dhvani*, Madras 1929, pp. 62:

"When the primary sense of a word in a sentence is incongruous, we take it in its secondary signification on the basis of certain relation such as pro-

that, for them, it was comprised in the province of g u ṇ a - v ṛ ṭ ṭ i , and not considered as an independent potency of words. In short, Udbhaṭa and Ānandhavardhana along with his commentator Abhinavagupta are the starting and the final point of this trajectory. In some observations about practical and poetic language, one of the most sensitive critics of our times, Paul Valéry, ideally connects himself to Ānandavardhana. " La poésie ", he says,

" est un art du langage. Le langage, cependant, est une création de la pratique. Remarquons d'abord que toute communication entre les hommes n'a quelque certitude que dans la pratique, et par la vérification que nous donne la pratique. *Je vous demande du feu. Vous me donnez du feu: vous m'avez compris.* Mais, en me demandant du feu, vous avez pu prononcer ces quelques mots sans importance, avec un certain ton, et dans un certain timbre de voix – avec une certaine inflexion et une certaine lenteur ou une certaine précipitation que j'ai pu remarquer. J'ai compris vos paroles, puisque, sans même y penser, je vous ai tendu ce que vous demandiez, ce peu de feu.

ximity, etc. [according to a stanza attributed to Bhartṛmītra, the cause of lakṣaṇā are five, viz., abhidheyena sambandha, sādṛśya, samāvaya, vaiparītya, and kriyāyoga]. Where this relation is similarity there is vakrokti. Take for instance: un mimīla kamalaṇṇ sarasīnāṇṇ kairavaṇṇ ca nimimīla muhūrtāt | Here un mimīla and nimimīla primarily signify 'opened and shut the eyelids'. This opening and shutting of the eyelids is incongruous in the lotus and hence through the similarity of the lotus to the eye, they are taken in their secondary sense of blossoming and closing... Thus poetic charm consists in the implication of some similarity in secondary signification... This implication which gives a peculiar charm to the verse naturally falls within the sphere of dhvani or suggestion".

Et voici cependant que l'affaire n'est pas finie. Chose étrange: le son, et comme la figure de votre petite phrase, revient en moi, se répète en moi; comme si elle se plaisait en moi; et moi, j'aime à m'entendre la redire, cette petite phrase qui a presque perdu son sens, qui a cessé de servir, et qui pourtant veut vivre encore, mais d'une tout autre vie. Elle a pris une valeur; et elle l'a prise *aux dépens de sa signification finie*. Elle a créé le besoin d'être encore entendue... Nous voici sur le bord même de l'état de poésie. Cette expérience minuscule va nous suffire à découvrir plus d'une vérité" ¹⁾.

And again:

" La poésie n'a pas le moins du monde pour objet de communiquer à quelqu'un quelque notion déterminée, — à quoi la prose doit suffire. Observez seulement le destin de la prose, comme elle expire à peine entendue, et expire de l'être, — c'est-à-dire d'être toute remplacée dans l'esprit attentif par une idée ou figure finie. Cette idée, dont la prose vient d'exciter les conditions nécessaires et suffisantes, s'étant produite, aussitôt les moyens sont dissous, le langage s'évanouit devant elle. C'est un phénomène constant dont voici un double contrôle; notre mémoire nous répète le discours que nous n'avons pas compris. La répétition répond à l'incompréhension. *Elle nous signifie que l'acte du langage n'a pu s'accomplir*. Mais au contraire, et comme par symétrie, si nous avons compris, nous som-

¹⁾ P. Valéry, *Variété, Poésie et Pensée Abstraite*, pp. 1324-25 (La Pléiade, Paris 1957).

mes en possession d'exprimer sous d'autres formes l'idée que le discours avait composée en nous. L'acte du langage accompli nous a rendus maîtres du point central qui commande la multiplicité des expressions possibles d'une idée acquise. En somme, le sens, qui est la tendance à une substitution mentale uniforme, unique, résolutoire, est l'objet, la loi, la limite d'existence de la prose pure.

Tout autre est la fonction de la poésie. Tandis que le fond unique est exigible de la prose, c'est ici la forme unique qui ordonne et survit. C'est le son, c'est le rythme, ce sont les rapprochements physiques des mots, leurs effets d'induction ou leurs influences mutuelles qui dominent, aux dépens de leur propriété de se consommer en un sens défini et certain. Il faut donc que dans un poème le sens ne puisse l'emporter sur la forme et la détruire sans retour; c'est au contraire le retour, la forme conservée, ou plutôt exactement reproduite comme unique et nécessaire expression de l'état ou de la pensée qu'elle vient d'engendrer au lecteur, qui est le ressort de la puissance poétique. *Un beau vers renaît indéfiniment de ses cendres*, il redevient, – comme l'effet de son effet, – cause harmonique de soi-même”¹⁾.

Let us now listen to some lines of the great commentator of the *Dhvanyāloka*, Abhinavagupta:

“Aesthetical experience takes place, as everyone can notice, by virtue, as it were, of the squeezing out of the poetical word. Persons aesthetically sensible, indeed, read and taste many times over the same poem. In

¹⁾ *Variété*, *Commentaires de Charmes*, p. 1510 (ed. cit.).

contradiction to practical means of perception, that, their task being accomplished, are no more of any use and must then be abandoned¹⁾, a poem, indeed, does not lose its value after it has been comprehended. The words, in poetry, must have therefore an additional power, that of suggestion, and just for this reason the transition from the conventional meaning to the poetic one is unnoticeable²⁾.

What some people say, namely that a phrase would then come to have many different meanings, is due solely to their ignorance. A sentence – they say referring to ordinary strumental language – which has been pronounced once and the meaning of which has already

¹⁾ This is a quotation from the *Vākyapadiya*, II, 38. Apart from Bhartṛhari, the practical purpose of language has been discussed at length and with an admirable penetration by Dharmakīrti in his *Pramāṇavārttika*, especially I, 92 sgg. Dharmakīrti's work was well known to Abhinavagupta, who cites it frequently. The afore-mentioned stanza I, 92 is cited twice in the *Locana*, pp. 444 and 542 (Benares ed.).

²⁾ When we read a poem we become, as it were, simultaneously aware of the rasas, viz. the sentiments not practically experienced but aesthetically contemplated, that it suggests. The temporal sequence between the cognitions of the expressed and the suggested sense would be noticeable only in case the suggested sense were opposed to the expressed one or similar to it, that is, on the same footing. See *DhA*, III, 33: " But this temporal sequence in the two function of sounds cannot be noticed when sentiments [i.e., rasas] are suggested; because sentiments are neither opposed to the expressed sense nor appear as similar to the other senses; they are not capable of being conveyed by aught else and all their accessories work together with lightning-quickness " (transl. cited above). The concept of *alākṣyakrama* and the necessity of admitting it has been expounded at length by Ānandavardhana himself, *DhA*, III, 33. I cite here some words of P. Valéry (*Variété, Première Leçon du Cours de Poétique*, ed. cit., p. 1356): " J'expliquerai un jour comment cette altération se marque dans le langage des poètes, et qu'il y a un langage poétique dans lequel les mots ne sont plus le mots de l'usage pratique et libre. Ils ne s'associent plus selon les mêmes attractions; il sont chargés de deux valeurs simultanément engagée et d'importance équivalente: leur son et leur effet psychique instantané ".

been perceived by force of convention, cannot lead one to perceive two different meanings. The subject, indeed, cannot remember, at the same time, several mutually contrasting conventions; and if, on the other hand, these conventions are not contrasting, the meaning of the sentence remains, then, one. Nor it can be admitted that the different meanings are perceived one after another, because the words, after they have made one meaning perceptible and have thus ceased to be efficacious, have no longer any power to render perceptible any other meaning. And even if the phrase is pronounced a second time, the meaning remains invariably the same, the convention and the context being the same. Should someone object that a sentence can lead one to perceive another meaning, independently of the one perceived through convention and context, it can be replied that, then, there is no longer any fixed relation between word and meaning; and that one falls thus into the counter-sense, described in the stanza: " Therefore, what reason can one adduce for the fact that, on hearing the phrase: ' He who desires Heaven, must offer the fire-sacrifice ', one does not perceive the meaning ' he must eat dog-flesh ' ? ¹⁾ " Moreover, there would be no limit to the number of possible meanings and there would exist a general state of uncertainty. The fact of admitting that a sentence can have several meanings is thus a fallacy "

The case of poetical words is however different. Here, indeed, the aesthetical expression, etc., once perceived, tends to become itself an object of aesthetic experience

¹⁾ This is a stanza from the *Pramāṇavārttika*, I, 318.

and therefore one has no ulterior application of conventions. Aesthetic cognition is not, in fact, the same as the forms of perception proper to a didactic work, namely 'I am commanded to do this', 'I want to do this', and 'I have done what I had to do'. Such forms of perception tend, in fact, to an extrinsic end, successive to them in time, and are thus of an ordinary, practical nature. In aesthetic experience, what happens is, instead, the birth of the aesthetic tasting of the artistic expression. Such an experience, just as a flower born of magic, has, as its essence, solely the present, it is correlated neither with what came before nor with what comes after. This experience is therefore different both from ordinary experience and from the religious one ¹⁾.

Apart from some modern intuitions, of which Paul Valéry is perhaps the most penetrating and brilliant interpreter, in order to find something similar in the western linguistical exegesis, one must turn to the conception – in the West also connected with the holy scripture – of a *sensus historicus vel literalis*, different from the *sensus spiritualis*, *qui*, however, *super litteralem fundatur et eum supponit* ²⁾. Some passages of the scripture, if literally taken, are absurd and meaningless. They must therefore have another sense. Every word of the scriptures has, as a point of fact, a hidden or spiritual sense ³⁾. The main

¹⁾ *Locana*, I, 21 (ed. of Benares, pp. 158–160).

²⁾ St. Thomas, *Summa Theologica*, I, 1, 10.

³⁾ On the scriptural exegesis in the West one may now consult the beautiful book by H. de Lubac, *Histoire et Esprit, L'intelligence de l'Écriture d'après Origène* (Paris 1950). This conception has been successively examined by the

difference between India and the West is based on the fact that with us this conception – which goes back to the Alexandrine school and specially to Origenes – has remained restricted to the theological speculation. Had it been developed in a literary direction, we would have had a sort of counter-part to the conception of Ānandavardhana. Notwithstanding the undeniable differences, these two conceptions have, however, as a common foundation, the intuition that both poetical language, and, in another sense, the religious one, do not exhaust themselves in their transitive value, but, using the very words of Paul Valéry, survive to comprehension. But a l a m a t i v i s t a r e ṇ a and let us turn to the g u ṇ a v ṛ t t i .

b) The secondary function of words appears in another passage also, namely in the definition of the r ū p a k a figure ¹⁾, which has been explained by Hemacandra in his *Viveka*, by the words ²⁾:

upameyaśabdo dharmivācī dviṭīyenopamānaśabdena
tathābhūtenānupapadyamānasāmānādhikaraṇyas ta-
syaivopamānapadasya svābhidheyāvinābhūtaguṇavṛ-
ttitāṃ niyamayati | tataś ca sāmānādhikaraṇyam apy
upapadyate | ata eva ca bhede' py abhedapratītir
iyam nāpanyāyaḥ |

These very words, which, by the way, closely recall the definition of the same figure in the *Kāvyaḷaṃkārasā-*

same author in the three volumes, *Exégèse-Médiévale, Les Quatres Sens de l'Écriture*, Paris, 1959–61.

¹⁾ See the *Alaṃkāracuḍāmaṇi*, 45: i d a m (scil. the g u ṇ a v ṛ t t i , e t c .)
v a k ṣ y a m ā ṇ a s y a r ū p a k ā ḷ a ṃ k ā r a s y a b i j a m |

²⁾ *Viveka*, p. 350.

[xxxiii]

*rasaṅgraha*¹⁾, occur verbatim in the Fr. 16, which has been, no doubt, the source of Hemacandra's citation. The only exception are the words *t a t a ś c a s ā m ā n ā d h i k a r a ṅ y a m a p y u p a p a d y a t e*, that look like an addition by Hemacandra himself. The expression *s v ā b h i d h e y ā v i n ā b h ū t a*, applied to the secondary function, appears to be a reminiscence of a stanza by Kumārila²⁾:

abhidheyāvinābhūtapratītir lakṣaṇeṣyate |
lakṣyamāṅguṇair yogād vṛtter iṣṭā tu gaṇatā ||

This stanza is quoted by Abhinavagupta and Mammaṭa also³⁾. Strictly speaking, the expression *a b h i d h e y ā v i n ā b h ū t a*, used by Kumārila, does not refer to the secondary function but to indication (*l a k ṣ a ṇ ā*), which is held by Kumārila to be a separate function⁴⁾. Like

¹⁾ KASS, 11: *śrutyā sambandhavirahād yat padena padāntaram | guṇavṛttipradhānena yuḥyate rūpakam tu tat ||* The term *anupapadyamānapadāntarasambandhaḥ*, used by Indurāja (p. 10, ll. 17-18; Tilaka says *anupapadyamānārthāntarasambandhaḥ*, p. 8, l. 9), is quite interesting. Indeed it seems to echo the *anupapadya* (supply *anupapadyamānasāmānādhikaraṅyas*, as we read in the *Viveka*) occurring in the present commentary.

²⁾ *Tantravārttika*, I, 4, 23.

³⁾ *Locana*, I, 18; *Kāvyaṅprakāśa*, chap. II.

⁴⁾ For the convenience of the reader, I quote here the very words of Kumārila as translated by G. Jha (*The Tantravārttika, translated into English by G. Jha, Calcutta 1905, p. 440*):

“Is there, then, any difference between Indication and Secondary Signification?”

Certainly, there is; because when a word signifies something, not entirely disconnected from that which is the directly expressed meaning, then we have what is called *Indication*; whereas when the word signifies something (even though it be in no way connected with the expressed meaning), through the

Mammaṭa, Udbhaṭa also seems to have considered the secondary function and indication as two variants of the same function, generically called by the term of *gūṇavṛtti*, in accordance with the view of several later rhetoricians, for whom the distinction between *lakṣanā* and *gūṇāvṛtti*, maintained by Kumāṛila, even when noticed, must have appeared more technical and pedantic than real¹⁾.

c) Fr. 17, a, l. 6 likewise supports Udbhaṭa's authorship. Comparison, as it is known, may be brought out even without particles as *yathā. iva*, etc. In this case we have, using Bhāmaha's words, a *samāsābhīhitā* (Bhāmaha, II, 32) comparison. The word *samāsa*, according to this commentary, is a synonym of *samkṣepa* (*samāsasābdasācātra sam-*

similarity of the qualities indicated (by the expressed meaning of the word), then this signification is called 'Gaṇa' or *Secondary*.

Thus then, just as the word, directly expressing the Class, indicates the Individual which is always present in the Class, in the same manner, it is by mere Indication, that the words 'lance', 'elevated shed' and 'horse' signify the persons connected with them. (And it is not this sort of signification that we are dealing with). What we are dealing with is the case of such sentences as 'The Student is Fire', where we are not cognizant of any sort of invariable concomitance of the *Student* with the *Fire*; what we are cognizant of in this sentence is that (1), the word 'Fire' denotes the Class 'Fire' (2); this Class indicates the qualities of Fire, such as the peculiar colour, brightness, &c.; and (3) the presence of these qualities in the student gives rise, through similarity, to the idea of his being Fire itself".

See also *DhA*, III, comm. to st. 33 (transl. cit., p. 107): "There are two forms of indication: - (1) Usage of a word to convey a second meaning because of some reason and in such a way that the primary meaning is entirely concealed as in the example: - 'The student is a veritable fire'. (2) Usage of a word in such a way that its primary meaning also is conveyed as in the example: 'There is a hamlet in the Ganges'".

¹⁾ The nature of *lakṣaṇā* and *gūṇāvṛtti* has been clearly expounded and discussed by B. Bhattacharya in his commented edition of the *Dhvanyāloka* (*Dhvanyāloka of Ānandavardhana [Uddyota I]*, Calcutta 1956) pp. 17 sqq.

kṣepaparyayaḥ). Now this same interpretation – samkṣepābhīhitāpy eṣā sāmaya vacakavicyuteḥ – occurs in the *KASS* also.

d) Another interesting fragment is no. 27. According to Udbhaṭa, the śleṣa figure¹⁾ (called by him śliṣṭa) is alaṃkāṛāntarotpattihetu. This view is not shared by later rhetors. For them, indeed, it is not śleṣa that produces an image (pratibhā) of other alaṃkāras, but some other alaṃkāra that produces the image of śleṣa. The scanty remains of Fr. 27 support Udbhaṭa's opinion. In it, indeed, we read that, by virtue of āntarapratibhā (unfortunately the beginning of the line is lost; should we supply <rth>āntarapratibhā?) an image (pratibhā) of some other alaṃkāra or sentence is produced²⁾. The opinion of Mammaṭa and others was, as we have seen, just the opposite.

e) As it is known, Udbhaṭa improved Bhāmaha's definition of aprastutaprasāmsā, by stating explicitly that it must be prastutārthānubandhinī, otherwise, as Indurāja and Hemacandra say, this figure of speech would resemble, as it were, to the unconnected ravings of a madman, and there would be not even

¹⁾ This is a general statement. The views of Udbhaṭa concerning the śleṣa figure have been detailed and compared with those of Mammaṭa, etc., by K. P. Trivedi in his edition of *Ekāvalī* (BSS, No. 63, pp. 622–628). See also *KASS* (ed. cit.), notes, pp. 112–118; *HSP*, 2th part, pp. 196–201; *SP*, II, pp. 56, 85, 163, 232–4.

²⁾ The definition of śleṣa by Udbhaṭa in his *KASS* (IV, 50–51), very close to that, runs as follows: ekaprayatnocchāryāṇām tacchāyam caiva bibhratām | svaritādi gaṇair bhinnair bandhaḥ śliṣṭam ihocyate || alaṃkāṛāntaragatām pratibhām janayat padaiḥ | dvividhair arthasabdoktiviśiṣṭam tat pratiyatām ||

the smell of an alaṃkāra. As a matter of fact, — adds Hemacandra — who, having to describe a mountain, would describe the nature of the sea? The fact that these very words — t a t h ā h i p a r v a t o p a v a r ṇ a n ā y ā ṃ k a ḥ s a m u d r a s v a r ū p a m u p a v a r ṇ a y e t — quite in accordance with Udbhaṭa's conception, occur both in the *Viveka* and in the present commentary (Fr. 40 a, l. 8), are an additional proof that we are faced with the original commentary of Udbhaṭa. In this same fragment the explication of the words a d h i k ā r a , occurring in Bhāmaha's definition, by u p a v a r ṇ a n ā v a s a r a is a well-known one and occurs both in Indurāja's commentary and in the *Viveka*. This has been, no doubt, the source from which it has been borrowed.

§ 3. GENERALITIES.

As expected in a work of this kind, the stanzas quoted as u d ā h a r a ṇ a are found in great number in the commentary. Of some of them I have not succeeded in tracing the source. I hope that others will be luckier than I. Wherever I have found it possible, I have indicated the metres used. Numerous, in VI ch., the grammatical quotations.

The commentary of Udbhaṭa, whose true title is unknown and which is known as the v i v a r a ṇ a , was until now only known to us through a few quotations by Abhinavagupta and a few rhetoricians after him ¹⁾. In

¹⁾ A number of passages have been collected, with his usual diligence, by P. V. Kane, in his *History of Sanskrit Poetics* (Bombay, 1951, pp. 126-7).

Literal quotations from Udbhaṭa's commentary are very rare. The first of them occurs in the *Locana*, p. 32 (Benares ed., 1940): b h ā m a h e n o k -

this work the great Kashmiri rhetorician discussed a number of subjects not treated by him in the shorter *Alaṃkārasaṃgraha* ¹⁾. Although the literal passages are rare, discussions on one or another opinion set forth by Udbhaṭa are, nonetheless, more frequent ²⁾. However, this is hardly the place for a disquisition on the peculiar theories of Ud-

taṃ śabdaś chandobhidhānārthā ity abhidhānasya śabdād bhedaṃ vyākhyātum bhaṭṭodbhaṭo babhāṣe śabdānāṃ abhidhānam abhidhāvyāpāro mukhyo guṇavṛttiś ceti. Another one is that of Hemacandra (KA, p. 17): iha tūbhayeṣāṃ (scil. guṇa-s and alaṃkāra-s) samavāyena sthitir ity abhidhāya tasmād gaḍḍarikāpravāhena guṇālaṃkārabheda iti bhāmahavivarāṇe yad bhaṭṭodbhaṭo 'bhyadhāt tan nirastam. Udbhaṭa, as is known, identified guṇa-s and alaṃkāra-s, against the entire later tradition (the nature of and mutual relations between the guṇa-s and the alaṃkāra-s have been discussed by V. Raghavan in Ch. XVI of his *Bhoja's Śṛṅgāra Prakāśa* (Bombay, 1940). Udbhaṭa's opinion on the subject is discussed on pp. 30-5. A third short quotation may be seen in the commentary by Samudrabandha on *Alaṃkārasarvasva* (Trivandrum, 1915, p. 89): Udbhaṭena cakāvya-alaṃkāravivṛtau satkavitvavirahitāyā vidagdhatāyā asthairyasyāśobhanasya ca pratipādanāya nidarśanadvayam itivadatā kāśrīrityasya śrīr asthīrety artho 'bhihitah. Some other small quotations (but it is doubtful whether literal or not) have been cited by P. V. Kane, *op. cit.*, pp. 126-127.

¹⁾ The *Alaṃkārasārasaṃgraha* has been issued by the Nirṇayasāgara Press (Bombay, 1915) with a commentary called *Laghuvṛtti* by Pratihāra Indurāja. Another edition with the same commentary, introduction and notes, is that of the Bombay Sanskrit Series (1925). In 1932 this work was edited by K. S. Ramaswami Sastri Siromani in the Gaekwad's Oriental Series of Baroda along with the commentary of Tilaka.

²⁾ Although the commentary on Bhāmaha is perhaps Udbhaṭa's most important work, it is probably not the only source from which the knowledge of his ideas shown by later rhetoricians has been drawn. A rather important work from which Abhinavagupta has left us some passages was a commentary (whether complete or partial, it is unknown) on *Nāṭyaśāstra*. Udbhaṭa's opinions on the Vṛttis, taken by Abhinavagupta from that work, have been discussed by V. Raghavan in his article *The Vṛttis* (*JOR*, 1932/VI, pp. 347-370; 1933/VII, pp. 33-52; 91-112). Another work by Udbhaṭa which is now lost was the *Kumārasaṃbhava* a poem homonymous with the one by Kālidāsa. From this poem, he borrows in his *Alaṃkārasārasaṃgraha* the examples of alaṃkāra-s.

bhaṭa and the intricacies of the *Alaṃkāraśāstra*. That is a task I gladly leave to others more competent than myself in this field ¹⁾.

In the course of time the fate of Udbhaṭa's work was the same as that of so many other works of ancient and medieval India, that is, oblivion. The Kashmiri master's text was no longer copied and studied, and people passively continued to repeat the opinions expressed by previous rhetoricians on it and its content.

§ 4. THE TEXT OF BHĀMAHA.

This discovery is nevertheless important not only with regard to Udbhaṭa's lost commentary, but also for the knowledge of Bhāmaha's own text which this manuscript enables us to correct in some places ²⁾. The *Kāvyaḷaṃkāra*,

¹⁾ Apart from the above-cited work by Kane, we may refer, to mention only the most important works, to the *History of Sanskrit Poetics* by S. K. De (Calcutta, 1925; 2nd ed. Calcutta 1960), Vol. II, pp. 41-94, and various works and articles by V. Raghavan; see especially, in addition to the above-cited *Śrīgāra Prakāśa, Some Concepts of the Alaṃkāraśāstra* (Adyar, 1924).

²⁾ The *Kāvyaḷaṃkāra* has been published for the first time in 1909 by Mr. K. P. Trivedi as an appendix (VIII) to his edition of the *Pratāparudrayaśobhūṣana* in the Bombay Sanskrit Series. The edition is based on Madras MS no. 12920 (*Cat.* XII, p. 8675). In 1927 P. V. Nāganātha Sāstry published the text based on four MSS. with an English translation, notes, etc. (Tanjore, 1927). Then the work of Bhāmaha was published in 1928 by Batuk Nath Sarma and Baladeva Upadhyaya in the Kashi Sanskrit Serie. So far as I know, the last editions of the *Kāvyaḷaṃkāra* are that by D. T. Tatacharya Siromani, who has also written a Sanskrit commentary on it, called *Udyāna Vṛtti* (Tiruvadi, 1934), and that by C. Sankara Roma Sastri (with English Translation and notes on Paricedas 1 to 3), Mylapore, Madras 1956. The edition by Bathuk Nath Sarma and Baladeva Upadhyaya was violently criticized by K. B. Pathak in his article *Dharmakīrti and Bhāmaha* (ABORI, XII/1930, pp. 372-395). The readings proposed by Pathak, however, are not always better than those of the edition he criticizes. Equally unacceptable are his conclusions regarding the dates of Bhāmaha which, according to him,

like so many other works, was preserved only in southern India, and even there only in a very few manuscripts, probably derived, as noted by Messrs. Batuk Nath Sarma and Baladeva Upadhyaya in their edition of *Bhāmaha*, from a single archetype¹⁾. There are a good many obscure points in *Bhāmaha*'s text, nor are the corrections and new readings suggested by D.T. Tatacharya Siromani in his valuable Sanskrit commentary, *Udyānā Vṛtti*, on the *Kāvyaḷamkāra* always felicitous. Some of the readings of this manuscript are undoubtedly the original ones. I may refer to the following examples:

a) in stanza I, 1, the reading *s ā r v a m* is confirmed against the lectio facilior *ś a r v a m* mentioned (but on what authority?) by T. Siromani, UV, p. 1: *p r a n a m y a ś a r v a m i t y a p i p ā ṭ h a ḷ t a d ā s a r v a j ñ a m ś a r v a m i t y a n v a y a ḷ*²⁾.

b) The reading of stanza I, 9, as we found it in the *Kaumudī*, a commentary by Uttuṅodaya on the *locana* of Abhinavagupta, p. 67 (Madras, 1944): *. . . i t i h ā s ā ś r a y ā ḷ k a t h ā ḷ | l o k o y u k t i ḷ k a l ā ś c e t i m a n t a v y ā ḷ k ā v y a h e t a v a ḷ ||*, agrees with that accepted in our MS. The reading of B, *k ā v y a y a i r v a ś i (k ā v y a y a i r a m ī?)* and the conjectural resto-

came after Dharmakīrti. In fact, logical discussions of *Bhāmaha* are not based on Dharmakīrti but, as demonstrated by Giuseppe Tucci in his article *Bhāmaha and Diṅnāga*, (*The Indian Antiquary*, LIX/1930, pp. 142-47) on the work of Diṅnāga. *Bhāmaha*'s flourishing, therefore, is to be set within the interval of time between Diṅnāga and Dharmakīrti, and no later.

¹⁾ *Op. cit.*, p. 70. "It seems to be quite probable that originally there was only one manuscript available from which all transcripts have been made from time to time. It might have been the one which was deposited in the Maharajah's Library, Trivandrum".

²⁾ As to the word *s ā r v a m* and its meaning, cf. P. V. Kane, *HSP*, pp. 77 sqq.; see also S. K. De, *SP*, p. 48.

ration by T. Siromani to kāvya vaikhari are incorrect.

c) In stanza II, 70, we must read hetur, as in the MS, instead of setur in B. The reading hetur for setur has already been suggested by T. Siromani, UV.

d) The reading of V, 18, remains doubtful, the leaf here being damaged and the akṣaras mutilated. In the MS we read yathāśuci·sunu straiṇī. The reading of the two akṣaras ci·su is not certain, but straiṇī is perfectly legible and confirmed by the subsequent commentary beginning with the word stri. Thus the conjectural restoration, triṇī, suggested by T. Siromani (UV) and K. B. Pathak (*op. cit.*, p. 392) is incorrect.

e) The correct reading of the verse V, 25. is: iti dvayaikānugativyāvṛttīlakṣmasādhattā. In other words, the reason, in order to be valid, must possess three characteristics, of which two are positive and one is negative. The two positive characteristics are its residence in the subject (pakṣadharmatā) and its presence in all or in some of the affirmative instances (sapakṣesattva); the negative one is its absence in all the negative instances (vipakṣesattva)¹⁾.

f) The reading of verse V, 56, is, according to the MS, sādhyasādhana yor vṛttiruktā tatra hi neṣyate.

Other interesting variants of Bhāmaha's text may be found in I, 29, where our MS gives jātaḥ katham-

¹⁾ This is the doctrine of Diñnāga and of the school of Buddhist logics. In this connection see G. Tucci, *Bhāmaha and Diñnāga* (quoted above), and the *Nyāyamukha* of Diñnāga (Heidelberg, 1930). Lastly on the history of this theory, see, by the same author, the volume *Pre-Diñnāga Buddhist Texts on Logic* (Baroda, 1929).

c a n a instead of j ā t a ḥ k a t h a ṃ j a n a ḥ . In I, 33, the first two akṣaras of the word a ś m a k a v a ṃ ś ā d i are lost and the other four k a v a (ṃ ?) ś y ā d i . We find another varia lectio in I, 42, where we read t a - t r ā b h r a m a r a h ā r ī t a c a k r a ° , instead of t a t h ā b h r a m a r a h a r ī t ā c a k r a ° . In verse II, 68, we read ā k ṣ e p a m i t i for ā k ṣ e p a i t i , and in II, 69, i y a d e v ā s t u v ā n y e n a , instead of i y a d e v ā s t v a t o ' n y e n a . In verse II, 83 we read t a t h ā ś u k l ā ṃ ś u k ā n y ā s a n n a ṅ g e ṣ v instead of t a t h ā ś u k l ā ṃ ś u k a n i s y u r a ṅ g e ṣ v , etc. In verse V, 20, we read s t i . ū p e u ṣ ṇ a ś c a n d r a m ā . Although the metre here is defective and the correct reading would not be c a n d r a m ā but k ṣ a - p ā k a r a , as we read in the printed text, the reading ū p e is interesting, and although it is impossible for us to decide either for r ū p e or k ū p e (but k ū p e seems the better), both of which are graphically possible, we see, in any case, that the reading r ū p a m in the printed text is erroneous. Besides, the reading k ū p a was already attested in some MS, having been cited in a note by B.

- Fr. 9, b, l. 1. The words *namas tuṅga*×[seem to be a citation of *Harṣacarita*, I, 1. The entire stanza runs thus: *namas tungaśiraścumbicandracāmaracārave | trailokyanagarārambhāmūlastambhāya śambhave ||* Possibly, the expression *rambhēti* (l. 7) refers to this same stanza, pada c.
- Fr. 11, b, l. 7. Possibly the words *vitaku*, etc., are from some prakrit verse.
- Fr. 19, l. 6. Possibly here the text was *°raktanaya (nā) m atīśayaśitika (ṇṭha) vighrahāṃ* Uncertain metre.
- Fr. 21 b, l. 5. The reading *yābhīśuśubhe* is equally possible ||
- Fr. 23, b, l. 7. The words *yopāyaṃ*, etc., look like some stanza which I have not succeeded to trace. The metre, too, is not clear to me; and perhaps the text itself is somewhat vitiated.
- Fr. 23, b, ll. 7-8. Apart from this, I do not know of other citations from the *Caṇḍīśataka* in alaṃkāra-texts, with the exception of Bhoja's *Sarasvatikanṭhābharana*, where stt. 40, 49, 66 are cited.
- Fr. 34, a, l. 3. The stanza *he hamsās* occurs, with some variants, in the *Śārngadharpaddhati* 807 (anon.). The text runs as follows:
- bho haṃsās tāvad ambhoruhakuhararajorañjītāṅgāḥ sahelam
haṃsībhīḥ padmakhaṇḍe madhuramadhukarārāvaramye ramadhvam |
yāvan nāyaṃ duranto haragalagaralavyāājālālinīla-
pronmīlanmeghamālāmalinasakaladiñmaṇḍalo 'bhyeti kālāḥ ||*
- Fr. 34, a, l. 2. The stanza *gāyantū*, etc., occurs in the *Śārngadharpaddhati* 1247. Here it is attributed to Śrīvalmikikavi. In the MS the reading *gāyanti* (as in the *Subhāṣitāvali*) is equally possible, the leaf being here seriously damaged.
- Fr. 37, b, ll. 6 sqq. With the words *dhyānāmalli* begins apparently a stanza, the third pada of which is *jhañkārāḥ prathamam gṛhe gṛhajane*, etc. The metre is the *Śārdūlavikṛīḍita*. The fourth pāda was in the missing part of ll. 7 and 8 (at the end and the beginning respectively). Being it so, the few and hardly legibly words in l. 8, up to *ity*, seem to belong to another udāharaṇa. The apparent addition after *°kalikā* (l. 7) of the word *gandha*, written in the lower margin, is not consistent with metre, and not to be accepted in the text.
- Fr. 39 a, l. 2. The metre of the stanza occurring in this line was perhaps the *Harīṇī*.
- Fr. 42. Possibly this fragment belongs to IV, 20 and is to be put after Fr. 44.

F A C S I M I L E S

(Reproduced in the original size except where otherwise stated)

1



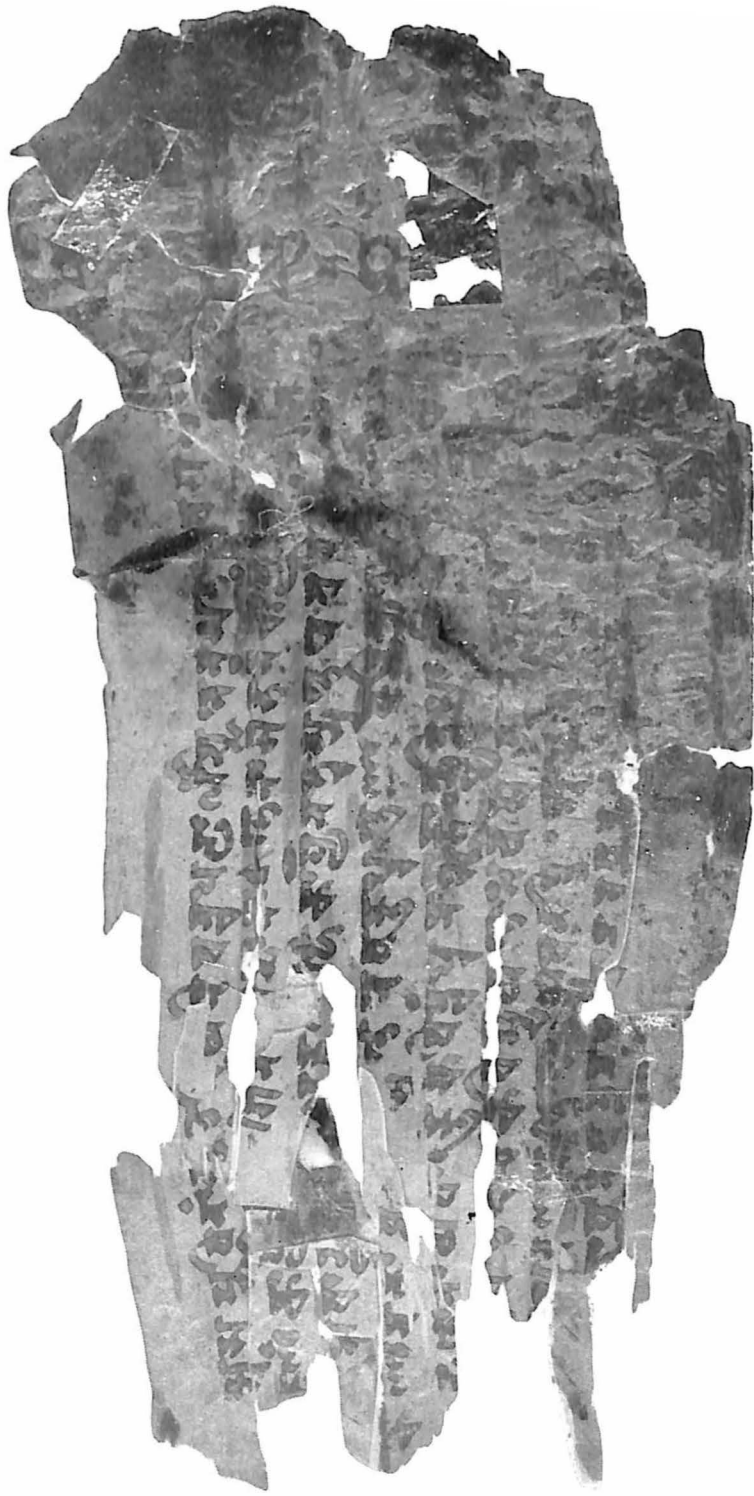
Fr. 1 a.



Fr. 1 b.



Fr. 10 a.



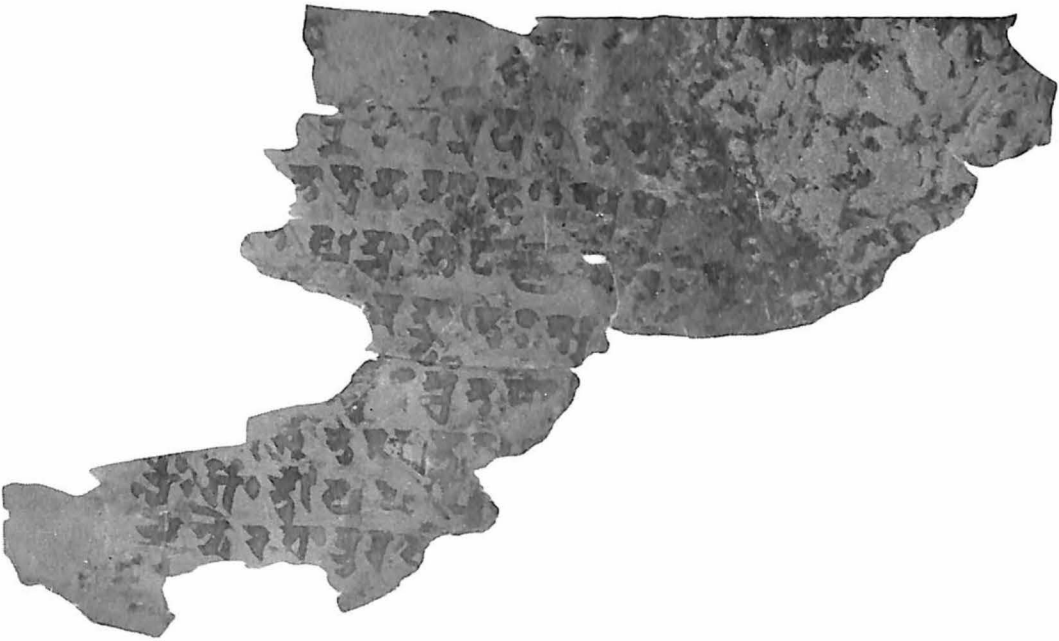
Fr. 10 b.



Fr. 11 *a* and *b* (reduced to approximately two thirds the size of the original).



Fr. 14 a.



Fr. 14 b.



Fr. 21 a.



Fr. 21b.



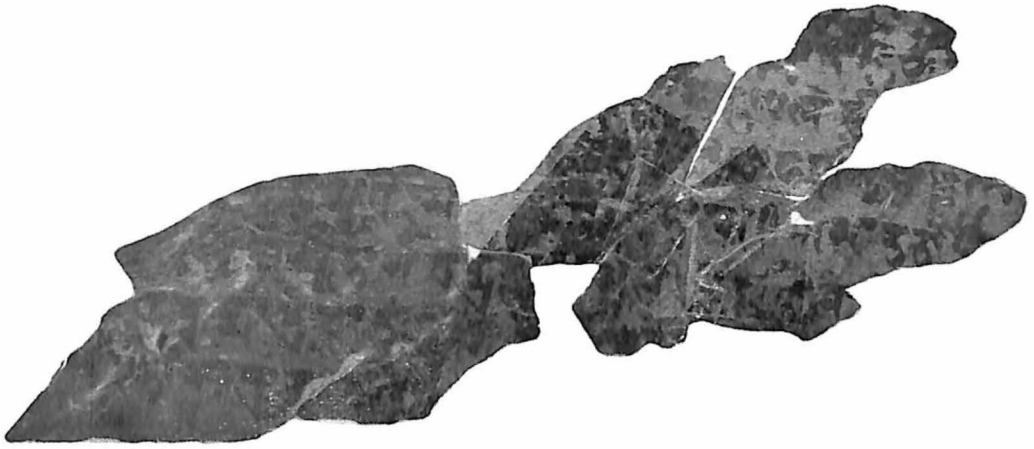
Fr. 22 a.



Fr. 22 b.



Fr. 26 a.



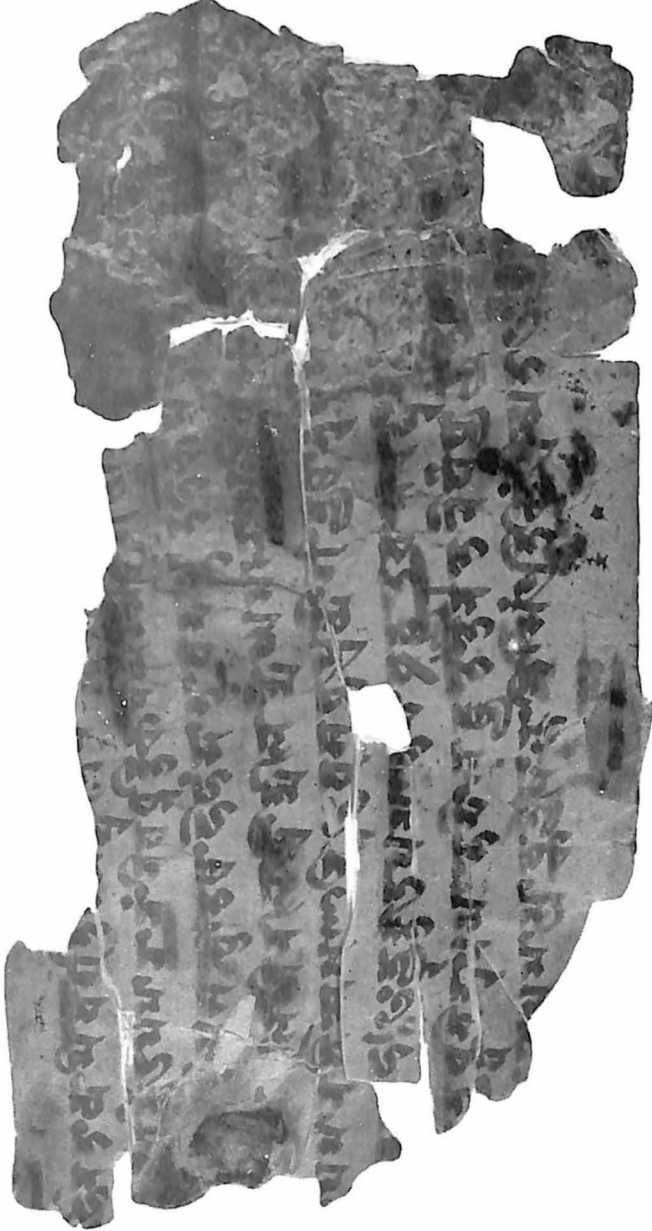
Fr. 26 b.



Fr. 29 a.



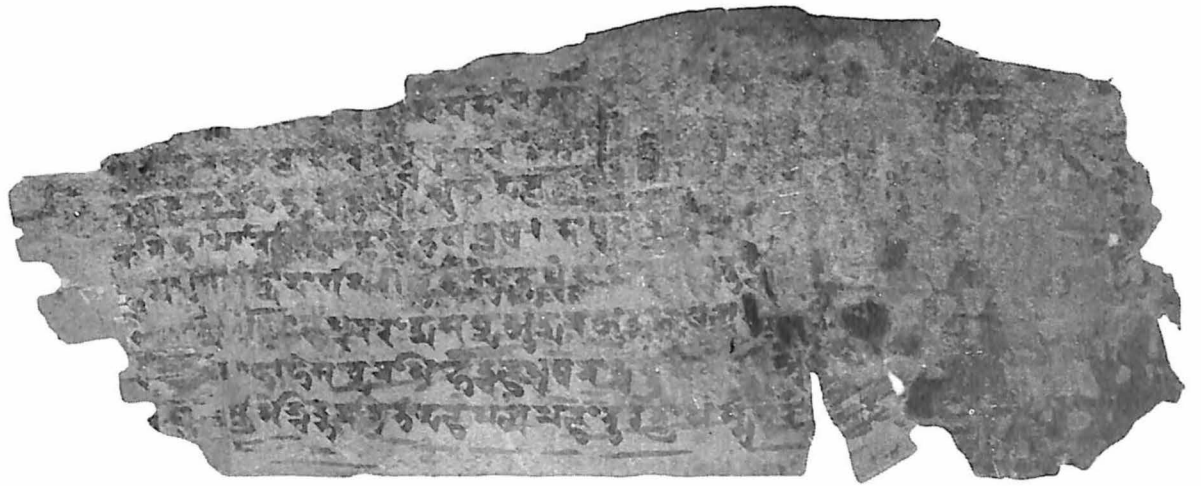
Fr. 29 b.



Fr. 34 a.



Fr. 34 b.



Fr. 35 *a* and *b* (reduced to approximately two thirds of the size of the original).



Fr. 37 a.



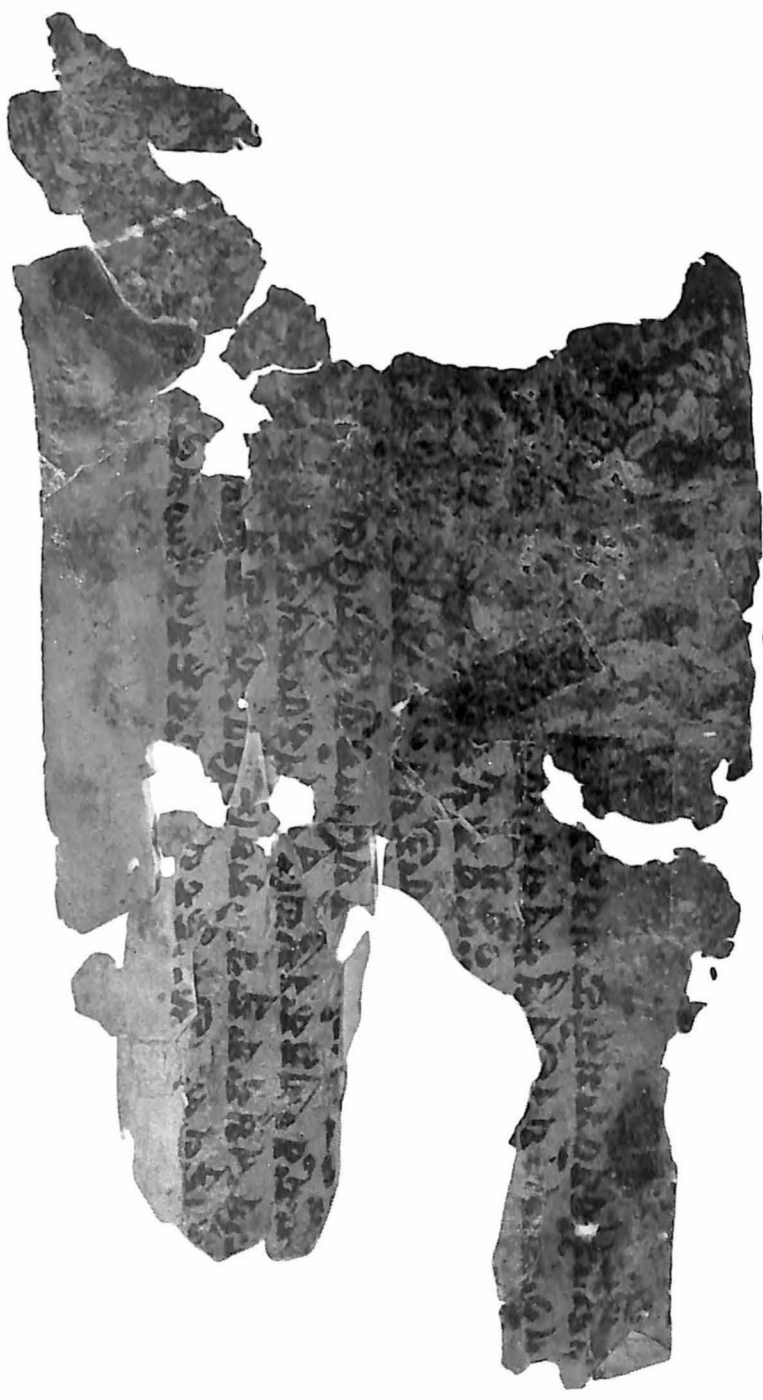
Fr. 39 a.



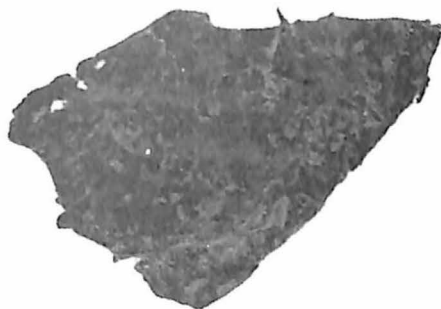
Fr. 39 b.



Fr. 40 a.



Fr. 40 b.



Fr. 43 *a.*



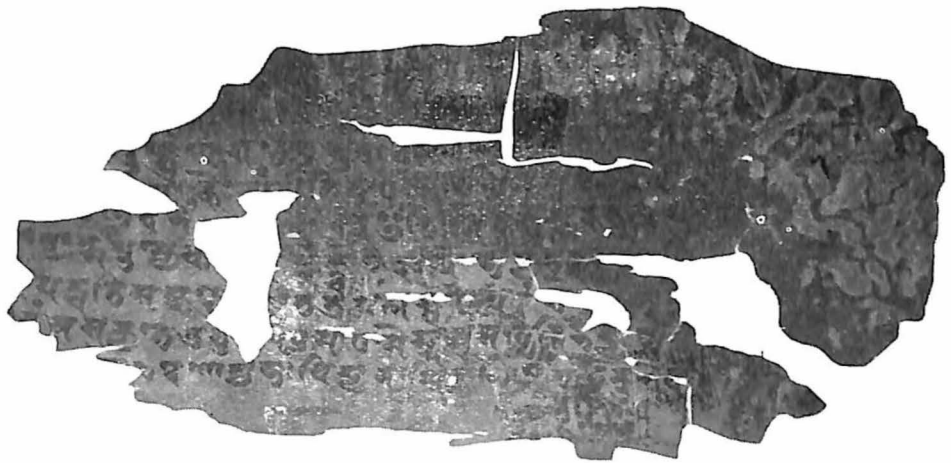
Fr. 43 *b.*



Fr. 44 a.



Fr. 44 b.



Fr. 53 *a* and *b* (reduced to approximately two thirds the size of the original).

Fr. 1

a

1]×jjyotirbhāsītāl·ka[
2]raḥ kriyāyām ca[
3] || oṃ praṇamya sārvaṃ ||I, 1|| [
4]·ājanada×
5]×·e·i[
· ·

b

· · 10
4]×tra ity·[
5]mokṣeṣu vaicakṣaṇyaṃ ||I, 2|| [
6]canāt | na hy anyārthala[
7]×syāsya prajojanava[
8]mokṣeṣu vaicakṣa ||I, 2|| [
15

Fr. 2

a

· ·
]×kāvyan·[
]ṃ tathā·i[
· · 20

3 The vocalic part of the syllable l. is uncertain; anyway, it is not o.

12 The akṣara kṣa is subscript.

14 For syā the reading dyā is equally possible.

b

· · ·
]ḥ phala·y·[
]·m·ācayani[
 · · ·

5

Fr. 3

a

· · ·
]puru×××[
]jajjyotsna[
 · · ·

10

b

· · ·
]×·y·h·[
]tattvaṃ kintu[
 · · ·

15

Fr. 4

a

· · ·
]·y·[
]nā·i[
]×kā[
 · · ·

20

6 Fr. 3 - This and the following minor fragments up to No. 7 were seemingly part of the same leaf as Fr. 1.

b

· · ·
]tiya[
· · ·

Fr. 5

a

· · ·
]t | evam×[
· · ·

b

· · ·
]ovyava[
· · ·

Fr. 6

a

· · ·
]vire[
· · ·

b

· · ·
]×tki·i[
· · ·

[5]

Fr. 7

a

]ka[

5

b

].y.y.[

10

Fr. 8

a

1

]dharmādiṣu mukhyeṣv api[

2

]vyākhyānaṃ śreyaḥ pra[

3

]prayojanena × 1.[

15

b

6

]d. vyākhyāyat.[

7

]satkaveḥ kāvyāni ku[

8

]kiṃcid atrāsambaddham .e[

Fr. 9

20

a

1]thā | nā dānena na mān.[

21 These are the first words of a stanza quoted by Bhoja (*Śṛṅgārapra-*
kāsa, p. 246); the entire stanza runs as follows: na dānena na mānena
na śāṭhyena na sevayā | na śāstreṇa na hṛdyās tāḥ
sarvathā kimiva striyaḥ || This śloka is cited by Bhoja as an
example of an abhidhīyamānārtha, which is neither vidhi nor

2	]vāca śabdayogino ya[
3	]bhidhāvyāpāraḥ kvacid·[
4	]śabdaśāstrair iti[
5	]c <ch>abdaśāstram s<ak>ṛc chrutvā·y·bahu[
6	]śāstraśravaṇam antareṇa·[	5
7	]patikāvyakaraṇasya | a[
8	]s·[

b

1	]tatrāpi uktaḥ namas tuṅga×[
2	]vara×rāṇād vigamo×[	10
3	]×·t·gata××tra suśatrum·h·[
4	]te rtheṣu satśuddhi·dvi[
5	]paripuṣṭas tu | a·y·hā[
6	]·yāmayām aśeṣam jyotsna[
7	]×rambheti ślokaḥ atra[	15
8	]rthaḥ na cātreḍam vaktavyas·[

Fr. 10

a

1	××××parijñāne prayatitavyam ity alam atiprasaṅ- gena | ×tra śa×ṣu[20
---	---	----

niṣedha (avidhiniṣedharūpa), (but see p. 271 also). This same stanza occurs with some variants in the *Hitopadeśa* also: na dānena na mānena nārjavena na sevayā | na śāstreṇa na śāstreṇa viṣamāḥ sarvathā striyaḥ || See Böhtlingk, *Indische Sprüche*, 3283.

14 The akṣara ma is doubtful; read jā?

16 The reading seems to be certain, but the text is here apparently corrupted; the remains of the akṣara subsequent to vaktavya suggest s.

19 Fr. 10. – This important fragment has been discussed in the Introd. pp. xviii, sqq.

19 prayatitavyam: corrected from MS prayatikāvyam.

- 2 hāsāsrayāḥ kathāḥ | loko yuktiḥ kalās ceti mantavyāḥ
kāvya hetavaḥ || I, 9 || | eṣāṃ kāvyo × [
3 × × × abhidhānārthaḥ śabdānām arthāḥ yair·r· × sya·
etad evam ukta × atra pada[
5 4 yujyamānatvāc chabdārthā nāsambanino labhyata ity
abhidhānagrahaṇa × × · i × i[
5 parvatād eti devadattaḥ eti jīvantam ānando naram
⟨var⟩śaśatād apīti guṇavṛtti × × [
6 nirastadhairyam rādheyam ārādhitajāmadagnyam | asa-
10 m⟨stuteṣu⟩ prasabham ⟨bhayeṣu⟩ jāyeta[
7 kartṛbhedān nāsti ktvāpratyayaḥ atha pakṣapātanakri-
yāto × × × × kriya × × × tvam tadā[
8 ghaṭate śaṣṭhyabhihitasya karttuḥ pakṣapātakriyayaiva
sambandha ⟨iṣ⟩ya⟨te | na⟩ nirikṣaṇa⟨kriyayā⟩ [

15

b

- 1 asambhavinām × ta·iyanibandhaparyālocanena matāny
avagamyā[
2 kṣaṇam kāvyā × × × gin· × × sāmām | tenāśobhanam
kāvyam × × × × × pradhān· [

2 As to the reading *kāvya hetavaḥ* see the Introd., p. XL.

3 This is apparently a scribal mistake for *abhidhānārthāḥ*.

3 Reading doubtful after *yair*, the akṣaras being partly lost. Apparently the akṣaras subsequent to *yai* are like to *rgranejñāsyā* (*sic!*).

5 The word *°sambanino* is to be considered as a scribal mistake for *sambandhino*. Apparently *labhyata* is a mistake for *labhyanta*.

7 *eti*: corrected from MS *ati*. This verse is a well known adage whose earliest occurrence is in Vālmiki's *Rāmāyaṇa* (Sundarakāṇḍa, V, 34, *b*). The first half of the stanza runs thus: *kalyāṇī bata gātheyam laukikī prati bhāti mā |*

9 This is a quotation from Bhāravī's *Kirātārjunīya*, III, 21. The entire stanza runs as follows *nirikṣya samrambhanirastadhairyam rādheyam ārādhitajāmadagnyam | asamstuteṣu prasabham bhayeṣu jāyeta mṛtyor api pakṣapātaḥ ||*

16 This refers to I, 10.

- 3 ×m avādy· × × × <vi>lakṣmaṇā hi kāvyena dussute-
neva nindyate ||I, 11|| | pra × × × ṅ k· ×m api pa[
4 ṅā na kāvy· × dussuteneva kuputreneva nindyate ka
×na × · i[
5 daṇḍanāya vā | kukavitvaṃ punas sākṣān mṛtim 5
āhur maṅiṣiṇaḥ ||I, 12|| | kāvya[
6 × × × tena ca kavir mṛyate sarveṣām utpadyanta ram
eva × × [
7 × × maraṇa(m) paṇḍitāḥ pravādanti | asādhuni hi k· [
8 × × kāvyanibandhana evādarah kartavyaḥ sa ca × × 10
padārtha[

Fr. II

a

- 1]jātaḥ kathaṃcana || ||I, 29|| a[
2]na hi jāto nāyakaḥ prāpta[15
3]thā yā dhīrapraśānto nā<ya>ka·t·khy-
āyik·[
4]gāmbhīryaguṇasyo<tka>rṣeṇa | yasya × [
5] || || ×d· × × [
6]ha[20
7]thā·m[

3 The sign like ṅ k a at the beginning of the line, just before ṅ ā , is a numerical symbol, namely 4.

7 This is a common mistake for m r i y a t e ; see Fr. 51 a, l. 3 also, k r y a t e for k r i y a t e .

14 As to the reading k a t h a ṃ c a n a see the Introd., p. XLII.

15 Here the leaf has been shrivelled and twisted owing to the action of fire, and the space for the syllable y a and, in the line that follows, for t k a , is apparently missing. See HC, pp. 432-33.

b

2]hākṛ × [
 3]kaya[
 5 4] × m ātmani × × ya × × vakṣipta[
 5]dayādhāritaprasānto ga[
 6] × ra · pītkāraśabdacaki[
 7]vitaku × halādhattaḥ[
 8] × sām ekavākyan tv ekala[

10

Fr. 12

a

1]vaidarbhaṃ tad apy evam evāpi[
 2] · vṛttayaḥ kāvyasya | komal · [
 3]kāpi komalaiḥ · u[
 15 4]tena vaidanābandha · i
 5]yaṇā naiva ca[
 6]caryante | te[

b

3] · ādinā pra[
 20 4] · y · uhatānurūpā[
 5]devatā agniśikhe[

8 Reading uncertain. The ill-formed akṣara after ku looks like d b h ū ; should we think to a scribal mistake for t ū ? The two akṣaras after l ā suggest pa ṭ ṭ a (after which one sees the possible remains of a visarga); however the reading d h a ṭ ṭ a or d h a d ṛ is equally possible. Meaning?

15 Reading uncertain; a mistake for vaidarbha? The two subsequent akṣaras can be read batva, tatva or tandha also, bha-ta and tva-n dha being easily confused.

6]khyenābhisambaddho na co[
7]pam eṣa yo uttara[
8]bhrāṇāṃ vā yogyatayopamā[

Fr. 13

a

5

1]thak | gatānu . I, 32 [
2]dhyaprabhedā·y·[
3]yam jāmād·[

b

10

6]d etat[
7]darbha××·i·i[
8]d anapetānya[

Fr. 14

15

a

1 yam idam etat tu[
2 thakkaraṇam uktaṃ de[
3 ××vaidarbham I, 32? iti | pṛ[
4 ×××××ḥ prabhedam×[20
5 ××kava(m?)śyādi vaidarbham iti ka | ||I, 33||
6 ××××ḥ kintv asmākaṃ daivarbhe ye[

᳚ The reading trāṇāṃ is equally possible.

᳚ The word daivarbhe is an obvious scribal mistake for vaidarbhe.

7 × × kāmaṃ tathāstu prāyeṇa saṃjñe || I, 33 || [

8 × × dirūpāśrayiṇām kāvyasya[

b

1 × × pra·i × dhrīyāt | tasmāt[

5 2 × × tatredam āha || apuṣṭārtha || I, 34 || [

3 × × t | yaś cābhīdhāsyamānaḥ etad vi[

4 × × × × lañkr̥tiḥ a[

5 × × × × bandham tathā[

6 × × × śruti × cajā[

10 7 lam | gauḍīyam api || I, 35 ||

8 ādair avāntarava[

Fr. 15

a

15 3]śeṣeṇa pa[

4]·r·ryopadasannidhi[

5]kliṣṭam vyavahitaṃ || I, 40 || doṣa iti[

6]sambandhisannidhāne[

7]haraṇam pratilomy·[

20 8]sambandho dūrasthasyāpi ta[

b

1]risamāptes tathā ca ja[

2]yādy upamādoṣa[

4 The two akṣaras after pra are almost entirely lost and illegible.

15 The leaf is broken just above the syllable ṇa. Had it been surmounted with the sign of the vowel o, the reading śeṣeṇopa (śeṣeṇopamā°, etc.) would be equally possible.

19 The akṣara ti is by no means clear, more resembling ṭi.

3]m api hi catvāry upamā[
 4]rañīyaḥ sa ca paṃca[
 5]vā | tatrādye·i[
 6]ṇe×××[

5

Fr. 16

a

1](kva)cil lakṣaṇamātram kvacid udāharaṇ·[
 2]tadanyārthaṃ nanu naiva śabd·×n·y·nt·[
 3]asvagoṇyādayaś śabdās sādha)vo viṣayān- 10
 tara itā[
 4]pre py aprayogāt | a·i yadoṣam··y·×pā·o[
 5]sau punaś śabdārthasambandhapravṛt-
 tāv·[
 6]hrur ||I, 40|| ity etac·yamāṇam upasarga××××× 15
 tva×kt·pe×[
 7]× | prāg(uktā?)nām ca nipātattvam upasarga××
 ×××××vīta[
 8]×ham·××·ī×prasiddhārthapa×·l·×××
 ××××ḥ anya[20

b

1]doṣatā | avācakavyākhyānārtham āha[
 2](i)ti himāpaho vahniḥ tasyāmittras toya××××
 rṇ·××[

4 For ṇ e perhaps ṇ o is to be read; the next two akṣaras are almost entirely lost and illegible.

9 So to be read? or naivam?

10 The source of the words asvagoṇy° - is *Vākyapadiya*, I, 149: asvagoṇyādayaḥ śabdāḥ sādhaḥ viṣayāntare | ni-
 mittabhedāt sarvatra sādhutvaṃ ca vyavasthitam ||

23 This is a comment to I, 41.

3]*mati* ! apārthadoṣād asyāviṣeṣ· × × × × × *rūḍhaṃ*
vācye rthe ||I, 41||[
4]c· × | ata eva na prahelikāsāvaśya-
prayogo na vihanya[
5 5]vaḥ (|) tatrābhramarahārītacakravākaśukā-
dayaḥ ||I, 42|| jalabhyanmā × [
6]·ārthaṃ hi dūtaṃ × ṣa × nn· ceteme doṣa-
viṣeṣā × × [
7] || athāco ja'abhyatprabhṛtay· × × vya
10 ktavā[
8]ñ kam ihānena yuktimato[

Fr. 17

a

15]dipra × × × × vya i[
]d· × × labhyañ kāta[

b

20]bda·e × × paśabdasya
] × śrā × × d·v·[

5 The reading *tatrā°* is apparently a mistake for *tathā*, which seems to be the correct reading; cp. the Introd., p. XLII.

7 The akṣara subsequent to the syllable *saṃ* is ill-formed and I have not been able to read it.

9 The reading is clear but the text is here somewhat vitiated; it can be restored as *avāco jalabhṛtprabhṛta°*, etc.

Fr. 18

a

.
.
]n·l·×[
]s·dā×rthad·×[5

b

.
]tsanta iti y·[10

Fr. 19

One face only

- 1]pa[
2]pūrva·r·t· bhūyastva××ṇ· vinyāsa××hṛdaya[
3]r ity āha | lāṭiyam apy anuprāsam ihicchanty 15
apare yathā | dṛṣṭim dṛṣṭisukhām dhehi candraś can-
dramukhoditaḥ || II, 8 || [
4]nām vinyās·bh·×·y·rthaḥ dṛṣṭim dṛṣṭisukhām
dhehi candraś candramukha ity udāha(rā)ṇam | he can-
dramukhe[20
5]·o vā yasyārthabhedas tadā yamakālaṅkāro
rthābhedaś cet punaruktābhāsaḥ naitad e[
6]·ā·āsā×yathā | nararudhiraraktanaya×mitīśa-
yaśītika×vigrahām vande×ṇā[

21 Read yamakālaṅkāraṅkārthānām? But traces of the vowel o above the final r of alaṅkāra are visible, and the akṣara subsequent to rtha is almost entirely lost and illegible.

- 7]·yānarthakaḥ etat tritayam api punaruktā-
bhāsam yathā | tathābharaṇābharaṇā × × yu[
8]dvayor ekārthas svaravyañjanasamudāya-
os (sva)yaṃ punaranarthavairūpau ca tatrāpi punaruktā[

Fr. 20

a

- 1]sandaṣṭakādīnāmāntarakaraṇam· × × × × × prabhed·
× kṣ[
2]dhunā sādhunā tena rājatā r(ā)jatā bhṛtā | > sa-
hitam sahitam kartum ||II, 11|| [
3]tāvat tacchi × × sitāsai[

b

- 6]·t·y·doṣa × [
7]kṣataḥ antenādiyamane × × × × × ·y·s· · u × t· [
8]k·bhūṣṭivāriśāṅgaṃ gāṅgaṃ nātra ki × × × × × yai-
kayā vaḥ bhaya[

Fr. 21

a

- 1]·tat | prathamadvitīyapādābhyāsodāharaṇa[

7 The akṣara ra before °karaṇam is subscript.

14 For kṣataḥ perhaps kṛtaḥ also can be read.

15 In the MS °variśāṅgaṃ has been corrected from °varināṅgaṃ. The anusvara of gāṅgaṃ is apparently marked as to be deleted; the subsequent akṣara, first written as tra, and then corrected into trya, has also been marked as to be deleted and substituted with na. The metre of the stanza was perhaps the Vasantatilakā.

17 Fr. 21. – This is a commentary to II, 9, etc.

- 2]bhyāsodāharaṇa(m)·r·va·ṛdhe·y·dh·punar apy anu-
saṅgalaṃ pra××sainikayāsuraśe×ya[
- 3]bhyāsodāharaṇam | ratnālī ∪ bhimate _ stu
va ∪ *radbrais* sadveṣān analasamāna·ā×to _ sadve-
ṣān ∪ ∪ ∪ [5
- 4]ṇa×dhipasāvitareṇukareṇavaḥ | karivaraiḥ
kakubhas sabhayaiś śritāḥ tad avalokya cane·u[
- 5]yaśobhidurāloke kopadhāmaraṇād ṛ·bh·×ya-
śobhidurālok·kop·[
- 6]×××lamkṛte vividhamārge tava vṛṣa- 10
bhocitadharesum·[
- 7]tmano bhṛtipṛthuladhamno | saty
api pibati dha[
- 8]pādābhyāsodāharaṇam | parama×n·[
- 9]puruṣena rājatā śobhamānena rāja[15

b

- 1]vataṃ triśikham aśṛṅkhalam dadhat sa[
- 2]so×jāla××visarpibhiś śāsanas·rāṇā×na×ca[
- 3]dṛśyante yathā || yamalam āhur ·×ja-
gatpray·[20

1 These are apparently the remainings of a stanza in Drutavilambita metre. In MS instead of s a ṅ g a l a ṃ was first written s a ṃ s a l a m . The anusvara of s a ṃ was then marked as to be deleted and the syllable s a substituted with ṅ g a (subscript).

4 Uncertain reading; the akṣaras m a t e (but *te* is doubtful) are subscript. The metre was perhaps the Praharṣiṇī.

6 This is apparently part of a stanza in Drutavilambita metre.

8 The syllable d u has been corrected in the MS from t a . Uncertain metre.

11 Uncertain metre.

12 For ° d h ā m n o , ° d h ā m n e also can be read.

15 This refers to II, 11.

17 Apparently this is a part of a stanza in the Rucirā metre.

- 4]×kr̥ta×viveśa dūrāvadātabhavanēs·
maulo[]
5]danum·kuamasa×××yā | sandhyā
yātiśuśubhe prakāśayāpreta××ru[
5 6]sya yaḥ pā×vayānakṛtāvi×××parimeyaḥ atha
kathamcit paricchettuṃ va·y·×ḥ tadāsyā[
7] | munīn api haranty ete ramaṇīyeṣu saṃgatā || II, 13 ||
| tatra yukpā[
8]vāraṇa×ndhavatām·×××yukpādasyodāharaṇa[

10

Fr. 22

a

- 1]t·matat na yamakalakṣaṇaṃ prāg uktaṃ pa-
risamāpta·i×××××kāla×ra[
2]śābdam ojasvīti ta×nayāsvṛtti·o×××nvava
15 yamaka×××ḥ kara[
3]·i×××××·k·po××yan na ta×××××
sarvo na bhavatīty āha || nānādhā || II, 19 ||[
4]dūśya×××××××·yu×padapadārthasaṃ-
bandhā[
20 5]⟨rāma⟩śarmaṇācyuttotare yamakāni nibad-
dhā[

1 Read °sūra° for °dūra°? Apparently this is part of a stanza in the Vasantatilakā metre.

3 The reading kuama seems clear; is it a word from some stanza in Prakrit?

9 The reading of the akṣaras×ndha is uncertain. The first of them, partly effaced, resembles gā or vā; the second one can be read ddha or nva also, these akṣaras being easily confused.

14 After vṛtti three akṣaras nearly lost; read ojasvī?

17 Doubtful reading, these three akṣaras being almost entirely effaced by the fire.

- 6] × × cyāvitarāmaśarmācyutottare || yamakavyapade-
 śinī prahelikā[
 7] × × dūṣyante | atyantagūḍhārthatayā svanimitta(m?)
 nānādhātvarthagambhīrā . II, 19! [
 8] sādharmaṇam itthambhūtaṃ kāvyam 5
 acāru pratyastamitalaghuprayatnatara[

b

- 1] śāstravat | utsavaḥ sudhīyām eva hanta
 durmedhaso hatāḥ || || II, 20 || yadi kāvya × ari[
 2] vatsalātaḥ na sukumārama(tīnām) kāvyābh.yo- 10
 gānām atra dhīśabdena vā[
 3] tvam upameyasya rūpyate | guṇānām samatām
 drṣṭvā rūpakam nāma tad viduḥ || || II, 21 || [
 4] <śa>bdo dharmivācī dvitiye-
 nopamānaśabdena tathābhūtenānupapa[15
 5] svābhidheyāvinā(bhūtagu)ṇavṛtti(tām niya-
 maya)t(i |)ata eva ca bhede py abhedapratītir iyaṃ
 nāpanyāyaḥ[
 6] · adayanti sam · × × ubhay(ānuyā)yirūpakasya
 ca ko viśeṣa iti tad atyantam asaṃbaddham na hi sam · [20
 7] veṣuḥ × × × × ta × × × × reṣu khaḍgeṣu ko vā
 bhavatām murāriḥ × × · i rūpakopagamāt u[

1 The two first akṣaras are damaged and hardly legible; the third one can be read s ya or ḍ ya , these two compounds being easily confused. Anyhow, it is impossible, it seems, to read here h y u d i t ā as in the printed text (II, 19); but possibly these words form part of the commentary and not of Bhāmaha's text.

9 The akṣara d u r has been corrected from d v a r in the margin.

10 The first three akṣaras of this line are damaged and the reading is doubtful.

14 As to this passage, cp. HC, *Viveka*, p. 350 and the Introd., p. XXXIII sqq.

21 This is part of a stanza in the Indravajrā metre.

8]<mayūra>vyamsakāditvād evaśabdaloṭī samāso
rūpakatve | vyāghrādid·×××××pī samāso[

Fr. 23

a

5 1 <upamānam a>prasiddham upameyam iti kecit etac
cāyuktaṃ candramukhādīnām anyonyam upa[
2 pāṇḍunā | netrānandena candreṇa māhendrī dig alaṃ-
kṛtā || tena prākaraṇika[
3 sāmyam ca yat sahrdayānām hrdayaharam tad iha
10 grhyate laṅkāre prakaraṇāntarāsa[

1 The words mayūravyaṃsakāditvād refer to P, II, 1,72 mayūravyaṃsakādayaś ca. They have been quoted by Hemacandra, *Viveka*, p. 351.

4 Here the leaf is broken. See however HC, *Viveka*, p. 351: vyāghrādidvāreṇevaśabdaloṭī samāso luptopamāyāṇi dṛśyate. Cf. also P, 4, 1, 49.

7 The three akṣaras read as prasiddham are lost, with the exception of the inferior part. As to the meaning, see Hemacandra, *Viveka*, p. 341, who seems to paraphrase this very passage: tat katham ucyate prasiddham upamānam a prasiddham upameyam ity āśāṅkyāha, etc. This is a confutation of the view, according to which upamāna, i.e., the standard of comparison, must be necessarily prasiddha and upameyam, viz. the subject of comparison, a prasiddha. As a matter of fact, the unique criterion is the volition of the poet. This view is exemplified with the verse tataḥ kumudānāthena kāmīnigaṇḍa-pāṇḍunā | netrānandena candreṇa māhendrī dig alaṃkṛtā || (*Mahābhārata*, Dro. P, 184. 46, Chitrasala Press ed., 1931). Here candra, which is almost always a standard of comparison, is upameya, viz. the subject of comparison, and it is compared to the cheeks of a beautiful woman, which are usually a subject of comparison. After anyonyam, if my reading is correct, the text was here upamānopameyatvāt or something like that.

10 The akṣaras subsequent to prakaraṇ are nearly lost and the reading difficult. Should we read prakaraṇāntarāsaṇi bhavāt?

- 4 <visé>ṣaṇam etac ca na yuktaṃ mukhakamalādiṣū-
pamādyu·y·prasaṅgāt | na hi tatra×ha[
- 5 ×·ukta×tad ucyate viruddheneti II, 30' tena pu-
ruṣa iva puruṣa iti saty <api> puruṣadvayasya pu-
ruṣa[5
- 6 ×××× | sarvasāmyaṃ hi bhāvānām na sambhavati
tadartha××śurye guṇaleśeneti II, 30" yatheva[
- 7 ××] yathai××·ā tac ceti śloka(ś) cāyam asaṃbad-
dhaḥ yady u×××× parigaṇanaparasa tadāpy·[
- 8 ×na śabdayor viśeṣaṇaṃ niṣphalaṃ sarva eva hi 10
bhāvā bhāvāntarebhyo vya(tire)kiṇaḥ | na hy atra
yatheva[

b

- 1 upa×vācakaparigaṇanaparam etan na bhavati kintv
etad atra vidhīya×·y·hy upamāva[15
- 2 ·uprayoge yat tat sāmīyam tad ubhayānuyāyitvena
pratīyate śrutyā la××·id eva data[
- 3 ×iti·y·×××××sāmānādhikaraṇyāt tatraiva pra-
tīyate×tra vaiyadhikaraṇyāt×nyāya[

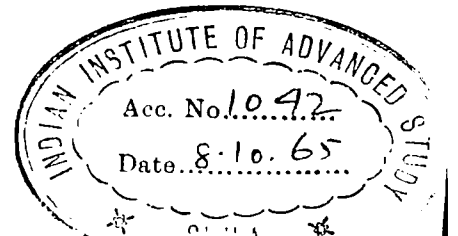
4 The words *iva puruṣa* are subscript; this passage has been freely quoted by HC, p. 339. Cp. the Introd., p. xvi.

7 Here *śurye* seems clear, but the text is perhaps vitiated; read *turye* (i.e., in the fourth pāda)?

10 The syllable *hi* is subscript.

15 I am not sure that the akṣara *dhīya* after *atra vi°* really belong to this leaf. After them there are perhaps two or three akṣaras entirely lost. The akṣara preceding *hyu* is partly lost and the remains of it suggest possibly *bhyo* (but *nyo* is also possible).

17 The akṣara subsequent to *śrutyā* is almost entirely lost and my reading as *la* is by no means certain. After it there are two or three akṣaras entirely lost. The remains of the next akṣara suggest, as to the vowel part, *i*; the consonant part was perhaps *kṣ* or *ñkṣ*.



- 4 śata | yathevaśabdayor abhidhāne vṛttam darśaya-
 ti | iyam tāvac chanda×yopamoktā yatra punar i[
 5 bdābhyāṃ samā.ābhihitā parā | yathā kamalapatrā-
kṣī śaśāṅkavadaneti ca || ||II, 32|| yatheva[
 5 6 masādeḥ pratiyeta tadā sāpy upamāvaseyā samāsa-
 śabdaś cātra samkṣepaparyayaḥ .ādhyāye[
 7 yopāyaṃ dadaty arthibhyo uttatāra na cārthino vasaty
 antavari sraḥṣyati tān apetya <tath>ā humkāre[
 8 ×××××××× sṛji nijālakṭakabhrāntibhājaḥ skan-
 10 dhe vindhyādribuddhyā ni[

Fr. 24

a

- 5]×ty×rū·y·[
 15 6]div·××ity āha | vatināpi kriyā ||II, 33|| [
 7]yāsāmyam ucyate avyayībhāvād iva v·[
 8]nyāsenā prativastūpamocyate ||II, 34|| [

1 Read abhidhānavṛttam? The stroke of the vowel e has been apparently marked as to be deleted.

7 The word dadaty has been corrected in the MS from vadaty.

7 The word vasati has been corrected in the MS from vāsati.

8 In the MS for sraḥṣyati there was originally written prakṣyati.

9 This is the stanza No. 2 of the *Caṇḍīśataka* by Bāṇa. It begins by the word humkāre in the preceding line. Instead of the reading °bhājaḥ, occurring here, we have in the printed text °bhaji. The entire stanza runs thus: humkāre nyakkṛtodanvati mahati jite śiñjitair nūpurasya śliṣyacchṛṅgakṣate 'pi kṣaradaśṛji nijālakṭakabhrāntibhāji | skandhe vindhyādibuddhyā nikaṣati mahiṣasyāhito 'sūn ahārṣīd ajñānād eva yasyāś caraṇa iti śivam sā śivā vaḥ karotu.

b

1] stūpamā nāmopamā | a[
 2](s)āmyam ubhayatvānuyāyitvena śakyate |
 3]×ram etat || vakṣyamāṇodāharaṇāny·[
 4]svādupākaphalā ||II, 36|| 5

Fr. 25

a

]×vādiśabde×[10
]·aparyaya·×i[

b

]ha×jñā[15
] || sādhu sādharma ||II, 35|| [

Fr. 26

a

1]svarūpākhyāpanecchā[20
 2]ṇāntaritam iyaṃ pra×·i[
 3]××jālīm bibhrāṇam ā×larucip·ś·[
 4]staro vṛthā ||II, 38|| sāmānyaguṇās
 sarvabhāvānām ha[

10 This fr. is part of the same leaf as the preceding one.

23 For vṛthā we have in the transmitted text mudhā.

5]pāro heyopādeyopekṣ×[
6]mānalakṣaṇā[
7]×·k·[

b

5 2]n·[
3]dāharaṇaṃ lakṣ·[
4]noditāḥ < | > sodāharaṇalakṣ-
māṇ· ||II, 40|| [
5]s sendrāyudho me⟨gha⟩ ivāvabhāse ||
10 ||II, 41|| sa mārutā×[
6]ñkhaḥ taṃ śaśibhāsaṃ candrady⟨utiṃ⟩
salīlaṃ savilā⟨sam⟩ [
7]dhanurmātraṃ vā tatpragṛ[
8]m āha | śakracāpagra ||II, 42|| [

15

Fr. 27

a

1 ××××××××××× tra cocyate || sarvaṃ sar-
veṇa sārūpyaṃ nāsti bhāvasya kasyacit | ||II, 43|| [
20 2 ×××tatpratīkṛt·bh·ā | vāpa·śa××yos tu prakṛ-
tyanupamānāt | atra hi[

7 Here begins the examination of the seven defects (doṣa) of upamā (II, 39–65). The first of them is hīnatā, or deficiency of upamāna, exemplified by the stanza sa mārutākampitapitavāsā, etc.

11 Here the text was apparently abjaḥ śaṅkhaḥ, śaṅkhaḥ being an explanation of the word abjaḥ, occurring in the stanza.

17 There is not enough left of the akṣara before tra to make its reading possible; above it there is a small cross, which is usually a mark of correction. After co we have in the MS the akṣara no, which is marked, however, as to be deleted.

- 4 kekā vineśuś śikhinām mukheṣu | ||II, 46|| atrāditya-
kiraṇānilatī×yanatā dīnatvaṃ padmapātra[
5 ×ś·sādhayo dhāratāmātram atrobhayānuyāyi | etāv·
××ñ kavaya upamānān·[
5 6 ×doṣaḥ || asaṃbhavadāharaṇam āha | niṣpetur āsyād
iva tasya dīptāḥ śarā dhanurmaṇḍala ||II, 47|| [
7 śarā vāridhārā iveti bhinnakramevaśabdamiḷanaṃ vā
yathopasthitevaśabdābhisambandhanaṃ vā | ××[
8 ××××××××××××candropamānopameyabhāvavā-
10 cakaṃ kimcid astīti prathama[

Fr. 28

a

- 1]darśayitum āha | [
2]saṃbhavalakṣaṇadoṣa ucya[
15 3]vīta śāśalakṣmaṇaḥ || [[II, 49]]
. . .

b

- 6]atra līnga[
20 7]×*varakhyāpanaparam* ucyate[
8]yaḥ etat tritayam apy udāhara[

2 After °nila the leaf has suffered by the fire and the remains of the three next akṣaras are too scanty to make the reading certain.

5 The two vertical strokes marking the punctuation have been added below the line.

Fr. 29

a

- 1]ivaśabdaprayogānyathānupa-
(pa)ttyānumeyaṃ sādṛśyam ast(i) [
2]vidhānām api doṣatvaṃ tathā- 5
nyā(nā)m i(ty) ucyate | kālapuruṣaka[
3]| × × · bh · y · × {bhārād babhau bharte vayos
× × × × gāmbhīrya × sāreṇa[
4]|mūrṭiḥ kausumbharāgarucirasphuradaṃśu-
(kāntā | vi)bhrājase makaraketanam a[10
5]· o ca × × × kabhedaḥ yaś cāpsarovibhrama-
maṇḍanānām sampādayitrī[
6]ndhyā bhriyate pi tu dhātumattaiva teno-
pameyasya kaka × × | . upamā[

1 Fr. 29. — This is a discussion on the seven doṣas which vitiate the figure of upamā. See II, 39 sqq.

7 The words bhārād babhau, etc., form part of a stanza. Source untraced. The akṣara preceding vayos is uncertain; it can be read kte also.

9 This is *Ratnāvalī*, 20. The entire stanza runs as follows: pratyagramajjanaviśeṣaviviktamūrṭiḥ kausumbharāgarucirasphuradaṃśukāntā | vibhrājase makaraketanam arcayantī bālapravālavīṭapaprabhavā lateva || In the MS vibhrājase has been corrected from vibhrājate || I am not sure that the fragment with the words mūrṭi really belongs to this leaf, and accordingly, in this and in the following lines, I have bracketed the words contained in it.

11 The words yaś cāpsaro°, etc., are a quotation from KS, I, 4. The entire stanza runs as follows: yaś cāpsarovibhramamaṇḍanānām sampādayitrīm śikharair bibharti | balāhaka kacheda vibhaktarāgām akālasaṃdhyām iva dhātumattām ||

18 Supply (akālasa)ndhyā bhriyate, etc. The syllable pi has been corrected in MS from dhā.

- 7]*satyamevibhaktivipariṇāmavākyabhedākān-*
kṣāyogyatāsannidhiḥ pra × [
 8]*latā yathā bhrājate tathā* <tvam> *bhrājase* |
yathānyaḥ kaścīd akālasaṃdhyāṃ bibharti tathā
 5 *himavān* · × [

b

- 1](*yathāpagāvigā*)*hyā tathā tvam asy avigāhya*
iti saṃbandhanam na kenacin nivārayitum śakya · × [
 2]*bandhaḥ tac cārukāvyaṃ yatra vibhakti-*
 10 *vipariṇāmādibhir abhisambaddhas tan na cārunāpy* · × [
 3]*bhiprāyaḥ ity* · × × *cāru kāvyam na*
bhavatīti doṣa eta iti tatra hīnatāyām a [
 4]*r*·*udāhriyate* × × × × *tvam* × *t* · *m śaṅkhavattvam*
copameyaviśeṣaṇam naiva saṃbadhyata iti [
 15 5] × *te punar ya* × × × × × *ṅgavacobhedayo* ×
 × *vipariṇāmasyāśraye* × *yatra* [

1 Above the akṣara *me* there are two vertical strokes, that possibly belong to the superior line, which, in this part of the leaf, is lost.

7 The words <*yathāpagāvigā*>*hyā*, etc., refer to II, 53.

12 The akṣaras *eta*, clearly written and legible, are apparently due to a scribal mistake for *eṣa*.

13. The word *śaṅkhavattvam* possibly refers to the stanza II, 58 (*sa pītavāsāḥ praṅghītasārṅgo manojñabhīmaṃ vapur āpa kṛṣṇaḥ | śatahradendrāyudhavān niśāyāṃ saṃsṛjyamānaḥ śaśineva meghaḥ ||*), cited by Bhāmaha as an instance of *upamānādhikatvam*. The fault in this stanza consists in the fact that here the mention of the moon is exceeding, the *śaṅkha* having not been noticed as *upameya*. See Mammaṭa, X, 142: *atropameyasya śaṅkhāder anirdeśe śaśino grahaṇam atiricyata ity adhikapadatvam*.

15 After the akṣara *yo* the leaf is very damaged for a space covering two or three syllables; the vowel of the first character seems to have been *i*. The expression *liṅgavacobhedau* occurs in II, 52.

16 The two characters subsequent to *śraye* are uncertain; apparently the akṣara *I* have read as *ya* looks more like *ye* ||

6]n ity apare t·××{mūrtyāvākay·}× liṅga×
 yetyubhayānuyāyi××na doṣaḥ yathā candra iva mu[
 7]{rāj·ī}××yādiṣu bāhulyena punna-
 puṃsakayo·×kyaviśeṣaḥ yathā
 8]kiñcid upadarśitam adhikaviparyaya- 5
 yaḥ punaḥ aprotsāhyasā[

Fr. 30

a

· · · · ·
]tāyā upamā×[10
]pan na dha[
]·i[
 · · · · ·

b

· · · · · 15
]×rājā×·r·[
]eva bhāmaha[
 · · · · ·

Fr. 31

a

1]kṛtacārucandra[20
 · · · · ·

1 As to the word {mūrtyāvākay·}, see the face *a*, l. 9. (note).

2 After °nuyāyi about two characters are lost in a break and stain; possibly °nuyāyitvena is to be supplied.

7 This and the three following minor fragments apparently belong to the same leaf as Fr. 29.

b7
8

· ·
]·y·[
]r·sā samprati××××di [

Fr. 32

a

· · ·
]śabdābhisambaddhapa×[
]·i[

b

· · ·
]⟨na⟩puṃsakānivad·[
· · ·

Fr. 33

a

·
]v·[
]ñc·ttā×[
]ma[

b

·
]me[
·

[30]

Fr. 34

a

1]hīnatāyāṃ iva gati××·u[
 2]dhikyam upamānānām ||II, 61|| ni-
 badhnanti kavayaḥ yathā gāyantu kinnaragaṇāḥ saha[5
 3]yaśas te | tathā he haṃ-
 sās tāvad ambhoruhakapiśarajorūṣitāṅgāḥ sa[
 4]vyā<lajā>lālinīlapronmīlanmegha-
 mālāmālinasakaladi[
 5]pamānaviśeṣaṇāni ivaśabdapra- 10
 yogānyathānupapattyā×nuś··u[
 6]ha | ity ukta upamābhedo
 vakṣyate cāparaḥ punaḥ< | >upamāder ala ||II, 65|| [
 7]taḥ·ci·upamābhedo
 lakṣyate tenaivam vyākhyātā upamābhe[15
 8]pamāyāḥ ka·ya-
 pārthādi | samprati kiṃ kriyata ity ā<ha>××i[

5 The words gāyantu kinnaragaṇāḥ, etc. up to yaśas te in the next line belong to a stanza quoted in the *Subhāṣitāvalī* of Vallabhadeva, 2494 (anon.). The stanza runs thus: gāyantu kiṃnaragaṇāḥ saha kiṃnarībhiḥ śrīrāmacandra śikhareṣu himācalasya | śeṣendukundadala bālamṛṇālanālinīhārahārahārahā-sasitam yaśas te || The last part of this stanza with the variant karpūra for nīhāra is quoted by Vāmana, IV, 2, 18.

6 As to the stanza he haṃsās etc. see the Addenda, p. XLIII.

7 The word °rajo has been corrected in the MS from °bhajo.

14 The first four akṣaras of this line are mutilated; from the remains of them, I think the text was here taḥ(?) kaścid upamābhedo, etc.

15 The word tena is here repeated twice and the first one is marked as to be deleted.

15 The syllable bhe after upamā is almost illegible; the vocalic part seems to be formed by the vertical stroke of the long a and the sign of i.

16 Apparently in the MS first was written māḥ and then corrected in a secunda manu into yāḥ.

17 Read kasyāpārthādi?

b

- 1]d(i)ty artha×punaḥ pra×myo vacano nuprāsāde·i[
 2]tireko vibhāvanā | samāsātīśayoktī ca ṣaḍala-
ñkṛtayo parāḥ ||11, 66|| [
 5 3]ddiṣṭā eṣām ca prabhedasamdarśanārtham
 āha | vakṣyamāṇo(ktiviṣa)[||II, 67|| [
 4]ssal vakṣyamāṇaviṣayatayā ca dvididhaḥ
 śeṣās tv alaṅkārah ekarūpa[
 5]ti vyaktam arthāntaranyāsam spaṣṭam eva
 10 vakṣyati granthakārah tathātīśayoktir a·e[
 6]tad uktaṁ bhavati yathāyam ākṣepo dvi-
 prabhedo viṣayā××de×*nibaddha*[
 7]tsayā | ākṣepam iti taṁ santas śansanti
dvididhaṁ yathā || ||II, 68|| yatra kāvya *abhipretā*[
 15 8]trākṣepo laṅkārah××dvididhaḥ[

Fr. 35

a

- 1 ya)d evāstu vānyena kim uktenāpriyeṇa te || ||II, 69||
bhavantaṁ yadā na paśyā[

2 The akṣara subsequent to pra is partly effaced and ill-formed; the vowel part (o) of the akṣara mya (m y o) is perhaps marked as to be deleted. Should we read *prathamya°* or *prāthamya°*?

3 The word *samāsā°* has been corrected from *samāyā°*.

6 The words *vakṣyamāṇokti°* are a scribal mistake for *vakṣyamāṇokta°*.

7 The two akṣaras *ssa* and *lva* seem clear.

12 The reading of this line after *viṣayā* is very doubtful. The akṣara *ni* seems to have been marked as to be deleted and the sign of the *i* is apparently missing.

13 As to the reading *ākṣepam* see the Introd., p. XLII.

18 See, for the reading *°stu vānyena*, the Introd., p. XLII.

- 2 ṇa te ity atrānabhidhānam eva mām apaśyanti mri-
yate vaśyam iyam iti [
- 3 n na tavoddhatiḥ < | > ko vā hetur alam sindhor vikā-
rakaraṇam prati || II, 70 || *va* × [
- 4 dhitsayai tadvidhānam pratiśedhayatīva ko vā hetur 5
ityādinā | athavātra × × × ha × × × y · [
- 5 n iti viśeṣaḥ pratiyate | arthāntaranyāsam vyākhyā-
tum āha | upanyasanam a || II, 71 || [
- 6 kte yat prākaraṇikasyārthasyopanyasanam prākara-
ṇikārthābhisambaddham tatrārthāntarasyāsa[10
- 7 s samarthanīyaḥ | samarthakas tv aprastutaḥ nanu
ca upanyasanam anyasya yadarthasyānye × × tasya[
- 8 × × pūrvottaropanyāsabhedāt | tatra yadā samarthaka-
sya pūrvopanyāsa[

b

- 1 × × < rāgiṇi naline > lakṣm < īm > divaso nidadhāti dina-
karaprabhāvām | anapekṣi < taguṇadoṣaḥ paropakāraḥ
satām vyasanam | > [
- 2 ṇikaṃ dinakaravyāpāraḥ tv aprākaraṇikaḥ yadā pu-
naḥ prākaraṇikam upanyasya tasyārthāntara[20
- 3 tallakṣaṇād uditād uktāt prastutād anyasyārthasya ya
< u > panyasana[
- 4 kāni bhīmāni vivikṣor na tava vyathā | sādhu vāsā-
dhu vāgāmi puṃsām ātmaiva śansati II, 72 [
- 5 m āha | yasmād āgāminī śubhāśubhe puṃsām ātmai- 25
vāntaḥkaraṇam *eva* kathayati | atra puruṣ · [

3 The correct lectio *hetur* (instead of *setur*, as we read in B) is found in C also; see the Introd., p. xli.

16 This stanza is from *Harṣacarita*, 2,2.

23 Corrected in the MS from *vivakṣor*.

- 6 × × *tmamukhyārthe punar ātmaśabda ātmana ātma*
kathayātī × × × × *ha śareroddhāvātsā*[
7 *śayitum āha | hiśabdenāpi hetvarthaprathanād ukta-*
siddhaye | ayam arthāntaranyāsas sutarām vyajyate
5 *[[II, 73]]*
8 *na bhāvasya siddhir bhavati tadartham ayam arthān-*
taranyāsas sutarām vyajyate [[II, 73]] [

Fr. 36

a

- 10 1 *]jātas tarur ayam coccaiḥ pā* *[[II, 80]] [*
2 *]kyārthaparisamāpti[*
3 *]tmasama × × [*
4 *]m upa[*

b

- 6 *]atrāpy udāharāṇa[*
7 *]soktisvarūpaviśeṣaṇa[*
8 *]vagamo·i[*

20

Fr. 37

a

- 1 *]·ānt × pratyayaḥ spaṣṭam punar idam udāha-*
raṇam samāsokteḥ upoḍha[

23 The word upoḍha is the beginning of a famous stanza, frequently quoted as an exemple of samāsokti (cf. f. ex. *DhA*, p. 109, AS, p. 109). The entire stanza runs as follows upoḍharāgena vilolatārakam

- 2]puro pi mohād galitaṃ na rakṣita⟨m⟩ | atra
śāsirajanīvyāṣānapreyaḥ·pra×××sahasu×ta[
- 3]praveśo×bhimato sya granthakṛtaḥ tenāsyā
granthakāsyā⟨bh⟩iprāyena vyatirek·[
- 4]idaṃ punar atrārthatattva⟨m⟩ | yeṣāṃ alaṅkāra- 5
ṇām bhaṅgyantareṇa nibandhanasambhava×teṣāṃ sū[
- 5]×nya××××⟨la⟩ṅkāraṅgavyasya sakalasyāpa-
hāras syāt | ucca×ṣṭavyākhyā[
- 6]manyante tiśayoktin tām alaṅkāratayā yathā
|| ||II, 81|| lokātikrāntago[10
- 7]yoktiḥ syād etatparihārārthaṃ nimittata iti |
etad uktam bhavati nimi⟨titaṃ ki⟩mccid āśritya ya[
- 8]riṇyā candrabhāsā tirohitāḥ | anvamīyanta
bhṛṅgālīvā⟨cā sapta⟩cchadadrumāḥ || ||II, 82|| a[

b

15

- 1]parijñāyamānāḥ bhṛṅgālīvācā madhukara-
paṅkt⟨ayaḥ⟩ tenānvamīyantā[
- 2]cyutā syāt phaṇinām iva | tathā śuklāmśukāny

tathā gṛhītaṃ śāśinā niśāmukham | yathā samastaṃ
timirāṃśukaṃ tayā puro'pi rāgād galitaṃ na lak-
ṣitaṃ || This stanza is traditionally ascribed to Pāṇini. Many verses of this
poet, most unlikely to be identified with the great grammarian, have been
collected by P. Peterson, *JRAS*, 1891, pp. 313-316. The identity of this poet
with the grammarian has been maintained by R. Pischel, *ZDMG*, XXXIX
pp. 95-8, 313-316, and recently by K. Upadhyaya, *IHQ*, XIII, p. 167. The
date of the 9th cent., ascribed to him by L. Renou (*La Durghaṭavṛtti de Śaraṇa-*
deva, Paris, 1940, vol. I, p. 73) requires to be brought back by one century
at least. The variant puro'pi mohād galitaṃ na rakṣitaṃ
is interesting. Possibly this was the original reading, later on modified, owing
to some need of symmetry, into the more difficult puro'pi rāgād ga-
litaṃ na lakṣitaṃ, which became the lectio universally accepted.

7 Read tac for uc? The akṣara is ill-formed and by no means
clear.

- āsann aṅgeṣv ambhasi yoṣitām || || II, 83 || ambhasām
yadī[
- 3]śuklāṃśukāni × × tāntariyāṇi bhaveyuh | ayam atra
× yaḥ eva tā yoṣitaḥ ko sa[
- 5 4]na kenacid api × saseti || bahutaraprayogatvam
atiśayokteḥ khyāpayitum āha | ity evamādir u[
- 5]dharmātiśayayogataḥ < || > || II, 84 || atiśayo-
ktir nibaddhā kavibhis tatra tatra sarvaiva sātīśa-
yoktir iti || II, 84 || yathā[
- 10 6]yaśaḥ patetām | tadopamiyeta tamālanīlam
āmuktamuktālatam asya vakṣaḥ || tathā dhyānāmali[
- 7]ntanavasūtacūtakalikāma · r · hitasra
· ibhiḥ jhānkāraḥ prathamam gr̥he gr̥hajane[
- 8]ja × · ep · ṅkalanarū × × taṃ nana-
15 jaṭarayannālaḥ || ity āraryoti[

Fr. 38

a

] × × evaṃ tarhi suv · · ū[

1 As to the reading ā s a n n see the Introd., p. XLII.

3 The daṇḍa is subscript.

9 sarvaiva sātīśayokti MS: sarvaivātiśayoktis
tu AB || The stanza introduced by yathā is borrowed from the ŚV by
Māgha (III, 8); it is quoted by Vām., IV, 3, 10. The two first pādas run
as follows: ubhau yadi vyomni pṛthakpravāhāv ākā-
śagaṅgāpayasaḥ patetām | Cp. HC also, p. 347.

11 muktālatam: muktāphalataṃ MS. The akṣara pha
is obviously due to some scribal mistake.

12 Above the syllable ka in kalikā there is a sign of reference,
concerning the addition in the inferior margin of the word gandha.

14 The reading nana is uncertain; perhaps nanu (the second na
[or nu] is added in the margin).

6]dvayī gatiḥ × × × · y · tpratyayaḥ × tra vā × [
 7]s · · u[
 8]śleṣaḥ[

b

5 1]*so yad gi*[
 2]*laṅkāraṇāṃ prākaraṇika*[
 3]*sampraty artha × × × × × ślokadvaya × yayā*[
 4]*iva | ratnavattvād agādhatvāt sva<maryādāvi>-*
laṅghanāt | [III, 19-20] |
 10 5]*pratipādakabhāvaḥ kintu tābhyāṃ prākaraṇi-*
kāprākaraṇika[
 6]*r · t | yatra tu śabdānām atyantasarūpāṇām api*
dantyauṣṭhyalaghupra[
 7]*·āntarapratibhā | tayālaṅkāraṅtare vākyaṅtare*
 15 *vā pratibhotpadyate ×* [
 8]*genoddīpayantī smara | kāñcidāma nitambasa-*
ṅgi dadhatī sy · [

Fr. 40

a

20 1]*udbhavāndhadbhavarūpāy · ḥ nana · y*[
 2]*s · bhāvaṃ mṛduvikasatkamalākaraṅ kiṃci*[
 3]*yadāpi dvayor bahūnām*
cāprākaraṇika<tvam>[

12 The word *sarūpānām* was first written as *sarūpāṇām* and then corrected into *sarūpānam*.

14 Perhaps *(rth)āntarapratibhā*; as to the meaning, see the *Introd.*, p. xxxvi.

16 This is a stanza in the *Śardūlavikṛīḍita* metre.

4]s samaghavate | hṛtaṃ
 day·[
 5]×·t·g·× atra ca
 lakṣaṇāt tulyakāryakriyā ||III, 27|| [
 6]kārād apetasyetyādi ||III, 29|| | adhi- 5
 kāra upavarṇanāvasaraḥ kathamci[
 7]kṣo vā apratyekam aprastutaprasāms-
 seti samjñā | stutigrah·××lakṣi[
 8] || tathā hi sa×topavarṇanā(yām ka)s
 samudrasvarūpam upavarṇayet | upavarṇa[10

b

1]lan̄kriyākā·y·sya saḥṛdaya(hṛda)yā-
 varjanalakṣaṇāsahāprastutaprasāmsā | a[
 2]×viśeṣabhāvād vā·e×tāvad dvidvidhaḥ
 sārūpyād vāprastutaprasāmsā[15
 3]śa(m)sāvat granthakāras tu yadvi-
 <śeṣ>ābhidhānaprastutaṃ sāmānyaprastuta[

6 As to the term upavarṇanāvasaraḥ, cp. the Introd., p. xxxvii.
 8 Should we restore stutigra(haṇopa)lakṣi(ta)?

9 The words tathāhi, etc., occur in the *Viveka*, p. 358; cp. the Introd., p. xxxvii. The word sa×topavarṇanāyām is apparently a scribal mistake for parvatopavarṇanāyām, as we read in the *Viveka* and the sense requires. After upavarṇa the leaf is broken, but, in all probability, the text was here (as in the *Viveka*) upavarṇane vā śi-ṣṭavigarhaṇam avaśyaṃ bhāvi.

12 Here the text is vitiated, it seems. The words of Hemacandra (*Viveka*, 359), sāntareṇa śabdavyāpareṇa gocarikriyamāṇaḥ prākaraṇiko yo' rthas tena sahāprastutasya kārya-kāraṇabhāvādau sambandhe sati saḥṛdayahṛdayā-varjakam alaṃkārārūpatvam etasyāḥ, look like a paraphrase – perhaps somewhat amplified – of this line.

17 The vocalic part of the syllable ny (in sāmānya) is doubtful, more resembling e or o. In the stanza priṇitapraṇayi svādu kāle pariṇataṃ bahu|vinā puruṣakāreṇa phalaṃ paśyata

4]<kāl>e pariṇatam vyādhikāri yaṅ na
bhavati[
5]dhānyopavarṇanāyām sakalasa-
msāra[
5 6]iṅu bbakappiam jaṅ ṅa ṅiaighari[
7]ś. t. × panaparebhyo prastutaprasāmsā | yatrāpi
sārūpya × × t. × [
8]tamāricavadhe rāmaśauryopavarṇanayā keśarihari-
navyāpāra[

10

Fr. 4I

a

2]pārtha<ṁ> kāvyam apa-
gatārtham nirartha × × · y · [

śākhinām ||, cited by Bhāmaha as an instance of a prastutaprasāmsā and to which this passage probably refers (cp. the next line), there is a perception of the sāmānya from the viśeṣa (cp. Indurāja, p. 36).

3 The sense of this line must have been that, just like the fruits of trees are produced irrespective of the absence or presence of puruṣakāra, in the same manner there is no relation of cause and effect between puruṣakāra and all happenings in the world. Everything is depending on destiny. From what we can argue from the scanty remains, the text was here phalasya daivaprādhānyopavarṇanāyām sakalasaṃsārasya daivaprādhānyam gamyate, or something like that. See Indurāja, p. 36.

5 This is part of a stanza quoted by Ruyyaka also, AS, 133. The entire stanza runs as follows: taṅṅatthi kiṅpi pahaṅo (but here we have <pa>iṅu) pakappiam (here bbakappiam) jaṅ ṅa ṅiaigharaṅie | aṅavara agamaṅasīlasa kālapahiassa pāhijjaṅ.

8 Between the akṣaras ta and mā there is an akṣara subscript, apparently ntho.

10 Fr. 41. — This is a commentary to the first stanza of chap. IV. This fragment (especially the face *a*) is hardly legible, the akṣaras being almost completely discoloured.

3]ddhāntaṃ *punas*·yā××
vakṣyati padala[
4]*kavarṇānāmīdānisastra*
×*ntiya*[
5]·u·y·××*kṛtya var-* 5
ṇasa(*ṃghā*)*ta ity*·[
6]*kṣāṇām paraspa-*
ram | nirākā ||IV, 4|| [
7]*katra padārth*·*sarvatra*××*saṃ*[
8]××*mā | ·××huḥ ye*[10

b

1]*dā*×*saṃsarga*×××××××××× *ḥ padārtha-*
vān teṣām aneka[
2]×*m āha | buddhau tu*××××××××*tve pi*
pratikṣaṇam ||IV, 5|| | *yataḥ kra*[15
3]·y·*te | na cāsau vaca-*
sāṃ saṃbhavatīti e[
4]*varṇānubhāvāvasthā*[
5](*dhīr a*)*ntyasābdaviṣayā*
vṛttaśabdāhita ||IV, 6|| [20
6]*va smrtibhāsīni vākyam*
iṣyanti punaḥ[
7]*kṣaviśeṣaḥ atra dūṣaṇāva-*
saraṃ darśa[
8]·*ādūṣaṇasahasropanipātaka-* 25
dalita[

14 Strangely enough, between the words × m ā h a | b u d d h a u t u and d ā × s a ṃ s a r g a in the previous line, there is, in this part of the leaf, an intermediate line in which the words u c c a r y a n t e | t e can be read.

Fr. 42

a

5]guṇā[
]kṛtātmanām saṃskṛtama[
]tatkathādau yadi m·[
]·udāharaṇam × × [

b

10]tatkr̥te·yu·t·[
 saviparyāsaka[
]·ād anupetaṃ mārga[

15

Fr. 43

a

20]××punaruktam de[
]×·yādi | iha××[
]bhidhāsyata it·||IV, 13|| [
]× | bhayaśo ||IV, 14|| [

18 Read s ā d ?

b

]viruddhyata i[
]×× asthi[
]dainyāga××stivala[5
]jām vyākhyātum āha ya[

Fr. 44

a

1]·iyāḥ rājānaḥ puraś cirakālapratyāsatti- 10
 kā×[
 2]iti | apakrasya vyākhyātum āha | yathopa-
désam || IV, 20 || [
 3]·āthāsamkhyam māsam ṛtuṃ samvatsa-
 ra×rṇāni viṣa[15
 4]vipūrvasya vā kaḥ karaṇavya×× śabdo
 tra nipāta×śraya×[
 5]×××ṇau dadh·××××y·au kirīṇḍu[
 6]×××pakramasye×××hara×varṇayanti
 su×××dṛṣṭo[20
 7]śiṣṭakrama×××(pa)dārthānām śabdābhīdhānavelā
 ×·utavakramās s·[

8 Fr. 44. – This is a discussion on two flaws or doṣas, viz. apakrama and śabdahīna. The nature, etc., of doṣas has been discussed at length by V. Raghavan, *ŚrP*, pp. 216–257.

12 The word apakrasya is apparently due to some scribal mistake for apakramam or apakramasya svarūpam.

14 In the MS, the character ṛtu is ill-formed, more resembling ntu or something like that.

16 Before the word śabdo there is in the MS a space left blank of about two akṣaras.

8]×sya nivṛttatve smaraṇakramo baliyān ity an·×sā
××tatra smṛti[

b

1]×s tvam paścā×ghaniśāsu smṛtir iti na kiṃcid
5 atra viruddham | atha puna[
2]gena | śabdahīnasam(da)rśanārtham āha | sū-
trakṛtpādakāreṣṭetyādi ||IV, 22|| | sūtrakṛt·[
3]khyānavākyaṃ ucyate×·ṛtām ca bāhulyād
evam uktaṃ | ××kṛtām pa[
10 4]××jñatve puruṣasvabhāvavaśād eṣu sā-
dhuśabdeṣv apy·×××teṣām aprayoga[
5]bho yad vṛttam asmi(n) gr̥he | saubhā-
gyavyayaśaṅka[
6]h·sraśasau×pathānaśapyami×vaṃśa-
15 ta[
7]ktaṃ sūtrakṛtpādakāreṣṭaprayogād
yo nyathā bhavet [[cf. IV, 22]]
8]×vyākaraṇam ani×××× saiva ya[

Fr. 45

a

20

1]·api na vatsalatām upai[

9 The two akṣaras after uktaṃ are almost entirely lost; the vowel of the first one was perhaps e or o; the second one was a composed akṣara, the lower part being like to ṣ.

12 These words are from a stanza cited by the *Subhāṣitāvalī* also, 1592. The entire stanza runs as follows: kāle nīlabalāhake sataḍiti prītiprade barhinām āścaryaṃ kathayāmi vaḥ śṛṇuta bho yad vṛttam asmin gr̥he | saubhāgyavyayaśaṅka-yaikabhavane kāntāpriyābhyām aho mānibhyām bata rātrim eva sakalām cīrṇaṃ pravāsivratam || Here the grammatical prayoga concerny the word cīrṇa.

19 Fr. 45. – One face of this fragment (the present face b) is a comment

2]·āvātseśaṃ praty avyabhi[
 3]vahantī naubhiḥ krīnutā[
 4]salile vahantī naubhiḥ krīnu[
 5]·it·cāham anugṛhīt·[
 6]·iṃ·i[5

b

4]mātrārthapratīyat· ||V, 1|| [
 5]kim iti sugatam i × ×[
 6]×pratīty āha prāyeṇa ||V, 2|| [
 7]mārgapravartanārthaṃ s·[
 8]·mātrapradarśanaṃ prayo[10

Fr. 46

a

3]smābhir vyākhyātā·vi[15
 4]taddharmo pi na setsyatīti ||V, 15|| etad uktam
 na tyā[
 5]yati yatra pramaṇāntarapra·i××nedha·i[
 6]rśayitum āha svasiddhāntaviruddhatvāt ||V, 17|| [
 7]×raṃ prajānānās s·āsamana×dhāma[20

to V, 1 sqq. I am doubtful whether this face is a comment on the last lines of the 4th ch. or to the 5th. ch.

2 After the akṣara n a u there is a daṇḍa, which is due apparently to some scribal mistake.

8 This is a mistake for t a n m ā t r ā r t h a p r a t ī t a y e , it seems.

- 8]rtham tasmāt sarvāgamavirodhinī yathā śuci·sunu-
straiṇī | strīsa[
- b**
- 1]×ḥ pramāṇapravāha iṣyata eveti sāmā-
5 <n>yapramāṇapratikṣe[
- 2]p·tam etad anyatrā-
smābhiḥ prasiddha[
- 3]pratyakṣabādhinī da-
rśayitum āha <prat>y<a> ||V, 20|| [
10 4]sti·ūpa uṣṇas candra-
mā iti ||V, 20|| | hetulakṣa[
- 5]m āha dharmadharmi-
ssamudāyas sādhyadharmas cātra[
- 6]siddha ityādi
15 dharmiṇi[

Fr. 47

a

- 1 <pa>kṣānupādāna ityādi ||V, 23|| | yady atra para-
20 pakṣaprahāṇ· × kriyete tatra da·si[

1 Here the MS has suffered by the fire and the reading is by no means certain; after the akṣara ś u , which is clearly written, there is the loss of an akṣara (the vowel part, i, still visible); the remains of the subsequent akṣara suggest s u ; and the next akṣara is seemingly r t u (both the signs of the r and of the u are clearly visible). Probably the text is here vitiated, the correct reading being apparently that of B, y a t h ā ś u c i s t a n u ḥ s t r a i ṇ ī (for the meaning see, f. ex., the *Bodhicaryāvatāra*, IX 8 and the comm. of Prajñākaramati) Cp. the Introd. also, p. xli.

11 The consonant part of the akṣara subsequent to s t i is damaged and uncertain (r or k?); the vowel part is ū. I think the correct reading is here k ū p a (quoted as a variant in B) and not r ū p a m , as we read in B. The word c a n d r a m ā looks like a scribal mistake for the reading of B, k ṣ a - p ā k a r a ḥ , required by the metre. Cp. the Introd. also, p. xli.

- 2 *nityaḥ śabdaḥ kṛtakatvāt ayam śabdādivyakti* × × ×
pratyanyatarāsiddha [
3 *ṛṣṭo yo dharmas tadanugamena yas sadṛśaḥ pakṣas*
samapakṣas tatra ca yas san ity ukter iti | [
4 × *tatra ca jātaḥ pratyākhyānān na kaścit kenacit sadṛśas* 5
tat katham ucyate sādhyā (dharmā) *nugamat* · || V, 24 || [
5 × × *pacaryata* || V, 24 || *iti sāmānyam iha samvṛtiṣad*
dhi nābhipreta (ṁ) *yay* · *sādhyā* [
6 × · y · c · · y · · y · *sādhāraṇadis sapakṣa eka iva ekārtha-*
kriyākārīty evopacaryata iti vyā 10
7 × × | *sapakṣeṇa yo visadṛśas sādhyadharmānāśra-*
ya (ḥ) *sa vipakṣas t* · × × *vyāvṛ* × *tu hetus s* · [
8 × × (da) *rśayitum āha iti dvayaikānugativyāvṛtti*
lakṣmasādhu (tā) || V, 25 || | *iti sā* (py e) *kā bhaṅgyā* × [

b

15

- 1 × × × *vṛttiniṣpatti te lakṣmaṇo lakṣaṇasya sādhitā*
tad uktaṁ bhavati bhavatā × [
2 × × *kalakṣaṇaṁ punar yatra sādhyābhāvo hetvabhā-*
vaḥ kh (yāpi) *ta iti || dṛṣṭāntaṁ lakṣayitu* [

3 The akṣara after pakṣa is somewhat ill-formed, more resembling sp o su, and my reading ss is conjectural.

7 Read samvṛtisad; this is an allusion to the wellknown buddhist view, according to which sāmānya is a mental construction only and has not a real subsistence. See f. ex. PV, III, 3. arthakriyāsamartham yat tad atra paramārthasat | anyat samvṛtiset proktaṁ te svasāmānyalakṣaṇe ||

9 The reading sādharāṇadis (for sādharāṇadis) is doubtful; here the leaf is very damaged and the partly effaced akṣaras look more like sāghaṇadis than sādharāṇadis. But the meaning?

12 The visarga is missing in the MS.

14 As to this reading, see the Introd., p. xli.

- 3 ×bhūte tṛtīyā sādhyasādhanadharmayogī yas siddha
 (i)ty arthaviśeṣasādhyadharmadr̥ṣṭānta[
 4 ×××·y·dr̥ṣṭāntaḥ dr̥ṣṭābhāsaḥ punas sādhyasādha-
 nayoh pratyekaṃ punas samudāya×[
 5 5 sya darśayitum āha sādhyena liṅgānugatir ||V, 27||
 ityādi yatra dhūmas tatrāgnir yathā mahā(nasādau) [
 6 salilādāv iti evaṃ dvidhānyair dr̥ṣṭāntalakṣaṇam uk-
 taṃ dūṣaṇāni darśayitum āha dū ||V, 28||[
 7 neṣyata iti prastāve dūṣaṇalakṣaṇa×sa×××××nti
 10 tat kim iva[
 8 (pra)tijñādīni duṣṭāni *yaś ca prati*××××·y·te ta-
 tra××ḥ p·[

Fr. 48

a

15

· · ·
]dūṣaṇābhāsā iti ||V, 29|| [
]yas·āt saprapañca[
 · · ·

1 The reading of the akṣaras bhūte tṛtīyā (read tṛtīyam?) is doubtful. In the place of these syllables there had been superimposed a fragment belonging to another sheet (1st line, śuklāṃ śukāni; 2nd l. na kenacid api; see the present fr. 37b, ll. 3 and 4); as soon as the latter has been detached, the underlying syllables have crumbled and I have barely had time to read them. Apparently these words belong to another part of the commentary.

1 The akṣara subsequent to siddha is almost entirely effaced and the leaf seriously damaged.

6 The line may be completed yatra nāgnir natatra dhūmo yathā. (l. 4) salilādāv, etc.

9 The words neṣyata iti prastāve are a reference to IV, 2.

11 The two akṣaras subsequent to duṣṭāni are uncertain.

b

. . .
]yathā[
]stri××ya darśay.[
. . .

5

Fr. 49

a

4 . . .]kāvyā[
5]pādiṣṭan yathābhihitam iti vyartha[10
6]tājñaiḥ kāvyaprabodhanārtham[
7]kāśrayaṃ kāvyam āgamās tattvaśari× [[V, 33]] [
8]kāvyam iti nātra vise[

b

1]·yānā××××neneda[15
2]ti | hetunā dṛṣṭāntenānanya[
3]·āvatarati tenena pra·i[
4]·yādisādharmyasamādyā jā[
5]na kṛta iti | anya×vana[

Fr. 50

20

a

1]nasamśayajñānaviparya [[V, 52]] [
2 ××× tāḥ traya ime doṣāḥ ye punar ajñāna×sam-
śayajñānaviparyayāś c·t·[

12 Apparently a mistake for t a t t v a ś a ṃ s i ° .

- 3 vaśyānutpādyatvāt tatkarāṇavirodhaḥ eṣām u(dā)hara-
raṇa(m i)ty āha < | > kāśā hara kāśā hara ||V, 53|| [
4 titvaṃ yathā śarāriṇām evam kururādīnām apa·y·
naika×××·kārāṇām raktanayan·[
5 5 kāvyadr̥ṣṭāntalakṣaṇārtham āha || uktasyārthasyetyādi
[[V, 55]] upanyastasya vastunaḥ pratibimbapra[
6 mānam evāstv ity asyopamāne ntarbhavamanyanā na
×vaḥ prāha aparihārah na hetvanabhidhānakṛ ||V, 56|| [
7 ·yamivāciprayogaś ca tadr̥ṣṭāntenāsti iti nopamāyām·
10 ×ntarbhāvo syāśaṅkanīyaḥ vastuni[
8 ·yānopamānupraveśaḥ yathā tanur iyaṃ kva vilo-
canahāriṇī××ga×gavacata[

b

- 1 ×·i·ām apy asyāntarbhāvo nāsti | upamānopame-
15 yabhāvādivat×××*syāpy atrāpi*[
2 sādhanayor vṛttir uktā tatra hi neṣyata iti ||V, 56||
tatra hy·p·××·y·*sarva*×××*vyāpyas* t·y·[
3 t punar upamānalakṣaṇaṃ sarvatrāsty eva kiṃ punaḥ
kāraṇaṃ sā×sādhyasādhanō×××upamā[
20 4 ·i | etad uktaṃ bhavati upamāne *kutsitasādhyasādhana*[
5 śayayogāditsur iveti tadā kliṣṭaṃ kārya×××*śaḥ*××
mānam udāharaṇaṃ tadā[
6 vṛddhānuśiṣṭatvād iti ||V, 57|| hetuḥ pūrvakas t·××ya
×*tivṛddha*××*kṛtayuge bhava*×[

2 Owing to a scribal mistake, the words *k ā ś ā h a r a* have been repeated twice.

7 Corrected from °p a m ā n a ṃ ? Should we restore °p a m ā n o ° ?

11 The words *tanur iyaṃ kva*, etc. are part of a stanza in the Drutavilambita metre.

20 The akṣara subsequent to *ne* is doubtful; it looks like *tu* or *ktā*.

7]ddhāguṇa·ā××·y·samyag darśayi-
tum upakrame[
8]vyakti[

Fr. 51

a

5

1]<sva>rāṇām vyañjanānām ca dvivi[
2]·ṃ pravṛtasya grahaśabdasyā[
3]yaṃ ratnaṃ kṛyata ity āha[
4]×harṣāya bhavati y·[
5]pravāhadarśanād veti[10
6]da[

b

4]×·k·śabdaśabdāpr·[15
5]<sa>mudāyaḥ katham arthavan syāt | krama[
6]kadeśakālatvāt pad·[
7]kṛto vagantum | dārūṇi bha[
8]ityādi | yasmād varṇānām va[

Fr. 52

20

a

1]ny evaṃvidhaś śabdaprayogo neṣyate
kīḍḍk tarhi śabdaḥ prayojya ity āha | kra<māgatam>
||VI, 28|| [

4 Fr. 51. – This is a commentary to VI, 1 sqq.

8 This is apparently a mistake for *kriyata*. See Fr. 10 b, l. 6.

16 The word *arthavan* is apparently a scribal mistake for *arthavān*. This is a commentary to VI, 9, it seems.

- 2]×ḥ kramas tenāgataṃ śabdaṃ prayu-
 ŋjīta kramaparijñānaṃ ca dvividhaṃ sāksād vā[
 3]kṣy·ca sa eva kavipravāha anidampra-
 thama<tayā> pravṛtteḥ yasya punaḥ kasyaci[
 5 4]vajñatvenāsmṛtīviparyayasṃtīyaṃ bhava
 ×××tadanurodhena śabda[
 5]śrutisukhaṃ prayuñjīta yady api śrutika-
 ṣṭa×××××jihladādayas·[
 6]×mukheṣv atyantādarakhyāpanārtham idam
 10 uktaṃ śrutisukham ity·××matiya×[
 7]tapratītikāraṇaśāṭhyaṃ tadāpi kliṣṭadoṣe×
 ×××śabdāśra×[
 8]rṇe pi vākyapādapūraṇārtham prayuñjāna
 dṛśya××××× nārtha·i[

15

b

- 1]laṅkāraṃ svaravyaṅjana cā - ti | ayam
 stutya×××××laṅkārebhya[
 2]n·ke tyantaṃ cāravaḥ ke ca na cārava iti
 darśayann āha siddho yaś copa ||VI, 29|| [
 20 3]×yah mṛjer ajād<au> saṃkrame vibhā-
 śā vṛddhir i·y·ti ityādayaḥ< | >ana[

8 (a)jihladādayas: cf. I, 53.

13 The vowel part of the akṣara rṇ is lost.

16 After svaravyaṅjana the text is apparently corrupted; and the meaning of the horizontal stroke after cā is by no means clear to me. Perhaps the loss of an akṣara? Possibly this is a corrupt reading from svā-ravyaṅjanacāruta (or °cārute ti).

20 The words mṛjer a (corrected by me from MS mṛjena) jā-dau saṃkrame vibhāśā, are a quotation from Kāśikā 1, 1, 5; cf. also MBh, I, p. 127 (Nirnayasagar ed.).

21 The remains of the akṣara subsequent to vṛddhir i suggest vyaodhya (the vowel perhaps is long); but this is apparently due to some scribal mistake and the original text was surely iṣyāta.

- 4]yogaḥ kāryaḥ na tu yogavibhāgajam
 ||VI, 29|| iti yogavibhāgade śiṣṭais si[
 5]īyānyatarasyām ity atra yogavibhā-
 go dvitīyārthaḥ | vinā vātaṃ vinā varṣaṃ vi[
 6]vṛddhipakṣam ||VI, 31|| ityādinā saṃ- 5
 krame guṇavṛddhiprati(ṣedha)viṣaye mr̥jeḥ svarādau[
 7]patanto bāṣpabindava iti ||VI, 31|| |
 “ sarūpānām ekaśeṣa ekavibhaktāv ” ity·[
 8]*vas* ca bhavānī ca *davo* varuṇāś
 ca varuṇānī varuṇānīti tad āha || sa ||VI, 32|| [10

Fr. 53

a

- 1]yabhā × × kṛnātibhāvena na yujya-
 te prajyo yathāsaṃgī<t>i[
 2]yathā × × × nā | ṇyāsaśrantho yujikritā- 15
 daḥkantavoja × pāsa[

2 For yogavibhāgādi śiṣṭais? or yogavibhāgādeḥ śiṣṭais?

3 The words .īyānyatarasyām are from P, II, 3, 32. The entire sūtra is pṛthagvinānānābhī tṛtīyānyatarasyām.

4 The words vinā vātaṃ, etc., are from a stanza cited in the Kāśikā, II, 3,32; the entire stanza is as follows vinā vātaṃ vinā varṣaṃ vidyutprapatanaṃ vinā | vinā hastikṛtān dosān kenemaṃ pātitaṃ drumau ||

8 The words sarūpānām ekaśeṣa ekavibhaktāu are a quotation from P, I, 2, 64.

9 The word *davo* is here a corrupted reading for *bhavau*.

10 Instead of *varuṇānīti* the sense requires here *varuṇāvīti*.

13 The reading *kṛnātibhāvena* is doubtful, the akṣaras being partly effaced; corrupted text?

15 See P, 3, 3, 107: ṇyāsaśrantho yuc. After yuc the text is apparently vitiated.

16 See VI, 50: upāsaneti ca yucaṃ nityamāseḥ prajyojayet.

- 3] × × maṇantāt × × · iti nīpratyayaḥ < | > yathā
paurandarī × × tena raktam i[
- 4]kardamāṭ ṭhag iti × × <pra>tyayau tāvat kṛtau yathā
māhārajano lākṣikaḥ < | > kumuda[
- 5 5]ākṣikaś śā<stri>kaḥ < | > “ tasmai hitam ”
iti prakaraṇe sarvāṅ ṇasya vādanam i[
- 6]“ <pr̥thvādi>bhya i<mani>jv ” eti pratyayo
bhimataḥ yathā paṭimā <l>aghimā × [
- 7]yasyetideti lopavyaticeti lopavyatirikter i[
- 10 8]rīnitambasvayam iti | matupprakaraṇe × × ·
ādayas tathā[

b

- 1] | māli māyī “ adabhyastād ” iti
jher adādeśas sammataḥ < | > ru · i[
- 15 2] × ḥ prayoga iṣṭas tathā “ videḥ śatur va-
sur ” ity anena sūtreṇa ghaḥpra[

2 Cp. P, 4, 2, 1: tena raktam rāgāt.

3 See P, IV, 2, 2: lakṣārocanaśakalakardamāṭ ṭhak.

4 See P, 4, 2, 2 and 4, 2, 35. However, the leaf is here broken and the remains of the third akṣara of māhārajano suggest more rā than ra.

4 As to the word kumuda, see P, 4, 2, 87.

5 The words tasmai hitam are a quotation from P, 5, 1, 5.

7 This is a citation from P, 5, 1, 122.

9 This line is corrupted, it seems.

10 The words]rīnitambasvayam are apparently a corruption from VI, 55: jānudaghñī sarin nārīnitambadvayasam saraḥ; on which verse see P, 5, 2, 37: pramāṇe dvayasajdaghnajmātracaḥ.

10 The words matupprakaraṇe refer to P, 5, 2, 94: tad asy- āsty asminniti matup. The two akṣaras subsequent to prakaraṇe are almost entirely lost; perhaps, one may conjecturally supply jyotsnādayas (see P, 5, 2, 114).

13 The words adabhyastāt are a quotation from P, 7, 1, 4. Instead of adādeśas the MS has ādādeśas, which reading is obviously due to a scribal mistake. Instead of ru, perhaps can be read ta also.

15 The words videḥ śatur vasuḥ are a citation from P, 7, 1, 36.

- 3]×kaiḥ saṃprati sādhave pi ye na pra-
yoktavyās tā(n) darśayitum āha[
- 4]ti vanam <vanaya>locana iti ||VI, 60|| |
naikatraukārabhūyastvam ||VI, 61|| ity upalakṣaṇapa[
- 5]·āntāt saptamy ekavacanam uktvā < | > “ jhayo 5
ho nyatarasyām ” iti sāvarṇyākṛtvāha va[
- 6]paddhatiśabdaḥ pra<yu>jyata upalakṣaṇaparam cai-
tat tad·××yo pi prayogo[
- 7]taṃ na śakyate uttamamadhyamādhamais
sādhuśabdair vibhajya aśeṣaṃ kathayitum | ×[10
- 8]dareṇety āha | vidyānām ityādi
||VI, 63|| | etad uktam bhavati | bahūpa[

5 The words jhayo ho 'nyatarasyām are a quotation from P, 8, 4, 62.

FRAGMENTA INCERTAE SEDIS

1

a

.

]vya[
]ayam atra vākyārthaḥ < | > nitya^sya śaktau[5
]virodhād iti | samprati kāvyanyāya[
]ya·āni[
.

b

. 10

]××·iṣyata atac ca vastumarthavicā[
]·ā ca | ata evedam āha asaram lakṣatenya[
]·āvāśra××·idhā[
.

.

]pānalambhitasya[

4 Fr. incertae sedis; grafically, it belongs to 6th. Ch., it seems.

11 The words *vastumarthavicā* [are clear, but apparently the text is here vitiated.

12 The words *asaram lakṣate* (to be read *lakṣato*?) *nya*^o look like a citation, but I have not been able to find them out neither in *Bhāmaha* nor elsewhere.

Fr. 56

a

]prāg·[

b

]ya·samāsa iva pa[

Fr. 57

a

]vyatirikte śāstrāśray·[

b

]·y·punaḥ pra·i·u[

Fr. 58

a

]·o deva[

b

]evaṃ × [

Fr. 59

a

]yoḥ prā[

b

]darśi[

Fr. 60

a

]tiya[

b

]·y·[

]nā·i[

]prakā×[

Fr. 61

]taḥ gatās saḥakārā[

Fr. 62

]t sarvatra × [
]padasya[

Fr. 63

a

.
]gada[
]śveḥ·o[
.

b

.
]panā[
]vate | [
.

Fr. 64

]ḥ phullaḥ kusu[
]hā[

Fr. 65

.
]ma × y·[
]vamādi[
.

Fr. 66

. . .
]kriyā[
. . .

Fr. 67

5

a

. . .
]t a·i[
]van·v·[
. . .

10

b

. . .
]na prake·i[
. . .

Fr. 68

15

]·ālaṅkāra·r·[
. . .

Fr. 69

a

. . .
]×·yadṛcchā[

20

21 This is probably part of the comm. to VI, 21, 22.

]samgrahah syāt< | >tadīdam āha {
]×vāḥ sūrasenāday·[
]m iyattā paricchedo[
]vicāraṃ rakṣamā[

5

b

]ḥ pra[
]×viṣaya it[
]ādityapakṣiviśese[
]ṣyata iti tadviṣayo ya[
]·m lakṣaṇam asti tatra la[

10

Fr. 70

15

a

1
2

]nuyāyī tatra devadattaśabdā i[
]·eyākaraṇā[

b

20

8

]ya *bibhyād divasa*×kāśika i[

Fr. 71

]pāṣāṇaviśeṣa[

1 tadīdam: obviously a scribal mistake for tadīdam.

]×ḥ pratidi×[
]tā[

. . .

Fr. 72

a

1]kirātapas·[
2]ḍhamanda×ḥ bha[
3]ṣa[

b

6]vi[
7]riśūnyam akṣa[
8]tikāṅkṣitaṃ da]

Fr. 73

. . .

]·imā·uryasthe[
]×ghaviśeṣaṇa[
]·ī·m[

. . .

Fr. 74

.

]×y·y·[
]·ājanyanyasta×[

]ṣivā kramas tā[
]·i·iyate×[

Fr. 75

a

]mavakṛttikā[
]ṇi samīkṣ·[

b

]vaha[
 [nusravinā[

Fr. 76

a

]dahriyate[
]naryām[

b

]·eca[

Fr. 77

a

. . .
]na × ku[
. . .

5

b

.
]y·[
]dā × ḥ athe[
. . .

10

Fr. 78

. . .
]pakṣaṇa[
. . .

Fr. 79

15

. . .
]paripātu[
]ṇamati dva[
. . .

12 The other face illegible.

16 The other face lost.

Fr. 80

a

· ·
]rūpaṅ·s·[
]eva vedasu[
 · ·

b

· ·
]m eva[
]·īparidi[
]ḥ <pra>siddhāya[
 · ·

Fr. 82

a

· ·
]·y·[
]×sahi[
]ne[
 · ·

b

· ·
]vassiva]
 · ·

Fr. 83

a

1]siddham | atha pu[
2] × di × [

b

8]tatra smṛti[

5

Fr. 84

. .
]sādh(u) sam[

10

Fr. 85

a

.
]v · n · [
]vaca[

15

b

.
]lā · i[

20

8 The other face illegible.

Fr. 86

a

·
]ndhesm·[
·

b

·
]āghani[
]ṃ[
·

Fr. 87

a

·
]·āpam utsṛtya[
]·i·i[
·

b

·
]nivartaya[
]taḥ || ×·i[
·

Fr. 88

a

·
]y·udāhara[

]·i×yā[

b

]divi[

]·i·i[

Fr. 89

a

]·īlata·p.[

]·e[

b

]taragāho[

Fr. 90

One face only

]ca tathā××[

Fr. 92

a

]·y·[

[71]

]·ānyata[

b

5

]śeṣa[
]·o[

Fr. 93

a

10 8

]panopa[
]sā××hr[**b**

1

]×tādvaṣa×[

Fr. 94

a

15 1

]ccāla[

2

]×tuni·i[

3

]ddhaṃ | tasmā××[

5

]bahupra·ura[

20 6

]pravṛttibhāja[

7

]·ī | a | ·un·[

8

]saṃbandhaḥ×t·[

9

]mam ity apra×[

21 Before and after the akṣara a there are apparently two vertical strokes.

b

- 5] × nyapāgas · u[
 6]yogādiśi[
 7]ryaśa[

Fr. 95

a

- 1] · i[
 2]ṅga × kṛtya[
 3] · yāyate[

b

- 6]varṇabhedā[
 7] × ṅkranayo avāśyaṃ caita[
 8] · y · nya · y · × t.dartha śleṣa × s · [

Fr. 96

a

-]vire[
]kṛ[
]paviṣṭā × d doha[
]kālanā prāk tu ti · i[
]yaṃ | kimartha[
]ka[

b

-]maṃ[

]dham | sādha[
]dās kākalisaṃjñā[
]t· | yo pi manyate ka[
]gā××syāpi[
]syāst·[

Fr. 97

One face only

1]·ā madhyānta udātta×ca·yi×cārutvam | a[
 2]××pra×ddhāya m·[]mbhi××v. lalitād·×
 tejāṃsi[
 3]asaṃ××japapradānaviṣayatāyāṃ tu su[
 4]panayanti ghanāḥ punaḥ kṛto bhūyaḥ ā[
 5]jaladhā ati[
 6]ntamanvādiśa[
 7]·i×sye×[

Fr. 98

a

]v·ṣ·y·y·ṣ×·y·[
]rthalakṣaṇam āśrayadvayam alaṃkāre py·[
]·o×prasiddho vedāḥ yathā puruṣāṇām·o[

b

]·y·××bdantara·y·nu[
]ṣā cārutvakṛtā pratyāsattyāṃ śr·[
]nām·e[

Fr. 99

a

]lav·tāvala[
]kṣaṇaśaśva[
]·i[

5

b

]padhāraṇe | s·[

Fr. 100

10

a

]tmaṅkaśabdaś·[

b

15

]·r·[
]darśa[

Fr. 101

20

a

]pātrārthapra[

3 The akṣara dhā might be read as vā also.

b

·
·
] *tad āha* × [
] · *iṃ* · *i* [
·
·

Fr. 102

a

·
·
] *dauhaṃ* × [
·
·

b

·
·
] *viśve* [
·
·

Fr. 103

a

·
·
] · *y* · *t* · · *y* · *rthe* [
] *sa saṃkepe* [
·
·

b

·
·
] *lokaḥ kāl* · [
] *antāc ca tādr̥* [
·
·

Fr. 104

a

·
]vatāra i[
·

b

·
]n nipe×[
·

Fr. 105

a

·
]taḥ jyā·i[
·

b

·
]dida[
·

Fr. 106

One face only

·
]u[
]ṇā te pu
]nity apare[
·

Fr. 107

a

·
]× paṇavar·[
]laṃ×·o·ā[
 ·

b

·
]jasaḥena[
]×·i·ā·i[
 ·

Fr. 108

a

·
]rmaṇi satsā[
 ·

b

·
]dviṭiyāṃ darś·[
 ·

Fr. 109

a

·
]drumadarśa[
 ·

b

. .
]ṣṭaviṣay·[
. .

Fr. 110

a

. . .
]×gaṇaṃ nīya[
. . .

b

. . .
]×mānata·i[
. . .

APPENDIX

FRAGMENTS OF THE RAGHUVAMŚA
BY M. TATICCHI

In addition to the fragments of the Commentary to Bhāmaha described and edited by Prof. Gnoli, there are other fragments belonging to the *Raghuvaṃśa* of Kālidāsa. The latter are written as the former on birch-bark and in śāradā characters; both sets apparently belong to the same epoch, namely the 10th–12th century. The only difference lies in the writing, which in the *Raghuvaṃśa* fragments is more accurate and regular; the MS is more correct than is the case for the commentary to Bhāmaha. The size of the sheets was originally of about cm. 30. The sheets are burned on the right side.

The akṣaras contained in each line numbered about 50. The lines for each sheet number 8.

The interest of this MS, which is apparently, as far as we know, the most ancient of the *Raghuvaṃśa*, lies in the numerous variants that it presents, in comparison with the text commented upon by Mallinātha. The edition of these fragments might therefore bring a contribution of no slight importance to the history of the text of the *Raghuvaṃśa*. A critical edition of this work, it is well-known, is still a desideratum, and the best edition of it so far is always the one by Nandargikar¹⁾.

While awaiting for other studies and editions of this poem – promised by V. Raghavan and A. Scharpé – it

¹⁾ *The Raghuvaṃśa of Kālidāsa, with the Commentary by Mallinātha*, edited by . . . R. Nandargikar, Bombay, 1896. The edition we have had to hand, and to which refer the numbers of the cited pages, is the third one, of 1897.

has therefore seemed to us that the best way was that of publishing the simple transcription of these fragments; for the convenience of the reader, only indicating the points in which the text differs from the text of Mallinātha, and the variants noticed or not noticed in the edition of Nandargikar, without any attempt whatsoever at a critical reconstruction.

Any critical examination, on the grounds of present-day studies and awaiting the above-mentioned works, would have been not only ahead of time, but even outside the sphere of our own competence. Statements such as Hari Chand's, according to whom "les variantes qui se rencontrent sont dépourvues d'importance et s'expliquent facilement par les infidélités inévitables d'une transmission orale. Il ne saurait en aucune manière être question de recensions"¹⁾, are most likely to be reappraised. It may well be that a recension specifically Kashmiri of the *Raghuvamśa* may have existed, as is the case for other works by Kālidāsa.

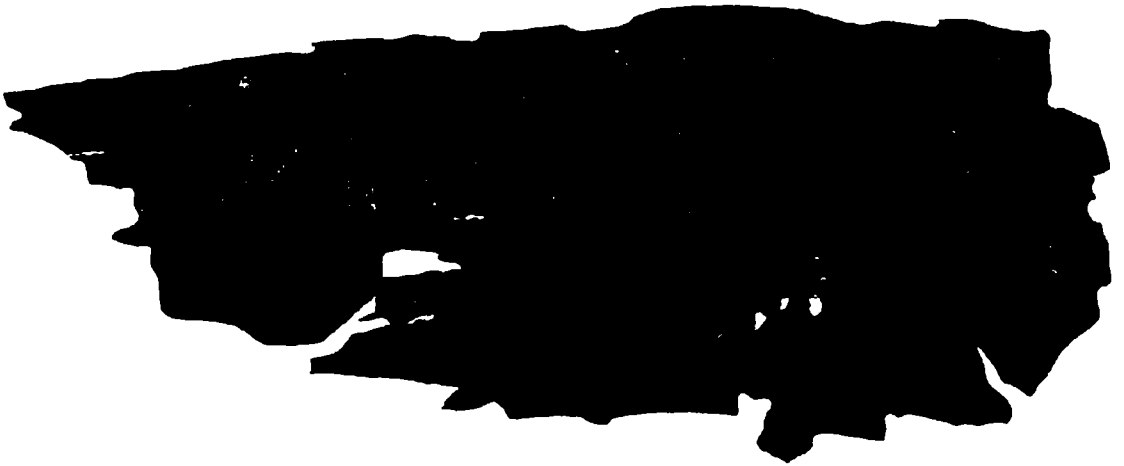
¹⁾ *Kālidāsa et l'art poétique de l'Inde*, Paris 1917, p. 237.

F A C S I M I L E S

(reduced to approximately two thirds the size of the originals)



Fr. 1 a.



Fr. 1 b.



Fr. 7 b.



Fr. 11 b.



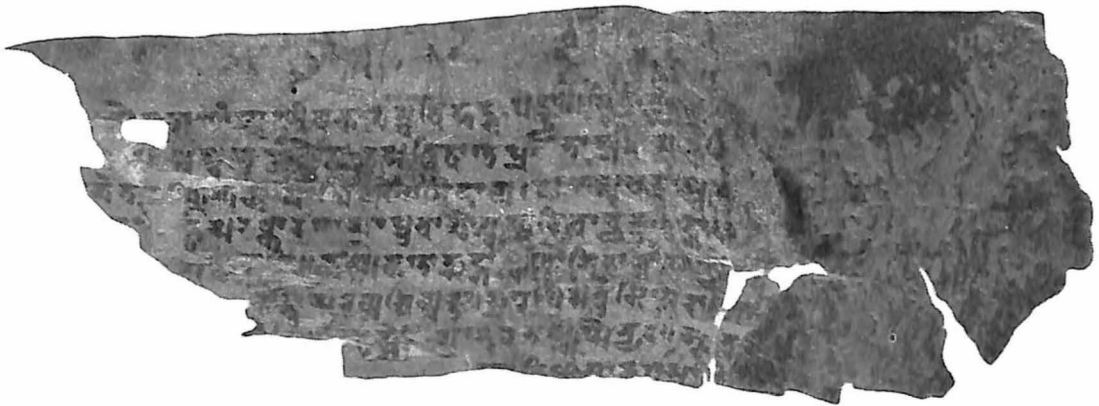
Fr. 7 a.



Fr. 11 a.



Fr. 15 a.



Fr. 15 b.

Fr. I a

[M, III, 43-53]

- 1]ganaspr̥śā raghus svareṇa dhīreṇa ni(va)rta-
<yan>n iva || makhāṃśabhājāṃ[
2]vartase || trilokanāthena satā makhadviṣas tvayā 5
<niya>myā nanu divyaca(kṣuṣā)[
3]m pratimoktum arhasi | pathaś śucer deśayitāra
× × × malīmasām ādadate na[
4]māsa ratham̐ <savisma>yaḥ pracakrame ca pra-
tivaktum uttaram || yad ātha rāja[10
5]thaikaḥ <puru>ṣottamas smṛ × <mah>eśvaras try-
ambaka eva nāparaḥ < | > tathā vi[
6]hāritaḥ < | > alaṃ prayatnena tavātra mā nidhāḥ
padaṃ padavyāṃ sagara(sya sam̐)tateḥ[
7]jitya raghu(m̐) kṛtī bhavān || sa evam uktvā 15
maghavantam uumukhaḥ[
8]<ṣṭambha>mayena patriṇā hṛdi kṣito gotrabhid
apy amarṣaṇaḥ[

b

[M, III, 54-64]

20

- 1]ḥ < | > papāv anāsvāditapūrvam āsugaḥ kutūha-
leneva manuṣyaśoṇitam || [
2]khāna sāyakam || jahāra cānyena mayūralakṣa-
ṇam śareṇa śakrasya[

5 satā : sadā M; see N, p. 82.

17 kṣito : kṣato M; this reading is not noticed by N.

23 mayūralakṣaṇam : mayūrapattriṇā M; this reading is not noticed by N.

- 3]viṣabhīmadarśanaiḥ< | > babhūva yuddham tu-
mulam jayaiṣṇor adhomukhair[
4]vas svataś cyutam vahnim ivādbhir ambudaḥ
|| tataḥ prakoṣṭhād dharicandanā<ñk>i[
5 5]vivṛddhamatsaraḥ praṇāśanāya prabalasya vid-
viṣaḥ< | > mahīdhra[
6]meṣamātrād avadhūya ca vyathām sahotthitas
sainikahaṣṇanivanaiḥ[
7]saṅgam adriṣv api sāravattayā na me tvada-
nyena vi[
10 8]dilīpasūnuḥ pratisaṃharann iṣuṃ priyaṃvadaḥ
pratyavadat sureśva[

Fr. 2 a

[M, III, 65 sqq.; IV, 1]

- 15 1]sradīkṣātanutadya me guruḥ krator aśeṣe × × lena
yujyatām[
2]dhīyatām < || > tatheti kā × × × × × n ra × ×
× × tam mātalisāra[
3]s śāsanahāriṇā × × < | > × rāmṛśan ha<ṛṣaca>-
20 lena pāṇinā tadīyam <aṅ>aṃ × × × × × ŋkitam || [
4]atha viṣayavyāvṛttātmā yathā[
5]tam ||]ghuvaṃśe hā × × × tṛtīya<ḥ>[
6]śuśru<vu>ṣām patim | [

4 prakoṣṭhād : prakoṣṭhe M; see N, p. 87.

7 ca vyathām : tadvyathām M; see N, p. 88.

11 dilīpasūnuḥ : narendrasūnuḥ M; see N, p. 89.

15 The reading of the three akṣaras subsequent to dīkṣā is by no means clear. The reading of M, °prayataḥ samadguruḥ, is not supported by the remains of the akṣaras, which rather suggest tanu or something like so.

15 me guruḥ : madguruḥ M.

21 After the word atha the syllable sa has been omitted in the MS out of a scribal mistake.

23 The words suśru<vu>ṣām patim belong to a stanza not represented in M; see however N, p. 92.

b

[M, IV, 10-21]

- 2]śāsta[
 3]<e>vābhava×kṣa××××vad uttaraḥ || [
 4]ṣa<m>×××guṇāḥ || nave tasmī<n ma>hīpāle 5
 sarvaṃ navam ivā[
 5]<meghai>s savitus tasya cobhayoḥ | vardhi×vo
 di× bhā×pratāpā[
 6]puṇḍa<rikā>tapatras taṃ vilasatkāśacāmarah[
 7]īt samarasā dva×< || >××ṣreṇiṣu tārāsu kumu- 10
 dvatsu[
 8]dghātaṃ śāli××××śaḥ || prasadoda[

Fr. 3 a

[M, IV, 50-66]

- 1]dadus tasmai yaśas svam iva saṃcitam || sa 15
 nirviśya yathākāmaṃ taṭeṣv ālinacandanau | stanāv
 iva diśas ta[
 2]dinyās srastāṃśukam alaṃghayat || tasyānikair
 visarpadbhir aparāntajayodyataiḥ | rāmeṣūtsārīto pyā[
 3]rabāṇānām ayatnapaṭavāsātām || abhyabhūyata 20
 vāhānām caratām <gātra>śīñjitaiḥ | varmaḥiḥ pava[
 4]<kar>iṇām petuḥ puṃnāgebhyas śīlimukhāḥ || av-
 akāśaṃ kilodanvān rāmāyābhyarthito dadau< | >aparā[

3 The word śāsta is not represented in M.

7 The stanzas 12-14 M are not represented in the MS; as to the stanza 15 M, different from the version accepted by M, see N, p. 97.

9 vilasat°: vikasat° M; cp. N, 98.

19 rāmeṣū°: rāmāstro° M; cp. N, p. 110.

- 5]m eva tatroccair jayastambham cakāra saḥ ||
 pārasikāms tato jetuṃ pratasthe sthalavartmanā | i[
 6]lātapam ivābjānām akālaladodayaḥ || samgrā-
 mas tumulas tasya pārasikāśva[
 5 7]śmaśrulair mahim | tastāra saraghāvyāptaiḥ sa
 kṣaudrapa(ṭa)lair iva || apanītaśirastrāṇāḥ[
 8]jayaśriyam | āstirṇājinaratnāsu drākṣāvalaya-
 bhūmiṣu || tataḥ[

b

10 [M, IV, 67-80]

- 1]rassarān | mahārṇavam ivaurvāgniḥ praviveśot-
 tarāpatham || vinītādhvaśramā[
 2]vikramam | kapolapāṭanādeśi babhūva raghuce-
 ṣṭitam || kāmbojās samare vīryaṃ tasya[
 15 3](dravi)ṇarāśayaḥ(|) viviśus taṃ viśāṃ nātham
 udanvantam ivāpagāḥ(||) tato gaurīguruṃ śailam ā[
 4]ṣe py asaṃbhramam || guhāgatānāṃ siṃhānāṃ
 parivrtyāvalokitam(|) bhūrjeṣu marmaribhū[
 5]chāyāsv adhyāśya sainikāḥ | dṛṣado vāsitotsaṅ-
 20 gā niṣaṇṇamṛganābhibhiḥ || saralāsakta[

4 pārasikāśva°: paścāttiyair aśva° M; this reading has not been quoted by N.

7 °jayaśriyam: °jayaśramam M; this reading has not been quoted by N.

12 The stanza preceding vinītādhvaśramās (M, 67) is not represented in M; see N, p. 115.

13 °pāṭanā°: °pāṭalā° M; see N, p. 115.

14 vīryaṃ: soḍhum M. Apparently the lectio of the MS was vīryaṃ tasya soḍhum for soḍhum tasya vīryaṃ; this variant has not been quoted by N.

16 The reading viviśus taṃ viśāṃ nātham udanvantam ivāpagāḥ has been noticed by M also; see N, p. 116.

17 guhāgatānāṃ: guhāśayānām M; see N, p. 117.

- 6]āseṣu dānārdrair gaṇḍabhittivighaṭṭanaiḥ || ga-
 javarṣma kirātebhyaḥ śaśaṃsur devadāraḥ || vimarda[
 7](śa)rair utsavasamketān sa kṛtvā karadān kṛtī ||
 jayodāharaṇam bāhvor gāpayāmāsa kiṃnaraiḥ || pa[
 8] || tatrākṣobhyaṃ ya(śo)rāsiṃ niveśyāvaruroha 5
 saḥ(|)paulastyatulitasyādrer ādanāna iva śriyam || [

Fr. 4 a

[M, IV, 81-88; V, 1-4]

- 1]drumaiḥ || na prasehe sa ruddhārkam anabhra-
 mayadurdinam || rathavartmarajo py asya kuta eva 10
 patākinim < || >
 2]ḥ || kāmarūpeṣvaras tasya hemapīṭhādhidevatām
 | ratnapuṣpopahāreṇa cchāyām āna(rca) pādayoḥ ||
 iti[
 3]sa viṣvajitam ājahre kratum sarvasvadakṣiṇam 15
 | ādānaṃ <h>i visargāya satām <vā>rimu<cā>m iva || sa[
 4]<v>i<ra>hotsukāvarodhān rājanyān svapurānivr̥t-
 taye numene || te rekhādhvajaku<i>śātapatraciḥnam[
 5]gauram || || digvijayo nāma caturthaḥ
 sargaḥ || || tam adhvare viśva[20

1 The reading was perhaps tannivāseṣu, etc.; the words preceding the stanza gajavarṣma kirātebhyaḥ (M 73) are not represented in M; they have not been noticed by N. As to the reading vimarda, etc., in the subsequent stanza, cp. N, p. 119.

3 karadān kṛtī: viratotsavān M; this reading has not been noticed by N.

4 kinnaraiḥ: kinnarān M; this reading is not noticed by N.

6 ādanāna: this is a scribal mistake for ādadhāna or ādadāna.

6 śriyam: hriyam M; see N, p. 120.

10 anabhramayadurdinam: adhāravarṣadurdinam M; this reading has not been noticed by N.

15 ājahre kratum: ārebhe yajñam M; the reading kratum for yajñam is not noticed by N.

- 6]ś(i)ṣyaḥ || sa mṛṇmaye vītahiraṇmayatvāt pātre
nidhāyā[
7]vad vidhijñas tapodhanam mānadhanāgrayāyī |
kṛtāñjaliḥ kṛtyavid i[
5 8]ṣam āptam caitan(y)am <u>g<r>ād i<va d>ī<kṣ>i-
<tena>[

b

[M, V, 6-16]

- 1]⟨p⟩r⟨a⟩mukha⟨iḥ⟩ prayatnaiḥ × × dhitānām suta
10 × × × × ⟨ | ⟩ ka[
2]tadañkaśayyācyutanābhilānā kacci⟨n⟩ × × × ×
× ⟨gh⟩ā prasūtiḥ ⟨ || ⟩ []
3]ni vas tīrthajalāni kaccit || nīvārapākādi × × ×
× × × ⟨m⟩ṛśyate jānapa[
15 4]nā tvam samyag vinīyānumato gṛhāya | kālo
× × × × × tum dvitīyaṃ sarvopakā[
5]ā śāsitur ātmanā vā prāpto si sam⟨bh⟩āvayai-
tum va × × × ⟨ || ⟩ ity arghyapātrānumitavyayas⟨ya⟩[
6]kutsam | sarvatra no vārtam avehi rājan nāthe
20 kutas tvayy aśubham prajānām⟨ | ⟩ sūrye tapaty āva-
raṇ· []
7]yātisēṣe | vyatītakālam tv aham abhyupetas
tvām arthibhāvād iti me viśādaḥ || śarīra[]

4 In the MS the two last pādas of the stanza V, 3 (M) have been inverted.

5 caitanyam ugrād iva dīkṣitena: lokena caitanyam ivoṣṇarāśmeḥ M; see N, p. 124.

11 °nābhilānā (corrected in a secunda manus into °nābhilīnā): apparently a scribal mistake for °nābhīnālā.

19 The two akṣaras preceding to sarvatra, etc. (M, V, 13) are clearly kutsam and not śiṣyaḥ, as we read in M; in the MS there was here a different reading or perhaps some other stanza.

22 vyatītakālam: vyatītakālas M.

8]tiḥ stambena nīvāra ivāvaśiṣṭaḥ || sthāne bhavān
ekanaṛādhīpas sann akimṇanatvaṃ makhajam[

Fr. 5 a

[M, VI, 28-39]

1]v(i)n(ai)va hārāḥ || nisargabhinnāspadam ekasam- 5
stham asmin dvayaṃ śrīś ca[
2](ca)kṣu·y· × ti janyām avadat kumārī | nāsau na
kāmyo (na) ca veda samyag draṣṭuṃ na sā bh(i)nnaru[
3](vi)śeṣadrśyam indum navotthānam ivenduma-
tyāḥ || avantinātho yam u(dagra)bāhur viśālava[10
4]r vājibhir utthitāni | kurvanti sāmanta × × (ma)-
nīnām prabhā[
5]sparśasukhāni bhunkte || (an)e(na yūnā) saha
pārthivena rambhoru[
6](r)āsu || tasminn api × × × × × × × × tāpasam- 15
śoṣitaśatrupaṅk(e) | × × × × nottamasaukumāryā[
7](vi)dhātur jagāda bhūyas su(datīm sunandā ||)
saṅgrāmani[
8]makālam eva prādurbhavaṃś cāpadharaḥ pura-
stāt < | > anta[20

b

[M, VI, 40-51]

1]kārāgṛhe nirjitavāsave × × × × × × śitamā pra-
sā[

9 °ndumatyāḥ: °ndumatyai M; this reading is not noticed
by N.

13 As to the reading sparśasukhāni bhunkte, see N
pp. 168-9.

15 tasminn api: tasminn abhi° M; this reading is not
noticed by N.

- 2]ḥ <pra>mrṣṭam || āyodhane kṛṣṇagatiṃ sa×ya-
m a×pya ××triyakālarātrim | [
3]īvapranitambakā(ñc)īm < | > prāsādajālair jala-
×ṇ·×××vām yadi prekṣitum asti kā[
5 4]lo nalinyāḥ || sā śūrasenādhipa×××ṇam uddi
××·āntaragī
5]th·v· <eṣa> ×·v··uṇ·×m āśritya paraspāre-
ṇa | naisargiko py u·××je virodhas siddhāśramam
śānta[
10 6]harmyāgrasamrūḍhatṛṇānkureṣu <tejo> viśahy-
am ripumandireṣu | yasyāvarodhastanacandanānām
prakṣālanā[
7]bhāti || trātena tārṣyāt kila kāliyena maṇim
viṣṣṭam yamu<nau>kasā yaḥ< | > vakṣaḥsthalavyā[
15 8]lottarapuṣpaśayye || vṛndāvane caitrarathād
anūne nirviśyatām <su>ndari yauvana<śrī>ḥ || adhyāsyā
cāmbhaḥ[

Fr. 6 a

[M, VI, 52-63]

- 20 1]tamanojñanābhis sā vyatyagād anya<vadhūr bha>-
vitri | mahīdharam[
2]seduṣīm sāditaśatrupakṣam bālām abālendu-
<mu>khīm babhāṣe || [
3]h·ndraḥ || ·y·××rekhe subhujo bhujābhyām
25 bibharti yaś cāpabhṛtām pu[

9 In the MS the two last pādas of the stanza VI, 46 (M) have been inverted.

13 trātena: trastena M; see N, p. 175.

- 4]taṭapūgamālī | mandradhvanityājītayāmatūryaḥ
prabodhayaty arṇava eva suptam[
- 5]vā marudbhiḥ || *pralo* × × × × × × × natabhrūr
vidarbharājāvarajā tayai[
- 6]ācārapūt · × × vaṃśadīpaṃ śuddhāntarakṣyā 5
jagade kumārī || pāṇḍyo[
- 7]ivādrirājaḥ || vindhyasya samstambhayitā ma-
hādrer niśśeṣapītojjhitasindhu × × < | > × tyāśva[
- 8]ndralokāvajayāya sṛṣṭaḥ < | > purā janasthāna-
vimardaśaṃkī saṃdhāya laṅkādhīpatiḥ × × × || ane[10

b

[M, VI, 63-74]

- 1]patnī bhava dakṣiṇasyāḥ || tāmbūlavallīpariṇad-
dhapūgāsv elālatāli[
- 2]rīrayaṣṭiḥ < | > anyonyaśobhāparivṛ<ddhaye v>āṃ 15
yogas taḍitto yadayor ivāstu || [
- 3] × || <sa>mcāriṇī dī × × × × × · au yaṃ yaṃ
vyatīyāya patimvarā sā < | > [
- 4] × yūrabandhocchvasitair nunoda || taṃ[
- 5]v<eśita>cittavṛttim induprabhām indumatīm 20
avekṣya | [
- 6]k<ut>sthaśabdaṃ yata <u>mnatecchā<ḥ> ślāghyaṃ
dadhaty uttarakosalendrāḥ || mahendram āsthāya ma-
hokṣa[

1 As to the reading *taṭapūgamālī*, etc., see N, p. 178.

3 As to the reading *pralo*, etc., see N, pp. 178-9.

5 This is M VI, 45, with the variant *pūta* for *śuddha*. This reading has not been noticed by N.

9 *sṛṣṭaḥ*: *drptaḥ* M; see N, p. 181.

- 7]lanaviślatham yas saṃghaṭṭayann aṅgadam aṅ-
 gadena | upeyuṣas svām api[
 8]d <e>k<o>naśatakratutve śakrābhyaśūyāviniṣṭ-
 taye yaḥ ||

5

Fr. 7 a

[M, VI, 76–86]

- 1]d<i>gā[
 2]lam || asau kum[
 3]ā navena gunaiś ca tais tair vinayapradhānaiḥ
 10 < | > tvam[
 4]vamāsa dṛṣṭyā padmasrajā saṃvaraṇārthaye[
 5]yām parihāsapūrvam sakhyām sa[
 6]yāmāsa śirodharāyām kaṇṭhe[
 7]vareṇyaḥ || śāśinam upagateyaṃ kaumudī me-
 15 ghamuktam[
 8]vruḥ || pramuditavarapakṣam ekatas tatkṣi × ×
 t.maṇḍala[

b

[M, VII, 2–10]

- 20 1]mano nāma ṣaṣṭhas sargaḥ || [
 2]śān pṛthivikṣito pi jagmur vibhātagrahamanda-
 bhāsaḥ[

11 Here the text is different from that accepted by M, i.e., dṛṣṭyā prasādāmalayā kumāraṃ pratyagrahīt saṃvarānaśrajeva (VI, 80 b). This reading is not noticed by N.

13 °yāmāsa śirodharāyām: °yāmāsa yathāpradeśam M; this reading is not noticed by N.

- 3]kutstham uddiśya samatsaro <p>i × × × tena
kṣitipā[
4]ritoṣṇam || tatas ta<dā>lokanasatva[
5]dv<e>ṣṭānavāntamālyah | banddhum na saṃbhā-
vita[5
6]ktakāṅkām padaviṃ tatāna || vilocanam dakṣi[
7]<prasthānabh>i<nnā>ṃ <na babandha n>i<v>im |
nābhipraviṣṭā[
8]śeṣā || [

Fr. 8 a

10

[M, X, 81-86; XI, 1]

- 4]babhūvatu[
5]no jahrur nidāghānte śyā[
6]māsus te gurum guruvatsalāḥ < | >[
7]gair upāyaiḥ | harir iva yugadīrghair dorbhir 15
aṃśais tadiyaiḥ pati[
8]daśamaḥ sargaḥ || kauśikena sa kila kṣitiṣvaro
rāma[

b

[M, XI, 1-5]

20

- 1]mīkṣyate || kṛcchralabdham api labdhavarṇa-
bhāk taṃ di[
2]māya puramārgasatkriy<ām>[
3]tor namrayor upari bāṣpabi[
4]pītur nayana[25

3 tadālokanasatva°: tadālokanatatpa° M; cp. N, p. 192.

Fr. 9 a

[M, XI, 17 sqq.]

- 4]ntramekhalām < | > tām vi[
 5]viṣṭapatrayaparājayasthirām rāvaṇaśri[
 5 6]ratām agamad antakasya tat || rāmamanmatha-
 śareṇa tādit·[
 7] || nairṛtaghnam atha mantravan muneḥ prāpad
 astraṃ avadānatoṣitāt | [
 8]stapovanam prāpya dāsarathir āttakārmukaḥ < | >
 10 vighraheṇa[

b

[M, XI, 22–28]

- 1]unmanāḥ prathamajanmaceṣṭitāny asmarann api
 babhūva rāghavaḥ || āsasāda[
 15 2]m × povanam || tatra dī<kṣ>i<tam ṛṣim> rara-
 kṣatur vighnato[
]jīvapṛthubhiḥ pradūṣitām < | > saṃbhramo
 bhava[
 4]d ambare ḡdhrapakṣapavane[
 20 5]stram ugrajava[

Fr. 10 a

[M, XI, 35–42]

- 3]<artha>kāmasa[
 4]pi vañcanām manaḥ || yū[

5 The verse ending with the words °ratām agamad anta-
 kasya tat is, according to M, VI, 18. Our MS first reads the 19th verse
 and then the 18th. See N, p. 332.

10 After the stanza beginning with the words nairṛtaghnam
 atha (M, XI, 21), we have in our MS the stanza M, XI, 13; see N, p. 333.

- 5]puś śiśoḥ pārthivaḥ prathita[
 6]karma duṣkaram | tatra nāha<m anu>mantum
 utsahe moghavṛtti ka[
 7]natvaco bhujān svān vidhūya dhig iti prata-
 sthire || pra<tyuvā>ca tam ṛṣir niśamya[5
 8]rāv iva || ittham <āp>tavacanāt sa pauraṣaṃ
 kākapa<kṣa>kadhare pi ×ghave< | >śra[

b

[M, XI, 43-51]

- 1]vagān kārmukābhiharaṇāya maithilaḥ || taija × 10
 sya dha × × pravṛtta × toyadā[
 2]mṛgānusāriṇaṃ yena bāṇam asṛ<jad vṛ<ṣa-
 dhvajaḥ || ātatajyam aka[
 3]<smara>ḥ < || > bhajyamānam atimātrakarṣaṇāt
 tatsvanena gaganaspr<śā>[15
 4]rāghavāya ta[
 5]parigra × × × tāṃ ku[
 6]m || ta[

Fr. II a

[M, XI, 54-64]

20

- 1]gatau svamitrāyā tau kuśa[
 2]sannibhaḥ< || >evam ātmara[

6 ittham: evam M; see N, p. 340.

15 tatsvanena gaganasprśā: tena vajraparuṣas-
 vanaṃ M; see N, p. 342.

21 °gatau svamitrāyā tau: °rajau varaujasau
 tau M; this reading is not noticed by N.

22 evam ātma°: evam ātta° M; this reading (owing to a scri-
 bal mistake?) is not noticed by N.

3]vartmani dhvajatarupramāthina[
 4]mitasya bhogino bhogave[
 5]r avalokanakṣamāḥ < || > bhāskaraś ca di[
 6]pavanādi vaikṛtaṃ kṣiprasāntyam[
 5 7]vāhinīmukhe | yaḥ pra[
 8]īdhi<t>i[

b

[M, XI, 65-75]

1]j<ī>yata <ghṛṇā> tato mahī< || >[
 10 2]dhabhavana manyunā rājavamś[
 3]t<e> ca dāruṇe | hṛdyam asya bhayadāyi[
 4]ḥ samdadhe dṛśam udagratārakām< || >[
 5]m apakāravairi me tan niha[
 6]mitapūrvam akṣiṇoḥ< | > yan ni[
 15 7]ti me sa samprati vyastavṛtti[
 8]m udyataḥ || kṣatriyāntaka[

Fr. 12 a

[M, XI, 76-85]

1]·r<ai>śvara<ṃ> dhanur abhāji[
 20 2]dhanuḥ < | > tiṣṭhatu pra××m evam apy
 ahaṃ[

1 vartmani: vartmasu M; see N, p. 346.

4 kṣiprasāntyam: prekṣya śāntim M; see N, p. 349.

14 akṣiṇoḥ: akṣaṇoḥ M; see N, p. 352.

14 yan: tan M; this reading is not noticed by N.

20 As to the reading of the verse preceding tiṣṭhatu, etc. (M, XI, 77), see N, pp. 353-4.

- 3]dakaṭhināṅgulir vṛthā badhyatām abhayayāca-
nāñjaliḥ || evam u[
- 4]ta samartham uttaram || pūrvajanmadhanuṣā
samāgataḥ so timātralaghu[
- 5]mitaikakoṭinā kārmukaṃ ca balinādhiropitam 5
| prāpa varṇavikṛtiṃ ca bhā[
- 6]parihīnatejasau | paśyati sma janatā dinātyaye
pārvaṇau śaśidivāka[
- 7]m āsugaṃ vyājahāra harasūnusamṇibhaḥ || na
prahartum alam asmi ni[10
- 8] || pratyuvāca tam ṛṣir na tattvatas tvām na
ve× pu×ṣaṃ purā[

b

[M, XI, 86-93]

- 1]sudhām sasā⟨ga⟩rām | āhi[15
- 2]me | pīdayiṣyati na mām khi⟨lī⟩kṛtā svarga[
- 3]to pi so bhavat svargamārgaparigho duratyaya-
yaḥ || rā[
- 4]tir eva śobhate | rājasatvam avadhūya mā-
trikaṃ pitrya[20
- 5]my aham avighnam astu te devakāryam upapā-
dayiṣyataḥ[
- 6]r eva jātam < | > tasyābhavat kṣa⟨ṇaśu⟩caḥ[
- 7]īś · × kalpaḥ < | > purama[

1 °dakaṭhinā° (i.e., jyāvimaradakaṭhinā°): jyāni-
ghātakāṭhina M; see N, p. 354.

5 As to the reading of this stanza, see N, p. 355. The reading °mitai°
is clear.

19 śobhate: kīrtayc M; see N, p. 358.

19 mātrikaṃ for mātrkaṃ is obviously due to a scribal
mistake.

Fr. 13 a

[M, XII, 1-14]

- 1]rcir ivoṣasi || taṃ kaṇṇamūla⟨m ā⟩gatyā rāme[
 2]h⟨l⟩ādayāṃcakre kul⟨y⟩evod⟨y⟩āna × dapān < || >[
 5 3]rtrā tatsaṃśrutau varau | udvavā[
 4]āṃ rudan rāmaḥ prāṇ mahiṃ pratyapadya[
 5]janāḥ || sa sītāla[
 6]gamātreṇa śuddhilā⟨bham ama⟩nyata || [
 7]⟨k⟩rt⟨a⟩y⟨o⟩ mātribandhunivāsinam | [
 10 8]śriy⟨o⟩py āsīt parāṇmukhaḥ || × sainyaś cānvagā[

b

[M, XII, 15-24]

- 1]oḥ⟨ | ⟩ lakṣmyā nimantrayā⟨ṃcakre⟩ tam anuc-
 chiṣṭasampadā || [
 15 2]ṇaḥ pituḥ < | > yayāce pādu⟨k⟩e paścāt kartuṃ
 rā⟨j⟩ya[
 3]rājyatrṣṇāparā⟨ṇmu⟩khaḥ < | > mātuḥ pāpasya
 bharata⟨ḥ⟩[
 4]bhāvastambhitacchāyam ā⟨śrita⟩s sa vanaspa-
 20 tim | kadā[
 5]cihneṣu paurobhāgyam iv⟨ā⟩ × × × × n āsthad
 iṣī[
 6]manam punaḥ < | > āś⟨a⟩ × × × × × × × × kū-
 ṭastha[
 25 7]dhi × t. [
 8]m | × - y[

9 mātri° is obviously due to some scribal mistake for mātr°.

Fr. 14 a

[M, XII, 86-99]

- 1]pus suradviṣām || anyonyadarśanaprāptavi[
 2]<h>y ayathāpūrvam mātṛvamśa iva sthitaḥ ||
 jetāram[5
 3]tāsaṃgamaśaṃsini | nicakhānādhikakrodhaś śa-
 <ra>ṃ <sa>vyetare <bhuje> || ra[
 4]or vāk<y>am as<tr>a<m astr>e<ṇa> × ghnatoḥ ||
 anyonyajayasam[
 5]kṛtapratikṛtaprītais taylor muktām surāsuraiḥ 10
 < | > pa[
 6]lim akṣipat || rāgha<vo ra>tham aprāptām tām
 āśām ca sura[
 7]stram priyāśokaśalyani × × × śadham || tad
 vyomni daśadha[15
 8]pañktim ajātavraṇave[

b

[M, XII, 101-104; XIII, 1-4]

- 1]tasya <ś>irāṃsi patitāny api < | > mano nātivi-
 śaśvāsa[20
 2]ya | aviniyamitaratne mūrdhni paulastyaśatroḥ
 surabhi[
 3]nāmāmkarāvaṇaśarācitaketuyaṣṭim ū<r>dhvam[
 4]ya śriyam vairiṇaḥ < | > ravisutasahitena tenā[

4 ayathāpūrvam: ayathāpurvo M; see N, p. 389.

21 aviniyamitaratne: upanatanāṇibandhe M; this reading is not noticed by N.

23 °śarācita°: °śarāñkita° M; this reading also is not noticed by N.

- 5]athātmanaś śabdagaṇam <guṇa>jñāḥ padam[
 6]yād vibhaktaṃ matsetunā <pheni>lam a[
 7]mite turamge | tad artham urvī<m a>vadāra[
 8]vasūni | abindhanam vahnim asau bibharti pra-
 5 hlāda<naṃ> jyotir ajany ane<na || >[

Fr. 15 a

[M, XIII, 46-55]

- 1]sthitā suputreṣv iva pādapeṣu || × × × × ×rida[
 2]eṣā prasannastimitapravāhā sarid vidūrāntara-
 10 bhāvatanvī | ma[
 3]las tava pravālopacayena yasya | karṇārpitenā[
 4]kṣam | vanam tapaḥsādhanam etad attrer āvi-
 śkr̥todagratapaḥpra[
 5]trisrotasaṃ tryambakamaulimālām || dhīrāsanair
 15 dhyānaju[
 6]śākhino pi || tvayā purastād upayācito yas so
 yam vaṭaḥ śyāma[
 7]klaniśeva rātryā kundasragindīvaramālayeva |
 kṛttir hare[
 20 8]diśeva | gavākṣakālāgurudhūmarājya harmya-
 sta[

11 tava pravālopacayena yasya | karṇārpitenā°, etc.:
 pravālam ādāya sugandhi yasya, etc. M; see N, p. 415.

13 °dagratapaḥ°: °dagratara° M; see N, p. 416.

14 dhīrāsanair: vīrāsanair M; this reading is not noticed
 by N.

18 The stanzas XIII, 54-57 M are not represented in our MS, and, sub-
 sequently to stanza 53, there are the four stanzas beginning with the words
 tamisrayā śuklaniśeva, etc., noticed by N, pp. 418-9.

18 rātryā: bhinnā N p. 418.

b

[M, XIII, 56-66]

- 1]gocarāṇām śreṇīva kādambavihaṅgapaṅktyā ||
 nitāntāśu × spha × kā × yogā[
 2] || samudrapatnyor jalasannipāte pūtātmanām 5
 atra ki[
 3]daṃ tad yasmin mayā maulimaṇiṃ vihāya |
 jaṭāsu baddhāsv aru[
 4]brāhmaṃ saraḥ kāraṇam āptavāco buddher
 ivāvyaktam udāharanti || [10
 5]rikṛtāni || yāṃ saikatotsaṅgasukhocitānāṃ prā-
 jyaiḥ pa[
 6]rājñā sarayūr viyuktā | dūre pi santaṃ śísirā-
 nilai<r māṃ> taraṅgahastair u[
 7]tyudgato māṃ bharatas sasainyaḥ || atra <śri- 15
 yaṃ> pāritasaṅgarāya[
 8]padātiḥ paścād avasthā[

Fr. 16

One face only

[M, XVI, 14-29]

20

- 1]ṣṭinivāsabhaṃgān mṛdaṅgaśabdāpa[
 2]rgam avāpnuvanti | upāntavānīra[
 3]mānuṣiṃ tāṃ yathā gurus te paramā[

13. dūre' pi santaṃ: dūre vasantaṃ M; cf. N, p. 421.

15 atra: addhā M; this reading is not noticed by N.

21 The stanzas XVI, 15-20 are not represented in the MS.

22 avāpnuvanti: anāpnuvanti M; this reading is not noticed by N.

- 4]bābhūva || tad ad⟨bhu⟩tam samsadi rātrivṛttam
 prā[
 5]yātrānukūle hani sāvārodhaḥ | anudruto[
 6]senā ra⟨tho⟩dāragṛhā prayāṇe tasyābha[
 5 7]n iva nīyamānaḥ || tasya pray[
 8]ya paścāt puro nive[

Fr. 17 a

[M, XVI, 21-29[

- 1]mādalā × × pra[
 10 2]gṛheṣu dṛṣtvā[
 3]mātma mūrṭim tatheti tasyāḥ pra[
 4]tar dvijebhyo nṛpatiś śaśaṃsa[
 5]vāyur ivābhṛavṛndaiḥ[
 6]marājadhānī || tenā[
 15 7]thinīnām pīḍām a[
 8]jantī || sāyatra[

b

[M, XVI, 30-39]

- 1]turaṃgamāṅ⟨ām | re⟩ṅ⟨uḥ⟩ pra[
 20 2]hāvīrāvā baddha × × × × guhāmukhāni || [
 3]jasetubandhāt pratīpa[
 4]pūrva × × × × × × × × × × × × × × vi⟨gra⟩-
 hāṇām | su[
 5]× kuśas sa × × × × × × × n vitatādhva-
 25 rāṇām yū[

9 Apparently these words belong to a verse not noticed by N.

10 °gṛheṣu: °gṛhāṇi M; see N, p. 502.

- 6]n < | > taṃ klāntasainyaṃ kularāja × × × tyu-
jjagā × pavanānta[
7]jāni niveśayāmāsa balī ba<l>āni || tāṃ śilpi-
samghāḥ prabhu[
8]pitāmi × × < || > tataḥ × × × × × sūpahārāṃ 5
punaḥ parārdhyapratimā[

Fr. 18 a

[M, XVII, 41-54]

- 1]prajāś tad guruṇā nadyo nabhaseva vivar-
dhitāḥ | [10
2]pra × × payan || vaylorūpavibhū[
3]bhyas sa navo py āsīd dṛḍhamūla iva drumāḥ || [
4]lāpi svabhāvataḥ < | > nikaṣe hemalekheva śrir
āsi[
5]<na> tasya maṇḍale rājño nyastapraṇidhidhi- 15
teḥ | a[
6]vikalpaparāṇmukhaḥ || mantraḥ pra[
7]pasarpair jajāgāra yathākālaṃ svapan napi[
8]na jātūpacito pi saḥ < | > vṛddhau nadi<mu>khe[

b

20

[M, XVII, 55-68]

- 1]kāmaṃ prakṛtivairāgyaṃ satyam śamayitum
kṣamāḥ | [
2]ḥ prārthī davānalaḥ || na dharmam artha[

6 p u n a ḥ (reading not noticed by N): p u r a ḥ M.

18 h e m a l e k h e v a : h e m a r e k h e v a M; see N, pp. 542-3.

22 s a t y a m : s a d y a ḥ; this reading is not noticed by N.

- 3]na madhyamaśaktīni mitrāṇi × × × × nyataḥ | [
 4]m iti tasyārthasaṃgrahaḥ < | > ambugarbho hi
 jīmūtaś cā[
 5]ṣv iva sravantīṣu vaneṣūpavaneṣv iva | [
 5 6]varṇair api ṣaḍaṃśabhāk || khaṇibhiḥ suṣu[
 7]khavi × maḥ < | > babhūva vini × × × × || [
 8]sa tasyāḥ phalam ānaśe < || >]

Fr. 19 a

[M, XVIII, 10–17]

- 10 1]padāvasānaṃ devādi nāma[
 2]pūrvas tayor ātmasame ciro[
 3]sīd dviṣatām apīṣṭaḥ < | > sakṛd vivignā[
 4]d yuvāpy anarthairvarvyasanair vihi[
 5]paralokayātrāṃ yātary arī[
 15 6]pakṣo pi śi[

b

[M, XVIII, 24–30]

- 3]ārādhya < v > i[
 4]s sa jāte hiraṇyanābhe ta[
 20 5]ni lipsuḥ < | > rājānam āj[
 6]suto bhūn netrotsavas soma i[
 7]prasūtam || tasmin kulāpī[
 8]rusevanena spaṣṭākṛtiḥ pa[

13 The akṣara. rva after rthyai is obviously due to some scribal mistake.

14 yātary: jetary M; see N, p. 561.

Fr. 20 a

[M, XVIII, 52-53; XIX, 1-7]

- 1]madhu vanitānām netranirveśapeyam manasi-
jataruṣpaṃ rāgabandha[
- 2]pratikṛti×××××××××tābhyas sama⟨dh⟩- 5
ika⟨tara⟩rūpāḥ śuddhasa[
- 3]kanyāḥ || kramo nāmāṣṭādaśas sargaḥ[
- 4]maḥ paścime vayasi×××vaśi || tatra tīrtha-
sali[
- 5]ḥ < || > labdhapā⟨lana⟩vidhau na tatsutaḥ khedam 10
āpa guruṇā[
- 6]ścana svayam a⟨va⟩rtayat sa⟨māḥ | > sannive-
śya saciveṣv ata⟨ḥ⟩[
- 7]m adhikardhir u⟨ttara⟩ḥ pūrvam ut⟨sava⟩m apo-
had utsavaḥ || i[15
- 8]kāḥ prajāḥ || ×ravād yad api jātu mantriṇām
darśa[

b

[M, XIX, 8-17]

- 1]nujīvinaḥ ko××××kharāgarūṣitam || bhejire[20
- 2]dīrghikāḥ < | > gūḍhamohanagrḥās tadambubhis
sa vyagāḥ[
- 3]bhayann arpitaprakṛtikāntibhir mukhaiḥ < || >
ghrāṇakāntamadhu[
- 4]sātirekamadagandhinam rahas tena dattam 25
abhile[

3 °nirveśapeyam: °nirveśanīyam M; see N, p. 576.

25 °madagandhinam: °madakāraṇam M; see N, p. 581.

- 5]te tasya ninyatur asūnyatām ubhe | vallakī ca
 hṛdayaṅgama[
- 6]⟨bh⟩inayātilaṅghinīḥ pārśvavartīṣu guru × ×jja[
- 7]jīvad amarālakeśvarau || tasya sāvaraṇadr̥ṣṭa ×
 ×kāmyavastuṣu[
- 8]likisalayāgratarjanam bhrūvibhaṅgakuṭilam ca
 vīkṣitam | ×khala[

PRINTED IN ROME

BY

AZIENDE TIPOGRAFICHE EREDI DOTT. G. BARDI

SALITA DE' CRESCENZI, 16

1962

INDIAN INSTITUTE OF ADVANCED STUDY

Acc. No. 1092

This book was issued from the library on the date last stamped. It is due back within one month of its date of issue, if not recalled earlier.

--	--	--	--



- XVIII. — ROERICH G., *Le parler des Amdo. Étude d'un dialecte archaïque du Tibet*.
- XIX. — VAN GULIK R. H., *Chinese Pictorial Art as viewed by the Connoisseur*. Notes on the means and methods of traditional Chinese connoisseurship based upon a study of the Art of mounting scrolls in China and Japan (about 600 pp. Size 30 × 22 cm.). Limited to 950 copies.
- XX. — MAHLER J. G., *The Westerners among the Figurines of the T'ang Dynasty of China*.
- XXI. — *Un Editto bilingue greco-aramaico di Aśoka*. La prima iscrizione greca scoperta in Afghanistan. Testo, traduzione e note a cura di G. PUGLIESE-CARRATELLI e di G. LEVI DELLA VIDA, con prefazione di G. TUCCI e introduzione di U. SCERRATO.
- XXII. — LEE P. H., *Studies in the Saenaennorae: old Korean poetry*.
- XXIII. — GNOLI R., *The Pramāṇavārttikam of Dharmakīrti*. The first chapter with the autocommentary. Text and critical notes.
- XXIV. — TUCCI G., *Deb t'er dmar po, Tibetan Chronicles*. Text and English translation (with original text) [in the press].
- XXV. — WYLIE T. V., *The Geography of Tibet according to the 'Dzam-gling-rgyas-bshad*.
- XXVI. — CONZE E., *The Gilgit manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā*. Chapters 55 to 70 corresponding to the 5th *Abhisamaya*. Text and English translation.

Special series:

Oriente Poliano. Studies and lectures delivered at Is.M.E.O. on the occasion of the 7th Centenary of the birth of Marco Polo (1254-1954), by E. BALAZS, P. DEMIÉVILLE, K. ENOKI, L. CARRINGTON GOODRICH, E. HAENISCH, L. HAMBIS, A. MOSTAERT, L. OLSCHKI, A. NILAKANTA SHASTRI, E. H. SCHAFER, B. SPULER, R. WITTKOWER.

Forthcoming Works:

- TUCCI G., *Deb t'er dmar po, Tibetan Chronicles*. Text and English translation (with original text).
- ROCK J. F., *Na-khi Culture as expressed in their literature: an encyclopedic Diction* Part I and II. Both volumes, pp. ca. 1000, with 60 Plates.
- AUBOYER J., *L'art de l'Inde*.
- RUEGG D. S., *The life of Bu Ston Rin Po Che*.
- TAKASAKI J., *A study on the Ratnagotra Vibhāga (Uttaratantra) bei* on the Tathāgatagarbha-theory of Mahāyāna Buddhism.

Works in course of preparation:

- TUCCI G., *Vimuktisena's Abhisamayālaṅkāravākyā*. S
- TUCCI G. - GARGANO A., *The Abhidharmasamuccaya* commentary of a hitherto unknown work, has been found in Tibet.
- TUCCI G. - PETECH L., *Grub-m'ta-'el-gyi-me-lr* (and religious systems), translated from
- TUCCI G. - PETECH L., *The Fifth Dalai* the Tibetan.



Library

IAS, Shimla

808.04912 Ud 1 C



00001042

PREZZO L. 3.500