

ŚATAPITAKA VOL. 2  
EDITED BY PROF. DR. RAGHU VIRA

ŚLOKĀNTARA  
DR. BHARADA RANI



# ŚATA-PITAKA

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*Founded by*

**RAGHU VIRA**

*M.A., Ph.D., D.Litt. et Phil., M.P.*

EDITOR-IN-CHIEF

शतपिटकम्

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

( भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां )

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-

सरितां सागरभूतं

शतपिटकम्

# DVĪPĀNTARA-PĪṬAKA

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The Indonesian Collectanea  
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forming  
the Śatapīṭaka

Vol. 2

ŚLOKĀNTARA



शतपिठके

द्वीपान्तर-पिटकम्

तत्र

द्वितीयं प्रसूनं

श्लोकान्तरम्

तच्च

श्रीमत्या शारदा-देव्या यावत्प्राप्यान् नाडपत्रादिग्रन्थान् संपरिष्कृत्य

पाठान्तरानुवाद-टिप्पणीभिः

स्मृति-नीति-समानसन्दर्भैश्च समलङ्कृतम्

श्लोकान्तरा

# ŚLOKĀNTARA

an Old Javanese didactic text

*critically edited and annotated*

*by*

Sharada Rani

International Academy of Indian Culture

1957

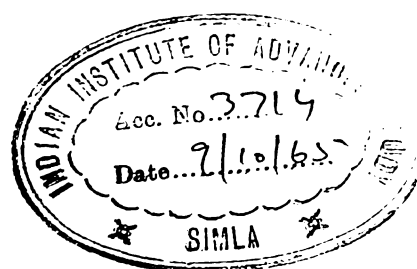


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## P R E F A C E

The Ślokāntara is an important OJ. text consisting of 83 Sanskrit ślokaś followed by their Old-Javanese prose-explanations which, though usually close to the original stanza, are at times quite prolix. This style of exposition is still to be seen in India, where the religious preachers and purāṇic narrators explain the Sanskrit ślokaś and further elaborate them by their own explanations.

In general the Ślokāntara corresponds to the nīti texts of Sanskrit literature, though there are a few items which would strictly form part of a smṛti text in Sanskrit e.g. the fourfold division of pātakas into (i) pātakas (69), (ii) upa-pātakas (70), (iii) mahā-pātakas (71), and (iv) ati-pātakas (72). The six ātatāyīs mentioned in st. 32 are also usually treated in smṛtis in Sanskrit.

The Ślokāntara begins, without any maṅgalācaraṇa, by assigning a supreme position to the brāhmaṇa in the social structure and to truth in the ethical sphere (st.1). Thereafter it goes on to deal in general with ethical topics, without any apparent systematic classification. Some of the items meriting specific mention may be recounted here as: truth (st. 6-8), dāna or charitable gifts (2-5), vidyādāna or the imparting of knowledge (67, 68), the law of karma (35, 41), diseases of persons descended from hell (11, 12) as against the joys of those coming from heaven (37), the five yamas (15), the five permissible untruths (22), the conduct of a king (18, 40), the duties of a minister (42), dharmādhyakṣa vis-a-vis law and order (20), origin of the four castes from the body of Brahmā (78), brāhmaṇa (1, 30, 56), kṣatriya (19 comm.), vaiśya (27), śūdra (28), cāṇḍāla or antyajāti (29, 43, 44), women (23, 26, 54, 55, 57-61), son (6, 48, 49, 52, 53), and the gradual "decline" of four ages of Kṛta, Tretā, Dwāpara and Kali (65) exemplified by a philosophical parable of the cart (66). The Ślokāntara concludes (84) with an exhortation to the virtuous to abandon the daśamala, and to strive for the noble ten paramārthas and the nawa-saṅga.

The present edition of the Ślokāntara is based on the four known lontars, named as A, B, C, D in the critical apparatus. They are being described hereafter :

**A** Belongs to the collection of Prof. Dr. Raghu Vira. A lontar consisting of 42 leaves, measuring 1.2"x15", with 4 lines to a side. Its colophon reads :

iti Ślokāntara parisamāpta ||o|| iki pakāryan Rama ne Rajĕg saking Pangi | wawĕngkan Kalungkung | anghing hāmpurayang pisan | antuk śāstra ne kawon | kurang pasang tunalĕwih knisāmpun mĕnggahpiduka | sang amaca akṣareki || om̐ siddhir astu | ' tad astu astu ' | namaḥ<sup>2</sup> swāhā ||o||<sup>3</sup> druwen Iḍa<sup>4</sup> Bagus Wayan Maha ||

Glaring scribal errors have not been noted in the readings of this colophon and of others.

1-1. ms. *tat astu hastu*.

2. ms. *nama*.

3. On the final ||o|| see n. 92 on Wṛhaspatitattwa st.74.

4. ms. *hida*.

" The Ślokāntara is finished. It ( i.e. the writing out ) is the work of Rama ne Rajĕg ( lit. 'father of Rajĕg' ) from the ( village ) Pangi, in the ( district of ) Klungkung. Please forgive me for the defects of letters', for corrupt spellings, for the lack of correctness. Mr. reader, kindly do not be angry or furious at these letters. May there be success, may it<sup>2</sup> be, may it be. Salutation, swāhā. It is the property<sup>3</sup> of Iḍa Bagus Wayan<sup>4</sup> Maha."

1. śāstra = akṣara "letter".

2. tad = siddhi.

3. The word-base of *druwen* is Sanskrit *drawya* which is written in OJ. as *drwya*, wherein the pronunciation of *dr* as *dru*, before *w*, is interesting. In some parts of India *r* is pronounced as *ru*, while in others as *ri*.

4. *Wayan* is from Sanskrit *vayas* "age", and it is used with the name of

the elder or eldest son. Here the addition of *maha* specifies that the eldest son is meant. It will be instructive to record here the expressions used to indicate the age-gradations of brothers :

( i ) α Wayan maha—the eldest son.  
β Wayan—the second eldest son, or the eldest son.

( ii ) Made (from Sanskrit *madhya*) —the middle son.



- (iii) Rai—the younger son.  
 (iv) Njoman—the still younger son.  
 (v) Ktut ( *v' tūt* )  
 (vi) Mayun ( OJ. *mahyun* ) “be-

loved son ”— the youngest son. This epithet is used by the kṣatriyas.

**B** Leiden University Library Cod. Or. 5047 ( described by Juynboll in his Supplement op den Catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits-Bibl., deel II p.201 under MCCCLXXVIII). A cakepan, 42 cm. long, containing 43 leaves, and hailing from Lombok. Juynboll erroneously divides this ms. into two parts 1–40 and 31–43 ( a misprint for 41–43). Folios 41–43 containing the daśa-paramārtha are merely a concluding morale and in no way do they constitute a separate “stuk”.

This ms. gives a fairly good Sanskrit text of the stanzas, and also of the OJ. comm. Its colophon reads:

iti Ślokāntara | rok alawan daśa-paramārtha | tēlas sinurat | ring Pagsangan |  
 de sang apa[ra]b Śuddhāsana<sup>1</sup> | paryantusa wirūpa ning akṣara | mwang sanggata  
 pralāpanya | apan antuk ing mūḥhālpasāstra<sup>2</sup> | lināding jarapurak<sup>3</sup> | kapa-  
 jengana de nira sang widyājñā śāstrawān<sup>4</sup> | tithi i śaka 1675 ma | ka | ca |  
 kurwlut śrāwāṇa māsa<sup>5</sup> | tṛtīyā<sup>6</sup> kṣṇapakṣa | Umā<sup>7</sup> dewatā<sup>8</sup> | uttara-phalgunī<sup>9</sup>  
 nakṣatra | sparśa pṛthiwī<sup>10</sup> | ya tang dadyākēn swastha ning sang anurat | mwang  
 "sang amaca" | om śrīgurubhyo namaḥ | om gnum Gaṇādhipataye namaḥ | om  
 om śrīJagatpataye namaḥ || oḥ ||

1. ms. *śana*.

2. ms. *mudhālpasāstra*.

3. So in the ms. Should it be corrected to *jarā purik* ?

4. ms. *sastrawan*.

5. ms. *maśā*.

6. ms. *tṛtiya*.

7. ms. *uma*.

8. ms. *ta*.

9. ms. *phalguni*.

10. ms. *prathiti*. Reading uncertain.

11. ms. *saṃghamacā*.

The translation of the colophon :

“Thus comes to an end the Ślokāntara, along with the ten paramārthas. Its writing was finished in Pagēsangan by one named Śuddhāsana. Please excuse the deformity of the letters, and allied follies, which may have been committed because of dullness, of being less literate, and being overwhelmed by a depres-

sive old age(?). May I be sheltered by the learned and those proficient in the śāstras. Dated: Śaka 1675 (= 1753 A.D.), mawulu<sup>1</sup>, kaliwuan<sup>2</sup>, Monday<sup>3</sup> of the kuruwlut week (i. e. 17th week of the wuku-cycle), the month of śrāwāṇa, the third day of the dark fortnight, when Umā was the deity, the constellation was uttara-phalgunī, contacting.... (?). May it be for the well-being and prosperity of the writer and the reader. Om, obeisance to gurus. Om, obeisance to the Lord of Gaṇas (i.e. Gaṇeśa). Om, Om ,<sup>4</sup> obeisance to the Lord of the Universe''.

1. Sixth day of the ṣaḍwāra, which are : *tu* (tunlai), *ha* (hariyang), *wu* (wurukung), *pa* (paniruan), *wa* (was), *ma* (mawulu).

2. Fourth day of the pañcawāra, which are : *pa* (pahing), *po* (pon), *wa*

(wagai), *ka* (kaliwuan), *u* (umanis).

3. *ca* = *candrawāra* i.e. *sonawāra*.

4. The nasal sign occurring in Vedic texts is pronounced nowadays in India as *gvam*. The Indonesian *gmun* is its variant pronunciation.

**C** Described in H.H. Juynboll's Supplement op den Catalogus van de Jav. en Mad. Hss. der Leidsche Univ.-Bibliotheek, deel II p.200, 201. It is now deposited in the Lembaga Kebudajaan Indonesia (= KBG.), Djakarta, where its number is Lontar KBG.969. It consists of 36 leaves, measuring 47x3 cm. Its provenance is Klungkung. It ends simply with: i ti Ślo k ā n t a r a.

**D** Described ibid. p.201. Now deposited in the Lembaga Kebudajaan Indonesia (= KBG.), Djakarta where its number is Lontar KBG.965. Consists of 44 leaves of the size 51x3 cm. It originates from Klungkung. Its colophon runs:

iti Ślo k ā n t a r a | durung samāpta linikhita | ri denyan rusak ikang tinular | i śaka | 1733 | ngkāneng we | wā | ka | ra | wāra tolu | kṛṣṇapakṣeng trayodaśī | mādhawamāsa ngkāna kahuwusanya linikhita | dening Hapanāṇḍa Hurujwa-kārtwah | astusakna<sup>1</sup> wirūpa ning akṣara<sup>2</sup> mwang tuna kawotnya | kapajōngana de sang suśāstri kaglēm amacā | apan ulih<sup>3</sup> ng kanirguṇan<sup>4</sup> mūḍhālpaśāstra ||0||

1. ms. *ha*<sup>o</sup>. Should it be corrected to *antusakna* ?

2. ms. *ning ākyara*.

3. ms. *hu*<sup>o</sup>.

4. ms. *kanirggiṇan*.

Its translation runs :

“ The Ślokāntara is finished. Its writing out could not be completely finished<sup>1</sup>, because (some leaves) of the original exemplar are damaged. In Śaka 1733 (=1811 A.D. ), on the day Was ( i.e. 5th day of the ṣaḍwāra ), kaliwuan ( i.e. 4th day of the pañcawāra ), Sunday ( ra=raditya ) of the tolu week ( i.e. 5th week of the wuku-cycle ), 13th day of the dark fortnight, in the month mādhwā, its writing was finished by Hapanāṇṇa Hurujwakārtwah. May I be pardoned (?) for the uniformness of the letters and their less impressiveness (?). May I be sheltered by the learned who are ardently fond of reading, because it is the work of one bereft of excellence, one who is dull and less literate ”<sup>2</sup>.

1. This lontar gives the longest text: six more stanzas alongwith their comm. (78-83), which are not to be found in the other three mss. The original exemplar must have contained still more ślokas, which under the present circumstances we may consider to be an early extension of the text.

2. Compare Hemacandra (quoted in S.N. Dasgupta, History of Indian Philosophy, vol. I, p. xii):

प्रमाणसिद्धान्तविरुद्धमत्र  
यत्किञ्चिदुक्तं मतिमान्द्यदोषात् ।  
मात्सर्यमुत्सार्य तदार्यचित्ताः  
प्रसादमाधाय विशोधयन्तु ॥

“May the noble-minded scholars instead of cherishing ill-feeling kindly correct whatever errors have been here committed through the dullness of my intellect in the way of wrong interpretations and mis-statements.”

## RECENSIONS

The mss. present two recensions up to st. 24 of our text :  $\alpha$  and  $\beta$ .

The  $\alpha$  recension is represented solely by A, and the  $\beta$  recension by the three mss. B, C, D. From st. 25 there are no major differences.

The outstanding variations in the two recensions may be classified as follows :

- (i) The Sanskrit stanza differs partially : e.g. st. 2a.
- (ii) The Sanskrit stanza is the same but the OJ. commentary differs

entirely : e.g. st. 3, 7, 24.

- (iii) Both the Sanskrit stanza and OJ. commentary differ : e.g. st. 4, 5, 6 (here the Sanskrit does not have major variations), 21, 22 (the variants in the Sanskrit stanza are not pronounced).
- (iv) Though the OJ. commentary is in general the same, some sentences are differently worded : e.g. st.2 n.33.
- (v) Stanza 19 occurs twice in the  $\alpha$  recension and in different places. Once it tallies with the  $\beta$  recension, and the other time it differs both in the Sanskrit text and OJ. exposition (see n.1 on st.19).
- (vi) The first stanza is peculiar in a large number of omissions and additions in the  $\alpha$  recension.
- (vii) The sequence of stanzas is different in the two. We have retained the order of the majority of mss., i.e. of the  $\beta$  recension. The differences are being tabulated below :

| $\beta$ | $\alpha$ | $\beta$ | $\alpha$ | $\beta$ | $\alpha$ |
|---------|----------|---------|----------|---------|----------|
| 1       | 1        | 9       | 9        | 17      | 20       |
| 2       | 2        | 10      | 13       | 18      | 21       |
| 3       | 3        | 11      | 14       | 19      | 10, 22*  |
| 4       | 4        | 12      | 15       | 20      | 23       |
| 5       | 5        | 13      | 16       | 21      | 11       |
| 6       | 6        | 14      | 17       | 22      | 12       |
| 7       | 7        | 15      | 18       | 23      | 24       |
| 8       | 8        | 16      | 19       | 24      | 25       |

\* note its occurrence twice.

## NEW AND NOTABLE WORDS

Here have been recorded all the word-bases, formations, and collocations of words, which are not found in H. H. Juynboll's Oudjavaansch-

Nederlandsche Woordenlijst (abbreviated to ONW. hereafter). The important guide-words have also been included, even if they occur in ONW. The alphabetic arrangement follows ONW.

## A

- akāmarasa 11-12
- ākārenggita 80
- akṛti 73
- āgamapramāṇa 37
- āgamawidhi 67
- āgamaśāstrādi 57
- āgāradāha (one of the five upapātakas) 70
- agnida (one of the ṣaḍātātāyī) 32
- agrayājaka (one of the five pātakas) 69
- angēn
  - angangēnangēna 83
- anggu (as a disease) 11-12
- ajñātasām-watsarika 69 (ONW. gives ajñātasambatsara)
- aḍang
  - aḍangana 15
- atipātaka 72
- atus
  - ping-sātus 6
- atharwa (one of the ṣaḍātātāyī) 32
- adol apuh = Skt. cūrṇakṛt 29
- adhahjāti 40 (cf. adhahjanma in ONW.)
- anak
  - tan panganaki 11-12
  - mānakanak 6
  - mānakanaka 6
- ananggaśāstra 38
- anantadāna (one of the four kinds of dānas) 67
- anapatya (one of the 24 types of persons coming from hell) 11-12
- anugraha
  - anugrahani 30
- aneyaneya 68
- antya-jāti 28 (ONW. gives antyaja)
- andrayuga (one of the nawasanga) 84
- anlata 73
- apakṣapāta 20
- āpadgata 83
- apawādi 77 (ONW. gives only apawāda)
- apuh "lime" (adol apuh for Skt. cūrṇakṛt) 29
- abhyāsa
  - abhyāsanēn 75
- abhrā 24
- amuk
  - mangamuk 68
- amosel 55 (also see wosel ?)
- ampiji 45
- ampura
  - mangampura 37
- ambung
  - inambung "smelt" 24
- aya (split up while explaining nir-aya) 36
- aran
  - aranana 20



arawinda 73  
 ārogya 37  
 arddha  
     ardeng 84  
 alah  
     angalahalaha 9  
     mangalaha 15  
 alis = halis (ONW.) 5  
 alpapaśu 13-14  
 awak  
     prihawak 45  
     sāwakan 37  
 awiśeṣa 40  
 aśwamedha 65  
 aṣṭacāṇḍāla 29, 30  
 aṣṭacora 68  
 aṣṭaduṣṭa 68  
 astainya (one of the five yamas) 15  
 āhāralāghawa (one of the five  
     yamas) 15

## Ē

ěntas  
     iněntas 10

## I

ingat  
     ingatakna 82  
 ingět  
     ingěttingětēn 73  
     umingětakēn 80  
     kengětakna 2  
 iñjing  
     eñjing-eñjing 15  
 itung

angitung 84  
 idan  
     edan 11-12, 40  
 inaluban 75  
 indraloka 37  
 irang  
     merangan 84  
 iring  
     keringi 84  
 īrṣya ( for Skt. īrṣyā ) 34  
 iris (see ONW.)  
     hiri-hiris poh 33  
 ilī  
     kelī 11-12 , 13-14  
 ilik  
     kelikelik 33  
 ilu  
     miluha 30  
 iwak-loh 73  
 iwēh  
     pakewēh 84  
 iwöh  
     angiwöha 37  
 Īśwarapada ( one of the trio : Bra-  
     hma°, Wiṣṇu°, Īśwara° ) 66  
 isěp  
     mangisěpa 83

## U

ucap  
     ucapēn 36  
     mangucapakna 19  
 ujar  
     ujarakna 19

uttamajanma 31  
 uttamadāna (one of the four kinds  
 of dānas ) 67  
 utpatti ( one of the trio of bhuwa-  
 natattwa : utpatti, sthiti, pralina)  
 73  
 udwad 23  
 uninga  
 tan panguningaha 13-14  
 unmatta ( one of the 24 types of  
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 upapātaka 70  
 upāyajña 38  
 upas  
 angupas 68  
 mangupasi 32  
 upekṣā ( one of the daśapara-  
 mārtha ) 84  
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 hangumu 40  
 umbəl  
 humbələn 11-12  
 uris 78  
 ulah  
 ulahakna 9, 84  
 ulər 66

## E

ekadṛk ( one of the 24 types of  
 persons coming from hell) 11-12

## O

obor  
 hangoborobor 40

## K

kadang-warga 10,78  
 kanakalābha 37  
 kaniṣṭhadāna (one of the four kinds  
 of dānas) 67  
 kaniṣṭha ning kaniṣṭha 16  
 kāntā (used in a specific sense) 60  
 kanyā (used in a specific sense) 60  
 kanyāgata-kāla 2  
 kanyācora (one of the five pātakas)  
 69  
 kanyāwighna (one of the five  
 mahāpātakas) 71  
 kārya  
 sakārya 30  
 karuṇā (one of the daśaparamārtha)  
 84  
 karuṇi (one of the daśaparamārtha)  
 84  
 karttra 34  
 karmaphala 68  
 kālakūṭa 34  
 kalabang 33  
 kalalupan "scorpion" 33  
 kaliyuga (one of the four yugas)  
 65 et passim  
 kalisanghāra 68  
 kaśūktira (v.l. kaśaktinira) 18  
 kēḍik  
 kēḍikan 76  
 kētēktig 82 (cf. kētēk and kētēg in  
 ONW., and Mod. Jav. ṭaktik "to  
 be busy continually")  
 kēna

pangēne 60  
 kērap see krap  
 kēras  
     akras 40  
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     angēlēmēlēm 84  
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 kiri  
     akirya 84  
     akiryakirya 84  
 kilu (? Skt.) (one of the 24 types  
     of persons coming from hell)  
     11-12  
 kujihwa (one of the 24 types of  
     persons coming from hell) 11-12  
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 kunang  
     sakukunang 5  
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 kubja (one of the 24 types of per-  
     sons coming from hell) 11-12  
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 kumbhakāraka (one of the five  
     cāṇḍālas) 43 (ONW. gives kum-  
     bhakāra), (one of the aṣṭacāṇḍāla)  
     29  
 kula  
     kulan 24  
 kulaśuddha 30  
 kulasampanna 20  
 kulīnajanma 40

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     sons coming from hell) 11-12  
     (ONW. spells it as kuṣṭa)  
 kuhaka (one of the daśamala) 84  
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 kṛtarājahita (one of the nawasanga)  
     84  
 kṛtawidya 38  
 kṛti (= paṇḍita) 17  
 kṛmidāha (one of the five cāṇḍālas)  
     43  
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     pangrap 61  
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     sons coming from hell) 11-12  
 kleda (one of the daśamala) 84  
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## KH

khañja (one of the 24 types of per-  
     sons coming from hell) 11-12

## G

gaga  
     magaga 78  
 ganti  
     angganteni 77  
     magantiganti 66  
 gandha (one of the trio : rūpa,  
     gandha, rasa) 75  
     sagandha 73  
 gabag  
     anggabag 29 (=Skt. tantuwarnā)  
 gamēl

anggamela 13.14  
 gampang  
   gagampangën 61 (WB. gampang  
   is not found in ONW.; but it is  
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## NUMERICAL INDEX

( excluding unities )

Old Javanese works have a special predilection for enumerations. We have thought it worthwhile to collect here all the enumerative categories occurring in the Ślokāntara, so as to facilitate comparative study with other texts.

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three kinds of brahmacārīs : śuklabr<sup>o</sup>, śawalabr<sup>o</sup>, kṛṣṇabr<sup>o</sup> 1, 15.

three fundaments of man's birth : form (r ū p a), taste (r a s a), smell (g a n d h a) 75.

three intoxications (mada) : spirituous liquor (s u r ā), learning (s a r a s w a t i), wealth (l a k ṣ m ī) 21.

three super-sins (atipātaka) : violating one's daughter (s w a p u t r i b h a j a n a), violating one's mother (m ā t r i b h a j a n a), desecrating idols and temples (l i n g g a g r a h a ṇ a) 72.

three kinds of women who should be taken by a clever man : an old one if she be affluent (vṛddhā dhanavati strī), an ugly one if she be extraordinarily smart (virūpā atyantakartṛkā), a poor one if she be very handsome (daridrārūpasampannā) 55.  
 three worlds of Brahmā, Viṣṇu and Īśwara : brahmapada, viṣṇupada, īśwarapada 66.

4

four ages (caturyuga) : kṛta, trāita, dwāpara, kali 65, 66.  
 four castes (caturjanma or caturvarṇa) : brāhmaṇa, kṣatriya, vaiśya, śūdra 78.  
 [four dwijas (cf. caturdwija in Nāgarakṛtāgama 81.2 VG.8.92)] : brāhmaṇa, ṛṣi, śaiwa, sogata—15 (bhujangga for ṛṣi), 41 (bhujangga for brāhmaṇa), 68.  
 four gradations of gifts (dāna) : smallest gift (kanīṣṭha-dāna), medium gift (madhyama-dāna), highest gift (uttama-dāna), unlimited gift (ananta-dāna) 67.  
 four kinds of men who enjoy the earth blooming with gold : one who knows ways and means (upāyājñā), one who is valiant (śūra), an accomplished scholar (kṛtavidyā), one who has a sweet tongue (priyamvada) 38.  
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 four kinds of questions : setting up a dispute (vivādārtha), to satisfy a child (bālasamartha), to test another person's knowledge (parīkṣārtha), to humiliate (paribhāvārtha) 79.  
 four divine sisters (caturbhaginī or caturdevī in a recension) : Umā, Ganggā, Gaurī, Durgā 1.  
 four who never swerve from truth (catvāro 'vyabhicāriṇaḥ) : a brāhmaṇa complete in his knowledge of four Vedas (dvijātirabhi-vyākhyātā), one who has been favoured by the Gods (devatānāma anugrahī), a king who has become a cakrawartī sovereign (prabhu), a paṇḍita who has passed the stages leading up to the highest yoga

(yogayukta) 64.

four ways of testing gold: rubbing on a touchstone (uigharṣaṇa), beating (tāḍana), cutting (chedana), heating (tāpana) 80.

four-way test of men: learning (śruta), character (śīla), attainments (guṇa), actions (karma) 80.

four Vedas (catuṛveda) 78.

## 5

five cāṇḍālas: a distiller of liquors (surāsut), ... (kṛmidāha), ... (prāṇaghna), pot-maker (kumbhakāraka), smelter of metals (dhātudagdhā) 43. Cf. the eight cāṇḍālas, infra.

five major sins (mahāpātaka): killing of a brāhmaṇa (brahmawadha), drinking of spirituous liquors (surāpāna), stealing gold (suvarṇasteṇa), ravishing a virgin before maturity (kanyāwighna), murdering a teacher (guruwadha) 71.

five minor sins (upapātaka): killing a cow (gowadha), killing a young woman (yuvatīwadha), killing a child (bālawadha), killing an aged person (wṛddhawadha), arson (āgāradāha) 70.

five sinners (pātaka): the destroyer of the foetus (bhrūṇahā), a homicide (puruṣaghna), one who abducts a maiden (kanyācora), one who marries before his elder brother (agrayājaka), one who does not know the proper time (ajñātasāmṃwatsarika) 69.

five permissible untruths (pañcārta): (i) words spoken in jest (narmasya vacanam), (ii) words spoken to guard life and (iii) wealth (prāṇa-dravya-rakṣaṇe), (iv) words spoken to women (strīṣu), or (v) at the time of arranging marriage (vivāhakāle) 22.

five yamas: non-injury (ahiṃsā), continence (brahmacarya), purity (śuddhi), light food (āhāralāghawa), non-stealing (astainya) 15.

## 6

hexad (ṣaḍwarga): greed (lobha), infatuation (moha), intoxication (mada), pride (māna), jealousy (mātsarya), injury (hiṃsā) 41.

six enemies (ṣaḍripu) see the previous entry of ṣaḍwarga 41.

six tyrants (ṣaḍātātāyī): one who sets fire (agnida), one who poisons (wiṣada), black magician (atharwa), a murderer (śastra-

g h n a ), an abductor of woman ( d ā r ā t i k r a m a ), one who betrays a king ( r ā j a p i ś u n a ) 32.  
 six-way test of man : by outward form ( ā k ā r a ), by gestures ( i n g g i t a ), by gait ( g a t i ), by action ( c e ṣ ṭ ā ), by speech ( b h ā ṣ i t a ), by the modifications of eyes and face ( n e t r a - w a k t r a - w i k ā r a ) 82.

8

eight cāṇḍālas (aṣṭacāṇḍāla; called the eight antyajātis in st. 28): lime-maker ( c ū r ṇ a k ṛ t ), spirit-distiller ( s u r ā s u t ), indigo-dyer ( n ī l i ), washerman ( n e j a k a ), pot-maker ( k u m b h a k ā r a k a ), butcher ( p r ā ṇ a g h n a ), metal-smelter ( d h ā t u d a g d h ā ), thread-dyer ( t a n t u w a r ṇ a ) 29. Cf. the five cāṇḍālas, supra.

eight thieves ( a ṣ ṭ a c o r a \* ) 68.

eight wicked ones ( a ṣ ṭ a d u ṣ ṭ a \* ) 68.

 \*merely mentioned, not enumerated in the text.

9

nine rectitudes (nawasanga): a n d r a y u g a, g u ṇ a b h i k ṣ a m a, s ā d h u - n i r a g ṛ h a, w i d a g d h a p r a s a n n a, w i r o t a s ā d h ā r a ṇ a, k ṛ t a r ā j a h i t a, t y ā g a p r a s a n n a, ś ū r a l a k ṣ a ṇ a, ś ū r a p r a - t y a y a n a 84.

10

ten supreme goods (daśa-paramārtha): penance ( t a p a ), vow ( b r a t a ), concen- tration of mind ( s a m ā d h i ), serenity ( ś ā n t a ), intention ( s a n m a t a ), compassion ( k a r u ṇ ā ), love for all living creatures ( k a r u ṇ i ), indifference ( u p e k ṣ ā ), joy ( m u d i t ā ), friendliness ( m a i t r ī ) 84.

ten evils (daśamala): lassitude ( t a n d r ī ), ... ( k l e d a ), ... ( l ě j a ), roguery ( k u h a k a ), ... ( m e t r a y a ), ... ( m ě g a t a ), lust ( r ā g a - s t r ī ), crookedness ( k u ṭ i l a ), tormenting fellow-beings ( b h a k ṣ a - b h u w a n a ), spitefulness ( k i m b u r u ).

12

twelve moons ( d w ā d a ś a - c a n d r a ) 66.

twelve suns ( d w ā d a ś a - s ū r y a ) 66.

## ABBREVIATIONS

The abbreviations used herein are well-known. The new or uncommon ones are :

Cāṇakya-rājanīti-śāstra : ed. Īśvara Candra Śāstrī, Calcutta Oriental Series, Calcutta 1919.

Edgerton : Buddhist Hybrid Sanskrit Dictionary, by F. Edgerton, New Haven 1953.

Ind. Spr. : Indische Sprüche, by O. Böhtlingk, St. Petersburg, 2nd ed., vols. 1-3.

KBW. : Kawi-Balineesch-Nederlandsch Woordenboek, by H.N.v.d. Tuuk, deel I-IV, Batavia 1897-1912.

KHW. : Kidung Harṣa-Wijaya, ed. C. C. Berg, The Hague 1931.

KT. : Kāvya-taraṅgiṇī, ed. Raghu Vira, Lahore 1944.

Manu : Manusmṛti, ed. Vāsudeva Śarmā, NSP. Bombay 1933.

MBh. : Mahābhārata, with the comm. of Nīlakaṇṭha, including the Harivaṃśa, Chitrashala Press ed., Poona 1929-1936.

MW. : Sanskrit-English Dictionary, by M. Monier-Williams, Oxford 1899.

Nachtr. : Nachträge zum Sanskrit-Wörterbuch in kürzer Fassung von O. Böhtlingk, by R. Schmidt, Leipzig 1928.

NSP. : Nirṇaya Sāgara Press, Bombay.

ONW. : Oudjavaansch-Nederlandsche Woordenlijst, by H.H. Juynboll, Leiden 1923.

Pañcatantra : ed. Nārāyaṇa Rāma Ācārya, 9th ed. NSP., Bombay 1950.

PW. : Sanskrit Wörterbuch, by O. Böhtlingk and R. Roth, St. Petersburg 1855-1875.

R. : Rāmāyaṇa (referred to from MW.).

ŚKD. : Śabda-kalpa-druma, by Rādhākānta Deva, Calcutta 1928 (Bengali ed.).

Skt. in Ind. : Sanskrit in Indonesia, by J. Gonda, Nagpur 1952.

Subhāṣitāvalī : The Subhāṣitāvalī of Vallabhadeva, ed. P. Peterson, Bombay 1886.

As I lay down my pen, it is a great satisfaction for me that I have had the pleasure of having as my guide and mentor Prof. J. Gonda, who is the illustrious doyen of the long line of savants who have had the privilege of illuminating Indonesia's past. To him have I always turned in straits and difficulties, and his advice has ever given me confidence and encouragement to carry to completion this work, which has the singular distinction of breaking new ground in Indian scholarship. Deep and profound is my gratefulness to him for the many invaluable hours he has devoted to this work.

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Sharada Rani

\* \* \*



## TEXT IN TRANSCRIPTION

॥ अविघ्नमस्तु ॥

1

ब्राह्मणो वा मनुष्याणामादित्यो वापि तेजसाम् ।  
शिरो वा सर्वगात्रेषु धर्मेषु सत्यमुत्तमम् ॥ १ ॥

Kalinganya | nihan dharma rēngön de sang mahyun wruheng kawiséšan  
ing janma | yan manuṣya tan hana lēwih kadi brāhmaṇa | brāhmaṇa ngaranya sang  
kumawaśākēn kabrahmacāryan | tiga lwirnya | ndya ta nihan | hana śuklabrahma-  
cārī | hana śawalabrahmacārī | hana kṛṣṇabrahmacārī | sira brāhmaṇa ngaranira |  
sira ta lēwih sakeng mānuṣajanma | śuklabrahmacārī ngaranira | tan parabi sangkan  
rare | tan mañju tan kuming sira | adyāpi tēka ring wṛddha tuwi | sira tan pang-  
ucap arabi sangka pisan | mangkana sang brahmacārī ngaranira | yan sira śukla-  
brahmacārī || śawalabrahmacārī ngaranira | marabi pisan | tan parabi muwah |  
kunang yan kahalangan mati strī nira | tan parabi muwah muwah sira | adyāpi  
tēka ri kapati nira | tan pangucap arabya | mangkana sang brahmacārī | yan sira  
śawalabrahmacārī || kṛṣṇabrahmacārī ngaranira | marabi papat ta nghing hi-  
nganya | tan parabi muwah | syapa kari pinakadarśaneng loka mangkana | sang  
hyang Rudra sira pat dewī nira | ndya ta lwir ing dewī nira | Umā | Ganggā |  
Gaurī | Durgā | nahan dewī caturbhaginī | tiniru de sang kṛṣṇabrahmacārī |  
ndan wruha ta sireng kāladeśa ning strīsanggama | mangkana krama sang brahma-  
cārī sowang-sowang || .

Kunang ika yan teja, tan hana kadi teja sang hyang āditya | sira wiśeṣa  
ning teja ring loka ||

Kunang yan ring sarwagātra ning śarīra | tan hana kadi śirah wiśeṣa ||

Mangkana ikang dharma | tan hana lēwih kadi kasatyan | yeka uttama  
ring loka ||

2

तिस्रौ दशगुणं दानं ग्रहणे शतमेव च ।  
कन्यागते सहस्राणि अनन्तं युगान्तकाले ॥ २ ॥

Kalinganya | yan pūrṇama tilēm | kāla sang sādhujana manghanākēn  
punyadāna | tunggal mulih sapuluh ika de bhaṭāra | kunang yan candragrahaṇa |  
sūryagrahaṇa | kāla sang sādhu manghanākēn punyadāna | tunggal mulih  
sātus ika de bhaṭāra | kunang yan kanyāgatakāla | sang sādhu manghanākēn  
punyadāna | tunggal mulih sewu ika de bhaṭāra | kunang yan sēdēng ing  
yugāntakāla sang sādhu manghanākēn punyadāna ika | tunggal mulih tanpa-  
hingan ika de bhaṭāra | kengētakna de sang mangusir kapradhānan ika ॥

3

सममन्त्राह्णो दानं द्विगुणं ब्रह्मबन्धुषु ।  
सहस्रगुणितं विप्रे अनन्तं वेदपारगे ॥ ३ ॥

Kalinganya | deya sang sādhu manghanākēn punyadāna | yan maweh  
dāna ring sāmānyajanma | tan kadang sang brāhmaṇa | tan ring wwang paṇḍita |  
tan hana tapabratanya | yan pawehana punyadāna | ikang tunggal mulih tunggal  
de bhaṭāra | kunang yan kadang sang brāhmaṇa | ikang wehana dāna de sang  
sādhujana | ikang dāna tunggal muliha ta ya rwa | muwah yan sang brāhmaṇa  
sira wineh dāna de sang sādhujana | ikang tunggal mulih sewu de bhaṭāra |  
kunang yan sang brāhmaṇa wedapārāga sira wineh dāna de sang sādhujana |  
ikang dāna tunggal mulih tanpahingan ika de bhaṭāra | brāhmaṇa wedapārāga  
ngaranira sang brāhmaṇa wruh ring wedaśāstra paripūrṇa ॥

4

किञ्चिद् यद्यपि तद्दानं श्रद्धया सहितं कृतम् ।  
महाफलमवाप्नोति न्यग्रोधांकुरबीजवत् ॥ ४ ॥

Kalinganya | ika sang sādhujana | yan sira maweh punyadāna | yadyapi  
akēdika tuwi | paweh nira irikang dāna | magawe sukha ning manah ikang

dinānan | makakāraṇa śuddha ning hati sang maweh dāna | śuddha ngaranya  
 hēning | mamaungguh ika phala magöng sang maweh dāna | mapa ta paḍa nika |  
 kadyangga ning wiji ning waringin tunggal | mēlētik ta ya wēkasan | iningu  
 pwa yenupādita | ri wēkasan sangsaya magöng | tēhēr pinakapanghōban ing  
 wwang | wēnang ta yenungsiring janma kaniṣṭha-madhyamottama | mangkana  
 tang puṇyadāna yan akēḍik | yan dinuluran manah śuddha | magöng phalanya  
 de bhaṭāra.

5

अनन्तदानं दत्तं वै दानृणां रोषमिश्रितम् ।

तृणसंनिपातो ह्यग्नेः साधने नियतं भस्म ॥ ५ ॥

Kalinganya | hana pwekang dāna | tanpahingan ika göng ing pawewehnya  
 ring sang paṇḍita | sakweh sang brāhmaṇa winehnya dāna | salwir ing dāna mū-  
 lya | ndan ta ya de ny aweh | kaworan ta ya buddhiroṣa | roṣa ngaranya gēlēng  
 ambēk amangkēl sērēngēn angrēs asēnghit agalak | irikang winehnya dāna | ku-  
 mrut alisnya | tan tahu puṇya ngaran ika ri denyāngheman lwang i drēwyanya |  
 lingnya harah malawas drēwya tan mulih muwah ri kami | ikang dāna yan ma-  
 ngkana | dāna-bhagna ngaranya | ndātan pakāryā yaśa dāna dinamēlnya | mapa  
 ta paḍa ning dāna yan mangkana | kadyangga ning dukut aking sagunung |  
 katibān ta ya apuy sakukunang | ri wēkasan murub ikang sukēt aking sa-  
 gunung | bhasmibhūta tan paśeṣa | mangkana ikang dāna sagunung | hilang atha  
 ya de ning sērēngēn sakukunang | sangkṣepanya | para hilang ikang dāna | yan  
 kaworan buddhikrodha | matangyan haywa kaworan hala ikang ambēk | yan  
 mahyun gumawayakna puṇyadāna ||

6

कूपशताद् वै परमं सरो[ऽ]पि

सरःशताद् वै परमो[ऽ]पि यज्ञः ।

यज्ञशताद् वै परमो[ऽ]पि पुत्रः

पुत्रशताद् वै परमं हि सत्यम् ॥ ६ ॥

Kalinganya | hana pweka wyang magawe sumur sātus | alah ika dening

37

magawe talaga tunggal | lèwih ikang wwang magawe talaga | hana pweka wwang  
magawe talaga sātus | alah ika phalanya dening wwang gumawayakèn yajña  
pisan | atyanta lèwih ing gumawayakèn yajña | kunang ikang wwang mayajña  
ping-sātus | alah ika phalanya de nikang wwang mănak-anak tunggal | yan  
anak wiśeṣa | kalinganya ikang mănak-anaka ta lèwih phalanya | muwah ikang  
wwang mawēka sātus | alah dening kasatyan | sangkṣepanya | lèwih phala nikang  
wwang satya | ya ta matangyan sang sādhu | haywa tan-satya ring brata |  
mwang ring wacana | mangkana ulaha nira ||

7

नास्ति सत्यात् परो धर्मो नानृतात् पातकं परं ।  
त्रिलोके च हि धर्म स्यात् तस्मात् सत्यं न लोपयेत् ॥ ७ ॥

Kalinganya | tan hana dhama lèwiha sangkeng kasatyan | matangnyan |  
haywa lupa ring kasatyan ikang wwang ||

8

तिर्यग् दशगुणं पापं मनुष्ये शतमेव च ।  
प्रभौ दशसहस्राणि अनन्तं मुनिदेवयोः ॥ ८ ॥

Kalinganya | ikang wwang mangdwa-dwa tiryak | sadaśa tahun kapāpanya |  
ikang wwang mangdwa-dwa mānuṣa | sātus tahun kapāpanya | ikang mang-  
dwa-dwa sang prabhu | sewu tahun kapāpanya | ikang mangdwa-dwa ri sang  
paṇḍita | mwang mangdwa-dwa dewa | tan pahingan kapāpanya | ling sang  
hyang aji ||

9

अनित्यं यौवनं रूपमनित्यो द्रव्यसंचयः ।  
अनित्यः प्रियसंयोगस्तस्माद् धर्म समाचरेत् ॥ ९ ॥

Kalinganya | ikang kayowanan mwang rūpa | tan lanā jātinya | ikang  
kasugihan samūha ning drēwya | tan lanā ika | muwah ikang wwang amangan aturu  
lawan rabinya | tan lanā ika | matangnyan ulahakna dharmha juga | tan angalah-  
alaha sama ning dadi janma | wēnang matakwana salwir ing sinanggah dharmha-

śāsana ri sang paṇḍita | marapwan tan anēmu pāpa | mangkana krama ning dadi  
janma ||

10

अर्था गृहे निवर्तन्ते श्मशाने मित्रबान्धवाः ।

सुकृतं दुष्कृतं चैव छायावदनुगच्छति ॥१०॥

Kalinganya | ikang mās pirak ratnādibhūṣaṇa | salwir ing drēwe | tatan  
tumūt ika teka ning kapatin | hinganya maṇḍēg ing gṛha | rinēbut ing anak putu  
buyut | yan salah hidēp ikang putw anak santāna | dadi tukarnya | dadya  
matyani pinatyan | kunang ikang anak kadaug-warga | hinganya maṇḍēg  
ing śmaśāna | śmaśāna ngaranya unggwan ing asalah wangke | lwir ing tumūt  
ing kapatin | ulah hala mwanḡ ahayu | tumūt ri hilang ing prāṇa | yan ala ikang  
ulah | yeka tibeng naraka | yapwan ikang ulah rahayu | yeka tibeng swarga |  
songgwan ing prāṇa tumibā | yeka patibanya | yan pangjanma ikang prāṇa tinūt  
ing halahayu | yeka patangyan ngaranya | matangyan takwanakna ring sang  
wruh ring kalingan ika | hetu ning hana sinanggah upadeśa | ring sang  
paṇḍita | mangkana ling sang hyang aji | ndya tang inēntas sakeng naraka |  
yan pangjanma nihan ||

11-12

अनपत्याकामरसौ क्लीबोऽबलो वध्निः किलुः ।

मांसी पित्ती कुजिह्वाङ्गुर्मूत्रि-भिन्नोष्ठ-बधिराः ॥११॥

निमत्तोन्मत्तकुष्ठाश्च रोगकुक्षिविगन्तिकः ।

खञ्जः कुब्जोऽन्ध एकदृग्घ्रस्वः श्लेष्मि-कुनेत्रकौ ॥१२॥

Kalinganya | a n a p a t y a ngaranya tan panganaki | a k ā m a r a s a  
ngaranya kuming | k l i w a ngaranya kēḍi | w a l a w a d i ngaranya strī tanstrī |  
k i l u ngaranya wwang wēlu | m ā n g s i ngaranya gembolēn | p i t t i ngaranya  
wwang mēngi | busung adinya | k u j i h w a ngaranya wwang bisu | a n g g u  
ngaranya jingkēng | m ū t r i ngaranya beser | b h i n n o ṣ ṭ h a ngaranya  
dawir lambenya | w a d h i r a ngaranya tuli | n i m a t t a ngaranya hayan |  
u n m a t t a ngaranya edan | k u ṣ ṭ h a ngaranya wuḍug | r o g a k u k ṣ i  
ngaranya salwir ing wyādhi wētēng | w i g a n t i k a ngaranya sangar |

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k h a ñ j a ngaranya piñcang | k u b j a ngaranya wungkuk | a n d h a ngaranya  
wuta | e k a d ṛ k ngaranya micēkṣu tunggal | h r a s w a ngaranya cabuwal |  
bāhunya pingkēr kunang | ś l e ṣ m a ngaranya humbēlēn | tumbung adinya |  
k u n e t r a ngaranya asing wyādhi-netra pinakamalanya | jilak adinya | ika ta  
kabeh cihna ning saking kawah | tutug halanya mukting naraka ring  
yamaniloka | tinibākēn ing madhyapada ika tēmahnya | matangyan ikang  
buddhi sakalwir ing ahala tinggalakna | apan iki tēmah ning anangsāra ianma |  
hetunyan sinangsāra de sang hyang Yamarāja | muwah pājarakna ikang wwang  
kelī dening buddhi hala | sumangsāra sama samanya mangdadi | kathamapi  
anangsāra ring sang paṇḍita | kahila-hilanya | yadyan dewa tuwi yan salah  
buddhi nira | pramāda kurang yoga | iki halanira ||

13-14

देवानां नरकं जन्तुर्जन्तूनां नरकं पशुः ।

पशूनां नरकं मृगो मृगाणां नरकं खगः ॥१३॥

पक्षिणां नरकं व्यालो व्यालानां नरकं दंष्ट्री ।

दंष्ट्रिणां नरकं विषी विषिणां नरमारणे ॥१४॥

Kalinganya | ri kadadin yan kadrēsan hala ning buddhi | yeka janma  
kelī ngaranya | kadyangga ning mīna kadrēsan bañu | sangsaya umingsor ika  
prakṛtinya | anghel ulihnya mareng dewa | yadyastun maliha mareng mānuṣa  
mewēh ika | wyaktinyan anghel pingruhunnya ring dewa hala | dadi mānuṣa |  
manuṣya hala buddhinya | matēmah paśu | paśu hala buddhinya | matēmah  
alpapaśu | ndya ta ś ṛ g ā l a celeng | alpapaśu magalak ring samanyāngdadi |  
matēmah ta ya mṛga | ikang mṛga hala buddhinya | matēmah pakṣi mwang  
mīna | apan paḍa jātinyāṇḍaja | ikang pakṣi mwang mīna | hala buddhinya ri  
samanyāngdadi | matēmah ta ya ulā | ikang ulā magalak mamatyani | atyanta  
krūranya | matēmah asing asihung mahākrūra | mamangan samanyāngdadi |  
yeka matēmah wiṣa | ikang wiṣa mamatyani janma gatinya | yeka kālakūṭa-wiṣa  
jātinya | pinakaḍasar ing sor | yeka inajarakēn tan patēmah | inaranan hitip  
ning kawah ngaranya | anghing tunggal gawenya | rumakṣa ri sēḷēng ing  
aprang | yeka donya hana ring sang watēk ing prang | kunang de sang brāh.  
maṇa | sang bhujangga śaiwa sogata | sakweh sang angulah kapaṇḍitan | tan

yogya sira unggwananya | yan anggamēla kunang | yadyan umulata maka-  
kāraṇa mahā | tan yogya juga yan mangkana | apan humilingi hitip ning kawah  
ngaranya | ling sang hyang aji | tan panguningaha irika ||

15

अहिंसा ब्रह्मचर्यं च शुद्धिराहारलाघवम् ।

अस्तैन्यमिति पञ्चैते यमा रुद्रेण भाषिताः ॥१५॥

Kalinganya | ulah sang brāhmaṇa | sang bhujangga śaiwa sogata | gègön  
nitya-nitya de nira | a h i n g s ā ngaranya haywa mamāti-māti | kewala gumēgō  
tapabrata || tapa nira brahmacārī kadīnujārakēn ngūni | tiga lwirnya | śukla-  
brahmacārī | śawalabrahmacārī | kṛṣṇabrahmacārī | iki sang kṛṣṇabrahmacārī  
wēnang angucapana masangēt ring rabi nira | mwang anak nira | makadon tan  
sasaran ing buddhi ning anak-rabi | apan ing rare mwang strī | yan tan  
sangētining śabda | yāwat anasar pāmbeḱanya | tan hana janma-strī abēnēra |  
wilut hatinya | hetunya bāngana ring wulat mwang śabda | makadon abēnēr  
āmbēknya | amuhara kasatyanya | mangkana krama ning gr̥hastha | haywa ta  
kapatmēn tan ulaha | kunang ring wwang lyan haywa mangkana | yadyastun si  
hiyaha de sang paṇḍita | sira juga mangalaha | nguni-nguni yan duduha de nira |  
mangkin tan yogya lumawanana galaknya | mangkana kramanya | śuddha  
ngaranya eñjing-eñjing madyus asuddha śarīra | masūrya-sewana | mamūjā |  
majapa | mahoma || ā h ā r a l ā g h a w a ngaranya aḍangana ring pinangan | tan  
amangan asing dinalih camah ring loka | kunang yan amangan ikang dinalih  
camah de sang śuddha-brata | tan brāhmaṇa śaiwa sogata ngaranya | janma-  
tuecha ngaranya | yeka pātaka | tan-wuruog tumampuh ring kawah  
tēmahnya | astainya ngaranya tan añolonga tanēm-tanēman ing para-  
jana | tan amalingana drēwya ning para | tan akira-kira hala ring para-janma |  
yadyan ing sattwa tuwi tan ulaha | kunang yan sira dinalih duṣṭa dening  
waneh | haywa trāsani ri dalēm hati | kewala ahēning atutur ira | ika ta yama-  
brata ngaranya | ling ḍang ācārya ngūni | pawarah sang hyang Rudra tinilara-  
kēn ing sang hyang aji | agōng tēmēn phalanya sang gumēgō brata śaiwa-  
siddhānta ||

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यो धर्मशीलो जितमानरोपो  
 विद्याविनीतो न परोपतापी ।  
 स्वदारनुष्टः परदारवर्जी  
 न तस्य लोके भयमस्ति किञ्चित् ॥१६॥

Kalinganya t ulaha sang tapa t bhujaṅga śaiwasiddhānta t dharma  
 gawayakna t śīla nira rahayu pagēhakna t haywa mānabuddhi t jītaka ikang  
 māna t haywa matukar lawan para t yeka roṣa ngaranya t haywa katunan widyā  
 wruha ring sarwa-śāstra kabeh t tan butuhan ing patakwan ri sarwāgama  
 pramāṇa t lokādiwākya t mwang hala-hayu ning rāt t haywa mamasasi samā-  
 janma t yan amuwus madhurawacana t tuṣṭa dening swadāra t swadāra  
 ngaranya rabi prihawak t yeka hetu nira winēnangakēna rabi papat t  
 paradārawarjī ngaranya haywa mangangēn.angēna strī ning para t yeka  
 donya yan mangkana t tan hana bhaya nira ring loka t kunang sira yan linaran  
 dening para t tan sayogya doṣa nira t kinkinēn tan pinakaduhkha ning manah t  
 uttama t angucap ing lara nira ri dalēm hati t madhyama t yan angucap lara  
 nira mētu ring śabda t kaniṣṭha t yapwan amadāni halanya t kaniṣṭha ning  
 kaniṣṭha yan mangkana t ling sang hyang aji ॥

आ चिरेण परस्य भूयसीं  
 विपरीतां विगणय्य चात्मनः ।  
 क्षययुक्तिमुपेक्षते कृती  
 कुरुते तत्प्रतिकारमन्यथा ॥१७॥

Kalinganya t kṛtī ngaran ing sang paṇḍita t haywa sira manglawani hala  
 ning maweh lara ring sira t yadyana sādhyā mamātyanana kunēng t tan walē-  
 sana halanya t kewala gumēgōha lara nira prihawak t mājarakēn tēka ning lara t  
 mwang pralaya t pilih māsa ning surud ing hurip ira t ya pinakasopāna ning  
 paratra t ambal ing mantuk ing śiwaloka t anghing ikang śīla-yukti juga pagē-  
 hakna t mwang tapabrata sang wiku t yeka kṣaya-yukti t



upekṣa ngaranya | hana pwekang duṣṭa manghalahala ring sira | maka-  
nguni mamātyanana | tan-wandhyānēmu ng upadrawa de nira | ya ta pamalēs  
nira | yeka pratikāra ngaranya | mabalik ikang lara-upadrawa | dewadaṇḍa irikang  
manghalahala | mapan pinakabala-koṣa-wāhana nira | prabhāwa ning tapabrata  
juga | yekāwās manēmu pāpa magōng ikang wwang duṣṭa makārya duhkha ri  
sira | mangkana krama sang paṇḍita ||

18

भूपालो बलकोशवाहनचमूः संकीर्णमन्त्र्यन्वितः ।  
राजारेव्यतितो युधं तु समरे नोनाभिमानो[S]हतः ।  
धैर्यं वीर्यपराक्रमास्तु गलिता जीवेन्निनिन्दप्रजेः ।  
क्लीवं जन्मनि-जन्मनि प्रतिभवेन्मृत्योरवन्ध्यंगतः ॥१८॥

Kalinganya | heki tang ratu | kita bhūpāla | rumakṣa ng bhūmi | kinahanan  
ing bala-koṣa-wāhana | tan pahingan kweh ing mantri ri sira | angiring sang  
prabhu | tēkā pwa sireng raṇamadhyā | maprang ta ya lawan musuh nira | wēkasan  
ta ya mamrih alayu | jērih ri panibat ing sañjata ning musuh tumampuheng  
awaknira | hilang kāhangkāran ing ratu | mapa ta lwir nira yan mahuripa | bya-  
kta sira tininda dening rāt kabeh | kunang ikang kadhīran lawan kawīryan |  
mwang kaśūktira | suruda ngaranya | tuwi sang hyang mṛtyu tanwandhyāngalap  
ri hurip nira | irika ta yan janma nira pangdadi kēḍi | walawadi | mangkana  
kahila-hilan ing janma kṣatriya surud ing paprangan | tan ulaha nira | mang-  
kana sang wiku yan sumurudakēn tapabrata nira | kadi pāpa ning ratu mawēdi  
ring musuh ira | yeki śāsana ning ratu kapāṇḍitan | paḍa kramanya ||

19

सिंहाकृती रणमध्ये स्त्रीमध्ये मधुरंकथः ।  
मुनिमध्ये तु तत्त्वज्ञः स युक्तो नगरं गतः ॥१९॥

Kalinganya | deya sang puruṣa | yan ing madhya nikang raṇa | kadi  
singha rūpa ning galak ira | tan hana katakut ireng musuh | kunang yan ri  
pasamūhan ing strī | madhurawacana ujarakua nira | kunang ri pasamūhan  
sang paṇḍita | wruha ta sira mangucapakna tattwa | hana pwekang wwang

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mangkana | yogya panampaka nagara | kṣatriya | mantri | śāsana mangkana ||

20

शास्त्रज्ञः कुलसम्पन्नस्तत्त्वधर्मपरायणः ।

अपक्षपातो मेधावी धर्माध्यक्षो[5]भिधीयते ॥२०॥

Kalinganya | ikang yogya aranana dhyakṣa | de sang mahyun wruha |  
śāstrajña ngaranya tan hana kapunggungan ireng śāstrāgama kabeh | kula-  
sannanah ngaranya | agöng kawonganya | tattwa-dharma-parāyana  
ngaranya jènèk sira ri kocapan ing tattwa sang hyang dharma | buddhi nira tan  
hana pakṣapāta ring para | yadyan kadang sĕnak bapebu tuwi | yan anaka  
kunĕng | yan duṣṭabuddhi | tan siningitan de nira | yeka apakṣapāta  
ngaranya | yeka inajarakĕn dharmādhyakṣa | wĕnang dhyakṣa ling sang wruhi |  
yeki bhujangga-śāsana | ling sang paṇḍita śāstrawān ||

21

सुरा सरस्वती लक्ष्मी इत्येता मदकारणम् ।

मादयन्ति न चेतांसि स एव पुरुषो मतः ॥२१॥

Kalinganya | ikang amuhara wĕrĕ ring dadi wwang | tiga lwirnya | ndya  
ta | surā ngaranya twak | saraswatī ngaran ira sang hyang aji | lakṣmī  
ngaran ika kasugihan | mās pirak | ika ta kārana ning wĕrĕ munggw ing citta |  
kunang yan hana wwang tan kataman wĕrĕ dening twak | dening bisanyāngaji |  
dening kasugihan mās piraknya | yeka puruṣa ngaranya | yan hana wwang  
mangkana | hyakta kinahyunan ing rāt | ling sang hyang aji ||

22

नर्म स्याद् वचनं यद्वि प्राणद्रव्यरक्षणे च ।

स्त्रीषु विवाहकाले तु पञ्चानृतं न पातकम् ॥२२॥

Kalinganya | lima ikang tan amuhara pāpa ning lĕñok | lwirnya | kawru-  
hana | ujar ing siwo mapacĕh-pacĕhan | karakṣahan ing hurip | karakṣahan ing  
drĕwya | karakṣahan ing anak rabi | muwah ri sĕdĕng ing pasanggaman |

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wēnang lēñok ing mangkana ॥

23

नदीनां च लतानां च स्त्रीणां च कुटिला गतिः ।  
यदि सत्या भवेन्नारी शिलायां कुमुदं भवेत् ॥२३॥

Kalinganya | tiga ikang tan abēñer lakunya ring loka | lwirnya | ikang  
lwah | ikang udwad | ikang janma-strī | yeka katēlu | wilut gatinya | yadin  
pweka nang strī hana satya buddhinya | dadi ikang tuñjung tumuwuh ring  
śilā | sangkṣepanya | tan hana ikang tuñjung yan dadya tumuwuh ring śilā |  
ling sang hyang aji |

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रूपयौवनसम्पन्ना विशालकुलसंभवाः ।  
विद्याहीना न शोभन्ते निर्गन्धा इव किशुकाः ॥२४॥

Kalinganya | hana pwekang wwang atyanta pinēnuhan ing rūpa lituhayu |  
mwang wayalnya yowana | lawan ika yinogyakēn dening göng ika kulaniriya |  
ndan teka hīna ring sarwa-śāstra | tan hana aji kawruhnya saśabdaśāstra |  
kunang ikang wwang mangkana | tan ahalēp ika ri madhya ning sabhā | paran  
ika paḍanya | kadyangga ning kēmbang palāśa | abhrā dinēlō sakeng doh |  
kunang yan inambung tan pagandha | nahan ika papaḍanya ॥

25

मधु विषकुसुमेभ्यो जायते पथ्यमेतत् ।  
महिषरुधिरमांसात् क्षीरमुत्पद्यते हि ।  
कमलमपि सुगन्धं कर्दमं तस्य योनिः ।  
पुरुषगुणविशेषे नैव जातिः प्रमाणम् ॥२५॥

Kalinganya | ikang madhu | atyanta ring pathya-rasa | ika ta umētu  
saking kēmbang ing lalatēng apituwi | tathāpinyan śuci | mangkana ikang  
pēhan | umētu sakeng rudhira-māngsa ning mahiṣa | tathāpinyan śucyatiśaya  
pathya-rasa nika | mangkanekang tuñjung | umētu sakeng latēk tuwi | tathā-

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pinyan śucyatiśayeng sugandha nika | mangkana sang puruṣa guṇawi-ṣa |  
tan makapramāṇa ng jāti | mangkana ling sang hyang śāstra ||

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विषादप्यमृतं ग्राह्यमेध्यादपि काञ्चनम् ।  
नीचादप्युत्तमा विद्या स्त्रीरत्नं दुष्कुलादपि ॥२६॥

Kalinganya | ikang amṛta | umĕtu saking wiṣa yogyālapĕn | ikang mās  
mĕtu saking ajrĕm awor lawan puriṣa | yogyālapĕn | sang hyang aji śāstrāgama |  
yan mĕtu saking wwang nīca | yogyālapĕn | mangkanekang strīratna | yadyan  
sakawonganya | yogyālapĕn | ling iug aji ||

27

वैश्यः कृषीवलः कार्यो गोपः सस्यभृतिव्रतः ।  
वार्तायुक्तो गृहोपेतः क्षेत्रपालोऽथ वैश्यजः ॥२७॥

Kalinganya | kārya ning sang waiśya | masawah-sawah | rumakṣa ring  
lĕmbu | dhumāraṇa ng pari | makasahāya wuluku | kahananya umungguh ring  
gḥa kathānyan | kṣetrapāla ngaranya rumakṣa ng sawah | yeka'waiśya-śāsana |  
ling sang hyang aji ||

28

वणिग्रनिस्तु भाण्डकृद् वणिजः पदजातयः ।  
क्रयविक्रयकार्यथ शूद्रस्तु वाणिज्यक्रियः ॥२८॥

Kalinganya | kārya sang śūdra | adagang alayar | madwal-awĕli |  
kawṛdhyan ing artha donya | banyajakriyā | yeka śūdra-śāsana | ling sang hyang  
aji ||

Kunang ikang antyajāti ngaranya | wwalu wilang nika | sor jātyanyeng  
rāt ling sang hyang śāstra ||

29

चूर्णकृत् सुरासुन् नीली नेजकः कुम्भकारकः ।  
प्राणघ्नो धातुदग्धा च तन्तुवर्णोऽष्टचाण्डालाः ॥२९॥

46

Kalinganya | ikang inajarakèn aṣṭacāṇḍāla ring loka | cūrṇakṛt adol  
 apuh | surāsut adol sajōng | nīlī adol lom | kumbhakāraka adol dyun |  
 prāṇaghna añjagal | dhātudagdha apanḍe mās | nejakā amalantèn |  
 tantuwarnā anggabag | yekāṣṭacāṇḍāla ling ning śāstra.

30

ये व्यतीताः स्वकर्मभ्यः परकर्मोपजीविनः ।

द्विजत्वमवजानन्ति तांश्च शूद्रवदाचरेत् ॥३०॥

Kalinganya | yan hana wwang anghilangakèn kulanya | mari angulahakèn  
 sagawe ning tuha-tuhanya sowang-sowang | amangan ulihnya gumawayakèn  
 sakārya ning wwang len | yeka pinakopajiwanya | yan sang brāhmaṇa | ṛṣi |  
 śaiwa sogata | mangkana | hilang kula nira | dening sama-sama kula nira | tan  
 inaku ika | kinon ira miluheng aṣṭacāṇḍāla | mari kadanganya | apan salah  
 kārya | sangkṣepanya haywa sang janma kulaśuddha salah bhāṣa | salah kārya |  
 muwah sang kṣatriya | sang mantri | sama apagēha krama nira | sowang-  
 sowang | apan sira janmī janmottama ring rāt | yapwan hilanga krama nira |  
 yogya sēnggahèn cāṇḍāla | yeka sumurudakèn kaśuddha-wangśan | hila-hila  
 yan mangkana | doṣa de bhaṭāra | kadyangga ning wwang masawita sāmānya  
 janma | wineh kawongan | patih dēmang | tumēnggung | rangga | mwang dmak-  
 dadar | tan karēṇani sang maweh | kinārya tan mūlya ikang anugrahani |  
 hana karika krodha sang maweh | tan hana karika bēndu sang anugrahani |  
 mangkana de bhaṭāra paramakāraṇa manganugrahani kula | guṇa wīrya ning  
 janma | mogha tan rēṇa ri paweh sang hyang anugraha | ring janma mangkana |  
 mawās dadi tiryak | sattwādhama | bhaṭāra krodha ri wwang mangkana | yeka  
 kahila-hilanya ling ning aji ॥

31

निर्धनो[S]पि नरः साधुः कर्म निन्द्यं न कारयेत् ।

शार्दूलश्छिन्नपादो[S]पि तृणं जातु न भक्षयेत् ॥३१॥

Kalinganya | sang sādhu-jana sira sang wwang uttama-janma | yadyapi  
 sira nirdhana | kasyasiha tuwi | agaweha ta sira salah kārya | salah hiḍēp | taha  
 tan mangkana sang wwang uttama-janma | iwa paḍanira nihan | kadyangga

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ning sârdûla | sârdûla ngaranya macan | tugêl jarijinya | pisaningû ika mamangana  
 dukut | nora juga mangkana prawrttinya | apan engêt ing pinanganya  
 kajanmanya | mangkana ling ing aji ||

32

अग्निदो विपदाथर्वी शस्त्रघ्नो दारातिक्रमः ।

पिशुनस्तत्र तद्राज्ञि षडेते ह्याततायिनः ॥३२॥

Kalinganya | a g n i d a ngaranya wwang anuwani nagara | yan dudû  
 makakâraṇa ng prang | wwang anuwani umah sang dewa sang hyang | wwang  
 anuwani umah sang paṇḍita | yeki agnida || ś a s t r a g h n a ngaranya wwang  
 angamuk || d â r â t i k r a m a ngaranya wwang ambahud angris | r â j a -  
 p i ś u n a ngaranya wwang angadoni tukar | makâdi yan piśuna ring sang  
 ratu | sang mantri | magawe ujar sangkaning deśa ruga | salwir ing ujar īrṣya |  
 magawe kirakira ring hala | tan tuhu asing wuwusnya | piśuna juga || w i ś a d a  
 ngaranya mangupasi || a t h a r w a ngaranya manêluh | andeṣṭi | amēmēṇḍēm |  
 aninibâni hala-hala | salwiranya akriyâla | yeka ś a d â t a t â y i ngaranya ||  
 tan ulahaning janma | ikang ulah nēm prakâra | tan wurung ika tumampuh  
 ring naraka | kinêla de bhaṭâra Yama inarwakēn prāṇanya | dening kingkara  
 ling sang hyang aji || nihan pangjanmanya | yan wuwus kinêla ring kawah |  
 siniratakning bhūmi | kadi duk tinêtek | pating samburat tēmahanya | nihan  
 kadadi ning wwang mangkana ||

33

जलौका जङ्गमपापं पुरीषाणां कृमिश्चैव ।

निरस्थिरूपाणां रूपं जगन्नेच्छोपदर्शयेत् ॥३३॥

Kalinganya | j a l a u k â ngaranya lintah | j a n g g a m a - p â p a m  
 ngaranya asing lumaku tan pahidêp | tan panût hawanya ngûni | amurang-  
 murang anasar hulêr agatêlâdinya | kadyangga ning kalabang | kalalupan |  
 p u r i ś â ṇ â ṅ k ṛ m i ś c a i w a | muwah kadyangga ning singgat ing  
 puriṣa | salwir ing singgat | n i r a s t h i - r ū p â ṇ â ṁ r ū p a ṁ | asing lumur  
 lumaku tan pabalung | lumaku mâwan ḍaḍanya | kadyangga ning wêḍit |  
 kuricak | hiri-hirispoh | cacing | warya-warya | ityewamâdi | salwir ing kelik-

48

ilik ing jagat | ya ta dadi ning mangulahakĕn ṣaḍātātāyī ring loka | lĕwĕs  
pagawenya pātaka sumurup ing tan parah | ling sang hyang aji ||

34

मुखं पद्मदलाकारं वचश्चन्दनशीतलम् ।  
हृदयं कर्त्रसंयुक्तमित्येतद् धूर्तलक्षणम् ॥३४॥

Kalinganya | hana ta wwang | mukhanya sumĕkar | kadi somya ning  
tarate mĕkar | wuwusnya matis | kadi sĕrĕp ning candana linepākĕn ing ṣarīra |  
anis-nisi | amanis-manisi ring wwang kahīnan kasyasih | ndan sinapa wani  
kang hati ri jro kadi kartra | kartra ngaranya gunting | kadi laṇḍĕp ing pamang-  
an ing gunting alanya | tibra ning īrṣya kumrĕngĕs hanugĕl grīwa ning sādhu  
kasyasih | dahat anglarani | paḍanya kadi madhu mawor lawan racun |  
tuhun ing amanis hala nikāmātyani | yeka duṣṭa-lakṣaṇa ngaranya | śākṣāt pāwak  
ing wiṣa kālakūṭa | yeka rūpa ning ḍasar ing kawah | sangkṣepanya | tan ulaha  
sang janma paramottama ika | ling sang hyang ṣāstrāgāma ||

35

बालो युवा च वृद्धश्च यत्करोति शुभाशुभम् ।  
तस्यां तस्यामवस्थायां भुङ्क्ते जन्मनि-जन्मनि ॥३५॥

Kalinganya | yan rare ikang wwang agawe hayu | katĕmu phalanya  
ring janmāntara rahayu | ri sĕḍĕng ing rare | kunang yan agawe hala | katĕmu  
ikang hala ri sĕḍĕngnyan rare || kunang yan tĕngah tuwuh | ikang wwang  
agawe hayu | katĕmu tika phalanya hayu | ri sĕḍĕng ing tĕngah tuwuh |  
kunang yan agawe hala | katĕmu ta ya ikang hala ri sĕḍĕng ing tĕngah tuwuh  
ring janmāntara || muwah yan atuwa ikang wwang agawe hayu | katĕmu tika  
phalanya hayu | ri sĕḍĕng ing matuwa | kunang yan magawe hala | katĕmu ta  
ya ikang hala ri sĕḍĕng ing matuwa ring janmāntara | mangkana wĕkas ing  
gumawayakĕn hala-hayu tan hana tan kabhuktya | yāwat katĕmu ring pañ-  
janmanya | matangyan gawayakna juga ikang buddhi rahayu | sangkan rare | de n  
tĕka ring kawṛddhan | maraning janmāntara manĕmu bhāgya sangkan rare |  
tĕkeng atuha | mangkana ling sang hyang aji ||

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तृणकुशमुदितानां काञ्चनैः किं मृगाणाम् ।  
 फलतरुमुदितानां रत्नभिर्वनिराणाम् ।  
 असुरभिमुदितानां गन्धिभिः सूकराणाम् ।  
 न च भवति नराणां तु प्रियं तद्विशेषम् ॥३६॥

Kalinganya | ikang mrga | kidang | mañjangan | tan pinakasukha ning  
 twasnya ika yan wehana mās mwang bhūṣaṇa | kunang ika yan pinakasukha  
 ning manahnya | yan haneng alas akweh dukutnya hayu | mwang alang-alang |  
 ramban-rambanan | yeka jēnēk ing manahnya | mangkana ikang wānara | yan  
 wehana sahana ning ratna mūlya | tan pinakasukhanya ika | kunang yan  
 umulat irikang wwah-wwahan mēṇḍuh pada matasak | yeka magawe sukhanya |  
 mangkana tekang wōk | tan sukha ika dening sarwa-sugandha | kunang ikang  
 magawe sukha ri twasnya | pangēmēh rikang pacaryan durgandha | yeka  
 manukhani ring cittanya | mangkana ikang wwang dadiha ika ring tan kina-  
 hyunan de nika | taha tan mangkana | asing winiṣṣakēn ing twasnya | yeka  
 singhit ing hatinya | hetu ning janma wwang | hana sor | hana wwang menak |  
 hana kawula | hana tuhan | hana mūdha | hana guṇa | hana wirūpa | hana  
 surūpa | hana manēmu hala | hana manēmu hayu | hana manuṣya | hana sattwa |  
 hana taru | hana latā | hana tṛṇa | irika ta katinghalan ikang swarga lawan  
 naraka | mapa rūpanya | yan hana wwang atyanta wibhuh ring bhūminira |  
 yeka swarga ngaranya | yeka dinalih sang hyang Indra | yan hana wadwanira  
 kasihan | yeka sāksāt widyādhara | yan hana bhujangga mwang brāhmaṇa  
 weda-pārāga | tan kakurang ing tattwa sarwaśāstrāgama | yeka bhagawān  
 Wṛhaspati ngaranira | muwah yan hana wwang wirūpa | mūdha kasyasih |  
 gringan | göng duhkhanja | yeka kawah ngaranya | nguni-nguni ikang wwang  
 kaṇḍēhan lara tan sāmānya | tan ucapēn ikang tiryak kabeh | tēkeng tṛṇa | taru |  
 latā | pipilikā | ikang satumuwh | yeka naraka | matangyan ikang ulah  
 rahayu | gawayakna | narapwan tan kalēbw ing mahārōrawa | saug wruh irika  
 yeka wruh ring dharma rahayu | yan tan hana buddhi-dharma | inajarakēn  
 mahāniraya ngaranya | nir ngaranya nor | aya ngaranya laku | tan lumakwakēn  
 dharma rahayu kalinganya | matangyan singgahana ikang hawan mareng kawah |  
 lakwanana ikang mārāga mareng swarga | ling sang hyang dharma | ya tutur  
 ngaranya | ling ning aji ||



शूरत्वमारोग्यं रतिरवद्या  
 देवेषु भक्तिः कनकस्य लाभः ।  
 राजप्रियत्वं सुजनप्रियत्वं  
 स्वर्गच्युतानां किल चित्तमेतत् ॥३७॥

Kalinganya | hana inajarakën swarga-cyuta ngaranya | wwang huwus  
 amukti sukha ring swarga | dadi tibā sangkeng Indraloka | taha tan mangkana  
 ika | tuhun yan hana inajarakën | wāhyanya mangke lingën | hana sira sang  
 janmottama ring kula | makādi yan sira prabhu | sāwakan ing sang janmottama |  
 yan sira wibhuh | agōng kasugihan ira | dharma.buddhi ring kadi sira | wruh  
 ring kajanmaning mānuṣa sowang-sowang | mawēlas ing kawulanira | ikang  
 kāsyasih | mangampura ri tiwas ing dāsa-dāsī | panghōban ing kapanasan |  
 amayungi ring kodanan | lanāngiwōha ri wwang kasēpōr | saka lor | saka  
 kidul | saka wetan | saka kulwan | anginaki buddhi ning wadwa | tan maweh  
 lara ning thāni-bala | sawēngku de nira | rahayu pangucap ing mosyan | makādi  
 inalēm buddhi nira de sang brāhmaṇa | ṛṣi | śaiwa sogata | salwir ing sang  
 sinanggah paṇḍita ngastuti | kalunghā-lunghā pocapan ira pinūji dening rāt |  
 tan pati-paty amāti-māti | tan pati-pati angdaṇḍa | yan tan sudoṣa | yan hana  
 wwang pinatyanira | dinaṇḍanira | huwus sayogya doṣanya | tēlas winulik de  
 nira ring āgama-pramāṇa | ya ta samangkā katon hala ning kawulan ira |  
 kawayang duṣṭanya | de sang dharmādhyakṣa | irika ta yan tinibān ḍaṇḍa |  
 sasēḍēng ing doṣanya | de sang rumakṣa bhūmi nira | angdaṇḍa tuwi sira | tan  
 trāsa ikang dinoṣa de nira | apan sudharma ḍaṇḍa pangdoṣan ireng wwang  
 duṣṭa | yan hana wwang mangkana | yadyan matya sira | tumūt tikang dharma  
 rahayu | ri hilang ing prāṇa nira | mangdadi muwah kottaman ira | mangjanma  
 ring prabhu | yan ring sang pradhāna ring bhūmi kunang | nahan lwir ing  
 dadi nira | ś ū r a t w a ngaranya makāwak wāni | tan hana siring ireng  
 paprangan | ā r o g y a ngaranya tan kēneng gēring salawas ing hurip |  
 r a t i ngaranya kinahyunan dening rāt | d e w e ṣ u b h a k t i h ngaranya  
 apagēh kabhaktinireng sang hyang | k a n a k a l ā b h a ngaranya atyanta  
 sugih mās | r ā j a - p r i y a t w a ngaranya sira pāwak ning kinasihan sang  
 prabhu | ika ta cilna ning wwang mangulah puṇyadāna | rahayu dharmiṣṭha

ring sama-janma | yeka wwang sinangguh tibā sangkeng swarga | ling sang  
sujana mangucap ||

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सुवर्णपुष्पां पृथिवीं भुञ्जन्ति चत्वारो नराः ।

उपायज्ञश्च शूरश्च कृतविद्यः प्रियंवदः ॥३८॥

Kalinganya | ikang wwang sinangguh mamukti këmbang hēmās ring  
lēmah pāt lwirnya | wruh magawe upāya | wruh ring upāya ning śatru | yeka  
u p ā y a j ñ a ngaranya || wāni ring samara | tan hana paḍa nira | yeka ś ū r a  
ngaranya || wicakṣaṇa ring aji śāstrāgama | tan hana kapunggung ira ring  
sarwa-tattwa | yeka k ṛ t a-w i d y a ngaranya || bahu strī-ratna | paḍa wagēd  
aniwi sang mahāpuruṣa priya | irika ta sang amawa wruh ring ananggaśāstra |  
kinalulutan ing strī | yeka p r i y a m w a d a ngaranya | yan hana mangkana  
kadadi ning wwang pradhāna mangulahakēn punyadharma | pilih dadi ning  
wwang gumēgö tapabrata ling ning śāstra ||

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वादानां बहुवाक्यानां वचनानि पुनःपुनः ।

ज्ञानगम्येन दूषिता न ग्रहीतव्या विचक्षणैः ॥३९॥

Kalinganya | ikang ujar tan yogya hiḍēpēn de sang wicakṣaṇa | tan  
yogya unggwan ing asewitaha | w ā d a ngaranya tūr doyan atukar paḍanya  
ratu || b a h u w ā k y a ngaranya ratu kakwehan ujar || w a c a n a p u n a h-p u n a h  
ngaranya ratu tan paṣṭi ng ujar | j ñ ā n a g a m y a ngaranya ratu kakwehan ka-  
harēp | kaduk wiweka | ika tatan ulaha sang ratu | doṣa nira yan mangkana |  
ikang wadwa kepwan buddhinya | apan awēdi iwēh ning buddhi sang prabhu |  
tan hana këna tinūt ing mantri nira | salah sinewaka | tan këna ginēgwan sawu-  
wus ira | sang ratu yan mangkana kanghelan kawulanira | ling ning śāstra ||

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त्यजेत् स्वामिनमत्युग्रमत्युग्रात् कृपणं त्यजेत् ।

कृपणादविशेषज्ञमविशेषात् कृतघ्नकम् ॥४०॥

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Kalinganya | ikang bhṛtya matinggal ratunya | yan hana ratu akēras mapanas ing gawe | byakta sira tininggal ing wadwa nira | lēhēng ikang ratu makēras swapadi ng ratu makumēd | tār paraḍaṇḍa | yan hana ratu mangkana tininggal ing kawulanira | ya lēhēng ikang ratu makumēd paraḍaṇḍa | swapadi ng ratu awiśeṣa | awiśeṣa ngaranya mañarub | yan hana wwang kulīna-janma sino-rakēn | yan hana wwang adhahjāti ḍinuhurakēn | yekāñarub ngaranya | yan hana ratu mangkana tininggal sira dening janma wwang kulīna-janma | tathāpi-nyan lēhēng ikang ratw añarub | swapadi ng kṛtaghna | kṛtaghna ngaranya edan | tan pēgat anēnēwēk | tan pēgat ananalyani | amrang wwang tan pakāra-ṇa | anggantung wwang tan pakāraṇa | hangumu wwang tan padoṣa | hangobor-obor ing wwang tan padoṣa | salwir ing ulah kṛtaghna linakwakēn | yan hana ratu mangkana | atyanta gila ning wadwanya mulat | atakut amrēm kawēs girigiri | kadyangga ning masewita ring ula tarunga | manah ing taṇḍa mantrīnya | kemēngan tanolah | ndan hatinya kumētēr marēs | mangkana ling ning aji ||

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न यज्ञदानं न तपो[ऽ]ग्निहोत्रं  
न ब्रह्मचर्यं न च सत्यवाक्यम् ।  
न सर्ववेदाध्ययने व्रतं च  
प्राप्तं फलं यत्तदनैहिकस्य ॥४१॥

Kalinganya | mapa ta hetunya | katēkan wibhawa ikang ratu mangkana | tan hilang tumuli kawīryanya | agōng panēmunya lābha | apan tan manghanā-kēn yajña | tan paweh dana ring sang paṇḍita | tan hana tapanya | tan pang-hanākēn agnihotra | tan brahmacarya | tan satya sing ujarnya | tan angawruh ing sarwa-wedādhyayana | tan pabrata | tan asih ing sang brāhmaṇa | ṛṣi śaiwa sogata | tathāpi prāpta ng phala | agōng wīryanya tan kahanān surud | kunang hetunyan prāpta ng phala | gōng tapabratanya ngūni | sangkanya mangguh lābha tan-surud | hana pweka huwus hanti phala ning tapabrata ngūni | mang-ke pwa yeki tan ingēt ring mārḡa ning lābha | tan manghanākēn yajña | tan paweh dāna ri sang paṇḍita | yama ta yan paratra | mangjanma ta ya ring hīnajanma | tarpahingan kingking ing pangjanmanya | lēwihlēwih panēmunya duhkha | pilih-pilih kamalan | salwir ing pagawenya hala duk ratu katēmu | ring pangjanmanya mangke | mataugyan sang wibhuh haywa tan prayatna |

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atutura juga sireng dharma rahayu | maran katému muwah wirya nira | yeka  
 iwěh ning dadi wwang | kadyangga ning wwang thāni masawah-sawah | tan-  
 pahingan lābha nika molih pari | dadi kang tawun malih tan pasawah-sawah | ya  
 ta nihan paḍanya | ikang śarīrāṅkēna ng sawah | ikang kula yeka pawinihan |  
 yan ikang sawah bera | tan ginawe | hana karika tumuwuh parinya muwah | tan  
 māṅkana rehnya | kewala ikang sawah katuwuhan sukēt kayukayu | mapa  
 tang sinangguh sukēt | pasamūhaning indriya tumuwuh | mapa tang sinangguh  
 kayukayu | gōṅg ning lobha | moha | mada | māna | mātsarya | hingsā | yeka  
 śaḍwarga ngaran ika | lobha ngaranya harēp drēwya ning len bisangkuhira |  
 moha ngaranya barang amētēng tēwasnya | mada ngaranya awuru dening  
 kasugihan | māna ngaranya tan hana kagōṅgan ing sama-sama | anglēwihakēn  
 awak | mātsarya ngaranya asēnghit i sama-janma | hingsā ngaranya mamāti-  
 māti | hetu ning janma pāpa dening śaḍripu | apituwi ikang janma kasyasih |  
 kagōṅgan śaḍripu | tan sipi denya tan kawēs | amangguh pāpa | tan ucapēn  
 ikang tiryak | mangkin kadurus | ling sang hyang aji ||

42

अवला तु चला पुंसि अविवेकस्तु भूमिपः ।

अरक्ष्यांस्तान् प्रयत्नेन मन्त्री त्यजेद्वि दूरतः ॥४२॥

Kalinganya | ikang strī yan halāmbēknya ring lakinya | yogya tinggala-  
 kna | māṅkana teka sang prabhu yan ahala buddhi nira | kady ambēk ning  
 raray-angwan | tinggalakna ika dening mantri nira | māṅkana swabhāwa ning  
 ratu lawan ikang strī | yan ahala pamaryādān ika | tan rakṣanēn | lunghānana  
 rehnya | haywa tan makalakṣaṇa ng prayatnāṅdohana | ling sang hyang aji ||

43

सुरासुत् कृमिदाहश्च प्राणघ्नः कुम्भकारकः ।

धातुदग्धा च पञ्चैते चाण्डालाः परिकीर्त्तिताः ॥४३॥

Kalinganya | ikang sinanggah cāṇḍāla ring loka | lima kwehnya | ndya  
 ta | surāsut ngaranya wwang amahat | kṛmidāha ngaranya wwang ama-  
 lantēn | prāṇaghna ngaranya wwang añjagal | kumbhakāraka ngaranya  
 wwang andyun | dhātudagdhā ngaranya wwang apaṇḍe-mās | ika ta kalima |

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inajarakèn cāṇḍāla ngaranya | tan yogya paranana umahnya dening wwang  
menak | yāwat ta nāṇḍālani | ling sang hyang aji ||

44

पक्षिणां काकश्चाण्डालो मृगचाण्डालो गर्दभः ।

नराणां कोपी चाण्डालः सर्वचाण्डालो दुर्जनः ॥४४॥

Kalinganya | ring pakṣi cāṇḍāla | tan hana kadi gagak | ring mṛga  
cāṇḍāla | tan hana kadi burwan gardabha | yan ring wwang cāṇḍāla | tan hana  
kadi srēngēn | kunang ikang wwang durjana | sakweh ning cāṇḍāla | alah  
dening durjana | lēwih ing cāṇḍāla ika | apan angrusak ing samasamanya janma  
kaharēp nika | ling sang hyang aji ||

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गवाशनानां स गिरः शृणोति

अहं तु राजन् मुनीनां शृणोमि ।

प्रत्यक्षमेतद् भवतापि दृष्टं

संसर्गजा दोषगुणा भवन्ति ॥४५॥

Kalinganya | yan hana wwang masangsarga lawan wwang nīca | niyata  
nika katularan buddhi durjana nīca | mangkana yan asangsarga lawan ikang  
wwang sādhu | katularan buddhi sādhu | dṛṣṭopamānyatah | kadyangga nikang  
atat rwang siki | mangaran si Gāwākṣa | mwang si Girikā | ikang sasiki |  
inalap ing tuha buru | iningū nika | ikang sasiki | inalap de sang paṇḍita |  
iningū nira | kathañcit hana ta sira ratu maburu-buru | kasasar ta sira prihawak |  
kawawa marery umah ning tuha buru | kahanan ikang atat si Girikā | mojar  
tekang atat ring sang prabhu | lingnya | ndah mah ta mah | siwak kapālanya |  
mangkana ta wuwus nikang atat | karēngö de sang prabhu | alayū ta sira  
rumēngö wuwusnya | ri wēkasan ta sira | kawawa mareng patapan sang paṇ-  
ḍita | ri kahanan ikang atat si Gāwākṣa | mojar ta ya | lingnya | dhūh bhāgya  
ta kita sang prabhu | dingāryan ta rahadyan sanghulun | kasēpēra ring pa-  
tapan | arāryana ta laki | alunggula ring widig aṇar | anginanga wwah ampiji |  
mwang sēre hañar | apāh mēntah | yapwan anghel rahadyan sanghulun |  
maḷamwa śrī mahārāja | irikang wulakan | mangkā ling nikang atat ri sira |

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kāścaryan ta manah nira sang prabhu | ruməngwakən ujar ikang atat | ri  
wėkasan ta sang prabhu | matakwan ri sang paṇḍita | irikang atat iningū nira |  
mojar ta sang paṇḍita | yan kawawa dening sangsarga nika | sangkṣepa nika  
sang sādhujana | haywa sira tan pamilihi sangsarga nira | ikang sayogyāmu-  
wuhana guṇa ri sira | haywa sira masangsarga lawan ikang wwang durjana | apan  
amawa mareng kawah | ling sang hyang aji ||

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दोषोऽप्यस्ति गुणोऽप्यस्ति निर्दोषो नैव जायते ।  
कर्दमादिव पद्मस्य नाले दोषोऽस्ति कण्टकैः ॥४६॥

Kalinganya | ikang dadi wwang ngaranya | tan hana luputa ring doṣa |  
yāwat ikang wwang inalēma guṇa dening loka | hana ika calanya | dening  
paḍanya wwang | yadyan sugiha | pira wruhanya mangaji | pira lituhayuhan  
ing rūpanya | yayanika cinalan dening paḍanya janma | sangkṣepanya | tan  
hana juga manulus | tan pacalaha | kadyangga nikang kēmbang padma | inucap  
pawitra tēmən ika | arah aparan ta yañ cinalan | agatəl ling ning loka ||

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अम्भोजं कण्टकाढ्यं, सहिम्हिमगिरिश्च, चन्दनः सर्पजुष्टः ।  
सूर्यस्तीक्ष्णः, शशाङ्कः शशमलिनतनुः, सागरस्तिक्ततोयः ।  
विष्णुर्गोपः, सुरेन्द्रश्चपलतरगतिः, शङ्करो नीलकण्ठः ।  
एते सर्वे सदोषाः, किमुत भुवि जना दोषवन्तो भवन्ति ॥४७॥

Kalinganya | tan hana juga tan pacala | pūrwa nikang śabda | inucapa-  
kən | tuñjung arwi cala nika | ikang gunung atis dening hima calanya | ikang  
kayu candana | mesi ulā kuwungnya calanika | sang hyang wulan makatalutuh  
wungkukan cala nira | ikang sāgara apahit bañunya calanika | sang hyang  
āditya mapanas teja nira | pinakacala ring sira | bhaṭāra Wiṣṇu angon lēmbu  
cala nira | sang hyang Indra capala dahat cala nira | bhaṭāra Śangkara ahirəng  
gulu nira | dening wiṣa kālakūṭa cala nira | sangkṣepanya | tan hana tan pacala  
ngaran ika | sanistanya hyang dewa tuwi hana cala rumakət ing sira | kimuta |  
sāmpun karuhun ikang jauma wwang | tan hana wastu tan pacalaha | anghing  
makədlik lawan akweh prabhedanya | kunang kadeyakna de sang sādhujana

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kabeh | prihen ikang doṣa akēdik | ling sang hyang aji ||

48

राजवत् पञ्च वर्षेषु दश वर्षेषु दासवत् ।

मित्रवत् षोडशवर्ष इत्येतत् पुत्रशासनम् ॥४८॥

Kalinganya | dening anibākna wara-warah ring anak | yan lima ng tahun  
tuwuhnya | kadi dening angiring anak sang prabhu dening anibākēn warah  
iriya | matuha pwa ya ikang swaputra | katēka ring sada'a tahun tuwuhnya |  
irika ta yan warah hulun dening anibākēn wara-warah iriya | kunang yan  
atuha ikang anak | katēka ring nēmbēlas tahun tuwuhnya | ika ta yan kadi  
dening amarah-marah ing mitra dening anibākēn warah-warah iriya | mangkana  
krama ning amarah-marah putra | ling sang hyang aji ||

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लालनाद् बहवो दोषस्ताडनाद् बहवो गुणाः ।

तस्मात् पुत्रेषु शिष्येषु ताडनं न तु लालनम् ॥४९॥

Kalinganya | ikang putra yan lālana | tuhun ika tan pinihēran | tan-  
wurung mamangguh doṣa | kunang ikang putra yan tināḍana | tuhun ika yan  
sinakitan ing warah-warah | tan-wurung ika mamangguh guṇa | matangyan  
ikang putra mwanḡ śiṣya tāḍana nika | maran agōng guṇanya | haywa wineh  
lālana ling ning aji ||

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कन्यादानं ऋणच्छेदे धर्मदाने धनार्जने ।

शत्रुविद्याग्निरोगेषु कालक्षेपं न कारयेत् ॥५०॥

Kalinganya | ikang tan yogya suwena | kawehan ing kanyā | kapēgatan  
ing utang | kawehan ing dharma | kapetan ing mās | kahilangan ing śatru |  
kapetan ing widyā | kapadēman ing apuy kawarasan ing roga | ika tatan  
kālakṣepa | kagawayanya kabeh | ling ning aji ||

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परो[ऽ]पि हितवान् बन्धुर्वन्धुरप्यहितः परः ।  
अहितो देहजो व्याधिहितमारण्यमौषधम् ॥५१॥

Kalinganya | ikang wwang lyan apituwi | yan marah-warah sukha ning  
śarīra | yeka kadang ngaranya | ikang kadang apituwi yan tan aweh sukha ning  
śarīra | nityaśah manglarani | yeka wwang len ngaranya | hana pwekang  
wyādhi umunggw ing awak | aharēp ta ya mamātyanana | yeka śatru ngaranya |  
kunang ikang auśadha | maweh sukha mamarasakēn ing awak | umunggw ing  
alas apituwi | tathāpinya winulatan pinet winulik | syapa tinon ta mangkana |  
nihan ika sang Sugrīwa | kalaran ika dening sānak ira | makangaran Bāli |  
kunang ika sang Rāma Lakṣmaṇa | wwang len apituwi sira | tathāpinyan pinet  
nika sira | ri tēngah nikang alas | pinakośadha ning lara sang Sugrīwa | mang-  
kana pada ning sānak bandhuwarga | yan ahyun amatyanana ring awak | mawās  
śatru ngaranya | wwang lyan tuwi | yan manghuripa ng śarīra | prasiddha  
kadang sānak ngaranya | ling ning sang hyang aji ॥

शर्वरीदीपकश्चन्द्रः प्रभाते रविर्दीपकः ।  
त्रैलोक्ये दीपको धर्मः सुपुत्रः कुलदीपकः ॥५२॥

Kalinganya | yan ing wēngi sang hyang candra sira pinakadamar | yan  
ing rahina sang hyang rawi pinakadamar | yan ing triloka sang hyang dharma  
pinakadamar | kunang yan ing kula ikang anak suputra pinakadamar | ling  
ning aji ॥

एकोरससमुत्पन्ना एकनक्षत्रकान्विताः ।  
न भवन्ति समाचारा यथा बदरकण्टकाः ॥५३॥

Kalinganya | ikang anak ngaran ika | yadyan parēng amētu sangken-  
garbhawāsa tuwi | tunggala ngaran ika | de sang bapa mwan ibu | pada ta



rakwa sodara ika kabeh | paḷa dinanya mwanḡ nakṣatranyan duk mētu |  
tathāpinya tan paḍa buddhi nika salah-siki | kadyangga ning rwi nikang badara  
sawit | hanābēnēr | hana n wilut | ya ta paḍa ning buddhi nikang wwanḡ pinak-  
ānak | ling sang hyang aji ||

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भार्याभुजङ्गपागस्य पुत्रस्नेहान्वितस्य च ।  
तृष्णापावकदग्धस्य त्याग एव महौषधिः ॥५४॥

Kalinganya | ikang strī pinakarabi | yan ahalāmbēknya | yāwakan ing  
nāga-pāśa milēt | śarīra | umunggw ing gulu | tinūt i sih ning maputra | kunang  
ikang tṛṣṇā gumēsēngi ring awak | yeka wiśa | mapa tika oṣadhanya | kewala  
tyāga | ling sang hyang āgama ||

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वृद्धा धनवती स्त्री च विरूपात्यन्तकर्तृका ।  
दरिद्रा रूपसंपन्ना तिस्रः सेव्या विचक्षणैः ॥५५॥

Kalinganya | ikang wwanḡ marabi | yan inalap huwus matuwa wayahnya |  
yan sugih mās | alapēn ika | muwah yan hala rūpanya | atyanta ring prajñā |  
alapēn ika | kunēng yan amosel kasihan | pinēnuhan dening hayu ning rūpanya |  
alapēn ika | ika ta katēlu siwinēn ika de sang wicakṣaṇa | ling ning aji ||

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धनहीनोऽपि कुलजो वेदहीनोऽपि वा द्विजः ।  
भृत्यहीनो नृपो लोके ब्राह्मणैश्चापि पूज्यते ॥५६॥

Kalinganya | ikang wwanḡ yan aluhur kulanya | ndan tika kasyasih |  
yogya katwangana |apan agōng kawongan ika | mangkana ta sira sang brāhmaṇa |  
yadyan hīnaha ri sang hyang weda sira | tathāpinyan sireki yogya katwangana  
dening janma | mangkana ta sira sang ratu | yadyan hīnaha wadwasira | akēdik  
atah bala-kośa-wāhana nira | yogya sira katwangana ring loka | apituwi  
yan sira ratu pinūji de sang brāhmaṇa | ṛṣi | śaiwa sogata | katwangana | ling  
sang hyang aji ||

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हिंसा बलमनार्याणां क्षमा गुणवतां बलम् ।

राज्ञां दण्डविधिर्वलं शुश्रूषा हि बलं स्त्रीणाम् ॥५७॥

Kalinganya | ikang wwang durjana pinakaśaktinya | amatyani ring  
paḍanya janma | kunang sang wwang agöng guṇa nira | kopaśaman pinaka-  
śakti nira | kopaśaman ngaranya asih ri sama-sama nira mānuṣa | yadyan ing  
sattwa tuwi | kinawēlasan de nira | yan hana laranya | mangkana sira sang ratu |  
ḍaṇḍawidhi pinakaśakti nira | ḍaṇḍawidhi ngaranya ikang andoṣani sangkeng  
āgamaśāstrādi | kunang ika śakti ning stri | si kaśuśrūṣān pinakaśaktinya |  
kaśuśrūṣān ngaranya satya malaki | anūt sabuddhi ning swāmī | mangkana  
ling sang hyang aji ॥

उरगे[ऽ]पि विषं दन्ते चित्ते मूर्खविषं मतम् ।

अहिते वन्दनं विषं नारीषु कुटिला गतिः ॥५८॥

Kalinganya | ikang ulā ring huntunya unggwan ing wiśa nika | mang-  
kana ikang durjana mūrkhā | ring cittanya unggwan ing wiśanya | kunang  
ikang wwang tan rowang ing enak | amatyani pinakawiśanya | muwah ikang  
stri | canggiḥ ring lakinya | unggwan ing wiśa nika | mangkana ling ning aji ॥

अनभ्यासे विषं शास्त्रमजीर्णे भोजनं विषम् ।

दरिद्रस्य विषं गोष्ठी वृद्धस्य तरुणी विषम् ॥५९॥

Kalinganya | ikang wwang angabhyāsa śāstra | yan harēp tan pārēp |  
dadi wiśa ikang śāstra ring wwang mangkana | mangkana ikang wwang ama-  
ngan | yan tan-jirṇa ring wētēng | tuwin harēp tan pārēp | dadi wiśa yan  
mangkana | kunang ikang wwang daridra | asing inucap de nika pinakawiśa |  
apan sawuwus ing janma kasyasih | dinalih harēp dening sugih | ling ning  
aji ॥

अमदनयुता कन्या युवती च रजस्वला ।

कान्ता पयोधरान्विता प्रमदा च हता स्मरैः ॥६०॥

Kalinganya | ikang strī anwam | turung ana rawat-rawat ing madane  
iriya | yeka kanyā ngaranya | kunang ikang strī bahu-rajaswalā yuwati  
ngaranya | hana pwekang strī kapētēk susunya | turung ika sinanggama | yeka  
kāntā ngaranya | muwah ikang strī huwus kasimbat ing hrū sang hyang  
smara | wahu-wahu mārī kasatan pangēne ning sañjata | yeka pramadā ngaran-  
ika | ling ing śāstra ||

विद्या सहस्रगुणिता परिशङ्कनीया ।

आराधितोऽपि नृपतिः परिशङ्कनीयः ।

भार्यागतिश्च कुटिला परिशङ्कनीया ।

अश्वोऽपि वेगगतितः परिशङ्कनीयः ॥६१॥

Kalinganya | ikang wwang manēgēs padārtha nikang śloka | haywa  
mangucap tēlas wirasanira sang hyang widyā | adyāpi gunitanēn pingsewu  
kēna | rasa ning śāstra | tathāpinyan ika sangśayanēn juga hana ning rasa sang  
hyang aji muwah-muwah | tan gagampangēn de sang mahyun wruheng  
panēgēs | mangkana ika sang ratu | pira sangkēpan ira ring pasamūhan ing  
bala | lawan mantrī nira | tēkeng aśwa gaja ratha sahāyudhanya | tathāpinya  
yogya sangśayanēn ika dening śatru nira | tan gagampangēn dening śatru  
lumagāna ring sira | mangkana ikang strī pinakabhāryā | adyāpi hana ri  
kisapwan tuwi | sēdēngnyan kinasihan dening lakinya | tathāpi yogya sangśaya-  
nēn wilut ing buddhinya | tau gagampangēn pāmbēkanya | mangkana ikang  
kuda | pira kari dērēsan ing pangrapnya | tathāpi yogya sangśayanēn dērēs ning  
gatinya mangrap | tan gagampangēn | ling sang hyang aji ||

न तृप्ती राज्ञो धनसंग्रहेण

न सागरतृप्तिरतो जलेन ।

न पण्डिततृप्तिः सुभाषितेन

न तृप्तिश्चक्षोः प्रियदर्शनेन ॥६२॥

Kalinganya | sira sang prabhu | pira kwehan ing kanaka rajata ratna  
wastra bhūṣaṇa | lawan artha sinimpĕnan de nira | tathāpi tan tṛpti manah  
nira mahyun muwa juga sira ring sarwa-drĕwya | ndatan santoṣa sira de nika |  
mangkana tekang sāgara | yan pira kwehan ing bañu prāpti manāmbĕh irika |  
tathāpi tan tṛpti ika dening bañu tumambĕh irikang jaladhi | tan kahanan kĕbĕk  
juga denya pratidina tĕka | mangkana teka sang paṇḍita | yan pira kwehan ikang  
aji śāstrāgama katama de nira | lawan pira kwehan ing karma śubhāśubha kapang-  
guh de nira | tathāpi ḍatĕng ika kabeh tan tṛpti sira de nika | tan warĕg  
sira dening gawe hala-hayu | muwah tan kĕbĕk juga wĕtĕng ira | sumimpĕn  
irikang aji kabeh | mangkana tekang cakṣur-indriya | yan pira tan kwehan ing  
tumĕkanana kahyun ika | tathāpinya tan tṛpti ika de nika manon asing sahana  
ning manohara winulatan mahyun mangko rahayu muwah-muwah | mangkana  
ling sang hyang āgama ||

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शास्त्रन्तदापीव वशान्प्रकाशात्

मूढस्य सन्तोष एवं लताभः ।

स कोटरे कुम्भ मतोन्यवेत्ति

धीज्ञानदीपः कुत एव दृष्टः ॥६३॥

Kalinganya | atyanta paḍang ing jñāna nira sang paṇḍita | tĕkap i göng  
nikang aji śāstrāgama ri hati nira mahāprabhāwa | iwa paḍanya nihan |  
kadyangga ning damar umunggw ing kuwung ing kumbha paḍanya | dumilah  
ring jro | tan katon ri heng | tathāpinyan katinghalan | hana mātra kukusnya  
ring jaba umijil panĕnggran iriya | mangkana teka sang wruh ing śāstra |  
hana mātra wijil ing śloka nirān makara-kara katon ing loka | yeka  
pangawruh ira yan apadang i jro | kunang ikang wwang mūḍha | kadyangga  
ning lungguh ning latā | yan kapanasan | kamĕrut mungkĕrĕd katrĕk | ndatan  
pasĕmi | kewala santoṣa | sangkṣepa ning jñāna sang widwān kadi damar |  
takwanakna ring sang wruh ri kalingan ing jñāna mahāwiśeṣa | tĕmĕn-tĕmĕn  
ling sang hyang aji ||

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द्विजातिरभिव्याख्याता देवतानामनुग्रही ।

प्रभुश्च योगयुक्तश्च चत्वारो[ऽ]व्यभिचारिणः ॥६४॥

Kalinganya | ikang tan adwa śabda nira ring loka | sang brāhmaṇa  
paripūrṇa ring caturweda | sira tan lēnok | muwah sang huwus anēmu dewā-  
nugraha | tan lēnok sira | muwah sang ratu yan wus prabhu cakrawarti | tan  
lēnok sira | sang paṇḍita | yan sira tēlas yukti gumawayakēn yoga wiśeṣa |  
kakawaśeng niṣkala-jñāna | tan lēnok sira | ika ta kapat ndatan kahanan lēnok |  
ling sang hyang aji ||

तपः परं कृतयुगे त्रेतायां ज्ञानमित्याहुः ।

द्वापरे यज्ञमित्याहुर्दानमेव कलौ युगे ॥६५॥

Kalinganya | ulah ngūni ring kṛta-yuga | ikang wwang atapabrata  
sinangguh wiśeṣa | mūlya kinalēwihakēn samangkā | kunang ring traita-yuga |  
jñāna sinangguh lēwih | jñāna ngaranya yoga | yeka winiśeṣakēn ing wwang  
samangkā | muwah ikang dwāpara-kāla | homa yajña wiśeṣakēn ing wwang |  
mapa ta lwir ning yajña | aśwamedha-yajñādi | yeka sinangguh lēwih | kunang  
kāla ning kali-yuga mangke | mās pirak sēkul ulam sinangguh lēwih dening  
wwang | matangyan sira sang sādhu | duhkha ri kāla ning kali-yuga | apan  
sinakitan dening wwang durjana mēta | sangkṣepanya | ikang durjana duṣṭa  
pinakawang awak ing sanghāra | apan magawe kahilangan ira sang sādhujana |  
matangyan sang ahyun ing buddhi rahayu | haywa sira tumūt anglarani ri sang  
sādhu mahāpaṇḍita | marapwan tan tumūt ta pātaka ning janma ring kali-yuga |  
ndatan sinangguh pāwak ing sanghāra | apan ikang wwang pāwak ing sanghāra  
ring kali-yuga | amukti mahāpātaka | tēmahnya ring kāla ning kṛta yuga |  
traita-yuga | dwāpara-yuga | yeka lawasnya dadi itip ning kawah | apan doṣanya  
n panglarani ri sang paṇḍita | mamati-mati sang paṇḍita | hetunya mamangguh  
pāpa | irikang kapintigan ing yuga | yeka sinangguh cakra-bhāwa | tuhun sukha  
ri tēka ning kali-yuga kewala | apan pinakapananghāra buddhi sang paṇḍita |  
pinakapāwak ing mangharuhara rāt | ginawe pananghāra sarwa rahayu |  
gatinya tinuwuhakēn ring kali-yuga | yeka śumīrṇakēn sarwa dharma gawenya |

प्रधानं शकटोपमं पुरुषो वृषभोपमः ।

ईशसारथिसंयुक्तं जगद् भ्रमितचक्रवत् ॥६६॥

Kalinganya | ika wyakti ning tigang yuga | maganti-ganti lawan kali-yuga | tēlung yuga malawan sayuga | sang pradhāna sira pangawak ing śakaṭa | sang puruṣa lumakwakēn buddhi hala-hayu | nimitta sang puruṣa makāwak wṛṣabha | kinon de bhaṭāra mangirida śakaṭa | amot pagawe ning janma hala-hayu | bhaṭāra Īswara sira pinaka-sārathi ning paḍati | kinon de bhaṭāra mahulun | amēcuta irikang sapi | awak sang puruṣa | ikang caturyuga kiping ing paḍati patang ulēr | tēwas ning inucap | ngūni tattwa nika | sang hyang sūrya candra pinakapacēk ing kiping patang ulēr | ikang candra kiwa | ikang sūrya tēngēn tattwa nira | apan dwādaśa-sūrya | dwādaśa-candra | hetu ning satuhan rwawēlas wulan wilangnya | sangkṣipta ning kiping papat wilangnya | hetu ning pacēk ing kiping rowēlas kwehnya | ikang bungbungan kālīh | rahina wēngi tattwanya | sang hyang dharma hiṇḍēn tattwa nira | ikang rajah tamah lawan daśendriya | lēmah katūt ing kiping tattwanya | mwang salwir ing rēgēd rumakēt irikang kiping | kunēng yan arēgēd duṣṭāmbēk ikang wwang ring kṛta traita dwāpara | pējah mangjanma | tumuwuh ring kali-yuga | kunang ikang wwang ring kali-yuga | yan rahayu buddhi-dharma ulahnya | yan pējah mangjanma | tumuwuh ring kṛta traita dwāpara yuga | yan apagēh buddhi-dharma ring kṛta traita dwāpara | mapagēh tuwuhnya irikang yuga tiga | kunang ikang wwang ing kali-yuga yan apagēh buddhinya marēgēd duṣṭa | mapagēh tuwuhnya ring kali angjanma | kunang prabheda ning janma ring kṛta traita dwāpara | yan tēka ning kali-yuga kāla | tan tumurun muwah angjanma irika | mulih maring puruṣatattwa | dadi dewa | manganti ring brahma-pada | wiṣṇupada | īśwarapada | yan tēka pwa ya kāla-māsa ning kṛta traita dwāpara | tumurun muwah mangjanma mānuṣa | nihan prabheda nikang wwang ring kali-yuga | yan prāpta ning māsa-kāla kṛta traita dwāpara | mulih ring pradhānatattwa | matēmahan tiryak sattwa magōng admit | sarwa kumilip | manganti ring sthāwara-jāggama | kunang yan kapangan kenum iring kṛta traita dwāpara | ikang sthāwara-jāggama | dadi manuṣya sārī ning

kapangan kenum | anghing kadyangga ning dyun wawadah hinggu | tan ilang  
gandhanya | hetu ning yuga sangsaya lungsur | kṛta-yuga matëmah traita |  
traita matëmah dwāpara | dwāpara matëmah kali muwah | hetu ning tan  
kawaśeng tapa magawe jñāna | tan kawaśeng jñāna magawe yajña | tan kawaśeng  
yajña magawe punyadāna | maweh mās pirak sèkul ulam | yeka wyaktinyan  
sangsaya mingsor | ling sang hyang āgama ||

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अन्नदानं कनिष्ठं च धनदानं च मध्यमम् ।

उत्तमं कन्यादानं च विद्यादानमनन्तकम् ॥६७॥

,I kang aweh sèkul | k a n i ṣ ṭ h a d ā n a ngaranya | ikang wwang adāna  
mās maṇik | m a d h y a m a - d ā n a ngaranya | muwah ikang wwang aweh  
kanyā | u t t a m a d ā n a ngaranya | muwah ikang wwang amarah-marahi  
dharma haji śāstrāgama | manuduhakēn ing hala-hayu ning ulah | a n a n t a -  
d ā n a ngaranya | tan-pahingan phala nika | ling sang hyang āgama-  
widhi ||

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एकाक्षरप्रदातारं दातारं नानुमन्यते ।

श्वानयोनौ प्रसूय तु चाण्डालो ह्यभिजायते ॥६८॥

Kalinganya | swabuddhi ning jauma manuṣya ring kali-yuga | yan hana  
sang wruh mangaji śāstrāgama | tinakwanakēn panēgēs nikang śāstra | katan-  
wruhnyākṣara salah-tunggal ing akṣara | huwus winarah | bisa ta ya wēkasan |  
kunang ujaranya | tan sang paṇḍita ring anu sangkan ing hulun wruh ring  
āgama śāstra | aku wruh ḍawak | mangkanāmbēk ning janma ring kali-yuga |  
yan hana wwang mangkana | huwus ta ya warēg amukti karma-phala |  
karma-phala ngaran ika phala ning gawe hala-hayu | pējah ta ya wwang  
mangkana | wēkasan mulih ring śwāna-yoni | śwāna-yoni ngaranya mang-  
janma ring camra | pējah ikang camra | mangjanma ta ya ring cāṇḍāla | mapa ta  
buddhi nikang cāṇḍāla | nihan prawrētti ning janma cāṇḍāla | tumuwuh ring  
kali-yuga | hana wwang anglarani wwang tan-padoṣa | angdalih-dalih hala  
ring sang sādhu-jana | amilarani ring sang sādhu | aneya-neya ring sang  
paṇḍita | amati-mati wiku | amaling | mangrañcab | manumpu | mamungpang |

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mamungpung | angrampas | ambegal | mangamuk | ambahud | angris | angupas |  
 angracun | maněluh | mandeṣṭi | maměměṇḍēm | mamiṣunākēn awēh ujar capala  
 pārūṣya | ningkiri ri wwang sugih | īrṣyā ring wwang aněmu bhāgya | malulut  
 ing drēwya ning para | ahewa ring kasyasih | sampe ring sang hyang tapabrata |  
 awalepa ring dharma yukti | agělēm angulah aṣṭaduṣṭa aṣṭacora | mawang  
 ṣaḍātātāyī | agělēm amatyani lēmbu | amatyani brāhmaṇa | bhujangga ṛṣi śaiwa  
 sogata | agělēm amatyani guru | wwang atuha | mangrubuhakēṇ ḍang kakahya-  
 ngan | amet dewadrēwya | mangalap guru | mangalap śiṣya | malaky arabi  
 samanya lanang | malaky arabi samanya wadon | hana malap ibunya | hana  
 malap anaknya | tan paratu | tan pawiku | tan pakabuyutan | tan pasanggar |  
 yeka ulah ning kali-sanghāra | tan hana sor | tan hana ruhur | kunang ikang  
 rāt | trang-trang langit | lēbu mēlēk | tahun wurung | hilan | prang mangeka-  
 deśa | lara ning wwang thāni-bala | sīma | dharma kalangka lāgyan | rusak  
 ing nagara | gēring urēm | muris | gigil amēwēh | mawang edau kawarangan |  
 pāmbēkan ing janma | tan atutur ing tuhan | tan panolih rāma-reṇa | mawang  
 kadang sānak | paling | pēngōng | mangkana swabhāwa ning buddhi ning  
 wwang ring kali-sanghāra | kunang ulaha sang mataki-taki dharma rahayu |  
 haywa sira milu kalulut ing pracāra nikang duṣṭa-citta ning kali-yuga |  
 marapwan tan tumibeng kawah | ling sang hyang aji ||

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भ्रूणहा पुरुषघ्नश्च कन्याचोरो[ऽ]ग्रयाजकः ।

अज्ञातसांवत्सरिकः पातकाः परिकीर्तिताः ॥६९॥

Kalinganya | b h r ū ṇ a h ā ngaranya mamatyani rareng jro wētēng |  
 p u r u ṣ a g h n a ngaranya mamatyani sang puruṣa | rwa lwir ika sang puruṣa |  
 ndya ta | yan hana wwang wīrya sugih wiśeṣa ring deśa nira | yeka puruṣa |  
 dhanawān ngaranira | muwah yan hana wwang bahu-śāstra | tan hana kapung-  
 gung ireng aji tattwāgama | yeka puruṣa śāstrawān ngaranira | k a n y ā - c o r a  
 ngaranya amaling ing rarā larangan | a g r a - y ā j a k a ngaranya alaky arabi  
 manglumpati kaka | tan panūt krama ning akakāri | a j ṇ ā t a s ā ṇ w a t s a r i k a  
 ngaranya masasawah salah māsa | yan hana wwang mangkana | tibā ring kawah |  
 dadi hitip ning niraya-pada | ling sang hyang aji ||

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गोवधो युवतीवधो बालवृद्धश्च वध्यते ।

आगारदाहश्च तथा उपपातकमुच्यते ॥७०॥

Kalinganya | nihan ulah nikang wwang ring kali-yuga | go-wadha  
ngaranya mamunuh lembu | yuwati-wadha ngaranya mamatyan wong  
waton | bala-wadha ngaranya mamatyan rare durung wruh ing hidèp |  
wrd dha-wadha ngaranya mamatyan wong huwus atuha tumakul |  
âgâra-dâha ngaranya angrañcab andukeni | yeka upapātaka ngaranya |  
yan hana wwang mangkana | tibā ring kawah | dadi hitip ning mahāniraya-  
pada | ling ning aji ||

ब्रह्मवधः सुरापानं सुवर्णस्तेयमेव च ।

कन्याविघ्नं गुरोर्वधो महापातकमुच्यते ॥७१॥

Kalinganya | nihan ulah nikang wwang ring kali-yuga | brahma-  
wadha ngaranya amatyan sang brāhmaṇa | surā-pāna ngaranya akon  
anginuma sajōng ri sang bhujangga śaiwasiddhānta | suwārṇa-steya  
ngaranya añolong mās | kanyā-wighna ngaranya mananggama rara  
durung māsa nika rowangēn ing masanggama tēhēr agring | makādi yan mati |  
yeka mamighnani kanyā | guru-wadha ngaranya amateni guru | yeka  
mahāpātaka ngaranya | yan hana wwang mangkana | tibā ring kawah | dadi  
hitip ning rorawa-pada | ling ning aji ||

स्वां पुत्रीं भजते यस्तु भजते यस्तु मातरम् ।

यश्चोद्गृह्णाति तल्लिङ्गमतिपातकमुच्यते ॥७२॥

Kalinganya | swaputrī-bhajana ngaranya wwang arabi anaknya |  
mātr-bhajana ngaranya wwang arabi ibunya | lingga-grahana  
ngaranya wwang anāhasa andēdēl lingga | arca | kabuyutan | angrusak umah  
ning dewa sang hyang | sakalwiran ing angrusak lingga | arca | tinugēl-tugēlnya

makādi | yeka lingga-grahaṇa ngaranya | mangkana pāmbėkan ing janma wwang  
ring kali-yuga | hetunyan tan sama lawan wwang ring kṛta traita dwāpara |  
pāmbėkanya | yan hana wwang manūt ing pracāra ning janma ring kali-yuga |  
atyanta ring kuhaka-buddhi | makangūni lingga-grahaṇa | yeka tibā ring  
kawah | dadi hitip ning mahārora-pada | inajarakēn atipātaka ngaranya |  
ling sang hyang aji ||

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उत्पलस्यारविन्दस्य मत्स्यस्य कुमुदस्य च ।

एकयोनिप्रसूतानां तेषां गन्धः पृथक् पृथक् ॥७३॥

Kalinganya | u t p a l a ngaranya tuñjung biru | a r a w i n d a ngaranya  
tarate | k u m u d a ngaranya tuñjung pinghe | tuñjung bāng tuñjung sindūra |  
m a t s y a ngaranya iwak-loh | pada ika saking bañu | kawijilan ika | tathāpinya  
tan sagandhanya | bheda juga ring satunggal-satunggal | mangkana tikang  
wwang dumadi janma | yan tumuwuh ring kali-yuga | haywa makabuddhi ri  
pāmbėkan ing wwang ring kali-yuga | anėlata ta sira makāmbėkan duk kadi  
buddhi ning wwang ring kṛta-yuga | ring traita | ring dwāpara | anggugwanana  
dharma rahayu | marapwan umulih dewatā muwah | apan ing wwang dumadi  
mānuṣa | dadi ning dewa ngūni | kurang yoga | ya tāngdadi mānuṣa | ndon  
ing mangkana salah kalinganya | huwus ing dadi manuṣya | akṛti kinkinēn  
mārga ning tan dadi tiryak | ikang janma ngaranya | durgama tēmēn-tēmēn |  
wiṣṭinya | yan anūt ing ambėk hala | nihan kapratyakṣan ika | ton-tonēn ikang  
sattwa lawan mānuṣa | tan adoh prawṛttinya | patitah bhaṭāra prabhedanya |  
ikang sattwa tan hana jñāna wiśeṣa | kunang ikang wwang kinahanan ing jñāna  
wiśeṣa | ika tatan bheda de bhaṭāra maweh hurip | apan ing sattwa tiryak | dadi  
ning janma tan arēp ing dharma rahayu ngūni | matangyan tan hana kadi sang  
hyang dharma | pinaka-hambal ning mulih dewatā muwah | kunang ika yan  
tan bhāgya ning awak | maluy ika mānuṣa | akṛti muwah | pilih-pilih prabheda  
lawan ikang janma kasyasih | mapa ta phala sang hyang dharma kinawruhan |  
yan tumuwuh malih | rwa pakolihnya | ndya ta tēmahnya | wīryawān | śāstra-  
wān | mapa sādhana sang wīryawān umaluy irikang kadewatan | dāna dharma  
pinakahawan ira | mapa pakolih sang śāstrawān | phala nira kinahanan ing  
śāstra | tapabrata pinakasādhana | lawan sira mawās ring sarwa-tattwa | lwir

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ning utpatti | sthiti | pralīna | yeka bhuwana-tattwa | kinawruhan ika | katiga  
de sang śāstrawān | ingèt-ingètèn | ling sang hyang aji ||

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धनं विभूषणं लोके मुखस्य विमलं धनम् ।

धनं स्वर्गस्य सोपानं धनं दुर्गतिवारणम् ॥७४॥

Kalinganya | ikang mās pinakadrēwya ning sugih | kinārya bhūṣāṇa  
donya ring loka | muwah ikang mās | akārya bungah ing wadana phalanya |  
kunang yan pinakasādhana ning swarga-sopāna | dānākna ring sang brāhmaṇa  
wedapārāga | muwah ring sang paṇḍita | adulurana sukha-citta | rahayu ning  
buddhi | yapwan ikang mās tan linwang maring dharma | tan hana mās tumūta  
paratra ring sang sumimpèn irika | pilih-pilih ikang mās pinakahawan ing  
kapatin | pilih-pilih mārğa ning kalēbu ring kawah | yan salah dening matingkah  
yeka hetu sang paṇḍita tan aharēp sira unggwan ing mās | kewala sang hyang  
dharma pinakamās-manik ira | lanā sinimpèn ing hati | adyāpi tēka ring  
kapatinira | ling sang hyang aji ||

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दग्धं दग्धं पुनरपि पुनः काञ्चनं कान्तिवर्णम् ।

घृष्टं घृष्टं पुनरपि पुनश्चन्दनं चारुगन्धम् ।

छिन्नं छिन्नं पुनरपि पुनश्चेक्षुदण्डं सखण्डम् ।

भावान्ते [s] पि प्रकृतिविकृतिर्जायते नोत्तमानाम् ॥७५॥

Kalinganya | ikang mās ngaranya inaluban ta ya muwah-muwah | ri  
wēkasan suteja warnanya | makārya harṣa ning tumon phalanya | mangkana  
ikang candana | cinacal-cacal linwang muwah-muwah | tēkeng dalēm ing twasnya |  
ri wēkasan sangsaya ring atisaya wanginya | makārya harṣa ning angambung  
phalanya | nihan ikang tēbu | tinugèl ta ya sakhaṇḍa-khaṇḍa | saking tung-  
tungnya | malah tēka ring bungkah | ri wēkasan ta ya rinasa-rasa yan pinangan  
surasa ning manisnya | ndi ta ya pangrasa ning amangan | kalinganya | sang  
tumon ing rūpa-warna rahayu | mās aji ning warna | ndi ta wēkas ing panon  
sang manon | mangkana ikang candana | mawangi inambung dening anggandha |

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ndi teka wêkas ikang pangambung | lawan ikang manis ning tēbu | rinasaning  
jihwā manisnya | ndi teka wêkas ing rasa | kalinganya | rūpa | gandha | rasa |  
yeka mūla ning janma tumuwuh | yeka prakṛti lawan wikṛti | ikang wikṛti  
mareng prakṛti | dadi nara | ikang akṣara na | tan pasangkan tēkanya | ikang  
akṣara ra | langgēng hananya ring rāt | sangkṣepanya | ikang na amor ing  
ra | hetu ning rāt tumuwuh | hetu ning rāt matēmahan pati | yeka  
ingētakna tēkanya | lawan ulihnya | yeka dharma ngaranya | ling sang wruh |  
ikang mētu | kalawan lungḥā tan hana kottamanya | matangyan mangke  
tangabhyāsanēn | prih-prih haywa lungḥā | haywa tēka | ling sang hyang aji ||

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सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

चक्रवज्जगतः सर्वं वर्तते स्थावरजङ्गमम् ॥७६॥

Kalinganya | ikang rāt ngaran ika | tan hana tan katamanana sukha-  
duhkha | ikang sukha lawan duhkha | tan pakahēlētan jātinya | tan apilih  
unggwanya | ring sugih tuwi | tan ucapēn ikang kasihan | huwus karuhun  
ikang jagat kabeh | sahana ning sthāwara-janggama | tan hana kaliwatan |  
hetu ning hana tapabrata | yoga | samādhi | puṇyadāna | dharma | amrih  
kēdikan ing duhkha | göngan ing sukha | nimitta ning sang wruh ring dharma |  
tan harēp aweha duhkha ring sama-sameng tumuwuh | pinrih nira litan ing  
duhkha nira ring janmāntara muwah | apan krama ning jagat kabeh | weweh  
winewehan | ahutang anahur | apihutang sinahuran | amalat winalat | kāraṇa ning  
sang wruh ring dharma | tan harēp amalat drēwya ning len | mangkana kahila-  
hilanya | anghing kinkinēn anginakana buddhi ning sama-sama tumuwuh |  
haywa aweh lara ning hati ning len | ling sang hyang aji ||

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अतिथिश्चापवादी च द्वावेते मम बन्धवः ।

अपवादी हरेत् पापमतिथि स्वर्गगामकः ॥७७॥

Kalinganya | a t i t h i ngaranya wwang kasyasih sasangkanya | sambhira-  
manēn ing sēkul iwak sakawaśa | haywa ta makadon pamalēsanya | phalanya

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ri teka ning kapatin ikang dhinarman anuntun maring swarga | yeka pūjātithi  
 ngaranya | a p a w ā d i ngaran ika haywa mandalih-dalih ring nora | haywa  
 mangueap ing hala | yan tuhu ning hala | sakalwiran ing andalih ring  
 hala | tatan tātēn ika | kahila-hilan ing apawādi | anggantenī sapāpa pātaka  
 ning dinalih | mwang inueap ing hala | yeka apawādi ngaranya | ling sang  
 hyang dharma-śāstra | tēmēn tēmēn ||

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ललाटाज्जायते विप्रः क्षत्रियो बाहुजस्तथा ।

ऊरुभ्यां जायते वैश्यः शूद्रस्तु पादजस्तथा ॥७८॥

Kalinganya | pat tikang jauma ngaranya | mijil saking awak sang hyang  
 Brahmā ngūni | inajarakēn catur-warna ngaranya ring loka | wipra ngaranira  
 sang brāhmaṇa | mijil saking lalāta bhaṭāra Brahmā | kārya nira mamūjā |  
 mahoma | mayajña | majapāmantrāyogāsamādhi | mangawruhi sarwa-śāstra |  
 sira sthāna ning catur-weda | sira wiśeṣa jāti ||

Kṣatriya ngaranira ratu | mijil saking bāhu sang hyang Brahmā | kārya  
 nira wruh ring ayuddha | ring sarwa-śāstra | wruh ring dhanuh | śrī-sampanna  
 ya ta sira | wīryawān ing rāt | wiweka rumakṣa ri sang brāhmaṇa kārya nira |  
 maweh dāna | rumakṣeng rāt | śūra watēk prang | masih ring kasyasih | ahalapi  
 durjana | panghōhan ing sang sādhu ||

Kunang ikang waiśya | wwang thāni jātinya | mōtu saking pupu sang  
 hyang Brahmā ngūni | kārya nira rumakṣa ng lēbu | magaga masawah-sawah |  
 mananēm-nanēm sakalwiran ing sarwa-wija tinandur nira | amētwakēn pangan  
 ing rāt | pinakahulun de sang kṣatriya ||

Muwah ikang śūdra | bañjakriya | mōtu saking talampakan suku sang  
 hyang Brahmā | kraya-wikraya gawenya | kraya-wikraya ngaranya madol atuku  
 madagang alayar | mahutang mapihutang | mamarēkakna bhūṣaṇa | pinakahulun  
 de sang kṣatriya | nahan prabheda ning kārya ning catur-janma | ikang kṣatriya |  
 waiśya | śūdra | paḍa bhakti matwang ring sang brāhmaṇa | pinakaguru  
 katattwanira de sang kṣatriya waiśya śūdra | kunang yan tan mengēt ing krama  
 nira sowang-sowang | yeka jagat harohara ngaranya | tan wring sor tan wring  
 aruhur | acarub ngaranya | tatan asor tatan aruhur | yeka cihna ning rāt-sang-  
 hāra | samangkana tang jagat kabalik | tan ana sānak kadang-warga | mwang

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paman tuwwa (?) | adyāpi bapa ibu tan kinawēdyanya | langghana ri sang sinang-  
 guh atuha-tuha mwang guru | amatyani pinatyan lawan sānaknya mwang  
 paman tuwwa (?) | yadyapi bapa pinakaśatrunya | makweh prang | lēbu mēlāk |  
 hudan tan tumibā | tahun tan dadi | gēring urēm uris gigil amōwēh tāmba tan  
 mandi | cacab magalak maling makweh | apan ikang rāt tan paratu | tan pabapa-  
 ibu tan pakabuyutan tan pasanggar | tan apilih sing den patyani | hana sang  
 brāhmaṇa minrang | sang paṇḍita śaiwa sogata ṛṣi pinrang pinatyan makahetu  
 galaknya | makapangaya yeka waninya | laṇḍapi sañjatanya | mawērē sadā  
 buddhinya | pēngōng bingung | kadyangga ning liman awērē ikang asārathi tuwi  
 tinujah denya | haywenucap ikang wwang lyan | makahetu palingnya ring  
 hala-hayu | kadyangga ning iwak ing sāgara paḍanya iwak pinanganya | mang-  
 kana swabhāwa ning wwang ring kali-yuga | paḍanya janma pinanganya |  
 wyaktinya pinatyan tinawan kinārya dagangan | dinol winēlinya | matangyan  
 sang wruh haywa sira tumūt ri buddhi ning wwang ring kali-yuga ॥

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कश्चित् प्रश्नो विवादार्थं कश्चिद् बालसमर्थनः ।

कश्चित् परपरीक्षार्थं कश्चित् परिभवाय च ॥७९॥

Kalinganya | ikang patakwan ing wwang | hana ujar makadon acēngil |  
 hana ujar makadon patakwan kadi pataña ning rare | hana ujar makadon parī-  
 kṣā mahyun wruha ri prakāra ni guṇa ning tinañan | hana ujar makadon ahyun  
 kālahan ing tinakwanan | nahan ika prabhedanyan papat | wiwādārtha |  
 [.....] | parīkṣārtha | paribhawārtha | ya ika ujar patakwan papat |  
 asing awakan ing pataña | mangkana juga kawruhakna dya sang widagdha  
 puruṣa ॥

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यथा चतुर्भिः कनकं परीक्षितम् ।

निघर्षणाताडन-च्छेद-तापनैः ।

तथा चतुर्भिः पुरुषः परीक्षितः ।

श्रुतेन शीलेन गुणेन कर्मणा ॥८०॥

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Kalinganya | de sang amarikṣa ng ċmās | nyan kramanya | n i g h a r ṣ a ṇ a  
 ngaranya makakāraṇa pangdadar | t ā ḍ a n a ngaranya makakāraṇa pamalu |  
 c h e d a n a ngaranya makakāraṇa panugēl | t ā p a n a ngaranya makakāraṇa  
 panglēbur | mangkana mamarikṣa ng ċmās ||

Kunang pamarikṣa puruṣa | yan madoh sangkanya | tan hana wruh ri  
 kajanmanya | yan pinarikṣa | makadon kawruhana kajātinya | nyan prakāra  
 ning parikṣā | ś r u t e n a makakāraṇa haji ika kinawruhananya | ś ī l e n a  
 makakāraṇa śilanya lawan tan-suśilanya | g u ṇ e n a makakāraṇa ng kawru-  
 hakna kabisanya | k a r m a ṇ ā makakāraṇa ng kawruhakēn ing gawenya | ikang  
 inulahakēnya | yeka de ning umingētakēn kula ning wwang | katon ika yan  
 wwang sujanma lawan tan-sujanma ākārenggitanya ||

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आचारः कुलमाख्याति देशमाख्याति भाषितम् ।

हृदयं चक्षुराख्याति वपुराख्याति भोजनम् ॥८१॥

Kalinganya | ikang ācāra mamarahakēn kula ning wwang | ikang bhāṣa  
 mamarahakēn panangkan ing deśa ning wwang | ikang mata mamarahakēn hala-  
 hayu ning hati ning wwang ing jro | ika śarīra mamarahakēn kurang ing bhukti  
 lawan pēnuh i bhukti | mangkana panēngēran ing solah ing wwang ||

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आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।

नेत्रवक्त्रविकारेण जायते च परीक्षितः ॥८२॥

Kalinganya | tingkah ing sang mahyun amarikṣā hala-hayu ning janma  
 wwang | nēm prakāraṇa | ndya ta | ā k ā r a ngaranya papinḍan ing rūpanya  
 tinghalana | tēmbeyanya | i n g g i t a ngaranya ringaringanēn sasmitanya |  
 tinghalakēn polahnya | g a t i ngaranya lakunya tinghalana | kapingtiganya |  
 c e ṣ ṭ ā ngaranya kētēktig ing awaknya tinghalana | kapingpat ika | b h ā ṣ i t a  
 ngaranya pangucap-ucapnya ingētakna | kapinglimanya | hana ta muwah panēngē-  
 ran ing wēkasan | ring mukha mwang mata | yan wikāra paninghalanya |  
 w i k ā r a ngaranya hana rēngat ing mata lawan mukha katon | apan ulat ing

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durjana lawan sang sādhu | makweh prabhedanya | lwir ing ulat ing durjana  
 mengas chala-mukhanya | apan mengas atinya | apan hatinya mesi kaduṣṭan |  
 mangkana tingkah ing wwang yan masādhya hala | kunang sang sādhu tumung-  
 kul ararēm śānta sonya mamanisi tinghal ira | apan dalēm ing hati nira tan  
 pasādhya hala | kewala nirmala sadā | mangkana kramanya ling sang hyang śāstra ||

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आपद्गतो[ऽ]पि दोषज्ञो धर्मशास्त्रं न वर्जयेत् ।  
 सरोरुहं यथा भृङ्गश्छिन्नपक्षो[ऽ]पि ज्ञातिभिः ॥८३॥

Kalinganya | doṣajña ngaranira sang paṇḍita | āpa d-ga t a ngaranya  
 tēka ning laraning wong waneh doṣa sira dening durjana | tathāpinya ngkana |  
 tan patinggal dharma mwang śāstrāgama sira | tan surud sira ring ulah rahayu |  
 makakāraṇa swajāti nireng paṇḍita | kadyangga nikang bhṛṅga | b h ṛ n g g a  
 ngaranya bhramara | c h i n n a-p a k ṣ a apituwi tugēl hēlar ika | tathāpinya  
 tan patinggal kambang ing saroruha inisēp ika | pisaningū mangisēpa puriṣa |  
 taha tan mangkana | mangkana sang paṇḍita | pisaningū sira ngangēn-angēna  
 hala ri sama-sama nira tumuwuh | tah tan mangkana ulah nira | yadyapi wehana  
 larāmbēk sira | mwang dalihēn durjana dening wwang | tan pangangēn-  
 mangēn ahala sira ring loka ||

#### 84. DAŚA-PARAMĀRTHA, DAŚA-MALA, NAWA-SANGA

Nihan daśa-paramārtha | kawruhakna de sang sewaka-dharma | sang  
 tumaki-taki ambēk awiratin | sang mahyun walwi mānuṣa-jāti | kang sangkan  
 ing luput ing pāpa kawah | ya ta ulahakna ikang daśa-paramārtha || ndya ta |  
 tapa | brata | samādhi | śānta | sanmata | karuṇā | karuṇi | upekṣā | muditā |  
 maitrī || kramanya | t a p a nga ambēk kawiratin || b r a t a nga anglongi sakawisaya  
 ning mahurip || s a m ā d h i nga mābhyāsa atanging wēngi angitung sang hyang  
 dharma || ś ā n t a nga śabda tunggal tan lēñok || s a n m a t a nga tunggal karēp  
 ira kewala ring karahaywan | dera gawayakēn || k a r u ṇ ā nga awēlas ri sasama  
 ning mahurip || k a r u ṇ i nga asih ring sarwa tumuwuh | muwah sakweh ing  
 sarwa sato || u p e k ṣ ā nga wruhing hala-hayu | ata mamarahi ring wong mūḍha |

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maring apèkik || m u d i t ā nga ambèk ayu lègeng buddhi | tan purik yen pini-  
tuturan || m a i t r ī nga aweh śabda rahayu ring sasama ning ahurip ||

Nihan ambèk daśa-mala nga | tan yogya ulahakna | lwirnya | tandrī | kleda |  
lēja | kuhaka | metraya | mégata | rāga-strī | kuṭila | bhakṣa-bhuwana | [kimburu] ||  
t a n d r ī nga wwang sungkanān | lēson balēbēh sēmpēnēh adoh ing rahayu |  
anghing hala juga kaharēpnya || kleda nga ambèk angēlēm-ēlēm | merangan  
maring harēp | tan katēkan pinakṣanya || lēja nga ambèk tamah | agōng trṣṇā |  
agōng lulut asih | maring hala || kuṭila nga parachidra | pesta peda ring  
kawēlas asih | pramāda pracale | nor ana wwang den keringi || k u h a k a nga  
ambèk krodha | agōng runtik | capala-śabda | banggaporaka || m e t r a y a nga  
bisāgawe ujar mahala | sikara-dumikara | wiwiki-wiweka | sapa kadi sira | botā-  
rṣā rabi ning arabi | tan hana ulahnya rahayu | yan mētū śabdanyārūm amanis  
anghing hala ri dalēm | tan papilih buddhi cawuh | kāla ri hatinya | purikan ||  
r ā g a - s t r ī nga bahud lañji wawadonēn | rambang panon | b h a k ṣ a - b h u w a n a  
anḍēṇḍa sasama ning tumuwuh | akirya ring wwang sādhu | ardeng pangan  
inum | hangkāra śabda prēngkang || k i m b u r u nga anghing gawene akirya-kirya  
drēwe ning wwang sādhu | tan papilih | nor kadang-sānak-mitra | yata memet  
drēwe ning sang wiku || mangkana krama ning daśa-mala | tan rahayu ||

Nihan ambèk nawa-sanga nga marapwan sira siddha rahayu | lwirnya |  
andrayuga | guṇabhikṣama | [sādhuniragrha] | widagdha-prasanna | wirotā-  
sādhāraṇa | kṛtarājahita | tyāga-prasanna | śūra-lakṣaṇa | śūra-pratyayana | sanga  
kwehnya || a n d r a y u g a nga prajñā ning dharmātutur | watēk angaji | wi-  
dagdha wruh ring hala-hayu || g u ṇ a b h i k ṣ a m a nga sādhu sira ring artha ning  
gusti | lumang-lang sira ring pakewēh | upekṣā sira rorowang | anūt sakrama  
ning wwang akweh | enak de nira kṛta rahayu || s ā d h u n i r a g ṛ h a nga sādhu sira  
ring wawadon | tan cēkap sira ring sama-sama wwang || w i d a g d h a - p r a s a n n a  
nga tan mamangan sira ingaturan śabda tan-yogya | tan sungsut purik sira |  
prasanna-buddhi nira euak || w i r o t a s ā d h ā r a ṇ a nga wani tan karahatan |  
[tan ?] asor ing ujar | mrih ring nīti || k ṛ t a r ā j a h i t a nga wani asor | wruh  
ring Kuṭāramānawādi || t y ā g a - p r a s a n n a nga tan panēngguh angel |  
yen ingutus dening gusti || ś ū r a - l a k ṣ a ṇ a nga tan anēngguh wēdi | enggal  
tan asuwe | ś ū r a - p r a t y a y a n a nga bhakty agusti | śūra-lakṣaṇa ring papē-  
rangan | sumangga ring pakewēh | rumakṣa ring gusti || iti ambèk nawa-sanga |  
kayatnākna kramanya | sowang-sowang | rahayu dahat | yan kalakṣaṇan ||o||

## ITI ŚLOKĀNTARA

## TRANSLATION

May there be no impediments.

### 1. TRUTH IS THE HIGHEST

Brāhmaṇa among men, the sun among the luminaries, the head among all limbs, and truth among the dharmas is the highest.

Thus the dharma is to be heard by those who are desirous of knowing the specific character of human incarnation. No human being is superior to a brāhmaṇa. Brāhmaṇa is one who has controlled brahmacarya. They are of three categories—śuklabrahmacārī, śawalabrahmacārī, kṛṣṇabrahmacārī. Among human beings they are the superior ones.

Śuklabrahmacārī is one who has not married since childhood. He is neither averse nor impotent. Even when he comes to old age, he does not marry. He does not talk to women even once [in his life]. Such a one is known as a śuklabrahmacārī.

Śawalabrahmacārī is one who marries only once and not a second time even if his wife is taken by death. He does not marry again to the end of his life. He does not talk of taking a wife. Such a one is a śawalabrahmacārī.

Kṛṣṇabrahmacārī is one the limit of whose marriages is four. Beyond that he does not marry. Who in the world serves as a model for him? It is Lord Rudra who has four dēvīs : Umā, Ganggā, Gaurī and Durgā. These dēvīs are the four sisters. Kṛṣṇabrahmacārī follows Rudra. Well, he knows the time and place for association with his wives. These are the characteristics of each brahmacārī.

As regards the luminaries there is none as bright as the sun. In the universe he stands highest among the bright ones.

Among all the limbs of the body there is none superior to the head.

Similarly among the dharmas there is none higher than truth. It is most elevated in the universe.

## 2. DĀNA (charitable gifts)

A gift given on the full or new moon day yields ten-fold [merit], on the eclipse day a hundred-fold, on a śrāddha day (when the moon is in the Virgo) a thousand-fold, and on the last day of the lustrum the merit is boundless.

*Yuga* “an astronomical cycle of five years, a lustrum (especially in the cycle of Jupiter)”—MW.

Full moon and new moon days are the time for pious people to give gifts for acquiring merit. The Lord returns such a gift by the award of ten-fold merit.

The eclipse of the moon as well as the eclipse of the sun are also the times for pious people to give gifts in order to acquire merit [as against the evil influence exercised by the eclipse]. The Lord returns such a gift by the award of hundred-fold merit.

Another occasion when the pious give meritorious gifts is the time when the moon stands in the Virgo [and when annual offerings are made to the deceased parents and elders]. The Lord returns such a gift by the award of thousand-fold merit.

Similarly the last day of the lustrum is the occasion for the pious to give meritorious gifts. The Lord returns such a gift by the award of merit without limit. This is to be taken to heart by those who want to attain to the highest.

## 3. CHARITY TO A BRĀHMAṆA

A gift to a non-brāhmaṇa yields an equal amount of merit, to a nominal brāhmaṇa twofold merit, to a learned brāhmaṇa a thousandfold merit, and to a brāhmaṇa who has mastered the Vedas to their very ends the merit is boundless.

It is the duty of the pious to give meritorious gifts. When the gift is given to a person of ordinary birth, one who is not related to a brāhmaṇa, who is not a paṇḍita, who has not performed tapa or brata, the return [in the form of merit] given by the Lord is onefold. When the meritorious gift is given to one related to a brāhmaṇa, the pious person gets in return twice the merit. Again when it is a brāhmaṇa to whom the pious person gives the gift the Lord

returns it in the form of merit which is a thousandfold. In the case of a brāhmaṇa who has mastered the Wedas from one end to the other, the Lord awards boundless merit to the giver of the gift. A wedapārāga brāhmaṇa is one who knows the Vedic scriptures wholly and completely.

#### 4. CHARITY WITH A PURE HEART

Even if the gift be small (or insignificant) but is made with devotion, it brings enormous merit, like a sprouting seed of the banyan tree.

Even though the gift given by the pious be small but that it should produce happiness in the mind of the donee, because of the purity of the heart of the donor, the resultant fruit accruing to the giver would be immense and plentiful. A parallel is afforded by the seed of a banyan tree, which once it has burst open, if cared for and looked after, finally increases in greatness. It affords shelter to all men who come to seek it whether they be of low, middle or high birth. Similarly if a small meritorious gift is given with a pure heart, the Lord grants immense merit.

*wiji* in OJ. has no variants. We have taken it as the Sanskrit *wīja* = *bīja*.

#### 5. CHARITY BESTOWED WITH ANGER

Even if the gift be boundless, but because of its being bestowed with anger, the resultant is mere ashes just like the throwing of a spark of fire on [an accumulation of] hey.

If the gift being given to paṇḍitas be so great as to have no limits, if it is given to a whole lot of brāhmaṇas, and in all variety of precious objects, but if it is sullied by a wrathful mind, a mind raging with fury and frowns, the accruing puṇya is not genuine. It is because the giver is grieved over the lessening of his possessions—"Alas ! my wealth [now being given] will take long to return to me". This gift is known as a dāna-bhagna "a shattered gift". It will bring him no glory or good name.

A parallel is afforded by a big heap of hey on which is dropped a spark of fire. The spark finally destroys the mountain of grass. The whole is reduced to ashes, nothing more is left. The same happens to a mountain of gifts which perishes by the little spark of anger.

In short, a gift if sullied by an angry mind perishes away. Hence one wishing to perform meritorious gifts should clean his heart of all that is ignoble.

## 6. TRUTH IS SUPREME

Constructing a tank is more meritorious than constructing a hundred wells. Performing yajña is more meritorious than constructing a hundred tanks. Begetting a son is more meritorious than performing a hundred yajñas. And truth stands higher than begetting a hundred sons.

One who constructs a hundred wells is superseded by one who makes a single tank. One who constructs a hundred tanks is superseded in merit by one who performs a single yajña. One who performs a hundred yajñas is superseded in merit by one who begets a single son, provided the son is virtuous and brilliant. Again one who begets a hundred sons is superseded by truth. In short, the fruit of being truthful supersedes all. Hence the virtuous should not be untrue either in brata (i.e. resolve), in speech, or in action (cf. the usual Sanskrit phrase : *manasā vācā karmāṇā*).

## 7. NOTHING IS HIGHER THAN TRUTH

There is no dharma higher than truth. There is no degrading sin lower than untruth. That dharma should obtain in the three regions of the universe, truth should not be suppressed or violated.

## 8. SIN ACCRUES FROM UNTRUTH

Untruth towards a lower creature brings tenfold sin, towards a human being a hundredfold sin, towards a king myriad-fold sin, while towards ascetics and Gods the sin is limitless.

If a person speaks a lie to a lower creature he suffers from his sin for ten years. If he speaks a lie to a human being the period is hundred years, while in the case of a king it is a thousand years. And if it be to a paṇḍita or to a God the sin is limitless. So say the Holy Scriptures.

## 9. DHARMA ALONE LASTS

Youth and beauty do not last. Hoards of wealth do not last. Asso-

ciation with dear ones does not last. Hence one should practise [constantly] dharma [and dharma alone which does last].

Youth as well as beauty are not of the constant kind. Wealth and accumulations of possessions are also not constant. Again the earthly pleasures of man, such as eating and sleeping with his wife, are not constant either. Therefore one should devote oneself to dharma alone. One will not have the upper hand of one's fellow-men. [Further] one should ask a paṇḍita as to the details of virtuous conduct (dharmaśāśana). Thereby one will avoid sin. Such is to be the course of conduct of human beings.

#### 10. KARMA ALONE FOLLOWS IN THE HEREAFTER

Fortunes stay back at home. Friends and relations stay back at the crematory. It is only the deeds, both good and evil, that follow [the departing soul] like a shadow.

Gold, silver, and jewelry i.e. all kinds of wealth — nothing follows, if death comes. Their limit is the home. It is taken possession of by the sons, grandsons, and great-grandsons. If sons, grandsons and the other progeny should be of evil mind a fight takes place. It may even come that they kill and they are killed.

As to sons and relatives their limit of following the deceased is the crematory.

What follows the dead are good and evil deeds. Even when the soul has departed, they accompany it. If the deeds are evil, he falls into hell. If the deeds are good, he attains heaven. Where the soul (prāṇa) goes, there go the deeds. Good and evil deeds accompany the soul in its new reincarnation. Deeds are the companions of the soul. One should ask about the significance of deeds from those who know. That is why there is what is called instruction from the paṇḍita. Thus one will be released from hell and reincarnation.

#### 11, 12. DISEASES OF THOSE COMING FROM HELL

A childless person, impotent, eunuch, weak and emasculated, kilu (?), fleshy\*, bilious, with a defective tongue, anggu (?), polyuric, hare-lipped,

deaf, epileptic, insane, leprous, one suffering from abdominal diseases, wigantika (?), lame, hunch-back, blind by both eyes, blind by one eye, dwarf, phlegmatic and defective eyes.

\*Fleshy is only a literal translation of *māṃsī*. We would expect it to be some horrible disease. Compare *māṃsapāka* a disease which destroys the membrum virile; or *māṃsārbuda* another disease of the membrum virile; in both words *māṃsa* refers not to flesh in general, but to the flesh of the generative organ.

A n a p a t y a means one who has no progeny. A k ā m a r a s a means one who is impotent (the literal meaning of the Sanskrit word is 'one who gets no enjoyment out of kāma'). K l i b a means a eunuch. W a l a w a d i (?) means one who is a woman and not a woman (that is a woman in all outward appearance but without feminine generative organs). K i l u (?) means a round fat (?) person. M ā n g s ī means with fleshy protuberances, swellings, etc. (g e m - b o l ě n). P i t t ī means an asthmatic person (m ě n g i), one who is dropsical (b u s u n g), etc. K u j i h w a means a dumb person. A n g g u (?) means rheumatic (j i n g k ě n g). M ū t r ī is one who is always passing urine. B h i n n o ṣ ṭ h a means one with split lip. W a d h i r a means deaf. N i m a t t a is epileptic. U n m a t t a is insane. K u ṣ ṭ h a is leprous. R o g a k u k ṣ i means one who has all kinds of stomach-diseases. W i g a n t i k a means haunted\* (s a n g a r). K h a ṇ ṇ j a means one who limps. K u b j a is a hunchback. A n d h a means blind. E k a d ṛ k means one who has only one eye. H r a s w a means a dwarf or one whose arms are not straight (?). Ś l e ṣ m a means a person suffering from discharges of nasal mucus, whose speech is defective (?), etc. K u n e t r a means one who has all kinds of eye-diseases as his scourge, ... etc.

All these are the marks of his having come from hell. After the end of his evil deeds he is released from hell in the domain of Yama, only to be made to fall into the middle region.

Therefore one should abandon all kinds of evil thoughts. Such thoughts lead to sufferings of birth. That is why people are punished by Lord Yamarāja. Again one who is scared by an evil mind should be instructed. He must be forbidden to torment fellow beings, and so much the more to afflict the wise. Even if he be a God but have wrong intentions, and be negligent or deficient in the performance of yoga—he will be doomed.

\*Mod. Jav. *sangar* "bringing ill-luck or misfortune; not as it ought to be, not healthy, haunted". Similarly in Sundanese.

### 13, 14. DECLINING BIRTH-CYLE OF THE SINFUL

The hell for Gods is the being born as human beings. The hell for human beings is the being born as cattle. The hell for cattle is the being born as forest animals. The hell for forest animals is the being born as birds. The hell for birds is the being born as vicious animals. The hell for vicious animals is the being born as biting animals\*. The hell for biting animals is the being born as poisonous creatures. For poisonous creatures.....

*damṣṭrī* also means 'a tusker', but the context demands a fanged creature.

An existence overshadowed by evil intentions is termed an accursed existence. For example, the fish is haunted by water [and it can live nowhere else]. Undoubtedly it is its nature to live under [the water]. It is difficult for it even to live in (lit. to return to) the world of Gods. Even if it returns to the world of men, it is hard for it. Evidently it is difficult for it to remain above [water].

If the Gods are evil-minded they become men. If the men are so, they become cattle. If the cattle are of an evil mind, they are reborn as lower animals, as jackals, boars. If the lower animals are ferocious towards their fellow-beings, they are born as forest animals. If the forest animals are evil-minded they are born as birds and fishes, both of which share the same characteristic of being oviparous. If the birds and fishes have evil intentions towards their kind, they are born as snakes. If the snakes are ferocious, prone to kill and very cruel, they are born as the most ferocious tuskers. If they (i.e. the tuskers) devour their own kind, they are transformed into poisonous creatures\*. It is the inherent nature of poisonous creatures to kill beings. Their origin is the *kālakūṭa* poison. It is the very bottom of the lowest [form of being]. It is taught to be an unchanging state, and is termed the bottom of hell. Its only one use is its employment in war for protection. Thus its utility is only for those who engage in war. But for *brāhmaṇas*, for scholars, *Śaiwas* and Buddhists, that is for all who practice wisdom, it is not proper even to approach [or think of] it, still less to touch it. Even to cast a glance



at it out of curiosity is not befitting for them, as then they would be looking forward (h u m i l i n g) to the very bottom of hell. So say the Holy Scriptures. One should in no case care to attend to it.

\**wiṣa* = *awiṣa*.

## 15. THE FIVE YAMAS

Non-injury, continence, purity, light food, non-stealing—these five yamas have been enunciated by Rudra.

The deeds of a brāhmaṇa, a scholar, a Śaiwa and a Buddhist which must be performed always are as follows :

A h i n g s ā means not to kill at all. Only practice vows and penances. The penances of a brahmacārī have been already described [in stanza 1]. The brahmacārīs are of three kinds : śukla°, śawala° and kṛṣṇa°. The kṛṣṇa-brahmacārī can talk harshly (?) to his wife and children, so that their thoughts do not go astray. Because if one does not use strong words to women and children, then their mind becomes evil. There is no woman who is straight. Her heart is crooked. For this reason with reddened eyes and angry words their hearts have to be kept straight and faithful. Such is the course of life of a married person. Not that one be not angry, but one should not be angry towards others (i.e. those who do not belong to one's own family). Even though one's actions be approved by paṇḍitas, one will not succeed (?). So much the less, if one's actions are disapproved by them. It is still more improper to offer resistance to their anger. Such is to be the conduct [of a householder].

Ś u d d h a means that one should take a bath early in the morning and cleanse his body. It also includes the worship of the sun, general worship, muttering of mantras, and performing fire-offerings.

Ā h a r a l ā g h a w a means that he takes light food. He does not eat all that is considered impure among the people. If, however, he should eat that what is considered impure by men of pure conduct then he would not be called a brāhmaṇa, a Śaiwa or a Buddhist. He will be called a lowly person. The degrading sin (p ā t a k a) would surely lead him to hell.

A s t a i n y a means not to steal the newly planted areas of others. It is not to steal the possessions of others. It is not to think evil of others.

Even if it be animals one should not do evil to them. Even if others call one wicked one should not intimidate them in one's heart (?). One should remain pure and conscientious.

These are known as yamabratas. These have been enunciated by ancient ācāryas. This is the preaching of Lord Rudra which has been preserved in the Scriptures. He who will follow the vows of śaiwa siddhānta will attain great fruit indeed.

#### 16. THE VIRTUOUS NEED NOT FEAR

He who is devoted to his duty, has conquered pride and anger, is learned and humble, does not torment others, is satisfied and faithful to his wife, shuns other women, to him there is not the slightest fear in the world.

The duties of an ascetic and one learned in the Śaiwa doctrine is to perform dharma. He should be firm in noble actions. He should not be proud. He should vanquish pride. He should not quarrel with others. Quarrelling is called roṣa. He should not be deficient in learning, i.e. knowledge of all the Scriptures. He is not lacking (tan butuhan) in an enquiry in all Scriptures, pramāṇa and didactic maxims (? ślokādiwākya), and all good and evil in the world. He should not torment his fellow-creatures. He should speak honeyed words. He should remain satisfied with his own wife. This accounts for his being entitled to take four wives. Parādāra-warjī means that he should not think of the wives of other people. If such be his aim then he will have no fear in the world. And if others should still torment him then he should not accuse others. If one strives not to be grieved and pained in one's mind one is the highest (uttama). If one should feel pain in one's heart one is middling (madhyama). If one should express in words, one is low (kaniṣṭha). But if one should combat (lit. come up to the level of) the evil then one is the low among the low (kaniṣṭha ning kaniṣṭha). Such is the teaching of the Scriptures.

#### 17. THE RIGHTEOUS DO NOT RETALIATE EVIL

An accomplished person (kṛtī) discounts and ignores the numerous contrary measures directed against himself and the measures wrought for his destruction by the enemy since a long period. Otherwise (i.e. if he is not accomplished in dharma) he returns evil for evil.

Kṛtī means a wise man (paṇḍita). He should not do evil to those who act against him. Even though their intention be to kill him, he should not retaliate. He should only believe that the evil lies within himself, thinking (?) of the coming of evil and total annihilation. Of course the time of the destruction of their life [will come]. It (i.e. such an attitude) would be the ladder for ascending to the other world, means of returning to śiva-loka. One should only make firm the good and noble measures (śīlayukti), as well as tapabrata of an ascetic. This much about the measures of destruction (kṣaya yukti).

Upēkṣā means : if there be a wicked person who is harming oneself, or still more, is desirous to kill, the trouble coming to him will be sure. That would be revenge or retaliation. This is known as pratikāra. The pain and torment will revert back. This is the punishment given by Gods for wicked actions. On the other hand the effect of tapabrata is indeed the acquiring of power (or army : bala), wealth and vehicles. As to the wicked person who causes pains to him, he would surely acquire great sin. Such is the course of a wise person.

## 18. THE COWARD KING

A king having power, wealth, transport and army, accompanied (i.e. advised) by a large number of ministers, but reversed in battle, with his pride and honour diminished, his patience, valour and prowess all gone, if he lives ever censured by his subjects, he would be reborn as a eunuch in his future births.

The readings of the śloka are not clear. Hence the translation is tentative.

Thus a king, the protector of the land, should guard the country being provided with power, wealth and vehicles. Accompanied by a large (lit. unlimited) number of ministers, if the king goes to the battlefield and engages with his enemies, but then he tries to run away being scared by the volleys of weapons of the enemy pouring on his body, his pride vanishes. What would his plight be if he survives? He would evidently be despised by the entire world. And his patience, valour, and prowess (?) would all disappear. Even death will not fail to take his life. Then he would be reborn as impotent,

emasculated and sterile. Such is the hazard for a kṣatriya if he flees from the battlefield. He should not do so. Similarly if an ascetic is averse to his tapabrata, he sins in the same way as a king who is afraid of his enemies. Such is the way of conduct for a king of wisdom (?). Their course is the same.

#### 19. ONE SHOULD DO AS THE OCCASION DEMANDS

He who is as fierce as a lion in the midst of battle, he who speaks sweetly in the midst of women, and is a philosopher in the midst of the wise munis, such a citizen (nagaram gataḥ) is worthy of being a high official.

*nagaram gataḥ* has been taken to be equivalent to *nāgarikaḥ*. *Yukta* has been interpreted here as a high official, a minister. For *yukta* as a high official compare Aśoka's third rock-edict (E. Hultzsch, *Inscriptions of Aśoka*, in *Corpus Inscriptionum Indicarum* vol. I, 1925, p. 5 n. 1; Jules Bloch, *Les Inscriptions d'Aśoka*, 1950, p. 96 n. 4; B. M. Barua, *Aśoka and his Inscriptions*, 1946, esp. pp. 187 ff., 191 ff.). Also cf. Amarakośa's comm. by Bhānujī Dīkṣita (NSP. 1929) p. 369 under verse 58 *varyam pradhānam yuktam anuttamam sattamam pravaraṇam ca.....* 'Āyukta in the sense of a minister or high official is well-known.

The duties of a high personage are as follows. When he is in the midst of battle, he is furious like a lion. He is not afraid of the enemy. But when he is in the company of women he speaks words as sweet as honey. When he is in the assembly of paṇḍitas he knows how to speak of tattwa. Such a person is worthy of being in charge of (?) the country. Such is the rule (śāśana) of a kṣatriya or a minister.

#### 20. DHARMĀDHYAKṢA (judge)

One who knows the scriptures, comes of a noble family, is devoted to tattwadharma, does not take sides, and is intelligent— he is worthy of being (lit. is called) a judge.

Such a one is worthy of being called a judge by those who wish to know. Śāstrajāñā means that he is not ignorant in any of the Scriptures. Kulasaṃpānna means that his family is great. Tattwadharma-parāyaṇa means that he loves to follow the teachings of the essence of dharma. His mind

does not take sides with others, even though it be his relatives, sons, father and mother. If even his son be of a wicked mind he does not approve of it. This is known as a p a k ṣ a p ā t a. Such a person is known as d h a r m ā d h y a - k ṣ a . He is capable of being a judge, that is what the learned say. This is the rule of the learned. This is the dictum of paṇḍitas who know the Scriptures.

## 21. ONE WHOM NOTHING INEBRIATES

Spirituos liquor, learning, and wealth: these are the causes of making a person intoxicated. The person whose mind is not intoxicated by them is a real man.

The causes of intoxicating people are three. S u r ā means spirituous liquor. S a r a s v a t ī means knowledge. L a k ṣ m ī means riches, such as gold and silver. These are the causes of intoxicating the mind. If there be a man who is not involved in the intoxication by liquors, by eminent learning, by riches, gold and silver, he is known as a p u r u ṣ a . Such a person is surely loved by the world. Thus say the Scriptures.

## 22. THE FIVE UNTRUTHS (pañcāṇṛta)

Words spoken in jest, words spoken to guard life, and wealth, words spoken to women, or at the time of marriage ( i.e. in order to arrange a match) —untrue words spoken at these five occasions are not to be taken as degrading sins.

Five are the categories of untruth which do not make a sin. To wit : words spoken to make one burst into laughter, for the protection of life, for the protection of property, for the protection of wife and children, and again during cohabitation. Such lies one may speak.

## 23. FICKLENESS, THY NAME IS WOMAN

The movements of rivers, creepers and women is curved and crooked. If a woman be faithful, then a lotus would sprout out of a rock.

In this world three are not straight in their movement. They are : a river, a creeping plant, and a woman. These three have a crooked movement. If there be a woman whose mind is faithful then there would arise a lotus out of a rock. In short, there is no lotus that would crop out of a rock. So say the Scriptures.

#### 24. THOSE DEVOID OF LEARNING DO NOT SHED EFFULGENCE

Persons who are beautiful and young, and are born in great families do not shed effulgence if they are devoid of learning. They are like *kimśuka* flowers [ beautiful in outward form, but ] exuding no fragrance.

If there be a person who is richly endowed with extraordinary beauty and is youthful, and is further made worthy by the nobility of his family, but if he lacks knowledge of all Scriptures, the knowledge of complete *śabdaśāstra* (grammar and diction), such a person will not shine in the midst of an assembly. He is to be compared to a *palāśa* flower, noble to look at from a distance, but without fragrance to smell.

#### 25. MERIT COUNTS AND NOT BIRTH

Honey which gives health, is produced out of poisonous flowers. Milk is produced out of the flesh and blood of a buffalo. Lotus of gentle fragrance comes out of mud. It is not the birth [or place of origin] which determines the specific virtues of a person.

This honey which occupies a high position among juices that restore health—even it comes from flowers of stinging nettles. Yet it is pure. Similarly milk, it comes out of the flesh and blood of a buffalo. Still it is pure and its quality as a health-restoring liquid is great. Similarly a lotus comes out of mud, and still it is pure and its fragrance is excellent. The same holds good for a person with extraordinary qualities, which are not determined by his birth. Such is the dictum of the Scriptures.

#### 26. THE FAIR FROM THE FOUL

Nectar is to be extracted even from poison, gold from the impure, high learning even from the lowly, and the jewel of a woman even from an ignoble family.

Nectar coming out of poison is worthy of acceptance. Gold coming out of decomposed rubbish mixed with excreta is worthy of being taken up. The knowledge of Scriptures even if it comes from a person of low birth is also worthy of acceptance. Similarly the jewel of a woman even if she be of low birth, she is worthy of being accepted. So say the Scriptures.

#### 27. DUTIES OF A WAIŚYA

A *waiśya* should function as an agriculturist, as a herdsman, devoted to

the storing of crop-yields, engaged in commerce, and owning mansions. One born of a waiśya (waiśyaja) guards the fields.

The work of a waiśya is to work in the fields, to look after the cows, to store paddy, and help in ploughing. His residence is the farm-house. Kṣetrapāla means a protector of the field. Such is the conduct of the waiśya, according to the Scriptures.

## 28. DUTIES OF A ŚŪDRA

A śūdra ... is a maker of utensils, is a merchant. He conducts sales and purchases, and engages in commerce.

The duty of a śūdra is to travel to carry on maritime commerce, selling and buying. His object is to increase wealth. He engages in trade. This is the conduct for the śūdra, according to the Scriptures.

As regards the antyajāti they are eight in number. They stand the lowest in the world.

## 29. THE EIGHT CĀṆDĀLAS

Lime-maker, spirit-distiller, indigo-dyer, washerman, pot-maker, butcher, metal-smelter, thread-dyer—these are the eight cāṇḍālas.

These are known as eight cāṇḍālas in the world : cūrṇakṛt is one who deals in lime. surāsut is one who deals in spirits. nīlī is one who deals in indigo. kumbhakāraka is one who deals in pots. prāṇaghna is a butcher. dhātudagdhā is a goldsmith. nejaka is a washerman. tantuvarṇa is one who engages in bamboo-basketwork (?).

## 30. DEPARTURE FROM ONE'S FUNCTIONS

Those who depart from their own functions and make living by the functions of others ignoring their higher caste, they are to be considered as śūdras.

If there be persons who deviate from their family [tradition] and stop following the profession of their respective ancestors, earning their livelihood by pursuing the functions of others, be they brāhmaṇa, ṛṣi, Śaiwa or Buddhist, their family perishes at the hands of their fellow-caste families. They are no longer accepted. They are ordered with the eight cāṇḍālas. Their relations stop, because their actions have been improper. In short, those who are pure

by descent should not speak and act ignobly. Again, as regards a kṣatriya or a minister he should be firm in his own course. In the world his birth is of the highest order. If he should deviate from his course, then he is to be considered a cāṇḍāla. He brings to an end the purity of his birth. Such a course is forbidden. The Lord will punish him. Just as a person should befriend a common man and give him honour, make him a minister or high official, and the recipient should not be grateful to the giver and does not appreciate the favour bestowed, the bestower then would [naturally] be furious, though the obliged person would not be angry. Similarly, the Lord is the great source for favouring with a good family, virtues, and strength to men. If these people should not appreciate the favour of the Bestower, they would certainly be born as animals, as the lowest creatures. The Lord is furious with such people. This is a transgression [of the law] according to the Scriptures.

### 31. THE VIRTUOUS NEVER STOOP

A virtuous even though a pauper, would not perform a censurable act. A tiger, even if his legs are cut off, would never eat grass.

A sādhujaṇa is one of excellent birth. Even if he is a pauper and unlucky he would not do a wrong act. He would not think wrong thoughts. He is to be compared to a tiger. Even if his paws are cut off he would certainly not eat grass. He will certainly not go that way. Because he knows his food instinctively. So say the holy Scriptures.

### 32. THE SIX TYRANTS (ṣaḍātātāyī)

One who sets fire, administers poison, a black magician, a murderer, an abductor of women, one who betrays his king—these six are classed as ātātāyīs.

Agnidā means one who sets fire to a city outside a war. A person who burns the houses of God, a person who burns houses of paṇḍitas, he is a fire-setter (agnidā).

Śaśtraghna means a person who kills.

Dārātikrama is one who uses violence and stabs with the kris (the Javanese dagger).

Rājapiśuna is one who sets one against the other to fight. The first among them is one who slanders against the king and minister. His words



lead to the destruction of his land. All his words are out of jealousy. He acts his tricks out of an evil mind. Whatever he speaks is false. He indeed is guilty of treason.

W i ṣ a d a means one who poisons.

A t h a r w a means one who does black magic, practises witchcraft, performs sorcery (prob. by burying things), constantly makes evil descend on others. All his actions are bad.

These persons are known as the six ātatāyīs. These actions of six kinds should not be indulged in by men. Certainly they will thereby lead themselves into hell. They will be roasted by Lord Yama. Their life would be tortured by his servants. Such are the words of Scriptures. Then they would be reborn as described hereafter. After they have been roasted in hell, they will be scattered on this earth like chopped fibres of sugar-cane. Finally they would be hurling about here and there.

These men are born as beings described hereunder.

### 33. DETESTABLE EXISTENCES

A leech is a moving sinner, and so also the worm in the excreta. One having a boneless form is of the same kind. The world does not wish to look upon them.

The above translation is tentative.

J a l a u k ā means a leech. J a n g g a m a p ā p a means all that moves without thought, not following their earlier path, deviating, going astray, itchy-causing worms, etc. For example, the centipedes and scorpions (?). P u r ī ṣ ā ṇ ā ṃ k ṛ m i ś c a i w a means all kinds of worms in the excreta. N i r a s t h i r ū p ā ṇ ā ṃ r ū p a ṃ are those which are defiled by ordure (?) and go without a bony structure. They walk on their chest (cf. Sanskrit u r a g a); just as a snake, a k u r i c a k (?), a shell-less snail, a worm,..., etc.—all those which are despised by the world. Such is the transformation of those who engage in the acts of the six ātatāyīs in this world. On account of their extraordinarily sinful actions they go (disappearing under other things) without aim or direction.\* Such are the words of the Scriptures.

\*Can we translate it freely as: "they perish, whence they cannot obtain release"?

### 34. A CUNNING ROGUE (dhūrta)

The face is like the petal of a lotus, words as cooling as sandal-paste, but the heart harbours [sharp] scissors—these are the characteristics of a cunning rogue.

There is a person whose face is blooming bright, is as gentle as an open lily. His words are cooling, as refreshing (sērēp?) and cooling as sandal-paste on the body. He is kind and sweet to unlucky and pitiable persons. Though he is considered to be chivalrous, but in reality the inside of his heart is like scissors. His evil acts are as sharp as the cut (?) of the scissors. He is sharp in his jealousy. Gnashing his teeth, he cuts the throats of good pitiable men. He causes terrible suffering. He is like honey mixed with poison. In reality his sweetness is evil that kills (?). These are the characteristics of a rogue (duṣṭa). He is the virulent poison in a bodily form. He is the manifestation of the bottom of hell. In short, those who are born the highest should not act in this way. Such are the words of the holy Scriptures.

### 35. WHAT ONE DOES THAT HE REAPS

As a child, as a young man, and as an aged person, whatever good or evil one does, that he reaps in future births in those very stages [of childhood, youth and old age].

What good one does as a boy, its good fruit he receives in another birth as a child. But if he does bad deeds, their evil result also he gets as a child. What one does in middle age, good or evil, its result he reaps in middle age in another birth. Again whatever good or evil one does in old age that he reaps in another birth in old age. Such is the result of good and bad actions. It is not that he does not reap. He receives it in another birth. Therefore one should act with noble intentions from childhood up to old age. Coming to another incarnation he reaps the results in the form of destiny from childhood up to old age. So say the Scriptures.

### 36. DHARMA SHOULD BE DEAR TO MEN

To deer who are happy with grass and reeds, golden ornaments have no meaning. To monkeys who are happy with fruits and trees, jewels have no meaning. To swine who are happy with smelly dirt, fragrance has no

meaning. But to [ ordinary ] men their very particular dharma is not dear and pleasant.

Mrga, i.e. deer and stags, do not feel happy in their hearts when they are given gold and ornaments. On the other hand, it pleases their minds when the forest is full of good green grass and edible leaves.

Similarly the monkeys. If they be given as many precious jewels as there be, they would not be happy. But when they see many fruits hanging downwards and ripe, they become happy.

Similarly pigs. They get no happiness out of all kinds of delicate fragrance. But it causes happiness in their heart when they get impure excreta-smell.

Similar should have been the behaviour of men towards what they should not have wished. But it is not so. All that is considered excellent in their mind that is the inclination of their heart (?). As that is the cause of their [ different ] incarnations : they become low or high (lit. happy), slaves or masters, fools or virtuous, deformed or beautiful, get evil or good, are reborn as men or as animals, become trees, creepers or grass.

Among them we can distinguish those births which are heaven or hell. What are their distinctive features ? He who is a great master in his land, that means heaven. He is considered Lord Indra. Those who are his beloved subjects, they are widyādhara. The wise sages and brāhmaṇas learned in Weda, who are not deficient in their knowledge of all the Scriptures, they are called Venerable Wṛhaspati.

Again those who are deformed, stupid, pitiable, tottering, and suffer great torments, they are hell. Above all the persons who suffer from abnormal diseases. Not to speak of the lower forms of life up to grass, trees, creepers, ants, and the vegetative life. They are hell.

Therefore one should perform good actions, so as not to fall into the Mahāraurawa hell. Those who understand this, understand the noble dharma. But he who does not have dharma-buddhi is called great nir-aya ( the great hell ). Nir means 'not', aya means 'performing'. Thus [niraya] means ~~not~~ performing good actions.

Therefore the path towards hell is to be avoided. The way to heaven

is to be traversed. This is the teaching of dharma. It is called t u t u r. It is the teaching of Scriptures.

### 37. THOSE DESCENDED FROM HEAVEN

Valiance, health, blameless enjoyment, devotion to Gods, acquisition of gold, royal favour, affection of good people—these are the distinguishing marks of those who have descended from heaven.

There are those who are termed swargacyuta. They are those who have enjoyed pleasure in heaven. They have fallen down from Indraloka. It is certainly not so. In reality what is described is their outward form in this world. There are those who have the highest birth as regards their family. To begin with as a king. He is an embodiment of the highest birth. He is mighty. He has great wealth. There is dharma-buddhi in persons like him. He has knowledge of different kinds of men. He is kind towards his subjects, and towards the poor. He forgives the faults of male and female slaves. He shelters the afflicted. He acts as an umbrella in the rainy season. He always does good to people who visit him from North, South, East and West. He pleases the minds of his subjects. He does not give trouble to farmers, as many as there are under his rule. He is good and pleasant in his conversation (?). Brāhmaṇas, ṛṣis, Śaiwas and Buddhists pay tribute to his noble intentions. All who are considered wise praise him. His glory spreads all round, and he is honoured by the world. He is not much inclined to give capital punishment. He is not excessively prone to punish if the fault is not too great. If there is some one who is executed by him or punished by him, then he [i.e. the culprit] must have deserved it by his crime. [The king would have punished him only] after consulting the authoritative lawbooks (āgama pramāṇa). The judge sees into the crimes of the subjects and the punishment(?) for their crime. The fine or punishment which the protector of their land imposes upon them is in proportion to the crime. Even while punishing them [for their crimes], he does not tyrannize over them. Because sudharma or a judge punishes the wicked people for their crimes [only]. If such a person dies then good dharma follows him. At the end of his life he is again born as a high personage, as a king. If born in the position of an eminent person in the country, then the following are the characteristics of his being.

Śūratwa means the embodiment of valiance. He has no equal in battle. Ārogya means that he is not struck with disease as long as he lives. Rati means that he is loved by the world. Deweṣu bhaktiḥ means his firm devotion towards Gods. Kanaka-lābha means plenty of riches and gold. Rāja-priyatwa means that he is the very embodiment of those loved by the king. These are the marks of a person who has performed charities, who is exceedingly virtuous among his fellow beings. Such persons are said to be descended from heaven by the noble.

### 38. THE FOUR WHO ENJOY THIS EARTH

Four kinds of men enjoy this earth blooming with gold—one who knows ways and means, one who is valiant, one who is an accomplished scholar, and one who has a sweet tongue.

Such persons are considered to enjoy flowers of gold on earth. They are of four kinds. One who knows ways and means, i.e. one who knows expedients against the enemy—he is known as an upāyājñā.

One who is brave in battle, without a match, is known as śūra.

One proficient in Scriptures and knowing all tattwas is known as kṛta-widyā.

One who has many beautiful women who know how to serve a beloved great person, who is learned in erotics, who is intensely loved by ladies—he is called a priyamwada.

Such an embodiment of a great personage is the result of performing holy dharma. Or it may be the reincarnation of a person who has practised penance. So say the Scriptures.

### 39. THE FOUR DONTs

[ The Sanskrit is not clear. ]

Such words should not be taken note of by the wise. They are not worthy of being pursued.

Wāda means abuses (?), a desire to quarrel with other kings. Bahuwākya means a king who talks much. Wacana punah-punah means a king whose words are not beyond recall (or now he says this, then he says that) (?). Jñānagamyā means a king who has too many desires, is touched by inordinate ambition (?).

These the king should not do. These are considered to be faults. The subjects get worried if he is of such mind, because they are afraid of the faults in the mind of the king. His ministers would not follow him. He would be badly served. No words of his would be believed. Such a king would have a lot of trouble with his subjects. So say the Scriptures.

#### 40. ABANDONABLE MASTERS IN PREFERENTIAL SEQUENCE

One should forsake a master if he is very harsh. Still more a miser. Still more one who does not appreciate specific attainments. Still more one who is ungrateful.

A servant should forsake his king, if the king is harsh and becomes hot in actions. Obviously, his subjects leave him.

A harsh king, however, is preferable to a miserly and tyrannous king. Such a king should also be left by his subjects.

*Makumēd* is evidently equal to *kṛpaṇa* "miserly".

A miserly and tyrannous king is to be preferred to an *awiśeṣa* king. *Awīśeṣa* means one who mixes up things (i.e. cannot allocate them properly). [ For example ] when a person of high birth is given a low position, or a person of low birth is given a high position. This is known as mixing up. Such a king should be left by people of high birth.

Still a confused king is preferable to a *kṛtaghna*. *Kṛtaghna* means insane. He constantly stabs, fetters other people and cuts down men without reason, hangs men without reason, ... men without fault, burns men without fault. A *kṛtaghna* does all such actions.

If there be a king at the very sight of whom his subjects are horrified, are full of fear, and shut their eyes in timidity, then the mind of his officers and ministers is as terrified as in coming into contact with an approaching serpent. Their mind is puzzled, incapable of action. Their heart trembles with awe. Such are the words of the Scriptures.

#### 41. FRUIT OF GOOD ACTIONS IN A FORMER BIRTH

Neither gifts at a sacrifice, nor penance, nor fire-offerings (*agnihotra*), nor celibacy, nor true speech, nor the vow to study all the Vedas, and still one should reap ( rich ) fruit, that is ( the result ) of ( actions ) not done here [ but in a past life ].

What is the cause that the king gets such affluence, his might does not disappear fast, great is his gain, even though he does not perform yajña, does not give gifts to paṇḍitas, does not perform penance or fire-offerings ( agnihotra ), does not practise celibacy, is not truthful in his speech, does not study all the Vedas, observes no vows, does not love brāhmaṇas, ṛṣis, Śaiwas, and Buddhists, and still he has acquired all the fruit [ of performing all the above actions ]. Great is his might. He is never defeated. What is the reason of his getting this fruit? Great was his penance and vow in the past. This is the reason of his meeting with constant gain.

When the fruit of his past penance and vows comes to an end, and he forgets the path of gain, does not perform yajña, does not make gifts to paṇḍitas....., he is reborn in a lower form. Without match are his sufferings in life. He gets terrible pains, i.e. he is overwhelmed by defects. He suffers in the present incarnation all kinds of bad actions done by him as a king [ in his past life ].

Therefore the king must not be without effort. He should indeed wake up to noble dharma, so that he should once again acquire power. This is the hardship of human existence. It is like the farmer. He incessantly works in the field, unlimited is his gain in obtaining paddy. But if at the proper time he does not work in the field [ he will not get any crop-yield ]. The following is the simile. The body is to be compared to a rice-field, the family is the seed-bed.

If the field is not worked up, then will the rice grow there again? No, certainly not. The field will only be covered with shrubs and trees. What are these so-called shrubs? They are the ever-increasing mass of sense-perceptions. And what are these so-called trees? [ They are: ] great greed, infatuation, intoxication, pride, jealousy and injury, which are known as the six categories ( ṣaḍ-warga ). Lobha means the desire for the possessions of others... Moha means fits of temper and mental darkness. Ma da means intoxication caused by wealth. Māna means that although he is not great among his equals still he considers himself superior. Mātsarya means jealousy ( revengefulness ? ) towards fellow-men. Himsā means killing. The cause of a sinful incarnation is the " six enemies " ( ṣaḍ-ripu ). So also the excess of the " six enemies " leads to a pitiable rebirth wherein

terribly and constantly he suffers from sin. Not to speak of the far more terrible sufferings if born as a lower animal. So say the holy Scriptures.

#### 42. ABANDONABLE WIFE AND KING

A woman who is unfaithful, a king who is indiscriminating, not being able to save them the minister should make efforts to forsake them and remain at a distance.

A woman, who is unfaithful in her mind towards her husband, should be left. So also a bad king, whose mind is indiscriminating like that of a watch-boy ( or cowboy ), should be left by his ministers. Such is the nature of a king and a woman. If their behaviour is evil they cannot be saved. .... One should not be negligent (?). one should take care to remain far from them. So say the holy Scriptures.

#### 43. THE FIVE CĀṆḌĀLAS

A distiller of liquors, ..... , butcher, pot-maker, smelter of metals—these five are known as cāṇḍālas.

Those called cāṇḍāla in this world are five in number. They are as follows. Surāsut means the extractor of toddy. Kṛmidāha means one who washes clothes. Prāṇaghna means a butcher. Kumbhakāraka means a potter. Dhātudagdhā means a goldsmith. These are the five known as cāṇḍāla. Their houses are not to be visited by virtuous people, because they defile.

#### 44. THE MOST WICKED CĀṆḌĀLA

Among birds the crow is the cāṇḍāla, among quadrupeds the donkey is the cāṇḍāla, among men the ireful is the cāṇḍāla, the wicked is the cāṇḍāla among all.

Among cāṇḍāla birds there is none like the crow. Among cāṇḍāla quadrupeds there is none like the wild ass. Among cāṇḍāla men there is none like an angry person. But all the cāṇḍālas are superseded by the wicked person. He is the worst of cāṇḍālas, because his desire is to destroy his fellow-men. So say the holy Scriptures.

#### 45. COMPANY CAUSES BOTH VICES AND VIRTUES

He hears the speech of cow-eaters, but I, O king, hear the speech of the



most excellent sages. This has been clearly seen by you also that vices and virtues are caused by company.

If there be a person who has contact with lowly persons he would surely be affected by their low wicked thoughts. Similarly if he has contact with good people he will be affected by their good thoughts. Its parallel is afforded by the two green parrots known as Gāwākṣa and Girikā. One of them was taken away by a hunter, and trained by him. The other was taken away by a paṇḍita and trained by him. Once a king came a hunting. He went astray alone. He was led to the house of the hunter where was the parrot Girikā. The parrot spoke to the king. He said : "Well, there, there. Cut his head off". Such were the words of the parrot, that were heard by the king, who fled out at hearing these words, till at last he arrived at the hermitage of the paṇḍita where the Gāwākṣa parrot resided. This parrot said : "Great fortune ! O Lord. A wonder, Your Majesty has come to this hermitage. Stop here, my Lord. Please sit down on this new seat-mat. Be pleased to accept these betel-nuts (?), fresh betel-leaves, and unslaked (lit. not prepared, raw, uncooked) lime. Your Majesty has undergone so many hardships. Kindly wash yourself at this water-place". Such were the words of the parrot to him. The king was astonished in his mind at hearing the words of the parrot. He asked the paṇḍita about the parrot trained by him. And the paṇḍita said that he has been brought up under his contact. In short, the good people should not be negligent in choosing their company. It should be such as to heighten their virtues. One should not keep company with the wicked as that will bring one to hell. So say the holy Scriptures.

#### 46. NONE IS FAULTLESS

It has faults, it has merits. There is none who is born without faults. The lotus rises out of mud and its stalk has the fault of possessing thorn-like bristles.

Human beings cannot escape from faults. Even if a man is praised and admired by the people, he has his weak points on account of his being a man.

Even if he is rich, howsoever learned in the Scriptures, and howsoever beautiful in form, still his human form imparts blemishes to him. In short, there is no one who is perfect and without defects. A parallel is afforded by

the lotus flower, which is said to be pure indeed. What is its defect? It causes itch—thus say the people.

#### 47. EVEN THE GODS ARE NOT FAULTLESS

A lotus is full of thorn-like bristles, the Himālaya is full of snow, the sandal tree is infested by snakes, the sun is sharp, the moon's body is tainted by the mark of a hare, the ocean has bitter water, Viṣṇu is a cowherd, the king of Gods is rather fickle, Śaṅkara's throat is dark—all these have defects. What then if men on earth should also have some defects.

There is none without faults, as has been said already [ in the previous stanza ]. The bristles are the defect of the lotus. The mountain's defect is that it is cold on account of snow. The hollows of the sandal tree are full of snakes. The moon is tainted by the hunch-backed woman. Bitter water is the defect of the ocean. The rays of the sun are too hot. Lord Viṣṇu is a cowherd. Lord Indra is very fickle. Lord Śaṅkara's neck is blackened by kālakūṭa poison. These are their defects.

In short, there is no one without defects. Even in the case of Gods faults have attached themselves to them. How much more would the faults not attach themselves to men. There is nothing free of defects. The only difference is that they be small or great. All good people should behave and strive in a manner that they have the least defects. Such are the words of the Scriptures.

#### 48. HOW TO TREAT A SON

For the first five years a father should treat the son like a prince, for the following ten years like a slave, and from the sixteenth year onwards like a friend.

The duty of one who instructs his son is as follows. For five years he should treat him like a prince. When the son grows older, then up to ten years he should instruct him like a servant. And then when he comes up to sixteen then he should instruct him as if he were a friend. This is the way of advising a son. This is the dictum of the holy Scriptures.

#### 49. SPARE THE ROD AND SPOIL THE CHILD

Many are the evils of fondling. Many are the advantages of reprimand.

ing. Hence reprimanding and not fondling towards sons and pupils.

If a son is always fondled and never restrained he will certainly fall into wrong habits. If a son is reprimanded and punished as a part of instruction, then certainly he would become virtuous. Therefore a son and a pupil should be reprimanded so that they attain great qualities. They should not be shown too much indulgence. These are the words of the śāstras.

#### 50. DEFER NO TIME

One should not loose time in marrying a daughter, in paying off a debt, in charity, in earning money, in warding off enemies, in acquiring knowledge, in extinguishing fire, and in remedying diseases.

It is not proper to postpone the giving of a daughter in marriage, the paying off of a debt, the giving of charitable gifts, seeking of gold, destroying the enemy, accumulating knowledge, extinguishing fire, and curing disease. In these there should be no delay. One should exert oneself for all of them. So say the śāstras.

#### 51. A WELL-WISHER IS A RELATIVE

Though a stranger, a well-wisher is a relative. Though a relative, an ill-wisher is a stranger. A disease though produced in one's own body is unwholesome, but a herb coming out of the forest is wholesome.

Even though a person be a stranger, yet if he brings happiness to the body, he is termed a relative. Even though a relative, but if he does not give happiness to a person and always gives pain, he is termed a stranger. A disease, which arises out of the body and which stands to be fatal, is termed an enemy. On the other hand a herb which gives relief to and cures the body, even though produced in the forest, it is sought after, selected and brought. What is the parallel? Sugrīwa suffered at the hands of his brother named Bālī, but Rāma and Lakṣmaṇa who were strangers were sought by him in the middle of the forest who became as medicinal herbs for removing the sorrow of Sugrīwa. Similarly brothers and relatives who wish to kill the body, are evidently to be called enemies; while men who are strangers and help in preserving the body are surely to be termed relatives and brothers. So say the śāstras.

## 52. A GOOD SON LIGHTS UP THE FAMILY

The moon is the lamp of the night. The sun serves as a lamp in day time. Dharma is the lamp in the three worlds. A good son lights up the family.

At night the moon serves as a lamp, at day the sun, in the three worlds dharma, and in the family a good son. So say the śāstras.

## 53. EVEN FULL-BLOODED BROTHERS DIFFER IN CONDUCT

Born of the same womb and in the same constellation, persons are not the same in conduct. They are as different from each other as thorns of the jujube tree.

Children though born simultaneously from the same womb, though they may have been given the same name by their father and mother, are known as full-blooded (s o d a r a), are born on the same day and in the same constellation, still do not have the same thoughts. Just as the thorns of a single jujube tree : some are straight and some are curved. This is an example as regards the [inequality of] thoughts of sons of the same person.

## 54. RENUNCIATION IS THE REMEDY OF LUST

To one who is tied by a snake in the form of a wife, of one engrossed in affection for his son, of one who is scorched by the fire of lust, the only great remedy is forsaking all these.

[If a man has] a woman who has become his wife, and yet has evil in her heart, who is an embodiment of the serpentine noose entwining his body, who girdles round his neck, [and if] he is pursued by the love of his sons, and if lust is consuming his body, lust which is poison, then the only remedy for him is renunciation. So say the holy Scriptures.

## 55. WIVES ONE MAY CHOOSE

Clever men should take to three kinds of women—an old one if she be affluent, an ugly one if she be extraordinarily smart, a poor one if she be very handsome.

A man should marry a woman advanced in years if she be rich in gold. He should take in marriage an ugly woman only if she be extraordinarily intelligent. He should marry a ... poor woman only if she be full of beauty.

A clever man can marry these three kinds of women.

#### 56. NOBLE BIRTH COMMANDS RESPECT

A person coming out of a noble family though without money, a twice-born though without Vedic lore, a king though without attendants, is honoured in this world even by brāhmaṇas.

A person coming out of a noble family but in pitiable condition is worthy of respect on account of his great family. In the same way a brāhmaṇa although devoid of Vedic learning is worthy of respect on account of his birth. Similarly the king although without retinue and with a curtailed army, treasure and transport, is to be respected in the world. As a king he is to be honoured by brāhmaṇas, ṛṣis, Śaiwas, Buddhists. This is the dictum of the śāstras.

#### 57. THEIR STRENGTH LIES IN.....

Killing others is the strength of low persons. Forgiveness is the strength of the virtuous. Punishment is the strength of kings. Service is the strength of women.

The strength of the wicked is to kill fellow beings. The strength of those who are great in virtue is upaśama. U pa ś a m a means kindness to fellow human beings. Even in the case of the animals, one is kind to them whenever they are in pain. Similarly the strength of the king is daṇḍawidhi. Da ṇ ḍ a w i d h i means to punish according to Scriptures and law-books. The strength of woman is śuśrūṣā. Ś u ś r ū ṣ ā means to be true to one's husband, to follow all his intentions. Such are the words of the Scriptures.

#### 58. POISON

In a snake the poison lies in the fang. The poison of the stupid lies in his mind. In an ill-disposed person it is poison to greet him. In a woman crooked course [is the poison].

The seat of poison in a snake is his fang. The seat of poison in a wicked and stupid person is his heart. Of one who is not well-disposed, killing forms the poison. Again the seat of poison in a woman is her nagging her husband. Such are the words of the śāstras.

## 59. POISON

In disuse knowledge is poison. In indigestion, food is poison. A club is poison to a poor man. To an old man a young wife is poison.

To a person who has to study Scriptures whether he likes it or not, the Scriptures become poison. Similarly a person who eats when he has indigestion in his stomach, eating becomes poison. To a poor man, whatever he says, becomes poison. Because whatever is said by a man of poor birth is taken by the rich as begging. So say the śāstras.

## 60 GRADATION OF WOMEN

A *kanyā* is one who is unaffected by passion. A *yuvatī* is one who menstruates. A *kāntā* is one whose breasts are developed. And a *pramadā* is one who is struck by Cupid.

A young girl who has not yet been slightly touched(?) by Cupid is termed a *kanyā*. A woman who menstruates for a long time\* is termed a *yuvatī*. A woman whose breasts are full but who has not yet had union, is termed a *kāntā*. Again a woman who has been struck by the arrows of Cupid ..... (lit. the striking of his weapons has just ceased to be dry?), is termed a *pramadā*. So say the śāstras.

*Bahu* literally means "much".

## 61. APREHENSIONABLES (*parīśaṅkanīyāḥ*)

One should be apprehensive of learning though it has been repeated a thousand times. One has to be apprehensive of a king even though adored. One has to be apprehensive of a frivolous wife even if she be sitting in one's lap. So also a horse who is moving fast.

The man who knows the meanings of the words of a śloka, should not say that he has had the true flavour of knowledge. Even if the essence of learning has been practised and deliberated upon a thousand times, even then there would still remain doubts about the essence of learning. It is not easy\* for one who is desirous of learning to lay it bare.

\**Gampang* means "easy" in Bahasa Indonesia.

Similarly the king, howsoever much he be equipped with hoards of armies, ministers, horses, elephants, chariots, and weapons still it is proper for his enemy to be apprehensive. It is not easy for his enemy to march

against him.

Similarly a woman who has been taken to be one's wife, even though she be seated in the lap and being loved by her husband still it is proper to be apprehensive of her evil mind. It is not easy to have her heart (?).

Similarly the horse. Howsoever much may be the speed of his running still it is proper to apprehend his speed in running.

## 62. NON-SATIATION

A king is not satiated by amassing wealth. The ocean is not satiated with the waters of rivers. A wise man is not satiated with maxims. The eye is not satiated by looking at dear ones.

Howsoever big the quantity of gold, silver, jewels, clothes and ornaments, together with wealth that has been stored by a king, still his mind is not satiated. He longs more and more for all kinds of possessions. And yet he is not contented.

Similarly the ocean. However much the quantity of water which is being added still the ocean is not satisfied. Although the water is coming in everyday the space in the ocean is not filled.

Similarly the paṇḍita. However big the amount of learning and Scriptures acquired by him, however big the number of good and evil actions obtained by him, still the coming of all these does not satisfy him. He does not get full by the doing of good and evil actions. Again he ( lit. his belly ) is not full even by storing all the knowledge.

Similarly the organ of eye. However big the number of desired objects coming ( into view ) still it is not satiated by looking at all these lovely sights. It still desires the lovely views again and again. Such are the words of the Scriptures.

## 63. WISDOM LIES WITHIN

[ The wording of the Sanskrit śloka is totally doubtful. ]

The knowledge of a paṇḍita is very clear. The greatness of the Scriptures in his heart wields mighty influence. It is like a lamp placed inside the hollow of a pot. It shines inside, and is not seen from outside. Still its existence can be known even by the smoke which comes out. Similarly is the person endowed with knowledge of the Scriptures. Only verses

come out and their radiance is seen by the world. His wisdom is radiating inside.

As regards a stupid person, his is like the growth of a creeper, whenever it gets hot he withers, shrinks, and shrivels (?) and does not sprout. And he is happy and contented therewith.

In short, the knowledge of a learned man is like a lamp. One can enquire from him about the essence of words of very special knowledge. This is quite true according to the Scriptures.

#### 64. THOSE WHO NEVER SWERVE

These four never swerve [ from truth ]: a learned (?) brāhmaṇa, one favoured by the Gods, a king, and one who has applied himself to yoga.

Those whose words are never untrue in this world are—(i) A brāhmaṇa complete in his knowledge of the four Vedas. He is never unreliable. (ii) Again one who has been favoured by the Gods, is never unreliable. (iii) Again a king who has become a cakrawartī sovereign is never unreliable. (iv) [Lastly] a paṇḍita who has passed the stages leading up to the highest yoga, and is master of perfect knowledge. He is never unreliable. These are the four who are never filled with untruth. These are the words of the holy Scriptures.

#### 65. SUPREMES OF THE FOUR AGES

In the Kṛta Age penance is supreme, in the Tretā knowledge, in the Dvāpara yajña, and in Kali gifts are supreme.

Formerly in the Kṛta Age actions of a person who performed penance and practised vows, were regarded as the highest. They were prized and praised.

As regards the Traita Age, jñāna was considered the uppermost. Jñāna means yoga. This was given the highest place among men in those days.

Again as regards the Dwāpara Age, fire-offerings (h o m a) and yajña were accorded the highest position among men. As to the kinds of yajña, aśwamedha and others were considered the best.

As regards the Kali Age, gold, silver, rice and fish are prized as the most worthy by men. For this reason those who are noble are pained in this Kali Age, because they are troubled by the wicked and insane.



In short, the vile and the wicked are the embodiment of destruction. They cause injury to the noble. For this reason he who is desirous of a good mind, should not join in annoying virtuous great paṇḍitas, lest he thus join in acquiring degrading sins in his incarnation in the Kali Age, and thus become (lit. termed) the embodiment of destruction. For if he becomes the embodiment of destruction in the Kali Age, he will reap the fruits of the great degrading sins. Thereby, in the Ages of Kṛta, Treta and Dwāpara his sojourn would be at the bottom of hell; as he has caused suffering to paṇḍitas, killed the paṇḍitas. This [crime] becomes the cause of his acquiring sin in these three Ages. This is known as bhāwacakra ("cycle of existences"). Happiness exists only up to the coming of the Kali Age. For [the Kali Age] is the destroyer of the mind of the paṇḍitas. It becomes the embodiment of the insecurity of the world. It is made a means for annihilating all good. Its tempo (viz. of annihilation) is made to increase in the Kali Age. Its work is to shatter all dharmas. So say the Scriptures.

#### 66. PARABLE OF THE CART

Pradhāna is like a cart, Puruṣa is like the ox [that pulls the cart], the world—with the Lord (Īśa) as the charioteer—is like the wheel that has been set into motion.

The truth (or reality) is that the three Ages alternate with the Kali Age, i.e. three Ages with one. Pradhāna represents a cart, Puruṣa sets into motion the good and evil mind, the reason being that Puruṣa represents the ox. The Lord orders him to pull the cart. He carries therein deeds of good and bad incarnations. Lord Īśwara is the driver of the cart. He is ordered by the Lord to go in front. He whips the ox, which is the embodiment of the Puruṣa. These four Ages are the four wheels (?) of the cart..... This the essence of the teaching (?). This is the ancient tattwa (cf. dharmasāsanātanaḥ) (?). The sun and the moon are the holders (paccak) of the four wheels (?)...The moon to the left, the sun to the right—this is their tattwa. Because there are twelve suns and twelve moons, therefore a year has got twelve months. The wheels(?) are four in number, and that is the reason of the

holders (?) of the wheels being twelve in number. The two yokes in reality are : day and night. The dharma in reality is the axis. In reality raja, tama and the ten indriyas are the mud and all kinds of dirt sticking to the wheels. If a person of the Kṛta, Treta and Dwāpara, who is sullied and evil-minded, dies and is reborn, then it is in the Kali Age that he is reborn. But if the actions of a person in the Kali Age are good and virtuous and if he dies and is reborn then it is in the Kṛta, Treta and Dwāpara Ages that he incarnates. If his virtuous mind remains firm in the Kṛta, Treta and Dwāpara Ages he is sure to be reborn in these very three Ages. But if the mind of a person in the Kali Age is firm in evil and wickedness he will surely be reborn in Kali Age. But the difference in taking birth in Kṛta, Treta and Dwāpara Ages is that at the arrival of the Kali Age one does not descend again to take birth then. One will arrive into the puruṣa-tattwa. One will become a divine being, and will dwell in the worlds of Brahmā, Viṣṇu, and Īśwara. When Kṛta, Treta and Dwāpara Ages return [at the expiry of the Kali Age] one descends again into human birth. The following is the difference in the case of a person born in the Kali Age. When comes the period of Kṛta, Treta and Dwāpara one returns to the pradhāna-tattwa. One becomes a lowly creature, big or small, and all kinds of creatures. One dwells in the stationary (i.e. plants) and the moving (creatures). And if they, the stationary and the moving life-forms, are eaten or drunk in the Kṛta, Treta and Dwāpara Ages, they become men, viz. the essence of eating and drinking. A pot in which asa foetida has been deposited, the smell does not go away from it. This is why the Ages depreciate by degrees. The Kṛta Age becomes Treta, Treta becomes Dwāpara, and Dwāpara becomes Kali again. This is the reason that not having the power for tapa one has recourse to jñāna [in Treta], and not having the power for jñāna one takes to yajña [in Dwāpara], and not having the power to yajña one takes to charitable gifts of gold, silver, rice and fish [in Kali]. This indeed is the truth of the gradual depreciation. Such are the words of the Scriptures.

#### 67. AGGRADATION OF GIFTS

The gift of food is the smallest, gift of money is the medium, and that of a maiden is the highest. The imparting of learning, however, bestows

unlimited merit.

One gives rice. This is known as the smallest gift. One gives gold and jewels. This is known as the medium gift. Again another gives a maiden (in marriage). This is known as the highest gift. Again one imparts teaching of dharma and Scriptures and shows the distinction between good and evil actions. This is known as the unlimited gift. Its fruit is without bounds.

#### 68. RESULT OF UNGRATEFULNESS TOWARDS A TEACHER

One who does not acknowledge as his donor the person who has imparted him even a single syllable, is first born as a dog and after that he is born as a cāṇḍāla.

This is the natural instinct of human beings in Kali Age. If one who knows and teaches Scriptures is asked about the meaning of śāstras by one who does not comprehend even a single syllable and the latter after being instructed ultimately becomes proficient, but he says : “it is not paṇḍita so and so who has imparted to me the knowledge of the Scriptures. I have known it myself”—such is the mentality of men in the Kali Age. If such people having completed the enjoyment of their karma-phala—i.e. the result of good and evil actions—die, they are reborn in śwānayoṇi, i.e. as dogs. The dog dies and is born as a cāṇḍāla.

What is the mentality of a cāṇḍāla ? The following is the tendency of a cāṇḍāla. He is born in the Kali Age. He does violence towards innocent men. He accuses the pious of evil. He does violence to the pious. He deceives the paṇḍitas. He kills religious men. He steals. He assaults. He misappropriates. He is rude and harsh (?). He loots. He robs. He murders. He assassinates and stabs with the kris (the Javanese dagger). He administers venom. He poisons. He practices witchcraft, black magic, performs sorcery, does backbiting, uses improper and harsh language, gives a cold shoulder to wealthy people, is jealous of fortunate people, craves for the wealth of others, is indifferent to pitiable people, despises the ascetics, dishonours the proper dharma. He is prone to [ the action of ] eight kinds of wicked men, eight kinds of thieves and six kinds of tormentors. He is prone to kill cows, brāhmaṇas, learned men, ṛṣis, Śaiwas, and Buddhists. He is prone

to kill gurus and elders. He destroys temples and takes away the property belonging to the deity. He lays violent hands upon the guru, and upon the disciple. Males and females engage in homosexuality. He manhandles his mother or daughter. There is no king, no priest, no ancestor-temple, no temple to Gods. These are the actions of the destruction of Kali. There is none low or high. And in the world there is lightning and whirlwind. Crops fail and perish. There are battles throughout the country (i.e. there is civil war). The peasants are in distress. Tradition and dharma are repeatedly attainted. Cities are destroyed. Epidemics (? or wasting diseases) spread. There is influenza (?), and tremor-diseases (?). In addition (?) there is stupidity. The mentality of people is not to obey the elderly. There is no regard for parents, relatives and kinsmen. Puzzled and bewildered—such is the nature of the mind of the people at the time of destruction of Kali. And as to the behaviour of men who strive for noble dharma, they should not go along and have attachment towards the actions of evil-minded persons of Kali Age, so as to avoid falling into hell.

#### 69. THE SINS (pātaka)

The destroyer of the foetus, a homicide, one who abducts a maiden, one who marries before his elder brother, one who does not know the proper time—these are known as degraded sinners.

Bh r ū ṇ a h ā means one who kills a child while it is still in the womb. P u r u ṣ a ḡ h n a is one who kills a man. There are two kinds of men : one who is powerful and very rich in his region. Such a person is known as d h a n a w ā n. Again there is a person who is b a h u ś ā s t r a. He has no lack of knowledge of Scriptures. He is known as ś ā s t r a w ā n. K a n y ā - c o r a means a person who steals (i.e. takes away forcibly) a virgin, which is forbidden. A ḡ r a - y ā j a k a is one who takes a husband or a wife superseding his elder sister or brother. He or she does not follow the order of the elder and the younger. A j ñ ā t a - s ā ṃ w a t s a r i k a means one who cultivates at the wrong time. Such people fall into hell. They become the lowest in niraya hell.

#### 70. THE MINOR SINS (upa-pātaka)

The killing of a cow, or the murdering of a young woman, child and

aged, as well as the setting fire to a house—are known as minor sins (u p a - p ā t a k a ).

The following is the conduct of men in the Kali Age. G o - w a d h a means the killing of cows. Y u w a t ī - w a d h a means the killing of a woman. B ā l a - w a d h a means the killing of a child who has not yet gained his senses. W ṛ d d h a - w a d h a means the killing of a person who is old and bent. Ā ḡ ā r a - d ā h a means killing and using violence(?). These are known as minor sins. Such a person falls into hell. He becomes the lowest in the great niraya hell.

#### 71. THE MAJOR SINS ( mahā-pātaka )

Killing of a brāhmaṇa, drinking of spirituous liquors, stealing gold, ravishing a young maiden, and murdering a teacher are known as major sins ( m a h ā - p ā t a k a ).

These are the ways of men in Kali Age. B r a h m a - w a d h a means killing a brāhmaṇa. S u r ā - p ā n a means to order the wise men of Śaiwa doctrine to drink wine. S u w a r ṇ a - s t e y a means stealing gold. K a n y ā - w i ḡ h n a means ravishing a virgin before she is mature ( lit. before it is time for her to be a partner in having intercourse ), so that she falls ill and even dies. This is violating a maiden. G u r u - w a d h a means the killing of a guru. These are called major sins ( m a h ā - p ā t a k a ). Persons who commit these sins fall into hell and they are born as the lower creatures in Raurawa hell.

#### 72. THE SUPER-SINS ( ati-pātaka )

He who violates his own daughter or mother, or ravishes other women of similar status, he commits a super-sin.

S w a p u t r ī - b h a j a n a means violating one's daughter. M ā t ṛ - b h a j a n a means violating one's mother. L i n ḡ g a - g r a h a ṇ a means a person who violates and tramples a lingga, a statue, an ancestral temple, or one who destroys the house of Gods. All kinds of destruction of a lingga or a statue, beginning with the cutting off [ of their parts ] are termed lingga-grahaṇa. Such is the mentality of people in Kali Age. For this reason they are not of the same mentality as people in Kṛta, Traita and Dwāpara. If there are persons who follow the ways of men in Kali Age, if they are exceedingly rognish, above all they are lingga-grahaṇa, they fall into hell and are born as the lowest in the great Raurawa hell. These are known as super-sins.

### 73. UNITY OF ORIGIN, BUT DIVERSITY OF CHARACTER

A blue lotus, a red lotus, a fish, and a white lotus, though produced out of the same womb [ i.e. water ], they all smell differently.

U t p a l a means a blue lotus. A r a w i n d a means a red (?) lotus. K u m u d a means a white lotus. Similarly there are red and vermillion lotuses. M a t s y a means a freshwater fish. They are produced in the same water, still their smell is different. There is difference in each and every one of them. Similarly there is difference among men of the Kali Age. Do not have another opinion about the mind of persons of the Kali Age(?)<sup>2</sup>. Among them exist persons whose mind is that of persons of Kṛta, Tṛaita and Dwāpara Ages. They believe in good dharma, so as to return to the Gods. Because these people who are now men were formerly Gods. They became men on account of practising less of yoga. Hence they are considered bad. Having become human beings, being akṛti ( i.e. having exhausted the fruits of good actions), they should strive so that they are not born as low creatures. This human existence is very difficult to acquire. It is difficult if one follows a devilish mentality. It becomes evident when one compares an animal with a man. Their course is not far [ removed from each other ]. Their difference is due to the Lord. Animals do not possess special knowledge. But men are gifted with special knowledge. They have not been differentiated by the Lord while giving life. As to animals and low creatures, they are born as such on account of not having had in former lives any desire for good dharma. Therefore there is nothing like dharma. It is the immediate cause of returning to the Gods. One who is destitute of good fortune returns to manhood. His merit is exhausted. There is little difference from a pitiable or wretched birth.

What is the result of knowing dharma? When he is born again, he will have two gains. He will be born as valerous ( w ī r y a w ā n ) or learned ( ś ā s t r a w ā n ). What are the measures for a valerous person to return to the abode of Gods? Charity is his path. What is the gain of a learned person? His fruit is that he is gifted with the Scriptures. Penance and vows are his means. He is thoroughly [ versed ] in all tattwas, and in the bhuwana-tattwa i.e. in knowledge of creation, preservation and annihilation [ of the world ]. These three are known to a learned person and should be pondered over by him.

\*The idea should be : all of them do not have the same evil mind as usual with persons of the Kali Age.

#### 74. RICHES ARE OMNIPOTENT

In this world wealth is ornament. It brightens the face. It serves as a ladder to heaven. It wards off distress.

Gold which is possessed by the rich is used as ornament by the people. Again it is gold which illumines the face [ of its possessor ]. Further it serves as a ladder to heaven. It should be donated to a brāhmaṇa who has studied the Vedas through and through, and to a paṇḍita, accompanied by a happy heart and purity of mind. Gold does not diminish by being given in charity. Gold does not follow its possessor to the other world. On the other hand it is possible that it becomes the cause of his death. It is also possible that it should become the path for his descending into hell, if used improperly. This is the reason for a wise man for not wishing to keep gold. Only the divine dharma forms his gold and jewelry. Dharma can be kept in the heart forever, even when he comes to his death.

#### 75. INHERENT GOODNESS OF THE EXCELLENT

Gold though subjected to heating again and again yet shines brilliantly. Sandal though subjected to rubbing again and again yet emits fragrance. Sugar-cane though cut and peeled off again and again yet yields sugar. Even at the end of existence the highest do not change their nature.

If gold is heated again and again, it shines all the more. It is more pleasant to look at. Similarly sandal, if it is rubbed off again and again till one reaches its core, yet its fragrance is the utmost. It causes greater pleasure to smell it. Similarly the sugar-cane as it is being cut piece by piece from top to the lowest end, when one tastes and eats it at the end its sweetness is the most savoury. Thus it is the tastiest among eatables. The idea is : one who knows the good form and colour for him gold is the most excellent of colours. That is the non plus ultra sight for the seer. Similarly sandal is the best to smell due to its fragrance. It is the highest among things that can be smelt. And now sweetness of the sugar-cane. Its sweetness is tasted

by the tongue. Among tastes it is the highest. The sense is that rūpa, gandha and rasa are the fundamentals of a man's birth. They are prakṛti and vikṛti. Wikṛti enters into prakṛti. It becomes nara ( "man" ). The syllable na means that there is no cause for his appearance. The syllable ra denotes his firm existence in the world. In short, na mixes with ra. It is the cause of the birth of the world. It is the cause of the world becoming dead. One should know about the appearance and disappearance [ of the world ]. This is known as dharma, according to those who know. This coming and going (=Skt. āwāgamana) has no worth. For this reason, in the present existence one should practice [ dharma ], and try not to acquire going and coming [ from one birth to another ].

#### 76. CYCLE OF PAINS AND PLEASURES

Pain follows pleasure. Pleasure follows pain. All stationary and moving objects in the world revolve like a wheel.

This world is not such as not to be pervaded with pleasure and pain. Pleasure and pain—they do not come into existence separately. They do not choose their place. They are found even among the rich, not to talk of the poor. They have preceded the whole world, all stationary and moving objects. Nothing is passed over by them. They are the cause of the existence of penance and vows, yoga and meditation, charitable gifts and dharma, so as to get minimum of pain and maximum of happiness. This is the reason for one who knows dharma not to wish to give pain to fellow-beings. One aims at reducing one's pain in another birth; because it is the law of the whole world that what one gives that one receives back, what one borrows that one returns, what one lends that one receives, what one takes that is taken away from him. This is the reason for one who knows dharma not to wish to rob the possessions of others. Such is the prohibitive injunction. One should only strive to please the minds of one's fellow-beings. One should not give pain to the hearts of others.

#### 77. BOTH A GUEST AND A SLANDERER ARE MY KINSMEN

A guest and a slanderer—these two are my kinsmen. The slanderer removes the sins and the guest takes me to heaven.



Atithi is he who is poor of origin. One should [while receiving him] give him rice and fish in full accordance with one's capacity. One should not aim at reciprocity. The result would be that at the time of one's death the person who has been obliged will lead one to heaven. This is known as atithi-pūjā.

As regards the apawādī: that one should not accuse another for nothing, that one should not say bad of things even if they are really bad. All kinds of accusations of evil should not be pursued. Such is the prohibitive injunction for an apawādī. He will receive the sins and degrading crimes of the accused person and also his words of evil. Such a one is termed the apawādī. This is quite true according to the Scriptures.

## 78. ORIGIN OF THE FOUR CASTES

The brāhmaṇa is born from the head, kṣatriya from the arms, vaiśya from the thighs, and śūdra from the feet.

The four castes came out from the body of Brahmā in ancient times. They are called caturvarṇa in the world. A vipra means a brāhmaṇa. He is born from the head of Lord Brahmā. His functions are to worship, to make fire-offerings, to sacrifice, to mutter mantras, to sit in yogic meditation, to study all the Scriptures. He is the repository of four Vedas. His caste is the highest.

Kṣatriya means a king. He is born from the arms of Lord Brahmā. His functions are to know the art of fighting, to know all Scriptures, and to be conversant with the art of wielding the bow. He is endowed with riches, and is valorous in the world. It is his function to protect the brāhmaṇas with discrimination, to give gifts, to protect the world. He is a hero in the art of war, and kind towards the poor. He controls the wicked. He shelters the sages.

As regards the vaiśya—he is a person of the agricultural caste. He is born from the thighs of Lord Brahmā. His functions are to protect cattle, to look after the dry and irrigated rice-fields, to sow all kinds of seeds, to grow them, to produce food for the world, and to serve the kṣatriyas.

As regards the śūdra—his function is to trade. He is born from the soles of the feet of Lord Brahmā. His work is kraya-wikraya. Kraya-wikraya means buying and selling, and to travel to carry on sea-trade. He

borrows and lends, keeps in custody ornaments [as a security for loans]. He also serves the kṣatriyas.

These are the differences in the functions of the four castes. The kṣatriya, vaiśya and śūdra should show equal devotion and respect to the brāhmaṇa. He is really to be made their guru by the kṣatriya, vaiśya and śūdra. If they should not heed their respective duties, the world would be confused. There would be no discrimination between high and low. That would be adulteration. There would be none high and none low. This is the sign of the destruction of the world. Thus the world would be reversed. There would be no kinsmen and relatives, uncles and elderly people. Although there would be father and mother nobody would be afraid of them. Those who are known as elderly people and gurus—they will be disregarded. They will kill and be killed [in return], together with their relatives, uncles and elderly people. Fathers will turn into enemies. There would be many wars. There would be whirlwinds. Rain will not fall. Crops will finish. Epidemics (? or wasting diseases), influenza (?), and tremor-diseases (?) will be rampant\*. Medicines will not cure. Numerous thieves would be roaming about ferociously, because the world would be without a king. There would be no parents, no ancestral temples, no temples of Gods. There would be indiscriminate killing. Even brāhmaṇas, paṇḍitas, Śaiwas, Buddhists and ṛṣis will be slain. They will be slaughtered out of anger. ...will be their bravery. Their weapons would be sharp and their minds would always be intoxicated, puzzled and bewildered. They would be like an infuriated elephant which attacks even its mahout. One should not say that other people are the cause of their being puzzled as to good and evil. It is like the [big] fish eating the [smaller] fish in the ocean. Such is the nature of men in the Kali Age. They devour their fellow-beings. They openly slay their captives or make them articles of commerce. They traffick in them. Therefore the knowing persons should not follow the mind of persons of the Kali Age.

\* See st. 68 where the same sentence occurs.

## 79. FOUR TYPES OF QUESTIONS

Some questions are for setting up a dispute, others to prove childishness, others to test another person's [knowledge], and still others to humiliate.

The questions of men are [as follows]. There are words which set up a dispute. There are words which aim at asking as one would ask a child. There are words which aim at testing, having a desire to know the kind of attainments of the questioned person. There are words which aim and desire to defeat the person questioned. These are the four different kinds: *wiwādārtha*, [*bālasamarthanārtha*], *parīkṣārtha*, and *paribhawārtha*. These are the four kinds of questions. They form all the different types of questions. They should be known by all experienced men.

#### 80. THE FOUR-WAY TEST

Just as gold is tested by four operations, by rubbing on the touchstone, beating, cutting and heating, so also a person is tested by four means : learning, character, attainments and actions.

They who test gold follow the following course. *Nigharṣaṇa* means testing by means of a touchstone. *Tāḍana* means beating. *Chedana* means cutting. *Tāpana* means melting. These are the ways of testing gold.

Now as regards the testing of men. If they are coming from afar then one has no knowledge of their birth. If they have to be examined for knowing their birth the following is the method of examination. By *śruta*, i.e., by means of Scriptures studied by them. By their *śīla*, i.e., by means of their good and bad nature. By their *guṇa*, i.e., by means of the knowledge of their virtues. By their *karma*, i.e., by means of the knowledge of their actions. One who wants to know the family of a person has to investigate all this. Whether a person belongs to a good family or not is seen by his outward form and movements.

#### 81. THE WITHOUT SHOWS THE WITHIN

The conduct of a person betokens his family, his speech betokens his country, his eye betokens his heart, and his body betokens his food.

A person's conduct tells about his family. His speech tells about his original country. The eye tells about the good and evil that is inside the heart of the person. His body tells whether he eats less or more. Such are the tests for determining the nature of men.

#### 82. THE SIX-WAY TEST

By outward forms, by gestures, gait, action, speech, and the modifications of eyes and face, is a man tested.

The way of those who desire to test the good and evil of human beings is of six kinds : Ākāra means the configuration of the form that can be seen. It is the first test. Inggita means their smiling expression should be heeded(?). Their behaviour should be inspected. Gati means their gait should be watched. This forms the third test. Ceṣṭā means the pulse (?) of their body should be watched. This is the fourth test. Bhāṣita means their speech which can be tested. It is the fifth. Now there is the last test. It is the wikāra which can be noticed in the face and the eyes. Wikāra means the visible expression of eyes and face. There is much difference in the gaze of the wicked and the virtuous. The kind of appearance of a wicked person is crooked ( lit. "to turn aside one's face" ) and his face shows deceit, because his heart is crooked and is filled with wickedness. Such is the nature of persons who engage in evil. On the other hand the good people are humble, lowly, calm, pleasant and sweet in their appearance. Their inner heart never engages in evil. It is always without taint. Such is their behaviour according to the holy Scriptures.

#### 83. THE WISE NEVER DEVIATE

A wise person even when in trouble, does not transgress the injunction of the Scriptures, just as the black bee does not forsake the lotus even when its wings have been cut off by its kin.

Doṣajñā means a wise man ( paṇḍita ). Āpadgata means one who has been brought to grief by others, one who has been troubled by the wicked. Even then he does not give up dharma and Scriptures. He does not waver in good deeds, because of being born among paṇḍitas. He is like the bhṛngga. Bhṛngga means a black bee. Chinna-pakṣa means even if his wings are cut and severed, it does not forsake the lotus-flower which it has been licking. It would never lick the excreta. It never does so. Similarly a paṇḍita never thinks of doing evil to his fellowmen. His actions are also never like that. Even when he might be troubled and charged with baseness by others he does not think of doing evil towards [ other ] people.

#### 84. THE TEN SUPREME GOODS, THE TEN EVILS, AND THE NINE RECTITUDES

( daśa-paramārtha, daśa-mala, nava-sanga )

As follows are the ten paramārthas, which must be known by one who

practises dharma, one who attempts to detach his mind from the world, one who wishes to return to human incarnation. They are the source of escaping from the sinful hell. Hence one should follow the ten paramārthas. They are as follows : tapa, brata, samādhi, śānta, sanmata, karuṇā, karuṇi, upekṣā, muditā, maitrī. Tapa means a detached mind. Brata means to decrease the objects of senses in life. Samādhi means the practise of getting up at night and meditating on dharma. Śānta means not to speak a single lie. Sanmata means that his one desire is just to do good. Karuṇā means compassion towards fellow-men. Karuṇi means love of all living organisms, which include all animals. Upekṣā means the knowledge of good and evil. Also the knowledge to instruct the ignorant, [ even though they be ] happy ( lit. feel quite well ) and handsome. Muditā means a happy heart and a contented mind, not depressed when given instruction. Maitrī means giving good words to fellow-beings.

Now follow the ten impurities of the mind. These should not be indulged in. They are tandrī, kleda, lēja, kuhaka, metraya, mēgata, rāga-strī, kuṭila, bhakṣa-bhuwana, kimburu. Tandrī means a person who is lazy, tired, fond of sleeping and eating, averse, far from good, and desirous of doing evil alone. Kleda means always putting off ( or prone to delay ), diffident in willing ( or diffident so as to lack initiative ). One's intentions are not realized. Lēja means a tāmasika mind; great lust and great craving, finding enjoyment in evil deeds. Kuṭila means being derogatory to others, injuring and doing evil ( pēda ) towards the poor and pitiable, being intoxicated and deceitful (?). There is not a person who has been befriended by him. Kuhaka means an angry mind, excessive fault-finding(?), inconsiderate speech, and recalcitrance. Metraya means one who can [ only ] use foul speech. He ill-treats and tortures' (?). He has an over-estimation (?) [ of himself ]: "Who is like me?". He is much inclined to take the wives of others. No action of his is noble. Even if his words are fragrant and sweet, yet his intentions are crooked. He has no aversion at all for immoral intentions. He is black in heart. He is morose. Raga-strī means to violate modest ladies, and to look at them lustfully. Bhakṣa-bhuwana means one who torments his fellow-beings. He cheats good men. He indulges in excesses<sup>2</sup> of eating and drinking. He is proud in speech . . . . . Kimburu means one whose only work is to take by

deceit the possessions of good men, without any aversion. Neither [does he spare] relatives, brothers, and friends. He seeks to take away even the property of priests. Such is the working of the ten impurities. It is not good.

The following are the nine mental [categories] which enable one to achieve good. They are : *andrayuga*, *guṇabhikṣama*, [*śādhuniragrha*], *widagdhaprasanna*, *wirotasādhāraṇa*, *kṛtārājahita*, *tyāgaprasanna*, *śūralakṣaṇa*, *śūrapratyayana*. *Andrayuga* means one learned in dharma-teaching, i.e. all types of spiritual knowledge, i.e. possessing knowledge which discriminates between good and evil. *Guṇabhikṣama* means one who is honest towards the property of his master. He is at his ease in difficulties (cf. Skt. *vipadidhairyam*). He neglects the conflict between opposites (=Skt. *dvandva*). He follows the way of the many. He is happy with noble actions. *Śādhuniragrha* means one who is not audacious towards women. He does not torment fellow-beings. *Widagdhaprasanna* means that he is not affected (?) by improper words spoken towards him. He is neither angry nor depressed. He is always happy in mind. *Wirotasādhāraṇa* means that he has unassailable courage and is not upset by insults. He attempts to get justice. *Kṛtārājahita* means he is brave (though) being worsted (?). He knows Kuṭāramānawa, etc. *Tyāgaprasanna* means he does not feel weary when commissioned by his master. *Śūralakṣaṇa* means one who is not aware of fear, acts quickly, and does not delay. *Śūrapratyayana* means one who has devotion to one's master, is brave in battle, can stand difficulties, and can protect one's master. These are the nine [mental categories]. One should strive for each one of them. It will be very good if one would pursue them.

1. It seems to be based on *sikṣāra* "ill-treatment, torture" (ONW.).
2. Cf. *ardha* "very wrong" (ONW.).

\* \* \*

**TEXT**  
**with notes**





ಪ್ರಾಂ.ಪ್ರಾ. ರಾ. ಪ್ರಾಂ.ಪ್ರಾ.  
ಪ್ರಾಂ.ಪ್ರಾ. ಅಧಿಪತ್ಯ ಪ್ರಾಂ.ಪ್ರಾ.

<sup>1</sup>ဣဉာဏ်<sup>2</sup> ဟံ<sup>3</sup> ဧဓိဗျာဏာဓါ<sup>4</sup> ၊  
 ဇေတိဉာဏ်<sup>5</sup> ဟံ<sup>6</sup> ဂုဏဇာဓါ<sup>7</sup> ၊  
 ဝိဂ္ဂဟံ<sup>8</sup> ဟံ<sup>9</sup> သိပ္ပဏာဗျဿ<sup>10</sup> ၊  
<sup>11</sup>ဇိဉာဏ် သဗ္ဗဉာဏာဓါ<sup>12</sup> ။ ဟံ ။

සාධිතත්<sup>11</sup> \ තිහනි<sup>12</sup> ඔහු පුරාතන<sup>13</sup> 14 වූ පුරාතන<sup>14</sup>  
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 ප්‍රාණ<sup>17</sup> තන<sup>18</sup> වූ අනුප්පාදන<sup>19</sup> ගැනි ප්‍රාණ<sup>19</sup> \ ගැනි ප්‍රාණ<sup>20</sup>  
 ගැනි ගැනි \ පාන<sup>21</sup> අනුප්පාදන<sup>22</sup> \ පාන අනුප්පාදන<sup>23</sup>  
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තඟ්ගි පිතකඤ්ඤාඤානං ආලාභා ආනුඤ්ඤා<sup>48</sup> ඤා ඤා ඤා ඤා ඤා<sup>49</sup> පඤ්ඤා<sup>50</sup> ආරාධනා<sup>51</sup> ඤා<sup>52</sup>  
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 ඤා<sup>73</sup> ඤා<sup>74</sup> ඤා<sup>75</sup> ඤා<sup>76</sup> ඤා<sup>77</sup> ඤා<sup>78</sup> ඤා<sup>79</sup> ඤා<sup>80</sup> ඤා<sup>81</sup> ඤා<sup>82</sup> ඤා<sup>83</sup> ඤා<sup>84</sup> ඤා<sup>85</sup>

ඤා<sup>86</sup> ඤා<sup>87</sup> ඤා<sup>88</sup> ඤා<sup>89</sup> ඤා<sup>90</sup> ඤා<sup>91</sup> ඤා<sup>92</sup> ඤා<sup>93</sup> ඤා<sup>94</sup> ඤා<sup>95</sup> ඤා<sup>96</sup> ඤා<sup>97</sup> ඤා<sup>98</sup> ඤා<sup>99</sup> ඤා<sup>100</sup>

ඤා<sup>101</sup> ඤා<sup>102</sup> ඤා<sup>103</sup> ඤා<sup>104</sup> ඤා<sup>105</sup> ඤා<sup>106</sup> ඤා<sup>107</sup> ඤා<sup>108</sup> ඤා<sup>109</sup> ඤා<sup>110</sup> ඤා<sup>111</sup> ඤා<sup>112</sup> ඤා<sup>113</sup> ඤා<sup>114</sup> ඤා<sup>115</sup>

ඤා<sup>116</sup> ඤා<sup>117</sup> ඤා<sup>118</sup> ඤා<sup>119</sup> ඤා<sup>120</sup> ඤා<sup>121</sup> ඤා<sup>122</sup> ඤා<sup>123</sup> ඤා<sup>124</sup> ඤා<sup>125</sup> ඤා<sup>126</sup> ඤා<sup>127</sup> ඤා<sup>128</sup> ඤා<sup>129</sup> ඤා<sup>130</sup>

1) This stanza is found in Sārasamuccaya 136, which is being quoted below along with its OJ. explanation:

ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා

ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා  
 ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා ආරාධනා ඤා

ସମାପ୍ତ୍ୟାଦି ପିଠାୟ ୧୧

The above stanza is not found in the MBh. though the Sārasamuccaya clearly states that it is an 'Auswahl' therefrom:

ନାମାଦି ପ୍ରାୟଶ୍ଚିତ୍ତ୍ୟାଦି ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ  
(introduction to śloka 1) and ପୃଥକ୍ପାଦ୍ୟାଦି ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ  
ତୁଳ୍ୟାଦି ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ \ ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ  
କାମାଦି ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ ଯେ ଯେ ଉପାଦେୟ \ ଯେ ଯେ ଉପାଦେୟ  
ନାମାଦି ପ୍ରାୟଶ୍ଚିତ୍ତ୍ୟାଦି ସମସ୍ତାଂ ଯେ ଯେ ଉପାଦେୟ (introduction to śloka 7)

However, similar idea is expressed in MBh. (Chitrakālā ed.)

12.342.18 p. 716 :

नास्ति सत्यात्परो धर्मो नास्ति मातृसमो गुरुः ।

ब्राह्मणेभ्यः परं नास्ति प्रेत्य चेह च भूयते ॥

Compare also ब्राह्मणोऽपि मनुष्याणामादित्यस्ते तेजसाम् ।

शिरोऽपि सर्वगात्राणां व्रतानां सत्यमुत्तमम् ॥

Garuda Purāṇa ch. 115 quoted in Śkd. s.v. सत्य.

ब्राह्मणे वा मनुष्याणामादित्यस्ते तेजसामिव ।

शिरो वा सर्वगात्राणां धर्माणां सत्यमुत्तमम् ॥

Manu 8.82 (interpolation in some mss. with v.l. ब्राह्मणे वै),

Smṛticandrikā 85, Parāśaramādhava 108, Vyavahāraprakāśa

(ms.) 55, Vyavahārārthasamuccaya (ms.) 33.

2) A ପ୍ରାୟଶ୍ଚିତ୍ତ୍ୟାଦି , B ପ୍ରାୟଶ୍ଚିତ୍ତ୍ୟାଦି .

1]

3) All mss. འི in both places for འ. འ is preserved in the second quarter (a shortened in three mss. A,B,C). With is a O.T. particle, possibly connected with Skt. vai. Phonetically vai would be nearer to with. Another possibility could be hi. The stanza in Sārasamuccaya reads vā (v.l. འ) in both the places.

4) ABC འཇུག་གི, D འཇུག་གོ.

5) A འཇུག་གི, BC འཇུག་གོ.

6) ABC འཇུག.

7) All mss. འཇུག་གི. The transition in the mss. could have easily followed the course: འཇུག་གི < འཇུག་གོ < འཇུག. It is not the result of a conscious change of the plural into the singular. The copyists are familiar with the visarga and the anusvāra at the end of words. The one has been replaced by the other. There is no doubt that we have to read འཇུག་གི. The Sārasamuccaya 136 (quoted supra n.1) reads without any true variant འཇུག་གི (v.l. འཇུག) and the parallelly situated words འཇུག་གི, འཇུག་གོ confirm this form.

8) A འཇུག.

9) All mss. འཇུག་གི. The use of the locative here does not correspond to the genitive in the preceding hemistichs. Grammatically and idiomatically it is correct and has therefore been allowed to stay. But compare Sārasamuccaya 136 (quoted supra n.1) འཇུག་གི without any real v.l.

10-10) A એટલે આજીવ રહ્યો , BCD એટલે (C°ટ) આજીવ થઈ ગયો . This as it stands in the mss. is untenable. Following સર્વગત્રેષુ we have emended ધર્મસત્યેવમ્ (A ધર્મ સત્યેવ) to ધર્મેષુ સત્યમ્ . Śārasamuccaya 136, however, has ધર્મણાં સત્યમ્ , in consonance with સર્વગત્રણાં of the third quarter where our text has the locative સર્વગત્રેષુ (no v.l.).

11) A om.

12) A છાજી , BC om. Though nihan occurs only in D, it has been retained in the text as it is supported by a recension.

13) A પુલ્લંજી .

14) B પુલ્લંજી , C પુલ્લંજી .

15) C અપિગત્તમાજી જી .

16) BC રાજી .

17) D has એ before જીવન , evidently a later addition. BC °જીવં

18) A તગજી .

19) A જીવં , BCD જીવં . The lengthening in brāhma is dubious. Also see its variants in Wiraṭaparwa (ed. Jyotsna) p. 61 n. 2. In Ādiparwa p. 100 l. 5 no variant is recorded.

20-20) A has only અન્નજીવન . Note the abridgment in the a recension.

21) B om.

22) BC અન્નજીવન , D અન્નજીવન .

23) BC °જીવન , D °જીવન .

1]

24) B C D ဂြဟ္မဗြဟ္မဗြဟ္မ (ဝိဇ္ဇာ) ဘာဝနာ

The word brahmacārī in this context denotes a brāhmaṇa in general, and does not bear the usual Sanskrit meaning of an unmarried student practising sacred study of Veda and observing chastity. This is clear from brāhmaṇa ngaranya : ..... : tiga luwinya : ..... hana śuklabrahmacārī : hana śawalabrahmacārī : hana kṛṣṇabrahmacārī. Here we may also refer to the Skt. usage of brahmacārī for older unmarried brāhmaṇas, esp. those versed in the Veda. In the tantras it is the name given to any person whose chief virtue is continence (MW.). The widened OJ. signification of brahmacārī = brāhmaṇa is not noted in KBW. IV. 875 s.v. brahmacārī and ONW. p. 413.

The Ślokāntara enumerates three types of brahmacārīs, while Prof. Gonda (Sanskrit in Indonesia p. 173, on the authority of V.E. Korn, Het adatrecht van Bali, The Hague 1924, p. 355) refers to four classes of priests: śuklabrahmacārī, trēsṇabrahmacārī, sewalabrahmacārī and gṛhaṭabrahmacārī. Similarly the KBW. III. 222. In the Ślokāntara the last class is included in the second and third. Both these enumerations are new to Sanskrit.

The three types of brahmacārīs according to the Ślokāntara are:

- 1) śuklabrahmacārī
- 2) śawalabrahmacārī
- 3) kṛṣṇabrahmacārī

The word śuklabrahmacārī is clear. It is also found in

OJ. texts: Ādi-parwa p.26: Jaratkāru the celibate, is called a śukla-brahmacārī (Prof. Gonda, o.c.). The word śuklabrahmacārī as also śawalabrahmacārī, kṛṣṇabrahmacārī (tr̥ṣṇabrahmacārī) are not given in ONW.

Prof. Gonda (o.c., p.173) places the śawala class in the order: suklabr°, tr̥ṣṇabr°, sewalabr°, ..... and suggests connecting the word sewala with Prākṛta sewāla and the class with the Indian 'moss-eater' ascetics (referred to in the Illustrated Ardha-Māgadhī Dict., by śhrī Ratnachandraji Maharaj, Bombay 1932, IV p.864). In the classification given in KBW. III 222 the sawala precedes the tr̥ṣṇa. We may note the first vowel a in sawala in KBW. and our mss. without any variant, instead of e. The word śawalabrahmacārī is Skt. शक्ल° or शक्ल 'variegated, brindled, mixed': referring to the colour intermediate between śukla 'white' and kṛṣṇa 'black'. The placing of this class between the śuklabr° and kṛṣṇabr° is significant.

The forms kṛṣṇabrahmacārī and tr̥ṣṇabrahmacārī are used promiscuously. This confusion is partly due to not understanding the colour-names which are the basis of this nomenclature and partly to the repeated occurrence of tr̥ṣṇa in socio-ethical contexts like the present one. Prof. Gonda (o.c. p.173) gives tr̥ṣṇabrahmacarin as those who observe life-long chastity after

1]

their wives death (on the basis of Korn, O.C.). Also see KBW. II 603.

Our text, on the other hand, assigns this explanation to the śaṅḍala-  
brahmacārī who marries only once in life and does not remarry  
after the death of his wife. The kṛṣṇabrahmacārī has four wives,  
but cannot marry again, and he is versed in the ars amandi.  
In this light we can easily understand the change Kṛṣṇa > trṣṇā "thirst,  
avidity". Compare Tibetan ཀླུ་མཁའ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ཀླུ་མཁའ་ལྷོ་ལྷོ་ (Sarat Chandra Das,  
A Tibetan-English Dict., rev. and ed. by Gr. Sandberg and A. William  
Heyde, Calcutta 1902, p. 28<sup>a</sup>).

It will be relevant to recall here the quadripartite  
(catuspāt) division of karma into śukla, kṛṣṇa, śukla-kṛṣṇa and  
aśuklākṛṣṇa i.e. "white, black, white-black, and neither-white-nor-  
black". Of these the last appertains to the yogin alone and the  
first three kinds to others (Yogasūtras of Patañjali IV.7; J.H. Woods,  
Yoga-System of Patañjali, Harvard Oriental Series 17, Cambridge Mass.  
1927, p. 305). Leaving out the yogin's karma we have here a parallel  
to the three types of brāhmaṇas, the śukla-kṛṣṇa corresponding to our  
śaṅḍala. The yogic division of karma is also found in the Buddhist  
work Daśabhūmika Sūtra (ed. J. Rahder, IX F p. 74): Kṛṣṇa-śukla-aKṛṣṇa-  
śukla which is literally rendered by Tibetan as : ཀླུ་མཁའ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་  
མེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་མེ་ལྷོ་ལྷོ་ལྷོ་ ; but more explicitly as being fourfold in the



Chinese translation of Śīladharma of the T'ang dynasty: 黑(業), 白(業), 黑白俱(業), 不黑不白(業) (J. Rahder, glossary of the Sanskrit, Tibetan, Mongolian and Chinese Versions of the Daśabhūmika Sūtra, Paris 1928, p. 56).

We may also note the threefold division of the complexion of sons into śukla, pingala or kapila, and śyāma in the Bṛhad-Āraṇyaka-Upaniṣad 6.4.14-16, where in the place of our śauvala stands pingala or kapila, and śyāma instead of kṛṣṇa.

The unpublished OJ. work *Wratīśāsana* gives the following account of the brahmachāris:

[illegible][illegible]

ကျွန်း ဇွန်း ဣပလ္လဟ္မာနီ (ms. ၇၃) ၊ ဇာနိ ပဒါနိ န္ဍိတိ  
 ဣဂ္ဂဗုဒ္ဓါပဏ ၊ ကျွန်း ဇွန်း န္ဍိတိ ကဿပဗ္ဗာနိ ၊ ဒုတိယ ဇာ မိဂ မာဏပုပ္ဖာ၊  
 ဣနိ ပုပ္ဖုပ္ဖိ ဂမာနိ ၊ ဣဿ ဇာ မိဂဒေ ပုဏ-သံဂဏ ၊ ဧ ဘာလဂမာဏ၊  
 ပိပိဏာနိ ဇာ မိဂ ဒီ ဂမာဏ နိယာ ဂမာဏနိ ဣဗ္ဗန္ဓာနိ ပုပ္ဖ-  
 သန္တာန ၊ ဂမာဏနိယာ ဣ ၊ ဣနိ ဂမာဏနိ ဒုပ္ပဏ ၊ ယနိ သုဇ္ဈိလ  
 ဣဗ္ဗန္ဓာနိ နိယာ ဣ ဂမာဏနိ ၊ သိသိသိ ပိနိဗ္ဗာ ၊ ဣနိ ဣ ဣ  
 ဣ နာလ နိ ပမာဏနိ ၊ ဧ ဣ ဣ နာလ နိ သံဂမာဏ ပသံဂမာဏ  
 ဇာနိ ဇာနိဇာနိ မိဂ ဒီ သန္တာန ၊ ဒုတိယဇာ ဣ ဣ နိ ဣ ဣ  
 သန္တာန ပိပိဏ ၊ ဣဗ္ဗန္ဓာ ယနိ နိသမာဏနိ ဣ ဣ ဣ ဣ  
 ၊ .....

Watisāsana , comm. on st. 4.

ဣဗ္ဗန္ဓာ နိ ဣဗ္ဗန္ဓာ ၊ ဣ ဇာ ဣဗ္ဗန္ဓာ (ms. ၅၀) ၊  
 ဣပလ္လဟ္မာနီ (ms. ၃၀) ၊ ဣဗ္ဗန္ဓာ ၊ ဣဗ္ဗန္ဓာ ဣဗ္ဗန္ဓာ ၊

ဣဗ္ဗန္ဓာ (ms. ၅၀) ၊ ၈ ၊ ဒုတိယ သိသိသိ ပိနိဗ္ဗာ ပု သိ  
 ဣဗ္ဗန္ဓာ နိ ၊ ဣဗ္ဗန္ဓာ ပဏ္ဍာနိ ဣဗ္ဗန္ဓာ ဣဗ္ဗန္ဓာ ၊ ဣဗ္ဗန္ဓာ ဣဗ္ဗန္ဓာ  
 ဣဗ္ဗန္ဓာ ၊ ဣဗ္ဗန္ဓာ ၊ သိသိသိ ၊ ဣ ဇာ မိဂဒေ ဣဗ္ဗန္ဓာ (ms. ၅၀) ၊ ၈။

This para is quoted in KBW. II 604 with v.l. Kṛṣṇa for ṭṣṇa .

ဣပလ္လဟ္မာနီ (ms. ၃၀) ၊ ၈ ၊ ဣဗ္ဗန္ဓာ ဒုတိယ ပိပိဏ ၊  
 ဣဗ္ဗန္ဓာ ဣဗ္ဗန္ဓာ-ပိပိဏ ယနိ (KBW. ၁၂) ဣဗ္ဗန္ဓာ ၊ ဣဗ္ဗန္ဓာ  
 ဣ ပိပိဏ ကျွန်း ၊ ဣဗ္ဗန္ဓာ သန္တာန (ms. ယနိ ဣဗ္ဗန္ဓာ ၊ သိသိသိ)  
 ဣဗ္ဗန္ဓာ နိ ၊ ဣဗ္ဗန္ဓာ ဣဗ္ဗန္ဓာ ၊ ဣဗ္ဗန္ဓာ ၊ သိသိသိ သိသိသိ ၊

ယ ဟု သိရကွဲ အမည်ပြုလုပ်သော (က. ၃၁) ၁ ၈ ၁၁

This para is also quoted in KBW. III. 221-2.

සුඛේ ඉඳන් ඩිනෙත්තු ලුඤ්ඤාභාගී ॥ ෪ ॥ ආපඤ්ඤා ආති සුඛී  
 ඉඳන් ආත්මිකා ෨෨ ॥ ඉඳන් ආති ආති ආත්මිකා ॥ ෫ ॥ ආති ආති  
 ආති ආති ෨෩ ॥ ආති ආති ෨෪ ॥ ආති ආති ෨෫ ॥ ආති ආති ෨෬ ॥  
 ආති ආති ෨෭ ॥ ආති ආති ෨෮ ॥ ආති ආති ෨෯ ॥ ආති ආති ෩෦ ॥  
 ආති ආති ෩෧ ॥ ආති ආති ෩෨ ॥ ආති ආති ෩෩ ॥ ආති ආති ෩෪ ॥  
 ආති ආති ෩෫ ॥ ආති ආති ෩෬ ॥ ආති ආති ෩෭ ॥ ආති ආති ෩෮ ॥  
 ආති ආති ෩෯ ॥ ආති ආති ෪෦ ॥ ආති ආති ෪෧ ॥ ආති ආති ෪෨ ॥  
 ආති ආති ෪෩ ॥ ආති ආති ෪෪ ॥ ආති ආති ෪෫ ॥ ආති ආති ෪෬ ॥  
 ආති ආති ෪෭ ॥ ආති ආති ෪෮ ॥ ආති ආති ෪෯ ॥ ආති ආති ෫෦ ॥  
 ආති ආති ෫෧ ॥ ආති ආති ෫෨ ॥ ආති ආති ෫෩ ॥ ආති ආති ෫෪ ॥  
 ආති ආති ෫෫ ॥ ආති ආති ෫෬ ॥ ආති ආති ෫෭ ॥ ආති ආති ෫෮ ॥  
 ආති ආති ෫෯ ॥ ආති ආති ෬෦ ॥ ආති ආති ෬෧ ॥ ආති ආති ෬෨ ॥  
 ආති ආති ෬෩ ॥ ආති ආති ෬෪ ॥ ආති ආති ෬෫ ॥ ආති ආති ෬෬ ॥  
 ආති ආති ෬෭ ॥ ආති ආති ෬෮ ॥ ආති ආති ෬෯ ॥ ආති ආති ෭෦ ॥  
 ආති ආති ෭෧ ॥ ආති ආති ෭෨ ॥ ආති ආති ෭෩ ॥ ආති ආති ෭෪ ॥  
 ආති ආති ෭෫ ॥ ආති ආති ෭෬ ॥ ආති ආති ෭෭ ॥ ආති ආති ෭෮ ॥  
 ආති ආති ෭෯ ॥ ආති ආති ෮෦ ॥ ආති ආති ෮෧ ॥ ආති ආති ෮෨ ॥  
 ආති ආති ෮෩ ॥ ආති ආති ෮෪ ॥ ආති ආති ෮෫ ॥ ආති ආති ෮෬ ॥  
 ආති ආති ෮෭ ॥ ආති ආති ෮෮ ॥ ආති ආති ෮෯ ॥ ආති ආති ෯෦ ॥  
 ආති ආති ෯෧ ॥ ආති ආති ෯෨ ॥ ආති ආති ෯෩ ॥ ආති ආති ෯෪ ॥  
 ආති ආති ෯෫ ॥ ආති ආති ෯෬ ॥ ආති ආති ෯෭ ॥ ආති ආති ෯෮ ॥  
 ආති ආති ෯෯ ॥ ආති ආති ෧෦෦ ॥

Wratī'ōsana, comm. on st. 29.

The text of both the above passages is based on the transcript of a single ms., Kirtya no. II b. 78/1. Hence we cannot be sure of the orthography of *kr̥ṣṇa°* and *śawala°*. In the *Wratīśāsana* the number of times the *kr̥ṣṇa°* and *śawala*-brahmacārīs can marry is not in accordance with *Ślokāntara*. In the latter the *kr̥ṣṇa°* can have four wives and the *śawala°* can marry only once; while in the former it is the reverse. The *Ślokāntara* is more correct according to the Skt. words employed.

The order of the three types is different in the two passages:

- (1) *śukla*°, *kṛṣṇa*°, and *śawala*°.
- (2) *kṛṣṇa*°, *śawala*° and *śukla*°.

In the first we have the descending scale according to the definitions of



35) A m (this abbreviation is very common and has not been noted hereafter).

36) In A it is preceded by de as in the similar situation in note 26.

37) A amānā.

38-38) A om.

39) A om.

40) BCD si, while A is isolated in correctly reading si.

41-41) A shortens the text to: amānā amānā amānā amānā amānā

42) D om. amānā.

43) B amānā, C amānā, D correctly has amānā; compare the parallel amānā amānā amānā (supra, after n. 32)

44) A amānā amānā, BC amānā amānā, D amānā amānā.

45) A om.

46-46) A shortens instead: si amānā amānā amānā amānā.

47-47) B amānā amānā, C amānā amānā, D amānā amānā.

48-48) A shortens instead: amānā amānā. D amānā amānā.

49) AC om.

50) A amānā, C amānā.

51) A si. Note the replacement of de by si.

52-52) A shortens instead: si amānā.

53) B si amānā, C si amānā.

1]

54-54) C १५१ (omitting everything occurring hereafter).

55) ABC १५१, D १५१.

56) : Our text enumerates four consorts (स्त्री or देवी) of Rudra in the following sequence : Umā , Gaṅgā , Gaūrī and Durgā . I have not found its parallel in KBW.I.378 (Uma), 732 (Rudra), II.427 (Durga) , III.200 (Śiva) , IV.662 (Gaūrī) , 825 (Gaṅgā) , or elsewhere in OJ. literature . This tradition is also not found in Indian texts .

Kumārassambhava of Kālidāsa III.63 speaks of a single consort in the benediction pronounced on Pārvatī by Śiva himself :

अन्यभाजं पतिमाप्नुहीति सा तद्यमेवभिहिता भवेन ।

The four consorts are likely to have originated in Indonesia itself , though some foundations for it may be said to exist in India. Malayapurāṇa 154. 588 ; ch. 155-58 (quoted in Purāṇa Index by V.R. Ramachandra Dikshitar , Madras, 1951, vol. I p. 239 s.v. Umā) says : Touched by the Goddess of Night, Umā became black in colour (? Kālī or Durgā). Śiva found fault with her. After reproaching him for his past deeds, she left him for penance. Viraka appealed to her when she said she would return as Gaūrī. She asked Viraka to see that no lady entered her harem. Meanwhile Ādi, son of Andhakāsura entered Śiva's abode in the guise of Umā but was slain by Śiva. Hearing from Vāyu that a lady entered her home, she cursed Viraka to be born on the

earth; out of her rage came out a lion which Brahmā gave to the Goddess of Night, who was asked to leave Umā for the Vindhya hills. Now Umā became Gaurī and entered Śiva's abode when Vīraka stopped her, as he did not at first recognise her. Convinced of his mother's identity, he requested her to recall her curse and was assured of a place in Devagana. From the preceding it seems that the three manifestations, viz. Umā, Durgā and Gaurī, of a single consort have been counted as three different consorts in the OJ. text. It may be pointed out that usually Umā, Durgā and Gaurī are treated synonymously (Amarakośa, NSP., Bombay, 1929, I.1. 36-37 p. 16a). The KBW. I. 378 s.v. Uma too gives Durgā, and even Gāngī as the synonyms of Umā, besides a host of others.

Śiva is wellknown as Gaṅgādharā 'up-holder of Gaṅgā', (KBW. IV. 825), from the Purāṇic incident of having saved the earth from the shock of Gaṅgā's fall when she was brought down from heaven by Bhagīratha, having caught it in his brow, and having checked its course with his matted locks (J. Dowson's A Classical Dict. of Hindu Mythology, London 1950, p. 108). Matsya Purāṇa 154. 502-5 gives an incident hinting at, what we may term, the cowife relationship of Umā and Gaṅgā: once Umā made a doll with an elephant-face and dropped it in the Gaṅgā. It became a huge figure and was

1]

claimed as son by Umā and Gaṅgā respectively (Purāṇa Index, o.c.). But Gaṅgā as the consort of Śiva is very rare: Vāyu Purāṇa 42.39-40: 71.5 says that Gaṅgā was a consort of Śiva, served by Tryambaka and other Gods (Purāṇa Index vol. I p.502). Here we may also point out that our text speaks of the four consorts of Rudra (= Śiva) as "four sisters" (caturbhaginī in the P rec.). In the Indian tradition, Gaṅgā is the eldest daughter of Himavat and Menā (Rāmāyaṇa 1.36.15, quoted in MW.) and her sister is Umā (Dowson, o.c., p.108).

57-57) A කහඟුකුටි එ හුළු ගුලු එහි පැවැත්

58) B කහඟු, C D කහඟු

59) BC අඟුකුටි, D අඟුකුටි . The word caturbhaginī is not found in KBW., ONW., MW.

60) A ගිහුනි . Note the replacement of tinire by the synonymous tinūt.

61) ඔ භුභු .

62) A adds: කුඹි කුඹි එහි පැවැත් අඟුකු

63-63) A reads differently: පුහු . එ එහි ගි ගිහුනි . පුහු ගි පැවැත් අඟුකු

64-64) B C කහඟුකුටි .

65-65) A reads differently: අඟුකු කුඹි .

66) D reads: පැවැත් භුභුකුටි instead of ගහඟුකුටි .



67) A om.

68) B ηΛΗΡΟ, C ηΛΗΡΟ, D ηΛΗΡΟ.

69-69) A ଧାତବ .

70) A om.

71-71) A reads differently: ସିଂହ ଶିଖିମୁଖ୍ୟ ଏ ଶୁଭ୍ର ଅକ୍ଷର ମୁଖର ସିଂହ .

72) A B give a single danda (1).

73-73) A reads differently:  $\alpha\beta\gamma$ .

74-74) A reads differently:  $\frac{1}{2}$  of the total number of pages is read.

75) BC 217 (also A, see n.74); only D gives Sirah. ONW. gives only Sirah (BY. 13.32). Sira can also be a possibility. Note Hindi सिर < skt. शिर(स्).

76) BC ଜିଗରା .

77) A B gives a single danda (^).

78-78) A diffuser : යනම් ස්පෘෂ්ම & ගැඹුණු භූමියි කැබ් ස්පෘෂ්ම ගැඹුණුකි  
 ඩිග් කෙටිගැඹුණු & පැහැදිලිව ගැඹුණු & පැහැදිලිව කැබ්ගැඹුණු.

<sup>1</sup>၆၅၂၅၂၁ မေမေမေမေမေ ၇၃

ପ୍ରକାଶ୍ୟ ଲେଖନୀଙ୍କ ଦ୍ଵାରା

အခြားသူ၏<sup>5</sup> သမားဗျာကို<sup>6</sup> ၁၇

⁂  
⁂



given by K.B.W. III. 157 s.v. śaṅkṣā).

MBh. III. 200. 124-126 (p. 330) has the following parallels:

विप्लवे विप्रदत्तानि दानेभ्यस्त्वक्षयाणि च ।

पर्वसु द्विगुणं दानमृत्तौ दशगुणं भवेत् ॥१२४॥

अयने विषुवे चैव बह्वशीतिमुखेषु च ।

चन्द्रसूर्येपिरागे च दत्तमक्षयमुच्यते ॥१२५॥

मृत्युषु दशगुणं वदन्ति दत्तं

शतगुणमृत्त्वयनादिषु ध्रुवम् ।

भवति सहस्रगुणं दिनस्य राहो-

र्विषुवति चाक्षयमश्रुते फलम् ॥१२६॥

Also compare sl. 67 *infra*. A detailed account of the proper times for dāna is given in P. V. Kane, History of Dharmasāstra vol. II pt. II (1941) p. 850 et seq.

2) B C D ॐ नमः . A has ॐ नमः शिवाय for the first quarter. Somebody tried to balance गुणदानं by changing तिथौदश to तिथिदान .

He would have had perfect balance if he had added an anuvāṇ and read तिथिदानं . If, however, he had had sufficient faith in the unity of contents of Skt. stanza and the OJ. explanation that follows, he would have seen his mistake. दश is a common word in Bali. Note तिथिदान as the name of Bhaviṣya Purāṇa 2.

154 (MW.).

2]

3) B C om. *daṇḍa* .

4) A ଅକ୍ଷୟାୟା, BC ଶୁଭାକ୍ଷୟାୟା, D ଶକ୍ଷୟାୟା (note the effort to correct Skt.). A preserves the best reading .

5) A କ୍ଷୟାୟା, BCD କ୍ଷୟାୟାୟା . The correct word kanyāgata is found only in the OJ. exposition in a single ms. In the text of Skt. śloka all the four mss. have inserted a nasal before ta. According to MW. *कन्यागत* denotes the position of a planet in the sign Virgo. In the present context it refers to the śrāddha-period when the brāhmanas are fed generously. In Hindi it has assumed the form कनागत .

6) A ଅକ୍ଷୟାୟା, BC ଅକ୍ଷୟାୟାୟା .

7) B om. *daṇḍa* .

8-8) A ଶୁଭାକ୍ଷୟାୟାୟାୟା . Though corrupt in the Skt. version, it is correct in the OJ. exposition .

9) C ଶୁଭାୟା, D ଶୁଭାୟାୟା .

10) This is the usual introductory phrase preceding the OJ. rendering of a Skt. stanza even in the Korawāśrama. Its semi-tatsama equivalent arthanya also occurs sporadically in the Korawāśrama (e.g. p. 10 l. 16) .

11) No v.l. Juyneboll connects OJ. *pūrṇnamā* with Skt. पूर्णमास . He also quotes pūrṇnamākāla from the OJ. Rāmāyaṇa 4.30. Prof. Gonda,

Skt. in Indonesia, pp. 51, 61 too connects purnama with Skt. पूर्णमास. The word पूर्णमा is given by MW. from a lexicon, and पूर्णमास from the Śatapathabrāhmaṇa. The usual Skt. word is the fem. form पूर्णिमा (Rājat., Sūryas., Pañcat., Hemac., etc. — MW.) which is used in Hindi too, besides the tadbhavas पूनम and पूनों.

12) A D om. danda .

13) A wrong. Here BCD have sādhujana, but later on in the exposition we have twice sādhu (without jana) in all the mss. In conformity, should we follow the solitary ms. A here and keep sādhu in the text?

14) A दानपुण्य, B दानपुण्यवान् .

15) A पुण्यदान, BC पुण्यदान. KBW. and ONW. give punyardāna which is correct. It is a OJ. word. In Skt. दानपुण्य or पुण्यवान is not found, but in Hindi we have दानपुन < दानपुण्य.

16) A क्षेमवर्धन .

17-17) A सूर्यग्रहण .

18-18) AC सूर्यग्रहण (omitting सूर्यग्रहण), D ग्रहण (without the specificative candra and sūrya). D is an attempt to improve the text and make it conform to the Skt. stanza which has simply "ग्रहे". The word sūryyagrahana is not found in ONW.

19) A दानपुण्य, BC दानपुण्यवान्, D दानपुण्यवान् .

20) A पुण्यदान, B पुण्यदान, C पुण्यदान.

3]

21) A adds danda .

22-22) A ឧទ្ទិស .

23) A គាត់ប្រាប់, BC ប្រាប់, D គាត់ប្រាប់ .

kanyāgata is not found in ONW.

24) A ប្រាប់, B ប្រាប់, CD ប្រាប់ .

25) A ប្រាប់, C ប្រាប់ .

26-26) BC om. this portion .

27) D om.

28) A ប្រាប់, D ប្រាប់ .

29) A om.

30) A ប្រាប់, D ប្រាប់ .

31) A adds ឬ hereafter . C ប្រាប់ .

32) D ប្រាប់ .

33-33) A differs : ឧទ្ទិស គាត់ប្រាប់ ឬ . Kādhyātmikan

is not found in ONW. which gives adhyātmaka and adhyātmaka-

sukha In the mss. of the  $\beta$  recension it is represented

by kāpradhānan, which too is new to ONW.

[illegible]

1) This stanza is found in Manuscript 7.85 in the following form:

सममब्राह्मणे दानं द्विगुणं ब्राह्मणश्रुवे ।

प्राधान्ये शतसाहस्रमनन्तं वेदपारगे ॥

(NSP. 9<sup>th</sup> ed., 1933, p. 244)

The comm. of Kullukabhatta thereon: सममित्यादि ॥ ब्राह्मणेतरक्षत्रादिविषये  
: २ गणिकं न च न्यूनं

The comm. of Kullukadeva:-  
यदानं तत्समफलं । यस्य देयद्रव्यस्य यत्फलं श्रुतं ततो नाधिकं नच न्यूनं भवति ।  
यो ब्राह्मणः क्रियारहित आत्मानं ब्राह्मणं ब्रवीति स ब्राह्मणबुधः । तद्विषयदानं पूर्वा-  
पेक्षया द्विगुणफलम् । एवं प्रार्थति प्रक्रान्ताध्ययने ब्राह्मणे लक्षगुणं फलम् । समस्त-  
शाखाध्यायिन्यनन्तफलम् । 'सहस्रगुणमाचार्ये' इति वा तृतीयपादस्य पाठः ॥

3]

J. Jolly's text (London, 1887) reads सहस्रगुणमाचार्ये in C, with the v.l. सहस्रं

औत्रिये दानं and आचार्ये शतसाहस्रं (सहस्रगुणं प्राधीते Viṣṇu 19.3): p. 309.

For generalia see P.V. Kane, History of Dharmasāstra, Vol. II pt I (Poona, 1941) pp. 110 et seq., MBh. (Chitrāsālā ed.) Vanaparva ch. 200 (दान-माहात्म्य). Also compare Śārasamuccaya 192.

2) A सध्याष्टगुणमाचार्य, BC सध्याष्टगुणमाचार्य, D सध्याष्टगुणमाचार्य. The change of samama° to samanya° is due to sāmānyajanma in the OJ. exposition. This change may have also been partly due to the occurrence of the two mas in samama° consecutively, which to the un-understanding must have appeared jarring. The preservation of the vowel-quantity (ā) in sāmā in all mss. is remarkable. The OJ. expositor understood the word abrāhmaṇa (with the privative a-) as is evident from his: tan kadang sang brāhmaṇa | tan ring uwang pandita | tan hana tapabratanya!. The corruption belongs to a recent date. Note that D has the correct ending °ne.

3) A सध्याष्टगुणमाचार्य.

4) D सध्याष्टगुणमाचार्य.

5) AD सध्याष्टगुणमाचार्य, BC सध्याष्टगुणमाचार्य. Note the wa in all mss. for ba in bandhusu. It must have gone from India where the replacement of ba by va was not uncommon. Brahmabandhu is a nominal brāhmaṇa, a brāhmaṇa only by caste. The successive



gradation of Brahmins into brāhmaṇa, dvija, vipra, and śrotriya is well-defined in the following udage quoted in V.S. Apte, Practical Skt.-Eng. Dict. (Bombay, 1912) s.v. ब्राह्मणः :

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते ।

विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ॥

The correspondences with our text may be worked out as under :

ब्राह्मण = ब्रह्मबन्धु ( of Ślokāntara ) = ब्राह्मणबन्धु (Manu)

विप्र = विप्र ( " " ) = प्राचीत ( v.l. आचार्य, श्रोत्रिय ) (Manu)

श्रोत्रिय = वेदपारग ( " " ) = वेदपारग (Manu)

6-6) A યજ્ઞભુવર્જિ કોણ્યયુ (does it reflect ācārya in the second member? see Manusmṛiti v.l. quoted in n.1 supra). It is strange that A has become so corrupt, while BCD retain the text so correctly.

7) AB ઉચ્ચાસ્તુ , C ઉચ્ચાસ્તુ .

8) A નાપાપમન .

9-9) In A the exposition is altogether different ; hence it is being given hereunder in extenso:

નાપાપ (ms: નાપ) જિગ એ યજ્ઞભુવર્જિ ~ યજ્ઞભુવર્જિ જાણપુત્ર ~  
 યજ્ઞિ ઉચ્ચાસ્તુ (ms: યજ્ઞ) ~ ઉચ્ચાસ્તુ જાણપુત્ર ~ જાણપુત્ર યજ્ઞભુવર્જિ ~  
 જાણપુત્ર યજ્ઞભુવર્જિ (ms. : યજ્ઞભુવર્જિ) ~ યજ્ઞ પુ જા યજ્ઞ ગે પુ યજ્ઞ  
 (ms. : યજ્ઞ) ~ જો યજ્ઞભુવર્જિ યજ્ઞિ જાણપુત્ર (ms. : યજ્ઞ) ~ યજ્ઞ  
 જાણપુત્ર યજ્ઞ (ms. : યજ્ઞ) નાપાપ નાપાપ નાપાપ ~ નાપાપ નાપાપ નાપાપ

3]

එ පුතු ට ඔහු සප්තරූපානු භූමි ට පිරි භූමි භූමි භූමි භූමි  
 භූමි භූමි (ms. : 0070) ට ඔහු සප්තරූපානු භූමි භූමි භූමි භූමි  
 භූමි භූමි භූමි භූමි භූමි භූමි භූමි භූමි භූමි භූමි භූමි  
 භූමි භූමි (ms. : 0070) භූමි භූමි භූමි භූමි භූමි භූමි  
 භූමි භූමි (ms. : 0070) භූමි භූමි භූමි භූමි භූමි භූමි  
 In this recension  
 the time of giving dāna to a person who is not a brāhmaṇa is clarified  
 in detail: untarakāla i.e. a non-special day, which is neither the  
 day of full moon nor that of new (dark) moon, nor that of the  
 sun's equinoctial passage (විභුවසංක්රාන්ති). This specification is  
 absent in the three mss. of the β recension. The word අන්තර්කාල  
 is new to MW. and ONW. The word Viṣuvasamkrānti is not  
 found in ONW. Brāhmaṇācāryya are two separate words. Note  
 that the Skt. text in A මහාසූත: may be a reflection(?) of ආචාර්ය which  
 occurs as a variant in the parallel Manusmṛiti st. 7.85 (quoted in  
 n.1). සිද්ධපණ්ඩිත is not quoted as a compound either in Skt.  
 (MW.) or O.S. (ONW.).

The word dewapārāga is due to the misunderstanding  
 of wedapārāga of the original stanza. "In the mss. of the  
 Brahmandā Purāṇa dewa is often written instead of weda" (Prof. Gonda).  
 The author interprets dewapārāga as something accompanying the dāna  
 to an accomplished paṇḍita. The nearest correspondence to it would

be the Skt. word devaparāga, which however is not found either in Skt. (MW.) or in OJ. (ONW.). Parāga is common in literary Indian usage for fragrance. MW. quotes lexical authority in the sense of 'fragrant powder used after bathing' and 'sandal'. Thus devaparāga would be equivalent to dhūpa 'incense' (note देवगन्धि and देवधूप in MW.). In modern times too, the formal ceremony of giving dāna to a brāhmana is preceded by rites which include the burning of incense. Mr Ida Bagus Punyatmaja Oka, a Balinese scholar at the Academy, understands the word as connoting "profound respect."

10) BC ଦେବପାରାଗ.

11) Note ଦାନପୁରସ୍କାର in A (quoted in n. 9) for the usual ଦାନପୁରସ୍କାର. Dānapuṣṭa occurs in OJ. Rāmāyaṇa 17.39 (ONW.).

12) BC ସମାଜ.

13) D ସମାଜ.

14) B ସମାଜ, C ସମାଜ. Sāmānyajanna occurs in Wizātapaṇṇa 26. The d recension has uwang sāmānya instead (see n. 9).

15) BC ସମାଜ (see n. 20).

16) B ସମାଜ.

17) D ସମାଜ.

18) BC ସମାଜ. Note Kadang sang brāhmana for brahmanabandhu of

4]

the Skt. stanza. The α recension has brāhmaṇawandhu followed by its explanation kadang sang prabhu. Brahmabandhu is unknown to OJ. (ONW., KBW.), and so also brāhmaṇawandhu.

19) B 21.

20) BC ဝိပဉ္စက (note this form in nn. 15, 18). This corresponds to wipra of the Skt. stanza and brāhmaṇācārya of the α recension. Compare n. 5. Wipra is not rare in OJ. texts.

21-21) C om. the entire sentence.

22) ဘရဟ္မဉ္စက does not occur in OJ. (ONW.).

23) B ဂုဏ်သုတ်. The α recension has misunderstood it (see n. 9), and replaced brāhmaṇa weda pāraṇa by brāhmaṇa siddhapāṇḍita. The word wedapāraṇa is quite common in OJ.: R. 4.19, BY. 23.10, Wz. 45 (see ONW. and KBW.).

24) D om.

25) C ဗျူဟ

26) D ဂုဏ်သုတ်. The word wedaśāstra occurs in Ādip. 95.

<sup>1</sup> ဘရဟ္မဉ္စက <sup>2</sup> ဘရဟ္မဉ္စက <sup>3</sup> ဘရဟ္မဉ္စက

<sup>4</sup> ဘရဟ္မဉ္စက <sup>5</sup> ဘရဟ္မဉ္စက

<sup>6</sup> ဘရဟ္မဉ္စက <sup>7</sup> ဘရဟ္မဉ္စက

<sup>8</sup> ဘရဟ္မဉ္စက <sup>9</sup> ဘရဟ္မဉ္စက





[illegible]

a) It differs from the  $\beta$  recension. It can be reconstructed as  
swalpan yadyape taddānam 1

For the present it may be constructed as in the  $\beta$  recension.

c) śraddhā of the text has been understood as suddha, even though the word śraddhā is quite frequent in OJ. d) This expression (swastha) is not resorted to in the β recension. Its use in connection with the waringin tree is noteworthy. e) This word can be taken as a corruption of śraddhā also, but in keeping with suddha above (n. c.) it has been corrected to suddha. May we see a transition-form in śṛdah? The β recension has suddha thrice, without any v.l.

2-2) BC බිඳුම්පිටු, D බිඳුම්පිටු හා විධිමත් පිටු .

4]

3) BD वासूपाय ।

4) B वासूपाय, CD वासूपाय . Cf. śraddhā in a recension for śraddhāyā.

(n. 1<sup>c</sup>). That the merit of the gift depends upon the śraddhā of the donor, and not on its extent, is frequently emphasized in contexts of dāna:

अन्यायाधिगतां दत्त्वा सकलां पृथिवीमपि ।

श्रद्धावर्जमपात्राय न कांचिद् भूमिमाप्नुयात् ॥

प्रदाय शाकमुष्टिं वा श्रद्धाभक्तिसमुद्यताम् ।

महते पात्रभूताय सर्वभ्युदयमाप्नुयात् ॥

Devala quoted by Aparārka p. 290 (Kane II. 2 p. 847 n. 2000)

"If a man were to give even the whole earth acquired by unjust means or if he makes a gift without śraddhā, or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand, by making a gift of even a handful of vegetables with a heart full of śraddhā and to a very worthy person, he may secure all prosperity". (Kane, o.c., p. 847)

Further śraddhā is defined by Devala as:

सौमुरव्याद्यभिसंप्रीतिरर्चितां दर्शने सदा ।

सत्कृतिभ्यानसूया च तदा श्रद्धेति कीर्त्यते ॥

"When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will



or irritation (towards the suppliant), that is said to be *śraddhā*." (Kane, o.c.p.846 n.1997)

5-5) BCD 2010 1010 1011. Note punyam in the d recension (quoted in n.1) for kṛtam.

6) BC ° ଅଧ୍ୟାୟୀକରଣ .

7) BC ප්‍රාග්ධනාභ්‍යුක්ති (C) වූයේ , D වේ.

8) BC පූර්ණ, D භාග.

၇) င မှုနဲ့.

10) B ବାହା , C D ଥିବା

11) B မှာ ကွန်ကရစ်

12) BC ବିଶଦ୍ଧି, D ବିଶଦ୍ଧି. The clarification of śraddhā (of the Skt. stanza) given in the OJ. exposition may be compared with its definition given by Devala (quoted in n.4 supra).

13) B  $\text{अस्यस्य}$  (note  $\bar{a}$ ), C  $\text{अस्यस्य}$ . The OJ. translation fining establishes for certain that the skt. word here is Suddha.

14) D. 55.

15) C ਬਾਇਲਡ .

16) B  $\xrightarrow{O}$  A, C  $\xrightarrow{O}$  A.

17) C ଯୁଗ୍ମକରଣ .

18) D ត្រឹមត្រូវ .

19)  $\text{ḍ} \text{ḥ} \text{ḥ} \text{ḥ}$ , probably mēlitik "small", Cf. Sundanese lōtik "small".

20) BC ရယူရန်ဖြစ်ပါသည်။

2) BC ଗୁ.

၁၁) ငါးစိမ်း

23) C gives a danda after punyatāna.

1. အကျဉ်းချုပ် ၂. အကျဉ်းချုပ် ၃. အကျဉ်းချုပ်  
 4. အကျဉ်းချုပ် ၅. အကျဉ်းချုပ် ၆. အကျဉ်းချုပ်  
 7. အကျဉ်းချုပ် ၈. အကျဉ်းချုပ် ၉. အကျဉ်းချုပ်  
 10. အကျဉ်းချုပ် 11. အကျဉ်းချုပ် 12. အကျဉ်းချုပ်

[illegible]

1) The invalidity of gifts prompted by rage is attested by Gautama I.22.: Nārada too (Dattāpradānika, verses 9-10) includes it in 16 kinds of invalid gifts: अदत्तं तु भयक्रोधशोकवेगसमन्वितैः .... . Further, refer to Kane, O.C., vol. II.2 p.887.

The a recension is different both in the Skt. stanza and its Oj. comm. :

ઉક્તભાગભાગી<sup>a</sup> રૂપા<sup>b</sup> ॥  
 યેન્નપિનાગયેન્નિભાગી<sup>c</sup> ॥  
 બ્રુવન્તિ પિ પત્નિયભાગી<sup>d</sup> ॥  
 ગમ્યાગર્ભે<sup>e</sup> કિયન્તિ કલ્પા<sup>f</sup> ॥

અપિભાગી ॥ પિનાગયેન્નિભાગી ભાગ ॥ યન્નિ ભાગભાગી  
 યેન્નપિનાગ ॥ યેન્નિ પિનાગ ॥ યેન્નિ પિનાગ ॥ ભાગી ભાગી ભાગી  
 ઉક્તિ (ms.: ભાગી) અભાગ ॥ અભાગી ભાગ ॥ અભાગી અભાગી  
 ગિ પુત્રાભાગી અભાગી ભાગ (ms.: ભાગી) અભાગી ઉક્તિ (ms.: ભાગી)  
 અભાગી ॥ કિયન્તિ કલ્પા (ms.: અભાગી) અભાગી ॥ અભાગી  
 ભાગી ભાગી અભાગી ॥ ભાગી ભાગી અભાગી (ms.: ભાગી) અભાગી  
 અભાગી ભાગી પુત્રાભાગી ભાગી ભાગી ભાગી અભાગી  
 અભાગી ભાગી ભાગી ॥ અભાગી ભાગી અભાગી ॥ અભાગી  
 અભાગી ગિ પુત્રાભાગી અભાગી અભાગી અભાગી ॥ અભાગી  
 અભાગી અભાગી અભાગી ॥ અભાગી અભાગી અભાગી ॥

ယဉ်ကျေးမှုနှင့် ယဉ်ကျေးမှု ဖွံ့ဖြိုးတိုးတက်ရေး

The semantic transition may be explained thus: "limit, the utmost extent, the unsurpassed maximum - ananta". Even taking anta

anta is also used to denote "the limit, the utmost extent." It is

b) Ms. ၇၃၁၃ .      c) Ms. သိန္ဓုပိကရာဇာဗြဟ္မစာ .      Misritam is clear from

β recension. d) Ms. Γρηγορίου Παλαιου. e) So is the ms.!

the fourth quarter is doubtful. 9) The explanation of dharmaśāstra

is not in ONW. i) buddhikrodha is for krodhabuddhi. Both forms

standing for an abstract noun. Both forms are new to ONW.

see Parason 31.      b) The word yamaniloka is not found in ONW.

p. 57 l. 2 (yāmanē), l. 5 (yāmani), etc. with variations of vowel-quantities.

It occurs also in KHW. V. 15<sup>b</sup>, VI. 108<sup>a</sup> as yamani and in the index it is explained as an abbreviation of yamanilaya, a synonym of yamaloka, following KBW. IV. 465. The full word yamanilaya has not yet been found in Skt. or OJ. texts. Even nilaya alone is not met with in OJ. (ONW., KBW.). We can also take the ni of yamani to be a shortened form of niraya which is found in OJ. for hell, along with nirayapada, nirayaloka (KBW. I. 527). Yameniloka occurs in Korawāśrama p. 30 l. 19, Nawaruci p. 60. l. 26, p. 63 l. 15. Also see Prof. Gonda: Skt. in Indonesia p. 147 (with n. 3 thereon on p. 153).

2) B C D ৩খণ্ডকৃত। The reconstruction of the entire stanza in the  $\beta$  recension is dubious.

3) BCD ന്റെ ക്രമം .

4-4) ဇီဝ မဟုတ်ဘဲ ကမ္ဘာပေါ်ရှိအား , ၁ မဟုတ်ဘဲ ကမ္ဘာပေါ်ရှိအား .

5) Bc ബ്രഹ്മപുത്ര, D ബ്രഹ്മപുത്ര.

6-6) B ചിഹ്നരേഖയെക്കുറിച്ച്, CD ചിഹ്നരേഖയെക്കുറിച്ച്.

7) B  $\eta_{\text{срн}}$ .

8) BC RST . Can we have jana here?

9) c -  $\text{CH}_3$ , d -  $\text{CH}_2\text{CH}_2\text{CH}_3$ .

10) B သက်သေ .

11) D ဟု ဟု ဟု ဟု.



[illegible]

- 1) In the a recension the Skt. stanza occurs with minor variations, while the OS. comm. differs entirely:

<sup>a</sup>ଆମରାଜା <sup>b</sup>ମହାରାଜା <sup>c</sup>ଅମରା <sup>d</sup>।  
<sup>e</sup>ଅମରା <sup>f</sup>ମହାରାଜା <sup>g</sup>ଅମରା <sup>h</sup>।  
<sup>i</sup>ଅମରା <sup>j</sup>ମହାରାଜା <sup>k</sup>ଅମରା <sup>l</sup>।

පුත්‍රයාගේ<sup>k</sup> පාදපිටි<sup>t</sup> සමුදා<sup>m</sup> \  
 කපිතමු \ සුප් තැනි<sup>p</sup> සුදු \ සරි තැනි<sup>p</sup> ගාපත \  
 තුනේ<sup>9</sup> ප්‍රි පාදපි<sup>9</sup> සුදු සමුදා<sup>9</sup> \ ගාපි<sup>9</sup> තුන පපමු<sup>9</sup> තැනි පාදප  
 ගාපි<sup>9</sup> ගුණපා<sup>9</sup> \ පමුදු<sup>9</sup> සුපි<sup>9</sup> පාදප ගාපි<sup>9</sup> \ පාද ප්‍රි ප්‍රි  
 පාදප ගාපි<sup>9</sup> සමුදා<sup>9</sup> \ ගාපි<sup>9</sup> තුන පපමු<sup>9</sup> තැනි පාදප  
 සපිසකි<sup>9</sup> \ පමුදු<sup>9</sup> සුපි<sup>9</sup> ප්‍රි පමුදු<sup>9</sup> යන<sup>9</sup> \ තුනේ<sup>9</sup> තුනේ<sup>9</sup>  
 ප්‍රි පමුදු<sup>9</sup> යන<sup>9</sup> පි-සමුදා<sup>9</sup> \ ගාපි<sup>9</sup> තුන පපමු<sup>9</sup> තැනි පුපුළු<sup>9</sup>  
 ගුණපා<sup>9</sup> \ ගුපි<sup>9</sup> යනි<sup>9</sup> පුපු ප්‍රි පුපුපා<sup>9</sup> තුනකතමු<sup>9</sup> පාදප<sup>9</sup> \  
 ප්‍රි<sup>9</sup> පුපුපා<sup>9</sup> ගාපත<sup>9</sup> ගාපත<sup>9</sup> \ පමුදු<sup>9</sup> සුපි<sup>9</sup> ප්‍රි<sup>9</sup>  
 පුපුළු<sup>9</sup> යන<sup>9</sup> පුපුළු \ තුනේ<sup>9</sup> තුනේ<sup>9</sup> ප්‍රි පුපුළු සමුදා<sup>9</sup> \ ගාපි<sup>9</sup>  
 තුනේ<sup>9</sup> තැනි පුපු කපමුකි<sup>9</sup> \ පමුදු<sup>9</sup> සුපි<sup>9</sup> පාදපි<sup>9</sup> ගාපි<sup>9</sup> ති  
 පුපු<sup>9</sup> කපමුකි<sup>9</sup> \ පි ති පි පුපු තාපු \

a) The ms. D goes with its precension in the Skt. stanza, but  
 curiously enough with ms. A in the OJ. exposition. Its variants for  
 the Skt. stanza will be given with those of BC, and for the OJ. they  
 are being given here. b) A සුපිපාපමු (  $\bar{s}$  and  $\bar{p}$  are  
 confused in the Balinese script). c) A °ච. d) A සරිසි (the  
ulmica and long  $\bar{s}$  are confusable in Balinese). The  $\beta$   
 recension has saras. The OJ. comm. of the  $\alpha$  recension also  
 has sara. Sarasī is a fem. form and in the parallels of this  
 stanza we find the fem. vāpī (quoted in n. 2). Note තැනි (in the







the text and the present omission of leuwh is also in the same direction. <sup>ee</sup>) Dom.

### Parallels:

MBh. I. 74. 102 (p. 142) quoted above in subnote <sup>ee</sup>. Note that the next stanza (no. 7) of Ślokāntara is also parallel to the MBh. I. 74. 105 (p. 142). The consecutive occurrence of the two stanzas both in Ślokāntara and MBh. points to the latter as being the source of the former. This is supported by subnote <sup>ee</sup>. Further MBh. was one of the prime sources for nīti works like ours, and the Sārasamuccaya expressly says so (see st. 1. n. 1)

The Skt. - Skt. dictionary Śkd. quotes s.v. satya from the Brahmaivaivarta (janma-khaṇḍa, adhy. 95) which is identical with MBh. I. 74. 102 quoted in subnote <sup>ee</sup>, with the v.l. किल for वर in the fourth quarter.

The OJ. Nītiśāstra IX. 4 (ed. Poerbatjaraka p. 66) has the following parallel:

॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॥ ॐ नमो भगवते वासुदेवाय ॥

\* In a footnote Prof. Poerbatjaraka says: "F is hier corrupt; doch in de plaats van sumur vindt men hier het woord guskara, dat het „Kawi" van sumur zou zijn." Guskara is OJ-Skt. puṣkara.

- 2) BCD 𑀧𑀺𑀓. Even the d-recension has kupam°. It is possible that the reading is kūpe 'a small well', in which case the ulu-mica will be explicable as a mislection of 𑀺. Cf. n.1<sup>d</sup> supra.
- 3) BCD 𑀧𑀺𑀓𑀺𑀓. The omission of the avagraha(s) is quite usual in Skt. mss. too.
- 4-4) BCD 𑀧𑀺𑀓𑀺𑀓𑀺𑀓(𑀺𑀓)𑀺𑀓.
- 5) BCD 𑀧𑀺𑀓𑀺𑀓.
- 6-6) B 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓, C 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓, D 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓. The double śśa in BC is due to sarathśatēd in the second quarter.
- 7-7) B 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓, C 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓, D 𑀧𑀺𑀓𑀺𑀓𑀺𑀓𑀺𑀓. Note double śśa as in n.6.
- 8-8) BCD 𑀧𑀺𑀓𑀺𑀓𑀺𑀓, due to the quarters ś, ś.
- 9) In the OJ. text ms. D follows the d-recension. Its variants have already been recorded along with ms. A in n.1.
- 10) C 𑀧𑀺𑀓.
- 11) B 𑀧𑀺𑀓𑀺𑀓.

12-13) B ग्राह्य. Note ग्राह्य की ओर से furtheron (n.16).

13) B ०काका।

14) C उग्रहृष्ट।

15) BC गृह्यपद्यका।

16-16) B की काद्यकाकाका; C ~ ~ चं. Note ग्राह्य की ओर से gone before (n. 12)

17) B यका. Yanane wisēsa stands for suputra of a recension.

The emphasis is on having a worthy son and not one who is stupid or silly for the epigram has it :

वरमेको युगो पुत्रो न च मूर्खशतैरपि ।

सकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥

Ind. Spr. 5971.

18) B ०का.

19-19) C ग्रह पुत्रि.

20) C ग्राह्य.

21) BC का.

22) brata and wacana denote the Skt. मनसि 'in thought' and वर्चासि 'in words':  
the inner and outer aspects of truthful conduct.

<sup>1</sup>କାହିଁ<sup>2</sup> ଅନ୍ତରାଣୀ<sup>3</sup> ମାମ<sup>4</sup> ଲେହୁ<sup>5</sup> ।  
 କାହିଁ<sup>6</sup> ମାମ<sup>7</sup> ମାମ<sup>8</sup> ।  
 ମାମ<sup>9</sup> ମାମ<sup>10</sup> ମାମ<sup>11</sup> ।  
 ମାମ<sup>12</sup> ମାମ<sup>13</sup> ମାମ<sup>14</sup> ॥ ८ ॥

<sup>15</sup>କାହିଁ<sup>16</sup> ମାମ<sup>17</sup> ମାମ<sup>18</sup> ମାମ<sup>19</sup> ମାମ<sup>20</sup> ମାମ<sup>21</sup> ।  
 କାହିଁ<sup>22</sup> ମାମ<sup>23</sup> ମାମ<sup>24</sup> ମାମ<sup>25</sup> ॥

1) Sanskrit parallels are:

नास्ति सत्यात् परो धर्मो नावृतात्पातकं परम् ।

साक्षिधर्मे विशेषेण सत्यमेव वेदिततः ॥

Nāradyamanusamhitā 2.203, Nāradasmṛti 4.226,

Asahāyabhāṣya 71, Vyavahāramātṛkā 331 (v.l. in ८

‘धर्मवि’), Vyavahāraśāstrī 53, Smṛticandrikā 86

and Vyavahārārthasamuccaya 34 (v.l. in ८ वेदितः),

Parāśaramādhyama 108, Vyavahāracintāmaṇi 49

(v.l. in ८ महत् for परं), Smṛticintāmaṇi 48 (८ reads

सत्यं ब्रूहि परंतप), Nṛsiṃhaprasāda 10, Vyavahāra-

śaukhyā 50, Vyavahāraprakāśa 55 (v.l. in ८ वेदितः),

Manusmṛti 8.82 (८ reads: तस्मात् सत्यं विशिष्यते; Kullūka’s

text तस्मात्साक्ष्यं वेदितम्).

नाहे सत्यात् परो धर्मो नानृतात् पातकं परम् ।

नहि मातुः परो बन्धुर्न गुरुर्मन्त्रदात् परः ॥

Brahmavaivarta, Janmakhandā, a.95 quoted in Śkd.

नास्ति सत्यसमो धर्मो न सत्याद्विद्यते परम् ।

न हि तीव्रतरं किञ्चिदनृतादिह विद्यते ॥

MBh. I.74.105 p.142, Ind.Spr.3682. See note 1<sup>ee</sup>

on the previous stanza.

The nearest approach to our text is:

नास्ति सत्यात् परो धर्मो नानृतात् पातकं परम् ।

श्रुतिर्हि सत्यं धर्मस्य तस्मात् सत्यं न लोपयेत् ॥

Subhāṣita-ratna-bhāṇḍāgāra p.387 st.390. Ind.Spr. 3683

from MBh. 12.6000.

The Tantri Kāmandaka p.158 has the following Skt. text:

कश्चिन्मनुष्योऽप्यपराधं कृत्वा ब्रह्मण्युपनिषत्पुत्रं पश्यति ।

युष्मन्मनुष्याः कश्चिन्मनुष्यं कृत्वा ब्रह्मण्युपनिषत्पुत्रं पश्यति ॥

Dr. C. Hooykaas quotes the Ind. Spr. 3683 without correcting the Skt. text of

the Tantri Kāmandaka, which in the absence of variants can

tentatively be reconstructed as:

कश्चिन्मनुष्योऽप्यपराधं कृत्वा ब्रह्मण्युपनिषत्पुत्रं पश्यति ।

युष्मन्मनुष्याः कश्चिन्मनुष्यं कृत्वा ब्रह्मण्युपनिषत्पुत्रं पश्यति ॥

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\* See note 9.

The OJ. version reads:

කපිතමු ၁ ဂန္တာက ယံသ ဗျာဓိ သုဂ္ဂံ ကမ္မဗျာဓိ ဗျံ  
 ကမ္မဗျာဓိ ၁ ဂန္တာက ဂန္တာက ဗျံ ဗျာဓိ အနိဗ္ဗာန် ဗျံ ၁ ကိလေ သုဂ္ဂံ  
 ဝိပိဿ ၁ ကိလေသ ၁ သုဂ္ဂံ ကိလေ သုဂ္ဂံ ဗျာဓိ ၁ အနိဗ္ဗာန်  
 ဗျံ ၁ အနိဗ္ဗာန် ကပိ ၁ ကိလေ အနိဗ္ဗာန် ၁

In the  $\alpha$  recension there is only one variant of the Skt. stanza, viz in quarter b: pāpam (ms. A) for param. For the ms. reading of A see the notes to  $\beta$  recension. Though the ms. D goes with its  $\beta$  recension in the Skt. stanza, it follows the  $\alpha$  recension of the OJ. text which differs entirely from the former (see n. 1<sup>a</sup> on stanza no. 6).

The OJ. text of the  $\alpha$  recension follows: ကပိတမ္ပ ၁ အနိ  
 ဗျာဓိ ဂန္တာကသုဂ္ဂံ ၁ အနိ ဂန္တာက ဗျာဓိ သုဂ္ဂံ ယံသ ကမ္မဗျာဓိ  
 ဗျံ ၁ ကိလေသုဂ္ဂံ ဂန္တာက ၁ ဗျာဓိ သုဂ္ဂံ ကမ္မဗျာဓိ ၁  
 ဗျာဓိ ယံသ ကမ္မဗျာဓိ ၁ အနိ ဂန္တာက ယံသ ဗျာဓိ သုဂ္ဂံ  
 ကမ္မဗျာဓိ ၁ ဗျာဓိ ၁ သုဂ္ဂံ ကိလေ သုဂ္ဂံ ၁ အနိ ဂန္တာက  
 သုဂ္ဂံ ကမ္မဗျာဓိ ၁ သုဂ္ဂံ ဂန္တာက ဂန္တာက သုဂ္ဂံ ၁ အနိ-  
 ဗျာဓိ ၁ ကမ္မဗျာဓိ ၁

a) D ဗျာဓိ. Note the reversion of tapabrata, perhaps an effort to make it conform to IN. grammar. Bratatapa is not found in OJ. elsewhere (ONW.). b-b) A အနိ. c) D သုဂ္ဂံ. d) D



ସିଦ୍ଧାନ୍ତପିପାସିକା. e-e) D ଅଭୋଷ୍ଟିକାପୁ ଟ୍ୟୁପ ଗି. The reading of ms. A ଅପ୍ୟୁପାମ୍ is uncertain. Note lopayet in the Skt. stanza. f) D କାୟାକ୍ତିୟାବିରାଜେ ପୁ ॥. This addition is due to  $\beta$  recension (see n. 13). g) In ms. D the OJ. text of this stanza ends here. h) The special emphasis (nguniweh) for the womenfolk to be truthful is due to the adverse adage: यदि सत्यं भवेन्नारी शिलायां कुमुदं भवेत् (st. 23 cd). i) A କାୟାକ୍ତି. j) A କପାଳା. Bhāwanam "argument, demonstration". k) Kayuktiyam is a svarabhakti-form of kayuktiyam. Both are not found in ONW. l) A କାୟାକ୍ତି. m) A କାୟାକ୍ତି. n) Kasatyabratan is attested by Nir. 29 (ONW.).

2) A କାୟାକ୍ତି.

3) A କାୟାକ୍ତି.

4) BC କାୟାକ୍ତି. Note the close relationship of mss. B and C even in the case of corruptions.

5) A କାୟାକ୍ତି, BCD କା.

6) A କାୟାକ୍ତି, BCD କାୟାକ୍ତି.

7) A କାୟାକ୍ତି (see n. 1).

8) AC କାୟାକ୍ତି. Linguistically taddhi for ca hi would be better.

9) The dropping of the final visarga before a sibilant immediately followed by a semivowel is common in Skt. mss. (see Gramm. Sanscrita,

8]

by Prof. Louis Renou, p. 37 f; A Vedic Grammar for Students, by A.A. Macdonnell, Oxford 1941 § 43. 36 p. 35; and Jaiminiya Brāhmaṇa II. 1-80 by Lokesh Chandra, Nagpur 1960, introd. p. xviii).

10) A ਘੁਯਾ.

11) ਓ ਘੁਯਾਯਾ.

12) The recension is more prolix here (see n.1).

13) See n. 1<sup>b</sup>.

<sup>1</sup>ਘੁਯਾ<sup>2</sup> ਘੁਯਾਯਾ<sup>3</sup> ਘੁਯਾ ਘੁਯਾ  
ਘੁਯਾਯਾ<sup>4</sup> ਘੁਯਾਯਾ ਘੁਯਾ<sup>5</sup> ਘੁਯਾ  
ਘੁਯਾ<sup>6</sup> ਘੁਯਾਯਾਯਾਯਾ<sup>7</sup> ਘੁਯਾ  
ਘੁਯਾਯਾ<sup>8</sup> ਘੁਯਾਯਾਯਾਯਾਯਾ ॥੮॥

<sup>9</sup>ਘੁਯਾਯਾ ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾ<sup>12</sup> ਘੁਯਾਯਾ ਘੁਯਾਯਾ  
ਘੁਯਾਯਾ<sup>4</sup> ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾ<sup>6</sup> ਘੁਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ<sup>4</sup> ਘੁਯਾਯਾ  
ਘੁਯਾ ਘੁਯਾਯਾ<sup>7</sup> ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾ<sup>13</sup> ਘੁਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ<sup>20</sup>  
ਘੁਯਾਯਾ<sup>22</sup> ਘੁਯਾ ਘੁਯਾਯਾ<sup>23</sup> ਘੁਯਾਯਾ ਘੁਯਾਯਾਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ  
ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾ<sup>25</sup> ॥

1) The OJ. Nītiśāstra VI. 3 p. 57 has an exact parallel:  
ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾ ਘੁਯਾ ਘੁਯਾਯਾਯਾਯਾ ਘੁਯਾਯਾ ਘੁਯਾਯਾ

the stanza:

शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥

2) AC अन्यथा , BD अन्यथा . The loc. in the quarters b, c, d  
(मनुष्ये, उभौ, मुनिदेवयोः) requires a loc. here too, which would be तिरिथि.  
But by having तिरिथि we get nine syllables. Note the loc. construction  
ri tiryak in ms. A (n.12). "Tiryak is a so-called disjunct  
nominative (nominativus pendens), see H. Oertel: The Syntax of Cases  
in the Narrative and Descriptive Prose of the Brāhmanas I,  
Heidelberg 1926 p. 29 ff. For the disjunct nominative see e.g. ŚB. 2.5.  
4.4, and also Kām. NS. 2.19 : याजनाद्यापने शुद्धे विशुद्धाच्च प्रतिग्रहः । वृत्ति-  
त्रयमिदं प्राहुर्मुनयो ज्येष्ठवर्णिनः , where the nom. याजनां and प्रतिग्रहः are a  
specification of the acc. वृत्तित्रयं . See also H. Oertel, Festschrift - J.  
Wackernagel, Göttingen 1924 p. 48 f; W. Havers, Indogermanische  
Forschungen 43 (1926), p. 216. We might translate 'as regards an

animal - tenfold is .....'' (Prof. Gonda).

3) A ଅକ୍ଷି .

4) ABC ଅକ୍ଷି, D ଅକ୍ଷି .

5) A ଅକ୍ଷି .

6) A ପ୍ରକ୍ଷି, BC ପ୍ରକ୍ଷି, D ପ୍ରକ୍ଷି .

7) A ଅକ୍ଷି, B ଅକ୍ଷି .

8) A ଅକ୍ଷି, BCD ଅକ୍ଷି .

9) The  $\alpha$  recension represented by ms. A has no major variations, whence it is recorded here.

10) D om.

11) BD ଅକ୍ଷି .

12) A ( $\alpha$  rec.) ଅକ୍ଷି (with the addition of xi), D ଅକ୍ଷି .

13) A ( $\alpha$  rec.) ଅକ୍ଷି, BC ଅକ୍ଷି .

14) C ଅକ୍ଷି (note that it is so throughout in C) .

15) ACD om.

16) B ଅକ୍ଷି .

17) A ଅକ୍ଷି. AB add hereafter xi .

18) C D ଅକ୍ଷି .

19) A ଅକ୍ଷି, B D ଅକ୍ଷି .

20) AB ଅକ୍ଷି, D om.

21) D om.

22) C ଅକ୍ଷି .

23) A ଅକ୍ଷି, D ଅକ୍ଷି .

24) A ଅକ୍ଷି (with the addition of xi) .

25-25) A ଅକ୍ଷି, B ଅକ୍ଷି, C ଅକ୍ଷି, D ଅକ୍ଷି .

<sup>1</sup>ඔබ්බු<sup>2</sup> ඒයා පබ්<sup>3</sup> ගුප්තා<sup>4</sup> ।  
 ඔබ්බු<sup>4</sup> හුප්ප්ප්ප්ප්<sup>5</sup> ।  
 ඔබ්බු<sup>4</sup> ප්‍රියසංග්ගා<sup>6</sup> ।  
 ගුප්තා<sup>6</sup> බ්‍රහ්ම<sup>7</sup> සාධාරණා<sup>8</sup> ॥ ෧ ॥

කාලිංගා<sup>9</sup> । හුප්ප් කාලිංගා<sup>10</sup> ගුප්තා<sup>11</sup> ।  
 ඔබ්බු<sup>12</sup> । හුප්ප් කාලිංගා<sup>13</sup> සාධාරණා<sup>14</sup> බ්‍රහ්ම<sup>15</sup> ।  
 ගුප්තා<sup>16</sup> හුප්ප් ප්‍රියසංග්ගා<sup>17</sup> ප්‍රියසංග්ගා<sup>18</sup> ගුප්තා<sup>19</sup> ।  
 සාධාරණා<sup>20</sup> බ්‍රහ්ම<sup>21</sup> සාධාරණා<sup>22</sup> බ්‍රහ්ම<sup>23</sup> ।  
 ගුප්තා<sup>24</sup> බ්‍රහ්ම<sup>25</sup> සාධාරණා<sup>26</sup> බ්‍රහ්ම<sup>27</sup> ।  
 ගුප්තා<sup>28</sup> බ්‍රහ්ම<sup>29</sup> සාධාරණා<sup>30</sup> බ්‍රහ්ම<sup>31</sup> ।  
 ගුප්තා<sup>32</sup> බ්‍රහ්ම<sup>33</sup> සාධාරණා<sup>34</sup> බ්‍රහ්ම<sup>35</sup> ।

1) Parallels to this stanza are too numerous. The important ones are being quoted hereunder:

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।

आरोग्यं प्रियसंवासी गृह्यैर्देव न पण्डितः ॥

Mbh. XI. 2. 25 (p. 4), Mbh. III. 2. 47 (p. 6): ॐ रत्नं

द्रव्यं, ८ ऐश्वर्यं न आरोग्यं. An III. 2. 47 (p. 6), XII. 205. 4

(p. 369), and XII. 330. 14 (p. 685) d reads: गृह्यैस्तत्र न

पण्डितः. An ८ d Hitopadeśa IV. 67 (p. 190) reads: ऐश्वर्यं

प्रेयसंवासां मुद्येतत्र न पाण्डतः । 2nd Ind. Spr. 210

reads: गृह्येतत्र न पाण्डतः (new v.l. recorded here:

ह व्यय for दुय; संवादा for संवासा; ५ मुद्येत for गृह्येत.).

अनित्यानि शरीराणि तेष्वती नैव ब्राह्मणतः ।

नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

Pañcatantra III. 94 (NSP. ed. p. 217), 2nd. Spr. 292

(Viddha Cāṇakya 12.12, Vikramacarita 157.271,

Subhāṣitarṇava 161 with the v.l. ह नैव च स्वतः ;

८ नित्यं संहरते चायुः Subhāṣ.).

अस्थिरं जीवेतं लोके जीवनं धनमस्थिरम् ।

अस्थिरं पुत्रदारादे धर्मः कीर्तिर्यशः स्थिरम् ॥

Cāṇakya-śāstrī-śāstra 8.25 (p. 52). Cf. its Tibetan

version infra.

अधुवण शरीरेण प्रतिक्षणविनाशिना ।

धुवं यो नार्जयद्दुर्मं स शीच्यो मूढचेतनः ॥

2nd. Spr. 233 from Vikramacarita 167.

अस्थिरं हि गृहाराममस्थिरं धनयौवनम् ।

अस्थिरं जीवितं लोके धर्मः कीर्तिर्यशः स्थिरम् ॥

2nd. Spr. 796 from the Subhāṣitarṇava 120 (ms. गृहाराम

in a).

को जानते कदा कस्य मृत्युकालो भविष्यति ।

अथैव धर्मशीलः स्यादनित्यं खलु जीवितम् ॥

Ind. Spr. 7507 from Bahadrasana 23.36.

Also compare. KT. p. 243 st. 359 and 361.

OJ. parallels are:

એકીકાળે ઊભાને જુગીપી જુદી વચ્ચે જાયતિપાનાં એકીએ જૂ બાજી/સુધી  
જુદાં મુગજા અભુજાના જાતે વળીં એપુલાગ પેળવાત બાજી પાજા  
એકેએ જાયપનાં મુજેએ જુજા થુલ પેઠી-પેઠી જાયગજુલાદા  
માલેએ જાયજી જગીંગ જુજુપુજે જાયજી પઠી અજુલાં જુ બાજી પિંચ

Nitisāstra III.3 p.36.

બાજી થિજુજી ઊભાને જુગજુજા મેગે મુજા જુજ થિજીજુ જાયપનાજા  
બાજી જુગજુ બાજા જુજ જુજા જાયજી ગળીજ પેઠી બાજી જાયજી-જાયજી  
પેઠી પેઠી બાજી જાયજી જુગજુજુ જુગજુ મુજા પેઠી જાયજી અજુજા  
બાજુ જાયપના મે થાજાજુજી મેપનાં મેજુ-મેજુ પેઠીબાજી બાજાજીજા

Nitisāstra VIII.6 p.64.

Sārasamuccaya 37 and 390 are quoted below both with their int.

stanza and OJ. commentary:

જુગપપ જાયજીજાજી જુગજી  
એકીકાળે જાય રેપિજાજી  
જાજી પિ રાજાજી જાય જુજી  
જુજુજાજા પેઠીજાજી

ජලොත්ත ජාලිනි ජු හ ට අභිඤ්ඤා ආර්ථක භ ප්‍ර කිහින භි  
 භූතස්ම අභිඤ්ඤා භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම  
 භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම  
 භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම

අභිඤ්ඤා ආර්ථක භ ප්‍ර කිහින භි

භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම

භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම

භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම

අභිඤ්ඤා ආර්ථක භ ප්‍ර කිහින භි  
 භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම  
 භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම  
 භූතස්ම භූතස්ම භූතස්ම භූතස්ම භූතස්ම

The Tibetan didactic work Śes. Rab. sDon. Bu (= Skt. Prajñāśāstra)  
 attributed to Lu-Trub (Nāgārjuna) st. 110 (ed. W. L. Campbell, Calcutta 1919,  
 p. 57) has:

ලභිතා ජිවිත ජිවිත ජිවිත ජිවිත ජිවිත

ජිවිත ජිවිත ජිවිත ජිවිත ජිවිත

ජිවිත ජිවිත ජිවිත ජිවිත ජිවිත

ජිවිත ජිවිත ජිවිත ජිවිත ජිවිත

"Earthly life is not stable,

"Wealth and enjoyment are not stable,



"Wife and child are not abiding ,

"(Therefore) trust in religion and (good) reputation."

The OJ. comm. differs in a recension : කපිතමු \ තුමේ ගුප පාය \ චු  
 ආපාත \ ගුප්ත(ස.ඉ) තුම කාලය \ චු ක් භූමි පාඨගතා \ චු  
 භූමිපාය \ ගුප්ත(ස.ඉ) තුම \ පාමුපි තුම පරිපාත පාත  
 ගුප්ත(ස.පා) ගම් කම් චුම \ ගුප්ත(ස.ඉ) තුම(ස.තුමා) කාලය  
 පාමුපි පාය ආ පාමුපි කාලය \ පාමු(ස.ඉ) තුම ක්  
 ගුප්ත \ චු ග් පිතිමේ පාමු \ පාමුපි ගුප්ත(ස.පා) ගුප්ත  
 තුම ගුප්ත \ චු ආපාතපාමු \ ගුප්ත(ස.පාමු) තුම(ස.පාමු) ගුප්ත  
 තුම(ස.පාමු) ගුප්ත "

2) A ගුප්ත .

3) ACD ආපාත, B ආපාත .

4) A ගුප්ත , B C ගුප්ත , D ගුප්ත. The answer is due  
 to its presence in a. In Indonesia it is considered to be a  
 Sanskritism par excellence, imparting dignity, depth and solemnity to  
 the recitation of a sacred text.

5) ABD ගුප්ත , C ගුප්තපාමු .

6) ගුප්ත .

7) A ගුප්ත , BCD ගුප්ත (due to 'perseveration' because of tasmāt).

10 ]

8) A ସମ୍ଭାଷଣୀ ( sinua for samā is a popular correction (!) due to the wide prevalence of smara in OJ. ), C ସମ୍ଭାଷଣୀ.

9) BC ଠକାକି. ONW. has kayowanana (short °na).

10) C ଶୃଙ୍ଘ (lengthening at the end of a sentence).

11) BC ଠକା .

12) BD ପ୍ରିୟଂ.

13) D ଶୃଙ୍ଘ (without ଶୃଙ୍ଘ). According to the OJ. text we should have priyāsamyogah in the Skt. stanza (୧).

14) D ଅଭାଗ୍ୟାକା.

15) BC ଶୃଙ୍ଘ.

16) C ଧ୍ୟାନଂ.

17) D om.

18) BC ଠକା.

19) B ଶୃଙ୍ଘାକାଶ୍ୟ , C ଶୃଙ୍ଘାକାଶ୍ୟ.

20) C ଅଧିଷ୍ଠାଣ. In the α recension the contents of dharma are detailed out, while the β recension leaves them undefined.

<sup>1</sup> ଶୃଙ୍ଘା<sup>2</sup> ପ୍ରାଣୀ ବିଧିଭାଗୀ<sup>3</sup> ୪  
<sup>5</sup> ଶୃଙ୍ଘାକା<sup>5</sup> ଅଧିଷ୍ଠାକାଶ୍ୟା<sup>6</sup> ୭  
<sup>8</sup> ଅଧିଷ୍ଠାଣୀ<sup>8</sup> ଶୃଙ୍ଘାକାଶ୍ୟା<sup>8</sup> ୯  
 ଧ୍ୟାନାଧ୍ୟାୟାକାଶ୍ୟା<sup>୯</sup> ୧୦ ॥

කපිතමු ၁ တွင် အධိගත၍ ဂဏ္ဍိကိယုဿ ၁ သဗ္ဗိတိ ဗျာပီ  
 ဟောသ၍<sup>၁၆</sup> ဗျာဓိကံ<sup>၁၇</sup> ဗ္ဗု ခိ ကပဏိကံ<sup>၁၈</sup> ၁ ဟိတမ္ပ အဿိတိ ဗြဟ္မ ၁ ဂိဇ္ဈိ<sup>၁၉</sup>  
 အာသက-ပုဗ္ဗ-ဗျာဓိ<sup>၂၀</sup> ၁ ယကံ<sup>၂၁</sup> သဗ္ဗံ ဟိသံပိ<sup>၂၂</sup> တွင် ပုဗ္ဗာသကံ-သေဝကံ<sup>၂၃</sup>  
 ဟိတံ ဗျာဓိ ၁ ဟိတံ<sup>၂၄</sup> အဗျာဓိ ပိတဗျာဓိ ၁ ဗျာဓိ တွင် အာသကံ-  
 ကာသကံ<sup>၂၅</sup> ၁ ဟိတမ္ပ အဿိတိ ဗြဟ္မာ<sup>၂၆</sup> ၁ ဗြဟ္မာ<sup>၂၇</sup> ဟောသ၍ ဂဏ္ဍိကိယုဿံ<sup>၂၈</sup>  
 ပရမံ ၁ ဗြဟ္မံ ဗျာဓိ ကပဏိကံ ၁ ဝိသု ဟော ဗြဟ္မာယံ<sup>၂၉</sup> ၁ ဗျာဓိ<sup>၃၀</sup>  
 ဂိ<sup>၃၁</sup> ဟိတံ ဗြဟ္မ ၁ ယကံ<sup>၃၂</sup> တွင် ဝိသု<sup>၃၃</sup> ၁ ယကံ ဟိတံ ကာသကံ ၁  
 ယဗ္ဗာ<sup>၃၄</sup> တွင် ဝိသု<sup>၃၅</sup> ဟောသ၍ ၁ ယကံ ဟိတံ ဗြဟ္မ ၁ ယကံ<sup>၃၆</sup> ဗြဟ္မ  
 ဗျာဓိ<sup>၃၇</sup> ၁ ယကံ ပဏိကံ<sup>၃၈</sup> ၁ ယကံ ပရမံ<sup>၃၉</sup> တွင် ဗြဟ္မ ဟိတံ  
 ယဗ္ဗာ-ဟော<sup>၄၀</sup> ၁ ယကံ ပဏိကံ<sup>၄၁</sup> ဟောသ၍ ၁ အဗျာဓိ ဟောသ၍ ဂိ သံ  
 ပြု ဂိ ကပဏိကံ<sup>၄၂</sup> ၁ ယကံ<sup>၄၃</sup> ခိ ယကံ သိကံ<sup>၄၄</sup> ဝိသု<sup>၄၅</sup> ၁ ဂိ<sup>၄၆</sup>  
 သံ ပဏိကံ ၁ အဗျာဓိ<sup>၄၇</sup> ခိ သံ ဗြဟ္မာ<sup>၄၈</sup> ၁ ဗြဟ္မ ဟိတံ<sup>၄၉</sup> သာသကံ  
 ကာသကံ ၁ ယကံ ပရမံ<sup>၅၀</sup> ဟောသ၍ ၁

1) Sanskrit parallels are :

अर्था ग्रहे निवर्तन्ते श्मशाने चैव बान्धवाः ।

सुकृतं दुष्कृतं चापि गच्छन्तमनुगच्छति ॥

Ind. Spr. 601 from Subhāṣitāvali 86.

आ श्मशाननिवर्तन्ते ज्ञातयः सह बान्धवैः ।

त्वयैकेनैव गन्तव्यं तत्कर्म सुकृतं कुरु ॥

Ind. Spr. 1053 from Śāringadhara-Paddhati, Dharmavivṛti 13.

आ धूम्रगान्धर्वतन्त्रे शास्त्रेः सह वान्धवाः ।

येन वामनगन्तव्यस्तत्कर्म सुकृतं कुरु ॥

Subhāṣitāvali 2953, p.491.

अनुगम्य विजाशान्ते निवर्तन्ते ह वान्धवाः ।

अग्नौ प्रक्षिप्य पुरुषं ज्ञातयः सुहृदस्त्रया ॥

Ind. Spr. 315 from MBh. 12. 12117.

दग्ध्वा मृतं निवर्तन्ते पुत्रा मित्राणि वान्धवाः ।

ये च तैः सह गन्तारस्तत्कर्म सुकृतं कुरु ॥

Ind. Spr. 2686 from Vāddha Cāṇakya 4.2.

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा वान्धवा यान्ति धर्मस्तामनुगच्छति ॥

तस्माद्दुर्मं सहायाद्यं नित्यं संविनुयाच्छनैः ।

धर्मिण हि सहायेन तमस्तरति दुस्तरम् ॥

Ind. Spr. 4938-4939: Manu 4.241, Brāhmadharma 2.16.7-8,

Dampatīśikṣā 11.4938.

The first stanza is found

in Subhāṣitāvali 2954 with v.l. : ७ लोष्टीपमं, ८ धर्मस्त्वको-

सनुगच्छति .

आ क्षीमान्तान्निवर्तन्ते सुहृदः सह वन्धुभिः ।

सुकृतं दुष्कृतं ज्ञाप्य वान्धवास्तनुगच्छति ॥

Cāṇakya-rājavarṇa-śāstra 6.14 p.31.

नौ तत्र कश्चिदनुयाति सुहृन् बन्धुः ।

नार्घः प्रयत्नानिर्दिष्टो न च श्रुत्यवर्गः ।

यस्मिन् क्षणे प्रियशतानि विसृज्य पुंस्तम् ।

प्राणाः स्वकर्म फलयोगधनाः प्रयान्ति ॥

O.C. 6.16 p.31.

आधूमाद्विनिवर्तन्ते सुहृदो बान्धवैः सह ।

येन ते सह गन्तव्यं तत्कर्मसुकृतं कुरु ॥

गृहादर्घ्या निवर्तन्ते श्मशानान्मित्रबान्धवाः ।

येन ते सह गन्तव्यं तत्कर्म सुकृतं कुरु ॥

O.C. 6.73-74 p.37 .

गृहेऽप्यर्घ्यान् परिस्थाप्य श्मशाने मित्रबान्धवान् ।

नग्नश्च रिक्तहस्तश्च प्रयाति भूषितो यथा ॥

O.C. 6.80 p.38.

सर्वाणि कर्माणि पुरा कृतानि

शुभाशुभान्यात्मनो यान्ति जन्तोः ।

उपस्थितं कर्मफलं विदित्वा

बुद्धिं तथा चोदयतेऽन्तरात्मा ॥

M.Bh. 12.298.41 p.594 .

पापं तिष्ठति तिष्ठन्तं धावन्तमनुधावति ।

करोति कुर्वतः कर्मच्छायेवानुविधीयते ॥

M.Bh. 12.322.9 p.671.

OT. parallels are:

ଆଲୁଆପ୍ରାଣାଂ ବିପେତାଞ୍ଜ  
 ଜ୍ଞାତୟାଂ ସାଧ୍ୟାଂ ଅନ୍ତରାପଂ ।  
 ୧୫୩ ଶିଳାଂ ସାଧ୍ୟାଂ ଅନ୍ତରାପଂ  
 ଶିଳାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ॥

ଆପଣାଂ ଶିଳାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ପାଦାଂଶିଳାଂ । ବିପେତାଂ ଶିଳାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ଅନ୍ତରାପଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ସାଧ୍ୟାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ॥

Sārasamuccaya 38.

ସୁଦ୍ଧାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ଅନ୍ତରାପଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ  
 ସାଧ୍ୟାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ॥

Nāṭyaśāstra III. 2 p. 36.

The Tib. Ses. Rab. sDon Bu 127 p. 65 (n. 1 on st. 9.) has:

ସାଧ୍ୟାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ।  
 ସୁଦ୍ଧାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ।  
 ସାଧ୍ୟାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ।  
 ସୁଦ୍ଧାଂ ବିପେତାଂ ସୁଦ୍ଧାଂ ବିପେତାଂ ।

"Over friends and kindred in the burning place

"There comes a change when the smoke has dispersed.

"As regards that which (always) accompanies you,

"If you are convinced that it is your own works, then practise acts of virtue".

Here the  $\alpha$  and  $\beta$  recensions go together. From st. 9 up to

24 the order in the two recensions is different (see introd.)

2)  $\omega$  རྒྱུ་ལྔ་ (e due to "anticipation").

3)  $\omega$  རྒྱུ་ལྔ་ལྔ་.

4) Punctuation after every quarter is a regular feature in Indonesian letters.

Even in the Tibetan transcriptions of Sanskrit works this system

is followed (e.g. see sÑan. Nag. Me. Lon = Kāvyaśāstra in the Narthang ed.;

Cordier III p.465).

5) AC རྒྱུ་ལྔ་, B རྒྱུ་ལྔ་ལྔ་, D རྒྱུ་ལྔ་ལྔ་.

6) AC རྒྱུ་ལྔ་, B D རྒྱུ་ལྔ་. The mss. readings also point to the

possibility of bandhawāh (nom. pl. of bandhu which is found in the

Cāṇakya-sājanīti-śāstra in two places in the form bandhubhiḥ

and suhrūna bandhubḥ n.1 supra). But all the close parallels

have bāndhavāḥ.

7)  $\omega$  རྒྱུ་.

8) A རྒྱུ་ལྔ་ལྔ་, B D རྒྱུ་ལྔ་ལྔ་, C རྒྱུ་ལྔ་ལྔ་. Cf MCh. 12.322.9 (p.671)

10]

quoted in n.l.

9) D 𑀓𑀲𑀸𑀓. The form clure is seen here for the first time in C.J. We can compare with it the common Mod. Jav. ng. clure 'to possess' and the middle and Mod. Jav. obsolete or dialectical metathesis-form dërbe or darbe 'to possess', all adapted from Skt. dravya (Prof. Gonda, Skt. in Indonesia, pp. 35, 59, 238, 261).

10) AD 𑀓𑀲𑀸𑀓.

11) C 𑀓𑀲𑀸𑀓, D 𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

12) BC 𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

13) B 𑀓𑀲𑀸𑀓𑀲𑀸𑀓, C 𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, D 𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

14) Buyut is translated by ONW. as 'forefathers (Nir. 8), Village-elders' (Nāg. 88.1, KO. 71.23, etc.) which meaning does not apply here. Prof. Gonda *Agastypariva* p. 30 line 10 (= BKI. deel 90 1933 p. 358), correctly translates it as 'achterkleinkind', i.e. "great grandchildren." Compare *Korawāśrama* p. 156 ll. 12-13.

15-15) AD 𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

16) ABC 𑀓𑀲𑀸𑀓𑀲𑀸𑀓, D 𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓. Note that here buyut is replaced by santāna.

17) A 𑀓𑀲𑀸𑀓. Note dadi in the preceding sentence in all the mss.

18) BC 𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓, D 𑀓𑀲𑀸𑀓𑀲𑀸𑀓𑀲𑀸𑀓.

19) AC 𑀓𑀲𑀸𑀓𑀲𑀸𑀓, B 𑀓𑀲𑀸𑀓𑀲𑀸𑀓, D 𑀓𑀲𑀸𑀓𑀲𑀸𑀓.



20) AC දායක , B දායක , D දායක .

21) AC ධනි .

22) AC ප්‍රභව .

23-23) A ගුණි .

24) D යකප්ප .

25) ABC හැර .

26) AC හැර .

27) A හැර .

28) A හැර ( but yes in the next sentence).

29) AC ගුණි .

30) AC ප්‍රභව , D ප්‍රභව .

31) A දින (see n. 39).

32) A හැර , D හැර .

33-33) A on. the sentence.

34) This sentence correlates this stanza with the previous one, and is important for the confirmation of the sequence of the  $\beta$  recension.

35) A හැර .

36) B හැර , C හැර .

37) D හි .

38) A ප්‍රභව .

39) A දින (see n. 31).

အမှတ် - ၁၂၁ - ၁၂၁၁၁၁ ၁၂၁၁၁၁

ප්‍රථම<sup>13</sup> අක්ෂර - ස්‍රී ලංකා<sup>14</sup> ගීත 11

66

[illegible]

1) Kuñjuśakaṇḍa (Vg. 8.62-63) has a similar passage:

[illegible]

The English translation (Uddian Anthology vol xxxii, 1903, p.117) of the above is:

11-12 ]

"Ah, brother Kuñjarakarna, old man! Yes, we allow him then to be born again upon the earth, but only when he has undergone the five states of worldly suffering; then he is born again upon the earth; [Here the five states of suffering are described] ... .. Then is it permitted to him to be born a human being, but a defective being, such as a hump-back, blind, deaf, leper, ... (si-kēl), dumb, dwarf, lunatic, dropsical, a hydrocele, a one-eyed man, one who has a cataract on his eye; ... (beler), one who suffers from ophthalmia, ... (wikēt), one with his ears and lips torn, or club-footed — all kinds of deformed beings upon the earth. These are the signs that he comes from Yama's kingdom and all this time he undergoes suffering. Then they are born again, naturally sound in body, as a ... (cepupe), ... .. (tuka nakāwsi sang pradana), a scavenger(?), a watcher of the dead, a beggar? (marambhirambi), barren, impotent, a lañjo, an unlucky wretch, an epileptic (ayen edan), an idiot, one who has an impediment in his speech, who has no sense of smell, who has a defect in his speech, any one who is unhealthy. These are the signs that one comes out of Yama's Kingdom." (Dutch, Vg. IX. 30-31)

The above is compared with Ślokāntara in the following tabulation. The Roman figures I and II refer to the two states of a person

reborn as a human being: I with a defective body, and II with a sound body but with other defects. This distinction is not made in the Ślokāntara.

|   | Sūtra<br>No. | Kuñjara-karṇa      |                    | Ślokāntara    |           |
|---|--------------|--------------------|--------------------|---------------|-----------|
|   |              | OJ.                | English Equivalent | OJ.           | Sanskrit  |
| I | 1            | wukūk <sup>*</sup> | humpback           | wungkuk       | कुब्ज     |
|   | 2            | wuta               | blind              | wuta          | अन्ध      |
|   | 3            | tuli               | deaf               | tuli          | जोहिर     |
|   | 4            | wuḍug              | leper              | wuḍug         | कुष्ठ     |
|   | 5            | sikēl              | ?                  | x             | x         |
|   | 6            | bisu               | dumb               | bisu          | कुजिह्व   |
|   | 7            | cabuwal            | dwarf              | cabuwal       | ह्रस्व    |
|   | 8            | edan               | lunatic            | edan          | उन्मत्त   |
|   | 9            | buṣung             | dropsical          | buṣung        | पित्ती    |
|   | 10           | burut              | hydrocele          | wyādhi-wētēng | रोगकुक्षि |
|   | 11           | picēk              | one-eyed man       | micēkṣu tungj | एकदृक्    |

(1,2) in Ślokāntara also the two occur together.

(4) Note that the translation in KK. should be 'leper' and not 'hard-hearing'.

\* OJ. spellings are as in Kern's transcription.

11-12]

|    |    |                              |                                       |                |           |
|----|----|------------------------------|---------------------------------------|----------------|-----------|
|    | 12 | bulēr                        | one who has a<br>cataract on his eyes | →              | See note  |
|    | 13 | beles                        | ?                                     | X              | X         |
|    | 14 | belek                        | One who suffers<br>from ophthalmia    | →              | See note  |
|    | 15 | wikēt                        | ?                                     | X              | X         |
|    | 16 | dawir                        | One with his ears<br>torn.            | X              | X         |
|    | 17 | suwing                       | hare-lipped                           | dawir lambenya | भिन्नी ६० |
|    | 18 | kiñcat                       | club-footed                           | X              | X         |
| II | 19 | Cepupu                       | ?                                     | X              | X         |
|    | 20 | tuhā nakāwsi sung<br>pradana | ?                                     | X              | X         |
|    | 21 | tadath wuk                   | scavenger(?)                          | X              | X         |

(12) This and no. 14 correspond to Ślokāntara: using wyādhi-netra  
pinakamalanya / jilakadinya = Skt. कुनेत्र.

(13) Can it be connected with beser = Skt. भूरी of Ślokāntara

(14) See no. 12.

(16) Compare dawir in no. 17.

(18) May correspond to Ślokāntara: Skt. किण्ठिक = sangar(?). See note 1a

(19) "Cepupu in Kuñjarakarna may be connected with the Sund.  
tjai 'water' and pupu 'thigh'; it may mean what is called in  
Dutch a 'waterbeen', a leg swollen by moisture". (Prof. Gonda)

(20) "Nakāwsi may be nakha wesi, a disease of the nails". (Prof. Gonda)

|              |    |                   |                                         |        |                    |
|--------------|----|-------------------|-----------------------------------------|--------|--------------------|
| II<br>contd. | 22 | tunggu mati       | watcher of the dead                     | x      | x                  |
|              | 23 | marambherambi     | beggar (?)                              | x      | x                  |
|              | 24 | kdi               | barren                                  | kdi    | कीव                |
|              | 25 | kuning            | impotent                                | kuning | अकामरस             |
|              | 26 | kuñja (ms. kiñjo) | ?                                       | x      | x                  |
|              | 27 | kasesih           | unlucky witch                           | x      | x                  |
|              | 28 | uyan              | epileptic                               | hayan  | निमत्त             |
|              | 29 | edan              | idiot                                   | edan   | उन्मत्त            |
|              | 30 | budĕg             | one who has an impediment in his speech | →      | see note           |
|              | 31 | tubungĕn          | who has no sense of smell               | x      | x                  |
|              | 32 | gringringĕjirih   | who has a defect in his speech          | →      | see note on no. 30 |
|              | 33 | tan patiubungĕn   | one who is unhealthy                    | x      | x                  |

(26) Compare Skt. अवलवीक्ष = OJ stri-tanstri in Ślokāntara.

(28,29) Note that these two occur together in Ślokāntara too.

edan is repeated in Kuñjarakarna (no. 8 Supra).

(30) In Ślokāntara compare Skt. कुञ्जिह्व which is rendered by bisre

'dumb' (no. 6 supra), and OJ. mnzi 'asthmatic' (Pigeaud: Jav.-Nederl. Herb.) a translation of Skt. पित्ति.

The Śiwaśāsana (Prof. Raghuvira's transcript p.52) gives a list of diseased persons who are not to be initiated. They are classified into two categories: (i) kucitāṅga and (ii) mahādūḥkha. A number of diseases mentioned here are common to our text.

Kutāramānava 113 (ed. J. C. G. Jonker, Leiden 1885, p. 59)

runs as follows:

ମି ଗମ ପ୍ରମେ ମହାଞ୍ଜଳ ଶୃଙ୍ଖଳ ଶ୍ଳେଷ ଅମଞ୍ଜଳାକାଳି ।  
 ପ୍ରମେ ମହା ଶି ପକ୍ଷୀମ ଶାସ୍ତ୍ରାପକାଳି । ମହାକାଳି ଓ ପକ୍ଷୀମ ଶାସ୍ତ୍ରାପକାଳି ପ୍ରମେ  
 ମହା । ଶୃଙ୍ଖଳ । ଶାସ୍ତ୍ରାପକାଳି ମି ଅମଞ୍ଜଳା । ଶୃଙ୍ଖଳାପକାଳି । ପ୍ରମେ  
 ମି ପ୍ରମେ । ମି ମହା । ମି ମହାମହାମହା । ଶାସ୍ତ୍ରାପକାଳି ମହା  
 ପକ୍ଷୀମ । ଶାସ୍ତ୍ରାପକାଳି । ଶୃଙ୍ଖଳାପକାଳି ଓ ମହା ମହାମହାମହା । ମହା  
 ଶି ଗମ । ମି ଗମ ଶାସ୍ତ୍ରାପକାଳି ଶାସ୍ତ୍ରାପକାଳି ମହାମହା  
 ଶାସ୍ତ୍ରାପକାଳି ।

Also compare the injuries to the eleven organs  
 (स्काण्डेन्द्रियवधाः) in the Sāṃkhyakārikā 49, which are enumerated  
 by Vācaspatimiśra in his comm. as follows:

बाधयिं कृषिताऽन्धत्वं जडताऽनिघृता तथा ।

मूकता कौण्यपङ्गुत्वे क्लैव्योदवर्तमन्दताः ॥

2) A °, ω °. Anapatya 'childless' (R.V.). Akamarasa  
 not in MH., Nachtr.



3-3) AC अनुवृत्ति, BD अनुवृत्ति. The anusvāra in अनुवृत्ति is only a popular variation, going back to quite early time as it is found in all mss. The OJ. comm. treats walawadi (D<sup>o</sup> अनुवृत्ति, no other v.l.) as a single word. This may go back to the times of the author, but we cannot be certain about it. The corruption of the word is due to the avagraha being unrepresented in writing. In ancient Indian mss. too the avagraha is rarely written. Note the was instead of bas frequently in this stanza. The dh of wadhri is preserved in mss. B and D. Wadhri is a common Vedic word in the sense of 'castrated, emasculated, unmanly' (R.V., AV., ŚBr. — MW.). Abala also occurs in the R.V. Abalavadhri is not quotable from Skt. (MW.). See n. 31 on st. 18.

4) No v.l. here and also when it occurs in the OJ. comm.  
Kilu is not found in SKt. In OJ. it is translated as  
wawang wělu. Wělu is 'round'. Cf. wělu in HW.32.11.  
 Compare Kuni "having a crooked or withered arm or an arm  
 without a hand or finger" (MW.).

5) AC  $\Xi\eta\gamma_1$ . Mānsi is translated in OJ. as: gembolēn, which is not found in ONW. "Mod. Jav. gembol 'knot (of wood)'."

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So gembolën may mean 'gnarly, gnarled' (Prof. Gonda).

Māṃsī is new to MW. See note on māṃsī in the free English rendering of this passage.

6)  $\omega$   $\overset{\text{ṛ}}{\underset{\text{ḡ}}{\text{Ṣ}}}$   $\overset{\text{ṛ}}{\underset{\text{ḡ}}{\text{Ṣ}}}$ . The  $\overset{\text{ṛ}}{\underset{\text{ḡ}}{\text{Ṣ}}}$  and  $\overset{\text{ṛ}}{\underset{\text{ḡ}}{\text{Ṣ}}}$  signs are often confused in the Balinese script. Pittē is new to MW. Compare  $\text{ṛṣṣ}$  'bile' (one of the three humours in medicine). It is rendered in OJ. as: wawang mēngi | busing adinya |. The words mēngi and adi are not found in ONW. Mod. Jav. mēngi 'asthmatic'. Busing is translated by ONW. as waterzuchtig 'dropsical' (KK. 71, Ādip. 102)

7) ABC ° ॐ } . The or. comm. splits it as: kujihwa (ms. ° hwa) and anggu (AB angga). The former is translated as wang bisu 'dumb person' and the latter as jingkēng (which is new to ONW.). "Jingkēng means rheumatic" (Ref. Gonda). Kujihwa is not found in MW. and Nachtr. The correct Skt. form of angku or anggu is not ascertainable.

8) A  $\text{भृश्रिङ्गिङ्गप्लुपदिगः}$  , B  $\text{भृश्रिङ्गिङ्गप्लुपदिगः}$  ,  
C D  $\text{भृश्रिङ्गिङ्गप्लुपदिगः}$  . In mūtri-the final i  
cannot be long, in which case we would have to read nom.sg.  
mūtri and the compound bhinnoṣṭha-badhira separately in the  
dual : bhinnoṣṭhabadhirau which is not warranted by any

ms. The mss.-testimony is strongly in favour of the nom. pl. ending. मूत्रिन् and भिन्नोष्ठ are new to MW. and Nachtr. मूत्रिन् 'polyuric' (cf. मूत्रल). भिन्नोष्ठ 'harelipped' (cf. खण्डोष्ठ ŚārngS. 1.7.74). मूत्रिन् is translated in OJ. as baser (not in ONW.; Mod.Tav. bēsēr) which in Bali is understood as 'one who secretes urine frequently'. भिन्नोष्ठ is correctly translated by the OJ. expression dawirlambenya 'whose lip is divided'. Note wa instead of the usual ba in badhira. This trait must have been introduced from India, where the promiscuous interchange of va and ba is common.

१) ॐ निमत्तः कृष्ण (BCD) ॐ निमत्तः . The word nimatta is correctly preserved in the OJ. comm. and is corroborated by its OJ. explanation hayan 'epileptic'. निमत्त is not found in SKt. (MW., Nachtr.). The usual SKt. word for epilepsy is अपस्मार (Susruta, etc.), with the lexical synonyms भ्रामर, मृगी, प्रतान, भूतविक्रिया, and लालाध. In the smṛti texts the grounds of exclusion from inheritance (Kane 3.610 n.1158) include, besides a host of other diseases, उन्मत्त and जड which mostly occur side by side (उन्मत्तजड मुकाश्च Manu 9.201, उन्मत्तको जडः yājñ. 2.140, क्लीबकुष्ठुन्मत्तजडान्धकाः Devala, जडोन्मत्तान्धपङ्गवः Nārada). May we infer from this that निमत्त is more or less

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synonymous with जड? kuptha is translated by OJ. wudug, which Kern translates as "haard-hoorige (of: melaatsche?)" in Kk. (V G. X. 30 line 2 from bottom). Correct it to 'melaatsche' = Eng. leper. Can we have the reading °कुष्ठी च.

10) AC °कु<sup>१</sup> (without २). Note that wigantika has no v.l. The word रोगकुक्षि is new to MW. and Nachtr. विगन्तिक may correspond to kincat 'club-footed' in the Kk. in referring to some foot-defect, in which case it can be taken to be a form of विगन्तिक with spontaneous nasalisation, which was a common phenomenon in Indonesian (Prof. Gonda, Skt. in Indonesia, pp. 233-236). The OJ. translation of wigantika is sangar (nov.l.), a word not found in ONW. "There is a Mod.Jav. word sangar meaning 'bringing misfortune or ill-luck; for instance of a place if it is trodden on unlawfully' (Prof. Gonda). विगन्तिक or विगन्तिक are not found in Skt. (MW., Nachtr.). Can we amend it to विगन्तिक(१)?

11) °कु<sup>१</sup> .

12-13) A कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>, BCD कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>कु<sup>१</sup>. Kudju is found in the OJ. comm. only in one ms. (D), fortunately in its correct form (जुज). The intrusion of २ is enigmatic.

कुज is a lexical word for the common कुज (which has its derivatives in New Indo-Aryan languages). Compare कुजकुज and

एकद्विष्ट in the same sense, both from lexicons. Compare Thai ๑๒๑๒๑๒ (q. B. Mc Farland: Thai-English Dictionary p. 1011<sup>a</sup>).

13) A ဟူ၍, BCD ဟူ၍ (ဝ and ဝ are confusable in Balinese script). It can be the nom. sg. हस्वी & हस्विन् which is new to

Skt. (MW. and Nachtr.). This possibility is precluded by hraswa in the OT. comm. (without any v.l., n. 35 infra).

Amarakośa II. 6. 46 b (NSP. ed. 1929 p. 217a): सर्वो हस्वश्च जामनः supports the reading हस्व.

14) A B ဂန္တုဗျာဓဗျာဓ, C ဂန္တုဗျာဓဗျာဓ. कुनैत्रक is found in the Vāyu P. as the name of a muni (MW.). No pathological meaning is given in MW.

15) B ဝဏ္ဏ, C ဝဏ္ဏိ.

16) ABC န္ဍု, D န္ဍု. Note ဝဏ္ဏ for ဝဏ္ဏ.

17) D ပဏပဏိ. See n. 3.

18) No v.l.

19) ဝ အဏ္ဏိ.

20) ABC ဒိဏ္ဏိ, D ပိဏ္ဏိ See n. 6.

21) ဝ ဗျာဓဗျာဓ.

22) AB ဝဏ္ဏ.

23) D ဝဏ္ဏိ.

24) ABC ဒုဏ္ဏိ, D ဒုဏ္ဏိ.

25) AC ဝိဏ္ဏဗျာဓ, BD ဝိဏ္ဏဗျာဓ.

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26) ABC පැවි, D පැවි. Note not for ba.

27) B කියන, D කියන. See n.1.

28) B කියන, D කියන.

29) A පැවි, C පැවි

30) ABC කියන, CD කියන

31-32) Not in ABC.

32) A කියන, BC කියන, D කියන.

33) ABC කියන, D කියන.

34) AC කියන.

35) C පැවි (note that the form does not end in -in).

36) A කියන.

37) A පැවි, B පැවි.

38) A ක.

39) A කියන, BCD කියන.

40) A om. කියන.

41) D om. danda.

42) AD කියන.

43) On the contrary compare the signs of those who come from heaven in st. 37.

44) B කියන, C කියන, D කියන.

45) D කියන. See n.1 on st. 5 supra.

- 46) A ගිණ 71.
- 47) A ඇමු ("is obtained by them") , B ඇමු.
- 48) A သမ္ပိතිယ , B သမ္ပိතිယ , C သမ္ပိතිယ , D သမ္ပိතිယ .
- 49) ၁ ဟောက (A.က).
- 50) ABC သိက .
- 51) A ဗျ .
- 52) A သမ္ပ .
- 53) BD ကမ္မ , C ကမ္မ .
- 54) ၁ ၇ .
- 55) A ပုဗ္ဗ , B ပုဗ္ဗ , C ပုဗ္ဗ .
- 56) AC ဂုဏ် , B ဂုဏ် .
- 57) A ပိရ . The last sentence referring to the punishability of even the gods, when they are negligent in yoga, etc., is intended to maintain the continuity of thought with the succeeding two stanzas.

ဂုဏ်<sup>1</sup> ကမ္မ<sup>2</sup> ဗျ<sup>3</sup> ^  
 ဗျ<sup>3</sup> ကမ္မ<sup>4</sup> ပုဗ္ဗ<sup>5</sup> ^  
 ပုဗ္ဗ<sup>4</sup> ကမ္မ<sup>6</sup> ဗျ<sup>7</sup> ^  
 ဗျ<sup>6</sup> ကမ္မ<sup>7</sup> ကမ္မ<sup>8</sup> ^





භූමි 14 වූ ආයුෂ් 52 කුසල 53 ඉතප ආරාම 54 වැනි  
 වැනි 54 වැනි 55 වැනි 56 වැනි 57 වැනි 58 වැනි 59 වැනි  
 60 වැනි 61 වැනි 62 වැනි 63 වැනි 64 වැනි 65 වැනි 66 වැනි 67 වැනි 68 වැනි 69 වැනි 70 වැනි 71 වැනි 72 වැනි 73 වැනි 74 වැනි 75 වැනි 76 වැනි 77 වැනි 78 වැනි 79 වැනි 80 වැනි 81 වැනි 82 වැනි 83 වැනි 84 වැනි 85 වැනි 86 වැනි 87 වැනි 88 වැනි 89 වැනි 90 වැනි 91 වැනි 92 වැනි 93 වැනි 94 වැනි 95 වැනි 96 වැනි 97 වැනි 98 වැනි 99 වැනි 100 වැනි

1) A B ආරාම , D ආරාම .

2) jantu = the human existence (OJ. comm.).

3) A ආරාම , B C ආරාම , D ආරාම .

4) A පාලය , B C පාලය , D පාලය .

5) maga = alpapasu (OJ. comm.)

6) A පාලය , B D පාලය

7-7) A B C කුසල , D කුසල .

8) A පාලය , B පාලය

9) A පාලය , B පාලය , C පාලය .

10) A පාලය , B D පාලය , C පාලය .

11) A පාලය , B පාලය , C පාලය , D පාලය .

12) A පාලය .

13) A පාලය , B C D පාලය .

14) All the mess. so. The reading is not sure. According

to the OJ. comm. we can also see the word raue 'in the battle-field'



- 19) D ຍຸດິດ (an effort at simplification).
- 20) B ຍຸດິດ ຍາດາດາ, D ຍຸດິດ ຍາດາດາ.
- 21) A ຍຸດິດ.
- 22) A om. ີ.
- 23) A ຍາດາ. To clarify the position of the asec., we may recapitulate the reading of ms. A in toto: Idewa kala dadi mānuṣa.
- 24) A າດາ.
- 25) AB ຍາດາ (loss of visarga due to the influence of sandhi).
- 26) alpapaśu is new to ONW. MW. gives it only as a bahuvrīhi compound: 'having a small number of cattle' (AV. 12.4.25).
- 27) B adds danda.
- 28) D ີ.
- 29) A ຍາດາດາ.
- 30) A om. າ, B າ.
- 31) A າ.
- 32) A om. າ.
- 33-33) A າດາດາ (the word pakṣimāna is not found in MW. and ONW.) But later in A we have pakṣi mwaṅ mīna (against B and D which omit mwaṅ), BC າດາ າດາ, D ~ າດາ.
- 34-34) A C າດາ າດາ, B າດາ າດາ (without າ), D າດາ າດາ.

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35) A om. ឲ្យ.

36-36) A គេ ទុក, BC ត្រង់ត្រង់, D ត្រង់ត្រង់.

37-37) A រាបប្រាស, B រាបប្រាស, C រាបប្រាស, D រាបប្រាស.

38) AC ឲ្យ.

39) C ឲ្យ (see n. 25).

40) A ឲ្យ (note the dropping of ៩ of using due to the creation of the ghost-word singha), C ឲ្យឲ្យឲ្យ.

41) no v.l.

42) A ត្រង់.

43) A ឲ្យ, C ឲ្យឲ្យ.

44) D ០.

45) A ត្រង់.

46) A ០, D គេ គេ គេ.

47-47) A ត្រង់, BC ត្រង់ត្រង់, D ត្រង់ត្រង់.

48) A om.

49) BC រាបប្រាស.

50) BC រាបប្រាស, D រាបប្រាស.

51) D ០.

52) A om.

53) BC add *danda* hereafter.

- 54) A မကန့်သတ် .  
55) B ဂိဗ္ဗာဓာဗျ , D ဂိဗ္ဗာဓာဗျ .  
56) A ယတြိန္ဒြေဗျာဓာ , B ယတြိန္ဒြေဗျာဓာ .  
57) A ဗျာဓာဗျ .  
58) B ဗျာဓာ , D မဗျာဓာ .  
59- 59) A ဗျာဓာဗျ , B ဗျာဓာဗျ , C ဗျာဓာဗျ ,  
D ဗျာဓာဗျ .  
60) B မဗျာဓာဗျ .

1 အဟိမာ ဗုဒ္ဓါသိဗျိ<sup>3</sup> သ  
 ဣန္ဒြိယ ဟာဂါပာယောဓါ<sup>4</sup>  
 ဒေဝံသုဗ္ဗဒါဏိ<sup>5</sup> ပရိက္ခရာဏိ<sup>6</sup>  
 သဿာ<sup>7</sup> ဣဗ္ဗဗ္ဗာ ဘာမိဇာ<sup>8</sup> ။ ၈၇ ။

[illegible]

26 27 28 29  
 30 31 32 33 34 35 36 37 38 39  
 40 41 42 43 44 45 46 47 48 49  
 50 51 52 53 54 55 56 57 58 59 60 61 62  
 63 64 65 66 67 68 69 70 71 72 73 74 75

1) The yamas are enumerated usually as ten, and less frequently as five. In both cases their names differ in the various listings. Compare Kane, History of Dharmasāstra, IV pp. 121, 124.

A few illustrative passages enumerating yamas are cited below:

अहिंसा सत्यवचनं ब्रह्मचर्यमकल्कता ।

अस्तेयमिति पञ्चैते यमारव्यानि व्रतानि च ॥

V.S. Apte, o.c., s.v. यम. Bharata's comm. on Manu,

quoted in Skd. s.v. यम, with the v.l. in quarter 4 : यमाश्चैव

व्रतानि च.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यपरिश्रयो ।

यमाः पञ्चाथ नियमाः शौचं द्विविधमरितम् ॥

Garuda P. ch. 230, quoted in Skd. s.v. यम.

In the unpublished OJ. work *Writ:śāstra*, the five yamas are given twice:

अहिंसा सत्यमस्तेयम् १

ब्रह्मचर्यमकल्कता १

अहिंसा सत्यमस्तेयम् २

ब्रह्मचर्यमकल्कता २

अहिंसा सत्यमस्तेयम् ३

ब्रह्मचर्यमकल्कता ३





of thieves, along with the (J. comm.)

(Śl. 29)

In the philosophical OJ. work *Wāhaspatitattva* st. 60-61 too we have five yamas.

For a comparative view the ten yamas are also being quoted hereunder from different authors:

ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमक्रूरकला ।

अहिंसाऽस्तेयमाधुर्यं दमश्चेति यमाः स्मृताः ॥

*Yājñavalkya* 3. 312 NSP. ed., 1136, p. 478.

आनृशंस्यं दया सत्यमहिंसा क्षान्तिरार्जवम् ।

प्रीतिः प्रसादो माधुर्यं मार्दवं च यमा दश ॥

quoted in V. S. Dīpti, *Practical Skt. Eng. Dict.* 1912, s. v. यम.

आनृशंस्यं क्षमा सत्यमहिंसा च दया स्पृहा ।

प्रीतिः प्रसादो माधुर्यमार्जवं च यमा दश ॥

*Subhāṣitāvalī*, ed. P. Peterson, 1886, no. 2975 p. 496.

ब्रह्मचर्यं दया क्षान्तिर्दानं सत्यमक्रूरकला ।

अहिंसास्तेयमाधुर्यं दमश्चेति यमा स्मृताः ॥

*Garuda* P. ch. 105 quoted in Śkd. s. v. यम.

आनृशंस्यं क्षमा सत्यमहिंसा दम आर्जवम् ।

प्रीतिः प्रसादो माधुर्यं मार्दवं च यमा दश ॥

*Śārngadhara-paddhati Dharmavivṛiti* 10, quoted in

*Ind. Spr.* 199.

The ancient OJ. work, *Sārasamuccaya* 265, also reckons ten

yamas:

භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා

එකී භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා  
 භාක්ෂණිකා භාක්ෂණිකා භාක්ෂණිකා

In the OJ. treatises *Watasāsana*, *Wāhaspatitattwa* and *Sārasamuccaya*, as well as Skt. works (e.g. *Subhāṣitāvali* no. 2996 p.496) the yamas are almost invariably followed by the niyamas, their concomitant but optional minor observances. It is strange that they are totally missing in our text (cf. n.4).

2) භාක්ෂණිකා , භාක්ෂණිකා .

3) A उपहृत्येष्यन्ती, B उपहृत्येष्यन्ती, D उपहृत्येष्यन्ती.

4) A लुक्छायागपत्तपि, B लुक्छायागं, C लुक्छायागं,

D लुक्छायागं. In all the passages enumerating five yamas (quoted in n.1), अहिंसा, ब्रह्मचर्य and अस्तैव्य (or अस्तेय) are constant. The other two yamas are (i) सत्य (or सत्यवचन) and (ii) अपरिग्रह, or अव्यावहारिक, or अकल्कता ("freedom from impurity, i.e. honesty").

आहारलाघव of our text is found nowhere as a yama, even not in the Wratīśāsana and Wṛhaspatitattva. शुद्धि too does not occur elsewhere as a yama. We can strain to make it correspond to अपरिग्रह or अव्यावहारिक, or अकल्कता of the other texts, esp. अकल्कता.

The OJ. comm. of our text assigns to śuddhi the sense of physical purity, viz. bathing early in the morning followed by the usual worship, homa, etc. In the light of अकल्कता we should have expected an ethical purity (Cf. Kane o.c. IV. 311)

In connection with the above, it will be worthwhile to deal at some length with the niyamas, which are variously reckoned as ten, and five. The ten niyamas are:

स्नानं मैत्रीपवासेज्यास्वाध्यायोपस्थनिग्रहाः ।

नियमा गुरुशुश्रूषा शौचाक्रीडाप्रमदता ॥

.Yājñavalkya 3. 313, NSP. ed., p. 478.

કાનમિજ્યા તપો ધ્યાનં સ્વાધ્યાયોપસ્યનિગ્રહૌ ।

વ્રતોપવાસૌ મૌનં ચ સ્નાનં ચ નિયમા દશ ॥

*Subhāṣitāvalī*, ed. P. Peterson, 1886, no. 2996, p. 496.

શૌચમિજ્યા તપોદાનં સ્વાધ્યાયોપસ્યનિગ્રહઃ ।

વ્રતમૌનોપવાસં ચ સ્નાનં ચ નિયમા દશ ॥

*Abhi* quoted in *Apte*, O.C., s.v. નિયમ.

The *Sārasamuccaya* 266 also enumerates ten *niyamas*:

જાતકીશ્વર જાપ જાતકી ૧

શ્રાવણપાપમુક્તિવ્રત ૨

પ્રાણપાપમુક્તિવ્રત ૩

શ્રાવણ મિત્રતા ૪ ॥

શ્રી મુજ મુજ ૧ જાતકી ૨ જાતકી મિત્રતા ૩ પ્રાણપાપમુક્તિ

જાતકી ૪ જાતકી ૫ જાતકી ૬ જાતકી ૭ જાતકી ૮ જાતકી ૯ જાતકી ૧૦

નિપાત ૧ નિપાત ૨ નિપાત ૩ નિપાત ૪ નિપાત ૫ નિપાત ૬ નિપાત ૭

૧૫-૧૫ ૧ જાતકી ૨ જાતકી ૩ જાતકી ૪ જાતકી ૫ જાતકી ૬ જાતકી ૭

જાપ ૧ જાપ ૨ જાપ ૩ જાપ ૪ જાપ ૫ જાપ ૬ જાપ ૭ જાપ ૮ જાપ ૯

૧૫- જાતકી ૧ જાતકી ૨ જાતકી ૩ જાતકી ૪ જાતકી ૫ જાતકી ૬ જાતકી ૭

નિપાત ૧ નિપાત ૨ નિપાત ૩ નિપાત ૪ નિપાત ૫ નિપાત ૬ નિપાત ૭

જાતકી ૧ જાતકી ૨ જાતકી ૩ જાતકી ૪ જાતકી ૫ જાતકી ૬ જાતકી ૭

જાતકી ૧ જાતકી ૨ જાતકી ૩ જાતકી ૪ જાતકી ૫ જાતકી ૬ જાતકી ૭

The five niyamas are :

अक्रोधो गुरुबुभूषा शौचमाहारनाचवम् ।

अप्रमादस्य सततं पश्यते नियमाः स्मृताः ॥

quoted in Kullūka's comm. on Manu 4. 204, NSP. ed. 1933 p. 162.

In OJ. the five niyamas are :

ଆକ୍ରୋଧାଦ୍ୟା ଗୁରୁବୁଭୁଷା ।

ଶୈଳାସ୍ୟହାରାଗାଧ୍ୟାୟସ୍ୟ ।

ଅପ୍ରହାୟାନ୍ତ ପଶ୍ୟନ୍ତୀତା ।

ବିଧିତା ପଶ୍ୟନ୍ତିତୀତୀତୀ ॥

ଆକ୍ରୋଧ ଲଗଣି ଭାବି ଶାନ୍ତାସ୍ୟା ସ୍ମରଣି ॥ ଗୁରୁବୁଭୁଷା ଲଗଣି  
 ଗାଧାତା ନିଦ୍ରାପାଶାଣି ଶିଳ୍ପ ବି ସ୍ମରଣା ବି ଗୁରୁ । ଗୁରୁକର୍ତ୍ତା  
 ଶାନ୍ତିତା ଶି ସ୍ମରଣି । ସନ୍ତାପିତା ଶ୍ରୀକୃଷ୍ଣା ଶ୍ରୀକୃଷ୍ଣା ଶ୍ରୀକୃଷ୍ଣା ଶ୍ରୀକୃଷ୍ଣା  
 -ସ୍ମରଣି ପଦ-ପଦ୍ମ ସେ ଗୁରୁ ॥ ଶୈଳାସ୍ୟ ଲଗଣି ବିଶ୍ୱାସ୍ୟ ସନ୍ତାପନ ସ୍ମରଣା  
 ଅନୁଷ୍ଠାନ ଶି କରଣ ॥ ଅପ୍ରହାୟାନ୍ତ ଲଗଣି ଭାବି ଶ୍ରୀ-ଶ୍ରୀ  
 ପିତାମହା ॥ ଅପ୍ରହାୟା ଲଗଣି ଭାବି ପାଦ୍ୟ ପାଦ୍ୟ । ଭାବି  
 ଅନୁଷ୍ଠାନ ଶି ସେ ଶ୍ରୀ ଶାନ୍ତିତା ॥ ଶ୍ରୀ ଶାନ୍ତିତା ବିଧିତା ବିଧିତା  
 ଲ । ବି କରଣ ବିଧି ॥ Writings 4.

ବିଧିତା ପଦପଦ୍ମ କରଣ ବିଧି ବିଧିତା —

ଆକ୍ରୋଧାଦ୍ୟା ଗୁରୁବୁଭୁଷା ।

ଶୈଳାସ୍ୟହାରାଗାଧ୍ୟାୟସ୍ୟ ।

ଅପ୍ରହାୟାନ୍ତ ପଶ୍ୟନ୍ତୀତା ।



quoted already in n.1.

In all the OJ. and Skt. passages enumerating five niyamas we have the reading शौचमाहारलाघवम् in the second quarter. This seems to have been transferred to the second quarter of our śloka by "dṛṣṭiphruti". It is borne out by the Skt. ślokas in Wṛatisāraṇa (bis) and Wṛhaspatitattva which differ from our text only in h in having सत्यमव्यावहारिकम्.

5) AD अभ्यासश्च, BC अभ्यासः.

6) ω अभ्यासा.

7) ω अभ्या.

8) ω अभा.

9) Aom. अभा.

10) BC add लान्दा.

11) ω अभ्यासा.

12) A अभा.

13) A अभा.

14) A अभा.

15) A अभा.

16) AD अभा, B अभा, C अभा (with लान्दा).

17) D अभा. This refers to śl. 1 where the three types of brahmachāris

, 15]

are described in detail.

18) D on.

19) A) ဝတ္ထုဟူ၏, BC လူနုတ္ထုဟူ၏.

20) A) သပဗ္ဗတ္ထုဟူ၏, BC သပဗ္ဗတ္ထုဟူ၏. Note the vowel a in the sibilant of sawale. See n.24 on st.1.

21) A) ဗျူဟတ္ထုဟူ၏, BC ဗျူဟတ္ထုဟူ၏.

22) A ပျံ့အပင်, BC ဝလင်.

23) A သင်္ဂါ, B သင်္ဂါ, D သင်္ဂါ.

24) A သင်္ဂါ, B သင်္ဂါ, C သင်္ဂါ, D သင်္ဂါ.

25) B ကွေ.

26) ဝ ဟ.

27) A ဒုပင်, B လပင်.

28) D ကွေ.

29) A သင်္ဂါ, B သင်္ဂါ, C သင်္ဂါ, D သင်္ဂါ.

"Mod. Jaw. mbangēti = njangēti 'to apply oneself intensively to, to give one's mind to' (bangēt = sangēt)" (Prof. Gonda).

30) AC ဟ, BD ဟ.

31) B ကွေ, C ကွေ.

32) A ဟ, BCD ဟ. Cf. the similar idea in st.23.

33) A ပိဗ္ဗ, B ပိဗ္ဗ.

34) B ဟ, C ဒု, D က.



35-35) A ଲ୍ୟୁଭ୍ଯାମକ, BC ଂଭ୍ରାମକ, D ଂଭ୍ରାମକ. Can the reading be abang hana??

36) BC ଶ୍ଯ.

37) A ଂଭ୍ରାମକ

38) A ଶ୍ଯାମକ, BD ଂଭ୍ରାମକ, C ଲ୍ୟୁଭ୍ଯାମକ.

39) C ଶ୍ଯ.

40) Note the g.hastha as the fourth category of brahmacāris in the passage cited in 24 on st.1.

41) AC om. ଶ୍ଯ.

42) D ଂଭ୍ରାମକ (this is the Mod. Jan. form).

43) B ଂଭ୍ରାମକ.

44) AB ଶ୍ଯ.

45) D ଶ୍ଯ.

46-46) A ଲ୍ୟୁଭ୍ଯାମକ, B ଲ୍ୟୁଭ୍ଯାମକ, C ଲ୍ୟୁଭ୍ଯାମକ-ଲ୍ୟୁଭ୍ଯାମକ.

47) A ଲ୍ୟୁଭ୍ଯାମକ.

48-48) ABC om. the sentence.

49) ABC ଶ୍ଯାମକ, and om. danda.

50) B ଶ୍ଯାମକ.

51) A ଲ୍ୟୁଭ୍ଯାମକ, BCD ଶ୍ଯ.

52) BC ଶ୍ଯ.

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53) A அகிலத்தில்

57) A ଧନାତ୍ମକ ବିଶିଷ୍ଟ , B ଧନାତ୍ମକ ଓ ଗୁଣିତ , C ଧନାତ୍ମକ , D ଧନାତ୍ମକ ଓ ଗୁଣିତ .

55) D E13.

56) BC ബ്രഹ്മസൂത്രം.

57) BC ප්‍රාග්ධන .

58) A ကွန်.

59) 1)  $\frac{1}{x^2} = x^{-2}$

60) D ਈਜ਼ੀ .

51) ABC अक्षरानुसार, D अक्षरानुसार. In all the mss. the Skt. stanza has the reading अस्तैन्य.

52) A = 7020.

3) A  $\frac{1}{2}$   $\frac{1}{2}$

4) A ଆକାଶය, C ଆକାଶය.

5) В D  $\text{CH}_3\text{CH}_2\text{CH}_2\text{CH}_3$ .

6) A யதிகரி.

1) Note sattwa in the sense of 'animal'.

68) AB ସුଧර්ମ, ଠ ସ୍ରାସ ନି (an effort at simplification).

1) BC मनुष्य। Dalam or dalēm mean 'guts, intestines'.

lēm 'inmost, deepest, depth' would be better in this context.

that A and D (representing  $\alpha$  and  $\beta$  recensions) give the latter reading.

70) A ၇၈၂၃၄၅၆၇၈၉၀ , B ၀၉၈၇၆၅၄၃၂၁ , D ၇၈၂၃၄၅၆၇၈၉၀ .

71) AC ဝေ. ဝေ.

72) A ပြုမူ , C ဆက်ပြော .

73) D ဖြစ်နိုင်ပါသည်

74) A ကျွန်ုပ်

75) A ၇၈၂၃၄၅၆၇၈၉၀ , B ၀၉၈၇၆၅၄၃၂၁ , C ၇၈၂၃၄၅၆၇၈၉၀ .

<sup>၁</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၂</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၃</sup>၇၈၂၃၄၅၆၇၈၉၀ \

ပိတ်ပင်ချက် <sup>၄</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၅</sup>၇၈၂၃၄၅၆၇၈၉၀ \

ပိတ်ပင်ချက် <sup>၆</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၇</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၈</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၉</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ \ ၇၈၂၃၄၅၆၇၈၉၀ \ ၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၀</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၁</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၂</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၃</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၄</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၅</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၆</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၇</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၈</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၁၉</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၀</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၁</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၂</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၃</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၄</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၅</sup>၇၈၂၃၄၅၆၇၈၉၀ \

၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၆</sup>၇၈၂၃၄၅၆၇၈၉၀ <sup>၂၇</sup>၇၈၂၃၄၅၆၇၈၉၀ \

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[illegible]

- 1) This stanza is quoted in the Ind. Spr. 5598 from Subhā-  
-sītāvali 45. Subhāṣita-ratna-bhāṇḍāgāra (1:52 ed.) 7.430 (p.389<sup>b</sup>)  
also has this stanza with परदारवर्जितो in c.  
2) A B ° विविच्य, c विवेच्यविच्य.  
3) ABC रेखाक्षरमयः ('mana' is due to the word manas).  
4) A ° विविच्य, B विवेच्यविच्य. Does the 'wiṇēho' of A reflect  
'wiṇēno? The haṃsa kathanan vidyā..... of the comm. seems  
to imply wiṇēna, and nowhere is there even a suggestion of  
wiṇēta.  
5-5) A पणनपणन, BCD ° प.  
6) ω ° नान.  
7) ABC पणनपणन, D पणनपणन.  
8) All mss. read वयः. In the Skt. parallels we have वयः

(without v.l.), which is more correct grammatically.

9) BC कायवाय्.

10) ω काय्वाय्.

11) ABC कायवाय्. "The e in the mss. is due to the later pronunciation gawe < gaway". (Prof. Gonda)

12) A om. विग.

13) A पङ्क्तिवाय्.

14-14) D विगवाय्.

15) A वाय्.

16) A वाय्.

17) A वाय्.

18) Note kabeh with sarwa of sarwasāstra.

19) D वाय्वाय्.

20) D वा.

21) A वाय्वाय्, C वाय्वाय्.

22-22) A वाय्वाय्वाय्, BC वाय्वाय्वाय्, D वाय्वाय्वाय्वाय्.

The correct reading is not certain. It seems to correspond to

पदवाक्यप्रमाणज्ञ of Bharabhūti's Uttararāmacarita (Chowkhambā ed.) p. 3

where पद, वाक्य and प्रमाण refer to श्लोक, वाक्य, प्रमाण respectively;

as is clear from the comm.: शुद्धयशुद्धिनिर्माणेन पदसंस्कारकत्वात्पद-

शास्त्रं = व्याकरणशास्त्रं पाणिन्यादिनिर्मितम् । विधिनिषेधाऽर्थवादात्मकवाक्यप्रपञ्च-

विवेचकत्वात् वाक्यशास्त्रं = मीमांसाशास्त्रं जैमिन्यादिनिर्मितम् । प्रत्यक्षा नुमानो-  
पमानशब्दात्मकानां प्रमाणानामुपपादकत्वात् प्रमाणशास्त्रं = न्यायशास्त्रं गोत्तमादि-  
प्रणीतम् । पदवाक्यप्रमाणज्ञः = व्याकरणमीमांसान्यायशास्त्राभिज्ञ इत्यर्थः ।

There is also another but remote possibility : If we take the reading of A then anya will refer to the saruvāgama and we will have a contradistinction of श्लोक and प्रमाण, in which case we can take śloka to refer to the karikā-like stanzas and pramāṇa to the elucidative text thereon.

23) C अपात्रे. Note the use of the homonymic semanteme panao 'heat' to render the skt. तप (of paropatāpī).

24) ω सुवारा. The word suadāra is new to ONW.

25-25) A पुं पण्डिते, C विवेकगणि. "I have never seen this form, but it is explainable: 'qualified, entitled, with regard to'. Cf. Mod. Jav. diwenangake 'to have a right, to be entitled to.' (Prof. Gonda)

26) AC पण्डिते.

27) A °पण्डिते, BCD °पण्डिते.

28) A अल्लखल्ल, BC अल्लखल्ल, D अल्लखल्ल.

29) C वि.

30) A विवेकगणि.

31) AD °पण्डिते, B पण्डिते, C पण्डिते. Note visarga in ACD.

32) ω om. danda.

33) ω ୩°.

34-34) BC ୩୩୩୩, D ୩୩୩୩.

35) A ୩୩୩୩୩୩

36) C ୩

37) ABC ୩୩୩, D ୩୩୩୩. Compare the interrelation of कनिष्ठ, मध्यम, उत्तम and कायिक, वाचिक, मानसिक in Agastya-parvata (ed. Prof. Gonda) BkI. 90 (1953) p. 352. 6-7.

38) A C ୩୩୩୩.

39) A ୩୩୩୩

40) D ୩.

41) A ୩୩ ୩୩.

୧୩<sup>୧</sup> ୩୩୩ ୩୩୩ ୩୩୩<sup>୨</sup> ୩  
 ୩୩୩<sup>୩</sup> ୩୩୩୩<sup>୪</sup> ୩୩୩୩<sup>୫</sup> ୩୩୩୩<sup>୬</sup> ୩  
 ୩୩୩୩୩୩୩୩୩୩୩ ୩୩୩<sup>୭</sup> ୩  
 ୩୩୩୩<sup>୮</sup> ୩୩୩୩୩୩୩୩୩୩୩ ୩୩୩ ୩

୩୩୩୩୩ ୩ ୩୩୩<sup>୯</sup> ୩୩୩<sup>୧୦</sup> ୩ ୩୩୩ ୩ ୩୩୩ ୩୩  
 ୩୩୩୩ ୩୩୩ ୩ ୩୩୩୩ ୩୩୩୩ ୩୩୩ ୩ ୩୩୩୩ ୩୩୩୩୩୩୩୩<sup>୧୧</sup>  
 ୩୩୩ ୩ ୩୩୩ ୩୩୩୩ ୩୩୩୩୩ ୩୩୩୩୩୩୩୩<sup>୧୨</sup> ୩୩୩ ୩୩

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ප්‍රියපතා<sup>13</sup> , නෙතනිකි<sup>14</sup> ඉ කි<sup>15</sup> පත , දු ප්‍රභය , පිඬිද නෙය  
 කි<sup>16</sup> දුගිති හිගිපිත , ය පිතතානාතා<sup>17</sup> කි<sup>18</sup> පත , ඔඤ්ඤි<sup>19</sup>  
 අභුකි<sup>20</sup> බිපාපාත , ඔඤ්ඤිතිකි<sup>21</sup> සිපයුකි<sup>22</sup> දුත පරිපාත , දු  
 ගපතා<sup>23</sup> දි පිත , ගතන නෙයයුකි<sup>24</sup> , දිපතන තාත්‍ර පත  
 ගුත<sup>25</sup> ගුත අභුතපාත ගි<sup>26</sup> දිත , නෙතනි නෙතනිකි<sup>27</sup> , ගුත-  
 භුත<sup>28</sup> පත<sup>29</sup> ගත කිත , ය ග පතනාති<sup>30</sup> කිත , ගතන  
 ප්‍රියතන තාත්‍ර<sup>31</sup> , අභුතනිකි<sup>32</sup> පත-දිපත<sup>33</sup> , ගතපත<sup>34</sup> තුතිකි<sup>35</sup>  
 අභුතපාත , අපත<sup>36</sup> පිතතනපතනපතන කිත<sup>37</sup> , ප්‍රතප  
 කි<sup>38</sup> ගපතා<sup>39</sup> දුත , ගතනපාති<sup>40</sup> අභු<sup>41</sup> පත අභු<sup>42</sup> තුති<sup>43</sup> දු  
 ගුත<sup>44</sup> අභුත<sup>45</sup> ගුත<sup>46</sup> ගි<sup>47</sup> දිත , අභුත පත<sup>48</sup> දි පතන<sup>49</sup>

- 1) This stanza is found in Subhāsita-ratna-bhāṇḍāgāra 3:387 (p.151) with अचिरेण for आ चिरेण .
- 2) ය ඔ.
- 3) AC කුයඬි , B කුයඬි , D කුයඬි .
- 4) A පිපතනාති , B පිපතනාති , CD පිපතනාති .
- 5) ABC පිපතනාති (the insertion of r is due to the double y) .
- 5a) ගුතනි is a possible emendation .
- 6) ය ඔ.
- 7) AC කුතන , B කුතන .
- 8) AC ඔඤ්ඤි , BD ඔඤ්ඤි .



9) D ကာရံ.

10) D ခို

11-14) ABC သမ္ဘူ(ဝိ.ဉာ)ဇာဗျာဗျာဗျာ, D သမ္ဘူဗျာဗျာဗျာ န သမ္ဘူဗျာဗျာ.

12) D ဂုဗ္ဗင်္ဂါယ.

13) A ပြုဟင်္ဂါယ.

14) BC ခို.

15) A ဝါဗျာဗျာ, BC D ဝါဗျာဗျာ.

16) H ဇာဗျာဗျာ.

17) C ဇာဗျာဗျာ.

18) A B ^ (double danda), D om.

19) C ပြုဟင်္ဂါယ.

20) D ဇာဗျာဗျာ.

21) A ဇာဗျာဗျာ, BC ဇာဗျာ, D ဇာဗျာ.

22-24) A ပြုဟင်္ဂါယ, C ပြုဟင်္ဂါယ ကာဗျာ.

23) B ဝါ, D ဝါဗျာ (mark the addition of ādi which is certainly a recent correction).

24) B ဝါဗျာ.

25-25) A ပြုဟင်္ဂါယဗျာဗျာဗျာဗျာဗျာ, BC ပြုဟင်္ဂါယဗျာဗျာဗျာဗျာဗျာ. This reading is not certain.

26) ABC ပြုဟင်္ဂါယ.

27) A ဇာဗျာ, D ဇာဗျာ.



මුළු දුමුළු ගැඹුණුතමයා<sup>29</sup> ගි හිමිපා විග් <sup>13</sup> ගැඹුණු  
 30 විග් පණ්ඩි කි <sup>31</sup> පප්පා <sup>32</sup> අභ්‍යන්තර ගැඹුණුතමයා  
 33 ගැඹුණුතමයා දුමුළු පප්පා <sup>34</sup> ගැඹුණුතමයා විග් <sup>35</sup> අභ්‍යන්තර  
 පිහිටා ගැඹුණුතමයා<sup>36</sup> ගැඹුණුතමයා විග් <sup>37</sup> ගැඹුණුතමයා  
 ගැඹුණුතමයා විග් <sup>38</sup> අභ්‍යන්තර <sup>39</sup> ගැඹුණුතමයා  
 ගැඹුණුතමයා <sup>40</sup> පප්පා

1) A කුමාරයා , C කුමාරයා.

2) ගංඳු

3) A සමස්තයක් , B සමස්තයක් , C සමස්තයක් .

4) A ගර් , D ගර් . The correct text is difficult to ascertain.

5) ග ගැඹුණුතමයා .

6) AC ගර් , B ගර් , D ගර් .

7-7) A ගර් , B ගර් , C ගර් , D ගර් .

8) ග ගැඹුණුතමයා .

9) A ගර් , B ගර් , C ගර් , D ගර් .

10) A ගර් . Mark wa for ba (klwa for klba) in all the ms.

11) A ගර් .

12) A ගර් , B C D ගර් . अवन्ध्य = अवन्ध्य

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'not to be fettered or bound' (MW.).

13) metre: śārdūlavikrīḍita.

14) Heki is not found in ONW.

15) A කුණාල.

16) AB ගුණන , D ගුණන .

17) See BKL. 89 p.76.

18) C චිප් .

19) BC ණ .

20) AC හා .

21) D අච්ඡාලයා වීම .

22-22) D ලිහි .

23) C අත්තා . see Prof. Gonda, Skt. in Indonesia, p. 379.

24) B භෞතජ්ජානනපානා .

25) ට කාන්තාගුණි .

26) D ගුණ . 26<sup>a</sup>) Tinda is a secondary WS. < nindā. Cf. Skt. in Ind. p. 289 f.

27) So ABC . D ලක්ඛිත . The reading is not certain. D is apparently a later correction.

28) ABC අග්න , D අග්න .

29) A භෞතජ්ජානනපානා .

30-30) D ලක්ඛි ලක්ඛි විමාන .

31) B පඤ්ඤා , D පිඤ්ඤා . See n. 3 on st. 11.



ධිතොසුනි<sup>6</sup> නිගානානු<sup>6</sup> .

ධිනානු<sup>6</sup> භුගුනානු<sup>6</sup> .

භුගුනානු<sup>6</sup> නිගානානු<sup>6</sup> .

සතපානු<sup>6</sup> ස තතනානු<sup>6</sup> .

තතනානු<sup>6</sup> . භුගුනානු<sup>6</sup> නිගානානු<sup>6</sup> ස තතනානු<sup>6</sup> . සතපානු<sup>6</sup> නිගානානු<sup>6</sup> .  
සතපානු<sup>6</sup> . භුගුනානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> .  
සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> .  
සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> .  
සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> .  
සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> . සතපානු<sup>6</sup> . තතනානු<sup>6</sup> .

a) ms. තතනානු<sup>6</sup> .

b) ms. නිගානානු<sup>6</sup> .

c) ms. තතනානු<sup>6</sup> .

d) ms. තතනානු<sup>6</sup> .

e) ms. reads so. Can it be for තතනානු<sup>6</sup> , or

තතනානු<sup>6</sup> ?

f) ms. තතනානු<sup>6</sup> .

g) ms. තතනානු<sup>6</sup> .

h-h) ms. තතනානු<sup>6</sup> .

i) ms. තතනානු<sup>6</sup> .

j) ms. තතනානු<sup>6</sup> .

The Nitisāstra I.4 (p.23) has the following similar

Sāradāwikrīḍita verse :

නිගානානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> .  
නිගානානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> .  
තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> .  
තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> තතනානු<sup>6</sup> .

- 2) ဝ သိက္ခာနည်း .
- 3) ဝ ဂါထာဗျူဟ . The  $\alpha^1$  recension (quoted in n.1) has siposmarāṅge, but yun ring madhya ring prapranjan in OJ. (prapranjan reflecting xana).
- 4) ABC ဝ နဝ; D ဝ နဝ. The  $\alpha^2$  recension has madhurakantha instead, and madhura-wacana and karmamano-hara in OJ.
- 5) ABC ဝ နဝ. This quarter is corrupt in  $\alpha^2$ : ကုမ္ဘာတို့၏ အကျိုးကို.
- 6) ဝ သိက္ခာ .
- 7) For sa yukto the  $\alpha^2$  recension has sakālah, in the sense of a person who does the right thing at the right moment.
- 8)  $\alpha^2$  has သိက္ခာသိက္ခာ .
- 9) B adds ဟေ hereafter.
- 10) For စွဲရာ၌ AC read တိုရာ၌. Cf.  $\alpha^2$ .
- 11) D ၏. Cf. xi (without v.l.) later in the sentence kunang xi pasamūhan sang paṇḍita.
- 12) D ဒီဒီဒီဒီ .
- 13) A ဒီဒီဒီဒီဒီ .
- 14) ABC လှလှ , D လှလှ .
- 15) B ပြောပြ .
- 16) D ပြောပြပြ .
- 17) AC တာတာ , B တာတာ .

13) A cm. danda.

19) A 𑀅𑀲𑀸𑀓, B 𑀅𑀲𑀸𑀓. sāsana goes both with ksatriya and mantri — ksatriyasāsana and mantri-sāsana.

<sup>1</sup>ආප්‍රාප්ති <sup>2</sup>සුභසංචාරාදි

අභ්‍යන්තරපාඨාදි <sup>3</sup>

විපක්ෂපාඨාදි <sup>4</sup> අභ්‍යන්තර <sup>5</sup>

සංචාරාදි <sup>6</sup> [5] කිසිදු <sup>7</sup> අභ්‍යන්තර <sup>8</sup>

සංචාරාදි <sup>9</sup> අභ්‍යන්තර <sup>10</sup> විපක්ෂ <sup>11</sup> අභ්‍යන්තර <sup>12</sup> අභ්‍යන්තර <sup>13</sup> අභ්‍යන්තර <sup>14</sup> අභ්‍යන්තර <sup>15</sup> අභ්‍යන්තර <sup>16</sup> අභ්‍යන්තර <sup>17</sup>

The following Skt. stanza runs parallel to ours:



कुलशीलगुणोपेतः सर्वधर्मपरायणः ।

प्रवीणः प्रेक्षणाध्यक्षो धर्माध्यक्षो विधीयते ॥

laghu-Cāṇakya-śataka 102, quoted in Subhāṣita-ratna-  
bhāṇḍāgāra 3.19 p. 142. Ind. Spr. 1830 has the v.l.

प्रेषणा° in c. quoted from the śkd. and ultimately  
from Cāṇakya. Under the word भृत्य śkd. quotes

Garuḍa Purāṇa 112 with the v.l. : सत्य for सर्व in b;

स्वयं सुप्रसन्नश्च राजाध्यक्षो वि° in c.d.

The धर्माध्यक्ष = धर्माधिकरणी (śkd. s.v. धर्माध्यक्ष). The धर्माधिकरणी is  
defined as:

समः शत्रौ च मित्रे च धर्मशास्त्रविशारदः ।

विप्रमुख्यः कुलीनस्य धर्माधिकरणी भवेत् ॥

Mataya Purāṇa 215.24.

Also compare Kane, O.C., III p. 126; Prof. Gonda, Skt. in Indonesia,  
pp. 186, 333. ONW. quotes धर्माध्यक्ष only from the Nāgarakṛtāgama  
10.3, 12.5, 18.7, 75.1. KBW. II 425 s.v. dhammādhyaṅga defines it.

2) AC °ख३.

3) ABC खलुखेष्टुपमयख३, D खलु°.

4) ω °ख (due to the influence of the OJ comm.).

5) ABD °ख, C °ख.

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- 6) ට ඔදුප්පාභ්‍යා. The OJ. comm. regularly gives the form ඔදුප්පාභ්‍යා.  
ONW. has dhyaḥṣa from Bhonskūya I 1. The OJ. form ඔදුප්පාභ්‍යා or dhyaḥṣa is the origin of jaksa in Balinese Sanskrit literature and allied idioms (see Prof. Gonda, Skt. in Indonesia, pp. 34, 78, 146, 251, 254, 333, 431). To Prof. Gonda we may add the intermediate form dhyaḥṣa : jaksa < OJ. dhyaḥṣa < OJ. + skt. adhyakṣa.  
7) කිඬියඟ්ඟ, ඔස කිඬියඟ්ඟ (ප. 118). Note the absence of ඔදුප්පාභ්‍යා.  
8) ට ගඟ්ඟ.  
9) ට ග්‍රාහණ.  
10) ABC ලැබුණු.  
11) D ට. Note the visarga in the three other mss.  
12) B කඟ්ඟ්ඟ්ඟ්. The form kawwangan alone is given in ONW. Noticeable is the later form kawongan.  
13) ට ගඟ්ඟ්ඟ.  
14) C පුරුග්ඟ්ඟ්.  
15) AC ඔදුප්පාභ්‍යා, B ඔදුප්පාභ්‍යා, D ඔදුප්පාභ්‍යා. Note the form •dhyaḥṣa in all the mss.  
16) A කුරුඳුබාලා, B කුරුඳුබාලා, C කුරුඳුබාලා, D කුරු.  
17) AC ලැබුණු. The word sāstrawān is not in ONW.

$\frac{1}{\sqrt{2}} \sin \theta$

কলকাতা ১৯৩৩

உதயசூரியன்      இரவுசூரியன்

၁၂၆ ရပ်ကွက် ၁၂၆ ရပ်ကွက်

11. කපිතමු, 12. ඉතාපසු 13. ප්‍රභූ 14. ප්‍රභූ  
 15. ප්‍රභූ 16. ප්‍රභූ 17. ප්‍රභූ 18. ප්‍රභූ 19. ප්‍රභූ 20. ප්‍රභූ  
 21. ප්‍රභූ 22. ප්‍රභූ 23. ප්‍රභූ 24. ප්‍රභූ 25. ප්‍රභූ 26. ප්‍රභූ  
 27. ප්‍රභූ 28. ප්‍රභූ 29. ප්‍රභූ 30. ප්‍රභූ 31. ප්‍රභූ 32. ප්‍රභූ  
 33. ප්‍රභූ 34. ප්‍රභූ 35. ප්‍රභූ 36. ප්‍රභූ 37. ප්‍රභූ 38. ප්‍රභූ  
 39. ප්‍රභූ 40. ප්‍රභූ 41. ප්‍රභූ 42. ප්‍රභූ 43. ප්‍රභූ 44. ප්‍රභූ  
 45. ප්‍රභූ 46. ප්‍රභූ 47. ප්‍රභූ 48. ප්‍රභූ 49. ප්‍රභූ 50. ප්‍රභූ  
 51. ප්‍රභූ 52. ප්‍රභූ 53. ප්‍රභූ 54. ප්‍රභූ 55. ප්‍රභූ 56. ප්‍රභූ  
 57. ප්‍රභූ 58. ප්‍රභූ 59. ප්‍රභූ 60. ප්‍රභූ 61. ප්‍රභූ 62. ප්‍රභූ  
 63. ප්‍රභූ 64. ප්‍රභූ 65. ප්‍රභූ 66. ප්‍රභූ 67. ප්‍රභූ 68. ප්‍රභූ  
 69. ප්‍රභූ 70. ප්‍රභූ 71. ප්‍රභූ 72. ප්‍රභූ 73. ප්‍රභූ 74. ප්‍රභූ  
 75. ප්‍රභූ 76. ප්‍රභූ 77. ප්‍රභූ 78. ප්‍රභූ 79. ප්‍රභූ 80. ප්‍රභූ  
 81. ප්‍රභූ 82. ප්‍රභූ 83. ප්‍රභූ 84. ප්‍රභූ 85. ප්‍රභූ 86. ප්‍රභූ  
 87. ප්‍රභූ 88. ප්‍රභූ 89. ප්‍රභූ 90. ප්‍රභූ 91. ප්‍රභූ 92. ප්‍රභූ  
 93. ප්‍රභූ 94. ප්‍රභූ 95. ප්‍රභූ 96. ප්‍රභූ 97. ප්‍රභූ 98. ප්‍රභූ  
 99. ප්‍රභූ 100. ප්‍රභූ

1) This stanza is found in the Tantri Kāmandaka Śl. 41 p. 90 in the following corrupt form:

മുൻ മാതൃകയിൽ പണ്ടായിട്ടുള്ള പ്രാചീന രചനകൾ

အတည်ပြုရန် နောက်ထပ်မံအတည်ပြုရန်

ଟୁକେ କାପରିକା, କାନ୍ତି ମ୍ୟାଣ୍ଡାରି ଅମ୍ବୁକା, ଅପରା ସିନା,  
 ଅମ୍ବୁକା, ଧରା ମି କାମ୍ବୁକା, ମହା-ଘରାଣ୍ଡି, ଧରା ପିଣ୍ଡା, ପିଣ୍ଡା,  
 ମହାମ୍ବୁକା (କାମ୍ବୁକା) ଧରା କାନ୍ତି ଶାମ୍ବୁ ଅମ୍ବୁକା ପିଣ୍ଡା କାନ୍ତି  
 ଧରା ଅମ୍ବୁକା, ଶାମ୍ବୁ ମି କାନ୍ତି ପିଣ୍ଡା, ଧରା ଅମ୍ବୁକା ପିଣ୍ଡା, ଟୁକେ ପ୍ର

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ସଂସ୍କୃତ ଶ୍ରୀଯାତ୍ରୀ ~ ଭାବି ଯାହାକୁ ବହୁ ~ ଏବଂ ବାପପତ୍ନୀ କରାଗ ପିୟୁ ~

Unfortunately Dr. C Hooykaas does not give the ms.-reading(s) of the fourth quarter. Quarters a, b. should correctly read as our text and c like our d in the a recension.

Compare MBh. 5.1137 quoted in Ind. Spr. 6091

विद्यामदो धनमदस्तृतीयो ऽभिजनो मदः ।

मदा एते ऽवलिप्तानामेता एव सतां दगाः ॥

In the a recension both the Skt. stanzas and its OJ comm.

are different:

ସୂର୍ଯ୍ୟାୟାଂ ଲକ୍ଷ୍ମୀଂ

ତୁଂଭ୍ୟାଂ ଶ୍ରୀଯାତ୍ରୀଂ

ଶ୍ରୀ ବାପପତ୍ନୀ ଗୁଣାଦିଂ

ଏ ନମଃ ପୁଣ୍ୟାୟାୟାଂ

କାପିଳାୟା ~ ତୁମ୍ଭେ ଶ୍ରୀଯାତ୍ରୀଙ୍କୁ ଶ୍ରୀ ମି ଲକ୍ଷ୍ମୀ-ପ୍ତ ~ ପ୍ରମୁଦେଶ୍ଵରୀ ଲକ୍ଷ୍ମୀ  
ଶ୍ରୀମାତା ~ ପ୍ତ ଲିପାମିତ ~ ପ୍ତ ସୂର୍ଯ୍ୟ ଶ୍ରୀଯାତ୍ରୀ ~ ଶ୍ରୀମାତା ଶ୍ରୀଯାତ୍ରୀ ~ ଶ୍ରୀମାତା  
ସିଂ ~ ଭାବି ବାପପତ୍ନୀ 'ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ~ ସିଂ ପ୍ତ ନିଜାୟ  
ମାତାମିତା ॥

- a) ms. ଲୁଗ .      b) ms. ସୂର୍ଯ୍ୟାୟା .      c) ms. ଲକ୍ଷ୍ମୀ .
- d) ms. ତୁଂଭ୍ୟାଂ . Can be ityatra; cf. the reading of Tantri Kāmandaka  
quoted in n. 1.      e) ms. ଶ୍ରୀ .      f) ms. ଶ୍ରୀଯାତ୍ରୀ ଶ୍ରୀଯାତ୍ରୀ .
- g) ms. ଶ୍ରୀମାତା .      h) ms. ଶ୍ରୀମାତା .      i) ms. ଶ୍ରୀମାତା .

2) B apṣaras ၂၅၆, C apṣaras ၂၅၆ (the apṣa is due to misunderstanding sura as 'a god', which has been made to follow by the nymphs, i.e. apṣaras)

3) A apṣaras ၂၅၆, B apṣaras ၂၅၆

4) Hence the order of the quarters is disturbed in all(!) the mss. It is as follows:

၁) A apṣaras ၂၅၆  
 ၂) B apṣaras ၂၅၆  
 ၃) C apṣaras ၂၅၆

we have retained the order of the  $\alpha$  recension, which is more logical.

5) BCD apṣaras.

6) B apṣaras ၂၅၆, D apṣaras ၂၅၆.

7) BCD apṣaras. See n. 1<sup>st</sup>-3.

8) B apṣaras ၂၅၆, D apṣaras ၂၅၆.

9) BCD apṣaras. Eva is more expressive of the emphasis desired in this context, and it is found in the  $\alpha$  recension.

10-10) The  $\alpha$  recension has purusottamah. Puruso matah is supported by the concurrent ms. testimony and the OJ. comm: yeka purusa ngaranya.

11) This comm. is clearer and better arranged than that of the  $\alpha$  recension.

12) B apṣaras ၂၅၆, C apṣaras ၂၅၆.

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13) BC គ្រ.

14) ចំណុច, ចំណុច, ១ លើស.

1. គ្រឹះ 2. គ្រឹះ 3. គ្រឹះ

4. គ្រឹះ 5. គ្រឹះ

6. គ្រឹះ 7. គ្រឹះ

8. គ្រឹះ 9. គ្រឹះ

10. គ្រឹះ 11. គ្រឹះ 12. គ្រឹះ 13. គ្រឹះ 14. គ្រឹះ  
15. គ្រឹះ 16. គ្រឹះ 17. គ្រឹះ 18. គ្រឹះ 19. គ្រឹះ  
20. គ្រឹះ 21. គ្រឹះ 22. គ្រឹះ 23. គ្រឹះ 24. គ្រឹះ

1) Five occasions when a person could speak untruth without incurring sin are enumerated in a number of places in MBh., e.g.:

न नर्मयुक्तं वचनं हिनस्ति

न स्त्रीषु राजन् विवाहकाले ।

प्राणत्यये सर्वधनापहारे

वश्चानृतान्याहुरपातकानि ॥

MBh 1.82.16 p.156 = BORI. ed. I.77.16 p. 349; Matsya-

Purāṇa 31 in Śkd. 8.4. मिथ्या, quoted in Ind.Spr. 3321.

विवाहकाले रतिसंप्रयोगे

प्राणान्त्यये सर्वधनापहारे ।

विप्रस्य चार्ये हनृतं वेदेत

पञ्चानृतान्याहुर्पातकानि ॥

MBh. 8. 69. 33 p. 127.

प्राणत्राणेऽनृतं वाच्यमात्मनो वा परस्य च ।

गुर्वर्थे स्त्रीषु चैव स्याद्विवाहकरणेषु च ॥

MBh. 12. 34. 25 p. 60.

न नर्मयुक्तमनृतं हिनास्ति

न स्त्रीषु राज्ञन् विवाहकाले ।

न गुर्वर्थे नात्मनो जीवेतार्थे

पञ्चानृतान्याहुर्पातकानि ॥

MBh. 12. 165. 30 p. 275.

Vasiṣṭha 16.36 reiterates the above permission somewhat differently :

उद्वाहकाले रतिसंप्रयोगे प्राणान्त्यये सर्वधनापहारे ।

विप्रस्य चार्ये हनृतं वेदयुः पञ्चानृतान्याहुर्पातकानि ॥

quoted in Kane, O.C., Vol. III p. 353.

In Nṛtiśāstra 6.4 p. 58 we have:

पिथ. पितृमै द्वापमय त्रपयन्ती ज्ञान्यानी पञ्चप्राणान् लप पमृन्ती ।

၅ိ မိသကမ္မဇ္ဈကမ္မာ ပိတမာကာလ ၅ိ ကာကမ္မာစိ ပိတ နုက ၊  
 အမပ ဗျပဒ် ကာကမ္မာစိ ဟိဂ္ဂါယိ ခိဇ္ဈ ဗျပိတ-မိဂ္ဂါယ ဗျပ ခိဇ္ဈ ၊  
 ဗျပ သက ၅ိ လိဂ္ဂဗက ကပဂပ ကပဒ် ခိဇ္ဈ ဇာကပ္ပိ အဗ္ဗပပိဗ္ဗ

The Skt. MBh. I. 82.16 quoted above occurs in OJ. in the  
 following words: သုဗဟံ သံ ခိဇ္ဈာ ၊ သန္တ ဟိ ၊ ဟက အဂ ပိ  
 စိ အကဗျ ၊ က ခိဇ္ဈာယန္တိ ပသခိ ဟိကပ္ပိ ၊ ယခိက ဂဗ္ဗ ဂုဗ္ဗဂုဗ္ဗက  
က မ္ပိယ ဂဗ္ဗကိ က ပိတမာကာလ ၊ အဗ္ဗက ဇာ ခိဗ္ဗာ ၅ိ မ္ပိ ၊ ခိဗ္ဗာ  
 ကလ ခိ ပိတမာ ကျခိ၊ ဗျပဗျဂ္ဂဗ သိပ္ပယဗပယာဂ ၊ ယပခိဗ္ဗာ  
 ၅ိ မ္ပိ စိ ဟက ပွဲ အဟပပိ ဟိဗကဗ္ဗ ဗျပဗျ ဂဗ္ဗကိ ဟုဗ္ဗ ၊  
 ဗျ ခိဗ္ဗာ စိ ပွဲ ဗျကဗ္ဗာ၊ မ္ပိဗျာဗ္ဗာ အပပိဗ္ဗ ဟုဗ္ဗ ခိဗ္ဗ  
 ဂဗ္ဗကိ ဟုဗ္ဗ ၊ ပဗ္ဗာဗ္ဗာဗျဂ္ဂဗယဗက ၊ ယ ပဗ္ဗာဗ္ဗာ  
 ကဗ္ဗာ ၊ က ဇာ ခိဗ္ဗာ အဗ္ဗာဗ္ဗ ဟပ ၊ OJ. Adiparwa. 81.

Also compare KBW. IV. 292, Kane, O.C., vol. III pp. 353-4,  
 MBh. 12. 109. 19, Manu 8. 112, Gautama 23. 29.

The 4 recension differs slightly in the Skt. stanza and  
 totally in the OJ. exposition:

. က ခိဇ္ဈာယန္တိ ပသခိ ၊  
 ဗျပဗျဂ္ဂဗယဗက သ ၊  
 က မ္ပိယ ပိတမာကာလ ၊  
 ပဗ္ဗာဗ္ဗာဗျဂ္ဂဗယဗက ၊  
 ကလိကဗ္ဗ ၊ ဗ္ဗက ၂၃ ယခိ လိဂ္ဂဗက ၊ အခိ ပဗ္ဗာ



හප ගි ශබ්ද ප්‍රි ට ප්‍රභාසන භගත්‍ර දිව්‍යී ඔරුරුභානි ට චුරි ක්‍රි,  
 ක්‍රි<sup>4</sup> ට ප්‍රභාසන භගත් දිව්‍යී ප්‍රභාසන ට දිව්‍යී භානි භානි  
 දිව්‍යී භානි භානි භානි භානි භානි භානි භානි  
 ගි භානි ක්‍රි<sup>4</sup> ට දිව්‍යී භානි භානි භානි භානි භානි  
 භානි ප්‍රභාසන භානි දිව්‍යී භානි භානි භානි භානි  
 භානි ප්‍රභාසන භානි දිව්‍යී භානි භානි භානි භානි

a) It is a provisional reconstruction. The ms. corruptly reads the entire stanza as:

භානි ප්‍රභාසන භානි  
 ක්‍රි<sup>4</sup> ප්‍රභාසන භානි  
 ප්‍රභාසන භානි ප්‍රභාසන භානි  
 ප්‍රභාසන භානි ප්‍රභාසන භානි

Prof. Boerbatjaraka, *Nitisāstra*, p. 59 says: "Hoewel nanenna in onzen tekst ontstaan kan zijn uit na narmayuktam enz. houd ik het voor een reduplicatie van narma nader verklaard met masiwo-siwo." Our α recension too has the reduplicated form asi-siwo (against the single siwo of the β recension). In accordance with the above suggestion we have tentatively put na before narmayuktam in the first quarter, which also gives a harmony of na beginning both halves of the verse. In α the unusual word narmma has changed to dharma

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because of the latter's frequency. Yu is a remnant of yuktem. That b and c have been transposed is clear from the order preserved in the OJ. comm. Our emended order is further supported by the  $\beta$  recension. Pranaya in b is a late pseudo-emendation. Noteworthy is the scriptural corruption of strisu to swamsu, and the insertion of as to compensate the loss of oha° of wiwaha°, which must be due to pronunciation.

b) ms. vy.

c) v. m.

d) ms. vy.

e) ms. vy.

f) Note the form istri (with a prothetic i°),

which is not recorded by ONW. In OJ. it is found in Agastya-purana (Prof. Gonda's ed., B.K.I. 90, 1955 p. 345. 28 (in a v.l.), and p. 398. 15).

Its modern counterparts are: Mod. Jav. krama istri, Jav. reg. krama istri, Sund. istri, Mal. istiri. For a detailed discussion see Prof. Gonda: Skt. in Indonesia, pp. 48, 258, 266, 408, 410 (esp. 258).

g) ms. vy.

h) ms. vy.

i) ms. vy.

This word, or its synonym, is not found in Skt. (MW.). In OJ. it is recorded from Ādiparwa 1. and Tantra IV. 97 by ONW.

2-2) dharmā, CD dharmā. In 4 it has been corrupted to dharmā.

3) dharmā, CD dharmā. The correct reading is not sure.

4-4) dharmā (y c) dharmā, dharmā dharmā. The dharmā seems to be a compensatory insertion. We have, for the time being,



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[illegible]

1) Skt. verses of like import are:

नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम् ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

Cāṇakya 27 in Śkd. under नरिविन् and विश्वास, Pañcatantira

ed.orn. 1.53, Vikramacarita 50.98, Ujjvaladatta's

comm. on Uṇādisūtra 4.138, etc. quoted in Ind. Spr. 3214

with the variations: a b नदीनां रास्त्रपणिनां नखिनां शृङ्गिनां

तथा, नदीनां च नखिनां च मृद्भिर्नां शस्त्रपाणिनाम्, मृद्भिर्नां च

नदीनां च नखिनां शस्त्रपाणिनाम् , b शस्त्रधारिणाम् , c

कर्तव्यं. नोपगन्तव्यः ५०२ नैव कर्तव्यः .

नदीनारीनरेन्द्राणां नीचगायनयोगिनाम् ।

नखिनां च न विश्वासः कर्तव्यः शुभमिच्छता ॥

K.T. p. 254 st. 507.

The Hitopadeśa 1.19 (NSP. ed. p.14) has the following

variant:

नदीनां शस्त्रपाणिनां नखिनां शृङ्गिणां तथा ।

विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

In Tantri Kāmandaka it occurs twice:

नदीनां च शस्त्रपाणिनां च ।

शृङ्गिणां नपुंसकैश्च ।

पितृणां राजपण्डितैश्च ।

शुभे नरकपण्डितैश्च ॥

नपुंसकैश्च । नृणां च नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च ।

शुभे नरकपण्डितैश्च । नृणां च नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च ।

पितृणां राजपण्डितैश्च । नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च ।

पितृणां च नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च ।

नपुंसकैश्च ।

Tantri Kāmandaka st. 16 p. 32.

नदीनां च शस्त्रपाणिनां च ।

शृङ्गिणां नपुंसकैश्च ।

पितृणां राजपण्डितैश्च ।

शुभे नरकपण्डितैश्च ॥

The correct skt. reading is as given in the very

first quotation. Instead of śṅgginām there

appears to be śṅgginām, and naiwa kartavyaḥ

instead of nopagantavyaḥ.

नपुंसकैश्च । नृणां च नपुंसकैश्च । नपुंसकैश्च । नपुंसकैश्च ।

ମହାପାତ୍ରଙ୍କ ସମ୍ମୁଖରେ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ସମ୍ବୋଧନାଦି ଗୁଣଗୁଣ୍ଡାଳିତ  
ବ୍ୟକ୍ତିତ୍ୱ ସମ୍ବୋଧନାଦି ଶ୍ରୀକୃଷ୍ଣ ଯେ ମହାତ୍ମା, ଶେଷଶତାବ୍ଦୀର ମହାତ୍ମା  
ଯେ ମହାତ୍ମା, ଶେଷ ଶତାବ୍ଦୀର ମହାତ୍ମା ଇତ୍ୟାଦି ଶ୍ରୀକୃଷ୍ଣ

The Nṛtiśāstra 13.2 p.69 represents the above thus:

The Kathāsaritsāgara 37.143 (Ind. Spr. 6819) reiterates:

भुजगीवदविश्वास्या विद्युद्व्यपलाः स्त्रियः ॥

ପ୍ଳୁଟି ଶାନ୍ତି ପୁଣି ନି ଯେଉଁଠି ଶ୍ରୀ ମାଧବୀଶାନ୍ତି ଶାନ୍ତି ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରଭୁ ଶାନ୍ତି  
 ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରଭୁ ଶାନ୍ତି ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରଭୁ ଶାନ୍ତି ଶ୍ରୀ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରଭୁ ଶାନ୍ତି

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and the tuñjung-plant (water-lily) grow from a rocky place than a woman can be upright."

2) A കരിഞ്ഞാൽ, D കരിഞ്ഞാൽ.

3) A വൃശ്ചികം, BC വൃശ്ചികം, D വൃശ്ചികം.

4) ധനു.

5) ധനു.

6) AC രാജ്യം, D രാജ്യം. Cf. gati in the OJ. comm. B preserves the original reading.

7) ധനു.

8) A നന്മയല്ല, BCD നന്മയല്ല (note the hiatus).

9) ABC ധനു.

10) A നന്മയല്ല.

11) D നന്മ.

12) A om. നന്മ.

13) A നന്മയല്ല, D നന്മയല്ല (both without ikang). Note that here

A and D go together. The forms odwad and odod are both given in ONW., but udwad is not given therein. We have kept udwad in the text as that is the reading of B and C, and it maintains the unity of the three enumerated items by the

prefixed ikang. ONW. translates odwad by the Du. 'wockerplant' i.e. parasitic plant. This rendering should be corrected to 'creeper', as it is clear from the present context: Skt. lata = OJ. odwad, or udwad,

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or oded. Prof. Poerbatjaraka O.C. p.48 suggests: "Hoewel odwad, wortel, waarschijnlijk alleen door de klankovereenkomst met vidyudvat genomen werd, is het beeld toch volkomen juist." In the light of our text this suggestion is untenable. Further see Prof. Gonda, *Ayastya parwa*, BKI deel 90 p.381 l. 27-28, deel 92 p.442, deel 94 p.266, and A. Teeuw, *Bhṛūkāvya* 33.4.

14) A D om. ကွဲ.

15) A သိပ္ပံ .

16) A നൂൽ.

17-17) Hence onwards the ms. A presents a different recension:  $\omega\psi\chi\eta$   
 $\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   
 (ms.  $\eta\theta\iota\kappa\lambda\mu$ )  $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   
 $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$   $\tau\upsilon\phi\chi\psi$   $\eta\theta\iota\kappa\lambda\mu$   $\nu\xi\omicron\pi\rho\sigma$

18-18) C යනිමැදුනෙහි , D යනුයි ආනි .

19) D തൃശ്ശൂർ നഗരം.

20) BC യുക്തം.

21) BCD කේතය.

22) B ဟိုက်ဒရို, C ဟိုက်ဒရို, D ဟိုက်ဒရို.



[illegible][illegible]

⁂ ပိန္နဲပိတ် ၁၅ ရက်အကြာ ၁

၇၅၂ ရွှေဘို ဇွပ် ရွှေဘို ၇၅၂ ၁၁ ၁၁

[illegible]

1) This stanza occurs in Hitopadeśa introd. 39 (NSP ed. p. 7).  
 subhāṣita - ratna - bhāṇḍāgāra p. 39<sup>b</sup>. 9 (d: निर्गन्धाः किंशुका इव), ind. spr.  
 5795 (from Cāṇakya, Vṛddha Cāṇakya 3.8, 8.21), Skd. s.v. निर्गन्ध,  
 Subhāṣitāvali 8.282 with minor v.l.

Its OJ. version is found in Nīṭisāstra 2.7 p.31.

୧) ମାଧ୍ୟମିକ ଓ ଅଧ୍ୟାପକ ଶ୍ରଦ୍ଧାଧାରୀ ଶିକ୍ଷା ଗ୍ରହଣ କରନ୍ତୁ ।  
 ୨) ମାଧ୍ୟମିକ ଶ୍ରଦ୍ଧାଧାରୀ ଶ୍ରଦ୍ଧାଧାରୀ ଶିକ୍ଷା ଗ୍ରହଣ କରନ୍ତୁ ।  
 ୩) ମାଧ୍ୟମିକ ଶ୍ରଦ୍ଧାଧାରୀ ଶ୍ରଦ୍ଧାଧାରୀ ଶିକ୍ଷା ଗ୍ରହଣ କରନ୍ତୁ ।

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ପ୍ରତି ଧର୍ମର ନିଜର ସ୍ୱରୂପ ଓ ଗୁଣ ଓ ଫଳ ଅଛି ।

Its Tibetan rendering is found in the Śes-Rub-'don-

Bu 228 p.117 (= Bhoṭaparakāśa by V. Bhattacharya, Calcutta p.24):

གཞུགས་དང་ཡང་ཆོ་ཡུལ་ཆོ་གསལ་གྱིང་།

ॐ नमो भगवते वासुदेवाय ।

མུ་སྐྱེ་ལས་ཤིང་གི་མེ་དྲོ་བ་ལྟར །

རིགས་དང་ཕྱལ་ན་མཛོ་ས་མཁོན།

"He who is handsome, youthful, accomplished,

"And born of high caste, yet,

"Like the flower of the violet-lac tree,

"Does not look well when separated from his mate."

The a recension differs in the OJ. comm:  $\kappa\lambda\mu\eta\theta\iota$  \ \ \ \ \ \

[illegible]

a) ms. 54R.

b) Cf. the Skt. stanza (Ind. Spr. 6401):

शब्दशास्त्रमनर्थात्य यः पुमान्वक्तुमिच्छति वचः सभान्तरे ।

बन्धुमिच्छाति वने मदीत्कटं कञ्जरं कमलतन्तुना हि सः ॥

[illegible]

The Nītiśāstra 13.1 p.68 has it in the following words:

ටු ශතී ටු ඉන්ද්‍රිය පිත්ත අභ්‍යන්තර බාහිර දෘෂ්ටි දර්ශන  
 විශේෂ ටු අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර  
 අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර  
 අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර අභ්‍යන්තර

c) ms. 1011a. Note that here we correctly have the synonymous substitution of kimśuka by palāśa (Prof. Poerbatjaraka, Nṭiśāstra, note on 2.7 p. 32: śamū is de naam van een boom, den z.g. wilde kapokboom, Jav. randoe-alas, *Bombax malabaricum* D.C. terwijl kimśuka synoniem is met palāśa, Jav. plasa, *Butea frondosa* Roxb."

d) ms. <sup>म</sup>पुनः। ONW. translates inambung in Dutch as 'werd gekust' "was kissed". The meaning required in our passage is given by Bhīṣmaparwa (Prof. Gonda's ed. 51) where Skt. जिघ्रन् is translated by angambunga:  
paśyan śrṅvan sprśaṇ jighraṇ, yadyapin mulata juga sira,

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angrēngö tuwi, angambunga sarwagandha (index p. 153<sup>b</sup> translates ambung by Du. ruiken 'to smell').

2) ABC ဂယာပရသဃာဗျ, D ဂယာပရသဃာဗျ.

3) D ပိဏ္ဍပိ.

4) ဝ ဝသဗျ.

5-5) A ပိဏ္ဍပိဏ္ဍ, BC ဝသဗျ, D ပိဏ္ဍပိဏ္ဍ.

6) BC ဂယာဗျ.

7-7) A ဗျာဗျာဗျာဗျာဗျ, BC ဗိ(ဗိ)ဗျာဗျာဗျာဗျ, D ဗိဗျာဗျာဗျာဗျ.

8) C ပိဏ္ဍပိ, D ပိဏ္ဍပိ.

9) B ပိဏ္ဍပိဗျ, C ပိဏ္ဍပိဗျ. Mark ပိဏ္ဍပိဗျ in the a recension.

10) Has this word been dropped by a scribal error in the a recension?

11) D ပိဏ္ဍပိ.

12) D ဗျာဗျာဗျ (is it a corruption of kulajamma which occurs in Adig. 35 [ONW.]?)

13) BC D ဗျာဗျ.

14) BC ဗျာဗျ.

15) See n. 1<sup>b</sup> for parallels.

16) D ဗိ.

17) BC ဗျာဗျ, D ဗျာဗျ. See n. 1<sup>c</sup>.

- 18) D ୱାକ୍ୟ.  
19) B ଶିଳ୍ପ. This reading is clearer than that of the a recension.  
20) BC ଧର୍ମଶାସ୍ତ୍ର, D ଧର୍ମଶାସ୍ତ୍ର (without yan). See n. 1<sup>d</sup>.  
21) D ଶିଳ୍ପଶାସ୍ତ୍ର.  
22) D ପାଠ୍ୟ.

ණයු පියාණුතුමා<sup>1</sup> ණයාගේ<sup>2</sup> පණුගණනා<sup>3</sup> ,  
 නොසිතා<sup>4</sup> <sup>5</sup> නිගණනා<sup>6</sup> ගණනා<sup>7</sup> ,  
 නොපෙනී<sup>8</sup> <sup>9</sup> නොපෙනී<sup>10</sup> ගණනා<sup>11</sup> ,  
 පුණ්ණා<sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup>

කපිතඤ්ඤා <sup>14</sup> ආසාදන <sup>15</sup> ආසාදන <sup>16</sup> ආසාදන <sup>17</sup> ආසාදන <sup>18</sup> ආසාදන <sup>19</sup> ආසාදන <sup>20</sup> ආසාදන <sup>21</sup> ආසාදන <sup>22</sup> ආසාදන <sup>23</sup> ආසාදන <sup>24</sup> ආසාදන <sup>25</sup> ආසාදන <sup>26</sup> ආසාදන <sup>27</sup> ආසාදන <sup>28</sup> ආසාදන <sup>29</sup> ආසාදන <sup>30</sup> ආසාදන <sup>31</sup> ආසාදන <sup>32</sup> ආසාදන

1) ပြန်လေ့ကျင့်ရမည့် (the danda at the end is due to misunderstanding)

25]

it as an octasyllabic quarter). The metre is the 15-syllable mālinī, which has been recognised as such by B, C, and W, and hence correctly punctuated at the quarter-endings.

2) AD ବ୍ୟୟ.

3) A ലക്ഷ്യഭ്രമം (the insertion of ka is due to the metrical misunderstanding pointed out in n.1), B യ്യം.

4) A ഘോഷം (see n.1. for the data), B ഘോഷം, D ഘോഷം.

5-5) A වීග්‍යුප්පාදකයකි , B ඉන්ද්‍රියානුපාදකයකි , C ඉන්ද්‍රියානුපාදකයකි , D ඉන්ද්‍රියානුපාදකයකි .

6) A B " (double danda is due to a miscomprehension metri causa).

7) A න්‍යායාත්මක, BC න්‍යායාත්මක.

8) A adds danda (see n.1).

9-9) A ଶବ୍ଦର ଅନ୍ତରାଳ (insertion of wa due to metrical misunderstanding).

B D ကံစွဲစေမည့် ဂုဏ်ရည်, C ကံစွဲစေမည့် ဂုဏ်ရည်.

10) A օտար (for details see n.1), B պրոֆուր, C պրոֆուր, D պրոֆուր-  
Նիկոլայ.

11) A  $\eta$  ԵԿԿ.

12) A ରାଜି, BD ରାଜି, C ରାଜି.

13) A ସମ୍ପୂର୍ଣ୍ଣ, BC ପ୍ରାଣୀ, D ପ୍ରାଣୀ.

14) Ac ବ୍ୟୁତ .

15) A പശ്ചിമ, കേരളം. pathyara is not found in MW.

16) A om. ඉතා.

17) A om. හා.

18) B ක්ෂුණ්ණි, C ක්ෂුණ්ණි,

19) A පපතභුපි, C පපතභුපි.

20) AC ගාඨාපිඤ්ඤා.

21) D නැත.

22) AC ගාඨාපිඤ්ඤා, B ගාඨාපිඤ්ඤා. Above in n. 20 all mss. have onyam.

23) A අනු (without atisanya), B අනුමානිකා, CD අනු.

24) A පානුගා, B පානු, C ආය, D පානු.

25) A ගුණ.

26) A නිසි (but cf. sakeng even in A in n. 24).

27) B පානිකා.

28) AB ගාඨාපි, C ගාඨාපිඤ්ඤා, D ගාඨාපිඤ්ඤා. See n. 20, and n. 22.

29) B අනු, CD අනු.

30) A පානු, BC නිසි. Sugandha is supported by the skt. stamper.

31) A පානු.

32) A නිසි.

1. വിനയപ്രഭു 2. ബ്രഹ്മ 3.  
 4. അനന്ത 5. സത്യ  
 6. വിജയ 7. വിജയ  
 8. വിജയ 9. വിജയ

သင်္ခါကဏ္ဍ ၊ ဣန္ဒာဏဗျူဟာ<sup>၉</sup> ၊ ဝိဇ္ဇာ သင်္ခါ ပိယ ရာဇာဗြာဟ္မ-  
 ပိနာ ၊ ဣန္ဒာ ဗာဟု ဧဗ္ဗေ သင်္ခါကဏ္ဍဗျူဟာ ဣန္ဒာ<sup>၁၀</sup> လပနာ<sup>၁၁</sup> ပျဂ္ဂိယ ၊  
 ရာဇာဗြာဟ္မပိနာ<sup>၁၂</sup> ၊ ခေ. ဗျူဟာ<sup>၁၃</sup> ဣန္ဒာဗြာဟ္မ ၊ ယနာ ဧဗ္ဗေ သင်္ခါ ပွ-  
 ခိယ<sup>၁၄</sup> ၊ ရာဇာဗြာဟ္မပိနာ ၊<sup>၁၅</sup> ဧဗ္ဗေဂ္ဂဓာနာ ဗျူဟာ<sup>၁၅</sup> ၊ ယနာဗျူဟာ သင်္ခါကဏ္ဍ-  
 ကဏ္ဍ ၊ ရာဇာဗြာဟ္မပိနာ<sup>၁၆</sup> ၊ သင်္ခါ ယနာ ။

- 1) This verse is found in Ind. Spr. 6227 (Cāṇakya 16, Vṛddha-cāṇakya 1.16, etc. with the minor v.l.), Subhāṣita-ratna-bhāṇḍāgāra 3.96 p.155 (ॐ मां विद्यां), Tantrikāmandaka st.50 p.110 (v.l. : ॐ अमेद्याच्चापि, ॐ मां विद्यां; correct these in Dr. Hooykaas' ed.), KT. p.285 st.913.

Skt. verses expressing the same idea are quoted below:

हृषिर्देव कुलाद्ग्राह्यं जलादपि शुभाषितम् ।  
अमेध्यात् काञ्चनं ग्राह्यं स्वीरत्नं दुष्कुलादपि ॥



विषादप्यमृतं ग्राह्यं पङ्कादपि स्त्रीरुहम् ।

अरिभ्योऽप्युत्तमा विद्या स्त्रीरत्नमकुलादपि ॥

Cāṇakya - rājaraṇi - śāstra 3.6-7 p.12.

अद्वयानः शुभां विद्यामाददीतावरादपि ।

अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि ॥२३८॥

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् ।

अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम् । २३९ ॥

स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम् ।

विविधानि च शिल्पानि समादेयानि सर्वतः ॥२४०॥

Munu 2. 238-40 pp.73-74. All these three

are quoted in Ind. Spr. 6546, 6228, 7194 . respectively.

where a Nitiśāstra 145-7 in Telugu characters is also

referred to.

बालादपि हितं ग्राह्यममेध्यादपि काञ्चनम् ।

नीचादप्युत्तमा विद्या स्त्रीरत्नं दुष्कुलादपि ॥

Subhāṣitāvali 302 = Ind. Spr. 4440 (ms. : a-b ग्राह्यं सुगन्धा-

दपि, ९ उत्तमां विद्यां).

अद्वयानः शुभां विद्यां हीनादपि समाप्नुयात् ।

सुवर्णमपि चामेध्यादाददीताविचारयन् ॥

स्त्रीरत्नं दुष्कुलाच्चापि विषादप्यमृतं पिबेत् ।

अदूष्या हि स्त्रियो रत्नमाप इत्येव धर्मतः ॥

MS. 12.165. 31-32 p. 275, Ind. Spr. 6544-45, st 52

is quoted in Dharmakośa vol. I pt. 2 p. 1026.

In the Nīlśāstra it occurs twice :

ආරාධනා ආචාරා වහන්සිලි පියා ආරාධනා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 ඉතිරි භික්ෂුතවස්සා පුරිකා පුරිකා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා

3.9 p. 33.

ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා  
 ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා  
 ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා  
 ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා ආරාධනා

13.7 p. 71.

In Tanti kāmāndaka p. 110 the Skt. stanza agrees with  
 our text, but the U. exposition differs: භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා  
 භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා භික්ෂුතවස්සා

[illegible]

- [illegible]

27].

૧પણી<sup>૨</sup> જીવિપત્ર<sup>૩</sup> જોણી<sup>૪</sup>   
 ૧પત્ર<sup>૫</sup> યજ્ઞાદિપ્રતિ<sup>૬</sup>   
 ૧જાણી<sup>૭</sup> જાણીપત્ર<sup>૮</sup>   
 ૧જાણીપત્ર<sup>૯</sup> ૧પત્ર<sup>૧૦</sup> «જાણી»

જાણીપત્ર<sup>૧૧</sup> «જાણી» ૧પત્ર<sup>૧૨</sup> યજ્ઞાદિપ્રતિ<sup>૧૩</sup>   
 ૧જાણી<sup>૧૪</sup> ૧જાણીપત્ર<sup>૧૫</sup> «જાણી»   
 ૧જાણી<sup>૧૬</sup> ૧જાણીપત્ર<sup>૧૭</sup> «જાણી»   
 ૧જાણી<sup>૧૮</sup> ૧જાણીપત્ર<sup>૧૯</sup> «જાણી»

1) This stanza will have to be reconstructed when new evidence comes forth.

The Manusmṛiti 1.90 defines the duties of a vaiśya as:

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।  
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥

Further on Manu says:

वार्णज्यं कारयेद्वैश्यं कुसीदं कृषिमेव च ।  
पशूनां रक्षणं चैव दास्यं शूद्रं द्विजन्मनाम् ॥ ૪. 410

वैश्यस्तु कृतसंस्कारः कृत्वा दारपरीशहम् ।  
वार्तायां नित्ययुक्तः स्यात्पशूनां चैव रक्षणे ॥ ૫. 326

The Śukranītisāra (ed. Jivānanda vidyāsāgara, Calcutta 1890) 1.42 p.11

says :

ऋयविक्रयकुशला ये नित्यञ्च पण्यजीविनः ।

पशुरक्षाः कृषिकरास्ते वैश्याः कर्तिता भुवि ॥

Cf. Kane, o.c., Vol. II pt. 1 pp. 41-42.

In *Agastya-parwa* (ed. Prof. Gonda, B.K.I. deel 30 p. 397) the duties

[illegible]

Also see KBW. III. 555 s.v. weśya.

2) ယ နိယာဉ်။

3) A සුශීලයා , B C D සුශීලයා.

4) ա՞ղետ.

27]

5) AC अग्रजगुणपुत्रः, BD °गुणपुत्रः.

6) A गैपगुणपुत्रः, B गैपगुणपुत्रः, C गैपगुणपुत्रः, D गैपगुण-  
पुत्रः. The corruption is due to wawang tani = waiśya (KBW. III.  
555). The emendation वार्तयुक्तो is tentative. For वार्ता as  
a function of the vaiśya compare:

ब्राह्मणस्य तपो दानं तपः क्षत्रस्य रक्षणम् ।

वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम् ॥

KT. p. 272 st. 746.

If we correct thāni to dhānya, we will have dhānyagr̥hopetah  
'owning granaries', but dhānyagr̥ha is not attested by MW. The  
Agastyparwa (quoted in n.1) includes dhānyādi in śr̥i, i.e. wealth,  
the earning and preservation of which was the primary function  
of the vaiśya.

7) ABC °गुण, D गुण (an emendation because the avagraha has  
not been perceived, without which it is difficult to see atha in  
ta).

8) ABC गैपगुणपुत्रः, D गैपगुणपुत्रः. Waiśyaja may refer to one whose  
father is a vaiśya, but whose mother comes from a lower caste.

9) Dom;

10) AC गुणगुणः, BD गुणगुणः. Dhumārāṇa is from dhārāṇa.

11) AC कधगुणपुत्रः, BD कधगुणपुत्रः. It can be a mistake for  
kadhānyan.

12)  $ABC$  འཕྲུལ་.

13) B ගුණකය, D ගුණකය.

14) A ଶାସନା, B ଶାସନା, C ଶାସନା. The word waiśya-  
śāsana is not found in ONW.

၁။ အင်္ဂါဂြိုဟ် ၂။ အင်္ဂါဂြိုဟ်  
 ၃။ အင်္ဂါဂြိုဟ် ၄။ အင်္ဂါဂြိုဟ်  
 ၅။ အင်္ဂါဂြိုဟ် ၆။ အင်္ဂါဂြိုဟ်  
 ၇။ အင်္ဂါဂြိုဟ် ၈။ အင်္ဂါဂြိုဟ်  
 ၉။ အင်္ဂါဂြိုဟ် ၁၀။ အင်္ဂါဂြိုဟ်  
 ၁၁။ အင်္ဂါဂြိုဟ် ၁၂။ အင်္ဂါဂြိုဟ်  
 ၁၃။ အင်္ဂါဂြိုဟ် ၁၄။ အင်္ဂါဂြိုဟ်  
 ၁၅။ အင်္ဂါဂြိုဟ် ၁၆။ အင်္ဂါဂြိုဟ်

1) Manu 1.91 lays down the functions of the śūdra as :

एकमेव तु ब्रह्मस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

Similarly others :

શુશ્રૂષા શૂદ્રસ્યેતરેલાં વર્ણનામ્ । ધર્વાસ્મિન્ પૂર્વાસ્મિન્ વર્ણે નિચ્ચેયસં ભૂયઃ ।

Āpast. Dh. 1.1.1. 7-8.

પરિચર્યા યોત્તરેલામ્ । તેભ્યો વૃત્તિં લિપ્સેત ।.....

Gaut. 10. 57-59.

According to MBh. 3.150.36, 12.60.28, Vas. Dh. S. 2.20, Manu 10.121-123, Yājñ. 1.120, Baudh. Dh. S. 1.10.5, Śaṅkhasmṛiti 1.5, Ahirbudhnya Samhitā 15.33 (શુશ્રૂષૈવ તુ શૂદ્રસ્ય ધર્મો વૃત્ત્યર્થમેવ ચ), Viṣṇu 2.8, etc. etc. the primary duty of the śūdra was to render service to the three upper classes. Also see Kane, o.C., vol. III pt. 1 pp. 120-22; F. Otto Schrader, Introd. to the Pāṇicarātra and the Ahirbudhnya Samhitā (Madras 1916) p. 117; Prof. Gonda, Agastyparwa, deel 32, p. 373. The Agastyparwa p. 397 exhorts the śūdra to obey the commands of the trijanma (yatnaha, ya tanpārukūla, haywa tan matēguh ri sāsana, tututa ri pakon sang trijanma....).

Still clearer is tut. 8 Udyogaparwa 1560 (quoted in KBh. III 146): શુશ્રૂષૈવ શુદ્રસ્ય ધર્મો વૃત્ત્યર્થમેવ ચ । એવમ્ પુણ્યમ્ કર્તવ્યમ્ । એવમ્ પુણ્યમ્ કર્તવ્યમ્ । એવમ્ પુણ્યમ્ કર્તવ્યમ્ । એવમ્ પુણ્યમ્ કર્તવ્યમ્ ।

If a śūdra was not able to maintain himself by serving dvijas, i.e. in distress, he could have recourse to crafts (શિલાજીવં મૃતિં ચૈવ શૂદ્રાણાં વ્યધાત્ ષમ્ભુઃ Vāyu P. 8.171), he could perform the work of kṣatriyas (Nārada śāradāna 58), he could carry on the



profession of a vaiśya (Nārada ib., Yājñ. 1.120, MBh. 12.295.4), he could resort to agriculture (Laghu-Āśvalāyana 22.5, Vṛddha-Hārita 7.189, 192), he could engage in selling commodities (Kālikā P., Bṛhat-Parāśara). For details see Kane, O.C., vol. III pt.1 pp.120-1. This rise in the social standing of the sūdras is reflected in our śloka. Also see KBW. III.147: "sūdra banija T.b. 54." Śiwa-sāsana (Prof. Dr. Raghuvir's transcript p. 52) gives a long list of the duties of a sūdra, among which banija-karma i.e. commerce is prominent.

2) A लकीं, B लकीं लुकीं, C लकीं लुकीं, D लकीं लुकीं. This entire stanza is irretrievably corrupt. It may be helpful to record here the major expressions employed in skt. texts to describe the mercantile and agricultural duties of a sūdra: वाणिज्यं पशुपाल्यं च (MBh. 12.295.4), विक्रयः सर्वपण्यानां शूद्रकर्म उदाहृतम् (Uśanas, quoted in Smṛtic. I p.171), शूद्रधर्मो..... कर्षण-पशुपालन-भारोद्धहन-पण्यव्यवहार-चित्रकर्म (Devala in Mitākṣara on Yājñ. 1.120).

3) A लकीं लुकीं, BC लकीं लुकीं, D लकीं लुकीं. The word भाण्डकृत् is new to MW.

4) ACD लकीं लुकीं, B लकीं लुकीं.

2.8]

5) A D မဟာ°, BC မဟာ°.

6) A °ကံယျာဟ, BC °ကံယျာဟ, D °ကံယျာဟ. °kāryaṭhi  
= °kāre + aṭha.

7) AC ယုတ္တ.

8) AC ကပ္ပရာဇ္ဈိယ, B ကပ္ပရာဇ္ဈိယ, D ကပ္ပရာဇ္ဈိယ. Compare banyaja-kriyā in the OJ. comm. The Skt. word has been replaced by its OJ. derivative banyaja, on which see Prof. Gonda, Skt. in Indonesia, pp. 275, 290.

9) D ၵိ. Note sang with sūdra in the three other mss.

10) Dagang "travel in foreign countries (often for commercial purposes)." Layar "travel by sea."

11) AC ဒုဗ္ဗေတ°, B ဒုဗ္ဗေတ°. "A sūdra or a person of the mixed castes does not become unfit for social intercourse even by habitually undertaking a sea voyage, but he may have to undergo a prāyaścitta" Kane, O.C., vol. III p. 937.

12) A ကပ္ပမုဒိ မဟ, B ကပ္ပမုဒိကံယျ, C ကပ္ပမုဒိကံယျ, D not clear.

13) A ယုတ္တဗျာ, B °ဗျာ, C ယုတ္တဗျာ. Sūdraśāsana is new to ONW and MW.

14) ABC မိတ္တ°. See n. 1 on the next stanza.

15-15) D ပိဗုဏ္ဏ.

16-16) ABC ဂဟေတိဗျာ, D ဂဟေတိဗျာ.

<sup>1</sup>သို့လှူသွား၏<sup>2</sup> သွားသွား၏<sup>3</sup> ခြံလှူ<sup>4</sup> ၊  
 ၇၈၈၈၈၈<sup>5</sup> ကျွေးကောကော<sup>6</sup> ၊  
 ပြာဏာဏ္ဍ<sup>7</sup> ဟာဗ္ဗကန္တာ<sup>8</sup> သ<sup>9</sup> ၊  
 အတ္ထုပ္ပတ္တိ<sup>10</sup> ဟာဗ္ဗကန္တာ<sup>11</sup> ၊ သ<sup>12</sup> ၊

အပ္ပမာဒ<sup>13</sup> ၊ ကုဏ္ဍိကရောဂါ<sup>14</sup> ဟာဗ္ဗကန္တာ<sup>15</sup> ၊ ၇၈၈၈၈၈ ၊  
 သို့လှူသွား၏<sup>16</sup> အပ္ပမာဒ<sup>17</sup> ၊ သွားသွား၏<sup>18</sup> အပ္ပမာဒ<sup>19</sup> သ<sup>20</sup> ၊ ခြံလှူ  
 အပ္ပမာဒ<sup>21</sup> ၊ ၇၈၈၈၈၈<sup>22</sup> ၊ ကျွေးကောကော<sup>23</sup> အပ္ပမာဒ<sup>24</sup> ၊ ဟာဗ္ဗကန္တာ<sup>25</sup>  
 အပ္ပမာဒ<sup>26</sup> ၊ ဟာဗ္ဗကန္တာ<sup>27</sup> အပ္ပမာဒ<sup>28</sup> သ<sup>29</sup> ၊ ၇၈၈၈၈၈<sup>30</sup> အပ္ပမာဒ<sup>31</sup>  
 ၊ သ<sup>32</sup> ၊ အတ္ထုပ္ပတ္တိ<sup>33</sup> အပ္ပမာဒ<sup>34</sup> ၊ ၇၈၈၈၈၈<sup>35</sup> သ<sup>36</sup> ၊  
 အတ္ထု ၊

### 1) Differentiation of sūdras and cāṇḍālas

Our text differentiates between the sūdras and the antya-jātis. The latter are said to be the lowest of men in the OJ. comm. of the foregoing stanza (soṛ jātyanyeng rāt), and are enumerated to be of eight kinds, thus equating them with the aṣṭa-cāṇḍālas of our present śloka. Also see KBW. I. 67 s.v. antyaaja. The word antyaja is applied to all lowest castes like the cāṇḍāla in Manu 4.61, Viṣṇu Dh. S. 36.7, Yājñ. 1.273 etc. (Kane, O.C. II. 1 p. 70). Compare Prof. Gonda, Skt. in Indonesia,

"In the early Vedic literature several of the names of castes that are spoken of in the smṛtis as antyajas occur ..... The only passage of Vedic literature on which reliance can be placed for some definite statement about cāṇḍālas is in the Chāndogya Upaniṣad 5.10.7.... All that can be legitimately inferred from this is that the first three varṇas were commended and that cāṇḍālas were looked upon as the lowest in the social scale. It is to be noticed that the śūdra varṇa does not occur in this passage at all. So probably even in the times of the Chāndogya the cāṇḍāla was looked upon as a śūdra, though lowest among the several śūdra subcastes. ...." (Kane, O.C. II.1 p. 165 f.)

"..... The theory of the early smṛtis was that there were only four varṇas and there was no fifth varṇa. Vide Manu 10.4 (चतुर्थे शक्यजातिस्तु शूद्रो नास्ति तु पञ्चमः) and Anuśāsanapāra 47.18 (स्मृताश्च वर्णाश्चत्वारः पञ्चमो नाधिगम्यते). When in modern times the so-called untouchables are referred to as the pañcamas, that is something against the smṛti tradition. .... Pāṇini and Patañjali included cāṇḍālas and mṛtapaś among śūdras ..... Manu 10.41 declares that all

pratiloma castes are similar to śūdras in their dharma.....  
 Śāntiparva 297.28 expressly says that the vaidehika is  
 called śūdra by learned dvijas. Gradually however,  
 a distinction was made between śūdras and castes like  
 cāṇḍālas ..... "(Kane, O. C., II.1 pp.167-8)

### Subdivisions

Our text enumerates eight cāṇḍālas here. Their  
 Skt. names are: (1) चूर्णकृत् 'lime maker', (2) सुरासुत् 'wine-distiller',  
 (3) नीली 'dyer', (4) नेत्रक 'washerman', (5) कुम्भकारक 'potter',  
 (6) ज्ञाणघ्न 'one who takes life' i.e. a hangman, a butcher, etc.,  
 (7) धातुदग्धा 'one who smelts ore', and (8) तन्तुवर्ण 'dyer of cloth'.  
 Even these words are not found precisely so in the  
 Skt. Dict. of MW. Later on in st. 43 our text enumerates  
 five cāṇḍālas, in which we have four (nos. 2, 5, 6, and 7)  
 as above, with the addition of a new कुमिदाह. In OJ.  
 the word aṣṭacāṇḍāla occurs in korawāśrama (ed. J. L.  
 Swellengrebel p. 204) but without any indication of the  
 eight types included therein (see Swellengrebel's n. on p. 297).  
 Śiwaśāsana (Prof. Dr. Raghuvirāś transcript p. 52) mentions  
 eight persons as cāṇḍālas, but none of them is common  
 to our reckoning except amalantēn. The five cāṇḍālas

29]

of st. 43 are reiterated in the unpublished *Wratīśāsana* 11, and KBW. I. 67 s.v. antyaaja. In skt. the five *cāṇḍālas* mentioned in Ind. Spr. 7550 and *Subhāṣitāvali* 2291 (ed. P. Peterson, p. 416) have nothing in common with our text. The full texts of the passages reckoning five *cāṇḍālas* are quoted under st. 43.

Alberuni ch. IX (Sachau vol. I p. 101) refers to two classes of *antyaajas*, the first of which had eight subclasses:

"After the Śūdra follow the people called *Antyaaja*, who render various kinds of services, who are not reckoned amongst any caste, but only as members of a certain craft or profession. There are eight classes of them, who freely intermarry with each other, except the fuller, shoemaker, and weaver, for no others would condescend to have anything to do with them. These eight guilds are the fuller, shoemaker, juggler, the basket and shield-maker, the sailor, fisherman, the hunter of wild animals and of birds, and the weaver. The four castes do not live together with them in one and the same place. These guilds live near the villages and towns of the four castes, but outside them.

"The people called *Hādī*, *Doma* (*Dombu*), *cāṇḍāla*, and

Badhatau (sic) are not reckoned amongst any caste or guild. They are occupied with dirty work, like the cleansing of the villages and the other services. They are considered as one sole class, and distinguished only by their occupations. In fact, they are considered like illegitimate children; for according to general opinion they descend from a śūdra father and a Brāhmaṇī mother as the children of fornication; therefore they are degraded outcastes."

Some other systems of subdivision of the antyajās are being given here for comparison:

Atri 199 (quoted as Āpastamba's by the Mitākṣarā on Yājñ. 3. 265 and also by numerous other authors) enumerates seven antyajās:

रजकश्चर्मकारश्च नद्यो बुरुड स्व च ।

कैवर्तमेदभिल्लाश्च सप्तैते चान्यजाः स्मृताः ॥

Namely: washerman, worker in hides, dancer-caste, worker in bamboos (बुरुड), fishermen, meda, bhilla. The Mitākṣarā (on Yājñ. 3. 260) says that they are not so low as the other group of seven termed antyāvāsāyins.

The Vedavyāsa-smṛiti 1. 12-13 enumerates twelve antyajās and adds that all gavāsānas are also antyajās:

चर्मकारो भयो भिल्लो रजकः पुष्करो नटः ।

विरटो मेदचाण्डालौ दाशः स्वपचकोलिकाः ॥

रतेऽन्यजाः समारव्याता ये चान्ये च गवाशनाः ।

Vīramitrodaya (Vyavahārasū. 12) says that śrenīs are the 18 low castes like the rājaka: श्रेण्यो रजकाद्यव्यादशहीनजातयः (Kane, o.c., II. 1 p. 70-1). These have parallels in OJ. too:

अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
(?) , अध्वर्याव ? (b: अध्वर्याव) , अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव (b: अध्वर्याव) , अध्वर्याव (b: अध्वर्याव) ,  
अध्वर्याव (nib. - quoted in KBW. I. 213 s.v. asṭādaśa cāṇḍāla).  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
(अध्वर्याव ontbreekt) , अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव, अध्वर्याव  
(Rangayajña, in KBW. ibid.)

Also see KBW. I. 570 s.v. cāṇḍāla , III. 585 s.v. mleccha.

As pointed out above, the enumeration of the subdivisions of the cāṇḍālas in our text is new to Skt. works.



and so also the nomenclature. Below are given the more or less equivalent antyaja or cāṇḍāla castes from Skt. texts which correspond to our classification:

- | <u>Slokāntara</u> | <u>Sanskrit Texts</u>                                                                                                                                                                                                                                                           |
|-------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 चूर्णकृत्       | compare आयोजव who, according to Saṅgyādrīkhaṇḍa 26.68-69, whitewashes walls besides working in stones and bricks and making pavements (Kane o.c. II.1 p.73).                                                                                                                    |
| 2 मुरासुत्        | (i) शौण्डिक 'wine-seller': Viṣṇu Dh. S. 51.15, Manu 4.216, Yājñ. 2.48 etc. (Kane o.c. p.97).<br>(ii) एवजी "seller of wines" mentioned by Sumantu and Hārīta quoted by Aparārka p.1176. Brahmapurāṇa (quoted by Aparārka p.1177) equates him with the Śaunḍika (Kane o.c. p.84). |
| 3 नीली            | compare रज्जक 'dyer' Manu 4.216, Uśanas 19 (Kane o.c. p.94). Compare रज्जक in the next item. See no. 8 further.                                                                                                                                                                 |
| 4 नेजक            | (i) चैलनिर्जेजक or निर्जेजक 'washerman': Viṣṇu Dh. S. 51.15, Manu 4.216.<br>(ii) रज्जक 'washerman' (Amara). Viṣṇu Dh. S. 51.13 distinguishes him from a 'washerman'. Hārīta                                                                                                     |

(quoted in Aparārka p. 279) distinguishes: रञ्जक 'one who dyes clothes' and निर्णेजक 'one who washes clothes'. रञ्जक is one of the antyajas, and even now dhokā is a scheduled caste in North India. The Mahābhāṣya includes him in the śūdras (Kane o.c. p. 93).

5 कुम्भकारक (i) कुम्भकार 'potter': Pāṇini 4.3.118 (in the gaṇa kuḷālādi), Uśanas 32-33, Vaik. 10.12, Veda-vyāsa 1.10-11 and Devaḷa include the potter in the śūdra. In Madhya Pradesh kumbhār is a scheduled caste (Kane o.c. p. 78).

(ii) कुलाल 'potter' (Kane o.c. pp. 43, 78).

6 प्राणघ्न Our word प्राणघ्न is a generic appellation corresponding to (i) butcher, (ii) hangman, and (iii) hunter, of the smṛtis.

(i) सैनिक or सूनिक 'butcher': Uśanas 5.14, Hārita (quoted by Aparārka p. 279), BrahmaPurāṇa (quoted by Aparārka p. 1177 and said to be a paśumāraka), Jātiviveka (said to be the same as khāṭika) (Kane o.c. p. 99).

(ii) (a) शूलिक 'his avocation is to impale offenders

so sentenced' (Uśanas 42), Vaik. 10.13 (Kane o.c. p.96).

(b) शूपाक Manu 10.38 : "subsists by the profession of being hangman to those whom the king condemns to death" (Kane o.c. p. 100). So also the शूप or शूपाक act as hangmen, besides their other functions (Kane o.c. p.97).

(iii) लुब्धक = व्याध 'hunter': Sumantu (Aparārka p. 1176), Hārīta (Aparārka p. 279), Āpastamba 9.32, Yājñ. 2.48 (Kane o.c. p.96).

## 7 धातुदग्धा

A generic term corresponding to (i) blacksmith, (ii) bronzesmith, (iii) coppersmith, and (iv) goldsmith in the smṛtis:

(i) अ) अयस्कार 'blacksmith' = अयस्ताप in Vedic literature where अयस् is any metal. Patañjali on Pāṇ. 2.4.10 mentions him as a śūdra (Kane o.c. p.72).

b) कर्मकार Viṣṇu Dh.S. 51.14. Śaṅkha (quoted in Aparārka p. 115) mentions कर्मकार and कर्मर separately in the same passage.

c) कर्मर Probably equal to कर्मकार. Occurs in Pāṇini 4.3.118 (kulāḍi gaṇa), Manu

4.215 (Kane o.c. p.75).

d) लोहकार : Nārada (ṛṇādāna 288), Hārīta (Kane o.c. p.94). In Bengal lohār is a scheduled caste.

(ii) कांस्यकार 'bronzesmith' : Nārada (ṛṇādāna 274), Viṣṇu Dh. S. 10.4 (Kane o.c. p.75). Compare Marathi kāsār.

(iii) ताम्रपर्जाविन् 'coppersmith' Uśanas 14 = ताम्र Vaik. 10.15 = ताम्रकुट्टक Jativiveka (Kane o.c. p.83).

(iv) सुवर्णकार, सौवर्णिक, हेमकार, हेरण्यकार (Vājasaneyi-Saṃhitā 30.17, Taittirīya-Brahmaṇa 3.4.14) 'goldsmith' : Viṣṇu Dh. S. 10.4, Nārada (ṛṇādāna 274), Manu 4.215, Yājñ. 1.163 etc. (Kane o.c. p.98).

## 8 तन्तुवर्ण

Compare आयोगव who besides other occupations, followed that of a weaver (Kane o.c. p.73).

Compare तन्तुवाय 'weaver' or कुविन्द : Viṣṇu Dh. S.

51.13, Śaṅkha (quoted in Aparārka p.1175),

Mahābhāṣya on Pāṇini 2.4.10 (regards him as a Śūdra) (Kane o.c. p.83).

तन्तुवर्ण may have been 'one who dyed in the

grain, i.e. the fibre or yarn' as distinguished from नीली 'who dyed cloth or woven fabric in indigo'. See no.3 above.

तनुवर्ण cannot be a mistake for तनुवाय. It is rendered by the OJ. comm. as anggabag, on which see n.23 infra.

2) अङ्गवर्ण and all the other skt. words denoting occupations in this stanza are new to MW. and ONW.

3) AC अङ्गवर्ण , BD अङ्गवर्ण.

4) ABC वीर्य , D वीर्य .

5) C वीर्यवर्ण. The ādivṛddhi in vai in all the mss. is strange. In skt. वैजक occurs in Manu, Yājñ. (MW). Bṛhat Hindi Kōśa (Banarasi 1953) too records वैजक 'washerman'.

6) ABC °कारिकार, D °कारिकार. The final long-ā in all the mss. is problematic. "May be there was a recension in which these words formed a dvandva compound, so that °kārikāh was in the plural" (Prof. Gonda).

7) ABC ग्रन्थ , D ग्रन्थ (note the hiatus). ग्रन्थ occurs in MW. as an adj., and not as a noun.

8) ABC पञ्चमसूत्र , D पञ्चमसूत्र.

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g)  $\omega = \text{अस्तं} + \text{अस्तं}$ . The double sandhi in tantuwarnab + asta (loss of visarga and coalescence of the two äs) is extraordinary. The word astacāṇḍāla is new to MW. and ONW. In OJ. it occurs in Korawāśrama p.204.

10)  $\omega = \frac{2\pi}{T}$   $\omega = 2\pi f$

11) AC မှာ, B မှာကွေးညှိုးမှု, D မှာကွေးညှိုးမှု.

12) ABC သာမန်အဖြစ်, D သာမန်အဖြစ်.

13) A B սղակույլ , C սղակույլ ^ , D զակույլ.

14) B 21 R.

15) ω ၂၅°.

16) D ගැනාය.

17) ABC system (rika has been misunderstood as an OJ. word and omitted), D system.

18) ABC မှာ, D မှာဧကရာဇ်။

19) A නැගෙනහිර , B උතුරින් , C නැගෙනහිර .

20) ABC  $\triangle$ , D  $\angle$ .

21)  $\omega$  ၂၆ (see n:5).

22) ω 170°.

23) AC ഗുരുവണ്ണ , BD ഗു. Tav. gabag is a coarse basket-work of bamboo. Perhaps the OJ. author has taken tantuaranna to mean this.

24-24) A 23.

၆၈၆ နှစ်ပတ်လည်ကျော် ၇၀ နှစ်

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and allied literature. A few illustrative passages are given below :

यौऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।

स जीवन्नेव शुद्धत्वमाशु गच्छति शान्त्वयः ॥

Manu 2.168 p.62.

गौरक्षणादिभिरपकृष्टा ब्राह्मणास्तु शुद्धवच्छपयं कार्यैरन् ये  
व्यपेताः स्वकर्मभ्यः परपिण्डोपजीविनः । द्विजत्वमभिकाङ्क्षन्ति तांश्च  
शुद्धवदाचरेत् ॥ Madanaratna (quoted in Kane o.c.vol.III p.344n.)

सायं प्रातः सदा संध्यां ये विप्रा नो उपासते ।

कामं तान् धार्मिको राजा शुद्धकर्मसु योजयेत् ॥

Baudh. Dh. S. 2.4.20 (Kane o.c.vol.II.1 p.132)

अनभ्यासेन वेदानामाचमस्य च वर्जनात् ।

आलस्यादन्नदोषाच्च मृत्युर्विप्राञ्जिघांसति ॥

Manu 5.4 p.178.

For brāhmaṇas neglecting their duties or following  
low avocations, etc. we may also compare Kane II.1 pp.108,  
127, 182-33, III. 344n.

2) AB पुण्ड्रिणः , C) पुण्ड्रिणः.

3) D युक्ताष्टाष्टिः.

4) ABC पण्डिताष्टपदेष्टिणः (B°णः), D पण्डिताष्टपदेष्टिणः.

like ms. D, in the Wratidāsana this stanza has °jīwinah and also in

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the Skt. parallel passage of Madanasatna quoted in n. 1. We have retained the form °jūwinah.

5) A ° ආරාමයකි , BCD ° ආපාරාම(D° ක්) කි .

6) ABC डिय, D डिय. Here it is better to have a resumptive pronoun in the acc. pl. (as in the Madanaratna passage: तांश्च शुद्धवदाचरेत्).

7) AC ചുറ്റുതാ, BD ചുറ്റുതാ.

8)  $\omega$  හැසිරුණේ නිසි.

၅) A မာကျယ်၏၊ BCD မှာ.

10) ABC ஆக.

11-11) AC om. the entire passage.

12) BD ហាមការគូ(បង)ប្រីនាង .

13) B ° ॐ २१ ॐ ११, D ° ॐ २१ ॐ ११. The astacāṇḍālas are mentioned in the preceding śloka with which this sentence is the linking item.

14) B ബഹുനാളി, D ബഹുനാളി.

15) B. o. r. u. m.

16) B 21.

17) B မှ , D မှာပေါက်လာမည်.

18) D.  $\sigma_m$ .  $\eta_{\text{sp}}/\eta_{\text{sp}}/c$ .

19) A ରକ୍ଷି, BC ରକ୍ଷି, D ଗମ. ରକ୍ଷି.



[illegible]

वनेऽपि सिंहा मृगमांसभुक्ता बुभुक्षिता नैव वृणं चरन्ति ।

Pañcatantra 4.71 p. 305 = 9nd. Spr. 5930. Subhā-

with v.l. अ°भक्षिणो, वृ न नीचकर्माणि समाचरन्ति.

वनेऽपि सिंहो गजमांसभक्षी बुभुक्षितो नैव यथा वृणादः ।

तथा कुलीनो व्यसनाभिभूतो न नीचकर्माणो कदा करोति ॥

Subhāṣitāvali 66 = Ind. Spr. 5931.

2) AC බිඳගැනාපි, B බිඳගැනාපි.

3) A om. danda.

4-4) A ବାୟୁଗିରୁ, B ବାୟୁଗିରୁକା, C ବାୟୁଗିରୁକା.

5) A B ဆေးကုသပါကွာ, C ဆေးကုသပါကွာ, D ဆေးကုသပါကွာ.

- 6) A ဖြောင့်တူဖွယ် , B ဖြောင့်တူဖွယ် , C D ဖြောင့်တူဖွယ် .
- 7) A ဝဋ္ဋရဋ္ဌ , B ပွဲကံ့.
- 8-8) C သလှပေါက်ပါ.
- 9) D adds ဖွဲ့ပါ.
- 10) D adds ဖွဲ့ .
- 11) D ပါ မိကရိ .

'ဒေါ်ခွေ' <sup>၁</sup> ပိယဟော <sup>၂</sup> ဖြစ် <sup>၃</sup> ၊  
 ရေ <sup>၄</sup> ဟော <sup>၅</sup> ဖြစ် <sup>၆</sup> ၊  
 ပိယဟော <sup>၇</sup> ဖြစ် <sup>၈</sup> ၊  
 ပိယဟော <sup>၉</sup> ဖြစ် <sup>၁၀</sup> ၊

කපිතමු <sup>8</sup> දේවිය <sup>9</sup> තමාමු පුතතුමු <sup>10</sup> කතෘ <sup>11</sup> යාති  
 ගුණ <sup>12</sup> අනුකූල <sup>13</sup> පු <sup>14</sup> පුතතුමු <sup>15</sup> දෙව <sup>16</sup> දේ <sup>17</sup> ගුණ <sup>18</sup> දේ <sup>19</sup> ගුණ  
 තුමු <sup>20</sup> දෙව <sup>21</sup> දේ <sup>22</sup> පරි <sup>23</sup> ගුණ <sup>24</sup> දේ <sup>25</sup> ගුණ <sup>26</sup> දේ <sup>27</sup> ගුණ  
 පුතතුමු <sup>28</sup> දේ <sup>29</sup> ගුණ <sup>30</sup> දේ <sup>31</sup> ගුණ <sup>32</sup> දේ <sup>33</sup> ගුණ <sup>34</sup> දේ <sup>35</sup> ගුණ  
 පුතතුමු <sup>36</sup> දේ <sup>37</sup> ගුණ <sup>38</sup> දේ <sup>39</sup> ගුණ <sup>40</sup> දේ <sup>41</sup> ගුණ <sup>42</sup> දේ <sup>43</sup> ගුණ  
 පුතතුමු <sup>44</sup> දේ <sup>45</sup> ගුණ <sup>46</sup> දේ <sup>47</sup> ගුණ <sup>48</sup> දේ <sup>49</sup> ගුණ <sup>50</sup> දේ <sup>51</sup> ගුණ  
 පුතතුමු <sup>52</sup> දේ <sup>53</sup> ගුණ <sup>54</sup> දේ <sup>55</sup> ගුණ <sup>56</sup> දේ <sup>57</sup> ගුණ <sup>58</sup> දේ <sup>59</sup> ගුණ  
 පුතතුමු <sup>60</sup> දේ <sup>61</sup> ගුණ <sup>62</sup> දේ <sup>63</sup> ගුණ <sup>64</sup> දේ <sup>65</sup> ගුණ <sup>66</sup> දේ <sup>67</sup> ගුණ  
 පුතතුමු <sup>68</sup> දේ <sup>69</sup> ගුණ <sup>70</sup> දේ <sup>71</sup> ගුණ <sup>72</sup> දේ <sup>73</sup> ගුණ <sup>74</sup> දේ <sup>75</sup> ගුණ  
 පුතතුමු <sup>76</sup> දේ <sup>77</sup> ගුණ <sup>78</sup> දේ <sup>79</sup> ගුණ <sup>80</sup> දේ <sup>81</sup> ගුණ <sup>82</sup> දේ <sup>83</sup> ගුණ  
 පුතතුමු <sup>84</sup> දේ <sup>85</sup> ගුණ <sup>86</sup> දේ <sup>87</sup> ගුණ <sup>88</sup> දේ <sup>89</sup> ගුණ <sup>90</sup> දේ <sup>91</sup> ගුණ  
 පුතතුමු <sup>92</sup> දේ <sup>93</sup> ගුණ <sup>94</sup> දේ <sup>95</sup> ගුණ <sup>96</sup> දේ <sup>97</sup> ගුණ <sup>98</sup> දේ <sup>99</sup> ගුණ  
 පුතතුමු <sup>100</sup> දේ <sup>101</sup> ගුණ <sup>102</sup> දේ <sup>103</sup> ගුණ <sup>104</sup> දේ <sup>105</sup> ගුණ <sup>106</sup> දේ <sup>107</sup> ගුණ  
 පුතතුමු <sup>108</sup> දේ <sup>109</sup> ගුණ <sup>110</sup> දේ <sup>111</sup> ගුණ <sup>112</sup> දේ <sup>113</sup> ගුණ <sup>114</sup> දේ <sup>115</sup> ගුණ  
 පුතතුමු <sup>116</sup> දේ <sup>117</sup> ගුණ <sup>118</sup> දේ <sup>119</sup> ගුණ <sup>120</sup> දේ <sup>121</sup> ගුණ <sup>122</sup> දේ <sup>123</sup> ගුණ  
 පුතතුමු <sup>124</sup> දේ <sup>125</sup> ගුණ <sup>126</sup> දේ <sup>127</sup> ගුණ <sup>128</sup> දේ <sup>129</sup> ගුණ <sup>130</sup> දේ <sup>131</sup> ගුණ  
 පුතතුමු <sup>132</sup> දේ <sup>133</sup> ගුණ <sup>134</sup> දේ <sup>135</sup> ගුණ <sup>136</sup> දේ <sup>137</sup> ගුණ <sup>138</sup> දේ <sup>139</sup> ගුණ  
 පුතතුමු <sup>140</sup> දේ <sup>141</sup> ගුණ <sup>142</sup> දේ <sup>143</sup> ගුණ <sup>144</sup> දේ <sup>145</sup> ගුණ <sup>146</sup> දේ <sup>147</sup> ගුණ  
 පුතතුමු <sup>148</sup> දේ <sup>149</sup> ගුණ <sup>150</sup> දේ <sup>151</sup> ගුණ <sup>152</sup> දේ <sup>153</sup> ගුණ <sup>154</sup> දේ <sup>155</sup> ගුණ  
 පුතතුමු <sup>156</sup> දේ <sup>157</sup> ගුණ <sup>158</sup> දේ <sup>159</sup> ගුණ <sup>160</sup> දේ <sup>161</sup> ගුණ <sup>162</sup> දේ <sup>163</sup> ගුණ  
 පුතතුමු <sup>164</sup> දේ <sup>165</sup> ගුණ <sup>166</sup> දේ <sup>167</sup> ගුණ <sup>168</sup> දේ <sup>169</sup> ගුණ <sup>170</sup> දේ <sup>171</sup> ගුණ  
 පුතතුමු <sup>172</sup> දේ <sup>173</sup> ගුණ <sup>174</sup> දේ <sup>175</sup> ගුණ <sup>176</sup> දේ <sup>177</sup> ගුණ <sup>178</sup> දේ <sup>179</sup> ගුණ  
 පුතතුමු <sup>180</sup> දේ <sup>181</sup> ගුණ <sup>182</sup> දේ <sup>183</sup> ගුණ <sup>184</sup> දේ <sup>185</sup> ගුණ <sup>186</sup> දේ <sup>187</sup> ගුණ  
 පුතතුමු <sup>188</sup> දේ <sup>189</sup> ගුණ <sup>190</sup> දේ <sup>191</sup> ගුණ <sup>192</sup> දේ <sup>193</sup> ගුණ <sup>194</sup> දේ <sup>195</sup> ගුණ  
 පුතතුමු <sup>196</sup> දේ <sup>197</sup> ගුණ <sup>198</sup> දේ <sup>199</sup> ගුණ <sup>200</sup> දේ <sup>201</sup> ගුණ <sup>202</sup> දේ <sup>203</sup> ගුණ  
 පුතතුමු <sup>204</sup> දේ <sup>205</sup> ගුණ <sup>206</sup> දේ <sup>207</sup> ගුණ <sup>208</sup> දේ <sup>209</sup> ගුණ <sup>210</sup> දේ <sup>211</sup> ගුණ  
 පුතතුමු <sup>212</sup> දේ <sup>213</sup> ගුණ <sup>214</sup> දේ <sup>215</sup> ගුණ <sup>216</sup> දේ <sup>217</sup> ගුණ <sup>218</sup> දේ <sup>219</sup> ගුණ  
 පුතතුමු <sup>220</sup> දේ <sup>221</sup> ගුණ <sup>222</sup> දේ <sup>223</sup> ගුණ <sup>224</sup> දේ <sup>225</sup> ගුණ <sup>226</sup> දේ <sup>227</sup> ගුණ  
 පුතතුමු <sup>228</sup> දේ <sup>229</sup> ගුණ <sup>230</sup> දේ

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ૐ૧૩૫<sup>25</sup> ૐ૧૩૫<sup>26</sup> ૐ૧૩૫<sup>27</sup> ૐ૧૩૫<sup>28</sup>  
 ૧૫૩૫ ૐ૧૩૫<sup>29</sup> ૐ૧૩૫<sup>30</sup>  
 ૐ૧૩૫ ૐ૧૩૫<sup>31</sup> ૐ૧૩૫<sup>32</sup> ૐ૧૩૫<sup>33</sup>  
 ૐ૧૩૫ ૐ૧૩૫<sup>34</sup> ૐ૧૩૫<sup>35</sup> ૐ૧૩૫<sup>36</sup>  
 ૐ૧૩૫<sup>37</sup> ૐ૧૩૫<sup>38</sup> ૐ૧૩૫<sup>39</sup> ૐ૧૩૫<sup>40</sup>  
 ૐ૧૩૫<sup>41</sup> ૐ૧૩૫<sup>42</sup> ૐ૧૩૫<sup>43</sup> ૐ૧૩૫<sup>44</sup>  
 ૐ૧૩૫<sup>45</sup> ૐ૧૩૫<sup>46</sup> ૐ૧૩૫<sup>47</sup> ૐ૧૩૫<sup>48</sup>  
 ૐ૧૩૫<sup>49</sup> ૐ૧૩૫<sup>50</sup> ૐ૧૩૫<sup>51</sup> ૐ૧૩૫<sup>52</sup>  
 ૐ૧૩૫<sup>53</sup> ૐ૧૩૫<sup>54</sup> ૐ૧૩૫<sup>55</sup> ૐ૧૩૫<sup>56</sup>  
 ૐ૧૩૫<sup>57</sup> ૐ૧૩૫<sup>58</sup> ૐ૧૩૫<sup>59</sup> ૐ૧૩૫<sup>60</sup>

2) In skt. smṛtis and elsewhere the six ātatāyīs are  
 enumerated in several places. Some of the important  
 passages are quoted below.

अग्निदे गरुडश्चैव शस्त्रपाणिर्धनापहः ।

क्षेत्रदारहरश्चैव षडैते आततायिनः ॥

Manu 8.350 (interpolation hereafter, v.l. in d

आततायिनः); Vasisthasmṛti 3.19; Govindarāja

(on Manu) 8.350; Manvarthavivṛti; Manubhāvā-

rthacandrikā; Daṇḍa Viveka 234; Cāṇakya-

rājanīti-śāstra 8.47 p.54; Śkd. s.v. आततायी

(from Śrīdharaśvāmī's comm. on Bhagavadgītā

1.36) (v.l. in c °दरापहारी च); Smṛticandrikā

315; Madanaratna 128; Vivādatāṇḍava

491 (v.l. in ८ स्त्रीहारी धनहारी च); Vyavahāraśāstra-  
 sumuccaya 147; Mitrakṣarā 2.21; Sarasvati-  
 vilāsa 153; Manvartthacandrikā (v.l. in ८ दारा-  
 पहती च); Vyavahāraprakāśa 14; Dharma-  
 kośa 1.5.1608, 1626; Ind. Spr. 7428 (Vṛddha-  
 Cūṇakya 114, etc.) (v.l. in ८ दारापहारी च, ८ ह्या°).

अग्निं गच्छेत् शस्त्रेभ्यो धनापहः ।

क्षेत्रदारहरश्चैतान् षड्विद्यादाततायिनः ॥

Śukranītisāra 3.41 p.214, also quoted in Apte s.v.

आततायी .

उद्यतासिर्विषाग्निश्च शोषेद्यतकरस्तथा ।

आयर्वर्णेन हन्ता च पिबुनश्चापि राजनि ॥१॥

भार्यातिक्रमकारी च रन्ध्रान्वेषण तत्परः ।

स्वमाद्यान् विजानीयात् सर्वनिवाततायिनः ॥२॥

यशोवृत्तहरान् पापानाहुर्धर्मार्थहारकान् ॥३॥

अनाक्षारितपूर्वो यस्त्वपराधे प्रवर्तते ।

प्राणद्वयापहारे च तं विद्यादाततायिनम् ॥४॥

1-2\* Manu (interpolation after 8.350, v.l. in 1 a °ग्निभ्यां,

2 a भार्याविक्रयापहारी); 1-2 Medhātithibhāṣya (1 a

°ग्निभ्यां); 1-2 Manubhāvārthacandrikā (1 a °ग्निभ्यां).

\* The figures preceding the names of works refer to the numbers of the foregoing stanzas.

2 ५ द्विद्वान्वेषण°); 1-2 Mīlākṣarā 2.21; 1-4 Smṛti-  
Candrikā 315 (v.l. in 1a उद्यतासिवि°, ५ चापि°, d  
°श्चैव, 2a °चारी); 1-4 Vyavahāraśāstrasamuccaya  
147-8 (v.l. in 1a उद्यतासिवि°, ५ चापि°, d °श्चैव); 1,2,4  
Madanaratna 128 (v.l. in 1a उद्यतासिवि°, d °श्चैव);  
1,2 Sarasvativilāsa 153 (v.l. in 1a उद्यतासिवि°);  
1,2 Vyavahāraprakāśa 15 (v.l. in 1a °सिवि°);  
1,2 Vyavahāramayūkha 104 (v.l. in 1a °सिवि°, 2d  
सर्वोश्चैव°); 1,2,4 Vivādatāṇḍava 761-2 (v.l. in  
1d °श्चैव); Dharmakośa 1.3.1626 (1,2),  
1650. (1-4).

Dandaviveka 234 has the following variation for st. 1 and 2,  
quoted from Viṣṇu and Kātyāyana:

उद्यतासिं कराग्निं च शापोद्यतकरं तथा ।

आद्यवर्णेन हन्तारं पिशुनं चापि राजनि ॥

भार्यातिक्रमिणं चैव विद्यात् सप्ताततायिनः ॥

Stanza 3 is not found here, and in 4 it has प्रवृत्तस्याततायिता  
in d.

Also see Kane O.C. II.1 pp. 148-151, III. pp. 517-8,

Prof. Gonda's Skt. in Indonesia n. 78 on p. 186.

The six atatāyīs are mentioned in OJ. in Kūṭara-



Mānawa (J.C.G. Jonker, .Een OudJav. Wetboek, Leiden 1885) p.86, §245. Also see thereon Prof. Gonda, Skt. in Indonesia, p.175 with nn. 77-79 on p.186.

The KBW. III.156 gives a corrupt skt. stanza followed by an OJ. explanation. The skt. stanza can be reconstructed as follows:

ଅନ୍ତରା ପିୟାକୀୟା ॥  
 ଅନ୍ତରା ପିୟାକୀୟା ॥  
 ଅନ୍ତରା ପିୟାକୀୟା ॥  
 ପିୟାକୀୟା ॥

It would have been better to have śastro in ॥ to avoid the hiatus. Śastra is found in the various skt. ślokas quoted above, and also in our text; nowhere do we have astra. Ātharvāna is an adj. qualifying kantā. The ms. has nesca, from which we can perhaps better constitute the text as °nena, which will have the sanction of skt. parallels quoted earlier in the note. Prof. Gonda, Skt. in Indonesia, p.186 n.79 quotes the above stanza in the ms.-form and further says that it is followed by the



2) ට ඔරුද්දිකා.

3) A පිඤ්ඤාකායා, B පිඤ්ඤාකායා, C පිඤ්ඤාකායා, D පිඤ්ඤාකායා. In the corrupt Skt. stanza of Jonker we find the form आचर्वण. In our text the usual consonantal stem अचर्वन् has been thematised i/c. to अचर्व and thence we get °अचर्वी.

4) AC සාත්‍රාපානි, B සාත්‍රාපානි, D සාත්‍රාපානි. In the parallel texts we have śāstrapāṇi and śa( or a)strodyatakara (Jonker). The latter reading has been responsible for the change of °ghna to dya and that is clearly visible from śāstrodyā of D. We do not find śāstraghna either in MW., Nachtr. . or ONW. But the reading dārātikrama is so certain that in the metre we can have only śāstraghna which is further corroborated by its OS. explanation. A very remote possibility is śāstrada like agnida and wiṣada. Śāstrada is new to MW., but ONW. and KBW. III. 194 s.v. śāstradah quote it from a lawcode; its meaning given there is: wwang awch sañjata ring maling..... which debars the Skt. word from our text.

Prof. Gonda refers to another possibility: "śāstrodyan."

A pres. part. as a second member of a compound is rare, but in

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ñān. 2.20.24 we find ekakāryasamudhyantū, 2.16.2 prāsakār-  
mukabikhradbhiḥ, 1st. āy. fur. 7.8.22 divisprāsant-."

5) ω अगतिश्रुति. Dārātikramā is not found in Skt, though it occurs in OJ. Adig. 11 = KBW. II. 412 (Prof. Gonda, Skt. in Indonesia p. 175, 186). The corresponding Skt. expressions are आगतिक्रम-  
कारी (v.l. °चारी) and आगतिक्रमिन् (for references see n.1). Also compare OJ. dārātikramakārū KBW. II. 412

6) A वि. श्रुतिश्रुति, BC वि. श्रुतिश्रुति.

7) ω अगति.

8) ω अगति.

9) A अगति, C अगति.

10) D अगति.

11) ABC अगति.

12) A अगति, B अगति, C अगति. See n. 4.

13) A अगति, BC अगति, D अगति.

14) ω अगतिश्रुति.

15) C अगति. See st. 68.

16) The compound rājapīṣuna is new to MW., though it is not rare in OJ.

17) A अगति, C अगति. It stands for angadwani.

18) D अगति.



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36) AB පණි.

37) BC නායුගණි , D නායුග (the  $\pm$  has been dropped because of the following  $\pm$  in tmahanyo).

<sup>1</sup>රේඛාකර් <sup>2</sup>සත්තභාසි<sup>3</sup> \

<sup>4</sup>පුරිකාභි භුමිග්ගුප්<sup>4</sup> \

<sup>5</sup>තිග්ගුගාභි ගුප්<sup>5</sup> \

රතනා<sup>6</sup> ගතානුපාතිකායනා<sup>7</sup> "තූත"

කපිතනු \ රේඛාකර් තනනු පිඤ්ජ \ සත්තභාසි<sup>9</sup>  
තනනු ඡෙපි පුඤ්ජ ගතපාඨිපි \ ගත පිඤ්ජ පාපනු පුඤ්ජ  
ඡෙපි-පුඤ්ජතන \ පුඤ්ජතනපාඨිනු<sup>10</sup> \ කත්තන ති කපත<sup>11</sup> \  
කපපුපත<sup>12</sup> \ පුරිකාභි<sup>13</sup> භුමිග්ගුප්<sup>14</sup> \ පුරි කත්තන ති විඤ්ජ  
පුරි<sup>15</sup> \ පඤ්චි විඤ්ජන \ තිග්ගුගාභි<sup>16</sup> ගුප්<sup>17</sup> \ ඡෙපි පුඤ්ජ  
පුඤ්ජ ගතපාඨිපි \ පුඤ්ජ පාපනි ධරනු \ කත්තන ති  
පිඤ්ජ<sup>18</sup> \ කුරිනත<sup>19</sup> \ පිතිපිතිගත<sup>20</sup> \ පඤ්ජ<sup>21</sup> \ ප්‍රප්‍රප්‍ර<sup>22</sup> \  
ප්‍රප්‍රප්‍රප්‍ර \ පඤ්චි<sup>23</sup> ගතපිතිපිති<sup>24</sup> රතනා \ ය<sup>25</sup> ග  
තන ති පුඤ්ජතනපාඨිපි<sup>26</sup> ගි ගතපාඨි \  
පුරිපි පතපනු පාපන පුඤ්ජ<sup>27</sup> ගතපාඨි \ පි පි  
ප්‍රප්‍ර<sup>28</sup> \

1) This stanza has not been found in Skt. It is corrupt, though the component words are quite clear. A more intelligible emended form can be:

जलौका जङ्गमः पापी पुरीषकुमिः पातकी ।

निरस्थिरूपी तद्वशी जगन्नेच्छितदृशनम् ॥

The Kuñjarakarma (Vg. X. 63) has a similar context where a sinner has to undergo five states of worldly suffering before he is born again upon this earth in a human form. The first state of suffering has a likeness to our śloka:   
 ଭୀଷଣ ଲଢ଼ି କାମାଗଧୀ , ଲୁହ , ପିତ୍ତଜାଳ , ସର୍ପ , ଶାରୀରୀ ,  
 ପିତ୍ତଜାଳ , ମାମିଶ୍ୟାସୁ , ନିର୍ବିଦ୍ୟାଭ୍ୟାସ , ଅଗାଧ ଶ୍ମଶାନୀୟାଦି  
 ଶରୀରୀ , ମାୟାଭ୍ୟାସ ଶରୀରୀ ଶରୀରୀ ଶରୀରୀ । "Out of this come  
 forth loathsome animals, such as there are: little snakes, earth-  
 worms, tēṭeks, leeches, iris-pohs, caterpillars, all that one holds  
 in horror in the world. A thousand years he remains  
 in this state."

2) ଓ ଶରୀରୀୟାସ .

3) AD ଶରୀରୀୟାସ , BC ଶରୀରୀୟାସ .

4-4) ଓ ଧୃତୀୟାସ (ଫ) ଶରୀରୀୟାସ . We have taken in the text the reading occurring in the comm.

5-5) ଓ ଶରୀରୀୟାସ . Our text is from the OJ. comm.

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6) So in all ms.

7) ဝံအညာယ၏။

8) ဝ ဇရာဃာ။

9) ဝ ဝဟိ။

10) ABC ဝင်္ဂဗျာဏိ၊ D ဝင်္ဂဗျာဏိ။

11) ABC နာဗာဏိ၊ D နာဗာဏိ။

12) ABC နာ။

13) D ပုဂ္ဂိုလ်ဗျာဏိ။

14) A ဗျာ၊ BC ဗျာ၊ D ဗျာ ဗျာ။

15) A ပုဂ္ဂိုလ်၊ BC ဝဟိ၊ D ပုဂ္ဂိုလ်။

16) ဝ ဝဟိ။

17) ABC ဂုဗိ၊ D ဂုဗိ (note the addition of tat which comes from the reading in the Skt. śloka above).

18) D ဂုဗိ။ Wedit occurs in Kuṇḍīyāraṇa.

19) D ဂုဗိ။

20) D ဂုဗိဗျာဏိ။ Cf. hirispwah in Kuṇḍīyāraṇa.

21) It occurs in Kuṇḍīyāraṇa.

22) D ဝ ပုဗ္ဗိ။

23) C ဂုဗိ။

24) AC ဂုဗိဗျာဏိ။

25) D ဝဟိ။



26) A गलतभावना (note °वि for लु for °वि. In Hindi too the mistake

• If for  $\alpha$  is common), BC ඇගයුණකි, D ඇගයුණකි.

27) c. 0.4.

28) A ଏହା ଖାରି .

<sup>1</sup>ਧਰਮ ਪਾਤਕੀ<sup>2</sup> ।

ପଞ୍ଚାଙ୍ଗାବଳୀ

ဟူမယိ နာဗျသိယဗျဇာ<sup>၄</sup>၊

ഇന്ത്യയിൽ ഏകപക്ഷീയത "നൂറു"

කැපිතමු , ගෘහ භි ප්‍ර , භූතමු පුඤ්ඤ , කැපි

ආණ්ඩු වි ගෘහණ ස්ථාන : ප්‍රදේශ පරිපාලන : නගර සභා වි  
 පාලන ප්‍රදේශයන් : නගර : ප්‍රදේශ : ප්‍රදේශ : නගර : නගර :  
 නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර :  
 නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර : නගර :

කළු<sup>13</sup> තැවු තුළි , නිති පස්සා<sup>14</sup> පළමු තුළිතැවු<sup>15</sup> ,

[illegible]

කහුගැසුණි<sup>19</sup> , පසුව<sup>20</sup> තිබි අසු ඇත් පපති ගසුති<sup>21</sup>

అభ్యుదయమునకు బాధ నివారణమునకు<sup>22</sup> గాన<sup>23</sup> అభ్యుదయమునకు<sup>24</sup>

ကာတွန်း, ဘာသာရေး၊ ဟာသရယ် ပိုမို ကောင်းမွန်စွာ ရယူနိုင်

සමගි කපු 1 බිංකායාපත්<sup>25</sup> 1 ගාලායා බි<sup>26</sup> රතු පාලායා

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पुष्प १ टी ये एणे क्काम्पवध ॥

1) This stanza is found elsewhere too:

मुखं पद्मदलाकारं वाक्यं चन्दनशीतलम् ।

हृदयं कर्त्रीसंयुक्तं त्रिविधं धूर्तलक्षणम् ॥

Ind. Spr. 4883 (Cāṇakya 71, VṛddhaCāṇakya 227,

Subhāṣitāvali 166 with the v.l. : a मुख. b वचश्, वाचा;

शीतलं चन्दनम्. c हृदये, हृदयेऽर्कसमायुक्तं, हृदि क्षु-

समायुक्ता. d एतद्धूर्तस्य. c.d. हृत्कर्तरीसमं चातिविनयो

धूर्तः), Subhāṣita-ratna-bhāṇḍagāṇḍa 2. 58 p. 55,

(v.l. b वाचा चन्दनशीतला, c हृदयं क्रीडसंयुक्तं), 7. 516

p. 390 (c हृदयं वह्निस्त्वष्टां).

The Hitopadeśa 1.82 p. 31 has:

दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।

मधु तिष्ठति जिह्वगे हृदि हलाहलं विषम् ॥

In KT. p. 250 st. 452 it has a variation in d: हृदये तु हलाहलम्.

Another version is provided by Cāṇakya-rājamariti-sāstra 3.

31, 32 p. 14:

प्रियंवदेऽपि विश्वासो न कार्यो दुर्जने क्वचित् ।

धत्तेऽमृतं स जिह्वगे हृदि हलाहलं विषम् ॥

दुर्जनस्य मुखे प्रीतिर्वाचि चन्दनशीतता ।

हृदये तस्य दुर्बुद्धिः कुलिशादपि कर्कशा ॥

2) A °अप्यप्यकागं, BD °अप्यप्यकागच, C °अप्यप्यकागच।

3) ABC लयल्लल्लल्लल्लल्लल्ल, D लल्ल।

4) A लल्लल्लल्ल, BCD लल्ल। In the parallel given above we have कर्त्तृ (v.l. कर्तरी) with change in the wording. The word Karttra is new to Skt. (MW., Edgerton). It is the masc. form of the usual कर्त्तृ.

5) AC लुगल्ल, BD लुगल्लल्ल (if we accept this reading we have to read °लक्षणाः which is not possible as लक्षण is neuter).

6) AB लुल्ल, C लुल्लल्लल्लल्ल, D लुल्ल।

7) AC ल, D ल ल ल.

8) A लुल्ल, CD लुल्ल.

9) B °लल्ल, D लल्लल्लल्लल्ल.

10) Reading not certain.

11) B ल.

12) ABC लल्ल, D लल्ल.

13) ल लल्ल.

14) AC लल्लल्ल, D लल्लल्ल.

15) ABC लल्लल्ल.

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- 16) AC ගිණු, BD ගිණු. Note ha for wa.
- 17) AC බි ගිණු, B බිගිණු, D බිබිගිණු.
- 18) ABC ප්‍රිප, D ප්‍රිප (a simplification due to not understanding the meaning of grāwa). ONW. has grāwā with a short final ā (BX 15.40).
- 19) A කපාහැරුණි.
- 20) A adds danda.
- 21) Compare मधु तिष्ठति जिह्वे हृदि क्लृप्तं विषम् (v.l. धत्तेऽमृतं स~) quoted in n.1.
- 22) AC බිඳා ගාඨානුභි, BD බිඳා ගාඨානුභි.
- 23) A ඉසා.
- 24) B ඉසු, D ඉසු (it is an effort to conform it to the original Skt. śloka).
- 25) BC බිඳාගාඨානුභි.
- 26) C 21.

<sup>1</sup>තාගා<sup>2</sup> <sup>3</sup>පුපා <sup>4</sup>දා <sup>5</sup>පුපා<sup>6</sup> <sup>7</sup>පුපා<sup>8</sup> <sup>9</sup>පුපා<sup>10</sup> <sup>11</sup>පුපා<sup>12</sup> <sup>13</sup>පුපා<sup>14</sup> <sup>15</sup>පුපා<sup>16</sup> <sup>17</sup>පුපා<sup>18</sup> <sup>19</sup>පුපා<sup>20</sup> <sup>21</sup>පුපා<sup>22</sup> <sup>23</sup>පුපා<sup>24</sup> <sup>25</sup>පුපා<sup>26</sup> <sup>27</sup>පුපා<sup>28</sup> <sup>29</sup>පුපා<sup>30</sup> <sup>31</sup>පුපා<sup>32</sup> <sup>33</sup>පුපා<sup>34</sup> <sup>35</sup>පුපා<sup>36</sup> <sup>37</sup>පුපා<sup>38</sup> <sup>39</sup>පුපා<sup>40</sup> <sup>41</sup>පුපා<sup>42</sup> <sup>43</sup>පුපා<sup>44</sup> <sup>45</sup>පුපා<sup>46</sup> <sup>47</sup>පුපා<sup>48</sup> <sup>49</sup>පුපා<sup>50</sup> <sup>51</sup>පුපා<sup>52</sup> <sup>53</sup>පුපා<sup>54</sup> <sup>55</sup>පුපා<sup>56</sup> <sup>57</sup>පුපා<sup>58</sup> <sup>59</sup>පුපා<sup>60</sup> <sup>61</sup>පුපා<sup>62</sup> <sup>63</sup>පුපා<sup>64</sup> <sup>65</sup>පුපා<sup>66</sup> <sup>67</sup>පුපා<sup>68</sup> <sup>69</sup>පුපා<sup>70</sup> <sup>71</sup>පුපා<sup>72</sup> <sup>73</sup>පුපා<sup>74</sup> <sup>75</sup>පුපා<sup>76</sup> <sup>77</sup>පුපා<sup>78</sup> <sup>79</sup>පුපා<sup>80</sup> <sup>81</sup>පුපා<sup>82</sup> <sup>83</sup>පුපා<sup>84</sup> <sup>85</sup>පුපා<sup>86</sup> <sup>87</sup>පුපා<sup>88</sup> <sup>89</sup>පුපා<sup>90</sup> <sup>91</sup>පුපා<sup>92</sup> <sup>93</sup>පුපා<sup>94</sup> <sup>95</sup>පුපා<sup>96</sup> <sup>97</sup>පුපා<sup>98</sup> <sup>99</sup>පුපා<sup>100</sup> <sup>101</sup>පුපා<sup>102</sup> <sup>103</sup>පුපා<sup>104</sup> <sup>105</sup>පුපා<sup>106</sup> <sup>107</sup>පුපා<sup>108</sup> <sup>109</sup>පුපා<sup>110</sup> <sup>111</sup>පුපා<sup>112</sup> <sup>113</sup>පුපා<sup>114</sup> <sup>115</sup>පුපා<sup>116</sup> <sup>117</sup>පුපා<sup>118</sup> <sup>119</sup>පුපා<sup>120</sup> <sup>121</sup>පුපා<sup>122</sup> <sup>123</sup>පුපා<sup>124</sup> <sup>125</sup>පුපා<sup>126</sup> <sup>127</sup>පුපා<sup>128</sup> <sup>129</sup>පුපා<sup>130</sup> <sup>131</sup>පුපා<sup>132</sup> <sup>133</sup>පුපා<sup>134</sup> <sup>135</sup>පුපා<sup>136</sup> <sup>137</sup>පුපා<sup>138</sup> <sup>139</sup>පුපා<sup>140</sup> <sup>141</sup>පුපා<sup>142</sup> <sup>143</sup>පුපා<sup>144</sup> <sup>145</sup>පුපා<sup>146</sup> <sup>147</sup>පුපා<sup>148</sup> <sup>149</sup>පුපා<sup>150</sup> <sup>151</sup>පුපා<sup>152</sup> <sup>153</sup>පුපා<sup>154</sup> <sup>155</sup>පුපා<sup>156</sup> <sup>157</sup>පුපා<sup>158</sup> <sup>159</sup>පුපා<sup>160</sup> <sup>161</sup>පුපා<sup>162</sup> <sup>163</sup>පුපා<sup>164</sup> <sup>165</sup>පුපා<sup>166</sup> <sup>167</sup>පුපා<sup>168</sup> <sup>169</sup>පුපා<sup>170</sup> <sup>171</sup>පුපා<sup>172</sup> <sup>173</sup>පුපා<sup>174</sup> <sup>175</sup>පුපා<sup>176</sup> <sup>177</sup>පුපා<sup>178</sup> <sup>179</sup>පුපා<sup>180</sup> <sup>181</sup>පුපා<sup>182</sup> <sup>183</sup>පුපා<sup>184</sup> <sup>185</sup>පුපා<sup>186</sup> <sup>187</sup>පුපා<sup>188</sup> <sup>189</sup>පුපා<sup>190</sup> <sup>191</sup>පුපා<sup>192</sup> <sup>193</sup>පුපා<sup>194</sup> <sup>195</sup>පුපා<sup>196</sup> <sup>197</sup>පුපා<sup>198</sup> <sup>199</sup>පුපා<sup>200</sup> <sup>201</sup>පුපා<sup>202</sup> <sup>203</sup>පුපා<sup>204</sup> <sup>205</sup>පුපා<sup>206</sup> <sup>207</sup>පුපා<sup>208</sup> <sup>209</sup>පුපා<sup>210</sup> <sup>211</sup>පුපා<sup>212</sup> <sup>213</sup>පුපා<sup>214</sup> <sup>215</sup>පුපා<sup>216</sup> <sup>217</sup>පුපා<sup>218</sup> <sup>219</sup>පුපා<sup>220</sup> <sup>221</sup>පුපා<sup>222</sup> <sup>223</sup>පුපා<sup>224</sup> <sup>225</sup>පුපා<sup>226</sup> <sup>227</sup>පුපා<sup>228</sup> <sup>229</sup>පුපා<sup>230</sup> <sup>231</sup>පුපා<sup>232</sup> <sup>233</sup>පුපා<sup>234</sup> <sup>235</sup>පුපා<sup>236</sup> <sup>237</sup>පුපා<sup>238</sup> <sup>239</sup>පුපා<sup>240</sup> <sup>241</sup>පුපා<sup>242</sup> <sup>243</sup>පුපා<sup>244</sup> <sup>245</sup>පුපා<sup>246</sup> <sup>247</sup>පුපා<sup>248</sup> <sup>249</sup>පුපා<sup>250</sup> <sup>251</sup>පුපා<sup>252</sup> <sup>253</sup>පුපා<sup>254</sup> <sup>255</sup>පුපා<sup>256</sup> <sup>257</sup>පුපා<sup>258</sup> <sup>259</sup>පුපා<sup>260</sup> <sup>261</sup>පුපා<sup>262</sup> <sup>263</sup>පුපා<sup>264</sup> <sup>265</sup>පුපා<sup>266</sup> <sup>267</sup>පුපා<sup>268</sup> <sup>269</sup>පුපා<sup>270</sup> <sup>271</sup>පුපා<sup>272</sup> <sup>273</sup>පුපා<sup>274</sup> <sup>275</sup>පුපා<sup>276</sup> <sup>277</sup>පුපා<sup>278</sup> <sup>279</sup>පුපා<sup>280</sup> <sup>281</sup>පුපා<sup>282</sup> <sup>283</sup>පුපා<sup>284</sup> <sup>285</sup>පුපා<sup>286</sup> <sup>287</sup>පුපා<sup>288</sup> <sup>289</sup>පුපා<sup>290</sup> <sup>291</sup>පුපා<sup>292</sup> <sup>293</sup>පුපා<sup>294</sup> <sup>295</sup>පුපා<sup>296</sup> <sup>297</sup>පුපා<sup>298</sup> <sup>299</sup>පුපා<sup>300</sup> <sup>301</sup>පුපා<sup>302</sup> <sup>303</sup>පුපා<sup>304</sup> <sup>305</sup>පුපා<sup>306</sup> <sup>307</sup>පුපා<sup>308</sup> <sup>309</sup>පුපා<sup>310</sup> <sup>311</sup>පුපා<sup>312</sup> <sup>313</sup>පුපා<sup>314</sup> <sup>315</sup>පුපා<sup>316</sup> <sup>317</sup>පුපා<sup>318</sup> <sup>319</sup>පුපා<sup>320</sup> <sup>321</sup>පුපා<sup>322</sup> <sup>323</sup>පුපා<sup>324</sup> <sup>325</sup>පුපා<sup>326</sup> <sup>327</sup>පුපා<sup>328</sup> <sup>329</sup>පුපා<sup>330</sup> <sup>331</sup>පුපා<sup>332</sup> <sup>333</sup>පුපා<sup>334</sup> <sup>335</sup>පුපා<sup>336</sup> <sup>337</sup>පුපා<sup>338</sup> <sup>339</sup>පුපා<sup>340</sup> <sup>341</sup>පුපා<sup>342</sup> <sup>343</sup>පුපා<sup>344</sup> <sup>345</sup>පුපා<sup>346</sup> <sup>347</sup>පුපා<sup>348</sup> <sup>349</sup>පුපා<sup>350</sup> <sup>351</sup>පුපා<sup>352</sup> <sup>353</sup>පුපා<sup>354</sup> <sup>355</sup>පුපා<sup>356</sup> <sup>357</sup>පුපා<sup>358</sup> <sup>359</sup>පුපා<sup>360</sup> <sup>361</sup>පුපා<sup>362</sup> <sup>363</sup>පුපා<sup>364</sup> <sup>365</sup>පුපා<sup>366</sup> <sup>367</sup>පුපා<sup>368</sup> <sup>369</sup>පුපා<sup>370</sup> <sup>371</sup>පුපා<sup>372</sup> <sup>373</sup>පුපා<sup>374</sup> <sup>375</sup>පුපා<sup>376</sup> <sup>377</sup>පුපා<sup>378</sup> <sup>379</sup>පුපා<sup>380</sup> <sup>381</sup>පුපා<sup>382</sup> <sup>383</sup>පුපා<sup>384</sup> <sup>385</sup>පුපා<sup>386</sup> <sup>387</sup>පුපා<sup>388</sup> <sup>389</sup>පුපා<sup>390</sup> <sup>391</sup>පුපා<sup>392</sup> <sup>393</sup>පුපා<sup>394</sup> <sup>395</sup>පුපා<sup>396</sup> <sup>397</sup>පුපා<sup>398</sup> <sup>399</sup>පුපා<sup>400</sup> <sup>401</sup>පුපා<sup>402</sup> <sup>403</sup>පුපා<sup>404</sup> <sup>405</sup>පුපා<sup>406</sup> <sup>407</sup>පුපා<sup>408</sup> <sup>409</sup>පුපා<sup>410</sup> <sup>411</sup>පුපා<sup>412</sup> <sup>413</sup>පුපා<sup>414</sup> <sup>415</sup>පුපා<sup>416</sup> <sup>417</sup>පුපා<sup>418</sup> <sup>419</sup>පුපා<sup>420</sup> <sup>421</sup>පුපා<sup>422</sup> <sup>423</sup>පුපා<sup>424</sup> <sup>425</sup>පුපා<sup>426</sup> <sup>427</sup>පුපා<sup>428</sup> <sup>429</sup>පුපා<sup>430</sup> <sup>431</sup>පුපා<sup>432</sup> <sup>433</sup>පුපා<sup>434</sup> <sup>435</sup>පුපා<sup>436</sup> <sup>437</sup>පුපා<sup>438</sup> <sup>439</sup>පුපා<sup>440</sup> <sup>441</sup>පුපා<sup>442</sup> <sup>443</sup>පුපා<sup>444</sup> <sup>445</sup>පුපා<sup>446</sup> <sup>447</sup>පුපා<sup>448</sup> <sup>449</sup>පුපා<sup>450</sup> <sup>451</sup>පුපා<sup>452</sup> <sup>453</sup>පුපා<sup>454</sup> <sup>455</sup>පුපා<sup>456</sup> <sup>457</sup>පුපා<sup>458</sup> <sup>459</sup>පුපා<sup>460</sup> <sup>461</sup>පුපා<sup>462</sup> <sup>463</sup>පුපා<sup>464</sup> <sup>465</sup>පුපා<sup>466</sup> <sup>467</sup>පුපා<sup>468</sup> <sup>469</sup>පුපා<sup>470</sup> <sup>471</sup>පුපා<sup>472</sup> <sup>473</sup>පුපා<sup>474</sup> <sup>475</sup>පුපා<sup>476</sup> <sup>477</sup>පුපා<sup>478</sup> <sup>479</sup>පුපා<sup>480</sup> <sup>481</sup>පුපා<sup>482</sup> <sup>483</sup>පුපා<sup>484</sup> <sup>485</sup>පුපා<sup>486</sup> <sup>487</sup>පුපා<sup>488</sup> <sup>489</sup>පුපා<sup>490</sup> <sup>491</sup>පුපා<sup>492</sup> <sup>493</sup>පුපා<sup>494</sup> <sup>495</sup>පුපා<sup>496</sup> <sup>497</sup>පුපා<sup>498</sup> <sup>499</sup>පුපා<sup>500</sup> <sup>501</sup>පුපා<sup>502</sup> <sup>503</sup>පුපා<sup>504</sup> <sup>505</sup>පුපා<sup>506</sup> <sup>507</sup>පුපා<sup>508</sup> <sup>509</sup>පුපා<sup>510</sup> <sup>511</sup>පුපා<sup>512</sup> <sup>513</sup>පුපා<sup>514</sup> <sup>515</sup>පුපා<sup>516</sup> <sup>517</sup>පුපා<sup>518</sup> <sup>519</sup>පුපා<sup>520</sup> <sup>521</sup>පුපා<sup>522</sup> <sup>523</sup>පුපා<sup>524</sup> <sup>525</sup>පුපා<sup>526</sup> <sup>527</sup>පුපා<sup>528</sup> <sup>529</sup>පුපා<sup>530</sup> <sup>531</sup>පුපා<sup>532</sup> <sup>533</sup>පුපා<sup>534</sup> <sup>535</sup>පුපා<sup>536</sup> <sup>537</sup>පුපා<sup>538</sup> <sup>539</sup>පුපා<sup>540</sup> <sup>541</sup>පුපා<sup>542</sup> <sup>543</sup>පුපා<sup>544</sup> <sup>545</sup>පුපා<sup>546</sup> <sup>547</sup>පුපා<sup>548</sup> <sup>549</sup>පුපා<sup>550</sup> <sup>551</sup>පුපා<sup>552</sup> <sup>553</sup>පුපා<sup>554</sup> <sup>555</sup>පුපා<sup>556</sup> <sup>557</sup>පුපා<sup>558</sup> <sup>559</sup>පුපා<sup>560</sup> <sup>561</sup>පුපා<sup>562</sup> <sup>563</sup>පුපා<sup>564</sup> <sup>565</sup>පුපා<sup>566</sup> <sup>567</sup>පුපා<sup>568</sup> <sup>569</sup>පුපා<sup>570</sup> <sup>571</sup>පුපා<sup>572</sup> <sup>573</sup>පුපා<sup>574</sup> <sup>575</sup>පුපා<sup>576</sup> <sup>577</sup>පුපා<sup>578</sup> <sup>579</sup>පුපා<sup>580</sup> <sup>581</sup>පුපා<sup>582</sup> <sup>583</sup>පුපා<sup>584</sup> <sup>585</sup>පුපා<sup>586</sup> <sup>587</sup>පුපා<sup>588</sup> <sup>589</sup>පුපා<sup>590</sup> <sup>591</sup>පුපා<sup>592</sup> <sup>593</sup>පුපා<sup>594</sup> <sup>595</sup>පුපා<sup>596</sup> <sup>597</sup>පුපා<sup>598</sup> <sup>599</sup>පුපා<sup>600</sup> <sup>601</sup>පුපා<sup>602</sup> <sup>603</sup>පුපා<sup>604</sup> <sup>605</sup>පුපා<sup>606</sup> <sup>607</sup>පුපා<sup>608</sup> <sup>609</sup>පුපා<sup>610</sup> <sup>611</sup>පුපා<sup>612</sup> <sup>613</sup>පුපා<sup>614</sup> <sup>615</sup>පුපා<sup>616</sup> <sup>617</sup>පුපා<sup>618</sup> <sup>619</sup>පුපා<sup>620</sup> <sup>621</sup>පුපා<sup>622</sup> <sup>623</sup>පුපා<sup>624</sup> <sup>625</sup>පුපා<sup>626</sup> <sup>627</sup>පුපා<sup>628</sup> <sup>629</sup>පුපා<sup>630</sup> <sup>631</sup>පුපා<sup>632</sup> <sup>633</sup>පුපා<sup>634</sup> <sup>635</sup>පුපා<sup>636</sup> <sup>637</sup>පුපා<sup>638</sup> <sup>639</sup>පුපා<sup>640</sup> <sup>641</sup>පුපා<sup>642</sup> <sup>643</sup>පුපා<sup>644</sup> <sup>645</sup>පුපා<sup>646</sup> <sup>647</sup>පුපා<sup>648</sup> <sup>649</sup>පුපා<sup>650</sup> <sup>651</sup>පුපා<sup>652</sup> <sup>653</sup>පුපා<sup>654</sup> <sup>655</sup>පුපා<sup>656</sup> <sup>657</sup>පුපා<sup>658</sup> <sup>659</sup>පුපා<sup>660</sup> <sup>661</sup>පුපා<sup>662</sup> <sup>663</sup>පුපා<sup>664</sup> <sup>665</sup>පුපා<sup>666</sup> <sup>667</sup>පුපා<sup>668</sup> <sup>669</sup>පුපා<sup>670</sup> <sup>671</sup>පුපා<sup>672</sup> <sup>673</sup>පුපා<sup>674</sup> <sup>675</sup>පුපා<sup>676</sup> <sup>677</sup>පුපා<sup>678</sup> <sup>679</sup>පුපා<sup>680</sup> <sup>681</sup>පුපා<sup>682</sup> <sup>683</sup>පුපා<sup>684</sup> <sup>685</sup>පුපා<sup>686</sup> <sup>687</sup>පුපා<sup>688</sup> <sup>689</sup>පුපා<sup>690</sup> <sup>691</sup>පුපා<sup>692</sup> <sup>693</sup>පුපා<sup>694</sup> <sup>695</sup>පුපා<sup>696</sup> <sup>697</sup>පුපා<sup>698</sup> <sup>699</sup>පුපා<sup>700</sup> <sup>701</sup>පුපා<sup>702</sup> <sup>703</sup>පුපා<sup>704</sup> <sup>705</sup>පුපා<sup>706</sup> <sup>707</sup>පුපා<sup>708</sup> <sup>709</sup>පුපා<sup>710</sup> <sup>711</sup>පුපා<sup>712</sup> <sup>713</sup>පුපා<sup>714</sup> <sup>715</sup>පුපා<sup>716</sup> <sup>717</sup>පුපා<sup>718</sup> <sup>719</sup>පුපා<sup>720</sup> <sup>721</sup>පුපා<sup>722</sup> <sup>723</sup>පුපා<sup>724</sup> <sup>725</sup>පුපා<sup>726</sup> <sup>727</sup>පුපා<sup>728</sup> <sup>729</sup>පුපා<sup>730</sup> <sup>731</sup>පුපා<sup>732</sup> <sup>733</sup>පුපා<sup>734</sup> <sup>735</sup>පුපා<sup>736</sup> <sup>737</sup>පුපා<sup>738</sup> <sup>739</sup>පුපා<sup>740</sup> <sup>741</sup>පුපා<sup>742</sup> <sup>743</sup>පුපා<sup>744</sup> <sup>745</sup>පුපා<sup>746</sup> <sup>747</sup>පුපා<sup>748</sup> <sup>749</sup>පුපා<sup>750</sup> <sup>751</sup>පුපා<sup>752</sup> <sup>753</sup>පුපා<sup>754</sup> <sup>755</sup>පුපා<sup>756</sup> <sup>757</sup>පුපා<sup>758</sup> <sup>759</sup>පුපා<sup>760</sup> <sup>761</sup>පුපා<sup>762</sup> <sup>763</sup>පුපා<sup>764</sup> <sup>765</sup>පුපා<sup>766</sup> <sup>767</sup>පුපා<sup>768</sup> <sup>769</sup>පුපා<sup>770</sup> <sup>771</sup>පුපා<sup>772</sup> <sup>773</sup>පුපා<sup>774</sup> <sup>775</sup>පුපා<sup>776</sup> <sup>777</sup>පුපා<sup>778</sup> <sup>779</sup>පුපා<sup>780</sup> <sup>781</sup>පුපා<sup>782</sup> <sup>783</sup>පුපා<sup>784</sup> <sup>785</sup>පුපා<sup>786</sup> <sup>787</sup>පුපා<sup>788</sup> <sup>789</sup>පුපා<sup>790</sup> <sup>791</sup>පුපා<sup>792</sup> <sup>793</sup>පුපා<sup>794</sup> <sup>795</sup>පුපා<sup>796</sup> <sup>797</sup>පුපා<sup>798</sup> <sup>799</sup>පුපා<sup>800</sup> <sup>801</sup>පුපා<sup>802</sup> <sup>803</sup>පුපා<sup>804</sup> <sup>805</sup>පුපා<sup>806</sup> <sup>807</sup>පුපා<sup>808</sup> <sup>809</sup>පුපා<sup>810</sup> <sup>811</sup>පුපා<sup>812</sup> <sup>813</sup>පුපා<sup>814</sup> <sup>815</sup>පුපා<sup>816</sup> <sup>817</sup>පුපා<sup>818</sup> <sup>819</sup>පුපා<sup>820</sup> <sup>821</sup>පුපා<sup>822</sup> <sup>823</sup>පුපා<sup>824</sup> <sup>825</sup>පුපා<sup>826</sup> <sup>827</sup>පුපා<sup>828</sup> <sup>829</sup>පුපා<sup>830</sup> <sup>831</sup>පුපා<sup>832</sup> <sup>833</sup>පුපා<sup>834</sup> <sup>835</sup>පුපා<sup>836</sup> <sup>837</sup>පුපා<sup>838</sup> <sup>839</sup>පුපා<sup>840</sup> <sup>841</sup>පුපා<sup>842</sup> <sup>843</sup>පුපා<sup>844</sup> <sup>845</sup>පුපා<sup>846</sup> <sup>847</sup>පුපා<sup>848</sup> <sup>849</sup>පුපා<sup>850</sup> <sup>851</sup>පුපා<sup>852</sup> <sup>853</sup>පුපා<sup>854</sup> <sup>855</sup>පුපා<sup>856</sup> <sup>857</sup>පුපා<sup>858</sup> <sup>859</sup>පුපා<sup>860</sup> <sup>861</sup>පුපා<sup>862</sup> <sup>863</sup>පුපා<sup>864</sup> <sup>865</sup>පුපා<sup>866</sup> <sup>867</sup>පුපා<sup>868</sup> <sup>869</sup>පුපා<sup>870</sup> <sup>871</sup>පුපා<sup>872</sup> <sup>873</sup>පුපා<sup>874</sup> <sup>875</sup>පුපා<sup>876</sup> <sup>877</sup>පුපා<sup>878</sup> <sup>879</sup>පුපා<sup>880</sup> <sup>881</sup>පුපා<sup>882</sup> <sup>883</sup>පුපා<sup>884</sup> <sup>885</sup>පුපා<sup>886</sup> <sup>887</sup>පුපා<sup>888</sup> <sup>889</sup>පුපා<sup>890</sup> <sup>891</sup>පුපා<sup>892</sup> <sup>893</sup>පුපා<sup>894</sup> <sup>895</sup>පුපා<sup>896</sup> <sup>897</sup>පුපා<sup>898</sup> <sup>899</sup>පුපා<sup>900</sup> <sup>901</sup>පුපා<sup>902</sup> <sup>903</sup>පුපා<sup>904</sup> <sup>905</sup>පුපා<sup>906</sup> <sup>907</sup>පුපා<sup>908</sup> <sup>909</sup>පුපා<sup>910</sup> <sup>911</sup>පුපා<sup>912</sup> <sup>913</sup>පුපා<sup>914</sup> <sup>915</sup>පුපා<sup>916</sup> <sup>917</sup>පුපා<sup>918</sup> <sup>919</sup>පුපා<sup>920</sup> <sup>921</sup>පුපා<sup>922</sup> <sup>923</sup>පුපා<sup>924</sup> <sup>925</sup>පුපා<sup>926</sup> <sup>927</sup>පුපා<sup>928</sup> <sup>929</sup>පුපා<sup>930</sup> <sup>931</sup>පුපා<sup>932</sup> <sup>933</sup>පුපා<sup>934</sup> <sup>935</sup>පුපා<sup>936</sup> <sup>937</sup>පුපා<sup>938</sup> <sup>939</sup>පුපා<sup>940</sup> <sup>941</sup>පුපා<sup>942</sup> <sup>943</sup>පුපා<sup>944</sup> <sup>945</sup>පුපා<sup>946</sup> <sup>947</sup>පුපා<sup>948</sup> <sup>949</sup>පුපා<sup>950</sup> <sup>951</sup>පුපා<sup>952</sup> <sup>953</sup>පුපා<sup>954</sup> <sup>955</sup>පුපා<sup>956</sup> <sup>957</sup>පුපා<sup>958</sup> <sup>959</sup>පුපා<sup>960</sup> <sup>961</sup>පුපා<sup>962</sup> <sup>963</sup>පුපා<sup>964</sup> <sup>965</sup>පුපා<sup>966</sup> <sup>967</sup>පුපා<sup>968</sup> <sup>969</sup>පුපා<sup>970</sup> <sup>971</sup>පුපා<sup>972</sup> <sup>973</sup>පුපා<sup>974</sup> <sup>975</sup>පුපා<sup>976</sup> <sup>977</sup>පුපා<sup>978</sup> <sup>979</sup>පුපා<sup>980</sup> <sup>981</sup>පුපා<sup>982</sup> <sup>983</sup>පුපා<sup>984</sup> <sup>985</sup>පුපා<sup>986</sup> <sup>987</sup>පුපා<sup>988</sup> <sup>989</sup>පුපා<sup>990</sup> <sup>991</sup>පුපා<sup>992</sup> <sup>993</sup>පුපා<sup>994</sup> <sup>995</sup>පුපා<sup>996</sup> <sup>997</sup>පුපා<sup>998</sup> <sup>999</sup>පුපා<sup>1000</sup> <sup>1001</sup>පුපා<sup>1002</sup> <sup>1003</sup>පුපා<sup>1004</sup> <sup>1005</sup>පුපා<sup>1006</sup> <sup>1007</sup>පුපා<sup>1008</sup> <sup>1009</sup>පුපා<sup>1010</sup> <sup>1011</sup>පුපා<sup>1012</sup> <sup>1013</sup>පුපා<sup>1014</sup> <sup>1015</sup>පුපා<sup>1016</sup> <sup>1017</sup>පුපා<sup>1018</sup> <sup>1019</sup>පුපා<sup>1020</sup> <sup>1021</sup>පුපා<sup>1022</sup> <sup>1023</sup>පුපා<sup>1024</sup> <sup>1025</sup>පුපා<sup>1026</sup> <sup>1027</sup>පුපා<sup>1028</sup> <sup>1029</sup>පුපා<sup>1030</sup> <sup>1031</sup>පුපා<sup>1032</sup> <sup>1033</sup>පුපා<sup>1034</sup> <sup>1035</sup>පුපා<sup>1036</sup> <sup>1037</sup>පුපා<sup>1038</sup> <sup>1039</sup>පුපා<sup>1040</sup> <sup>1041</sup>පුපා<sup>1042</sup> <sup>1043</sup>පුපා<sup>1044</sup> <sup>1045</sup>පුපා<sup>1046</sup> <sup>1047</sup>පුපා<sup>1048</sup> <sup>1049</sup>පුපා<sup>1050</sup> <sup>1051</sup>පුපා<sup>1052</sup> <sup>1053</sup>පුපා<sup>1054</sup> <sup>1055</sup>පුපා<sup>1056</sup> <sup>1057</sup>පුපා<sup>1058</sup> <sup>1059</sup>පුපා<sup>1060</sup> <sup>1061</sup>පුපා<sup>1062</sup> <sup>1063</sup>පුපා<sup>1064</sup> <sup>1065</sup>පුපා<sup>1066</sup> <sup>1067</sup>පුපා<sup>1068</sup> <sup>1069</sup>පුපා<sup>1070</sup> <sup>1071</sup>පුපා<sup>1072</sup> <sup>1073</sup>පුපා<sup>1074</sup> <sup>1075</sup>පුපා<sup>1076</sup> <sup>1077</sup>පුපා<sup>1078</sup> <sup>1079</sup>පුපා<sup>1080</sup> <sup>1081</sup>පුපා<sup>1082</sup> <sup>1083</sup>පුපා<sup>1084</sup> <sup>1</sup>

નાલિનિ ૧ યાત્રી ગાગા જુલે પ્રતિભાપ યાત્રી ૧ જાત્રી  
 પાત્રી ગી રજાજી ગાત્રી ૧ ગી પૂર્ણ<sup>૮</sup> ગાગા ૧ જુલે યાત્રી  
 યાત્રી ૧ જાત્રી જુલે યાત્રી ગી પૂર્ણ<sup>૯</sup> ગાગા ૧ જુલે યાત્રી  
 જાત્રી જુલે ૧ જુલે પ્રતિભાપ યાત્રી ૧ જાત્રી ગી<sup>૧૦</sup> પાત્રી  
 યાત્રી ૧ ગી<sup>૧૧</sup> પૂર્ણ જાત્રી જુલે ૧ જુલે યાત્રી<sup>૧૨</sup> યાત્રી ૧ જાત્રી  
 જાત્રી યાત્રી જુલે યાત્રી ગી પૂર્ણ<sup>૧૩</sup> જાત્રી જુલે<sup>૧૪</sup> ગી રજાજી<sup>૧૫</sup> ૧ જુલે  
 યાત્રી<sup>૧૬</sup> જુલે<sup>૧૭</sup> પ્રતિભાપ યાત્રી ૧ જાત્રી ગી<sup>૧૮</sup> પાત્રી  
 ગી<sup>૧૯</sup> પૂર્ણ યાત્રી<sup>૨૦</sup> ૧ જુલે યાત્રી યાત્રી<sup>૨૧</sup> ૧ જાત્રી  
 યાત્રી જુલે યાત્રી ગી પૂર્ણ<sup>૨૨</sup> ગી રજાજી<sup>૨૩</sup> ૧ જાત્રી પૂર્ણ  
 જાત્રી યાત્રી-યાત્રી ૧ જાત્રી યાત્રી જાત્રી<sup>૨૪</sup> ૧  
 યાત્રી જાત્રી ગી પાત્રી ૧ જાત્રી યાત્રી યાત્રી<sup>૨૫</sup> જુલે  
 જુલે ગાત્રી ૧ જાત્રી ગાગા ૧ જાત્રી જાત્રી ગી<sup>૨૬</sup> જાત્રી  
 જાત્રી રજાજી જાત્રી જાત્રી જાત્રી ગાગા ૧ જાત્રી<sup>૨૭</sup> ૧  
 જાત્રી પાત્રી યાત્રી<sup>૨૮</sup> ૧

- 1) This stanza is found in the MBh. twice 12. 6759  
 (= 12.181.15 of the Chitrakāṇḍa ed. 1932 with v.l. in d: तत्फलं प्रतिपद्यते),  
 12.152 = Ind.Spr. 4447 with the v.l. in a युवा वा, d भुंक्ते जन्मनि जन्मनि.

यस्यां यस्यामवस्थायां यत्करोति शुभाशुभम् ।

तस्यां तस्यामवस्थायां तत्फलं समुपाप्नुते ॥

Ind. Spr. 5405 = MBh. 11.78<sup>b</sup>, 79<sup>a</sup>, 13.347<sup>b</sup>, 348<sup>a</sup>

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with the v.l. मुँके जन्मनि जन्मनि in cl. Also quoted  
in K.T. p. 279 st. 835.

येन येन शरीरेण यद्यत्कर्म करोति यः ।

तेन तेन शरीरेण तत्तत्फलमुपाशनुते ॥

Ind. Spr. 5535 = MBh. 11.796, 80a, 13.5716 with the  
v.l. तत्कलं समुपाश्रुते in d. Also quoted in  
KT. p. 280 st. 849.

Also compare Ind. Spr. 5635 = K.T. p. 281 st. 860.

[illegible]

2) ယ ဟုလျာ.

3-3) ഓ ധ്വനം .

4) ට ප්‍රශ්න.

୭) ABC ଉଦାହରଣ, D ଉଦାହରଣ (an effort to regularise the ୫). It is a lectio difficilior.

၆-၆) ဃ အမျှအမျှစုဖွဲ့ပေး(ဒီလိုပဲ).

7-7) All the mss. read भुक्तिं प्राप्नोति जन्मनि (without v.l.) which has been corrected to भुक्ते जन्मनि जन्मनि. भुक्ते must have been glossed in the margin as भुक्तिं प्राप्नोति which later crept into the text ousting one जन्मनि and thus giving the inferior text of our mss.

8) AB 𑀓𑀲𑀭. Further on, all mss. have sēḍēng ing - ri  
sēḍēng ing tēngah tuwuh.

၅) ဇာနည်ကလေး

10) A ଗୁଣ.

11)  $AD \parallel BC$ .

12) A C යනු කුඩා ගණකයකි.

13) B. 40.

14) BC add danda.

15) BC ଚକ୍ରାନ୍ତ , D ଚକ୍ରାନ୍ତ(ଂ) is found in D also in n.23).

16) D o ഗ്രന്ഥ.

17) D မှန်ပါ.

18)  $A \ B \ \eta'$

19) AC ග්‍රෑ , D ඒ ග්‍රෑ.

2a) A adds 1000 to 1000.

21-21) A කළු පැහැයෙන් වර්ණය වූ , B කළු පැහැයෙන් වර්ණය වූ ප්ලාස්ටික් බෝලයක්.

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22) BD ඇතුළත.

23) AC ରହୁଛି, D ରହୁଛି (ଂସ୍ତ୍ରୀ is found in D also in 11.15).

24) B) කැණුණුය , C. කැණුණුය.

25) c ගැටුණාණි.

26) A ବାୟୁକୁଣ୍ଡଳୀ.

27) A ബ്രഹ്മശൂലം.

28) A သဲ ဟွေကုရိ.

<sup>၁</sup>ဗြဟ္မာဓျကပ္ပမိဖာတိ   <sup>၂</sup>စက္ကာဂုံသု နံ<sup>၃</sup> ပွဘာယာပါ<sup>၄</sup> ၊  
ဗလောကျပ္ပမိဖာတိ<sup>၅</sup>   ဂန္ထေခါလာနာယာပါ<sup>၆</sup> ၊  
ဒီပုဂါဝိပ္ပမိဖာတိ   ကင်္ခါရ် သုသာယာပါ ၊  
စ ၁<sup>၇</sup> ကပေါ<sup>၈</sup> စာအို<sup>၉</sup> ဟူ ပြိပ် အခြောက်အငယ် "တွင်း"

[illegible]





[illegible]

ප්‍රයත්නශ්‍රීතං ත්‍රිකාණ්ඩං ත්‍රිකාණ්ඩං ,  
 පඨකාණ්ඩං ත්‍රිකාණ්ඩං පි ත්‍රිකාණ්ඩං ,  
 ථූපාණ්ඩං ත්‍රිකාණ්ඩං ත්‍රිකාණ්ඩං ,  
 යනිත්‍රිකාණ්ඩං යනිත්‍රිකාණ්ඩං

In 6 it has him kapinām for wānarāṇām,  
4 is beyond repair. Prof. Hooykaas gives  
 two serial numbers to this stanza; there should  
 be one.

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[illegible]

We may also compare the following Tibetan stanzas:

ସୁନଂ ସୁଧୃବାକାଦେ ଯେ ନିବାସ୍ତେନ ପତି ।

[illegible]

འོང་ལ་སྒྲུང་དང་འོན་པ་དག་ལེ་ག །

ཡོན་པ་རྣམས་ལ་ཚེས་གྲིས་ཅི་ཞིག་ལུ ॥

"What are wreaths of flowers to donkeys and cattle?"

"What is delicate food to quadrupeds and pigs?"

"Light to the blind or songs to the deaf?"

"Of what use is religious doctrine to fools?"

Ses. Rab. sDon. Bu 219 p. 111

ཁྱི་ཡག་རྒྱལ་ས་པའི་ཁྱི་མ་དང་།

དམུས་ཤིང་བ་ཡེ་རྟོན་མེ་དང །

म. रू. य. वे. ष. वृ. द. ८ ।

ཡུལ་པོ་རྣམས་(པ་རྫོས་མི་དགོས ॥

"Sweet scent to dogs and hogs, a light to the blind,

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meat to indigestion, instruction to foolish men, are not required."

Legs. par. bsad. pa-rin-po-chehi-gter. (Skt. सुभाषितरत्ननिधि)

130 (JASB. suppl. 1911, published in 1912, p.138)

2-2) AC ခဏ္ဍာရဗျ , B ခဏ္ဍာရဗျ , D ခဏ္ဍာရဗျ ဗျ .

3) AC ဗျဏ္ဍာဏဗျ .

4) BC ဝ ခိ .

5) A ဂဗ္ဘိရံ ဟာဂါ , BCD ဂဗ္ဘိရံ ဟာဂါ . Ratnabhi is metrically correct. By having ratnaih we get a long syllable instead of a short one.

6) ABC ခ .

7) ဝ ခဏ္ဍ .

8) AC ခဏ္ဍဗျ , BD ခဏ္ဍဗျ .

9) D om.

10) A ဗျဏ္ဍာဏဗျ .

11) A ဝ ဗျဏ္ဍ , BC ဝ ဗျဏ္ဍဗျ .

12) A ဗျဏ္ဍ (for ဗျဏ္ဍ) .

13) A ဟာဂါ for ဟာဂါ .

14) A om.

15) A ဗျဏ္ဍ (omitting umalat irikang) .

- 16) A ගහගහාන.
- 17) A B ගහන.
- 18) A ඉතා
- 19) A ම. , C පැප.
- 20) A ම.
- 21-21) A has only කුඩා
- 22) A කි.
- 23) A පැප , C පැප.
- 24) D කි.
- 25) A C පැප , D පැප.
- 26) A ඉතා.
- 27) A කුඩා.
- 28) A ම.
- 29) D ම.
- 30) B ගහන.
- 31) B C පැප.
- 32) A C පැප.
- 33) A C පැප , B පැප.
- 34) C කි.
- 35) A D කුඩා.
- 36) A පැප.

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37) D ઇતિ .

38) B D સ્પર્શાણી .

39) A જાણીયાણી .

40) બ બાજીયાણી .

41) B ઊંચી , C D ઊંચી . Compare the Jain usage of  
તિર્યક signifying the entire organic world including plants (MH).

42) A B C પિપિલિકા , D પિપિલિકા .

43) A B બંને મુલ્ય .

44) A C ભાગ્યવાન , B ભાગ્યવાન .

45) The word mahārorawa is given by ONW. from Kawi-corkonden, verzameld door J.L.A. Brandes, uitgegeven door N.J. Krom (VRG. LX). For a detailed note see Prof. Gonda, Agastya-parwa, BKI. deel 92 (1935), p. 403. It occurs in the Agastya-parwa 352. 11, 380. 12, 17.

46-46) A B ઇન્દ્રાગિરિયાણી . The word mahāniraya is new to ONW. and KBW. It occurs in Agastya-parwa, BKI. deel 90 (1933), 354. 31 on which Prof. Gonda gives a detailed note [BKI deel 92 (1935) 408].

47) B ની .

48) A C ના . Here niraya is correctly rendered, but see Prof. Gonda, Skt. in Indonesia p. 402.

49) Ac ଧିକ୍ରମୁଖର .

56) AC ම. , B තුඩු.

51) B C D ନିମ୍ନ .

<sup>1</sup>လှေကားကြီးကြီး <sup>2</sup>ကုန်းကြီးကြီး <sup>3</sup>ကုန်းကြီးကြီး

၇၆၇၄<sup>၄</sup> ကဋိ<sup>၅</sup> ကာကဏ္ဍာ လာက<sup>၆</sup> ၊

ကလေးပြဿနာများနှင့် ဆက်သွယ်မှုများ

සුභ්‍රාතේ නිසා විප්ලවයාගේ " තුන "

[illegible]

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[illegible]



મુદ્રા ૧ ની એ ચુલ્લ ચળવળ ॥

1) With this stanza compare:

સ્વર્ગચ્યુતાનામિહ જીવલોકે ચત્વારિ નિત્યં હૃદયે વસન્તિ ।

વાનપ્રસન્નો મધુરા ચ વાણી દેવાર્ચનં સદુરુસૈવનં ચ ॥

Subhāṣitāvali 142 = Ind.Spr. 7315; Vṛddha Cāṇakya

7.16 has the v.l.: a સ્થિતાનાં for ચ્યુતાનાં, b ચત્વારિ

ચિહ્નાનિ વસન્તિ દેહે, c બ્રાહ્મણતર્પણં ચ (Ind.Spr. ibid.);

Subhāṣite-ratna-bhāṇḍāgāra 3.858 p.173 (quoting

from Vṛddha Cāṇakya 7.16) has the v.l.: a ભૂમિલોકે,

b ચત્વારિ ચિહ્નાનિ વસન્તિ દેહે, c સુવર્ચનં બ્રાહ્મણ-  
તર્પણં ચ .

2) ω ૦ છુ.

3) ABC ગર્ભાધાનપત્રા, D ગર્ભાધાનપત્રા. Our restoration is tentative: the meaning of અવદ્ય is highly problematical in this context. In the OJ. comm. it is left unexplained.

4) A C નાનપત્ર, B નાનપત્ર.

5) A ગર્ભી, BD ગર્ભી, C ગર્ભી. In the OJ. comm. there is bhakti in all mss. and not rakti.

6) ω વ્યર્થ.

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- 7) It is not found in ONW. and KSW.
- 8) B භ්‍යුද්‍යුක්ඛි , D ඉද්‍යා.
- 9) The word dhermabuddhi is new to ONW. and KSW.
- 10) C ඉද්‍යා.
- 11) D චෙතසා.
- 12) A B හි , D හි .
- 13) AC කායානි , BD කායානි.
- 14) A පමනිකි.
- 15) A කප්පා.
- 16-16) B පඤ්චානි හි , D භානිපානි.
- 17) A භානිපා , C භානිපා.
- 18) D කප්පා.
- 19) D පුත්ත.
- 20) AC හිතකුප්පි , D ඉතකුප්පි.
- 21) B චිත්ත.
- 22) Ngastuti is the later form of angastuti.
- 23) A කප්පා , B කප්පාපුත්ත , C කප්පාපුත්ත , D කප්පාපුත්ත.
- 24) A පිඤ්ඤ , BCD පිඤ්ඤ.
- 25) A පඤ්චානිපානි , BC පඤ්චානිපානි , D පඤ්චානිපානි.
- 26) ABC භික්ඛානි , D භික්ඛානි.

- 27-27) A ප්‍රකාශන , D ප්‍රකාශන .
- 28) A නිගමනප්‍රකාශන . The word āgamapramāṇa is not given in ONW.
- 29) A නිගමන . Samangkā is given by ONW.
- 30) AC නිගමන .
- 31) A නිගමන .
- 32) ABC නිගමන .
- 33) B ධා , C ධා
- 34) D ධා (sandhi-form because of the ensuing d of danda) .
- 35-35) B නිගමන , C නිගමන .
- 36) D නිගමන . See Prof. Gonda , Skt. in Indonesia , pp. 230, 233 for the orthography .
- 37) A on. 10.
- 38) D නිගමන
- 39) Cf. st. 10.
- 40) A ප්‍රකාශන .
- 41) ABC නිගමන .
- 42) D නිගමන .
- 43) Not in ONW.
- 44) AC නිගමන , BD නිගමන .
- 45) ධා නිගමන . It is new to ONW. , but is given by KBW.I.127.

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46-46) ဝ ဂုဏ်ပဿ ကိစ္ဆိ (B<sup>၁၂၇</sup>~).

47) The word is new to ONW. and KBW.

48) A ဟုပ္ပန္နိ.

49) The word is new to ONW. and KBW.

50) A C om. ဖာ.

51) ABC ကိစ္ဆိယူ , D ကိစ္ဆိယူ . In ONW. only the form dharমেষ্টা (ধর্মেষ্টা) is quoted, on which see Prof. Gonda, Skt. in Indonesia, p. 240. The form given in our text is noteworthy (also see KBW. II. 426 where dhammista is given).

52) D မှီ.

<sup>1</sup>ပုပ္ဖန္န-<sup>2</sup>ပုပ္ဖိ ပုပ္ဖိ<sup>2</sup> ,  
<sup>3</sup>ကုက္ကန္တိ<sup>3</sup> သဗ္ဗာဏ<sup>4</sup> ဘာဒ<sup>5</sup> ,  
ဂဟယန္တု လောကု<sup>6</sup> ,  
ဗျူဟပိမ္ဘိ<sup>7</sup> ပြိပိပမာ<sup>7</sup> « ကူပ »

အပိကတ္တံ ၊ ကုန္တံ ပွဲ ခါးကွဲ အဗ္ဗန္တိ ကိစ္ဆိ ဟောသိ<sup>၈</sup> မှီ  
ဗျူ ၊ လောကု ပြိပိ<sup>၉</sup> ၊ ပျံ အဗ္ဗာဏ ဂဟယ ၊ ပျံ မိက္ခဟယ<sup>၉</sup> ကိ  
လောကု ၊ ဂဟယ ဂဟယန္တု<sup>10</sup> ကတ္တံ ၊ [၇] ဟာသိ မှီ သဗ္ဗာ ၊ ဖာသိ ဟာသိ  
ပမာသိ ၊ ဂဟယ လောကု ကတ္တံ ၊ ပိမ္ဘာသဗ္ဗာ မိက္ခာ ကောသလဗ္ဗာ ၊

[illegible]

1) This is found with slight variations:

सुवर्णपुष्पां पृथिवीं चिन्वन्ति पुरुषास्त्रयः ।

शूरश्च कृतविद्यश्च यश्च जानाति सेविष्य ॥

MBh. 5. 1255, Kuvalayānanda = Ind. Spr. 7133;

Subhāṣita-retna-bhāṇḍāgāra 3. 254 p. 148; Cānakya-

rājanīti-śāstra 8.74 p.57;      Pañcatantra 1.46

p. 14 with v.l. : a b सुवर्णपुष्पितां पृथ्वीं विचिन्वन्ति

त्रयो जनाः (also नरास्त्रयः Ind. Spr. 7133), quoted in

Apte S.V. सुवर्ण.

2-2)  $ACD \sim$  ပျဏ်းမှန်မီ ,  $B \sim$  ပျဏ်းမှန်မီ .

3)  $ACD$   $\triangle$  ഉള്ളതാണ്,  $B$   $\triangle$  ഉള്ളതാണ്.

4) A D ചിത്ര്യം , B C ചിത്ര്യം .

5) ယ ကာကွယ် .

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6) 𑀮 𑀭𑀸𑀓𑀲𑀺.

7) ACD 𑀧𑀸𑀓𑀲𑀺𑀲𑀺, B 𑀭𑀸𑀓𑀲𑀺. Note the '𑀲' instead of '𑀮'.

8) hēmās occurs in R. 2.37(ONW.)

9) AC 𑀧𑀸 𑀮𑀸𑀓𑀲𑀺.

10) ABC 𑀭𑀸𑀓𑀲𑀺. Upāyājñā not in ONW.

11) AC 𑀮𑀸𑀓𑀲𑀺.

12-12) D 𑀭𑀸𑀓𑀲𑀺.

13) AC 𑀮𑀸𑀓𑀲𑀺𑀲𑀺 (note the short-ā), BD 𑀮𑀸𑀓𑀲𑀺𑀲𑀺. Kṛtawidya is new to ONW.

14) ABC 𑀮𑀸𑀓𑀲𑀺𑀲𑀺, D 𑀭𑀸𑀓𑀲𑀺.

15) AC 𑀮𑀸𑀓𑀲𑀺.

16) C 𑀮𑀸.

17) A 𑀮𑀸.

18) ACD 𑀮𑀸𑀓𑀲𑀺𑀲𑀺, B 𑀭𑀸𑀓𑀲𑀺. Note '𑀲' for '𑀮'. ONW. gives only the 𑀲 form, in the sense of "vriendelijk toespreekend, vriend, minzaam". Our text clearly assigns to it the romantic meaning of a "gallant". Compare st. 19 above.

19) B 𑀮𑀸𑀓𑀲𑀺𑀲𑀺.

20) ABC 𑀮𑀸𑀓𑀲𑀺. The word punyahadharma is new to ONW.

21) A 𑀮𑀸𑀓𑀲𑀺.

<sup>1</sup>ဟဟနိ ကပ္ပဟဗ္ဗာနိ<sup>2</sup> ၊  
 ပဗ္ဗာနိ<sup>3</sup> ပုဂ္ဂိုလ်<sup>4</sup> ၊  
 ဣဒါဗ္ဗာနိ ကပ္ပဟဗ္ဗာနိ<sup>5</sup> ၊  
 န ဗုဒ္ဓဟဗ္ဗာ<sup>6</sup> ပိဗ္ဗာနိ<sup>7</sup> ။ ဣဒါဗ္ဗာနိ

[illegible]

- 1) This stanza will have to be reconstructed when new mss.-testimony is forthcoming.
- 2) ABC = 𐌲𐌹𐌶𐌰, D = 𐌲𐌹𐌶𐌰
- 3) A 𐌲𐌹𐌶𐌰𐌲𐌰, B 𐌲𐌹𐌶𐌰𐌲𐌰, C 𐌲𐌹𐌶𐌰𐌲𐌰, D 𐌲𐌹𐌶𐌰𐌲𐌰.
- 4) A 𐌲𐌹𐌶𐌰.

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5) A B ကျမ်းတော် , C ကျမ်းတော် ,

6) A ဂျာနယ် , B C D ဂျာနယ် .

7) A B C စာအုပ်အုပ် , D စာအုပ် .

8-8) A ကဏ္ဍခေါ် ဟုလည်းပါသည် , B D ကဏ္ဍခေါ်ဟုလည်းပါသည် , C ကဏ္ဍခေါ်ဟုလည်းပါသည် .

9) Juyneboll translates wāda simply as 'speaking, word' (sprekend , woord), but mawāda as kijven , schelden? 'to quarrel, scold?' The latter meaning is closer to that given in our text. Compare Skt. vāda 'discussion, controversy, dispute, contest, quarrel' (MW.).

10) D ကျမ်း .

11) ω « (double danda).

12) Not in ONW.

13) A ယခု (once only). Note the termination of wacana has been dropped.

14) D စာအုပ် . In Skt. vacanīya has the sense of 'reproach, censure, blame' (Kālid., Uttarar. - MW.).

15) The word is new to ONW.

16) A C စာအုပ် .

17) ω ဟုလည်းပါသည် .

18) A C om.





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၂၂၂<sup>၂၂</sup> ၊ ၵၢၵ်းၵၢၵ်းၵၢၵ်း<sup>၂၃</sup> ၊ ၵၢၵ်းၵၢၵ်းၵၢၵ်း<sup>၂၄</sup> ၊ ၵၢၵ်း<sup>၂၅</sup> ပွဲ ၵၢၵ်း  
 ၵၢၵ်း ၊ ၵၢၵ်း<sup>၂၆</sup> ပွဲ ၵၢၵ်းၵၢၵ်း ၊ ၵၢၵ်း<sup>၂၇</sup> ပွဲ ၵၢၵ်းၵၢၵ်း<sup>၂၈</sup> ၊  
 ၵၢၵ်းၵၢၵ်းၵၢၵ်း<sup>၂၉</sup> ပွဲ ၵၢၵ်းၵၢၵ်း ၊ ၵၢၵ်းၵၢၵ်း<sup>၃၀</sup> ပွဲ ၵၢၵ်းၵၢၵ်း<sup>၃၁</sup>  
 ပွဲ ၵၢၵ်းၵၢၵ်း<sup>၃၂</sup> ၊ ၵၢၵ်း ၵၢၵ်း ၵၢၵ်း ၵၢၵ်း ၊ ၵၢၵ်းၵၢၵ်း ၵၢၵ်း ၵၢၵ်း  
 ပွဲ ၵၢၵ်း<sup>၃၃</sup> ၊ ၵၢၵ်းၵၢၵ်း<sup>၃၄</sup> ၵၢၵ်း<sup>၃၅</sup> ၵၢၵ်း<sup>၃၆</sup> ၊ ၵၢၵ်း<sup>၃၇</sup>  
 ၵၢၵ်း<sup>၃၈</sup> ၵၢၵ်း<sup>၃၉</sup> ၵၢၵ်း<sup>၄၀</sup> ၵၢၵ်း<sup>၄၁</sup> ၵၢၵ်း<sup>၄၂</sup> ၵၢၵ်း<sup>၄၃</sup> ၵၢၵ်း<sup>၄၄</sup> ၵၢၵ်း<sup>၄၅</sup> ၵၢၵ်း<sup>၄၆</sup> ၵၢၵ်း<sup>၄၇</sup> ၵၢၵ်း<sup>၄၈</sup> ၵၢၵ်း<sup>၄၉</sup> ၵၢၵ်း<sup>၅၀</sup> ၵၢၵ်း<sup>၅၁</sup> ၵၢၵ်း<sup>၅၂</sup> ၵၢၵ်း<sup>၅၃</sup> ၵၢၵ်း<sup>၅၄</sup> ၵၢၵ်း<sup>၅၅</sup> ၵၢၵ်း<sup>၅၆</sup> ၵၢၵ်း<sup>၅၇</sup> ၵၢၵ်း<sup>၅၈</sup> ၵၢၵ်း<sup>၅၉</sup> ၵၢၵ်း<sup>၆၀</sup> ၵၢၵ်း<sup>၆၁</sup> ၵၢၵ်း<sup>၆၂</sup> ၵၢၵ်း<sup>၆၃</sup> ၵၢၵ်း<sup>၆၄</sup> ၵၢၵ်း<sup>၆၅</sup> ၵၢၵ်း<sup>၆၆</sup> ၵၢၵ်း<sup>၆၇</sup> ၵၢၵ်း<sup>၆၈</sup> ၵၢၵ်း<sup>၆၉</sup> ၵၢၵ်း<sup>၇၀</sup> ၵၢၵ်း<sup>၇၁</sup> ၵၢၵ်း<sup>၇၂</sup> ၵၢၵ်း<sup>၇၃</sup> ၵၢၵ်း<sup>၇၄</sup> ၵၢၵ်း<sup>၇၅</sup> ၵၢၵ်း<sup>၇၆</sup> ၵၢၵ်း<sup>၇၇</sup> ၵၢၵ်း<sup>၇၈</sup> ၵၢၵ်း<sup>၇၉</sup> ၵၢၵ်း<sup>၈၀</sup> ၵၢၵ်း<sup>၈၁</sup> ၵၢၵ်း<sup>၈၂</sup> ၵၢၵ်း<sup>၈၃</sup> ၵၢၵ်း<sup>၈၄</sup> ၵၢၵ်း<sup>၈၅</sup> ၵၢၵ်း<sup>၈၆</sup> ၵၢၵ်း<sup>၈၇</sup> ၵၢၵ်း<sup>၈၈</sup> ၵၢၵ်း<sup>၈၉</sup> ၵၢၵ်း<sup>၉၀</sup> ၵၢၵ်း<sup>၉၁</sup> ၵၢၵ်း<sup>၉၂</sup> ၵၢၵ်း<sup>၉၃</sup> ၵၢၵ်း<sup>၉၄</sup> ၵၢၵ်း<sup>၉၅</sup> ၵၢၵ်း<sup>၉၆</sup> ၵၢၵ်း<sup>၉၇</sup> ၵၢၵ်း<sup>၉၈</sup> ၵၢၵ်း<sup>၉၉</sup> ၵၢၵ်း<sup>၁၀၀</sup>

၁) This stanza is quoted from Vāḍḍha-Cāṇakya 75 in Ind. Spr. 7530 with variation in ḍ : तस्माच्च कृतनाशनम्. Subhāṣita-  
 ratna-bhāṇḍogāra 3. 202 p.157 has the ḍ as : तस्माच्च कृतनाशनम्.  
 Cāṇakya-rajanīti-śāstra 2.11 p.7 has the v.l.: अनुगत which  
 seems to be a scribal error for अत्युगत, ḍ सर्वथा परुषाद्वरम्.

In the OJ. work Nitisāstra 15.8-9 p.78 we have the  
 following "misformed" version:

နိဗ္ဗာန် နာမဝိပဿိတံ ဣတိ ဘိဗ္ဗု-၇၃၈ ၊  
 ဟော၍ ဂစ္ဆေတိ ဂစ္ဆေ ဟူ၍တော၍ ပု ဟူ၍တော၍ ဟူ၍  
 ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ၊  
 ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ၊  
 ဘိဗ္ဗု ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ၊  
 ဘိဗ္ဗု ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ဟူ၍ ၊

ယဉ်ကျေး ချမ်းသာ ကျန်းမာ ရှိစေ ဖို့ အကုန်အကျ  
 ရယူကာ ကံအိုးကို ပိုမိုလုပ်ကိုင် အကုန်အကျ မှီခိုပါ။ ။

2) ဝ ဖြစ်ပါသည်။

3) A နှစ်ဆယ်နှစ်၊ B နှစ်ဆယ်နှစ်၊ D နှစ်ဆယ်နှစ်။

4) A နှစ်ဆယ်နှစ်။

5) ဝ နှစ်ဆယ်နှစ်။

6) ဝ နှစ်ဆယ်နှစ်။

7) ABC ဝ ဖြစ်ပါသည်။ Note awisesa = awisesajña : this difficult semantic equivalence has been the cause of many v.l. in this quarter (see n.1). This meaning of အိန္ဒြိယ is new to MW.

8) A နှစ်ဆယ်နှစ်

9) C နှစ်ဆယ်နှစ်

10) D ဝ ဖြစ်ပါသည်။

11) A နှစ်ဆယ်နှစ်၊ D နှစ်ဆယ်နှစ်။

12) The word is not found in ONW.

13) D နှစ်ဆယ်နှစ်။

14-14) D ဝ ဖြစ်ပါသည်။ (omitting ၁၅)။

15) ABC ဝ ဖြစ်ပါသည်။

16) The word is new to ONW.

17) Kulīnajanma is quoted from R.2.50 by ONW.

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18) This word is new to ONH., which quotes adhahjanma.

19) AC ရယာဏာဂ္ဂ(င)ဏါ.

20) D om.

21) A အာဟာရိ , D အာဟာရိ.

22) ယ ရဟာရိ.

23) C အာရိပ္ပတိ.

24) A ဟာရိ , D ဟာရိ (cf. hangun which in the form hangun-hangun means 'ferocious, with fits of temper, furious').

25) D ဝိ.

26) C ဝိ.

27) D ပ.

28) B ဝိ , C အာရိပ္ပတိ , D ဝိ.

29) D အာရိပ္ပတိ.

30-30) AC ရှိ၏.

31) ယ ရဟာရိ.

က ယဟာရိ<sup>1</sup> က အာဟာရိ<sup>2</sup> ,  
က<sup>3</sup> ဟာရိ<sup>4</sup> <sup>5</sup>က သိ သာဟာရိ<sup>6</sup> ,  
က သာဟာရိ<sup>7</sup> ,  
<sup>8</sup>ဟာရိ ဟာရိ သာဟာရိ<sup>8</sup> « ဝိ »





7) ට ප්‍රශ්න

8-8) A C ප්‍රාප්ති (ප්‍රාප්ති) ප්‍රතිපත්ති ප්‍රතිපත්ති , B D ප්‍රාප්ති ප්‍රතිපත්ති ප්‍රතිපත්ති . The emendation is tentative .

9) D පිටපත .

10-10) ට ගිණිල්ල

11) D ප්‍රතිපත්ති .

12) A ප්‍රතිපත්ති , B ප්‍රතිපත්ති , D ප්‍රතිපත්ති .

13-13) ABC ප්‍රතිපත්ති

14) D පි .

15) AB ප්‍රතිපත්ති .

16) B D ප්‍රතිපත්ති .

17) ABC ප්‍රතිපත්ති , D ප්‍රතිපත්ති .

18) D පි .

19) AC ප්‍රතිපත්ති , B ප්‍රතිපත්ති , D ප්‍රතිපත්ති . This word is new to ONW.

20) C adds danda .

21) D ප්‍රාප්ති .

22) AB ප්‍රතිපත්ති , D ප්‍රතිපත්ති .

23) D ප්‍රාප්ති .

24-24) ABC ප්‍රතිපත්ති .

25) ABC ප්‍රතිපත්ති .

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26-26) D om.

27) A B ଧରା , C ଧରା.

28-28) B ଧରା , D ଆତ୍ମା ଧରା .

29) B C D ମନସ୍ତତ୍ତ୍ୱ.

30) D ମନସ୍ତତ୍ତ୍ୱ.

31-31) D ମନସ୍ତତ୍ତ୍ୱ.

32-32) A B C ମନସ୍ତତ୍ତ୍ୱ .

33) A B ଆତ୍ମା , D ଆତ୍ମା.

34) In Skt. the word kṣetra which basically means 'land, soil' is also used for 'the body' considered as the field of the indwelling soul (Yājñ. 3.178, Kumārasambhava 6.77-MW.) The Bhagavadgītā 13.1<sup>ab</sup> also clearly says : इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते .

35) D ଧର୍ମସ୍ତତ୍ତ୍ୱ.

36) B C D om.

37) B D ମନସ୍ତତ୍ତ୍ୱ .

38) A om.

39) The śadvarga are the six inner foes or faults of men:

kāma, krodha, lobha, haṣa, māna, and mada . The compound occurs also with ari, ripu, or śatru prefixed e.g. ari-śad-varga (MW.). Hitopadeśa 1.35 (KBH. III 158) enumerates



nidrā, tandrā, bhaya, krodha, ālasya, dirghasūtrata. The Agastyparuwa 370.12, 13 differs: bhaya, alasa, nidrā, īṣṇā, madana, dwesa. Also see KBW. III. 158 s.v. śadriṣu, śadwargga, Agastyparuwa (BKI. 92 [1933]) p. 427 note.

40) C ဗျူဟ.

41) B ဂါယတြီ, D ဂါယတြီ.

42) D ကာမဗျူဟ

43-43) AC om.

44) ω ဗျူဟ.

45) ABC အဗျူဟ.

46) C ဗျူဟ.

47) The KBW. III. 148 includes in śadriṣu the following: mūṣka, dr̥m̐ba, lobha, tanah, tan ar̥psor, and prawāda (Cantakaparuwa 226).

48) AC ဂါယတြီ.

49) D ဝိသုဒ္ဓိ.

50) D has only ဗျူဟ om. ဒု.

51) AC ဗျူဟ.



9) The form pamarayādān is new to ONW., and KBW.

10) ABC ဝဇ္ဇာ, D ဝဇ္ဇာ, ရဟာယာန.

<sup>1</sup>သုကသုဇာ<sup>2</sup> ချဉ်းမာယာ<sup>3</sup> ၊  
 ပြာဏဗျူ ချဉ်းမာယာ<sup>4</sup> ၊  
<sup>5</sup>မာယာယာ<sup>6</sup> သံ ပရိက္ခရာ<sup>7</sup> ၊  
 သာဓကဗျူ ပရိက္ခရာ<sup>8</sup> ၊ ဇေတု။

ခာယိကဗျူ ၊ ဇေတု သံဓကဗျူ သာဓကဗျူ သံ ခာယိက ဝဇ္ဇာ<sup>9</sup>  
 ရဟာယာ<sup>10</sup> ၊ ချဉ်းမာယာ<sup>11</sup> ၊ သုကသုဇာ<sup>12</sup> ကဗျူ ပြာဏဗျူ<sup>13</sup> ၊  
 ကဗျူ ပြာဏဗျူ<sup>14</sup> ၊ ပြာဏဗျူ ကဗျူ ပြာဏဗျူ<sup>15</sup> ၊  
 ကဗျူ ပြာဏဗျူ<sup>16</sup> ၊ မာယာယာ<sup>17</sup> ကဗျူ ပြာဏဗျူ<sup>18</sup> ၊  
 သံ ခာယိက ၊ ဇေတု သံဓကဗျူ သာဓကဗျူ ကဗျူ ၊  
 ပရိက္ခရာ ဝဇ္ဇာ<sup>19</sup> ၊ ပြာဏဗျူ ၊ သာဓကဗျူ<sup>20</sup> ကာယာယာ<sup>21</sup>၊  
 သံ သံ ဗျူကဗျူ<sup>22</sup> ၊

1) The five cāṇḍālas are enumerated in identical terms  
 in the KBW. I. 67 & v. antyeja: ခာယိက သံ ဇေတု သံဓကဗျူ သာဓကဗျူ  
 သံ ကဗျူ ၊ ပြာဏဗျူ သုကသုဇာ က ချဉ်းမာယာ ၊  
 ပြာဏဗျူ ချဉ်းမာယာ ၊ ပြာဏဗျူ ကဗျူ ပြာဏဗျူ<sup>13</sup> ၊  
 ကဗျူ ပြာဏဗျူ<sup>14</sup> ၊ မာယာယာ ကဗျူ ပြာဏဗျူ<sup>15</sup> ၊

The Śāringadhara Paddhati, pātaka-vivṛti 8 (Ind. Spr. 35), and the Subhāṣitāvalī 2991 p. 496 enumerate the five cāṇḍālas in an entirely different way:

9nd. Spr. 7550 (Nitisastra in Telugu characters 21) has

For further details, see n.1 on the identical stanza

29 supra.

2) A අගභූ, B අගභූ, C අගභූ.

3) භූ.

4-4) භූ. The KBW. I. 67 s.v. antya has the correct form dhātudagdhā.

5) භූ.

6) භූ.

7) A B D භූ, C භූ.

8-8) B භූ.

9) C භූ.

10) භූ.

11) Stanza 29 translates surāsut differently: adol sajōng.

12) භූ (for භූ), against kṛmidāha in its skt. stanza, as well as in the Wratīśāsana (skt. śloka). KBW. I. 67 s.v. antya too has kṛmidāha. Kṛmidāha or kṛmidagdhā are both new to MW.

13) D ගුහ්‍ය. The translation of prāṇaghna is the same in st. 29.

14) A B C ගුහ්‍ය.

15) B ගුහ්‍ය, C ගුහ්‍ය. The translation in st. 29 is adol dyun.

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- 16) AC യന്ത്രങ്ങൾ , B യന്ത്രം.
- 17) The translation in st. 29 is the same.
- 18) A യന്ത്രം , BC യന്ത്രം , D യന്ത്രം.
- 19) ധനാധിപതി.
- 20) D യന്ത്രം.

၁။ ပုဏ္ဏား<sup>၁</sup> ကာကွယ်သူများ<sup>၂</sup> ၊  
ဗျာဓိသတ်များ<sup>၃</sup> ကဲ့သို့<sup>၄</sup> ၊  
ကား<sup>၅</sup> ၇၄၀ ပီ သာသနာ<sup>၆</sup> ၊  
သိပ္ပံသတ်များ<sup>၇</sup> ကဲ့သို့<sup>၈</sup> ၊ ၆၆ ၊

[illegible]

1) The *Vṛddha-Cāṇakya* 6.2 (Ind. Spr. 3850) has:

पक्षिणां काकश्चाण्डालः पशूनां यैव कुकुरः ।

मुनीनां कौपी चाण्डालः सर्वचाण्डालनिन्दितः ॥

Böhtlingk has made the following emendations कौपी चा° for कौपश्चाण्डालः and कौपश्चा° in ८, and निन्दितः for निन्दकः. The advisability of the emendation in ८ is certain, and indeed it would be better to read सर्वचाण्डालो निन्दकः which will give us an ascending climax, and thus a śloka exhibiting a finer literary sensibility.

The Subhāṣita-ratna-bhāṇḍagāra 3.286 p.159 has an identical śloka:

चाण्डालः पक्षिणां काकः पशूनां चैव कुकुरः ।

कौपी मुनीनां चाण्डालश्चाण्डालः सर्वनिन्दकः ॥

The Nṛtiśāstra I.8 p.25 has the undernoted parallel:

ਯਕੀ ਜੀ ਯਕੀਸ਼ੀ ਭੀਕੁਧੁ ਕਾਕਾ ਯੀਕਾਗਕੀ ਯਾਯਕੁਧੁਕੇ ਅਧਾਯ ॥  
ਜੀ ਯੋਯਾਧੁਯਾ ਯੋਯਾਧੁਕਾਕਾ ਯੀਕਾਗਕੀ ਭੁਧੁਧੁਕੇ ਅਧਾਯ ॥  
ਜੀ ਯੁਧੁਧੁਕੀ ਭੀਕੁਧੁ ਅਧਾਯ ਯੀ ਯਕਾਯੋਯਾਕਾ ਯੀਯੋਕੀ ਕਾਯਾਧਾ ॥  
ਜੀ ਯੁਧੁਧੁਕੀ ਯੀਕਾਧਾਧੁਕੇ ਕਾਕਾ ਯਾਧੁਕੇ ਭੀ ਅਧਾਯ ਯੁਧੁਧੁਕੀ ॥

Nawaruci p.77 quotes the Skt. śloka in a very corrupt form which can now be restored on the basis of our text.

The OJ. comm. herein is as follows: ਭੀਕੁਧੁ ॥ ਯਕੀ ਧੁਧੁਕੀ  
ਯਕਾਧੁਕੀ ਕਾਕੀ ਯਕਾਧੁਕੀ ॥ ਯਕਾਧੁਕੀ ਕੀ ਧੁਧੁਕੀ ॥ ਯਕੀ ਧੁਧੁਕੀ  
ਯਕਾਧੁਕੀ ਕਾਕੀ ਧੁਧੁਕੀ ॥ ਯਕਾਧੁਕੀ ਕੀ ਧੁਧੁਕੀ ॥ ਯਕਾਧੁਕੀ ਕੀ ਧੁਧੁਕੀ

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පාසුරු රතු කිරි බිත්ති , රැකු නාස්තිය රතු පාසුරු  
කිරි බිත්ති බිත්ති වැඩෙන බිත්ති වැඩෙන , රැකු නාස්තිය බිත්ති  
පාසුරු වැඩෙන බිත්ති රතු කිරි බිත්ති .

2) B පාසුරු .

3) ABC කැපීම , D කැපීම .

4) C පාසුරු .

5) C පාසුරු .

6) AC කැපීම , BD කැපීම .

7-7) C පාසුරු .

8) C පාසුරු .

9) AB කැපීම , C කැපීම .

10) A කැපීම , BC කැපීම .

11) C පාසුරු .

12) ABC කැපීම .

13) A කැපීම , BC කැපීම .

<sup>1</sup>පාසුරු<sup>2</sup> වැඩෙන බිත්ති<sup>3</sup> ,

රැකු රැකු<sup>4</sup> පාසුරු<sup>5</sup> ,

පාසුරු<sup>6</sup> කැපීම<sup>7</sup> ,

වැඩෙන<sup>8</sup> රැකු<sup>9</sup> කැපීම<sup>10</sup> .



කපිතමු , යති ගත ප්‍ර ජයවෙදු පපති ප්‍ර  
 තිද , තිදග තිත තභ්‍රපතති තුදි තුදු තිද , තුදු  
 යතිවෙදු පපති ප්‍ර නාය , තභ්‍රපතති තුදි නාය ,  
 තුදුපතති<sup>10</sup> , තුදුපති තිතතගති ප්‍ර තිති , තතති<sup>11</sup>  
 ති තතති<sup>12</sup> , තු ති තිති<sup>13</sup> , තු ති තිති , තු ති ති තු  
 තු , තු ති ති<sup>14</sup> , තු ති ති ති , තු ති ති<sup>15</sup> , ති<sup>16</sup> ති පතිගති  
 තු ති<sup>17</sup> , තු ති ති<sup>18</sup> ගති ගති තු තු තු ,  
 තති<sup>19</sup> ගති ති පතිගති , තති තු තු තු<sup>20</sup> ති තු  
 තු , තති ති තති ගති ති ති ති , තති තති ගති  
 ති<sup>21</sup> ති පති , ති තු , තු තු තු<sup>22</sup> , ති ති ති<sup>23</sup>  
 තු තු ගති පති ති තති ගති , තති තු තු තු ,  
 තු තු<sup>24</sup> ගති තු තු පති , ති තු තු ගති තු<sup>25</sup>  
 තති<sup>26</sup> තු තු පති ති පති , ති තති තති ගති  
 ති තති , තති ගති , තු<sup>27</sup> , තු<sup>28</sup> තු ගති  
 තු , තු තු<sup>29</sup> ගති තති තු , තු තු තු<sup>30</sup>  
 පති , තු තු<sup>31</sup> ගති තති , තු තු තු ති ති තු ,  
 තු තු<sup>32</sup> පති තු<sup>33</sup> , තු තු තු<sup>34</sup> , තු<sup>35</sup> තු ,  
 තු තු තු තු තු තු , තු<sup>36</sup> තු තු තු ,  
 තු තු පති , තු<sup>37</sup> තු තති ගති<sup>38</sup> ති තු , තු තු  
 තු ගති<sup>39</sup> තු තු තු , තු තු තු තු තු<sup>40</sup> , තු  
 තු තු ගති තු , තු තු තු තු<sup>41</sup> තු පති , තු තු තු

୧. ଶ୍ରୀକୃଷ୍ଣ<sup>୪୨</sup> , ଶ୍ରୀକୃଷ୍ଣ<sup>୪୩</sup> ଓ ଶ୍ରୀକୃଷ୍ଣ<sup>୪୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୪୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୪୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୪୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୪୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୪୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୦</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୧</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୨</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୩</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୫୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୦</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୧</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୨</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୩</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୬୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୦</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୧</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୨</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୩</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୭୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୦</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୧</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୨</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୩</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୮୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୦</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୧</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୨</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୩</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୪</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୫</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୬</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୭</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୮</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୯୯</sup> ଶ୍ରୀକୃଷ୍ଣ<sup>୧୦୦</sup>

गवाशिवाक्यानि स वक्ति नित्यम्  
अहं मुनीनां वचनानि वक्ष्या ।  
प्रत्यक्षमेतद् भवतैव दृष्टम्  
संस्सर्गजा दोष- गुणा भवन्ति ॥

गवाशनानां स ऋणोति  
वाक्यमहं हि राजन्वचनं मुनीनाम् ।  
न चास्य दोषो न च मद्-  
गुणो वा संसर्गजा दोषगुणा भवन्ति

माताप्येका पिताप्येको मम तस्य च पक्षिणः ।  
अहं मुनिभिरानीतः स चर्मातो गवाशनैः ॥  
अहं मुनीनां वचनं शृणोमि गवाशनानां स वचः शृणोति ।  
न तस्य दोषा न गुणा ममापि संसर्गजा दोषगुणा भवन्ति ॥

Ind. Spr. 4794-5 = Subhāṣitāvali 199, 256. In the  
second śloka Subhāṣ. reads:

गवाशनानां स गिरः शृणोति  
अहं च राजन् मुनिपुङ्गवानाम् ।  
प्रत्यक्षमेतद्भवतापि दृष्टं  
संसर्गजा दोषगुणा भवन्ति ॥

According to Śkd. s.v. गवाशन Udbhaṭa is the author  
of the first stanza.

Tantri kāmāndaka p.104 also has a parallel stanza with its OJ. comm.

2) A ଗାଘାଶନାମାୟାଃ , BCD ଗାଘାଶନାୟାଃ .

3-3) ଓ ମିଶ୍ରାଶୟାଃ(Dଘା)ୟା .

4-4) ଓ ମରପ୍ରାୟାଃ . The correct reading is uncertain.

5) It would be more in consonance with the parallel skt. passage  
to read muniṣṇṇagawānām instead of muniṇām śṇomi.

6-6) ଓ କପାୟାଃପ୍ରାୟାଃ(D ପ୍ରାୟାଃ)

7) AC ଶେଷାୟାଃ .

8-8) A ଗାଘାଶନାୟାଃ , BCD ଗାଘାଶନାୟାଃ(Dଘା)ୟାଃ . But  
note bhāṣanti in the skt. parallels.

9) D addo କୃତା .

10) AC ଧୃଘାୟାଃପ୍ରାୟାଃ , B ଧୃଘାୟାଃପ୍ରାୟାଃ , D ଧୃଘାୟାଃପ୍ରାୟାଃ .  
ONW. has dr̥ṣṭopama .

11) D ଶାଶନାୟାଃ .

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12) So in all mss. It is strange that the verse has been misunderstood and two proper names Gāwākṣa and Girikā have been created. Both the proper names are unknown to ONW. Gāwākṣa occurs as the name of a dānawa only in

the Agastyaparwa BKI. deal 90 p.368 l.31.

13) A C မိဂိဇာ.

14) A C မိဂိဇာဇာ , B D မိဂိဇာ.

15) A B C ကုဇာဇာ.

16) D om.

17) A C om. , B D ကုဇာဇာ.

18-18) A B ကုဇာဇာ , C ကုဇာဇာ , D ကုဇာဇာ .

19) A ကုဇာဇာ .

20) D ကုဇာဇာ.

21) D မိ.

22) A က , D က.

23) D adds ကုဇာဇာ .

24) A B D က , C က.

25) A B C add danda here .

26) A ကုဇာဇာ , B ကုဇာဇာ , C ကုဇာဇာ.

27) A C om.

28) D က

29) ABC °ත°.

30-30) D කෘෂ්ණිකේ.

31) ABC හා , D ඇත්ත.

32) A ඇත.

33) D °පැරි.

34) AC දූෂණ.

35) AC ඇතුළු , D ඇතුළු.

36) AC පැය , B පැය , D පැය හා පැය.

37) C පැය , D පැය.

38) AC ක් පැය.

39-39) D ක් පැය.

40) A °පැය , B °පැය , C °පැය , D °පැය .

41) D ක්.

42) °පැය.

43) D ක්.

44-44) A ම. , BCD ක්.

45) AC ම.

46) A ක් , B ක් , C ක්.

47-47) D පැය (for ~ ක්). පැය is a Skt. sandhi .

48) A පැය , BCD ක්.

<sup>1</sup>ආකාශ[භ]වු<sup>2</sup> ආකාශ[භ]වු<sup>2</sup> \  
<sup>3</sup>ආකාශ ආකාශ<sup>3</sup> ආකාශ \  
 කාකාශ<sup>4</sup> පාඨය  
 ආකාශ ආකාශ[භ]වු<sup>5</sup> කාකාශ<sup>6</sup> \ 66 \

කාකාශ<sup>7</sup> \ කාකාශ කාකාශ<sup>8</sup> කාකාශ \ කාකාශ කාකාශ  
 කාකාශ \ කාකාශ කාකාශ කාකාශ කාකාශ කාකාශ \ කාකාශ  
 කාකාශ කාකාශ \ කාකාශ කාකාශ කාකාශ කාකාශ කාකාශ \ කාකාශ  
 කාකාශ<sup>9</sup> \ කාකාශ කාකාශ<sup>10</sup> කාකාශ \ කාකාශ<sup>11</sup> කාකාශ  
 කාකාශ<sup>12</sup> කාකාශ කාකාශ \ කාකාශ කාකාශ<sup>13</sup> කාකාශ කාකාශ<sup>13</sup>  
 කාකාශ කාකාශ \ කාකාශ කාකාශ කාකාශ කාකාශ \ කාකාශ කාකාශ  
 කාකාශ \ කාකාශ කාකාශ<sup>14</sup> කාකාශ කාකාශ \ කාකාශ කාකාශ<sup>15</sup> කාකාශ<sup>16</sup>  
 කාකාශ \

1) Compare दीर्घोऽप्यस्ति गुणोऽप्यस्ति निर्दोषो नैव जायते ।

सुकोमलस्य पद्मस्य भवति कण्टकः ॥

Subhāṣitāraṇava 194.259 = Ind. Spr. 2988 and

KT. p. 252 st. 470.

2-2) ABC ආකාශ[භ]වු ආකාශ[භ]වු , D ආකාශ[භ]වු ආකාශ[භ]වු

3-3) AC ආකාශ[භ]වු , B ආකාශ[භ]වු .

4) ට කාකාශ[භ]වු කාකාශ[භ]වු .

- 5) ဝ ဂန္ထာယျ.
- 6) ဝ ဓာနာဂါ.
- 7) D ဓာနိကဓိက (this aberration is exceptional).
- 8) D ပ.
- 9) ဝ ဇာနိ.
- 10) B ဝိ. This stands for lituhaywan. The form of the mss. has been retained, because of their consensus.
- 11) C ယယပါနိက.
- 12) D ဂန္ထိ.
- 13-13) B ဗုဒ္ဓာရုံသု , D ဗုဒ္ဓာရုံသ.
- 14) B ဇာနိယယဂါ.
- 15) ABC ဇာနိ, D ဇာနိ.
- 16) D om.

<sup>1</sup>ဇာနိ<sup>2</sup> ဓာနာဂါ<sup>3</sup> ဓာနိကဓိက<sup>4</sup> သန္တက<sup>5</sup> သံဃာရုံ<sup>6</sup> ,  
<sup>7</sup>သုဗ္ဗာရုံ<sup>8</sup> ဇာနိ<sup>9</sup> ဇာနိယယဂါ<sup>10</sup> သန္တက<sup>11</sup> သံဃာရုံ<sup>12</sup> ,  
<sup>13</sup>ဇာနိ<sup>14</sup> သံဃာရုံ<sup>15</sup> သန္တက<sup>16</sup> သံဃာရုံ<sup>17</sup> သံဃာရုံ<sup>18</sup> ,  
<sup>19</sup>ဇာနိ<sup>20</sup> သံဃာရုံ<sup>21</sup> သန္တက<sup>22</sup> သံဃာရုံ<sup>23</sup> သံဃာရုံ<sup>24</sup> ,

ဓာနိကဓိက ၊ ဇာနိ ယယ ဗုဒ္ဓ ဇာနိသံဃာရုံ ၊ ပုပ္ဖ ဓာနိ

[illegible]

शशिनि किल कलङ्कः कण्टकं पद्मनाले  
गुणवति विधनत्वं चन्द्रेण कृष्णसर्पाः ।  
उदधिजलमपेयं निर्मितं येन लोके  
स जगति श्वलु वृष्टो निर्विवेको विधाता ॥

इन्द्रं वै षण्ढमाहुर्मलिनमुडुपतिं माधवं गोपनन्दं  
व्यासं मत्सीतनूजं गतरसमुदधिं पावकं सर्वभक्षम् ।



वैश्यापुत्रं वसिष्ठं जनपदवचनैः पाण्डवाश्चान्यजाता  
इत्थं संचिन्त्य मह्यं कथय नरपते कस्य दोषा न सन्ति ॥  
Subhāṣitāvali 222 = Ind. Spr. 1110

ख्यातः ब्रह्मो भगद्वी विधुरपि मलिनी माधवो गोपजातो  
वैश्यापुत्रः वसिष्ठः सरुजपदयमः सर्वभक्ष्यो हुताशः ।  
व्यासो मत्स्योदरीयः सलवण उदधिः पाण्डवा जारजाता  
रुद्रः प्रेतास्थिधारी त्रिभुवनवसतां कस्य दोषो न जातः ॥  
Kavibhāṭṭa, Padyasamgraha 13 = Ind. Spr. 2049.

चन्द्रे लाञ्छनता हिमं हिमगिरौ क्षारं जलं सागरे  
रुद्राश्चन्दनपादपा विषधरैरम्भोरुहे कण्टकम् ।  
स्त्रीश्लेषु जरा कुचेषु पतनं विद्वत्सु दारिद्र्यता  
सर्वं रत्नमुपद्रवेण सहितं निर्वैरमेकं यशः ॥  
Subhāṣitāvali 126 = Ind. Spr. 2250

शशिनि खलु कलङ्कः कण्टकं पद्मनाले  
युवतिकुचनिपातः पक्वता केशजाले ।  
जलाधिजलमपेयं पीडिते निर्धनत्वं  
वयसि धनविवेको निर्विवेको विधाता ॥

Aṣṭaratna 6 in Kāvyaśālāpa and Kāvyaśamgraha  
= Ind. Spr. 6432

Its O.T. parallels are:

प्राप्ये ये शृङ्गमालां बाधशूलका गङ्गां जलका यथाप्राप्ये ते पुरा ॥



- 9) AC °ရောဟ်, B °ရောဟ်, D °ဟ်.
- 10) ဝ ဆူၤၤၤ.
- 11) ဝ လဲၤၤၤ.
- 12) ABC လိၤၤၤ, D လိၤၤၤ.
- 13) A ဂၤၤ.
- 14) ဝ ဖူၤၤၤ.
- 15) ABC လိၤၤၤ.
- 16) ဝ လဲၤၤၤ.
- 17) ဝ °ဟ်ၤၤၤ.
- 18) D °ဟ်ၤၤၤ.
- 19) ABC လိၤၤ, D °ဟ်ၤ.
- 20) ဝ လိၤၤၤ.
- 21) AC ဖူၤၤ.
- 22) ABC လိၤၤၤ.
- 23) The concept of the hunchbacked woman in the moon is very common in Indian folklore. Its origin in Skt. has to be traced. In the Skt. stanza we have the 'hare'.
- 24) ဝ လိၤၤ.
- 25) The order of the Skt. stanza has been altered.
- 26) ဝ လိၤၤၤ. Angon = to tend (cattle). It is a Mod. Jav. (or later OJ.) form < anghwan from hwan ONH. 680.

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27) A ධ්වනි, BD ධ්වනි.

28) ABC සමක.

29) ABC ඉහළ, D ඉහළ.

30) D සමක.

31) D සමක.

32-33) D සමක.

33) A සමක.

34) So in all cases.

<sup>1</sup>තරපණි<sup>2</sup> පණි පණි<sup>3</sup> \  
තර පණි<sup>3</sup> තරපණි<sup>4</sup> \  
පණි<sup>2</sup> තරපණි<sup>5</sup> \  
පණි<sup>6</sup> පණි<sup>7</sup> \ 33 \

සමක \ තරපණි<sup>8</sup> තරපණි<sup>9</sup> \  
පණි<sup>10</sup> පණි<sup>11</sup> \ තරපණි<sup>12</sup> \  
තරපණි<sup>13</sup> පණි<sup>14</sup> \ තරපණි<sup>15</sup> \  
පණි<sup>16</sup> පණි<sup>17</sup> \ තරපණි<sup>18</sup> \  
පණි<sup>19</sup> පණි<sup>20</sup> \ තරපණි<sup>21</sup> \  
පණි<sup>22</sup> පණි<sup>23</sup> \ තරපණි<sup>24</sup> \

ଏ ଧର୍ମୀ ଶାନ୍ତି ଗୋବିନ୍ଦାଚାର୍ଯ୍ୟାଂ<sup>16</sup> ଶିଷ୍ୟ ଗୋବିନ୍ଦାଚାର୍ଯ୍ୟାଂ<sup>17</sup>  
 ପ୍ରାପ୍ତଃ ପୁଣ୍ୟ ଧର୍ମାନ୍ତରାୟ ଶିଳାଚାର୍ଯ୍ୟାଂ<sup>18</sup> ଧର୍ମାନ୍ତରାୟ ଧର୍ମାନ୍ତରାୟ  
 ଧର୍ମାନ୍ତରାୟ ॥

1) Parallels are :

राजवत् पञ्च वर्षाणि दश वर्षाणि दासवत् ।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

Ind. Spr. 5747 = KT. p. 281 st. 866.

लालयेत् पञ्च वर्षाणि दश वर्षाणि ताडयेत् ।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

Cāṇakya 11, Vṛddha Cāṇakya 3.18, Subhāṣi-

tāvali 265 = Ind. Spr. 5848 : c च for तु, संप्राप्ते for

प्राप्ते तु; Garuḍa Purāṇa 114-5 quoted in Śkd.

8.v. लालन; KT. p. 282 st. 882; Subhāṣita-

ratna-bhāṇḍavagāra 3.308 p. 160; Cāṇakya-rājamariti-

śāstra 7.78 p. 47 with c d: षोडशे वत्सरे प्राप्ते पुत्रे

मित्रवदाचरेत् .

स्वामिवत् पञ्च वर्षाणि दश वर्षाणि दासवत् ।

संप्राप्ते षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

Prasaṅgābharaṇa 16 = Ind. Spr. 7345

The O.T. parallel in Nitisāstra 4 . 20 p. 50 runs:

මිත්තරිකි සුමනාසාදානා කාමි තඤ්ජායා ටි ණිව් පිච්චි ආපුකි.  
 සප්පු පිඤ්ඤා පාපා පාපුකි සපුපුපි ආපුකිකා පුගුණිකි ඉතානා.  
 යපුකි ආපායනපෙයා භුත්ති පා චිත්ති මිත්තරායා ආපුකි චිත්ත.  
 යකි පුච්චි පුත්ති සපුපු මිත්තරායා ආපුකිකා පුගුණිකි  
 තඤ්ජායා .

2) ණිව්.

3) ABC ණි.

4) ABC ණිතායා , ණිව්.

5) ABD ආපායන. From the grammatical point of view a better reading of the first three quarters would be:

තඤ්ජායා පඤ්ඤා වර්ණි  
 දශ වර්ණි දාසවත් .  
 මිත්තරායා චිත්තායා වර්ණි

6) ණි තඤ්ජායා.

7) A ණිතායා , BC ණිතායා.

8) BC පාපුපු.

9-9) ABC ටි ණිතායා , D ටිත්තරායා.

10) AC ආපුකි.

11) AC ණිතායා , B ණිතායා , D ණිතායා.



ਲਾਲਨੇ ਭਰਵੀਂ ਦੋਸਤਾਈਨੇ ਭਰਵੀਂ ਗੁਣਾ: !

तस्मात् पुत्रं च शिष्यं च ताडयेन्म तु लालयेत् ॥

Cāṇakya 12; Vṛddha Cāṇakya 2.12; Prasāṅgā-

bharana 16 = Ind. Spr. 5848: a लालनाद्, लाडनाद्,

b ताडनाद्, c तस्माच्छिष्यं च पुत्रं च, d लाडयेत्;

Subhāṣita-ratna-bhāṇḍāgāra 3.343 p.161; Aptē's

Dict. s.v. लालन (only a, b);      Skd. s.v. लालन;

K.T. p. 282 st. 881.

In Wratīśāsana 12 the Skt. stanza and the OJ. comm.

thereon is as follows:

පාලනකරු තැනැත්තා ගොඩනැගිලියක තැනැත්තා වූයේ.

အသွေအရ ဟူ၍ နှိပ်စက်မှု အခက် ရှိပါက ကျေးဇူး

જા. ૧. ઉપરોક્ત કારણો વચ્ચે, ૧. યાત્રી બાબતોનાં કુદ્દી ॥

ପାଦକ ୩ : ତୁମେ ଭୀଷଣଭାବେ ୧ ସପ୍ତାହ ଠିକ୍ ଅଛ। " କୁହୁ ଧନି ।

පාසකිවිදුනගොයනමු. : ෧ පාසුරු මිනිසුන් තුනක් "

১৬. অতীতের নৈশ স্মৃতি স্বপ্ন স্বপ্ন স্বপ্ন

ସିଦ୍ଧାନ୍ତ ୧୫ ଦିନି ଏ ପଞ୍ଜୀକରଣ ୧ ଥରକି ଆଦି କୁଳା ବି ମୁକ୍ତ

ପାପରୀ ଲିପ୍ପୁ " ଶୁକ୍ଳୀ ପାସ୍ତୁ ଶା ଶିଂ ଶାଶିଂ ଶାପୁଲୀନ ପାଲିଆ

ကဏ္ဍများ : အောက်ပါအတိုင်း  
 ၁။ အခြေခံဓာတ်  
 ၂။ အခြေခံဓာတ်  
 ၃။ အခြေခံဓာတ်  
 ၄။ အခြေခံဓာတ်  
 ၅။ အခြေခံဓာတ်  
 ၆။ အခြေခံဓာတ်  
 ၇။ အခြေခံဓာတ်  
 ၈။ အခြေခံဓာတ်  
 ၉။ အခြေခံဓာတ်  
 ၁၀။ အခြေခံဓာတ်

තැපැයුණාක තුඩ්දි තී පුලු පුදි බිහු 1 අතරි ලෙහුගිප දුන

ඒ කිහි " තුනේ ටු ආසන්න - ප්‍රාණාලි පරිණත ෩෩ "



Nitiśāstra 4.21 p. 51:

පාසුන්ට පසු පුළුල් වූ දැනුමක් ලෙසින් පිළිගැනීමට හැකි වූයේ  
 මෙම පුළුල් වූ දැනුමක් මගින් පුළුල් වූ දැනුමක් ලෙසින් පිළිගැනීමට  
 හැකි වූයේ මෙම පුළුල් වූ දැනුමක් මගින් පුළුල් වූ දැනුමක් ලෙසින්

තිරුනුල්ලි නම් පැරණි නිවස පරිසරය පුළුල්ව පැහැදිලි කර ඇත.

Note that this stanza and the previous one are found together in the Nītiśāstra like our text.

- 2) A ව්‍යාප්ත.
- 3)  $\omega$  කි.
- 4)  $\omega^\circ$  යැයි.
- 5) A ශුන්‍ය , BC ශුන්‍ය.
- 6)  $\omega^\circ$  යැයි.
- 7)  $\omega$  ශුන්‍ය.
- 8)  $\omega^\circ$  යැයි.
- 9) B ප්‍රමුඛය.
- 10) AC ප්‍රමුඛය.
- 11)  $\omega$  කි.

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<sup>1</sup>භාමුග්ගා<sup>2</sup> පුංගුසුග්ගා<sup>3</sup> ,  
<sup>4</sup>භාමුග්ගා<sup>4</sup> භාමුග්ගා<sup>5</sup> ,  
 ලාමුපිමුසුග්ගා<sup>6</sup> ,  
 භාමුග්ගා<sup>7</sup> භාමුග්ගා<sup>8</sup> ॥ 10 ॥

භාමුග්ගා<sup>1</sup> , භාමුග්ගා<sup>2</sup> ගාමුග්ගා<sup>3</sup> 'භාමුග්ගා<sup>4</sup> , භාමුග්ගා<sup>5</sup>  
 භාමු , භාමුග්ගා<sup>6</sup> , භාමුග්ගා<sup>7</sup> 'භාමු , භාමුග්ගා<sup>8</sup> 'භාමු ,  
 භාමුග්ගා<sup>9</sup> , භාමුග්ගා<sup>10</sup> , භාමුග්ගා<sup>11</sup> ,  
 භාමුග්ගා<sup>12</sup> , භාමුග්ගා<sup>13</sup> , භාමුග්ගා<sup>14</sup> , භාමුග්ගා<sup>15</sup> ,  
 භාමුග්ගා<sup>16</sup> , භාමුග්ගා<sup>17</sup> , භාමුග්ගා<sup>18</sup> , භාමුග්ගා<sup>19</sup> , භාමුග්ගා<sup>20</sup> ॥

1) Subhāṣitāvali 176 , 191 = Ind. Spr. 3115 :

धर्मरम्भ ऋणच्छेदे कन्यादाने धनागमे ।

शत्रुविद्याग्निरोगेषु कालक्षेपं न कारयेत् ॥

In the Tantri kāmāndaka 15 p.30 the a, k of the skt.

stanza should be correctly reconstructed as:

භාමුග්ගා<sup>1</sup> භාමුග්ගා<sup>2</sup> 'භාමුග්ගා<sup>3</sup> , භාමුග්ගා<sup>4</sup> ,

The quaters c , d are the same as in the previous passage .

Its OJ. comm. runs: භාමුග්ගා<sup>1</sup> , භාමුග්ගා<sup>2</sup> 'භාමුග්ගා<sup>3</sup> , භාමුග්ගා<sup>4</sup> ,  
 භාමුග්ගා<sup>5</sup> , භාමුග්ගා<sup>6</sup> , භාමුග්ගා<sup>7</sup> , භාමුග්ගා<sup>8</sup> , භාමුග්ගා<sup>9</sup> , භාමුග්ගා<sup>10</sup> ,  
 භාමුග්ගා<sup>11</sup> , භාමුග්ගා<sup>12</sup> , භාමුග්ගා<sup>13</sup> , භාමුග්ගා<sup>14</sup> , භාමුග්ගා<sup>15</sup> , භාමුග්ගා<sup>16</sup> ,  
 භාමුග්ගා<sup>17</sup> , භාමුග්ගා<sup>18</sup> , භාමුග්ගා<sup>19</sup> , භාමුග්ගා<sup>20</sup> ॥

ඉතිඉති පසු ති' ලැබු ණය 1 ටු නිනුරාප ති' ඉත 1 ඉතිඉප?  
 ඉති ලැබුණි අනුරූප 1 ටු ඉති ප්‍රාපි පසු නිත 1 ගත?  
 ටු ඉති නිතරාපයා 11

2) ABC ංගත (note the hiatus).

3) ABC ංගතය.

4) BC ංගතය.

5) ට ංගතය.

6-6) A ප්‍රාපයාති, D නිතරාපය 1 නිතරාපය.

7) A ංගතය.

8) A පිණ, C පිණ.

9) ABC නිතරාපය.

10) ට තිණ.

<sup>1</sup>පාත[st]පි නිතරාපය අනු<sup>2</sup>  
 අනුප්‍රාපයා<sup>3</sup> පාත 1  
 අනුප්‍රාපය<sup>4</sup> අනුප්‍රාපය<sup>5</sup> ප්‍රාපි<sup>6</sup> 1  
 නිතරාපය<sup>7</sup> 11 ගත 11

නිතරාප 1 ඉති ටු ප්‍රාපිපි 1 ගත අනුප්‍රාප<sup>8</sup> පාත

[illegible]

4) The same stanza is found elsewhere with minor variations:

परोडपि हितवान्बन्धुर्बन्धुरप्यहितः परः ।

अहिंसा देहजो व्याधिहितमाश्रयमौषधम् ॥

Kavitāmṛtakūpa 90, Śāringadhara-paddhati = Ind. Spr.

उ०४४: a हि हितो for हितवान् ; Subhāṣita-ratna-

bhāṇḍagāra 3.152 p.156; Hitopadeśa 3.38

p.149; Subhāṣitāvali 2705; KT. p.266 st. 659.

Also compare Ind. Spr. 3989:

परोऽप्यपत्यं हितकृद्यथौषधं

स्वदेहजोऽप्यामयवत्सुतोऽहितः ।

छिन्धात्तादङ्गं यदुतात्मनोऽहितं

शेषं सुखं जीवति यद्विवर्जनात् ॥

- 2)  $\omega$  ပရိယုံ.
- 3) A ပရိယုံ, B ပရိယုံ, C ပရိယုံ, D ပရိယုံ.
- 4)  $\omega$  အခြေအနေ (for အခြေအနေ). The emendation is based on the parallels quoted in n.1.
- 5) A ကမ္ဘာလောက, BCD ဝါဒ.
- 6) ABC ပြုပြင်.
- 7)  $\omega$  ပါဠိအဘိဓာန် (ပါဠိအဘိဓာန်).
- 8) D ကျေပ.
- 9) D ကို.
- 10-10) ACD ကမ္ဘာလောက.
- 11) ABC ကိစ္စ, D ကိစ္စ.
- 12-12) A ပြုပြင် (omitting ka).
- 13) AC ကျေပကမ္ဘာ (ကျေပကမ္ဘာ), B ကျေပကမ္ဘာ, D ကျေပကမ္ဘာ. Note the additional ika in B.
- 14) D အပူပူ.

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15) AC ඇපාතන , B ඇපාත්‍රාතන .

16) B addo ගා ගා 1 after it .

17) ABC ටිකුපනි .

18) AC ටිකුපනි , B ටිකුපනි .

19) B ටිකු , D ටිකු .

20) B ටිකුපනි , D ටිකුපනි .

21) B ටිකු ගින .

22-23) D ගින .

23) B ගිනපනි , D ගිනපනි .

24) ග ගින .

25) ABC ගින .

26) ග ගිනපනි .

27) A ගිනපනි , B ගිනපනි , C ගිනපනි , D ගිනපනි .

28-29) A ගින ගින .

<sup>1</sup> ප්‍රතිපත්තිපත්ති <sup>2</sup> ,

ප්‍රතිපත්ති ප්‍රතිපත්ති <sup>3</sup> ,

ප්‍රතිපත්ති <sup>4</sup> ප්‍රතිපත්ති <sup>5</sup> ප්‍රතිපත්ති ,

ප්‍රතිපත්ති ප්‍රතිපත්ති <sup>6</sup> , ගින .

અર્થાત્ ૧ યાત્રી પૂર્ણ એ બ્રહ્મ ચક્ર મેળ પામ્યાનાથ ૧  
 યાત્રી ગણેશ એ બ્રહ્મ ગર્ભ પામ્યાનાથ ૧ યાત્રી' શ્રીપાદ એ બ્રહ્મ  
 બ્રહ્મ પામ્યાનાથ ૧ જ્યોતે યાત્રી જ્યોત જ્યોતમાનાથ<sup>૮</sup> ચુપ્પા  
 પામ્યાનાથ ૧ હૈં જીતે<sup>૯</sup> ૧

1) Parallels are :

શર્વરીદીપકચન્દ્રઃ પ્રભાતે દીપકો રવિઃ ।

ત્રૈલોક્યદીપકો ધર્મઃ સુપુત્રઃ કુલદીપકઃ ॥

Cāṇakya 25, VṛddhaCāṇakya 18, .Vikramacarita

86, Nītiśāstra (in Telugu script) = Ind. Spr. 6428:

૬ પ્રભાતોદીપકો, પ્રભાતે રવિદીપકઃ, ૯ ત્રૈલોક્યે,

ત્રૈલોક્યોદીપકો વર્ષઃ, ૮ સત્પુત્રઃ .

यस्य पुत्रा विद्वांसो न शूरा न च धार्मिकाः ।

सान्धकारं कुलं तस्य नष्टचन्द्रैव शर्वरी ॥૮૧॥

निशायां दीपकचन्द्रः प्रभाते दीपको रविः ।

पृथिव्यां दीપકો રાજા સુપુત્રઃ કુલદીપકઃ ॥૮૨॥

Cāṇakya-rājanīti-śāstra 7.81-82 p.47.

Further see Śkd. s.v. પુત્ર, Subhāṣitā-ratna-bhāṇḍagāra p.90 has an entire section devoted to સત્પુત્રપ્રશંસા. Stanzas of similar import are ubiquitous in Skt. literature.

The Tantri Kāmandaka p.36 has three stanzas

(18, 19, 20) in praise of a worthy son. Stanza 19 has the same Skt. as our text, followed by the comm.: *කැවි.නු. 1*  
 යති . ගුණ නි නමු ၁ သි හු පුරති ၁ သි න පිත-  
 သුරු නි නමු ၁ යති නි බිතත ၁ သි හු බුදු ඉත  
 දින ၁ ඉති.හි තුපත ၁ නි පුද්ගලික ၁ නි බුදු පුත්  
 පාත ၁ යති නි පවපති ၁ නති කි බුදුපාත් ၁  
 පිතකයුරු නි තුන ၁ ගුණකයති නි නමු ၁ යති නි  
 කුපකයති ၁ පුත් පිතකයුරු පුතෙ නි පත පුත් ၁  
 යති බුදු. පිතක ၁

Nitiśāstra 4.1 p.41 has an OJ. verse-rendering in the Rāgakuśuma metre:

දි හු බුදු ගුණක පිතක බිප පාතති නි කත නි පුත්  
 දි හු බුදු බිප පුතති පත බිප පාතති නි තුනිකයති ၁  
 පිත කත බුදු බිපතිකති පුතති බුදු පුතති ၁  
 යති පුත් බුදු පුත් පාතති පාතති කුප පුතති ၁

2) *သ* *බුදු* (သ) *පුත* *බුදු*.

3) A *ဂුණ* *පුත*, BC *ဂුණ* *පුත*, D *ဂුණ* *පුත*.

4) A *ဂුණ* *පුත* (this agrees with the parallel in n.1).

5) A *බු*, BC *බු*.

---

\* It would be better to read prabhāta with F



9) BCD କିମ୍ପତ୍ତି .

၁။ ကျောက်ဆီသန့်ဖျတ်ချော့<sup>၁</sup> ၊  
 ၂။ ကျောက်ဆီသန့်ဖျတ်ချော့<sup>၂</sup> ၊  
 ၃။ ကျောက်ဆီသန့်ဖျတ်ချော့<sup>၃</sup> ၊  
 ၄။ ကျောက်ဆီသန့်ဖျတ်ချော့<sup>၄</sup> ၊  
 ၅။ ကျောက်ဆီသန့်ဖျတ်ချော့<sup>၅</sup> ၊

සැපිතමු ၁ ဂုဏကရော<sup>၆</sup> ကာရိခါ ၁ ယမ္မာရိ ပဗ္ဗကမ္မ  
 သုတ္တံ<sup>၇</sup> ကေဏ္ဍလာသ<sup>၈</sup> ဖုပ္ပိ ၁ ဖုပ္ပလ ကာရိခါ ၁ ၇၈ သံ ကပ ဗျဂီကု ၁  
 ပယ ဇာ ဂန္ထ ၇၃၀၇၇ ဂုဏ ကာရိခါ ၁ ပယ ဝိသမ္ဘ ဗျ ကရောသမ္ဘ-  
 မ္ဘာရိ<sup>၉</sup> ဗျာရိ ဗျ<sup>၈</sup> ၁ ဇာယပါမ္ဘ ဇာရိ ပယ ကျဉ်း ခိခါ သယုသိခါ ၁  
 ကမ္ဘာရိ ခိ<sup>၉</sup> ဗျ ခိခါ<sup>၁၀</sup> ကာယ သပိဇာ<sup>၁၀</sup> ၁ ယာဇာရိ ၁ ယာဇာရိ  
 ပိဗ္ဗဇာ<sup>၁၁</sup> ၁ ယ ဇာ ပယ ခိ ကျဉ်း ခိခါ ပွ ပိဗ္ဗကရော<sup>၁၂</sup> ၁ ယ  
 သံ ဗျကရိ ၁

एकोदरसमुद्भूता एकनक्षत्रजातकाः ।

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न भवन्ति समाः शीले यथा बदरकण्टकाः ॥

Yāddha Cāṇakya 5.4,      Subhāṣitāvali 272 = Ind spr.

1423 : a समुत्पन्ना    c समा शीलौ    d बदरिः emended by

Böhtlingk, which is supported by our mss.)

[illegible]

3) ଏ ନିରୀକ୍ଷଣର ଉଦ୍ଦେଶ୍ୟଟି.

4) A သာမန်အားဖြင့် , BCD ဝက်.

5) A C පැහැති කළු , B D පැහැති කළු .

6) B ප්‍රතිගාමී , D ප්‍රතිප්‍රතිගාමී.

7) This word occurs as garbhawasa (sic) 'het verblijf in den  
moederschoot' Ādip. 74, Nir. 62 (ONW.).

8-8) A ଏକାଦ୍ରାସ୍ତ୍ର .

9) B 3.

10-10) A C පිහිටා ඇත , B පිහිටා ඇත , D පිහිටා ඇත .

11) A ପିତାଙ୍କ ଅନ୍ତରାଳ .

12) Ac ਘੁੰਮਣੀ.

தாயுதேவதாஸன்<sup>1</sup>

$2$  ප්‍රායෝගිකව  $2^2$  ,

అనుబంధము 3

ဤက ၈၄<sup>၄</sup> ဤဟာယာ<sup>၅</sup> ၁၁၃၆၁၁

1) 2) 3) 4) 5) 6) 7) 8) 9) 10) 11) 12)

- 1) ABC 0.123456789 , D 0.123456789 .
- 2-2) 0.123456789 (BD) 0.123456789 .
- 3) 0.123456789 (A) 0.123456789 .
- 4) ABC 0.123456789 .
- 5) ACD 0.123456789 , D 0.123456789 .
- 6) D 0.123456789 .
- 7) D 0.123456789 .
- 8) AC 0.123456789 , D 0.123456789 .
- 9) 0.123456789 .
- 10-10) D 0.123456789 .
- 11-11) A 0.123456789 .
- 12) A 0.123456789 , B 0.123456789 , C 0.123456789 .

පුත්‍ර යනපඨි<sup>1</sup> ඩ්‍රි ඩ .

ටිග්‍රහණ්‍රකණ්‍රක<sup>2</sup> .

<sup>3</sup>කර්මා ග්‍රහණ්‍රක<sup>3</sup> .

භිෂ්‍ර<sup>4</sup> ග්‍රහණ්‍රක<sup>5</sup> ටිග්‍රකණ්‍රක<sup>6</sup> . 30 .

කපිතණ්‍රක<sup>7</sup> . තුළු ප්‍ර කණ්‍රක<sup>8</sup> . යනිකපි<sup>9</sup> ග්‍රහණ්‍රක<sup>10</sup> .  
<sup>11</sup> ප්‍රහණ්‍රක<sup>12</sup> . යනි කණ්‍රක<sup>13</sup> . තුළු ප්‍ර කණ්‍රක<sup>14</sup> . තුළු ප්‍ර කණ්‍රක<sup>15</sup> .  
 ග්‍රහණ්‍රක<sup>16</sup> . තුළු ප්‍ර කණ්‍රක<sup>17</sup> . තුළු ප්‍ර කණ්‍රක<sup>18</sup> . තුළු ප්‍ර කණ්‍රක<sup>19</sup> .  
 තුළු ප්‍ර කණ්‍රක<sup>20</sup> . තුළු ප්‍ර කණ්‍රක<sup>21</sup> . තුළු ප්‍ර කණ්‍රක<sup>22</sup> .

1) A යනපඨි .

2) ABC කණ්‍රක , D කණ්‍රක . The reading of D is enigmatic; it seems to have arisen on account of xi in the next quarter. The emendation °kartṛkā will mean 'dutiful' (cf. कर्त्त 'obligation, duty' R.V.). In the OJ. comm. we have prajñā.

3) ABC කණ්‍රක , D කණ්‍රක .

4) ට ග්‍රහණ්‍රක .

5) A ග්‍රහණ්‍රක , BCD ග්‍රහණ්‍රක .



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ယခု မိမိတို့ ဘာသာ ပါဠိ<sup>12</sup> ဟု ဆို၍ ဤသို့ ၊ ပုဒ် ၊ ဂီတ ဟု ဆို၍  
အဓိပ္ပာယ် ၊ ပို၍ ဆို၍ ဟု ဆို၍ ။

1) ABC ဝိသေသနာ၊ D ဝိသေသနာ။

2) ဝ ဝိသေသ (note the sandhi form).

3) A ဝိသေသနာ။

4) ဝ ဝိသေသနာ။

5) ABC ဝိသေသနာ။

6-6) ABC ဝိသေသနာ (BC ဝိသေသနာ) ဆို၍ ပြော၍ ၊ D ဝိသေသနာ ဆို၍ ပြော၍။

7) D ဝိသေသနာ။

8-8) AC ဝိသေသနာ။

9) B ဝိသေသနာ၊ D ဝိသေသနာ။

10) ABC ဝိသေသနာ။

11) BCD ဝိသေသနာ။

12) AC ဝိသေသနာ၊ B ဝိသေသနာ၊ D ဝိသေသနာ။

<sup>1</sup> ဝိသေသ<sup>2</sup> ဝိသေသနာ<sup>3</sup> ၊

<sup>4</sup> ဝိသေသ ဝိသေသနာ ဝိသေသ<sup>4</sup> ၊

<sup>5</sup> ဝိသေသ ဝိသေသနာ<sup>6</sup> ၊

<sup>7</sup> ဝိသေသ ဝိသေသ ဝိသေသ<sup>8</sup> ။ ဝိသေသ ။

සැපයීම ၁ နှစ် ၂ နှစ် ၃ နှစ် ၄ နှစ် ၅ နှစ် ၆ နှစ် ၇ နှစ် ၈ နှစ် ၉ နှစ် ၁၀ နှစ် ၁၁ နှစ် ၁၂ နှစ် ၁၃ နှစ် ၁၄ နှစ် ၁၅ နှစ် ၁၆ နှစ် ၁၇ နှစ် ၁၈ နှစ် ၁၉ နှစ် ၂၀ နှစ် ၂၁ နှစ် ၂၂ နှစ် ၂၃ နှစ် ၂၄ နှစ် ၂၅ နှစ် ၂၆ နှစ် ၂၇ နှစ် ၂၈ နှစ် ၂၉ နှစ် ၃၀ နှစ် ၃၁ နှစ် ၃၂ နှစ် ၃၃ နှစ် ၃၄ နှစ် ၃၅ နှစ် ၃၆ နှစ် ၃၇ နှစ် ၃၈ နှစ် ၃၉ နှစ် ၄၀ နှစ် ၄၁ နှစ် ၄၂ နှစ် ၄၃ နှစ် ၄၄ နှစ် ၄၅ နှစ် ၄၆ နှစ် ၄၇ နှစ် ၄၈ နှစ် ၄၉ နှစ် ၅၀ နှစ် ၅၁ နှစ် ၅၂ နှစ် ၅၃ နှစ် ၅၄ နှစ် ၅၅ နှစ် ၅၆ နှစ် ၅၇ နှစ် ၅၈ နှစ် ၅၉ နှစ် ၆၀ နှစ် ၆၁ နှစ် ၆၂ နှစ် ၆၃ နှစ် ၆၄ နှစ် ၆၅ နှစ် ၆၆ နှစ် ၆၇ နှစ် ၆၈ နှစ် ၆၉ နှစ် ၇၀ နှစ် ၇၁ နှစ် ၇၂ နှစ် ၇၃ နှစ် ၇၄ နှစ် ၇၅ နှစ် ၇၆ နှစ် ၇၇ နှစ် ၇၈ နှစ် ၇၉ နှစ် ၈၀ နှစ် ၈၁ နှစ် ၈၂ နှစ် ၈၃ နှစ် ၈၄ နှစ် ၈၅ နှစ် ၈၆ နှစ် ၈၇ နှစ် ၈၈ နှစ် ၈၉ နှစ် ၉၀ နှစ် ၉၁ နှစ် ၉၂ နှစ် ၉၃ နှစ် ၉၄ နှစ် ၉၅ နှစ် ၉၆ နှစ် ၉၇ နှစ် ၉၈ နှစ် ၉၉ နှစ် ၁၀၀ နှစ်

1) In MBh. this stanza occurs with a different order of the quarters:

हिंसा बलमसाधूनां राज्ञां दण्डविधिर्बलम् ।

शुश्रूषा तु बलं स्त्रीणां क्षमा गुणवतां बलम् ॥

MBh. 5.75 p.61 = Ind. Spr. 7391

For the last quarter compare Subhāsita-ratna-

bhāṇḍāgāra 6.16 p. 351:

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नायुपोषणम् ।

पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥

Also compare KT. p.250 st.455.

2) ට නිකුත් .

3) A ଂକ୍ଷୁପକ୍ଷୀ , B ଂକ୍ଷୁପକ୍ଷୀ , C ଂକ୍ଷୁପକ୍ଷୀ , D ଂକ୍ଷୁପକ୍ଷୀ.

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4-4) ACD කැමැත්තක් පෙන්වයි, B කැමැත්තක් පෙන්වයි.

5) ABC ମାଡ଼ି, D ମାଡ଼ି.

6) ಎ ಎಚ್‌ಬಿ‌ಎಲ್‌ನಲ್ಲಿ ಇದೆ. The MBh. parallel has the nom. sg.

• विद्वैतः which is in consonance with the other similarly placed words. The mss. have the gen. sg. • विद्वैतः which is also grammatically possible.

୩)  $\omega$  ଅନୁମାନ .

8) ABC သို့မဟုတ် .

9) ॐ ० २१°. It stands for kṣamā in the Skt. śloka.

10-10) AC ම. , පිළිබඳව ගැනු , පිළිබඳව ගැනු

11) ACD မှာရှိ, B မှာရှိ.

12) c ឆ្លង ឆ្លង.

13) c ପ୍ରାକାଶନଶୀଳ.

14) ට ප්‍රතිචාර.

15) AC - omitting adi, B - omitting

16) D om.

17-17) AC ବାଣିଜ୍ୟ.

18-18) AC om. Instead of  $\text{କାୟସ୍ତ୍ରମାତ୍ରା}$  B has  $\text{କାୟସ୍ତ୍ରମାତ୍ରା}$ , and D  $\text{କାୟସ୍ତ୍ରମାତ୍ରା}$ .

19) ଓ ବ୍ୟାୟାସକାରୀ.

20) D ന്നിടയിൽ , .



21) ω ၂၇°.

22)  $\omega$   $\frac{1}{\sqrt{\mu}}$ .

၂၀၁၇[၁၄] ခု ဝါဆို ၁၅ ရက်

[illegible]

ဒေါ်ပါးဂါး ပုဆိုးခွံ ပိတ်

කෘතියේ භූමිකාව පිළිබඳව " 30 "

[illegible]

1) A ଲାଗି , B C D ଲାଗି .

2-2) ට ප්‍රතික්‍රියා වේ.

3) ABC ପାଞ୍ଜି , D ପାଞ୍ଜି .

4) ABC <sup>ආබ්‍රික</sup> , D <sup>ඩබ්ලිව්</sup>. The syllable °stri° is due to the O.T. comm.

၈) A C ကွန်ပက်ရှာ , B ကွန်ပက်ရှာ.

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6-6) ට නිගුණු.

7) ඩ හි, ඩ ප්‍ර ක්‍රියා.

8) AD ගත.

9) ACD ගත.

10) ඩ වැනි. The OT. comm. does not correspond with the skt. śloka.

11) In Mod. Jav. tanggih or tanggeh means "fond of teasing." Here it may mean "teasing, nagging."

12) ට නිගුණු.

<sup>1</sup>වැනි<sup>2</sup> <sup>3</sup>පිටි <sup>4</sup>ආයු<sup>5</sup> 1  
<sup>6</sup>වැනි<sup>7</sup> <sup>8</sup>ගත<sup>9</sup> <sup>10</sup>පිටි 1  
නිගුණු <sup>11</sup>පිටි <sup>12</sup>ගත<sup>13</sup> 1  
පුණු <sup>14</sup>වැනි<sup>15</sup> <sup>16</sup>පිටි 1 13 17

නිගුණු 1 තුළ පුනතනු<sup>8</sup> ආයු 1 ගත ගත  
වැනි<sup>9</sup> 1 <sup>10</sup>නි පිටි තුළ ආයු නි ප්‍ර පුණු 1 පුණු  
තුළ පුනතනු<sup>11</sup> 1 ගත වැනි-<sup>12</sup> <sup>13</sup>නි ප්‍ර 1 වැනි  
ගත. වැනි<sup>14</sup> 1 <sup>15</sup>නි පිටි ගත 1 තුළ තුළ ප්‍ර  
නිගුණු 1 වැනි<sup>16</sup> <sup>17</sup>ගත <sup>18</sup>පිටි <sup>19</sup>වැනි 1 වැනි

၈၉၂ နေပြည်တော်၊ ၁ ဇူလိုင် ၁၉၈၈ ခုနှစ်၊ ၁၂ ဇူလိုင် ၁၉၈၈

1) Parallels:

दुरर्चीता विषं विद्या अर्जुर्णे भोजनं विषम् ।

विषं गोष्ठी दरिद्रस्य वृद्धस्य तक्रुणी विषम् ॥

Canakya 98,      Vriddha Canakya 4.15,      Skd. s.v.

विष, Subhāsitāvali 11.123 - Ind. Spr. 2836: a

अनभ्यासे त्रिसं क्षास्त्रं . ६ सभा १०१ गोष्ठी , दरिउस्य

विषं गोष्ठी. Hitopadesa introd. 23 ९ अनभ्यासे

ॐ दुरधीता, सभा ॐ गोष्ठी.

विषं वैषम दरिद्रस्य वृद्धस्य तरुणी विषम् ।

अशिक्षिता विषं विद्याडप्यजीर्णे भोजनं विषम् ॥

Cānakya-rājanīti-śāstra 7.32 p.42, Subhāṣi-

Pravali 3430 p.561 ए० वि० त्विच्छिन्ना विद्या ह्यजीर्ण

भोजनं विषमः .

၁။ ပိန္နဲ ပိဏ္ဍ ဖျဉ်း ဂုဏ်သတ္တိကရိယာလည်း သာသနာတော် ၊

යකි යකි බැව් නිසා බිත්ති බිත්ති පැණි පිටුපැණි ප්‍රාග්ධන ॥

၁၁။ အိမ်ထောင်ရေး အကျိုးအမြတ်ကို ပိုမို ရရှိစေရန် အားပေးပါ။

၁၁။ စာစဉ် ပိဋက အကျဉ်း ၁၁ ပိဋကပါ အဓိပ္ပာယ်အတိုင်း ပြောပါ။

*Notistaster* I. 3p. 22.





- (i) प्रथमवयस्का 2.6.8 (Cf. Pāṇini 4.1.20. Amara कन्या कुमारी)  
 (ii) अष्टष्टरजस्का ibid. (Amara: गौरी तु नग्निकानागतार्तवा)  
 (iii) प्रथमषाष्टरजोयोगा ibid. (Amara: स्यान्मध्यमाष्टष्टरजाः)  
 (iv) मध्यमवयसि वर्तमाना ibid. (Amara: तरुणी युवतिः समे)  
 (v) यशनादीच्छावती 2.69 (Amara: इच्छावती कामुका स्यात्)  
 (vi) मैथुनच्छावती ibid. (Amara: वृषस्यन्ती तु कामुकी).

Dr L. Sternbach, United Nations, New York has obliged me with the following learned note: "I looked very carefully through my notes and different Kāmasūtras but did not find a parallel to this śloka and the gradation found here. It was also impossible for me to trace the source of this śloka. As to gradation, it seems quite clear that the said śloka divides women according to age-categories. It is most usual for kāmasūtras to divide women according to temperament, disposition, bodily marks, and also according to age, e.g. Ratirahasya 4.1 sqq., Anangiranga, Smaradīpikā, Padmaśrī in Śāringadhara-paddhati 3135-6, etc. Terms classifying the categories of women seem to vary according to writer and school.

"The explanations of the individual terms are:

**कन्या** is a girl in general. More specifically

the word means (according to Parāśara, Yama, Āngira) a girl of ten years of age or a girl of twelve years whose breasts are not yet developed (Bhaviṣya Purāṇa). Specifically she is 'a girl before her monthly courses, a virgin' (see Amarakośa 2.6.8, Medinīkośa 113.7, Halāyudha 8.328; Kalpadrukōśa 22.17).

युवती

(as a noun) is another expression for 'a virgin' but who has had her first monthly course (Amarakośa 2.6.8, Halāyudha 2.327, Abhidhānacintāmaṇi, Kalpadrukōśa 21.8, 22.21). According to some commentators she is a young woman between 16 and 30 years of age (Loiseleur des Longchamps on Amarakośa 2.6.8).

8). This word is also used in the meaning of a young wife (Manu 2.216, 11.36).

रजस्वला

(as a noun) from rajas (menses), is a maiden who has already commenced her monthly courses and attained puberty. She is more than ten years old (according to

.Parāśara, Yama and Samvarta), or more than twelve years old (Bhaviṣya Purāṇa). A proper translation of the word is 'a girl in her courses', 'a menstruating woman' (Amarakośa 2.6.20, Medinīkośa 156.163, Halāyudha 2.333, Abhidhānacintāmaṇi, Kalpadrukośa 24.40, Manu 3.239; 5.66, Yājñavalkya 3.229; Śāṅkhāyanagṛhyasūtra and others).

### कान्ता

is usually a synonym for a nārī, strī, etc. (Medinīkośa 54.9) She is a 'lovely woman'. The word is also used in the meaning of 'a mistress'.

### प्रमदा

means either a woman in general (Amarakośa 2.6.3, Medinīkośa 77.36, Halāyudha 2.327, Abhidhānacintāmaṇi 505, Manu 2.213, Hitopadeśa 2.4, 2.156, 3.79, Pañc-ratna 1 and many others); or a wanton woman in particular (see kalpadrukośa 21.9). This word means also a virgin she-animal (Indische Studien 2.282.)"



2) ABC अपत्यव्युत्पत्ति, D व्युत्पत्ति. Can we emend it to अप्राप्तयौवना?

3) AC कन्या. kanyā is "an unmarried girl, a maiden, a girl ten years old (सा तु दशवर्षीया इति स्मृतिः quoted in Śkd. s.v. कन्या)".

4) A कन्या.

5) ABC कन्या.

6) For युवती one of the synonyms given in the Śkd. is दृष्टरजा.

7) ABC कन्या.

8) A कन्या, BC कन्या, and D कन्या for कन्या of the text.

"It might perhaps be payodhara-kanyā i.e. a compound of the sākāpārthiva type (vārtika on Pāṇini 2.1.69); compare also dāsīśrotriya (Kāśikā on Pāṇini 6.2.69), dāsāsavitra, etc." (Prof. Gonda)

9-9) अपत्यव्युत्पत्ति (व्युत्पत्ति). The plural form अपत्यव्युत्पत्ति is unusual.

10) A अपत्यव्युत्पत्ति, C अपत्यव्युत्पत्ति.

11) AC add अपत्यव्युत्पत्ति अपत्यव्युत्पत्ति (अपत्यव्युत्पत्ति).

12) AC अपत्यव्युत्पत्ति, BD अपत्यव्युत्पत्ति.

13) D अपत्यव्युत्पत्ति.

14) D अपत्यव्युत्पत्ति.

15) AC add danda.

16) ABC ଠିକି .

18) D କାୟାକି ଗାନ୍ଧୀ.

ပြိဗြာ သမာဓုက္ခိဏံ<sup>၂</sup> ပဟိနက္ခိယံ<sup>၃</sup> ၊  
 အာကဏါဏာဠိပိ<sup>၄</sup> ခြုပဏိ<sup>၅</sup> ပဟိနက္ခိယံ<sup>၆</sup> ၊  
 ကေယျာဏဏိန္ဒြ နှုဗိဇာ<sup>၈</sup> ပဟိနက္ခိယံ<sup>၇</sup> ၊  
 ဇျေဗျာဠိပိ<sup>၉</sup> ဂပဏဏဏိဏိ<sup>၁၀</sup> ပဟိနက္ခိယံ<sup>၁၁</sup> ။ ငဏံ ။

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[illegible]

2) Śkd. quotes a similar stanza from Udbhaṭa s.v.

परिशाङ्कनीय -

शास्त्रं सूचिन्तितमपि प्रतिचिन्तनीयम् ।

आराधितो ऽपि नृपतिः परिशङ्कनीयः ।

अङ्कः स्थितापि युवतिः परिरक्षणीया ।

शास्त्रे नृपे च युवतौ च कुतो वशित्वम् ॥

2) AC ചെലവ്.

၁) AC ဝှံ့ယျ , BD ဝှံ့ယျ .

4)  $\omega$  ဒုတိယမြောက် (Dag). The OJ. text does not lead us to suppose arādhito'pi to have been in the text, which is hopelessly corrupt here. Perhaps it was already corrupt when the OJ. author translated it.

5) வ.கா.

6) ABC ဝင်္ကျီယံ။

7-7) A C om. this quarter. In accordance with the OJ. comm. and the skt. parallel in n.1 we should expect आयङ्गिगा च in place

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બૃ આર્યાગતિશ્ચ.

9) બ ઉત્તર પાંચ.

10) A C ગુણ, D ંજા.

11) A ંજા, B પગ, C પગજાજાજા.

12) D બાજુ.

13) A B C ગુણ.

14-14) A C ગુણ, B ગુણ, D ગુણ ગુણ ગુણ.

15) A C ગુણ ગુણ ગુણ.

16-16) A C ગુણ, B ગુણ ગુણ.

17) D ગુણ.

18) D ગુણ ગુણ.

19-19) A C ગુણ.

20) C ગુણ ગુણ.

21) D ગુણ. Compare અંકે સ્થિતિ યુવતિ: પરિવર્તન in n.1.

22) A B C ગુણ.

23) B D ગુણ, C ગુણ.

24) C adds ગુણ.

25) A C ગુણ.

26) C ગુણ ગુણ.

27) D ગુણ ગુણ.



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- 1) Metrically and grammatically the stanza needs improvement in some such way as follows:

तृप्तिर्न राज्ञो धनसंग्रहेण  
नो सागरस्यास्ति रयोजलेन ।  
नो पण्डितानां च सुभाषितेन  
नो चक्षुषो हि प्रियदर्शनेन ॥

Similar stanzas are quoted below:

तृप्तिर्न राज्ञो धनसंग्रहेषु नो सागरस्यास्ति नदीजलेषु ।  
नो पण्डितानां च सुभाषितेषु नो चक्षुषः सत्प्रियदर्शनेषु ॥  
Subhāṣitāvali 176, 191 = Ind. Spr. 2595, and KT.  
p. 248 st. 417.

न तृप्तिं जन्तोर्धनसंचयस्य न पण्डिते तृप्तिं सुभाषितानाम् ।  
न सागरे तृप्तिं महाजलस्य न तृप्तिं चक्षुः प्रियदर्शनस्य ॥  
Subhāṣitāvali 86 = Ind. Spr. 3273 (the skt. is  
ungrammatical in the original).

तृप्तिर्न राज्ञो धनसञ्चयेन तृप्तिर्न मीनस्य महाजलेन ।  
तृप्तिर्न सूर्ये च सुभाषितेन तृप्तिर्न दृष्ट्योः प्रियदर्शनेन ॥  
Sūktimuktāvali 3.4 p. 36.

तृप्येन्न राजा धनसञ्चयेन न सागरो भूमिजलागमेन ।  
न पण्डितः साधुः सुभाषितेन तृप्येन्न चक्षुः प्रियदर्शनेन ॥  
Cāṇakya-rājjanīti - śāstra 2. 45 p. 10.

ལྷུང་པོ་ཞིང་མོག་ས་འོ་མས་པ་མེད།

མཁས་པ་ལེགས་པ་འདྲ་གྱིས་མི་དྲམ།

ਸ੍ਰੁਮਕਲ੍.ਕੁ.ਘੋਸਾਨ੍.ਮਸਾ.ਪਾ.ਮੇਦ ॥

८६ वा हे कस्य या य लुप्तमिदं मया ।

མེལ་ཤིང་གིས་ངོམས་པ་མེད།

ལྷོ་པ་ལ་དོན་པས་ངོམས་པ་མེད།

"A king is not satisfied with great riches,

"A clever man is insatiable for elegant sayings,

"The ocean is never sated with water,

"The world has never enough of the sight of beauty,

"Fire is not to be satisfied with wood,

"Nor (is it possible) to satisfy a child's desires"

Ses. zab - sDon. bu 111 p. 57.

శ్రీ వక్త్రే కృ. పి. స. వి. ద్. వ. స. వి. 1

ཀུལ་པོའི་བང་མཛོད་ནི་ད་གུས་མེན།

འདོད་ ཡོན་ སྤྱད་ བསྐྱེད་ མེད་ མས་ ཏེ 1

མཁས་པ་ལེགས་བཤད་ཀྱིས་མེ་འོམས ॥

"The ocean is never satiate with water. The

treasury of a king is never full of money. One is never satisfied with the enjoyment of a thing. Wise men are insatiable with elegant sayings." Legs. par. blood. pa-

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rin. po. chehi-gter (=Skt. सुभाषितरत्ननिधि) 9 (JASB. Suppl. 1911, published in 1912, p. 97).

Compare Sārasamuccaya 437:

තඤ්ඤාප්පුග්ගි කාමුකිං ॥  
තපොතං පරිභාසකං ॥  
තඤ්ඤාප්පුග්ගිග්ගි ॥  
ත පුංචි පාඨාපාදකා ॥

භවි පඤ්ඤාගති පඤ්ඤා ඔ භුංචි පුංචිගි ॥  
යමුපිති වඤ්ඤා ති කාමු ॥ වඤ්ඤාප්පු ති භුංචිග්ගි ॥ යති  
භුංචිග්ගි ති වංගි ॥ භුංචි භවි පුංචිගි ॥ භවිගි පුංචි භුංචි  
භවිගි ෦෧ ති ॥ පඤ්ඤා ඔ භවිගි භවි පඤ්ඤාගති  
තඤ්ඤා ති පුංචි ති පුංචි ॥ පඤ්ඤා ඔ භුංචි ॥ භවි පඤ්ඤා-  
ගති තඤ්ඤා ග්ගිගි ති වංගි ॥ පඤ්ඤා ඔ ති වංගි  
තඤ්ඤා ॥ භවි පඤ්ඤාගති භුංචි තඤ්ඤා ති වංගි ॥

2) ඔ පුංචි.

3) ඔ තඤ්ඤා.

4) ඔ වංගි.

5) ඔ වංගි.

6) ඔ පුංචිග්ගි පුංචි.

7) ඔ පුංචි(A භවි)තඤ්ඤා.

All the parallels quoted in n.1



have subhāsita. Subhāśubhema is an alteration made in Indonesia

- 8) ඔ භුජිකාසු (Aංකාසු).
- 9) ABC ඉකා , D ඉකාසු.
- 10) AC හුප , B හුප.
- 11) ABC ඉකා.
- 12) D හුප.
- 13) A භාස, B ඉකා , D ඉකාසු.
- 14) ABC භාස, D භාසාසු.
- 15-15) AC හුප (omitting ඉකාසු).
- 16) AC ඉකාසු, B ඉකාසු, D ඉකාසු.
- 17) D ඉකාසු.
- 18-18) AC ඉකා.
- 19) The figurative use of the idiom "the belly is not full" in the sense of "not to be satisfied with, to crave for more" is paralleled in Hindi by its exactly literal counterpart pet na bharena.
- 20) B ඉකාසු, D ඉකාසු.
- 21) A ඉකාසු.
- 22) ABC ඉකාසු, D ඉකාසු.
- 23-23) D ඉකාසු.

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කාසුකුණයි පහාසුකුණායා ၁  
 ဗျာဓိ သာဓိ သိ ဝေသာသိ ၁  
 သ ဂဟဏာ ကုဏ္ဍ ဝေသာသိ ၁  
 သိဓာသိသိ သိ သိ သိ ၁

සැටිතලු <sup>1</sup> & ගැහැණි <sup>2</sup> පැත්ත <sup>3</sup> ඉතිරි <sup>4</sup> වෙ පැයින් <sup>5</sup>   
 ඉපි <sup>6</sup> ඉතිරි <sup>7</sup> ආත්මය <sup>8</sup> ගි <sup>9</sup> ගැහි <sup>10</sup> ඉතිරි <sup>11</sup> අපාප්තය <sup>12</sup> & ඉපි <sup>13</sup>   
 පැයින් <sup>14</sup> ඉතිරි <sup>15</sup> & ගැහැණි <sup>16</sup> ගි <sup>17</sup> ගැහි <sup>18</sup> අපාප්තය <sup>19</sup> & ඉපි <sup>20</sup>   
 ගි <sup>21</sup> & ගැහැණි <sup>22</sup> ගි <sup>23</sup> ගැහි <sup>24</sup> අපාප්තය <sup>25</sup> & ගැහැණි <sup>26</sup>   
 ගි <sup>27</sup> & ගැහැණි <sup>28</sup> ගි <sup>29</sup> ගැහි <sup>30</sup> අපාප්තය <sup>31</sup> & ගැහැණි <sup>32</sup>   
 ගි <sup>33</sup> & ගැහැණි <sup>34</sup> ගි <sup>35</sup> ගැහි <sup>36</sup> අපාප්තය <sup>37</sup> & ගැහැණි <sup>38</sup>   
 ගි <sup>39</sup> & ගැහැණි <sup>40</sup> ගි <sup>41</sup> ගැහි <sup>42</sup> අපාප්තය <sup>43</sup> & ගැහැණි <sup>44</sup>   
 ගි <sup>45</sup> & ගැහැණි <sup>46</sup> ගි <sup>47</sup> ගැහි <sup>48</sup> අපාප්තය <sup>49</sup> & ගැහැණි <sup>50</sup>   
 ගි <sup>51</sup> & ගැහැණි <sup>52</sup> ගි <sup>53</sup> ගැහි <sup>54</sup> අපාප්තය <sup>55</sup> & ගැහැණි <sup>56</sup>   
 ගි <sup>57</sup> & ගැහැණි <sup>58</sup> ගි <sup>59</sup> ගැහි <sup>60</sup> අපාප්තය <sup>61</sup> & ගැහැණි <sup>62</sup>   
 ගි <sup>63</sup> & ගැහැණි <sup>64</sup> ගි <sup>65</sup> ගැහි <sup>66</sup> අපාප්තය <sup>67</sup> & ගැහැණි <sup>68</sup>   
 ගි <sup>69</sup> & ගැහැණි <sup>70</sup> ගි <sup>71</sup> ගැහි <sup>72</sup> අපාප්තය <sup>73</sup> & ගැහැණි <sup>74</sup>   
 ගි <sup>75</sup> & ගැහැණි <sup>76</sup> ගි <sup>77</sup> ගැහි <sup>78</sup> අපාප්තය <sup>79</sup> & ගැහැණි <sup>80</sup>   
 ගි <sup>81</sup> & ගැහැණි <sup>82</sup> ගි <sup>83</sup> ගැහි <sup>84</sup> අපාප්තය <sup>85</sup> & ගැහැණි <sup>86</sup>   
 ගි <sup>87</sup> & ගැහැණි <sup>88</sup> ගි <sup>89</sup> ගැහි <sup>90</sup> අපාප්තය <sup>91</sup> & ගැහැණි <sup>92</sup>   
 ගි <sup>93</sup> & ගැහැණි <sup>94</sup> ගි <sup>95</sup> ගැහි <sup>96</sup> අපාප්තය <sup>97</sup> & ගැහැණි <sup>98</sup>   
 ගි <sup>99</sup> & ගැහැණි <sup>100</sup> ගි <sup>101</sup> ගැහි <sup>102</sup> අපාප්තය <sup>103</sup> & ගැහැණි <sup>104</sup>   
 ගි <sup>105</sup> & ගැහැණි <sup>106</sup> ගි <sup>107</sup> ගැහි <sup>108</sup> අපාප්තය <sup>109</sup> & ගැහැණි <sup>110</sup>   
 ගි <sup>111</sup> & ගැහැණි <sup>112</sup> ගි <sup>113</sup> ගැහි <sup>114</sup> අපාප්තය <sup>115</sup> & ගැහැණි <sup>116</sup>   
 ගි <sup>117</sup> & ගැහැණි <sup>118</sup> ගි <sup>119</sup> ගැහි <sup>120</sup> අපාප්තය <sup>121</sup> & ගැහැණි <sup>122</sup>   
 ගි <sup>123</sup> & ගැහැණි <sup>124</sup> ගි <sup>125</sup> ගැහි <sup>126</sup> අපාප්තය <sup>127</sup> & ගැහැණි <sup>128</sup>   
 ගි <sup>129</sup> & ගැහැණි <sup>130</sup> ගි <sup>131</sup> ගැහි <sup>132</sup> අපාප්තය <sup>133</sup> & ගැහැණි <sup>134</sup>   
 ගි <sup>135</sup> & ගැහැණි <sup>136</sup> ගි <sup>137</sup> ගැහි <sup>138</sup> අපාප්තය <sup>139</sup> & ගැහැණි <sup>140</sup>   
 ගි <sup>141</sup> & ගැහැණි <sup>142</sup> ගි <sup>143</sup> ගැහි <sup>144</sup> අපාප්තය <sup>145</sup> & ගැහැණි <sup>146</sup>   
 ගි <sup>147</sup> & ගැහැණි <sup>148</sup> ගි <sup>149</sup> ගැහි <sup>150</sup> අපාප්තය <sup>151</sup> & ගැහැණි <sup>152</sup>   
 ගි <sup>153</sup> & ගැහැණි <sup>154</sup> ගි <sup>155</sup> ගැහි <sup>156</sup> අපාප්තය <sup>157</sup> & ගැහැණි <sup>158</sup>   
 ගි <sup>159</sup> & ගැහැණි <sup>160</sup> ගි <sup>161</sup> ගැහි <sup>162</sup> අපාප්තය <sup>163</sup> & ගැහැණි <sup>164</sup>   
 ගි <sup>165</sup> & ගැහැණි <sup>166</sup> ගි <sup>167</sup> ගැහි <sup>168</sup> අපාප්තය <sup>169</sup> & ගැහැණි <sup>170</sup>   
 ගි <sup>171</sup> & ගැහැණි <sup>172</sup> ගි <sup>173</sup> ගැහි <sup>174</sup> අපාප්තය <sup>175</sup> & ගැහැණි <sup>176</sup>   
 ගි <sup>177</sup> & ගැහැණි <sup>178</sup> ගි <sup>179</sup> ගැහි <sup>180</sup> අපාප්තය <sup>181</sup> & ගැහැණි <sup>182</sup>   
 ගි <sup>183</sup> & ගැහැණි <sup>184</sup> ගි <sup>185</sup> ගැහි <sup>186</sup> අපාප්තය <sup>187</sup> & ගැහැණි <sup>188</sup>   
 ගි <sup>189</sup> & ගැහැණි <sup>190</sup> ගි <sup>191</sup> ගැහි <sup>192</sup> අපාප්තය <sup>193</sup> & ගැහැණි <sup>194</sup>   
 ගි <sup>195</sup> & ගැහැණි <sup>196</sup> ගි <sup>197</sup> ගැහි <sup>198</sup> අපාප්තය <sup>199</sup> & ගැහැණි <sup>200</sup>   
 ගි <sup>201</sup> & ගැහැණි <sup>202</sup> ගි <sup>203</sup> ගැහි <sup>204</sup> අපාප්තය <sup>205</sup> & ගැහැණි <sup>206</sup>   
 ගි <sup>207</sup> & ගැහැණි <sup>208</sup> ගි <sup>209</sup> ගැහි <sup>210</sup> අපාප්තය <sup>211</sup> & ගැහැණි <sup>212</sup>   
 ගි <sup>213</sup> & ගැහැණි <sup>214</sup> ගි <sup>215</sup> ගැහි <sup>216</sup> අපාප්තය <sup>217</sup> & ගැහැණි <sup>218</sup>   
 ගි <sup>219</sup> & ගැහැණි <sup>220</sup> ගි <sup>221</sup> ගැහි <sup>222</sup> අපාප්තය <sup>223</sup> & ගැහැණි <sup>224</sup>   
 ගි <sup>225</sup> & ගැහැණි <sup>226</sup> ගි <sup>227</sup> ගැහි <sup>228</sup> අපාප්තය <sup>229</sup> & ගැහැණි <sup>230</sup>   
 ගි <sup>231</sup> & ගැහැණි <sup>232</sup> ගි <sup>233</sup> ගැහි <sup>234</sup> අපාප්තය <sup>235</sup> & ගැහැණි <sup>236</sup>   
 ගි <sup>237</sup> & ගැහැණි <sup>238</sup> ගි <sup>239</sup> ගැහි <sup>240</sup> අපාප්තය <sup>241</sup> & ගැහැණි <sup>242</sup>   
 ගි <sup>243</sup> & ගැහැණි <sup>244</sup> ගි <sup>245</sup> ගැහි <sup>246</sup> අපාප්තය <sup>247</sup> & ගැහැණි <sup>248</sup>   
 ගි <sup>249</sup> & ගැහැණි <sup>250</sup> ගි <sup>251</sup> ගැහි <sup>252</sup> අපාප්තය <sup>253</sup> & ගැහැණි <sup>254</sup>   
 ගි <sup>255</sup> & ගැහැණි <sup>256</sup> ගි <sup>257</sup> ගැහි <sup>258</sup> අපාප්තය <sup>259</sup> & ගැහැණි <sup>260</sup>   
 ගි <sup>261</sup> & ගැහැණි <sup>262</sup> ගි <sup>263</sup> ගැහි <sup>264</sup> අපාප්තය <sup>265</sup> & ගැහැණි <sup>266</sup>   
 ගි <sup>267</sup> & ගැහැණි <sup>268</sup> ගි <sup>269</sup> ගැහි <sup>270</sup> අපාප්තය <sup>271</sup> & ගැහැණි <sup>272</sup>   
 ගි <sup>273</sup> & ගැහැණි <sup>274</sup> ගි

1) ට ඇමරිකානු (ඩබ්) ප්‍රකාශනාගාර (ඩබ්) 1

പ്രശ്നം(D ഘ) ന്നു ചിഹ്നങ്ങൾ ഉണ്ടാക്കുക(D=അക്ഷരം)

ଧାଞ୍ଜି ଗାନ୍ଧୀଗଣ୍ଡାଞ୍ଜି (D ଶ୍ରେଣୀ) ପାଞ୍ଜିଗଣ୍ଡାଞ୍ଜି ।

ଧାଞ୍ଜି (D ଶ୍ରେଣୀ) ଧାଞ୍ଜି (D ଶ୍ରେଣୀ) ପାଞ୍ଜିଗଣ୍ଡାଞ୍ଜି (C ଶ୍ରେଣୀ) ପାଞ୍ଜିଗଣ୍ଡାଞ୍ଜି (C ଶ୍ରେଣୀ) ପାଞ୍ଜିଗଣ୍ଡାଞ୍ଜି ॥

The mss. are corrupt beyond reconstruction.

2) ABC ଶ୍ରେଣୀ.

3) ABC ଶ୍ରେଣୀ, D ଶ୍ରେଣୀ.

4) AB ଶ୍ରେଣୀ, D addo danda.

5) D ଶ୍ରେଣୀ (for skt. prabhāsa): perhaps it is the original reading, altered to prabhāwa due to the latter's greater frequency (e.g. Rām. 2.62). The word mahāprabhāsa is new to ONH.

6) D ଶ୍ରେଣୀ.

7) AB ଶ୍ରେଣୀ, C ଶ୍ରେଣୀ.

8-8) A ଶ୍ରେଣୀ ଶ୍ରେଣୀ, B ଶ୍ରେଣୀ ଶ୍ରେଣୀ, C ଶ୍ରେଣୀ ଶ୍ରେଣୀ.

9) D ଶ୍ରେଣୀ.

10) A ଶ୍ରେଣୀ, BCD ଶ୍ରେଣୀ.

11) AC ଶ୍ରେଣୀ, BD ଶ୍ରେଣୀ.

12) ଶ୍ରେଣୀ.

13) ଶ୍ରେଣୀ.

14) AC ଶ୍ରେଣୀ.

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<sup>1</sup>မြို့ဝေါ်ဂါနိပ္ပာနဉာဏ်<sup>2</sup>၊  
 ဂုဏ်ပဏာနာဓိပ္ပာနဉာဏ်<sup>3</sup>၊  
 ပုပ္ဖန္တရ<sup>4</sup> ဂုဏ်ပဏာနာဓိပ္ပာနဉာဏ်<sup>5</sup>၊  
 သဗ္ဗညုဉာဏ်<sup>6</sup> ဝိပဿနာဉာဏ်<sup>7</sup>။ ၆၃။

[illegible]

1) The four 'truthful ones' are as follows according to the C.J. Comm.:

- (i) a brāhmana fully versed in the Four Vedas,
- (ii) one who has obtained divine favour,
- (iii) a cakravarti king,
- (iv) a learned man, who has performed yoga.

2)  $\omega = 0$  ആണ്.

- 3) සංග්‍රහ.
- 4) D adds danda, which is not entirely without interest.
- 5) A ධ්වනිකාව, B ධ්වනිකාව, D ධ්වනිකාව.
- 6) ABC වාදන, D වාදන.
- 7) ABC හු. D හුනිනිනිනි.
- 8) D හි. The letters ABC consistently give හි.
- 9) C ව.
- 10) B හි.
- 11-11) D යනුයේ. Waa = hures.
- 12) ABC හි.
- 13) A ධ්වනිකාව, B ධ්වනිකාව, C ධ්වනිකාව.
- 14-14) D වීග් ධ්වනිකාව (note the pronunciation of h as li).
- 15) D හි.
- 16) AC හි.
- 17) A හි, B හි, C හි.

<sup>1</sup>අපි පිටි සුභයාන<sup>2</sup> 1  
 ගුණයා<sup>3</sup> සුභයාන<sup>4</sup> 1  
 ගුණයා යනුයේ 1  
 ගුණයා<sup>6</sup> හි<sup>7</sup> යනුයේ 1

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શ્રી<sup>34</sup> ગૃહ્યસૂત્રી<sup>34</sup> ગૃહ્યસૂત્ર ૧ ગણ્ય સુદૈક્ષ્ણિકા<sup>35</sup> એક એક  
વર્ણન ૧ ની એ જગ્યાએ ૧

1) Parallels are:

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।

इति यज्ञमेवाहुर्दानमेकं कलौ युगे ॥

Manu 1.86 , MBh. 12. 231. 28 p.434 (કૃતે ત્રેતાયાં  
જ્ઞાનમુત્તમમ્) , Parāśara 1.23, Vāyupurāṇa  
8.65-6.

ध्यानं परं कृतयुगे त्रेतायां ज्ञानमध्वरः ।

इति यज्ञमेवाहुर्दानमेकं कलौ युगे ॥

Kurmapurāṇa ch.26 (yugadharmakīrtana) quoted  
in Śkd. 8.v. યુગ.

2) A સુજ્ઞાં, BC સુજ્ઞાં, D સુજ્ઞાં.

3) ABC ગૃહ્યસૂત્રી , D ગૃહ્ય.

4) ω °જ્ઞાન્યુ.

5) ABC જ્ઞાનગૃહ્યસૂત્રી , D °જ્ઞાન્યુસૂત્રી. On the other three  
quarters the name of the yuga is in the loc. sg. and so  
also in the parallels.

6) ω ભાગ્યવત્. Note dānam ekam in the parallels.

7) ω ભાગ્યવત્.

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8) So in all mss. ONW. gives traitāyuga Utt. 103.

9) Compare stanza 64 where a pandita is described as:   
 ଶ୍ରୀରାମ ଯୁକ୍ତି ଗୁପ୍ତପଦ୍ୟଶିଳା ଗୁପ୍ତାଦି ପିତୃବ୍ୟା ୧ ଶାନ୍ତାପାତ୍ର ନିଷ୍ଠାପ-  
 ଣ୍ନା ୧

10-10) AC භූගෝලය.

11) D adds 7.

12) D ପିମ୍ପିଲ୍ୟା ଲି ଗି .

13-13) A ပျံ့စွဲ, D ပျံ့စွဲ.

14) AC sm.

15) ω νγ°.

၁၆) AC မှန်ပါ။

17) D om. "mēta < skt. matta" Prof. Gondar.

18) D adds  $\hat{y}$  before it.

19) ABC ඉටු, තැන්පි, ධංගතපි.

20) D କା.

21) A °  $\text{CH}_3$  , D °  $\text{CH}_3$ .

22-22) A sm.

23) D ነገ.

24) ABC η αλφ.

25) မှန်ပါသည်။

26) D ଏଫ୍.



27) ධ ඤාණානුඤාණි.

28) ධ ඤි ඩි.

29-29) ඩ ඤාණානුඤාණි, ධ ඤාණානුඤාණි.

30) AC ඤාණි.

31) Sārasamuccaya 485 has this compound in Skt. order bhāwacakra. ONW. quotes cakrabhāwa (note °bhā°) from Tantri 5.63, and also the more general form bhāwacakra from S.H.40, Sut. 10.4, Smar. 8.23.

32) ධ ඤාණානුඤාණි.

33) A ඤාණි, C ඤාණි.

34-34) A ඤාණි, ධ ඤාණි.

35) A ඤාණි, BC ඤාණි.

1. පුණ්ණි ඤාණානුඤාණි<sup>2</sup> ,  
 2. පුණ්ණි පුණ්ණානුඤාණි<sup>4</sup> ,  
 3. ඤාණානුඤාණි<sup>6</sup> ,  
 4. ඤාණි' ඤාණානුඤාණි<sup>8</sup> ॥ 66 ॥

ඤාණානුඤාණි 1. ඤාණි පුණ්ණි ඤාණි ඤාණි 2. ඤාණි-ඤාණි  
 පුණ්ණි ඤාණි 3. ඤාණි ඤාණි 4. ඤාණි ඤාණි 5. ඤාණි  
 ඤාණි 6. ඤාණි ඤාණි 7. ඤාණි ඤාණි 8. ඤාණි ඤාණි

බිඳිණි<sup>11</sup> වෙ පුගුභ භාසාපතා ප්‍රායක 1 බිඳිණි<sup>12</sup> 76 කතා භි-  
 නි<sup>12</sup> තත<sup>10</sup> 1 ආභාන<sup>13</sup> පතාප ති තෙ ගාලායා 1 කතා  
 තුලා වග පිතතාගි ති පානි 1 බිඳිණි<sup>14</sup> 76 කතා  
 15 භාසාපතා 1 ආභාන<sup>15</sup> තුනිනි වපි 1 ආපතා වෙ පුගුභ 1 තුනි  
 වගුගුත තිපිති පානි<sup>16</sup> පතාතෙ 1 වුචා තිතිතුපා<sup>17</sup> 1 තුනි  
 ගාලා තින 1 වෙ වු වුගු වුගු පිතතාපතිනි තිපි පතාත-  
 ති 1 18 තුනි වුගු තිප 1 තුනි වුගු 19 තුනි ගාලා තින 1 ආපතා  
 ග්‍රාහනවු<sup>19</sup> 1 ග්‍රාහනවු<sup>20</sup> 1 ගාලා ති වගුගුත 21 වුගු  
 පුතා පිලිවු 1 වෙතා<sup>22</sup> ති තිපි පතා පිලිවු 1 ගාලා  
 ති පති<sup>23</sup> තිපි 24 ගාලා 1 තුනි තුනිතා තාපි<sup>25</sup> 1  
 ගාලා පි ගාලා 1 වෙ වු වුගු ති<sup>26</sup> ගාලා තින 1 තුනි  
 ගාලා ගාලා පතා ගාලා 1 පු තාලා ති තිපි ගාලා 1  
 27 වුගු පුතා පුතා ගාලා ති තිපි 1 තුනි ගාලා<sup>28</sup>  
 ගාලා<sup>29</sup> ති ති තුනි ගාලා ග්‍රාහන 18 පු ති තුනි 1  
 ගාලා<sup>30</sup> ති තාපිගුත 1 තුනි<sup>31</sup> පු ති තාපිගුත 1 ගාලා  
 ගාලා තුනි<sup>27</sup> පු ති තුනි 1 ගාලා<sup>30</sup> ති  
 තුනි ගාලා ග්‍රාහන ගුත 1 ගාලා<sup>27</sup> පු ති තුනි 1 ගාලා<sup>30</sup> ති  
 ගාලා ග්‍රාහන 1 32 ගාලා ගුත තුනි ගුත ගුත 1 තුනි  
 පු තාපිගුත ගාලා<sup>27</sup> ගාලා<sup>32</sup> 1 ගාලා  
 ගුත ති තාපි ගුත<sup>33</sup> 1 තුනි පුතා ති තුනි තුනි  
 ගාලා ග්‍රාහන 1 ගාලා තුනි තාපිගුත තාපි 1 ගාලා

<sup>34</sup>භූභූතාභි භූපා භේරෙ<sup>34</sup> තුනි<sup>35</sup> . භූපා භි පූජාමාත්මා 1 කම්  
 ගතප 1 භතති<sup>36</sup> නි ත්‍රයාපති<sup>36</sup> 1 විසූපති<sup>37</sup> 1 ත්‍රයාපති<sup>38</sup> 1  
 යති භූ ප්‍ර ය තාපතා<sup>39</sup> නි භූතා ග්‍රීහ්‍රතා ශ්‍රාපතා 1 භූභූ-  
 තාභි භූපා භේරෙ<sup>40</sup> තාභි<sup>40</sup> 1 නිගති ප්‍රාතම නිති ප්‍රි නි  
 තාපිගත 1 යති ප්‍රාප්ති<sup>41</sup> නි තාපතා<sup>41</sup> භූතා ග්‍රීහ්‍රතා ශ්‍රාපතා  
 භූපා නි ප්‍රතාමාත්මා 1 භූතාභි ග්‍රීහ්‍රතා<sup>42 43</sup> භූතා භූතා<sup>43</sup>  
 භූතා භූතා<sup>44</sup> 1 භතති<sup>44</sup> නි භූතා<sup>44</sup> 1 භූතා<sup>44</sup> 1 භූතා<sup>44</sup> 1  
 තාපතා<sup>45</sup> ග්‍රීහ්‍රතා<sup>45</sup> භූතා ග්‍රීහ්‍රතා ශ්‍රාපතා 1 තාපතා<sup>45</sup> 1  
 කම් භූතා<sup>46</sup> නි තාපතා<sup>46</sup> ග්‍රීහ්‍රතා<sup>46</sup> 1 ග්‍රීහ්‍රතා<sup>46</sup> 1  
 තාපතා<sup>47</sup> 1 ග්‍රීහ්‍රතා<sup>47</sup> 1 ග්‍රීහ්‍රතා<sup>48</sup> 1 ග්‍රීහ්‍රතා<sup>48</sup> 1  
 ග්‍රීහ්‍රතා<sup>49</sup> 1 ග්‍රීහ්‍රතා<sup>49</sup> 1 ග්‍රීහ්‍රතා<sup>49</sup> 1 ග්‍රීහ්‍රතා<sup>49</sup> 1  
 ග්‍රීහ්‍රතා<sup>50</sup> 1 ග්‍රීහ්‍රතා<sup>50</sup> 1 ග්‍රීහ්‍රතා<sup>50</sup> 1 ග්‍රීහ්‍රතා<sup>50</sup> 1  
 ග්‍රීහ්‍රතා<sup>51</sup> 1 ග්‍රීහ්‍රතා<sup>51</sup> 1 ග්‍රීහ්‍රතා<sup>51</sup> 1 ග්‍රීහ්‍රතා<sup>51</sup> 1  
 ග්‍රීහ්‍රතා<sup>52</sup> 1 ග්‍රීහ්‍රතා<sup>52</sup> 1 ග්‍රීහ්‍රතා<sup>52</sup> 1 ග්‍රීහ්‍රතා<sup>52</sup> 1  
 ග්‍රීහ්‍රතා<sup>53</sup> 1 ග්‍රීහ්‍රතා<sup>53</sup> 1 ග්‍රීහ්‍රතා<sup>53</sup> 1 ග්‍රීහ්‍රතා<sup>53</sup> 1  
 ග්‍රීහ්‍රතා<sup>54</sup> 1 ග්‍රීහ්‍රතා<sup>54</sup> 1 ග්‍රීහ්‍රතා<sup>54</sup> 1 ග්‍රීහ්‍රතා<sup>54</sup> 1

- 1) This śloka occurs in *Whāspatitattwa* <sup>34</sup> with v.l. in  
 a śakatopamam pradhānam, and in the *Tattwajñāna* leaf 31<sup>6</sup>.  
 In both places the OJ. comm. is different.

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Compare Kathopanishad 1.3.3, 4 :

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्म मनः प्रग्रहमेव च ॥३॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गौचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

On the above see Prof. F. Weller's Versuch einer Kritik der Kathopanishad pp. 46 ff.

- 2) AC बाभगल्लं , BD बां.
- 3) लं लल्लं .
- 4) ABC लल्लं .
- 5) AC लल्लं , B लल्लं , D लल्लं .
- 6) AC लल्लं लल्लं , B लल्लं लल्लं , D लल्लं .
- 7) लं लल्लं .
- 8) लं लल्लं .
- 9) D लल्लं .
- 10) लं लल्लं .
- 11) AC लल्लं .
- 12) लं लल्लं .
- 13) A लल्लं लल्लं , BCD लल्लं .
- 14) B लल्लं लल्लं , C लल्लं .
- 15-15) ABC लल्लं लल्लं where 'nn' is due to sandhi: mahesunn  
लं , D लल्लं लल्लं लल्लं .

16) ABC འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

17) CD om. འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

18-18) AC om.

19) This word is new to ONW. Compare dwādaśāditya in ONW. from Ādip. 29, Bk. 108.1; and dwādaśādityastawa in S Lévi's Sanskrit Texts from Bāli p. 66-67.

20) Not in ONW.

21) D འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

22) ω འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

23) AC om.

24) Note the form.

25) AC འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

26) So in all mss.

27) D om.

28) ABC འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

29) AC འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་, B འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

30) B འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

31-31) D འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

32-32) B om. the passage.

33) D འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

34-34) BD འགྲེལ་བྱེད་ཀྱི་ཆུང་མོ་.

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- 35) A ජිහින , BC ජිං , D ජි කපි .
- 36) A ප්‍රාණාපාය , BC ප්‍රාණාපාය , D ප්‍රාණාපාය .
- 37) ABC ංය , D ජි පිඤ්ඤාපාය .
- 38) ABC ඉන්ද්‍රියාපාය , D ජි ඉන්ද්‍රියාපාය .
- 39) AC ංචය , D ංකාප ප්‍රතිචය .
- 40) D addo භූපු after චාත්‍ය .
- 41) B චාපං , C චයං .
- 42) ABC භික්‍ෂුකා , D භික්‍ෂි භික්‍ෂුකා .
- 43-43) ABC චන්ද්‍ර චන්ද්‍රකර්මිනි , D චන්ද්‍රකර්ම චන්ද්‍රිනි .
- 44) D චපතති .
- 45) D ංචි .
- 46) AC භං , B භාති .
- 47-47) AC පපකපිත්තු , B පපකපිත්තු , D පපපං . This simile also occurs in Wāṭhespatitattwa 3comm.
- 48) A භං .
- 49) A om .
- 50) A කපුච්චි , B කපුච්චි , C කපුච්චි
- 51) w add danda .
- 52-52) ABC om .
- 53) A ංකා , B ංකා , C පුත්‍රිකා . The four actions, viz. tapa , jñāna , yajña , dāna , are performed in the four

yugas respectively, as already stated in st. 65.

54) w vy°.

<sup>1</sup>අනුකර්<sup>2</sup> කිරිසු<sup>3</sup> 29<sup>3</sup> 1  
 යනකර්<sup>4</sup> 29 ජායුජාය<sup>5</sup> 1  
 නිසුජා<sup>6</sup> කුරාකර්<sup>7</sup> 29 1  
 පිත්තාකර්ජායකුකර්<sup>8</sup> 11 6 11

තුරාකර්<sup>9</sup> සුජා<sup>10</sup> 1 කිරිසුකර්<sup>11</sup> තුරා<sup>12</sup> තුරා පුරාකර්<sup>13</sup>  
 ජායා<sup>14</sup> ජායා<sup>15</sup> 1 ජායාකර්<sup>16</sup> තුරා<sup>17</sup> සුජා<sup>18</sup> තුරා පුරාකර්<sup>19</sup> කුරා<sup>20</sup>  
 නිසුජාකර්<sup>21</sup> තුරා<sup>22</sup> 13 14 සුජා<sup>23</sup> තුරා පුරාකර්<sup>24</sup> ජායා<sup>25</sup> 16  
 ජායාකර්<sup>26</sup> 1 ජායාකර්<sup>27</sup> ජායාකර්<sup>28</sup> නිසුජා<sup>29</sup> 1 අනුකර්<sup>30</sup>  
 තුරා<sup>31</sup> ජායාකර්<sup>32</sup> ජායා<sup>33</sup> නිසුජා<sup>34</sup> 20 11 11

1) Compare Śkd. s.v. विद्या :

दशवापीसमा कन्या भूमिदानं च तत् समम् ।

भूमिदानाद् दशगुणं विद्यादानं विशिष्यते ॥

इति पाद्मोत्तर-खण्डे ११७ अ०

Also see The Purāṇa Index by V. R. Ramechandra Dikshitar,  
 vol. II (Madras 1952) p. 82 (under dāna) for the three kinds

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of dāna: superior (jyēṣṭha), middling, and inferior (kanisṭha); Kane, vol. II pt. II pp. 837-888 esp. 847-8; Sang hyang kamahāyānikan pp. 34-36 (where dāna, atidāna, mahāti-dāna are given).

2) AB 𑀅𑀲𑀭𑀺, C 𑀅𑀲𑀭𑀺.

3-3) ABC 𑀅𑀲𑀭𑀺.

4) AC 𑀅𑀲𑀭𑀺, B 𑀅𑀲𑀭𑀺.

5) A 𑀅𑀲𑀭𑀺, BC 𑀅𑀲𑀭𑀺, D 𑀅𑀲𑀭𑀺.

6) AC 𑀅𑀲𑀭𑀺(𑀅𑀲𑀭𑀺)𑀅𑀲𑀭𑀺, B 𑀅𑀲𑀭𑀺𑀅𑀲𑀭𑀺𑀅𑀲𑀭𑀺, D 𑀅𑀲𑀭𑀺𑀅𑀲𑀭𑀺.

Compare Vasistha 29.19:

श्रीग्याहुरतिदानानि गावः पृथिवी सरस्वती ।

अतिदानं हि दानानां विद्यादानं ततो दीपिकम् ॥

7) D 𑀅𑀲𑀭𑀺.

8) BC 𑀅𑀲𑀭𑀺. The words kanisṭhadāna, uttamadāna and anantadāna are not given in ONW. ONW. quotes madhyama-dāna from Sārasamuccaya 28; which is not traceable. KBW. IV. 563 s.v. madhyama gives madhyamadāna, uttamadāna, and kanisṭhadāna.

9) AC 𑀅𑀲𑀭𑀺, B 𑀅𑀲𑀭𑀺.

10) D 𑀅𑀲𑀭𑀺.

11) BC 𑀅𑀲𑀭𑀺.





ධ්වනි භා භා පුපුරා <sup>12</sup> භා භා භා <sup>13</sup> නිකු  
 පුපුරා <sup>14</sup> භා භා <sup>15</sup> පුපුරා <sup>16</sup> භා භා  
 පුපුරා <sup>17</sup> භා භා <sup>18</sup> පුපුරා <sup>19</sup> භා භා  
 පුපුරා <sup>20</sup> භා භා <sup>21</sup> පුපුරා <sup>22</sup> භා භා  
 පුපුරා <sup>23</sup> භා භා <sup>24</sup> පුපුරා <sup>25</sup> භා භා  
 පුපුරා <sup>26</sup> භා භා <sup>27</sup> පුපුරා <sup>28</sup> භා භා  
 පුපුරා <sup>29</sup> භා භා <sup>30</sup> පුපුරා <sup>31</sup> භා භා  
 පුපුරා <sup>32</sup> භා භා <sup>33</sup> පුපුරා <sup>34</sup> භා භා  
 පුපුරා <sup>35</sup> භා භා <sup>36</sup> පුපුරා <sup>37</sup> භා භා  
 පුපුරා <sup>38</sup> භා භා <sup>39</sup> පුපුරා <sup>40</sup> භා භා  
 පුපුරා <sup>41</sup> භා භා <sup>42</sup> පුපුරා <sup>43</sup> භා භා  
 පුපුරා <sup>44</sup> භා භා <sup>45</sup> පුපුරා <sup>46</sup> භා භා  
 පුපුරා <sup>47</sup> භා භා <sup>48</sup> පුපුරා <sup>49</sup> භා භා  
 පුපුරා <sup>50</sup> භා භා <sup>51</sup> පුපුරා <sup>52</sup> භා භා  
 පුපුරා <sup>53</sup> භා භා <sup>54</sup> පුපුරා <sup>55</sup> භා භා  
 පුපුරා <sup>56</sup> භා භා <sup>57</sup> පුපුරා <sup>58</sup> භා භා  
 පුපුරා <sup>59</sup> භා භා <sup>60</sup> පුපුරා <sup>61</sup> භා භා  
 පුපුරා <sup>62</sup> භා භා <sup>63</sup> පුපුරා <sup>64</sup> භා භා  
 පුපුරා <sup>65</sup> භා භා <sup>66</sup> පුපුරා <sup>67</sup> භා භා  
 පුපුරා <sup>68</sup> භා භා <sup>69</sup> පුපුරා <sup>70</sup> භා භා  
 පුපුරා <sup>71</sup> භා භා <sup>72</sup> පුපුරා <sup>73</sup> භා භා  
 පුපුරා <sup>74</sup> භා භා <sup>75</sup> පුපුරා <sup>76</sup> භා භා  
 පුපුරා <sup>77</sup> භා භා <sup>78</sup> පුපුරා <sup>79</sup> භා භා  
 පුපුරා <sup>80</sup> භා භා <sup>81</sup> පුපුරා <sup>82</sup> භා භා  
 පුපුරා <sup>83</sup> භා භා <sup>84</sup> පුපුරා <sup>85</sup> භා භා  
 පුපුරා <sup>86</sup> භා භා <sup>87</sup> පුපුරා <sup>88</sup> භා භා  
 පුපුරා <sup>89</sup> භා භා <sup>90</sup> පුපුරා <sup>91</sup> භා භා  
 පුපුරා <sup>92</sup> භා භා <sup>93</sup> පුපුරා <sup>94</sup> භා භා  
 පුපුරා <sup>95</sup> භා භා <sup>96</sup> පුපුරා <sup>97</sup> භා භා  
 පුපුරා <sup>98</sup> භා භා <sup>99</sup> පුපුරා <sup>100</sup> භා භා

53 54 55  
 56 57  
 58 59 60  
 61 62 63 64 65 66 67 68 69 70

1) एकाक्षरप्रदातारं यो गुरुं नैव मन्यते ।

इवानयोनिशतं गत्वा चाण्डलेष्वाभिजायते ॥

Vṛddha-Cāṇakya 13.20, Subhāṣitāvali = Ind. Spr.

1400: ५ नाभिवन्दति for नैव मन्यते Cān., ८ भुक्ता

for गत्वा Cān., ८ अपि for इति Subh.

སྒྲུབ་པ་ལ་རྒྱུ་བརྒྱུ་སྒྲུབ་པ་ །

ॐ नमो भगवते वासुदेवाय ।

"who has given him even a single letter,

"And be reborn of low caste."

ལྷ་མ་གང་ནི་ཡི་ཐོ་གཅིག །

ཁྱིལ་སྐྱོ་གནས་པ་རྒྱ་པ་ནས །

"He that has not saluted his lama who has  
 even one letter will after undergoing a hundred  
 a dog....."

Canakya (quoted in S. C. Das' Tibetan-English Dict.  
p. 900b).

3) ம. ப. பூமிவழி.

- 4-4)  $\omega$  කැණුණු ප්‍රාදේශයකි.
- 5-5)  $\omega$  ලු(රු)කායාති ප්‍රභූතාති (රු, රු).
- 6-6)  $\omega$  අක්ෂරාභිප්‍රායකි.
- 7) A රු.
- 8) ABC රු.
- 9) AC ප්‍රස්ථාපි.
- 10) AC රු, රු.
- 11-11) AC රු, රු. රු.
- 12) C රු.
- 13) රු රු රු.
- 14) AB රු, C රු රු රු රු.
- 15) ABC රු.
- 16) රු රු රු.
- 17) රු රු රු.
- 18) රු රු රු.
- 19) Not in ONW.
- 20) ABC රු රු.
- 21-21) ABC රු.
- 22) AB රු, රු රු රු.
- 23)  $\omega$  රු රු රු.
- 24) රු රු.

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25) D ு.

26) ABC add danda .

27) D ு.

28) ABC ு, D ு.

29) ு ு.

30) D adds ு before it.

31) B ு.

32) B ு.

33-33) A B om.

34) D ு.

35) ABC ு.

36) BC ு.

37) ABC ு, D ு. See st. 32.

38) D ு.

39) D ு.

40) D ு.

41) A ு, BD ு.

42-42) A ு, BC ு, D ு.

43-43) D ு.

44) ABC ு, D ு.

45) AC རྩེ་ཁམ་ལྷོ་ , B རྩེ་ཁམ་ལྷོ་.

46) AC ཁམ་ལྷོ་ , B ཁམ་ལྷོ་.

47) See Prof. Gonda, *Skt. in Indonesia* p.175, also note the word on p.186; Jonker., *Kutāramānawa* §1 p.36, 163f.; and KBH. I.213 which quotes a corrupt Skt. śloka from a 'law-text' enumerating the eight dustas, followed by its O.T. comm.

48) The *astacora* category includes "the man who commits the theft, the man who incites another to stealing, who gives food to a thief, who lodges one, who is on friendly terms with a thief, who gives hints to a thief, who helps one, and who hides a thief." (Prof. Gonda, *Skt. in Indonesia* p.175, also see p.186 n. 80).

AC ཁམ་ལྷོ་ཁམ་ལྷོ་ , BD ཁམ་ལྷོ་.

49) A ཁམ་ལྷོ་ཁམ་ལྷོ་ , BC ཁམ་ལྷོ་ཁམ་ལྷོ་ , D ཁམ་ལྷོ་. The six *ātātāyīs* are dealt at length in st.32 above.

50) AC ཁམ་ལྷོ་ , B ཁམ་ལྷོ་ , D ཁམ་ལྷོ་.

51) Note the sandhi-form in all mss.

52) A ཁམ་ལྷོ་ཁམ་ལྷོ་.

53) A ཁམ་ལྷོ་.

54-54) AC om.

12

55) 1)  $\text{NH}^{\circ}$ .

56) A  $\text{Al}^{3+}$ , C  $\text{Al}^{3+}$ .

57) ABC ත්‍රයක, D ත්‍රයක.

58) AC wy°.

59-59) BD မဟာဘူမိ.

60) AC ബന്ധ.

61) BD नमः, Compare Sārasamuccaya 120.

62-62) A C ଅଣୁକାନ୍ଦ ଗ୍ରାହୀ , B ଅଣୁକାନ୍ଦକାରୀ ଗ୍ରାହୀ ,  
D ଅଣୁକାନ୍ଦକାରୀ ଗ୍ରାହୀ .

63-63) D ဂြိုဟ်ပျံအစီအစဉ်။

64)  $\omega$  ନିମ୍ନଲିଖିତ .

65) AC ବ୍ୟବହାରକାରୀ.

66) This word is new to ONW. For kalisaṅghāra see  
Korawāsīrama pp. 54, 198, Nitisāstra 4.7p.44 et seq.,  
KBW. II. 226 s.v.

67) BC ဆိုသည်။

68) A.  $\frac{1}{2}$ , B.  $\frac{1}{4}$ .

69-69) D ከ አጠቃላይ.

70) சிறப்பு.





(iii) mahā-pātakas (st. 71)

(iv) ati-pātakas (st. 72)

In the Skt. smṛtis, including the sūtras, there is no unanimity about the classification, the number of grades, and the inclusion of each of the pātakas under the several classes or grades, except the five mahāpātakas which have been more or less the same since the Chāndogya Upaniṣad. The various diverging views are detailed in Kane, O.C., IV, pp. 1-40 esp. 10 ff. The important classifications are being given below:

Prāyaścittaviveka (quoted in Śkd. s.v. pātaka):

(i) ati-pātaka

(ii) mahā-pātaka

(iii) anu-pātaka

(iv) Upa-pātaka

(v) samkarākarṇa (rendering one as degraded as a man of mixed caste)

(vi) apātrīkarṇa (rendering the perpetrator unworthy of receiving a gift)

(vii) jātibhramśakara (effecting loss of caste)

(viii) matāvaha (causing defilement)

(ix) prakīrṇaka (miscellaneous)

In the Viṣṇudharmasūtra 33.3-5 the above nine are given in the order: 1, 2, 3, 4, 7, 5, 6, 8, 9.

kātyāyana (kane IV.15)

- (i) mahā-pāpa (mortal sins)
- (ii) ati-pāpa (the highest sins than which there is nothing worse)
- (iii) pātaka (similar to mahā-pātakas — Bhaviṣya-Purāṇa, brāhmaṇaparva 190.9)
- (iv) prasaṅgika (due to association or contact)
- (v) upa-pātaka (minor sins)

Vedddha-Hārta 9.215-6

- (i) mahā-pāpa
- (ii) pātaka (like mahāpātakas)
- (iii) anu-pātaka (lesser than pātakas)
- (iv) upa-pāpa (lesser than pātakas)
- (v) prakīrṇaka (miscellaneous; they are the least sinful of all)

Vasiṣṭha Dharmasūtra I.19-23

- (i) enas
- (ii) mahā-pātaka

## (iii) upa-pātaka

Baudhāyana Dharmasūtra II.1.50-56, 60-61, 63-64.

## (i) pātānya

## (ii) upa-pātaka

## (iii) aśucikara

There is no classification in Skt. which agrees with the Ślokāntara. Prof. Gonda, Skt. in Indonesia, p.180 refers to the word pañcapātaka, but without enumerating the sins included in it.

2) ABD पतयिष्यति, C पतयिष्यति.

See Agastyparwa BkI. deel

90 p.365, BkI. deel 92 p.418, KBW. IV.877, Wratishāsana 15, Kane 2.148 n.334, 3.612 n.1161.

3) The word purusaghna is not given by MW., who quotes its fem. form पुरुषघ्नी 'a woman who kills her husband' from Yājñ.2.278. In RV. 1.114.10 we have पुरुषघ्न.

We do not find this word among sins.

4) Not found in MW., Kane, and ONW.

5) The word agrayājaka is not found in MW., Skd., ONW.

According to the OJ. comm. it means "one who marries before his elder brother." A younger brother who has

married while his elder brother is still a bachelor is called a parivettā in the smṛtis:

क्षराग्निहोत्रसंयोगं कुरुते योज्ये स्थिते ।

परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः ॥

Manu 3.171.

This was regarded a sin as early as the Taittirīya Brāhmaṇa 3.2.8.11 and the Kāthaka 31.7. The supersession in marriage of the elder sister by the younger was also a sin (Kane 4.11 nn. 23, 24; 394 n. 881).

6) AC अज्ञातसम्बत्सरा, B अज्ञातसम्बत्सरा, D अज्ञातसम्बत्सरा. This compound is not found in MW. nor is a similar sin mentioned in Kane. ONW. quotes ajñātasambatsara from Virāṭaparva 42, where it refers to the incognito exile of the Pāṇḍavas.

7) पतका. Here the word pātaka is as an agent noun: 'a sinner'; this meaning is not recorded in MW.

8) AD पतका, BC पतका.

9) A पतका, B पतका, C पतका, D पतका.

10) AC पतका.

11) D पतका.

12) AC पतका.

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13) BD ဝါရ်း မာရ်.

14) D ဝါရ်.

15) ABC ဝါရ်းမာရ် ၊ D ဝါရ်းမာရ်. The initial u° is due to wrongly separating the sandhi °corograyājaka in the absence of the avagraha. It seems to go back to the date of the composition of the text.

16) AC မာရ်.

17) BD မာရ်.

18) AC ဝါရ်းမာရ်, BD ဝါရ်းမာရ်.

19) ဝါရ်းမာရ် (BD မာရ်) ဝါရ်. ABC add danda after it.

20) A om.

21) AC မာရ်.

22) D om. danda.

23-23) D မာရ်.

24) A ဝါရ်.

25) ဝါရ် om. danda.

කැපිතනු ၁ ခိယာရုပ္ ၈ ခိန္တ ပွဲ ၇ ခိယိယုဏ ၁  
 ၇၀၁၀၂၅<sup>၉</sup> ကာ၅<sup>၁၀</sup> ဗုဒ္ဓ ၁ ယုပဇိပယ<sup>၁၁</sup> ကာ၅ ဗုဒ္ဓ  
 ခိ ၇၀၁ ပာဏာခါ ၁ အာပယ<sup>၁၂</sup> ကာ၅ ဗုဒ္ဓ<sup>၁၃</sup> ၇၇၇  
 ၅၇၇ ပုပ္ဖိကိသ်ပါ<sup>၁၄</sup> ၁ ပုပ္ဖိပယ<sup>၁၅</sup> ကာ၅ ဗုဒ္ဓ<sup>၁၆</sup> ၇၀၁  
 ယုပဇိပယ<sup>၁၇</sup> ဗုဒ္ဓ ၁ အာပယ<sup>၁၈</sup> ကာ၅ အာပယ-  
 ၇၇၇<sup>၁၉</sup> ၁ ၇၀၁ ဝိပဇနာ ကာ၅ ၁ ယါ ယါ ပွဲ  
 ဗုဒ္ဓ ၁ ယါ ၇၇၇ ၁ ယါ ၇၇၇<sup>၂၀</sup> ၇၇၇-  
 ၇၇၇<sup>၂၁</sup> ၁ ယါ ၇၇၇<sup>၂၂</sup> ၇၇၇

The upa-pātakas are enumerated at length in Manu 11. 59-66, Yājñ. 3. 234-42, Vṛddha-Hārīta 9. 208-10, Viṣṇu Dharmasūtra 37 and Agni Purāṇa 168. 29-37.

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In Manu the number of upa-pātakas reaches as high as forty-nine (according to Prāyaścitta-viveka p. 195), and in Yājñ. even up to fifty-one (according to Viśvarūpa thereon). Vasistha Dharmaśāstra I. 23 speaks of five upa-pātakas, Śātātapa (quoted by Viśvarūpa on Yājñ. 3. 229-36) of eight, Baudhāyana II. 1. 60-61 and Gautama 21. 11 of a fairly good number, and Śaṅkha (quoted by Viśvarūpa on Yājñ. 3. 229-36) as many as eighteen under the appellation upapatanīya. Also see Kane vol. 4 pp. 13-15, 32-35, 106-7. In some of these enumerations, strangely enough, we do not have any item common to the Ślokāntara, e.g. Baudh. DhS. II. 1. 60-61, Vasistha 1. 23. We find go-vadha as the first upa-pātaka in Manu 11. 59, and Yājñ. 3. 234. The killers of kine are guilty of upa-pātaka in Gautama DhS. 15. 18 too. In Manu 11. 66 and Yājñ. 3. 236 occurs स्त्रीवध which may be correlated with युवतीवध of our text. Manu 11. 59 and Yājñ. 3. 237 record मातृव्याग, पितृव्याग and सुतव्याग in which we may see an approximation to our गृहवध and बालवध. Besides these, there is no correlate



of the upa-pātakas of the Ślokāntara in the smṛtis, and not to speak of a precisely parallel śloka.

- 2) AD  $\eta\alpha\pi\alpha\kappa\iota$ , BC  $\eta\alpha\pi\alpha\kappa\iota$ . See Kane 4.107.
- 3) ABC  $\gamma\upsilon\pi\alpha\tau\iota\pi\alpha\kappa\iota$ , D  $\gamma\upsilon\pi\alpha\tau\iota\pi\alpha\kappa\iota$ . The word yuwate-wadha is not found in ONW., MW.
- 4)  $\omega$   $\alpha\alpha\alpha\alpha\alpha\alpha\alpha\alpha$ .
- 5) A  $\pi\alpha\kappa\iota\eta\alpha$ , BCD  $\pi\alpha\kappa\iota\eta\alpha$  (the first letter can also be a wa° in the lontars).
- 6)  $\omega$   $\alpha\alpha\alpha\alpha\alpha\alpha\alpha\alpha$   $\alpha\eta$ . See n. 18.
- 7) AB  $\alpha\pi\alpha\alpha\alpha\alpha\alpha\alpha\alpha\alpha$ .
- 8) ABC  $\alpha\alpha\alpha$ .
- 9) ACD  $\eta\alpha\pi\alpha\kappa\iota$ , B  $\eta\alpha\pi\alpha\kappa\iota$ .
- 10) C  $\alpha\alpha\alpha$ .
- 11) ABC  $\gamma\upsilon\pi\alpha\tau\iota\pi\alpha\kappa\iota$ , D  $\alpha\alpha\alpha$ .
- 12) AC  $\alpha\alpha\alpha\alpha\alpha\alpha$ , BD  $\alpha\alpha\alpha\alpha\alpha\alpha$ .
- 13) D  $\alpha\alpha\alpha\alpha\alpha$ .
- 14) D  $\alpha\alpha\alpha\alpha\alpha\alpha$ .
- 15)  $\omega$   $\alpha\alpha\alpha$ .
- 16) D  $\alpha\alpha\alpha\alpha\alpha\alpha$ .
- 17) A  $\alpha\alpha\alpha$ , D  $\alpha\alpha$ .

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18) ω အကျေဂကမ္ပိ. The emendation āgaradāha is not very certain, because of its OJ. rendering. The words आगारदाह "setting a house on fire" and its derivative आगारदाहिन् "incendiary" are recorded from a lexicon in MW.

19) ABC မှ; D မှာလူကုန်ကျတစ်.

20-20) B မှာမိမိမိ မပျံ, C မိမိ, D မိ.

21) It is new to ONW. Compare mahāniraya in Agastya-parwa BkI. 90. 354 line 31, and BkI. 92. 408 for the note thereon.

22) D မိမိမိ.

<sup>1</sup>ဗြဟ္မာပဿ<sup>2</sup> ဗျာဟရိ<sup>3</sup> ၊  
ဗျုပ္ပန္နဗျုပ္ပာဗ<sup>4</sup> မှ ၊  
ဓာတ္တပိဗ္ဗိ<sup>5</sup> ဗျာဟရိ<sup>6</sup> ၊  
ဗျာဟရိဗျာဟရိ<sup>7</sup> ။

ဓာတ်တဗြ ၁<sup>8</sup> ဗြဟ္မာပဿ<sup>9</sup> မိမိ ပွဲ ဂီ<sup>8</sup> ဓာတ်တဗြ ၊  
ဗြဟ္မာပဿ<sup>9</sup> ကာဗြ အဗြာဗြိ မဲ ဗြဟ္မာ ၊ ဗျာဟရိ<sup>10</sup> ကာဗြ<sup>11</sup>  
အဗြာဗြိဗြ<sup>12</sup> <sup>13</sup> မိ<sup>13</sup> မဲ<sup>14</sup> ကုဗြ ဂီဗြာဗြ<sup>15</sup> ၊ ဗျုပ္ပန္နဗျုပ္ပာဗ<sup>16</sup>

1) Since the Chāndogya-Upaniṣad 5.10.9 (Kane 4.12 n.25)  
 the five mahā-pātakas . have been enumerated as: brāhmaṇa  
 murder, drinking liquor, theft (generally of a brāhmaṇa's  
 gold), sexual intercourse with the guru's wife , and  
 association with these sinners (for a year). The relevant  
 passage in the Chāndogya Upaniṣad reads:

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन् ।

ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरंस्तैः ॥

The Nirukta 6.27 (Kane 3.612 n.1161) enumerates seven

sins: सप्त एव मर्यादाः कवयः ततश्चुः चक्रुः । तासामेकामपि अधि-

गच्छन् अंहस्वान् भवति । स्तेयं तल्पारोहणं ब्रह्महत्यां भूणहत्यां

दुष्कृतस्य कर्मणः पुनः पुनः सेवां पातके अनृतोद्यमिति ।

These include most of the classical mahā-pātakas.

The oft-quoted enumeration of the mahā-pātakas

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is of Manu 11.54, which has almost become a classic:

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।

महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥

Also quoted in Apte s.v. पातक, Śkd. s.v. महापातक,

Subhāṣita-ratna-bhāṇḍāgāra 3.47 p.154 with

८: तत्संसर्गं च पञ्चमः, 9nd. Spr. 4492,

Śārngadhara Paddhati pātakavivṛti 7 with ८

च गुरुतल्पगः for गुर्वं, ८ तत्संसर्गं च पञ्चमः.

The Yājñ. 3. 227 has:

ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः ।

एते महापातकिनो यश्च तैः सह संवसेत् ॥

The Vasīṣṭha Dharmasūtra I. 19-20 enumerates: पञ्च महापातका-

न्याचक्षते । गुरुतल्पं सुरापानं भ्रूणहत्या ब्राह्मणसुवर्णपहरणं पतित-  
संयोगश्च ब्राह्मणेन वा यौनेन वा ।

(भ्रूणहत्या = murder of a learned brāhmaṇa : Kane 4.13,

3.613.

For the various meanings of bhrūṇa see  
Kane 2.131 n.290, 2.148 n.334, 3.612 n.1161).

ब्रह्महा च सुरापश्च स्तेयी च गुरुतल्पगः ।

एते सर्वे पृथग्ज्ञेया महापातकिनो नराः ॥

9nd. Spr. 4493 = Manu 9.235.

ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः ।

महापातकिनस्त्वैते तथा विश्वासघातिनः ॥

Jnd. Spr. 4495 from the comm. on Naisadharacarita  
17.44.

The mahā-pātakas are also dealt with in Viṣṇu Dharma-sūtra 35.1-5, Yuddha-Hārṣita 9.174, Gautama 21.1-3, 10-11 (Kane 4.14 n.31, 3.613), and Kane 4.12-32, 87-106, 3.612-14.

ONW. quotes the word mahā-pātaḥ from KO. 79. 6b, 6, Kr. KBW. 4.188 s.v. pātaḥ gives the word without any quotation. In Skt. in Indonesia they are not referred to.

2) ABC ब्रह्मवादापह्नोः, D ब्रह्मवादापह्नोः. In the Skt. texts quoted in n. 1 we have the first element of the compound invariably as ब्रह्म° - ब्रह्महत्या (Nirukta, Manu, etc.), and ब्रह्महा (Ch. Up., Yājñ., etc.). The word brahmawadha is not found in ONW. See Prof. Gonda, Agastya-parvata, BKI. 90.365, BKI. 92.418; Wratīśāsana 15; KBW. 4.874 s.v. brahmahatya; Kane 2.147 ff., 4.17-20, 88ff.

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3) ဝ ချာမိ . In OJ. the word occurs in Adiparwa 76 .

See Kane 4. 20-22.

4) See Kane 4.22.

5) A ब्राह्मणपञ्चम्यं , BC ब्राह्मणपञ्चम्यं. This word is new to MW., ONW. In all the enumerations of the mahā-pātakas we find 'incest with a teacher's wife' (गुरुव्रजनागम, गुरुतल्प, तल्पारोहण, गुरुतल्प, etc., Kane 4. 23-25) instead. It is strange that the Ślokāntara should present two new mahā-pātakas against the concurrence of the entire smṛti and allied traditions. It may be noted here that association with those guilty of the four grave sins was itself the fifth mahā-pātaka. This association is divided into nine kinds by Brhaspati (Kane 4. 25 n. 61), one of which is expressed by yoni, which is explained in a diversity of ways. One of the interpretations is: योनिः पातकिने कन्यादानं तत्कन्या-परिणयनं वेति विज्ञानेश्वरकल्पतरुकारादयः । (Prāyaścitta-Māyūkha p. 91). The Yājñ. 3. 261 holds a person guilty of mahāpātaki-samsarga if he marries the daughter of a mahāpātaki:

सोभस्तु संवसेद्यौ वै वत्सरं सोऽपि तत्समः ।

कन्यां समुद्धहेदेषां क्षीपवासामकिंचनाम् ॥

Can the kanyāwighna of ślokaṅtera be correlated to this sin?

6) ω गृण्यपक्षि. Nowhere is this a mahā-pātaka. For killing one's guru compare Mīsh. 12.108.32, Āpast. DhS. 1.9.24.

7) A °छा, C °प°.

8-8) ABC विद्याज्ञं, D विद्याज्ञपयिषो पुत्रि.

9) ABC ग्राह्यापक्षि, D ग्राह्यापक्षि.

10) ABC व्यगपक्षि, D व्यगपक्षि.

11) AC om.

12) ω ग्रा.

13-13) D खराम.

14) B ख.

15) ABC °वैद्यज्ञ, D °वैद्यज्ञ.

16) A °पुष्पाय.

17) ω ग्रा.

18) ABC °छा.

19) ω घा.

20) ABC °का.

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21) D ചന്ദ്രൻ.

22) D പാർവ്വതി.

23) A ഹൃദയം , BCD ഹൃദയം.

24) ACD പാർവ്വതി , B പാർവ്വതി.

25) A ഹൃദയം , C ഹൃദയം.

26- 26) B പാർവ്വതി , D പാർവ്വതി.

27) D പാർവ്വതി.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ചാലിനാളി 1 ചുവപ്പുവർണ്ണ 10 നാളി 11 പൂർണ്ണ 12  
പൂർണ്ണ 12 നാളി 13 പൂർണ്ണ 14 പൂർണ്ണ 15  
പൂർണ്ണ 15 ചുവപ്പുവർണ്ണ 16 പൂർണ്ണ 17 ചുവപ്പുവർണ്ണ 18  
ചുവപ്പുവർണ്ണ 19 നീ 20 നീ 21 ചുവപ്പുവർണ്ണ 22  
പൂർണ്ണ 23 ചുവപ്പുവർണ്ണ 24 പൂർണ്ണ 25 പൂർണ്ണ 26  
പൂർണ്ണ 27 പൂർണ്ണ 28 പൂർണ്ണ 29 പൂർണ്ണ 30 പൂർണ്ണ 31  
പൂർണ്ണ 32 പൂർണ്ണ 33 പൂർണ്ണ 34 പൂർണ്ണ 35 പൂർണ്ണ 36  
പൂർണ്ണ 37 പൂർണ്ണ 38 പൂർണ്ണ 39 പൂർണ്ണ 40 പൂർണ്ണ 41  
പൂർണ്ണ 42 പൂർണ്ണ 43 പൂർണ്ണ 44 പൂർണ്ണ 45 പൂർണ്ണ 46  
പൂർണ്ണ 47 പൂർണ്ണ 48 പൂർണ്ണ 49 പൂർണ്ണ 50 പൂർണ്ണ 51  
പൂർണ്ണ 52 പൂർണ്ണ 53 പൂർണ്ണ 54 പൂർണ്ണ 55 പൂർണ്ണ 56  
പൂർണ്ണ 57 പൂർണ്ണ 58 പൂർണ്ണ 59 പൂർണ്ണ 60 പൂർണ്ണ 61  
പൂർണ്ണ 62 പൂർണ്ണ 63 പൂർണ്ണ 64 പൂർണ്ണ 65 പൂർണ്ണ 66  
പൂർണ്ണ 67 പൂർണ്ണ 68 പൂർണ്ണ 69 പൂർണ്ണ 70 പൂർണ്ണ 71  
പൂർണ്ണ 72 പൂർണ്ണ 73 പൂർണ്ണ 74 പൂർണ്ണ 75 പൂർണ്ണ 76  
പൂർണ്ണ 77 പൂർണ്ണ 78 പൂർണ്ണ 79 പൂർണ്ണ 80 പൂർണ്ണ 81  
പൂർണ്ണ 82 പൂർണ്ണ 83 പൂർണ്ണ 84 പൂർണ്ണ 85 പൂർണ്ണ 86  
പൂർണ്ണ 87 പൂർണ്ണ 88 പൂർണ്ണ 89 പൂർണ്ണ 90 പൂർണ്ണ 91  
പൂർണ്ണ 92 പൂർണ്ണ 93 പൂർണ്ണ 94 പൂർണ്ണ 95 പൂർണ്ണ 96  
പൂർണ്ണ 97 പൂർണ്ണ 98 പൂർണ്ണ 99 പൂർണ്ണ 100



[illegible]

1) The atī-pātakas, or the highest of sins than which there is nothing worse, are defined and reckoned as follows by Śkd. s.v. नवविधपापमध्ये गुन्तरपातकम् । तत्

त्रिविधम् । पुंसः मातृदुहितृस्नुषागमनजन्यम् । स्त्रियास्तु पुत्रपितृ-  
श्वशुरगमनजन्यम् । इति प्रायश्चित्तविवेकः ॥ Viṇṇudherma-  
sūtra 34.1 gives sexual intercourse with one's mother,  
daughter and daughter-in-law as the three ati-pātakas.  
Kātyāyana (quoted in the Prāyaścitta-muktāvali of Divākara,  
folio 3<sup>a</sup>) adds sexual intercourse with one's sister  
to the foregoing three.

Manu and others do not give the ati-pātakas separately, but include them in or equate them with other categories especially one of the mahā-pātakas.

Manu 11.58 = Agni Purāṇa 168.28:

रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च ।

सरव्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥

(स्वयोनीषु 'with a sister by the same mother'). Also

compare Manu . II. 170 . Yājñ. 3. 231-33 :

सरिविभार्याकुमारीषु स्वयोनीष्वन्त्यजासु च ।

सगोत्रासु सुतस्त्रीषु गुरुतल्पसमं स्मृतम् ॥ २३१ ॥

पितुः स्वसारं मातुश्च मातुलानीं स्नुषामपि ।

मातुः सपत्नीं भगिनीमाचार्यतनयां तथा ॥ २३२ ॥

आचार्यपत्नीं स्वसुतां गच्छंस्तु गुरुतल्पगः ।

लिङ्गं छित्वा वधस्तस्य सकामायाः स्त्रिया अपि ॥ २३३ ॥

Yama, quoted in Mitākṣara 3. 233 :

मातृष्वसा मातृसखी कुहिता च पितृष्वसा ।

मातुलानीं स्वसा श्वश्रूर्गत्वा सद्यः पतेन्नरः ॥

Gautama 2.3. 12 :

सरवीसयोनिःसगोत्राशिव्यभार्यासु स्नुषायां गवि च

गुरुतल्पसमः ॥ Also see Gautama 21. 1-2. Nārada,  
śrīpurnasayoga 73-75 :

माता मातृष्वसा श्वश्रूर्मातुलानीं पितृष्वसा ।

पितृव्यसरिविशिव्यस्त्री भगिनी तत्सखी स्नुषा ॥ ७३ ॥

कुहिताचार्यभार्या च सगोत्रा वारणागता ।

राज्ञी प्रव्रजिता धार्त्री साध्वी वर्णोत्तमा च या ॥ ७४ ॥

आसामन्यतमां गत्वा गुकतल्पग उच्यते ।

शिशनस्योत्कर्तनं तस्य नान्यो दण्डो विधीयते ॥ ७५ ॥

One may also consult Kane 4.15, 29-31, 88. The

word ati-pātaka is not found in ONW.

2) ω युधयुद्धिद्य।

3) BD कः.

4) ABC पयु .

5) ω कः.

6) ABC कः.

7) ω पान्नाभापुपुपुपु.

8) ABC अपिपु, D अपिपुद्य। There seems to have been a confusion in this quarter. In the parallel passages quoted in n.1 लिङ्गः शिक्त्वा, शिशनस्योत्कर्तनम् etc. is the punishment for offences specified in the foregoing quarters. It is not unlikely that our quarter should also have had a similar import.

9) In the first three quarters it is the offenders who are referred to, and not the offences as such.

अतिपातकमुच्यते requires the use of abstract nouns referring to the offences, and not agentive constructions as we

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have at present. This anomaly clearly points to a tampering with the text

10) ABC පුරුකාං, D ංකාං.

11) ACD හාං.

12) AC පාමානකාරක , BD පාමානකාරක. "Mātara may be correct: in Adiparwa we find pitara, Rām. 21.170 pitarah, Nāg. 49.1 the sg. nom. mātā." (Prof. Gonda)

13) AC හිං.

14) ට ංභුහු.

15) ට ංකාහාය.

16) A හාඤ්ඤිපි.

17) A හාඤ්ඤි , B ඤ්ඤි , C හාඤ්ඤි .

18) A ංගුරකි , and also omits the danda.

19) AC හාඤ්ඤිපි , BD ංකාහාය .

20) ABC හාඤ්ඤි .

21-21) AC හාඤ්ඤි for ඤ්ඤි , D පිඤ්ඤි .

22) A ංභුහු , BCD ංභුහු .

23-23) D පුරුකි .

24) BD ංභු (omitting කි) .

25) AC පාමා, D පාමානි .

26) ට ංභුහු .

27) D කැමැත්ත.

28- 28) B හිමිවූ, D හිමිවූ.

29) ABC හි.

30- 30) AC හිමිවූ.

<sup>1</sup>දූෂිතයාගේ <sup>2</sup>පුත්‍රයා.

පුත්‍රයා <sup>3</sup>සුද්ධයා වූයේ.

කෙසේ වෙතත් <sup>4</sup>පුත්‍රයා.

ඉන් <sup>5</sup>පසුව <sup>6</sup>පුත්‍රයා පුත්‍රයා වූයේ.

කෙසේ වෙතත් <sup>1</sup>දූෂිතයාගේ <sup>2</sup>පුත්‍රයාගේ <sup>3</sup>පුත්‍රයා.

දූෂිතයාගේ <sup>4</sup>පුත්‍රයාගේ <sup>5</sup>පුත්‍රයා <sup>6</sup>පුත්‍රයා <sup>7</sup>පුත්‍රයා <sup>8</sup>පුත්‍රයා <sup>9</sup>පුත්‍රයා <sup>10</sup>පුත්‍රයා.

පුත්‍රයා <sup>11</sup>පුත්‍රයා <sup>12</sup>පුත්‍රයා <sup>13</sup>පුත්‍රයා <sup>14</sup>පුත්‍රයා <sup>15</sup>පුත්‍රයා <sup>16</sup>පුත්‍රයා <sup>17</sup>පුත්‍රයා <sup>18</sup>පුත්‍රයා.

පුත්‍රයා <sup>19</sup>පුත්‍රයා <sup>20</sup>පුත්‍රයා <sup>21</sup>පුත්‍රයා <sup>22</sup>පුත්‍රයා <sup>23</sup>පුත්‍රයා <sup>24</sup>පුත්‍රයා <sup>25</sup>පුත්‍රයා.

පුත්‍රයා <sup>26</sup>පුත්‍රයා <sup>27</sup>පුත්‍රයා <sup>28</sup>පුත්‍රයා <sup>29</sup>පුත්‍රයා <sup>30</sup>පුත්‍රයා <sup>31</sup>පුත්‍රයා <sup>32</sup>පුත්‍රයා.

පුත්‍රයා <sup>33</sup>පුත්‍රයා <sup>34</sup>පුත්‍රයා <sup>35</sup>පුත්‍රයා <sup>36</sup>පුත්‍රයා <sup>37</sup>පුත්‍රයා <sup>38</sup>පුත්‍රයා <sup>39</sup>පුත්‍රයා.

පුත්‍රයා <sup>40</sup>පුත්‍රයා <sup>41</sup>පුත්‍රයා <sup>42</sup>පුත්‍රයා <sup>43</sup>පුත්‍රයා <sup>44</sup>පුත්‍රයා <sup>45</sup>පුත්‍රයා <sup>46</sup>පුත්‍රයා.

පුත්‍රයා <sup>47</sup>පුත්‍රයා <sup>48</sup>පුත්‍රයා <sup>49</sup>පුත්‍රයා <sup>50</sup>පුත්‍රයා <sup>51</sup>පුත්‍රයා <sup>52</sup>පුත්‍රයා <sup>53</sup>පුත්‍රයා.

පුත්‍රයා <sup>54</sup>පුත්‍රයා <sup>55</sup>පුත්‍රයා <sup>56</sup>පුත්‍රයා <sup>57</sup>පුත්‍රයා <sup>58</sup>පුත්‍රයා <sup>59</sup>පුත්‍රයා <sup>60</sup>පුත්‍රයා.

පුත්‍රයා <sup>61</sup>පුත්‍රයා <sup>62</sup>පුත්‍රයා <sup>63</sup>පුත්‍රයා <sup>64</sup>පුත්‍රයා <sup>65</sup>පුත්‍රයා <sup>66</sup>පුත්‍රයා <sup>67</sup>පුත්‍රයා.



କାଶିକା ଗଳ ଶି କାଶ୍ୟାକାଶି<sup>୨</sup> । କୁଳକାଶିକା<sup>୩</sup> । ଶି ଶି  
 ଧ୍ୟାନାଶି ॥

- 1) उत्पलस्य च पद्मस्य मत्स्यस्य कुमुदस्य च ।  
 एकजातिप्रसूतानां रूपं गन्धः पृथक् पृथक् ॥  
 Cāṇakya- rājānūti-śāstra 8.147 p.65.

2) ଓ ଓ ଓ ଓ ଓ.

3) ଓ ଓ ଓ ଓ ଓ

4) ABC ଓ ଓ ଓ ଓ ଓ ଓ , D ଓ ଓ ଓ ଓ ଓ.

5) ABC ଓ ଓ ଓ.

6) ABC ଓ ଓ ଓ.

7) C ଓ ଓ ଓ ଓ.

8) ABC ଓ ଓ ଓ.

9) A ଓ ଓ ଓ ଓ.

10) ABC ଓ ଓ ଓ. Note that both utpala and kumuda

are correctly rendered as blue and white lotuses

respectively. See W. Rau, Lotusblumen, utpala (pp. 507

no.7, 512 A.IV), kumuda (pp. 507 no. 26, 512 A.II.2); aravinda

is red (pp. 506 no.10, 512 B.Ib), in Asiatica (Festschrift

Fr. Weller), Leipzig 1954.

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11) AC ભા, B કા.

12-12) D om.

13) ABC લાગુ, D લાગુ.

14) AC પાંચ.

15) AC ચાલે.

16) AC add danda.

17) A કાપી.

18) D ંજા.

19-19) AC ભા, B ભા, C ભા, D ભા.

20) D કા.

21-21) AC D કા, B કા.

22-22) AC om.

23) D કા.

24) C om.

25) AC કા, D કા.

26) D કા.

27) B om.

28-28) B કા, C કા, D કા. See n. 47.

પુણ્ય in Bhagavad-gita 9.21 :

For અકૃતી compare કા



તે તં ભુક્ત્વા સ્વર્ગલોકં વિશાલં  
ક્ષીણે પુણ્યે મર્ત્યલોકં વિશન્તિ ।

29) ABC થોડું , D થોડું .

30) D બહુ

31) AC ઝૂંચી .

32) B પીંછી , D પીંછી .

33) AC ઘસણી , B ઘસણી , D ંચી .

34-34) ABC ઊં , D ઊંચાણાણ .

35) D પાંચાણ .

36) C ઊં , D addo danda .

37) ABC પુર .

38) AC ઊં .

39) C જ્યેં , D જ્યેં ની .

40) A નાના .

41-41) ABC અપખંડી .

42) AC અંચાણી .

43-43) AC બાજ .

44) D om .

45) A ભાણ , BCD ભાણ .

46) D નીંખાણી .

47-47) AC અંચાણી , B અંચાણી , અંચાણી ,

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D ଧାତୁଧାତୁଭିଂ . See n. 28.

48) A ଂପୃ.

49) BD ଠମ.

50-50) ABC ଠମ.

51) ABC ଧାତୁ.

52) AC ପିଞ୍ଚୁପକ୍ଷ, B ପିଞ୍ଚୁପକ୍ଷ.

53) AB ଂପକ୍ଷ, C ଧାତୁପକ୍ଷ.

54) AC ଂଧାତୁ.

55) A ଧାତୁପକ୍ଷ, C ଧାତୁପକ୍ଷ, BD ଧାତୁପକ୍ଷ.

56) AC ୧ ଧାତୁ, BD ୧ ଧାତୁ.

57) AC ପ୍ରାପିକ୍ଷ, BD ଂମ.

58) This word is new to ONW.

59) Compare the comm. on Bhavabhūti's Uttararāmacarita (Chowkhambā ed.) p. 16:

उत्पत्तिं च स्थितिं चैव लोकानामगतिं गतिम् ।

वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

<sup>1</sup>ଏକ ପିଞ୍ଚୁପକ୍ଷ ଧାତୁପକ୍ଷ ।

ପ୍ରାପିକ୍ଷ ପିଞ୍ଚୁପକ୍ଷ ଧାତୁପକ୍ଷ ।

ଏକ ପ୍ରାପିକ୍ଷ ଧାତୁପକ୍ଷ ।

ଏକ ପ୍ରାପିକ୍ଷ ଧାତୁପକ୍ଷ<sup>4</sup> ॥ ୧୭୭ ॥

සැපිතත් ॥ 1 ॥ ඉති සොචි පිතෘකෘත් ॥ 2 ॥  
 විකේන්ද්‍රි කුසානු ආත්මා නි ආපාත ॥ 3 ॥ භූත ඉති සොචි ॥  
 ඉති සොචි ආත්මා පාත භූත ॥ 4 ॥ භූත පාත පිතෘකෘත  
 නි සුද්ධානුපාත ॥ 5 ॥ ආත්මා නි 8 ॥ ආත්මා ආපාත  
 භූත නි 8 ॥ පසු 9 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 ආත්මා ॥ 10 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 ආත්මා නි 8 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 11 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 12 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 13 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 14 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 15 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥  
 පිතෘකෘත ॥ 16 ॥ ආත්මා නි 8 ॥ ආත්මා නි 8 ॥

1) Compare ॥Bh. 5.72. 23-24 p. 146:

धनमाहुः परं धर्मं धने सर्वं प्रतिष्ठितम् ।

जीवन्ति धनिनो लोके मृता ये त्वधना नराः ॥

ये धनापकर्षन्ति नरं स्वबलमास्थिताः ।

ते धर्ममर्थं कामं च प्रमथन्ति नरं च तम् ॥

Further see Subhāṣita-ratna-bhāṇḍāgāra, section on धनप्रशंसा, p. 64.

2) So in all mss. ! waimalyam is also a possible reading.

၇၅]

၁) ဝ ဝ ဝ ဝ

၂) AC ကို ဖြိုခွဲထားသည်၊ B ကို ဖြိုခွဲထားသည် : D ဝ ဝ ဝ ဝ

၃) D ဝ ဝ

၄) AC ဝ ဝ

၅) ABC ဝ ဝ ဝ , D ဝ ဝ ဝ

၆) D ဝ

၇) AC ဝ ဝ ဝ , B ဝ , D ဝ ဝ

၈) ABC ဝ ဝ

၉) AB ဝ

၁၀) ABC ဝ

၁၁) A ဝ , D ဝ

၁၂) ABC ဝ

၁၃) ABC ဝ , D ဝ

၁၄) ACD ဝ

၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။ ၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။

၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။ ၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။

၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။ ၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။

၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။ ၁၁။ ၁၂။ ၁၃။ ၁၄။ ၁၅။ ၁၆။ ၁၇။ ၁၈။ ၁၉။ ၂၀။



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ଭାବୀ ଧାବୀ ଗଢ଼ାଘାସତ୍ରୀ ୧ ଧାବୀତ୍ରୀ ଧାବୀ ଗଢ଼ାଘାସତ୍ରୀ<sup>୨୨</sup>  
ପ୍ରାପ୍ତି ଧାବୀ ଧାବୀ ୧ ଧାବୀ ଧାବୀ ୧ ଧାବୀ ଧାବୀ ॥

- 1) ଘୃଷ୍ଟଂ ଘୃଷ୍ଟଂ ପୁନରପି ପୁନଃଚନ୍ଦନଂ ଚାରୁଗନ୍ଧମ୍  
ଧିନ୍ନଂ ଧିନ୍ନଂ ପୁନରପି ପୁନଃ ସ୍ବାଦୁ ଚୈଷ୍ଟୁକାଞ୍ଚମ୍ ।  
ଦଘ୍ନଂ ଦଘ୍ନଂ ପୁନରପି ପୁନଃ କାଞ୍ଚନଂ କାନ୍ତବର୍ଣ୍ଣମ୍  
ନ ପ୍ରାଣାନ୍ତେ ପ୍ରକୃତିବିକୃତିର୍ଜାୟତେ ଚୈତ୍ତମାନାମ୍ ॥

Subhāṣita-ratna-bhāṇḍāgāra 2. 229 p. 51;

Ind. Spr. 2219 (from Subhāṣitāvali 208) and

KT. 243. 354 a ଚାରୁଗନ୍ଧି , b ସ୍ବାଦଦଂ ଚୈଷ୍ଟୁଦଞ୍ଚମ୍

d ପ୍ରାଣାନ୍ତେତ୍ତପି ପ୍ରକୃତିବିକୃତିର୍ଜାୟତେ ନୈତ୍ତମାନାମ୍ .

ଦଘ୍ନଂ ଦଘ୍ନଂ ତ୍ୟଜତି ନ ପୁନଃ କାଞ୍ଚନଂ କାନ୍ତବର୍ଣ୍ଣମ୍

ଧିନ୍ନଂ ଧିନ୍ନଂ ତ୍ୟଜତି ନ ପୁନଃ ସ୍ବାଦୁତାମିଷ୍ଟୁଦଞ୍ଚମ୍ ।

ଘୃଷ୍ଟଂ ଘୃଷ୍ଟଂ ତ୍ୟଜତି ନ ପୁନଃଚନ୍ଦନଂ ଚାରୁଗନ୍ଧମ୍

ପ୍ରାଣାନ୍ତେତ୍ତପି ପ୍ରକୃତିବିକୃତିର୍ଜାୟତେ ନୈତ୍ତମାନାମ୍ ॥

Subhāṣita-ratna-bhāṇḍāgāra 7. 362 p. 386,

Ind. Spr. 2684

Also compare KT. p. 244 st. 368.

2) ଓ କାଂ (kāntawarṇam is also a possibility).

3) AC om. danda.

- 4) ABC පුනරු චක්‍රය , D පුනරු චක්‍රය.
- 5) ඔ පුනරු චක්‍රය.
- 6) A කපාගැනීම , BCD කපාගැනීම.
- 7) ඔ රේඛා.
- 8) AC රේඛායා , B රේඛායා , D රේඛා.
- 9) D රේඛා .
- 10) ABC රේඛායා .
- 11) BC රේඛා.
- 12) AB රේඛා , C රේඛා , D රේඛා.
- 13) ABC රේඛායා .
- 14) AD රේඛායා , BC රේඛායා .
- 15) D "(double danda)"
- 16) ඔ රේඛා .
- 17) ABC රේඛා .
- 18) ඔ රේඛා.
- 19) ඔ රේඛා.
- 20) Compare Sāṃkhyakārikā 2 .
- 21) BC රේඛා.
- 22) ඔ රේඛා .





- 1) This idea recurs frequently in the MBh.  
Representative ślokaś are quoted below:

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

पर्यायेणोपसर्पन्ते नरं नेमिमरा इव ॥

MBh. 3. 261. 49 p. 415; Ind. Spr. 7085.

सुखं च दुःखं च भवाभवौ च

लाभालाभौ मरणं जीवितं च ।

पर्यायज्ञः सर्वमेते स्पृशन्ति

तस्माद्द्विरो न च हृष्येन्न शोचेत् ॥

MBh. 5. 36. 47 p. 68, 12. 25. 31 & पर्यायतः

सर्वमवाप्नुवन्ति तस्माद्द्विरो नैव हृष्येन्न शोचेत् .

खमेतानि कालेन प्रियद्वेष्याणि भागशः ।

जीवेषु परिवर्तन्ते दुःखानि च सुखानि च ॥ २१ ॥

दुःखमेवास्ति न सुखं तस्मात्तदुपलभ्यते ।

वृषार्तिप्रभवं दुःखं दुःखार्तिप्रभवं सुखम् ॥ २२ ॥

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

न नित्यं लभते दुःखं न नित्यं लभते सुखम् ॥ २३ ॥

सुखमेव हि दुःखान्तं कदाचिदुःखतः सुखम् ।

तस्मादितद्वयं जहाद्य इच्छेच्छाश्रवतं सुखम् ॥ २४ ॥

MBh. 12. 25. 21-24 p. 40 (Sl. 23 = Ind. Spr. 7084).

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

सुखदुःखे मनुष्याणां चक्रवत्परिवर्ततः ॥१६॥

सुखात्त्वं दुःखमापन्नः पुनरापत्स्यसे सुखम् ।

न नित्यं लभते दुःखं न नित्यं लभते सुखम् ॥२०॥

M.Bh. 12.174 . 19-20 (Sl. 19 = Ind. Spr. 7086).

अहान्यस्तमयान्तानि उदयान्ता च शर्वरी ।

सुखस्यान्तं सदा दुःखं दुःखस्यान्तं सदा सुखम् ॥

M.Bh. 14.1229 = Ind. Spr. 818.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

सुखं दुःखं मनुष्याणां चक्रवत् परिवर्तते ॥

Garuda Purāṇa Ch. 117 quoted in Śkd. s.v. सुख,

Āṇakya-rājānati-śāstra 6.98 p.39.

कस्यात्यन्तं सुखमुपगतं दुःखमेकान्ततो वा ।

नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

Meghadūta 2.49 quoted in Śkd. s.v. सुख.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।

चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ॥

Ind. Spr. 7083.

It is (Ind. Spr. 7083) Tibetan version in the śes-rab. sDon. bu

64 p.35 (= Bhotaprekāśa p.12) runs as follows:

॥ यदेऽपि हे सः येऽस्य वाऽस्य वा ॥  
 ॥ अस्य वाऽस्य वा हे सः येऽपि वा ॥  
 ॥ अथ सः गिरिः यदेऽस्य वा ॥  
 ॥ अथ सः यदेऽस्य वा ॥

"The misery which follows pleasure

"Is the pleasure which follows misery."

"The happiness and misery of mankind

"Revolve like a wheel."

ပျက်စီးမှုရှိနေသော အခြေအနေအထားများကို

ကျွန်းသွားရခက်ခဲ သွားရပါ

ମଧ୍ୟାହ୍ନ ୫ଟା ୩୫

කිං 1 කඩි 11

ප්‍රධාන පිටි කැබලි 1, පුළුඳු කැබලි 1, ස්කූරු

ඉති ප්‍රභූතව බිඳගොනු 1 තරම් ඉතාමත් පහසුවෙන් පාඨ

අපතේ පැහැ 1 අනිමුතේ පැහැ 2 ඉතිරි වූයේ කොපමණයද ?

ଭାଷାକ୍ରିୟା ପାଇଁ ପଢ଼ିବା ବିଷୟ ସମ୍ପର୍କିତ ଅନୁରୋଧ

[illegible]

വിധൗ വിഖ്യാതപ്രിയം തുൽ തു ന്നം || *Sārasamuccaya* 505.

Also compare KT. p. 255 st. 513.

2) A ဆွဲဆောင်မှုရှိ , B C မရှိ .

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3) ABC ឧបាយ។

4-4) ABC ឆ. , D ឆ្នាំ។

5-5) ABC ឧបាយច្រើនប្រភេទ , D ឧបាយច្រើនប្រភេទ។

6) ឆ ឆ្នាំ។

7) ឆ ឆ្នាំ។

8) A ឆ្នាំ, BC ឆ្នាំ, D ឆ្នាំ។

9) AC ឆ្នាំ។

10) D ឆ្នាំ។

11) A ឆ្នាំ, BC ឆ្នាំ, D ឆ្នាំ។

12) ឆ ឆ្នាំ។

13) D ឆ្នាំ។

14) ABC ឆ្នាំ។

15) D ឆ្នាំ(omitting ឆ្នាំ)។

16) D ឆ្នាំ។

17) ឆ ឆ្នាំ, D also adds ឆ្នាំ hereafter.

18) D ឆ្នាំ។

19) AB ឆ្នាំ។

20) ACD ឆ្នាំ, B ឆ្នាំ។

21) A ឆ្នាំ, B ឆ្នាំ, C ឆ្នាំ។

22-22) ABC ឆ្នាំ, D ឆ្នាំ។ The reading is not certain.

23-23) ABC အရပ်မှန် , D အရပ်မှန်ပင်။

24) A ဝန်ခံနိုင်။

25) D ဆရာ။

26) D ဟာယု ဂုဏ်။

27) D ဖြစ်ရန်။

28) D ဖြစ်ကောင်း။

အဲဒါနဲ့ပေါင်းပေါင်း<sup>၁</sup> ၁၅<sup>၂</sup> ၊

အဲဒါနဲ့ပေါင်း<sup>၃</sup> ဆရာ ကျွန်ုပ်<sup>၄</sup> ၊

အဲဒါနဲ့ပေါင်း<sup>၅</sup> မှန်ကန်တဲ့ ဟာ<sup>၆</sup> ၊

အဲဒါနဲ့ပေါင်း<sup>၇</sup> ဆရာကောင်း<sup>၈</sup> ။

ဆရာကောင်း ၊ အဲဒါနဲ့ ကောင်း ပဲ ဆရာပို ဆရာကောင်း<sup>၉</sup> ၊  
 ဆရာကောင်း<sup>၁၀</sup> ဆရာပို<sup>၁၁</sup> ဆရာပို ၊ ဟာယု အ ဆရာကောင်း<sup>၁၂</sup>  
 ပါဆရာကောင်း<sup>၁၃</sup> ၊ ဟာယု ဘဲ ခု ခု ဆရာကောင်း<sup>၁၄</sup> ခုဆရာကောင်း<sup>၁၅</sup>  
 ခု ခု ၊ ဟာယု ပုဆရာကောင်း<sup>၁၆</sup> ကောင်း ၊ အဲဒါနဲ့ပေါင်း<sup>၁၇</sup> ကောင်း<sup>၁၈</sup>  
 ဟာယု ဆရာကောင်း<sup>၁၉</sup> ဘဲ ခု ၊ ဟာယု ဆရာကောင်း<sup>၂၀</sup> ဟာယု<sup>၂၁</sup> ၊  
 ဟာယု ဆရာကောင်း<sup>၂၂</sup> ဟာယု ၊ ဆရာကောင်း<sup>၂၃</sup> ဘဲ ခု ဟာယု<sup>၂၄</sup> ၊  
 အဲဒါနဲ့ပေါင်း<sup>၂၅</sup> ဆရာကောင်း<sup>၂၆</sup> ၊ ဆရာကောင်း<sup>၂၇</sup> ၊ အဲဒါနဲ့ပေါင်း<sup>၂၈</sup>  
 ဆရာကောင်း<sup>၂၉</sup> ဘဲ ခု ဆရာကောင်း<sup>၃၀</sup> ဟာယု ၊ ဟာယု အဲဒါနဲ့ပေါင်း<sup>၃၁</sup>

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තනු 1 ඒ වෙහෙයු 1 ඒකිකි 1

1) ට කි.

2) ABC ක් , ට ක් .

3) ABC ඉකි .

4) So in all mss.

5) ABC ඉකි , ටකි .

6-6) A ඉකි , BC ඉකි .

7) For the dropping of visarga see note 9 on st 7.

8) ABC ක්කිකි , ටකි . The scriptural change of ka to na is as follows: ka → na → na . In st. 75d we have kottamā in ABC for nottamā .

9) ට කිකි .

10) ABC කි , ට කි .

11) ABC ඉකි .

12) ට කිකි .

13) ABC ඉකි .

14) ABC කි .

15) It is the OJ. form of the Skt. compound अतिथिपूजा .

16) ට කිකි .

17) A ඉකි .

18-18) ට ංච්චිතථ .

19) ට භුභු .

20-20) ට ට්චිතථ .

21-21) AC භුභුභුභුභුභු , B භුභුභුභුභුභු , D භුභුභුභු .

22) ට භුභුභුභුභු .

23) ට භුභුභු .

24) ABC භුභුභු , D .

<sup>1</sup>භුභුභුභුභු <sup>2</sup>භුභු ,  
<sup>3</sup>භුභුභුභු <sup>4</sup>භුභුභුභු ,  
<sup>5</sup>භුභු <sup>6</sup>භුභුභු <sup>7</sup>භුභු ,  
<sup>8</sup>භුභු <sup>9</sup>භුභුභු <sup>10</sup>භුභු

භුභුභු , භුභු භුභු භුභු , භුභු  
<sup>11</sup>භුභුභු <sup>12</sup>භුභු භුභු <sup>13</sup>භුභු , භුභුභුභුභුභු  
භුභු භුභු <sup>14</sup>භුභු , <sup>15</sup>භුභු භුභුභු <sup>16</sup>භුභු , භුභු  
භුභු <sup>17</sup>භුභු <sup>18</sup>භුභු <sup>19</sup>භුභු , භුභු <sup>20</sup>භුභු  
භුභු <sup>21</sup>භුභු <sup>22</sup>භුභු <sup>23</sup>භුභු , භුභු <sup>24</sup>භුභු  
භුභු <sup>25</sup>භුභු <sup>26</sup>භුභු <sup>27</sup>භුභු , භුභු <sup>28</sup>භුභු





ගතන නානනා කැට්පිදු 1 ප්‍ර පඨනා ශ්‍රී 1 අනුපි<sup>20</sup> තප  
 තුතු ගතන නිකප්පුත්ත 1 පඨන නී ඩි ඩිකත්තු අශ්‍රැත-  
 ග්‍රැත ප්‍ර තුතු 1 අශ්‍රැත පිතත්තනා පඨන නානත්ත ප්‍ර  
 පඨනා ශ්‍රී 1 පත්තපි තප පිතතතත්තත්ත 1 පත්ත  
 ප්‍ර 1 තුතු ප්‍රිතන [1] ප්‍රතන ගතන ශ්‍රැත 1 ග්‍රැත  
 ගතන ගත 1 ප්‍රිතප්පුතනා පිතප්පු 1 ගත ගතන පත්ත  
 නත්තන පත්තනා පත්ත පත්ත 1 අපත්ත තත්ත ගතන  
 පත්ත 1 ගතන පත්ත තුතු ගතන පත්තත්තගතන ගතන  
 පත්ත 1 ගතපිදු ඩි තත්ත පත්ත 1 පත්ත ඩි  
 පත්තන පිත්ත 1 ඩි පත්තන තත්ත තත්තන පත්ත පිත්ත  
 පිතත්තන පත්තනා පත්ත 1 පත්තන තත්ත පත්ත  
 පත්ත පිතත්ත 1 පත්ත නත්ත පත්ත 1 පත්ත  
 පත්ත 1 පත්තන නී පිතප්පු තත්තනත්ත ශ්‍රී  
 ගතන තත්ත 1 පත්තනත්තන පිත්ත ප්‍ර පත්ත 1 පත්තනා  
 පත්තන නී පත්තනා 1 පත්තන නිත්ත නත්ත පත්ත  
 පත්තන පිතතත්ත 1 පත්තන නිත්ත පිත්තනා  
 පත්තන පිතතත්ත 1 පත්තන පිතත්තන ගතන  
 පිත්තන ගතතන 1 ගතනනා පිත්තන 1 පත්තන ඩි  
 ප්‍ර පත්තන නිත්ත ශ්‍රැතන නිත්ත නිත්ත පිත්තන  
 පිත්තන නිත්ත පිත්තන නිත්ත පිත්තන

1) This stanza along with its OT. comm. is given only in D.

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not in ABC. Compare R̥gveda 10.90.12, Atharvaveda  
19.6.6 = Vājāsaneī-śaṃhitā 31.11 = Taittirīya-āraṇyaka 3.12.5 =  
Vāsistha-dharmasūtra 4.2 :

ब्राह्मणोऽस्य मुखमासीद्ब्राह्मं राजन्यः कृतः ।

ऊरु तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत ॥

H.B. Sarkar, Indian Influences on the Literature of Java and  
Bali, p.98 refers to this legend from Tattwa ning Wyawa-  
kara.

2) D လပၢၤလၢ လပၢၤလၢ.

3) D ဝံၤ.

4) D လံၤ.

5) D ဝံၤ.

6) D လံၤ.

7) D လပၢၤလၢ.

8) D လပၢၤလၢလၢလၢ.

9) D လပၢၤလၢ.

10) D လပၢၤလၢ.

11) D လပၢၤလၢ.

12) D ဝံၤ.

13-13) D လပၢၤလၢလၢ.

14-14) ၁) ခြံစာအုပ်အရ.

15) ၁) မူ.

16) ၁) ရပ်စဲ. See st. 27.

17) ၁) ပိဋက.

18) ၁) အင်္ဂါအင်္ဂါ. See st. 28. Cf. Manus 11.65.

19) ၁) 'မူ.

20) ၁) အောက်.

<sup>1</sup>ခရီးအင်္ဂါ<sup>2</sup> ပျဉ်း ပိဋကအင်္ဂါ<sup>3</sup> ၊  
<sup>4</sup>ခရီးအင်္ဂါ<sup>4</sup> အာဇာနည်အင်္ဂါ<sup>5</sup> ၊  
<sup>6</sup>ခရီးအင်္ဂါ ပျဉ်းပျဉ်းအင်္ဂါ<sup>6</sup> ၊  
<sup>7</sup>ခရီးအင်္ဂါ 'ပျဉ်းပျဉ်း' ၊

အင်္ဂါအင်္ဂါ ၊ အင်္ဂါ ပျဉ်းပျဉ်း ပျဉ်း ၊ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ-  
 အင်္ဂါအင်္ဂါ ၊ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ ပျဉ်းပျဉ်း အင်္ဂါ ပျဉ်းပျဉ်း  
 အင်္ဂါ အင်္ဂါ ၊ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ ပျဉ်းပျဉ်း အင်္ဂါ ပျဉ်းပျဉ်း  
 အင်္ဂါ အင်္ဂါ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ ၊ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ  
 အင်္ဂါအင်္ဂါ အင်္ဂါအင်္ဂါ အင်္ဂါအင်္ဂါ ၊ အင်္ဂါအင်္ဂါ ပျဉ်းပျဉ်း-  
 အင်္ဂါ ပျဉ်းပျဉ်း ၊ ပျဉ်းပျဉ်း ၊ [.....<sup>9</sup>.....] ပျဉ်းပျဉ်း<sup>10</sup> ၊  
 ပျဉ်းပျဉ်း ၊ အင်္ဂါ အင်္ဂါ အင်္ဂါအင်္ဂါ ပျဉ်းပျဉ်း ၊ အင်္ဂါအင်္ဂါ-

വെള്ളി പത്താം തീയതി മുതൽ വെള്ളി വരെ എല്ലാ ദിവസവും  
പ്രദർശനം.

- <sup>1</sup>ယနာ<sup>2</sup> သဗ္ဗုဒ္ဓါ<sup>3</sup> ခာရီ<sup>4</sup> ပာရိသေသ<sup>5</sup> ၊  
 ဝိဇ္ဇာ<sup>6</sup> ဟော<sup>7</sup> - ခုဿ<sup>8</sup> - ဟော<sup>9</sup> ၊  
 ယနာ သဗ္ဗုဒ္ဓါ<sup>10</sup> ပာရိသေသ<sup>11</sup> ၊  
 ဟော<sup>12</sup> ခုဿ<sup>13</sup> ဟော<sup>14</sup> ၊ ပ။

[illegible]

1) This stanza along with its OJ. comm. is given only in D, not in ABC. Its parallels are:

यथा चतुर्भिः कनकं परीक्ष्यते

निघर्षणच्छेदनताप ताडनैः ।

तथा चतुर्भिः पुरुषः परीक्ष्यते

श्रुतेन शीलेन कुलेन कर्मणा ॥

Subhāṣita-ratna-bhāṇḍāgāra p. 175 śl. 914.

Also quoted in Ind. Spr. 5104 with d as त्यागेन  
 -शीलेन गुणेन कर्मणा from Garuḍa Purāṇa (Skd. s.v.  
 भृत्य); Vṛddha-Cāṇakya 5.2; Subhāṣitāraṇava  
 157 with the v.l. : a परीक्षते; b तुलाद्यर्षणच्छेदनतापनेन  
 ५ P.; c तथैव धर्मो विदुषा परीक्ष्यते Subh. तथा -पुत्रार्थ-  
 भृत्यकं परीक्षते ५ P.; d कर्मणः , श्रुतेन शीलेन  
 तपोदयागुणैः Subh. , श्रुतेन कर्म त्यागेन and कुलेन  
 कर्म गुणेन ५ P.

यथा हेम परीक्षन्ते तापताडनच्छेदनैः ।

तथा पुरुषमप्येव कुलशीलेन कर्मणा ॥

Ind. Spr. 5188 from Vṛddha-Cāṇakya (Berlin ms.

71) a परीक्ष्येत , c अप्येवं. It is also

quoted in KT. p. 276 st. 799.

ଅର୍ଜୁନ ପାଦଗୀର୍ବ୍ୟାଣି ମୁଗୁଳା ଶୁଭେ କୃତ୍ୟ ମୃତ୍ୟୁ ପାପହ୍ରା କ୍ଷୟୁଣି ।  
 ଅପେକ୍ଷା ପାଦଗୀର୍ବ୍ୟା ମୁଖ ଲିଙ୍ଗେ ପିତାପୁ ଶିଶୁପୁତ୍ରାନ୍ତ୍ରୀକାଳେନ ,  
 ପାଦିଘର୍ଷଣି ଯେ ଯାମାଦେବ ଅର୍ଜୁନ ଲିଙ୍ଗିଲେକୃତ୍ୟେନ ହୁ ଉତ୍ତାମୀ ଧୀରୀ ।  
 ପିତାଘର୍ଷଣି ଉକ୍ତେ ଉତ୍ତାମୀ ପଦ-ମୁଗୁଳା ପିତାଘର୍ଷଣି ଲିଙ୍ଗେନ ମି ପଦେ ॥

Netiśāstra 3.5 p. 37.

2) 1) ଉତ୍ତାମ .

3) 1) ଶିଶୁ .

- 4) D 'വീഡിയോ'.
- 5) D 'റോ'.
- 6) D 'അപക'.
- 7) D 'പാല'.
- 8) D 'പരിഷ്കാര'.
- 9) D 'സുഗന്ധ' (note the pronunciation of ദ as ru, which is common in many parts of India).
- 10) D 'റോ'.
- 11) D 'കോളി'.
- 12) D 'addo danda'.
- 13) D 'റൂ'.
- 14) D 'അപക'.
- 15) D 'കോളി'.

<sup>1</sup>അയാൾ <sup>2</sup>കുറുപ്പാക്കി <sup>3</sup> ,  
<sup>4</sup>കുറുപ്പാക്കി <sup>5</sup> കണ്ടിരിക്കി ,  
<sup>6</sup>കുറുപ്പാക്കി <sup>7</sup> കണ്ടിരിക്കി 'പല'

കുറുപ്പാക്കി 1 കുറുപ്പാക്കി കുറുപ്പാക്കി കുറുപ്പാക്കി കുറുപ്പാക്കി

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[illegible]

1) This stanza alongwith its OT. comm. is given only in D, not in ABC.

This stanza is quoted in Ind. Spr. 870 from  
Viddha Cāṇakya 3.2 with v.l. : b भाषणम् , c सम्भ्रमः स्नेह-  
माख्याति .

Compare Nīṭiśāstra 2.8 p.32 :

၁။ နိမ္မိတ ပကပ္ပုပ္ပါဒ် ကျရာ သိက္ခိ အာရုံ ပရိတ်ကံစာ၊  
 ၂။ ပဏ-၇ နာမ် ပုပ္ဖိကံ အပေဓာန ဇာတိ ပရိတ်ကံစာ၊  
 ၃။ သိက္ခိ အဓိဗျာဓိ သာဓုဗျာဓိကံ အဓိဗျာဓိ ပရိတ်ကံစာ၊  
 ၄။ ကမ္မာဓိ ဂရုဗျာဓိကံ သိက္ခိ သံ ပိဋက ပရိတ်ကံစာ။

Our skt. stanza also occurs in Tantri Kāmandaka st. 49 p.108,

with v.l. in ୧ सम्भ्रमः स्नेहमारव्याति, with the following OJ. comm:  
 ବାଦିନୀ ୧ ମନସ୍ତପ୍ତା ଶିଂ କୃତ୍ୟ ୧ ସାମାନ୍ୟତା ୧ କାମ୍ୟ ନିର୍ଦ୍ଦିଷ୍ଟତା  
 ବାଦିନୀ ମନସ୍ତପ୍ତା ଶିଂ ଗୁଣନୀୟତା ୧ ଶ୍ରେ ଶ୍ରଦ୍ଧା ପ୍ରତ୍ୟୁତ୍ପାଦନା  
 ଶିଂ ୧ ଶୃଙ୍ଖଳା ଗଢ଼ା ୧ ଧାରଣ ସମ ମନସ୍ତପ୍ତାବ ବାଦନା  
 ନୀତି ୧ ବାସ୍ତବ୍ୟତା ଶିଂ ପ୍ରକୃତି ଶିଂ ପିତାମହୀ ଧାରଣା ୧



2) D ဇာ°.

3) D ဝဇာရာဇ်။ It is interesting to note that the ms. of the Viddhe Cāṇakya, quoted in the critical apparatus of the Ind. Spr. 870, also has the visarga in sandhi-form (आख्यातिर्), which shows that the visarga of D is very likely to have been present in the Indian exemplar.

4) D ဝဇာ°.

5) D ဝဇာဒ်.

6) D ဝာ°.

7) D ဝာပာ°.

8) D ဝာ°.

၁ ခြေကံ့ဂါဂါဂါဂါဂါဂါဂါ  
 ၂ ခြေကံ့ဂါဂါဂါဂါဂါဂါ  
 ၃ ခြေကံ့ဂါဂါဂါဂါဂါဂါ  
 ၄ ခြေကံ့ဂါဂါဂါဂါဂါဂါ  
 ၅ ခြေကံ့ဂါဂါဂါဂါဂါဂါ

ခါပါကံ့ ၁ ခြေကံ့ ၂ ခြေကံ့ ၃ ခြေကံ့ ၄ ခြေကံ့ ၅ ခြေကံ့  
 ၆ ခြေကံ့ ၇ ခြေကံ့ ၈ ခြေကံ့ ၉ ခြေကံ့ ၁၀ ခြေကံ့  
 ၁၁ ခြေကံ့ ၁၂ ခြေကံ့ ၁၃ ခြေကံ့ ၁၄ ခြေကံ့ ၁၅ ခြေကံ့  
 ၁၆ ခြေကံ့ ၁၇ ခြေကံ့ ၁၈ ခြေကံ့ ၁၉ ခြေကံ့ ၂၀ ခြေကံ့



३ आकारैणैङ्गितैर्गत्या    ६ भाषितेन;    ८ ° विकाराभ्यां,  
८ ज्ञायते;    Ind. Spr. 848 (Manu 8.26, Pañcatantra,  
 Vetālapañcavimsatikā, Subhāṣitāvali 186.225)  
६ भाषितेन    ८ ° विकारैश्च    ८ गृह्यते.

In the Tantrikāmandakā II. p. 26 the Skt. śloka runs

[illegible]

- 2) D အာရဘိစိရအု ရဗြူ (omitting the danda).
- 3) D ရသန္တယိ .
- 4) D ကပ္ပရအာ .
- 5) D ရာဂဗျပဗ္ဗပ္ပိကာရက .
- 6) D ဧ°.
- 7) D ဝိ°.
- 8) D ဝိဇာနာ .
- 9) D ဝဇာ .
- 10) D ဗျာ .
- 11) Compare Wzhaspatitattwa st. 4 n. 39. Papindan is new to ONW.

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12) D ෆඹු.

13) D ෆ ආභිත.

14) D ජුග.

15) D ආභ.

16) D ෆ ආභ.

17) D. ආභ.

<sup>1</sup>ආපඤ්ඤා[ස]පි<sup>2</sup> ආපඤ්ඤා<sup>3</sup> 1  
ආපඤ්ඤා<sup>4</sup> නි ප්‍රඥාපාදි 1  
ආපඤ්ඤා<sup>6</sup> යන<sup>7</sup> කුසල 1  
ලිඤ්ඤාපාදි[ස]පි<sup>8</sup> ආපඤ්ඤා<sup>9</sup> 11 12 13

කපිතඤ්ඤා 1 ආපඤ්ඤා<sup>3</sup> තනිත වෙ පඤ්ඤා 1  
ආපඤ්ඤා<sup>2</sup> තනිත ඤා නි පඤ්ඤා ආපඤ්ඤා ආපඤ්ඤා  
ආපඤ්ඤා<sup>4</sup> 1 "ආපඤ්ඤා ඤා" 1 ආපඤ්ඤාපාදි ආපඤ්ඤා  
ආපඤ්ඤාපාදි ආපඤ්ඤා 1 ආපඤ්ඤාපාදි ආපඤ්ඤා 1  
ආපඤ්ඤාපාදි ආපඤ්ඤා 1 ආපඤ්ඤාපාදි ආපඤ්ඤා 1  
ආපඤ්ඤාපාදි ආපඤ්ඤා 1 "ලිඤ්ඤාපාදි" ආපඤ්ඤාපාදි  
ආපඤ්ඤාපාදි ආපඤ්ඤාපාදි ආපඤ්ඤාපාදි<sup>12</sup> ආපඤ්ඤාපාදි<sup>13</sup> 1  
ආපඤ්ඤාපාදි ආපඤ්ඤාපාදි 1 ආපඤ්ඤාපාදි ආපඤ්ඤාපාදි 1 ආපඤ්ඤාපාදි

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ខេ បង្ហាញ ។ ប្រសិនបើ ដំណាក់កាល មាស ឬ ឧបទ្វីប គឺ  
 ទ្រុឌទ្រោម ។ មេឃ មាត់ ចេញ ក៏ ប្រើ<sup>14</sup> គឺ ។ យក្ស រាជាន  
 បាញ់ គឺ ដំណាក់កាល ។ គេ ក៏ ប្រើ គេ ក៏ ប្រើ គេ ក៏ ប្រើ ។  
 មេឃ ដំណាក់កាល មាស ឬ ឧបទ្វីប ។

- 1) The stanza as well as its OJ. comm. occurs only in D, not in ABC.
- 2) D ၇၃°.
- 3) D ရာဇာဏ္ဍိ . The OJ. rendering sang paṇḍita favours the reconstruction doṣajña.
- 4) D ၀၁၂.
- 5) D ၈.
- 6) D ၂၈.
- 7) D ဗျာ.
- 8) D သိန္နာ°.
- 9) D ၃°.
- 10-10) D အနာပါဠာရိ.
- 11-11) D သိန္နာပါဠာရိ.
- 12) So in the mo. ONW. gives kambang as an alternate form of kṣ°.
- 13) D ပါဠိပါဠာ.
- 14) D ၂၄°.

සූර්යා මහාපරාක්රම ၁ မහာပရာ ၁ ခဏသမာ နိဗ္ဗာန်

### ၁၁ မဟာပရာ ၁၁

<sup>၁</sup>စိယာရိ မဟာပရာ ၁၂ <sup>၂</sup>ခဏသမာ <sup>၃</sup>ရမာ <sup>၄</sup>ခဏသမာ <sup>၅</sup>ခဏသမာ <sup>၆</sup>ခဏသမာ <sup>၇</sup>ခဏသမာ <sup>၈</sup>ခဏသမာ <sup>၉</sup>ခဏသမာ <sup>၁၀</sup>ခဏသမာ <sup>၁၁</sup>ခဏသမာ <sup>၁၂</sup>ခဏသမာ <sup>၁၃</sup>ခဏသမာ <sup>၁၄</sup>ခဏသမာ <sup>၁၅</sup>ခဏသမာ <sup>၁၆</sup>ခဏသမာ <sup>၁၇</sup>ခဏသမာ <sup>၁၈</sup>ခဏသမာ <sup>၁၉</sup>ခဏသမာ <sup>၂၀</sup>ခဏသမာ <sup>၂၁</sup>ခဏသမာ <sup>၂၂</sup>ခဏသမာ <sup>၂၃</sup>ခဏသမာ <sup>၂၄</sup>ခဏသမာ <sup>၂၅</sup>ခဏသမာ <sup>၂၆</sup>ခဏသမာ <sup>၂၇</sup>ခဏသမာ <sup>၂၈</sup>ခဏသမာ <sup>၂၉</sup>ခဏသမာ <sup>၃၀</sup>ခဏသမာ <sup>၃၁</sup>ခဏသမာ <sup>၃၂</sup>ခဏသမာ <sup>၃၃</sup>ခဏသမာ <sup>၃၄</sup>ခဏသမာ <sup>၃၅</sup>ခဏသမာ <sup>၃၆</sup>ခဏသမာ <sup>၃၇</sup>ခဏသမာ <sup>၃၈</sup>ခဏသမာ <sup>၃၉</sup>ခဏသမာ <sup>၄၀</sup>ခဏသမာ <sup>၄၁</sup>ခဏသမာ <sup>၄၂</sup>ခဏသမာ <sup>၄၃</sup>ခဏသမာ <sup>၄၄</sup>ခဏသမာ <sup>၄၅</sup>ခဏသမာ <sup>၄၆</sup>ခဏသမာ <sup>၄၇</sup>ခဏသမာ <sup>၄၈</sup>ခဏသမာ <sup>၄၉</sup>ခဏသမာ <sup>၅၀</sup>ခဏသမာ <sup>၅၁</sup>ခဏသမာ <sup>၅၂</sup>ခဏသမာ <sup>၅၃</sup>ခဏသမာ <sup>၅၄</sup>ခဏသမာ <sup>၅၅</sup>ခဏသမာ <sup>၅၆</sup>ခဏသမာ <sup>၅၇</sup>ခဏသမာ <sup>၅၈</sup>ခဏသမာ <sup>၅၉</sup>ခဏသမာ <sup>၆၀</sup>ခဏသမာ <sup>၆၁</sup>ခဏသမာ <sup>၆၂</sup>ခဏသမာ <sup>၆၃</sup>ခဏသမာ <sup>၆၄</sup>ခဏသမာ <sup>၆၅</sup>ခဏသမာ <sup>၆၆</sup>ခဏသမာ <sup>၆၇</sup>ခဏသမာ <sup>၆၈</sup>ခဏသမာ <sup>၆၉</sup>ခဏသမာ <sup>၇၀</sup>ခဏသမာ <sup>၇၁</sup>ခဏသမာ <sup>၇၂</sup>ခဏသမာ <sup>၇၃</sup>ခဏသမာ <sup>၇၄</sup>ခဏသမာ <sup>၇၅</sup>ခဏသမာ <sup>၇၆</sup>ခဏသမာ <sup>၇၇</sup>ခဏသမာ <sup>၇၈</sup>ခဏသမာ <sup>၇၉</sup>ခဏသမာ <sup>၈၀</sup>ခဏသမာ <sup>၈၁</sup>ခဏသမာ <sup>၈၂</sup>ခဏသမာ <sup>၈၃</sup>ခဏသမာ <sup>၈၄</sup>ခဏသမာ <sup>၈၅</sup>ခဏသမာ <sup>၈၆</sup>ခဏသမာ <sup>၈၇</sup>ခဏသမာ <sup>၈၈</sup>ခဏသမာ <sup>၈၉</sup>ခဏသမာ <sup>၉၀</sup>ခဏသမာ <sup>၉၁</sup>ခဏသမာ <sup>၉၂</sup>ခဏသမာ <sup>၉၃</sup>ခဏသမာ <sup>၉၄</sup>ခဏသမာ <sup>၉၅</sup>ခဏသမာ <sup>၉၆</sup>ခဏသမာ <sup>၉၇</sup>ခဏသမာ <sup>၉၈</sup>ခဏသမာ <sup>၉၉</sup>ခဏသမာ <sup>၁၀၀</sup>ခဏသမာ









කුත ၁ ဟိတ ၁ ဇာတိ ၁ ပဗ္ဗန္တုပုပ္ဖိယန္တု ၁ ဂဟေပဗ္ဗန္တု  
 က အေမိ ၇ ခပဗန္တု ၈ ဂဟေ ၁ ဗျုတိ ၁ က အာရိ  
 ပဗ္ဗန္တု အေပ ၁ ကာတိ ၁ အေမိ ၁ ဗျုတိ ၁ ကာတိ  
 က အာရိ ပဗ္ဗန္တု ၁ ဗျုတိ ၁ အာရိ ကာတိ ၁  
 က အာရိ ပဗ္ဗန္တု ၁ ဗျုတိ ၁ အာရိ ကာတိ ၁  
 ဗျုတိ ..... အာရိ ကာတိ ၁ ကာတိ ..... ပဗ္ဗန္တု ၁  
 ဗျုတိ ၁ ကာတိ ၁ အာရိ ပဗ္ဗန္တု ၁ ကာတိ ကာတိ ၁  
 ကာတိ ၁

Karuṇā , apeksā , muditā and maitrī are given  
 in the Yogasūtras I.33 (Gitā Press ed. p.27) in a different  
 order: मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-  
 प्रसादनम् ॥ "By the cultivation of friendliness towards  
 happiness and compassion towards pain and joy towards  
 merit and indifference towards demerit [the yogin  
 should attain] the undisturbed calm of the mind-stuff."  
 (J.H.Woods, Yoga-System of Patañjali, Harvard, 1927 p.71).  
 This yogic sūtra is important for explaining the OT.  
 form topekṣa which is due to the wrong splitting up of  
 the compound मुदितोपेक्षा.

These four 'bhāvanās' form the 9<sup>th</sup> chapter on the  
 brahmvihāras in the Pali text Visuddhimagga of Buddha-

ghoṣa (D. Kosambi's ed. , Bombay 1940) pp. 200-221.

They are also dealt with in the Chinese work  
Ciē-t'ō-tao-lun 解脫道論 (= Vimuttimaggā in Pāli)  
Taishō Issaikyō ed. vol. 32 pp. 435a-437b. For its  
detailed synopsis see P.V. Bapat: Vimuttimaggā and  
Visuddhimaggā (a comparative study; Poona 1937) pp. 78-81.  
The four occur in the same sequence, but maitrī  
in the ā form mettā.

In the mahāyāna Buddhist lexicon Mahāvvyutpatti  
the four are found in § 69 (चत्वार्यप्रमाणानि) of Sakaki's ed.  
(1504-7) in the same order as that of the Yogasūtras:

मैत्री सुमन्साय 慈  
करुणा श्लुङ्गे 悲  
मुदिता दयालयाय 喜  
उपेक्षा चतुर्लोकसुमन्साय 捨

Further on in § 83 (षडनिसरणीयधातवः) nos. 1597-1600 they are  
explained as follows:

(i) व्यापादस्याव्यापादो निसरणं मैत्री ।

यत्वेदं सुमन्साय (यस्य) रक्षेत् यत्किं यत्वेदं सुमन्साय वेदं यत् श्लुङ्गे सुमन्साय ।

除害心起慈心、起大慈心無損害心。

(ii) विहिंसानिःसरणं करुणा ।

ལྷོ་ལ་འཇོ་བ་ལས་འབྱེད་པ་ནི་སྤྱད་ཏེ།

除害意、起悲心、除賊心、起悲心。

(iii) अरतिनिःसरणं मुदिता ।

མེ་འགའ་ལ་ལས་འབྱེད་པ་ནི་འགའ་ལ་པ།

除惡發喜、除不喜發喜心。

(iv) कामनिःसरणमुपेक्षा ।

འདྲོ་བ་ལས་འབྱེད་པ་ནི་བསྐྱེད་སྤྱོད་པ།

除貪欲起捨施。

(Of these four categories, only upekṣā is defined and explained from an unspecified Tibetan text by Ś.C. Das in his Tibetan-English Dictionary s.v. འདྲོ་བ་སྤྱོད་པ་ p.529<sup>a</sup>)

In Sang Hyang Kamahāyānikan pp.42-44 the four are dealt with in great detail and referred to as the four pāramitās in the very sequence of the Yogasūtras: चतुर्पारमिता इरन्य मैत्री, करुणा, मुदिता, उपेक्षा ।

There they are explained in Sanskrit as follows:

मैत्री इरन्य परहितकर्तृत्व (ed. ०काकुत्व)... ।

करुणा ङरन्य परदुःखविवीचीकृता (ed. °च्च) ... ।

मुदिता ङरन्य परहिततुष्टिः सत्त्वविशेषस्यज्ञानस्याकारः ... ।

उपेक्षा ङरन्य लाभानपेक्षा सत्त्वविशेषस्यज्ञानस्याकारः ... ।

On p. 69 they are correlated with four goddesses (caturdevī).

Also see note on p. 144 where variant explanations of the four pāramitās are quoted.

The four are explained in the R̥ṣiśāṣana p. 43, and in Śiwaśāṣana p. 51 the three maithrī, Karunā, upekṣā are merely referred to.

3) B ° पु ।

4) B १५°.

5) B ५०°.

6) B ५५°.

7) B ५७°.

8) B ° १६°.

9) B २१°.

See Sutasoma 145. 2 quoted in n. 2. The

OJ. explanation does not fit in with the skt. word śānta. Satya which occupies such an important place in other enumerations would have fitted perfectly.

The lontar reads śānta which may be a corruption of

satya.

10) སྤྱུ་མཁའ་ལྷན་ See Sutasoma 145. 2 quoted in n. 2.

11) སྤྱུ་མཁའ་ལྷན་.

12) སྤྱུ་མཁའ་ལྷན་.

14) སྤྱུ་མཁའ་ལྷན་.

15) སྤྱུ་མཁའ་ལྷན་.

16) སྤྱུ་མཁའ་ལྷན་.

17) This form (for sattwa) is not found in ONW. Compare Malay, Jav. sato in Prof. Gonda's Skt. in Indonesia p. 35.

18) སྤྱུ་མཁའ་ལྷན་.

19) སྤྱུ་མཁའ་ལྷན་.

20) སྤྱུ་མཁའ་ལྷན་. The word tridaśamala is new to

ONW., MW., PW., and it is neither recorded in the

index to any of the edited texts. In the text only ten

items are enumerated and in the end of the paragraph

too we have daśamala. So we have corrected the

reading. Daśamala • is recorded by ONW. and

KBW. 2.455 from Sri Tanjung and Kuñjarakarna 16. The

index to Sri Tanjung does not give this word.

21) སྤྱུ་མཁའ་ལྷན་. For the change of tandra to tandri see

Wāhaspatitattwa st. 19 n. 4 (ed. Sudarshana Devi).

22) B °ṛiṣṭi (for istṛi with prothetic i, see Prof. Gonda's Skt. in Indonesia p.258). Later on (after n.35) the correct Skt. form रागस्ती is employed.

23) B ṛaṣṭabobhana. Further on (n.32) the mo. reads bakṣabobhana and explains it as: andēṇḍa sasama ning tumuwuh; which points to °bhuwana "the world, the creatures". Thus we can restore the reading to bhakṣabhuwana, which in its Skt. sequence would be bhuwanabhakṣa (bhakṣa is an abstract noun here). Both these forms are not found in ONW. and MW. The transition of bhuwana to bobhana may be explained as: bhuwana was pronounced as bhubana (va → ba), the initial bhu became bho (cf. mokṭa and mokṭah for Skt. mukṭa, etc. in Prof. Gonda's Skt. in Indonesia p:240-41), and finally a metathesis of the aspiration gave the present form bobhana (Prof. Gonda o.c. p.246). The √bhaks has been used here in its derived meaning: 'to suck out, to afflict, to trouble, to harm, to hurt.' This usage is exemplified by: (i) (सचिवाः) भक्षयन्ति महीपतिम् (Kām. Nitis. 4.12: here Pw. renders √bhaks by

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aussaugen 'to suck out, exhaust').

(ii) यथा ह्यामिषमाकाक्षो पक्षिभिः श्वापदैर्भुवि ।

भक्ष्यते सलिले मत्स्यैस्तथा सर्वत्र वित्तवान् ॥

Ind. Spr. 2329.

In Hindi too श्वाना and श्वजाना whose basic meaning is to 'eat up' are used figuratively in the sense indicated above for Skt. Thus bhakṣabhuwana will mean 'afflicting (or tormenting) the world'.

24) B ७७१७३३३.

25) B ७७११०.

26) B ७७१००.

27) B ७७१११.

28) Cf. प्रमाद प्रचल in Śiwaśāśana p. 59.

29) B ७७१११.

30) It is an OJ. form for Skt. śabdecapala which occurs in Nawaruci p. 47 (see n.1). Śiwaśāśana p. 54 has capala-warus, which it includes under pārusya along with capala-tangan.

30<sup>a</sup>) "KBH. IV 1083 mentions bhanggāpakāra. Perhaps poraka is a corruption < apakāra" (Prof. Gonda).



31) B repeats hereafter  $\text{स्योऽयं नमः}$  . According to the order of enumeration set out in the opening of the paragraph, the right place of the explanation of kutīla should have been here.

32) B ကာလကုန်သွယ်မှုများကို။ See note 23.

33) B မာရ်ကယျာ.

34) B သာမေ့.

35) B ហាវស៊ី .

36) B m m m -

37) B eq. See note 20.

38) Compare KBW. I.542 which records nawasangga = nawadewatā. Nawasangga also occurs in Korawāśrama pp 86, 96, and in Nawaruci 45.3, 58.15, 62.1, 63.14, 24, 81.4. "The nawasangga relate to the Javanese view of the cosmos. One deity resides in the centre, governing it, eight others rule the eight points of the compass, e.g. Indra in the East (or also another god in the East) etc. The main colours, metals, professions, and various concepts or objects are associated with them, for instance the white colour, silver, water, wind are associated with the East and its deity. Thus the main ideas are classified sometimes

in five groups (centre + four), sometimes in nine. See e.g. J. Ph. Duyvendak, *Inleiding tot de ethnologie van de Indiësche Archipel*<sup>2</sup>, 1940, p. 116 ff.; Th. G. Th. Pigeaud, *Javaansche wiskunde en klassificatie* (Feestbundel Batav. Gen. II 1929; J. d. Swellengrebel *Korawāsrama* p. 29<sup>\*</sup> ff. The nine gods usually are: Īśwara, Brahmā, Mahādewa, Wiṣṇu, Śiwa, Maheśwara, Rudra, Śaṅkara, Śambhu. Among the ideas classified in this way are for instance also fecundity, infertility, illness, various states of mind, etc. In the *Ślokāntara* an attempt is obviously made to classify various qualities. These classifications have indeed exerted considerable influence upon the mind of the

Javanese." (Prof. Gonda)

39) B ॐ ॐ ॐ.

40) compare sādhugopikadurjjanawinigrahatatpara quoted from

KO. 85<sup>b</sup> 4-5 by ONW.

41) B ॐ ॐ ॐ.

42) B ॐ ॐ ॐ.

43) B ॐ ॐ ॐ.

44) B ॐ ॐ ॐ.

45) B ॐ ॐ ॐ.

- 46) B ආලෝකය.
- 47) B ආලෝකය.
- 48) B ආලෝකය.
- 49) B ආලෝකය.
- 50) B ආලෝකය.
- 51) B ආලෝකය.
- 52) B ආලෝකය.
- 53) B ආලෝකය.
- 54) B ආලෝකය.
- 55) B ආලෝකය.
- 56) B ආලෝකය.
- 57) B ආලෝකය.
- 58) B ආලෝකය.
- 59) B ආලෝකය.
- 60) B ආලෝකය.
- 61) B ආලෝකය.





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